Charlotte-Mecklenburg
Historic Landmarks Commission



Cemeteries #1 and #2 of
Sugaw Creek Presbyterian Church

335 W. Craighead Road and 4130 N. Tryon Street
Charlotte, North Carolina

Charlotte-Mecklenburg Historic Landmarks Commission
Local Landmark Designation Report
Prepared by Tommy Warlick

April 2026

HISTORIC NAMES, LOCATIONS, AND PIN #'S OF PROPERTIES

The two Sugaw Creek Presbyterian Church cemeteries, identified numerically in chronological order according to first dates of use, are both located in north Charlotte:

- Sugaw Creek Cemetery #1, tax parcel no. 08511506, 335 W. Craighead Road.
- Sugaw Creek Cemetery #2, tax parcel no. 09108109, 4130 N. Tryon Street.

DEED BOOK & PAGE

The most recent deed for the two properties is listed in Mecklenburg County Deed Book 4544, Page 198 (June 7, 1982).

ZONING

The zoning designations for the two properties are ML-1 (Cemetery #1) and CG (Cemetery #2).

AMOUNT OF LAND/ACREAGE TO BE DESIGNATED

Total acreage: 1.66 acres

- Cemetery #1: 0.675 acres
- Cemetery #2: 0.985 acres

AD VALOREM TAX APPRAISAL

Although the Commission is aware that designation would allow the owner to apply for an automatic deferral of up to 50% of the Ad Valorem taxes depending upon the portion(s) of the properties designated as "historic landmarks," the two properties are already exempt from the payment of property taxes. As of January 2026, the total appraised value of each property is $158,000 (Cemetery #1) and $635,100 (Cemetery #2).

RECOMMENDATION FOR DESIGNATION

The Commission recommends the properties and fixtures associated with the two tax parcels, including without limitation all graves, grave markers, tombs, and architectural structures and features on each of the two properties, for historic designation.

NAME/ADDRESS OF CURRENT OWNER OF PROPERTIES

Sugaw Creek Presbyterian Church, Inc.
101 W. Sugar Creek Road
Charlotte, NC 28213

DESIGNATION REPORT CONTENTS

This report includes maps and representative photographs of the two properties, a brief physical description and historical sketch of the two properties, and documentation as to why and how each property meets the criteria for designation set forth in N.C.G.S. § 160D-945.

I. Abstract

Statement of Significance

Sugaw Creek Cemeteries #1 and #2 are associated with the oldest extant church congregation in Mecklenburg County, which is also one of the oldest Presbyterian churches in North Carolina – Sugaw Creek Presbyterian Church in north Charlotte, founded in 1755. Begun circa 1750 and 1786 respectively, Cemeteries #1 and #2 have served for centuries as the final resting places for many of the county's earliest settlers. The earliest known grave is that of Reverend Alexander Holmes Craighead, who is widely credited for igniting the fervor for liberty among the Sugaw Creek settlers that reportedly prompted twenty-seven Mecklenburg County residents to adopt the nation's first Declaration of Independence. Sugaw Creek Cemeteries #1 and #2 offer a veritable Who's Who of eighteenth and nineteenth century figures who played prominent in the county's history, from the county's first full-time religious leader (Rev. Craighead) to the chairman of the Mecklenburg Convention of 1775 credited for the Mecklenburg Declaration of Independence (Abraham Alexander), from the original owner of Mecklenburg County's oldest standing structure and only surviving pre-Revolutionary War home (Hezekiah Alexander, a framer of North Carolina's first Constitution and Bill of Rights) to one of the few known female Revolutionary War participants (battlefield nurse Jemima Alexander Sharpe). These cemeteries are also historically and culturally significant in that they house a sizeable collection of gravestones crafted by the Bigham Family Stonecutters Shop, the area's first professional stonecutter shop and one of North Carolina's most prolific and artistically significant groups of stonemasons.

Archaeological Potential Statement

The Sugaw Creek Presbyterian Church Cemeteries #1 and #2 have been part of the overall campus of a congregation that has remained active for more than 250 years. Both cemeteries have already been registered by the North Carolina Office of State Archaeology as archaeological sites. As each property contains human burials (in both marked and unmarked graves), it necessarily follows that each site has significant archaeological potential in the form of subsurface cultural features. Cemetery #2 was also the site for the congregation's second house of worship during the early 1800s. Archaeological deposits and remnant landscape features which may still be present (such as planting beds, filled-in privies and wells, trash middens, and structural remains) can provide information valuable to the understanding and interpretation of the properties. Information obtained from archaeological research at these properties could address various topics related to the development, labor, agricultural, community, and religious history that contributed to the settlement pattern and character of one of the earliest precursor settlements that prompted the founding of Charlotte. Accordingly, these sites should be considered significant archaeological resources based on their unique 18th century age and degree of preservation. To date, aside from a January 2001 infrared

survey conducted in the vicinity of Cemetery #1 discussed *infra* page 13, no investigations have been conducted to identify archaeological resources. The potential for buried cultural resources should be considered in any future development of these properties.

Integrity Statement

- **Location – High:** The two cemeteries remain at their original locations, and thereby retain a high degree of integrity as to location.

- **Design – Medium/High:** Although somewhat deteriorated over the centuries, the original designs of the rock walls, funerary art, and associated structures of Cemeteries #1 and #2 remain intact and largely unchanged since their original installation, embodying within their vernacular styles the traditional folkways of North Carolina's Piedmont region. Both properties retain a medium to high degree of integrity as to design.

- **Setting – Medium:** Over the years, the once rural Sugaw Creek Presbyterian Church and its cemeteries have been enveloped by Charlotte's rapid urbanization, such that much of the farmland that once surrounded the properties is now dominated by residential and commercial development. The very scarcity of such open spaces in a rapidly evolving north Charlotte underscores the singularity of these two cemeteries, bespeaking a religious solemnity and historical significance dating back to the county's original settlement that contribute to the cemeteries' medium to high integrity as to properties' setting.

- **Materials – Medium/High:** The vast majority, if not the entirety, of the materials used to craft the funerary art and rock walls of Cemeteries #1 and #2 are original and indigenous to the local area. Although several of the headstones are broken or have suffered some degree of deterioration over the past two centuries, and the stone wall surrounding Cemetery #1 was likely mortared during a 1914 restoration, the overall integrity of those materials remains high.

- **Workmanship – High:** Both the durability and absence of significant deterioration of the two cemeteries' rock walls, as well as the aesthetic symmetry and traditional artisanship reflected in their design and execution, indicate the unique skill and quality of the builders' workmanship. Likewise, the artistry of the cemeteries' collection of funerary art and headstones, several of which were crafted by the noted artisans of the Bigham Family Stonecutters Shop, evidence a high degree of integrity as to workmanship.

- **Feeling – Medium/High:** Despite encroaching development, Sugaw Creek Cemeteries #1 and #2 retain medium to high integrity, as each property's location and terrain emit the feel of two centuries-old burying grounds for a historically significant church and congregation. The chain link security fences encircling the

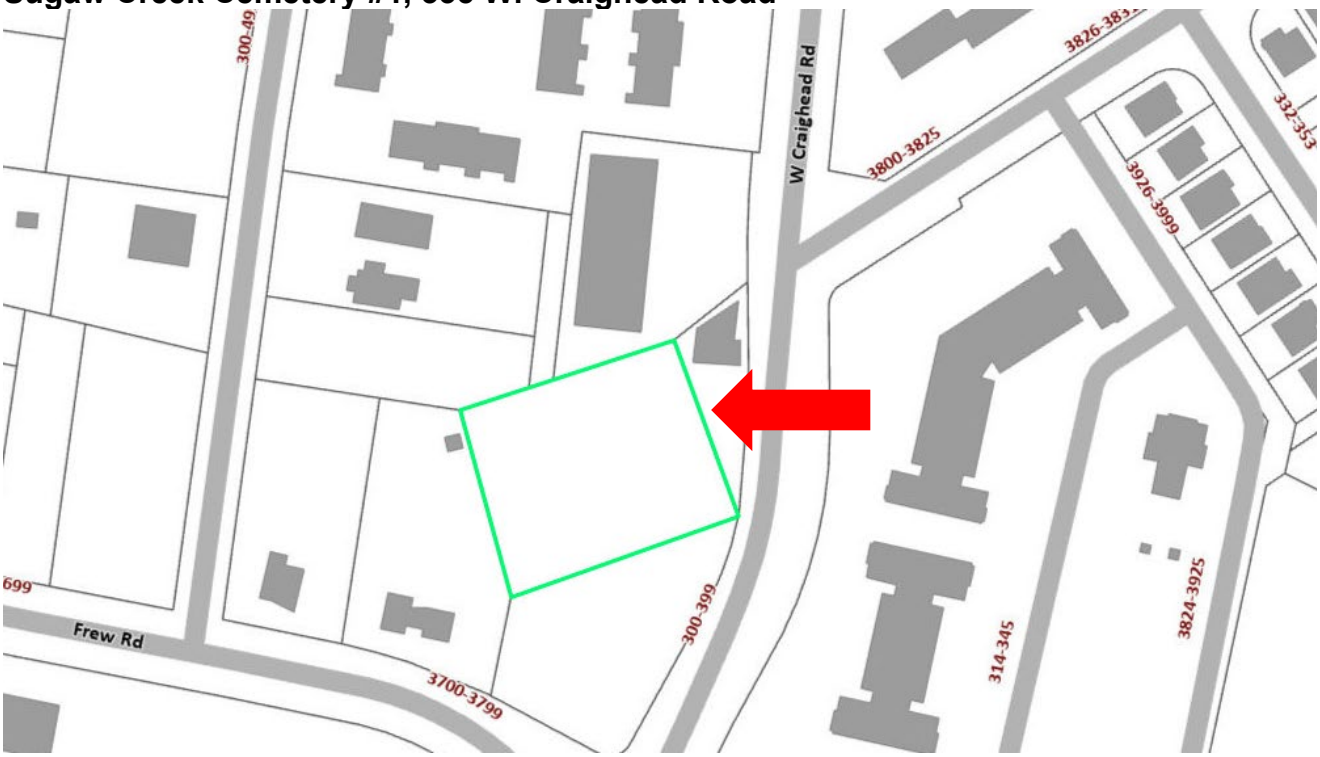
two cemeteries detract somewhat from the solemnity of the two properties, but that is offset to some extent by the accompanying rock walls. As for Cemetery #2, the moderately wooded forest along its east and northeast boundaries, combined with the extensive vegetation covering the chain link fence, effectively blocks much of the sights and sounds of the encroaching urban development and associated vehicular traffic, enhancing the site's peaceful tranquility.

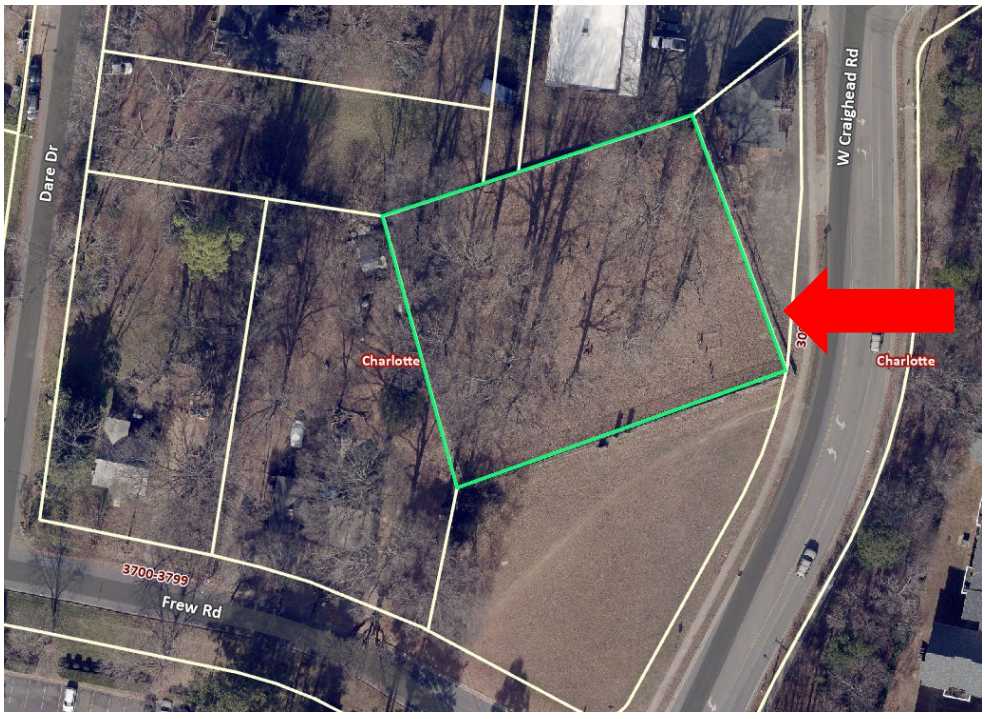
- **Association – High:** The Sugaw Creek Presbyterian Church Cemeteries #1 and #2 maintain a high degree of integrity as to their associative history with Mecklenburg County's oldest extant church congregation. For more than two centuries, the two burying grounds have served as the final resting place for many of Mecklenburg County's most influential and renowned historical figures and families. The two cemeteries also feature several gravestones crafted by the area's first professional stonecutter shop, the Bigham Family Stonecutters Shop.

II. Maps

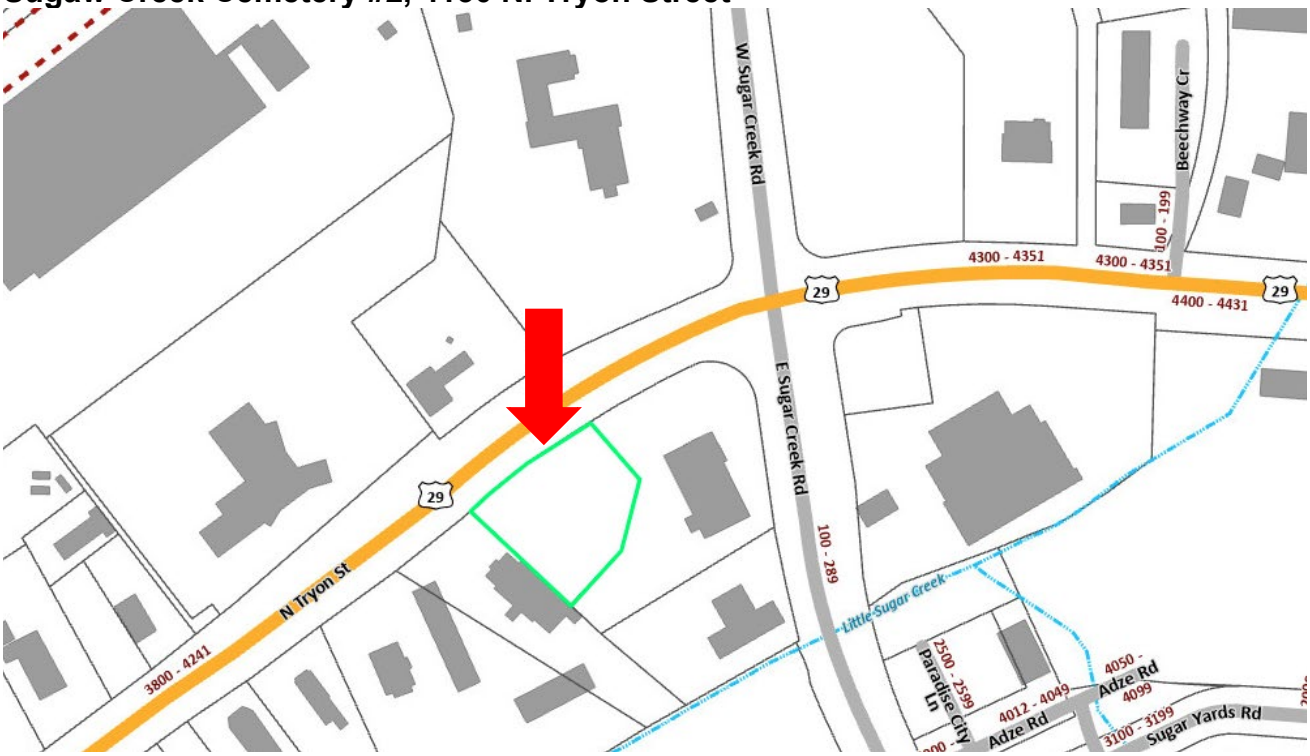
Mecklenburg County Tax Maps

Sugaw Creek Cemetery #1, 335 W. Craighead Road





Sugaw Creek Cemetery #2, 4130 N. Tryon Street





Chain of Title: Cemetery #1

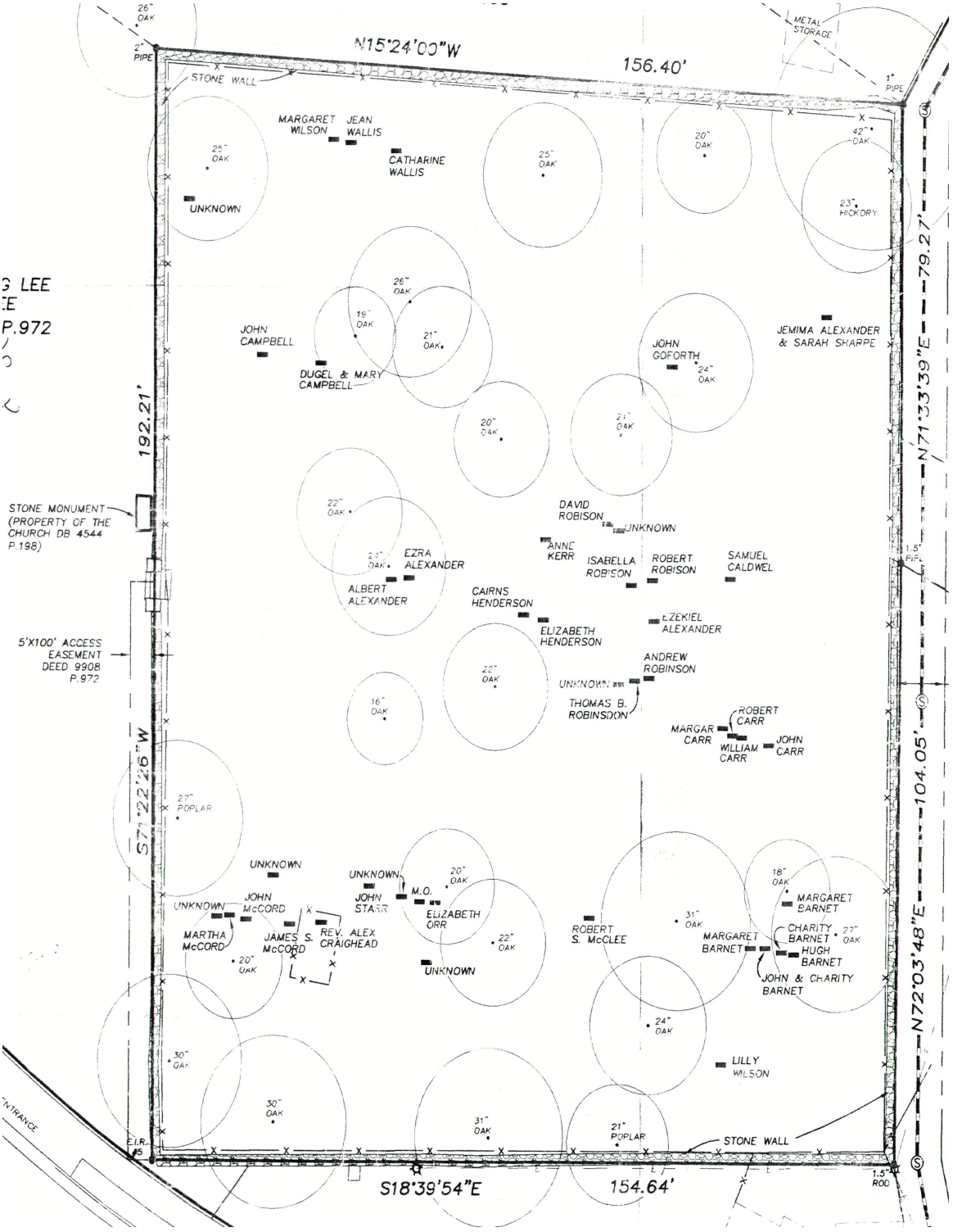
Transaction Date	Grantor(s)	Grantee(s)	Book	Page
June 7, 1982	Thomas W. Hunter, Robert F. Hunter, and J. Glenn Abernethy, as trustees for Sugaw Creek Presbyterian Church*	Sugaw Creek Presbyterian Church, Inc.	4544	198
Dec. 23, 1807 (Cemetery #1)	Robert Montgomery	Joseph Flynn, Amos Alexander, John H. Orr, and Nathaniel Alexander, as a committee of trustees on behalf of Sugaw Creek Presbyterian Church	18	342
April 19, 1774 (Cemetery #1)	David Kennedy	Robert Montgomery	8	137
Jan. 7, 1767 (Cemetery #1)	George Augustus Selwyn	David Kennedy	3	218

*Cemeteries #1 and #2 are included within the property identified as Tract #3 in this deed.

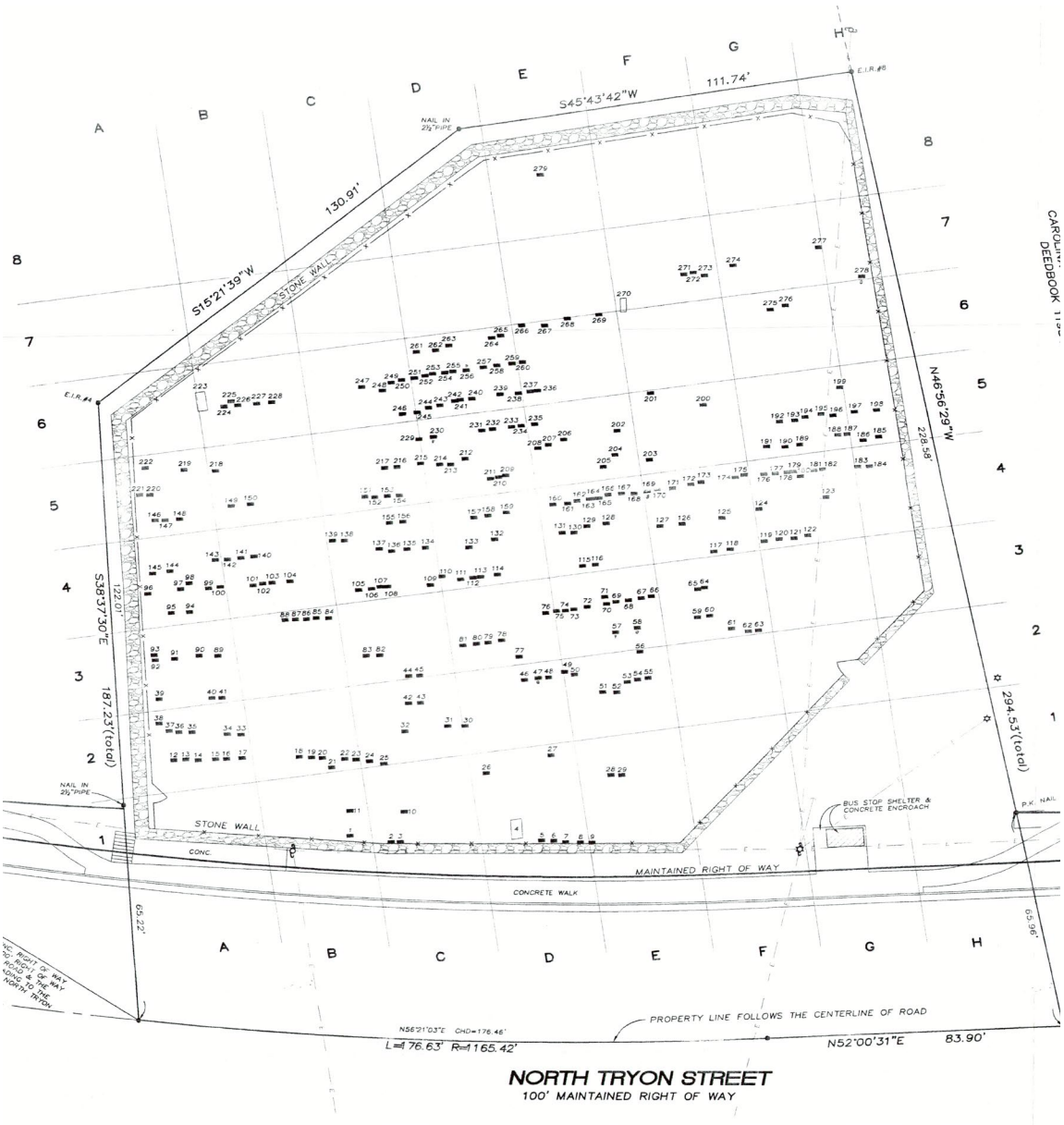
Chain of Title: Cemetery #2

Transaction Date	Grantor(s)	Grantee(s)	Book	Page
June 7, 1982	Thomas W. Hunter, Robert F. Hunter, and J. Glenn Abernethy, as trustees for Sugaw Creek Presbyterian Church*	Sugaw Creek Presbyterian Church, Inc.	4544	198
Sept. 5, 1806 (Cemetery #2)	John Montgomery	Amos Alexander, Nathaniel Alexander, Joseph Flynn, and John H. Orr, as trustees on behalf of Sugaw Creek Presbyterian Church	18	266
Jan.16, 1771 (Cemetery #2)	David and Martha M. Kennedy	John Montgomery	5	149

*Cemeteries #1 and #2 are included within the property identified as Tract #3 in this deed.



Detail of Jack R. Christian and Associates, “Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #1,” August 25, 2009.



Detail of Jack R. Christian and Associates, “Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #2,” July 9, 2009.

III. Physical Description

Sugaw Creek Cemetery #1

Sugaw Creek Cemetery #1 is located on West Craighead Road, less than two-tenths of a mile northeast of the Sugaw Creek Presbyterian Church, 101 West Sugar Creek Road in Charlotte. The square-shaped 0.675-acre parcel comprising the cemetery is situated in a primarily residential neighborhood. The east corner of the parcel fronts the road. The flat terrain of the cemetery is sparsely forested with oak, poplar, and hickory trees.[1]

Cemetery #1 is surrounded by a low stone wall that, as of a 1912 *Charlotte Observer* historical narrative about the Sugaw Creek Presbyterian Church and its cemeteries, "now lies in fallen masses, the first breaches in the wall having been made, it is said, by persons searching for gold at a time when reports of untold wealth reposing in veins of ore throughout this section of country, caused even this sacred spot to be desecrated." In 1914, the Daughters of the American Revolution ("D.A.R.") repaired (and likely mortared) that dilapidated wall, adding a main gate framed by two stone and mortar pillars at the approximate midpoint of the cemetery's south wall.[2] A large inscribed stone slab incorporated within the right pillar of that main gate indicates the purpose of the gate and repaired wall: "MEMORIAL / TO / ALEXANDER CRAIGHEAD / THIS WALL RESTORED / AND FENCE ERECTED / BY / MECKLENBURG / DECLARATION / OF INDEPENDENCE / CHAPTER D.A.R. / 1914." (See Appendix, Exhibits 1, 3-7).

Contemporary reports further indicated that the D.A.R.'s restoration project included the installation of a wrought iron fence encircling Cemetery #1. Some sources suggest the fence had been installed originally at Charlotte's U.S. Mint building, erected in 1836 on West Trade Street by the federal government under the direction of President Andrew Jackson. According to those sources, the iron fence may have been salvaged specifically for Sugaw Creek Cemetery #1 in 1914, prior to the repurposing of the Mint building into Charlotte's Mint Museum of Art, now located at 2730 Randolph Road.[3] That wrought iron

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[1] Detail of Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #1," August 25, 2009, *supra* page 9.

[2] Julia M. Alexander, "Historical Sketch of Sugar Creek Church," *Charlotte Observer*, September 15, 1912, 14-15; Neill Roderick McGeachy, *A History of the Sugaw Creek Presbyterian Church, Mecklenburg Presbytery, Charlotte, North Carolina* (Rock Hill, SC: Record Printing Co., 1954), 79-80, 89.

[3] Alexander, "Historical Sketch of Sugar Creek Church"; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 80; Gertrude S. Hay, *Chapter Histories of the North Carolina Daughters of the American Revolution* (Durham: Seeman Press, 1930), 34A-34H.

fence is no longer extant, replaced more recently by a locked chain link fence positioned immediately inside the stone wall to secure the grounds.

A freestanding stone marker is located just outside and to the left of the main cemetery gate. The marker bears the engraved message "SUGAW CREEK / BURYING GROUND / 1750 – 1825 / ERECTED BY / MECKLENBURG CHAPTER D. A. R. / 1909." (See Appendix, Exhibit 2). At least one source suggests that the stone marker may have been part of the steps to the third Sugaw Creek Presbyterian Church building that burned in 1870.[4]

Inside Cemetery #1's wall and fence, the extant gravestones face east, but are randomly arranged in small clusters apparently based on familial relations. (See Appendix, Exhibits 8-10). Most of the gravestones are soapstone. The motifs of the surviving gravestones include coats of arms, cherubs, and abstract sunrays. As of 1912, one illegible headstone – positioned near the graves of Elizabeth Orr and Robert McCree and bearing an inscription that was no longer legible – featured a skull-and-crossbones emblem, a motif rarely used on headstones within North Carolina cemeteries.[5] It is unclear whether that stone is still extant.

As of 1937, when Sugaw Creek Church member Ralph Kiser recorded the inscriptions of the gravestones within the three Sugaw Creek Church cemeteries at the request of the Church's Session, Cemetery #1 contained forty-eight headstones for decedents who passed away between 1766 and 1836. An August 2009 "Boundary & Location Survey" of that cemetery confirmed the presence and location of only forty-four graves, several of which contain unknown decedents. It has yet to be determined how many additional unidentified graves the cemetery may hold and where those graves may be located. According to a church history by Reverend William Foote, the cemetery contains numerous unmarked graves, many of which hold the remains of early settlers who "were

[4] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 68-69. Following that 1870 fire, the Sugaw Creek congregation moved several of the large stones that originally comprised the third church's foundation and front steps to the present location of the fourth (and current) Sugaw Creek Church building. There, across the Charlotte-to-Salisbury wagon road from the site of the third church, those stones served as picnic tables for the congregation. The marker stone now located at the entrance of Cemetery #1 was once the stone picnic table for the McConnell family. Ibid., 66, 68-69.

[5] Alexander, "Historical Sketch of Sugar Creek Church"; M. Ruth Little, *Sticks & Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill: University of North Carolina Press, 1998), 22.

distinguished in the Revolution, without a stone to their graves, and not one with an epitaph that should tell of the fact of the honorable distinction."[6]

In January 2001, Real-Time Thermal Imaging – a private firm retained by the Sugaw Creek congregation to identify the precise location of the first Sugaw Creek Presbyterian Church building – produced an infrared survey that revealed several unmarked graves immediately outside the south wall of Cemetery #1. Those graves lie on an adjacent lot (tax parcel no. 08511505) not currently owned by the church.[7] It is unclear whether the stone wall surrounding Cemetery #1 erroneously or intentionally excluded those unmarked graves from the cemetery, either because they were enslaved people, indigents, or unfamiliar travelers. Designation of Cemetery #1 would facilitate further efforts to locate and investigate additional unmarked graves both within and outside the cemetery wall.

Sugaw Creek Cemetery #2

Sugaw Creek Cemetery #2 is located less than 400 feet southwest of the extant Sugaw Creek Presbyterian Church. Both the Church and the cemetery front opposite sides of North Tryon Street, a busy commercial corridor connecting uptown Charlotte with the city's northeast University City area. (See Appendix, Exhibit 11). The five-sided 0.985-acre parcel comprising Cemetery #2 is surrounded by its original, largely intact "Scottish" piled stone wall, standing approximately two feet high and four feet wide. Like Cemetery #1, for security purposes, Cemetery #2 has been enclosed within a locked chain link fence located immediately inside the stone wall. Over the years, extensive vegetation has grown over the chain link fence, providing an additional degree of security by effectively masking the cemetery's presence.[8] (See Appendix, Exhibits 11-13).

A set of eight hand-hewn stone steps located at the northernmost corner of Cemetery #2 leads up an earthen embankment approximately five feet in height above the street level

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[6] Joseph M. Duncan, "Tombstone Inscriptions from the Three Graveyards of Sugaw Creek Presbyterian Church in Charlotte, N.C.," *Journal of the North Carolina Genealogical Society*, May 1986): 74-86 (hereinafter, "Tombstone Inscriptions"); Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #1"; William Henry Foote, *Sketches of North Carolina, Historical and Biographical, Illustrative of the Principles of a Portion of Her Early Settlers* (New York: Robert Carter, 1846), 192.

[7] Real-Time Thermal Imaging, "Sugaw Creek Presbyterian Church Cemetery #1 and Probable Location of 1st Church Building," n.d., copy on file at the Mecklenburg County Historic Landmarks Department.

[8] Detail of Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #2," July 9, 2009, *supra* page 10.

of North Tryon Street to what was originally the cemetery's north entrance (now covered by the chain link fence). The embankment – lined with fieldstones covered by a layer of mortar – gradually decreases to street level as the cemetery's northwest boundary proceeds south down North Tryon Street approximately 236 feet from the stone steps. (See Appendix, Exhibits 14-16).

Cemetery #2 is currently accessible only by a locked chain link gate located along the cemetery's southwest boundary, near its westernmost corner. (See Appendix, Exhibits 17-18). The remainder of the property's southwest boundary abuts a shopping center. Four trees are located just outside that gate. The cemetery is otherwise devoid of trees, but is bordered by a moderately wooded forest along its east and northeast boundaries. Like Cemetery #1, the extant gravestones of Cemetery #2 face east, and most are soapstone. Many of the stones are carved with weeping willows or funerary urns in the Neoclassical style. Ralph Kiser's 1937 survey of the Cemetery #2 gravestone inscriptions recorded 297 headstones ranging from 1786 to 1888. A July 2009 "Boundary & Location Survey" of Cemetery #2 confirmed the presence and location of only 279 graves. Several unmarked graves are also believed to be located in Cemetery #2.[9] (See Appendix, Exhibits 19-21).

IV. Historical Background

In their 1961 history of Charlotte and Mecklenburg County, local journalist and historian LeGette Blythe and Mecklenburg County librarian Charles Raven Brockman observed: "Gravestones are constant reminders of the debts we owe for today's blessings. And, somewhere in each burial ground, rest those valiant guardsmen who gave their all for the preservation of justice, liberty, and freedom." Few places within Mecklenburg County validate Blythe and Brockman's point more poignantly than the centuries-old cemeteries of Sugaw Creek Presbyterian Church.[10]

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[9] Alexander, "Historical Sketch of Sugar Creek Church"; Little, *Sticks & Stones*, 22; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 89; Duncan, "Tombstone Inscriptions," 234-45; Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #2."

[10] LeGette Blythe and Charles Raven Brockmann, *Hornet's Nest: The Story of Charlotte and Mecklenburg County* (Charlotte: McNally, 1961), 432. In his history of the Church, Reverend Neill Roderick McGeachy chronicled the historical use of "Sugar" versus "Sugaw" in the name of both the Church and the surrounding community, concluding, "Perhaps to the ear and eye 'Sugaw' is more attractive, but the weight of the historical evidence now available bears on the side of the use of 'Sugar' as the original and true spelling of the name of the Church." McGeachy, *A History of the Sugaw Creek Presbyterian Church*, 167. This report uses the "Sugaw" spelling favored by the congregation.

Sugaw Creek Presbyterian Church

Founded in 1755, Sugaw Creek Presbyterian Church is the oldest extant church congregation in Mecklenburg County and one of the oldest Presbyterian churches in North Carolina. It has long been regarded as "the parent of the seven congregations" whose members included the men that assembled as the 1775 Mecklenburg Convention credited with the creation of the Mecklenburg Declaration of Independence. The Sugaw Creek Church emerged from a series of community prayer meetings headed by Reverend Hugh McAden, the first Presbyterian missionary to settle in North Carolina. The Sugaw Creek congregation consisted of Scots-Irish emigrants who settled along the Sugar and Reedy Creeks. Starting in the mid-1700s, they met near what is now Charlotte's North Alexander Street, a site commemorated in 1934 with a stone marker placed by the Mecklenburg Chapter of the National Society of The Colonial Dames of America at the corner of what is now Glory and West Craighead Streets. When Rev. McAden arrived in the area in October 1755, however, the city of Charlotte had not yet been established, nor had the boundaries of Mecklenburg County been delineated.[11]

The ministry of Rev. McAden, a Pennsylvania native and Princeton graduate, inspired the newly formed communities of Rocky River and Sugaw Creek to work together to retain a minister "of their own opinion and choice." Those efforts resulted in the 1758 engagement of Rev. Alexander Craighead as the first full-time pastor shared by the two communities. Craighead thereby became the first pastor of the first church of any kind in Mecklenburg County. He was also only the third Presbyterian minister to reside in North Carolina and the first to reside in the western portion of the state. According to Blythe and Brockman, "no name stands higher in the 200-year span of Mecklenburg's recorded history" than Rev. Craighead, "the flaming evangel of freedom, the passionate exhorter to independence."[12]

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[11] "Sugaw Creek Presbyterian Church – History," *Old Mecklenburg Genealogical Society Quarterly* 4, no. 2 (Summer 1986): 57; McGeachy, *A History of the Sugaw Creek Presbyterian Church*, iv, 11, 89; Foote, *Sketches of North Carolina*, 188-90, 158, 183; Blythe and Brockmann, *Hornet's Nest*, 194, 19. Although the congregation of Rocky River Presbyterian Church organized in the 1750s, before the Sugaw Creek congregation, that portion of what was then within Mecklenburg County became part of the newly formed Cabarrus County in 1792. Blythe and Brockmann, *Hornet's Nest*, 194; Clarence E. Horton, Jr., "Cabarrus County, North Carolina," Carolana, https://www.carolana.com/NC/Counties/cabarrus_county_nc.html, accessed April 17, 2026.

[12] Foote, *Sketches of North Carolina*, 160; McGeachy, *A History of the Sugaw Creek Presbyterian Church*, 11-12; Blythe and Brockmann, *Hornet's Nest*, 194, 19; W. L. Saunders, *The Colonial Records of North Carolina*, vol. 5 (Raleigh, NC: P. M. Hale, 1887), 355-65; William Lee Anderson III, "Notes about Scotch-Irish and German Settlers in

The original log church where Rev. Craighead preached "stood on a rise, near some springs, south of the present church and west of the Creek," a site approximately one-half mile west of the current Sugaw Creek Church building. The land comprising the church's first cemetery (Sugaw Creek Cemetery #1) – located a short distance to the west of the congregation's first house of worship – was originally granted to local settler David Kennedy in a 1767 bequest that expressly referenced "the old burial ground of P congregation," confirming that a cemetery existed either on or adjacent to the property. However, the Sugaw Creek congregation did not actually acquire title to its first cemetery until forty years later, in 1807, when Robert Montgomery sold Cemetery #1 to Sugaw Creek Presbyterian Church trustees Amos and Nathaniel Alexander, Joseph Flynn, and John H. Orr for $5.[13]

It is unclear when the Sugaw Creek congregation closed Cemetery #1 for further burials. The 1909 stone marker placed by the D.A.R. outside Cemetery #1's main gate suggests the cemetery was in use between 1750 (a date likely associated with the existing "old burial ground" referenced in the bequest to David Kennedy) and 1825. However, church records indicate that Jemima Alexander Smith (b. 1760) and John Wilson, Sr., both of whom died on November 29, 1836, were interred at Cemetery #1 following their deaths.[14]

Sugaw Creek Cemetery #1

Appropriately, the oldest marked grave in Cemetery #1 is that of the congregation's first pastor. Located in the southeastern corner of the cemetery, the grave of Rev. Alexander Holmes Craighead (1707–1766) is surrounded by a black wrought iron fence and marked by a granite headstone, both of 20th century vintage.[15] (Appendix, Exhibit 22). Reverend Craighead played a singularly significant role in Mecklenburg County's pre-Revolutionary War historical narrative.

Virginia and the Carolinas" (2009), 28, https://q.bstatic.com/data/bsuitewf/7f213c10163f6516ea665d060744e5c81d04dd8e.pdf, accessed April 17, 2026.

[13] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 30, 44; Mecklenburg County Deeds Book 3, Page 218 (January 7, 1767); Mecklenburg County Deeds Book 18, Page 342 (December 23, 1807).

[14] Duncan, "Tombstone Inscriptions," 76. Due to an 1827 fire and subsequent mishaps, few pre-1827 records pertaining to the congregation have survived. Alexander, "Historical Sketch of Sugar Creek Church."

[15] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 31.

Reverend Alexander Craighead

The fervent Rev. Craighead, renowned for inspiring the residents of the Sugaw Creek community to declare their independence from England, died well before such proclamation would be made. A native of Donegal, Ireland, Craighead emigrated with his family to Pennsylvania before relocating to Virginia in or about 1749. "Ahead of his ministerial brethren . . . in his views of civil government and religious liberty," Rev. Craighead was regarded as "a spirit that longed for all the freedom that belongs to man." As a result, according to historian Chalmers Davidson, Rev. Craighead became "widely known, greatly admired, and cordially detested in Pennsylvania before he came to North Carolina."[16]

Reverend Craighead was a vocal proponent of the Revival of 1740 – the so-called "First Great Awakening" – an intensely spiritual evangelical movement that swept Britain and its American colonies, profoundly impacting organized Protestantism. The movement created problems for both the Presbyterian Church and the English monarchy, as it called for a strict separation between Church and State, including any form of secular government. Shunned as a result of his philosophical differences with the "establishment" churches, Rev. Craighead sought a place where "[t]he aspirations for liberty . . . were congenial to the spirit." He arrived in North Carolina in 1758 to preach at Rocky River and Sugaw Creek Presbyterian Churches before signing on as their first shared resident pastor. Within two to three years, Craighead resigned his pastorate at Rocky River to focus his ministry on the Sugaw Creek congregation. Craighead delivered his lofty ideals, couched in characteristically robust rhetoric and dramatic presentation, to his Sugaw Creek congregation, many of whom shared his views, as evidenced by their vehement objections to local taxation. Craighead remained in service as pastor of Sugaw Creek Presbyterian Church until his death in 1766.[17]

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[16] Ibid., 30-31; Foote, *Sketches of North Carolina*, 183, 186-87; Chalmers Gaston Davidson, *The Plantation World Around Davidson* (Davidson, NC: Mecklenburg Historical Association, 1969), 72; Alexander, "Historical Sketch of Sugar Creek Church"; Charlotte-Mecklenburg Historic Landmarks Commission, Survey and Research Report for Sugaw Creek School House & Associated Properties (September 1, 1976), *https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/north-inner/sugaw-creek-schoolhouse*, accessed April 17, 2026.

[17] Foote, *Sketches of North Carolina*, 192; Charles A. Hanna, *The Scotch-Irish or the Scots in North Britain, North Ireland, and North America*, 2 vols. (New York: G. P. Putnam's Sons, 1902), 2:43; Alexander, "Historical Sketch of Sugar Creek Church"; Henry Luther Todd, "Historic Old Sugaw Creek Plans For Expansion," *Charlotte Observer*, January 5, 1930, section 3, page 3.

One biographer described Rev. Craighead as "a man of ardent temperament, great zeal and thorough devotion to the ministry" who was "noted for preaching such sermons as awakened careless sinners." Writing more than a century after Craighead's death, Reverend Arnold De Welles Miller, who served the First Presbyterian Church of Charlotte for several decades, called the Sugaw Creek pastor the "illustrious covenanter, the most enlightened, consistent and devoted patriot of the age, justly entitled to the preeminent distinction: 'The *Father of his Country*!'" Blythe and Brockman likewise credited Rev. Craighead for "stir[ring] into motion a current that soon, like a mighty tide rolling across the colonies, would sweep away the tyrannical power of the British Empire's uncomprehending and uncompromising government. Under the influence of his still powerfully inspiring fiery spirit, Mecklenburg patriots would be among the first in America to challenge that government." Long after his death, Rev. Craighead's talk of independence resonated with a self-sufficient populace who felt neither reverence nor loyalty to what was considered an exploitative English monarchy. Indeed, nine of the twenty-seven men identified as signers of the Mecklenburg County Declaration of Independence served as elders in the Craighead-ministered Sugaw Creek congregation. Craighead's example and legacy continued for generations through his grandson Samuel Craighead Caldwell and great-grandson John McKnitt Madison Caldwell, both of whom later served as pastors of Sugaw Creek Presbyterian Church for terms of thirty-nine years (1787-1792 as stated supply, 1792-1826 as pastor) and eight years (1837-1845) respectively. In his *History of Mecklenburg County*, John Brevard Alexander insisted that "much of the spirit of Independence that was exhibited in Charlotte in May, 1775, was the result of his [Rev. Craighead's] teachings."[18]

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[18] T. J. Allison, "The Mother of Churches," *Charlotte Daily Observer*, August 1, 1897, 2; Arnold De Welles Miller, "The Presbyterian Origin of American Independence," *The Presbyterian Quarterly*, no. 4 (April 1888), in *The Presbyterian Quarterly*, vol. 2, eds. G. B. Strickler and E. H. Barnett (New York: Anson D. F. Randolph & Co., 1888), 106 (emphasis in original); Blythe and Brockmann, *Hornet's Nest*, 19-20; Foote, *Sketches of North Carolina*, 193; Margaret Brinkley, "Old Sugaw Creek Church Real Cradle of American Liberty," *Charlotte Observer*, May 22, 1927, section 3, page 3; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 53, 55, 175; J. B. Alexander, *The History of Mecklenburg County From 1740 to 1900* (Charlotte: Observer Printing House, 1902), 69. Craighead's son Thomas Brown Craighead also served the Sugaw Creek Church briefly as stated supply (1780-1782) before moving to Transylvania County and later Nashville, Tennessee. Foote, *Sketches of North Carolina*, 193; Allison, "The Mother of Churches"; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 43, 175. In the Presbyterian Church, "stated supply" is an interim or temporary association between a congregation and an ordained minister, typically appointed by a Presbytery when a congregation is unable to secure or elect a regular pastor. Presbyterian Church in America Historical Center, "The Historical Development of the Book of Church Order," ch. 22, para. 2, 5, https://www.pcahistory.org/bco/fog/22/02.html, https://www.pcahistory.org/bco/fog/22/05.html, accessed April 17, 2026.

Oral traditions of the Sugaw Creek congregation describe Craighead's grave as originally marked "by two sassafras trees that grew from the poles that were used to carry his coffin from the church to the graveyard and were then thrust into the ground to mark the spot." Those poles reportedly "took root and grew to be large trees." A violent storm some 125 years later is blamed for uprooting one of the trees and damaging the other. Sugaw Creek congregants managed to salvage the damaged trees for souvenirs, using the wood to make the church's pulpit and a small cup (both within the collection of the Sugaw Creek Presbyterian Church's museum), as well as a gavel long used by the Synod of North Carolina.[19]

It is no coincidence that Sugaw Creek Cemetery #1 is located on Craighead Road. Regarded as the "Father of Independence in Mecklenburg County," Rev. Craighead's local historical significance has long been acknowledged and commemorated throughout Mecklenburg County in a variety of ways. As noted *supra* page 11, the main gate of Cemetery #1 bears a stone marker stating that the stone wall encircling the cemetery was restored as a memorial to Craighead. In downtown Charlotte's Elmwood Cemetery, an approximately twenty-foot-tall obelisk pays tribute to Rev. Craighead with inscriptions crediting him as the "Advocate of American Independence from 1743" and "Inspirer of the Mecklenburg Declaration." A depiction of that monument is featured in the "Christian Preaching" themed stained-glass window of the chapel at Charlotte's historic First Presbyterian Church on Trade Street. In addition, prior to its 1873 incorporation and renaming, the town of Huntersville was known as "Craighead" in honor of the contributions of the county's first full-time pastor.[20]

Bigham Family Stonecutters Shop

Sugaw Creek Cemeteries #1 and #2 are also historically and culturally significant in that each contains several grave markers definitively reflecting the handiwork of one of North Carolina's most historic and artistically significant groups of stonemasons, the Bigham Family Stonecutters Shop.

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[19] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 31; Survey and Research Report for Sugaw Creek School House & Associated Properties.

[20] Davidson, *The Plantation World Around Davidson*, 72; Richard Plumer, *Charlotte and the American Revolution: Reverend Alexander Craighead, the Mecklenburg Declaration & the Foothills Fight for Independence* (Charleston, SC: The History Press, 2014), 70; Elizabeth Williams, *First Presbyterian Church, Charlotte, North Carolina: The Buildings, 1818-1974* (Charlotte, NC: First Presbyterian Church, 1974), 91; Blythe and Brockmann, *Hornet's Nest*, 421; Jodie Valade, "'Never been a suburb of Charlotte': Towns of Huntersville, Mooresville turn 150," *Charlotte Observer*, March 17, 2023, 4A.

Brothers Samuel Bigham Sr. (1716-1804) and William Bigham Sr. (d. 1798) were Irish immigrants (born in Antrim, Ireland) who originally settled for several years in Pennsylvania before moving in the 1760s to the area now comprising Mecklenburg County. Samuel arrived first, according to art and architectural historian M. Ruth Little, making him "the earliest identified backcountry stonecutter in North Carolina." Together, the Bigham brothers opened the area's first professional stonecutter shop. To date, Samuel and William (along with one apprentice then in their employ) remain the only stonemasons proven to have been actively engaged in stonework in Mecklenburg County through the 1770s.[21]

The significance of the Bigham Shop's exclusivity in Mecklenburg County during that period is not limited to the carving of gravestones. Several stone structures and architectural features were crafted throughout the area during that time period, including the 1774 Hezekiah Alexander Rock House – Mecklenburg County's oldest standing structure and only surviving pre-Revolutionary War home, as well as a local designated historic landmark – and stonework features at the original Queen's College. According to University of North Carolina at Chapel Hill Kenan Professor Emeritus of English and Folklore Daniel W. Patterson, such complex work would have required skilled stonemasons. Dr. Patterson surmised from the concurrent timing of those construction projects and the Bigham Shop's period of exclusivity in Mecklenburg County that the Bigham brothers likely participated in some or all of those construction projects. Given that Hezekiah Alexander was an elder at the Sugaw Creek Presbyterian Church and was buried in its Cemetery #2 (less than three miles northwest of his rock house), it is reasonable to assume that the same craftsmen responsible for much of the stonework at the Sugaw Creek cemeteries likely performed stonework at Hezekiah Alexander's house.[22]

The Bigham Shop was the most prolific stonecutter shop in the area for some fifty years, until the business closed in the 1810s. Stylistically, headstones produced by the Bigham Shop carvers typically reflect a baroque style, including a curved top or tympanum consisting of either a large semicircular arch or a curved central finial flanked by two caps or "shoulders." Historical researchers have credited the Bigham Shop's seven carvers – the two Bigham brothers, their three sons (William Jr., Samuel "S. C." Jr., and Hugh), James Sloan, and William McKinley – with producing over 900 extant gravestones located in approximately twenty-four cemeteries across North Carolina's Piedmont, upstate South

[21] Daniel W. Patterson, *The True Image: Gravestone Art and the Culture of Scotch Irish Settlers in the Pennsylvania and Carolina Backcountry* (Chapel Hill: University of North Carolina Press, 2012), 80-82; Little, *Sticks & Stones*, 109; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 38.

[22] Patterson, *The True Image*, 80-82; Little, *Sticks & Stones*, 109; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 38.

Carolina, and Tennessee. The Bigham brothers located their shop in west Mecklenburg County near Steele Creek Presbyterian Church (located at 7403 Steele Creek Road in Charlotte), which they both attended and supported with at least one donation of a sizable land grant. Perhaps for that reason, "[t]he finest collection of Bigham stones stands in the center of the churchyard of Steele Creek Presbyterian Church." Historian Edward Clark has described the Steele Creek cemetery as "the best and most varied collection of their [the Bigham carvers'] work."[23]

Unfortunately, the Steele Creek cemetery's wealth of centuries-old Bigham Shop stonework, as well as its other funerary art, is now jeopardized by that cemetery's neighbor, the burgeoning Charlotte-Douglas International Airport. Repeated expansions of the airport over the years have placed its runways and overhead air traffic in closer proximity to the Steele Creek cemetery. In recent years, local historians have called attention to the ongoing deterioration of the Steele Creek Church's gravestones caused by the ensuing air pollution.[24] Each year, the exhaust fumes from the combustion engines of countless jets flying over and near the Steele Creek cemetery – as well as the constantly increasing vehicular traffic serving the burgeoning logistics and distribution facilities being built in rapid succession to leverage the airport's proximity – generate sulfuric and nitric acids. When combined with atmospheric water, those acidic fumes produce acid rain that damages gravestones and stone structures in two ways: (1) direct damage through dissolution (*e.g.*, the calcite in limestone and marble is dissolvable in acid) or deterioration (*e.g.*, acid breaks down sandstone by dissolving the calcium carbonate that bonds its particles together), and (2) indirect damage in that the black crust resulting from those chemical reactions consists primarily of gypsum, a carbon-rich compound that attracts and nourishes fungi, lichen, and other organisms capable of breaking down stone and causing further deterioration. Limestone and soapstone, the materials typically used for historic gravestones and other stonework, are particularly susceptible to dissolution and alteration from increasing acidic concentrations in air pollution, but the integrity of granite, marble, and sandstone are also jeopardized by proximity to exhaust fumes generated by airports.[25] Recent inspections of the Steele

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[23] Patterson, *The True Image*, 80-82; Little, *Sticks & Stones*, 12-13, 109; Edward W. Clark, "The Bigham Carvers of the Carolina Piedmont: Stone Images of an Emerging Sense of American Identity," in Richard E. Meyer ed., *Cemeteries and Gravemarkers: Voices of American Culture* (Ann Arbor: University of Michigan Press, 1989), 37.

[24] Jim Morrell, "Could airport expansion threaten more of Charlotte's history?" *Charlotte Observer,* May 24, 2017; Tim Funk and Ely Portillo, "Charlotte Church has survived war, disease and revolution. Now comes the airport," *Charlotte Observer*, May 20, 2017.

[25] Mary F. Striegel, Francis Gale, Jason Church, and Debbie Dietrich-Smith, "Preserving Grave Markers in Historic Cemeteries," Preservation Brief 48 (Washington DC: National Park Service, U.S. Department of the Interior, 2016), https://www.nps.gov/orgs/1739/upload/preservation-brief-48-grave-markers.pdf,

Creek cemetery reveal significant visible degradation to its gravestones, including those produced by the Bigham Shop.

Because of the evident deterioration of stonework in the Steele Creek Presbyterian Church cemetery, preservation is even more incumbent for the limited number of centuries-old extant gravestones created by the Bigham Family Stonecutters Shop craftsmen and located in the cemeteries of the Sugaw Creek Church and Mecklenburg County's other burying grounds.

Cemetery #1 Gravestones Attributed to the Bigham Family Stonecutters Shop

Dr. Patterson identified at least eight extant Bigham Shop gravestones in Sugaw Creek Cemetery #1, all carved using local gray soapstone and incorporating such Bigham structural and artistic hallmarks as a stylized baroque shape with tympanums featuring arched central finials with smaller similarly shaped flanking caps, high relief carved ornamentation that protrudes above the stone's surface, uniquely stylized and uniform lettering, signature markings (such as William Bigham Sr.'s distinctive "dot-over-incised-diamond" design to indicate the end of an inscription, or the unusual downward pointed bend of the cross bar on the capital letter *A*), and a distinctive cordlike molding around the top and sides of the stone often reminiscent of tooled leather. The high relief carved ornamentation is a particularly unique hallmark of the Bigham stones. Rather than engraving designs into the surface of the stones, this style of carving (often referred to as "en bas" or bas-relief carving) requires that the craftsman carve or chip stone away from the marker's face, enabling the design to extend above the surface and producing what Dr. Little describes as "a sculptural effect closer to Germanic gravestones than to the flat engraved style of most Scots-Irish stones."[26] Famous examples of that carving style

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accessed April 17, 2026; Aviation Environment Federation, "What Are An Airport's Impacts?," 1-4, 14-15, https://www.aef.org.uk/uploads/PlanningGuide2.pdf, accessed April 17, 2026; European Commission, "Effects of Air Pollution on Historic Buildings and Monuments and the Scientific Basis for Conservation," https://cordis.europa.eu/project/id/EV4V0061, accessed April 17, 2026; John E. Yocom, "Air Pollution Damage to Buildings on the Acropolis," *Journal of the Air Pollution Control Association* 29, no. 4 (April 1979): 333-338.

[26] Patterson, *The True Image*, 84-86, 137-39, 143, 264-65, 96-97, 417 n.46; Daniel W. Patterson, "Patterson Gravestone Project List of Color Slides Recommended for Inclusion on a UNC Library Website, with data appropriate for presentation about each grave marker: North Carolina – Mecklenburg County," July 29, 2013, 80-84 (hereinafter, "Patterson Gravestone Project List"), copy on file at Mecklenburg County Historic Landmarks Department; Little, *Sticks & Stones*, 12-13, 22-24, 109-10. The details of the Cemetery #1 Bigham stones discussed hereinafter are derived from the foregoing sources as well as the author's personal observations. The headstone inscriptions quoted herein attempt to replicate the visual appearances of the verbiage on the stones by using

include the temple and pyramid decorations of ancient Egypt and, more recently, Mount Rushmore in South Dakota. The Sugaw Creek Cemetery #1 Bigham stones identified by Dr. Patterson are:

1. The Albert B. Alexander headstone (d. 1777-1785), attributed to Bigham Shop carver James Sloan. (See Appendix, Exhibit 23). The marker's religious design, which Dr. Patterson describes as "crudely carved for a stone with a date this late," features a dove perched on a branch and facing left toward a leaf. The inscription reads "Albert B. Alexander / Son of / Isaac And Catharine / Alexander / died Sunday, Oct., 1785 / age 8 y." The stone also includes a scriptural quotation: "SUFFER LITTLE CHILDREN AND FOR / BID THEM NOT FOR OF SUCH IS / THE KINGDOM OF HEAVEN."

2. The Ezekiel Alexander headstone and footstone (d. 1793), attributed to the Bigham Shop. (See Appendix, Exhibit 24). This marker for a ten-month-old infant features a more refined rendition of the traditional Scots-Irish "dove-of-promise" symbol, reminiscent of the biblical story of Noah. The dove, also facing left, holds a sprig in its beak. The stone's shoulders are less pronounced than other Bigham stones in Cemetery #1, but the central design is more dramatically emphasized as the result of a unique two-tiered tympanum that combines a longer and flatter front arch framed by a taller, more peaked rear arch. Beneath the inscription are decorative waves resembling the tilde mathematic symbol. The inscription reads, "In Memory of / EZEKIEL ALEXANDER / who died Nov. 14 / 1793 Aged 10 / Months." An accompanying footstone replicates the headstone's shape and use of decorative waves and features the inscription "E : A."

3. The Hugh Barnet headstone and footstone (d. 1786), attributed to James Sloan. (See Appendix, Exhibit 25). The flanking caps of the Barnet stone are more pronounced than the other Bigham shop stones identified in this cemetery, and they are closer in size and proportion to the central arched top. Each shoulder is decorated with a single sassafras leaf. The central arch bears a stylized ear of wheat. The inscription reads, "IN / MEMORY / OF / HUGH BARNET / WHO DIED / November 24 1786 / AGED 53 YEARS." The lettering on the headstone – all in raised letters except for the date of death, which is engraved into the surface of the stone – suggests that the Barnet stone may have been largely completed prior to Barnet's death. The rounded baroque shape of the headstone differs from the

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comparable combinations of uppercase and lowercase letters, abbreviations, super- and subscript lettering, various font sizes, and slash marks (indicating the end of a line of text). Because many of the Cemetery #1 gravestones have gone for decades without cleaning, the Appendix includes present-day images of the stones accompanied (where possible) by earlier, more legible images taken by Dr. Patterson during his research in the 1970s and 1980s. The gravestones in Cemetery #2 were most recently cleaned in 2024, so current legible images of those stones are available and used herein.

rectangular shape of the footstone, which bears the initials "H. B." According to a 1786 invoice located in the North Carolina State Archives by Dr. Patterson, Sloan charged Barnet's son eight dollars for the stonework.

4. The John Campbell headstone (d. 1790), and

5. The Campbell family headstone (d. 1781), both attributed to the Bigham Shop. (See Appendix, Exhibits 26-27). The tragedy suffered by the Campbell family is discussed in greater detail *infra* page 27. Flanked by arched caps, the tympanum of each stone bears a coat of arms that closely resembles Bigham-crafted headstones in the Steele Creek Presbyterian Church cemetery for other Campbells buried during this same period. Dr. Patterson describes the coat of arms as a "garbled variant of the arms of the Duke of Argyll." Each shield is topped by a boar's head, and features a "gyronny of eight" design in the first and fourth quadrants and a lymphad or galley ship with deployed oars in the second and third quadrants. The shield is flanked on each side by a lion rampant, and rests on a heraldic ribbon bearing the phrase "VIX EA NOSTRA VOCO" ("I scarcely call these things my own"). A sword and baton are crossed behind the shield. The design is somewhat compressed on the Campbell family stone, apparently to make room for the lengthy, two-columned inscriptions identifying each of the four deceased Campbell children. According to Dr. Little, coats of arms and other family heraldry were rare on North Carolina gravestones. Indeed, the Campbell headstones in Cemetery #1 are two of only fifty-three known markers in North Carolina created by the Bigham Shop that bear a family coat of arms. The inscription on the John Campbell headstone reads, "IN MEMORY OF / JOHN CAMPBELL / WHO DIED JULY 10TH A D / 1790 AGED 26 YEARS"; the inscription on the family stone is quoted *infra* page 27. The beginning of the verbiage on the family stone is also accentuated by several stylized wave designs. The rear tympanum of the John Campbell stone bears fans of mantling.

6. The William Carr headstone and footstone (d. 1778), attributed to the Bigham Shop. (Appendix, Exhibit 28). The stone is unique among the other Bigham stones in Cemetery #1 in that the tympanum consists almost entirely of a semicircular arch that turns inward slightly at each end, culminating in almost-indiscernible squared-off shoulders. The footstone replicates the headstone's shape and includes the inscription "W : C." The decorative motif above the headstone's inscription features two sassafras leaves topped by a stylized mantling evocative of anthemion ornamentation. The inscription reads "HERE LIES THE BODY / OF / WILLIAM CARR / WHO DECEASD / SEPTR Ye 24TH 1778 / AGED 28 YEARS / 10 MONTHS 19 / DAYS." The headstone is also notable due to the inconsistent lettering of the inscription, using various letters (such as the "Y" in "BODY") as superscripts. The varying script suggests a miscalculation of available surface space by the stone carver. Such makeshift alternative sizing and placement of lettering is present in several of the Sugaw Creek cemeteries' collection of Bigham

Shop stones, evidencing a common device used by the Bigham stone carvers when faced with limited surface space.

7. The Cairns Henderson headstone (d. 1793), attributed to the Bigham Shop. (See Appendix, Exhibit 29). The only decorative elements of the headstone are fans of mantling within the tympanum, but the design is unique in that the fans are bifurcated, such that the mantling is draped to lie in opposite directions. The inscription – engraved into the stone's surface using a combination of uppercase and lowercase lettering, as well as small capital letters – reads, "In Memory of / CAIRNS HENDERSON / who died May 25th / 1793. Aged 69 Years." The rear of the Henderson stone features an inscribed verse (now largely illegible) taken from British minister Isaac Watts' 1707 *Hymns and Spiritual Songs* hymnal: "No i'll repine at Death no more, / But with cheerfull Gasp resign, / To the cold Dungeon of the Grave, / These dying with'ring limbs of mine. / Let Worms devour my wasting flesh, / And crumble all my bones to Dust: / My God shall raise my Frame anew, / At the Revival of the Just."[27]

   The Cairns Henderson headstone is one of several headstones in the Sugaw Creek cemeteries that feature verses penned by Isaac Watts (1674-1748), described by one biographer as "the unrivaled father of English hymnody." A minister, theologian, educator, and poet, Watts composed more than a thousand hymns and psalm settings, including "O God, Our Help in Ages Past," "When I Survey the Wondrous Cross," "Alas and Did My Savior Bleed," and "Joy to the World." His creative output included four volumes of poetry, three volumes of sermons, more than two dozen theological treatises, seven groundbreaking books on educational theory and practices, the first known children's hymnal, works on psychology, astronomy, and philosophy, and a treatise on logic used for decades as a standard text by leading British and American universities. The popularity and ubiquity of Watts' works is evidenced by the fact that they were quoted in numerous works of classic literature, including Charles Dickens' *David Copperfield* (1849-1850), Herman Melville's *Moby Dick* (1851), and Lewis Carroll's *Alice's Adventures in Wonderland* (1865).[28]

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[27] Patterson, "Patterson Gravestone Project List," 83 (citing Isaac Watts, "No, I'll repine at Death no more," in *Hymns and Spiritual Songs*, Book 2, Hymn 102 (London: J. Humfreys, 1707)).

[28] George Grant, "The Remarkable Life of Isaac Watts," Gospel Reformation Network, https://gospelreformation.net/the-remarkable-life-of-isaac-watts/, accessed April 17, 2026; Poetry Foundation, "Isaac Watts," https://www.poetryfoundation.org/poets/isaac-watts, accessed April 17, 2026.

8. The Robert McRee [McCree] headstone (d. 1775), attributed to William Bigham Sr., was identified in 1846 by Rev. Foote as the oldest monument in Cemetery #1.[29] (See Appendix, Exhibit 30). The stone erroneously spells the decedent's surname as "McCree." The inscription reads, "Here LY'S the / Body of ROBeRT M^{c}Cree Who Deceaf^{D} / October y^{e} 19th 1775 / Aged 73 years,"[30] featuring what Dr. Patterson identified as a unique combination of uppercase and lowercase lettering and small capital letters varying between block script and cursive styles, and William Sr.'s distinctive "dot-over-incised-diamond" inscription-ending design. The tympanum displays a winged-soul head, often referred to as a "soul effigy" symbolizing the decedent's soul in spiritual transition from death toward his or her new afterlife. Dr. Patterson discovered a nearly identical 1760 headstone – also attributed to William Bigham Sr. and likely completed before he moved to Mecklenburg County – for a Jean Innis in a Gettysburg, Pennsylvania, graveyard. The flanking caps of the McRee stone are two-tiered. The first tiers are rounded, less pronounced arches, each featuring a series of four scalloped designs of diminishing size. The second tiers of the caps utilize more abrupt squared-off edges.

Notable Decedents and Gravestones Within Sugaw Creek Cemetery #1

In addition to serving as the final resting place for Rev. Craighead and displaying the craftsmanship of the seven stone carvers of the Bigham Family Stonecutters Shop, Sugaw Creek Cemetery #1 contains the centuries-old graves of several other notable decedents, as well as several distinctive gravestones.

The grave of Margaret Carr (d. 1769) is the second oldest known grave in Cemetery #1. (See Appendix, Exhibit 31). Her headstone reads "HERE : LIES : THE / BODY : OF : MARGAR^{ET} / CARR : LATE : WIFE : TO / ROBERT : CARR : W$_{HO}$ / DECEASED JUNE : Y^{e} / 29TH ; 1769 : AGED : 57." Each word of the inscription is separated by colons as indicated. Much like the William Carr headstone described *supra* pages 24-25, the stone

[29] Foote, *Sketches of North Carolina*, 192. The fact that Margaret Carr (discussed in the following section) predeceased McRee by some six years would seem to contradict Foote's assertion.

[30] Several Bigham Shop stones employ the 18th and early 19th century English-language tradition of the "long s." English-language documents of that period typically substituted a character resembling a lowercase "f" (called a "long s") when an "s" began or appeared in the middle of a word, or when a word included two consecutive "s" letters. Jessie Kratz, "The Long S," in U.S. National Archives, "Pieces of History," https://prologue.blogs.archives.gov/2021/12/14/the-long-s/, accessed April 17, 2026. That is why the McRee stone includes an "f" in its abbreviated use of the word "deceased" and why, in the example of the Campbell family headstone (discussed in the following section), Ambrose's name is inscribed as "Ambrofe."

carver seemingly miscalculated available surface space, requiring inconsistent use of uppercase and lowercase characters and placement of the final two letters of Carr's first name ("ET") as a superscript above the rest of the name ("MARGAR"). The simple ornamentation within the tympanum features an arched alternating pattern of carved and uncarved vertical rectangles resembling sunrays. The arched footstone features small, almost indiscernible caps and bears only the initials "M : C." The Margaret Carr headstone notably includes several examples of the distinctive capital *A* – featuring the downward pointed bend of the letter's cross bar – indicative of Bigham Shop work. However, the inscription does not appear to end with William Bigham Sr.'s distinctive "dot-over-incised-diamond" design, a curious omission for a potential Bigham stone given the multiple deeply engraved colons used in the inscription. Margaret's husband Robert (d. 1789), who survived his wife by nearly two decades, is buried nearby.

The two headstones associated with the Campbell family encapsulate the impact of the Revolutionary War on the Sugaw Creek congregation. Sixteen-year-old John Campbell (d. 1790) fought and was wounded in the 1780 Battle of Kings Mountain. Sent home to convalesce, he unwittingly brought small pox home with him. John survived his wound, but fatally exposed four of his younger siblings to the deadly disease. The inscription on the Campbell family headstone reveals how quickly the disease ravaged the family in the span of four days, listing in two columns the four afflicted children: "In Memory / of / DUGEL CAMPBELL / MARY CAMPBELL / who died Jan.y 1.st / who died Jan.y 3.d / 1781. Aged 15 Years. / 1781. Aged 11 years. / In Memory of / In Memory of / Ambrofe Campbel / Ann Campbell / who died Jan.y 2.nd / who died Jan.y 4.th / 1781. Aged 13 years. / 1781. Aged 9 years." The adjacent headstone for John indicates that he survived his siblings by less than a decade.[31] (See Appendix, Exhibits 26-27). The decorative elements of the two Campbell stones are described *supra* page 24.

At least one female Revolutionary War participant rests in Cemetery #1, Jemima Alexander Sharpe (1727–1797). According to family lore, Jemima, the widowed mother of a Revolutionary War soldier, served as a battlefield nurse and "walked to the prison ships to help nurse the sick." Jemima was the sister of Hezekiah and John McKnitt Alexander, the latter believed to have been the secretary of the 1775 Mecklenburg Convention. In the early 1900s, a Boonville, Missouri, D.A.R. chapter named the chapter for Sharpe to honor her "great aid to the cause of American independence." Jemima's daughter Sarah (1755–1794) is buried beside Jemima, and their graves share the headstone.[32] (See Appendix, Exhibit 32).

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[31] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 31-32; Alexander, "Historical Sketch of Sugar Creek Church"; Duncan, "Tombstone Inscriptions," 75.

[32] "Genealogical Notes and Queries," *American Monthly Magazine* 38, no. 6 (New York: National Society of the Daughters of the American Revolution, 1911): 328; Duncan, "Tombstone Inscriptions," 76; "Corrections Made," *Charlotte Observer*, September 16, 1912, 5; Victor C. King, *Lives and Times of the 27 Signers of the Mecklenburg Declaration*

Cemetery #1 also reveals the pivotal role of the Sugaw Creek congregation in the expansion of the Presbyterian Church throughout Mecklenburg County. In addition to Rev. Craighead's grave, the Church's first cemetery includes the final resting place of Jean Wallis (d. 1792), the mother of Providence Presbyterian Church's Rev. James Wallis who pastored that church from 1792 to 1819. David Robinson (d. 1808) is also buried in Cemetery #1. He was the father of Rev. John Robinson, whose early 19th century tenure as the minister of Poplar Tent Presbyterian Church lasted nearly forty years.[33]

Another Cemetery #1 gravestone of interest is that of Elizabeth Orr (d. 1798) who, according to its inscription, died on February "30th."[34] The headstone inscription reads "Sacred to the Memory / of / ELIZABETH ORR / Who departed this life / February 30th, 1798, in the / 32nd year of her age." The stone also includes the more graphic portion of the Isaac Watts verse also quoted on Cairns Henderson's headstone: "Let worms devour my wasting flesh / And crumble all my bones to dust, / My God shall raise my frame afresh / At the revival of the just." The flanking caps of the Orr stone are pronounced and closer in size and proportion to the central arched top, which bears a simple checkerboard pattern. Each cap bears an engraved semicircle with flared perimeters resembling a sun. The stone broke into at least two separate pieces at some undetermined prior date and was later reassembled. It is presently supported by an iron framework. (See Appendix, Exhibit 33). Nearby, the headstone of Elizabeth Henderson (d. 1805) pays the decedent the unusual compliment of being "particularly useful / in female society."[35]

Sugaw Creek Cemetery #2

In the early 1800s, Sugaw Creek Presbyterian Church moved to a location "nearer [to] the creek and east of the Salisbury Road," slightly south of its original log structure. The Sugaw Creek congregation purchased the property in 1806 for $17.50 from John Montgomery, whose brother of Robert sold the Cemetery #1 property to the congregation one year later. The new log church building – the congregation's second house of worship – occupied the northern half of what is now Sugaw Creek Cemetery #2, although it

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of Independence of May 20, 1775 (Charlotte: Anderson Press, 1956), 125-26; *Eighth Report of the National Society of the Daughters of the American Revolution, October 11, 1904, to October 11, 1905* (Washington, DC: Government Printing Office, 1906), 102.

[33] Foote, *Sketches of North Carolina*, 191, 445; H. E. C. Bryant, "History of the Providence Presbyterian Church Up To 1846" (Charlotte, NC: Standard Printing Company, 1900): 2.

[34] Duncan, "Tombstone Inscriptions," 76.

[35] The inscriptions of several other headstones in both Cemetery #1 and Cemetery #2 are transcribed in Alexander, "Historical Sketch of Sugar Creek Church."

remains uncertain when the new cemetery and church were first used. Cemetery #2 is located at 4130 North Tryon Street, directly south and across Tryon Street from the extant fourth Sugaw Creek Church building. Between 1832 and 1835, the congregation constructed its third house of worship, a brick structure located "just north of the second cemetery and east of the Salisbury Highway." The move allowed for the expansion of Cemetery #2 into the area previously occupied by the church's second log structure.[36]

Cemetery #2 houses the gravesites of many of Mecklenburg County's most prominent citizens of the late 18th century and much of the 19th century, as well as the forebears of many of Charlotte's present-day families. In *Mecklenburg: The Life and Times of a Proud People* (1992), Howard and Ruth White's account of their genealogical research experiences, the coauthors underscored the historical significance of Cemetery #2 as well as the vulnerability of that site in the face of Charlotte's continuous growth:

> There was a particular silence when we unlocked the gate to the cemetery No. 2 at Sugaw Creek and we located a fifth great grandfather's grave there. In amidst the hustle and bustle of busy North Tryon, and next door to Quincey's [Family Steak House restaurant], the graveyard looks almost forgotten. Inside the gates it's like a secret garden with the Alexanders keeping watch. None of the traffic noise seems to penetrate this stillness, like a green cathedral.[37]

It is unclear when the Sugaw Creek congregation closed Cemetery #2 to further burials. According to church records, the last known decedent buried in Cemetery #2 was nineteen-year-old Rebecca Wallace Alexander, who was interred following her death on June 22, 1888.[38]

Abraham and Hezekiah Alexander

Perhaps the best-known individuals buried in Cemetery #2 are cousins Abraham and Hezekiah Alexander, both of whom reportedly signed the Mecklenburg Declaration of Independence on May 20, 1775. (See Appendix, Exhibits 34-35).

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[36] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 45; Foote, *Sketches of North Carolina*, 189; Alexander, "Historical Sketch of Sugar Creek Church"; Mecklenburg County Deeds Book 18, Page 266 (September 5, 1806); McGeachy, *A History of Sugaw Creek Presbyterian Church*, 58-59.

[37] Howard and Ruth White, *Mecklenburg: The Life and Times of a Proud People* (Greenbriar, TN: JM Productions, 1992), 317.

[38] Duncan, "Tombstone Inscriptions," 77.

Abraham Alexander (1717-1786), born in the New Munster community of Cecil County, Maryland, was a descendent of Scots-Irish immigrants who came to America from Ulster, Ireland. Trained as a cooper, Abraham is believed to have moved to North Carolina with his wife Dorcas (d. 1800) in or about 1753, where he acquired significant tracts of land (purchasing, for example, three tracts totaling 1,394 acres in a single year, 1765) and became one of the founding members of Sugaw Creek Presbyterian Church in 1755. As a prominent planter in the community, Alexander is known to have exploited the involuntary labor of several enslaved persons. He served the Sugaw Creek Church as an elder for several decades. In 1768, Royal Governor William Tryon tasked Abraham and Thomas Polk with the creation of a county seat on land donated by the Governor, a town to be named in honor of Queen Charlotte of Great Britain. Abraham served the community in a variety of capacities over the years, including as justice of the peace, county magistrate, county commissioner, member of the provincial House of Commons (1769-1771), chairman of the Committee of Safety, an original trustee of the Liberty Hall Academy (now known as Queens University), and an officer in the local militia during the Revolutionary War. Abraham died in 1786 at the age of 68, and is buried near the center of Cemetery #2. Based on available church records, his is the oldest known grave in Cemetery #2. His wife Dorcas, who bore Abraham eight children, survived her husband by some fourteen years, and is buried in close proximity to him.[39]

Like his older cousin, Hezekiah Alexander (1728-1801) was born in the New Munster community, also of Scots-Irish ancestry. He married Mary Sample, another New Munster native, in 1752, whereupon the couple moved with Mary's family to Pennsylvania. In or about 1768, Hezekiah and Mary moved with their then-six children (the couple eventually had ten children) to Mecklenburg County. Hezekiah worked as a blacksmith but, like Abraham, acquired significant landholdings and used enslaved labor in his agricultural pursuits. In 1765, Hezekiah joined local Scots-Irish Presbyterians in protesting the land claims of Governor Arthur Dobbs and George Selwyn in the so-called "War of Sugar Creek." Hezekiah was named a trustee of Charlotte's nascent Queen's College and soon became involved in local politics. He served the community in several capacities, including as county magistrate, member of the county Committee of Safety (and later a member of the state Committee of Safety), and elder of the Sugaw Creek Church. Hezekiah acted as the paymaster for Colonial Thomas Polk's regiment during the

[39] Patterson, *The True Image*, 245-46; Charlotte-Mecklenburg Library, "Abraham Alexander," https://www.cmstory.org/exhibits/mecklenburg-people/abraham-alexander, accessed April 17, 2026; Dan L. Morrill, "A History of Charlotte and Mecklenburg County," 15, http://landmarkscommission.org/wp-content/uploads/2016/11/History-of-Charlotte-and-Mecklenburg-County.pdf, accessed April 17, 2026; Ida Briggs Henderson, "Charlotte County Club Stands On Historic Site," *Charlotte Observer*, April 26, 1931, section 3, page 3; King, *Lives and Times of the 27 Signers of the Mecklenburg Declaration of Independence*, 29-36; Duncan, "Tombstone Inscriptions," 77.

Revolutionary War. In November 1776, Hezekiah was elected to the Provincial Congress, which promptly met in Halifax to draft North Carolina's first state constitution. Hezekiah died in 1801 and was buried in a walnut coffin built by his son. His Cemetery #2 grave is surrounded by the graves of his wife Mary, who died a year later, as well as many members of the Alexander family, including his sons Amos and Joel. The Hezekiah Alexander House, located on what is now the campus of the Charlotte Museum of History, is the sole remaining structure of Charlotte's Revolutionary War history – the oldest surviving building in Mecklenburg County – and believed to be the last standing home of a framer of North Carolina's first Constitution and Bill of Rights.[40]

Both Hezekiah and Abraham supported the actions of the Continental Congress, but pressed for a formal declaration of independence from England. The ensuing Mecklenburg Convention of 1775, chaired by Abraham, is credited with the Mecklenburg Declaration of Independence, and both cousins have been named among the signers of that document.[41]

Cemetery #2 Gravestones Attributed to the Bigham Family Stonecutters Shop

Dr. Patterson identified at least twelve extant gravestones in Cemetery #2 crafted by the Bigham Family Stonecutters Shop. Like the Bigham gravestones in Cemetery #1, these gravestones were crafted from soapstone and reflect the baroque style with high-arched tympanums and the distinctive cordlike trim around the top and sides of the stone.[42] Those Bigham stones are:

[40] Norris W. Preyer, "Alexander, Hezekiah," NCPedia, https://www.ncpedia.org/biography/alexander-hezekiah, accessed April 17, 2026; Charlotte Museum of History, "1774 Alexander Homesite," https://charlottemuseum.org/visit/exhibits-grounds/1774-alexander-homesite/, accessed April 17, 2026; Charlotte-Mecklenburg Historic Landmarks Commission, Survey and Research Report for Hezekiah Alexander House (1974; amended September 13, 2021), *https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlottehezekiah-alexander-house*, accessed April 17, 2026; King, *Lives and Times of the 27 Signers of the Mecklenburg Declaration of Independence*, 125-32.

[41] McGeachy, *A History of the Sugaw Creek Presbyterian Church*, 40.

[42] Patterson, *The True Image*, 245-26, 137, 166; Patterson, "Patterson Gravestone Project List," 84-93; "Lauburu Symbol (Basque Cross)," Symbol Sage, https://symbolsage.com/lauburu-symbol-explained/, accessed April 17, 2026. The following details of the Cemetery #2 Bigham stones are derived from the foregoing sources as well as the author's personal observations.

1. The Abraham Alexander headstone, attributed to James Sloan. (See Appendix, Exhibit 34). The Abraham Alexander stone is shaped much like the Sharpe headstone in Cemetery #1, except that the flanking arched caps do not directly adjoin the tympanum. Rather, they are separated from the tympanum by brief horizontal gaps, giving the impression of three distinct arches. The tympanum of Alexander's headstone features a seemingly customized heraldic design and the small flanking knob-like shoulders bear beaded arches. Beneath each shoulder is a lauburu, a traditional Basque and Celtic hooked cross with four comma-shaped heads. The central heraldic design is shaped like an open book (as opposed to a shield) and bears a single stylized galley, depicted in much greater detail than the ships on the Campbell headstones in Cemetery #1. The heraldic design is topped by three beaded arches and plumes. A dove in profile faces each side of the heraldic design, each with one claw seeming holding the design. A small simplistic floral design is located immediately below the heraldic design. The stone's inscription reads: "ABRAHAM ALEXAN^{DER} / died April 23, 1786, / aged 68 years." But like the William and Margaret Carr headstones in Cemetery #1, the Alexander stone appears to reflect a miscalculation on the part of the stone carver, as the first line of the inscription reads only "ABRAHAM ALEXAN." Having run out of space on the stone, the last three letters of the Alexander surname – "DER" are set out as a superscript immediately above the "AN" in the abbreviated "ALEXAN" inscription. The inscription utilizes the stylized capital letter *A* with the downward bent crossbar indicative of a Bigham Shop stone. The Alexander stone features a biblical verse appropriate for one of Mecklenburg's preeminent leaders of the Revolutionary era: "Let me die the Death / of the Righteous, / and let my laft End be / Like his."[43] Inscribed with the decedent's "A : A" initials, the arched Alexander footstone also features slight flanking caps that end with horizontal breaks.

2. The Ruth Alexander headstone (d. 1796), attributed to the Bigham Shop. (See Appendix, Exhibit 36). The Ruth Alexander stone is another example of the only fifty-three known markers in North Carolina created by the Bigham Shop that bear a family coat of arms. This coat of arms is located on the tympanum, which is flanked by arched shoulders, and topped by an upward-facing crescent perched upon a cordlike arch. Each of the shield's four fields bears a unique decoration. The upper left quadrant contains a per saltire of "X" design. The upper right quadrant displays a galley ship with deployed oars, somewhat more detailed than the ships depicted on the Campbell stones in Cemetery #1. The lower left quadrant shows a bound sheaf of grain, while the lower right quadrant features a per bend design, *i.e.*, a diagonal line descending from left to right. The shield is flanked on each side by a rather crudely executed rampart lion, and rests upon a heraldic ribbon bearing the phrase "SOLA BONA QUAE HONESTA" ("Only those things that are honorable are good"). The decedent's data reads, "In Memory of / RUTH

[43] Patterson, "Patterson Gravestone Project List," 84 (citing Numbers 23:10).

ALEXANDER / who died Sep.r 19th. 1796 / Aged 36 Years." Her stone also bears both a prose tribute ("a good neighbour / an affectionate Wife / a tender Mother") and verses by Isaac Watts: "By long experience I have known / Thy fovreign power to fave / At thy command I venture down / Securely to the grave. / When I lie buryed deep in duft / My flefh fhall be thy care / Thefe with'ring limbs with thee I truft / To raife them ftrong and fair."[44]

3. The Samuel Baldwin Hunter headstone (d. 1805), attributed to William McKinley. (See Appendix, Exhibit 37). Devoid of any ornamentation aside from the cordlike trim around the perimeter of the surface, the headstone for the nearly four-year-old Samuel Hunter is simplistic in shape (a tympanum flanked by smaller arched caps) and features only verbiage. In addition to the decedent's data ("In Memory of / Samuel Baldwin Hunter / who departed this life / 16th of October 1805 / near four Years old."), the stone features what Dr. Patterson describes as a "lament in rough local verse" in which "solace is claimed, but not resolved in rhyme"[45]: "In my fond arms I've clasped the smiling boy / But now he's chained in / a solitary cave / Confined and crowded in / a narrow grave / But I'ts my heavenly Fathers / holy will." Because of the length of the first line of verse, the carver used a smaller font – as compared with the rest of the stone's verbiage – and still ran out of space, prompting the insertion of the concluding word "boy" as a superscript above the immediately preceding word "smiling."

4. The Lily McClure headstone (d. 1813), attributed to William McKinley. (See Appendix, Exhibit 38). Like the Samuel Hunter stone, the Lily McClure headstone is simplistic in shape – a tympanum flanked by adjoining smaller arched caps – but the tympanum does feature a modest design of fans of mantling. The stone's surface bears faint horizontal lines, obviously placed and used by the carver to align the verbiage appropriately. The data on the stone – reading "In Memory of / LILY CLURE / who died March the / 7 1813 Aged 82 Years" – misspells the decedent's surname. Someone apparently caught the error and later scratched a rather crude "Mc" as a superscript just above the partial "CLURE" surname. A spacing miscalculation prompted insertion of "the" as a subscript on the third line of the data. The stone also features a verse from the circa 1769 poem "All hail Incarnate God," written by Elizabeth Scott: "To thee the hoary head / Its filver honours pays; / To thee the blooming youth / Devotes his brightest days; / And every age their tribute bring, / And bow to thee, all-conquering / [King."[46]

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[44] Patterson, "Patterson Gravestone Project List," 85-86 (citing Isaac Watts, *Psalms of David* (1744; Boston: Joseph Bumstead, 1794), No. 71).

[45] Patterson, *The True Image*, 206.

[46] Patterson, "Patterson Gravestone Project List," 87 (citing Elizabeth Scott, "All hail, incarnate God!" in John Dobell, *A New Selection of Seven Hundred Evangelical Hymns*

5. The Dorcas A. McCormick headstone (d. 1825), attributed to William McKinley. (See Appendix, Exhibit 39). Like the Abraham Alexander stone, the Dorcas McCormick headstone features flanking arched caps that are not directly adjoined to the tympanum, but rather are separated from the tympanum by brief horizontal gaps. The surface is devoid of ornamentation aside from the cordlike trim around the perimeter of the surface. The decedent's data reads, "SACRED / to the memory of / DORCAS. A. McCORMICK / who died February 24th 1825 / In the 36th year of her age." A verse from a circa 1808 poem entitled "The Dying Marianne" penned by an anonymous poet is also included, reading: "Farewell my children and partner dear / If aught on earth could keep me here / Twould be my love for you / But Jesus calls my soul away / Jesus forbids a longer stay / My dearest friends adieu."[47]

6. The John Parks headstone (d. 1810), attributed to Hugh Bigham. (See Appendix, Exhibit 40). The John Parks headstone is reminiscent of the Lily McClure stone in that it features a tympanum decorated with fans of mantling and flanked by adjoining smaller arched caps. The data recorded on the stone is notably more dramatic than other headstones in Cemetery #2: "To perpetuate / the Memory of / JOHN PARKS who / was removed from / the stage of mortal action / on June 22 1810 Aged / 62 Years." The accompanying verse is similarly grandiose: "This modist [*sic*] stone what few vain mar- bles can / May truly say. Here lies an honist [*sic*] man / Soft his pillow in the dust – lie light sod: / An honest man's the noblist [*sic*] work of God. / Yet take these tears, mortality's relief, / And till we share our joys forgive our grief; / These rites a stone, a verse, receive; / 'Tis all your nephews, all your friends can give." Dr. Patterson identifies the verse as an adaptation combining passages from three separate Alexander Pope poems: the opening of "On Mr. Elijah Fenton, at Easthamstead in Berks, 1730"; an epigraph from Pope's *An Essay on Man* (Epistle IV, line 248); and the last four lines of "On the Monument of the Hon. *Robert Digby*, and of his Sister *Mary*, erected by their Father the Lord *Digby* in the church of Sherbourne in Dorsetshire, 1727."[48] At some point, the headstone was broken into two large pieces. The two pieces were subsequently

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for Private, Family, and Public Worship (Morristown, N.J., 1815), 386). Per Dr. Patterson, the poem was later set to music to become a hymn. Patterson, "Patterson Gravestone Project List," 87.

[47] Patterson, "Patterson Gravestone Project List," 88 (citing Anonymous, "The Dying Marianne," in *The Panoplist, and Missionary Magazine United, for the year ending June 1, 1809*, new series, vol. 1, no. 4 (September 1808), 192).

[48] Patterson, *The True Image*, 227.

reassembled and set within a horizontal pad of concrete lying flat on the ground, suggesting an early attempt to preserve the headstone.

7. The Richard Robertson headstone and footstone (d. 1797), attributed to Hugh Bigham. (See Appendix, Exhibit 41). The Richard Robertson stone is shaped like the John Parks and Samuel Hunter stones. Its sole ornamentation consists of a pair of crossed swords adorning the tympanum. There are only four other known headstones to have been crafted by Bigham Shop stone carvers between 1793 and 1812 that featured some form of weaponry as a patriotic emblem.[49] The decedent's data reads: "In memory of / RICHARD ROBERTSON / who died oct$^{r\ th}$15 1797 / Aged 47 Years." The inscription continues with the following tribute: "After having lived to discharg [*sic*] th$_e$ / Duty of a Child a Hufband a Paren$_t$ / a Military offiser [*sic*] a Citizen and a / Chr^{i}ftian with great degree of / Respectability." Like the Abraham Alexander stone, the inscription exceeded the width of the headstone, prompting the carver to compress the first line of text by dropping the "e" from "discharge" and make the "e" in "the" much smaller than the surrounding lettering, a solution repeated in the next line with a smaller "t" in "Parent." It appears that the carver also inadvertently omitted the initial letter "i" from the word "Christian," prompting the insertion of that letter as a superscript in the middle of the word. Although arched like the headstone, the arch of the Richard Robertson footstone is shorter and broader, ending with horizontal caps. The footstone is inscribed with Robertson's initials.

8. The Polly S. Robison headstone and footstone (d. 1799), attributed to William McKinley. (See Appendix, Exhibit 42). The Polly Robison headstone is shaped much like the Lily McClure headstone but is more ornate in design. A dove bearing a sprig in its beak adorns the center of the tympanum, the border of which is decorated with a simple checkerboard pattern. Unlike the doves depicted on the Albert and Ezekiel Alexander headstones in Cemetery #1, the dove on the Polly Robison stone faces to the right. Here, the dove is executed with more precision than the dove on the Albert Alexander stone but without the degree of detail exhibited on the Ezekiel Alexander stone. The stone reads: "In Memory of / POLLY S. ROBISON who died Nov. 6th / 1799 Aged 8 Years." The Polly Robison headstone also bears an abbreviated version of the same verse from Isaac Watts' *Psalms of David* quoted on the Ruth Alexander stone: "When I lie buried in the duft / My flefh fhall be thy care / Thefe withering limbs with thee I ^{trust} / To raise them ftrong and fair."[50] The accompanying arched footstone is modest and illegible.

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[49] Ibid., 166.

[50] The widespread popularity of Watts' *Psalms of David* (1719) among American colonists is evidenced by the publication of ninety-nine American reprints of that book of poetry during the eighteenth century. Poetry Foundation, "Isaac Watts."

9. The Isabella Shields headstone and footstone (d. 1801), attributed to Samuel Bigham, Jr. (See Appendix, Exhibit 43). Shaped like the Polly Robison stone, the Isabella Shields headstone is also ornately decorated. A winged face wearing a cord-like headpiece located in the center of the tympanum is surrounded by several fans of mantling. The stone was created "In Memory of / ISABELLA SHIELDS the / beloved Wife of DAVID SHIELDS / who departed this life Oct^{r}. / 19th 1801. Aged 31 Years." The inscription quotes another Isaac Watts verse: "The dear delights we here enjoy, / And fondly call our own, / Are but fhort favours borrow'd now, / To be repaid anon. / Tis God that lifts our comforts high, / Or finks them in the grave; / He gives and blessed be his name. / He takes but what he gave."[51] The broader arched Shields footstone features the decedent's initials.

10. The Ezekiel Wallace headstone and footstone (d. 1813), attributed to Hugh Bigham. (See Appendix, Exhibit 44). The Ezekiel Wallace headstone resembles the Lily McClure stone as to both its shape – a tympanum flanked by adjoining smaller arched caps – and its modestly decorated tympanum featuring fans of mantling. The decedent's data reads: "In Memory of / EZEKIEL WALLACE / who died Jany. 24 / 1813 Aged 78 Years." Another apparent fan of Isaac Watts, Wallace's stone features a different Watts verse: "Tis but at best a narrow bound / That heaven allows to men / And pain and sins run through the ro^{und} / of three score years and ten / Let heavenly love prepare my soul / And call her to the skies / Where years of long salvation roll, / And glory never dies."[52] The simple rectangular footstone bears an "E : W" inscription.

11. The James Wylie headstone and footstone (d. 1803), attributed to William Bigham, Jr. (See Appendix, Exhibit 45). The James Wylie headstone is shaped like the Lily McClure stone, but its tympanum bears the patriotic image of a right-facing spread eagle that displays its full wingspan while bearing an olive branch in its right talon and a small collection of arrows in its left talon. According to Dr. Patterson, similar spread eagle designs are known to appear on thirty-three Bigham Shop stones, most of which were carved between 1798 and 1808. The decedent's data dedicates the stone, "In Memory of / JAMES WYLIE / who died Nov^{r}. 18th 1803 / Aged 32 Years." The inscription, taken from the 1650 publication *Scottish Psalter and Paraphrases*, reads: "A few fhort years of trouble paft / Will reach the happy fhore,

[51] Patterson, "Patterson Gravestone Project List," 90-91 (citing Isaac Watts, *Hymns and Spiritual Songs*, Book 1, Hymn 5).

[52] Patterson, "Patterson Gravestone Project List," 91-92 (citing Isaac Watts, *Hymns and Spiritual Songs*, Bk. 2, Hymn 39).

/ Where death divided friends will me^{et} / Again to parft no more."[53] The footstone replicates the headstone's shape and bears the decedent's initials.

12. The William Wylie headstone and footstone (d. 1798), attributed to William Bigham, Jr. (Appendix, Exhibit 46). The William Wylie headstone is identical to the James Wylie stone in terms of its shape and patriotic decoration, including a similar degree of detail work. His data reads, "In Memory of / WILLIAM WYLIE / who died Feb^{y}. 17th. 1798 / Aged 60 Years." William's stone displays another Isaac Watts verse: "Hark from the tombs a doleful f$_{ound}$ / Mine ears attend the cry, / Ye living men come view the g$_{round}$ / Where you muft fhortly lie."[54] Likewise, the William Wylie footstone is identical to the James Wylie footstone, with the exception of its "W : W" inscription.

Notable Decedents and Gravestones Within Sugaw Creek Cemetery #2

In addition to serving as the final resting place for Abraham and Hezekiah Alexander and displaying several more skilled carvings by members of the Bigham Family Stonecutters Shop, Sugaw Creek Cemetery #2 contains the centuries-old graves of several other notable decedents, as well as several distinctive gravestones.

Reverend Samuel Craighead Caldwell

Reverend Samuel Craighead Caldwell (1768-1826), who was licensed as a minister by the Presbytery of Orange at the early age of nineteen, is buried in Cemetery #2. (See Appendix, Exhibit 47). A grandson of Rev. Alexander Craighead, Rev. Caldwell simultaneously served both Sugaw Creek Church and Hopewell Presbyterian Church (in Huntersville) as pastor, but resigned from Hopewell after complaints by some congregants about unwelcome revivalist tendencies he encouraged within the congregation. His first wife, Abigail Bane Alexander (1770-1802), the daughter of John McKnitt Alexander, is buried at the Hopewell Church. At the Sugaw Creek Church, Rev. Caldwell established a classical school in 1805, where he taught geography and astronomy. His efforts to educate the community's youth prompted the Sugaw Creek congregation to construct a schoolhouse on church grounds in 1837. That well-preserved extant building, designated in 1977 by the Charlotte City Council as a local historic landmark, has long been used by the Sugaw Creek congregation as a church museum. In addition to his tenures at the Sugaw Creek and Hopewell churches, Rev. Caldwell has

[53] Patterson, *The True Image*, 166; Patterson, "Patterson Gravestone Project List," 92-93 (citing *Scottish Psalter and Paraphrases* (1650, 1781), No. 53 (Thessalonians 4:13)).

[54] Patterson, "Patterson Gravestone Project List," 93-94 (citing Isaac Watts, *Hymns and Spiritual Songs*, Bk. 2, Hymn 63).

been credited as the father of Charlotte's First Presbyterian Church and the Mallard Creek and Paw Creek Presbyterian Churches.[55]

Following his death in 1826, Rev. Caldwell was buried "under the communion table of the log church where for thirty-five years he had administered the Sacrament." His years of service as pastor of the Sugaw Creek Church was expressly referenced on his gravestone, along with the laudatory note: "His long & harmonious continuance / in that relation / is his best eulogium."[56] The stone included an adaptation of another Isaac Watts verse, this one from the poem "An Epitaph on King William III": "Preserve O venerable pile / Inviolate, Thy Sacred Trust. / To thy cold arms the Christian Church / Weeping commits their richest dust."[57] Caldwell's second wife Elizabeth (d. 1825) is buried beside him. Unfortunately, very little of Rev. Campbell's headstone remains and what is extant is dwarfed by the accompanying footstone. Both are illegible and are only identifiable by reports of the proximity of Elizabeth's grave.[58]

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[55] Foote, *Sketches of North Carolina*, 194-95; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 48; Alexander, "Historical Sketch of Sugar Creek Church"; Survey and Research Report for Sugaw Creek School House & Associated Properties; "An Ordinance Designating the Exterior of a Structure Known as the 'Sugaw Creek School House' Located on the Grounds of the Sugaw Creek Presbyterian Church at 101 Sugar Creek Road, West, in Charlotte, North Carolina as Historic Property," City of Charlotte Ordinance No. 832-X, Charlotte City Council Minute Book 66, City of Charlotte Ordinance Book 25, Pages 100-03 (November 28, 1977), *https://hl.mecknc.gov/Properties/Designated-Historic-Landmarks/charlotte/north-inner/sugaw-creek-schoolhouse*, accessed April 17, 2026; McGeachy, *A History of Sugaw Creek Presbyterian Church*,168-69.

[56] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 49-50. Reverend Foote alternatively asserts that Caldwell's grave lies at the location of either the pulpit or the communion table of the second Sugaw Creek church building. Foote, *Sketches of North Carolina*, 189, 194. However, like Rev. McGeachy, Julia M. Alexander asserts definitely that Caldwell's grave was placed beneath the location of the communion table. Alexander, "Historical Sketch of Sugar Creek Church."

[57] McGeachy, *A History of Sugaw Creek Presbyterian Church*, 50; Isaac Watts, "Epitaph on King William III," in George Burder, ed., *The Works of the Reverend and Learned Isaac Watts, D.D.*, 6 vols., volume 4, *Horae Lyricae – Poems, Chiefly of the Lyric Kind*, book 3, *Sacred to the Memory of the Dead* (London: J. Barfield, 1810), 490. In Watts' original poem, it was "the British isle" – as opposed to "the Christian Church" – that commended the "richest dust" of the deceased King William III to the grave.

[58] Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #2," July 9, 2009.

Captain William Alexander

Another notable member of the Alexander family interred in Cemetery #2 is Captain William Alexander (1749-1836). Born in Bucks County, Pennsylvania, he first served as captain of a company headed by Colonel Adam Alexander in 1776 and participated in several campaigns against the indigenous Cherokee people. William also fought in several battles against British forces, including the Battles of Rocky Mount, Hanging Rock, and Ramsaur's Mill. However, he is perhaps best remembered for the events of May 2, 1771. That evening, with the help of nine congregants of Rocky River Presbyterian Church, William intercepted a wagon convoy near Concord, North Carolina, carrying gunpowder and other munitions from Charleston, South Carolina, to Alamance County, North Carolina. Ordered by Governor William Tryon, the munitions were intended for use by British troops and Loyalist forces in Hillsborough against the "Regulators," a group of backcountry North Carolinians agitating against royal government officials believed to be guilty of systemic corruption. With blackened faces and native American disguises, William and his men captured and burned the contents of the wagons, causing an "explosion [that] was felt for many miles. Some thought it thundered; others that the earth quaked." Alexander successfully eluding capture and thereafter was known as "Black Billy." Following the war, he lived on the public road leading to Concord, some six miles east of Charlotte, where he passed away on December 19, 1836, at the age of eight-seven.[59] His headstone is no longer extant.

Major Thomas Alexander

Thomas Alexander (1753-1844) is regarded as one of Mecklenburg County's earliest patriots. He entered military service in 1775 as a private, assisting – like William Alexander – with the protection of setters against the indigenous Cherokee people and later served in Captain William Alexander's company in 1776. In 1779, Thomas was named captain of a company tasked with guarding the magazine in Charlotte. His company successfully relocated the magazine in September 1780 upon news of the approach of Cornwallis' forces. Thomas fought against British forces at Haw River and Hanging Rock, and later served as quartermaster for the hospital in Charlotte. His wife Jane (1759-1819) was the daughter of Neil Morrison, one of the reported signers of the Mecklenburg Declaration of Independence. Upon his death in 1844 at the age of ninety-two, the *Charlotte Journal* described Thomas as "remarkable for the highest courage and the greatest modesty – for marked dignity of personal deportment and a disposition the most cheerful and a heart overflowing with kindness. He crowned all his virtues by a simple unostentatious and humble piety and concluded a life protracted to a period

[59] C. L. Hunter, *Sketches of Western North Carolina, Historical and Biographical* (Raleigh: Raleigh News Steam Job Print, 1877), 115-16; Foote, *Sketches of North Carolina*, 481; McGeachy, *A History of Sugaw Creek Presbyterian Church*, 39; Alexander, *The History of Mecklenburg County*, 285; Blythe and Brockman, *Hornets' Nest*, 25-32.

extending long beyond that allotted to mankind without a blot and without reproach and with the respect, the affection and veneration of all who knew him." Noting that Thomas was one of the area's last surviving Revolutionary War veterans, the *Journal* stated, "We cannot but weep over the death of one who is almost the sole survivor of this glorious brotherhood." Both Thomas and Jane are buried in Cemetery #2.[60] Aside from his name and initials inscribed on his headstone and footstone respectively, Thomas' modest gravestones are illegible. (See Appendix, Exhibit 48).

Philo Henderson

Cemetery #2 is also the final resting place of Philo P. Henderson (1823-1852), a local poet of somewhat limited success. (See Appendix, Exhibit 49). A native of Mecklenburg County, he was the son of prominent farmer James P. Henderson and his wife Harriet, who is also buried in Cemetery #2. Philo studied at Sugaw Creek Church's Latin academy before entering Davidson College in 1839 at the age of sixteen. Expelled during his first year of studies for physically threatening a college steward, the younger Henderson enrolled at the University of North Carolina where, according to one account, "his College life was not spent in the best manner." He graduated in 1843 and studied law in Mocksville, North Carolina, with Judge Richmond Pearson, who later became Chief Justice of the North Carolina Supreme Court. Philo returned to Charlotte in or about 1844 with a license to practice law. Although described by one biographer as "eminently qualified for success in the study of law" with "prospects for high distinction at the bar [that] were very flattering," Philo soon abandoned his legal career to become associate editor of the local *Hornet's Nest* weekly publication under editor J. Lawrence Badger.[61]

Having reportedly earned a reputation as a libertine, Philo was known to write poems "to commemorate his rapturous encounters" with local young women. The *Hornet's Nest* published many of his "deservedly popular" poems, some of which were published in an 1853 collection of poetry by North Carolina poets. An 1856 survey of Philo's "short and brilliant career" as a poet recounted how, as the result of a failed romance, "his heart-strings snapped like the strings of a madman's taut-strung harp," leaving Philo stricken with some unspecified illness that ended unexpectedly with his death at the age of 29. The unidentified author of that survey noted rather charitably that, because Philo "seldom

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[60] Hunter, *Sketches of Western North Carolina*, 113-15; "Obituary," *Charlotte Journal*, January 17, 1845, 3; Duncan, "Tombstone Inscriptions," 77.

[61] Richard Walser, "Henderson, Philo P.," NCPedia, https://www.ncpedia.org/biography/henderson-philo-p, accessed April 17, 2026; Memory F. Mitchell, "Pearson, Richmond Mumford," NCPedia, https://www.ncpedia.org/biography/pearson-richmond-mumford, accessed April 17, 2026; Anonymous, "Philo Henderson," *North Carolina University Magazine* 5, no. 10 (December 1856), 452-59.

exhibited that calmness and reflection which flows from a contented and well regulated mind," there existed a "variable degree of merit in his different productions, which renders it difficult to ascertain the exact extent of his powers, and to know in what rank of poets to class him." In that author's opinion, Philo had fallen short of his literary potential because he "never could, or never would bring himself to attempt anything that required time and patience, with a concentration of thought and energy." As a result, "beautiful as his poems many of them are, they are but the shadowings of a more glorious future, and the author a brilliant light prematurely quenched," evidencing "the workings of a finely strung mind; of genius in joy and adversity; the despairing of a soul that had once beat high with hope thrown off its balance by keen and lasting anguish."[62]

Philo Henderson's headstone bears an unidentified verse: "THE ANGEL OF DEATH POISED O'ER THE WORLD, & CONSTANTLY FROM HIS QUIVERING BOW / THE DEATH WINGED SHAFTS / UNERRINGLY HURLED, / IMPARTIALLY FELL ON THE HIGH / AND THE LOW." According to one published account, Philo's first name was appended to the end of that inscription, suggesting that he may have penned his own eulogy. Having fallen at some earlier time, his headstone has since gradually submerged into the ground.[63]

Cemetery #2 also contains two stone tombs, both at the rear of the cemetery. Located near the easternmost corner of the cemetery is the tomb of Marcis T. C. Kennady (or Kennedy) (d. 1842). (See Appendix, Exhibit 50). South of that tomb lies the tomb of Eliza L. Davis (d. 1851). (See Appendix, Exhibit 51). Neither tomb remains legible, but an earlier account of the Kennady tomb noted that its original inscription included an adaptation of "Death of the Young," an early eighteenth-century poem written by Felicia Hemans (1793-1835) that later became a popular Unitarian hymn: "Death in its narrow house below, / Soul to its place on high; / Those that have seen his looks in death / May never fear to die." The 2009 survey of Cemetery #2 indicates that a third tomb – the final resting place of James Madison Hutchinson (d. 1838) – previously occupied a space near the northwest wall of the cemetery fronting North Tryon Street.[64] That third tomb no longer appears to be extant.

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[62] Anonymous, "Philo Henderson," 452-59; Tennella a/k/a Mary Bayard Clarke, ed., *Wood-notes; or, Carolina carols: A collection of North Carolina poetry*, 2 vols. (Raleigh: Warren L. Pomeroy, 1854), 1:129-148.

[63] Alexander, "Historical Sketch of Sugar Creek Church."

[64] Alexander, "Historical Sketch of Sugar Creek Church"; Felicia Hemans, "Death of the Young," in Samuel Longfellow and Samuel Johnson, eds., *A Book of Hymns for Public and Private Devotion*, 15th ed. (Boston: Ticknor and Fields, 1866), 410; Jack R. Christian and Associates, "Boundary & Location Survey for Sugaw Creek Presbyterian Church Cemetery #2."

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APPENDIX – Sugaw Creek Cemeteries #1 and #2



Exhibit 1 (above): Cemetery #1, Main Gate and D.A.R. Marker (South Wall);
Exhibit 2 (below): Cemetery #1, D.A.R. Marker (detail).







Exhibit 3 (left): Cemetery #1, Main Gate Inscription (detail);
Exhibit 4 (right): Cemetery #1, South Wall (southeast corner looking southwest).



Exhibit 5 (above): Cemetery #1, South Wall, looking southwest from Main Gate;
Exhibit 6 (below): Cemetery #1, South Wall, looking northeast from Main Gate.







Exhibits 7A (above left) & 7B (above right): Cemetery #1, East Wall, looking northwest from southeast corner, and from midpoint of East Wall;
Exhibit 8 (below): Cemetery #1, inside Main Gate looking north.

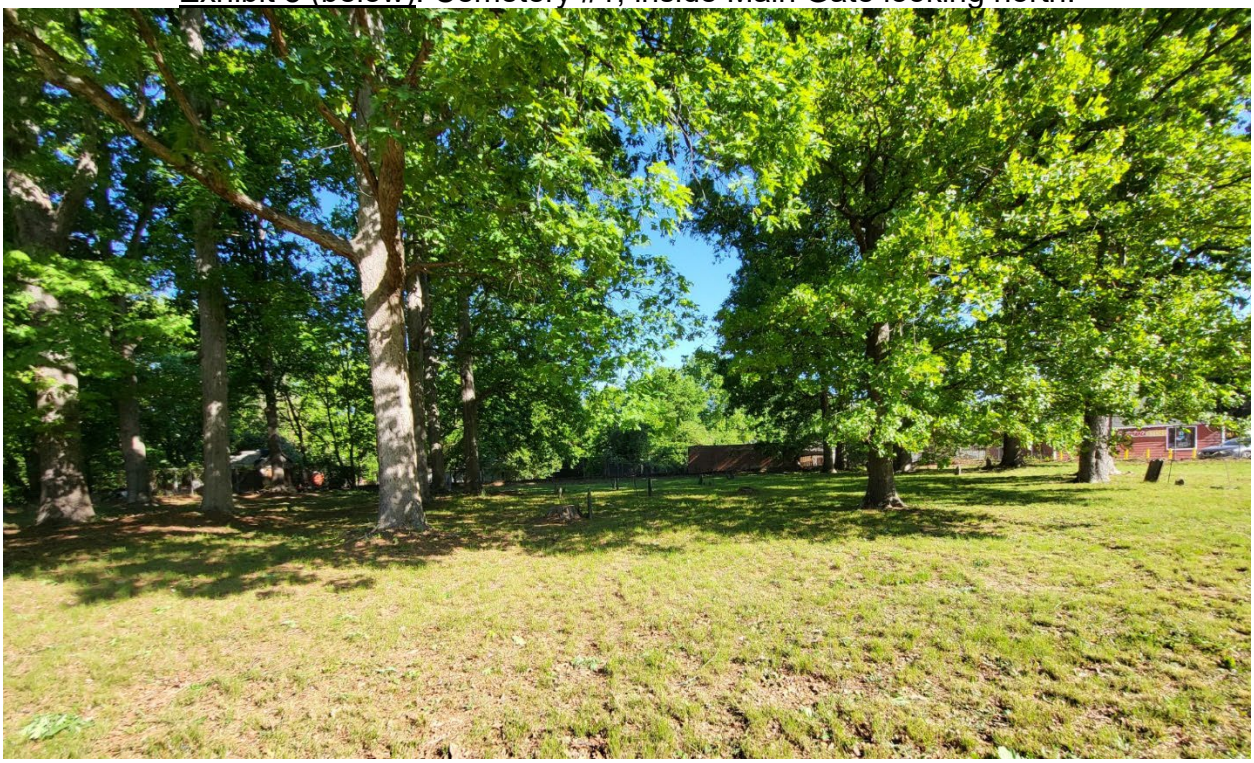




Exhibit 9 (above): Cemetery #1, northwest corner looking southeast;
Exhibit 10 (below): Cemetery #1, northeast corner looking southwest.





Exhibit 11 (above): Cemetery #2, northwest boundary fronting N. Tryon Street;
Exhibit 12 (below): Cemetery #2, view of N. Tryon Street from cemetery interior.





Exhibits 13A (above) & 13B (above right): Cemetery #2, details of chain link fence installed inside of stacked stone walls.





Exhibit 14 (above): Cemetery #2, stone steps leading to north entrance;
Exhibit 15 (below): Cemetery #2, north entrance from interior of cemetery.





Exhibit 16 (above): Cemetery #2, stone/mortar embankment and stone wall, looking northeast along N. Tryon Street toward stone steps;
Exhibit 17 (below): Cemetery #2, Main gate on southwest boundary.





Exhibits 18A (above) & 18B (below): Cemetery #2, looking northwest (above) and southeast (below) from main gate.



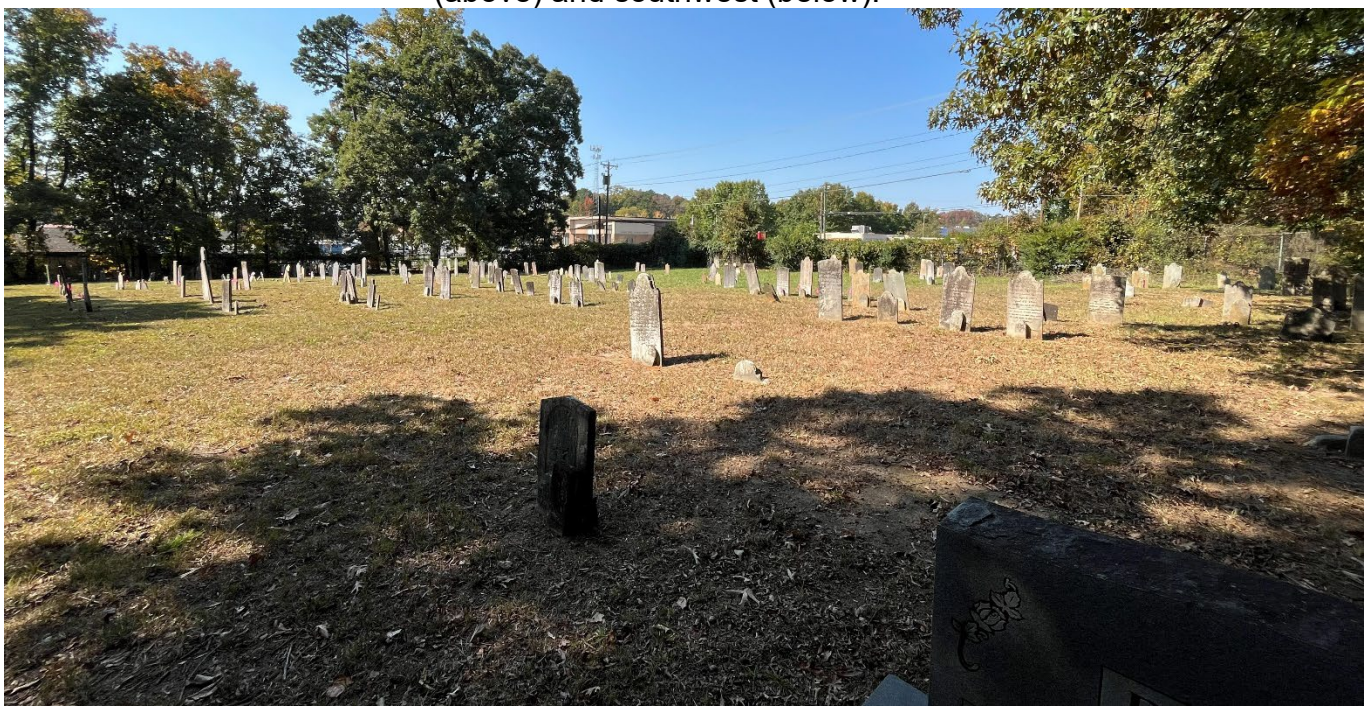


Exhibit 19 (above): Cemetery #2, Cemetery #2, view from inside main gate looking east;
Exhibit 20 (below): Cemetery #1, view from southeast corner looking north.





Exhibits 21A (above) & 21B (below): Cemetery #2, view from northeast corner looking south (above) and southwest (below).





Exhibits 22A & B: Reverend Alexander Craighead (d. 1766), Cemetery #1, present.

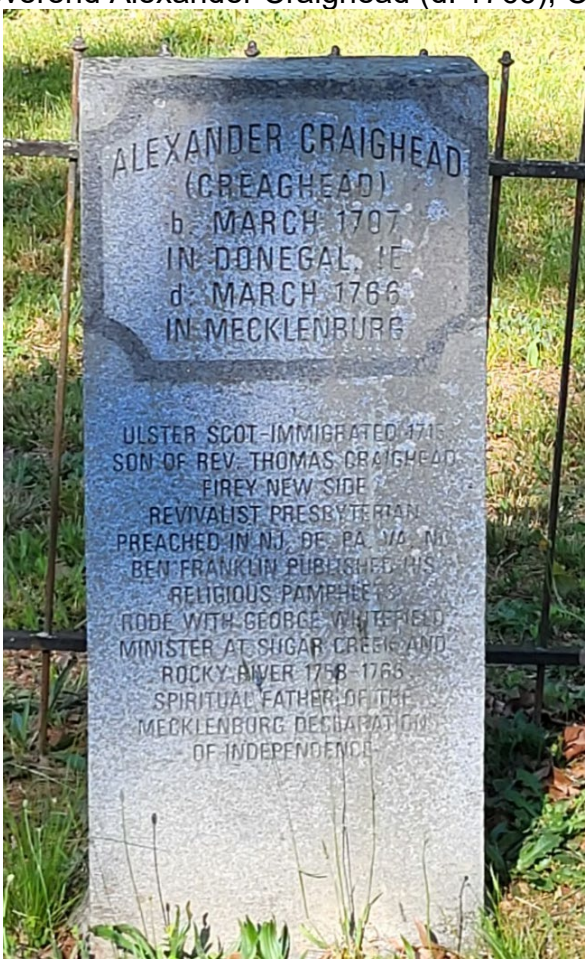




Exhibit 23A (above): Albert B. Alexander (d. 1785), Cemetery #1, Photo by Daniel Patterson, 2003, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/78648/rec/1; Exhibit 23B (below): Albert B. Alexander, present.





Exhibit 24A (above): Ezekiel Alexander (d. 1793), Cemetery #1, Photo by Daniel Patterson, 1982, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/78535/rec/1; Exhibit 24B (below): Ezekiel Alexander, present.





Exhibit 25A (above): Hugh Barnet (d. 1786), Cemetery #1, Photo by Daniel Patterson, 2003, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/78792/rec/1;
Exhibit 25B (below): Hugh Barnet, present.





Exhibit 26A: John Campbell (d. 1790), Cemetery #1, Photo by Daniel Patterson, 1982, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/77851/rec/1.



Exhibit 26B (above) and 26C (below): John Campbell front and rear, present.





Exhibit 27A: Dugal, Mary, Ambrose, & Ann Campbell (d. 1781), Cemetery #1, Photo by Daniel Patterson, 1982, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/78005/rec/2.



Exhibit 27B: Dugal, Mary, Ambrose, & Ann Campbell, present.



Exhibit 28A (above): William Carr (d. 1778), Cemetery #1, Photo by Daniel Patterson, 1982, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/77891/rec/1;
Exhibit 28B (below): William Carr, present.





Exhibit 29A (above): Cairns Henderson (d. 1793), Cemetery #1, Photo by Daniel Patterson, 2003, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/78256/rec/1; Exhibit 29B (below): Cairns Henderson, present.





Exhibit 30A (above): Robert McRee [McCree] (d. 1775), Cemetery #1, Photo by Daniel Patterson, 1982, https://dc.lib.unc.edu/cdm/singleitem/collection/sfc/id/77928/rec/2; Exhibit 30B (below): Robert McRee, present.





Exhibit 31: Margaret Carr (d. 1769), Cemetery #1, present.



Exhibit 32: Jemima Alexander Sharpe (1727–1797) & Sarah Sharpe (1755–1794), Cemetery #1, present.



Exhibit 33: Elizabeth Orr (1766–1798), Cemetery #1, present.



Exhibit 34: Abraham Alexander (d. 1786) and detail (below), Cemetery #2, present.





Exhibit 35: Hezekiah Alexander (d. 1801), Cemetery #2, present.



Exhibit 36: Ruth Alexander (1760 – 1796) and detail (below), Cemetery #2, present.





Exhibit 37: Samuel Baldwin Hunter (d. 1805), Cemetery #2, present.



Exhibit 38: Lily [Mc]Clure (d. 1813) and detail (below), Cemetery #2, present.



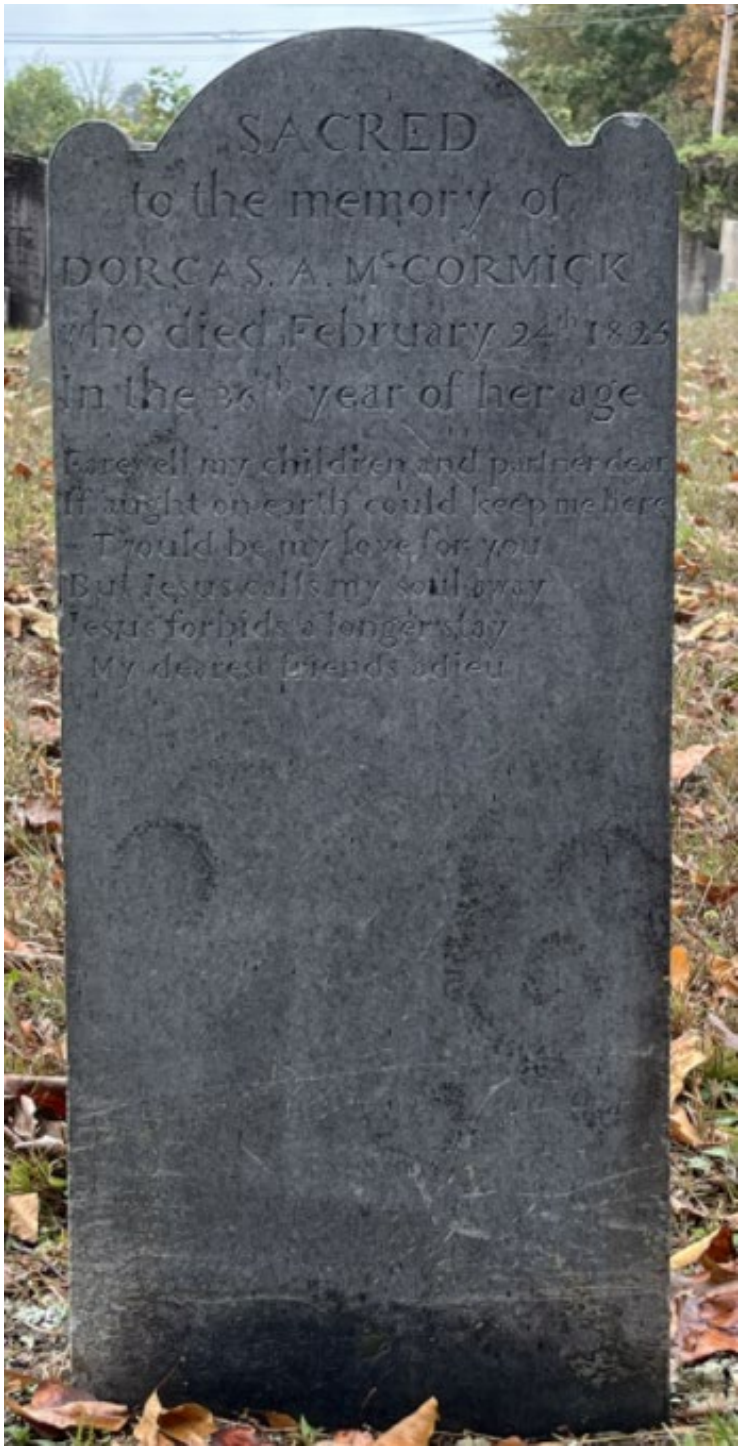


Exhibit 39: Dorcas A. McCormick (d. 1825), Cemetery #2, present.



Exhibit 40: John Parks (d. 1810), Cemetery #2, present.



Exhibit 41: Richard Robertson (d. 1797) and detail (below), Cemetery #2, present.





Exhibit 42: Polly S. Robison (d. 1799) and detail (below), Cemetery #2, present.





Exhibit 43: Isabella Shields (d. 1801) and detail (below), Cemetery #2, present.





Exhibit 44: Ezekiel Wallace (d. 1813), Cemetery #2, present.



Exhibit 45: James Wylie (d. 1803) and detail (below), Cemetery #2, present.





Exhibit 46: William Wylie (d. 1798) and detail (below), Cemetery #2, present.





Exhibit 47 (above): The extant gravestones of Rev. Samuel Craighead Caldwell (d. 1826) and wife Elizabeth Caldwell (d. 1825), Cemetery #2, present;
Exhibit 48 (below): Thomas Alexander (d. 1844), Cemetery #2, present.





Exhibit 49: Philo Henderson (d. 1852), Cemetery #2, present



Exhibit 50 (above): Tomb of Marcis T. C. Kennady (d. 1842), Cemetery #2, present;
Exhibit 51 (below): Tomb of Eliza L. Davis (d. 1851) , Cemetery #2, present.

