

Charlotte-Mecklenburg

Historic Landmarks Commission



McClintock Presbyterian Church

14008 Erwin Road

Charlotte, North Carolina 28273

Charlotte-Mecklenburg Historic Landmarks Commission Local Landmark Designation Report

Prepared by John Howard and Tommy Warlick

March 2026

HISTORIC NAMES OF PROPERTY

McClintock Presbyterian Church

ADDRESS OF PROPERTY

14008 Erwin Road
Charlotte, North Carolina 28273

PIN #

20142472

DEEDS BOOK & PAGE

Book 81, Page 636 and Book 1667, Page 466

ZONING

N1-A

AMOUNT OF LAND/ACREAGE TO BE DESIGNATED

6.670 acres

AD VALOREM TAX APPRAISAL

The proposed designation would not affect the owner's tax responsibility due to its exempt status as a religious institution. As of January 2026, the total appraised value of the property is \$1,764,500.

RECOMMENDATION FOR DESIGNATION

The Commission recommends the interior and exterior of the church building and all of the property associated with the tax parcel, including without limitation the cemetery and all graves, grave markers, tombs, and architectural structures and features, for historic designation. The property recommended for designation includes the McClintock Rosenwald School that, along with a portion of the property upon which the school building is situated, was previously designated as a local historic landmark by the Mecklenburg County Board of Commissioners on April 17, 1989.

NAME/ADDRESS OF CURRENT PROPERTY OWNER

McClintock Presbyterian Church
14008 Erwin Road
Charlotte, North Carolina 28273

DESIGNATION REPORT CONTENTS

This report includes maps and representative photographs of the property, a historical sketch of the property prepared by Tommy Warlick, an architectural description of the property prepared by John Howard, a list of the parameters of the interior designation, and documentation as to why and how the property meets the criteria for designation set forth in N.C.G.S. § 160D-945.

I. Abstract

Statement of Significance

Formally organized in October 1866, McClintock Presbyterian Church was the first Presbyterian church in Mecklenburg County, and one of the first two Presbyterian churches in North Carolina, founded by the newly emancipated freedpeople after the Civil War. The congregation had its beginnings during the summer of 1865 when Reverend Samuel C. Alexander began hosting worship services for the Black residents of Charlotte's Steele Creek community at his family farm. Then the pastor of the predominately white Steele Creek Presbyterian Church and a subsequent cofounder of the Freedmen's College of North Carolina (later known as Henry J. Biddle Memorial Institute and Seminary; now known as Johnson C. Smith University), Rev. Alexander became the nascent congregation's first minister upon the church's formal organization. The McClintock Church was also one of the two original members of the Catawba Presbytery, created in October 1866 as the first all-Black presbytery of the Presbyterian Church, U.S.A., that later became the largest all-Black presbytery in the world. Over the ensuing decades, the McClintock pulpit has been filled by a steady succession of distinguished clergy, including the first Black pastor ordained by the Catawba Presbytery. Many of the McClintock congregants served by those clergy were farmers, but their family histories and experiences also track the rapid development of the Steele Creek community from its once primarily rural character. The circa 1891 McClintock church structure was originally a wood frame building. It was modified circa 1961 to make several exterior changes, including reconfiguration of the façade and addition of brick cladding that enclosed the extant structure. The resulting exterior modifications – which have now been in place unchanged almost as long as the building's original exterior design – have acquired their own architectural significance and historic association with the church and its congregation in the subsequent nearly 65 years. Meanwhile, much of the original circa 1891 exterior remains unaltered and preserved intact within that brick cladding. In addition to the church and the previously designated circa 1922 Rosenwald School, the McClintock property includes a church cemetery with documented graves dating to at least 1871, structural remains of a circa 1885 schoolhouse, and potential structural remains of a separate meeting hall for the Knights of the Guiding Star of the East.

Archaeological Potential Statement

The McClintock Presbyterian Church property has been the locus of an active rural church congregation for more than 150 years. During that period, the property has included at

least two houses of worship, two schools, the meeting place of a fraternal organization, and a cemetery with both marked and unmarked graves, while also functioning as a cherished community center for the Black residents for the Steele Creek community. The cemetery has already been registered by the North Carolina Office of State Archaeology as an archaeological site. As the property contains human burials (in both marked and unmarked graves), it necessarily follows that the site has significant archaeological potential in the form of subsurface cultural features. In addition, archaeological deposits and remnant landscape features such as planting beds, filled-in privies and wells, trash middens, and structural remains which may be present can provide information valuable to the understanding and interpretation of the property. There is also a high potential that subsurface features related to the circa 1867 church structure, the circa 1885 schoolhouse, the Knights of the Guiding Star of the East meeting hall. Information obtained from archaeological research at this property could address various topics related to the development, labor, agricultural, community, and religious history that have contributed to the settlement pattern and character of Charlotte's once-rural southwest corridor. Accordingly, the property should be considered a significant archaeological resource based on its unique 19th century age and degree of preservation. To date, no investigations have been conducted to identify archaeological resources, but it is likely that they do exist on the property. The potential for buried cultural resources should be considered in any future development of this property.

Integrity Statement

- **Location – High:** The circa 1891 McClintock Presbyterian Church remains at its original site of construction as a prominent feature of Charlotte's Steele Creek community for more than 130 years, and thereby retains a high degree of integrity of location.
- **Design – Medium to Low:** The building retains much of its original form and historical materials, but circa 1961 exterior changes altered its façade and enclosed much of its original wood structure within brick cladding. Despite the resulting design integrity challenges to the exterior appearance, those modifications did not materially affect such other original design elements of the structure as its form, space, structure, massing, proportion, and scale. The reconfigured façade continues to accentuate the generational religious character of the structure, albeit in a different manner. The circa 1961 modifications – which have now been in place nearly as long as the original church design – have acquired their own architectural significance and historic association with the church and its congregation in the subsequent nearly 65 years. As a result, the structure retains a medium degree of integrity as to design.
- **Setting – Medium to High:** The McClintock Presbyterian Church building is situated on an open 6.670-acre parcel of land located on a two-lane road. Although the area has experienced significant residential growth in recent years, replacing much of the farmland that once surrounded the property, the size of the parcel and the mature growth forest separating the parcel on three sides from the adjacent

neighborhoods help preserve a sense of the building's original rural setting and with it, a high degree of integrity as to setting.

- **Materials – Medium to Low:** While the circa 1961 modifications removed appreciable portions of the structure's original materials, significant portions of the original materials remain in place and shielded by the brick cladding. The non-original wood paneling throughout the structure's interior were likely added contemporaneously with the circa 1961 exterior modifications. But because the interior's original configuration remains unclear, it is possible that some interior features may remain intact in their original locations, as suggested by such original interior features as the sanctuary's four squared columns, the stone piers in the crawl space, and the timber framing and handmade pegs and nails in the crawl space and attic. Overall, the structure retains a medium to low degree of integrity as to materials.
- **Workmanship – Medium:** The McClintock Presbyterian Church represents both the characteristic wood frame structures of rural African American churches of the postbellum period and the simple but functional Modernist style of rural mid-20th-century churches that replaced those earlier wooden structures. The attic exhibits both the original wood lap siding and timber framing – held together by a combination of hand forged iron nails and hewn and pegged rafters – that embody the workmanship typically seen during the postbellum period in rural Mecklenburg County. Those elements of the original structure, as well as the original brick chimney in the attic, the sanctuary's four squared columns, and the stone piers in the crawl space, evidence competent execution of the structure's simple, functional design while also reflecting the skills of rural craftsmen of that era, as do the subsequent circa 1961 modifications to the structure. The sustained physical integrity of both the original structure and circa 1961 modifications are indicative of the high degree of workmanship in the structure's construction.
- **Feeling – High:** Despite encroaching development, the location, property, and terrain of the McClintock Presbyterian Church building and property emit the feel of a small country church, a sense further accentuated by the presence of the circa 1922 Rosenwald School and large open cemetery is in the southwest corner of the property. The wooded border on three sides of the property helps maintain the rural feel, masking the adjacent residential development and contributing to the high degree of integrity as to feeling.
- **Association – High:** The McClintock Presbyterian Church building and property maintain a high degree of integrity as to their associative history with the first Presbyterian congregation in Mecklenburg County, and one of the first two Presbyterian churches in North Carolina, founded by the newly emancipated freedpeople after the Civil War. For more than 130 years, the structure has housed the congregation of one of the two charter members of the Catawba Presbytery, the first all-Black presbytery of the Presbyterian Church, U.S.A. The structure and property are also associated with Rev. Samuel C. Alexander (a cofounder of the

institution now known as Johnson C. Smith University), Rev. Matthew Ijams (the first Black pastor ordained by the Catawba Presbytery), and several other notable Presbyterian clergymen, as well as the Rosenwald School movement of the early twentieth century. In many ways, the history of the McClintock Presbyterian Church is the history of Charlotte's Steele Creek community.

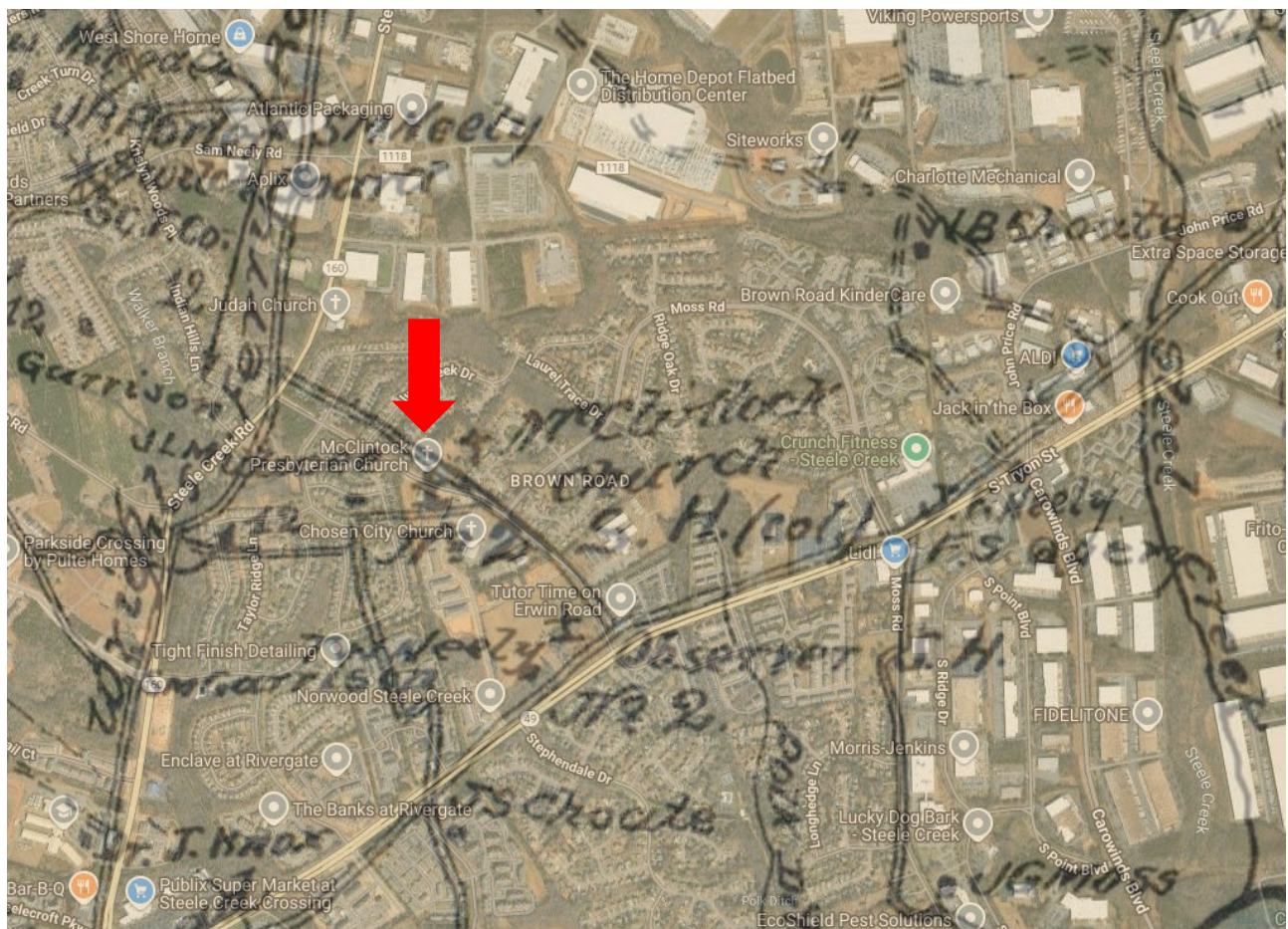
II. Maps and Chain of Title



Charlotte's Steele Creek community with red box indicating location of McClintock Presbyterian Church (above); detail of Steele Creek community and location of McClintock Presbyterian Church (next page).

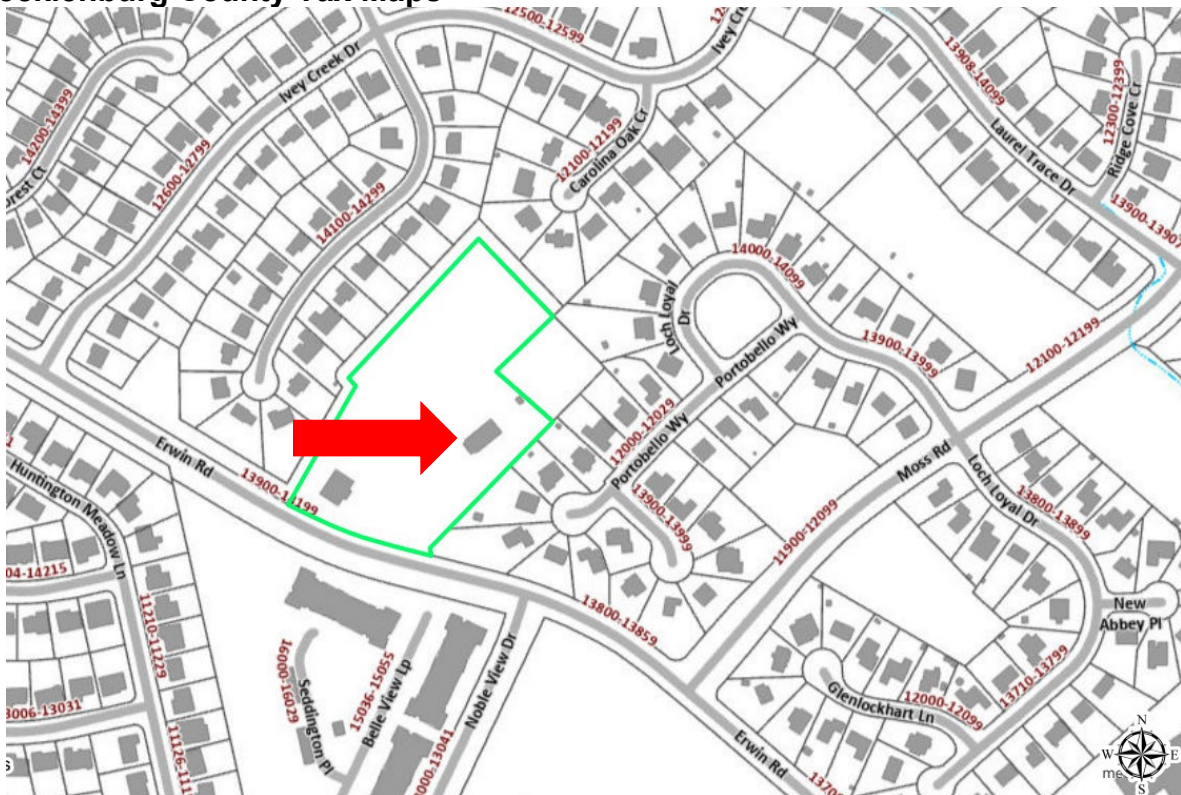
Source: Map of Mecklenburg County, North Carolina, 1911.

<https://dcr.lib.unc.edu/record/25061faa-dc9b-4b79-a118-6fbdf355dcb5>.



Historic Overlay Map of Mecklenburg County, https://web.lib.unc.edu/nc-maps/interactive/Cm912-60_1911s.php.

Mecklenburg County Tax Maps



The McClintock Church is indicated by the red arrows in the above maps. The property's adjacent McClintock Rosenwald School is located beneath each arrow.
Source: Mecklenburg County Land Use and Environmental Services Agency, Polaris 3G database, <https://polaris3g.mecklenburgcountync.gov/>, accessed February 20, 2026.

Chain of Title

Transaction Date	Grantor(s)	Grantee(s)	Book	Page
Jan. 25, 1954	City of Charlotte	Elders & Trustees of McClintock Presbyterian Church	1667	466
Nov. 26, 1891	Trustees of the McClintock Presbyterian Church	Indenture with Board of the Church Erection Fund of the General Assembly securing its \$200 loan to the McClintock congregation for construction of a new church with a mortgage on existing church property*	82	242
Aug. 14, 1888	Z. T. Smith	Public Schools Committee of District 23 of Mecklenburg County, North Carolina	60	594
Jan. 1, 1867	Samuel C. Alexander & Nancy R. Alexander	"Cain Grier, Jacob McDowell, and others, trustees of the McClintock Church"	81	636

* This indenture was released effective February 4, 1959, following repayment of the loan. Mecklenburg County Deeds Book 82, Page 242 (see margin note).

III. Historical Background

Formally organized on October 20, 1866, McClintock Presbyterian Church was the first Presbyterian church in Mecklenburg County, and one of the first two Presbyterian churches in North Carolina, founded by the newly emancipated freedpeople after the Civil War. The McClintock Church was also one of the two original members of the Catawba Presbytery, created in October 1866 as the first all-Black presbytery of the Presbyterian Church, U.S.A. Most of the McClintock Church's founding members had worshipped previously at Steele Creek Presbyterian Church, which was started in the mid-1700s as one of Mecklenburg County's first seven Presbyterian congregations. As of 1860, Black membership in the Steele Creek Church numbered 110. However, prior to emancipation, the worship activities of those Black members of Steele Creek Church were limited to the gallery above the main sanctuary. That changed with the abolition of slavery and the arrival of Reverend Samuel Carothers Alexander (1833-1901).¹

Reverend Samuel Carothers Alexander



Reverend Samuel Carothers Alexander

Source: The Perry Historians, "Alexander, Rev. Samuel Carothers, D.D."

¹ Charles Allen Summers, "McClintock Presbyterian Church: The Early Years of an African American Congregation," DMin. diss., Columbia Theological Seminary, 1992, v, 59; Special Committee to Document the History and Contributions of All-Black Governing Bodies of the Presbyterian Church (U.S.A.), *All-Black Governing Bodies: The History and Contributions of All-Black Governing Bodies of the Presbyterian Church (U.S.A.)* (Louisville, KY: Office of the General Assembly, 1996), 52, 28, 69 (hereinafter *All-Black Governing Bodies*); William Huffman and Richard Mattson, Survey and Research Report for Steele Creek Presbyterian Church, 7, August 28, 1990, Mecklenburg County Historic Landmarks Department.

Samuel C. Alexander was born on April 3, 1833, near Shirleysburg in Huntingdon County, Pennsylvania, the second eldest of seven sons born to Randall and Sarah Carothers Alexander. His father Randall served for many years as the local justice of the peace and as an elder of the local Presbyterian Church. Samuel attended Centre College in Danville, Kentucky, from 1855 to 1857, ultimately graduating from Jefferson College in Washington, Pennsylvania, in 1858. He then attended Columbia Theological Seminary in Columbia, South Carolina, graduating in 1861. In April 1860, Samuel was licensed as a minister by the Charleston Presbytery at Adam's Run Presbyterian Church on April 18, 1860.²

In June of 1861, while still a licentiate of the Charleston Presbytery, the twenty-eight-year-old Samuel was asked to preach at Charlotte's Steele Creek Presbyterian Church – then, the second largest church in the Synod of North Carolina – as a substitute for a classmate who was unable to make that commitment. Samuel obviously impressed the congregation, as they asked him to continue serving in the church's pulpit for the remainder of that summer. The church members then voted at a September 21, 1861, congregational meeting to extend a formal invitation to Samuel to stay on as their pastor. He accepted and transferred to the Concord Presbytery. On December 20, 1861, Rev. Alexander was ordained and installed as pastor of both the Steele Creek and Pleasant Hill Presbyterian Churches (also in Charlotte). Three months later, he married Charlotte native Nancy Rebecca Price (1841-1930). She was the eldest daughter of Steele Creek Church elder Thomas B. Price, a local plantation owner who served as a county justice of the peace prior to the Civil War. The young couple purchased a farm located midway between the Steele Creek and Pleasant Hill Churches and ultimately raised six children.³

Reverend Alexander's Steele Creek tenure ended unceremoniously four years later, in December 1865. In his *History of Steele Creek Presbyterian Church* (1872), Reverend John Douglas – who began preaching at Steele Creek almost immediately after Alexander's dismissal and soon thereafter replaced Alexander as pastor of the Steele Creek and Pleasant Hill Churches – reported that, following Alexander's investiture, "it

² Summers, "McClintock Presbyterian Church," 49-50; *Commemorative Biographical Encyclopedia of the Juniata Valley, Comprising the Counties of Huntingdon, Mifflin, Juniata, and Perry, Pennsylvania*, 2 vols. (Chambersburg, PA: J. M. Runk & Co., 1897), 2:1301-03; John Douglas, *The History of Steele Creek Presbyterian Church, 1745-1978*, 3rd ed. (1872; Charlotte: Craftsman Printing & Publishing House, 1978), 50, 61-63; *Catalogue of the Officers and Students of Jefferson College, for the Academic Year 1857-58* (Pittsburgh: W. S. Haven, 1858), 7.

³ Summers, "McClintock Presbyterian Church," 49-50; "The Presbytery of Concord," *Charlotte Democrat*, December 17, 1861, 3; *Commemorative Biographical Encyclopedia of the Juniata Valley, Comprising the Counties of Huntingdon, Mifflin, Juniata, and Perry, Pennsylvania*, 2:1301-03; Douglas, *The History of Steele Creek Presbyterian Church, 1745-1978*, 50, 61.

was not long before a conflict arose between [Alexander] and the [Steele Creek] congregation. The situation eventually reached the point that the church applied to the Presbytery for a dissolution of the pastoral relation,” by a congregational vote of 53 to 17 in favor of dissolution. The Presbytery honored the congregation’s request. Citing the absence of “detailed records” about the source of the dispute, Douglas opined that Alexander’s “apparent sympathy toward the slave issue was no doubt a part of the difficulty.”⁴

Throughout his tenure, Alexander’s Steele Creek Church ministry placed a significant emphasis on supporting the enslaved people of Mecklenburg County and elsewhere. In a 1910 letter, Nancy Alexander described how her husband led separate services for the enslaved members of Steele Creek Church in the church’s older building while his White congregants attended Sabbath School in the church’s newer building. “Thus,” she wrote, “he gained the confidence and affection of them all [the Black residents] in those sections of the country.” But with the April 1865 end of the Civil War, many of the freedpeople abandoned the Steele Creek Church, flocking instead to outdoor religious meetings held by AME Zion leaders who, according to Mrs. Alexander, her husband felt were “uneducated, sensational and unsafe leaders. . . . When my husband saw that the colored would not return to the [Steele Creek] galleries, he invited them to our house. He began preaching and holding Sabbath School there.” Those regular religious meetings in the Alexander home for local freedpeople formed the basis for the local McClintock Church congregation.⁵

“[D]isillusioned with the attitude of the Southern Presbyterian Church towards its Black members,” Reverend Alexander and two other White clergymen – Rev. Sidney S. Murkland (who also had been associated with the southern Presbyterian Church’s Concord Presbytery) and Rev. Willis L. Miller (a former slaveowner and Confederate

⁴ Douglas, *The History of Steele Creek Presbyterian Church, 1745-1978*, 19, 61-62; Dan L. Morrill, Survey and Research Report for the John Douglas House, 4, December 5, 1979, Mecklenburg County Historic Landmarks Department, <https://mecknc.widen.net/s/lwrg5rcqzj/douglas-house-john-sr>, accessed February 20, 2022; Summers, “McClintock Presbyterian Church,” 52. At least one other source also attributes Rev. Alexander’s separation from the Steele Creek Presbyterian Church to his “abolitionist sentiments.” James H. Smylie and Robert E. Blade, “Pioneer Presbyterian Congregations,” *American Presbyterians* 67, nos. 1-2 (Spring/Summer 1989): 20. The Steele Creek Church session records list Alexander as the church’s pastor until January 1866. Douglas, *The History of Steele Creek Presbyterian Church, 1745-1978*, 54.

⁵ Summers, “McClintock Presbyterian Church,” 50-51 (quoting Nancy R. Alexander to Dr. J.D. Martin, December 6, 1910, Johnson C. Smith University Archives, Charlotte, North Carolina), 54, 56, 70; Henry Lawrence McCrorey, “A Brief History of Johnson C. Smith University,” *The Quarterly Review of Higher Education Among Negroes* 1, no. 2 (April 1933): 79.

soldier who had been ordained by the southern Presbyterian Church's Orange Presbytery) – “gave up their pastorates in it to work with the Freedmen.” The three ministers sought, and in January 1866 received from the Committee on Freedmen of the General Assembly of the Presbyterian Church in the U.S.A (the so-called “Old School” northern Presbyterian Church), commissions as missionaries to the formerly enslaved people of the Carolinas. As of May 1, 1866, Rev. Alexander reported ministering to at least forty-four regular attendees of the services at his home, as well as his efforts at organizing a school.⁶

On October 4, 1866, those three ministers formed the Catawba Presbytery, the first all-Black presbytery of the Presbyterian Church U.S.A. and later the largest all-Black presbytery in the world. They enrolled “M'Clintock Church” and Statesville's Freedom Church (organized by Rev. Murkland) as the first two churches of that Presbytery. When McClintock Presbyterian Church was formally organized on October 24, 1866, Alexander was named its founding minister, apparently on a “Stated Supply” basis. According to the Presbyterian Church's Book of Church Order, “Stated Supply” is an interim or temporary association between a Presbyterian congregation and an ordained minister, typically appointed by a Presbytery when a congregation is unable to secure or elect a regular pastor.⁷

Nascent Black Presbyterian churches such as McClintock likely relied heavily on Stated Supply ministers. Most early congregations could ill-afford the expense to hire a full-time pastor or pay ministers to travel to their churches to lead worship services. Many churches

⁶ DeGrandval Burke, “A Brief History of the Catawba Presbytery” (Charlotte: Historical Committee of the Catawba Presbytery, October 8, 1980), 1; Inez Moore Parker, *The Biddle – Johnson C. Smith University Story* (Charlotte: Charlotte Publishing, 1975), 3, 4; *First Annual Report of the General Assembly's Committee on Freedmen of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. McMillin, 1866), 11.

⁷ *Second Annual Report of the General Assembly's Committee on Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1867), 8; Burke, “A Brief History of the Catawba Presbytery,” 1; Summers, “McClintock Presbyterian Church,” 54, 31-32, 42-44; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 1, 1870 (New York: Presbyterian Board of Publication, 1870), 219; Presbyterian Church in America Historical Center, “The Historical Development of the Book of Church Order,” chapter 22, paragraphs 2 and 5, <https://www.pcahistory.org/bco/fog/22/02.html> and <https://www.pcahistory.org/bco/fog/22/05.html>, accessed February 20, 2026. The 1870 General Assembly Minutes – which appear to be the earliest available record identifying the specific nature of his ministerial relationship with the church – identified Alexander as a Stated Support for the McClintock Church. There is no known available evidence to suggest that Alexander's status with the McClintock Church may have changed between October 1866 and his return to Pennsylvania in 1871.

addressed the problem by sharing ministers who would rotate among congregations on a weekly basis. Because of the unavailability of ready means of transportation, few churchgoers were likely to travel to other churches for worship on Sundays when their home pulpits were empty.⁸

Writing in 1980, Presbyterian historian and Johnson C. Smith University professor Rev. DeGrandval Burke reported how, after those three ministers organized three more Presbyterian churches for Black Mecklenburg County residents – the Colored Presbyterian Church of Charlotte (1866; renamed Seventh Street Presbyterian Church in 1895), the Murkland Presbyterian Church (1867), and the Woodland Presbyterian Church (1868) – “Blacks took up the torch,” organizing another sixteen Presbyterian churches in the county before 1900. By 1980, the Catawba Presbytery included 5,143 individual members within thirty-three churches located across six counties.⁹

Reverend Douglas, Alexander’s successor at Steele Creek, complained that Alexander and his two colleagues “decoyed” the local Black population into leaving the established, predominately White congregations of the southern Presbyterian Church, an effort that Douglas described as “irregular and revolutionary.” He claimed the three men “without the aid, authority, or sanction of any Synod . . . declared themselves ‘The Catawba Presbytery’ . . . some three weeks before there was a church organized or so much as a single member enrolled,” and immediately began to admit Black congregants and congregations into their new presbytery. Editors of the *North Carolina Presbyterian* newspaper likewise decried the actions of Revs. Alexander, Miller, and Murkland as “schismatic,” stating that “with only one exception, [the editors] did not know of a single case where a minister had changed his affiliation except for personal gain.” A rather sanctimonious anonymous letter to Charlotte’s *Western Democrat* newspaper lamented, “Oh! *how* unpleasant is it to have our pastorates invaded and certain classes of the flock, (and they the weakest, most helpless,) weaned off to other pastures, without the consent of the shepards.” Reverend Murkland later described how the actions of the three ministers prompted “undesirable attention in the form of anonymous threats and frequent social ostracism from former friends and the wider white community.” The 1867 General Assembly of the Old School northern Presbyterian Church formally accepted the Catawba Presbytery, giving it charge over the Carolinas. By 1868, the Old School denomination had three southern presbyteries with more than fifty Black congregations, including the Catawba Presbytery that counted some 2,000 congregants within its churches and 1,700 children enrolled in their Sabbath Schools.¹⁰

⁸ McClintock Members Group Interview.

⁹ Burke, “A Brief History of the Catawba Presbytery,” 2-3.

¹⁰ Summers, “McClintock Presbyterian Church,” 45, 56, 42-44; Walter H. Conser Jr. and Robert J. Cain, *Presbyterians in North Carolina: Race, Politics, and Religious Identity in Historical Perspective* (Knoxville: University of Tennessee Press, 2012), 143; Mecklenburg Pastor, “To the Presbyterian Congregations of Mecklenburg County, N.C.,”

Early in his new role as a missionary with the northern Presbyterian Church, Rev. Alexander conceived a local parochial school for Black students that over time could be expanded to include a college and theological seminary “for the education of preachers and teachers among the colored people, realizing that only in that way could they be fitted for Christian citizenship.” Believing the rural environs of the Steele Creek community to be ill-suited for such a venture, he envisioned Charlotte as the appropriate location. Reverend Miller persuaded Rev. Alexander that the necessary funding would be more readily available at that time rather than at some later date, given the ongoing work of the federal government’s Freedmen’s Bureau and the then-current interest of Northerners in supporting the freedpeople. Accordingly, the two men focused their immediate efforts on establishing the college and seminary. Founded in 1867, their Freedmen’s College of North Carolina and affiliated Theological Seminary soon became the Henry J. Biddle Memorial Institute and Seminary until its renaming to Johnson C. Smith University (“JCSU”) in 1923. In connection with that school, Rev. Alexander also founded the Colored Presbyterian Church of Charlotte, an uptown Charlotte congregation that continued into the twenty-first century as First United Presbyterian Church. When Catherine Hayes, a Black member of the Steele Creek Church congregation, learned of Rev. Alexander’s plans to form a Black Presbyterian church in Charlotte, she sent a message to her friend Mrs. Frank Byers, telling her: “Come down out of the gallery to the ground floor in your own church.” The two women, along with four other men and women, became charter members of the Colored Presbyterian Church of Charlotte.¹¹

With the 1867 launch of the Freedmen’s College, Theological Seminary, and Colored Presbyterian Church of Charlotte, the Old School denomination decided that Charlotte’s freedpeople would benefit from a dedicated fulltime Presbyterian missionary. Church officials requested that the Alexander family move from the outlying Steele Creek community into the city of Charlotte. Selling their Steele Creek farm to make that

Western Democrat, October 22, 1867, 3 (emphasis in original); DeGrandval Burke, “The Catawba Story, 1866-1980: A Brief History of the Catawba Presbytery” (Charlotte: Historical Committee of the Catawba Presbytery of the United Presbyterian Church, U.S.A., 1981), 1; “Narrative of the State of Religion,” in *Minutes of the General Assembly of the Presbyterian Church in the United States of America* (Philadelphia: Presbyterian Board of Publication, 1868), 668.

¹¹ McCrorey, “A Brief History of Johnson C. Smith University,” 79-80; “Biddle Memorial Institute,” *Charlotte Democrat*, October 8, 1867, 3; First United Presbyterian Church of Charlotte, “Our History,” <https://fupcc.org/our-history/>, accessed February 20, 2026; Summers, “McClintock Presbyterian Church,” 23, 56; *All-Black Governing Bodies*, 29. Three years later, in an effort to provide additional educational opportunities for more local Black residents, Alexander, Murkland, and seven other men created the Scotia Seminary in Cabarrus County “for the purpose of educating colored girls in religion, arts and sciences, &c.” Order of North Carolina Governor W. W. Holden, *Charlotte Democrat*, January 3, 1871, 4.

requested move, Samuel and Nancy Alexander donated one acre of their farmland to the McClintock congregation for the construction of a church. On January 1, 1867, they deeded the property to Cain Grier (1816-1880) and Jacob McDowell (b. 1820), the sole named trustees representing the McClintock congregation. Per the deed, that land was “for the use of the organized society known as McClintock Church so long as such church shall continue to exist or exist in connection with the old school Presbyterian Church in the U.S.A.” In the alternative, the land was to pass to the Catawba Presbytery.¹²

Between 1866 and 1871, Rev. Alexander continued to serve as minister of McClintock Presbyterian Church, while also ministering to the Colored Church of Charlotte and presiding over both Biddle Memorial Institute and Seminary and a parochial school. He also served for a period of time as editor of the *Freeman’s Journal*, published in Charlotte. In 1871, after only ten years in North Carolina, the thirty-seven-year-old Rev. Alexander returned to his hometown of Shirleysburg, Pennsylvania, with his family. His subsequent pastoral career included a fourteen-year tenure (1873-1877) at the Upper Path Valley Presbyterian Church in Spring Run, Pennsylvania, a church cofounded by his great-grandfather Reynolds Alexander in 1766. He also pastored churches in Millerstown and Newport in Perry County, Pennsylvania, and served for many years as the chairman of the local presbytery’s Permanent Committee on Freedmen. One biographer described Rev. Alexander as “scholarly in appearance, eloquent and impressive in delivery, greatly beloved by his people, and honored in the community.” In 1895, Rev. Alexander received a Doctor of Divinity degree from Biddle University. Upon his death in 1901, he was described as “one of the brainiest men in the ministry” in Pennsylvania.¹³

¹² Summers, “McClintock Presbyterian Church,” 56-57, 60; *Commemorative Biographical Encyclopedia of the Juniata Valley*, 2:1301; Mecklenburg County Deed Book 81, Page 636; *Ancestry.com* entries for Joseph Lee Cain Grier and Jacob McDowell. Although the deed stated that the conveyance had been made in 1867, the deed itself was not attested to by the Alexanders until May 27, 1891, and only registered with the county Register of Deeds later on January 15, 1892.

¹³ Summers, “McClintock Presbyterian Church,” 57-58; Conser and Cain, *Presbyterians in North Carolina*, 145-46; *Commemorative Biographical Encyclopedia of the Juniata Valley*, 2:1301; S.C. Alexander letter to the editor, *Charlotte Democrat*, July 18, 1871, 1; Parker, *The Biddle – Johnson C. Smith University Story*, 94; D. I. Camp and J. Warren Kaufman, *History of the Presbyterian Churches of Path Valley: Addresses Delivered at the Sesquicentennial of the Upper and Lower Path Valley Churches and a History of These Churches* (Chambersburg, PA: Press of Chambersburg Repository, 1916), 59-62; “Obituary for Mrs. Nancy Alexander,” *News-Chronicle* (Shippensburg, PA), February 4, 1930, 2; “Sudden Death of Rev. Dr. Alexander,” *Perry County* (Bloomfield, PA) *Democrat*, September 25, 1901, 3.

McClintock Presbyterian Church and Its Clergy

On October 28, 1866, one week after formal organization of McClintock Presbyterian Church, Rev. Alexander drafted “an informal report of my missionary labour for the last three months” for the Committee on Freedmen of the Old School Presbyterian Church.¹⁴

By his count, Rev. Alexander had led forty-seven worship services and preached an estimated thirty-one sermons for the Black residents of the Steele Creek township, with estimated attendance per event ranging between 200 and 550 attendees. Most of those gatherings had been held “on my own premises” at the Alexander family farm. Upon McClintock’s formal organization as a church, fifty-six people enrolled in its congregation. Those new congregants elected from their membership six elders and two deacons whom Rev. Alexander described as “all men of good repute.” Aside from Cain Grier and Jacob McDowell – named in the 1867 deed from the Alexanders to the McClintock Church – no known records identifying the other original elders and deacons have survived. At the first worship service following that initial congregational meeting, seventeen additional members joined the church (for a total of seventy-three members) and twenty congregants were baptized. The Sunday school program also showed early promise, with an average attendance exceeding 100 pupils. Reverend Alexander concluded his report with the hopeful note that a church structure might be completed on the deeded property in time for Christmas worship. He noted that the congregation had “procured most of the shingles and about half of the framing timber for the church.” According to the congregation’s oral tradition, a local White farmer contributed some portion of those building materials for that first church structure. In appreciation for his generosity, the congregation reportedly adopted the farmer’s surname – McClintock – as the name for their new church.¹⁵

Despite Rev. Alexander’s optimism, McClintock’s first permanent house of worship was not completed in time for Christmas 1866. According to the records of the Committee on Freedmen of the Presbyterian Church in the U.S.A., the building opened at some point between May 1, 1867, and April 30, 1868. In the meantime, the congregation met among a small grove of oak trees located at the rear of the church property. That original structure and associated property were valued at \$450. By May 1968, the congregation numbered at least eighty-five, with some eighty regular Sunday school attendees. Within one year, church membership increased to 154, with some 100 Sunday school students. At that time, Eli Walker served as the church’s catechist. A North Carolina native, Walker was

¹⁴ Summers, “McClintock Presbyterian Church,” 60 (quoting Samuel C. Logan, “General Assembly’s Committee on Freedmen,” *The Home and Foreign Record of the Presbyterian Church in the United States of America* (1866)), 59.

¹⁵ Ibid., 60, 59; McClintock Presbyterian Church, “A Brief History of McClintock Presbyterian Church,” video, 10 min., 49 sec., <https://www.youtube.com/watch?v=kFVSYAaqpc>, accessed February 20, 2026.

one of the three-member inaugural graduation class of 1872 of the Theological Seminary at the Freedmen's College of North Carolina. Walker went on to serve as pastor of Fayetteville's Haymount Presbyterian Church, where he was one of the ten co-founders of the Cape Fear Presbytery of eastern North Carolina in 1886.¹⁶

As noted above, Rev. Alexander served McClintock Presbyterian Church until 1871. There is some discrepancy as to who then succeeded Alexander in the McClintock pulpit. Reverend Charles Allen Summers, whose doctoral dissertation focused on the early history of the McClintock Presbyterian Church, reported that, following Rev. Alexander's return to Pennsylvania, Rev. Willis L. Miller – Alexander's Biddle Memorial Institute colleague and co-founder of the Catawba Presbytery – became McClintock's new pastor and continued in that capacity until 1889. However, the General Assembly Minutes instead identify Biddle University professor Reverend John H. Shedd as McClintock's Stated Supply between 1872 and 1874. Alternatively, according to the 1871-1872 and 1872-1873 Annual Reports of the Committee of Missions for Freedmen, the McClintock Church was one of thirteen Catawba Presbytery churches served by three ministers (Reverends Stephen Mattoon, J. H. Shedd, and T. C. Perry) and Biddle Institute assistant professor Samuel J. Beatty, with Rev. Perry no longer involved with those churches after 1872. Notably, neither the Annual Reports of the Committee of Missions nor the General Assembly Minutes for that period mention Rev. Willis L. Miller – whether associated with McClintock, any another church, or in any other capacity – until 1873. According to the 1873 General Assembly Minutes, a Rev. Willis L. Miller had been named as Stated Supply for four Presbyterian churches in Carthage, Missouri.¹⁷

¹⁶ *Second Annual Report of the General Assembly's Committee on Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1867), 23 (no mention of a McClintock Church building); *Third Annual Report of the General Assembly's Committee on Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: James M'Millin, 1868), 31 (first mention of a McClintock Church building); Smylie and Blade, "Pioneer Presbyterian Congregations," 20 (listing 1868 as the year of completion for the first McClintock Church building); Interview with McClintock Church members Phyllis Bridges, Neely Christian, Bryant Foust, Robert Foust, Bernice Grier, Fay Jones, and Marcellus Potts, conducted by Aniya Brooks-Manning, Ava Graham, and Liz Vaagen, July 31, 2025, Mecklenburg County Historic Landmarks Department files (hereinafter "McClintock Members Group Interview"); Theological Seminary, Johnson C. Smith University, "Directory of Graduates," *Johnson C. Smith University Bulletin* 8, no. 2 (June 1, 1942): 17; *Fourth Annual Report of the General Assembly's Committee on Freedmen of the Presbyterian Church, in the United States of America* (Pittsburgh: James M'Millin, 1869), 54; Presbytery of Cape Fear, *Cape Fear Presbytery Centennial, 1886-1986: Preserving the Past, Claiming the Future*, Divinity Archive, Duke Divinity School Library Special Collections (1986), 6, 55.

¹⁷ Summers, "McClintock Presbyterian Church," 70; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 1, 1871

That same 1872-1873 Committee of Missions Annual Report identified Matthew Ijams (1826-1919) as the catechist for the McClintock Church. A native of Mocksville, North Carolina, Ijams was one of the first students enrolled at Biddle Institute. Available Committee of Missions records did not identify Rev. Ijams as pastor of the McClintock Church until the committee's 1874-1875 Annual Report, which coincides with Rev. Ijams' 1874 graduation from the Biddle Theological Seminary. That also coincides with Rev. Ijams' June 27, 1874, ordination by the Catawba Presbytery, when he became the Presbytery's first Black ordained pastor. The General Assembly Minutes also reflect Rev. Ijams' elevation to the pastorate of the McClintock Church as of 1875, making the formerly enslaved Rev. Ijams the first Black pastor of the McClintock Church. Meanwhile, Rev. Ijams also served as Stated Supply for Charlotte's St. Lloyd Presbyterian Church. By the 1876 ten-year anniversary of the formal organization of the McClintock Presbyterian Church, Rev. Ijams led a McClintock congregation of 189 members and 65 Sunday School students.¹⁸

(New York: Presbyterian Board of Publication, 1871), 695; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 2, 1872 (New York: Presbyterian Board of Publication, 1872), 207; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 3, 1874 (New York: Presbyterian Board of Publication, 1874), 193; *Second Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1872), 16; *Third Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1873), 20; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 2, 1873 (New York: Presbyterian Board of Publication, 1873), 811. In 1888, the *Charlotte Observer* reported that Rev. Miller was by that time "formerly a resident of this State." "State News Briefs," *Charlotte Observer*, September 11, 1883, 3.

¹⁸ *Third Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America*, 20; "Death In Gastonia Of Aged Negro Minister," *Charlotte Observer*, August 3, 1919, 6; *Fifth Annual Catalogue of Biddle Memorial Institute, Charlotte, N.C.* (Pittsburgh: J. M'Millin, 1874), 5; *Fifth Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1875), 15; Theological Seminary, 17; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 3, 1877 (New York: Presbyterian Board of Publication, 1875), 668; Summers, "McClintock Presbyterian Church," 70; Burke, "A Brief History of the Catawba Presbytery," 7; *Sixth Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America* (Pittsburgh: Jas. M'Millin, 1876), 17. In some records, Rev. Ijams' surname is spelled Ijames. In light of the spelling used in his obituary and on his headstone – see photograph *infra* – this report uses the Ijams spelling. "Death In Gastonia Of Aged Negro Minister."

There is some ambiguity as to the duration of Rev. Ijams' McClintock pastorate. Reverend Summers reported in his dissertation that Rev. Ijams assumed the McClintock pulpit in 1889 at the age of 53 and remained in that position until 1907. That contradicts the above-referenced information from the Committee of Missions Annual Reports and the General Assembly Minutes. Reverend Summers' information is also contrary to the 1880 U.S. Census identifying Rev. Ijams as a "preacher & farmer" residing with his family in the Steele Creek township. Subsequent Committee of Missions Annual Reports evidence Rev. Ijams' continuous service as McClintock's pastor until at least April of 1887. According to the General Assembly Minutes, Biddle University Professor Samuel J. Beatty (a native of Coal Bluff, Pennsylvania) returned as Stated Supply for the McClintock Church in 1888 to replace Rev. Ijams, who had moved on to become pastor of Mount Olive Presbyterian Church and Stated Supply for the Philadelphia and Murkland Presbyterian Churches, all in Charlotte. However, the 1887-1888 Annual Report of the Committee of Missions – which also listed Rev. Ijams as pastor for the Mount Olive and Philadelphia Churches – named Reverends N. Bell, B. F. Murray, S. F. Nenty, and W. Harriston as the ministers responsible for the McClintock Church and five other Charlotte Presbyterian churches. By the publication of the Committee of Missions' 1889-1890 Annual Report, only Rev. Nathan Bell – a native of Winnsboro, South Carolina, and a graduate of the Biddle Theological Seminary – is named as Stated Supply of the McClintock Church. The 1889 General Assembly Minutes also identified Rev. Bell as Stated Supply for the McClintock Church. Reverend Bell was succeeded, according to the following year's General Assembly Minutes, by Rev. Irby D. Davis as McClintock's Stated Supply. As of the 1900 U.S. Census, Rev. Ijams and his family had relocated to the South Point township in Gaston County, North Carolina, where he apparently resided until his death in 1919 at the age of 83. Although he served several churches during his forty-five-year pastoral career, Rev. Ijams and his wife Susan were both interred in the McClintock Presbyterian Church cemetery.¹⁹

¹⁹ Summers, "McClintock Presbyterian Church," 70; 1880 United States Federal Census record for Matthew Ijams, <https://www.ancestry.com/imageviewer/collections/6742/images/4243284-00586?pId=13352215>, accessed February 20, 2026; *Twenty-Second Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church, in the United States of America* (Pittsburgh: James McMillin, 1887), 34; "Beatty, Samuel Jameson" in Edgar Sutton Robinson, ed., *The Ministerial Directory of the Ministers in the Presbyterian Church in the United States (Southern) and in the Presbyterian Church in the United States of America (Northern)*, vol. 1 (Oxford, OH: The Ministerial Directory Company, 1898), 165 (hereinafter *The Ministerial Directory*); *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 11, 1888 (Philadelphia: MacCalla & Company, 1888), 311; *23d Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: James McMillin, 1888), 27, 28; *25th Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: James McMillin, 1890), 25; "Bell,



McClintock Presbyterian Church cemetery headstone of Rev. Matthews Ijams
Source: Findagrave.com.

By 1890, Reverend S. G. Taylor had been named Stated Supply for McClintock Presbyterian Church. A graduate of Shaw University and Biddle Theological Seminary, the Brownsville, North Carolina, native continued to serve the McClintock congregation in that role until at least 1896. Early into his tenure, the McClintock congregation made a bold decision about their church's future. In a November 21, 1891, meeting, they voted to authorize the church trustees – G. McLean, Neely Monroe Potts, Matthew H. Neal, Thomas A. Grier III, and Cain Grier – to borrow \$200 from the Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the U.S.A. Those funds were to be used to “erect or possess a House of Worship.” To secure that debt, the congregation granted the Board of the Church Erection Fund a mortgage on their Steele

Nathan” in Robinson, *The Ministerial Directory*, vol. 1, 168; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 12, 1889 (Philadelphia: MacCalla & Company, 1889), 314; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 13, 1890 (Philadelphia: MacCalla & Company, 1890), 314; 1900 United States Federal Census record for Matthew Ijams, https://www.ancestry.com/imageviewer/collections/7602/images/4117824_00543?pid=57092676; Summers, “McClintock Presbyterian Church,” 70.

Creek property “on which is situated and located McClintock Presbyterian Church,” the structure that had been their church home since 1867. Notably, even though they had been without a regular pastor since Rev. Ijams, the McClintock congregants remained steadfast in their faith about the future of their church and community. Accordingly, Rev. Taylor was the first minister to occupy the pulpit of the building that remains to this day as the McClintock congregation’s house of worship.²⁰



McClintock Presbyterian Church (circa 1890s).²¹

The new McClintock church was a wood frame structure built on brick risers. The façade featured two towers topped by steeples – one of which contained a large bell – and a single arched window. Reportedly audible at a distance of some ten miles, the church bell served an important communicative purpose for the community. In addition to sounding the start of worship and Sunday School, special ring patterns of the bell called meetings or announced a neighbor’s illness or recent death. Each tower included an entry door.

²⁰ Mecklenburg County Deeds Book 82, Page 246 (November 26, 1891); Summers, “McClintock Presbyterian Church,” 72-73; “Davis, Irby D.” and “Taylor, S. G.” in Robinson, *The Ministerial Directory*, vol. 1, 233, 504; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 14, 1891 (Philadelphia: MacCalla & Company, 1891), 314; Theological Seminary, “Directory of Graduates,” 17; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 19, 1896 (Philadelphia: MacCalla & Company, 1896), 378.

²¹ Steele Creek Historical and Genealogical Society, “McClintock Presbyterian Church,” <https://sites.rootsweb.com/~ncschgs/mclntkch.htm>, accessed February 20, 2026.

According to the congregation's oral traditions, the left entry was reserved for the men of the congregation, who sat together on the left side of the sanctuary. The right entry was used by women and children congregants, who occupied that side of the sanctuary. The church elders sat in the front of the sanctuary. When originally constructed, the sanctuary included a balcony accessible by a staircase at the rear of the sanctuary.²²

Several ministers have served the McClintock congregation since the completion of its extant church home more than 135 years ago. They have included:

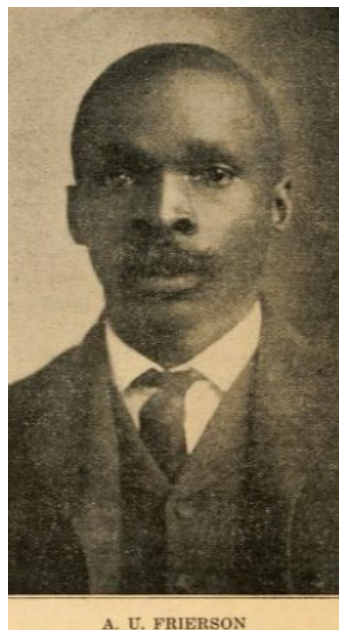
Reverend Augustus Ulysses Frierson (1861-1931), then an assistant professor of Greek Exegesis at his alma mater Biddle Theological Seminary, also became Stated Supply for the McClintock Church in 1896 or 1897. Upon completion of his undergraduate studies at Biddle University, the Sumter, South Carolina, native served as a missionary among the Black members of the Choctaw Nation before completing his pastoral education. From 1898 to 1903, Rev. Frierson served the Catawba Presbytery in other capacities while maintaining his Biddle faculty position before returning to Sumter to accept the pastorate of the Second Presbyterian Church and the principalship of Kendall Institute.²³

Reverend Leavey "Levi" James Melton (1864-1941), a native of Mechanicsville, South Carolina, received his undergraduate and doctorate degrees from Biddle University. He was described by one biographer as "one of the strong men of his church." Reverend Melton began his service at the McClintock Church as Stated Supply in 1898. By 1900, the congregation had voted to retain him as their first regular pastor since Rev. Ijams. During his McClintock pastorate, Rev. Melton's wife Rebecca served as the president of the Women of Catawba Presbytery group. Reverend Melton continued as McClintock pastor until at least 1902. The General

²² Summers, "McClintock Presbyterian Church," 72-73, 71; McClintock Members Group Interview; Richard Maschal, "The Legacy of Julius Rosenwald," *Charlotte Observer*, February 16, 1986, 1E, 10E.

²³ *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 20, 1897 (Philadelphia: MacCalla & Company, 1897), 213, 379; "Frierson, Augustus U." in Robinson, *The Ministerial Directory*, vol. 1, 269; "Augustus U. Frierson" in A. B. Caldwell, ed., *History of the American Negro, South Carolina Edition* (Atlanta: A. B. Caldwell Publishing Co., 1919), 154-57. At least one record suggests that Rev. Frierson may have previously served as Stated Supply at the McClintock Church between 1886 and 1888 while completing his theological studies, placing him at McClintock during the final year of Rev. Ijams' McClintock's pastorate and prior to Frierson's own 1888 ordination. That same record also suggests that Rev. Frierson's second term as McClintock Stated Supply (1895-1897) coincided with the conclusion of Rev. Taylor's own tenure as McClintock's Stated Supply. "Frierson, Augustus U." in Robinson, *The Ministerial Directory*, vol. 1, 269.

Assembly Minutes indicate that by 1903, Rev. Melton had been appointed as Stated Supply to Charlotte's New Hampton Presbyterian Church, and that an unnamed individual served the McClintock Church as Stated Supply until at least 1905.²⁴



Reverends Augustus Ulysses Frierson (left) and Leavey James Melton (right).
Sources: *History of the American Negro, South Carolina Edition*, 156, and *North Carolina Edition*, 642.

The General Assembly's 1905 Minutes identify **Reverend D. L. Shadd** (1856-1906) as the McClintock Church's next Shared Supply. Born in Black Haw, Mississippi, Rev. Shadd studied at Shaw University and Biddle Theological Seminary. Originally ordained in 1885 as a Baptist minister, Rev. Shadd associated

²⁴ "Leavey James Melton" in A. B. Caldwell, ed., *History of the American Negro, North Carolina Edition*, vol. 4 (Atlanta: A. B. Caldwell Publishing Co., 1921), 641-43; *Ancestry.com* entry for Leavey James Melton; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 21, 1898 (Philadelphia: MacCalla & Company, 1898), 379; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 23, 1900 (Philadelphia: MacCalla & Company, 1900), 380; "The Colored Presbyterians," *Charlotte Observer*, August 25, 1899, 4; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 2, No. 2, 1902 (Philadelphia: Office of the General Assembly, 1902), 380; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 2, No. 3, 1903 (Philadelphia: Office of the General Assembly, 1903), 381-82; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 5, No. 2, 1905 (Philadelphia: Office of the General Assembly, 1905), 432.

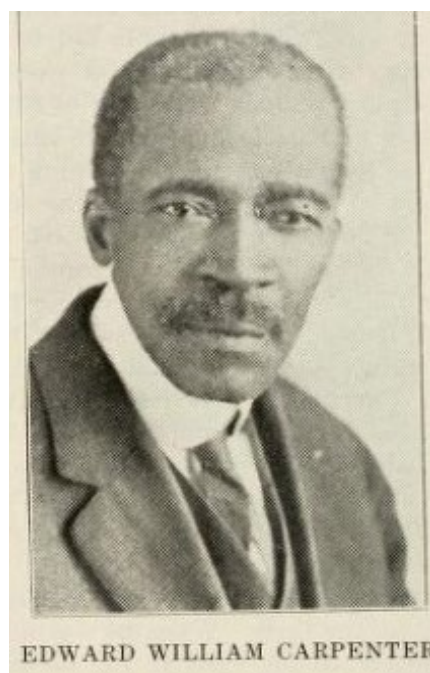
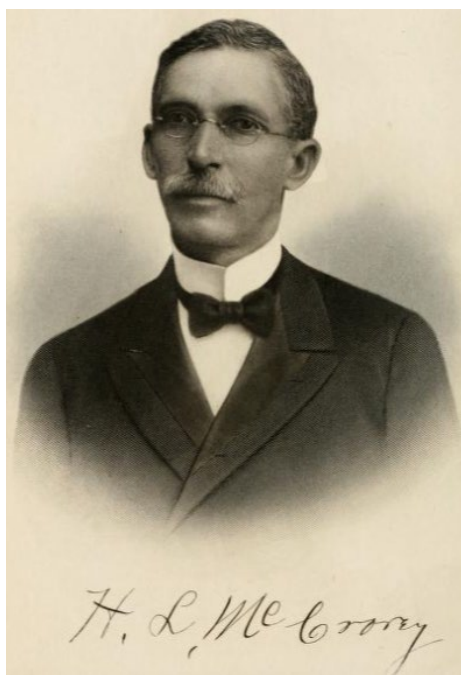
with the Catawba Presbytery in 1894. His service for the McClintock Church ended in or about October 1906 with his untimely death.²⁵

Reverend Henry Lawrence McCrorey (1863-1951), then dean of the Theological Department and Professor of Hebrew and Greek Exegesis at Biddle University, agreed to serve the remaining approximately six months of Rev. Shadd's Shared Supply term. Born in Fairfield County, South Carolina, Rev. McCrorey spent much of his life at Biddle University. He entered the institution's preparatory school in 1886 and graduated from the University in 1892 and the Theological Seminary in 1895. Following his 1895 ordination as a Presbyterian minister and a post-graduate stint at the University of Chicago, Rev. McCrorey returned to Charlotte to join the Biddle faculty. He was named president of the University in 1907, a post he held for forty years before retiring. Indeed, it is likely that when appointed president of Biddle University on July 4, 1907, Rev. McCrorey was still performing his duties as McClintock's Shared Supply. In 1912, Rev. McCrorey began designing a prestigious neighborhood for Black Charlotteans adjacent to the Biddle campus that came to be known as McCrorey Heights, designated a Charlotte historic district in 2022. Shortly after his death, the new Brooklyn branch of the YMCA, one of the last surviving structures of Charlotte's once-thriving African American community of Brooklyn, was named in Rev. McCrorey's honor. That circa 1951 building is a designated historic landmark.²⁶

²⁵ 1905 *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, 432; "Shadd, D. L." in Robinson, *The Ministerial Directory*, vol. 1, 474; *Forty-Second Annual Report of the Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: Office of the Board, 1907), 30; "Second Day's Session," *Charlotte Observer*, April 6, 1907, 9.

²⁶ *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 7, No. 2, 1907 (Philadelphia: Office of the General Assembly, 1907), 499; "Personal – Henry Lawrence McCrorey," *Journal of Negro History* 37, no. 3 (July 1952): 354-56; "Henry Lawrence McCrorey" in Caldwell, *History of the American Negro, North Carolina Edition*, vol. 4, 619-621; Edward P. Cowan, "Board for Freedmen," *The Assembly Herald* 13, no. 9 (September 1907), 424-25; Tom Hanchett, "Neighborhood history around Johnson C. Smith University," History South, <https://www.historysouth.org/jcsu/>, accessed February 20, 2026; Charlotte Historic District Commission, "Charlotte's Local Historic Districts: McCrorey Heights," <https://www.charlottenc.gov/Growth-and-Development/Planning-and-Development/Historic-District>, accessed February 20, 2026; Mecklenburg County Historic Landmarks Department, "Brooklyn McCrorey Branch YMCA," <https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/uptown-charlotte/brooklyn-mccrorey-branch-ymca>, accessed February 20, 2026.

Listed as Shared Supply for the McClintock Church in only the 1908 and 1909 General Assembly Minutes, **Reverend Edward William Carpenter** (b. circa 1862) reportedly served in that role for three years. The Ansonville, North Carolina, native graduated from Biddle University and Theological Seminary before embarking upon a nearly forty-year career as both a minister and educator. Reverend Carpenter served as the principal of the Madison Academic Institute in Madison, Georgia, for eighteen years before assuming his position with the McClintock Church. In the early 1920s, Rev. Carpenter was a frequent contributor to the editorial page of the *Charlotte Observer* on various matters pertaining to Black Charlotteans.²⁷



Reverends Henry Lawrence McCrorey (left) and Edward William Carpenter (right).

Source: *History of the American Negro, North Carolina Edition*, 618, 66.

Reverend Zander Adam Dockery (1870-1973), born in Mangum, North Carolina, transferred to the McClintock Church after serving as pastor of Charlotte's Biddleville Presbyterian Church for several years. Another educator and minister

²⁷ "Edward William Carpenter" in Caldwell, *History of the American Negro, North Carolina Edition*, vol. 4, 65-67; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 8, No. 2, 1908 (Philadelphia: Office of the General Assembly, 1908), 499; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 9, No. 2, 1909 (Philadelphia: Office of the General Assembly, 1909), 497. As for Rev. Carpenter's editorials, see, e.g., "The Negro and His Leaders," *Charlotte Observer*, February 5, 1922, 6; "When Freedom Came," *Charlotte Observer*, April 23, 1922, 6; "Past and Present of Negro," *Charlotte Observer*, May 14, 1922, 6; "The Negro Schools of Charlotte and Mecklenburg County," *Charlotte Observer*, June 20, 1922, 6.

who graduated from both Biddle University and Biddle Theological Seminary, he served as McClintock's pastor from 1909 to 1914. He then began a forty-year pastorate at Broad Street Presbyterian Church in Statesville, North Carolina, while also serving as principal of that city's Billingsley Memorial Academy. Reverend Dockery co-founded both the Statesville chapter of the National Association for the Advancement of Colored People and the North Carolina State Conference of Branches of the NAACP. Statesville's Dockery Street was named in his honor. At the time of his death at the age of 103, Rev. Dockery was the oldest living alumnus of the Biddle Seminary.²⁸



Reverend Zander Adam Dockery.

Source: *History of the American Negro, North Carolina Edition*, 135.

Reverend William Samuel Plair (circa 1883-1941) appears to have been appointed McClintock's Stated Supply in 1916, as neither the 1914-1915 Board of Missions Annual Report nor the 1915 General Assembly Minutes identify Rev. Plair or any other minister for the McClintock Church in 1915. His affiliation with the McClintock Church is first referenced in the 1915-1916 Board of Missions Annual Report and the 1916 General Assembly Minutes. Born in South Carolina, Rev. Plair graduated from Biddle Theological Seminary in 1911. His McClintock tenure

²⁸ "Dr. Z. A. Dockery Dies At Age of 103," *Statesville (NC) Record & Landmark*, August 9, 1973, 1A, 2A; "Zander Adam Dockery" in Caldwell, *History of the American Negro, North Carolina Edition*, vol. 4, 134-37; *Forty-Sixth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: Office of the Board, 1910), 40; *Forty-Ninth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: Office of the Board, 1914), 40.

continued until 1926. In or about 1936, Rev. Plair relocated to Morganton, North Carolina, where he became the first pastor of the new Greene Street Presbyterian Church. He served in that capacity until his death in 1941.²⁹

Shortly after his 1926 graduation from the JCSU Seminary, **Reverend William Ransom Mayberry** (1895-1969) became the Stated Supply for the McClintock Presbyterian Church. Born in the Woodleaf community of Rowan County, North Carolina, he completed his undergraduate studies at JCSU. As of 1930, Rev. Mayberry's fourth year at McClintock, the church had 220 members, making McClintock the second largest church in the Catawba Presbytery, behind only the Seventh Street Presbyterian Church. Reverend Mayberry continued as McClintock's Stated Supply until 1938, when he resigned to accept the Chair for the Greek and Hebrew Department at JCSU Seminary.³⁰

Reverend Samuel Julius McLean (1916-1964) ministered the McClintock Church for fifteen years, from 1939 to 1954. The Douglas, Georgia, native was educated at Haines Institute (Augusta, Georgia), JCSU (graduating in 1936), and Columbia University. Within his first year at McClintock, the church had the Catawba Presbytery's largest congregation outside of urban Charlotte, with 219 members. In 1954, Rev. McLain assumed the pastorage of Charlotte's Brandon Presbyterian Church.³¹

²⁹ *Ancestry.com* entry for William Samuel Plair; *Fiftieth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: Office of the Board, 1915), 43; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 15, August, 1915 (Philadelphia: Office of the General Assembly, 1915), 506; *Fifty-First Annual Report of the Board of Missions for Freedmen of the Presbyterian Church* (Pittsburgh: Office of the Board, 1916), 43; *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Volume 16, August, 1916 (Philadelphia: Office of the General Assembly, 1916), 505; Theological Seminary, "Directory of Graduates," 19; *Minutes of the General Assembly of the Presbyterian Church in the U.S.A.*, Third Series, Volume 5, 1926 (Philadelphia: Office of the General Assembly, 1926), 605; "Waits Tucker Remembered," *News-Herald* (Morganton, NC), June 4, 2006, A9; "Morganton Colored Minister, 58, Dies," *Hickory (NC) Daily Record*, September 19, 1941, 4.

³⁰ *Ancestry.com* entry for William Ransom Mayberry; *Minutes of the General Assembly of the Presbyterian Church in the U.S.A.*, Third Series, Volume 6, 1927 (Philadelphia: Office of the General Assembly, 1927), 605; "Negro College Asks Addition," *Charlotte Observer*, June 3, 1926, 4; "Commencement at Biddle," *Charlotte Observer*, June 8, 1921, 9; Burke, "The Catawba Story, 1866-1980," 48; A. H. Prince, "Catawba Presbytery Meets In Shelby," *Africo-American Presbyterian* (Charlotte, NC), September 15, 1938, 2.

³¹ *Ancestry.com* entry for Samuel Julius McLean; "Minister Suffers Fatal Attack While Driving," *Charlotte Observer*, February 11, 1964, 6A; "Installation Slated Sunday," *Charlotte Observer*, February 3, 1954, 9A; "The Sixty-Eighth Commencement, Johnson C. Smith University," *Africo-American Presbyterian*, June 4, 1936, 1, 2; "Church Installs



Reverends William Ransom Mayberry (left) and Samuel Julius McLean (right).
Sources: 1946 Yearbook, Johnson C. Smith University, 34; *Charlotte Observer*, February 3, 1954, 9A.

Reverend William Raymond Worsley, Jr. (1925-2019), a native of Rocky Mount, North Carolina, followed Rev. McLean into the McClintock pulpit, serving from approximately 1954 to 1956. While a student at JCSU – where he graduated as valedictorian – Rev. Worsley also distinguished himself on the football field, starring as half of the Golden Bulls’ “Thunder and Lightning” running back duo. He was drafted into military service while still an undergraduate student, becoming one of the nation’s first Black Marines in the Montford Point regiment. Serving as ship’s gunner, he was one of the first Black soldiers to see combat in the South Pacific. For his service, President Obama awarded Rev. Worsley the Congressional Gold Medal in 2011. Upon his return, he continued his studies at Columbia University and JCSU Theological Seminary before becoming one of the first African American ministers to earn a doctorate in Sacred Theology from Emory University. In addition to his ministry, Rev. Worsley worked for the Charlotte Park and Recreation department, taught for many years at JCSU Seminary and the school’s Interdenominational Theological Center in Atlanta, and was a highly regarded local civil rights leader. During his McClintock tenure, Rev. Worsley also served as moderator of the Catawba Presbytery.³²

Its New Pastor,” *Charlotte Observer*, February 2, 1954, 4B; Burke, “The Catawba Story, 1866-1980,” 48; “Installation Slated Sunday,” *Charlotte Observer*, February 3, 1954, 9A.

³² *Ancestry.com* entry for William DeForrest Baxter; “PTA Activities: Sterling,” *Charlotte Observer*, November 14, 1954, 10D; Aaron Williams, “Rev. Dr. William Raymond Worsley, Jr.,” *Kappa Alpha Psi Journal* 106, no. 1 (Spring 2020), 132-33; “Worsley Named as First Negro Recreation Chief,” *Charlotte Observer*, September 15, 1954, 6A; Sophia Matthews, “A Life Well Lived: Celebrating Rev. Dr. Raymond Worsley,”



Reverends William Raymond Worsley, Jr. and William DeForrest Baxter.
Sources: *Kappa Alpha Psi Journal* 106, no. 1 (Spring 2020), 132; *Charlotte Post*, October 22, 1981, 8.

Reverend William DeForrest Baxter (1922-1985) served McClintock Presbyterian Church as pastor for twenty-nine years, from 1956 until his death in 1985. A graduate of Charlotte's Second Ward High School, Rev. Baxter completed his undergraduate studies at JCSU in 1946, later earning bachelor and masters of divinity degrees from the school's Theological Seminary. Reverend Baxter first pastored Mecklenburg County's Miranda and Bethesda Presbyterian Churches following his 1949 ordination by the Catawba Presbytery. In 1954, he assisted with the merger of those two churches with Caldwell Presbyterian Church into the new Catawba Presbyterian Church. He later served as moderator for the Catawba Synod and taught at his alma mater as well as at Barber-Scotia College (Concord, NC) and Mecklenburg and Carver Colleges (later merged to become Central Piedmont Community College). Charlotte's Northwest Community Action Association – an organization dedicated to the support and improvement of the local Black community – honored in 1974 Rev. Baxter for his role in forming that organization's predecessor entity, the University Park Improvement Association.³³

<https://shinewithsophie.wixsite.com/revworsley>, accessed February 20, 2026; Sarafina Wright, "Remembering Rev. Dr. William Worsley, A Hidden Figure Of Civil Rights In Charlotte," July 31, 2019, <https://www.wfae.org/local-news/2019-07-31/remembering-rev-dr-raymond-worsley-a-hidden-figure-of-civil-rights-in-charlotte>, accessed February 20, 2026; "Catawba Presbytery Openings Meet," *Charlotte Observer*, September 9, 1955, 10B.

³³ Harold Warren, "Rev. W. DeForrest Baxter, Minister at McClintock Presbyterian, Dies At 61," *Charlotte Observer*, January 30, 1985, 3B; "Remembrance: Lives That Touched Many Others," *Charlotte Observer*, January 1, 1986, 6A; "Baxter Ordained By

By 1960, McClintock Presbyterian Church had 220 members, likely prompting the congregation to give their seventy-year-old church building what one reporter called a “full-scale face lifting.” Most notably, the two façade towers were removed, and the wooden exterior was encased in brick. The building has since maintained those 1960-1961 exterior modifications, leaving many of the structure’s original circa 1891 exterior features untouched within that brick encasing.³⁴



Circa 1961 Refurbishment of McClintock Presbyterian Church.
Source: *Charlotte Observer*, August 28, 1961, B1.

Presbyterians,” *Charlotte News*, May 7, 1949, 7B; Bill Johnson, “Black Group To Work For Community Development,” *Charlotte Post*, September 26, 1974, 1.

³⁴ Burke, “The Catawba Story, 1866-1980,” 48; Hannah Miller, “Old Negro Church Getting New Look,” *Charlotte Observer*, August 28, 1961, B1.



The bell removed from the McClintock belfry in 1961 (as shown in the foregoing *Charlotte Observer* photo) was first installed in 1906. Upon removal, it was incorporated into the above-depicted church sign that fronts Erwin Road.³⁵

The refurbished McClintock edifice, with a seating capacity of 400, was rededicated on November 5, 1961. By that point in Rev. Baxter's tenure, the congregation had doubled its missions, purchased new pews and a new organ, and actively used its former Rosenwald school (as discussed below) as a fellowship hall with six classrooms and a full kitchen. Each week, the sanctuary regularly hosted the City of Charlotte's Welfare Department for various community activities, including a Well-Baby Clinic.³⁶

Since Rev. Baxter, the longest tenured ministers to serve the McClintock Presbyterian Church have been **Rev. James R. Ephraim, Jr.**, who served the church from 1988 until at least 1997, and **Rev. Arthur William Canada Sr.** (b. 1946), a Pennsylvania native and graduate of JCSU and the JCSU Theological Seminary who served the church from 2003 to at least 2015.³⁷

³⁵ "Old Negro Church Getting New Look," *Charlotte Observer*, August 28, 1961, 1B.

³⁶ "Old Church Given New Look," *The Catawba Synod Argus* 6, no. 1 (April 1962), 2.

³⁷ Kathleen McClain, "Religion," *Charlotte Observer*, July 16, 1988, 5B; "Church News," *Charlotte Post*, May 22, 1997, 12A; *Ancestry.com* entry for Arthur William Canada, Sr.; "People," *Charlotte Observer*, November 5, 2003, M11; Marty Minchin, "McClintock Presbyterian celebrates 150 year milestone," *Charlotte Observer*, October 18, 2015, 6SS.

The McClintock Presbyterian Church Congregation

Upon emancipation, many of the freedpeople who joined the McClintock Presbyterian Church – including founding trustees Cain Grier and Jacob McDowell – relied on agriculture for their livelihood as farmers and sharecroppers, in part because of the historically fertile black soil that earned the church's vicinity the nickname "Black Jack." Although few early records of the McClintock Church have survived, Rev. Summers' research identified several early congregation members including, at least as of 1870, "Cain and Mary Grier and their seven children; Jacob and Martha McDowell and their five children; Green and Augusta Potts and their five children; Andy and Martha Grier and their five children; Andy and Susan McGill and their three children; Julius and Mulvina Erwin and their five children; Milas and Margaret McLain and their seven children; David and Nancy Ervin with at least one child; Pinkney and Emma Grier with at least one child; [and] Eli and Laura Neal and at least one child." The congregation also included Jim and Rosa Ray and their eight children, Willie and Hanna Smith (following Hanna's death, Willie's second wife Lula was also a member), and Sam and Elizabeth Ervin and their three children. Sam and Elizabeth Ervin's son Frank married Carrien Redick. Although Frank and Carrien Ervin had no children of their own, they ultimately raised twenty-four children in the McClintock Church.³⁸

As of the 1870 U.S. Census, McClintock trustee Cain Grier and four of his children worked as farm hands. Cain's grandson Alonzo Neal (1890-1987) served as an elder of the McClintock Church for some sixty years. In a special ceremony at the church, Alonzo received a commendation from the North Carolina State College Extension Service recognizing his 1946 record crop of 104 bushels of corn. In reporting that ceremony, the *Charlotte News* reported that Alonzo was on the verge of purchasing his own farm, a rarity in the Steele Creek community at that time. Alonzo and his wife Ellie (1896-1986) raised fifteen children, at least five of whom sang in the McClintock choir into the 1990s. The 1870 census also identified McClintock trustee Jacob McDowell as a farm hand. He and his wife Martha had five children (then aged 6 to 19), four of whom were enrolled in school.³⁹

Neely Monroe Potts (1865-1939) is another example of the many multigenerational families represented in the McClintock congregation. His father Green Potts (b. 1835) was one of the enslaved people received into the fellowship of the Steele Creek Presbyterian Church – becoming a member on August 26, 1859 – who, upon

³⁸ Summers, "McClintock Presbyterian Church," 59, 67-69.

³⁹ Ibid., 61; Minchin, "McClintock Presbyterian celebrates 150 year milestone"; *Ancestry.com* and *FindAGrave.com* entries for Alonzo "Lonzy" Neal and Ellie Withers Neal; "Mecklenburg Negro Grows 104 Bushels Of Corn Per Acre," *Charlotte News*, January 26, 1948, 10; Charles Summers, "A wealth of history," *Charlotte Observer*, February 16, 1993, 13A.

emancipation, came “down out of the gallery” of that church to join the nascent McClintock Presbyterian Church. Neely married Ellen Grier (1867-1950), one of Cain and Mary Grier’s daughters, and together they raised seven children. Like his father, Neely was a farmer and McClintock congregant. As an adult, Neely taught the local children their Sunday School lessons, the Shorter Catechism, and music, while also finding time between growing seasons to attend classes at Biddle Memorial Institute. He served the McClintock Church as clerk of session, Sunday School superintendent, and choir member. Neely was reportedly so skilled in mathematics that he was often hired to work the Steele Creek polling station on election days, even though Black North Carolinians were prohibited from voting at that time. Neely and Ellen’s daughter Ethel graduated from Barber Scotia College (originally founded in 1871 by Rev. Samuel Alexander and others as Scotia Seminary), and later became a social worker in New York. Both Neely and Ellen were buried in the McClintock cemetery near the church’s front door.⁴⁰

According to family tradition, the parents of McClintock member Nancy Erwin (1850-1945) – herself born into slavery in the Steele Creek community – were taken involuntarily from the Gold Coast in West Africa. Nancy’s parents were later sold into Arkansas while she was still a child. Left behind in the Steele Creek community, Nancy never saw them again. She later married David Erwin (1852-1912), whom she outlived by several decades. The couple were buried side-by-side in the McClintock cemetery. Their great grandson Thomas L. McGill later reported that “hundreds” of African Americans from Mecklenburg County and at least six other states (including New York and California) could trace their family lineage back to Nancy.⁴¹

Nancy and David Erwin’s daughter Lucinda (1875-1920) married McClintock member Thomas Carouthers (1887-1960), the son of builder Anderson Carouthers and his wife Laura. Thomas was one of the few Black farmers in the area who owned his own land. He and Lucinda had ten children. The family lived on the Carouthers’ land in a two-story farmhouse located near the Catawba River. Both Thomas and Lucinda are buried in the McClintock Church cemetery. Another of Nancy and David’s daughters, Mary (1885-1965), married Thomas McGill (1865-1934). The McGills worked a nearby farm owned

⁴⁰ Summers, “McClintock Presbyterian Church,” 61-63; Marty Minchin, “McClintock Presbyterian celebrates 150 year milestone,” *Charlotte Observer*, October 18, 2015, 6SS; *Ancestry.com* and *FindAGrave.com* entries for Green Potts, Neely Monroe Potts, and Ellen Elizabeth Grier Potts; Summers, “A wealth of history.”

⁴¹ Summers, “McClintock Presbyterian Church,” 64; *Ancestry.com* entry for Nancy F. Erwin; John Vaughan, “Reunion to honor slave,” *Charlotte News*, May 25, 1978, 1B. At some point, many of Nancy and David’s descendants adopted the alternative “Ervin” spelling of the family surname. Vaughan, “Reunion to honor slave.”

by Victor Shaw, who served as a two-term mayor of Charlotte (1949-1953). The two Erwin sisters and their husbands are also buried in the McClintock Church cemetery.⁴²

Nancy and David Erwin's granddaughter Maggie McGill (1893-1982) married Samuel Wallace "Papa" Grier (1889-1993), both of whom grew up in the McClintock Church. Over the course of their seventy-one year marriage, Sam and Maggie raised eight children. Sam was an ordained deacon and elder at the McClintock Church and served as Sunday School treasurer for some forty years. He is remembered for taking the children of the McClintock Sunday School into the church cemetery to tell them about their ancestors who were buried there and how they contributed to the community. Sam was also a co-founder of the Knights of the Guiding Star of the East No. 32, a local chapter of a men's fraternal order. Sam and his brother John were among the first Black Steele Creek residents to own their own homes. Although primarily a farmer (he farmed until he was ninety years old), Sam also helped build Camp Greene, Charlotte's World War I U.S. Army training camp. During World War II, he worked at the Charlotte factory of the U.S. Rubber Company (known locally as the "Shell Plant"), manufacturing ammunition for the war effort. Sam survived Maggie, living to be 104 years old. Both Sam and Maggie are buried in the McClintock cemetery.⁴³

As children, McClintock members William Harvey (1891-1966) and Nannie McGill (1896-1965) Hoover both attended classes at the circa 1885 McClintock schoolhouse (discussed below). They were married in 1913. William was a farmer, but not a sharecropper. He instead rented several tracts of land in the community and used his own farming equipment to raise his crops. At McClintock Church, he served as a deacon, elder, and clerk of court, while also a member of the Knights of the Guiding Star of the East. Nannie was also active in the church, serving as a Sunday School teacher for the women and as president of the Missions Organization. She attended summer classes at Biddle Memorial Institute. William and Nannie are also buried at McClintock.⁴⁴

Phyllis Bridges, a current and longtime McClintock congregant, explained that the scarcity of Black landowners in the Steele Creek community was due primarily to the unwillingness of local White landowners to sell property to Black residents. Her grandfather, Preston H. "Press" Harris (1898-1958), was one of Steele Creek's few Black landowners. A McClintock congregant like his granddaughter, Press owned some thirty-

⁴² Summers, "McClintock Presbyterian Church," 63-64; *Ancestry.com* entries for Lucinda Ervin Carouthers and Mary Erwin; Vaughan, "Reunion to honor slave."

⁴³ Summers, "McClintock Presbyterian Church," 64-65; *FindAGrave.com* entries for Sam Wallace Grier and Maggie McGill Grier; "Obituaries," *Charlotte Observer*, August 28, 1993, 8C; Cassandra Wynn, "Steele Creek Resident Turns 104," *Charlotte Post*, April 22, 1993, 7A.

⁴⁴ Summers, "McClintock Presbyterian Church," 65-66; *Ancestry.com* entry for William Harvey Hoover.

two acres of land where he raised cotton, vegetables, and livestock. At harvest time, he recruited neighbors to help pick crops.⁴⁵

Other prominent McClintock Church families throughout its history include the Alexander, Foust, Harris, Lawrence, Partlow, Pettis, Potts, Taylor, Weathers, Withers, and Woods families. According to Rev. Summers, less than half of the surnames of the early members of the McClintock congregation can be found in the congregation records of Steele Creek Presbyterian Church. From that, it follows that – while the core of the first McClintock congregation may have migrated from the Steele Creek Church following emancipation – the McClintock Church grew quickly with the addition of other Black families, both existing community residents and new arrivals in the area. That, according to Rev. Summers, evidences “a congregation quickly adapting to their new circumstances, and making room for newcomers in their life and ministry.”⁴⁶

In more recent years, the McClintock Church congregation has included such notable Charlotteans as former Judge Donnie Hoover for Judicial District 26E of the North Carolina Fifth Superior Court Division (appointed by Governor Roy Cooper in 2019, retired in 2021), former Judge Linwood Foust for the 26th Judicial District of the North Carolina Seventh Superior Court Division, Charlotte City Council member James “Smuggie” Mitchell, and Phyllis Harris Bridges, the first Black woman hired by the Mecklenburg County probation and parole department who went on to be named district manager of Judicial District 26.⁴⁷

Over the years, McClintock Presbyterian Church hosted a wide range of community organizations and activities for members and Steele Creek residents alike. In addition to the Knights of the Guiding Star, the church provided meeting space for the 4H Club, quilting and cooking clubs, and women’s circles. In late 1941, Mecklenburg County Scout executive Charles F. Safley announced the formation of a new Boy Scout troop at the McClintock Church, just in time for an upcoming visit from New York’s A. J. Taylor, the assistant national director of Negro Scouting for Boy Scouts of America. The church offered several choirs that distinguished themselves by being the first local Presbyterian choirs to use drums and to sing gospels. On Saturdays, the local community would play baseball games where the church parking lot is now located, and volunteers manned a wooden stand where ice cream and sodas could be purchased. Other offerings at the church included vacation bible school, picnics, sleepovers, vespers and special services

⁴⁵ McClintock Members Group Interview.

⁴⁶ Summers, “McClintock Presbyterian Church,” 74; Richard Maschal, “The Legacy of Julius Rosenwald,” *Charlotte Observer*, February 16, 1986, 1E, 10E; “McClintock Has Developed ‘A Strong Sense of Kinship.’”

⁴⁷ McClintock Members Group Interview; “New boss for probation/parole,” *Charlotte Observer*, March 16, 2000, 2B.

for Christmas and Easter, and annual homecoming celebration (held on the third Sunday of each October).⁴⁸

The members of McClintock Presbyterian Church have long been advocates for the betterment of the community, whether locally or globally. As early as August 1877, the church invited local Black residents to gather at the church to hear speeches in favor of emigration to Liberia. In 1918, during the last months of World War I, the McClintock congregation collected \$20 – the equivalent of approximately \$430 in today's dollars – for the Red Cross auxiliary. According to the *Charlotte Observer*, the congregation took up the collection because “they had sons and other relatives over there [in the European conflict] and they wanted to show that they were not slackers in the matter of doing their bit.” County agricultural agents held meetings at the church in the 1920s to help the community's farmers coordinate efforts to eradicate the boll weevil infestations plaguing their cotton crops while also teaching new farming practices to help mitigate the damage caused by the bugs. Those meetings drew twenty farmers and 150 children. Like Sam Grier, many of McClintock's women congregants also worked in Charlotte's Shell Factory during World War II.⁴⁹

Contributing Structures on the McClintock Church Property

Aside from the main church building, the most visible contributing structure on the McClintock Church property is the McClintock Rosenwald School, located approximately 260 feet southwest of the church. The south elevation of the circa 1922 schoolhouse fronts Erwin Road. The extant schoolhouse is one of Mecklenburg County's largest and best preserved Rosenwald schools. In May 1989, the Mecklenburg County Board of Commissioners designated the McClintock Rosenwald School as a local historic landmark. The designation report for the schoolhouse provides a detailed history of the building, including its association with the Julius Rosenwald Fund.⁵⁰

⁴⁸ McClintock Members Group Interview; “To Visit Scouts,” *Charlotte News*, November 22, 1941, 7.

⁴⁹ “Local Briefs,” *Charlotte Observer*, August 14, 1877, 4; “Colored Presbyterians of Steel Creek Give to Red Cross,” *Charlotte Observer*, August 5, 1918, 6; Federal Reserve Bank of Minneapolis, “Inflation Calculator,” <https://www.minneapolisfed.org/about-us/monetary-policy/inflation-calculator>, accessed February 20, 2026; “Negro Farmers Discuss Control of Boll Weevil,” *Charlotte Observer*, March 18, 1924, 22; “Negroes in the Boll Weevil Fight,” Letter to the Editor by I. D. L. Torrence, *Charlotte Observer*, March 17, 1924, 8; McClintock Members Group Interview.

⁵⁰ Mecklenburg County Real Estate Book 6029, Page 112 (April 17, 1989); Mecklenburg County Historic Landmarks Department, “McClintock Rosenwald School,” <https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/steele-creek/mcclintock-rosenwald-school>, accessed February 20, 2026.

The 1922 decision to construct a Rosenwald School in such close proximity to the McClintock Church likely resulted from the Mecklenburg County School Board's recognition of the McClintock congregation's longstanding belief in both education and religion as invaluable means to bolster their community and improve the future prospects for younger generations. Decades earlier, following the end of the Civil War, the Freedmen's Bureau started some 400 schools for Black North Carolinians, but those educational offerings ended in 1869. By 1874, there were reportedly thirty-four schools for Black students across Mecklenburg County. However, because the county provided scant support for any public schools prior to the 1880s – financial or otherwise – such schools were likely deficient in numerous respects, particularly any schools for the county's Black rural children. The McClintock congregation took matters into their own hands.⁵¹

At some point between 1883 and 1885, members of the McClintock congregation constructed a one-room schoolhouse on the church grounds. Anderson Carouthers (b. circa 1843-1918) is one of the McClintock congregants believed to have been involved in that construction. Born into slavery in South Carolina, Carouthers moved to the Steele Creek township following emancipation. Despite a partial handicap resulting from a broken leg he suffered as a young man, Carouthers became a skilled carpenter. He is credited for participating in the construction of the Ramah AME Zion church (no longer extant) and a one-room schoolhouse, both in the Steele Creek community. It has been suggested that the circa 1885 McClintock schoolhouse was that one-room structure Carouthers helped build. The school offered grades one through seven, with classes typically held between late November and April when students were not otherwise expected to be home to help their families plant and harvest crops. The McClintock schoolhouse remained in use as a school and community center for other church-related activities until 1916, when it was demolished. Structural elements believed to be from that schoolhouse remain on the property, situated northwest of the church building adjacent to the church cemetery.⁵²

⁵¹ Stewart Gray and Paula M. Stathakis, "Survey and Research Report on the Bethesda Schoolhouse," Charlotte-Mecklenburg Historic Landmarks Commission, 5-6 (December 2003); Thomas W. Hanchett, "The Rosenwald Schools and Black Education in North Carolina," North Carolina Historical Review 65, no. 4 (October 1988), 388 n3; Thomas W. Hanchett and Dan L. Morrill, "Survey and Research Report on the McClintock Rosenwald School and the Newell Rosenwald School," Charlotte-Mecklenburg Historic Landmarks Commission, 5 (March 1987).

⁵² "McClintock Has Developed 'A Strong Sense Of Kinship,'" *Charlotte Post*, October 22, 1981, 8; Summers, "McClintock Presbyterian Church," 63-64, 72; Charles Summers, "A wealth of history," *Charlotte Observer*, February 16, 1993, 13; *Ancestry.com* entry for Anderson Carouthers.



Above and on following page: Illustrative extant structural components believed to be associated with the circa 1885 McClintock schoolhouse.



In March 1922, the Mecklenburg County School Board purchased a parcel of land adjacent to the McClintock Church for \$225 in order to construct a new school for the Steele Creek community. That summer, with the support of the Rosenwald Foundation, local builders constructed the three-schoolroom McClintock Rosenwald School, using the standard “Three Teacher Community School” Rosenwald floorplan with a few custom flourishes, including a high hip roof and a wide porch. Many of the McClintock Church members attended the Rosenwald school over the years.⁵³

⁵³ Thomas W. Hanchett and Dan L. Morrill, “Survey and Research Report on the McClintock Rosenwald School and the Newell Rosenwald School,” Charlotte-Mecklenburg Historic Landmarks Commission, 18-19, 24, 44-45 (March 1987); North Carolina Department of Public Instruction, Division of Negro Education, “Rosenwald School Building in North Carolina from the Beginning until July 1, 1930” (1930), North Carolina Department of Natural and Cultural Resources, North Carolina Digital Collections, <https://digital.ncdcr.gov/Documents/Detail/reports-rosenwald-school-building-in-north-carolina-from-the-beginning-until-july-1-1930/973907>, accessed February 20, 2026; McClintock Presbyterian Church, “A Brief History of McClintock Presbyterian Church,” 2:48-3:07; Marty Minchin, “McClintock Presbyterian celebrates 150 year milestone,” *Charlotte Observer*, October 18, 2015, 6SS.



McClintock Rosenwald School (date unknown).

Source: McClintock Presbyterian Church.

Over time, as Mecklenburg County became less agrarian, Mecklenburg County's school system consolidated its numerous rural schools into larger schools. In 1952, the faculty and student body of the McClintock Rosenwald School merged into the Pineville School. The McClintock congregation purchased the extant Rosenwald schoolhouse in 1954 for use as a fellowship hall. Between 1991 and 1996, after the building had been shuttered following several decades of active use and subsequent damage from Hurricane Hugo in 1989, the congregation undertook a five-year, approximately \$150,000 restoration project on the schoolhouse to provide additional room for church activities for its 175 members. Rededicated on October 13, 1996, the restored schoolhouse provided Sunday School classrooms as well as a library, kitchen, waiting room, pastor's study, and work room. More recently, as the main church building has experienced the need for restoration, the former Rosenwald School has been the primary location for congregational activities, including worship services.⁵⁴

⁵⁴ Ibid., 22-24; Mecklenburg County Deeds Book 1667, Page 466 (January 25, 1954); Richard Maschal, "A link with history," *Charlotte Observer*, October 1, 1991, 1E, 2E; Gary L. Wright, "Church working to restore dilapidated 'symbol of hope,'" *Charlotte Observer*, May 15, 1996, 4M; "Church to celebrate at renovated school," *Charlotte Observer*, Oct 16, 1996, 10M; Marty Minchin, "McClintock Presbyterian celebrates 150 year milestone," *Charlotte Observer*, October 18, 2015, 6SS.



McClintock Rosenwald School (February 2026).

For several years, the church property also included a separate two-story structure located west of the cemetery. It was the meeting hall for the Knights of the Guiding Star of the East No. 32, the local chapter of a men's fraternal order. Chapter members engaged in a variety of community service projects including visiting the sick and helping with burials. The group wore distinctive black and gold fez hats and blue jackets, and are remembered for parading with drums and staffs. There was an affiliated women's auxiliary that also engaged in community service. Knights The Knights also allowed the congregation to use their building (no longer extant) for Sunday School and other church functions.⁵⁵

The McClintock property also includes an active church cemetery that has been in use since at least 1871. The cemetery is situated immediately to the north and northwest of the circa 1891 church building, and has no clearly delineated boundaries. Clusters of headstones organized into family groups are situated intermittently across the approximately 1.8 acre open space, often dozens of feet apart. Several headstone groupings may also be found in the woods located to the north and west of the field.

It is unclear when the cemetery started and how many graves it contains. There are documented graves within the cemetery dating back as early as the 1871 grave and headstone of Harriet M. Knox. However, oral histories of the McClintock congregation attest to the presence of several unmarked graves of enslaved persons. Those oral histories also hold that the city of Charlotte frequently sent the bodies of unclaimed decedents who "didn't belong to 'anything'" to the local Greer and Thompson Funeral Home with express recommendations of burial in the McClintock cemetery. An undated exhibit created by the Charlotte-Mecklenburg Public Library estimates some 50 to 100 graves in the McClintock cemetery. The online database *Findagrave.com* identifies 381

⁵⁵ Summers, "McClintock Presbyterian Church," 65, 7.

specific memorials within the McClintock cemetery. The cemetery remains still in active use.⁵⁶



McClintock Presbyterian Church cemetery, from parking lot looking north (top) and from northernmost corner of property looking south (bottom).



⁵⁶ McClintock Members Group Interview; Charlotte-Mecklenburg Public Library, “Known Cemeteries of Mecklenburg County,” <https://www.cmstory.org/exhibits/cemeteries-mecklenburg-county-cemeteries/mcclintock-presbyterian-church-and-cemetery>, accessed February 20, 2026; “McClintock Presbyterian Church Cemetery,” <https://www.findagrave.com/cemetery/2315333/mcclintock-presbyterian-church-cemetery>, accessed February 20, 2026.



Above and next page: Illustrative identified gravesites in the woods north and west of the McClintock cemetery field.



Above: Illustrative identified gravesites along the northwest tree line of the McClintock cemetery field. The extant church is visible in the distance.

IV. Architectural Assessment

Located at 14008 Erwin Road, the extant church building was constructed circa 1891 in a then-rural area of southwest Charlotte known as Steele Creek. As shown in the photograph on page 22 *supra*, the original property is a white wooded structure with two white mirrored steeples and an original chimney located directly above the altar. The interior of the sanctuary reportedly featured a rear balcony. The three-bay wide façade featured twin turrets with steep pitched asymmetrical pyramidal roofs and entrances on either side. The center bay featured a tall Gothic style pointed arch window and gable roof. Vents are located within the center gable and steeples. The exterior was clad in horizontal wood lap siding.

The façade was modified over time, with the most dramatic changes being made in the early 1960s: the removal of the turrets, the reconfiguration of the dual front entry into a single, centered entrance, and the addition of brick cladding. The original front gable section was retained, and a new steeple was added in the center. The front gable is adorned with a single large cross and sign fanlight window. Two additional gabled roofs were added on the front facade, stepping down symmetrically from the main roof. The new front façade features a covered entry with four round Tuscan-esque wood columns supporting the roof. The main entrance is a set of double doors with a transom, flanked by vertical six over six wood windows. Contemporaneous with those changes, the exterior of the structure was clad in red brick in a common running bond pattern. The resulting façade and exterior of the structure have remained unaltered since the early 1960s, such that the current exterior has now acquired its own architectural and historical significance even as much of the original circa 1891 exterior remains unaltered and preserved intact within the brick cladding. (Figure 1, *infra*)

The side elevations feature a single window in the narthex and four windows in the sanctuary. The fenestration openings for the windows are arched, but the windows themselves are all in a six over six light pattern with the fanlight portion filled in. (Figures 2 & 3) The rear one-story section, capped with a hipped roof, appears to be part of the original building with an entrance on either side and a single wood frame window. There is no fenestration on the rear elevation. (Figures 3 & 4)

The building is constructed on brick piers around the outside, while some of the internal piers are stacked stones supporting the heavy timber flooring system. (Figures 9 & 10) Passing through the narthex, the sanctuary features two aisles creating three sections of pews. The pew rows go all the way across the width of the room from side to side. Four square wood columns support the roof. The suspended ceiling follows the attic framing which is flat in the center and slopes gradually on either side. The pulpit is elevated by two stair risers. (Figures 5 & 6) The rear one-story section of the structure includes a recessed choir loft (with four pews centered behind the pulpit) and two small ancillary rooms, each located on either side of the choir loft. (Figures 7 & 8) Interior walls are clad

in non-original wood paneling, likely added contemporaneously with the circa 1961 exterior modifications. The original configuration of the structure's interior is unclear.

The attic reveals several design details that substantiate the church's early construction period. The timber framing is held together by a combination of hand forged iron nails, and hewn and pegged rafters. (Figures 12-15) The original wood lap siding can be seen in certain areas with the 1960s era exterior brick appearing behind. (Figures 16 & 17) Other features in the attic are the original brick chimney held in place by wood framing and a vertical stair that led to the church bell. (Figures 11 & 18)



Front and left elevation (above; Figure 1) and left elevation (below; Figure 2).





Right and rear elevation (above; Figure 3) and rear elevation (below; Figure 4).





Sanctuary interior from pulpit (above; Figure 5) and facing pulpit (below; Figure 6).





Separate ancillary rooms located to the left (above; Figure 7) and right (below; Figure 8) of the choir loft.





Foundation pier and subfloor (above; Figure 9); foundation stones and newer piers (below; Figure 10).





Attic chimney and framing (Figure 11).



Pegged plate (above; Figure 12) and detail of peg (below; Figure 13).





Pegged construction (above; Figure 14) and hand forged nails (below; Figure 15).





Original lap siding and exterior brick (above; Figure 16); further original lap siding (below; Figure 17).





Ladder leading to bell tower (removed) (Figure 18).

Interior Designation Parameters

In order to recognize the historical and architectural significance of the McClintock Presbyterian Church, it is recommended that the landmark designation include the entire interior of the church building. The property owner has provided written consent for interior review of the building pursuant to N.C. Gen. Stat. § 160D-947(b). Character-defining interior features of the interior of the church building include but are not limited to the following:

- Front door openings
- Windows and window openings
- Original lap siding (now enclosed within the brick cladding)
- Stone piers (crawl space)
- Timber framing (crawl space and attic)
- Attic chimney
- Original pegs and nails
- Structural elements and materials of the sanctuary, including:
 - Pitched gable roofing
 - Window openings
 - Wooden floors
 - Pews
 - Four squared columns
 - Pulpit and altar fixtures
 - Original walls (beneath the paneling)

V. Bibliography.

Deed Books and Other Government Records

Mecklenburg County, North Carolina Deeds Book 60 (1888).

Mecklenburg County, North Carolina Deeds Book 81 (1867).

Mecklenburg County, North Carolina Deeds Book 82 (1891).

Mecklenburg County, North Carolina Deeds Book 1667 (1954).

Mecklenburg County, North Carolina Real Estate Book 6029 (1989).

Mecklenburg County Land Use and Environmental Services Agency, Polaris 3G database, <https://polaris3g.mecklenburgcountync.gov/>, accessed February 20, 2026.

Mecklenburg County Board of Commissioners. "An ordinance designating a property known as the 'McClintock Rosenwald School' . . . as Historic Property."
Mecklenburg County Real Estate Book 6029, Pages 108-112. May 4, 1989.

United States Federal Census.

Newspapers

Africo-American Presbyterian (Charlotte, NC).

Charlotte Democrat

Charlotte News.

Charlotte Observer.

Charlotte Post.

Hickory (NC) Daily Record.

News-Chronicle (Shippensburg, PA).

News-Herald (Morganton, NC).

Perry County (Bloomfield, PA) *Democrat*.

Statesville (N.C.) Record & Landmark.

Western Democrat (Charlotte, NC).

Other Primary Sources

23d Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: James McMillin, 1888.

25th Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: James McMillin, 1890.

Catalogue of the Officers and Students of Jefferson College, for the Academic Year 1857-58. Pittsburgh: W. S. Haven, 1858.
<https://www.ancestry.com/search/collections/2203/records/2182645>. Accessed February 20, 2026.

Cowan, Edward P. "Board for Freedmen." *The Assembly Herald* 13, no. 9. September 1907. 424-25.

First Annual Report of the General Assembly's Committee on Freedmen of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. McMillin, 1866.

Fifth Annual Catalogue of Biddle Memorial Institute, Charlotte, N.C. Pittsburgh: J. M'Millin, 1874.

Fifth Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. M'Millin, 1875.

Fourth Annual Report of the General Assembly's Committee on Freedmen of the Presbyterian Church, in the United States of America. Pittsburgh: James M'Millin, 1869.

Forty-Second Annual Report of the Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: Office of the Board, 1907.

Forty-Sixth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: Office of the Board, 1910.

Forty-Ninth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: Office of the Board, 1914.

Fiftieth Annual Report of the Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: Office of the Board, 1915.

Fifty-First Annual Report of the Board of Missions for Freedmen of the Presbyterian Church. Pittsburgh: Office of the Board, 1916.

Second Annual Report of the General Assembly's Committee on Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. M'Millin, 1867.

Map of Mecklenburg County, North Carolina, 1911.
<https://dcr.lib.unc.edu/record/25061faa-dc9b-4b79-a118-6fbdf355dcb5>. Accessed February 20, 2026.

Matthews, Sophia. "A Life Well Lived: Celebrating Rev. Dr. Raymond Worsley."
<https://shinewithsophie.wixsite.com/revworsley>. Accessed February 20, 2026.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. Philadelphia: Presbyterian Board of Publication, 1868.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 1, 1870. New York: Presbyterian Board of Publication, 1870.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 1, 1871. New York: Presbyterian Board of Publication, 1871.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 2, 1872. New York: Presbyterian Board of Publication, 1872.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 2, 1873. New York: Presbyterian Board of Publication, 1873.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 3, 1874. New York: Presbyterian Board of Publication, 1874.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 3, 1875. New York: Presbyterian Board of Publication, 1875.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 4, 1877. New York: Presbyterian Board of Publication, 1877.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 11, 1888. Philadelphia: MacCalla & Company, 1888.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 12, 1889. Philadelphia: MacCalla & Company, 1889.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 13, 1890. Philadelphia: MacCalla & Company, 1890.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 14, 1891. Philadelphia: MacCalla & Company, 1891.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 19, 1896. Philadelphia: MacCalla & Company, 1896.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 20, 1897. Philadelphia: MacCalla & Company, 1897.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 21, 1898. Philadelphia: MacCalla & Company, 1898.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 23, 1900. Philadelphia: MacCalla & Company, 1900.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 2, No. 2, 1902. Philadelphia: Office of the General Assembly, 1902.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 2, No. 3, 1903. Philadelphia: Office of the General Assembly, 1903.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 5, No. 2, 1905. Philadelphia: Office of the General Assembly, 1905.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 7, No. 2, 1907. Philadelphia: Office of the General Assembly, 1907.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 8, No. 2, 1908. Philadelphia: Office of the General Assembly, 1908.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 9, No. 2, 1909. Philadelphia: Office of the General Assembly, 1909.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 15, August, 1915. Philadelphia: Office of the General Assembly, 1915.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. New Series, Volume 16, August, 1916. Philadelphia: Office of the General Assembly, 1916.

Minutes of the General Assembly of the Presbyterian Church in the U.S.A., Third Series, Volume 5, 1926 (Philadelphia: Office of the General Assembly, 1926), 605;

Minutes of the General Assembly of the Presbyterian Church in the U.S.A., Third Series, Volume 6, 1927 (Philadelphia: Office of the General Assembly, 1927), 605

North Carolina Department of Public Instruction, Division of Negro Education.
“Rosenwald School Building in North Carolina from the Beginning until July 1, 1930,” 1930. North Carolina Department of Natural and Cultural Resources. North Carolina Digital Collections.
<https://digital.ncdcr.gov/Documents/Detail/reports-rosenwald-school-building-in-north-carolina-from-the-beginning-until-july-1-1930/973907>. Accessed February 20, 2026.

“Old Church Given New Look.” *The Catawba Synod Argus* 6, no. 1 (April 1962), 2.

“Personal – Henry Lawrence McCrorey,” *Journal of Negro History* 37, no. 3 (July 1952): 354-55.

Robinson, Edgar Sutton, ed. *The Ministerial Directory of the Ministers in the Presbyterian Church in the United States (Southern) and in the Presbyterian Church in the United States of America (Northern)*, Vol. 1. Oxford, OH: The Ministerial Directory Company, 1898.

Second Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. M'Millin, 1872.

Sixth Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. M'Millin, 1876.

Third Annual Report of the General Assembly's Committee on Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: James M'Millin, 1868.

Third Annual Report of the Presbyterian Committee of Missions for Freedmen, of the Presbyterian Church, in the United States of America. Pittsburgh: Jas. M'Millin, 1873.

Twenty-Second Annual Report of the Presbyterian Board of Missions for Freedmen of the Presbyterian Church, in the United States of America. Pittsburgh: James McMillin, 1887.

Williams, Aaron. "Rev. Dr. William Raymond Worsley, Jr." *Kappa Alpha Psi Journal* 106, no. 1 (Spring 2020), 132-33.

Wright, Sarafina. "Remembering Rev. Dr. William Worsley, A Hidden Figure Of Civil Rights In Charlotte." July 31, 2019. <https://www.wfae.org/local-news/2019-07-31/remembering-rev-dr-raymond-worsley-a-hidden-figure-of-civil-rights-in-charlotte>, Accessed February 20, 2026.

Secondary Sources

Burke, DeGrandval. "A Brief History of the Catawba Presbytery." Charlotte: Historical Committee of the Catawba Presbytery, October 8, 1980.

_____. "The Catawba Story, 1866-1980: A Brief History of the Catawba Presbytery." Charlotte: Historical Committee of the Catawba Presbytery of the United Presbyterian Church, U.S.A., 1981.

Caldwell, A. B., ed. *History of the American Negro, North Carolina Edition*. Vol. 4. d. A. B. Caldwell. Atlanta: A. B. Caldwell Publishing Co., 1921.

_____. *History of the American Negro, South Carolina Edition*. Atlanta: A. B. Caldwell Publishing Co., 1919.

Camp, D. I., and J. Warren Kaufman. *History of the Presbyterian Churches of Path Valley: Addresses Delivered at the Sesquicentennial of the Upper and Lower*

Path Valley Churches and a History of These Churches. Chambersburg, PA: Press of Chambersburg Repository, 1916.

Charlotte Historic District Commission. "Charlotte's Local Historic Districts: McCrorey Heights." <https://www.charlottenc.gov/Growth-and-Development/Planning-and-Development/Historic-District>. Accessed February 20, 2026.

Charlotte-Mecklenburg Public Library. "Known Cemeteries of Mecklenburg County." <https://www.cmstory.org/exhibits/cemeteries-mecklenburg-county-cemeteries/mcclintock-presbyterian-church-and-cemetery>. Accessed February 20, 2026.

Commemorative Biographical Encyclopedia of the Juniata Valley, Comprising the Counties of Huntingdon, Mifflin, Juniata, and Perry, Pennsylvania. 2 vols. Chambersburg, PA: J. M. Runk & Co., 1897.

Conser, Jr., Walter H., and Robert J. Cain. *Presbyterians in North Carolina: Race, Politics, and Religious Identity in Historical Perspective*. Knoxville: University of Tennessee Press, 2012.

Douglas, John. *The History of Steele Creek Presbyterian Church, 1745-1978*. 3rd ed. 1872; Charlotte: Craftsman Printing & Publishing House, 1978.

Federal Reserve Bank of Minneapolis. "Inflation Calculator." <https://www.minneapolisfed.org/about-us/monetary-policy/inflation-calculator>. Accessed February 20, 2026.

First United Presbyterian Church of Charlotte. "Our History." <https://fupcc.org/our-history/>. Accessed February 20, 2026.

Hanchett, Thomas W. "Neighborhood history around Johnson C. Smith University." History South. <https://www.historysouth.org/jcsu/>. Accessed February 20, 2026.

_____. "The Rosenwald Schools and Black Education in North Carolina." *North Carolina Historical Review* 65, no. 4 (October 1988): 387-44.

Hanchett, Thomas W., and Dan L. Morrill. "Survey and Research Report on the McClintock Rosenwald School and the Newell Rosenwald School." Charlotte-Mecklenburg Historic Landmarks Commission (March 1987).

Historic Overlay Map of Mecklenburg County. https://web.lib.unc.edu/nc-maps/interactive/Cm912-60_1911s.php. Accessed February 20, 2026.

Huffman, William, and Richard Mattson. Survey and Research Report for Steele Creek Presbyterian Church. August 28, 1990. Mecklenburg County Historic Landmarks Department. <https://hl.mecknc.gov/Properties/Designated-Historic->

[Landmarks/charlotte/steele-creek/steele-creek-presbyterian-church](#). Accessed February 20, 2026.

Interview with McClintock Church members Phyllis Bridges, Neely Christian, Bryant Foust, Robert Foust, Bernice Grier, Fay Jones, and Marcellus Potts. Conducted by Aniya Brooks-Manning, Ava Graham, and Liz Vaagen. July 31, 2025. Mecklenburg County Historic Landmarks Department files.

McClintock Presbyterian Church. "A Brief History of McClintock Presbyterian Church." Video, 10 min., 49 sec. <https://www.youtube.com/watch?v=kFVSYAaqpc>. Accessed February 20, 2026.

McCrorey, Henry Lawrence. "A Brief History of Johnson C. Smith University." *The Quarterly Review of Higher Education Among Negroes* 1, no. 2 (April 1933): 79-86.

Mecklenburg County Historic Landmarks Department. "Brooklyn McCrorey Branch YMCA." <https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/uptown-charlotte/brooklyn-mccrorey-branch-ymca>. Accessed February 20, 2026.

Mecklenburg County Historic Landmarks Department. "McClintock Rosenwald School." <https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/steele-creek/mcclintock-rosenwald-school>. Accessed February 20, 2026.

Morrill, Dan L. Survey and Research Report for the John Douglas House. December 5, 1979. Mecklenburg County Historic Landmarks Department. <https://mecknc.widen.net/s/lwrg5rcqzj/douglas-house-john-sr>. Accessed February 20, 2026.

Parker, Inez Moore. *The Biddle – Johnson C. Smith University Story*. Charlotte: Charlotte Publishing, 1975.

Presbyterian Church in America Historical Center, "The Historical Development of the Book of Church Order," <https://www.pcahistory.org/bco/index.html>, accessed February 20, 2026.

Presbytery of Cape Fear. *Cape Fear Presbytery Centennial, 1886-1986: Preserving the Past, Claiming the Future*. Divinity Archive, Duke Divinity School Library Special Collections. 1986.

Smylie, James H., and Robert E. Blade. "Pioneer Presbyterian Congregations." *American Presbyterians* 67, nos. 1-2 (Spring/Summer 1989): 1-188.

Special Committee to Document the History and Contributions of All-Black Governing Bodies of the Presbyterian Church (U.S.A.). *All-Black Governing Bodies: The*

History and Contributions of All-Black Governing Bodies of the Presbyterian Church (U.S.A.). Louisville, KY: Office of the General Assembly, 1996.

Steele Creek Historical and Genealogical Society. "McClintock Presbyterian Church." <https://sites.rootsweb.com/~ncschgs/mclntkch.htm>. Accessed February 20, 2026.

Summers, Charles Allen. "McClintock Presbyterian Church: The Early Years of an African American Congregation." DMin. diss. Columbia Theological Seminary. 1992.

The Perry Historians. "Alexander, Rev. Samuel Carothers, D.D." <https://www.theperryhistorians.org/biographies>. Accessed February 20, 2026.

Theological Seminary, Johnson C. Smith University. "Directory of Graduates." *Johnson C. Smith University Bulletin* 8, no. 2 (June 1, 1942).

Other

Ancestry.com.

Findagrave.com.