

In the Lebanon – Jackson Creek area (western/central county):

DRIVE BY LEBANON CHURCH AND TURN SOUTH ON HIGHWAY #54 (JACKSON CREEK ROAD). This road was one of the oldest high roads running north to south through the county and was known as an ancient Indian pathway. The earliest landgrant in the county is recorded in this area in 1738. The bus will pass on its right the Old Stone Manse which was built by the same Scottish masons who built the

1. OLD JACKSON CREEK CHURCH RUINS, which is located nearby on an old road – Hauntingly beautiful ruins of one of Fairfield’s oldest Scots – Irish Presbyterian churches. Ancient marble slabs and vaults describe many of the buried as having immigrated from the Ulster Irish counties. The bus will then return to Jackson Creek Rd. going south, cross Jackson Creek, and turn up the road to the
2. GLADNEY CEMETERY where members of some of the community’s oldest families are buried. There is an especially poignant epitaph for a young girl who died as a teen during the “time of great uncertainties (Civil War).” Upon returning to the old road, a short distance south of here, we will turn to the left and walk in to the old
3. MCDOWELL / MACFIE / AIKEN CEMETERY. Here are very rare slate tombstones which remind one of the early New England carved markers. After leaving here, the bus will turn off Jackson Creek Rd. onto the old road to Jenkinsville and Monticello. After crossing Little River, we will visit Fairfield’s well-known
4. OLD BRICK (EBENEZER) ASSOCIATE REFORMED PRESBYTERIAN CHURCH. When General Sherman’s Union troops invaded Fairfield after the burning of Columbia, soldiers found that the bridge crossing Little River had been destroyed by retreating Confederates. A handwritten penciled note on the plaster wall of the doorway apologized for the removal of the church floor planks to “effect a crossing of the river.”

Here – the addition of an African American cemetery will feature burial customs which harken back to practices remembered from slavery times and which vaguely resemble customs brought from the old world African religions. The grave goods decorating burials were often symbolic of the afterlife and “the other side” in ways that complemented the new religion of Christianity to which most Africans became converted.

- Helron Community - talk about
- Covenanters - call Clyde McANTS
Rushwood Covenant Church 1772
- White Oak ARP