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BROADFOOT ADDRESS



...ADDRESS...

...of...

COL. C. W. BROADFOOT

...at the...

CENTENNIAL CELEBRATION

...of...

ST. JOHN'S CHURCH

FAYETTEVILLE, N. C.



APRIL 15, 1917

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COL. C. W. BROADFOOT

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CENTENNIAL CELEBRATION

of

ST. JOHN'S CHURCH

FAYETTEVILLE, N. C.

LOW SUNDAY

APRIL 15, 1917

RECTOR

REV. ARCHER BOOGHER

SENIOR WARDEN

F. R. ROSE

JUNIOR WARDEN

B. R. HUSKE

USHERS

J. S. Schenck, W. W. Horne, D. R. Tillinghast, E. J. Carson, R. G. Haigh,
J. A. Huske, Thomas H. Hale, C. W. Broadfoot, Jr.,
Leighton Huske, W. Carmon.

Membership, 370

...Order of Services...

7:30 a. m. Holy Communion

11:00 a. m. Unveiling Memorial Tablet

Morning Prayer

Sermon by Rev. Thomas Atkinson of Baltimore

4:00 p. m.—Historical Address by Col. C. W. Broadfoot

8:00 p. m. Evening Prayer

Sermon by Rev. Isaac Wayne Hughes, of Henderson, N. C.

8:30 Monday Evening. General Reception, with short addresses by the
Bishop of the Diocese and other speakers.

PREFACE.

At the regular meeting of the Vestry, on Dec. 6th, 1916, the Rector stated, that he had appointed the following on the Centennial Celebration Committee: B. R. Huske, F. R. Rose and W. W. Horne. These members met and invited Col. C. W. Broadfoot, Mrs. Robt. Strange, Mrs. Weldon Huske and Mrs. Jno. B. Tillinghast to serve with them on this committee.

At a meeting of this committee, the Rector presiding, it was resolved: That a memorial tablet be placed in the vestibule. A suitable inscription was decided on and steps taken to have the same unveiled at the Centennial meeting.

The Rev. Isaac W. Hughes, former Rector, was invited to attend and take part in the services. He, assisted by the Rector, gave to the congregation a beautiful and impressive service at the unveiling of the tablet, after Morning Prayer and Sermon by Rev. Thomas Atkinson, of Baltimore, on the first Sunday after Easter. The tablet, of bronze, bears in raised letters:

Our fathers builded an altar here one hundred years ago.

"This is none other but the House of God,

And this is the gate of Heaven."

Easter, 1917.

The tablet was unveiled by Mercer Tillinghast, son of S. W. Tillinghast, great-grandson of S. W. Tillinghast, Sr., and great-great-grandson of Paris J. Tillinghast, and of Charles P. Mallett, both of the original vestry. On his mother's side he is a son of Nannie Mallett, daughter of John W. Mallett, grandson of Margaret Wright, great-grandson of John W. Wright, for many years vestryman and warden of St. John's.

And by H. R. Horne, Jr., son of S. R. Horne, grandson of H. R. Horne, Sr., for many years a vestryman and warden; great-grandson of Warren Winslow; and great-great-grandson of Jno. Winslow, who was of the original vestry, and most prominent in founding the parish.

On his mother's side he is great-grandson of Dr. B. W. Robinson and wife Joanna Huske, and great-great-grandson of John Huske of the original vestry. Truly, church blood runs copiously through the veins of these young churchmen.

Evening Prayer was read on first Sunday after Easter by Rev. John Huske Tillinghast, born and raised here, but now of the Dio-

P 27454

cese of S. C. He is a grandson of Paris J. Tillinghast of the original vestry. After these services Col. C. W. Broadfoot delivered an address, which is published herewith.

On the evening of the following Monday, in the Parish House, a reception was held, where the congregation and invited guests enjoyed music, refreshments, short talks and kind words spoken by our brethren of other churches. Our Bishop, the Rt. Rev. Thomas C. Darst, was with us at this pleasant social gathering.

ADDRESS

REVEREND SIR AND BRETHREN:

The late Dr. Huske left an unfinished sketch of St. John's Parish, from which I have made copious extracts.

The public services of the Episcopal Church were first held in the Town of Fayetteville, N. C., in January, 1817, by the Rev. Bethel Judd, D. D., a clergyman from Connecticut.

John Winslow, son of the Rev. Edward Winslow, who was a Chaplain in the British Army in the Revolutionary War, went to Wilmington, N. C., in the latter part of 1816, and there made the acquaintance of Rev. Mr. Judd, and invited him to visit Fayetteville, with a view of establishing the Church in this place. To Mr. Winslow, it is believed, more than to any other single person, is the Church in Fayetteville indebted for its foundation.

The services were held at first in the old Academy, a large building which stood on the lot next to the Church on the South.

[This Academy was chartered in 1799. The trustees were John Hay, Robert Adam, Farquard Campbell, Robert Donaldson, John Dickson, John Sibley, John Winslow and Samuel D. Purviance. In 1809 the following trustees were appointed by Act of the Assmely: David Anderson, Paris I. Tillinghast, Jr., Charles Chalmers, Hugh McLean, John Winslow, Thomas Davis, Oliver Pearce, John McMILan, Duncan McLeran, Wm. B. Grove, John Dickson, John Eccles, John McLeran, Hugh Campbell, Sebastian Staiert, Duncan McRae, Henry Branson, Paris I. Tillinghast, Sr., Benjamin Robinson, Elisha Steadman, John Kelly, Robinson Mumford, Jr., Robert Raiford, James McIntyre, John A. Cameron, James McRackan, Andrew Broadfoot, Simeon Belden, John Huske, Robt. Holliday, Gabriel Debrutz, John Holliday, Sr., Dolphin Davis.—C. W. B.]

Of the first meetings in this building, none gave me a more minute and graphic account than "Sam Mackey"—a slave of Mr. Winslow, who was sexton of the Church from its organization until his death in 1861.

It was his pardonable boast that he had rung the bell of the Academy for the first meeting after Mr. Judd came, and had con-

tinued to ring it until old age and feeble health prevented his active labor, a period of forty-three years. The Vestry allowed him to hold his office of Sexton, as an honorary distinction to the day of his death. He was a rare instance of intelligence and knowledge of the Christian faith.

At the time Mr. Judd came to Fayetteville, it was a place of great commercial importance, and was rapidly growing in population and wealth. There were few, however, comparatively, who were members of the Church, or in sympathy with it—indeed who had any knowledge of it, but these few appear to have been like Mr. Winslow, intelligent, earnest, and devoted.

On Easter Monday, April 9th, 1817, the congregation was organized by electing a Vestry, and assuming the name of St. John's Church. Mr. Winslow was elected Senior Warden, and Paris J. Tillinghast, Sr., Junior Warden. The rest were: Hugh Campbell, Simeon Belden, Sebastian Staiert, Robert Raiford, John Huske, James Townes, Newman Kershaw, James Seawell, David Hay, Charles P. Mallett. Mr. Judd was elected Rector with a salary of \$1,500.00.

In answer to a circular letter asking aid from outsiders, Dr. Huske quotes in full the following:

“New York, June 3rd, 1817.

“Mr. John Winslow.

“Dear Sir:—I have to acknowledge your favor of the 14th ult., enclosing the proceedings of the Episcopal Convention of your State—also a blank subscription paper for collections in aid of your funds for building a Church in Fayetteville. I am much pleased to find our Church growing in your State, and that it has become a member of the General Convention of the Episcopal Church of the United States. We have lately had a very respectable and interesting Session at this place, in which your State was represented. It would give me much pleasure to have it in my power to forward your views in raising a sum by subscription towards building your Church, but there are so many calls on Episcopalians here for Charities throughout the State, Bible Societies, Theological Schools, etc., etc., I am afraid I shall not be able to do much.

“I am, my dear sir, your friend and obedient servant,

“N. Rogers.”

The paper was returned with the following names as subscribers:

N. Rogers & Son, N. Y., \$50.00; King & Hillhouse, \$50.00; T. & I. T. Lawrence, \$30.00; Kippam & Wetmore, \$25.00; Sundry small subscriptions, \$30.00; Lambach & Bros., \$50.00.

All of which were paid except the subscription of King & Hill-house, amounting in all to \$185.00.

This, as far as appears, is the only amount contributed by persons outside the Town of Fayetteville.

There is no record of the amount raised within the town; but among the Winslow papers, are memoranda, which would indicate that the Churchmen of that day were highly liberal and were helped in their work by others in the community (not Episcopalians), in the most liberal manner, and it is proper to add that the aid given by those who were not of the Church, was not to the building alone, but was contributed for some years to the support of the Minister. See subscription book, among my papers, for salary of the Minister 1818 and 1819, in which are the names of Dr. Benjamin Robinson, Beverly Rose, George McNeill, and others, not Episcopalians.

[Of these generous subscribers we note before us a son of Mr. Rose, now our Senior Warden, and for many years an active, useful, influential member of our Church. Also a grandson of Dr. Robinson and a grandson of Mr. McNeill. These gentlemen, we hope, will enjoy, as we do recalling this act of Christian charity and brotherly kindness, even if it is a hundred years old. "Cast thy bread upon the waters, for thou shalt find it after many days."—C. W. B.]

In the report of the Committee on the state of the Church in 1818 we find:

"On the 1st of May, 1817, the Rev. B. Judd removed his station to the charge of a congregation, which on the preceding Easter Monday had by him been organized in Fayetteville, N. C. The zeal of that Congregation, of which YOUNG MEN form the principal part, has been eminently evidenced by their regular and devout attention to the worship of the Church, by their liberal contributions to the support of their minister, and by their donations and exertions for the erection of a Church which will soon be completed, and when completed will be equal perhaps in point of elegance to any in the State."

[The fact here alluded to that a large number of young men were connected with the congregation at its beginning, has characterized it ever since.—C. W. B.]

At the first Communion sometime between January 1st and Easter-day, 1817, there were fourteen: Mrs. Duncan McLeran, Mrs. Charles Mallett, Mrs. John Abernathy, Mrs. David Ochiltree, Mrs. Peter Mallett, Mrs. Hugh Campbell, Mrs. Winslow, Mr. Ochiltree, Mr. Charles Mallett, Mr. Peter Mallett, Mr. Raiford, Mr. Philip Raiford, Miss Betsy Winslow, Mr. John Winslow. ..

At the next, on Easter Sunday, twenty-four.

On Whit Sunday, twenty-one.

It must be remembered that none of these had been confirmed, as there was no Episcopal Visitation until 1819, by Bishop Moore. Mr. Judd's last official acts were the burial of William Barry Grove, March 1818, and the marriage of O. P. Stark to Rachael Dobbin, May 14th, 1818.

[Mr. Grove was a member of Congress from this District from 1791 to 1803, and a highly influential citizen. He lived at the intersection of Rowan and Chatham Streets, N. W. Corner. In boyhood we have often seen the remnant of his house, put together with wrought nails, and hanging loosely in the air. It was the resting place of Congressmen of his day, on their way from the South and Southwest to Washington, among them Mr. Lewis, from Alabama, whose enormous size required the construction of a chair for his especial benefit, and who was required to pay double fare on the stage lines. Mr. Grove's house was celebrated for its good cheer and boundless hospitality. We have no means of finding out to what church he belonged.—C. W. B.]

Mr. John Winslow was the Lay Delegate to the first Convention at New Bern in 1817. Mr. Judd and Mr. Winslow were of the first Standing Committee. Mr. Judd was Clerical Delegate to the General Convention, elected at the same time.

The Church property consisted of three lots:

1st.—Bought of the Elders of the Presbyterian Church; conveyed to Vestry before named.

2nd.—Bought from the Estate of Peter Mallett.

The grantees named are same Vestry with John Cruso, John A. Cameron and David Ochiltree added. To this lot Mrs. Sarah Mallett, widow of Peter Mallett, made a deed of gift of her dower interest therein.

3rd.—Lot conveyed by George Hooper, brother of William Hooper, Signer.

This seems to have been a gift as the consideration named is nominal. Cost of entire property \$2,550.00.

(See Deeds of Record Books—C, No. 2, P. 861, and 863; G. No. 2; P. 518; H, No. 2; P. 375.) Dr. Huske goes on:

"And here let me stop a moment to say that to me this 'piece of ground' with these metes and bounds is the dearest spot on earth. It is connected by a bond indissoluble, with all the memories and associations of my life. I can remember it as far back as when I was four years old, especially for the reason that at that age I went to school to Miss Sarah Richards, in the Eastern, or

back room of the old Academy. That building and its front yard I remember perfectly well. On the north of it, immediately adjoining, was the Church building, the House of God, with its towering steeple rising up above the trees that shaded the holy ground. The Church was indeed the House of God, and the ground upon which it was built was indeed holy ground, to the heart of childhood. The preacher, as he stood in the pulpit, which had a handsome canopy over it, as a sounding board, was indeed the Minister of God to a degree so intensely felt as that after years have not increased, but I fear diminished, the sense of that truth. In the Churches successively built upon this holy ground, I was baptized, confirmed, communed, ordained, married, and have here ministered twenty-eight years. In this Church other members of my family have received those divine offices, which pertain to them in their sphere in the Divine Kingdom.

In it my own dead have had paid to them the last rites of the Church, and from it their bodies have been borne to the last resting place. Father, mother, brothers, sisters, near kinsmen and friends. To that spot my heart ever turns, as the home of my SPIRIT upon earth, wheresoever I may be. The very sight of it ever carries me back to the consecrated past, recalling all the holy feelings of childhood, and, with a shrinking of shame, its follies, too. I can see, even now, in the depths of my mind, as in a picture melted by time, the Bishop, Ravenscroft, standing in the pulpit, and towering, not only in the majesty of his natural form, but "in the greatness of his strength" as an intellectual giant, an ambassador of God. And the "corona" as the Latins called it, the people listening in circle around him, with upturned faces, and kindling eyes, to hear from his lips in tremendous power the Word of God.

I can hear, even yet, the words of the Ten Commandments, ringing in my ears, as he spake them, as if indeed by authority of God. I have too in my mind the vivid scenes of a later day when the Bishop, Ives, handsome, and graceful in manner, and solemn in aspect, stood forth, amid the brilliant lights at night, and preached the Word in strains of winning eloquence or laid his hands upon the heads of the people with inimitable gracefulness and solemnity. Who could ever forget him, as he appeared in his Episcopal robes, in the early days of his Episcopate, when his ardent soul lit up his face with an almost divine glow, as he enforced the purity of Church doctrine, unmixed and unpalsied by the horizon of Rome. "Eheu quam mutatus, ab illo. Episcopo, hostem quam fuit."

When I became a man I knew him well, was the object of his kindness and love, was his pupil, and had his confidence, and

though he destroyed my confidence in him, in after time, I cannot ever remember him without a sigh and a tear. The sweet remembrance of what he once was, shall cover his memory with the mantle of charity, as the grass and flowers cover the place where his body rests. "Sit in pace."

How dear to the heart the spot where these divine influences have been ever flowing out as the Holy Waters which Ezekiel saw flowing out of the Temple of God.

From this holy ground the eye can see things and scenes to memory dear from earliest dawn of life. On the east towards the sunrising, it is bounded by Cross Creek, the beautiful sand-hill stream, familiar to me in all its devious windings, from its fountain-head to its mouth as it enters into the waters of the Cape Fear.

This is the stream of historic note that once gave name to the place in which we live, as itself gets its name from the wonderful phenomenon of the waters crossing at its junction with Blount's Creek, and then uniting again a short way below.

This is the stream, that as it tumbles in incessant flow over the dam at "Eccles' Bridge," gleams in the rays of the sun by day, and catches and reflects with soft splendor, the silver beams of "that silent moon" by night. This the stream that gracefully winds its way, like a glittering serpent, through the heart of the town, gladdening the eye with its sheen, and soothing the ear with the murmur of its gentle flow. This the stream that laves the shore whereon lies buried the generations of our dead and that by day and by night ever sings its sweet requiem to their souls. "Requiescant in pace." Requiescant in pace—domine salvator veniet." This stream so sacred, and dear to every heart in Fayetteville, is still more dear to us, whose holy ground it touches. It is to us, as "Siloam's brook, that flowed fast by the Oracle of God."

It is ever under the eye as I stand in the Vestry Room of the old Church. As it winds round the point, and whirls in an eddy of foam and then hastening on, ever rapidly flowing, and breaking into a thousand pieces, as it ripples over the stones and pebbles, it becomes to me a fit emblem of the Living Waters of the grace of God, the Water which God gives, whereof men may drink and never thirst again. Or else as it hurries on, never stopping from one year's end to another, it reminds me of the rapid flow of all human life, onward and ever onward towards the ocean of eternity. How soon has the former generation passed on and out of sight. That generation that laid the foundations of the House of God. And we that come after, and that now know the places that once knew them, how fast is our descent down the stream of Time. Wee too

shall soon pass the point where the ruins of the old mill stand, a memento of the past, "and be no more seen."

In this spot of ground lies buried the mortal body of Jarvis Barry Buxton, the seventh rector of St. John's Church, that pastor of God's flock who by the power of the Word turned my head to God, made me resolve to devote my life to Him, taught me the Way of Life, lifted me up by the power of his discourse, in private as well as public, from earth to heaven, blessed my spirit by an unction from above with the blessings from God, more than any other human-being, save only and ever MY MOTHER!

How could I forget him whose grave is daily in my sight, reminding me of him "in the day of his power" when he preached in his own way and with a diction inspired by his own great genius, those powerful sermons which to me have never been surpassed by any preacher.

How holy is the ground to me wherein rests the body of him whose spirit while he was in the flesh, caught vivid glimpses of Paradise, and told us what he saw, and which, now that he is dead, hath gone to its rest in that place having good hope, and waiting in peace for the "rising from the dead."

"Put off thy shoes from off thy feet, for the place whereon thou standest is HOLY GROUND."

The foundation of the building was laid by the Masonic Order in June, 1817. The building was completed in about one year, at a total cost of say \$16,000.00.

[I have heard my father say often, that it was a really handsome building, attracting strangers by its proportions, and neat appearance. The town clock was placed upon its steeple. It had before been upon the Academy building, immediately south.—C. W. B.]

The Rev. Mr. Gregory T. Bedell was called, and began his duties on Nov. 1st, 1818. The Church building was now completed, and furnished with organ, bell and clock. It was consecrated on the visitation of Bishop Moore, of Virginia, in April 1819. We may well imagine the religious joy which prevailed in the hearts of the church people on that day. They had for the first time in their lives been able to obtain the precious blessing of laying on of hands from an Apostolic Bishop. Indeed, it was the first time, no doubt, that most of them had ever seen a Bishop. They had knelt at the Table of the Lord, and received the Bread of Life from the same hands, in a Church which they had built at such great cost to themselves, and which was now consecrated to the worship of the Almighty God, Father, Son and Holy Ghost. Within the year the little band of communicants had more than doubled. These were

the fathers and mothers in this Israel of ours, most of whom we of this day have known and loved, and admired for their devotion to Christ, their Christian virtues, and the examples they have set us and "the generations yet for to come."

1819—Mr. Bedell was elected Secretary of the Convention. The Standing Committee was located at Fayetteville, consisting of the following, together with Dr. Empie of Wilmington, N. C.: Rev. G. T. Bedell, Mr. John Winslow, Mr. John A. Cameron, Mr. Paris J. Tillinghast, Sr., Mr. Charles P. Mallett, Mr. Newman H. Kershaw.

Mr. Bedell elected delegate to the General Convention.

Dr. Huske adds a note—that on Dec. 9th, 1819, was organized in Fayetteville a Society entitled "The United Female Benevolent Society of North Carolina" composed of Christians of the various denominations of the local churches. The meeting to organize was held in the Presbyterian Church, and was presided over by Mrs. Frances Bowen, with Miss Ann Pearce as Secretary. Prayer by Rev. Colin McIver, and Rev. W. D. Snodgrass, in an appropriate exhortation. Constitution adopted, setting forth its objects and electing fifteen ladies as a Board of Directors, viz:

Mrs. Bedell, Mrs. McIver, Mrs. Bowen, Mrs. Robins, Mrs. Broadfoot, Miss Thurston, Miss Lamon, Miss Broadfoot, Miss Anderson, Miss Haywood, Miss Hall, Miss Mallett, Miss Beebe, Miss Pearce, Miss Donaldson.

On the following Thursday the Board met in the Presbyterian church and elected:

Mrs. Bedell, 1st Directress.

Mrs. McIver, 2nd Directress.

Mrs. Broadfoot, Treasurer.

Mrs. Bowen, Recording Secretary.

Mrs. Robins, Corresponding Secretary.

The rest of the ladies were called "Managers." In the list of subscribers, I recognized the names of many ladies of St. John's Church. In the list of officers above Mrs. Bedell will be recognized as the wife of Rev. G. T. Bedell, Mrs. McIver as wife of Rev. Colin McIver, well remembered by many as an able and ardent Presbyterian minister so long resident in this town, and who ministered mostly to the Scotch settlements of Cumberland. Miss Lamon, as "Miss Betsy Lamon", who kept a school on North street. Miss Broadfoot (M. S.) as Mrs. Margaret Hooper, wife of James H. Hooper. Miss Anderson, as wife of J. W. Wright of blessed memory, and mother of Mrs. Beattie Mallett, no less saintly in life. Miss Haywood, as wife of Louis D. Henry, both of whom in after years were prominent supporters of the "Old Church" and to whose zeal-

ous labors St. John's is mainly indebted for the "Old Rectory." Miss Mallett as Miss Sallie Mallett, Miss Beebe as the wife of Joshua Carmon Miss Pearce as Miss Ann Pearce who still lives at the age of 83 or 84. Miss Donaldson, as Miss Isabella Donaldson, a woman that has spent her life in doing good, and who I think has an "unction from above." She still lives, blessing those who know her, by her example and active benevolence.

See the Constitution, etc., Fayetteville, N. C., Carney & Dismukes, 1820.

On the 23rd of April 1820, Mr. Bedell wrote to the Vestry a letter which Dr. Huske writes of as follows:

"It may not be amiss to quote a sentence or two from this curious and interesting letter. In showing that he had "earned his living," the Rector says: "Many and many has been the day when for eight or nine hours at a time I have not even risen from my seat, have interrupted meals, and sleep, to give the people such services as I thought would do good, as well as such as were required by a congregation so generally formed of men of enlightened and cultivated understandings as is ours.

[Mr. Beddell's opinion of his flock is probably that of each of his successors, as to "men of enlightened and cultivated understandings."—C. W. B.]

"And while in discharge of my duty, I need have discoursed but twice on Each Sunday, making in the year 104 sermons, I have, during the course of the year, ending Easter Monday, independent of my lectures to the Bible Class, and at my house, preached no less than 173 times. I care not for labor so long as I can further the cause of religion generally, and of our Church in particular."

In his report to the Convention of 1820 he says: "Attached to St. John's Church is a Sunday School of about 80, 30 of whom study Bible questions as well as the Catechism. I have also a Bible Class of about 60 ladies, also an association of ladies and gentlemen called the "Harmonic Society of St. John's Church," and the association has done incalculable good in improving the conditions of this most sublime part of public worship."

The Standing Committee was again located at Fayetteville, consisting of Dr. Empie, Prest. and Rev. G. T. Bedell, John Winslow, John A. Cameron, Robert Strange. Soon after the Convention Mr. Bedell went North and being detained by sickness he wrote to Mr. John Winslow leaving it to the Vestry to determine whether the pastoral relations should continue. He says: "Let it not be supposed that I write this with even the most distant wish of a dissolution of our connection. So far from this, I KNOW OF NO SIT-

UATION SOUTH OF THE CITY OF NEW YORK WHICH IS IN ANY MEASURE TO BE COMPARED WITH THE RECTORSHIP OF ST. JOHN'S CHURCH."

1820—On the 29th of November, of this year, died John Winslow, the first Senior Warden of St. John's Church, a man to whom the Church in this town must always feel indebted for its first foundation, and for his zeal, liberality and untiring devotion to its interests as long as he lived. His death must have been a great affliction and loss to the Parish, and especially to the Rector, who in various letters, expresses his obligation to Mr. Winslow in the warmest manner for invariable kindness in every way. He was evidently the main pillar and support of the Parish in his day, and his life furnished a fine example of a liberal-minded and devoted Churchman. To all who come after him, an example worthy of imitation by all laymen, not only on account of its importance to the interests of the Church, the cause of the Redeemer in the world, but also of its effect upon a man's own character, and his memory when dead.

1821—Mr. Bedell reported to the Convention: "Among the deaths is particularly to be recorded that of John Winslow, Esq., a man to whose exertions principally the Church under God, owes its existence and much of its present prosperity. He was more than ordinarily interested in its welfare, and seemed to think no sacrifice of time or money too great to be made in the cause of Religion, and of the Church in particular. His death is a public loss, and not only to be deeply deplored by the Parish but by the Church at large."

To these notices Dr. Huske has added several notes, from which we learn that Mr. Winslow's funeral was a public one, he being at the time Magistrate of Police, and his body was escorted to the grave by Fayetteville Cavalry, Artillery, Independent Light Infantry, Masonic Brethren, Clergy and Physicians, Directors of Bank of Cape Fear, Teachers of Academy.

Bells of Town to be tolled from hour of procession until 12 o'clock noon.

Mr. Bedell resigned on account of ill health of self and family, and was succeeded by Rev. William Hooper about Easter of the year 1822.

In August died Dr. Andrew Scott, an eminent physician, a member of St. John's Church, also Oct. 5th died Parris J. Tillinghast, Sr. He had been a Warden since the organization of the Parish. The Fall of this year was memorarble in the history of this

Town for the prevalence of a deadly form of fever of which I think these persons died. It was thought by some to be yellow fever.

1824—Mr. Hooper made report to the convention of his year, in which he speaks with gladness of the universal spirit of piety, and the flourishing condition of the Sunday School. At this Convention, John W. Wright was elected Treasurer of the Convention, and Agent to manage the Episcopal Fund, an office which he held without interruption, and discharged with great ability and to the satisfaction of the Convention to the date of his death, a period of 30 years.

Just here Dr. Huske takes occasion to pay a loving tribute to Mr. Wright, to whom, he says, next to Mr. Winslow, St. John's Church is perhaps most indebted.

In this year Rev. Mr. Hooper was deposed.

All the records of this time speak of him in the highest terms. No one who ever knew Mr. Hooper could, for one moment, doubt that in all this matter he was acting under the imperative dictates of his conscience, and much as his friends regretted the loss sustained by the Church by the defection of a minister so cultured in mind, and refined in feeling and pious in heart, they never ascribed to him any other than the purest motives in the course which he took.

[His trouble was as to the meaning of the word "Regenerate" in the Baptismal Service.—C. W. B.]

1825. In the Spring of 1825 Rev. Henry Mason was put in charge of St. John's.

1827, March 15. Mr. Mason resigns, to take effect May 17th. Upon the removal of Mr. Mason, Bishop Ravenscroft appointed as lay readers Mr. Robert Strange, Mr. John W. Wright and Mr. Chas. T. Haigh. Dr. Huske says of them: "They were not only distinguished as men in their several spheres in life, and for their zeal and liberality and devotion to the Church as Christians, but also for their literary qualifications, for their excellence as readers, and for their good judgment and taste in the selection of sermons. . . . This opinion is supported by the opinion of the congregation which seems from its first foundation to have been distinguished for superior culture of mind and fine literary taste.

1828, Jan. 1. Rev. Phillip Bruce Wiley took charge, and here I think it proper to say that the Parochial Record was kept by Mr. Wiley in such manner as to be a model worthy of imitation by all Clergymen. It would have been a great assistance to me in compiling these records, if the register had been kept in like manner by

all who preceded him.

[We move to add the Vestry Records also and so amended we most heartily, unanimously and weariedly declare it passed.—C. W. B.]

Convention held in St. John's. Mr. E. L. Winslow was elected Secretary of the Convention this year and held office until the day of his death, 1863, succeeded by Mr. William N. Tillinghast, who held up to 1875. During the Session of this Convention four persons were confirmed. One of these was George E. Badger, a name which has since become famous in the State on account of the greatness of his intellect, the profundity of his legal learning, his logical powers, his general intelligence, the eminent accuracy and finish of his diction, and his inimitable humor. At the same time was confirmed his wife, Mary, and Leonidas Polk, afterwards Bishop of Louisiana, and who was killed in the field before Atlanta, Ga., while a General in the Confederate Army.

1829—I record here the fact which is of some interest, that on May 1st Rev. Mr. Wiley baptized William G. Broadfoot by immersion. It is the first instance of this mode in this Parish. I remember, as a boy, seeing the parties coming from the creek, at the point, called at that time the "Horse Hole" near the little bridge at Anderson's Paper Mill. Mr. Broadfoot was, for many years, devoted to the Sunday School, a man who was thoroughly informed about the principles, and doctrines of the Church, and devoted to its interests. Mr. Wiley seems to have resigned soon after, May 24th, 1829. I can also remember Mrs. Wiley, his wife, at that time a young and beautiful woman. It was my good fortune in after life to become thoroughly well acquainted with her, at Valle Crucis, where she resided at the Mission School, founded by Bishop Ives, and afterwards as my parishoner, in this town. And it gives me pleasure to say now that she has gone to the rest of righteous souls, that she who was so endowed with beauty of person by nature, was also richly endowed with the gifts of grace which she used in behalf of Christ and His Church.

1830—Rev. Mr. W. H. Jones took charge, served 14 months.

Here ends the history of St. John's as written by Dr. Huske, which closes with a beautiful tribute to Mr. J. W. Sandford.

With this history we have taken many liberties, chiefly for the sake of brevity.

1831, May 22nd. Rev. Jarvis B. Buxton began his Rectorship. On his second Sunday the great fire of '31 occurred.

FIRE OF MAY 29TH, '31.

We have before us an extra printed on one side by the North Carolina Journal and Carolina Observer jointly, without date, headed in large type. **DESTRUCTION OF FAYETTEVILLE**, from which we extract the following, viz:

"About 15 minutes after 12 o'clock M. on Sunday last, the citizens of Fayetteville were alarmed by the cry of fire. The roof of a kitchen belonging to James Kyle, near his elegant brick building lately erected at the N. W. Corner of Market Square was found to be in a blaze, but to so inconsiderable an extent that it was believed the efforts made to extinguish it would certainly be successful. Deceitful hope. They were all unavailing. In a very few minutes the flames extended themselves to the large brick building, and to many small wooden buildings in its vicinity. In a few minutes more the roof of the Town House caught and that building soon was enveloped in flames, from which four large torrents of flames were seen pouring in as many directions along the four principal streets of the town with a rapidity and force which defied all stay of resistance. In a Western direction the fire extended itself up Hay street on the right hand a short distance beyond the point of intersection with Old street, extending backwards in a Northern direction to the very edge of the creek, embracing in its devouring sweep the intermediate buildings on Old street and Maiden Lane. And on the left as far as Mr. Cannte's wooden building, being the next house below Mr. John MacRae's long row of wooden buildings, at the Wagon Yard, extending back southwardly to Franklin street. Along Green street the flames progressed northwardly crossing the creek, and consuming in their transit Mr. Eccles's mill, store and dwelling house, and the handsome bridge erected a few years since by the town, sweeping before them many valuable buildings including the Episcopal Church, on the right hand side of the street, until they reached the private residence of James Seawell, Esq., which was saved by a providential turn of the wind, and the active exertions of a very few persons with water and blankets. On the left hand side of the street they progressed until they were stopped at the house of J. W. Wright, Esq., by blowing it up, and extended back until they reached the house of T. L. Hybart, Esq., (on Raeford Lane) which was saved by the exertions of great activity and perseverance.

Along Person street they destroyed every building on both sides as far eastwardly as a few doors below Liberty Point, including the store of Mr. William McIntyre, situated on the opposite point formed by the junction of Person street and Cool Spring Alley, extending northwardly as far as the edge of the creek, consuming the

Presbyterian Church, Catholic Chapel and all other buildings (with the exception of the dwelling house mills and warehouse of Mr. James H. Hooper, all of which were saved with much exertion) including the buildings on both sides of Bow street.

Along Gillespie street the flames extended as far as the State Bank Building, on the right hand side, which being nearly fire-proof enabled the citizens to contend successfully with the flames at that point, and to save the building. On the eastern side of the street they destroyed every building to a point opposite the State Bank Building, and extending eastwardly so as to include all but three of the buildings on Dick street between Person and Mumford streets. It is impossible to form any correct estimate of the entire loss in real estate. There is probably no instance in history of so large a portion of a town being consumed where it was not the result of voluntary human agency. The fire continued to rage with unabated fury until about 6 o'clock when by the blowing up of houses and other means usual on such occasions it was suddenly deprived of food for its raging appetite. The public buildings destroyed were: The Town House, Cape Fear Bank, Catholic Chapel, Presbyterian and Episcopal Churches, Academy, LaFayette and Mansion Hotels. The private buildings destroyed, in number about SIX HUNDRED, would require a long catalogue to enumerate particularly.

But besides the buildings, immense quantities of books, valuable papers, money, household furniture, wares, merchandise and produce were destroyed.

Language is entirely inadequate to the description of the sublime and awful scene of Sunday, or to convey an adequate idea of the appearance of ruin and desolation which our town presents.

Many who on the morning of that day were in the full enjoyment of all the ordinary blessings of life have now nothing left to them but the single suit of clothes which they then wore. Not a morsel in store either of bread or of meat, to meet the common demands of nature.

Amid such total overthrow of their pecuniary prospects, we are happy to say, there seems to be a general manifestation of fortitude, and manly resignation, under this afflictive dispensation of Providence, together with a confidence that He who hath visited us will provide us with the means to bear this visitation. The spirit of enterprise is far, very far from being crushed. The entire loss is estimated at One Million and a Half Dollars.

TOWN MEETING.

J. W. Wright, Esq., called to the chair. W. J. Anderson appointed Secretary. The Chairman explained the object of the meeting.

viz: to relieve the distress of the poor and destitute, occasioned by the late fire.

RESOLVED, As the sense of this Town Meeting that the Commissioners of the Town of Fayetteville be authorized to borrow from the Banks in this place a sum not exceeding Four Thousand Dollars, to the security and payment of which the taxes, property and faith of the town is hereby solemnly pledged, and that the said money or so much thereof as may be necessary, be invested under their direction in provisions and retailed out to the citizens at the lowest possible prices, and where there are any unable to purchase, to those sufficient supplies be gratuitously distributed, and that they expend for any other public exigencies any part of the above sum.

NOTICE.

The Depository of Provisions for the supply of sufferers by the late fire is established on the second floor of Hall & Johnson's large Warehouse, on Gillespie street, under the superintendency of Thos. Sandford—where those who can pay for such provisions as may be necessary, may be supplied on reasonable terms, and those who CANNOT PAY may get supplies without money.

C. P. MALLET, Chairman.

The late Mr. E. W. Wilkins told the writer that he was a director in the branch of the United States Bank at Fayetteville, at the time of the fire, and that at the first meeting of the Board of Directors it was agreed to allow every debtor to the Bank to renew his note one time without inquiring as to his financial standing, and that this action saved the town from universal bankruptcy.

Were this an outdoor meeting we should say: "Hats off, and three cheers to the memory of our fathers."

Immediately after the fire of '31, Mr. Buxton went North to raise money. We have no report from him of this disagreeable duty. Tradition tells tales of his having a hard time, with some bright spots, notably Boston, whose people received him kindly, and contributed a larger sum than was given anywhere else, besides a bell for St. John's, and a fire engine for the town, which after many years' use was buried in the avalanche of progress, so-called.

We are tempted to say that in our business life we have never met with such commercial honor, and fair dealing anywhere as we have seen shown by Boston.

With the money collected by Mr. Buxton, and that raised at home, the Church was rebuilt on the old walls, a number of spires taking the place of the old steeple. This Church, while handsome in many respects, does not equal the original.

Many of our leading citizens, including many, of course, of St.

John's, were ruined by the great fire and removed. Our town never recovered from this great calamity.

We turn now to the Vestry Records. Beginning in 1842. We are told that all records save the Register were burned in '31. But what became of those from that time to '42?

1842, April 4th. The Records of the Vestry show a meeting WHERE THE VESTRY ELECTED A VESTRY for the ensuing year—viz: C. P. Mallett, E. L. Winslow, C. T. Haigh, John Huske, E. J. Hale, T. N. Cameron, J. W. Sandford, T. L. Hybart, J. Carmon, L. D. Henry, James Kyle, I. Wetmore, J. W. Wright, Robert Strange—14.

April 18th. Mr. Huske, from the committee appointed at a previous meeting, made a detailed report, showing the financial condition of this Church, from its foundation up to the 19th of April, 1842, which was unanimously adopted.—[Note—and lost.—C. W. B.]

1851, Jan. 11th. On this day the Bishop Ives controversy, brewing for several years, was ended so far as St. John's was concerned, 'by the adoption of a report made by J. W. Wright, E. L. Winslow and E. J. Hale, from which we quote a paragraph:

"We are Protestants, and we believe of the Church to which we belong, in the language of one of our Bishops, 'that there is not at this day, in the wide world, a Church which so fully deserves the fervent affection of her priests, and the zealous confidence of her people.' Believing so, we cannot consent to peril the continuance of our privilege by admitting any innovations, but must do what in us lies to transmit the blessings we enjoy unimpaired, to those who follow us."

May 28th. The Convention of the Diocese was held in St. John's in May, to which the Rev. J. B. Buxton made his report, transcribed into the Register by his own hand, on Tuesday, May 28th. He died on Friday, May 30th.

We copy it in full: "The twentieth year of the Rector's charge of this Parish having closed with this Convention, he begs leave to report the following statistics from the Parish Register. He entered upon this charge in May, 1831, when sixty Communicants were reported to Convention that year. Of this original number sixteen have departed this life; twenty-three have removed, leaving twenty-one now comprehended within the staff of the Church.

Since the period referred to he has reported the following baptisms:

Adults—white, 60; colored—44.....	104
Infants—white, 319; colored—70.....	389

Beyond this Parish... ..27

Total... ..520

Confirmations, 230.

Communicants added: White, 251; colored, 60—311.

Of the above of the white 36 have died.

Of the above of the white 96 have removed.

Present number—White 140; colored, 30. Total, 170.

Marriages—White, 61; colored, 30.

Funerals—White 149; colored 48—197.

Four public executions have been solemnized—one each in Cumberlandland, Bladen, Johnson, Richmond.

The convicts were visted in prison, and on their confession of sins, and profession of Faith in Christ were baptized for the remission of guilt, and were administered the Holy Communion. So true is it, that capital punishment is a Means of Grace, which for the remission of Scarlet Sin, God hath instituted and ordained, and for the administration of which the Church has provided.

1851, May 30th. Meeting adopted suitable resolutions on the death of Rev. J. B. Buxton.

Resolved: That while indulging our grief for this privation so startling, and unexpected to us, we have the cheering confidence that our loss has been his incalculable gain, and that our beloved Pastor is now in the enjoyment of those rewards that await the faithful Soldiers of Christ."

July 29th. Rev. J. C. Huske called.

1854, Feb. 4th. Resolutions on death of J. W. Wright.

For thirty years a Warden, who has been one of its most earnest and competent members, devoting his time and money to its interests, because it is the Church of His Living God, whom he so long and so earnestly loved and into whose rest we have a reasonable and religious hope that his spirit was fully prepared to enter."

Feb. 20th. Hon. Robert Strange.

"That in his death the community has lost a distinguished and valuable citizen, the Church a sincere, devoted and liberal member, and his associates in this body, one to whom they were bound by strong ties of respect and affection."

1862, May 10—Wardens authorized to tender to Confederate Government bell belonging to St. John's. Note—The only minute relating to the War during its existence.—C. W. B.

This gives us license to speak of the patriotism of St. John's and indeed of our community during the War Between the States. Our people were loyal, intensely, enthusiastically loyal to the Confederacy.

Their leader was E. J. Hale the elder, perhaps the most influential private citizen in the Confederate States.

1867, June 10th. On this day, for the first time, the Vestry adopted a report on Finances, ordered same to be printed, and laid before the Congregation. From now on we find frequent financial troubles in St. John's, committees to make collections, etc., urgent appeals to congregational meetings, to be bridged over at last only by calling on the ladies of the congregation, who never failed to lift this "Ship of Zion" off the sand bar, and set it afloat. The reasons for all this lie deeper than the surface; we try to give some of them.

1st. Our people have never fully recovered from Sherman's visit and the results of the War, in destruction of property, and compulsory removal of large numbers.

2nd. Our fathers were well to do, and we followed their habits of spending, without their opportunities of gain.

3rd. And most powerful of all, we have failed to remember "the Scripture." "Thy Silver and Thy Gold is Mine."

1868, Jan. 9th. Charles T. Haigh's death.

"For fifty years a communicant, most of that time a vestryman, for twenty years a Warden.

The church in North Carolina has lost a devoted son, this congregation one of its most earnest, efficient and liberal members, the Vestry the leader in all good works and its experienced guide in difficulties."

April 13th. Leave granted the Ladies' Benevolent Society of St. John's to erect a suitable building on the lot in rear of the Church to be used as a Sunday School, and also a Day School for Charity Scholars.

This was built chiefly by the untiring energy of Mrs. Elizabeth C. Hinsdale, who worked for it, begged for it, built it, and overlooked it for years, as a labor of love, at a time of great financial depression. It was the first effort, after the War, made for free tuition, in this part of the State, or in the whole State, as far as we know. A monument to her abundant charity.

1872, July 8th, C. B. Mallett, Resolutions:

"That in the death of our brother, the Parish of St. John's has lost an efficient officer and the Church a devoted son. That while

we mourn the loss of our departed brother, we feel consoled with the hope that through the merits of the Redeemer he has only been removed from the Church on earth, to the Church glorified in Heaven."

Sept. 6th. J. N. Smith.

"That in his untimely death this body has lost a zealous member, and the Church a devoted son."

1873, April 4th. The congregation relinquished its rights as to qualifications of voters, in Parochial Elections, as established by custom, and agreed to be governed by the Constitution of the Church.

1875, Oct. 8th. Joshua Carmon.

"Whereas our venerable brother, Joshua Carmon has been called to his rest, at the end of a long and godly life, after having served as a member of this body since a time beyond the memory of his oldest survivor; and,

"Whereas, in all our intercourse with him he has illustrated the beauty of a holy walk, a liberal spirit, and an overflowing charity.

"Therefore Resolved, That we bless God's Holy Name, for this His servant departed this life in His faith and fear, beseeching Him to give us grace so to follow his good example that with him we may be partakers of the Heavenly Kingdom."

1878—June 10th. W. J. Anderson.

"He was a kind and genial gentleman and an earnest Christian. Of him it may be truthfully said: He served God in his generation and is now gathered unto his fathers having the testimony of a good conscience, in the Communion of the Catholic Church, and in the confidence of a certain faith."

1881, Jan. 10th. Thomas Atkinson, D. D. LL. D. Bishop.

Resolved, That the Church at large and the Diocese of North Carolina in particular, has lost, by the death of our beloved Chief Pastor, and eminent Bishop, who was saintly in life, sound in devotion, weighty in Council, mighty in the preached word, gentle unto all men, having a good report of them which are without, being an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, blameless as the Servant of God."

Feb. 24th. James Kyle.

A member for more than fifty years, and for a great many years a Vestryman.

Resolved: "That in the death of our venerable friend, the Church has lost a warm hearted and devoted member, who was at-

tached to Her service and was always ready to respond to Her needs.

1883, Jan. 1st. **Edward Jones Hale.**

"To do honor to the memory of a man who did honor to himself by a long life of incorruptible integrity, patriotism, religion and devotion to the Church of God." Judge MacRae read the following memorial paper, prepared at the request of the Rector:

Edward Jones Hale was born in the County of Randolph on the 21st of October, 1802. In his early manhood he came to Fayetteville, N. C., engaged in business, and soon became prominent among her leading citizens. Confirmed by Bishop Ravenscroft in March 1829, and in the same year, as for many years thereafter, he represented St. John's in the Diocesan Conventions. Was a member of the Vestry as early as 1837, and probably for several years before, and remained a member of the Vestry until his removal to the City of New York in 1866.

As a Churchman and Vestryman he was interested in all that concerned the welfare of the Church, and of the Parish, and was active and conscientious in the performance of all the duties devolving upon him; his liberality was unbounded; his charity was large and comprehensive. Of his eminent public services rendered by choice in his private relation as a citizen; of the dignity with which he clothed the profession of Journalism; of the virtue and honor which decorated his character as a man; of his public spirit, his prominence in every undertaking which had in view the prosperity of the community, it is not for us to speak, but we would record here this token of our grateful sense of the good example of his Christian character, showing more and more brightly to the end of his long and useful life, his tender love for the Church of God, his open hand to her necessities, and his steadfast devotion to Her interests. Though separated from us in his later years, it is a pleasure to us to know that his heart was fondly turned to these scenes of his manhood's prime, to this Church where his vows were made and sealed in the Body and Blood of the Blessed Sacrament, and to the spot nearby where rest his brethren and friends. And we thank God for the belief that he, "being steadfast in faith, joyful through hope, and rooted in charity, has so passed the waves of this troublesome world, that finally he has come to the land of everlasting life."

1884, Dec. 22nd. Rev. Robert Strange nominated by Rector, and confirmed as Assistant Rector.

1886, Dec. 31st. **J. W. Strange.**

He wrought out no new inventions in religion. He was a staunch Christian, he followed the "Old Paths" and in all his walks, he never swerved from the faith of his fathers. Amid the cares of life he preserved his integrity; he was honorable and upright; a Christian and a gentleman, and feared God, and his end was peace.

1887, April 29th. Rev. Thomas Atkinson called as Assistant Rector. Accepted and entered upon his duties Sunday, June 19th.

Oct. 28th. Resolved: That all the pews in St. John's Church be, and are hereby declared FREE SEATS, except Nos. 9, 36, 44, 50. Thus after many years the error of our fathers was corrected.

1888, Feb. 17th. Repairs on Church building determined on. This meant recess chancel, center aisle, etc.

April 28th. Resignation of Dr. J. C. Huske as Rector accepted, served thirty-seven years, and his election as Rector Emeritus followed at once.

Rev. Thomas Atkinson elected Rector. These changes to take effect upon the adjournment of the Council to be held in St. John's in May.

May 1st. The correspondence between these Rectors and the Vestry was read and ordered spread upon the minutes, and will well repay a careful reading.

1890, April 25th. Decided to buy lot North of Church for a Rectory.

1893, March 30. Maj. William Huske. "That in the death of this excellent gentleman our church has lost a worthy and consistent member, and our community an upright and useful citizen.

Nov. 4th. Resignation of Rev. Thomas Atkinson accepted. Called to St. Barnabas, Baltimore, Md. Served six years.

1894, June 15th. "Resolved: That we have heard with deep sorrow of the death which occurred yesterday, of our esteemed friend and brother, Samuel J. Hinsdale, for more than twenty years Senior Warden of this Parish.

"Resolved: That in his death, the Church has lost a devoted son; our Parish has lost a faithful officer; and the community a valuable citizen."

July 3rd. Rev. Isaac Hughes called, accepted and entered upon his duties.

1897, Jan. 15th. Dr. J. C. Huske.

"That our departed friend, so long our Pastor and

spiritual guide, was not only a blessing to the Church of St. John's Parish, but also to the community of Fayetteville, where he was born and raised, and passed the greater part of his life.

This his death is a loss to the church at large, in whose Council, General and Diocesan, he so often participated."

[When we think of him, these words of the Great Apostle of the Gentiles come to mind and will not be put back: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."—C. W. B.]

1898, April 5th. Ladies' Altar Guild given leave to construct a Baptistery in the Southeast corner of Church.

Aug. 7th. Vested Choir provided for.

1899, April 8th. St. Phillips to be constructed.

Nov. 7th. Hon. R. P. Buxton—Minute.

"Our Vestry has lost a venerable and valued member one on whose conservative counsels we could always rely. He was chosen a Vestryman as long ago as 1863. He was conscientious in the discharge of every duty, and he was a most liberal contributor to every call for aid in the work of the Church. He was a devout and earnest Churchman, simple and quiet in his ways, with always a kind word, and smile for those with whom he came in contact." We believe him to have been a sincere, just and pure man, and an humble Christian."

Advent. Vestry elected for the first time in Advent.

1904, Feb. 9th. Vested Choir made permanent.

1905, April 23rd. Minute—In Memoriam, BISHOP WATSON.

"Bishop Watson filled the office for over twenty years, conscientiously, laboriously and most faithfully. His Episcopate, like that of St. Paul, was notable for its unselfish devotion to duty and its superabundant labors. He was a great teacher, a sound theologian, a Prayer Book Churchman, and a sincere and humble Christian. Over a half century ago he was ordained in this venerable Church building, and throughout his long ministry he ever exhibited a tender love for this Parish, and for the descendants of those who were worshipping here when he was ordained. His first official act was the ordination of the one, who in God's Providence has been called to take up the arduous work now forever laid down by him."

[Note—The first act of his successor, we have been told, after his consecration, was to go to the bedside of the dying Bishop, and reverently ask him to lay his hands upon his head, and give him his

Apostolic benediction, which was reverently done.—C. W. B.]

Mr. W. N. Tillinghast, Senior Warden, on this occasion said of him: "Were I to choose one word as a type of his character as a Christian, a priest of God, and a true man, that word would be "steadfastness." He was steadfast in the Faith, in the love of God and of his fellowman, in charity, and good works in the maintenance of the standards of the Church. He most certainly made the admission of St. Paul to Titus the rule of his life. He understood well too, that other truth—"and every man that striveth for the Mastery is temperate in all things."

1907, Mar. 5. W. N. Tillinghast resigns as Senior Warden.

1909, Aug 9th. Resignation of Rev. I. W. Hughes, after almost fifteen years' service, accepted

1909, Dec. 5th. Rev Charles N. Tyndall called.

Dec. 10th. B. R. Huske resigns as Superintendent of Sunday School, after twenty-five years of service. S. W. Tillinghast succeeds him

1910, Feb. 1st. Rev. C. N. Tyndall accepts.

March 1st. Office of Financial Secretary abolished. End of official service of W. N. Tillinghast, begun as teacher in Sunday School, while in his teens. Served for over 60 years consecutively, "with long life will I satisfy him, and show him my salvation."

1911, Nov. 3rd. Funds given for Sunday School Room, as a memorial to Col. W. J. Green, by his widow and daughters.

[Note.—Fitting memorial to a genial, whole-hearted gentleman of the old school, gifted by nature with many of the manly virtues, which first attract men and then hold them fast in bonds of lasting friendship. He was at his best under his own roof-tree, dispensing a generous hospitality, seconded by the gracious ladies of his household.—C. W. B.]

1912, May 11th. Work at Victory Mills taken up.

Oct. 10th. Resignation of Rev. Mr. Tyndall accepted to take effect Nov. 1st.

Dec. 18th. Rev. Archer Boogher called.

1913, Aug. 19th. N. E. Alexander.

"As one who loved his Church and gave freely of his best for its welfare, as one who had the courage of his convictions, bold in condemning evil, fervent in commending righteousness, which he did with rare eloquence.

That the Vestry appreciates most highly his conscientious services rendered this Parish during his long term of office as Vestryman.

1914, Aug. 24th. Death of Bishop Strange.—Minute.

"To this Parish, and this city, the death of Bishop Strange comes with peculiar sadness. St. John's Church and this entire community (irrespective of creed) loved Bishop Strange. He began his ministry here, assisting our former beloved Rector, Dr. Huske, this being the ancestral home of his forebears. It is unnecessary to dwell upon the beauty of his character; it was an open book to everyone. In our sorrow we can be comforted by knowing that he served his Maker all the days of his life."

1916, Jan. 4th. Death of J. J. Crosswell—Minute.

"His cheerfulness when others were despondent, and his generosity, in time of need, has been a sustaining help to his fellow Vestrymen many times during his long and faithful service; his good example will be long remembered. He was devoted to his Church, kind, generous and true to his fellowmen, over whose faults he gently threw the mantle of charity. Of him it may well be said: "Not slothful in business, fervent in spirit, serving the Lord."

We purpose now to pay short tributes to some of our church members, who by reason of their prominence and the esteem in which they were held, ought not to be passed over.

James C. Dobbin, Jr.

Frail as a flower, small of stature, gifted by nature with some of her choicest gifts, notably that of eloquence. He surpassed in speaking his father, Hon. J. C. Dobbin, the three Stranges, Judge, Solicitor, and Bishop, and Col. D. K. MacRae, all of whom had State-wide reputation as orators of the highest order.

General T. H. Holmes.

After an active life of plenty, this soldier of his country, and of the Cross, bore the pains and penalties of poverty with such humility as to show to all about him that his heart was "surely fixed where true joys are to be found." We quote from a letter to the writer from President Jefferson Davis:

"In our long acquaintance, beginning when we were Cadets at West Point, and including service together on the Indian Frontier, in Mexico, and in the War between the States, our friendship was never interrupted for an hour, and my confidence and respect, as well for his private, as for his official character, gathered strength as years were multiplied. Faithful to every trust in the last hours

of the Confederacy, when despair, and fear, and selfishness caused such dejection as made the heart sick, he came to me to offer his services to aid me in getting to the Trans Mississippi."

Dr. B. W. Robinson.

We have found no record of his official connection with our Church, but we believe that he considered himself a member of St. John's Parish. At any rate his memory shall have a tribute from the writer. He used to say that a doctor ought to have: "The eagle's eye, the lion's heart, and the lady's hand." WE SAY he had these gifts superabundantly. In proof whereof, we remember that he stood at the head of his profession in Fayetteville for many years, with Gilliam, MacRae, Mallett, Haigh, McDuffie, as contemporaries. His very presence in the sickroom was a benediction.

Affectionately called "Dr. Ben" by everybody, he served his fellowman with gentleness, of manner, warmth of sympathy and consummate skill.

Albert H. Slocomb.

He cast his lot with us soon after our war, and was ever afterwards one of us. Here he married, came into the church, and reared his family. With ready hand, open purse, whole-hearted, he lent himself to any service which promised the good of Fayetteville. In truth he was too open-hearted and frequently became the victim of the unscrupulous.

Mr. Slocomb was highly educated; had spent some time abroad, was a delightful conversationalist, and a charming host. Given to hospitality, his house was open to friends, while nothing pleased him better than entertaining visiting strangers.

Warm-hearted, genial, companionable, he had many friends who admired him living, and mourn and miss him dead.

Judge James C. McRae.

For many years a Vestryman, he died at Chapel Hill, and was buried here. We extract from an "In Memoriam" of the Fayetteville Bar. "In these days of mad rushing after money, he always had time for the LITTLE THINGS OF LIFE which so many of us forget, and neglect, and so many more of us know nothing about.

He had, in full measure, the gift of giving, which marked his family. Of good manners, genial disposition and warm heart, he was a delightful companion and staunch friend.

"In charity, as a reed; in integrity, as unbending as the everlasting hills."

William A. Guthrie.

Came to Fayetteville in the Fall of 1867, with his wife not long married, his license to practice law, and his commission as Register

in Bankruptcy.

Handicapped by the duties of an unpopular office, he won his way, and that quickly, to a lucrative practice, and still better to the respect and esteem of our community. He connected himself with St. John's Church, and was confirmed by Bishop Lyman at his first Visitation, and was a Vestryman for many years.

Of untiring energy, and great ability as a lawyer, of engaging manners, sociable, generous, open-hearted, firm in opinion with the courage of his convictions, which he did not hesitate to express, loyal to his friends, scrupulous in honor, he took his proper place, as a leader among men. He had one of the sweetest smiles we ever saw on human face. He removed to Durham in 1887, and lived there, as here, esteemed by everybody. Ithuriel touched him with his spear, while on his knees at prayer, and called him to his reward.

We laid him down beside wife and daughter, on the banks of Cross Creek, surrounded by friends who loved him, and whom he loved.

John W. Mallett.

Our senior by one month, schoolmates, college mates, privates in the First Regiment from our State. We had his friendship handed down on both sides, for two generations. As an old time ducky once said to us, speaking of another. "He belonged to the royal families of Fayetteville." A grandson of the late Charles P. Mallett, and John W. Wright he was a representative man of St. John's. His was a lovable character. He was a "Mother's boy." All his work, tastes and joys centered about the roof-tree.

"And as a hare, whom hounds and horns pursue,
Pants to the place from whence at first he flew,
Here he returned—and died at home at last."

We have heard many tributes to St. John's dead. Why not speak these kind words to friends, and loved ones as we meet on life's journey, indeed why not speak them to everyone? A kind word, a pleasant look, even, sometimes cheers an aching heart. Why not give the full blown flower in all its beauty and fragrance to the living, instead of placing a sprig of immortelle on the grave?

IN GENERAL

We come now to speak of St. John's in general terms. We have had our full share of Churchly honors as well as work. St. John's furnished a Secretary for the Diocese for about fifty-eight

years, consecutively, from 1817 to 1875, in the persons of Dr. Bedell, Edward L. Winslow, and W. N. Tillinghast, and a Treasurer in the person of John W. Wright for thirty years next preceding his death. The first Convention in 1818 placed on its Standing Committee Rev. Mr. Judd and John Winslow, and from that day to this (now in the person of Mr. F. R. Rose.) She has had place on this most important Committee, located here for many years by reason of having a majority of its members living here. This same convention at Newbern sent to the General Convention as Clerical Delegate, Rev. Mr. Judd. Since then, St. John's has been represented in the General Convention by Dr. Huske, and others, Clerical Delegates from time to time, and by Lay Delegates also, to the last Convention in the person of Maj. B. R. Huske.

St. John's has "planted and watered" Christ Church, Rockfish, now Hope Mills, St. Thomas' Hybart's Hill, St. Philip's Campbellton, and St. Joseph's (colored), Fayetteville, N. C., and the present flourishing Mission at Victory Mills.

She has "sent forth laborers into Thy Harvest," sons nurtured in her bosom. Cameron F. MacRae, Jarvis Buxton, Joseph C. Huske, George B. Wetmore, William R. Wetmore, John H. Tillinghast, John A. Deal, John Huske, Kirkland Huske, Bartholomew F. Huske, and Joseph N. Starr, of whom the "Lord of the Harvest" hath called MacRae, Buxton, both Wetmores, J. C. Huske, John Huske, and Joseph N. Starr, who have returned "bringing their sheaves with them."

Mr. MacRae spent the greater part of his life in Maryland, and left a good report. The good that Dr. Buxton did in the mountains of North Carolina, will last as long as the mountains themselves. So too, the good wrought by Drs. George and William Wetmore, in the Piedmont Hills of North Carolina will last as long as their rivers roll their waters to the sea. Of Dr. Huske "Si queris monumentum, circum spice." The most beautiful tribute ever paid him was that by a woman, when she had inscribed on a mural tablet in St. Joseph's Church the words—"Christ's faithful soldier and servant to His life's end."

Mr. Starr's race was cut off all too soon. Mr. John Huske spent his time at the North, where his warm Southern heart, and handshake added greatly to his usefulness and popularity.

St. John's has always had a Sunday School, most of the time in a flourishing condition. We could name dozens of our citizens who owe to it their religious training. As a stepping-stone to the Church it has given a good start in life to many.

Solomon, however, did not admonish Sunday School teachers. A mother's knee is the rock upon which our (individual) faith rests,

and "the gates of Hell shall not prevail against it."

Dr. Bedell says of music: "That most sublime part of Public Worship."

St. John's has had four pipe organs. First burned in '31. Second sold to the Church at Charlotte, N. C. Third, exchanged for present one, which has had several ups and downs. Like "Noah's weary dove" it has found a resting place at last.

Our Church music has been on the whole of a high order. Maj. A. M. Campbel had a deep base voice, as true as his own character, was a Vestryman for many years, and died universally respected.

Mr. John C. Haigh sang tenor with a clear, ringing voice delightful to hear. What a joyous life was his—joyous to all around him, because joyous to himself.

E. J. Hardin, with a voice trained to almost perfect harmony, a delightful companion, brimful of life and energy, beneath it all, a man to be held in highest esteem.

As to the ladies who sang we name Miss Cynthia Hardin, Mrs. David Anderson, Miss Margaret Mallett, Miss Elizabeth W. Holmes. As to their music, we pronounce woman's voice to be the sweetest music we ever heard.

St. John's has always had devout and humble colored members, among whom we recall Sam Mackey, Matthew Leary, John Leary, Abel Payne, John Stewart, Dan Buxton, James R. McNeill, all of whom have fallen asleep looking for a "joyful resurrection at the Last Day."

St. John's has had many beautiful and costly gifts. "In memoriam," and others costly and useful, such as funds given by Mrs. Emma Pemberton, with which the Parish House was built.

The ladies of St. John's have led the men, as they always do, in good works. They have organized Benevolent Societies, Altar Guilds, Woman's Auxiliaries, Rector's Aid Societies and others, as methods for co-operative work. Besides, they have, as individuals, housed the poor, clothed the naked, fed the hungry, comforted those in affliction, visited the sick and lifted up the fallen. "And the King shall answer and say unto them: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

"Who are these in bright array,
This innumerable throng,
Round the altar, night and day,
Tuning their triumphant song."

We name reverently, lovingly—Mrs. John Winslow, Mrs. Jane

Wilkins, Mrs. May C. Baker, Mrs. Jane Kyle, Mrs. Margaret Mallett, Mrs. Eliza Hybart, Mrs. Mary Frances Lutterloh, Mrs. Frances R. Broadfoot, Mrs. Caroline Haigh, Mrs. Margaret K. Huske, Mrs. Kate Haigh, Mrs. Elizabeth C. Hinsdale, Mrs. Annie K. Kyle, Mrs. Emma L. Pemberton, Mrs. Frances B. MacRae, Mrs. Rebecca S. Haigh,

Our relations have always been cordial and friendly with our brethren of the other churches, in our midst—are we not pilgrims on the same journey? Do we not pass to each other the “cup of cold water” and stretch out a helping hand to those who have stumbled? Do we not bear in our hands, and lean upon the same staff?

Travelling the same road we visit each other's camp fires, as allies in the same grand army, singing the same hymns, we have our faces set towards the same Celestial City. Do we not hope to join in Hallelujahs before the Great White Throne?

In conclusion, we must remember that we had The Book of Common Prayer, “A lamp unto our feet, and a light unto our path.”

Recall the answer to the question—“What is Thy Duty Towards Thy Neighbor?” It is the plainest, clearest, most accurate definition of duty ever written. Simple in its beauty, beautiful in its simplicity. Act it, and we may blot out our State laws, put our Court Houses to other uses, and dynamite our jails.

Live the vows of our Marriage Service, and divorce would be an impossibility. Divorce the loathsome cancer which eats out the body politic. Divorce, that crowbar in the devil's hands with which he is now wrecking the fabric of our civilization.

Office for the Burial of the Dead, to our mind the most beautiful composition ever written, the Mosaic of English literature.

“When those we love are snatched away by death's resistless hands,” when we can find no comfort in anything, anywhere, when we see death in all its horror, face to face, when all about us is darkness, gloom and despair, when we go to lay our loved ones away FOREVER; the moment we reach the Church we hear the words: “I am the resurrection and the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.”

Our dead are dead no longer. They have gone before, we shall meet again, where there shall be no more sin, nor tears, nor sorrow.

They have been “delivered from the burden of the flesh, and are in joy, and felicity.” “I heard a voice from Heaven saying unto me: Write, from henceforth blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors.”

Looking backward from our One Hundredth Milestone, a long

line passes in review. Man after man of splendid gifts gladly used in the service of God first, then of their fellows. Many a woman, beautiful in face and figure, more beautiful in character and conduct, most beautiful in Christian charity. With such thoughts crowding upon us, we think we hear even now with these dull cold ears of clay—

“The shout of them that triumph,
The song of them that feast.”

Brethren, about face! Let us look to the final Easter, “put on the whole armor of God,” and under guidance “by day in a pillar of cloud; and by night in a pillar of fire” “run with patience the race that is set before us.”

“Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and we are far from home,
Lead thou us on.
So long Thy power has blest us, sure it still will lead us on.

Till the night is gone,
And with the morn those angel faces smile,
Which we have loved long since,
And lost awhile.”

UNIVERSITY OF N.C. AT CHAPEL HILL



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