**A Timeline of the Long Family migration to New Hope**

*“****It has long been a source of great grief to me that the early history of New Hope church should be so imperfectly known****, and permitted to remain in comparative obscurity with the prospect of passing away into oblivion. If the history of a church or a community is lost or unknown we fail to see the oft-repeated fulfilment [sic] of the promises of God to His people.* ***Generation after generation come and go and leave behind them a history, and if this be lost or unknown their children may be ignorant of the fact that they are enjoying blessings and privileges which are but the fulfilment of an unchanging promise*** *to their God-fearing ancestors. We easily lose the line of our ancestry, and consequently we lose their history, which, if known, might teach us the great lesson the "God is not slack concerning His promise, as some men count slackness." How can we know the fulfilment of the promise, "I will be a God unto thee and to thy seed after thee,"* ***unless we know our ancestry?”***

Written in 1891 by Rev. D. I. Craig, of Reidsville, North Carolina in his “A HISTORICAL SKETCH OF NEW HOPE CHURCH”

**1700-1729 Origins in Scotland**

Our story begins with the marriage of George Long and Margaret Logan in Scotland. George Long was born in Scotland, the exact location is not yet known. At the age of 27 George married Margaret Logan who was born in 1705 in Annandale, Dumfries-shire, Scotland. She was 22. Like most young married couples they wanted to build a good life together.

Rev. D.I.Craig continues in his 1891 sketch, “But at this very time and long before, Scotland was the scene of endless commotions, oppressions, tyranny and bloodshed, arising from continued attempts to suppress conscientious convictions of truth and liberty, and many of the Scotch, who were almost exclusively Presbyterians, first fled to Holland and thence to Ireland (Ulster Province in what is now Northern Ireland), where they remained a number of years, when, by fresh oppressions they were driven to seek religious liberty in another clime; and, coming directly from Ireland to this country, they were called "Scotch-Irish." This was the original stock of the New Hope congregation. They were of the most fearless character and accustomed to the severest hardships. They were unpretentious in their manners and customs, and most unlearned, but as unbending as iron pillars in their religious sentiments.”

**1729-1740 The Ireland Years**

While in Ireland, baby George Long was born in 1729. We do not know the cause but George Long Sr. died that same year in Ireland, leaving Margaret a young widow with a baby. Margaret’s parents were present in her life, as they also became part of the migration to America. Soon after Margaret married William Craige (descendants dropped the e in America). Research indicates that the Craig's, Logan's, Blackwood's, Kirkland's etc. were probably closely linked all the way back to Scotland and that William and Margaret were married in Scotland or Ireland shortly after George Long's death. William Craige became foster Father to George Long Jr. when baby George was about 1 year of age. It is reported that William Craig treated George Long Jr. as his adopted son in all manners.

William and Margaret went on to have 5 children, at least four of them were born in Ireland. John Craig, was born in Ireland in 1731. He was the oldest son of union between Margaret and William was said to be between 12-14 years old when they came across to America and James their youngest was 2 years old.

**1740-1750 Migration to America**

There are different accounts of the year of the crossing from Ireland to America with one saying they crossed to Delaware in 1729, and other reports that they landed in Pennsylvania and yet another report that they stayed for a while in Virginia before going to Pennsylvania. However this does not agree with the Rev. D.I.Craigs account that James Craig, born in 1738 was about age 2 at the time of the crossing. It is loosely presumed by myself, the author of this chronology that the Craigs crossed to America around 1740 which corresponds with James Craig being 2 years of age at the time of the crossing. The group (Criags, Long, Blackwells, Strayhorns, Johnson, others) traveled through the Allegheny Indian Trail through Lancaster, PA. They stayed in the Dauphin County, Lancaster area where Samuel, the youngest child was born in 1740. Ultimately they felt unwelcomed and under pressure by the Quakers. They were considered squatters and unwelcome in Pennsylvania. Boyd Switzer, New Hope Church, NC historian suggested they were run out of Pennsylvania by the Quakers. At the time the Tuscarora Indians were terrorizing the colonist and the French and Indian wars added a great deal of hardships and dangers for the new immigrants.

**1750-1755 Journey to New Hope**

We have three accounts of the family’s journey to New Hope.

**Account 1**

In “Journey to New Hope” published in (2006), by Dr. Barbara Murphy, writes “In 1740, Gilbert Strayhorn (Steaughan) and William Craig traveled from Pennsylvania to Haw old fields (Hawfields) for possible resettlement. In the winter of 1741, Strayhorn and Craig led other Scots-Irish families down the “Great Wagon Road” through the Shenandoah Valley of Virginia, then along Staunton River through the Blue Ridge Mountains. They crossed the Dan River and followed an ancient Indian trading path to Hillsborough, then on to Hawfields, where they established a farming community and a church.

Lord John Carteret, Earl of Granville, was originally given land south of the Virginia line by King Charles II. The Earl authorized his agents to sell land to settlers and collect taxes. Considerably more land was patented than actually existed, which resulted in property being tied up for years without clear title of ownership. Sometime near 1750, the Strayhorn, Craig, Blackwood, Kirkland, Freeland, Hart, Mitchell, and Johnston families moved to the present New Hope area, where they obtained clear land titles.

The Hawfields Church was established in 1755 and the New Hope families, who held their own services in a log cabin of a church member, returned frequently to what they considered the Mother church.”

**Account 2**

According to Rev. D.I.Craig, written in 1899 he writes, “determined the old man Craig and his family to seek for a more quiet house further to the South, and whether he left brothers in Pennsylvania I cannot say. He left Pennsylvania during the winter, perhaps, of 1750, and came direct to North Carolina.  It was a very cold winter, for I have often heard the story that the rivers in their way were so completely frozen up that they drove their teams over them on the solid ice, and they suffered intensely from the cold on their journey.  He did not stop in Virginia, and the reason I have always heard assigned for this, was the fact that the "Established Church" was in full force in Virginia, which was not the case - and never was - in North Carolina.  This fact shows where the old man stood in religious matters.  He had had enough of a State Church, and of all that savored of popery, and he remembered the "Solemn League and Covenant of Scotland".

He stopped in the "Hawfields" in Orange County, and settled the place known to this day as the old "Strewick place", where Addison Wilson recently lived and died; and near the site of the old Hawfields Church and Graveyard, where scores of the early settlers lie buried, and among them - William Craige and his Wife. I do not know how long William Craig lived at this place, but perhaps not more than two or three years.  The title to his lands under the Earl of Granville, was questioned as to its genuineness, having been sold or transferred to the "Strudwicks" in London, before his entry and settlement upon them.  So he determined to move again, and he pulled up and came to the waters of "New Hope", in the same County of Orange, and entered new lands, and called his new possessions and home "Richland Fork".

Rev. D.I. Craig writes “This move occurred in the year 1752 or 1753.  (The oldest deed or grant of land is 1744.)  Orange County was formed in 1752, and of course there are no County records prior to that date, and I do not think any Deeds were recorded prior to 1754. The oldest Deed of William Craige in my possession is dated 1754, and it reads - "adjoining his own line" - showing that he had made land entries prior to 1754.  I have in my possession a Tax receipt given to William Craige in 1758, covering "four years" in the past, which would be 1754.”

Rev D.I.Craig goes on to describe the nature of the area when they were settling it, “In my early days I have heard from the lips of some of the oldest inhabitants, stories told them by their fathers which well agree with these statements. I have heard of the wild swine growing fat on fruits and of the roads which were but Indian paths. I have been told that the road between the New Hope and Hawfields settlements was distinguished by notches in the trees. About two hundred years ago the middle section of North Carolina was one wild and extensive wilderness, inhabited by savages and the wild beasts and birds of the forest. It was about the year 1685 that Spotwood describes the entire State as being without any form of government. The few settlers, chiefly in the eastern portion of the State, "did what was right in their own eyes, paying tribute neither to God nor Caesar." Mr. Bancroft, says: "There was no fixed minister in the land till 1703; no church erected till 1705; no separate building for a court house till 1722; no printing press till 1754. Careless of religious sects, or colleges or lawyers or absolute laws, the early settlers enjoyed liberty of conscience and personal independence, freedom of the forest and river. the children of nature listened to the inspirations of nature. . . . For them the wild bee stored its honey in hollow trees; for them unnumbered swine fattened on the fruits of the forest or the heaps of peaches; for them in spite of their careless lives and imperfect husbandry, cattle multiplied on the pleasant savannahs, and they desired no greater happiness than they enjoyed. . . They were the freest of free; men to whom the restraints of other colonies were too sever; they were not so much caged in the woods as scattered in lonely granges. There was neither city nor township; there was hardly even hamlet or one house within sight of another; nor were there roads, except as the paths from house to house were distinguished by notches in the trees. But the settlers were gentle in their manners, of serene minds, and enemies to violence and bloodshed. Not all the successive revolutions had kindled vindictive passions; freedom -- entire freedom -- was enjoyed without anxiety as without guarantees the charities of live were scattered at their feet like the flowers in their meadows, and the spirit of humanity maintained its influence in the Arcadia,”

**Account 3**

Written in recent times by an unknown genealogist is this account, “About 1750 it was rumored, in the Hawfields Settlement, that the title grants which the settlers had obtained through John, Earl of Granville, were not genuine. The rumor proved to be true and many families left their lands and moved to other localities. This was the case with William Craige who moved from the Hawfields about 1750 or shortly thereafter. He and others, Strayhorns/Streaughns/Strains, Blackwoods, Kirklands etc., came into the neighborhood of New Hope where they saw rich bottoms, numerous creeks and springs, spacious meadowlands and here, after weary wanderings, untold hardships, and anxieties of body and mind, they were inspired with new hopes and, at once, determined upon their permanent home. They looked upon the prospect and called it "New Hope". New Hope, NC is still in existence to this day and is located on NC highway 86 South, between Hillsborough and Chapel Hill. Many of the descendants of these pioneers still reside there today. The New Hope Church cemetery is in wonderful condition out in front of the present day church and virtually all who rest there are our ancestors. When I visited there I didn't have my camera with me but the next time I go I will take pictures of all of the stones.

This was the condition of things in 1750-54 when the lands were purchased directly from the Earl of Granville. The oldest purchase in that vicinity was made by William Craige. In 1752 the area was organized as Orange County, North Carolina. The early deed records of Orange County show that on 9/6/1754 the Earl of Granville sold 237 1/2 acres to William Craige on both sides of Batt Creek. Shortly thereafter the Earl deeded two more tracts to him. A 1755 tax list of Orange County lists William Craige and four sons. This was the original Craige family who settled, lived and died about 2 or 3 miles west of the New Hope Presbyterian Church. In 1755, William and Margaret Craige sold a 280 acre tract of land. On 4/3/1758 William sold to John Craige the original 237 1/2 acres which had been granted to him on 9/6/1754, for 20 pounds sterling.

The Orange County minutes reveal that Margaret Craige asked for Letters of Administration to her husbands estate early in 1761 which would indicate that William probably died late in 1760. William and Margaret were buried in the Old Hawfields Burying Grounds which, for all practical purposes no longer exists. The Old Hawfields Church and Cemetery is located on the old Ben Wilson place about three miles east of the current Hawfield Cemetery just inside the Orange County line. It is overgrown with weeds and trees and no visible signs of graves. According to old court records, the reason there is no sign of a cemetery today is because, in the 1880s, the owner of the property at the time, Addison Wilson, had "rudely torn down the tombstones and scattered them across the fields" and then plowed up the cemetery and cultivated it in corn. Addison Wilson was indicted in the courts but I have no information on his punishment although I intend to find it. There is a stone monument with the inscription, 'The Old Hawfields Presbyterian Church and Cemetery - 1755-1926'.” I wish to give credit to the author of this genealogical research but I do not know who wrote this.

**1756 New Hope Church is establish**

The New Hope Church was officially established in 1756 and the first church building was erected in 1760 as a crude log structure with adjacent cemetery southeast of a spring. In 1775, the second New Hope church building, an octagonal log structure, was built on higher ground southwest of the same spring. The church was the heart of the community. There was no town or shops, just farms and the church.

**1765** Rev. Henry Patillo accepted a call to Hawfields and other local congregations including New Hope. In 1770, Orange Presbytery was founded at Hawfields. Rev. John Debow followed Rev. Patillo and served both New Hope and Hawfields churches from 1775 until his death from smallpox in 1783.

**1759 The Long family Farm is established**

The Long Family Farm deed is dated 1759, and was in the name of George Long. It has remained throughout time in the Long family, always remaining a homestead, plantation and working farm, as it is today under the stewardship and name of Cates Corner on the Long Family farm. It is owned today by descendants of George Long & Margaret Logan, sisters Betty Ray & Rosalind Cates and farmed by their adult children.

**1771 The Battle of Alamance**

The Battle of Alamance was the final battle of the War of the Regulation, a rebellion in colonial North Carolina over issues of taxation and local control of British Governor Tyron. Tyron Palace in New Bern, North Carolina was England’s Colonial Capitol in the colonies. In the past, historians considered the battle to be the opening salvo of the American Revolution and locals agreed with this assessment.

In Augustus White Long (Professor at Duke University and Princeton and descendent of George Long (III)) he wrote in “Son of Carolina” published in 1939, “The old flintlock musket hanging in a rack over the door recalled a tradition in the family that some of its men had fought at the Battle of Alamance Creek, a few miles distant. Here had gathered a band of farmers who rose to resist the grafting taxgatherers sent out by the royal governor at New Bern. The embattled farmers got the worst of it, some them having been shot or hanged. There is no tradition that any of my clan was so ungently handled; it is to be suspected they took to the woods before ceremonies became so formal. Some historians regards Alamance Creek as the first gun of the Revolution; it was four years ahead of Lexington.”

**1805** The third church building, built in 1805, was a larger structure to accommodate the growth of the congregation and located southeast of the second church building near a better spring. Ten ministers served New Hope in the third building including, Rev. Joseph Caldwell and Rev. Robert Chapman, the first and second presidents of the University of North Carolina. The third building was destroyed by fire the night of March 9, 1862. The fourth building was erected during the Civil War and was completed in October 1863, despite a severe shortage of materials and labor due to the war. In 1869, a new cemetery was located on higher ground adjacent to the church. A bell tower was added around 1900 and the bell was a gift from Dr. D. I. Craig in 1922.

**1861-1865 The Civil War Years**

Augustus White Long, writes in “Son of Carolina”, “My grandfather’s heart was literally town by the war; his health was never so strong again. Many of his blood were in the Union army, he himself was a Union man in feeling. He did not like secession, but his heart went out to his immediate family and to his neighbors. One son-in-law had been killed at Seven Pines, near Richmond, and another, my father, wore a gray uniform. He was so desperate in his feeling that he even offered to take my father’s place in the army; he was too old for active service, and, besides, my father would never have allowed it.”

**1870 Chapel Hill Days**

Chapel Hill in the 1870's possessed one store, Long and McCauley General Mercantile Company. New Hope Chapel still sat on top of the little hill that gives the town its name. Both Confederate General “Joe Wheeler and Union General Tecumseh Sherman had left their unwelcome imprint upon this rural community. For a decade or so, the only intellectual fervor heard within 10 miles of the crossroads was the gathering of men around the potbelly stove of the Long and McCauley Store. Sometimes the Methodists waxed fervently about politics and reform. However unadorned this cracker-barrel environment may have appeared from the outside, the ideas that were taking form in the hearts of the men wearing overalls were anything but ordinary.” wrote Tom Horton in his piece New South's origins owe much to UNC September 23, 2010 in the Moultrie News.

**1880 The Road Turns**

In 1880 Thomas Anderson Long (buried at UNC with his wife Zoa Ann Long) died. He was the rock of the family and he left his widow Zoa Ann with the care of six children. Augustus White Long writes in Son of Carolina, “My mother’s practical mind now turned to the question of bread and meat and clothes and education for six children. We owned our town house of eight rooms with the dining room and kitchen in the cellar, and also our plantation of six hundred acres; luckily there were no debts. The house was in the heart of town and hear the University, on Columbia Avenue, on the site now occupied by the Sigma Alpha Epsilon fraternity. Since half of the plantation was still in woods, our supply of firewood was assured; but the income received from the tenants was not enough to meet expenses, especially as the price of cotton continued to decline; so there was nothing left for my mother to do but to take in student boarders. This she did until every child was out of college—a long hard grind but done with infinite courage and devotion.”

**1891** Rev. D. I. Craig, of Reidsville, North Carolina writes “A HISTORICAL SKETCH OF NEW HOPE CHURCH”

**1939**  Augustus White Long’s book “Son of Carolina” is published by Duke University Press.

**1950s New Hope Church rebuilds**

By the 1950s, the fourth building was decrepit and required considerable repairs. Rev. John Ensign met with Howard Haines, an architect and Duke Professor, who encouraged the whole congregation to build the new church, which is the one we now worship in. The congregation raised the money for materials and provided all the labor for the building, which was completed debt free and dedicated March 1956. Dr. Craig’s bell now hangs in the fifth building. The education wing was completed and dedicated at homecoming on August 24, 2008, without debt after a ten-year capital fund campaign. Markers on the church property and around the parking lot indicate sites of previous sanctuaries and the old session house.Each year, on the fourth Sunday of August, we have a Homecoming celebration, which includes a display of historical objects and a time for extended families to take photographs. Our membership includes descendants of those original families.

**2015 Present Day and the path forward**

The effort to fill in the blanks on this rich family history continue. Just recently the farm was recognized as a Century Family Farm by North Carolina, and ongoing efforts are close to fulfillment with proving that George Long (II), baby George born in Ireland, is finally recognized by the D.A.R. as a previously unknown and unproven Patriot. We are close to that acknowledgement. It is evident that the family fought on the side of the Patriots in the Revolutionary War, helped in the founding of Chapel Hill and UNC. They contributed to the growth of Chapel Hill while enjoying the fruits of those efforts with commerce of their store the Long & McCauley Mercantile. They were torn by the Civil War and suffered but prevailed during the tough reconstruction period. All these periods are yet to be revealed in their full detail. Our work as a family has only just begun with this historic first family reunion. Together let’s find our common traits, take pride in our lineage, contributions, achievements, family health and values. Together we are stronger, wiser, more informed and once again united to face the ever evolving and unknown future.

Together we are Family.

Together we are the Longs.

***Pieux Quoique Preux***

Written by Suzanne Long O’Rourke

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