

HISTORICAL SKETCHES
OF
CHRIST CHURCH, LOUISVILLE,
Diocese of Kentucky;

BY
JAMES CRAIK.
Rector.



Louisville, Ky:
JOHN P. MORTON & CO
1862.

*Resolution of the Convention of the Diocese of Kentucky, held in
May, 1860.*

“ Resolved, That the Rectors of Christ Church, Lexington, Christ Church, Louisville, and Trinity Church, Danville, be, and are hereby, requested to prepare Historical Sketches of their Parishes, to be inserted in the 33rd Journal of the Convention of the Diocese of Kentucky; and that the Rectors of other Parishes of the Diocese be, and hereby are, requested to prepare Sketches of their various Parishes, to be inserted in the Journals, in the order of the admission of their Parishes into union with the Convention of the Diocese.”

A like resolution was passed in the session of 1861; and the same request in regard to Christ Church, Louisville, was subsequently made by the Vestry of that Church. The following Sketches are furnished in such obedience to these requirements as the writer has been enabled to render.

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ERRATA.

Page 68, fifth line from the bottom, for "where she was married," read where Miss Sidney Boyd was married.

Page 69, for "Julia B. Anderson," read Julia Keith Anderson.

Page 72, line 17, for "Mrs. Lewis," read Mrs. Miller.

HISTORICAL SKETCHES
OF
Christ Church, Louisville.

CHAPTER I.

From May, 1822, to July, 1829.

THE first record evidence that we have of the beginning of this Parish is in the proceedings of "a meeting held pursuant to public notice, at the Washington Hall," in the city of Louisville, on the 31st day of May, 1822. At this meeting

"John Bustard acted as Chairman, and Samuel Dickinson as Secretary—when it was Resolved to open books of subscription for building a Protestant Episcopal Church in the Town of Louisville, under the direction of Peter B. Ormsby, Dennis Fitzhugh, Samuel Churchill, James Hughes, William L. Thompson, Richard Barnes, and William H. Atkinson."

The above extracts are taken from the first Record Book of the Parish, kept from the date above until October 16th, 1843, in the handwriting of Mr. Richard Barnes. Most of the facts to be hereafter given will be copied literally from the same record; and every quotation will be from that book, except where otherwise stated.

By the census of Louisville for 1821, the population was ascertained to be—white persons, 1886; blacks, 1126. Total, 3012.

The site of the town was the head of the Pond Settlement. This pond region extended from Beargrass Creek, where it enters the Ohio bottom, nearly to the mouth of Salt River, twenty miles below. A large proportion of the site of Louisville now covered with houses was then covered with water. Besides innumerable smaller bodies of water, there was one large lake, famous for its water-fowl, and for its boating facilities, occupying the space between the present site of St. Paul's Church and Main street.

Louisville was then dreaded as a very grave-yard. In the summer and fall of 1822 vast numbers were swept off by a fever of a very malignant type. The late venerable Robert Wickliffe informed me that one morning in that season, during his attendance at Court, he was greeted with the intelligence that in every house in town there was a sick or dead man. This terrible visitation aroused the surviving inhabitants to the necessity of removing the cause of the pestilence, and their efforts were so successful that the scourge has never been repeated, and the city for many years has been one of the healthiest in the United States. Mr. Ben. Casseday, in his excellent history of Louisville, says that this pestilence was "the most terrible blow ever given to the prosperity of the rising town. Emigrants from abroad, as well as from this and neighboring States, for years afterward, dreaded even to pass through the town, and of those who had already determined to locate here, many were dissuaded from their purpose by the assertion that it was but rushing upon death to make the attempt."

The effort to establish the Episcopal Church in Louisville seems to have proceeded quite as much from the country gentlemen in the neighborhood as from the residents of the town.

Jefferson County, like several other prominent points in Kentucky, was settled at the very earliest period by a class of highly educated gentlemen from Virginia. Of course they were all traditionally Episcopalians, for that had been the established religion of Virginia. But unfortunately, at the period of this emigration, the coarse blasphemies of Tom Paine, and the more re-

finer infidelity of the French Encyclopædists, had taken a strong hold upon the Virginia mind. The early emigrants brought with them the taint of these principles, and in many cases the books from which they were derived. And alas! there was no Church in the wilderness to counteract these evil influences, and the new spiritual temptations incident to this breaking off from the ancient stock and from home associations. The consequence was that this generation lived, and their children grew up, emphatically, "without God in the world." But religion of some sort is a necessity for the human soul. The modes of religion prevalent in the country were revolting rather than attractive to educated men, and therefore when Richard Barnes and Peter B. Ormsby suggested the formation of an Episcopal Congregation, the proposal was warmly seconded by the most influential citizens of the County.

A month after the preliminary meeting above mentioned, the Parish record tells us:

"Another meeting was held at the same place (Washington Hall), on the 1st of July, 1822, when the following persons were added to the Committee above named: Hancock Taylor, James S. Bate, Richard Ferguson, James C. Johnston, and William Croghan; and the name of the Church contemplated to be built called Christ Church, and Richard Barnes was elected Treasurer of the same."

The printed account of these two meetings shows that they were conducted in a very formal and official style. In each case, after the passage of the other resolutions, the Chairman vacated the Chair, and a resolution of thanks to him was offered and passed; and the publication of the proceedings was requested in the "Morning Post, the Public Advertiser, and the Kentucky Herald." A copy of these publications, and the original subscription book, are now in the possession of the Vestry of Christ Church. The subscribers number 182, and the amount subscribed is \$6354.

The Washington Hall where the meetings were held was not the house on Fifth street more recently known by that name, but the admirable hotel kept by the prince of landlords, Archie Allen, on the south side of Main street, between Second and

Third. The celebrated Galt House is the direct successor of Washington Hall; and one of the distinguished gentlemen who have given a world-wide reputation to the Galt House, Mr. Isaac Everett, learned his first lessons from Archie Allen. Major Throckmorton and Mr. Everett were the first proprietors of the Galt House, which was opened to the public in 1836.

Our Parish record continues :

“ *May 8th, 1823.*

“ The plan offered by Graham and Ferguson was adopted, and Peter B. Ormsby, James Hughes, and Richard Barnes were appointed to contract for materials and the building said Church. In pursuance of said resolution a contract was entered into with Benjamin Cawthon for bricks, with Frederick Geiger for stone, with George Keats & Co. for scantling, &c., with Jonas Grubb for doing the stone and brick work, and with Graham and Ferguson for the carpenter’s work, so far as enclosing the building, and a call made on subscribers to pay their respective subscriptions. The following persons were elected a Vestry of said Church, viz : Richard Barnes and G. S. Butler, Wardens; P. B. Ormsby, John Bustard, John T. Gray, Daniel Wilson, Daniel M’Calister, Richard Ferguson, Hancock Taylor, and Sam’l Churchill, Vestrymen.”

Up to this time it does not appear that any Episcopal Clergyman had visited Louisville, with a single exception two years before. The movement was a spontaneous one on the part of the people, induced by a sense of the necessity of religious services different from those which were then accessible to them. The same feeling led them patiently to persevere in this well-doing for two years without any aid or encouragement from abroad, and without the help of missionary or other form of ministerial effort. One devoted minister had visited Louisville two years before the commencement of this enterprise. The Rev. Asa Baldwin, who was associated with Father Nash, one of the pioneer Missionaries of the Church in Western New-York, traveled as far as this point, and possibly beyond. He preached here in 1820, or thereabouts, baptised, and probably gave the first impulse to the desire for an Episcopal Church. Although this movement was in the same year with the sickness and mortality already spoken of, yet it was not prompted by that terrible calamity, for the first meeting was in May, and the second

in July. The pestilence began near the close of the summer, and by its desolations and its discouraging influence upon the prospects of the place, retarded the work of making subscriptions and collections.

The next entries are :

“ March 11th, 1824.

“At a meeting of the congregation of Christ Church held this day at the Washington Hall, the Rev. Henry M. Shaw was elected Rector of said Church, and his salary fixed at \$1200 per year in Commonwealth paper, equal to \$600 in specie.”

“ April 19th, 1824.

“The following persons were elected a Vestry for the ensuing year : Richard Barnes and G. S. Butler, Wardens; P. B. Ormsby, John Bustard, James Hughes, Hancock Taylor, Samuel Churchill, L. D. Addison, Daniel Wilson, and William L. Thompson.”

“ May 1st, 1824.

“The Rev. Henry Moore Shaw accepted his appointment as Rector of Christ Church, and commenced his ministerial duties in a temporary building, provided for that purpose, until Christ Church should be finished.”

This temporary building was a frame house on the present Court-House lot, on Fifth street, near the corner of Jefferson and Fifth.

From the first meeting in Washington Hall, May 31st, 1822, to this date, May 10th, 1824, the enterprise had been conducted without the presence of a Minister, and without even an occasional service. It is said that the honest and determined Treasurer never permitted the work to be in advance of his collections. As soon as these were expended he covered up the walls and dismissed the workmen until funds were again in hand to pay for the work as fast as it was done. A similar honest policy pursued in all cases would have saved to the Church in this country much scandal, disgrace, and pecuniary loss. Besides the moral benefits of this course, it is undoubtedly one cause, in the present instance, of the remarkable firmness and solidity of the walls of Christ Church.

The Church must have been completed by the close of this year, 1824, for the next entry to the foregoing is

“ February 21st, 1825.

“The unsold pews are authorized to be rented subject to sale, and a sexton appointed to keep the Church in order, &c.”

April 4th, 1825, the late vestry was re-elected, and John Muir added to their number. On the 12th of September, 1825, there was a meeting of the vestry, to take measures for procuring an organ, and some other items of church furniture.

The Bishop of the diocese has kindly furnished the following :

“The Bishop is under the impression that the effort to procure an organ resulted in the purchase of a very small parlor organ of three stops, without gilded pipes, which, at the prices which then ruled, might have cost \$250 or \$300. Upon his first visit to Louisville, in company with Bishop Meade, in the spring of 1831, he found such an organ in the Church, and learned that, subsequently, upon the purchase of a better instrument, during the ministry of the Rev. Mr. Page, it was sold at a greatly reduced price to Christ Church, New Albany. Not many years since, being again displaced by a finer instrument, the Bishop saw it in the vestry room of the Church, and called the attention of the Rev. Mr. Cowgill, of St. Paul's Church, Hickman, to it, who obtained possession of it for a very small sum, and after considerable repairs it was forwarded to its destination, but injured in its removal, it now stands a silent monument of former times, in that edifice.

There is an interval here of a year and a half without any entry on the Parish record. The first entry after this interval records the holding of a Vestry meeting, May 15th, 1827, from which it appears that in the meantime R. N. Miller and Wm. F. Pettet had been elected to the Vestry. Again there is a long interval until August 12th, 1828, when the Vestry met at the request of the Rev. H. M. Shaw. The following resolution, offered by Mr. Churchill, was adopted :

“*Resolved*—That the male pew-holders of this Church be called together at this place, on Thursday, the 14th inst., at 3 o'clock P. M., to take into consideration matters touching the interest and welfare of said Church.”

It seems that certain grave scandals were in circulation in regard to the rector, the Rev. Mr. Shaw. The object of this meeting of the pew-holders was to pass some white-washing resolutions, with the understanding that Mr. Shaw was then and there to resign,—all of which was accordingly done.

From this last sad entry there is a significant hiatus in the Parish record of three years and eight months, from August 14th, 1828, to April 23d, 1832. At the date last mentioned the following entry appears:

“This being the day for electing Wardens and Vestrymen for this Church, a portion of the pew-holders met, and elected the following persons: Richard Barnes and Thomas H. Armstrong, Wardens; John Bustard, John S. Snead, L. D. Addison, R. N. Miller, J. P. Smith, Wm. F. Pettet, Samuel Gwathmey, John P. Bull, Thomas H. Quenan, B. R. McIlvaine, Vestrymen. Adjourned to meet on 2d Monday in May next.

DAVID C. PAGE,
Rector of Christ Church.”

A part of this long and melancholy interval in the history of the parish can be supplied from other sources.

It is not difficult to conjecture the effect of the excitement and scandal growing out of the conduct of Mr. Shaw upon the religious character of the whole community of Louisville, and especially of the class of persons who had taken an interest in the establishment of Christ Church. Of many of them this was their first effort in any religious enterprise, and the first occasion in which their religious nature had been permitted to assert itself, and to make its claim upon their mind and conscience. The showy qualities of Mr. Shaw in the desk and pulpit, as a fine reader and an eloquent preacher, were well adapted to gratify and develop this newly awakened feeling of religious sensibility, affording to the Church the fairest promise of deep and extended usefulness. For this first religious effort to end in bitter and mortifying disappointment—to find the chosen minister of religion and the persuasive exponent of Christian holiness false to his profession, and less a man of God than themselves, were well adapted to destroy the partially aroused susceptibility to eternal realities, and to send these men away from the gracious Bishop and Shepherd of their souls, never to return. Thus to destroy the souls of men by the proved or supposed unworthiness of Christ's Ministers is one of the favorite devices of Satan. The long break which this event produced in the history of Christ Church is one proof of the disastrous influence of these

proceedings; and another is found in the fact that some of the most prominent names connected with the foundation of the parish do not reappear in any form in its subsequent history.

We learn from the diligent collections of the Rev. R. McMurdy, D. D., that on the 7th of June, 1829, the learned Dr. George Chapman, Rector of Christ Church, Lexington, preached in Christ Church, Louisville, and induced the Vestry to elect Delegates to a primary Convention of the Diocese, to be held at Lexington. The Delegates appointed were Richard Barnes, John Bustard, and John P. Smith. Dr. Chapman had previously visited Danville, organized a church there, and procured the appointment of Delegates. These three parishes, of Lexington, Louisville, and Danville, constituted by their Delegates the Primary Convention of the Diocese of Kentucky, which assembled in Lexington, July 8th, 1829. Dr. Chapman was elected President, the Rev. Benjamin O. Peers Secretary, and John Bustard Treasurer. Soon after the adjournment of the Convention, Bp. Ravenscroft of North Carolina made his memorable visit to Kentucky, and confirmed in Lexington 91 persons, on two occasions in July, 1829.

From a loose memorandum in my possession of questions put by some collector of statistics in 1851, and answered, apparently by Mr. Richard Barnes, it appears that at the organization of the parish in 1823, there were fifteen persons recognized as communicants.

CHAPTER 2.

Brief notices of some of the persons engaged in the establishment of Christ Church.

THIS interval in the progress of the parish will be a fit opportunity to mention more particularly the names of some of those who were most active in its foundation.

Prominent among the persons engaged in these early efforts and sacrifices for the establishment of Christ Church is PETER BENSON ORMSBY. This gentleman emigrated from Ireland and settled in Louisville in 1797. His daughter and only child, so long and now* the venerated mother of our congregation, and the ever liberal benefactress of the Church, Mrs. Mary O. Gray, was then twelve years of age.

Mr. Ormsby frequently visited Ireland after his settlement here. During one of these visits the war of 1812 broke out and prevented his return to America until the restoration of peace.

Mr. Ormsby was the first to propose the erection of an Episcopal Church, and he gave the land upon which it is built. This land was part of a five-acre lot, and Mr. Ormsby told the Senior Warden to survey and fence off just as much of the lot as might be desirable, and he would execute a deed for it. Amid the cares and perplexities of his numerous duties the Senior Warden neglected this important matter, until, by one of those financial revulsions so common in this country, the whole of Mr. Ormsby's real estate passed out of his own control; and

* Written a few months before the death of Mrs. Gray.

when the deed was actually made, on the 1st of May, 1824, no more land could be secured to the Church than the portion actually occupied by the building. Thus did a little procrastination lose to the Church not only a beautiful yard and ample space for a rectory, but land that would have proved to be a valuable endowment. The deed is made by Peter B. Ormsby of the first part, Stephen Ormsby and William H. Neilson of the second part, and Richard Barnes and Samuel Churchill of the third part. It recites that since the donation of the land to the Church, "long since made," the five-acre lot had passed into the hands of the parties to the second part as Trustees. The deed conveys the whole legal estate in fee simple to Barnes and Churchill, and the whole beneficial interest to the congregation of Christ Church. There is no other reservation or condition attached to the deed but the right of access to a burial ground in the rear of the Church.

This burial ground was afterwards presented to Christ Church in two several parcels, as it was required, by Mrs. Mary O. Gray. The last and third portion of this property in the rear of the Church building was conveyed by the same generous lady to Christ Church, and the estimated value of it \$1000, appropriated by the grantor to the benefit of Grace Church in this City. The whole enlargement of our Church building, and our Sunday-School Chapel, are upon the additional ground thus at various times acquired.

RICHARD BARNES was a native of Maryland. As we have seen, he was the first to engage in the enterprise of establishing the Church in Louisville, and for thirty years his time and best energies were devoted with unflagging zeal to the work of the parish. For the whole of that time he was the Senior Warden, and for the greater portion of it the Secretary and Treasurer also. He died September 11th, 1861, "in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope" that he would receive the commendation, "Well done, good and faithful servant."

Mrs. HARRIET BARNEY was another of the little band whose love of the Church was sorely tried in these early and feeble efforts for its establishment. Her husband, the celebrated Commodore Barney, famous in the naval history of the Revolution and of the war of 1812, left Baltimore in 1818, with his family, to settle upon a large tract of land which he owned near Elizabethtown, Ky. He was taken sick on the way, and died at Pittsburg, Dec. 1st, 1818. The widow came on with her only child, but found the land taken up by squatters, under new titles from the Commonwealth. After remaining a year or two in Elizabethtown, in the fruitless attempt to recover a part of this property, she removed to Louisville, where she continued to reside until her death, October 15th, 1849. She was, during my acquaintance with her, a fine specimen of genial, cheerful, handsome old age, richly endowed with all the graces of Christian character. Until within two months of her death Mrs. Barney had been blessed with the constant companionship of that only child whom she had brought with her in the sad pilgrimage from Pittsburg to a strange land, the beautiful Adele, afterwards the wife of Mr. Isaac Everett. This charming woman was one of those rare instances of exquisite beauty of person combined with perfect loveliness of character, which sometimes are permitted to cheer and to bless all who are within the circle of their influence. She was called to her rest, a happy Christian woman, on the 18th of August, 1849. Her youngest child, Adele, followed her on the 24th of September, and the stricken mother and grandmother on the 15th of the following month.

JOHN BUSTARD, the liberal benefactor of our Orphan Asylum, was another of the little band who engaged in the early struggles of this parish for existence. He too was an emigrant from that Emerald Island which has furnished so large a proportion of the noblest material to illustrate and adorn English and American history, and to form English and American character. We find the name of Mr. Bustard in the list of the

first Vestry, elected in May, 1823, and he continued to serve the Church in that capacity, for a long series of years. His noble legacy to the Orphan Asylum has been a perennial charity, felt every day by fifty orphan children, precious and beautiful in its temporal blessings, and beyond all power of human calculation in its influence for eternity, on the immortal souls which have been trained for heaven by the aid of this well bestowed bounty.

RICHARD FERGUSON, M. D., who presided at the second initiatory meeting for the organization of the parish, held on the first day of July, 1822, was also a native of Ireland, and had received in that home of his childhood a religious education. Godly parents and a faithful parish Minister worked together for his instruction in true knowledge and in right principles. In the first years of his wanderings in the East-Indies and elsewhere, he retained the impress of this proper training, and was a pious and an exemplary young man. Dr. Ferguson came to Louisville in 1802, and after a short stay packed up his clothes and medicines, and sent them down to Portland, with the intention of embarking for New-Orleans and settling there. An acquaintance met him at this juncture, remonstrated against his purpose, pointed out the advantages of Louisville as a rising place, and dwelt very particularly upon the charms of a young lady with whom it was supposed the Doctor was enamored. The young physician, more than half persuaded, threw up a dollar to determine whether he should go or stay. The dollar turned up according to his inclination, and so he remained, and the next year 1803, was married to the young lady in question, Miss Aylett E. Booth, the daughter of Col. Wm. A. Booth. Col. Booth had removed from Virginia to Kentucky in 1798. The family were all Episcopalians, and Mrs. Ferguson lived and died a devout member of our communion. Her death occurred August 12th, 1838.

I have said that Dr. Ferguson exhibited for some years after he left the paternal home the influence of the godly nurture

received there and in the old parish Church. The new associations of this western land, destitute of the Church and ministry which he had been taught to respect, were too powerful for his excitable Irish temperament. He yielded to temptation, and became, as often happens, apparently more utterly destitute of godliness and of religious principle than the majority of his companions who had enjoyed no such early advantages. But a time came when the influence of this training in childhood returned with overwhelming power. For the first part of the lingering illness which terminated his long life his heart seemed to be harder, and his blasphemies more revolting than ever. The Minister of Christ Church visited him at a venture, approached gradually the subject of religion, drew out from him the incidents of his early life, engaged him frequently in talking about the scenes of his boyhood, and in recollections of the old parish Church where he had been so faithfully instructed. After many days the fountains of early piety seemed to burst forth in an irrepressible stream, overflowing and burying deep the hard ungodliness which had encrusted it. The Creed and other portions of Christian instruction returned to his memory after a half century of forgetfulness, with all the freshness of yesterday's learning. He wept, he prayed, he confessed his sins, and received with eager solicitude all the holy and tender offices of love, by which the Church of the redeemed ministers to her sick and dying. He died rejoicing in God his Saviour, on the 10th day of April, 1853, in the 84th year of his age. It is far beyond the power of man to be able to estimate the value of this late repentance on the issues of eternity. But the case does most strikingly and beautifully illustrate the value and the imperishable property of early religious culture. To this most salutary effect Dr. Ferguson preaches now to the children and the grandchildren of those to whom he ministered as a physician. That this testimony may go down to still later generations, I have embodied the solemn sermon of his life in the history of the parish which he helped to establish.

SAMUEL DICKINSON, the Secretary of both the preliminary meetings, was a merchant in the book business. He was a pious man, and his widow still resides in Louisville.

DENNIS FITZHUGH was born in Virginia. He was a merchant, and resided in Louisville previous to 1808, but how much earlier I cannot learn. He was a man of excellent moral character, and one of the Associate Judges of the Circuit Court. It was the singular custom of this Commonwealth in early times, to constitute the Circuit Courts by the appointment of one Chief Justice, always a lawyer by profession, and two Associate Justices, who were to be unprofessional men, and were not expected to relinquish their previous avocations to enable them to discharge with efficiency the office of interpreting the laws and dispensing justice.

The next member of the Committee, and the surviving Trustee of the Church lot, Col. SAMUEL CHURCHILL, was the youngest son of Col. Armistead Churchill, of Middlesex County, Va. Col. Armistead Churchill married Miss Elizabeth Blackwell, of Northumberland County. The elder brother of Armistead inherited, under the then law of primogeniture, a very large estate in Middlesex. Bp. Meade states that nearly the whole of that county was owned by a few families: "the Skipwiths, Wormleys, Grymeses, Churchills, Robinsons, Berkeleys, and others, and that now not a rood of it is owned by one of their name, and scarcely by one in whom is a remnant of their blood." The successive members of the Churchill family were active and earnest in the service of the Church, as Churchwardens or Vestrymen. One of them, Mr. Wm. Churchill, in 1711, made the following bequest in his will:

"I give £100 sterling to the vestry of Christ Church parish in Middlesex, which said £100 I would have put to interest, and the interest money to be given to the minister for preaching four quarterly sermons yearly, against the four reigning vices, viz: atheism and irreligion, swearing and cursing, fornication and adultery, and drunkenness; and this I would have done forever. I give to the said parish

and vestry aforesaid £25 sterling, to be put to interest, and the interest money to be given yearly to the clerk and sexton attending said sermon."

Armistead Churchill being a younger brother, and having but small provision of property, removed after his marriage to what was then the West, Fauquier County, Va. Here his seven children were born. In 1784 he again removed to the "far West," to the Falls of the Ohio, where he settled, about three miles from the river, on the land ever since owned by the family. Samuel, the youngest child, was five years of age at the time of this emigration. For a whole year afterwards the family neither tasted or saw any bread. Bear meat and wild-fowl were the meats, and venison served for bread. The Indians frequently made descents upon them, stealing all the horses.

Col. Churchill had a sugar-camp on the river ten miles below the Falls, at the mouth of Paddy's creek; Col. William Pope, who had settled at the Falls in 1779, had a sugar-camp adjoining to Churchill's. For a great many years it was the business of the youngest son of each family, Samuel Churchill and Wm. Pope, to take charge of these camps, and to make the sugar. The boys occupied the same tent; and sometimes, in order to take advantage of every sugar-making season—that is, of every thaw succeeding a hard frost—they spent the whole winter at these camps. The sugar made in this way from the maple-tree constituted the whole supply of the country for many years. The Wm. Pope who was the companion of Samuel Churchill in this rough exposure, was the father of our fellow-citizen Wm. H. Pope.

Col. Armistead Churchill died in 1795, aged 64 years. His wife survived him more than forty years. She died May 28th, 1831, aged 91 years. This lady brought down to the present generation the memory of the olden time. She is described with enthusiasm by the oldest members of our present society, as a lady of noble mien and manners, of extensive reading, and large information, of fine conversational powers, and of sincere and earnest piety. Such was the character of a large propor-

tion of those early settlers in Kentucky, who were compelled to encounter the dangers and hardships of conquering this wilderness.

Henry, an elder son of Armistead Churchill, married Penelope, a daughter of the elder William Pope. Penelope Pope had first married Col. William Oldham, who came to this county with Col. Wm. Pope in 1779. Col. Wm. Oldham was killed at the disastrous battle known as St. Clair's defeat, leaving several children, the late Judge Oldham of this county and others. Henry Churchill married Col. Oldham's widow. The children of that marriage are Judge Armistead Churchill, of Elizabethtown Ky., a devoted son and champion of the Church, Mrs. McKinley of the same place, and Alexander Churchill, late of Louisville.

Samuel, the youngest son of Col. Armistead Churchill, married, May 19th, 1803, Miss Abigail Oldham, the daughter of Col. Wm. Oldham by the lady who had become the sister-in-law of Samuel by her marriage, as just mentioned, with Henry Churchill. There was nothing in the relations of the parties to make this marriage improper. But it makes a singular and puzzling confusion of consanguinity between the respective descendants of the two brothers.

Mary Churchill, daughter of Col. Armistead Churchill, married Col. Alexander S. Bullitt. Of this marriage there were but two children, both of whom died without issue. The descendants of Col. A. S. Bullitt by a former marriage, are numerous. Among them are Wm. C. Bullitt, Esq., of Jefferson County, Mrs. Helen Key, and Dr. Henry M. Bullitt, Mrs. Gordon, and others, children of the late Cuthbert Bullitt.

Mrs. Abigail Churchill lived with her husband in the holy estate of matrimony for fifty-one years. She was famed for her goodness, and died in the communion of the Church, on the 5th of July, 1854.

Eleven of the children of Samuel and Abigail Churchill lived to the age of maturity. Mary Eliza, the eldest, was married to our fellow-townsmen, Charles Thruston, Esq., of whose family

I shall give some account in another place. Mrs. Thruston probably embraced the earliest opportunity of full communion in the Church of her fathers. She is reported as a communicant in that earliest list of the communicants of this parish prepared by Mr. Richard Barnes in 1834. She was universally loved for her gentle nature, and died November 9th, 1842, leaving only two children—Samuel, who was killed by lightning April 26th, 1854, and Fannie, the wife of A. J. Ballard, Esq.

Abigail Prather Churchill, another daughter, married Major George Clark, of St. Louis, Mo., and died there about six years ago, leaving a numerous family of sons. She was a woman of strong mind, of noble address, and of devoted piety. Mrs. Belle M'Creery, a still younger daughter, also removed to St. Louis, Missouri, immediately after her marriage. She too was a devoted Christian, and her self-sacrificing labors in the cause of the orphan in her new home will long be remembered there, and will be her grateful memorial before God. She died in February, 1861, and is buried in our own beautiful Cave Hill Cemetery.

Emily Churchill married Hampden Zane, Esq., formerly of Wheeling, Va., but since his marriage a resident of this city. Of this marriage two lovely children have fallen asleep in Jesus, after arriving at sufficient age to give an emphatic testimony to the priceless value of Christ's religion. Abby, whose whole look and manner indicated the supremacy of the spiritual in her nature, died at 17, in the comfort of Christian faith and hope, on the 3d of July, 1860. Thomas Hampden, her brother, being at school at Frankfort, Ky., confessed his Saviour before men, in Ascension Church, in that city, in April, 1862, at the age of sixteen, in the solemn rite of Confirmation. Three weeks afterwards he proved the unspeakable benefits of that manly confession. Exercising in the gymnasium, he fell and fractured one of the cervical vertebræ. For three days and nights he lingered in intense agony, and in all that time found only reason to bless God for the hope laid up for him in heaven. So complete was the triumph of the regenerate soul over the agonized and dying body, that he refused to have his pain relieved by opiates, lest

he should become insensible to the loving care of his weeping parents, and to the still stronger love of his Saviour and Redeemer.

Col. Samuel Churchill, now in his 83d year, has continued up to this time, May 1862, to occupy his accustomed pew in Christ Church. His remaining children are here with us, or have removed to the still receding West.

MR. JAMES HUGHES was a merchant, and for some time President of the Branch Bank of the United States in Louisville. He was a native of Pennsylvania, and died in 1832. His honored widow still resides in this city.

WILLIAM L. THOMPSON yet lives on his fine farm in Jefferson county, four miles from the city. His father, Mr. John Thompson, removed to Jefferson county, Kentucky, from Virginia, in 1786. Mr. John Thompson was the son of the Rev. John Thompson, a native of Scotland, according to Bishop Meade; of Ireland, according to the tradition of the family in Kentucky. He was a graduate of the University of Edinburgh, and was ordained in England in 1739, and in 1740 became the Minister of St. Mark's Parish, Culpepper county, Virginia. He continued in this charge thirty-two years, until his death in 1772, having been in all that time one of the most useful, laborious, and successful ministers that the Church had ever known in Virginia. I have had the pleasure of reading some of his manuscript sermons, preserved in the family of his son, my esteemed friend, the late Hon. Philip Roots Thompson, who removed with his family to Kanawha county, Virginia, where his numerous descendants still support the Church of their fathers. These sermons were earnest, eloquent, and faithful. A full account of this excellent Minister, and of all the worthies, and some of the unworthies, of Virginia, may be found in Bishop Meade's charming book, entitled "Old Churches, Ministers, and Families of Virginia."

Mr. John Thompson left a large family of children, all members of the Church. A daughter, Mrs. Melinda Huie, long since went to her rest. Miss Betsy Thompson died more recently.

Mr. Philip Roots Thompson, now residing here, was one of the original subscribers to the Church. Mr. Robt. Colman Thompson is living on the Cumberland River, near Eddyville. Mrs. Fanny Strother, illustrating in a venerable old age the brightest graces of Christianity, lives with her brother and sister, Mr. Thornton Thompson and Miss Mildred Ann Thompson.

WM. H. ATKINSON was from England. He came to Louisville probably about the same time—1816—with his nephew, Mr. George Starkie, and with Mr. Whittingham, both of whom were subscribers to the fund for building the Church. Mr. Atkinson was a good man, a merchant, and lived and died in the communion of the Church.

HANCOCK TAYLOR was born in Orange county, Virginia, in 1780. His father, Col. Richard Taylor, removed with his family to Kentucky in 1786, and settled in Jefferson county, about seven miles from Louisville, upon the estate then and now called Springfields, and where the widow of Mr. Hancock Taylor still resides. Another of the sons of Col. Richard Taylor was Gen. Zachary Taylor, the hero of many glorious battles, and late President of the United States.

Hancock Taylor married the daughter of Mr. Nicholas Lewis, who came in the year 1800 from Virginia to Kentucky, and settled at first in Shelby county. Mrs. Mildred Lewis, the wife of Nicholas, was remarkable, in that day of religious indifference, for her earnest devotion to the faith and Church of her fathers. For long, weary years she was entirely deprived of the services of that Church; and if she saw any of its Ministers at all they were only those who, as politicians or lawyers, had deserted the kingdom of their Master for a more remunerative service. Her Prayer-Book served her for Church and Minister. Every Sunday she gathered her family around her, and after reading the prescribed service, including the Lessons from Holy Scripture, she taught them "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." The result of this

godly nurture and maintenance of firm principle was that all her children and grand-children became exemplary communicants of the Church. One of the grand-daughters has been long married to an excellent Presbyterian Minister, but remains a faithful and attached member of the Church of the Apostles.

It was doubtless because of his marriage into the family of this noble Mother in Israel that Hancock Taylor took so active a part in the establishment of Christ Church. Before this time Mr. Lewis had removed to a large farm a few miles below Louisville, in Jefferson county, where he died in 1817. Mr. Taylor lived on the estate of his late father-in-law for some years, but subsequently purchased the interest of the other children of Col. Richard Taylor in Springfields, and removed to that place, where he died in 1841. Mrs. Lewis accompanied him to Springfields, where she renewed her labor of love for God and man, as the principal builder and supporter of St. Matthew's Church in that neighborhood. After many years of intense suffering from a lingering disease, she rested in the Lord in 1845. In the family vault at Springfields the remains of President Taylor are deposited, along with those of all the members of the family who have gone hence.

JAMES S. BATE was also a farmer from Virginia. He settled in Jefferson County, nine miles above Louisville, on the estate now occupied by many members of his family. He died in 1836, universally respected. His descendants and relatives continue to receive a rich treasure of Christian nurture from that portion of his estate which was invested in the erection of Christ Church.

JAMES C. JOHNSTON, M. D., was the son of William Johnston. Wm. Johnston was born in Spotsylvania county, Virginia, in 1766, graduated at William and Mary College when eighteen years of age, and immediately left Virginia with Gen. George Rogers Clarke, accompanying that distinguished warrior as a voluntary aid in the memorable expedition to Kaskaskia and Vincennes in 1778. Through the influence of Gen. Clarke,

William Johnston was appointed the Clerk of Kentucky county, the whole State being then a single county of Virginia. When the three counties, Jefferson, Fayette, and Lincoln, were formed out of this vast district, Wm. Johnston was retained as Clerk of Jefferson County. The business habits of Wm. Johnston caused him to be appointed by many persons as their agent for the location of lands in Kentucky. His voluminous correspondence with these persons, and with surveyors in all parts of the State, is now in the hands of his son.

While engaged in locating a large body of land for Henry Banks, of Richmond, on Bacon and Nolin Creeks, Walker Daniel and James Keightley, locators and surveyors, traveling in company with him, the three stopped to water their horses at the first branch, about two miles above the mouth of Salt river, when they were fired on by Indians in ambush. Daniel and Keightley were killed, and Johnston wounded badly, and taken prisoner. He was carried to Lake Michigan, where he remained eight months in captivity. He was then ransomed by a British officer at Detroit, and sent to the Falls of the Ohio, escorted by six Indians. When the party arrived at the Falls, on the Northern bank of the river, a white flag was hoisted. Thereupon a consultation was held in the Fort on the Kentucky shore, and finally the late John Helm, of Hardin county, and six others were sent across the river to see what the white flag meant. With astonishment and joy they met their old friend William Johnston, who was supposed to have been killed at the same time with Daniels and Keightley. This Keightley was an Englishman, and the author of a romance called "The Emigrants." The heroine was a Miss Taylor, a very beautiful and accomplished woman, whom Keightley had met in the Alleghany mountains, journeying with her father and sisters to this western wilderness. This Miss Taylor married Mr. Benjamin Grayson. The children of that marriage were Frederick W. Grayson, long a citizen of Louisville, and whose widow still lives among us to cheer with her benignant smile and with her graceful manners a large circle of friends: Alfred Grayson, a Captain in the United

States Navy, and a daughter who first married a Mr. Quinton, and afterwards Mr. James D. Breckinridge.

In 1785, Captain James Winn removed from Fauquier county, Virginia, to the Falls of the Ohio. Three days after the arrival of Captain Winn, Wm. Johnston married his daughter, Miss Eliza Winn, taking her from the covered flat-boat on which the emigrant party had arrived to his own more comfortable home. That home was a house built of round logs, on the corner of Main and Third streets, where the fine business house of Messrs. Wallace & Lithgow now stands. The table for this primitive mansion was a puncheon, into which four holes were bored with an augur, and as many small sticks inserted for legs.

Dr. James Chew Johnston was born of this marriage, and probably in this house, in 1787. He recollects when the greater number of houses on Main street consisted of the covered flat-boats in which emigrants arrived, hauled up from the river, the front part used as a store, and the rear as a dwelling.

Wm. Johnston was inclined to lead the way to more luxurious habits. In 1788 he built, on the beautiful property now known as the Cave Hill Cemetery, the first brick house erected west of the Kentucky River. That house yet stands, having been in use by the City of Louisville as the "Pest-House" for many years. While Johnston resided in this house he built the Clerk's office on the same property,—a small frame house immediately over the Cave Spring. John Pope, one of the Senators from Kentucky in the U. S. Senate, and several other prominent men commenced their public service in this office under Wm. Johnston.

In 1791 Dr. Benjamin Johnston, the father of Wm. Johnston, with all his family, removed to Louisville. The descendants of most of the children of Benjamin Johnston are living in Illinois and Indiana. One of his daughters married Maj. John Harrison, and our fellow-citizen James Harrison Esq. is a child of that marriage. Wm. Johnston died in 1797, at his then residence on the corner of Main and Sixth streets.

Dr. James C. Johnston married Miss Sophia H. Zane, a

daughter of Noah Zane of Wheeling. The father of Noah Zane was the original proprietor of what is now the City of Wheeling, and was one of that hardy and heroic stock which was under the necessity of making good their titles to western lands by a long and arduous struggle with the Indian claimants of the whole country. The noble daring of Elizabeth Zane at one of the savage assaults upon the fort at Wheeling, in 1781, will receive, as it deserves, perpetual memory. The ammunition in the Fort had failed, and it was necessary to procure a fresh supply from the block-house, eighty or a hundred yards distant. Elizabeth insisted that she should run the fire of the enemy for that purpose, because there was not a man to spare from the defence of the Fort on so perilous a feat. Her request was granted, and the desperate enterprise successfully accomplished. Jonathan and Noah Zane, and Gen. Cass, laid out the State of Ohio into townships, and founded the towns of Zanesville, Chillicothe, and Lancaster in that State.

WILLIAM CROGHAN, Jr., was the son of Maj. Wm. Croghan, who emigrated from Virginia to Kentucky in 1782. Then and for a long time after Maj. Croghan was the Register of the Land-Office, and the primitive building in which he kept the records and discharged the functions of his office, was still preserved with reverent care in the centre of the garden at Locust Grove, the family seat, seven miles above the City, when I last visited the place. One of the brothers of William Croghan, Jr., was the famed hero of Sandusky, Gen. George Croghan. Maj. Croghan and his family were celebrated far and near for their unbounded hospitality. The house was the home of every stranger who visited Louisville, and the constant resort of the neighboring families of town and country. William married Miss O'Hara of Pittsburgh, and died there a few years ago.

G. S. BUTLER, who was elected along with Richard Barnes as a Warden of the Church at the first election of a Vestry, on the 8th of May, 1823, was from one of the New England

States. He was a druggist, and is remembered as a good, religious man; enjoying the confidence of the whole community. He was devoted to the interests of the Episcopal Church, of which he was a devout communicant, and served it faithfully in every office of trust as long as he remained in Louisville.

DANIEL WILSON, M. D., another member of this first Vestry, and continued in the same office by re-election for many years, was born in Mecklenburg County, Va., in 1795. He was a graduate of the University of Pennsylvania, and a pupil of Dr. Benjamin Rush. Dr. Wilson first settled and practiced his profession in Milledgeville, Georgia; after some years he returned to Virginia, and in the summer of 1817 he came with his family to Louisville. He seems to have been sincerely attached to the Episcopal Church, and was regular in his attendance on its services, although it is not known that he ever became a communicant. He is described by his surviving contemporaries as a high-toned gentleman, a man of mark and strong character. He died in 1831.

JOHN T. GRAY, was the son of Capt. George Gray of the Revolutionary army. Capt. Gray was from Culpepper County, Va., and married Miss Mildred Thompson, a daughter of the Rev. John Thompson of whom we have already spoken. Capt. Gray removed to Kentucky about the same time with his brother-in-law, Mr. John Thompson, in 1786. Capt. Gray settled on a farm about two miles south of Louisville; he raised a large family, most of them well known to the present generation of Louisville. Three of his sons, George, French, and Jas. Strother, were officers in the U. S. Army. John Thompson Gray married the only daughter of Peter B. Ormsby. He died a penitent, and professing faith in Christ on the 27th of February, 1845. Angereau and Philip R. have but recently departed this life. Mrs. Susan Stewart, wife of James Stewart Esq., was one of the daughters of Capt. George Gray. She was a meek and exemplary communicant of Christ Church, and departed this life, Nov. 19th, 1847.

The youngest child of John Thompson Gray, Selina, was the first of his children to be called away. She was a wild, joyous child when I came here, just bursting into womanhood. Affliction only tried and proved her quality. She was, in every condition, a frank, genial, noble, Christian woman, the life of every circle and the idol of her friends. As Mrs. Selina Churchill, she went to her rest in peace Feb. 23d, 1859.

Still more recently this community has been saddened by the death of a member of this family in the third generation. Anita A. Galt was the grandchild of John T. and Mary O. Gray, and the daughter of Dr. Norbonne A. and Elizabeth Gray Galt. At the age of seventeen years this admirable girl exhibited the perfection, as far as human judgment could go, of every womanly and Christian grace. She was too pure for earth, and was taken to dwell with kindred spirits on the 31st of Aug., 1861. Blessed and ennobling must be the religion which produces such fruits as these! Let Christianity be judged, not by the evil lives of those who reject its counsels, but by its proved capacity to produce in corrupt human nature, its own beauty and loveliness.

GEORGE KEATS, one of the original subscribers to the Church, was a brother of the celebrated English poet, John Keats. He came to Louisville in 1821, was engaged in the lumber trade, and died in 1844. He is described as a gentleman of fine address, literary in his tastes, like his brother of delicate sensibility, and commanding the respect of all who knew him, and the warm affection of all who knew him intimately.

It is refreshing to hear men speak of THOMAS PRATHER. He was a man indeed, as all accounts agree. He came to Louisville in 1798, and did more to advance the prosperity of the place than any other person. He was a merchant, intelligent, enterprising, far-sighted, and accumulated a large fortune. No portion of this fortune came by niggardliness. Here are some of the expressions applied to him by one who knew him well: He was a good man, of unbounded liberality, forward in every

good work, of fine sense, large views, nobleness in his looks, most charitable. He died on the 3d of February, 1823.

EDWARD SHIPPEN, a name familiar to all acquainted with the history of Philadelphia, Pa., was a native of that city. He came to Louisville about 1823, as Cashier of the Bank of the United States; was highly esteemed for his social qualities, was a faithful and efficient officer, and died in 1831, or about that time.

JOHN ROWAN removed when quite young from Western Pennsylvania to Kentucky. He was extensively known as one of the most prominent lawyers and statesmen of his time in all the West. For many years his home was Bardstown. In 1816 or '18 he removed to Louisville. The strong character of the man enabled him to exert a powerful influence upon his generation. Unhappily that influence was against Christianity. Few persons contributed so much as he to infect the public mind of Kentucky with that looseness in regard to the administration of the law against murder, which has been the reproach of the Commonwealth. His contribution to the erection of Christ Church has been helping to heal that wound these many years, and from age to age the healthful influence of that good deed will be felt by successive generations.

JAMES GUTHRIE was in 1822 the law partner of John Rowan, and the subscription to Christ Church is by the firm.

Mr. Guthrie was born in Nelson county, Kentucky, on the 5th of December, 1792. Both his parents emigrated to Kentucky from Western Pennsylvania, but were married in this State. He studied law in the office of the Hon. John Rowan, who then resided in Bardstown, Ky.; commenced the practice of law in February, 1816, and removed to Louisville in 1820. Mr. Guthrie, with wise foresight, very soon identified himself and his interests with the growth and prosperity of Louisville. He invested his means largely, as they accumulated, in city and suburban property, and with his friend Mr. Levi Tyler, took the

lead in every plan for building roads to connect the city with the interior of the State. The zeal and efficiency of Mr. Guthrie in promoting the interests of Louisville caused him often to be elected to one or other House of the State Legislature, with a view to those interests, although the majority of his constituents were opposed to him in politics.

As Secretary of the Treasury, in the Cabinet of President Pierce, Mr. Guthrie attained the very highest reputation for financial ability, and for a stern integrity, which was beginning to be rare at Washington. On his return from that laborious position, Mr. Guthrie threw his whole influence and energy into the enterprise of constructing the Louisville and Nashville Railroad; and to him more than to any other person is Louisville indebted for the successful completion of that great undertaking.

As the result of a fine constitution and unremitting labor, Mr. Guthrie is still fresh and vigorous, ready and able for any duty which his country may require at his hands.

JOHN SPEED was born in Mecklenburg county, Va., in May, 1773. His father, James Speed, removed with his family to Kentucky in 1783, and settled near Danville. John Speed came to Jefferson county in 1795, and settled on a farm five miles from the city, on the Bardstown road, where he resided until his death, in March, 1840. Mr. Speed was twice married. His first wife was a Miss Lemarter, by whom he had five children, two of whom are still living. His second wife was a daughter of Joshua Fry, of Danville, by whom he had eleven children, nine of whom are still alive. Mr. Speed was an Associate Judge of the Jefferson Circuit Court, a fine farmer, and an intelligent and hospitable gentleman. My informant says that one feature in Mr. Speed's character is worthy of especial remark: "the care that he took in the education of his children by training them to manual labor—a course little pursued in these times." This special note will doubtless subject my informant to the charge of being himself particularly old-fashioned. But when we look at the stalwart forms, and the

high moral and intellectual character of these children, we will see the philosophical significance of the remark.

WILLIAM CHAMBERS was a native of Maryland. His father moved with his family to Mason county, Ky., at a very early day, and many of his descendants are now settled in that part of the State. William came to Louisville when a young man, at least as early as 1789. About the same time Mr. Benjamin Lawrence, also a subscriber to Christ Church, removed from Maryland to Jefferson county, Kentucky, with his brother, Mr. Elias Lawrence, and his sister, Mrs. Dorsey, a widow. The family purchased a large tract of land near Middletown, eight or nine miles from this city. The Lawrences were merchants as well as farmers, doing business in Middletown, which was then a formidable rival of Louisville. They accumulated large fortunes, and were highly respected for their integrity. Wm. Chambers married the sister, Mrs. Dorsey, and soon settled upon the farm, eight miles from the city, on which he spent the remainder of his long life. He was a man of great sagacity, which was strikingly shown when on a journey to Missouri, he invested the whole of his available means in the purchase of a tract of land near St. Louis, at ten dollars an acre. That land afterwards became a part of the city of St. Louis, and is of almost incalculable value in the hands of those who are able to retain it to meet the increasing value of lots in the constantly growing city. Mr. Chambers was an enthusiastic horticulturist, and, as he once told me, found his chief occupation and pleasure in his garden. He was enlarged and liberal in his views, and on several occasions contributed to the education and advancement of poor young men. He died on the 8th day of May, 1848, aged 87 years.

Our friend, the late lamented Robert Tyler, Esq., married Mary Lawrence, the only child of Captain William Chambers. Mr. Tyler was a native of Jefferson County, Kentucky, and he and his brothers have been identified with all the local interests and public improvements of the city and county. He was cut

off in the prime of life and usefulness, on the 28th of April, 1832.

Of this gentleman I desire to put on record an instructive fact. A lawyer, whose business largely exceeded that of his colleagues in the profession, he never retired to rest on Saturday evening until he heard his children recite to him their Sunday-School lessons for the next day, assisting them to learn where help was required; and on Sunday morning his seat in Church was never vacant. The result is that all of those children who have arrived at sufficient years are devoted and exemplary communicants of the Church. So wisely was this investment of Captain Chambers made in the building of Christ Church.

ROBERT ORMSBY was a native of Ireland. He came to this country in 1807, lived a year in Baltimore, Maryland, then removed to Bardstown, Ky., where he resided for two years. In 1810 he came to Louisville, where he commenced business, with no capital but his credit and business capacity. He pressed forward with energy and industry until he acquired a good estate. He married in 1831, and died in Philadelphia in the fall of 1833, in the communion of the Church. One who knew and loved him well says that "he was a man of strong prejudices, and alike strong in his attachments; quick tempered, but exceedingly kind to his friends and relations; at all times ready to aid the Church, and to do good to his fellow-men."

ABRAHAM HITE, another of the original subscribers to Christ Church, has lived, and I trust will long live, to follow up that beginning of a good work by many acts of wise expenditure in the cause of truth and godliness. This family was among the earliest pioneers of this wilderness. Isaac Hite, the uncle of Abraham, was the companion of Daniel Boone in his earliest explorations of the country. In company with nine others he ranged over the whole country. I have myself seen the ten names, called the ten hunters of Kentucky, cut upon a tree on the Big Barren River, near Bowling-Green. He came to Kentucky, from Berkley county, Va., in 1778. He finally settled

on Goose Creek, in Jefferson county, where his son now resides. He died in 1785. The second brother, Captain Abraham Hite, of the Revolutionary army, the father of the present Mr. Abraham Hite, moved from Berkley county, Va., in 1782, and settled about eight miles from Louisville, on the Bardstown road. In passing one day on horseback to a neighboring house he was shot by a party of Indians in ambush. The ball entered one side of his body, and was taken out on the other. He was closely pursued by the Indians, but managed to escape.

Joseph, another brother, removed to this neighborhood in 1783. His farm was also on the Bardstown road, about ten miles from town. Joseph was severely wounded by the Indians while standing sentinel to guard the rest of the family who were at work. Joseph, in 1784, returned to Virginia for the father of the three brothers, who was also called Abraham. The father came with his son to Kentucky in this year, and brought with him an Episcopal Minister, the Rev. Mr. Kavanaugh. This gentleman officiated occasionally, as circumstances and the Indians allowed. The father of these brothers died in 1786, his son Abraham in August 1832, and Joseph in 1831.

TEMPLE GWATHMEY and ISAAC CLARK, subscribers to the Church, may be mentioned together, as presenting the best opportunity of giving some account of that extensive family connection, without a notice of which the history of this parish would be very imperfect.

Temple Gwathmey and Isaac Clark were grandsons of John and Ann Rogers Clark, of Albemarle county, Va. This venerable couple were the parents of that gallant hero of the Revolution and distinguished pioneer of the West, Gen. George Rogers Clark. Gen. Clark, it will be recollected, came to the Falls of the Ohio in 1778, and by his masterly activity and indomitable spirit, conquered the whole North-West Territory from the British and Indians. His parents, with all their children, very soon afterwards removed to the Falls of the Ohio.

The children of John and Ann Rogers Clark were numerous.

The sons were George Rogers, Jonathan, and William. One of their daughters, Lucy, married Maj. Wm. Croghan, of Locust Grove, of whom we have already spoken. This venerable lady lived in the communion of the Church, and was interred at Locust Grove by the Rev. Mr. Jackson, in the 72d year of her age, on the 6th day of April, 1838.

Another daughter of John and Ann Rogers Clark married Col. Richard Anderson, also of Revolutionary fame, who settled the well known place in Jefferson county which he appropriately named "The Soldier's Retreat." His son Richard was one of the brightest and most promising of the young statesmen of Kentucky. Early distinguished in Congress, he was sent as a minister to some of the South American States during the administration of John Quincy Adams. He and his wife died there, victims to the climate.

Another daughter of John and Ann Rogers Clark married Owen Gwathmey. The sons of this marriage were John Temple, Samuel, George, and Isaac R. Gwathmey, all, till recently, well known, and highly esteemed in this community for their genial nature and many virtues.

Temple Gwathmey married Miss Ann M. Marks, who came to Louisville from Charlottesville, Va., in the family of her near relative, Judge Fortunatus Cosby. This excellent woman and humble Christian died June 24th, 1848. The aged husband died May 24th, 1855, in his 80th year.

Samuel Gwathmey married Miss Mary Booth, from Shenandoah county, Va., and for twenty years resided in Jeffersonville, as Register of the Land Office. After coming over to reside in Louisville he was elected a member of the Vestry of Christ Church, in April, 1832, and served uninterruptedly in that office until the migration of the congregation to St. Paul's, in 1839. I knew the gentle old man well, for many years after my removal to Louisville. He was an honest, simple hearted, and deeply religious man.

George Gwathmey married Miss Sophy Garrett. He was for many years, and until his death in 1850, Cashier of the

Bank of Kentucky. He left several children, who are living among us. Isaac R. Gwathmey married his cousin Betsy, the daughter of Col. Richard Anderson. His widow is still living in Louisville, having lost one noble son since my removal here.

Diana Gwathmey married Col. Thomas Bullitt. Both died many years ago, leaving numerous children. Fanny Gwathmey married Hezekiah Jones, and Kitty Gwathmey married George Woolfolk. Both these ladies have resided for many years at Paducah, and have large families.

Another daughter of John and Ann Rogers Clark, Fanny, married first, Mr. O'Fallon, whose descendants are now so well known in Missouri.

After the death of Mr. O'Fallon, Fanny Clark married Wm. Thruston. This gentleman was the son of Charles Wynn Thruston, of whom an interesting account is given in Howe's "History and Antiquities of Virginia," page 283. Charles Wynn Thruston was a Minister of the Church of England in Virginia, previous to the Revolution. At the breaking out of that contest he obtained a commission in the army, and rose to the rank of Colonel. Col. Thruston never resumed the sacred function. After the war he removed with his family to the West, and died in New Orleans. The only child of Wm. Thruston and Fanny Clark is our fellow-townsmen, Col. Charles Thruston. Col. Charles Thruston married Miss Mary E. Churchill, the eldest daughter of Col. Samuel Churchill. Of the unobtrusive piety and gentle goodness of this lady I have already spoken.

After the death of William Thruston, Fanny Clark married for her third husband, Dennis Fitzhugh, by whom also she had children. Of Mr. Fitzhugh we have before given some account.

Gen. George Rogers Clark never married. He died in February, 1818, and was buried at Locust-Grove, the family seat of the Croghans. Jonathan Clark was the father of Isaac, now living at Mulberry-Hill, near Louisville,—of Dr. William Clark, also still living near this city,—of Mrs. Temple, late of Warren county, Kentucky, but now residing with her son-in-law, the Rev. George Beckett, of St. Matthew's, Jefferson coun-

ty, Kentucky,—of Mrs. Pearce,—and of George Clark. All these children of Jonathan Clark have left large families, scattered over the land.

Gen. William Clark, the youngest son of John and Ann R. Clark, went early to Missouri, and his name is identified with the history of that State. One of his sons, Maj. George Clark, married Abby, that daughter of Col. Samuel Churchill, who, as already mentioned, died in St. Louis, leaving a large family of sons. John and Ann Rogers Clark, with their numerous family, came to Louisville at the first emigration. They settled at Mulberry-Hill, the present residence of their grandson, Isaac Clark, and are buried there, along with many of their descendants.

Col. RICHARD C. ANDERSON was born in Hanover County, Virginia, and served with great distinction throughout the Revolutionary war. By a singular coincidence he was second in command on behalf of the United States, at Fort Moultrie in Charleston Harbor, when that place was taken by the British in 1780. Just eighty years afterwards his son, Major—now General—Robt. Anderson, on behalf of the same United States, was in command of this Fort Moultrie, when it was besieged and its surrender demanded by the State of South Carolina. Instead of surrendering, Major Anderson destroyed the Fort, and removed his troops to a stronger position—Fort Sumpter—which he held for several months longer, with but seventy-five men, until the fortification was battered to pieces by an opposing force of ten thousand men.

In 1785 Col. Richard C. Anderson and Maj. John Harrison, his compatriot in arms, came down the Ohio River from Fort Pitt in one of those flat-boats called in that day broad-horns, which were constructed to guard against attacks from the Indians. On arriving at the Falls of the Ohio they met and were warmly welcomed by many other officers of the Revolution who had preceded them here. Two of these, not already mentioned, were Col. Wickliffe, the father of Robert, Nathaniel, and Chas.

A. Wickliffe; and Col. Martin Hardin, the father of Col. Martin D. Hardin. All of these are celebrated names in the history of Kentucky.

Maj. John Harrison settled in this county, and married the daughter of Dr. Benjamin Johnston, of whom we have already spoken. Col. Charles Harrison, of Bullitt County, and James Harrison, Esq., of this city, are children of this marriage.

Col. Anderson married first, one of the sisters of George Rogers Clark, as has been before stated, and settled the place eight miles from the city, which he named "Soldier's Retreat." Of Richard C. Anderson, the son of this marriage, I have already given some account. Col. Anderson afterwards married Miss Marshall, of Caroline county, Virginia. The sons of this marriage are all men of present mark and distinction. Among them are Gen. Robert Anderson, above mentioned, Larz Anderson, of Cincinnati, and Charles Anderson, recently of Texas, who, for his patriotism, was lately imprisoned there, and by his energy and the affection he had inspired in some of those who surrounded him, made a marvelous escape from that captivity. Col. Anderson died in 1826 or 1827.

LLOYD D. ADDISON was the son of the Rev. Walter Addison, of Maryland, so affectionately commemorated by Bp. Meade in his pleasant book of antiquities. The Rev. Mr. Addison lived on his estate, on the banks of the Potomac River, opposite to Alexandria, although Rector of the Church in Georgetown, District of Columbia.

L. D. Addison came to Louisville about the year 1819. He continued to be a steadfast friend of the Church, and a constant attendant upon her services as long as he remained here, but had not become a communicant at the time of his removal to New-Orleans, a few years after I came to this city. He was a gentleman of fine appearance and polished manners; and a merchant of very high character for business capacity and integrity. His death occurred since the commencement of these sketches.

JAMES M'CRUM came from the North of Ireland to New-York about the beginning of the century. In 1806 he settled in Louisville. He married not long after Miss Eliza R. Gray, a daughter of Captain George Gray, formerly mentioned. Mr. M'Crum was a merchant of high standing. He lived to be seventy-seven years of age, and until his last illness was a hale and hearty man, attending to business with alacrity. He adhered to the Presbyterian faith in which he had been educated, and died in 1856. His venerable widow is now in her 76th year; and finds it no burden to walk every Sunday nearly half a mile to Christ Church, of which she has been a devout communicant ever since the Church was organized. Her children have followed piously in her footsteps. One of them, Mrs. Annie M. Johnston, after living for God during childhood and a few trying years of married life, died in peace on the 1st day of September, 1852. The other, Mrs. Eliza R. Ormsby, has been recently called to pass through a fiery furnace of affliction, which has tried her as gold is tried. From the 17th of February to the 7th of March, 1860, four lovely children were successively taken from her by that terrible scourge, diptheria.

Dr. BENJAMIN TOMPKINS removed to Louisville with his father's family, from Caroline County, Virginia, in 1811—his father had married Miss Marshall of that county. Col. Richard Anderson had taken for his second wife a sister of Mrs. Tompkins. This connection probably induced Mr. Tompkins to remove to the West, and settle upon a farm adjoining the Soldier's Retreat. Mr. Tompkins was a good man, of the Baptist persuasion, and died in 1836. His son, the Doctor, ranked very high as a physician in Louisville. He died in 1835.

A daughter of Mr. Tompkins—Mrs. Frances Clark, died in the communion of the Church, Sept. 11th, 1852, leaving a large family of children. Another daughter, Mrs. Nancy Burks, has long been a member of Christ Church. Another daughter, Mrs. Elizabeth Thompson, herself a devoted member of the same Church, has had the happiness of training many

children to be faithful and active doers of the word. Another son, Judge Tompkins, died but a few years since, endeared to a large circle by his amiable disposition.

CHARLES JABINE came to Louisville in 1817; he was a native of Philadelphia, and after his removal here married Miss Eliza Reel. Mr. Jabine was a communicant, and sincerely attached to the Church. His wife was a kind, gentle, Christian woman, patiently receiving the fatherly chastisement of a lingering illness, and departing in peace Feb. 1st, 1856.

WILLIAM H. NEILSON was from New-England; a merchant of enterprise, a high-toned gentleman, and a devoted Churchman. He afterwards removed from Louisville.

DANIEL R. SOUTHARD, and his brother James, were from New-York. The daughter of Daniel, Mrs. Anne Maria Tompkins, departed this life in the communion of the Church on the 28th of November, 1851.

JOHN D. COLMESNIL was a native of St. Domingo. His family fled to Georgia at the time of the insurrection and massacre there. Mr. Colmesnil frequently mentioned the fact that he went to school in Georgia to Wm. H. Crawford, afterwards the distinguished Secretary of the Treasury under Mr. Monroe, and the States-Rights candidate for the Presidency in 1824. In the same canvass John C. Calhoun was the candidate of the Ultra National Party. Mr. Colmesnil was a liberal man, and at one time had accumulated a large fortune by making salt at the wells in Bullitt county, twenty miles from this city. The place is now known as Parroquet Springs, and is a station on the Nashville railroad.

DAVID L. WARD was a partner of Colmesnil in the salt-making business, and was equally successful. He was the father of Mrs. Grayson, heretofore mentioned.

NORBONNE B. BEALL removed from Williamsburg, Virginia, to Louisville, in 1802. Dr. William Galt, from the same an-

cient capital, accompanied him. Both the young men had been confirmed some years before, while boys, by Bp. Madison, at his first confirmation in the old Church of Williamsburg, Bruton Parish. Mr. Beall had been educated for the bar, but being wealthy, he preferred devoting his time to farming and politics. His father owned a large and extremely valuable tract of land, three thousand acres, three miles from Louisville, on the Shelbyville road. Mr. Beall settled on that part of the tract then and now known as "Spring Station," and built the fine antique dwelling that now stands there. Dr. Galt married one of the sisters of Mr. Beall, and Richard Maupin another. Norbonne B. Beall several times represented this district in Congress. He died about the year 1838. His daughter Ann married Capt. Wm. Booth, of the United States Army, who was also one of the original subscribers to Christ Church. For many years Capt. Booth has lived on a large farm on the Ohio, in what is called the Horse-Shoe-Bend. The Bishop of the Diocese, at his earnest entreaty, pays him an annual visit, for the sake of performing the offices of the Church for this and a few neighboring families too isolated to make a parish.

I had written the above paragraph when called to visit, for the last time, the revered mother of this congregation, Mrs. Mary O. Gray, the daughter of Peter B. Ormsby, and the widow of John T. Gray. In perfect peace of mind, and in undisturbed repose of body, she put off the last remnant of the earthy on the 3rd day of February, 1862, in the seventy-fifth year of her age. She died at the beautiful country seat of her daughter, Mrs. Elizabeth Galt, the widow of Dr. Norbonne A. Galt. For much more than half a century she had walked before this community bearing unmistakably the image of her heavenly Master, and spending, like Him, her lengthened days and her indomitable energy in doing good. To her, more than to any other person, was Christ Church indebted for unwearied efforts and for unflinching liberality in its behalf. The latter years of her life were devoted with especial earnestness to the orphan children of this city. Meeting a group of these friend-

less ones in the street one day, and accompanying them to their desolate hovel, her heart was so deeply moved that she then determined to take no rest until a comfortable Christian home was provided for these outcast children of her heavenly Father, and for all others who in the future might be similarly bereaved in this place. With the activity that never left her she inspired her friends in the Church with the same holy resolution, and so a beginning of the first Protestant Orphan Asylum in Louisville was made. The good work thus begun was carried forward with unwearied perseverance to her life's end. For thirty years she bore, cheerfully and in the spirit of her Master, the heaviest burden of this charge. Day after day in all these years did she thread the streets of Louisville, fulfilling the ungracious office of providing food and raiment and home for these orphans. Nor did this true Christian ever neglect domestic duty for public interests. A more provident and watchful mother of the two generations of her descendants, whom she lived to watch over and to care for, never lived. She has gone, and her record is now, as it has long been, on high.

The relations of this venerable woman with the family of Dr. Galt and of Norbonne B. Beall, render the notice of her death in this connection not inappropriate.

The only child of Richard Maupin by his first wife, the sister of Norbonne Beall, was celebrated throughout the Union for her transcendent beauty. Doubtless the disease of which she early died, consumption, added somewhat of an unearthly lustre to this beauty. Richard Maupin afterwards married Miss Booth; one of the children of this marriage, Mrs. Mildred E. Hening, came to a tragical end on the 17th of October, 1850. While on a visit to the country, a dose of deadly poison was administered in place of some simple antacid which was intended to be given. She and her infant perished in terrible convulsions in a few hours. She was not unprepared for this sudden and awful summons. Early piety had added to exceeding beauty of person that softness and grace which only true religion can impart to those who are thoroughly imbued with its spirit.

CHAPTER 3.

From July, 1829, to May 1st, 1837, including the ministry of REV. DR. PAGE and of REV. MR. BRITTON.

WHILE the Church in Louisville was paralyzed by ministerial delinquency, the energy and capacity of Dr. Chapman at Lexington had given an impulse to the Church there, which has since been felt in every parish in the United States, and in every subsequent year until now. In the fall of 1829 the first volume of Chapman's Sermons on the Church was published. This work immediately produced a great and beneficial effect. It has been re-published from time to time, has been every where considered a necessary part of the reading of every well informed Churchman, and the most valuable book to put into the hands of those who were searching after truth. If this admirable book had accomplished nothing more than to be the instrument of awakening Dr. John E. Cooke to the necessity of examining thoroughly the historic claims of the Episcopal Church, that conversion alone would have been a noble and gratifying triumph for the book and its author. As Dr. Cooke was afterwards for many years an active and revered member of Christ Church, Louisville, it will not be inappropriate to give here a more particular account of this remarkable man.

Dr. JOHN ESTEN COOKE was born in Boston, Massachusetts, on the 2d of March, 1783, while his parents, who were natives of the island of Bermuda and still resided there, were on a visit to that city. In 1791 the family removed to Alexandria, Vir-

ginia, and not long afterwards to Loudon County, Virginia. John Esten Cooke, the eldest son, received the degree of Doctor of Medicine from the University of Pennsylvania, and commenced the practice of his profession in Warrenton, Fauquier County, Virginia. In 1821 he removed to Winchester, the then chief town of the "Great Valley of Virginia." Here he published an essay on Fever, which excited very great attention, and soon afterwards the first volume of his great work on Pathology and Therapeutics. In 1827 Dr. Cooke was elected to the Chair of the Theory and Practice of Medicine, in the University of Transylvania; and, accepting that office, removed the same year with his family to Lexington, Kentucky. His career as a Professor in that School was one continued triumph. Soon after his removal to Lexington he published the second volume of the work above mentioned. By the combined influence of this work and of his Lectures, Dr. Cooke's system of Pathology, and the practice founded thereon, very soon obtained an unquestioned ascendancy, and almost universal acceptance in the West and South-west.

The most remarkable characteristic of Dr. Cooke's mind was an intense love of truth. In reviewing his works, a distinguished medical colleague said of him, in 1854, "He sought truth, and truth only. He never contended for victory, but for principle." While thus enthusiastically engaged as a medical philosopher, teacher, and practitioner, Dr. Cooke was called upon to turn his great powers to another and very different field of research. For many years previous to 1829 he had been a devoted member of the Methodist Communion. His profession of Christianity had been the result of strong conviction, produced by earnest and thorough examination. But, until now, the comparison between the different forms of Christianity had never been seriously presented to him. The causes that induced him to attach himself to the Protestant Episcopal Church, are fully stated by himself in the introduction to his Essay on "The Invalidity of Presbyterian Ordination." To this work, and to a biographical notice of Dr. Cooke in the Church Review for

July, 1856, I must refer for a full account of this distinguished man.

The statement here of some of the circumstances attending this conversion will be interesting, as eminently characteristic of the man. Dr. Cooke had only subscribed to the volume containing Chapman's Sermons, as a matter of courtesy to a colleague, Dr. Chapman being one of the professors in Transylvania University. After the book had been sent to his house, Dr. Cooke remarked to his family and to some friends, at dinner, how strange it was that so intelligent and good a man as Dr. Chapman, should entertain and attempt to propagate, the narrow-minded notions which he had heard were in his book. On the following Sunday, between breakfast and church-time, he took this book from the parlor-table, where it had first been placed, and began to read it. By the time the family were ready to go to church, he had become intensely interested in the book. He saw that there was a real question raised in it, which he was bound to determine. He permitted his family, therefore, to go alone, while he continued his examination of the argument which was to control his future religious position. The doubt once planted in his mind as to the ministerial authority of those to whose jurisdiction he had heretofore submitted, he could take no rest until the doubt was resolved.

The library of the University, rich in many old books, and the private libraries of Lexington, were diligently ransacked. The examination was begun and prosecuted with all the ardor of a strong and enthusiastic nature. Only four hours were allowed for sleep; one hour was given to the accustomed lecture to the Medical Class; the shortest possible time to meals; and all the rest of the twenty-four, with all the concentration of his great powers, devoted to the absorbing enquiry upon which he had entered.

To relieve the brain from the effects of this intense and unremitting application, and to keep his mind in its highest state of free and vigorous action, he several times bled himself during the six weeks of this remarkable investigation. At the end of

that time his conviction was complete, and the materials of that conviction, soon afterwards embodied into the Essay above mentioned, were accumulated, and ready for present and future use. He immediately connected himself with the Episcopal Church, and neither he nor his family ever after attended any other form of worship.

The first duty required of Dr. Cooke, was to satisfy the public mind, greatly excited by his conversion, as to the grounds of it. For this purpose he published one of the most powerful and conclusive arguments ever produced upon the question of Church Government—the Essay on the Invalidity of Presbyterian Ordination. This masterly work made a deep impression upon the public, and upon the Church. It was immediately re-published in New-York, and scattered in various forms over the country. Dr. Miller, or some friend of his, attempted a reply in the Princeton Review. But this was met by a crushing rejoinder from Dr. Cooke, which damaged yet more the cause which the Review had tried to defend. This Essay was published before the close of the year 1829.

Indulge me in yet another tribute to departed worth and greatness.

Dr. Cooke's Pathology is one of the finest illustrations ever presented, at once, of the simplicity and comprehensiveness of truth. It is nothing but the putting together, and *resolute looking at* certain well known anatomical facts, in the two states of health and disease. Ever since the days of Hippocrates the literature of the medical profession has been adorned by a succession of elaborate theories and fascinating speculations in regard to the nature of disease. Each of these theories swayed the medical world in its turn, until it was superceded by a newer claimant for professional favor. Each accomplished a good work in its own day, by fixing the mind of the profession with more intentness upon certain important facts in the economy of health and disease; and each left to the world a residuum of benefit, in the collection and generalization of those facts. So the science of medicine has been formed, and the materials for

a more perfect generalization gathered, through all the centuries past.

As far as my knowledge of medical literature extends, Dr. Cooke was the first medical philosopher whose direct and massive intellect perceived that the facts so accumulated, *unaided by any speculation or theory whatever*, were of themselves sufficient to account for the ordinary phenomena of disease, and to indicate the process of relief, where there were known remedial agents capable of conducting that process. The effect of this simple and beautiful generalization, was at once to give a rational account of the efficacy of the most approved methods of practice which had then been tried, *and to present a scientific basis to all future empiricism*, in the employment of new remedial agencies. Without such a basis, the practice of medicine may be intensely *secundum artem*, but it must be essentially empirical, in the philosophical sense of that term.

I am satisfied that if this grand and simple generalization of facts had been put forth as a system of pathology, by any one of the magnates of science in London or in Paris, it would have been received with unquestioning acquiescence by the whole medical world.

Dr. Cooke remained for ten years in Lexington, earnestly laboring in the two departments of human knowledge to which he devoted his whole powers—medical science and Christian truth. About the close of this period, the admirable position and the rapid growth of Louisville, induced the majority of the Professors in Transylvania to look to that city as the most eligible place in the Western country for the establishment of a great Medical School. Accordingly, in 1837, Dr. Cooke removed from Lexington to Louisville, and united with Drs. Caldwell, Yandell, and Short, in founding the Medical Institute of this city, now known as the Medical Department of the University of Louisville. He continued to teach in this school until its prosperity was placed beyond the reach of question or of Western competition.

In 1844 Dr. Cooke resigned his professorship, and retired to

Woodlawn, a beautiful farm in the neighborhood of Louisville. A few years later, in 1848, he purchased a large unimproved estate on the bank of the Ohio River, about thirty miles above Louisville, where, on the 19th of October, 1853, in the seventy-first year of his age, he breathed his last, with a firm trust in the mercy of the Saviour whom he had loved and served for the greater part of a long life. While on his death-bed, for many weeks, and until within a few hours of his death, the Greek Testament was his constant companion. All day long he pored over its sacred pages with critical attention and with devout affection. His mind retained its power and freshness to the last; and to the last he was, as he had ever been, the single-hearted worshiper of truth.

In 1829 Bp. Brownell, of Connecticut, was requested by the General Convention to visit the Western country, to ascertain its religious condition, and perform such Episcopal and Ministerial acts as opportunity would enable him to do. From his Itinerary we learn that Bp. Brownell arrived at Louisville on Sunday, November the 29th, 1829. He preached in Christ Church on that day, on the subject of Confirmation, "and gave notice of the administration of that Holy Rite a fortnight hence." The Bishop reports that he returned numerous calls on Monday, the 30th, and baptized four children, viz: Cornelia Anne, and Charles Henry, children of George S. and Cornelia W. Butler; Matilda Anne, daughter of Norbonne and Elizabeth Galt, and Edwin Robert Townsend, son of Thomas H. and Elizabeth Armstrong.

Of Mr. Butler I have before spoken.

Dr. NORBONNE A. GALT, one of the gentlemen here mentioned, was the son of that excellent man, loved and revered as the good physician, by two generations of the people of Louisville—Dr. William Galt. My first visit to Louisville, in June, 1844, after being called to the rectorship of Christ Church and before accepting the position, was deeply saddened by the tragic death of Dr. N. A. Galt, who was thrown from his carriage and killed while crossing the bridge on the Shelbyville road, be-

tween the city and his beautiful residence. His funeral, which took place from this Church, seemed literally to be the mourning of the whole people of Louisville. His "venerated" father survived until the fall of 1853.

The following extracts from Bp. Brownell's "Itinerary" will be read with much interest.

Extract from Bishop Brownell's private Note Book, in MS., entitled "Itinerary."

"Arrived at Louisville, 10 o'clock, Sunday, Nov. 29, [1829]. Staid at Mr. Robert B. Ormsby's. Preached on Sunday. Returned numerous calls on Monday. Spent the evening at Mr. G. L. Butler's. Next morning at 10 o'clock took the steamboat Sylph for Frankfort, on our way to Lexington, the road (like most others in the State at this time) being impassable for stages. Arrived at Frankfort 1st December; and the next morning at 4 A. M., took the stage for Lexington, where we arrived at 12. On board the boat we had a motley company—several members of the Legislature, half a dozen *black-legs*, and a couple of actors and actresses—the latter the best behaved of the company. Constant gambling on board and much gross profanity. The members of the Legislature had been introduced to us at Louisville, and treated us with great attention. Col. Tibbatts, Dr. Declary, and Judge James afterwards joined us at Lexington. They were men of talents and worth.

"Lexington is the Athens of the West. A fine Medical School, excellent buildings, 200 students, and an able Faculty. Became acquainted with Drs. Dudley, Cook, Caldwell, Short, and Richardson. The buildings of the Academical Department burnt down; has 136 students, 80 of them collegians, and the remainder grammar scholars. The country round within a radius of 20 miles, the finest in the world. Hemp the staple culture, which is manufactured chiefly into cordage and bagging. The society highly intelligent, yet plain and simple in their manners. Dr. Chapman's congregation embraces the most valuable part of it. Remember *Robert Wickliffe*, Dr. Cook, Mr. Hunt, Mr. Morton, Mr. Harper, Mr. Smith, Mr. Smeads, Mr. Warner, &c.

"December 7. Left Lexington, and in the evening arrived at Frankfort. Next morning called on Gov. Metcalfe; received a visit from Mr. John J. Crittenden, the most eloquent lawyer in the State. Went with the Governor and Mr. Hanna to the House of Representatives, thence to the Senate, where we heard speeches from Mr. Wickliffe and Mr. Hardin, the two most distinguished members. In the afternoon took the steamboat for Louisville, where we arrived the next morning, 9th December.

"At Louisville I took up my residence at Mr. J. S. Snead's. Pleasant family. Louisville is the great mart of the commerce of Ken-

tucky. The merchants are devoted to their *business*. Maysville has a portion of the trade carried on with the East, through Wheeling and Pittsburg. Kentucky is a noble State; fertile soil; fine race of men.

“December 7th, left Lexington on my return to Louisville; arrived at Frankfort in the evening, and the next day, at 1 P. M., proceeded on my journey on the steamboat; arrived at Louisville early on Wednesday morning. Spent the time between that and the ensuing Sunday (13th) in visiting (in company with the newly-arrived Rector) most of the Episcopal families in the place, for the purpose of preparation for the proposed Confirmation. I also administered the sacrament of baptism to four adults, (Mr. Hancock, Mr. Huie, Mr. Thompson, and Miss Perl,) seven infants, (three of Mr. Strother, three of Mr. Thompson, and one of Mr. Huie,) making in all four adults and eleven children baptized by me in Louisville. Saturday, the 12th, I delivered a Lecture in the morning, on the subject of Confirmation. Sunday, the 13th, I consecrated the Church by the name of *Christ Church*, and administered the rite of Confirmation to thirty-one persons. The Rev. Dr. Chapman, Mr. Richmond, and Mr. Page were present on the occasion, and the congregation was very crowded. Dr. Chapman preached in the afternoon, and in the evening the Rev. Mr. ——— preached a Missionary sermon, and made a collection in behalf of the Mission, amounting to forty dollars. The arrival of the new Rector at Louisville, during our visit, was very opportune, and produced much animation in the Parish. This spirit was evinced in our effort to extinguish a debt which had long been thought to press heavily on the Parish. On our suggestion a subscription was set on foot, and within a day or two upwards of twelve hundred dollars were subscribed—a sum more than adequate to the object. A liberal individual, (Mr. John Bustard,) besides subscribing two hundred dollars to this object, proffered three hundred more towards building a steeple to the Church. I think this object will shortly be effected. The Parish of Louisville was found by us in a cold and depressed state, owing to its having been for fifteen months without a clergyman, and to the divisions which had taken place in regard to Mr. Shaw, the last Rector. If the new Rector shall be able to infuse a little more zeal into the members of his Church, it seems likely soon to be the most flourishing Parish in the Diocese. There are now six Clergymen in this Diocese, and it may probably be prepared to elect a Bishop by the next meeting of the General Convention. Kentucky presents a fine field for missionary exertions. Many of the principal inhabitants, in its larger towns, were educated in the Church in their early years, and there are a great many intelligent men to whom the principles of Calvinism and the extravagances of fanaticism are offensive, who would readily embrace the principles of the Church, if presented to them under favorable circumstances.”

There is no record of the names of the persons confirmed at this first Confirmation in Christ Church. Nor is there any

notice or entry in regard to the call of the new Rector, Mr. Page. As already stated, the first entry after the resignation of Mr. Shaw is dated April 23d, 1832. The Rev. David C. Page, then recently ordained to the Holy Ministry, had married in 1827, Miss Eliza Ormsby, the neice of that excellent man whose virtues we have already commemorated—Mr. Robert Ormsby. Eliza had been adopted by her uncle, and had been educated in his family. This connection, and the healthful stimulus of Dr. Chapman's visit to Louisville in the spring of 1829, probably led to the election of the gentleman whose career has been so useful and distinguished. The admission of the Diocese into union with the General Convention in August of that year, was also an incentive to another forward movement.

The arrival of the newly-elected Rector upon the scene of his future labors in Providential concurrence with the presence of the first Bishop who had ever visited Louisville, and with the consecration of the Church, and with the administration of the beautiful and impressive rite of Confirmation for the first time, was a most auspicious and encouraging commencement of his ministry. Nevertheless, the field proved for a wearisome time to be very hard and barren. The first springing of long dormant love had been rudely blasted, and it seemed impossible again to quicken the sensibilities of the few who adhered to the Church, or to turn aside the reproach of her clamorous enemies. The Rector was deeply despondent, and had almost determined to abandon a labor apparently so fruitless and discouraging. It was too hard, he said, to be preaching from Sunday to Sunday to no more than fifty people, and with little sign of life in that small number.

But God's thoughts and ways are not as ours. His word will not return unto Him void. Those who sow in tears, with faith and patience, shall reap in joy. The gentle dew of Divine grace attending the ministered word, was gradually sinking into the hard soil, and making all things ready for a blessed fruitage.

The first signal of the gracious work which had been in preparation, occurred when the prospect was most dreary, and the

Pastor's heart had sunk within him. After service one Sunday morning a newly-married lady of high social position, and exercising a yet more commanding influence by her cultivated intellect and fascinating manners, came up to the chancel, and expressed an earnest desire to be baptized. This was but the beginning. The winter was passed. The spring-time had come. The Congregation rapidly increased. Many applied to be admitted as soldiers of the Cross; and before the close of Dr. Page's ministry in Louisville, this house of God, in its then dimensions, was filled to overflowing.

We will here again recur to the Record book for information :

“ May 21, 1832.

“ The Vestry met pursuant to adjournment. Present, D. C. Page, Rector; Richard Barnes, Thomas H. Armstrong, Wardens; John S. Snead, John P. Bull, John P. Smith, Samuel Gwathmey, W. F. Pettet, Thomas H. Quinan, Vestrymen. After some discussion, and no decisive arrangement made for a delegation from this Church to the next Convention of this Diocese, the following resolutions were adopted:

“ 1. *Resolved*, Unanimously, that it is expedient for the ensuing Convention to elect a Bishop for this Diocese, and that the Rev. D. C. Page communicate to said Convention our views on this subject.

“ 2. *Resolved*, Unanimously, that we approve of the Rev. B. B. Smith, of Lexington, for Bishop of this Diocese.

[The third resolution is about certain alterations in the gallery.]

“ 4. *Resolved*, That Messrs. Gwathmey, Bull, and Snead, be a Committee to devise the best mode to liquidate the debts of this Church, either by selling or renting the unoccupied pews in said Church, or in any other mode that they shall think expedient, and report to the next meeting of the Vestry.

“ 5. *Resolved*, That W. C. Peters be appointed Organist, with a salary of one hundred dollars per annum, commencing 1st January last.”

At the next meeting of the Vestry, July 2d, 1832, the pews to be erected in the gallery were pledged for the payment of the expense of the alterations there, and the following additional resolution adopted :

“ *Whereas*, It is incumbent on the vestry to liquidate the debts due from the Church at an early period, also to cause the repairs and alterations which have been suggested to be at once made, and being without funds to accomplish these objects, it is therefore

“ *Resolved*, That John S. Snead, Wm. F. Pettet, John Bustard, L. D. Addison, Samuel Gwathmey, and John P. Smith, are hereby appointed a Committee to raise funds for the above objects, and have the steeple for the reception of the bell erected, (after the Vestry shall have fixed upon a plan,) and that the Vestry hereby pledge the unsold pews in the Church to the above named persons, to reimburse them for the amount of funds so raised and expended; and for this purpose the said pews shall be subject to be sold at private sale at any time hereafter, and if not sold at private sale before the next April or May, then they shall be sold at public auction, or so many of them as may be necessary to refund the money so advanced, with interest thereon.”

There follows upon this resolution a painful series of efforts, continued through several years, to raise money for paying the debts of the Church and for new expenses, by the sale of pews. Under a too common delusion as to the nature of the salable value of a pew in Church, the indomitable Senior Warden and all his colleagues seem to have lost sight of the admirable principle on which the Church was built.

The salable value of a pew can represent but one of two things. When a Church is just erected, it may represent the donations previously made for the building, or the enthusiasm of the parties who have just completed their work. In this case the bidding of \$100, \$500, or \$1000 for a pew is no better than giving a little, shop-keeping name to a generous action. The ownership of the pew absorbs and poorly represents the man's liberality in providing for the proper worship of Almighty God. But when the Church is built, the price of a pew ever thereafter can only represent the premium necessary to be paid for the privilege of renting a pew. Where the pews are many and the worshipers few, there can be no premium upon the privilege of renting, for the Vestry are too glad to supply all demands without any premium. So our Vestry slowly and painfully found out. Month after month they made arrangement for private sale of pews. At last, in a fit of desperation, they appointed a public auction on Monday, May 5th, 1834, at 4 o'clock in the afternoon. The day and hour arrived with their usual punctuality, but brought no bidders with them. The Secretary records the failure; but the long cherished delusion is still upon him,

for he naively adds, that no purchasers came, "in consequence (as is supposed) of the funeral of the Rev. Mr. Ashbridge."

The only right way to manage these matters is first to make provision for payment, and then have the work done. If such provision cannot be made, then let the work wait until the people are in better mind, or better estate. Whenever people are willing to pay a premium upon the right to rent a pew, it is conclusive evidence that the old Church should be enlarged, or an additional one built.

On the 9th of April, 1835, the proceedings of the Vestry show that the first bell had become worthless, and provision is made for another. It appears also that alterations were required in the gallery to accommodate the new organ, which was expected to be received in the May following.

On the 12th of October, 1835, the Vestry met at the call of the Rector, when the following minute is made :

"The object of the meeting, as stated by the Rector, being the erection of side galleries, it was

Resolved, That J. P. Bull, B. R. McIlvaine, and Samuel Gwathmey be a Committee to ascertain the probable cost, the terms on which the work can be done, as well as the probable number of pews that can be sold or rented, and report as soon as convenient."

From this entry and the result of the proceeding, it is easy to see that the zeal and beautiful elocution of the eloquent Rector had attracted a very large congregation without producing a corresponding demand for pews. It does not appear that the Committee ever formally reported. No steps were taken towards the execution of the design. Not long afterwards Dr. Page was taken away from his attached people by the earnest appeal that came to him from Natchez, Miss., to fill the breach that had been made by the apostacy of the gifted and passionate Connelly.

The next entry to the foregoing is dated April 4th, 1836; when Richard Barnes and John P. Smith are elected Wardens of the new Vestry, and the following minute is made :

“The Rev. D. C. Page addressed a letter to the Vestry resigning the charge of this Congregation on the 23d of March, whereupon the Vestry engaged the services of the Rev. Mr. Britton for the present, at the rate of \$800 per annum, and directed communications to be made with Bishops Smith, McIlvaine, Moore, and Meade on the subject of a suitable Rector for the Parish.”

The nature of the illusion under which poor Connelly acted, is thus powerfully described by him, when, after years of trial and suffering, he came to himself. In his letter to the Earl of Shrewsbury, when he had returned to the unity of the Church, he says:

“You will remember the principle which lay at the bottom of all my dissatisfaction with Protestantism, and what dear Bishop Otey called, my horror of the restless spirit of democracy in Church and State. I am not yet ashamed of that principle, however I may be of the conclusions to which it led me. Hierarchical subordination, whether in State or Church, in a kingdom or in a family, I still consider the only basis for a community to be built upon; the tranquillity of order the only tranquillity that deserves the name. I became a Roman Catholic wholly and solely on the ground of there being amongst men a living, infallible interpreter of the mind of God, with Divine jurisdiction, and with authority to enforce submission to it.

“From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and discipline, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other infidels.”

At the close of his letter he refers to the distinctive religious doctrines of the Church of Rome, and says:

“Their mysterious fascination of soul and sense must have been felt to be imagined. God only knows how my whole being was bowed down before, what I believed, His real presence in the Mass; how I almost seemed to myself sensible of angels kneeling round me, when I lifted up the Host to be adored. And I cannot but respect the deep sincerity of such faith in others, however I can no longer hold it, when all the visionary basis it was built upon is gone forever.”

Pierce Connelly had to learn by a wretched experience that infallibility in the weak and sinful man who occupies the Papal Chair, or in any collection of such beings, would be utterly repugnant to the constitution of human nature, and to the laws of

Providence. The only infallibility adapted to our condition is in the truth revealed for our belief, and in the Divinely arranged concurrence of sufficient and varied testimonies to that truth.*

The apostacy of such a pastor, from a Congregation whose affections his ardent nature had completely won, was a terrible trial of the faith and constancy of the flock over which the Holy Ghost had made him overseer. Bp. Otey, then having provisional charge of the Diocese of Mississippi, immediately went to Natchez, and wrote to Dr. Page, earnestly intreating him to come down without delay, and remain for a time with this deserted people. Dr. Page obeyed the summons at once, but with no expectation of giving up the Church in Louisville. It was only after he had been for some time in Natchez, that he felt it to be his duty to remain there; and hence his letter of resignation on the 23d of March, 1836, was not acted upon until April 4th.

It is gratifying to know that by the judicious instructions of these two gifted Ministers of Christ, Bp. Otey and Dr. Page, not a single member of the flock in Natchez followed their erratic Pastor into the deceptive bog into which he had been allured.

Again at this new vacancy in the rectorship we pause to look at some portions of the history of the parish that are outside of the record.

On the 13th of June, 1831, the third Annual Convention of the Diocese of Kentucky was held in Christ Church, Louisville; Bp. Meade, of Virginia, and the Rev. D. C. Page, presiding. At this Convention Bp. Meade ordained to the Priesthood three deacons, and confirmed twenty-one persons. This was part of a general visitation of the whole Diocese, made by Bp. Meade, at the request of the preceding Convention.

In the following year, at the Convention held in Hopkinsville, June 11th, 1832, the Rev. B. B. Smith, D. D., was unani-

*This subject has been very fully treated by the present Rector of Christ Church, in the work entitled "Old and New," published in 1860.

mously elected Bishop of this Diocese, and was consecrated in St. Paul's Chapel, New-York, Oct. 31st, 1832.

The gratifying success of Dr. Page's ministry and the rapid growth of Louisville, were happily concurrent. Our city has never known a period of such large expansion and unbounded prosperity, as between the years 1829 and 1836. In the following year, 1837, there occurred that terrible financial crisis produced by the conflict between the Bank of the United States, and the then Administration of the Federal government, which gave a shock to Louisville, from which she was only first beginning fairly to recover when I came here in 1844. The lesson of that year seems to have made a permanent and a salutary impression upon our people, by which they have been saved from the disasters that frequently since have overtaken less prudent cities.

In 1834 the Rev. BENJAMIN ORR PEERS removed from Lexington to Louisville. Mr. Peers was the son of Maj. Valentine J. Peers, a gentleman who had emigrated from the north of Ireland to this country before the Revolution. He first settled in Loudon county, Va., and was an officer of the army throughout the Revolutionary war. He married a Virginia lady, and in 1803 removed to Maysville, Kentucky. The writer bore a letter of introduction to him at that place in 1825, and found in him an admirable specimen of the elegant and courtly manners of the age of Washington.

Mr. B. O. Peers probably derived from his Scotch-Irish descent an unyielding firmness which would listen to no compromise, and was incapable even of that pliancy which is often necessary for the changing contingencies of human life. But this characteristic was combined in him with a womanly gentleness and tenderness of feeling, that won to him the affections of all who came within reach of his influence.

Mr. Peers had been educated for the Presbyterian Ministry, but having obtained a more thorough knowledge of the institution of Christ, he was ordained to the Diaconate by the late

venerable Bishop Moore, of Virginia, in the summer of 1826.

Mr. Peers felt that his special vocation in the Holy Ministry was to be an Educator of youth. He gave himself therefore to that work, with all the depth and fervor of his nature, but always ready to exercise the special functions of the Ministry whenever opportunity for usefulness presented. He commenced his professional career at Lexington, Kentucky. In 1829, "under an appointment from the State, he visited the New-England and Middle States, for the purpose of examining the system of Common School Education. This trust he executed faithfully, and to the satisfaction of all. For two years he was President of Transylvania University," and resigned that office to give an impulse to the cause of education in Louisville. He opened a select school for boys here; took charge of the Sunday-School of Christ Church, and assisted the Rector in every desirable way. The growing prosperity of the city and of the Church had now rendered proper, and even necessary, the formation of a new parish; accordingly in the spring of 1835, St. Paul's Church was organized, and Mr. Peers elected the first Rector. A beautiful lot was purchased on the corner of Sixth and Walnut streets, and active preparations made to erect a noble Church there. In no long time the foundations were laid, and the walls began to rise above the surface. In the meantime the new Congregation worshiped in the Mechanics' Institute, a building on Sixth street, a little south of Walnut. The financial crash of 1837 arrested suddenly this good work; and when the building was recommenced in 1838, it is painful to relate that the best portion of the lot was sold to aid in raising funds for the erection of the Church. Thus, by a lamentable mistake, both the older Episcopal Churches of Louisville are crowded in by adjoining buildings.

In 1838 Mr. Peers was called to an office in New-York, which, in his hands and with his character, was of the highest importance and responsibility. He was, in fact, to be the head and director of the Educational interests of the Episcopal Church in this country. As editor of *The Journal of Christian*

Education, and as the author of a noble Report, made at the request of the General Convention of the Church, he defined and inculcated those sound principles of education which have since been slowly bringing forth their genial fruits in the various movements of our Church in that direction.

It remains to add that this good and great man only returned to Louisville to die, and to give to his devoted friends here a dying testimony to the preciousness of the faith in which he had instructed them. Here, to supply some looseness in the original form of his entrance into the communion of our Church, he was conditionally baptized by the Rev. Benjamin J. Haight, D. D., who came from New-York to minister to his friend. On the 5th of July, 1842, Mr. Peers was confirmed in his sick room by the Bishop, our venerable Diocesan; and on the 20th day of August, 1842, he departed to be with Christ his Saviour. A beautiful account of his character and of his last illness appeared in *The Journal of Christian Education* for October of that year.

During the period which we have just reviewed several new names appear upon the official records of the Church. On the 8th of April, 1833, JACOB REINHARD was elected a member of the Vestry, and in May of that year he was appointed the sole lay delegate to the Diocesan Convention. Mr. Reinhard was an old and respected merchant of Louisville, and a devoted member of the Presbyterian Church. Some time after Dr. Page became Rector of Christ Church, an embittered state of feeling occurred in the Presbyterian community here, growing out of the desire of some of the members of that body to obtain the services of Mr. Sautell as minister, in place of those of the then incumbent, Mr. Dan. Banks. The contest resulted in the formation of another Presbyterian Church, the one now on Third street. While this difficulty was in progress Mr. Reinhard called upon Dr. Page and requested permission to become a member of his congregation until these troubles were over; saying that he was a lover of peace, and that he had often ad-

mired the peace and harmony which seemed to reign in the Episcopal congregation. From that time Mr. Reinhard and his family were regular attendants at Christ Church. About a year after, when a Confirmation was about to be held, the Rector asked Mr. Reinhard what he thought now of the Episcopal Church, and whether he was willing to become a member of it. Mr. Reinhard replied, that when he first came to Christ Church he only intended to remain until peace was restored in his own communion; but that he had become so much attached to the Liturgy, that he had decided to remain there, and would be glad to receive Confirmation. This holy rite of strength and comfort was accordingly administered to him, his wife, and several of his children. While the good man lived, his love for the Church, and his spiritual comfort and enjoyment in the use of her sacred services, increased, until he was called to participate in a better and purer service in blessed communion with the saints in light. His family are scattered abroad over our wide country; but they too continue to derive consolation and joy, as faithful members of Christ, from their father's happy choice.

The consequences of this act did not stop with the family of Mr. Reinhard. The consequences of no action, good or bad, can stop at its intended and immediate results.

There was in the employment of Mr. Reinhard a young man, J. B. BRITTON, a clerk in his store, who had been educated in the Baptist persuasion. He also was induced to attend Christ Church with the family of his employer. Presently he applied for Baptism, was confirmed, and became a devout communicant. Again the Spirit of God moved upon his heart, exciting an earnest desire to exercise the Holy Ministry. But he had received no sufficient education, and was without the means to procure one. But the same Spirit put into the hearts of the ever zealous ladies of Christ Church, the mind to supply that deficiency. By their untiring labors as a Sewing Society, Mr. Britton was educated at the Theological Seminary established at Lexington in 1834. He studied diligently; for he was then,

as he has ever since been, in earnest. The course of study completed, he was ordained, just in time to give back to his kind friends, with usury, that which they had bestowed on him. As we have seen, he was requested by the Vestry to take the temporary charge of Christ Church, just made vacant by the lamented departure of Dr. Page. For eight months he ministered in that charge with efficiency and success. And his career ever since has been that of a faithful, energetic, and successful parish Minister, winning souls to Christ by the fervor, sincerity, and unction of his preaching and his life. How vast are the issues which in eternity will appear from the devotion of that little sewing circle, providing the means for the education of that young man!

The name of another eminent merchant, Mr. SILAS FIELD, also appears in this period upon the minutes. He was born in Madison county, Kentucky, and came to Louisville in 1817. He also was raised a Baptist, but in 1829 he took a pew in Christ Church, and was a constant attendant there as long as he remained in Louisville. Mr. Field was one of the most liberal and ever ready friends of the Church, during all his connection with it. His natural modesty and excessive self-distrust, combined with the errors of his early religious training, unhappily prevented him from confessing his Saviour in the instituted Sacraments of the Church, although he boldly confessed Him and labored in His cause in every other practicable form. These hurtful feelings were only overcome by the power of faith, when he was at Bowling-Green, where he died in 1849, and where there was no one authorized, according to his conviction, to administer those Sacraments. And our Church teaches that if a man be hindered by any "*just impediment*" from receiving the Holy Communion, yet, "if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and

Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."—
(*Rubric in the Communion of the Sick.*)

JOHN P. SMITH was first elected to the Vestry on the 23d of April, 1832. He and his brother, Robert N. Smith, came from Virginia to this place in 1824 or 1825. Both adopted at first the arduous vocation of teachers. Robert bought a farm and opened a boarding-school for boys, which soon became famous, about seven miles from town on the Shelbyville road. John P. Smith taught in the family of Judge Miller, a few miles below town, in the pond-settlement, for many years. He served the Church faithfully and well, in the various offices of Warden, Vestryman, and Delegate to the Convention, until his departure in peace on the 30th of March, 1859.

Again I am indebted to the Bishop for a beautiful account of Mr. Snead and Mr. Bull.

Mr. JOHN S. SNEAD.—Coming from the eastern shore of Virginia, once very exclusively Episcopal in the character of its population; but after the almost total extinction of the ancestral Church, Mr. Snead, like other young men upon going into a new country, would probably have soon become entirely indifferent to its interests, had he not found employment in the business house of Clifford & Morton in Lexington, both of them loyal and zealous Churchmen, and the earliest and most liberal benefactors, of that, the Mother Church of the Diocese. The interest thus renewed was greatly increased by his marriage with Miss Martha Postlethwait, whose earnest religious character, strengthened by the great sorrows of her life, gave a very decided Church tendency to his growing influence, after his removal to Louisville.

In his business relations few men have done more to elevate the character of a new and expanding commercial community. His acquaintance with banking and finance was of the greatest benefit to others and to the whole city as well as to himself. And his inflexible integrity became one of the elements upon

which the reputation of the merchants of Louisville abroad, has been so firmly based that it is not likely ever to be seriously shaken. The young men brought up in his employ were almost invariably distinguished in after-life by their business faculties, their blameless morals, and their unblemished integrity, the rich rewards of his ever watchful care over them, and the deep paternal interest which he felt in their welfare. For a person so careful of his means and so exact in his dealings, few men have been so honored and beloved for all the high qualities which go to constitute the best of citizens and friends.

Few more beautiful examples could any where be found of the influence of the Church when faithfully administered, and of the Gospel when faithfully preached, in the formation of character, than in the case of Mrs. MARTHA SNEAD, whose domestic virtues, whose blameless character, and whose abounding good works, in their turn, reflected back a corresponding luster upon the Communion to which she was so warmly attached. Her Christian character was so retiring and modest, so patient and firm, so gentle and loving, that all who saw her took knowledge of her, that, like one of an earlier age, her chief delight had been to sit at the feet of Jesus and to learn of Him, and then to stretch forth her hand to help forward every interest of the Church of Christ that claimed her sympathy. The growth of the Church in the city and throughout the Diocese was her care and her delight. She departed this life Feb. 17th, 1848.

Mr. JOHN P. BULL.—At one stage of its progress, the city of Louisville was very much indebted to neighboring places for the talent, enterprise, and capital which her superior advantages attracted to her, immediately after the opening of steam navigation and the intimate relations promoted by it, between the sources of the Ohio and the mouth of the Mississippi. Christ Church, Lexington, was much the loser, and Christ Church, Louisville, very much the gainer by the process. Mr. Bull, Mr. Snead, Mr. Worsley, and I know not how many more, were transferred hither, at an early day, under the operation of this

law. Mr. Bull's name stands very closely connected with all the building and business operations of the Church, in her rapid extension for a series of years.

He had more to do, than any one man, perhaps, with the erection of the little frame church for Mr. Britton, which was the first Mission of Christ Church.

His knowledge of architecture, his business capacity, but above all, his sterling integrity, fitted him, in a very peculiar manner, for such an enterprise. And no man gave with a more noble generosity, according to his ability, to the Church which he loved, and to the advancement of all the highest interests of the community with which he was entirely identified.

Of the devout ladies of this and an earlier period, we must not pass over that zealous Churchwoman, Mrs. ELLEN SHALLCROSS, the aunt of our fellow-citizen, Capt. John Shallcross. The father and uncle of Capt. Shallcross were manufacturers in Lancashire, England. They came to New-York in 1812, and from that place to Louisville in 1815.

One who knew her well says of Mrs. Shallcross, that "she brought to this country a strong love of the Church, and hailed its establishment here with great joy, stood up bravely for it against all discouragements, and exhibited in her own life an admirable example of the piety nurtured in the Church,—a piety which showed itself in entire consecration to the discharge of every duty, and in sincerity and truth in every word and deed. She was a woman of strong feelings under the control of sound judgment." She passed away a few years since, to reap, we trust, the reward of a well-spent life.

Mrs. SIDNEY ANDERSON has left a precious memory, fragrant with every virtue. Her mother, Mrs. Boyd, removed from Philadelphia to Lexington, Kentucky, where she was married to our late lamented and loved fellow-citizen, Col. Thomas Anderson. In 1827, the newly-married couple removed to Louisville, at the time of the Church's greatest trial. Mrs. Anderson presented that rare combination of opposite qualities—ex-

ceeding gentleness and meekness, with a firmness of principle and a strength of purpose that never yielded to the solicitations of wrong. Such gentleness and shrinking meekness are incapable of the self-assertion required for the origination and active conduct of good enterprises. But the possessor of such qualities in combination with the rock-like firmness of Mrs. Anderson is the very person upon whom more impulsive natures find it necessary to lean and to derive support from them in all troubles and adversities. The exigencies of the Church in Louisville demanded the continual use of these important characteristics. This saint-like woman entered into her rest on the 13th day of September, 1847. The stricken husband went mourning all the remaining days of his pilgrimage. The best of brothers and the truest of friends, he was gathered unto his fathers in this present year, August 26th, 1861.

Since the foregoing record of departed worth was made, a noble daughter of these parents has been released from the prison of a frail and suffering body, to be free and happy in the Paradise of God. Inheriting all her mother's qualities of gentleness and strength of character, Julia B. Anderson was a devoted Christian all her life. The self-sacrificing constancy with which she nursed her father in his long protracted illness, and the painful excitement of his dying, were too much for her feeble constitution. She never rallied afterwards, but gradually declined, and slowly, week by week, put off the mortal body, until, in the thirty-second year of her age, on the 28th of March, 1862, she calmly and sweetly fell asleep in Jesus.

Mrs. ELIZABETH WILSON, well known to this generation as Grandma Wilson, was among the early and devoted Churchwomen of Louisville. She was a native of Baltimore, Maryland, and was a communicant of the Church in that city. She was a woman of strong mind and good memory; and if these sketches had been commenced in her lifetime, many reminiscences might have been preserved which are now buried with

her. She raised several sons and an only daughter, Elizabeth. This daughter was a very charming Christian woman. She married my late estimable friend, Capt. MONROE QUARRIER, of Kanawha county, Virginia, so well known in Louisville. Capt. Quarrier was commander and part owner, in the course of his professional life, of several of the finest boats running between this city and New-Orleans, and was universally loved for his genial nature and unbounded generosity. The manifestation of these qualities coupled with a daring and romantic heroism, on one occasion excited the liveliest enthusiasm in Mobile and throughout the State of Alabama. He had just arrived at the port of Mobile from the interior of the State, with a large cargo of cotton, covering every part of the boat. It was night, the fires were nearly extinguished, and the boat tied up, when a light was seen in the river, several miles above. Capt. Quarrier believed it to be a burning boat, and he tried to induce the officers of a boat which had its steam up, and no cotton on board, to go to the relief of the vessel. The application was refused, when he immediately ordered steam to be got up on his own boat, appealed to his officers and crew to accompany him, and started off on the desperate adventure. At the imminent hazard of the boat, the cargo, and their own lives, the heroic Captain and his crew approached the burning vessel; and by laboring all night with the small boats of his own steamer, succeeded in saving all the lives on the burning vessel, consisting of more than a hundred passengers and crew. The citizens of Mobile were transported with admiration. They presented Capt. Quarrier with the most costly service of plate ever made in this country; the larger pieces representing different parts of the heroic achievement.

I have before me a printed address delivered by Dr. Page at the funeral of Mrs. SARAH L. R. C. EWING, wife of Dr. Urban Ewing. Before I saw this address I had known that Mrs. Ewing was a woman of strong and admirable character. Even her portrait is sufficient to excite interest and curiosity. Her

father, Robert K. Moore, was a native of Philadelphia, and son of one of the Governors of Pennsylvania. Her mother, Miss Allen, was born in James City county, Va. Miss Allen made a runaway match at sixteen, with a worthless person, whose name I forget, and came to Louisville about the year 1796. In 1806 she was married to Mr. Moore. Moore died in 1807, leaving an only child, Sarah. Some years after Mrs. Moore removed to Lexington, for the sake of educating this daughter in the famous school kept there by Col. Dunham. Dr. Urban Ewing of Logan county, Kentucky, was attending the Medical lectures in Lexington at the same time. Immediately after his graduation, he married Miss Moore, in April, 1823. Mrs. Moore then came back to Louisville, and the Doctor lived with her until her death in 1836. Mrs. Ewing was the first to join the Episcopal Church after the arrival of Mr. Shaw in Louisville. Of her religion Dr. Page says, "it was the love of God and man embodying itself in a life of supreme devotion and of unwearied and self-sacrificing beneficence. It was that 'pure and undefiled religion,' which prompts its possessor 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" She was the idol of the poor, being ever engaged in works of mercy and kindness towards them. And her husband, now looking back upon the ten years of their union, with solemn emphasis declares, that in all that time he never knew her to be angry; and yet, by the force of her character, and the magic of gentle love, she governed every one around her, all yielding passively to her will. She was taken home on the 5th of August, 1833.

It is worthy of mention as an instance of the far-reaching connections of the varied society of Louisville, that a sister of Mr. Robert K. Moore married the French Minister to this country in the early part of the century. The only child of that marriage married the Duke De Plaisant, and died without issue. The American branches of her family became entitled to a large fortune by her death, which was recovered in France within the last ten years.

Among the early friends of Christ Church was Mr. ROBERT N. MILLER, one of the original subscribers to the building, and long a member of the Vestry and a communicant. Isaac Miller, the father of R. N. Miller, was born in Chester county, Pennsylvania, in 1767, and belonged to a Quaker family. In 1788 he removed to Charlottesville, Albemarle county, Virginia, and there married Miss Mary Lewis, daughter of Nicholas M. Lewis of that county. R. N. Miller and his brother Warwick Miller were born in Albemarle. Isaac Miller removed with his family to Jefferson county, Kentucky, in 1810, and settled upon the lands still occupied by his descendants. He was soon appointed one of the associate Judges of the Circuit Court. His wife, Mrs. Mary Miller, had been a member of the Episcopal Church in her Virginia home, under the pastoral charge of the Rev. Matthew Maury, of Albemarle county. Of course she was among the earliest communicants of Christ Church. On the establishment of St. Paul's, Mrs. Lewis and her son Robert, with their families, became members of that congregation. Mrs. Mary Miller was gathered to her fathers before I came to Louisville. One of my earliest official acts on arriving here was to attend the funeral of Judge Miller, the aged and universally respected father of this family. One of his grand-daughters is now the wife of the Rev. N. N. Cowgill, one of the oldest Presbyters of the Diocese.

In these early times two persons, within my knowledge, were converted to the Episcopal Church by a single attendance upon the service in this house.

One was with great reluctance prevailed upon by a friend to go with her on a Sunday morning to Christ Church. Her prejudices against the Church were so strong that she was unwilling to make even this concession. During the reading of the Te Deum, her passionate nature was so transported with its majesty and sublimity that she then inwardly resolved to be a constant attendant at that Church. This resolution, soon followed by the admission of the person who made it into the com-

munion of the Church, has been kept with scrupulous regularity for forty-one years.

The other instance was that of my late intimate friend, SOLOMON K. GRANT. Mr. Grant belonged to a Methodist family in Maysville, Kentucky. He early joined the communion of that stirring and zealous society. Mr. Peter Grant, the father of S. K. Grant, had formed in 1827 a large and controlling Salt Company, with its head-quarters in Kanawha county, Virginia. Mr. James Hewitt, then recently married to the daughter of Peter Grant, was the most active and enterprising member of the Company. Soon after the removal of Mr. Hewitt to Louisville, S. K. Grant, then residing with him, strayed with some young friends one Sunday morning into Christ Church. The service was read by Dr. Page as, indeed, few men know how to read it. On leaving the house of prayer Mr. Grant said emphatically to his companions, "this is my Church." After attending again and again the solemn service, and finding in the chastened fervor and noble simplicity and exhaustive comprehensiveness of the Liturgy a realization and expression of the highest ideal of Christian truth and Christian feeling, he sought an interview with the Rector, received the requisite instruction, and at the first opportunity was confirmed and admitted to the Communion. Not long afterwards Mr. Grant returned to Kanawha, and gladdened the hearts and strengthened the hands of the little band of Church people who were trying to build an Episcopal Church there. After the success of this effort, and after marrying in Kanawha, Mr. Grant came again to Louisville to make it his permanent home. By his influence, all the members of his father's family were brought into our Church, and they have been scattered every where, bearing the truth with them. Mr. Grant's zeal and energy were soon employed in the cause of Christ Church, after his permanent settlement in Louisville. In 1843 he was elected a member of the Vestry, and from that time until his death in 1851, he gave a very large proportion of his time and energy to the service of the Church, as

Vestryman or Church-warden. In August, 1851, a terrific outbreak of the cholera occurred in a special locality in Louisville. The corner of Fourth and Market streets was the centre of the pestilential spot. From that point it extended in every direction up and down Market street, and up and down Fourth street, to the middle of each of the squares cornering at the above named centre. Within that contracted limit the poison was of concentrated virulence. Nearly all the persons living or doing business within those limits were swept away. It is believed that none were affected with cholera in the city who had not spent some time in the bounds of this poisoned locality. A similar phenomenon was exhibited at the last outbreak of the cholera in this city, when the poison in excessive virulence was confined to two or three squares in the neighborhood of St. John's Church. In this instance also every case of cholera outside of the infected district could be distinctly traced to a sojourn of the victim at the fated time within that district. In 1851, the disease had spent its fury, and had ceased to find new subjects, in four days. The bookstore and residence of Mr. Grant were on Market street between Third and Fourth, south side, about the middle of the square. There he and his son John, fourteen years of age, lay in the same room dying together, and exhorting one another to be of good courage, to keep the faith, to trust in Jesus. Father and son died within a few hours of each other.

GEORGE MACREADY, another member of the Vestry of Christ Church, living on the north side of Market a few doors below Fourth, was another victim of this terrific pestilence. The pastor, who has left Louisville during the summer season but twice since his residence here, was absent then. He heard the sad intelligence from a traveler while gazing on the glories of Niagara from the tower which stands upon the brink of the mighty cataract. He hastened to his stricken people, but by that time the pestilence had passed away, and our city had resumed its wonted healthfulness.

One of the most cheering events of Dr. Page's ministry in Christ Church was the foundation of the PROTESTANT EPISCOPAL ORPHAN ASYLUM of this city. This noble institution originated, as has been already mentioned, in the loving and liberal heart of Mrs. Mary O. Gray. She had no difficulty in enlisting other loving and liberal hearts in the godly enterprise; and on the first day of October, 1835, the Asylum went into operation, having under its charge six orphan children. The house first occupied for this purpose, was situated on the north side of Market, between Ninth and Tenth streets. The following is the list of the first Managers of the institution: Mrs. Eliza Field, Mrs. Mary O. Gray, Mrs. Ellen Shallcross, Mrs. C. McIlvaine, Mrs. E. Armstrong, Mrs. M. A. Snead, Mrs. Sarah Thompson, Mrs. Eliza O. Page, Mrs. Elizabeth M. T. Galt, Mrs. Capt. Shreve, Mrs. Selina Hite, Mrs. J. P. Bull.

On the 8th of May, 1836, the Vestry of Christ Church met,

"When the Rev. Mr. Johns, of Fredericktown, Maryland, was unanimously elected Rector of this Parish, and his salary fixed at \$1800, per annum; and the Wardens, with Mr. McIlvaine and Snead appointed a committee to inform Mr. Johns of the same. The Vestry also directed a wish to be expressed to Bishop Smith to put Mr. Britton in Priest's Orders at our Convention."

This election resulted in nothing; for—the Record continues:

"Sunday, Oct. 30th, 1836, the Vestry of Christ Church met at said Church, for the purpose of electing a Rector, when the Rev. Mr. Leacock, of Lexington, was elected by the following vote, viz: Messrs. Barnes, Smith, Pettet, Addison, Gwathmey, and Stewart. Mr. Bull declined voting, and Messrs. Bustard, Snead, and Chambers voting in the negative. Whereupon it was

"Resolved, That Mr. Leacock be informed of his election as Rector of this Parish, without regard to the ayes and noes, and that his salary be fixed at \$1500 per annum.—Mr. Leacock declined."

The next entry is,

"The Pew-holders of Christ Church met at said Church this day, 27th of March, 1837, and elected the following persons as Wardens and Vestrymen for the ensuing year, viz: Richard Barnes, John P. Smith, John S. Snead, L. D. Addison, B. R. McIlvaine, John P. Bull, W. F. Pettet, D. S. Chambers, Sam. Gwathmey, Geo. W.

Bruce, James Stewart, Paul Reinhard; and at a meeting of the Vestry at the same time Rich. Barnes and John P. Smith were appointed Wardens."

At a meeting of the Vestry, May 1st, 1837, the following proceedings occurred.

"Dr. John Murray and Dr. Martin were elected Delegates to represent said Church in the Convention which is to assemble at Danville on the 11th inst.

"*Resolved*, That the Treasurer pay the Sexton of the Mission Church, for his services to this time, and that said Church be closed for the present.

"In answer to a call given to the Rev. William Jackson, of New-York, to become the Rector of this Church, at a salary of eighteen hundred dollars per annum, he has addressed letters to Richard Barnes for the Vestry, accepting the Rectorship, and saying that he will probably reach Louisville and enter upon his Ministry the first Sunday in June next."

The Mission Church above mentioned was a neat frame building, quite church-like in its outward appearance, first erected on Church alley, a short street running from Main to Market between Tenth and Eleventh streets. The building has several times been removed, and is now, or was not long ago, a provision store near the lower end of Jefferson street.

CHAPTER 4.

*From May, 1837, to October, 1839. The ministry of
the REV. WILLIAM JACKSON.*

THE entry on the Record above given, announcing the acceptance by the Rev. WM. JACKSON of the call to the rectorship of Christ Church, states the probability that he will enter upon his duties the first Sunday in June next, 1837. Two elaborate Memoirs of Mr. Jackson fail to give any account of the time of his arrival in Louisville. At a meeting of the Vestry held on the 10th of July, 1837, Mr. Jackson is not named as present, or in any way referred to; and as he presided at all the subsequent meetings of the Vestry while he continued to be the Rector, it is not probable that he had then reached Louisville. A painful affection of the throat and loss of voice doubtless delayed his arrival. The earliest notice that I can find of his residence in Louisville is a letter, dated Louisville, August, 28th, 1837; but a member of the congregation fixes the commencement of his ministry on the third Sunday in July.

Mr. Jackson was one of five brothers, born in Tutbury, England. All the brothers were good men, and three of them Ministers of our Church. THOMAS, the eldest, must have been a man of great ability. As Assistant Minister of the Monumental Church, Richmond, Virginia, of which Bp. Moore was Rector, his reputation was very high. And he has left a monument of patient industry, and of uncommon fertility of mind, in his "Questions on the Lessons, Collects, Epistles, and Gospels, for

the Sundays of the Ecclesiastical year." I am not very familiar with this class of books. But these Questions seem to me to be invaluable for their suggestive quality; and they are worth, in my poor estimation, more than all the rest of that class of works that I have examined.

EDWARD was the only one of the brothers I ever had the pleasure of seeing. His was an honest, frank, and genial nature. He loved and appreciated the Church of Christ, and all its precious treasures of Gospel truth. It was emphatically true, that which he once said to me sportively of himself, "his trumpet gave no uncertain sound." All the three brothers died of sudden congestion of the brain. Thomas was seized immediately after service and sermon on Sunday morning; Edward fell at his own door in Henderson, Kentucky, returning from a round of parochial visits; William was struck down while in the act of writing his sermon for the following Sunday. The last ever memorable words of this solemn sermon were—"By eternity then, by an eternity of happiness, we demand your attention to your own salvation. It is Solomon's last great argument, and it shall be ours. With this we shall take our leave of this precious portion of God's word." They were his last words, written or spoken. At the instant, the servant of God fell to rise no more, until at the resurrection of the just; leaving these last words to be sounded as a voice from the dead, in the ears of successive generations of the people of Louisville.

What I knew of Edward Jackson; the full disclosure of the doctrinal views and opinions of Thomas, in the work before mentioned; and the copious materials contained in the two biographies of William, make it certain that all of them were truly loyal and evangelical Churchmen. Of evangelicalism, in the unworthy party sense, there is not a single trace in the remains of either. Party evangelicalism, as far as I can understand it, consists in the unctuous and self-exalting use of certain pet phrases, and in the setting down as naught the religion of all who do not wear the party livery. The thorough-going party evangelical is emphatically "an accuser of the brethren."

Party spirit in the Church is indeed the very same thing as party spirit in the State. In both Church and State there will always be found a class of men of active, stirring temper, who seek to acquire undue power and influence by flattering the people, and maligning all whom they cannot lead. And both in political and ecclesiastical parties there will always be found multitudes of good and even able men ranged by accident or education under the party banner, who do not participate at all in its spirit, and live far above its atmosphere of evil surmises and evil speaking. This purity of mind, this truly Christian spirit was beautifully exhibited in all that I have seen from the three brothers. I heartily commend to all the people of my charge the beautiful and tender Memoir of the Rev. William Jackson, prepared and recently published, as a true labor of love, by his accomplished widow, Mrs. Margaret A. Jackson.

Mr. Jackson came to Louisville in the fulness of his powers and of his reputation. As we have seen, the Church had been filled to overflowing by his eloquent predecessor, Dr. Page. Unfortunately, however, the finances of the Church were not in an equally flourishing condition. The original tax upon the pews had been assessed according to a scale which is represented by the salary of the first Rector—\$1200, in Commonwealth's paper, equivalent to \$600, in specie; and the salary of the Organist, \$60. Many of the pew-holders claimed that they purchased their pews subject only to this tax, and that it would be a violation of their proprietary rights to increase it. This difficulty hung like a dead weight upon the Church for many years, encumbering and retarding every movement.

The meeting of the Vestry in July, 1837, before the arrival of Mr. Jackson, was to provide means for obviating this already pressing difficulty. A Committee was then appointed

“To assess the present value of each pew in the Church, and to call on each pew-holder to obtain their consent to such increase of tax in proportion to said value as will be adequate to a permanent salary of the Rector, and such present increase of said taxes as will be necessary to give the Church edifice a new roof.”

By another resolution, each member of the Vestry pledged himself, "individually, to become responsible for the materials and workmanship necessary for covering the Church." A "N.B." says, that one member "was excused from concurring in the last resolution."

It is only within a few years past that this source of annoyance has been removed, and the Vestry fully empowered to adapt the expenditures of the parish to the changing exigencies of times and circumstances.

At the election on Easter-Monday, April 16th, 1838, two new names appear in the list of the Vestry. The new Vestry consisted of Rich'd Barnes and John P. Smith, Wardens; Jno. S. Snead, L. D. Addison, John P. Bull, William F. Pettet, Samuel Gwathmey, Geo. W. Bruce, James Stewart, Paul Reinhard, B. O. Davis, and Dr. Powell.

An adjourned meeting of the newly-elected Vestry was held on the 23d of April, at the house of Samuel Gwathmey, to consider the same subject which had been urged upon the attention of the Vestry by Dr. Page in 1835, viz: the necessity of providing additional accommodations for the congregation. The Record states,

"After several of the members of the Vestry had expressed their opinions as to increasing the accommodation for the Congregation of Christ Church, Messrs. Pettet, Gwathmey, and Bull were appointed a committee to confer with the Vestry of St. Paul's and others interested, and ascertain if they will unite with the Congregation of Christ Church in the erection of St. Paul's, with the view of transferring the Congregation of Christ Church to St. Paul's, if it should be thought expedient to do so."

On the 30th of the same month the Vestry again met, pursuant to adjournment, at the house of Dr. Powell.

"The Committee of Conference reported that they had had an interview with the Vestry of St. Paul's on the subject submitted to them at the last meeting, and that the object expressed by this Vestry was unanimously acquiesced in. Whereupon it was

Resolved, That Committees be appointed to confer with the Pew-holders and Congregation of Christ Church, and ask their views and concurrence."

On the 15th of May the Vestry again met at the house of the Rector.

“The Committees appointed at the last meeting reported that they had waited on most of the Pew-holders, and made known the wishes of this Vestry, and found generally an acquiescence, when it was

“*Resolved*, That it is expedient to use every exertion for the completion of St. Paul’s as soon as possible, and for that purpose four Committees be appointed from this Vestry to act in concert with the Vestry of St. Paul’s, to obtain subscriptions and donations from the community generally for that purpose.”

On the 11th of June another meeting was held,

“The object of this meeting being to consult with the Vestry and Building Committee of St. Paul’s, to ascertain the progress of obtaining subscriptions and prosecuting the building of St. Paul’s Church; they were met by Mr. Huie, Dr. Martin, and Mr. Claggett. Mr. Jas. Stewart was added to the Building Committee.”

The work thus vigorously commenced was prosecuted with unflagging energy until its completion. On the 6th of October, 1839, St. Paul’s was consecrated; Bp. then Dr. Henshaw preaching the consecration sermon. Mr. Jackson and the greater part of the Congregation of Christ Church took possession of the new building, St. Paul’s, leaving a few old and attached members of Christ Church to begin again the struggle of gathering a new Congregation. The first biographer of Mr. Jackson says,

“From the attractive beauty of the Church of St. Paul’s, and from the still more attractive eloquence of its pulpit, by which strangers were drawn hither on the Sabbath, the word of the Gospel which was there proclaimed exerted an influence which was felt far beyond the bounds of that Congregation.”

But it is time to look back at some other points in the history of Christ Church during this period.

The first account in the Parish Register of a Confirmation in the Church is during the brief charge of Mr. Britton. In the eight months of his ministry two Confirmations were held,—one in June, 1836, when eight persons were confirmed, and another, Nov. 1st, 1836, when five were confirmed. May 13th,

1838, Mr. Jackson being Rector, thirteen persons were confirmed. May 12th, 1839, five persons were confirmed. One of these five was Mr. JOSEPH C. TALBOT, now the earnest, active, energetic Missionary Bishop of the North-West.

This closes the record of Confirmations during the Ministry of Mr. Jackson in this parish. Much of the work which devolved upon him was to bring into more Church-like order the "admirable raw material," as one expressed it, which was already provided to his hand. Mrs. Jackson, in her Memoir, says,

"Mr. Jackson was happy in having in his new charge a band of communicants, warmly attached to the Church, and of a willing mind to be led in the footsteps of the flock. Without any over strictness which might make it an annoyance to others, order was, as we have before had occasion to observe, the habit of his life. . . . His entrance on a new parish gave scope for its exercise, and the people were not slow in seeing the propriety of all he proposed, and falling in with it. There was no suitable communion service; it had but to be mentioned to be at once provided by a prompt subscription:"

And so of other things. Up to this time the only "communion service" was a silver tankard and tumblers, furnished for each occasion of administration by Mr. John C Bucklin.

On another point Mrs Jackson says :

"Nor in the endeavor to make his people scriptural, evangelical Christians, did he neglect the teachings which would make them *intelligent members of the Episcopal Church*, able to give a reason for every article of their faith and practice. To this end he preached, the second winter of his residence in Louisville, a series of *nineteen sermons*, on the Morning Service of the Church, unfolding the beauty and spirituality of her worship."

Mrs. Jackson tells us of the labor and pains taken by her husband to acquire the habit of extempore preaching, and adds :

"But he was amply compensated in after-life for every sacrifice he had made, by the increased efficiency which it gave to his ministry. Mr. Jackson was familiar with, and greatly admired, the old English Divines; and the fact that those who were most eminently blessed of God adopted and recommended this course, no doubt had its influence on his decision."

CHAPTER 5.

Brief ministry of the REV. HAMBLE J. LEACOCK.

ON Easter-Monday, 1839, the following persons were elected Vestrymen:

“Richard Barnes, J. S. Snead, George W. Bruce, James Stewart, B. O. Davis, Dr. Powell, Dr. Somerby, Capt. Strader, L. D. Addison, A. Aikin, J. P. Morton, and John W. Jones.”

And at a meeting of the Vestry, at the house of Mr. B. O. Davis, held 23d of September, 1839, the

“Rev. H. J. Leacock was unanimously elected Rector of Christ Church, to succeed Rev. Mr. Jackson when he takes charge of St. Paul’s—at \$1500 per annum.”

From the change made in the Vestry at the Easter election it is plain that it was beginning to be ascertained who would go with Mr. Jackson to St. Paul’s, and who might be counted on to remain in Christ Church. And the action of the Vestry previous to the remarkable change in the condition of the parish which was impending, evinces the determination of those who should remain, to go to work again with unflagging spirit. But they were destined to a severe trial of their constancy and patience. Mr. Leacock declined the invitation of the Vestry, and for several months after the opening of St. Paul’s, Christ Church was closed. The people became very despondent, and began to give way to the painful impression that the old House of God must be abandoned forever.

The Rev. HAMBLE J. LEACOCK, elected Rector of Christ Church by the Vestry in September, 1839, was that remarkable man since celebrated on three Continents as “The Martyr of the Pongas.” His early friend, the Rev. Henry Caswall, D. D.,

Vicar of Figheldean, Wiltshire, England, has furnished to the Church a most interesting biography of this gentleman. Born and educated in Barbadoes, Mr. Leacock came with his brother William to Lexington, Kentucky, in 1835. Here they found a charming society of Church people. The Bishop of the Diocese, Dr. Coit, President of Transylvania, Dr. Caswall, Rector of Christ Church, and Dr. John E. Cooke, Professor of the History and Polity of the Church in the Theological Seminary, with the Leacocks, after their arrival, were the bright lights of this brilliant circle; but among them and sharing their intimacy were many more highly intelligent members of the Church. In 1837 this band of friends was scattered. Dr. Coit returned to the East; Mr. Caswall went to Indiana; Dr. Cooke removed to Louisville, to aid in establishing the Medical School here; and the Leacocks journeyed to Tennessee. Mrs. H. J. Leacock thus describes this general breaking up at Lexington, in a letter to Dr. Caswall, dated Lexington, June, 1837.

“Another thing which has damped my spirits and rendered me unfit for writing, is that our friend J. has left us. She went on Monday with Mrs. Coit and her little ones. Dr. Cooke and his family have also taken their departure. Mrs. Cooke and the girls went yesterday, in their private carriage, and the good Doctor has this instant started in the cars with all his servants. Lexington looks deserted. It makes me melancholy whenever I think of the many excellent friends who have left it, and who in all probability we shall never meet again on earth. I almost wish our turn had come; but it strikes me we shall be the last to move.”

In January, 1838, Mr. H. J. Leacock took charge of a small parish in Franklin, Tennessee. While here he received and declined the call from Christ Church, Louisville. This refusal resulted in another effort for the resuscitation of the parish, which shall be told in the language of the biographer of Mr. Leacock.

“At Louisville Dr. Cook was now settled, together with the Harts, the Andersons, and other families once connected with St. Paul’s at Lexington. These old acquaintances earnestly desired Mr. Leacock to become again their pastor, and to undertake the laborious task of building up a small congregation worshipping in an old and unseemly Church. This Church had been almost deserted, in consequence of the erection of a new and handsome edifice by the people under the

charge of the Rev. W. Jackson. Mr. G. W. Anderson, aware of the power of Mr. Leacock, and believing that he could persuade him to throw himself into the breach, went two hundred miles by the stage-coach to Franklin, and determined to take no refusal. He seized Mr. Leacock with friendly violence, and actually brought him back with him to Louisville. Mr. Leacock commenced in that city with a kind of forlorn hope, and after some weeks returned to Franklin for his family." "For six months he labored most successfully in augmenting the congregation and in giving the people time, confidence, and opportunity to obtain a permanent minister."

Mr. Leacock had resolutely declined to take letters dimissory to this Diocese, or to make any permanent engagement here. Dr. Caswall continues—

"In April, 1840, I revisited Kentucky, from Canada, and after a journey of about nine hundred miles, found myself among my former associates at Louisville. I shall never forget the hearty welcome which I received from Mr. and Mrs. Leacock, and from the principal persons of their congregation. Dr. Cooke stated that Mr. Leacock was producing a powerful effect in the place, being distinguished by the boldness and decision with which he gave utterance to unpopular and unpalatable truths. Instead of being offended with his plainness, the people had the good sense to perceive the practical worth of such a preacher. They respected him for his sincerity, and would have made great sacrifices to retain him among them as a regular pastor." "A letter from Mrs. Leacock, written soon after my visit to Louisville in 1840, showed that the persevering efforts of the congregation to retain her husband proved fruitless. 'We live,' she writes, 'with our kind friends, the Harts, where it is likely we shall remain so long as we stay in Louisville. This is a sore subject to the ears of our congregation (I mean our leaving Louisville for New-Jersey), but Mr. Leacock says he sees no alternative, and that we must go in July.' Accordingly in July they proceeded to their destination, and shortly afterwards Mr. Leacock appeared in his new character of a New-Jersey farmer."

The meagre records of the parish at this period make no allusion whatever to the arrival, stay, or departure of the admirable man who thus appears to have exercised so large and happy an influence upon the future growth of the parish. But from the notice in this letter of Mrs. L., that they were to leave Louisville in July, 1840, it is quite certain that his temporary charge of the Church commenced in January of that year, or in the previous December.

After varied labors in this country and in the West-Indies, to

which he returned in 1847, and after losing his estimable wife, Mr. Leacock determined to place himself at the head of a new African Mission, knowing that his life would soon be sacrificed in the cause. The history of that mission and of his cheerful martyrdom are beautifully told by Dr. Caswall, who took a leading part in forwarding the objects of the mission. While Mr. Leacock was in England with his friend Caswall, preparing for the expedition to Africa, Dr. Caswall says—

“He expressed himself unspeakably thankful to God for the goodness and mercy which had followed him all the days of his life. In the present instance he viewed it as a great mercy that Providence had sent into England one of his old Kentucky friends to receive him and to forward the objects of his mission. And I recollect with pleasure that he quoted as a favorite that well-known hymn, which forms a part of the American collection:—

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.”

At the Easter election, 1840, we find the Vestry as follows:

“Richard Barnes, B. O. Davis, Wardens; John W. Jones, George W. Bruce, Dr. L. Powell, L. D. Addison, James Stewart, A. Aiken, Dr. Somerby, John P. Morton, G. W. Anderson, Arthur Lee.”

One meeting of this Vestry is recorded in June, 1840, and then the Record jumps over nearly two years to record the Easter election for 1842.

The “Harts” mentioned so often and so genially by Dr. and Mrs. Caswall, were Mrs. Nelly Hart and her son. Mr. Hart died before I came to Louisville, but the aged mother lived for many years afterwards. She was a remarkable woman, of strong mind, and still stronger feelings. A more intelligent or a firmer Churchwoman I never knew. As her Pastor I had the happiness to be her friend. And her friendship was a thing to be prized; for it was never given but with undoubting faith, and in unstinted measure. She retained all her sprightliness, vigor, and elasticity until her death, Jan. 13th, 1856, in the eighty-third year of her age.

CHAPTER 6.

*From July, 1840, to May, 1844. The ministry of the
REV. THOMAS C. PITKIN.*

AFTER the departure of Mr. Hamble J. Leacock, in July, 1840, Christ Church was again closed, and the little remnant of a congregation became more despondent than ever. The difficulty of providing a salary adequate to the support of a man of sufficient prominence and maturity to meet the severe exigencies of the position, seems to have been one cause of this depression. A general apathy settled upon the people, a not unnatural reaction from the high hopes they had conceived from the preaching ability of Mr. Leacock. The energy and sagacity of one man saved the parish from the fatal effects of this apathy.

BENJAMIN OUTRAM DAVIS, the zealous servant of Christ just referred to, was born in Boston, Massachusetts, in June, 1806. His mother was Miss Outram, a neice of Sir Beaj. Outram, M. D., a distinguished Physician of the British army in the last century. The sons of Mr. Davis, I am informed, are now the nearest male relatives of that renowned hero of the late British war in India, Gen. Sir James Outram.

Mr. Davis came to Louisville in 1832, and although a communicant before he left Boston, and his memory rich in anecdotes of the early history of the Church there, he had had no opportunity of being confirmed until after his arrival here. He was one of the first class confirmed by Bishop Smith in Christ Church. This was in 1833. Mr. Davis was first elected to the

Vestry of Christ Church, as we have seen, on Easter-Monday, 1838. He passed away, as you all sadly remember, from the militant and struggling Church on earth to a peaceful rest, in joyful expectation, on the 15th of March, 1861.

Mr. Davis believed that the necessities of Christ Church would be most satisfactorily met by securing the services of some young clergyman of zeal and promise, who was not yet burdened with the cares of a family, and who would be willing, therefore, to accept a very moderate salary. But even this moderate salary was to be provided before the first step towards a call could be made; for under the old rental the few remaining pew-holders would not have raised a sufficient sum to offer to any clergyman. His first task therefore was to secure a decent maintenance for his young minister, when a proper one could be found. For this purpose he provided a small blank-book, which he carried constantly with him, and whenever he met a member of the congregation who, when the subject was introduced, expressed regret that the old Church was closed, Mr. Davis immediately asked him to say, and put down in his book, how much he was sorry—how much he was willing to contribute annually as pew-rent, to have the Church opened. Thus he obtained the pledge of \$1000. Then he began to look around for a suitable minister.

At this juncture the ever-active Missionary Bishop of the then North-West, the Rt. Rev. Jackson Kemper, D. D., visited Louisville, and making his home with Mr. Davis, heard of his plan, and informed him that he was on his way to ordain to the Priesthood a young Deacon, then a Missionary at Lawrenceburg, Indiana, who was admirably adapted to the requirements of the situation. The young Deacon was the Rev. Thomas C. Pitkin. Bp. Kemper stated that he would be very sorry to lose Mr. Pitkin, but that as he was a man of too much mark to be retained at the small station he then occupied, he was willing to spare him to Christ Church.

Mr. Davis being satisfied by this high testimony, and believing that God had guided him so far, immediately laid the sub-

ject before the Vestry, and procured from that body a unanimous call of Mr. Pitkin to the Rectorship. Mr. Davis wrote to Mr. Pitkin, enclosing the call, and received from that gentleman the following beautiful letter, which, as it is an official paper, it is no breach of propriety to make public.

“Lawrenceburg, Sept. 11th, 1840.

“DEAR SIR:—I was very much surprised yesterday, at receiving a letter from yourself inclosing one from the Vestry of Christ Church, Louisville, giving me a call to the Rectorship of the same.

“While, Sir, I am, as I humbly trust, fully sensible of my insufficiency for such a station, it is my disposition never to shrink from any responsibility which it is my duty to assume, and if the letter of your Vestry is indeed a call from the Great Head of the Church, I doubt not that He will sustain and strengthen me in my obedience to it, and I shall not dare refuse the situation to which He has called me.

“This is a matter, however, which requires much serious consideration. I do not consider every call to a higher sphere of duty as a call of Providence. I believe that such calls are often intended as trials of our faith and constancy and humility. Be assured, Sir, that I shall take the subject into serious consideration, and shall pray to be directed to a right conclusion. I cannot therefore give your Vestry an immediate reply, but will answer them in person next week. I will be at Louisville, God willing, on Thursday morning next, by the mail boat, at which time and place we can come to a conclusion from a full knowledge of the true state of the case. I am afraid that you know too little of me, and I am certain that I know too little of you. I think that in any event I shall not be able to enter on the duties of the parish before November next. If the situation of your parish is such that you cannot wait so long, write to me at once, if you please, and save me the trouble of any further reflection on the subject.

“With the hope and prayer that you may obtain a faithful pastor, and that he may prove a rich blessing to your Church, in turning many from darkness unto light, and in guiding and encouraging and strengthening the hearts of the true followers of Christ,

I remain, Yours truly,

THOMAS C. PITKIN.

BENJAMIN O. DAVIS, Louisville.”

Mr. Pitkin made the promised visit; and, as the result of it on his own mind, modestly decided that he was too young and too inexperienced for the situation. He therefore declined the call. The effect of this visit on the people was to produce just the opposite conclusion. They were convinced that Mr. Pitkin was the very man for the place. The Vestry therefore met, and

again unanimously elected him Rector of Christ Church. This second call was sent through Mr. Davis. The reply of Mr. Pitkin brings out so clearly the reciprocal obligations of minister and people that I cannot forbear to recite it.

“Lawrenceburg, Oct. 1st, 1840.

“TO THE VESTRY OF CHRIST CHURCH, LOUISVILLE, KY.

“*Gentlemen*:—Your second letter reached me soon after my arrival here, and I have given to the subject of it the deep and serious attention which its importance justly merits. After mature deliberation I have concluded (I think in accordance with the will of God and of our Saviour Jesus Christ) to accept the invitation which you have been pleased to make me, and become your Rector.

“In consideration of my youth and inexperience, and the weighty duties which will devolve upon me, I throw myself entirely upon your kindness and forbearance, reminding you in the outset that the situation was not sought by me, but on the other hand was thrust upon me. I pray, *Gentlemen*, that the Great Head of the Church, who often uses the weakest instruments, and makes them the more signal exhibitions of His power and grace, may employ me among you for His glory, and direct and strengthen me in the situation to which in His Providence he has called me. While I am aware that I have incurred serious responsibilities in accepting the offer which you have been pleased to make, I cannot but remind you, that you have laid yourselves under equal responsibilities in making me the offer. You have virtually pledged yourselves to assist and strengthen the hands of your Pastor in the great work to which you, as the instruments of God’s Providence, have called him. If there are duties upon the Pastor, there are corresponding duties upon the people. That God may give us grace faithfully to perform the duties which we have now assumed, and taken upon ourselves, is the first prayer and hope and expectation of

Your affectionate Pastor,

THOMAS C. PITKIN.

“P. S.—I will be in Louisville, God willing, on Thursday morning, the 29th of October, and will enter on the *public* duties of the ministry, on Sunday, November 1st, 20th Sunday after Trinity. The Church will be opened for divine service both in the morning and evening.

T. C. P.”

In a third letter written to Mr. Davis before his arrival here, Mr. Pitkin refers to a subject which had been mentioned to him by Mr. Davis, on the part of the Vestry, viz: his formal Institution, as Rector of the Church, and observes—

“With respect to the Institution, I can only say, that it seems very right and proper. It is a custom of the Church which, among the

regular churchmen with whom I have always associated, is strictly observed. I am aware that there is more laxity, both in opinion and practice, at the West than at the East. Still, as you observe, the effect of a regular institution may be salutary. In your peculiar situation I think that it would especially be so. It would give to the Church an appearance of permanency, and would indicate a determination on your part to sustain it, which would be for its advantage. I would leave this matter, however, entirely to yourselves."

This letter is dated October 12th, 1840; and for the use of all these letters I am indebted to the kindness of Mrs. Susan Davis, who religiously preserves them as precious memorials of her loved Pastor, and of his thoroughly devoted friend, her departed husband.

Mr. Pitkin celebrated Divine Service in Christ Church, on the day originally appointed by him for entering on the public exercise of his Ministry in this parish, the 20th Sunday after Trinity, November 1st, 1840, and not long after he was solemnly Instituted by the Bishop of the Diocese, according to the beautiful Office set forth by the Church for that use. Mr. Jackson preached the sermon at the Institution.

Mr. Pitkin proved to be more than equal to the emergency. Happily he yet lives, and we trust will long live, to labor for Christ and for the souls of men; and this is not the time, therefore, to portray his character. May that time be far away in the distant future! His Ministry in Christ Church was a gratifying success. In 1842, thirteen persons were confirmed; in April, 1843, twenty one persons were confirmed; and in May, 1844, twelve were presented to the Bishop for the reception of that blessing.

The following named Vestry was elected on the 28th of March, 1842:

"Richard Barnes, B. O. Davis, G. W. Anderson, Dr. Somerby, G. W. Bruce, Dr. Powell, A. Aikin, John P. Smith, L. P. Maury, Goldsborough Robinson, J. G. Bassett, Edward Wilson."

April 17th, 1843, the same Vestry is elected, with the exception of the substitution of S. K. Grant for Abel Aikin.

At a meeting of the Vestry, October 16th, 1843, it was

"*Resolved*, As the sense of this Vestry, that increased exertions be used to collect funds for the support of the Church; and that as soon as the receipts will justify it, the salary of the Rector be increased to twelve hundred dollars per annum."

At this point the Record of the proceedings of the Vestry, as kept by the venerable Richard Barnes, ceases. Henceforth that duty devolved upon younger men, whose memory was not so remarkable as that of the veteran Warden, Treasurer, and Secretary, and who therefore committed every transaction to writing at the time of its occurrence, so that henceforth the materials for the history of the parish will be in unbroken continuity. But if many of the records which Mr. Barnes kept so faithfully in his memory have perished with him, he has left us a compensation in the only list of communicants in 1834 and previous to that date. From this list it appears that the number then was 84. In April, 1838, Mr. Jackson reports 145; and in May, 1839, notwithstanding 22 additions during the year, the total is 144. In May, 1844, after three years of labor, Mr. Pitkin reported 128; but this list had been reduced, by removal or death, in April, 1845, to 99.

At a meeting of the Vestry held on the 18th of December, 1843,

"Richard Barnes, Esq., offered his resignation as Secretary to the Vestry. . . . L. P. Maury was then elected Secretary."

At the same meeting,

"On motion of Dr. Powell it was

"*Resolved*, That a Committee be appointed to wait on John T. Gray, Esq., to ascertain whether ground can be obtained in the rear of the Church sufficient for a Sunday-School room."

The Rev. Thomas C. Pitkin and Dr. Powell were appointed the Committee. This movement resulted in a gift of the requisite ground from Mr. Gray, and in the erection of the first Sunday-School room of Christ Church.

At a called meeting of the Vestry, February 23d, 1844, appropriate resolutions were passed in reference to the death of the Rev. William Jackson.

“Easter-Monday, April 9th, 1844.

“The following named Vestry was elected: Richard Barnes, B. O. Davis, George W. Anderson, Dr. Llewellyn Powell, John P. Smith, Lawrence P. Maury, Goldsborough Robinson, Edward Wilson, Wm. G. Reid, Solomon K. Grant, Philip R. Thompson, and George M’Cready.”

At a meeting of the Vestry, April 12th, 1844, Messrs. Barnes and Davis were elected Wardens, but Mr. Davis declined serving for that year, and George W. Anderson was elected in his stead. At the same meeting Mr. Davis as late Junior Warden made a full financial report, from which it appears that the whole income of the Church was \$1750, and its expenses \$1700.

Mr. Pitkin, like his predecessors, taught the people to be careful not to separate the things which God had joined together—the form and the power of Godliness. Our frail nature is very prone, in its limited capacity, to fix the mind so intensely upon one of these as to neglect and sometimes even presumptuously to despise the other. It requires strong and continuous effort to resist this fatal tendency, and to regard and cherish both the gifts of God in their due proportion and appropriate use: the power of godliness as the chief end and happiness and glory of man, and the great design and purpose of God in creation and redemption; and the form of godliness as the means devised by the wisdom of the Most High for the communication, transmission, and uncorrupt perpetuation of the truth that bringeth life and maketh free.

On Whitsunday, 1842, Mrs. JOSEPHINE PRESTON ROGERS, and her five children, were baptised by Mr. Pitkin in Christ Church. On the 6th day of November of the same year this amiable and accomplished lady was suddenly called to the immediate presence of that Saviour whom she had so recently confessed, and under whose banner she had enlisted for time and for eternity.

Mrs. Rogers was the first member of her family, so far as the Parish Register tells, who had formally professed the faith in the Church of her fathers since the emigration of the family to Kentucky. She was a daughter of Maj. William Preston, of Wythe county, Virginia. The father of Maj. Preston was also

named William, and received for his services in the war of the Revolution a grant of several thousand acres of land, beginning at the mouth of Beargrass creek, on the Ohio River, and extending thence east and south for quantity. This tract of land, called the "Briar Patch Grant," the elder William Preston left to his sons William and Francis. These gentlemen laid off out of this land all that portion of the city of Louisville which lies above First street. Maj. Wm. Preston also served in the army of the United States for many years, and was with Gen. Wayne in all his western campaigns. Maj Preston married Miss Caroline Hancock at Fotheringay, the family seat, in Montgomery county, Virginia. All the children of this marriage were born in Virginia, but the two youngest. The strong devotion of the family at Fotheringay to the Episcopal Church, against every discouragement, in that day of the Church's weakness and oppression, has come down as a cherished memory in the Kentucky branches of the family.

In 1813 Maj. Preston removed to Kentucky, and settled on his part of the Briar Patch Grant, at Preston's Lodge, within a few yards of the spot where his grandson, Preston Rogers, now lives. The husband of Mrs. Rogers was Col. Jason Rogers, a graduate of West Point, and a brave officer of the the United States Army. His last service was in the Mexican war. He died in this city in 1848. Mrs. Rogers is described by one who knew her well, as "beloved and loving, in all the various relations of wife, mother, daughter, and sister. Gifted with a strong mind, matured and cultivated, and practising those virtues so graceful and estimable in woman, she drew to her all hearts that knew her, and entwined their affections with a chain which death alone could sever." She died in the fulness of her influence for good, when but thirty-three years of age; and her last request was that her children should be reared in the Church she loved.

In the midst of their peace and joy another great sorrow fell upon this tried Congregation. The claims of filial piety impel-

led Mr. Pitkin to give up his pleasant and prosperous work in Louisville, and to sunder the ties of Pastor and people, which had become inexpressibly dear to both parties. On the 22d day of May, 1844, Mr. Pitkin tendered his resignation to the Vestry, which was reluctantly accepted. On the 27th of May, 1844, the

“Rev. James Craik, of Kanawha, Va., was unanimously elected Rector of this Church. Messrs. Anderson and Grant were appointed a Committee to wait on Mr. Craik and receive his answer.”

Before giving an answer, the Rector elect deemed it proper to visit Louisville, and ascertain by personal examination the character of the field in which he was invited to labor. That visit was made in June; and its first incident, as it seemed of pleasant augury at the time, may not be unfitly stated here. Then as now the mail boat from Cincinnati arrived in the night, and the passengers were aroused at early dawn. Before sunrise Mr. Craik was traversing the streets of Louisville with curious interest. The sound of a bell drew his steps towards Christ Church. It was Friday morning, and the Church was open for early morning-prayer. He entered the sacred Courts, and so the first house which gave him shelter in Louisville was the House of God, and nearly the first words which he uttered in this city were words of prayer and praise in communion with the people of God, in the very place of his future labors.

I had the pleasure then of forming the acquaintance of Mr. Pitkin, and of receiving from him very valuable information as to the condition of the Parish. In a few days the late Rector departed for the East, with his family, leaving a whole congregation in tears.

At a called meeting of the Vestry, June 20th, 1844, the official reply of the Rector elect was received and recorded. This letter is dated “Louisville, June 18th, 1844,” and designates the first of August following as the time of entering upon the charge of the Parish. At the same meeting of the Vestry provision was made to engage the services of the Rev. Amos Cleaver during the absence of the Rector.

CHAPTER 7.

*From August, 1844, to May, 1862. The ministry of
the REV. JAMES CRAIK.*

THE Rector came according to appointment, and officiated the first Sunday in August. He received a genial welcome from many warm hearts, and having left his family in Virginia was entertained in many hospitable homes. But the first week of his ministry was clouded by the terrible intelligence of the sudden death of Goldsborough Robinson. Incautiously looking out while on the train from Baltimore to Philadelphia, this gentleman received a death-blow from one of the timbers of a bridge.

The name of GOLDSBOROUGH ROBINSON is indissolubly associated with that of ARTHUR LEE, on account of the tender intimacy of their friendship, and of the depth and almost romantic beauty of their religious character. Young men, who had left their far distant home, in the fierce struggle of life which belongs to American society, they were strangers in Louisville, at a time when, unhappily, it was deemed unfashionable and absurdly singular for gentlemen to attend Church, or to pay any deference to religion, these congenial spirits were attracted more nearly to each other.

These two loving friends were confirmed together in Christ Church, on the 13th of May, 1838, Mr. Jackson being the Rector. Arthur Lee had been admitted to the Communion the preceding February; Goldsborough Robinson commemorated the dying love of his Saviour on the day of his Confirmation.

Notwithstanding the affection of these loving hearts for their Pastor, Mr. Jackson, a sense of duty to the Church, which, with them, was above every other feeling, determined them to adhere to the almost desperate fortunes of the old Church where their vows of allegiance to Christ had first been uttered and His gracious promises so solemnly sealed by His anointed Minister. The election of Arthur Lee as a member of the Vestry, on Easter-Monday, 1840, shows his resolve in this respect; and at the next recorded election, 1842, Goldsborough Robinson is chosen to the same office. The remainder of this story is best told in the language of those who knew them best. The Rev. Wm. Jackson writes to his nephew in Norfolk as follows:

“ August 3rd, 1841.

“ I write this morning with a sorrowful yet rejoicing heart. Our friend Arthur Lee has been called this day, to use his own dying words, ‘ from the Church militant to the Church triumphant.’ He was ill but a few days, and no danger was apprehended till yesterday. He lived a consistent life, and died a triumphant death. He was ‘ mine own son in the common faith.’ We calculated much upon him; but God has again taught us not to trust in man.”

Mrs. Jackson adds in a note:

“ Arthur Lee was the grandson of Richard Henry Lee, of Virginia, a name so well and honorably known to all familiar with the great actors in our Revolutionary struggle. He was a truly earnest, large-hearted Christian. Though but a young man, he resolved, soon after he became a communicant, to devote one-fourth of all he made in business to religious purposes—a resolution to which he rigidly adhered. His genuine humility and modesty were fully equal to his liberality, so that he shrank most sensitively from all allusion to it, deprecating any praise as due to *him*. It was not until after his death that his rule became known to a very few persons, for he had only communicated it in strict confidence to his most intimate friend, whom he induced to adopt it, saying, that God required of the Jews a tenth, but so few Christians came up even to that standard that it behoved those whose hearts and eyes God had opened to do all they could.”

In correspondence with all this was the beautiful incident published at the time of his death. Some little time after the enraptured voice had ceased pouring forth expressions of “ praise to God who has redeemed *me*, a vile sinner,” as it became faint in death, till those who stood around, thought they had heard

his last words, he exclaimed with great difficulty, one word at a time, "tell my brothers not to raise any costly monument to my memory, but to spend the money in spreading the gospel among the poor," and in a few minutes his heart of love had ceased to beat.

A letter from the Rev. Thomas C. Pitkin, of St. Luke's Church, Rochester, published in *the Spirit of Missions*, thus announces the death of Mr. Robinson:

"August 19th, 1844.

"Above I send you a draft for fifty dollars, which is the amount of Mr. and Mrs. Goldsborough Robinson's yearly subscription for the support of Rev. Mr. Southgate's Mission at Constantinople.

"News has just reached me of the melancholy death of Mr. Robinson. He was killed by an accident on the railroad between Baltimore and Philadelphia. By his death the Church has lost one of her noblest sons. Sincere and earnest in his attachment to our beloved Zion, he showed his love by the cheerful consecration of his time and personal exertion and wealth to her service. Never have I met with one who more fully realized his stewardship. Until very lately it was my happiness to be his pastor and his most intimate friend, and I know that it was his settled plan for life, to devote *one-fourth* of his income to the service of Christ in his Church. This plan he acted on until his death, yet, so humbly and secretly, that, until lately, it was not known to any person but myself.

"He unfolded his plan to me (enjoining upon me strict secrecy), and many a large offering has he made, through my hands, with the utmost care that no one but myself should know from whom it came. I have known but one person who resembled him, viz: Arthur Lee, his brother-in-law and intimate friend, who died about three years since, at Louisville.

"Both lived, so far as the human eye could see, for the glory of God and the extension of His name and Church. Both were ready for every good work, and both had solemnly consecrated one-fourth of all that they possessed, and might possess, to religious and charitable purposes.

"How strange it seems to us that both should be called away in early years, as they were just entering upon life. God grant that many may be raised up to take their place!

"I regard it as one of the great blessings of my life that I knew them and administered to them the bread of life."

At a special meeting of the Vestry of Christ Church, August 11th, 1844, several resolutions upon the death of Mr. Goldsborough Robinson were offered by Mr. Davis, and adopted, the Rector, Wardens, and Vestry signing them. I give the first and third.

“*Resolved*, That this Vestry have heard with feelings of solemn awe and grief the death of one of their most active and valued members in a distant city.

“*Resolved*, That the humble, zealous, and consistent walk of our youthful brother entitles him to a place in the grateful recollection of this parish, and of all those who had the pleasure of his friendship and acquaintance.”

The Rev. AMOS CLEAVER who officiated in Christ Church in the interval between the departure of Mr. Pitkin and the entrance of the present Rector upon his charge, was a man not soon to be forgotten. He is thus mentioned by Mr. Caswall, in his account of the society in Lexington in 1835.

“In addition to Drs. Coit and Cooke, Mr. Leacock and myself had another friend in the Rev. Amos Cleaver, once a Baptist Minister in England, but then a devoted Churchman, acting as Missionary in a town within a moderate distance of Lexington. Mr. Cleaver had found in this place not more than one or two families of Episcopalians; yet, upon this foundation he had resolved to commence operations. He purchased a piece of ground, and with his own hands, assisted by his two sons and a hired negro, began erecting the walls of a Church; officiating on Sundays for the benefit of a mere handful of people in the Court-House. His private means soon failing, he performed several tours through the United States, and by dint of hard begging succeeded in raising five thousand dollars, with which he erected a handsome place of worship, now occupied by a comparatively large congregation.”

The town referred to is Paris, Kentucky, where Mr. Cleaver is still remembered with admiration and gratitude. After leaving Paris, Mr. Cleaver opened a School for young ladies, in Louisville, at the same time performing every office of his Ministry as opportunity presented. Removing to Mississippi, he conducted a very large Church School for girls, in the environs of Jackson, the Capital of the State, and received the appointment of Chaplain to the Penitentiary. In both these departments of labor he worked with characteristic earnestness and with gratifying success. In 1853 the yellow-fever prevailed in the southern States with unusual violence. Nearly or quite alone of the ministers in Jackson, Mr. Cleaver remained at his post, officiating for the whole city, visiting the sick, and burying the dead, until he himself was stricken down, a willing martyr to his duty.

The charge of Christ Church thus assumed in August, 1844, by the new Rector, has been graciously extended to now over seventeen years. As the religious character and convictions of many persons have, of necessity, been largely determined in that time, by the principles which have guided his ministry, it may not be improper here to state the circumstances which enabled him to occupy a position somewhat peculiar and exceptional in a day of strong excitement and violent party strife.

Baptised in Christ Church, Alexandria, Virginia, and nurtured by the pastoral care, first of the now venerable Bishop Meade, and then of that lovely man of God, the Rev. Oliver Norris, the services of the Episcopal Church, and the lessons of Holy Scripture which form a portion of those services, were deeply impressed upon his memory. But at fifteen years of age the boy was removed from this opportunity of sound instruction, and for ten years thereafter nearly all his religious associations were with Methodists, Presbyterians, and Baptists. During this period he gradually imbibed the prevailing unbelief of the educated young men of the time. When God mercifully called him to a better mind, it happened that he was connected by a marriage into the same family with a Roman Catholic gentleman of great intelligence, and earnest zeal in the cause of his religion. This gentleman placed before Mr. Craik with urgent solicitude, the claims of his own denomination, furnishing him with the most approved books of Romish controversy, and bringing him into personal intercourse with Bishop, now Archbishop Purcell, of Cincinnati. The enquiry for the Church of God and for the faith of Christ was conducted with patient and anxious care for six years, with an impartial examination of Romish, Baptist, Presbyterian, and Methodist authorities. One incident of that examination is worthy of record. Bp. Purcell had loaned me from his library several books, among them "Milner's End of Controversy." But seeing the eagerness with which I caught up from the shelf, Eusebius, the first Church Historian, he very kindly wrote my name in it, and presented it to me. Accustomed to distrust second-hand evidence, this

was the very book I wanted. Reading Milner, Wiseman, and the rest, it was difficult to resist their conclusions, upon the facts, as they presented them. But a chapter or two of Eusebius, almost any where, would at once demonstrate that the Church pictured by these controversialists was not the Church whose history had been written by Eusebius in the year 325.

Thus compelled, for the satisfaction of his own conscience, to trace distinctly the line between the pure Church of Christ and all those Christian bodies which had changed its form, its faith, or its worship, Mr. Craik was astonished and mortified at the party heats excited in this country by the publication of the Oxford Tracts. Welcoming all that was true and catholic in these writings, as a valuable contribution to the English Church of that day, to rescue it from the degrading conception of being merely a State religion, he was yet enabled, with the venerable John Esten Cooke, and with a host of others in our Church, to see the mistakes and fatal errors of this re-action.

It had been necessary, for the vindication of the very existence of the Episcopal Church in America, that these same truths and catholic principles should be made the common possession of its Ministers and leading Laymen. And this accordingly had been done, from time to time, by the able writings of Seabury, Hobart, Bowden, Chapman, and Cooke. The extension of the English excitement therefore to the American Church, seemed to many of us nothing better than a humiliating proof of the dependence of American mind and feeling upon the mind and feeling of the mother country.

The excitement, complicated and aggravated by the trial and conviction of Bishop B. T. Onderdonk, was at its height when I came to Louisville. The Rector at once assumed the position that the whole controversy was foreign to us, and ought to be ignored and put out of mind; and that we should learn and practice upon true Church principles, just as if they had never been caricatured and perverted by Puseyites, or misrepresented and maligned by self-called Evangelicals. In this position he was cordially seconded by an intelligent and peace-loving con-

gregation. With this principle we have grown and prospered measurably. And in all these seventeen years there has been an entire absence of party-feeling in Christ Church. We look upon the whole Church as one, and upon all its members with the same brotherly-affection, knowing no difference. We cannot abuse our brethren of the household of faith, for we are not aware of any reason for opposition between those who use every day the same Confession, Creed, and Worship. And when any of our brethren abuse us, we are only surprised, and suppose that it is a way of human nature.

Much of zeal, and fervor, and activity, we undoubtedly lose by this entire absence of party-spirit; for it is, alas! too true, that party zeal and party bitterness are far stronger and more active and enterprising than simple Christian zeal and Christian love. But as these last are the things we need to fit us for our heavenly home, it is better to try to increase them than to run the risk of diminishing them for the sake of the advantage of a more earthly and sensual feeling.

On Easter-Monday, March 24th, 1845, the following named persons were elected Vestrymen: Messrs. Richard Barnes, Solomon K. Grant, George W. Anderson, Benjamin O. Davis, John P. Smith, Dr. Llewellyn Powell, George M'Cready, Phil. R. Thompson, William G. Reed, Edward Wilson, J. H. Wright, and L. P. Maury. At a meeting of the Vestry on the 6th of April, Mr. B. O. Davis was elected Senior Warden, and S. K. Grant, Junior Warden. L. P. Maury was elected Treasurer and Secretary.

Meetings of the Vestry were held on the 14th and 21st of April, 1845, upon the old subject of repairing and enlarging the Church building. It was resolved to enlarge the accommodations in the Church, by putting up side galleries, and to make the repairs, provided the sum required for the purpose, \$750, could be raised. Fortunately the money could not be raised, and this disappointment led to an enlargement of the plan. A meeting of the pew-holders was held July 17th, 1845, to con-

sider this subject, when George W. Anderson, Esq., was called to the Chair, and L. P. Maury appointed Secretary. The plan of alteration, drawn by John Stirewalt, Esq., was adopted. Messrs. Abram Hite, Jas. Stewart, S. K. Grant, J. H. Wright, and L. P. Maury were appointed the Building Committee. Robt. Tyler, Esq., was requested, and signified his consent to attend to drawing up any article of writing that might be necessary.

When Christ Church was built in 1824, it was considered quite a marvel of architecture for Louisville. But the progress of the city had greatly altered its relative dignity. The erection of the new First Presbyterian Church, and of St. Paul's Church, both from designs furnished by that accomplished architect, John Stirewalt, had inspired with new ideas and feelings in regard to Church architecture not only the people of Louisville, but the people of distant places who visited this city. But even in 1844, the private residences and the business houses were of the plainest description, with two or three exceptions. Since that time nearly the whole of Main street from Brook to Twelfth street, has been burned or torn down, and rebuilt in the present elegant style.

Christ Church was a two-story building, nearly square, with two tiers of square windows one above the other. The pulpit was a gorgeous structure of carved wood and crimson velvet, about ten feet high, reached by two handsome circular staircases; and large enough to hold a moderate sized Presbytery; it having been modeled after the Presbyterian Churches of the land. If this arrangement compelled the preacher to look down upon his congregation, it, at least symbolically, taught the congregation to look up to their preacher.

For the beauty and convenience and increased accommodation which the genius of Mr. Stirewalt, limited as he was in funds, contrived out of the unpromising material of the old Christ Church, that gentleman deserved, as he then received, unqualified admiration. It is but justice to state here that in both the large improvements of Christ Church, we have derived

the most important aid in the structure and arrangement of the chancel, from the cultivated ecclesiastical taste of the Bishop of the Diocese. But the building committee of that first enlargement of the Church, and especially its indefatigable chairman, Mr. Abram Hite, should be remembered with gratitude, for their unwearied and perplexing labors. The necessity for the improvement was urgent; but it was still the "day of small things" with our struggling congregation. At last all obstacles were overcome, and a Church interior was presented of fine proportions and beautiful design; coming fully up to the requirements of public taste and to the general standard of architectural beauty in the buildings of the city. The cost was about \$3000, and never was money for such a purpose more advantageously bestowed. For fourteen years this improvement, with some minor alterations and enlargements in the meantime, sufficed for the uses and domestic growth of the congregation.

At a called meeting of the Vestry, January 5th, 1846,

"Mr. Davis, Senior Warden, in the Chair, the Chairman stated that the object of this meeting was, as the Church was now about to be opened, after having been closed for several months, undergoing alterations and repairs, to take into consideration the propriety of having the Rector (Rev. James Craik) instituted."

After reading a communication from the Rector, it was on motion

"*Resolved*, That the Bishop be advised of the wish of the Vestry to have the Rector instituted on Sunday the 18th inst., and that the same information be conveyed to the Rector."

At the same meeting Mr. JOHN BALZER POE was elected a member of the Vestry, to fill the vacancy occasioned by the resignation of Dr. Powell.

The wife of Mr. John B. Poe was suffering with her last illness when I came to Louisville. She had long been a communicant of the Church, and had brought up her children in the faith. She illustrated in sickness the blessed consolations of the religion she professed; and departed in peace and hope and charity on the 16th of November, 1844. The beauty of her

dying testimony to the truth induced her husband to become a regular attendant at Church; and in August, 1845, he was confirmed, and ever since has been a constant communicant, giving a large proportion of his time and care to the work of the Church.

The solemn office of Institution was performed by the Bishop, according to the request of the Vestry, on the 18th of January, 1846; the Bishop preaching an impressive sermon on the occasion. The Rector and the Parish, after eighteen months experience of the mutual effect of the relation of pastor and people, were thus formally re-bound to each other by the most solemn and stringent ties.

At the regular meeting of the Vestry, February 2d, 1846, a copy of the sermon preached by the Rector on the Sunday following his institution, January 25th, 1846, was requested for publication. Just at this time J. H. Newman's extraordinary work on "the Development of Christian Doctrine" was received here, and the Rector prepared, and published as an appendix to this Sermon, a Review of that mischievous work.

At the Easter election, April 13th, 1846, the following named gentlemen were chosen to compose the Vestry:

B. O. Davis, S. K. Grant, J. P. Smith, J. H. Wright, Wm. Cornwall, John M. Robinson, John Poe, George W. Anderson, Ed. Wilson, P. R. Thompson, W. G. Reed, L. P. Maury. The Wardens and Treasurer were the same as last year.

At a meeting of the Vestry on the 13th of July, 1846, the salary of the Rector was increased to \$1500. Here it may be proper to state, that on my arrival here in 1844, Louisville had the cheapest and the most abundant market I had ever seen. House rent was low, and the expense of living much less than I had known elsewhere. In the spring of 1845 the change began; it was slow but gradual and constant, until in 1860 house rent, and the price of most articles of food, had increased three and four-fold from the prices in 1844.

This year the Organ was repaired, at a considerable cost.

There was a called meeting of the Vestry on the 10th of August, to elect Delegates to a Convention called by the Bishop,

to meet in St. Paul's Church in this city, on the 20th day of August,

"To take into consideration the present state of affairs relative to Shelby College, and whether it would be advisable to abandon the College."

Messrs. Cornwall, Davis, and Grant were elected Delegates.

In this special Convention, the Rector of Christ Church earnestly urged the abandonment of the College. But he was left alone in that policy. Looking back, he is satisfied, and many agree with him, that the Church in Kentucky would be stronger now, and would have prospered more in all the intermediate time, if this policy had met with the approval of the Convention.

At a meeting on the 7th of September Mr. B. O. Davis sent in his resignation as Senior Warden and Vestry-man. The Vestry refused to accept the resignation; but Mr. Davis renewing the resignation at the next meeting, September 28th, it was accepted, and Richard Barnes elected in his place.

At the meeting on the 7th of September,

"On motion of Mr. Cornwall, Mr. Henry W. Gray was unanimously elected Organist, at the usual salary heretofore paid an organist; which salary is to be paid to a Missionary operating in the upper part of the city."

At a called meeting on the 16th of November Mr. Henry O. Webber was elected Organist, at a salary of \$250 per annum; and the thanks of the Vestry were presented to Mr. Henry W. Gray for his valuable and gratuitous services.

January 18th, 1847, Mr. William Ross was elected a Vestryman in place of Mr. William G. Reed, removed; and at the Easter election, the same Vestry is continued, except that Mr. Abel Aikin is in place of Mr. J. H. Wright, who had then removed temporarily into Indiana.

The Convention of the Diocese was held this year, May 13th, in Christ Church, and John P. Smith, Abel Aikin, and L. P. Maury were elected the Delegates from this parish. And at a called meeting, February 14th, 1848, Miss Susan Noble was appointed Organist.

At the Easter election, April 24th, 1848, the Vestry was composed as follows:

S. K. Grant, J. M. Robinson, William Ross, John P. Morton, John Poe, Richard Barnes, Abram Hite, Jno. N. Breeden, Isaac Everett, Wm. Cornwall, Jas. A. Miller, and L. P. Maury.

At the regular meeting, May 1st, 1848, the former officers were elected, and Messrs. B. O. Davis, John Poe, and John M. Robinson, appointed Delegates to the Convention to be held in Shelbyville.

February 9th, 1849, the Vestry convened on an occasion of mournful interest to this community and to the Church—the death of the Rev. JOHN B. GALLAGHER, Rector of St. Paul's Church, Louisville.

Mr. Gallagher arrived in this city, as the newly-elected Rector of St. Paul's, in October, 1844, about three months after I had taken charge of Christ Church, immediately after the adjournment of the General Convention, on which he had been in attendance as a Delegate from Georgia. He was a man of singularly pure mind, of warm affections, of cultivated taste and intellect, and of gentle manners, refined to the highest degree of effectiveness by foreign travel. His conversational powers and his whole address were of the most captivating order. And all these powers and graces he devoted with full and unreserved consecration to the service of his Divine Master. Our relations were cordial and intimate, from the beginning to the end of our brief sojourn together in Louisville. In order that the two Rectors and their families might be together as much as possible, and yet not consume in that pleasant and profitable intercourse the time which was due by each to his own congregation, it was arranged that the families should dine together once a week, alternately at the home of each. These delightful re-unions were continued, with increasing zest and enjoyment, until the sudden and awful death of the beautiful and accomplished wife of Mr. Gallagher. This admirable woman was sitting in her parlor, in the fulness of life and spirits, entertaining a friend, when she was suddenly felled to the floor by some affection of

the brain. The husband was on one of his constant rounds of duty in the city, and messengers were dispatched for him in every direction. When I reached that room the scene was one of overwhelming sadness. Prostrate on the floor together were the bodies of husband and wife; the wife in the last struggle of this terrific form of death, the husband rolling and moaning in utter wretchedness and despair. The health of Mr. Gallagher had for many years been feeble, and he had leaned upon his wife for support and comfort with more than ordinary dependence. He drooped from the time of this shock, and although a conscientious sense of duty nerved him to his work again, yet his system gradually gave way, and in less than two years from his bereavement he went to his beloved. During the whole period of Mr. Gallagher's ministry in Louisville the Episcopal Church was emphatically one in heart and mind, as well as in faith and discipline. All the principal festivals which did not occur on Sundays, and all the days of Lent and Passion week, were celebrated by the two Rectors and their congregations together, alternately in each Church. Gentlemen coming from the eastern cities, where party spirit was running high, were astonished and delighted at the love and harmony which reigned here, and declared that it was like breathing a different and a purer atmosphere.

Of course under such circumstances the Church prospered. The communion of both the Congregations was enlarged, and ST. JOHN'S CHURCH was organized, and its present comely house of worship built by the labors and contributions of both.

Mr. JOEL B. RAMSDELL, then a lay Missionary of the Church in this city, gathered the first nucleus of the parish of St. John's, but the work was soon taken hold of and conducted to a successful issue by the Rev. JOS. C. TALBOT. This gentleman entered upon this missionary field with a single-hearted devotion which could allow no other issue. Having prepared himself for Orders while discharging faithfully the duties of an office in the Bank of Louisville, he continued for several years to provide for his own salary, as Missionary, and Rector of St. John's, by

working in the same office in the Bank, and giving the rest of his time to the urgent demands of his holy calling. Public meetings to raise the funds for the erection of St. John's were held alternately in St. Paul's Church and in Christ Church; and Mr. William Cornwall, of Christ Church, personally superintended the work, making all the contracts, and seeing that they were faithfully performed, until the building was covered in, when Mr. Inman took the direction. And ever since, Christ Church has been a large contributor to the support of St. John's. The first service was held in St. John's on the fourth Sunday after Trinity, 1844. Mr. Gallagher entered with all his heart into this enterprize, and he lived to witness its success. His death induced the following action on the part of the Vestry.

"At a meeting of the Wardens and Vestry of Christ Church, Louisville, held on Friday the 9th of Feb., 1849, it was on motion,

"*Resolved*, That in the death of the Rev. John B. Gallagher, the Church in Kentucky has lost a faithful and devoted son; his flock an accomplished, affectionate, and untiring pastor; this community a citizen every way qualified to adorn and elevate the society in which he moved, by the extraordinary cultivation and refinement of his manners and conversation.

"*Resolved*, That in respect for the deceased, we will attend the funeral in a body, and wear the usual badge of mourning for thirty days.

"*Resolved*, That the Secretary enclose a copy of these proceedings to the Vestry of St. Paul's and to the family of our deceased friend."

At a meeting of the Vestry, February 19th, 1849,

"The resignation of Miss Noble was read and accepted, and the Secretary was directed to return the thanks of the Vestry to Miss Noble for her valuable services as Organist."

Mr. Iucho, of Lexington, was then elected Organist.

At Easter, April 9th, 1849, the Vestry of last year was re-elected; and on the 7th of May, Messrs. William Cornwall, John N. Breeden, and L. P. Maury were appointed Delegates to the Convention—which met that year in Frankfort. These Delegates had the pleasure of meeting in council in that Convention the Hon. HENRY CLAY, who attended as a Lay Delegate from Christ Church, Lexington. This great and good man en-

tered into the deliberations of the Convention with all the interest and animation which he was wont to manifest on every subject which concerned the well-being of his fellow-men.

Not long before, Mr. Clay had been baptized and admitted to the Communion in Christ Church, Lexington. This illustrious man, regarded by the whole civilized world as the foremost statesman of the age, and upon whose wisdom and counsel depended the destinies of his country, coming thus to the fountain of regeneration, to be admitted into the kingdom of heaven by one of the youngest of Christ's Ministers, and in the same simple way in which every little child is received into that kingdom, furnished the most impressive illustration I had ever known of our Saviour's words, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."—*Matt.* 18: 34.

I have reason to know that Mr. Clay did not make this confession of faith until after a thorough investigation of the foundations of that faith. Among other works studied by him at this time was that profound and logical treatise, "Pearson on the Creed."

Easter, 1850, the following named persons were elected to the Vestry: R. Barnes, S. K. Grant, John Poe, Jno. M. Robinson, Wm. Cornwall, John N. Breeden, Wm. Ross, James A. Miller, Jas. B. Wilder, John P. Smith, James Shannon, L. P. Maury. On the 13th of April, 1850, Messrs. R. Barnes, Wm. Cornwall, and John P. Smith were elected Delegates to the Convention to be held in St. Paul's Church, Louisville.

May 7th, 1850, Mr. Iucho resigned his situation as Organist, and Madam Ablammowicz was elected to that position. This year there was a movement in the Congregation, headed by Mr. Hite, to fresco the Church, and the ladies undertook to raise money for the purchase of a new organ. The Church was beautifully frescoed; and the sum raised for a new organ was appropriated to enlarge and improve the old one. A little before this time Mrs Selina Hite had raised in the congregation

\$300, with which to purchase the beautiful Font which has ever since been an ornament to our Church. Mr. Salve, who executed this work of art for Christ Church, was moved to do it by his love for the Church, charging only for his actual outlay, and nothing for his own time and skill.

There is no record of the Easter election, 1851; but at the first meeting of the Vestry afterwards, Messrs. Barnes and J. M. Robinson are elected respectively Senior and Junior Wardens; Messrs. Thomas S. Kennedy and Wm. Bell appear as new members; Messrs. Robinson, Kennedy, and Jefferson Scott were appointed Delegates to the Convention to be held in Danville.

At a meeting of the Vestry, July 7th, 1851, it was

“Resolved, That a committee be appointed to re-assess the tax on the pews, and report at the next meeting.”

Messrs. Grant, Kennedy, Barnes, and Robinson were appointed the committee.

This committee made an elaborate report on the subject committed to them, which report the Vestry submitted to a public meeting of the Pew-holders, held on the 21st of July, 1851. Thomas Smith, Esq., presided at this meeting, and C. Duvall was Secretary. Mr. Barnes explained the object of the meeting, and on motion of Mr. Abram Hite, the report of the committee was ratified and adopted.

At a meeting of the Vestry, July 28th, 1851, the report of the proceedings of the Congregation were ordered to be spread upon the minutes; and the Rector was “invited to take a few weeks recreation after next Sunday.”

This was the last meeting of the Vestry attended by S. K. Grant. In two weeks more the fearful pestilence came and took him away from the very midst of his labors for God and His Church. The action of this meeting will explain why the Pastor was away when the flock was stricken. As already told, John Grant, the son, was buried on the 15th, and S. K. Grant, the father, on the 16th of August, 1851. It is consoling to know that they received the efficient services of the Rev. J. C.

Talbot, now the Missionary Bishop of the North-West. On the 12th of September, 1851, the venerable Richard Barnes followed his youthful associate in the offices and anxieties of the Church militant—both, we humbly trust, to receive in the Church triumphant crowns of unfading glory. On the 16th of August appropriate Resolutions were passed by the Vestry in relation to the death of Mr. Grant; and at the next meeting, September 16th, 1851, the like sad mark of respect and sorrow was paid to the memory of the late Senior Warden.

At the next meeting, October 20th, 1851, Mr. George W. Brainard was elected Organist of this Church.

Easter, 1852, the following Vestry was elected, Jno. P. Smith, John Poe, Wm. Cornwall, John P. Morton, John M. Robinson, Thomas Smith, John N. Breeden, Thomas S. Kennedy, Jas. A. Miller, Abram Hite, Edward Wilson, L. P. Maury. L. P. Maury, in addition to the offices of Secretary and Treasurer, was elected Senior Warden in place of Richard Barnes. J. M. Robinson was the Junior Warden; and at a meeting of the Vestry, June 7th, 1852, Messrs. Cornwall, Robinson, and Maury were elected Delegates to the Convention to be held in Shelbyville.

With this entry the record book of the pure-minded Secretary closes, as time then soon closed upon him. On the 9th of September following a sorrowing Congregation attended his lifeless body to its last resting-place.

The name and virtues of LAURENCE PIKE MAURY will be honorably connected with the history of the Diocese as well as with the history of this Parish. He was elected a member of the Vestry in 1842, but Mr. Barnes records him as a communicant as early as 1834. He must then have just arrived from Bath county, Kentucky, his birth-place, a young man entering into the struggle of life in this busy mart. From 1843 until his death in September, 1852, in the various offices of Secretary, Treasurer, and Senior Warden, he bore a large share of the burden of this parish. And as Treasurer of the Diocese, for

many years, he worked hard for the Church, while he was working much too hard in his secular calling. His thorough knowledge of the duties of the office, and his ability in direction, made him the virtual head of the Post-Office department of this city, under successive administrations, while others received the large emoluments of the office. The irregular hours and the inordinate labor devolved upon Mr. Maury in the Post-Office broke down his constitution; and at the early age of thirty-nine he was taken from labor to rest, from painful anxiety to joyful expectation. I loved him for his goodness; and young as he was, I revered him for his simple piety, and his clear and honest judgment. His brother Henry followed in his footsteps of early piety, and remained not long behind him in seeking for a better home than this world can give.

The book containing the records of the Vestry from June 17th, 1852, until January 15th, 1855, has been mislaid; and the events of that period must be supplied from memory.

At the close of 1852, the health of the Rector was so impaired, and, by the growth of the parish, the work had so increased, that the Vestry determined to engage the services of an Assistant Minister. A correspondence on this subject with the Rev. T. C. Pitkin induced the Vestry to offer that post to the Rev. Francis H. Bushnell, a graduate of Trinity College, Hartford, who had just been ordained to the Diaconate.

Mr. Bushnell promptly accepted the call, and on the 13th day of February, 1853, entered upon the duties of his office.

Mr. Bushnell was born at Norwich, Connecticut, graduated at Trinity College in 1850, and pursued a Theological course in the Divinity department of Trinity College, Hartford, Connecticut. This department of the College has since been transferred to Middletown, Connecticut, and changed into the "Berkeley Divinity School." Mr. Bushnell was ordained Deacon in St. John's Church, Hartford, by the Bishop of Connecticut, the Rt. Rev. Dr. Brownell, on the fourth Sunday in Advent, Dec. 19th, 1852, and ordained to the Priesthood in Christ Church, Louisville, by the Rt. Rev. B. B. Smith, D. D., on Easter-Monday, April 17th, 1854.

The choice made by the Vestry was a happy one. During the whole period of our connection in this delicate and difficult relation there was never a jar between us. And up to this day, in a different relation, the same cordiality and mutual co-operation continues to subsist.

In October, 1853, while attending the General Convention in New-York, the Rector of this Church paid a visit to his friend and predecessor, the Rev. Thomas C. Pitkin, D. D., then Assistant Rector of St. Paul's Church, New-Haven, Connecticut. Here he was shown a new and beautiful Mission Church, erected and furnished by two young ladies of St. Paul's Church, at their sole expense, out of their earnings as the teachers of a girls' school. Animated by this example, he returned home, and made it the theme of conversation and public discourse, until there was a general desire in the Congregation to erect a Mission Church of like character. From the first call of an Assistant Minister it had been hoped that the increase of clerical force would result in some operation of this kind. And now the matter was seriously entered upon.

Several years before, Mrs. Mary O. Gray, when dividing the greater portion of her property among her children, had assigned, with provident care for the Church she loved, a desirable lot on Gray street for an Episcopal Church, and had conveyed the same to Trustees for that purpose.

On Thursday, December 29th, 1853, a meeting was held in the Sunday-School room of Christ Church, to consider the propriety of building a house of worship on Gray street, on the lot presented by Mrs. Mary O. Gray. John P. Smith was called to the Chair, and John M. Robinson appointed Secretary. It was determined to prosecute the enterprise, and Messrs. Wm. Cornwall, John Breeden, and Jefferson Scott were appointed a Building Committee. In September following there was a second meeting, when the Building Committee presented two plans, one from Mr. Stone, of New-Haven, Connecticut, and another from Wills & Dudley, of New-York. The latter was adopted, and working-drawings and specifications ordered from

the Architects, Wills & Dudley, the cost not to exceed \$5000.

It was also decided that the building should be erected across the back part of the lot, so as to serve as a Chapel and Sunday-School room for a future larger building to be put up on the front of the lot. The Rev. Mr. Bushnell was added to the Building Committee, and Grace Church designated as the name of the new Chapel.

A meeting of "the subscribers and friends of Grace Church" was held in the Vestry room of Christ Church, February 26th, 1855, when

"The following resolution was unanimously adopted :

"*Resolved*, That the management and control of the affairs of Grace Church be placed under the charge of the Vestry of Christ Church, with a request to said Vestry to appoint a Committee of five to superintend the affairs of Grace Church."

In pursuance of this resolution, the Vestry of Christ Church, at a meeting held on the 9th of March, 1855, appointed as said Committee, S. Ringgold, Edward Wilson, William Cornwall, C. T. Vennigerholz, and John M. Robinson. At the same meeting of the Vestry it was also

"*Resolved*, That the Secretary be hereby instructed to inform the Bishop of the Diocese that the Parish of Grace Church has been organized, and a Committee appointed to act as a Vestry for said Church, under the direction and control of Christ Church Vestry."

At the first meeting of the above named Committee suitable measures were taken to secure the admission of Grace Church into union with the Diocesan Convention; and the Rev. F. H. Bushnell, A. M., was unanimously elected Rector of said Church. On motion of C. T. Vennigerholz the following resolutions were also adopted :

"That Messrs. J. M. Robinson, Edward Wilson, and S. Ringgold, be a Committee to ascertain what amount of money can be raised by subscription or otherwise for the support of the Rector of Grace Church, and report at their earliest convenience.

"That, until otherwise ordered, the regular meetings of the Committee be held every Wednesday at 7½ P. M., in the Vestry-room of Christ Church."

The first Service was held in Grace Church, April 29th, 1855. The building was then incomplete, there being neither Chancel-rail, Pulpit, or Communion Table. The indefatigable labors of the new Rector, however, soon supplied all that was lacking in funds for the entire completion and perfect adornment of this beautiful house of prayer. Various members of Christ Church responded nobly to his appeals; and now this free Chapel, for its exquisite taste and finish, is the admiration and delight of all who worship there. It was Consecrated by the Bishop of the Diocese, on the 10th of January, 1856,—a day likewise memorable as one of the coldest ever known in this climate.

The erection of a building so attractive and so complete in all its appointments for the sum actually expended, could only have been secured by the faithful and unwearied personal superintendence of two members of the Building Committee, Messrs. Cornwall and Breeden, whose skill and business capacity, joined with hearty devotion to the cause, brought out this gratifying result.

In its subsequent history Grace Church has accomplished all that was anticipated in its establishment. In 1858 an adjoining house was rented and fitted up at considerable expense, for a Parochial School. The Misses Smith, daughters of the Bishop, took hold of this work, and successfully prosecuted it, until the universal prostration of all business last fall compelled its discontinuance. In 1860 a beautiful Organ Alcove was built, and by the liberality of a citizen, Mr. Rhorer, a very fine Organ has been put up in it, which the Church may pay for in three years, or return the Organ. At the Conventional Report for 1861, 180 communicants had been connected with the Church; 30 adults, and 190 infants had been Baptized; making 220 in all; 106 persons had been Confirmed. The burials had been 68, and the marriages 24. The average number of scholars in the Sunday-School since the opening of the Church has been 190. An Industrial School for teaching poor children to sew, and otherwise instructing them, has been in constant operation since

1857, and the average number of pupils has been 100, with 14 teachers. These children have made not less than a thousand garments, which have been given to the needy among themselves. On the 19th of March, 1856, the Congregation of Grace Church was authorized by the Vestry of Christ Church to elect its own Vestry.

In closing this account of our successful Mission Chapel it may be of service to refer to the circumstances which make such organizations a necessity of our time and country.

Without endowments or State provision, the offices of religion can only be sustained by the voluntary contributions of the people. Experience seems to have proved that an assessment of the amount required in each congregation upon the members of the congregation, in the form of a pew-tax, is the only way of equalizing this contribution,—the only way of preventing the whole of the burden from being thrown upon a few liberal persons, not always or often the best able to bear it. But the poor and strangers must also be provided for; and therefore in a healthful state of society there ought to be a large proportion of free pews in every Church. Here, however, a practical difficulty arises. In our country it is found, as a general rule, that the poor will not occupy free pews in a Church where other pews are rented. It may be pride that causes this self-exclusion of the poor from the ministrations of the Gospel. But that does not detract from the necessity of ministering to them the Gospel. The best solution of this great practical difficulty seems to be the Mission Church, built, and in large part supported, by each Congregation where the pews are rented.

A Mission Chapel should not be a cheap, unsightly building, emblematic of the coldness and barrenness of Christian love and zeal, but ornate and beautiful, in reference to the honor and service of Him to whose worship it is devoted. While the Church is free to all, it should be made attractive to all; and in order to build up a Congregation of real Christians, comprehending the necessity of personal effort and sacrifice in the cause of Christ, all should be encouraged to give freely, to the extent

of their ability, to the support of religion. Thus the Mission Church will gradually be expanded into another centre of Church life, building in its turn another Mission Chapel, and so the kingdom of our Lord and Saviour will be ever enlarging, and its temples multiplying in the land.

In August, 1854, the Rector had completed ten years of his Ministry in this parish. He took that occasion to address a Pastoral Letter to the Congregation, from which I take the following facts.

“In these ten years the Baptisms in Christ Church were....538
 There have been Confirmed.....219
 The additions to the Communion have been.....271

“Our house of worship has been greatly enlarged, and the number of its seats several times increased. We are now engaged in building a beautiful Chapel in which to gather a new congregation. Owing to the fluctuating character of the population of our Western cities, a large number of the Communicants of this Church have removed to other places, carrying with them, I trust, a knowledge of the truth, and a holy zeal for its propagation.”

From the Record-book commencing January 15th, 1855, it appears that the Vestry that year was composed of John P. Smith and John M. Robinson, Wardens; John N. Breeden, Jas. A. Miller, William Cornwall, William A. Bell, Edward Wilson, Abram Hite, Dr. A. S. Newton, John P. Morton, Thomas S. Kennedy, J. H. Wright. At a called meeting of the Vestry, January 15th, 1855, Thomas S. Kennedy resigned the office of Secretary, and J. H. Wright was elected in his place.

On Easter-Monday, April 13th, 1855, the members elected were C. Theodore Vennigerholz, J. M. Robinson, J. N. Breeden, T. S. Kennedy, Wm. Cornwall, J. H. Wright, G. W. Anderson, Jno. B. Poe, James A. Miller, John P. Smith, Dr. Newton, and Wm. A. Bell. Messrs. Vennigerholz and Robinson were chosen Senior and Junior Wardens, and J. H. Wright, Secretary and Treasurer.

At the regular meeting of the Vestry, May 2d, 1855, Messrs. J. M. Robinson, T. S. Kennedy, and C. T. Vennigerholz, were

appointed Delegates to the Convention to be held in Covington. At the meeting of the Vestry, June 6th, 1855, a very elaborate and useful body of rules for the government of the Vestry was adopted, and ordered to be spread on the Minutes. These have since been printed, and are now in operation.

At the next meeting, March 19th, 1856, a full report of the condition of the Church during the past year was presented by the Wardens, from which among other interesting matters, it appears that our present new and valuable Organ was purchased and put up this year at a cost of about \$3000, and attention was called to the unsightly state of the Church building.

At the Easter election, March 24th, 1856, the same gentlemen were chosen, with the exception that Dr. Edward Griffith, and Dr. N. B. Marshall, and Mr. W. G. Anderson take the places of Mr. T. S. Kennedy, and Dr. A. S. Newton, and Mr. John B. Poe, all of whom had retired from the Vestry, the two former on account of their removal to the country. At a meeting of the Vestry, April 2d, 1856, the Senior Warden, Mr. Vennigerholz, presented the Act of Incorporation of the Rector, Wardens, and Vestry of Christ Church, which had just been passed by the Legislature. It was by the energy and indefatigable labors of this true and zealous Churchman, that this and many other improvements in the position of Christ Church were effected. At the same meeting Messrs. Cornwall, Robinson, and Vennigerholz were appointed Delegates to the Convention to assemble in this city. At the meeting of the Vestry, Oct. 8th, 1856, Mr. Wright resigned his office of Treasurer, and Mr. J. H. M. Morris was elected in his stead. And at the meeting held January 7th, 1857, resolutions of affectionate sympathy with the Rector and others were adopted on occasion of the first great sorrow of my life, the death of my eldest daughter, Mrs. MARY CRAIK MORRIS. From her childhood she had been a devout communicant, and for many years she had been a faithful member of the Choir of Christ Church. She died in New-York City, at the house of my ever generous and noble friend, James Hewitt, Esq. May I be pardoned for preserving here the men-

tion of my child, made at this time by one who knew her well, her friend and mine, Noble Butler, Esq., of this city.

"Blessed are the pure in heart; for they shall see God."



DIED.—*In New York City, December 29th, 1856, at 5 o'clock, Mrs. MARY CRAIK MORRIS, wife of J. H. Morton Morris, of this city, and daughter of the Rev. James Craik.*

Among all who had the pleasure of knowing this lovely woman, there will be but one feeling. Every one will say that a purer spirit than hers never winged its way to the paradise of God. Her presence was every where like a sunbeam, spreading light and joy. Those who were most intimate with her, and knew her in the most differing circumstances, will say that they cannot think of any occasion on which her conduct could have been changed for the better. We know that perfection is not to be found upon earth; but no human eyes ever detected her imperfections. There was always a brightness upon her face which seemed the reflection of a light beaming through the "half-open portals of heaven." If she went into a company of strangers, almost immediately every one seemed to feel the influence of a pure and lovely spirit. All seemed to be instantly attracted to her. She seemed to ray out goodness and love. The painted glories around the heads of saints convey but a faint idea of the glory which surrounded her. To some this may seem the language of exaggeration, but not to those who knew her.

In childhood she gave herself to her Saviour in the holy rite of Confirmation, and till her death, communion with Him was her highest joy.

B.

Easter-Monday, April 13th, 1857, the same Vestry is re-elected, except that J. H. M. Morris takes the place of James A. Miller. At a meeting of the new Vestry, April 15th, the former Wardens and Secretary are re-elected; and Mr. Morris declining to act longer as Treasurer, Mr. Vennigerholz is appointed in his place. On motion of Mr. Cornwall, a resolution was adopted appointing a committee to procure from a competent architect two plans, one

“ For repairing and beautifying the present Church edifice, so as to make it what it ought to be ; the other plan to be for a new Church to cost from twenty to twenty-five thousand dollars.”

The Delegates to the Convention this year, which was held in Paris, were Messrs. J. M. Robinson, C. T. Vennigerholz, and Thomas S. Kennedy.

At the next meeting, June 3d, Mr. James A. Miller is elected to the Vestry in place of Mr. Wm. A. Bell, who had removed from the city.

In 1858, the only changes in the Vestry are that Mr. Wm. C. Tyler and Mr. Wm. Turner take the places of Messrs. Miller and Morris. Drs. Griffith, and Marshall, and Mr. J. M. Robinson are appointed Delegates to the Diocesan Convention at Versailles.

April 7th, 1858, a Committee consisting of Messrs. Cornwall, Robinson, and Tyler, was appointed on the condition of the Church edifice. This Committee reported on the 9th of June the following resolution, which was adopted :

“ *Resolved*, That in view of the general desire of a large number of the members of the Congregation to make a permanent and beautiful Church out of the present building, your Committee recommend that the consideration of the painting and temporary repairs be deferred until the next regular meeting of the Vestry, when plans and estimates of a permanent improvement will be submitted, and if approved, that said plans be laid before a meeting of the Congregation.”

Accordingly, on the 7th of July, a plan was submitted by the Committee, drawn by Wm. H. Redin, Esq., the consideration of which was postponed until September. The subject was discussed at the meeting in September, but no action taken. Oct. 6th, the following was adopted :

“ *Resolved*, That Wm. Cornwall, John M. Robinson, William C. Tyler, and W. George Anderson, be a Committee to prepare a plan out of the various suggestions that may be made to them, and that they be authorized to employ a competent person to make drawings and specifications to carry out their plan. That they call a meeting of the Vestry as soon as they are prepared to report, so that a meeting of the Congregation may then be called to pass finally upon the plan.”

The prudent, wise, and pains-taking action of this Committee, guided all the further steps of the Congregation in the matter of entering upon this improvement.

Christ Church sustained a great loss by the resignation, Nov. 3d, 1858, of the energetic and thorough-going Senior Warden and Treasurer, Mr. C. T. Vennigerholz, who had then made arrangements to remove from the city. He remained with us long enough to put the impress of his character upon the whole action of the Congregation.

Mr. H. P. Rutter was elected Treasurer to fill the vacancy thus occasioned; and Dr. Griffith resigning his place in the Vestry at the same meeting, on account of ill health, Messrs. Philip B. Poindexter and Samuel D. Tompkins were elected Vestrymen to supply these vacancies.

At an adjourned meeting, Jan. 19th, 1859, the Committee on Church improvement reported a plan by Mr. Redin; when, on motion of Mr. W. C. Tyler, it was resolved to submit the plan to the Congregation for their final action thereon.

The Bishop of the Diocese took a very great interest in this effort to preserve and properly adapt to its holy purpose this venerable building. He was at the pains to prepare a model of the projected improvement, and made many valuable suggestions to the Committee, the benefit of which were felt in the whole progress of the work.

The proposed meeting of the Congregation was held on the 5th of April, 1859, when the plan reported by the Committee, together with some others, were referred to the following Committee appointed to act on behalf of the Congregation:

Abram Hite, Chairman; Wm. Cornwall, J. M. Robinson, R. B. Hopkins, Henry A. Dumesnil, D. P. Faulds, Wm. C. Tyler.

At Easter, April 25th, 1859, the following persons were elected Vestrymen: J. M. Robinson, William Cornwall, J. N. Breeden, W. George Anderson, G. W. Anderson, P. B. Poindexter, J. H. Wright, Wm. C. Tyler, S. D. Tompkins, N. B. Marshall, Edw. Griffith, and Henry A. Dumesnil.

May 4th, Messrs. J. M. Robinson, H. F. Simrall, and William

Cornwall were elected Delegates to the Diocesan Convention to be held on the 25th inst., in Christ Church, Louisville.

July, 1859, the following action took place in the Vestry:

“*Resolved*, That a Committee consisting of Messrs. Abram Hite, Wm. Cornwall, and R. B. Hopkins, be appointed and authorized to contract in due form for the improvements which may be agreed upon by the Committee delegated by the Congregation for that purpose.”

The joint Committees of the Vestry and the Congregation applied themselves to the work with a zeal and assiduity and patient care which cannot be too highly commended. In Mr. Redin they found not merely a technical architect, but an accomplished artist, who by bringing to this subject the resources of taste and genius has produced out of our old building a house of worship, acknowledged by all to be most beautiful, appropriate, and effective. The buildings appurtenant to the Church, the Sunday-School Chapel, Vestry Room, a room for the Bishop, a room for Students of Divinity, are all of the most substantial and convenient character.

The whole cost of the improvement was \$12,000, and the Wardens, in their final report of this expenditure, very properly add,

“Certainly no Congregation has made a more judicious expenditure of \$12,000, in improving and furnishing a Church edifice.”

Easter, 1860, the following persons were elected to the Vestry: J. M. Robinson, Dr. Edw. Griffith, Dr. N. B. Marshall, D. P. Faulds, Wm. Cornwall, Wm. C. Tyler, P. B. Poindexter, John B. Smith, W. George Anderson, S. D. Tompkins, J. H. Wright, H. P. Rutter. Messrs. Robinson and Cornwall are Senior and Junior Wardens for that year, and Mr. Rutter Treasurer. H. F. Simrall, J. M. Robinson, and T. S. Kennedy were appointed Delegates to the Convention at Henderson.

On the 16th day of March, 1860, Christ Church, so greatly enlarged, was solemnly re-consecrated by the Bishop to its sacred uses; the instrument of Consecration reciting the previous Consecration of the original building by Bp. Brownell, of Connec-

ticut, in 1829, and setting forth the large additions of land and of the building erected thereon, which it was decorous and proper should be consecrated and set apart, in like solemn manner with the original edifice. On this occasion, the Rev. Dr. Morrison, Rector of Christ Church, Lexington, preached a noble sermon. Besides these contributions to the improvement of their own Church, the Congregation was at the same time paying large sums towards the erection of three other Churches in the Diocese, under the charge of the Missionary Convocation of the Diocese. These were St. Philip's Church, Harrodsburg, All-Saints' Church, Flemingsburg, and Trinity Church, Danville.

This year was by far the most prosperous ever before known in the history of Christ Church. The large amount expended in improvements seemed but to stimulate the liberality and zeal of every member of the Congregation. And the Congregation had so increased, that notwithstanding the recent extensive enlargement, there was held, March 11th, 1861, a called meeting of the Vestry,

“To devise some way to add to the sittings in the Church; there being applicants for permanent seats who cannot at present be accommodated.”

Messrs. J. B. Smith, D. P. Faulds, S. D. Tompkins, and W. G. Anderson were appointed a Committee on this subject.

A Library and Missionary Association was formed, upon the plan of monthly contributions, which in a very short time secured for the Parish an admirably selected Library, and which, if continued for a few years, would have collected one of the most valuable libraries in the country.

But the most remarkable ecclesiastical event of the year in our city was the entrance of an entire Methodist Congregation into the Episcopal Church.

The late Schon Chapel, when first erected, marked an era in the progress of the great Methodist body of this country. It was an effort on the part of the more cultivated members of that Society to obtain what is a necessity for the highest development of religious character, a permanent Pastorate, and some

of the beauties of Liturgical worship. But the Methodist economy, being exclusively Missionary in its aspect and provisions, and therefore, according to the profound scheme of its founder, Mr. Wesley, an admirable adjunct to a Church already provided with a parochial organization, possesses in itself no capacity for supplying the demand for a pastorate, and for the higher forms of public worship.

Accordingly, the Congregation of Sehon Chapel soon found itself thrown off into Independency. Some of us were quite certain that this isolated position could not be successfully maintained in this latitude, and we ventured occasionally to suggest to leading members that the Episcopal Church was their proper place. They struggled on, however, with praiseworthy zeal and spirit for a number of years. At last they began to see that the Episcopal Church was their home. After a while a meeting of the Congregation was held, when an overwhelming majority voted to go into the Episcopal Church as a body, and the rest resolved to remain in union with those with whom they had so long been associated in Christian fellowship and sacrifice. They desired to go as a Congregation and take their loved house of worship with them. The building was a very good one, and its location the best in the city. But a heavy debt, beyond the ability of the now reduced Congregation, had accumulated upon the building. The debt was \$12,500. The Congregation of Sehon Chapel offered to raise \$3,500 of that sum, if the Episcopalians of the City would provide for the rest; and so transfer the entire property, worth \$24,000, free of incumbrance, to the Episcopal Church. All this was promptly accomplished. It is a cause of devout thankfulness to God for the spirit He was pleased to put into His people, that in about three days the Congregation of Christ Church made provision for the payment of \$5,500, being nearly half of the whole amount due on the property, leaving but \$3,500 to be raised by the other Episcopal Churches of the City. The whole sum was at once obtained, and paid over to the creditors, and the valuable property conveyed in fee-simple and unincumbered to the Episcopal Church.

The Committee who acted on behalf of Christ Church in the conduct of this important movement consisted of Messrs. J. B. Smith, William Cornwall, William. C. Tyler, and Samuel D. Tompkins.

The Congregation of Sehon Chapel was organized under the name of CALVARY CHURCH, as an Episcopal Church, in due form of law; and their progress up to this time has been gratifying and successful beyond the most sanguine hopes of themselves or their friends. The first Rector of Calvary Church, the Rev. George M. Everhart, seemed to be the man specially provided by a benign and overruling Providence for the special requirements of this new Congregation. Himself a Methodist minister of high culture, until about eighteen months before his call to Calvary, his genial temperament, persuasive address, and skill in teaching, and above all, his poetic and contagious enthusiasm for every feature of the Church he had so lately learned to know and love, enabled him to give to this young Congregation a true appreciation of the Church, and a love for its services which few Congregations in our country can exceed. The brilliant and popular successor of Mr. Everhart is carrying on the work thus happily begun.

It is painful to turn from this record of the abounding prosperity of Zion, to note the blight which national sin and national calamity have brought upon every interest and every institution. May God, in His mercy, shorten the time of this heavy visitation, and by His Spirit make it efficacious in leading the people to repentance, and in enabling them to bring forth the peaceable fruits of righteousness!

April 1st, 1861, Easter-Monday, all the members of the last Vestry were re-elected, the same officers were continued. On the 4th of April, resolutions of grateful respect to the memory of the late B. O. Davis, Esq., were adopted. Of this gentleman we have given a full account in another place. Messrs. Robinson, Poindexter, and Morris were the Delegates this year to the Convention held at Shelbyville.

June 3d, 1861, the Vestry received a note from Dr. Ed. Griffith, who had removed with his family to Richmond, Indiana, resigning his position in the Vestry. It is grateful to me, and it will be so to all the members of the Congregation, to know that to this devoted Christian family the separation from Christ Church was the most painful incident of their removal to a new and strange place. In reference to his enjoyment of the Vestry meetings, Dr. Griffith says in his note:

“The Monday after the first Sunday in the month will always have a pleasant remembrance with me. That you may continue to dwell in Christian fellowship, and to have very many pleasant meetings, shall be the prayer of yours.”

The cordial fellowship in which these fellow-laborers in the cause of Christ have dwelt together has indeed been most beautiful, and I doubt not has helped in no small degree to bring down the blessings of heaven on the Church. Wherever Dr. Griffith has lived he has been an earnest workman for Christ, ever looking out for an opportunity of doing good, and never permitting an opportunity to pass unimproved.

Another subject of more painful interest came before the Vestry at this meeting. The Parish Register, under the list of Funerals, contains this entry:

“1861, May 23d.—Dr. NATHANIEL BURWELL MARSHALL, a Vestryman of Christ Church, and grandson of John Marshall, the late illustrious Chief-Justice of the United States.”

A tribute of respect to his memory was adopted at this meeting, and ordered to be entered on the minutes, communicated to the papers, and sent to the family. Dr. Marshall was a good man, a sincere Christian, and a sound thinker. His mind was evidently characterized by the same directness and common-sense which so remarkably distinguished his great ancestor. He was confirmed in Christ Church, December 31st, 1854, and was ever after faithful to his Christian engagements, manifestly growing in grace and in the knowledge of his Saviour. His attachment to Christ Church and its teachings was decided and intelligent.

Mr. Archibald A. Quarrier was elected to supply the vacancy in the Vestry created by the death of Dr. Marshall; and at the next meeting, July 1st, 1861, Mr. Charles F. Johnson was chosen to supply the vacancy occasioned by the resignation of Dr. Griffith.

The last recorded proceedings of the Vestry, August 5th, 1861, is suggestive of the unhappiness of the times. A Committee was appointed

“To determine what reduction, if any, ought to be made in pews, and also determine whether a general reduction of the expenses of the Church be necessary, and report at next meeting.”

This is the last entry upon the Record; and I close this narrative with a resolution of the same body, which was a principal inducement to the writing of this history. March 4th, 1861,

“Mr. Cornwall offered the following resolution, which was adopted :

Resolved, That the Rector be requested to write a historical sketch of the Parish of Christ Church from its organization, and to present the same to the Secretary of the Convention of the Diocese.”

This resolution was a stimulus in aid of the direct request of the Convention, twice made, with which I had found no time to comply. The work now completed has involved a great deal of labor, and has extended far beyond the expectations of those who asked for it, or my own, when it was begun. But many facts have been gathered which would soon have been lost past recovery; and the interest of these memorials will increase in future years and generations, as a record of much of the early history of Louisville, and of the families whose descendants will then be scattered over every part of this Continent.

Since the summary of Parochial Statistics contained in the Pastoral letter of August, 1854, the Baptisms in Christ Church have been 342. From the same date 249 persons have been Confirmed, and 254 added to the list of Communicants. The marriages have been 75, and the funerals 151.

But I cannot feel that the task imposed upon me, and which has been in many respects a labor of love, has been fully completed, without a brief reference to a few of those departed ones whose presence and influence were manifestly felt in the life of this Parish, and of whom there has been no previous occasion to make a special mention.

ABEL AIKIN, long a member of the Vestry of Christ Church, was one of those firm, decided, intelligent Churchmen, upon whom you can always depend, and about whose course and position those who know them will never be in any doubt. He was a devout and humble follower of Christ, and entered into his rest a few years since. As he had removed from the parish, I have no record of the time of his death. His daughter, Mrs. ANN MARIA ROSS, followed the faith and shared the Christian spirit of her father, and went before him to her Saviour, on the 25th of February, 1847. His son, MCAULEY AIKIN, is an earnest and faithful laborer in the vineyard of the Lord.

Mr. THOMAS CLAYLAND was born in Talbot county, Maryland, in 1797, and married Miss Susan Kerr, in Pittsburg, in 1822. Mrs. Clayland became a communicant of Trinity Church, Pittsburg, while that distinguished gentleman, the present Bishop of Vermont, was Rector. It was under the guidance of this man of varied gifts and exquisite taste, that the musical talent of this family received its earliest encouragement; and several fine unpublished pieces of sacred music, composed by Dr. Hopkins, were brought by them to this city. Mr. Clayland removed to Louisville in 1830, and was the first person to establish a white-lead manufactory here. Mrs. Clayland died in the communion of the Church in 1832. Mr. Clayland was baptized, March 5th, 1847, and died on the 19th of that month. For many years of faithful service his three daughters composed the larger part of the Choir of Christ Church. One of them, Carrie, loving and beloved, a devoted member of Christ for long years, went to her rest, Sept. 29th, 1855.

It has been one of the felicities of our Church, and a fact somewhat remarkable for a city Congregation, that, with music of the very highest order, we have never been under the necessity of resorting to the expedient of a *paid* Choir. The employment of salaried musicians to lead the musical service of the Church is just as legitimate as any other expenditure, when the Congregation cannot furnish the required skill or devotion, or when the necessities of those who possess that skill make a salary important to them. Nevertheless, it is a happiness to feel, that the glorious harmonies that lift our souls to heaven are produced by those who have no other motive for their service but the inspiration of devout hearts in concord with the sweet sounds they utter. And let it always be remembered, that the exertions of a Choir, whether paid or voluntary, involves no little sacrifice on the part of each of its members. For besides the time and exposure required for proper preparation, the discharge of this high duty on Sunday is followed by some degree of that languor and depression which prostrates the Clergyman, and which no other member of the Congregation can understand or appreciate. In this connection it would be impossible for this Congregation to fail to remember with grateful hearts, the long devotion and the unwearied efforts in their behalf of that sweet singer, Mrs. Harriet Prentice, whose surpassing power every heart has confessed from Sunday to Sunday, now for these twenty-one years, in the glorious music of the sanctuary.

JOHN PINTARD JOHNSTON was a youth of exceeding beauty of character. He died of Cholera, at the residence of his uncle, Col. George Hancock, July 12th, 1849, in the nineteenth year of his age. His religious affections had been strong and decided from early childhood; and for more than a year before his death he had solemnly purposed to devote himself to the sacred ministry in the Episcopal Church, to which he was warmly attached. The parentage of this young man furnishes another striking evidence of the extensive ramifications of American society, and of the blood relationship which subsists between all the parts of our wide-spread Republic.

The paternal grandfather of John Pintard Johnston was Dr. John Harrison Johnston, who, at an early period removed from Stamford, Connecticut, to Mason county, Kentucky. The three sons of this Connecticut farmer and physician, attained to the highest distinction in the South. The eldest, the Hon. Josiah S. Johnston, long represented the State of Louisiana in the Senate of the United States, with distinguished ability; and by his speeches and pamphlets induced the government of the United States to impose that strong protective tariff upon sugar which made the planting interests of Louisiana the source of unbounded prosperity to that commonwealth. He perished in the height of his fame and usefulness, by a steamboat explosion, in May, 1833.

John Harris Johnston, Jr., the second son of the Stamford and Mason county farmer, was an able lawyer and one of the Judges of the District Court of Louisiana. He was the father of John Pintard Johnston. The third son of J. Harris Johnston the elder, was Gen. Albert Sidney Johnston, who rose to high rank in the army of the Republic of Texas, in the early history of that State; and subsequently, as an officer of the army of the United States, was the Commander-in-chief of the forces in the memorable expedition to Utah in 1857-8, when the troops, officers, and men suffered incredible hardships from the severity of the climate.

A maternal ancestor of John Pintard Johnston was John Pintard, L. L. D., a merchant of great celebrity in New-York City for more than half a century after the Revolution. John Pintard, of an ancient Huguenot family, was of an active, stirring temper, and of large and uncalculating beneficence, a zealous Christian, and an enlightened patriot. Nearly every important public institution of that day, in New-York was indebted to him for its foundation, or a large share of its prosperity. He was the founder, and, for a long period, the Secretary, of the Historical Society of that city. He contributed largely to the General Theological Seminary of the Protestant Episcopal Church, importing for its Library the most valuable and expen-

sive books. By his earnest persuasions two wealthy citizens were induced to bestow upon that institution, the largest portion of its moneyed endowment. He was also a Vice-President, and one of the most liberal benefactors, of the American Bible Society. I have before me the following notice, published in 1831, in a New-York paper:

“The general Agent of the American Bible Society acknowledges the receipt of thirty dollars from John Pintard, L. L. D., to constitute his great-grandson, John Pintard Johnston, son of the Hon. John H. Johnston, of Alexandria, Louisiana, a member for life of the American Bible Society. Dr. Pintard was the first grandfather who enrolled a grandson among the members for life of that Society; and he is again the first great-grandfather who has the honor to place a great-grandson in the same list.”

The daughter of this venerable man, Miss Eliza Noel Pintard, married Dr. Richard Davidson, of New-Orleans; and their daughter, Miss Eliza Ellen Davidson, married Judge Johnston, the father of John Pintard Johnston. The death of this dear boy was beautiful, like his life. He had not spoken for a long time, as his end approached, when his countenance suddenly brightened with a heavenly expression, and he exclaimed to a weeping relative, “Aunt Sue! I am saved!” and immediately expired.

Dr. JOHN R. BUCK was raised a Baptist, but found the Apostolic Church, in Memphis, Tenn., under the ministry of that eminent young servant of Christ, the Rev. Philip Allston. Dr. Buck had removed to Louisville before my arrival, and soon rose, although so young, to the front rank of his profession. He was one of the most decided and intelligent Churchmen I have ever known. He was suddenly cut off in the early days of a life of prominence and usefulness, on the 12th of June, 1848.

Mr. JOHN COWAN, the father-in-law of Dr. Buck, was for many years the steadfast friend of the Episcopal Church in Shelby county; but he did not become a communicant until June 4th, 1850, some time after his removal to this neighborhood. He was a man of strong mind and great practical sense.

He died in peace, on the 29th of July, 1851. His charming daughter, Mrs. MARY JANE NEWCOMB, departed a little while before, June 14th, 1851, to prove the value of the choice which she had made years before, of the Lord to be her God.

Mrs. CAROLINE FELLOWES, wife of Mr. William Fellowes, was born in Boston, Mass., and was raised, it is believed, in the Unitarian negation. She was Confirmed in Christ Church, March 16th, 1845; and, adorning at all times every society in which she moved, learned also to adorn the doctrine of God her Saviour, by a godly life and conversation. After accumulating a large fortune in business in Louisville, Mr. Fellowes removed to New-York, and purchased a beautiful residence on Staten Island. Mrs. Fellowes was paying a brief visit to her friends in Louisville, in full health and spirits, when a few hours of active disease terminated her useful life on the 28th of May, 1852. And so, the Church, in which her vows of allegiance to Christ had been first and often sealed, and where her children had been baptized and nurtured, received her mortal body, and consigned it to the blessed assurance of the resurrection of the dead.

Mrs. JULIA BULLITT, wife of Dr. Henry Bullitt, born in Richmond, Virginia, gentle, refined, meek, and firm, departed in faith and peace on the 17th of January, 1853.

Mrs. SARAH HICKMAN CHAMBERS, daughter of that Kentucky hero who, after many an Indian fight, perished gloriously in the terrible slaughter of the river Raisin, was Confirmed in Christ Church in 1845, remained steadfast in the faith against many adverse influences, and went to her reward on the 14th of May, 1853.

Mrs. CYNTHIA ATKINSON, daughter of Wm. H. Pope, Esq., and granddaughter of Dr. Daniel Wilson, who took so active a part in the early history of the Church, professed in Confirmation the faith of her fathers, in November, 1852; and in September, 1853, was called away, to prove the inestimable value of that faith.

Mrs. MADELEINE ROBINSON, born in Kanawha county, Virginia, and raised in the Presbyterian communion, was Confirmed on Christmas-Eve, 1848, and became an earnest, zealous, and self-denying Churchwoman. Her delight was to do good in every form of Christian beneficence, but to the Orphan Asylum her energies were principally devoted. Great was the loss to the Church and to society, when at the early age of twenty-six years, she was suddenly called from the pleasant labors of earth to the better joys of Paradise, on the 18th of April, 1854.

Mrs. ELIZABETH K. CROW was born in Baltimore, Md., her husband Mr. Edward Crow, in Cumberland, Md. They came to reside in Louisville in 1830. Mr. Crow was one of our first merchants. He died before I came here, but I found his memory universally respected. Mrs. Crow—Miss Hussey—had been raised a Baptist. On their first arrival at Louisville, Mr. and Mrs. Crow boarded in the same house with Dr. and Mrs. Page. The intimacy thus formed led them to the Episcopal Church, and after awhile Dr. Page had the pleasure of receiving Mrs. Crow into the Church by Baptism. Her prejudices against infant baptism did not give way until she had been more fully instructed by Mr. Pitkin. Then she presented all her children at the font of regeneration. I found Mrs. Crow a most intelligent Churchwoman, firm, decided, clear. Two of her sisters, living far away from her and from each other, likewise, from independent conviction, joined our Church.

Mrs. Crow lost her only son, a noble Christian boy, just entering upon man's estate, and giving the highest promise of future eminence and usefulness, by the Cholera which desolated St. Louis in 1849. The fond mother never recovered entirely from this shock. She died March 27th, 1855.

In the zeal, intelligence, and working-will of her daughters, she has left a precious legacy to the Church which conferred such inestimable blessings upon her.

WILLIS STEWART, born and raised in the neighborhood of Louisville, was baptized in Christ Church on the 25th of Oc-

tober, 1851. Few men have carried to such an extent the spirit of self-sacrifice as did this most estimable gentleman. For months together I have known him to spend the greater part of every night carrying in his arms, up and down the room, an afflicted child who could not sleep for suffering. This patient, uncomplaining self-sacrifice was shown in all the relations of life, and brought upon him that disproportioned weight of care and responsibility which terminated his useful life on the 13th day of November, 1856, in the fifty-eighth year of his age.

Mr. MATTHEW KENNEDY, born in Virginia, spent the greater part of a long and active life in and near the city of Lexington, Kentucky. Always a Churchman in feeling, he was not baptized until he had reached the seventy-third year of his age, and had resided for a few years in this city. He was a good man, and his Baptism, on the 25th of March, 1853, was the humble confession of the faith in the strength of which he had long lived, and which had produced its proper fruits in his life and conversation. He departed in penitence and peace on the 22d of April, 1853.

Mrs. NANCY J. BARNETT was the daughter of John F. and Sarah Brown. Mrs. Brown was a widow of advanced age when I saw her.

The history of this family furnishes an illustration of the hearty welcome which the Episcopal Church would have received in Kentucky, if her ministers could have been sent to this State as missionaries in early times. Mr. John Eastburn, the father of Mrs. Sarah Brown, brought his family to Kentucky about the year 1792, from Maryland, where they had been members of the Episcopal Church. They hesitated whether to settle on the rich lands near Louisville, or to pay a higher price for the healthier uplands in Nelson county. The consideration of health took them to Nelson. Sarah Eastburn was then but five years of age. It is probable that the old Prayer-Books were used for awhile in the family. Miss Eastburn grew up, was married to Mr. John F. Brown, an emigrant from North-Caro-

lina, and raised a large family of children. She and her family attended the various religious services of the country, but never were sufficiently satisfied with the position and teachings of any one of these denominations, including Romanists, Presbyterians, Methodists, and Baptists, to unite with either. One of her daughters—Sarah Ann—married Mr. Richard Brown of Louisville, and resided near Christ Church. The now aged mother and other members of the family, visiting this daughter, occasionally came to Christ Church. They had never heard the Liturgy of the Church before. They were affected by it as they never had been by any other religious service. As the venerable mother expressed it, the worship and the doctrine seemed to fill her conception of what the Church of God ought to be. She and five of her children, one grandchild, and a son-in-law, all grown and married, were in a short time, in 1854, baptized, confirmed, and admitted to the communion. Mrs. Barnett was one of the persons thus providentially brought into the Church of her fathers. She died not long after this auspicious event, in faith, hope, and charity.

Mrs. CAROLINE SCOTT was the daughter of the Hon. Robert Trimble, one of the Judges of the Supreme Court of the United States, and before his elevation to the Bench in the foremost rank of the great lawyers of Kentucky. Mrs. Scott was a woman of noble presence and of a noble soul. With her husband, Mr. Jefferson Scott, she had participated in all the early struggles incident to the establishment of an Episcopal Church in Paris, Kentucky. As often occurs in such cases, with generous natures, her enthusiastic love, and her intelligent appreciation of the Church, as the visible body of Christ and an appointed part of the gospel of salvation, seemed to confer upon her a new and higher life; and furnished her with an un failing source of interest and delight. Mr. and Mrs. Scott resided in Louisville from 1850 to 1855, and during that time were devoted members of Christ Church. They then removed to St. Louis, Missouri, where Mrs. Scott was soon called from faith and hope to the joyful expectation of a blessed fruition.

Mrs. MARY ELLEN BRENT CATES, deserves a special mention, because of the wonderful development of every Christian grace in childhood and in very early youth. Born in Paris, Kentucky, she was confirmed at the Rev. Mr. McMurdy's School, in Mason county, Kentucky, and while yet a child, came to reside in Louisville. Of a warm, impulsive, and strong nature, she surrendered herself unreservedly to Christ, and every feeling and power was under the restraining and chastening guidance of high Christian principle. The result was such a combination of grace and influence and social power as is rarely seen, and which all confessed. On the 7th of December, 1857, this favored child of Jésus passed intrepidly through an agonizing death, in the strength of that sublime faith which had so early matured her Christian character.

There are many other precious souls who drank of the waters of life as they flowed from the throne of God, through the ministrations of this Church, and who are now with their Lord, whose quiet and retiring lives presented no points for public observation. Such were, Mrs. Ellen Boyd Robinson, Mrs. Mary Shallcross, Mrs. Mary Gray, Mrs. Catherine Thompson, Mrs. Emily Sthresley, Mrs. Catherine Gray, Mrs. Elizabeth Miller, Mrs. Hannah Martin, Mrs. Virginia R. Moore, Mrs. Malvina Heinsohn, Mrs. Mary Timberlake, Mr. B. F. Tevis, Mr. and Mrs. Sim. Watkins, Miss Sarah Cowling, Miss Cornelia DeGarmo, Mrs. Mary V. Hogan, Mrs. Eliza Ormsby, Mrs. Mary Timberlake Thomas, Mrs. Mary Morris Craik, Mrs. Virginia Breeden Bushnell, Mrs. Elizabeth Hall Ross.

“BLESSED ARE THE DEAD WHO DIE IN THE LORD. EVEN SO SAITH THE SPIRIT, FOR THEY REST FROM THEIR LABORS.”

Ⓐ **ALMIGHTY** God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeigningly love thee; through Jesus Christ our Lord. *Ame.*