

Henderson, Archibald

The Church of the Atonement and The
Chapel of the Cross at Chapel Hill, N. C.

Div.Sch.
BX
5980
.C27
C5
1938



*George Washington Flowers
Memorial Collection*

DUKE UNIVERSITY LIBRARY

ESTABLISHED BY THE
FAMILY OF
COLONEL FLOWERS

STORY AND PAGEANT

THE
CHURCH OF THE ATONEMENT
AND
THE CHAPEL OF THE CROSS
AT
CHAPEL HILL, NORTH CAROLINA

by

ARCHIBALD HENDERSON

Publication No. 59 - Quarterly - June - August, 1938
Price: Fifty Cents

CHURCH MISSIONS PUBLISHING COMPANY
31-45 Church Street, Hartford, Connecticut

Acceptance for mailing at special rate of postage provided for in section 1103 Act of Oct. 3, 1917. Authorized January 12, 1924. Entered as Second Class Matter, Hartford, Conn.



WILLIAM RAINEY HOLT

(See pages 10-12.)

Story and Pageant Series

The Church of the Atonement
and
The Chapel of the Cross
at
Chapel Hill, North Carolina

By

ARCHIBALD HENDERSON

All my fresh springs shall be in thee

CHURCH MISSIONS PUBLISHING COMPANY

31-45 Church Street, Hartford, Connecticut

1938

Copyright, 1938, by
THE CHURCH MISSIONS PUBLISHING COMPANY
Hartford, Connecticut

Printed in the United States of America
By James A. Reid, Hartford, Connecticut

283.756
H 4962

ADDRESS BY THE RT. REV. EDWIN A. PENICK, D.D.,
Bishop of North Carolina

*Delivered at the laying of the cornerstone of
the new Chapel of the Cross,
Chapel Hill, North Carolina, February 20, 1924*

The erection of a church building on the campus of a great university is significant in many ways and for many people.

First it is replete with intimate and tender meaning for the donor in a way that no one else can understand. Here rises a monument in granite to symbolize the enduring affection of one human heart for another, and to perpetuate the blessed memory of loved ones who have "died in the Lord." What could be more befitting than that the noble impulses of faith and love should seek to find embodiment in a temple, built for the worship of One in whom "the whole family in Heaven and earth is named" and whose triumphant Son revealed that it is not death to die but, for the faithful, life eternal and more abundant?

For the parishioners of the Chapel of the Cross this service, I venture to believe, is an occasion of gratitude. For they see in this new structure not only the outward sign of growth and progress, but the expansion of their facilities for spiritual ministrations to the life of the University. The happy design of the architect in incorporating the beautiful and hallowed old church building with the new in harmonious grouping typifies the desire of this congregation that in laying the cornerstone for future service, nothing whatever shall be lost from the honored traditions of the past. The Chapel of the Cross shall soon be "bringing forth out of its treasury things both new and old."

I think of the students who will worship here. For them this structure is more like home than any building on the campus. Here they will share in the precious things of family life. Here they will feel the invisible presence of loved ones, especially in the mystical fellowship of the Holy Communion. Here they will join in the refrain of favorite hymns or lift their hearts in prayer

on the rich cadences of a scriptural liturgy. Under the roof that will shelter this spot they will hear echoes of boyhood and girlhood days when the voices of parents and children mingled in family devotion around the fireside altar. We stand on the spot where students will make their life decisions and dedicate themselves to idealistic service. Already, in anticipation of the crises of youth that this new church will look upon, we feel that we stand on holy ground.

Members of the University faculty will worship here. I doubt if any more earnest prayers will ascend in this house than those which rise from the hearts of these keenly sensitive, intelligent, responsible men. A sense of dependence upon God is characteristic of true leadership. Self-sufficiency belongs to shallow souls. The burden of a commission to mould the future of impressionable youth is heavy enough to crush any superficial mind that dares to teach without dependence upon that wisdom of which the fear of God is just the beginning. Scientists, historians and philosophers will kneel in humility here like the wise men of old who fell down and worshipped the infant Christ.

Finally, the Word of God will be preached in this place. And I pray that this Word may always be "rightly divided." Let it be proclaimed to every generation of students that Scripture speaks with the authority of Truth, and that the Church, her divinely commissioned interpreter, welcomes reverent investigation of her teachings from any source. Let it be said to self-conscious, inquiring dispositions that in the family of God mental and temperamental differences are tolerantly and sympathetically allowed. May the pulpit of this Church shout in the ears of thinking men and women that Truth can never be arrayed against Truth any more than a God of Holiness can contradict his own character. There is no real enmity between true science with its characteristic humility and the Christian Church with her unpretentious open mindedness. They walk together hand in hand in the joyous arduous search for Truth. I say again and again that here no essential antagonism is so much as known. Friendly, therefore, towards her neighboring lecture halls, eager to seize upon material discovery and to show its harmony with spiritual truth, quick to sympathize with honest doubt and slow, exceeding slow, to denounce or condemn, standing as a witness on this campus to the supernatural background

and foreground of all life, testifying to the presence of God in creation, in history and in the hearts of men today, and certifying to all the neighborly duties involved in man's relationship to God — upon this "law of liberty," which is the spirit of Christ, as upon a cornerstone may this church be built.

A MEMORIAL TO
WILLIAM RAINEY HOLT

The new Chapel of the Cross is a memorial, dedicated by William Allen Erwin, to his maternal grandfather, Dr. William Rainey Holt. Dr. Holt (October 30, 1798 - October 3, 1868), after a long life of seventy years, left behind him the memory of a distinguished and high-minded character. As an agriculturist, he was a leader, succeeding Chief Justice Thomas Ruffin, the first president of the North Carolina Agricultural Society, and holding that office until his death. In his own plantation, he furnished a striking object in practical farming of the best type. North Carolina, then a backward state, owes much to the intelligent and vigorous propaganda in behalf of efficient farming conducted for many years by Dr. Holt. In active co-operation with Governor Morehead, Dr. Holt did much to lay broad and deep the industrial and economic foundations of North Carolina.

It is eminently fitting that this church should be founded here as a memorial to Dr. Holt, who was graduated from the University of North Carolina in the class of 1817. Throughout his life, Dr. Holt was a deep student of literature in the broadest sense, a cultured scholar, and the owner of an extensive library, to which he was constantly adding. It is an interesting circumstance that William Mercer Green and William Rainey Holt, graduates of the University of North Carolina of the classes of 1818 and 1817 respectively, were present at the Church Convention in Salisbury, when the first Bishop of North Carolina was chosen. It was through the efforts of Green, supported by Holt, that the happy selection of the Rev. Mr. Ravenscroft as Bishop was made by the Convention.

Dr. Holt was a devout Churchman, a constant attendant upon church services. One of his great pleasures was to sing in the choir with his loving and accomplished daughter, Julia. Dr. Holt was a true lover of his kind. As a physician, he performed humanitarian service of a high order. As a citizen, he contributed substantially to the upbuilding of community and com-

monwealth. As a man, he lived a noble life of consecrated Christian service.

In response to my request for the underlying reasons for erecting this memorial, Mr. Erwin stated that he wished to build a noble church foundation at the University, the strategic center of Church work in the state, for the prime purpose of affording the youth of North Carolina "better opportunity to hear the word of God 'truly preached,' and the beautiful services of our church enjoyed with the hope that these services would be so charmingly rendered and the church's doctrines so well and faithfully preached by strong and sane ministers, as to establish in the minds and hearts of many worshipping in this church the true faith 'once delivered to the saints'."

WILLIAM ALLEN ERWIN

The new Chapel of the Cross, a beautiful memorial to William Rainey Holt and a contribution of incalculable value to the cause of religion, is the gift of William Allen Erwin. No extended sketch of the life of this captain of industry and noble-minded philanthropist will be attempted here.* To his mother, Elvira J. Holt, daughter of William R. Holt, he ascribes his chief obligation for lofty ideas, aspirations and ambitions.

In matters of large public welfare, Mr. Erwin has been zealous, active and devoted. During Governor Glenn's administration he was a member of the hospital commission consisting of five men appointed to use funds appropriated by the legislature to enlarge and improve state hospitals for the insane. Declining the chairmanship of the commission, he served energetically as chairman of the building committee. One of the buildings at Raleigh, named by the hospital authorities in his honor, was erected at his suggestion to care for only mild cases of insanity. The isolation of the mild cases has resulted in a great increase in the percentage of cures. At his suggestion, also, nurses' buildings were erected at both Raleigh and Morganton, these buildings providing sanctuaries of rest and relief for nurses when off duty.

During the World War, Mr. Erwin was active in all good works. He was food administrator for his district, consisting of seven counties; chairman of the Council of Defense for Durham; and chairman of the United War Work drive for seven counties. Three of the four Erwin Company Mills, offered by him to the government, were commandeered. These mills made denims for soldiers' overalls, olive drab cloth for uniforms, and sheets and pillow cases for the emergency fleet. All mill operatives were cheerfully released on call to the colors. Mr. Erwin performed valiant service in the organization and support of the various war drives among the employes of the Erwin Company.

*An authoritative account of his life and career, by W. S. Pearson, is found in the *Biographical History of North Carolina* (Greensboro, N. C., 1906), III, 114-121. For helpful information concerning Mr. Erwin's life since 1906, the date of that publication, I am indebted to Mr. Kemp P. Lewis, Durham, N. C.

As captain of industry and leader in the textile industry in this section, Mr. Erwin enjoys an enviable reputation. The range of this work is indicated by the fact that he now has in charge twelve cotton mills with about 290,000 spindles and 7,450 looms. As an employer of labor, he has displayed the most humanitarian principles. He was one of the first textile employers to reduce the hours of work and to forbid the employment in his mills of children under twelve years of age. In his mills, no dissolute person is employed or permitted to live in the mill community. Mr. Erwin has striven successfully to maintain a high atmosphere in his mill communities, and has actively interested himself in the education of the operatives. The mill villages, under his fostering care, are pleasant places in which to live, enjoying modern conveniences, playgrounds, good schools and good churches.

In church affairs, Mr. Erwin has performed service of the highest value, marked by large financial generosity and active personal work. On October 23, 1889, Mr. Erwin was married to Miss Sadie L. Smedes, the youngest daughter of the late Aldert Smedes, D.D., the founder of St. Mary's School, Raleigh. For many years, Mr. Erwin has actively aided in the support of St. Mary's School. He was chairman of the committee which purchased the present school property from the Cameron estate. Ever since he removed to West Durham in 1873 he has been superintendent of a flourishing Sunday School. The Men's Bible Class, which he conducts, has an average attendance of over one hundred.

As a philanthropist, Mr. Erwin has been a regular and generous contributor to church work of various sorts, of both local and state-wide influence. A notable feature of the gift of the Chapel of the Cross was the liberal endowment for aid in its support and maintenance. In 1926 Mr. Erwin established the trust fund to care for the Chapel of the Cross. By the deed of trust, the first use to be made of this fund is to keep the church fully insured; and the remainder is to be used for general maintenance, subject to the approval of the Bishop. He has given liberally to the support of St. Philip's Episcopal Parish, Durham. In addition to the beautiful Chapel of the Cross here, he individually built and gave to the diocese the pleasing St. Joseph's Chapel, built of stone, at West Durham; and provided funds for the erection

of a suitable Parish House. The church and parish house at Erwin were also the gifts of Mr. Erwin. He has established trust funds, the income from which is to be used for the support of the Episcopal churches at West Durham, Erwin and Cooleemee; and made generous donations toward the erection of a church building at Erwin and Cooleemee. Mr. and Mrs. Erwin jointly have established a baby ward at St. Peter's Hospital, Charlotte, in memory of their grandson, Hamilton C. Jones; and have made generous gifts to the Thompson Orphanage. Mr. Erwin was successful in the campaigns, both of which he headed as chairman, for the Clergymen's Retiring Fund and the first Nation Wide Campaign in his diocese.

A man of virile force and strong intellect, Mr. Erwin has lived a life of splendid material accomplishment. He has successfully overcome the many obstacles which from time to time have confronted him, buoyed up by a strong sense of faith in work and confidence in the future. More conspicuous than these traits and accomplishments are his benevolent and philanthropic spirit, his will to good deeds. In a private letter, he once thus opened his heart to a friend: "I have striven not to become rich, but have centered my whole heart and soul in the desire and ambition to make a man after the type of my father in character, and with it to maintain his name and honor, and to establish for myself all the success in a business way that faithful, earnest and persistent efforts may bring."*

*Since this sketch was completed in 1925, William Allen Erwin has passed from this life, in Durham, North Carolina, on February 28, 1932.

A HISTORY OF THE EPISCOPAL CHURCH IN CHAPEL HILL

By

Archibald Henderson

*Historian of the Chapel of the Cross and for
many years a member of the Vestry*

In 1878, the late Dr. Kemp Plummer Battle, President of the University of North Carolina and head of the history department, was Junior Warden of the Parish. On his own initiative, he prepared a brief historical sketch of the Episcopal Church in Chapel Hill, which was recorded in the Parish Register. On January 30, 1913, Dr. Battle was requested by the vestry to prepare as complete a history of the Parish as he might be able. In fulfilment of that request, Dr. Battle made notes, gathered materials, and prepared a somewhat more extended account than the brief sketch of thirty-five years earlier. On May 20, 1921, Archibald Henderson, who first became a member of the Parish in 1894 and had long served, respectively, as vestryman, Secretary-Treasurer and Treasurer, was elected by the vestry Parish Historian. Several years later he was requested to deliver the historical address at the consecration of the new Chapel of the Cross, on May 14, 1925. He has collected together and made exhaustive researches in the Church archives, gathered materials from various sources, and corresponded with former Rectors of the Chapel of the Cross. The present monograph, completed in the autumn of 1925, represents the fulfilment of the request, by the vestry, to prepare a history of the Episcopal Church in Chapel Hill.

In his classic description of Chapel Hill and environs, the famous William Richardson Davie, the "Father of the University of North Carolina," uses these words:

The seat of the University is on the summit of a very high ridge. There is a very gentle declivity of three

hundred yards to the village, which is situated in a handsome plain, considerably lower than the site of the public buildings, but so greatly elevated above the surrounding country as to furnish an extensive landscape, composed of the vicinity of Eno, Flat and Little Rivers.

The ridge appears to begin about half a mile directly east of the building, where it arises abruptly several hundred feet. This peak is called Point Prospect. The flat country spreads out below like the ocean, giving an immense hemisphere in which the eye seems lost in the extent of space.

There is nothing more remarkable in this extraordinary place than the abundance of springs of the purest and finest water, which burst from the side of the ridge, and which have been the subject of admiration both to hunters and travelers ever since the discovery of this part of the country.*

It is of one of these springs that the present monograph treats — the well-spring of religion and humanity, the Episcopal faith in Chapel Hill and at the University of North Carolina, pure and undefiled.

In the neighborhood of one of these springs of "the purest and finest water," of which Davie spoke, a spring known in my own time as "the Chapel Spring," there stood before the American Revolution a Chapel of Ease connected with the Church of England, in St. Matthew's Parish, Orange County.† This small structure, conspicuous in a tiny settlement, stood at the intersection of two main arteries of travel and trade. One was the road which ran from Petersburg by Oxford on to Pittsboro and beyond — passing to the south of the "President's lot" in the present Chapel Hill, through the campus between the Old West Building and Person Hall, and across the Peabody Building lot. The other was the road from New Berne which ran by Wake Court House, afterwards Raleigh, and on to Guilford Court House — passing in present Chapel Hill through the southern

*Cited by Dr. Kemp P. Battle in his *History of the University of North Carolina* (Raleigh, N. C., 1907), I, 26.

†In her *First Steps in North Carolina History* (Raleigh, N. C., 1889), p. 92, Mrs. Cornelia Phillips Spencer, speaking of the early days of the Revolution, says: "In that part of Orange County where now are the pretty village of Chapel Hill and the University of the State, there was then only a small chapel of the Episcopal Church by the side of the road leading from Petersburg, Virginia, to Pittsboro in Chatham County."

part of the campus in the rear of the South Building. The Chapel of Ease, which stood near the site of the present Carolina Inn, was entitled New Hope Chapel; and the eminence on which it was located was called New Hope Chapel Hill. As late as November, 1792, the place was called New Hope Chapel Hill, although usually abbreviated to Chapel Hill*. In 1793, when the village was laid out and lots were sold, the village took the name of Chapel Hill. In speaking of New Hope Chapel, the late Dr. Kemp P. Battle observes: "It is interesting to note that the word Hope in South Scotland means Haven; and most of the settlers in the neighborhood were Scotch-Irish. Less than a century ago remains of the rough little edifice were still to be seen at a spot in the garden of the Graves place, according to the wife of the Rev. James Phillips, who became a professor in the University in 1826."†

To those mystically inclined, significance may lurk in this giving, by a little Christian chapel, of the name to the seat of a great Christian university.

Among the zealous missionaries of the Church of England, who carried the gospel of service and prayer to remote settlements, in the early days, was the Rev. George Micklejohn, born about the year 1717. In the parish records of Emmanuel Church, Warrenton, there is an entry in the handwriting of the Rev. Cameron F. MacRae, stating that this Rev. George Micklejohn was born at Berwick-on-Tweed; that he was a graduate of the University of Cambridge; that he had served as Chaplain under Frederick the Great; and that he was with the Duke of Cumberland at the Battle of Culloden.

This is mentioned by Bishop Cheshire, who had seen the entry, in an historical address delivered at Hillsborough on the one hundredth anniversary of Saint Matthew's parish, August 24, 1924. In this address printed by order of the vestry,

*Compare extracts from the report of the commissioners to choose the site of the University of North Carolina, as given in Battle's *History of the University of North Carolina*, I, 22-23. The village is called, in the report, New Hope Chapel Hill, November 5, 1792; and also Chapel Hill, November 6, 1792.

†Historical Notes, in archives, Chapel of the Cross. From the Chapel Spring, near the Chapel of Ease, "flows the stream which winds its way through picturesque scenery, by the Meeting of the Waters, to Morgan's Creek at Scot's Hole on the Mason plantation, bequeathed by Mrs. Mary E. Mason to the University."

to which I am indebted, are recited many other curious incidents concerning the eccentric Dr. Micklejohn.

Parson Micklejohn, as he was generally called, was licensed by the Bishop of London on March 12, 1766, for missionary work in North Carolina; and some months after his arrival (about July 1) in the province he was appointed by Governor William Tryon to St. Matthew's Parish, Orange County. Orange County was constituted St. Matthew's Parish in 1752, when the Assembly erected Orange County out of portions of the counties of Granville, Johnston and Bladen. This act was disallowed and repealed by royal proclamation; but four years later a new act reconstituted both county and parish*.

From headquarters at Hillsborough, a small but important town because in it were held the courts for some seven or eight counties, Parson Micklejohn made numerous journeys to outlying settlements, holding services, preaching and baptizing. Although a man of curious eccentricities, he exerted wide influence in North Carolina. During the Regulator troubles in 1768, Governor Tryon requested that, on Sunday, September 25, the Rev. Henry Pattillo, the Presbyterian pastor of Hawfields, Eno, and Little River, and the Rev. George Micklejohn, rector in St. Matthew's Parish, Orange County, preach to the troops assembled at Hillsborough. The former preached to the Mecklenburg and Rowan Brigade; the latter to the Granville and Orange Brigade. In the Orders for the Day, September 26, both preachers were thanked for their sermons.†

Mr. Micklejohn preached from the text, Rom. XIII, 1-2:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Parson Micklejohn, through Governor Tryon, presented one

*Consult *North Carolina State Records* XXIII, 343, 383, 390-1, 446-7, 470-1; Frank Nash: *Hillsborough, Colonial and Revolutionary* (Raleigh, N. C., 1903); also his *History of Orange County*, in *North Carolina Booklet* X, 2.

†A printed copy of Dr. Micklejohn's sermon is preserved in the North Carolina State Archives. Cf. N. C. COL. REC., VII, 939, 976, 983; *North Carolina Booklet*, VIII, 57-78.

hundred printed copies of this sermon to the representatives in the N. C. House. In transmitting the sermon to the House of Assembly, Governor Tryon said: "The merit and beneficial tendency of this admirable discourse, gave general satisfaction to all who heard it delivered; a testimony it will undoubtedly receive from every one who reads with attention." The Assembly resolved "that the Expence of printing the said Sermon be paid by the Public."

After the Battle of Alamance in 1771, Parson Micklejohn, although still a stout supporter of "the powers that be," nobly aided one of his parishioners. Thomas Person, afterwards a general in the Revolution, for whom a county was subsequently named, according to reliable tradition was arrested near the battlefield of Alamance and thrown into prison. Parson Micklejohn came to the rescue of Person who was a Churchman; interceded on his behalf; and, on promising to be responsible for his safe-keeping, succeeded in getting him out of jail and taking him to his own home. Person was an active sympathizer with the Regulators; and Tryon, it was said, planned to send troops to Person's home, "Goshen", and seek incriminating evidence among Person's private papers. "Why, sir," said Person to Micklejohn, who had learned of Tryon's purpose, "there is enough evidence against me among my papers to hang me a dozen times." Person borrowed Micklejohn's fine blooded English mare, and secretly rode to "Goshen" and back, some sixty miles, that night, without his absence being suspected. He concealed the incriminating papers in the "pud-lock" holes of a brick-kiln; and they were not found by Tryon's soldiers, who visited "Goshen" and broke open Person's desk. The danger in which Person found himself may be realized from the fact that, although the incriminating papers were never found, Person was regarded as a dangerous agitator; and after the Regulation was put down he was excepted from the general amnesty.*

Parson Micklejohn is said to have "dodged the truth" on this occasion. He was asked if Thomas Person had not left his

**Sketch of the Life and Public Services of General Thomas Person.* By Theodore Bryant Kingsbury. *The Weekly Star* (Wilmington, N. C.), July 20, 1877.

prison bounds the night before. The Parson replied, "I supped and breakfasted with him"!*

General Person, an early benefactor of the University of North Carolina, after whom Person Hall is named, always cherished the deepest gratitude toward Parson Micklejohn, and gave him a home on his own plantation, which latter still bears the name "Goshen."

"The next interesting mention of the Hillsboro Parson," says Bishop Cheshire, "is at the opening of the Revolutionary Congress of 1775, of which the Rev. Henry Pattillo was a member. . . . August 20th, we read in its record: 'Resolved that Colonel Francis Nash wait on the Rev. George Micklejohn and request him to attend and to perform divine service; pursuant to which he attended (and) opened the Congress by reading prayers in the Church at Hillsboro.'"†

"The Halifax Congress in April, 1776, passed sentence on George Micklejohn, one of the Tories and Regulators captured at Moore's Creek. He was paroled for the rest of the war, provided he remained 'in Perquimans in that part of said County on the south side of the river, with leave of 14 days to prepare himself.' This action was taken by the Halifax Congress only in the case of persons whose character and importance made it probable that they would exert an influence in their own communities adverse to the cause of the Revolution."‡

In a brief manuscript history of the Chapel of the Cross, Dr. Battle says: "The missionary of the Church of England who had charge of this station (New Hope Chapel) was the Rev. George Micklejohn, D.D., an eccentric man of probity and many virtues, personally so popular that the Revolutionary leaders of North Carolina were afraid of his influence over the people of Orange and forced him to remove his residence to a county in the Albemarle country." The exact degree held by Micklejohn was

*Josiah Turner in *The Raleigh Sentinel*, 1877.

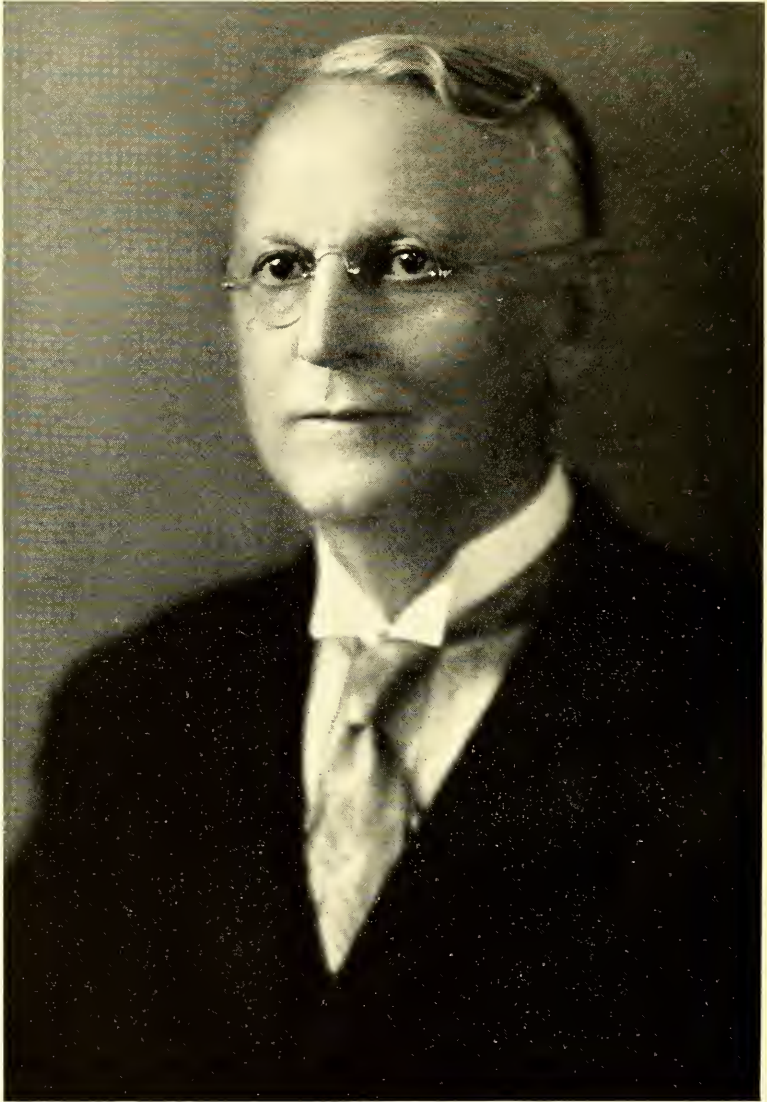
†The last Resolution of the first day's session of this Congress was: "That the Rev. Henry Patillo be requested to read prayers to the Congress every morning and the Rev. Charles Edward Taylor every evening during his stay." The Rev. Charles Edward Taylor was Rector of St. George's Parish, Northampton County. N. C. COL. REC., X, 169.

‡*Centennial Celebration*, Saint Matthew's Church, Hillsboro, N. C., August 24, 1924.



THE CHAPEL OF THE CROSS AND THE CHURCH OF THE ATONEMENT,
WITH CONNECTING CLOISTER

(See page 36, ff.)



WILLIAM ALLEN ERWIN

(See pages 8, 9.)

Doctor of Sacred Theology, as printed on the title-page of the sermon he preached at Hillsborough, September 25, 1768. The degrees D.D. and S.T.D. are virtually equivalent.

There is an interesting sequel to the above story. Bishop Cheshire surmises regarding Micklejohn that "as many of the Regulators were his Orange County parishioners, and the Highlanders of Cumberland County were accompanied by many of the Orange County Regulators, their Clergyman, being a zealous loyalist, had gone with his loyal parishioners, and so was among those captured after the disastrous defeat of Moore's Creek." Doubtless Parson Micklejohn's strong Scotch sentiments led him to attach himself to the Scotch Highlanders who constituted the bulk of the loyalist army at Moore's Creek. The legislative act, paroling Micklejohn and ordering him to remove to Perquimans, gave him two weeks to prepare for removal; but when two months and more had elapsed, during which Micklejohn made no move to obey the legislative order, the Council of Safety, at Wilmington, on July 15, 1776, resolved that "the said George Micklejohn be immediately removed into the said (Perquimans) County at his own Expence," and that "the Commanding Officer of the second Regiment of the County of Orange see this resolve carried into effect."*

It thus required an act of the Provincial Congress, a resolve of the Council of State, and the aid of the Orange County militia to compel this obstinate clergyman to remove to Perquimans. Finally, he petitioned the next Provincial Congress, which met at Halifax, November 12, 1776, to hear him in person; and this petition was granted the following day. Ten days later he appeared before the Congress; and after "being examined, repeated and subscribed an Oath to the State, wherefore he was discharged."† From this time forward, his loyalty no longer being in question, Dr. Micklejohn held a position of importance in the communities where he resided. As an instance of this, he was appointed, along with the Rev. Henry Pattillo, a trustee of Granville Academy when it was chartered in 1779. Another trustee was General Thomas Person, a member of the Provincial

*N. C. COL. REC., X, 646.

†N. C. COL. REC., X, 917, 932.

Congress before whom Micklejohn subscribed the oath of allegiance to the "State of North Carolina."*

There is no documentary record extant of Parson Micklejohn's labors at New Hope Chapel; but he periodically preached there, and baptized many people in the vicinity. Bishop William Mercer Green, long a resident of Chapel Hill and familiar with the history of the Church in this region, stated in 1882 that St. Jude's was in the Hawfields; and that it was "one of the ante-Revolutionary mission posts at which Rev. Mr. Micklejohn used to preach in conjunction with others, at Hillsboro, St. Mary's, Chapel Hill, Williamsboro, etc." An old farmer on one occasion recalled that Mr. Paul Cameron and he received from Parson Micklejohn the same Christian rite, drily adding (possibly because Mr. Cameron had acquired great wealth for those times — or because the farmer thought Mr. Cameron was the better Christian): "It tuck on Paul, but never done me no good."

On another occasion, according to Dr. Kemp P. Battle, Parson Micklejohn met a countryman, and in the course of a friendly chat, asked: "Why don't you come to hear me preach?" "Well, sir," replied the countryman, "to tell you the truth I have to work so hard all week I want to stay at home or hunt rabbits or fish a little on Sunday." "You ought to come to church," urged the Parson. "I'll give you a drink if you'll come tomorrow," to which the countryman eagerly assented. Whereupon the hearty old Scotch parson, himself habituated to heady beverages, produced a flask from his saddle bag and poured out for the countryman a generous dose of whiskey — thereby adding one to his meagre congregation with this ready exercise of spiritual influence.

According to reliable tradition, Parson Micklejohn would accept but one fee for marriage or other services, a gold doubloon (about \$8.00) exactly fitting the money belt which he wore around his waist beneath his clothes. Presumably before emigrating from Scotland to this country, the Parson's wife had left him; and ever afterwards he had an ineradicable distrust of women. On one occasion when he was living at Goshen, he entrusted his money belt to his friend, John Norwood, to keep for him against his return. When the Parson called for it, Mr. Norwood asked

*N. C. STATE RECORDS, XXIV, 297.

his wife to produce it. The Parson was wild with consternation and alarm. "What!" he exclaimed in horror. "Entrust my money belt to a woman!" His serenity was restored only after the belt was once more in his hands and he had verified the contents. Then, leaping to his feet, he seized Mrs. Norwood's hand and shouted: "Gie us your hand, woman, gie us your hand! You're an honest woman, you're an honest woman!" It is said that he never again entrusted the belt to the keeping of Mr. Norwood.*

Although a small man physically, Parson Micklejohn was strong, active and vigorous. Constantly on the road, he kept up his missionary ministrations until well along in the first decade of the nineteenth century. As indicative of his great prominence, he was elected president of the first Diocesan Convention held in North Carolina, in November, 1790. His name was even suggested for the first president of the University of North Carolina. The last few years of his life he spent in St. James's Parish, Mecklenburg County, Virginia; and died there at the age of more than one hundred years, in 1818.†

The parent church in Hillsborough was probably built sometime between 1756 and 1767 — according to one authority "about ten years before the Revolution." It was a framed wooden structure, of considerable size, probably with galleries around three sides, and capable of seating several hundred persons. The Revolutionary Congress which assembled in Hillsborough on August 20, 1775, held its sessions in this church; and James Iredell speaks of the building as a "remarkably handsome church." The famous State Convention of the summer of 1788, which declined to ratify the Federal Constitution, also held its meetings in this building. It stood on the northwest corner of Churton and Tryon Streets, where the Library now stands. The Church yard of St. Matthew's was the common burying

*John Norwood lived six miles from Louisburg, present Franklin County, on the Halifax Road. He was Lay Reader in his local church, and served as the Secretary of the abortive Diocesan Convention of the Episcopal Church at Tarborough in November, 1790, of which Dr. Micklejohn was president. John Norwood's wife was Leah Lenoir, sister of General William Lenoir of Revolutionary fame.

†In a list of the Clergy of Virginia in 1817, his name occurs: "George Micklejohn, Mecklenburg County, age 100."

ground of the community. The title to the grounds, it appears, had been vested in the trustees of the town from the year 1759.*

After the departure of Parson Micklejohn, apparently about the beginning of 1776, there was no clergyman in the parish for many years. The church building was used for various purposes, both religious, and secular, such as for the great State assemblies, already mentioned, and also, it is said, for a school house. By 1784 it was "far gone in decay," but was repaired and made into a school and free meeting house, with the preference given to Episcopal ministers. The building burned down toward the close of the century, and some twenty years later (about 1816) funds were raised by popular subscription, including a lottery, for the erection of another structure for use as a church building. The first minister to organize a congregation and use the new building as a church was the Rev. John Witherspoon. Even before the death of William Hooper, the town purchased from him a strip of land, lying along the west line of the original churchyard, where many Hillsboro people now lie buried. The site of St. Matthew's remained vacant until 1839 when the town leased it to the Presbyterian Church for a Sunday school room, with a clause in the lease making the building revert to the town if it should cease to be used for the purpose intended. The present Presbyterian church is not located on the site of old St. Matthew's, being fully one hundred feet west of that site and fronting west on the west line of the old Churchyard. †

A very different account is given by Bishop Cheshire, who believes that the church and church-yard became the property of the Episcopal Church after the Revolution, under one of the ordinances of the Halifax Congress of 1776 which had secured to the Episcopal Church all Churches, Church-yards, Glebes, Church plate, and other property in possession of the Church at the outbreak of the Revolution. The second church, which afterwards came to be known as the "Presbyterian Church," due to the organization of a Presbyterian congregation and the use

*According to a statement of the late Frank Nash, historian of Hillsborough and of Orange County.

†This is the account given by the late Frank Nash. See *North Carolina State Records*, XXIV, 250-1, 605-7, for the text of the act incorporating the Hillsborough Academy known as "Science Hall," in January, 1779, and the amendatory act of 1784. "Science Hall" was housed in the old St. Matthew's Church.

of the church for regular services, clearly does not come under the ordinance mentioned, as it was not erected until 1816. Nor was the church-yard, it appears, ever regarded as other than a community burying ground.

In 1823, Judge Thomas Ruffin and other vestrymen considered claiming the old Church on the strength of the Ordinance of 1776, having no doubt as to their legal rights to do so. Fearing, however, that this step might offend their Presbyterian brethren, who had used the Church so long, Judge Ruffin gave the land for the new church-yard.

On August 23, 1824, the present St. Matthew's Parish was organized, by the following persons: Eliza Estes, Mary P. Ashe, Elizabeth Ashe, Mary R. Anderson, Sally Grove, William Norwood, Ann Ruffin, P. R. Anderson, Ann O. Cameron, Thomas Ruffin, Josiah Turner, Stephen Moore, William Cain, Jr., William Barry Grove, Robina Norwood, Benjamin B. Blume, Francis L. Hawks, Elizabeth Norwood, Walker Anderson, Emily Hawks, J. Latta, Thomas Carney, W. E. Anderson, Thomas J. Faddis, Elizabeth Latta (mother), Mary Latta, Jonathan Sneed, Elizabeth Latta (daughter), Ellen Latta, N. Hoston, Catherine Hoston. The present church was erected on property given by Chief Justice Thomas Ruffin. At the Diocesan Convention in 1825, St. Matthew's, Hillsborough, was admitted; and Mr. W. M. Greer reported that "a congregation has been formed, and a neat and commodious house of worship commenced, which will be completed during the ensuing summer."

For long after the Revolution, the Episcopal Church languished and waned in North Carolina. Naturally enough, the Church of England, the state church of Great Britain, suffered an almost total eclipse in North Carolina as the result of the Revolution. But the prevailing opinion has been that the priests of the Church in North Carolina were loyal, almost to a man, to the mother country during the Revolution. The records, on the contrary, speak eloquently of the loyalty of the North Carolina clergy to the American cause. Of the eleven clergymen in North Carolina, Francis Johnston (Bertie), George Micklejohn (Orange), James Reed (Newbern), and John Wills (New Hanover) were Tories; but as already mentioned, Micklejohn subscribed the oath of allegiance to North Carolina in 1776. Reed was mild in his royalist sympathies; and Daniel Earl (Edenton) opposed the

closing of the port of Boston, but never broke with the mother country. Nathaniel Blount (Bath), Thomas Burgess (Halifax County), Charles Cupples (Bute County), Hezekiah Ford (Surry County), Charles Pettigrew (Chowan County), and Charles Edward Taylor (Northampton County) were all patriots.*

Patriotism, expressing itself as religious intolerance, took the form of persecution of the Episcopal Church, then a part of the Church of England. "The effect, indeed, of these prejudices," says William Mercer Green, "seems to have been more remarkable in North Carolina than any where else. The cry of 'Down with it, down with it even to the ground', accomplished the wishes of the enemies of the Church, and long after Zion had arisen from the dust, and put on her beautiful garments, in other portions of her borders, her children here had still to weep when they remembered her." †

At one time, it is said, there was not a single minister of the Episcopal Church in North Carolina. The organization of St. Matthew's Parish has been dwelt upon at length, because of its influence upon the development of the Episcopal Church in Orange County. The organization of St. Matthew's Church, Hillsborough, on August 23, 1824, with the Rev. William Mercer Green as first rector, marks the renascence of the Episcopal Church in Orange County.

In connection with the history of the Episcopal Church in Orange County, it should not be forgotten that the transformation of the site of New Hope Chapel into the seat of the State University was chiefly the work of a Scotch Episcopalian, a devout Churchman, James Hogg. He was one of the commissioners to locate the University, within a circle of fifteen miles radius having its centre at Cyprett's, afterwards Prince's, Bridge over New Hope Creek in Chatham County. Through his vigorous efforts, ten landowners deeded in coterminous tracts eight hundred acres with some three hundred acres a few miles off on condition that the University be located within this area.

The first Episcopalian to settle in Chapel Hill was Helen,

*For the data cited here and other valuable information I am indebted to the Rev. Alfred S. Lawrence, who is preparing a history of the Church in North Carolina during the Colonial and Post-Revolutionary periods of our history.

†A Memoir, preceding *The Works of the Right Reverend John Stark Ravenscroft, D.D.*, (New York, Protestant Episcopal Press, 1830,) I, 34.

the daughter of James Hogg, and the widow of William Hooper, son of the signer of the Declaration of Independence. Although the faculty in the early days of the University were almost all of Presbyterian affiliation, and the widow Hooper was married, the second time, to President Joseph Caldwell, himself a Presbyterian, she brought up her three sons to be members of the Episcopal Church. Her son, William Hooper, long a professor in the University, became a minister of the Episcopal Church; but some time later he informed Bishop Ravenscroft that the Bishop's rigid views on the subject of Apostolic Succession were repugnant to him, as he looked upon "all other denominations as branches of Christ's Church equally with Episcopalians." In consequence of his avowed determination, on leaving the Episcopal ministry, to offer himself as an independent minister to his congregation, which, if successful, would have resulted in their separation from the Episcopal Church, the Bishop reluctantly pronounced upon him the sentence of deposition. Mr. Hooper then joined the Baptists, and later gained eminence as a pulpit orator in that denomination.

During the second decade of the nineteenth century, when the Episcopal Church in North Carolina had not yet been resuscitated, a new spiritual force was in the ascendant in the person of William Mercer Green. Born in Wilmington, North Carolina, May 2, 1798, he was graduated from the University of North Carolina in 1818 as second honor man in the class in which James Knox Polk, afterwards President of the United States, won first honor. After graduation, he settled in Williamsborough; and, it is believed, taught school there for a time.* The Diocese of North Carolina was organized in 1817; and at the Diocesan Convention two years later, Green attended as a lay delegate from St. John's, Williamsborough. In 1821 he was ordered deacon by Bishop Richard Channing Moore of Virginia at the Convention in Raleigh. At St. John's, Williamsborough, which became his charge, he labored diligently for four years. He was ordained priest by Bishop Moore in 1822. During his rectorship of St. John's, he regularly visited Warrenton, Oxford, Halifax, Raleigh, St. Mary's in Orange County, and Hillsboro;

*Sermon of the Rev. Alfred S. Lawrence, preached on October 21, 1923, in commemoration of the seventy-fifth anniversary of the consecration of the Chapel of the Cross, October 19, 1848.

and Milton and St. Jude's, it was said, occasionally. St. Mary's Chapel, about ten miles east of Hillsborough, and St. Jude's, in the neighborhood of the Union Meeting House near Stony Creek, were missionary stations. The latter was admitted into union with the Convention in 1818, the former in 1819.* Churches in Warrenton, Oxford and Hillsborough were built, and parishes in these places organized, although the one at Oxford was slow in gaining strength.

For the first six years following the organization of the Diocese of North Carolina, Bishop Moore of Virginia visited the new diocese annually. In 1823, when the Convention met at Salisbury, the Rev. Mr. Green nominated the Rev. John Stark Ravenscroft of Virginia for the bishopric of North Carolina. Although personally known to no one in the Convention, except young Mr. Green, Ravenscroft was unanimously elected, as the result of the impressive representations of Mr. Green. The Standing Committee chose Mr. Green to be the bearer of the news to Mr. Ravenscroft; and the record of that meeting is impressive and memorable.†

"In 1825 Mr. Green became rector of the newly created parish at St. Matthew's, Hillsboro," says the Rev. A. S. Lawrence, "and for thirteen years served it faithfully and well. An interesting event occurred there in 1826. James H. Otey, of the class of 1820, was ordained. Otey had known and loved Green in college. Otey came from Virginia. After his graduation, he became tutor; and it was one of his duties to read morning prayers in Person Hall. In desperation, because of ignorance, Otey wrote to Green asking him how to conduct these services. Green's reply was laconically eloquent: he sent Otey a Book of Common Prayer! The following year Green baptized Otey at Warrenton, and successfully presented his friend for ordination to the diocese and priesthood. Otey later went out to Tennessee as the leader of a little band of devoted clergy. At his invitation, Bishop Ravenscroft made a visitation to Tennessee; and in 1833, when Tennessee was organized as a diocese, Otey was elected its

*In a letter, March 5, 1882, Bishop Green wrote to Rev. Joseph W. Murphy: "My only visit to St. Jude's Chapel was in 1823 or '4." Consult Rev. Joseph W. Murphy: *A Sermon-Sketch of the History of St. Matthew's Parish, Hillsboro, N. C.* (Washington, D. C., 1900).

*A Memoir, prefixed to *The Works of the Right Reverend John Stark Ravenscroft, D.D.*, I, 36, 63-4.

bishop. Seventeen years afterwards it was Otey's part to join in consecrating as a bishop his old friend Green. Soon after Otey became bishop, another Carolina man of the class of 1821 was made Bishop of the Southwest, and later Bishop of Louisiana: Leonidas Polk. And it was Polk and Otey and Green, three University of North Carolina men, who founded the University of the South at Sewanee."*

The growth of the Episcopal Church in Chapel Hill was painfully slow. A Mr. Wright, of the Episcopal Church, preached in Chapel Hill in 1820; and doubtless Dr. William Hooper, who was ordered deacon in the same year and had St. Mary's as a Sunday charge, assisted in conducting the chapel exercises. In 1831 Bishop Levi Silliman Ives and Mr. Green visited the University, the bishop preaching in Person Hall to a congregation consisting principally of faculty and students. During the next few years Green preached once or twice in the chapel; and on the occasion of Bishop Ives's first visitation to Hillsborough, in October, 1832, Mr. Green presented thirty persons for confirmation, among whom were the following young men, afterwards notable, from the University: Charles L. Pettigrew, William S. Pettigrew, Julian E. Sawyer, John H. Haughton, Richard B. Creecy, Edward W. Jones, and Thomas B. Hill. In 1835 the Rev. Philip B. Wiley visited Chapel Hill as a missionary; but he met with so little encouragement that he was transferred to another field. In 1836, it appears, Mr. Green began making monthly visits to Chapel Hill, sometimes preaching in the old Union Meeting House on the site of the present Presbyterian Church, and at other times preaching in the College Chapel.

The permanent establishment of the Episcopal Church in Chapel Hill was the indirect result of an abortive attempt by President David L. Swain to institute the office of University Chaplain. The chaplain's salary was six hundred dollars, equally contributed by the Dialectic and Philanthropic Societies, and the trustees of the University. The office of chaplain was to be held in turn by representatives of the Methodists, Episco-

*Anniversary Sermon, cited above. According to the late Bishop Cheshire, Bishops Otey, Polk, and Elliott of Georgia, are generally regarded as the founders of the University of the South. If Elliott was the most influential of the three in founding the institution, Otey and Polk conceived the idea of the University. Bishop Green actively co-operated in the founding of the University of the South, but was not a leader in the movement.

palians, Baptists and Presbyterians. The Rev. E. Wadsworth, the husband of Mr. Swain's sister, was first designated; but the presiding Methodist bishop, the Right Rev. Thomas A. Morris, refused his consent on the ground of paucity of Methodists in the neighborhood and among faculty and students.* In consequence an Episcopalian, the Rev. William Mercer Green, was in 1837, it appears, elected University Chaplain, with the rank of Professor of Belles Lettres, having the duty of teaching rhetoric and logic three hours a week.

At the instance of Dr. Elisha Mitchell, objection was made to having all public services conducted by the University Chaplain. It was finally arranged that Professor Green should conduct prayers about sunrise each morning, the forenoon service on every other Sunday (the alternate being Dr. Mitchell), and a Bible class in the afternoon. In addition to three hours of teaching, Professor Green corrected the compositions and speeches, delivered in public twice a year by the seniors, and those of the declaimers and graduates at commencement. The Sunday morning service in the chapel was held as part of the university discipline, the roll being called in order to enforce the law against "students leaving the Hill without permission", and the faculty were strongly opposed to any change. In consequence, Professor Green set his heart upon the organization of an Episcopal congregation in Chapel Hill.

The task was indeed arduous. He found only ten communicants, and twenty-four others, from about sixteen years on, who were in sympathy with him — the remainder of the inhabitants being under the control of other denominations. The country had not yet recovered from the financial depression caused by the panic of 1837; and as late as 1845 cotton was selling as low as four and a half to five cents a pound. Concerning his duties as University Chaplain, Professor Green reported to the Diocesan Convention of 1838 in Pittsborough that he had been met "with the most respectful attention of both the authorities and students of the institution. The responses are made with spirit; a number of prayer books have been called for; and the hours of public worship are marked with that reverential respect which our services seldom fail to inspire". To the convention of 1839, he reported that

*Battle: *History of the University of North Carolina*, I, 454-5.

the spare Sunday, at his disposal in consequence of Dr. Mitchell officiating each alternate Sunday, had been spent for the most part in visiting the parishes of Pittsborough, Hillsborough, Raleigh, and Salem Chapel. Like all of the bishops of the Episcopal Church in North Carolina — Ravenscroft, Ives, Atkinson, Lyman, Cheshire — Green firmly believed in and allowed the admission of devout Christians, who were not members of the Episcopal Church, to receive the Holy Communion in the public services of the Church. To the convention of 1840, Professor Green reported that he had administered the Lord's Supper to twenty-three persons, ten of whom were Episcopalians. "It is greatly to be desired by the friends and members of the church in this place," he prophetically added, "that they should have a church building of their own, and that full parochial ministrations may be extended to them."

Now at last the ardent dreams of Green began to take definite form, in concrete plans for the organizing of a congregation and the building of a house of worship. At first he held Sunday night services in his own parlor or in that of Dr. De Berniere Hooper; and obtained for those students who were members of the Episcopal Church permission to attend these services. His parental attitude towards the students is voiced in his report to the Convention of 1841: "Under the present state of things little can be done towards the profitable instruction of the sons of the Church during their collegiate course. For four of the most important years of their life they are cut off from the stated and peculiar lessons in which they were early trained. As an almost necessary consequence, they become indifferent to the high and holy claims of the Church, and too often lose all their religious impressions." Owing to the settlement in Chapel Hill of several families of Episcopalians, Green reported that there were nearly thirty persons ready to be formed into a congregation. An appeal to the diocese will be made, he says; and further states that one-fourth of the sum needed to build a house of worship can be raised in the village.

On May 13, 1842, the members of the Episcopal Church were organized into a Congregation; and all necessary measures for the regular organization of a parish were adopted. The original record, with the individual signatures, still extant, reads as follows:

We, the subscribers, do hereby agree to form ourselves into a Church or Congregation of Christian people to be known by the name of the Church of the Atonement, Chapel Hill, N. C., and do also hereby consent to adopt and be governed by the constitution and canons of the Episcopal Church in these United States.

May 13, 1842.

The signatories were as follows: Archibald MacLaine Hooper, great-grandson of the Rev. William Hooper, second rector of Trinity Church, Boston, and father of three distinguished sons: Professor John De Berniere Hooper of the University faculty; Johnston Jones Hooper, humorist, and Secretary of the Provincial Congress of the Confederacy; and George De Berniere Hooper, Chancellor in the Eastern Division of Alabama; Lloyd Moore, uncle of Dr. George Moore, bachelor and former business man; John Jones Roberts, Professor of French in the University and afterwards an Episcopal minister; Manuel Fetter, of Pennsylvania, Professor of Greek in the University, although he had originally intended to be an Episcopal minister; John De Berniere Hooper, Professor of Latin and French in the University, formerly a teacher in the Episcopal School for Boys, in the grove which is now the site of St. Mary's School for Girls, and for many subsequent years Senior Warden of the Chapel of the Cross; Stephen Sneed Green, son of Professor Green by his first wife; John M. Craig, son of James Craig, one of the donors of the site of the University, from whom, it appears, was descended the late Gov. Locke Craig of North Carolina; Robert Troy Hall, a student of the University, grandson of John Hall, Justice of the North Carolina Supreme Court; William Mercer Green, Jr., oldest son of Professor Green, who a few years later was engaged in an encounter in which both he and his adversary were killed; George Moore, an excellent physician, descendant of the Moores so prominent in the early history of the Carolinas; Johnston Blakeley Jones, named for the distinguished naval officer of the War of 1812, a son of the Solicitor General, Colonel Edward Jones; James Severin Green, son of Professor Green by his first wife, a student of the University; Charlotte Hooper, wife of Archibald MacLaine Hooper and daughter of Lieut. Colonel John De Berniere of the British army; Mary Fleming Waddell,

a sister of Bishop Green's first wife and the wife of E. Hayne Waddell, attorney-at-law; Anne Chambers Hall, daughter of State Solicitor Matthew Troy and widow of William Hall, of Fayetteville; Mary Elizabeth Hooper, daughter of the Rev. William Hooper, D.D., LL.D., and wife of Professor De Berniere Hooper; Matilda A. Williams, a seamstress of highest character; Sally P. Williams, Matilda's sister, housekeeper of Professor Green; Mary W. Green, afflicted but charming daughter of Professor Green by his first wife; Mary Weldon Hall, oldest daughter of Mrs. Anne C. Hall, so attractive as to be called "Little Divinity" by the students; Elizabeth Craig, wife of John M. Craig; Catherine S. Waddell, daughter of Mrs. Mary F. Waddell; Charlotte J. Green, second wife of Professor Green, born Fleming; Mrs. Polly Ann Jones, wife of Dr. Johnston B. Jones.

Professor Green labored unceasingly toward the building of the proposed church, and the strengthening of the congregation. At the convention of 1842, he reported fifteen communicants; and stated that much interest had been displayed in many parts of the diocese. He further reported that a "pleasant, spacious and convenient lot" had been purchased from the University, being part of the land bought of Thomas Taylor; that a Sunday School, attended by the children of the congregation, was already in operation; and that contract had been made for a good part of the materials for building. "Many of the villagers," he said, in describing local sentiment, "express a desire for the completion of our Church — some from a dislike to attend the services of the College Chapel, others on account of their sincere preference for the doctrine and worship of our Church."

A few contributions were received in 1842, and in June, 1843, the Church building was actually commenced. In the course of the years which supervened before the completion of the church, Professor Green became seriously concerned about the students, who were receiving no religious instruction. "The spiritual interests of many of the sons of the Church here assembled", he said, "are calling loudly for that spiritual supervision and for those winning and holy influences which the Church alone can provide. Without these should it be a matter of surprise if their young hearts forget the early lessons of parental love and wander in the ways of sin?"

From the outset, it is only candid to point out, Professor

Green met with persistent opposition in the performance of his duties as Chaplain of the University. Both Dr. James Phillips and Dr. Elisha Mitchell protested against the use of the Lord's Prayer in Chapel exercises, as introducing "sectarianism" into the University. Dr. Mitchell, who regarded himself as a sort of spiritual pastor of the whole community, held services in the chapel every other Sunday; but, as already related, a number of the citizens of the town stated that they disliked attending services in the College Chapel. Being a Congregationalist minister, Dr. Mitchell affiliated at Chapel Hill with the Presbyterians, who even objected to the building of the Episcopal house as tending to introduce "sectarianism" into the University. A young woman dying of a lingering illness was greatly cheered by the visits and ministrations of the Rev. Mr. Green. On her death bed she left with her family a request that Mr. Green conduct her funeral. On learning of this request, Mr. Green wrote a note to Dr. Mitchell, acknowledging his diligent pastoral services to the people of the village, and explaining that it was in consequence of the girl's dying request that he intended to officiate at the funeral. Dr. Mitchell replied with a distinct suggestion that Mr. Green was intruding upon his province.

Gradually the difficulties accumulated and became more acute. Dr. Mitchell, who had been road overseer for years, insisted that the post be taken by Professor Green. But when Green, as road overseer, proceeded to give a new direction to the Raleigh road at a certain point, Dr. Mitchell came out to the spot where the road work was being done and openly denounced Professor Green in no uncertain terms. So vexed was Bishop Ives by this state of affairs that in his annual address to the Episcopal Convention in 1843, he somewhat intemperately declared: "In every instance where the power of truth in the Church begins to be felt in the needy portions of the Diocese, the engines of violent and systematic opposition are brought to bear against her. Nothing is too preposterous to be said, nothing too unchristian to be done, if *her* progress thereby can be checked. The doctrine of 'pious frauds' was never more rife in the palmiest days of Jesuitism, than it is among the persecutors of the Church at the present moment."

Work on the new church proceeded very slowly. In 1843, Bishop Ives in his Annual Address said: "Among the many

objects calling for our efforts as a Diocese, none seems to your Bishop to exceed in importance the erection of a suitable house of worship at Chapel Hill." By May, 1844, the church was three-fourths completed; and at the Diocesan Convention Professor Green reported that the sum of twelve hundred dollars was needed for its completion, for which "appeals will be made to those portions of the Diocese which have as yet contributed little or nothing." On May 24, 1846, Bishop Ives officiated in the University Chapel in the morning and at a private house in the evening. "When I observed around me," he says, "a large congregation crowded together in a most inconvenient manner in a private home, numbers for want of room having been forced away, and recollected that within two or three hundred yards there stood a beautiful Gothic edifice, which a few hundred dollars would open to the wants of the people, I felt mortified and humbled for our spiritual indifference."

The heart of the tireless Green was cheered by the gift of five hundred dollars in 1846, although the church was still far from completion. "In addition to my stated services in the College Chapel," reports Green to the Convention, "I have for the last four months preached on Sunday evenings in my private parlor. The attendance so far, especially of the students, has been encouraging." Moreover a Bible Class, chiefly of young ladies, had been formed. In 1847 work on the church proceeded apace; and in January, 1848, the Rev. Aaron F. Olmstead, D.D., born at Hartford, Connecticut on August 22, 1818, took charge as Rector of the Church of the Atonement, as it was originally called. During the summer of this year (1848), the church was completed; and on October 19, 1848, the eighteenth Sunday after Trinity, Bishop Ives officiated at Chapel Hill and consecrated the House of Worship, which he called the "Chapel of the Holy Cross," and administered the Holy Communion. "This act gives me peculiar satisfaction," he said, "as the completion of the hopes and prayers of a most valued brother, and also of a work promising in itself most essential advantages to the Diocese." The word "Holy" in the phrase employed by Bishop Ives, "Chapel of the Holy Cross," was both a superfluity and an error. According to Dr. Battle, it was perhaps caused by Bishop Ives's engrossing preoccupation with the doctrines of the Roman Catholic Church which, after prolonged doubt and hesitation, he was four years later to join.

Throughout the protracted period of building, Professor Green generously contributed thereto through the labors of several of his slaves and a pair of his mules. "A considerable addition to the building fund," records Dr. Battle, "he planned to contribute by the donation of a kiln of bricks prepared for firing on his land and at his expense. His reverence for the Lord's Day, however, was fatal to his generous intentions. He caused the fires to be extinguished Saturday night at twelve o'clock and the kiln became a mass of crumbling, half-baked bricks. The loss was estimated at two hundred and fifty dollars. His parishioners, less reverential than he, differed from the Rector and freely quoted the Scriptural passage relating to the ass falling into a pit on the Sabbath and being justifiably rescued." When the final "drive" was made for funds to complete the structure, the new Rector, Mr. Olmsted, announced that "an individual in the Parish" had lent a thousand dollars. This individual, one may guess, was none other than the patient, devoted and zealous Green.

* * * *

The original Chapel of the Cross is a beautiful Gothic structure, classic in proportion and design. The identity of the architect has remained veiled in mystery these many years. Indefatigable researches by the writer in the church archives and in many other sources have produced no documentary evidence of any sort. There is no mention of the architect in the extant church records. The discovery of the probable model for the design of the church is due to Bishop Cheshire, who communicated his discovery to me. The conclusion I have reached is that the plans for the church were recommended to Mr. Green by Mr. Francis Lister Hawks, from designs in a book entitled "Essay on Gothic Architecture, with various plans and drawings for the churches, designed chiefly for the use of the clergy," by John Henry Hopkins, D.D., Bishop of Vermont, published at Burlington, Vermont, in 1836.

For many years there prevailed a strong tradition in the parish at Chapel Hill, a tradition to which Dr. Battle without any concrete evidence was inclined to give credence, that the

architect of the Church of the Atonement, the church's original name, was Richard Upjohn, the famous church architect.*

Richard Upjohn was the architect of Christ's Church, Raleigh, one of the most beautiful buildings in North Carolina. The corner-stone of this church was laid on December 28, 1848; and the church was consecrated by Bishop Atkinson on January 5, 1854. As a specimen of church architecture, Bishop Cheshire ranks it as "fit to stand next to our state capitol, representing, as they do, totally different periods and schools of architecture, but alike in dignity, truth and beauty, each admirably adapted to its special purpose, and both standing for simplicity, sincerity, and unostentatious worth and power."

The records of Richard Upjohn's office for the period under consideration, which would doubtless determine whether or not he was the architect for the Church of the Atonement, are unfortunately not extant. This church was five years in building, from 1843 to 1848 when it was completed. As the cornerstone of Christ Church was not laid until December 28, 1848, the tradition that Upjohn was engaged to furnish the design for the Church of the Atonement, because of the enthusiastic appreciation of the beautiful design for Christ Church, is seen to be without reliable foundation. Mr. Hobart Upjohn, great-nephew of Richard and himself a famous church architect, is authority for the statement that Richard Upjohn practised the benevolent custom of presenting a set of plans, without cost, every year to a church in need of assistance. It is just possible, therefore, that he may have presented such a set of plans, gratis, to the vestry

*Richard Upjohn was born in Shaftesbury, England, January 22, 1802. At the age of thirty-one, he began practice as an architect in New Bedford, Massachusetts. In 1835, it is significant for our purpose to note, he built St. John's Church at Bangor, Maine. This is a structure in the perpendicular Gothic style, which included a full system of Gothic vaulting. The favorable attention which this beautiful design attracted led directly to Mr. Upjohn's commission to build the new Trinity Church, New York City. This event registers the beginning of a distinguished career. Mr. Upjohn was the designer of many notable structures, in various parts of the country. Most conspicuous among these were: the Church of the Ascension, associated with the name of Dr. Parkhurst; the University Place Presbyterian Church; the Church of the Holy Communion; and St. Thomas's, New York. Richard Upjohn founded and was the first president of the American Institute of Architects, holding this post for fifteen years. Many churches of beauty and distinction were structures of his design; and it has been justly said that Richard Upjohn "stamped upon the country the Gothic revival which was so distinctive of the Victorian period." This famous artist in ecclesiastical structural design died at Garrison, New York, August 16, 1878.

of the Church of the Atonement in 1842 or 1843, modeled on the general design of St. John's Church, Bangor, Maine. There is a strong resemblance between the two designs, if we omit the towering spire on St. John's. The same features of architectural design are found in both, although there are many differences in detail.

Mr. Hobart Upjohn thinks there is strong likelihood that his great-uncle drew up the designs for the Church of the Atonement. The belief in the long current tradition that Richard Upjohn was the designer of the Church of the Atonement was a powerful, if not a decisive, influence in the vestry's choice of Mr. Hobart Upjohn of New York City to design the new Chapel of the Cross, consecrated in 1925. The architects for the Battle Memorial were Upjohn and Conable; but Mr. Conable subsequently withdrew from the firm, and the Battle Memorial was completed under the direction of the remaining member of the firm, Mr. Hobart Upjohn. Other structures in North Carolina, notable for beauty of design and refined classicism, designed by Mr. Hobart Upjohn are the library of the College of Agriculture and Engineering, University of North Carolina, at Raleigh, the Village Chapel at Pinehurst, and the Sprunt Memorial Presbyterian Church at Chapel Hill.

After careful study and investigation, and reference to architectural authorities, I have reached the conclusion that the unmistakable model of the Church of the Atonement is a design, represented by three plates, in Bishop Hopkins's "Essay on Gothic Architecture," already cited. In the "Life of Bishop Hopkins" by his son, we are told that the "Essay on Gothic Architecture" was the "pioneer publication on Gothic architecture on this side of the water." Although Bishop Hopkins made no pretensions to being anything more than an amateur, his biographer asserts that the "Essay" deserves praise for its earnestness in advocating costly churches. Bishop Hopkins believed that churches "should be the most precious of all earthly edifices;" and that everything about them should "answer to the sublime and glorious end for which they were erected."

In the preface to the "Essay on Gothic Architecture," Bishop Hopkins says that "he puts it forth, not presuming that it can teach the professional architect, nor claiming for it the rank of a regular and systematic treatise; but as the essay of a mere

amateur; only intended to be of service, where better guides are not at hand. And above all, his desire and hope are that it may induce our rising clergy to give attention to a subject which peculiarly concerns themselves; and which must, in the nature of things, be principally committed to their management in a country like ours; where the assistance of professional architects cannot often be obtained, and where, in a majority of cases, the funds provided for the building of our churches so seldom warrant the employing them." This passage describes exactly the position of the small and by no means affluent congregation in Chapel Hill, led by the zealous Green in the struggle to build a church. It would be precisely to a book of this sort, containing architectural designs ready for use without charge, that Green would have resorted in the circumstances.

There can be no doubt whatsoever, I judge, for even a cursory inspection of the designs is convincing, that the Church of the Atonement was modeled from the designs numbered 29, 30, and 31 which appear on Plates XI and XII in Bishop Hopkins's "Essay on Gothic Architecture."

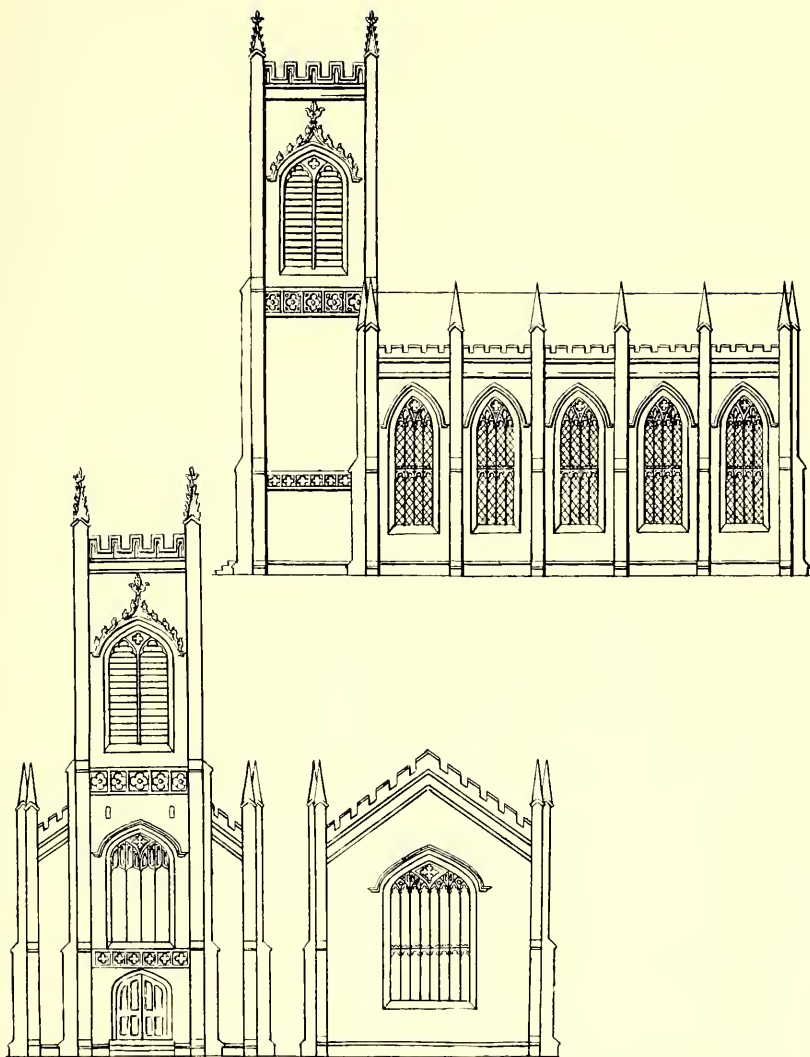
It is quite clear that Bishop Hopkins did not originate the design, but selected it from some standard work on church architecture because of its beauty, symmetry and nobility. Unquestionably many churches, famous and obscure, have been built on similar Cathedral designs. The original designs in some standard or classic treatise on church architecture, these designs in Hopkins's book, or others strikingly similar, doubtless furnished Richard Upjohn the inspiration for the design of St. John's Church, Bangor, Maine. In describing the preparations made by Bishop Hopkins for writing this essay, his biographer says: "He had begun the preparation for it while at Cambridge, there mastering the art of drawing on stone, and completing a number of the drawings with his own hand. At times, after removing to Burlington, a new box of prepared lithographic stones would come by stage coach from Boston, and after some weeks would return in the same manner with fresh drawings; and thus all the lithography of that work was done by his own hands, including the ornamental title page. It did a good work in its day, though

pretending to nothing higher than what might be fairly arrived at by a pioneer, and an amateur at that.”*

In the designs referred to in the “Essay on Gothic Architecture,” small pinnacles surmount the pilasters at the four corners of the tower and side buttresses. These small pinnacles, octagonal pyramids, with crockets up the edges, are not now found upon the present structure. They were originally begun and partially completed. It was the unexpected fall of one of these pinnacles, the left front one, blown down by a sudden gust of wind and almost striking someone on the ground below, which, according to Dr. Battle, occasioned their removal as probable sources of danger. Professor Green explicitly refers to these only partially completed small pinnacles in his mournful report on the retardation in the progress of the erection of the Church of the Atone-ment, made to the Diocesan Convention of 1845, in these words: “More than two years have passed away since the work was begun. Numberless opportunities for advancing the cause of truth have been lost. The rank weeds are growing against its windowless walls, the pigeon is building among its rafters, and its unfinished spires seem protesting to Heaven against the apathy of the Diocese.”

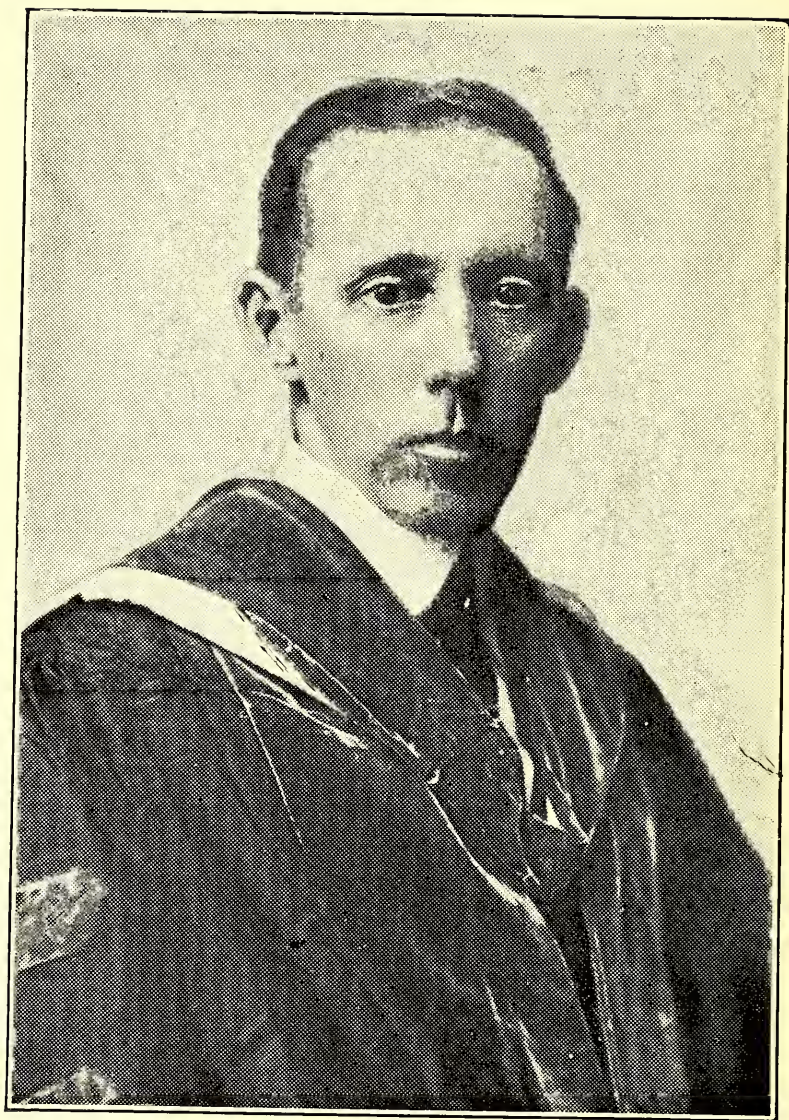
It seems to me highly probable that Francis Lister Hawks observed these particular designs in Bishop Hopkins’s book; and being favorably impressed by them, as suitable in style for a university community, recommended them to his friend Green. Francis L. Hawks’s grandfather, John Hawks, a Moor from Malta who resided in England, accompanied William Tryon, appointed governor of North Carolina, to that colony in 1764. An architect of ability, John Hawks drew up the plans for the “Governor’s Palace” at New Berne, which was erected during Tryon’s administration. This building was described by the historian Martin, as superior to any building of the kind in British North America, and as having no equal in South America in the

**The Life of the Right Reverend John Henry Hopkins, First Bishop of Vermont and Seventh Presiding Bishop, by one of his Sons.* New York (F. J. Huntington and Co., 105 Duane St.), 1873. The author was the Rev. John Henry Hopkins, Jr.



ORIGINAL DESIGNS FOR THE CHURCH OF THE ATONEMENT
Numbers 29, 30, 31 on Plates XI, XII in Bishop Hopkins's
"Essay on Gothic Architecture"

(See pages 36-44.)



HISTORIAN OF THE PARISH

(See title page, p. 50, and 57, *Editor*.)

opinion (1783) of Francisco de Miranda, South American patriot.*

Francis Lister Hawks was a talented amateur architect, doubtless deriving his talent and aptitude for design from his gifted grandfather. He drew up the plans for St. Matthew's, Hillsborough, and for St. Luke's, Salisbury. Gayarré, historian of Louisiana, in speaking of a church in New Orleans for which Francis L. Hawks had drawn the plans and of which he had supervised the construction, quotes Hawks's remark to him: "Is it not strange, my friend, that nobody will give me credit as an architect, as a provident, far-seeing administrator, and a rigid economist? These, I think, are my peculiar merits, if I have any."†

For some time Hawks was a parishioner of his devoted friend, William M. Green, at Warrenton, North Carolina; and also took the keenest interest in Green's parochial work at Hillsborough. Indeed, Hawks was elected Senior Warden of St. Matthew's Church in 1824, serving devotedly for several years. When Green was raising funds for the erection of a church building at Chapel Hill, he may well have applied for advice and assistance to his close friend Hawks, endowed with a natural talent for architecture, who had drawn up the plans for St. Matthew's Church. This appears all the more likely since Green knew that no considerable sum could be raised for the Church at Chapel Hill, and that, in the interest of economy, the services of a professional architect would have to be dispensed with. In response to Green's request, if made as surmised, Hawks doubtless sent Green copies of the design in question from Bishop Hopkins's book, or may even have sent him a copy of the book itself,

*François-Xavier Martin: *The History of North Carolina* (New Orleans, 1829), II, 265. In his *Diary*, among impressions of New Berne, Miranda says: in much more restrained style: "The best house of all, one which really merits the attention of a stranger, is that called the 'Palace.' It was built some 18 years ago by an able English architect, Mr. Shanks (*sic*), who came out here for that special work with Governor Tryon, and who still (1783) lives here . . . The structure is entirely of the best English brick. Its ornaments are simple and carefully collected. In the great audience chamber, or assembly room, is a mantel of carefully selected marble of the best English workmanship." *The Diary of Francisco Miranda. Tour of the United States.* Translation from the Spanish text (The Hispanic Society, N. Y., 1928).

†Charles E. A. Gayarré: Doctor Hawks, *American Historical Record*, January, 1872, pp. 16-19.

which, as we have seen, was written for the precise purpose of aiding poor parishes.* The few slight deviations from the Hopkins designs were doubtless due to the inexpertness of local carpenters and masons. Under the circumstances, the closeness of the reproduction is remarkable. It is worthy of note that a church built in 1841 by the Rev. Leonidas Polk, at Ashford, Maury County, Tennessee, is evidently constructed from these same designs; and a picture of it reveals a replica of the Church of the Atonement.†

* * * *

A crucial event in the life of William Mercer Green is full of a certain mystic interest. As Professor Green continued his fight for the Church and its observances in Chapel Hill, the differences with Dr. Mitchell became more aggravated. One day Green returned home, much depressed; and informed his wife he was going to write to Governor Manly, Secretary of the Board of Trustees, and resign his professorship in the University. "I have a little plantation," he remarked. "I will turn the overseer off, white-wash the overseer's house, and we will live there. I haven't much to live on, but we can get along for awhile; and the very first charge that is offered me, however small, I will accept." The very next morning, when he returned from college to write his resignation, he found a letter in his mail, informing him that he had been elected Bishop of Mississippi. To Bishop Cheshire he afterwards said: "If it hadn't been for the fact that I had declared I would accept the very first charge offered me, however

*In an interesting letter, written by Bishop Green to the Rev. N. S. Richardson at the time of Dr. Hawks's death, he relates of Hawks: "It was through his solicitation, chiefly, that I was induced to leave my first charge, in Williamsboro, and organize a church in Hillsboro; where I soon afterwards settled." Consult *In Memoriam, F. L. Hawks, D.D., LL.D.*, (New York: 37 Bible House), 1836.

†William Mecklenburg Polk: *Leonidas Polk, Bishop and General* (Longmans Green & Co., New York, 1893), Vol. 2, illustration facing p. 151. This was St. John's Church, about six miles from Columbia, Tennessee, on the road to Mount Pleasant. In a description of this church, *l.c.*, p. 151, it is described as "the result of the joint liberality of Bishop Polk and three of his brothers, who, with a spirit ... worthy of commendation and initiation, have thus devoted a portion of the wealth with which God has blessed them to his service." This illustration was called to my attention by Mr. Alexander B. Andrews of Raleigh, North Carolina. It is perhaps not accidental that those designs attracted the attention of three friends, all alumni of the University of North Carolina: Hawks, Green, and Polk.

insignificant, I should never have had the courage to accept the post of Bishop of Mississippi.”

The parish and university here, the Church throughout North Carolina, the Church throughout the South owe a deep debt of lasting gratitude to this sweet but resolute, gentle but tenacious, benign Christian spirit. It was Green who founded the Church of the Atonement and, through indefatigable efforts, achieved the building of the Chapel of the Cross. It was Green who nominated Ravenscroft at the Diocesan Convention in Salisbury in 1823 and through a personal visit persuaded him to become the first Bishop of North Carolina. It was Green who, in conjunction with Otey and Polk and Elliott, assisted in founding the University of the South at Sewanee. For thirty-seven years he was Bishop of Mississippi. “Few men in the history of the Diocese, or of the Church in the United States, ” says Bishop Cheshire, “have been more truly admirable in character, pure and blameless in life, and more effective in their ministry than the Rev. William Mercer Green . . .”*

As the salary of the rector was too meagre to support a married couple, the Rev. Mr. Olmsted resigned to accept the charge of St. Bartholomew’s, Pittsboro, in 1848. Mr. Olmsted was succeeded by Thomas Frederick Davis, a deacon, first honor man at the University of North Carolina in the class of 1845, and son of the Bishop of South Carolina of the same name. In his choice, the zealous advocacy of Miss Sally Williams, Professor Green’s housekeeper, was realized. As Dr. Battle told me the story, there came up at a church meeting the resignation of Mr. Olmsted and the difficult problem of finding a successor. After reckoning up all possible sources of revenue, the amount needed for a rector’s salary was still pitifully inadequate. The case looked hopeless. In anxious and plaintive tones, Miss Sally inquired: “Oh, can’t we just get a little Deac?” Fortunately her longings were gratified in the securing of a young, if not a little, deacon. Professor Green gladly assisted Mr. Davis with the services, during the latter’s incumbency. In 1851, Mr. Davis resigned, succeeding his father as rector of the church at Camden, when the latter was elected Bishop of South Carolina.

**Centennial Celebration*, St. Matthew’s Church, Hillsborough, N. C., August 24, 1924.

During the period from 1851 until 1868 occurred few local events of importance worthy of historical record concerning the Chapel of the Cross. The most important event, as affecting the parish, was the purchase of property for a rectory, which was accomplished chiefly through the efforts of Judge William H. Battle. A significant event was the meeting of the Forty-Sixth Annual Convention of the Protestant Episcopal Church, which was held in the Chapel of the Cross, May 14 to 17, 1862. At this time the rector was the Rev. Francis W. Hilliard; and the lay delegates were Hon. W. H. Battle, Dr. W. P. Mallett, Mr. A. Mickle, and Professor M. Fetter, all of whom were present at the sessions of the convention.

Over a period of seventeen years, traversing the Civil War period, there were no marked changes or developments vitally affecting the parish, other than the general disorganization and tragic losses of war. Rectors in order were Professor Fordyce M. Hubbard of the University (1851-), Professor John Thomas Wheat, also of the University (1853-6), Henry T. Lee (1856-8), again John Thomas Wheat (1858-60), E. M. Forbes (1860-1), and Francis W. Hilliard (1861-5). In 1861, Mr. Hilliard reported to the Convention that there were fifty-nine communicants; and by 1863 this number had increased to ninety-two, the additions being "refugees" from the counties near the sea coast, then under threat of occupation, or actually occupied, by the forces of the United States.

The Rev. Mr. Hilliard resigned his rectorship, July 10, 1865, when the Rev. Dr. Hubbard again unselfishly took charge of the parish and continued as rector until the closing of the doors of the University in 1868. During Professor Hubbard's incumbency, his place was occasionally taken, in his absence, by one or other of several lay-readers: William H. Battle, William P. Mallett, Andrew Mickle. Among the resolutions passed by the Vestry on November 16, 1868, expressing regret over the departure of Dr. Hubbard, occurs this expressive tribute:

Resolved, That for his almost gratuitous services to the Parish in its condition of impoverishment caused by the late war, he is entitled to, and we hereby tender him, our most grateful thanks and acknowledgements.

As a lad in Salisbury, I knew well and held in deepest reverence that venerable and saintly couple, Dr. and Mrs. J. T. Wheat, the grandparents of Mrs. Archibald Henderson Boyden. During his rectorship here, Dr. Wheat was Professor of Logic and Rhetoric, and shared with Dr. Mitchell the Chaplaincy of the University. After the War between the States, he was Rector of St. Lazarus's Church, Memphis, Tennessee, of which Jefferson Davis was Senior Warden. The ladies of this parish, headed by Mrs. Jefferson Davis, collected contributions of silver and jewelry, from which was made one of the handsomest sets of communion vessels in the South, of an amalgam of silver and gold. It is now in use at St. Luke's, Salisbury, to which Church it was presented at the time of his death as a memorial to Dr. Wheat. In a biography, spread on the pages of the late Dr. Francis J. Murdock's "Book of Remembrance," occurs this interesting reminiscence of the saintly Mrs. Wheat:

For sixty years she was a devoted wife and mother; her life was spent in doing good, nursing the sick. She was friend of the friendless, ever ready to respond to the call of the needy. While her husband was professor at the University of North Carolina, she devoted herself to the college students and endeared herself to them by her kind, motherly ministrations, having them brought to her house and nursing them as if they were her very own. At her suggestion and pleading for a building for the sick, the Trustees built a cottage in her own yard, which she furnished with every comfort and convenience.

This was the small structure, located in the southwest corner of Dr. Eben Alexander's yard, which, during my college days, was used by him as an office.

It is worthy of mention that, in the early years of the Church in Chapel Hill, the lay delegates who attended the Diocesan Conventions were: Dr. Johnston B. Jones, Edward Mallett, Andrew Mickle, Dr. William P. Mallett, Manuel Fetter, Judge William H. Battle, and H. H. Smith, father of the Hon. Hoke Smith of Georgia. The first layman to represent, in 1842, the "Church of the Atonement" was J. J. Roberts of New Berne, afterwards a clergyman; and the first layman to represent the parish under the new name of "Chapel of the Cross" was Joel D. Battle in 1849. For many years, Judge William H. Battle was a lay delegate; and

when, after 1868, the parish was all but obliterated, a Special Ceremonial Amendment was adopted, so that Judge Battle might still represent the parish. The amendment was couched in general terms; but it was really passed to meet that particular case in a religious crisis. Even after he had removed to Raleigh, Judge Battle declined to sever his membership with the Chapel of the Cross until 1874.

The dark decade from 1868, when the University's doors were closed, until 1878, when the parish took on new life under the rectorship of the Rev. Joseph Blount Cheshire, Jr., was one of trial and struggle. As Dr. Battle has pointed out, the closing of the University was very injurious to the village of Chapel Hill, and correspondingly to the parish of the Chapel of the Cross. Indeed, most of its members were forced to leave the parish, and at one time there was not a sufficient number of male members to form a vestry. Services, however, were still faithfully maintained by lay readers; and the services of the Church were regularly maintained by the Rev. R. B. Sutton, D.D., who officiated once a month until 1878. In 1875 and part of 1876, records Dr. Battle, Professors J. DeB. Hooper and John Kimberly, as lay-readers, kept up the church services; and from 1876 President Kemp P. Battle of the University acted as lay-reader down to the very time of his death. The officers of the vestry from 1848 until 1868 were William H. Battle, Senior Warden; Andrew Mickle, Junior Warden; and for much of that time Professor Fetter was Secretary.* During the same period Mr. Mickle served as Treasurer. In 1875 Professor John Kimberly was appointed Senior Warden, and Dr. W. P. Mallett, Junior Warden. On his removal to Asheville, Professor Kimberly was succeeded by Dr. K. P. Battle, who was elected on August 12, 1876, and held the office of Senior Warden for many years. Professor George T. Winston was Secretary from 1875 until 1877. On his resignation, he was succeeded by Professor J. DeB. Hooper, who also served as Treasurer.

It is a source of pride and gratification to recall that the University of North Carolina was re-opened in 1875, primarily through the persistent and heroic efforts of that grand old man,

*In 1868 Judge Battle paid \$500.00, the remainder due on the Rectory lot, and accrued interest thereon for several years. On October 1, 1878, the vestry agreed to have him paid \$600.00, with interest on the same at six per cent, from January 1, 1879.

a second Father of the University, the late Dr. Kemp P. Battle, subsequently president of the University. It is likewise a source of pride and gratification that, just as this Parish was founded by a noble and zealous young clergyman afterwards to become Bishop of Mississippi, William Mercer Green, so this Parish was given a new birth under the pious ministrations of that beloved man: Joseph Blount Cheshire, afterwards Bishop of North Carolina. After the Parish had gained strength through the re-opening of the University, the choice for rector fell upon Mr. Cheshire, who had been ordered Deacon on Easter Day, April 21, 1878. Beginning his parochial duties on the fourth Sunday after Easter, May 18, 1878, Mr. Cheshire served constructively for three years, until May 10, 1881.

The Rectors who immediately followed Mr. Cheshire were: Edmund N. Joyner (1881-2), John Huske (October 14, 1882-July 1, 1884), and Malcolm Douglas (February, March, April, 1885). All were men of devotion and consecration to Christian service. In August, 1886, the Rev. William Meade Clark of Virginia, called to the rectorship here, signified his acceptance. His work here began in November, 1886. On November 22, 1887, the vestry received his letter of resignation. He had accepted the Rectorship of the Church of the Good Shepherd, Raleigh. He was very popular in his ministrations and gave universal satisfaction here.

During the month of January, 1888, Dr. George P. Hubbard, of Jersey City, N. J., had temporary charge of the parish. On February 5, 1889, the Rev. Mr. Walton of Philadelphia was invited to take temporary charge of the Parish, and accepted. On April 25, 1889, the Rev. R. E. Wright, recently elected, assumed charge of the Parish, but almost immediately (May 1) startled his congregation by resigning, giving as his reason "difference in ways and customs." Next the Rev. Augustine Prentiss of the Diocese of Georgia was called and accepted, his duties to begin August 1, 1889. He remained until July, 1890, being succeeded by the Rev. E. M. Gushee of Cambridge, Massachusetts, who was called on September 11, 1890. He served one month at the end of this year. The following statement concerning Dr. Gushee's service here is taken from the Church records:

Returning after Christmas, Dr. Gushee remained for another month, during which time by his very kind and

generous efforts, and through the liberality of friends at the North, he personally supervised many desirable changes in the Church Buildings. For his kindly interest in them and his assiduous labors in their behalf, the Congregation of the Chapel of the Cross feel very grateful to him, and shall ever hold him in most affectionate regard.*

An appropriation of \$500.00 having been made in aid of the support of a Rector by the Diocesan Convention held at Asheville in May, 1891, the vestry unanimously called the Rev. Frederick Towers, of Emmanuel Church, Warrenton, N. C., to the Rectorship of the Parish here. He entered upon his charge on September 3, 1891, and served devotedly and faithfully for three years.

A few incidents, of some historical importance, are worthy of record. The Convocation of Raleigh met in this Church on April 30, 1879. On April 10, 1880, the thanks of the parish were tendered to Miss Mary R. Smith for the gift of a handsome and costly organ. The bell of the Chapel of the Cross was presented by the vestry of Christ's Church, Raleigh — this being the bell which hung in the tower of their first church.

From 1894 until the present time, as vestryman, church official or parishioner, I have known personally all the rectors here. † Limitations of space forbid the paying of more extended tribute to their personalities, careers and devoted, consecrated service. The Rev. L. H. Schubert, who entered upon his duties and resigned the following year (August 10, 1896), was lame in limb

*During the brief incumbency of Dr. Gushee, according to the late Professor A. H. Patterson, many changes were made in the church, at his own expense and with money presumably raised elsewhere. He re-arranged the seats to give three aisles, whereas formerly there had been but two. The stoves were placed at the end of the church instead of on the sides; the chancel arch was cut and the ceiling over the present recess chancel, as well as the reredos, were put in. The rector's study, at the rear of the church, was entered from the church through two doors, one on each side of the altar. Dr. Gushee had the little vestry room built on the right side of the church at the back, using the original doors and decorative frame for the two doors of the vestry room. The old altar rail was replaced by the present simple oaken rail; the choir stalls were arranged as at present; and the walls were colored a deep Indian red. Professor Patterson, then a student, raised a collection to purchase the altar rest, which is still in use.

†The writer, first elected vestryman in 1899, served as Treasurer of the Parish from June 19, 1904, until October 1, 1914, when he resigned. He was then elected Assistant Treasurer, to have in charge the Rectory Fund. He has been vestryman at different times since 1914.

but ever active in good works. During his brief stay here he greatly endeared himself to the members of the Parish, by his warmth, geniality and transparent sincerity.

On August 31, 1896, the Rev. Thomas E. Winecoff, President of Cooper Normal College, Mississippi, was offered the Rectorship at the meagre salary of \$400.00 and the use of an unfurnished rectory. Born at Concord, North Carolina, November 29, 1867, he was a graduate of Davidson College, whence he received the degrees of A.B. (1890) and A.M. (1893). He later prosecuted graduate studies at Vanderbilt University, and the Universities of West Virginia and of Washington. He was a brilliant scholar, being gifted in mathematics, Latin and the biological sciences.* The first general meeting of the congregation, following his arrival here, was held on April 19, 1897. Mr. Winecoff reminded me of an English curate, with his predilection for mathematics and his passion for philosophic study. He was an inspiring preacher and deep thinker; and his combative sermons, on live theories of philosophy as applied to actual living, aroused much discussion. Finding it impossible to live upon the meagre salary, which had been raised to \$550.00 annually, he reluctantly resigned the Rectorship here, his resignation taking effect June 15, 1898. Writing to Mr. Winecoff on May 28, 1898, Dr. Battle praised him for "learning and ability, and the strength and lucidity of your sermons, which set forth truths of our religion in a manner so cogent as to arouse general interest especially among students of the University." At one time, during his brief stay here, Mr. Winecoff had under him eleven candidates for the ministry.

Dr. William Hopkins Meade (October 30, 1898—November 1, 1908) was greatly beloved by all his parishioners, for his goodness, benignity and piety. Of close Church affiliation, he was the son of the Rev. Richard Kidder Meade, and grandson of the Right Rev. William Meade, Bishop of the Diocese of Virginia. Educated at the Episcopal Theological Seminary, Alexandria, he was graduated at the University of Virginia in 1863, and ordained Priest on November 20, 1864. At different times he held

*Dr. Winecoff was professor of Latin at Centenary College, Louisiana, 1891-2; and for some time President of Cooper Normal College, Mississippi. For a number of years, he informs me, he was engaged in botanical work in Canada and Alaska.

charges at Mecklenburg, Virginia; Charlottesville, Virginia; Charleston, West Virginia, Philadelphia, and Roanoke, Virginia. The degree of Doctor of Divinity was conferred upon him in 1879 by Kenyon College, Ohio. Dr. Battle has described him, accurately, as "a well-read scholar, of a retiring disposition, but prompt and efficient in the performance of every duty." In his preaching, which was of a philosophic cast, he revealed a singular habit which fascinated the attention of his congregation: keeping his eyes fixed upon a certain spot on the floor during the entire sermon, and continually pointing relentlessly at it, as if it were the sole object of his consideration.

A most popular Rector was the Rev. Richard Wallace Hogue, who was called here from St. John's Church, Wilmington, N. C., on September 15, 1908. Educated at the University of the South, where he excelled in athletics, he threw himself spontaneously and enthusiastically into the midst of student life here in Chapel Hill, and was fervently admired and beloved by the college boys.

Two events of considerable importance in the life of the Parish occurred during the rectorship of Mr. Hogue here. Through his energetic efforts, supported by the financial assistance of friends in Wilmington, a Self Help Colony for students was established.* A large house and lot were purchased from a Mr. Hall, who bore the nickname "Bohea." Accordingly, the home of the Self Help Colony was called "Bohea Hall." This property was presented to the Board of Trustees of the University, either to be used by them as a co-operative home for students earning their own support, or to be rented and the income used for the assistance of such students. It was used for the purpose designated during Mr. Hogue's rectorship here. A mortgage remained on about half of the property; and when Mr. Hogue was called by the Church of the Ascension, Baltimore, the vestry of this parish paid off the mortgage.

The other important advance made at the time of Mr. Hogue's coming was the great improvement in the financial status of the Rector. After 1906, chiefly through the efforts of the Rev. F. M. Osborne, who headed a committee appointed by

*On September 15, 1909, Mr. Josephus Daniels of Raleigh was made chairman of a committee of the Board of Trustees to take in charge the providing of funds for the purchase of the Hall property.

the Convention, the salary of the Rector was largely supplemented by contributions from the parents of students. Interesting himself actively in the matter in order to assist Mr. Osborne, who was encountering difficulties in raising funds from the parents of students, the writer addressed the Convention in Raleigh, 1909, urging the justice and propriety of placing the Rector, as to salary, on the plane of the University professor. On September 15, 1909, the salary of the Rector was locally increased from \$500.00 to \$600.00; the two dioceses having agreed to raise \$600.00 each, and the Missionary District of Asheville \$200.00 — making the total salary of the Rector \$2000.00. On October 18, 1909, at a meeting in Chapel Hill presided over by the Rev. F. M. Osborne, the writer was designated to receive and disburse the Rector's salary on the new footing.

Mr. Hogue frequently preached in the country, to gatherings of people of various denominations; and numbered some of his best friends among the farmers and their families. He was — and long remained — passionately fond of hunting; and one of the faculty once remarked: "Wherever two or three farmers are gathered together, there Hogue is found in the midst of them — in order to get an invitation to hunt on their land."

Mr. Hogue once told me that on a Monday morning he met one of his farmer friends, after having preached in a Baptist Chapel the night preceding. After a cordial greeting, the farmer blurted out: "Our people want you to come out and preach to them again. You sholy did *capsize* 'em last night." As it was a Baptist congregation, Mr. Hogue concluded that the experience of being "capsized" was not disagreeable to them.

In September, 1911, the Rev. Homer Worthington Starr, formerly rector of Christ Church, Winnetka (Chicago), Illinois, began his Rectorship here. On October 11, 1911, Mr. Starr began energetically upon his duties, and outlined a plan for the erection of a new rectory building; and a parish house, on the present church lot, at the back of the church. A. H. Patterson and Archibald Henderson were elected by the vestry to act with the rector to arrange for plans for the proposed building. Somewhat later, a committee headed by Joseph Hyde Pratt was appointed to raise funds and select an architect to design the new rectory and parish house, as well as to make extensive changes in and repairs of the church building. The services of Mr. Hobart

B. Upjohn, the distinguished church architect of New York, were secured. The old rectory and a considerable portion of the lot were sold; and the new rectory was erected upon the eastern portion of the lot, on Rosemary Street. By the spontaneous action of the people of the parish, the vestry was petitioned to make the proposed parish house a memorial to Dr. and Mrs. Kemp P. Battle; and this step was unanimously taken by the vestry on January 30, 1913. On being notified of the action of the parish, Dr. Battle wrote to the parish committee as follows:

Mrs. Battle and I are exceedingly gratified at the action of the rector, the vestry and other parishioners of our Church. It is impossible for us to decline the honor. For me to have my name associated with the parish of which I have been virtually a member for sixty-nine years, during forty-seven an active member, fills the measure of my ambitions.

An A.B. of Harvard, an A.M. of the University of the South, Mr. Starr was scholarly in his tastes, business-like in procedure, vigorous and incisive in expression. Often brusque in manner and thereby unconsciously ruffling sensibilities, he nevertheless invigorated and dominated the entire Parish. By frequent Parish Meetings for free public discussion of church questions, by his well-attended Bible classes, by personal leadership of the Boy Scouts, he made important contributions to the intellectual, social and moral life of the community. He crowned his labors here, in securing a new rectory, a Parish House, and greatly improved church building, by the introduction of a vested choir.

As an illustration of Mr. Starr's ambition and energy, he succeeded, although loaded with a heavy burden of parochial duties, in taking his Doctor of Philosophy degree at the University of North Carolina, while in residence here. In speaking of his examination for the doctorate, held by certain members of the faculty, he once remarked to me: "I shall never forget with what skill they seemed to avoid every phase of the subject about which they thought I already had any knowledge whatever, and devoted themselves with meticulous precision to exactly those aspects of it concerning which I knew nothing at all!" Concerning the vestry during his rectorship here, he once wrote me as follows: "Surely there are few vestries which could compare with that at Chapel Hill in character and intelligence. Our meetings

were uniformly marked by courtesy and harmony; and I am under the impression that every issue raised was, after frank discussion, finally settled by unanimous vote. I am sure that no meeting ended without having the rector and the vestry in full accord; and for this patience and forbearance, I am to this day duly grateful."

When Mr. Starr was called to the Church of the Holy Communion in Charleston, South Carolina, he was succeeded, on March 1, 1917, by the Rev. R. Maynard Marshall, a native of Charleston, South Carolina. During his rectorship, our campus was a Campus Martius; and entering the infantry then training at the University, Mr. Marshall came into close and friendly relations with the students. He was assiduous in his parochial duties, especially attentive to the sick; and I recall that during the illness of his wife, he cooked three meals a day for weeks on end. A man of fine presence and very spiritual face, he read the Service with rare beauty of expression. His connection with the parish as rector was severed in 1920.

On October 24, 1920, the vestry called the Rev. Alfred S. Lawrence, from All Saints' Church, Concord, North Carolina, to the Rectorship vacated by Mr. Marshall. The new Rector assumed his duties here the first part of 1921. At a vestry meeting on April 10, 1921, Bishop Cheshire traversed the situation with reference to extended repairs and improvements of the church property, and stated that certain influential members of the Diocese were deeply interested in the building up of this Parish. At a vestry meeting on April 13, the Rector and Archibald Henderson, A. H. Patterson and G. K. G. Henry were constituted a committee to prepare a statement of proposed repairs of, and improvements in, the church buildings. After consultation with Mr. Hobart Upjohn, the architect, the committee reported at the Diocesan Convention in Durham that \$70,000.00 was the preliminary estimate for the needed work. On July 6, 1922, the vestry passed resolutions of thanks to Mr. William A. Erwin of Durham for the gift of \$50,000.00 for the construction of an addition to the existing buildings of the Chapel of the Cross, provided the sum of \$25,000.00 be raised from other sources to make certain necessary repairs and additions to the present plant. The following statement was recorded in the vestry minutes of that date:

The donor of the splendid gift which will render possible the fulfilment of the Bishop's vision of "a great and beautiful Church, Parish House and all needed appointments, at Chapel Hill" is a loyal and devoted Churchman who has evidenced many times in the past, both by gifts and by personal service, his interest in the work of this Parish, and his conviction that the University is the most strategic point for the training of young men and women in this State.

The decision was to build another church on the lot east of the present building, and to retain the name: The Chapel of the Cross. At the same vestry meeting (July 6, 1922), the following action was taken by the rectory:

Mr. Erwin desire that the new church shall be a memorial to his grandfather, William Rainey Holt, a graduate of the University of the class of 1817. We hereby put on record our appreciation of the eminent propriety of associating the name of Dr. Holt with the new church. He was a man of sterling personal character, a loyal and prominent Churchman, and a far-sighted pioneer in developing the state's resources, especially along agricultural lines. The choice of his name is an exceedingly happy one, and we take pleasure in noting that again the name of Holt is to be so intimately connected with our work here, in which the Holt Fund, recently established by Mr. Lawrence Holt, a nephew of Dr. (W. R.) Holt, has been of such tremendous assistance to us.*

The Trust Fund for the support of the Church work at the University, established by Mr. Lawrence S. Holt in 1921, furnishes the sum of \$900.00 annually. According to the plans of the architect, a cloister was designed to connect the old church with the new; and this constitutes a beautiful feature of the entire church structure. On April 2, 1925, the vestry voted to make this cloister a memorial to the late Rev. W. H. Meade, D.D., Rector of this Parish (1898-1908), accepting a gift of \$500.00 from Mr. William Meade Prince to be applied to the cost of this memorial.

*Additional land on each side of the old church lot was required for the new church building and greatly enlarged material plant. A narrow strip of land, west of the church lot, belonging to the late Mrs. Algernon S. Barbee, and a wide strip of land, east of the church lot, the property of the University of North Carolina, were purchased by Mr. Erwin.

The generosity of Mr. Erwin was further demonstrated by a great increase in his original gift in order to carry out the plans in accordance with his desires.

During the devoted and efficient incumbency of the Rev. Mr. Lawrence, the present rector, the growth of the church has been conspicuous. During the past decade, (1915-1925), the number of Episcopal students has trebled; and from 1921, when Mr. Lawrence became rector here, until 1925 the number of resident communicants has almost doubled. The fund for completing the parish house was liberally contributed to by John H. Cutler of Charlotte; and the furnishings for this building were contributed by the women of the parish. Various additions to the material plant and improvements in church grounds and rectory have been made during Mr. Lawrence's rectorship. Among the memorials in the new Church building are:

Pulpit. In memory of Dr. Aldert and Dr. Bennet Smedes.
Given by Mrs. Erwin and her sister.

Altar and Canopy. In memory of Rufus Lenoir Patterson,
Class of 1851. Given by Rufus Lenoir Patterson, Class
of 1893, and his grandson, Rufus Lenoir Patterson, III.

Bishop's Chair. Given by Mr. Erwin in honor of Bishop
Cheshire.

Lectern. In memory of John Manning and his wife, Louisa
J. Hall, given by their children.

There are also many other memorials.

On February 27, 1924, the vestry voted to invite the Diocesan Convention to meet in Chapel Hill in May, 1925, in connection with the consecration of the new church. The writer, as historian of the Parish, was requested to deliver a memorial address on that occasion, giving a history of the Episcopal Church in Chapel Hill. The Diocesan Convention met here on May 14, 1925, and in the presence of a great gathering of notables, the beautiful group of church buildings was consecrated. The historical address was delivered by the writer in the new Chapel of the Cross on the evening of May 24, 1925; and furnished the nucleus for the greatly expanded history embodied in the present monograph.

Gaylord 
PAMPHLET BINDER
 Syracuse, N. Y.
Stockton, Calif.

Duke University Libraries



D00749871—



