

**Interesting Chapters in W. N. C. History  
BREVARD-DAVIDSON RIVER CHURCH  
OLD PRESBYTERIAN INSTITUTION**

By  
**(JUDGE ROBERT L. GASH)**

(1841-1844) When Rev. Christopher Bradshaw moved to Cherokee County in the fall of 1841 this left the church without a pastor until the arrival of his successor, Rev. H. F. Taylor, the following summer. It is evident that Mr. Bradshaw left with the most cordial relations that was between him and his former flock for the next year he returned and took part in the usual Camp Meeting season. At the Camp Meeting in 1842 the old pastor, C. Bradshaw and the new pastor, H. F. Taylor and a visiting preacher, Rev. Joseph McKee, officiated.

ment of the Lord's Supper was administered to him in his own house. This was but a few weeks before Mr. Patton died and tradition tells us that he was one of the few of his day who had conscientious scruples on the temperance question. In those days a small distillery was almost as customary a piece of farming equipment as a plow or a wagon. A large part of the "cash crops" was the turning of corn into whiskey and the surplus apples and peaches into brandy. Mr. Patton, while a regular contributor to church expenses would not unite with the church while he or his slaves engaged in the manufacture of alcoholic drinks. In 1843, George Orr, John McClain and his wife, Polly O. McClain joined the church. George Orr was later made an elder of this church, was county surveyor of Henderson county and later was county surveyor of Transylvania and laid out the original town of Brevard, locating the streets, lots and alleys.

John McClain was prominent in the section about Horse Shoe. At the Camp Meeting in 1843 there were a number of the old stalwarts of this section that joined the church, among whom were: James W. Clayton, Isobella Twidi, Elizur Patton, Robert L. Mackey, Mary J. Tramwell, Elizabeth P. Clayton, James F. Clayton, George C. Neill and Samuel Orr. In April 1844 at the regular Communion Service at Davidson River the record ends with the following: "And at said meeting, Elijah Young and his wife, Henrietta Young joined the church and had their children baptised. Viz: Ananias, Robert, Penelope, William, Ephraim, James, Joseph, Thomas, Mary E., Sarah A., and G. Washington. From this we can gather that in the early days this church believed in infant baptism and did not hesitate to class children as infants at any age from a babe in arms to full maturity. At the time of their baptism

Mr. Young's children varied in age from one year to twenty. Mr. Taylor left during the summer of 1844. In that year we do not have the usual account of the Camp Meeting and at this late day we are unable to state whether this omission was due to the lack of a pastor or that it was one of the records that was lost. It was several years later during the pastorate of W. A. Graves that he collected all of the old records he could locate and copied them into a permanent book. It is of interest to know that during the early 1840's a number of men went from this section to Texas. The writer has read of H. F. Taylor among those taking part in the struggles between Texas and Mexico. A man who was a preacher, farmer, school teacher and a sort of general "jack-of-all-trades." But he has no way of telling that it was or was not the same man, however, he loves to imagine that the old Davidson River pastor, H. F. Taylor, was the same H.

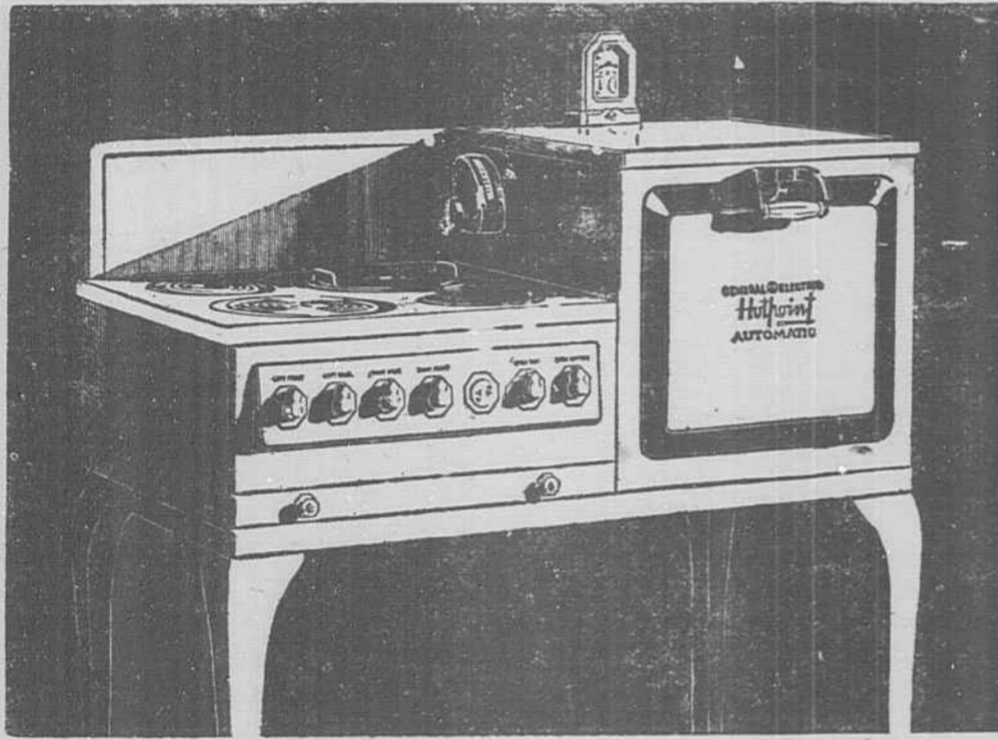
F. Taylor who took part in the settlement and liberation of Texas. It was during Mr. Taylor's pastorate that the records of the meetings held at Mills River Academy state that they were held at Mills River Academy instead of at Mills River Camp Ground. The educational facilities in this section were very limited; there were a number of well-to-do farmers and business men located in the valleys of Mills River and Davidson River and about 1843 they built Mills River Academy and secured good teachers to give their children the benefits of what was for that day and time a liberal education and incidentally to give better educational facilities to the children of their neighbors. The Mills River Academy (established a few years later) gave the people of this field better educational and cultural advantages than was usual at that time in the Southern Appalachians.

(TO BE CONTINUED)

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