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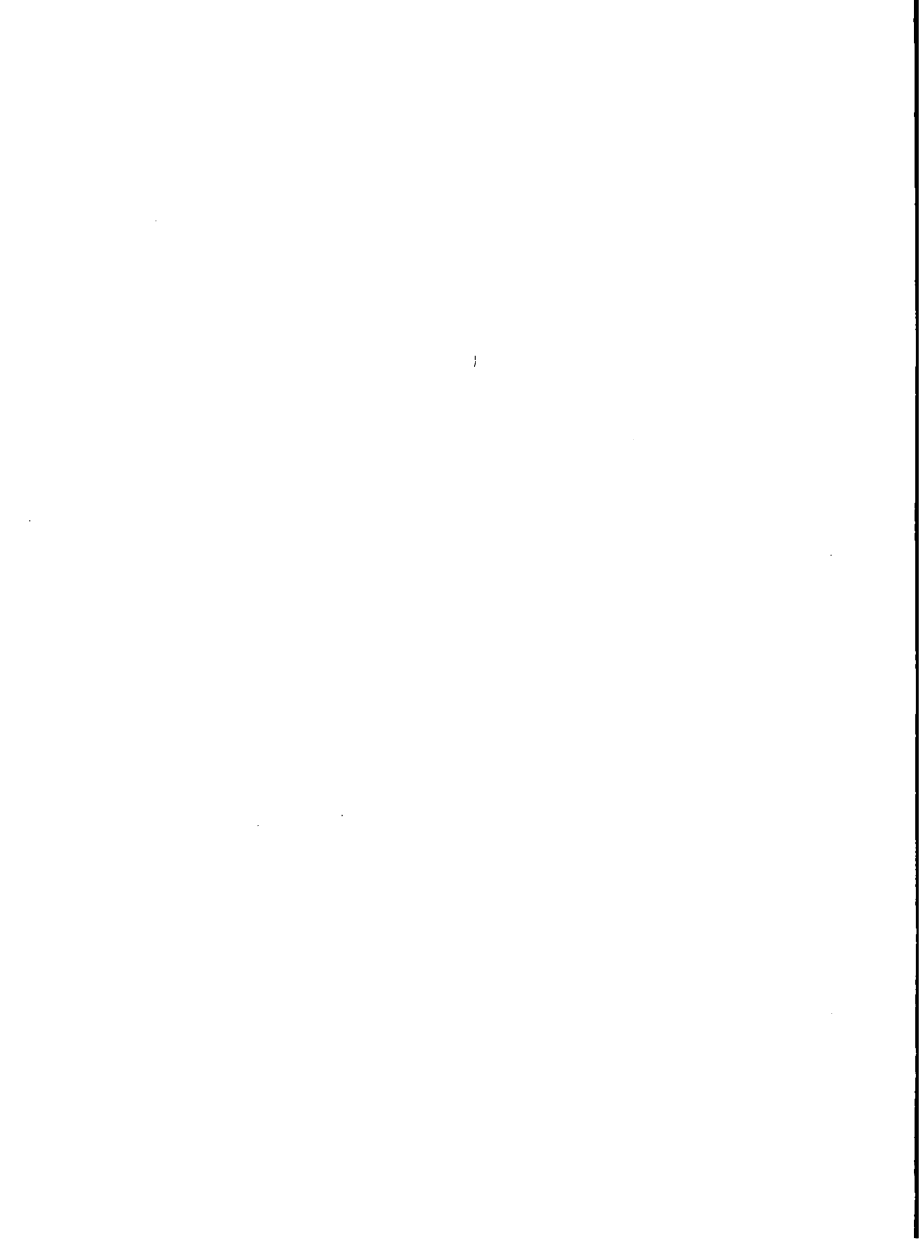
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**FRONT VIEW. CHAPEL.**  
**CHRIST CHURCH CATHEDRAL.**

HISTORICAL SKETCH

OF

Christ Church Cathedral

Lexington, Ky.

BY THE ALTAR GUILD

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EASTER, 1898



PRESS OF THE  
TRANSYLVANIA PRINTING CO.,  
LEXINGTON, KY.

## Introduction

Time is relative; and a century in our land and in this modern era means incomparably more than the whole life of Methuselah or of Thomas Parr.

A congregation changes very much its composition every ten or fifteen years. And the clergy are even more migratory. So that the following Sketch concerns a great many people. When we recall contemporaneous history in its general secular, civil, religious and ecclesiastical relationships, it will be considered that this Parish must have been affected by many diverse conditions and experiences and circumstances.

That through all these, and in spite of not a few of them, the Parish has gone "from strength to strength" does not seem strange to us who know the stalwart worth of the families composing it and the excellent parts of the clergymen successively ministering to it.

A proper motive for this Sketch is the desire to preserve, often out of fading human memories and fugitive records, facts becoming ever more valuable as our people awaken to the importance of history and realize their obligations to the past. But we must not miss being provoked "unto love and to good works" by the noble example and worthy deeds of those who have been elevated to the Church

Triumphant. On the other hand, as the dim eyes of veterans of the Church Militant glance over these pages, let them not feel that despite is done to the days of their struggle and victory, because the present is glorified. Surely it was for this that they battled:—that the gates of hell might not prevail and that the Church of Christ might increase and abound ever more and more.

So let us all unite in thanking the young ladies for the fruitage of their labor of love, these gleanings from a century of parochial life that they have had to go far afield and search diligently to gather. And, thus standing together in common love for an edifice so venerable and for the oldest parish in our Commonwealth, with all the hallowed traditions and associations that necessarily cling to it, let us reach up our hands in petition for even richer blessings; let us gird up our loins to strive after even nobler achievements; let us determine that, through our broad-minded love and unselfish zeal, we shall make Christ Cathedral Church and Parish, so favorably situated in this central and typical town, a fostering mother indeed to its local community and to the Diocese of Lexington.

LEWIS W. BURTON,

Lexington, Ky.,  
Mid-Lent, 1898.

Bishop of Lexington.

## Historical Sketch

“The groves were God’s first temples.”

Extracts from the “Journal of an Expedition to Kentucky in 1775” by Colonel Richard Henderson.

“Saturday, May 13th.—About 50 yards from the river (Kentucky) behind my camp, and a fine spring a little to the west, stands one of the finest elms that perhaps nature has ever produced. The tree is produced on a beautiful plain, surrounded by a turf of fine white clover forming a green to the very stock. The trunk is about 4 feet through to the first branches which are about 9 feet from the ground. From thence it regularly extends its large branches on every side, at such equal distance as to form the most beautiful tree the imagination can suggest. The diameter of the branches from the extreme end is 100 feet, and every fine day it describes a semicircle on the heavenly green around it of upwards of 400 feet in circuit. At any time between the hours of 10 and 12, 100 persons may commodiously seat themselves under the branches.

**First  
Religious  
Service  
in Ken-  
tucky.**

“This divine tree, or rather one of the many proofs of the existence from all eternity of its Divine Author, is to be our church, council chamber, etc. Having many things on our hands, we have not had time to erect a pulpit, seats, etc., but hope by Sunday seven-night to perform divine service in a public manner, and that to a set of *scoundrels*, who scarcely believe in God or fear a devil—if we are to judge from most of their looks, words or actions.

“Sunday, 28th May.—Divine service, for the first time in Kentucky, was performed by the Rev. John Lythe, of the Church of England.”

The service was held at Boonesborough, or near by, and was read from an English prayer-book.

**The  
Church  
in Vir-  
ginia.**

With such an early beginning, one might wonder that the real history of the Church in the State commences some twenty years later. To find the reason, we must turn to the history of Virginia, of which Kentucky was so long a part. The former state was colonized with a distinctly religious purpose. The primary object of the first expedition sent there was to convert the savages. These colonists were adherents of the Church of England. In their settlements for a long time the Church had its only foothold in America, and there it was always strongest.

By 1661 some fifty parishes had been formed in Virginia, but only about ten of these were provided with ministers. A few of these clergymen were devoted, earnest men, but there were others who had come from England only when there seemed no prospect of getting a living at home. These latter did not have the purest motives, or lead the most consistent lives.

In spite of its struggling condition, the Church had a deep influence on the Revolution, imparting the high principles and motives that prevailed.

The greatest want was the lack of a head, since there was no bishop in this country. The parishes nominally belonged to the Diocese of London; but this was only in name. As early as the reign of Charles the Second requests were constantly made to the Church in the mother country to have a

bishop sent out to the colonies; but the application was either overlooked or ignored. The Society for the Propagation of the Gospel in Foreign Parts was a great assistance in sending out many good men as missionaries.

The want of a bishop necessitated the sending to England of all candidates for ordination; and of course no confirmations could be held. Thus the growth of the Church was greatly retarded. At the time just preceding and during the Revolution, requests for a bishop were less urgent, as it was feared that by sending one England might strengthen her hold on the colonies. With the Revolution and the consequent distrust and dislike of anything pertaining to England, came a strong prejudice against the Church of England. The Propagation Society withdrew its missionaries, and many of the clergymen were left without means of support. Many left the ministry and turned to other occupations, some to farming and some to teaching. Some few came with the immigrants to the West, seeking new fortunes in a new country. Finally, in 1784, the Rev. Samuel Seabury went to England and was consecrated as the first Bishop of Connecticut. Soon afterwards several other bishops were consecrated, and by the end of the eighteenth century the American Church was fully organized.

**Bishop  
Seabury**

Considering the struggling condition of the Church, it does not seem strange that no effort was made to establish the Church in the newer colonies.



With the immigrants to Kentucky, there came a few Episcopallians, but the dangers and the hard life of the new country kept away all except the poor and hard-working people. Among these the Church had few members. The few who came allowed themselves to be slowly and reluctantly absorbed by the other denominations in the state.

Rev.  
John  
Lythe

In the Transylvania Colony, with which Mr. Lythe came, there were several Episcopallians. Of this pioneer clergyman we have not many records. He was at one time the delegate from Harrodsburg to the General Assembly, and in that body he introduced a bill "to prevent profane swearing and Sabbath-breaking." His name appears on several important committees. An influence for good was exerted by him upon all with whom he came in contact. He perished at the hands of the Indians and seems to have been almost entirely forgotten by his fellow pioneers.

During the early years of the settlements some of the spirit of French infidelity crept in, and there was a general lack of interest in religious matters. Moreover, the people were absorbed in the struggle for existence, and in their fight against the hardships of the new country.

In 1792 there came to Kentucky Mr. James Moore. He was at that time a candidate for the ministry in the Presbyterian Church, but his trial sermons were not accepted by the heads of Transylvania Seminary, and he came a few years later into the Episcopal Church. He received ordination at the

hands of Bishop Madison, of Virginia. He was the first Episcopal minister who permanently located in Kentucky.

Rev.  
James  
Moore

In 1796 a handful of Episcopallians gathered in Lexington and held services in a little dilapidated frame house on the corner of Market and Church Streets, where the present church building stands. The Rev Mr. Moore was chosen their minister to hold services once in every two weeks.

For more than ten years from this time there was no parish, no organization of anykind; but from this small beginning there has come, in the course of a hundred years, the Cathedral of to-day. All honor should be given to its founder, Mr. Moore, who had the courage, in spite of what seemed almost insurmountable difficulties, to make the first effort in this direction. In 1793 he was appointed Director of Transylvania Seminary. The school was in its infancy, and he had many difficulties to contend with, being obliged to hold the school in his own home. The next year, when the trustees met to elect the first President of the Seminary, Mr. Moore was not chosen, but Mr. Harry Toulmin. The latter was a pious, learned and capable man, but differed in point of religious doctrines from many of the trustees of the Seminary. He was a Baptist minister and a disciple of Dr. Priestly, thus being Unitarian in his views. The Presbyterians, who had come to regard the Seminary as particularly their own, soon became dissatisfied because of "the Deistical influence under which the Semi-

First  
Episcopal  
Church  
in Ken-  
tucky

nary had fallen," and withdrew, to establish a rival school at Pisgah. Mr. Moore seems to have assisted them in this undertaking, and in April, 1796, became one of the teachers in the institution. He resigned in September, however, to accept the position of President of the Seminary, made vacant by the resignation of Mr. Toulmin. He received a salary of one hundred pounds per annum, half the tuition money and the products of the farm.

In 1798 or '99 the two schools were consolidated by an act of the Legislature and named Transylvania University. The Rev. Mr. Moore was made its first President and Professor of Moral Philosophy, Logic and Belles-lettres. In addition to his work in this institution, he probably conducted private classes. In the Gazette of 1801 we find an address of his, made to the students, at the beginning of the winter term, and published *at their request*. It is all extremely interesting, and contains sound advice for the youth of the present day, as well as for those who lived in the early dawn of the century. From a few of the passages we may gain a partial idea of the character of the writer.

"For a youth to be careless whether he acquits himself honorably, in the progress of his studies, would be a most unpromising symptom indeed.

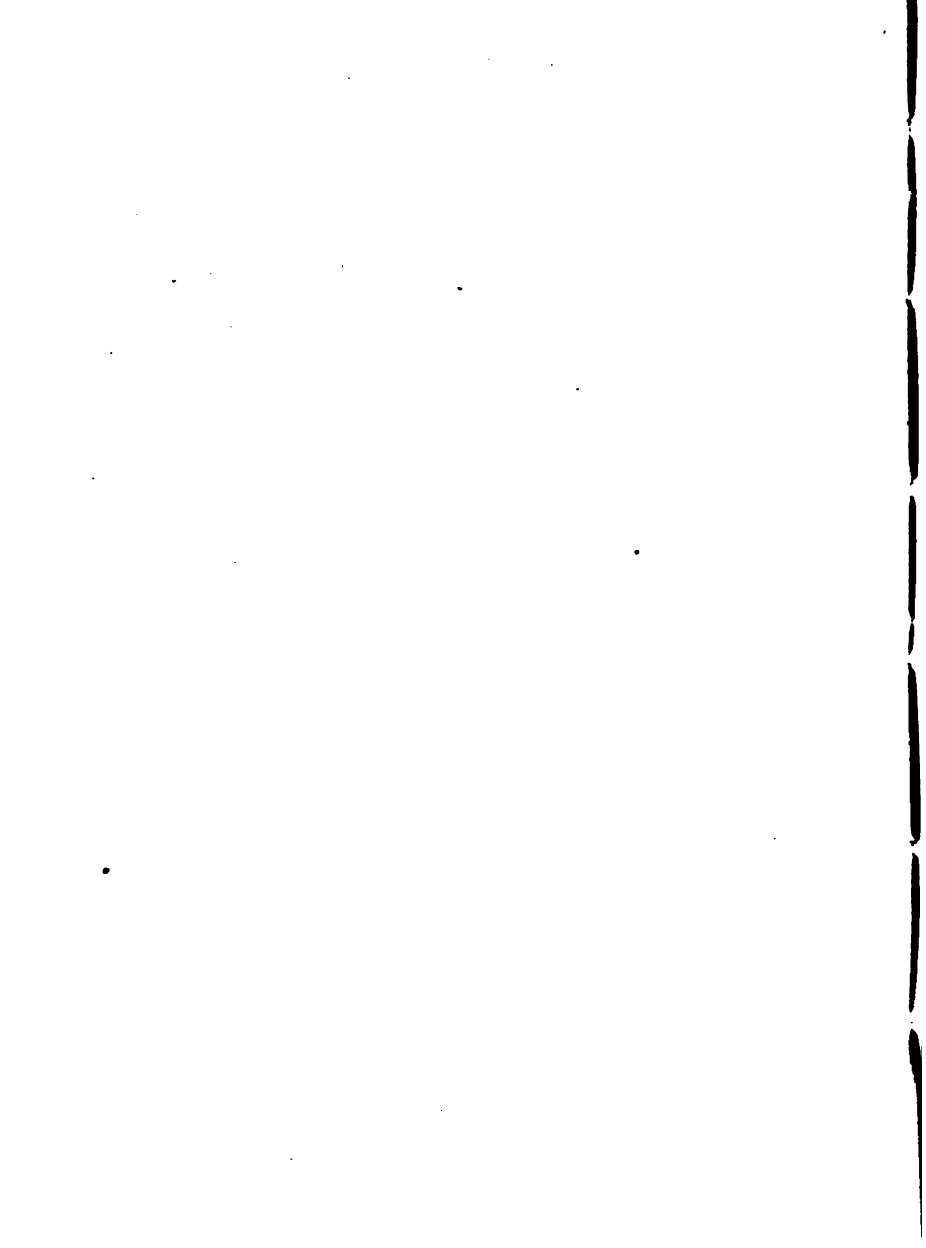
"Remember that even enthusiasm in the pursuits of science is not only justifiable but *commendable*. Never be satisfied with a partial or superficial course of education.

"But whilst you proceed in your learning, be attentive to your manners. Consider what that deportment is, which becomes a student in the

In Memory of  
the Rev<sup>d</sup> JAMES MOORE,  
*First President of Pennsylvania  
University, & first Minister  
of this Church.*

*He was learned, liberal,  
amiable & pious.*

He departed this life June 22<sup>d</sup> 1817  
aged 40 years.



Transylvania University, and never disgrace your name.

“Consider your time as your most precious treasure.

“Let us never hear of quarreling or falling out among yourselves. To be ever ready to see and resent little apparent offences, discovers a mind occupied by trifles, and fostering evil passions.

“Worship God with a pure heart—reverence your parents, be obedient to your teachers, and genteel, polite and obliging to all with whom you have intercourse.”

Mr. Moore is spoken of everywhere as a man of great learning, remarkable piety and, as one historian tells us, of “beautiful manners” also. Just within the entrance of Christ Church Cathedral there is a tablet to his memory. It says of him that “he was learned, liberal, amiable and pious.” He lived a few miles from Lexington at what is now known as the Frazer Place, on the Georgetown pike. There he built the charming, old-fashioned house which is still standing. Its large parlor he intended should be used as a music-room, for the indulgence of “the parson’s passion.” He died in Lexington, June 22, 1814, at the age of forty-nine. His wife survived him for many years, for, in 1830, the vestry gave to her the pew in the church that she had occupied for some time, with the request that she would hold it, free of rent, as long as she lived.

Little more can be found of authentic history in regard to the life of our first rector, but he has been immortalized in story. Posterity will know him as

we find him described in the charming tales of James Lane Allen, "Flute and Violin" and "The Choir Invisible." Here we see him pictured as the gentle, music-loving parson, with a great, tender heart. The stories may not claim to have an entirely historic foundation, but the idea of the man that we glean from them will remain with us always. Mr. Allen, almost as a prophecy, makes him utter these words:

"Whole events in history come down to me with the effect of an orchestra playing in the distance; single lives sometimes like a great solo. \* \* \* \*  
 "Martin Luther—he was a cathedral organ. \*  
 \* \* \* Plato! he is the music of the stars. \* \*  
 \* \* The most we can do is to begin a strain that will swell the general volume and last on after we have perished. As for me, when I am gone, I would like the memory of my life to give out the sound of a flute."

In 1808, the dilapidated frame structure was replaced by the first brick church. We do not know much of this little church, for none of those who worshiped in it are with us to-day. The church was small; in fact, in a few years, its congregation became too large for it. It was probably surrounded by a church-yard. The bell for the church was procured from England by Mr. John D. Clifford, and was given by him. The lot on which the church stood, and on which Christ Church now stands, was the gift of Mr. William Morton. From the deed of the lot we learn that Henry Clay's home was on the corner diagonally opposite.

Mr. Allen says that Mr. Moore beat the cane-

brakes and scoured the buffalo trails for his Virginia Episcopalians. Tradition in this respect is confirmed somewhat by the testimony of the old inhabitants, who have said that people came from a large part of the surrounding country, and that on Sunday many vehicles from the neighborhood drove up to the little church.

On the 25th of August, 1808, a meeting was held in the Church which took the preliminary steps towards the organization of the parish. A number of men were present. Among their names we find several that are prominent in the history of Lexington, and many whose descendants are still foremost in our church. Besides the Rev. James Moore, there were Thomas Hart, John Bradford, William Morton, Robert Todd, Walter Warfield, John Postlethwaite, John W. Hunt and Henry Clay. Each of these agreed to take a pew in the new church and to pay a certain amount for it every year, which money would go towards the salary of the rector. This body was called for a while the Episcopal Society. For a long time it was connected very closely with the Presbyterian Church, it being said that at one time a common Sunday School was held by both churches.

It was the next year, July 2, 1809, that the parish was formally organized, and the first vestry was chosen. The men composing this body were:

John Wyatt,	John Jordan,
John Johnson,	William Morton,
William Macbean,	David Sheley,
	Walter Warfield.

Organization of  
the Parish.



The Rev. James Moore was appointed the minister, to officiate every fortnight at a salary of two hundred dollars a year. This is the first authentic record that we find of his receiving any remuneration for his service

**Lottery  
for  
Churches**

At a meeting held the next day, July 3, it was decided to conduct a lottery "to raise money for the use of the church." This seems to have been a common method of raising money at that time, the papers in all the early part of the century containing advertisements of lotteries, held variously for the benefit of Transylvania University, the Lexington Athenæum, the Masonic Hall and many other objects.

The drawing took place at William Satterwhite's tavern, at 3 o'clock, on Saturday, September 16, 1809. About seven hundred and fifty dollars was raised in this way; and the money was used for finishing the church and for the organ.

On the 9th of December, 1809, at a meeting of the vestry, the Rev. James Moore and William Macbean were appointed a committee to draft a petition to the Legislature for an act to incorporate the Episcopal Congregation; but the act was not passed until 1860.

**Vestry  
Records.**

The records of the old vestry are very interesting. In them we find quaint old expressions, and records of customs just as odd. The meetings were not held as now, every month, but were called by the minister when occasion demanded. Sometimes there would be only one meeting in a year. Besides the seven vestrymen, an election was held in 1813 to

choose nine trustees for the parish. The seven vestrymen for that year were chosen, and, in addition, two others, John T. Mason and John D. Clifford. The trustees were to be elected every two years. The hours of meeting for these two bodies seem a little unusual, and were sometimes designated in a peculiar way. They met in the forenoon, afternoon or evening, with no seeming regularity. Then once we find a record that the vestry resolved to meet "at early candle-lighting;" again, it said "at sundown." In spite of what seems to us very indefinite hours, a resolution was once passed that a fine of one dollar be imposed on every trustee who might be more than ten minutes late, the money to be used for some charitable purpose. In another place we find that the vestry met at the "*Coumpting* house" of William Morton.

When Mr Jacob Shryock resigned as sexton, the vestry "returned him their thanks, together with the donation of the balance of his pew rent." A resolution, that seems from its wording to have a doubtful meaning, reads as follows: "Resolved, That application be made to the renters of pews to reduce their size agreeable to a plan to be shown to them." Still another resolution is this: "Resolved, That Matthias Shyrock put up pegs for hats, and make four benches for the pulpit and five benches for the Gallery and put on buttons to fasten the pews."

The quaint English custom of having a clerk, or "clark," to give the responses during the service for a long time prevailed in this parish. In the year

1810, we find a record that Robert McNitt was appointed "clerk" of the parish, to be present at the church and go regularly through the church forms. He was to be paid one dollar for each day of service. This custom continued for many years. The clerk's desk was in the center of the gallery across the end of the church. The gallery was curtained off with green curtains, only the place for the clerk's desk being left in the middle, where he stood facing the minister. The organ was also in the gallery, and, when there was a choir, the choir, too, sat there. Mr. Wensell was the first organist, at a salary of thirty five dollars a quarter. The sexton at first received a salary of only twenty dollars a year.

During the greater part of the year 1812, the Church seems to have been without a minister, probably owing to the ill health of Mr. Moore. Part of the pew rents for the year were remitted for this reason. We have no record of Mr Moore's resignation, but in 1813 a committee was appointed to take steps towards securing a minister to officiate every *Sunday*. The Rev. James Elliott, who was in the city, agreed to act as a temporary supply, and a little later the Rev. James Moore consented to renew his pastorate and officiate every Sunday, as soon as his health would permit. But this arrangement does not seem to have continued long, for later in the same year a committee was again appointed to secure a permanent minister. Bishop Hobart and Bishop White were consulted,

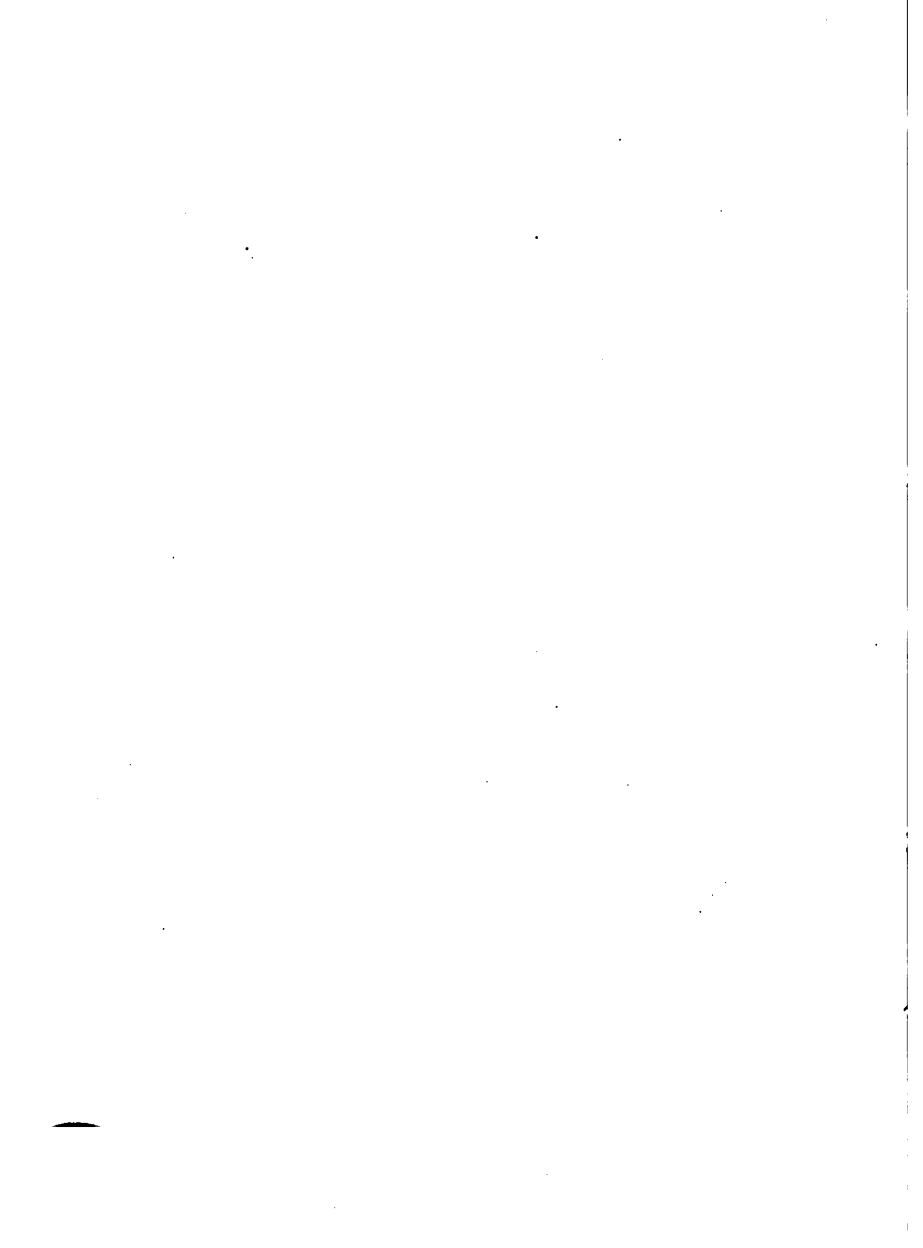
Rev.  
James  
Elliott.



**REV. J. H. MORRISON.**

**REV. E. H. BERKLEY.**

**REV. JOHN WARD.**



and the 5th of November the Rev. John Ward was called to take charge of the parish. The call was accepted and Mr. Ward entered immediately upon his duties. He was a native of Connecticut. He served at one time as assistant minister to the Rev. Mr. Dehon, then Rector of Newport and afterwards Bishop of North Carolina. Mr. Ward came to Kentucky in search of health, and soon after became the Rector of Christ Church. He was the first to organize the parish completely, and in a very short time had firmly established himself in the hearts of his parishioners.

Rev.  
John  
Ward.

During his incumbency the Church made material progress. He was a pastor in the true sense of the word. On April 29, 1814, the Church agreed to the Constitution of the Protestant Episcopal Church in the United States. In accordance with this important step, John D. Clifford was elected a delegate to the General Convention which was held in Philadelphia in May of the same year. A proposition was laid before the vestry in 1813 which is worthy of note. It was presented by William Morton and John D. Clifford. They proposed to the vestry that the congregation should pull down the building then standing and erect a new one at the cost of eight thousand dollars. They offered to provide the money for this undertaking, and were to be remunerated as far as possible by the proceeds of the sale of the pews in the new church. They agreed, if more than the cost of the building was received in this way, to pay the surplus money to the treasury of the parish.

First  
Delegate  
to Gen-  
eral Con-  
vention.

These two men were among the most earnest supporters of the Church, as well as among the best citizens of Lexington. **Mr. W. Morton.** Mr. William Morton, or Lord Morton, as he was usually called, was a man of wide benevolence and true refinement. He was one of the most prominent vestrymen of the Church for years, and it was with him, at his store, that the most of the meetings of the vestry were held. The Morton School in this city was named for him and was endowed by money bequeathed by him. His son-in-law, **Mr. J. D. Clifford.** Mr. Clifford, was a man of perhaps equally fine character and extensive learning. His virtues are lengthily commemorated by a tablet placed in the walls of the church near the one in memory of Mr. Moore. Both Mr. Morton and Mr. Clifford, it is said, now lie buried in the family vault beneath the church.

The term of Mr. Ward's first engagement with the congregation expired in 1816, and the letter addressed to him by the vestry, urging him to stay, reveals a little of the feeling towards him. The letter is too lengthy to quote in full, but we give a few passages :

“Rev'd John Ward.

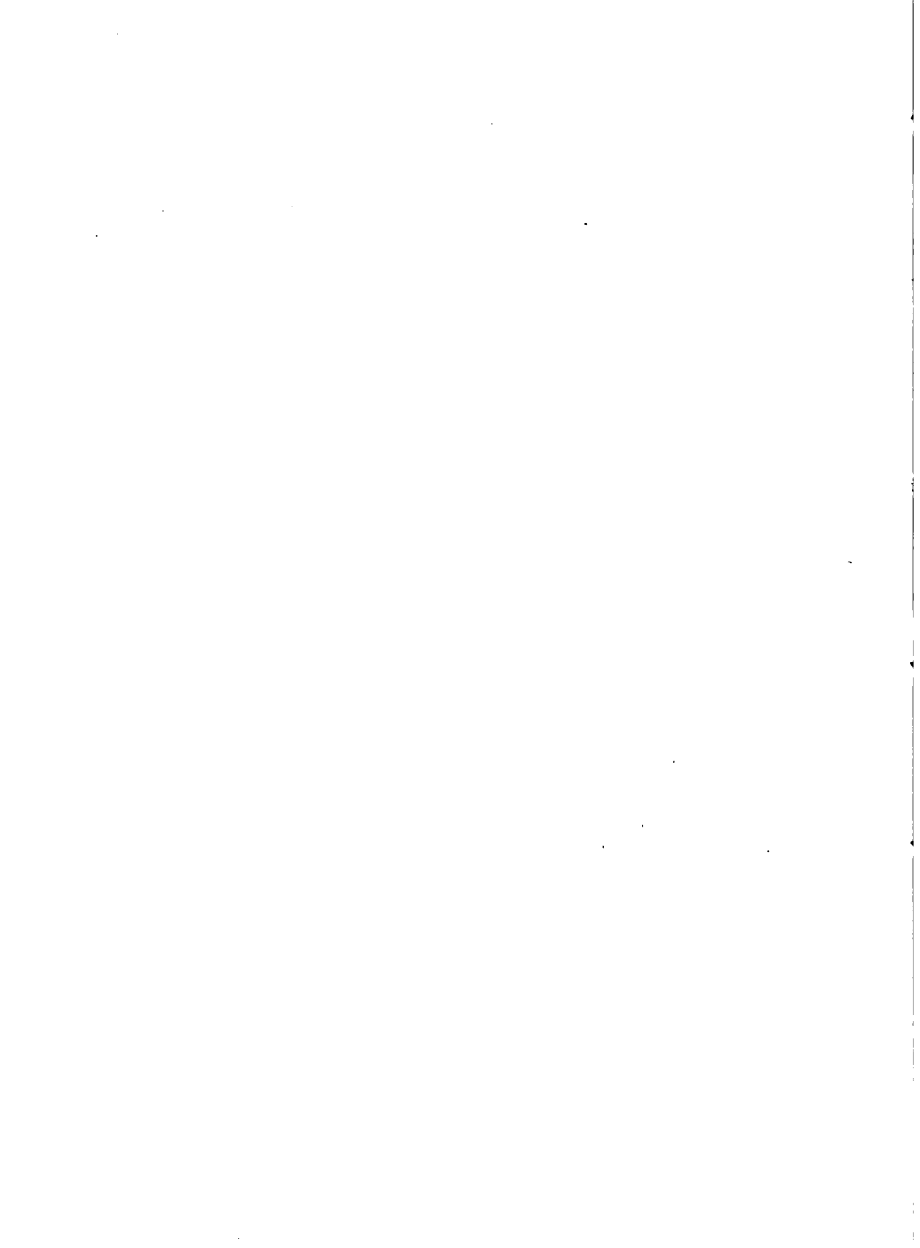
“Sir: The vestry of the Protestant Episcopal Church of Lexington, knowing that the limits of your engagement with them will shortly expire, consider it a duty they owe to the congregation and to yourself, most respectfully to declare the sentiments of esteem and affection which they feel towards you. Your delicate sensibility of mind



**Rt. Rev. BENJ. B. SMITH, D. D.,**  
First Bishop of Kentucky.

**Rt. Rev. T. U. DUDLEY, D. D.,**  
Second Bishop of Kentucky.





might feel abashed, were we to permit ourselves the full expression of our sentiments, and, on the contrary, our characters would be compromised, should we omit the declaration that no minister of Christ's Gospel can be more revered for his piety, zeal and pastoral care, or more beloved for the endearing qualities of his heart and manner than you are by our whole congregation. You, respected Sir, have won our best affections and have endeavored by the most conciliating and unerring instruction to guide us, as a faithful pastor, along the Path of Life."

Mr. Ward married the daughter of Mr. John D. Clifford

In October of the year 1819, he removed to St. Louis, where he held the first Episcopal services west of the Mississippi River. Immediately Christ Church, St. Louis, was organized under him, and for a year and a half he remained with the Church, accomplishing there the same good work in organizing the parish that he had done in Lexington. After his short stay he returned to Lexington on a visit and decided to remain here.

Mr. Ward organized, possibly in 1821 or 1822, a very successful school in this city. He had advanced views on the subject of education and became a teacher of wide celebrity. He believed in co-education, and therefore boys and girls were both admitted to his academy. It was situated on the Southeast corner of Market and Second Streets. He employed two or three other teachers; and his pupils at times numbered as many as one hundred

and twenty. Among them were many who afterwards attained high positions in life; but, even while at school, it was said that "John Ward's girls" were famous. Mrs. Abraham Lincoln was at one time a pupil in the school. A peculiar requirement of the school was the early hours demanded of the pupils, one of them, who still survives, saying that she frequently was at school, to recite her history, by 5 o'clock in the morning. An amusing little anecdote is told of one girl who, on her way to school in the early dawn, met a watchman, who, suspecting from her early rising an elopement, was not satisfied with her statement that she was going to school, and insisted upon accompanying her. Quite an excitement was created when she walked into school attended by the watchman carrying his big club.

The academy was successfully conducted for many years, and even when, some time later, it was given up, Mr. Ward could not be satisfied to abandon his teaching altogether. So he and his excellent wife continued to take a limited number of girls into their own house to board and to receive instruction. He was asked more than once to become president of Transylvania University, but always refused. On the occasion of General Lafayette's visit to Lexington in May, 1825, Mr. Ward delivered an impressive and eloquent address of welcome at a banquet given, in the banquet hall of the Masonic Lodge, in honor of the distinguished guest. During the cholera of 1833, Mr. and Mrs.



**Rev. J. S. SHIPMAN, D. D.,**  
**Rev. THOS. ALLEN TIDBALL, D. D.**

**Rev. S. S. TOTTON, D. D.,**  
**Rector of Christ Church Seminary.**  
**Rev. E. H. WARD, D. D.**



Ward, together with Mr. and Mrs. Benjamin Gratz, took the first steps towards the establishment of the present Orphan Asylum. They rented a room, into which were gathered the many little ones who were left homeless by the terrible plague, and paid an old negro woman to take charge of them till better arrangements were made. From this humble beginning there grew the present admirable institution in this city.

Orphan  
Asylum.

Mr. Ward served as assistant minister in Christ Church under Bishop Smith, and afterwards frequently officiated in the church. He served, too, as senior warden of the vestry for some years. He died in this city in June, 1860, at the advanced age of eighty-two.

He was indeed a man of extraordinary and most lovable character. He was amiable, but firm, having in his school remarkable discipline. He was benevolent and was most devoted to children.

On Mrs. Ward's death, shortly before that of her husband, she left to the Church thirty-five hundred dollars in bankstock, to be used in buying a rectory. Her husband was to have the use of the money during his life. At his own suggestion, the vestry released their claim on the bank stock, and Mr. Ward transferred to them, for their immediate use, the house on West Second Street, in which he was then living. This property was worth considerably more than Mrs. Ward's legacy to them, and this transaction gave them the use of it at once. The same house has been used ever since as the Rectory,

The  
Rectory.

and in the summer of 1897 was handsomely remodelled. Mr. Ward, at his death, bequeathed to the Church nearly four thousand dollars. One of the memorial windows in the chancel was placed there in memory of this much loved man by his pupils.

**Rev. Lemuel Birge.** The Rev. Lemuel Birge officiated for Mr. Ward from September, 1819, to December of the same year, when the latter resigned as rector and the vestry engaged Mr. Birge to take charge of the Church. Mr. Birge was a nephew of Mr. Ward, and had just been ordained deacon the preceding June by Bishop Chase, of Ohio. His connection with the Church lasted only a few months, for he died March 29, 1820.

**Rev. G. T. Chapman.** For a while the vestry made fruitless efforts to obtain a minister. In June, the Rev. George T. Chapman, from Massachusetts, a graduate of Dartmouth College, was invited to visit Lexington and preach to the congregation for a few weeks. After the second week of his stay a meeting of the pewholders of the Church was held, and it was resolved unanimously to ask him to remain as the permanent pastor of Christ Church. He accepted in a beautiful letter, expressing his great liking for the place and the people, and his gratification at the unanimity with which he had been called. For several years, until 1827, in addition to his church duties, he was Professor of History and Antiquities in Transylvania University. He was a man of great intelligence and learning, and he published a book in 1828 called "Sermons upon the Ministry,

Worship and Doctrines of the Protestant Episcopal Church," which was dedicated to the Rt. Rev. John Henry Hobart, D. D., Bishop of New York. It was at that time the means of bringing many into the Church, and is still recommended to those wishing for information about the history and doctrines of our Church, as one of the best arguments on the subject. He also published a volume of "Sermons to Presbyterians of All Sects," which was very much read, and passed through several editions.

Early in Dr. Chapman's ministry a larger and more church-like edifice was erected on the same site which had been occupied by the two previous buildings. This was the building Mr. Morton and Mr. Clifford tried to have erected in 1814, but the execution of their plan had been long delayed. It was of brick, stuccoed to imitate stone. On the chancel wall were two marble tablets, on which were written the Ten Commandments; and a few slabs and tablets were, in the course of time, placed in the aisles and on the walls in memory of departed ones buried in and around the church. It was always thought that this building was badly constructed, that the front wall had sprung and the cupola was insecure. Some historians even attribute the slow growth of the congregation to this cause. But no accident ever happened, and in 1832, when a committee from the vestry and several expert mechanics examined the roof and walls, they were pronounced safe and plumb, and subscriptions to the amount of between eight and nine hundred

Third  
Church  
Building.



dollars, which had been raised to remedy the trouble, were cancelled.

**Transyl-  
vania  
Com-  
mence-  
ments.**

The church building had not been consecrated, for lack of a bishop to officiate, and for many years was offered to the Transylvania University for its annual commencement exercises. On such an occasion a platform was erected over the chancel, on which the youthful orators and their proud instructors sat, and the body of the church was crowded with interested spectators, for it was one of the great events of the year. At one commencement a stove-pipe fell and the cry arose that the building was falling. Quite a panic ensued, many people crowding for the door and jumping from the windows before it was discovered that there was really no danger.

In 1821 the vestry was asked to grant the use of the building for a Fourth of July celebration. Several members were opposed to doing so "on account of the military parade attending such entertainments," but it was finally decided to accede to the request, on condition that this action did not establish a precedent.

In those days pews of "delinquents" were put up and sold at public auction, and the sexton was required, not only to own a pew and pay a tax on it, but "to attend in person during divine service to prevent noise and confusion in the Church." They seemed to have some trouble with the sexton about the time that resolution was passed, for, at the next meeting of the vestry, his resignation was

tendered and accepted. But after a short trial of a new man, the old one was persuaded to resume his duties. Soon, however, the vestry resolved "that the floors be washed four times and the windows once a year, in addition to the usual sweeping and dusting," and the sexton resigned again.

It was in Dr Chapman's time, and largely due to his noble efforts, that the important work of organizing the Diocese of Kentucky was accomplished. We find the first movement towards such an end in an old record of the vestry, where it was resolved "that the pastor be requested to visit Danville, Louisville and Cincinnati on business of the Church, and that an extra allowance for his expenses be made "

On June 19, 1829, the wardens and vestrymen of Christ Church met with Dr. Chapman at his home and received a verbal account of his visits. He had organized Trinity Parish at Danville and had gotten it and the Church at Louisville to promise to send delegates to a primary convention to be held at Lexington, July 8, for the purpose of effecting an organization of the Diocese. The delegates to represent Christ Church at that first convention were then appointed: John W. Hunt, J. E. Cooke, William Morton, Thomas Smith, A. Dumesnil, R. Ashton, Josiah Dunham and Charlton Hunt. And it was resolved that Rev. Mr. Chapman be asked to perform service and preach a sermon on that occasion, the exercises to begin at 8 a. m.

Organ-  
ization of  
the Dio-  
cese.

At the primary convention held in Christ Church,

Lexington, there were present two priests, one deacon and sixteen lay delegates. Dr. Chapman, the sole rector in the Diocese, was chosen to act as President, and Rev. Benjamin O. Peers as Secretary. The other priest present was Rev. Samuel Johnston, Rector of St. Paul's, Cincinnati. In those days of no bishop and few priests, the Church owed its existence and its continuance to the efforts of such devoted laymen as were present on this occasion, viz., Dr. John Esten Cooke, Richard Barnes, the moving spirit of Christ Church, Louisville; John Bustard, Dr. Ephraim McDowell, H. J. Cowan and Frederick Yeiser, of Danville. Proceeding to business, the convention adopted a constitution and appointed delegates to the General Convention. It was resolved to employ lay-readers for the parishes that had no minister, and also "to recommend daily family worship in all families of the Church in the Diocese."

**Bishop  
Ravens-  
croft.**

**First Con-  
firmation.**

Dr. Chapman had learned that Bishop John Stark Ravenscroft, of North Carolina, that "Coeur de Lion" of the Church, was in Nashville. So he sent him an invitation to visit the new Diocese. This the good Bishop accepted, being in Lexington, Sunday, July 25, 1829; and on that day and the Tuesday following he confirmed in Christ Church ninety-one persons.

To us that occasion seems in the dim past and only to be remembered as a matter of history; but there is living a dear little lady, to whose mind the events of those far-off times seem as clear and fresh



CHANCEL OF CHRIST CHURCH CATHEDRAL.



as those of yesterday to us. Mrs. Mary H. Pinckard, the oldest living communicant of Christ Church Cathedral, was a member of that first confirmation class. She can remember the church as it was then and how Dr. Chapman looked as, having removed his white surplice, he ascended the pulpit and preached in his black gown and black silk gloves. And she recalls how Mr. Palmer, the clerk, who kept a book-store and whose wife was a Roman Catholic, had a desk in the gallery, opposite the pulpit, from which elevated post he surveyed the members of the congregation and did their duty for them, calling out over their heads the responses, as the minister read the service. The organist then was Miss Abby Hammond, who taught music in Col. Dunham's school and afterwards married Mr. David A Sayre. The two were loved and respected by everybody because of their great benevolence and invariable kindness to people of all classes, and were called familiarly and affectionately by nearly all their younger acquaintances, "Uncle Davy and Aunt Abby."

In the Church at that time there were no hymnals, the singing consisting mostly of the chanting of the psalms; and it was considered quite an innovation when a few hymns were introduced in the back of the prayer book.

Bishop Ravenscroft, on his visit to Lexington, won many warm friends and admirers; and when news of his death, on March 30, 1830, reached here, the vestry of Christ Church passed resolutions of

respect and sorrow, and agreed to adopt "the usual badge of mourning" for thirty days.

**Dr. J. E. Cooke.** After the organization of the Diocese in 1829, Dr. John Esten Cooke was the first and only delegate from Kentucky to attend the General Convention held at Philadelphia. This man's entrance into the Episcopal Church was considered one of the great events of Dr. Chapman's ministry. He was a "medical philosopher" from Virginia, and occupied the chair of Theory and Practice of Medicine in Transylvania University. Being aroused by Dr. Chapman's sermons on the Church to consider the question, which church of all the denominations most nearly carried out the idea of Christ and the Apostles, he made a most exhaustive study of the matter. He ransacked libraries and read everything recommended to him for light on the subject, and would attend no church until he settled the question with himself. At last he became convinced of "the apostolicity and catholicity of the Episcopal Church," and wrote a powerful and learned argument on the subject, which was celebrated in England as well as in this country. And he lived up to his convictions, becoming a most devoted and zealous worker in the Church.

Near the close of the year 1829, Bishop Brownell, of Connecticut, came to Kentucky by request of the General Convention. In his private note book, entitled "Itinerary," he says: "Lexington is the Athens of the West. The country around within a radius of twenty miles, the finest in the world. 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. Cooke, Mr. Hunt, Mr. Morton, Mr. Harper, Mr. Smith, Mr. Smeads, Mr. Warner, etc. Kentucky is a noble state; fertile soil; fine race of men." **Bishop Brownell.**

He consecrated Christ Church, Louisville; and we have the authority of Dr. L. P. Tschiffely, in an article in the "Church Cyclopædia," for saying that he also, on that visit, consecrated Christ Church, Lexington. The Bishop confirmed three persons here, and it is said he stirred up everywhere great interest in the Church "by the dignity and suavity of his manners and the elevation of his piety."

In 1831 Bishop Meade, of Virginia, the Assistant of Bishop Moore, made a more extended tour of Kentucky, baptizing and confirming, and consecrating Trinity Church, Danville.

Dr. Chapman continued as Rector of Christ Church exactly ten years, resigning in July, 1830. He was a man who possessed unusual talents and attractions. He was much loved and respected throughout the community, and he and his congregation parted with mutual sorrow and regret. Removing to the East, he lived to the good old age of eighty-four, dying at Newbury, Massachusetts, October 18, 1872.

The Rev. Mr. Peers and the Rev. John Ward, who was still living here, were asked by the vestry to hold service in the church until a new minister could be secured.



**Rev.  
B. B.  
Smith.**

At a meeting of the pew-holders held August 5, 1830, it was unanimously resolved to invite Rev. Benjamin Bosworth Smith, then in Philadelphia, to take charge of the Church. At first he declined, but they wrote again, explaining the trials and peculiar situation of the Church in this region, and urging him to reconsider their offer. If he found it impossible to come, they asked him to recommend some suitable person for the place. So Mr. Smith made up his mind to accept, and moved with his family almost immediately to Kentucky. He was a native of Bristol, Rhode Island, born in June, 1794. He graduated from Brown University in 1816, and was ordained priest in 1818.

**First  
Bishop of  
Kentucky**

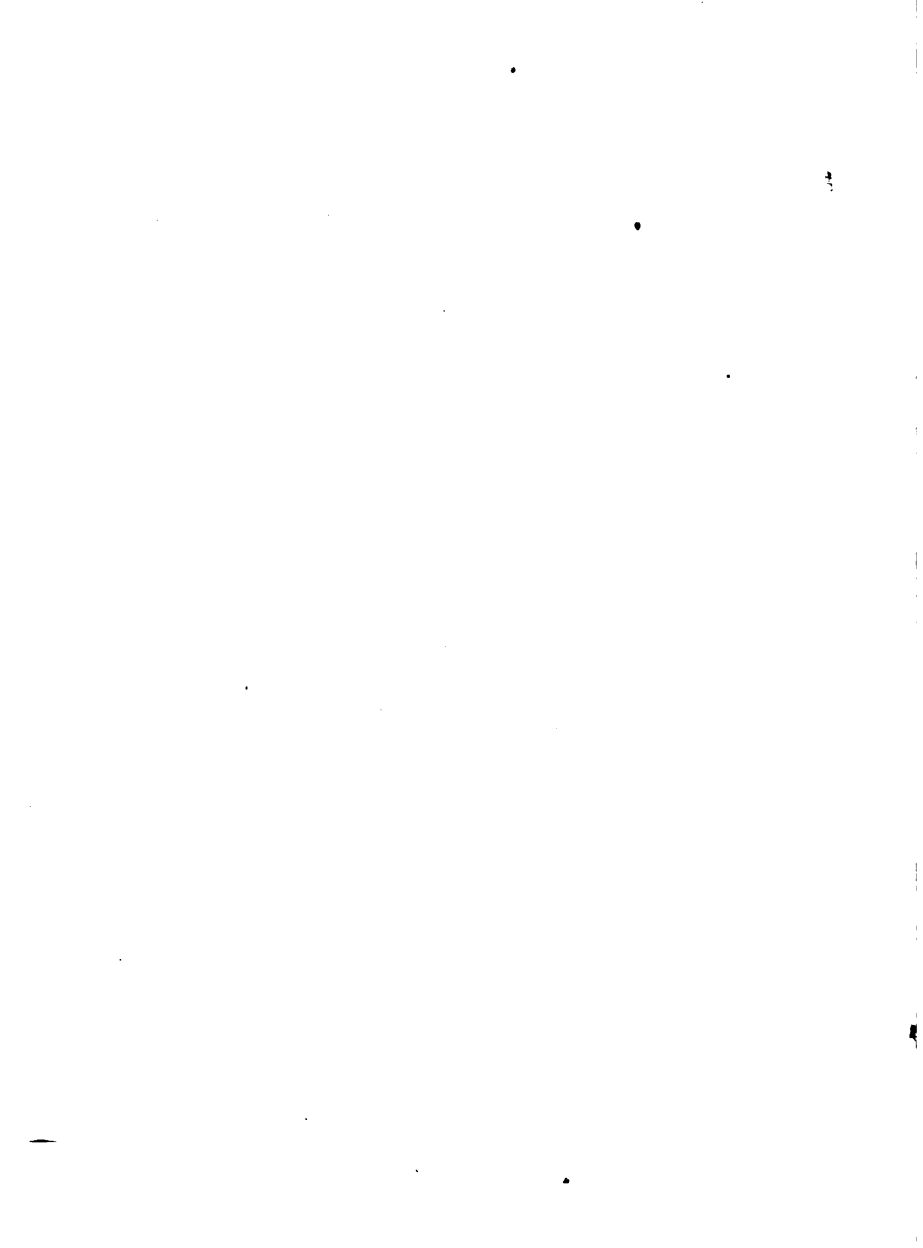
The second convention in the Diocese was held in Danville, May, 1830. At the third, held in Louisville, June 10, 1831, the new Rector of Christ Church, Lexington, was chosen Bishop of the Diocese of Kentucky; but, because of some informality in the proceedings, he declined the honor. The next year, at Hopkinsville, however, Mr. Smith was again elected Bishop unanimously, and he accepted.

When Mr. Smith came to Kentucky, not a parish had a set of communion vessels, and but one, the Church in Lexington, had either a bell or an organ; and "for more than twenty years the offerings of the Diocese did not exceed the Bishop's traveling expenses to and from the General Convention."

Mr. Smith was consecrated Bishop in St. Paul's Church, New York City, October 31, 1832. He retained his position as Rector of Christ Church, in addition to his duties as Bishop, until 1838.;



Rt. Rev. LEWIS W. BURTON, D. D.,  
Bishop of Lexington.



Because of the dreadful cholera epidemic of 1833, no convention was held until the October following, when a "Day of Humiliation" was observed by the delegates. In this scourge fully one-fourth of the entire number of communicants in the Diocese died; and the same year many more emigrated to Illinois and Missouri. It is said that Bishop Smith and the Roman Catholic priest were the only servants of God in Lexington who always reported for service during those dreary days. The Bishop had even greater sorrow to bear than that caused by deaths in his congregation: his own family was one of the first attacked by the cholera, and his wife died of it. But the "beloved Bishop" was spared, and remained here faithful to his flock, burying the dead and comforting the desolate ones who were left.

In 1831, before he was made Bishop, the new Rector of Christ Church made arrangements to receive a few theological students. First a single room was rented for their use, then a small house near the church.

In February, 1834, the Episcopal Theological Seminary was incorporated, and the existence of what promised to become a flourishing institution was begun. The beautiful house on Second Street, now owned by Mr. Joseph Clark, was purchased, with two acres of ground. The place was bought from Rev. Benjamin O. Peers, who had been conducting a remarkably successful academy or institute there, which he gave up to accept the presidency of Tran-

Episcopal  
Theological  
Seminary.

Rev.  
Henry  
Caswall.

sylvania University Donations for the support of the Seminary had been solicited in Philadelphia and New York by Dr. Cooke and the Bishop. A library of thirty-five hundred volumes was obtained, mostly through the generosity of Dr. Peers, who remitted one thousand dollars of the price paid him for the house, to be devoted to that purpose. Dr. Thomas W. Coit, an Episcopal minister, and Dr. Cooke served gratuitously as professors in the Seminary. Dr. Henry Caswall, an Englishman, and the first ordained graduate of Kenyon College, was the Professor of Sacred Literature, and his salary for three years was contributed by the parishioners of the Church of the Ascension, New York City. This Dr. Caswall was, for a while, the Assistant Minister of Christ Church, Lexington. He tells us that, during the Bishop's eleven months' absence in the East, besides his duties as professor and the daily morning and evening prayer in the Seminary, he read service and preached twice on Sunday, conducted the Sunday-school and lectured every Wednesday evening. He adds, "In reviewing these numerous duties, I am disposed to wonder that I did not entirely sink under them, in a climate where the thermometer in summer rises to 100° in the shade, and in the winter, although in latitude 38°, sinks to 40° or 50° below freezing." That migration toward Lexington may not be interrupted, and especially that good Churchmen may not be discouraged from settling in our Parish, we venture to remark that the climate has certainly changed since Mr. Cas-

wall's day, or that the extremes he mentions are of rare occurrence His salary was very small, but he said his labor was its own reward; for the number of students increased, and there were some bright, interesting young men among them. He found most of his pupils sadly behind in the languages. He taught them Latin and Greek, so that they could read their testaments and follow the service in Chapel in these languages. After this they went five or six times through an excellent Hebrew grammar and were able to read the Hebrew Bible. They studied a Chaldee grammar, too, and "one young man of fine talents afterwards commenced the Syriac grammar and read many chapters in the Syriac New Testament. It was also his intention to study Arabic, but unhappily he was induced to abandon theology, and thus his promising abilities were entirely lost to the Church "

Mr. Caswall went from here to Indiana, and in 1839 returned to England. After ten years there, he came back to this country and died in Pennsylvania. His book, "America and the American Church," is entertainingly written and attained a wide popularity.

Dr. John Esten Cooke was a warden in Christ Church and a professor, without pay, in the Seminary. In 1835 he began, at his own risk, the publication of a Diocesan paper called "The Church Advocate." It was issued once a fortnight and was quite a success for a few years, being continued by Dr. Caswall after Dr. Cooke gave it up. The follow-

### Historical Sketch.

ing is the beginning of a quaint little poem, copies of which were "distributed by the little boy who carried the paper to subscribers living in the town:"

"Christmas Address of the Carrier of the Church Advocate to its Patrons."

"Old Thirty-five is nearly gone,  
Good Churchmen all, in Lexington!  
Soon Thirty six will be our date,  
Good patrons of the Advocate!  
We pray you, lend a little time,  
To listen to our humble rhyme,  
And get a little information,  
Without much trouble or vexation.

"What is the 'Church?' all men inquire:  
Some say, 'A building with a spire,  
Where gentlemen and ladies go,  
To lounge away an hour or so.'  
Some say, 'The Church, the Kingdom come,  
Is every sect in Christendom,  
Quakers and Shakers and Socinians,  
As many Churches as opinions.'  
Some say, 'to whom great praise is given)  
'Tis good folks in earth and heaven,  
For they are we cannot tell,  
Who are quite invisible.'  
Some say, 'In their doubtful state,  
The little Advocate?'  
Some say, 'That mighty host,  
That every coast,  
That through heavenly love)  
That from above  
That salvation.

For the few years succeeding 1832, the prospects for the Episcopal Church here were very bright. A Theological Seminary had been established with an able faculty and a valuable library; a Church paper had been started and was well conducted; and a circle of truly brilliant churchmen had gathered here:—the Bishop of the Diocese, Rev. Mr. Peers, Dr. Thomas W. Coit, President of Transylvania after Mr. Peers; Rev. Dr. Caswall, Dr. John Esten Cooke, Rev. William Leacock and Hamble J. Leacock, afterwards celebrated as the brave missionary to Africa and called the “Martyr of the Pongas;” and, besides these, many more well known and highly intelligent members of the Church. But, instead of the great growth and progress we should have expected as the result of the work of such a company, we find, in 1837, trouble and division in the parish over matters of small importance, and a part of the congregation withdrawing, adopting the name St. Paul’s, and worshiping in Morrison College. One authority says, “The effort made at that time for the extension of the Church in Kentucky involved too much centralization. The large ecclesiastical force concentrated in Lexington was utterly disproportioned to the condition and strength of the Diocese. It was an enormous head without a body.”

Soon, however, matters were adjusted and all the members of Christ Church reunited. But that same year “the bright galaxy dispersed;” the band of learned men at Lexington was scattered; the Med-



ical School was removed to Louisville and Dr. Cooke went with it; Dr. Coit returned to the East; Mr. Caswall went to Indiana; and the Leacocks journeyed to Tennessee.

In 1837 repeated efforts were made to secure an assistant minister for Christ Church, one being greatly needed to help Bishop Smith with his numerous duties as both Rector and Bishop. **Rev. A. T. Bledsoe**, of Ohio, was engaged, but held the place for a few months only. In 1838 **Rev. John Ward** accepted the office for a short while; and in the same year, during Bishop Smith's absence in the East, to attend the Convention, the **Rev. Edward Winthrop**, from Connecticut, filled his pulpit. Mr. Winthrop was a professor in the Theological Seminary and also conducted a "Select Class for Young Ladies in the higher branches of the Mathematics, Mental Philosophy, etc."

On his return, the Bishop decided to resign the office of Rector, and he did so, October 22, 1838. In the meantime the Theological Seminary had not prospered as it had been hoped it would, and it was given up. The rectory, next door to the church, which had been occupied by Bishop Smith, was sold; and he and his family were granted permission to occupy the Seminary buildings. Here he commenced, and conducted for several years, a young ladies' school.

In 1839-40 Bishop Smith was State Superintendent of Public Instruction. While holding that office, he visited and lectured in seventy-six out of

the ninety counties then contained in Kentucky. The grounds and buildings belonging to the Seminary in Lexington were sold in 1844, and the library transferred to Shelby College. The Bishop moved to Katorama, near Louisville, where he continued his school for young ladies until he moved into the city.

Perhaps it is not generally known that our Church made the first move towards establishing St. Paul's, Louisville. Christ Church, Louisville, was too young and feeble to think of such an undertaking. So the suggestion came from Christ Church, Lexington, the Mother Parish of the Diocese, and a circle of ladies here offered to raise half the salary for a missionary, to labor among those living below Fifth Street in Louisville. After 1872 Bishop Smith was the Senior and Presiding Bishop of the Protestant Episcopal Church in the United States. In 1875 he moved to Frankfort and built a home there. But much of the latter part of his life was passed in the East. The duties of his office of Presiding Bishop frequently required his presence there, and he was at that time too old a man to endure the discomforts of much traveling. He was represented in Kentucky by his assistant, Bishop Cummins, and afterwards by Bishop Dudley. He died in New York, May 31, 1884, after a long life full of good works. One of his characteristics was his fondness for children, whom he could please and entertain by the hour with the simplest and most commonplace objects. It must always

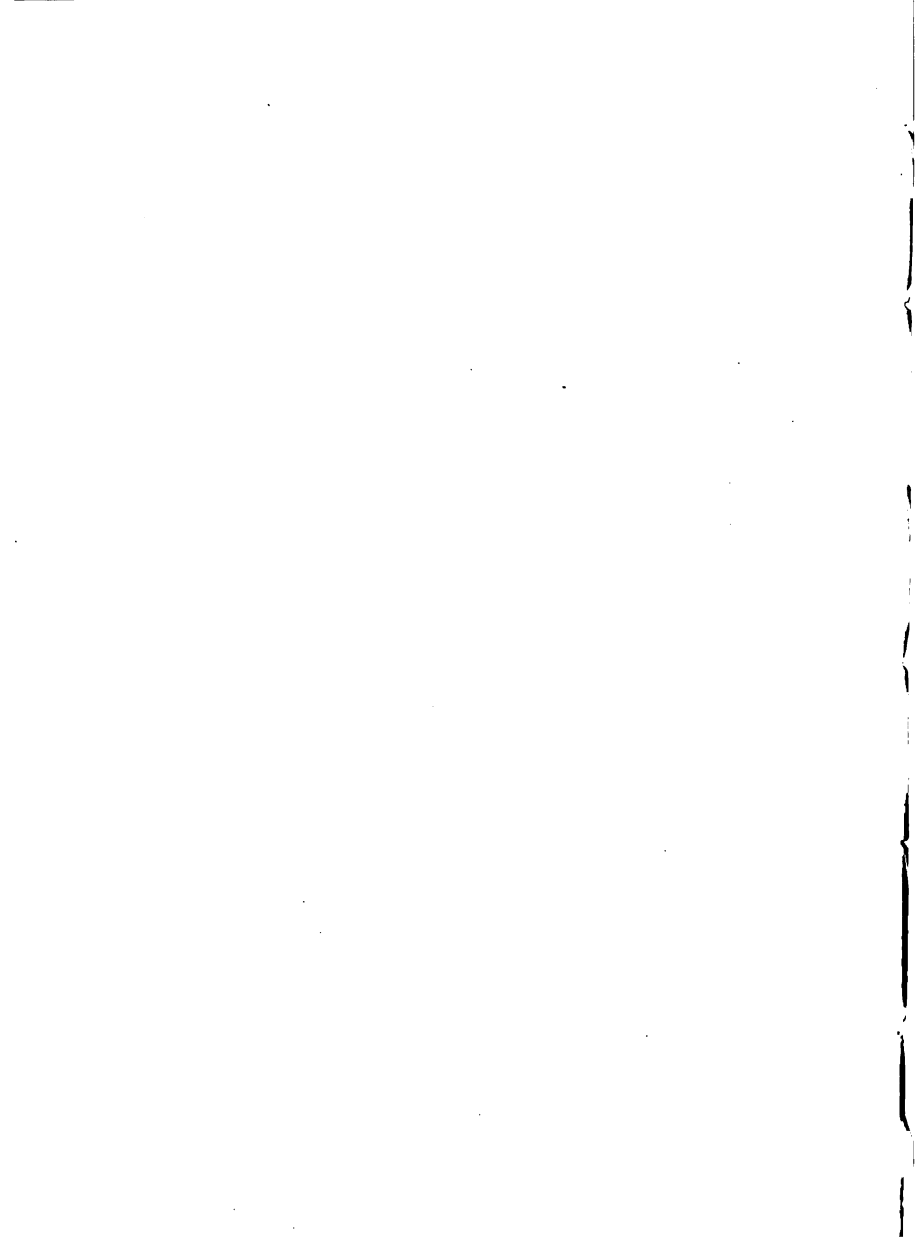
be remembered that he was the first Bishop of Kentucky and that his episcopate was one of "hard unremunerative labor, uncomplainingly performed."

In the old records of the vestry we find only one reference to decorating the church. That was in December, 1830, when Thomas Hart was commissioned to get all the materials necessary for the Christmas trimming. Then, as now, the work was done by the young girls of the congregation. A daughter of Bishop Smith says there were some fine pillars in the old church, and she remembers their pleasure in wreathing these with cedar. Christmas Eve was the Bishop's favorite festival. Mr. Incho, the organist then, would render inspiring music, and their celebration of the holy night would make it a memorable occasion.

Another interesting thing to note, in reading those old records, is how gradually grew the custom of taking up a collection at the services. At first the Church revenues were raised by taxing the owners of pews and renting seats to others, and for large needs subscription lists were resorted to. Subscriptions, by the way, it seems, were usually readily promised, even large sums: but the collection of the amounts was a slow and difficult proceeding. December 30, 1822, it was resolved, "that a collection be had at the Church on the last Sunday of every month (except December), and on Christmas Eve, for the benefit of the Church." In February, 1826, it was decided to take up a collection every second Sunday also, but this was to



Chapel of the Good Shepherd,  
South Broadway.



last only a short time, namely, until they paid for certain alterations on the pulpit and for some other repairs. In 1833 a box was placed in the church for voluntary contributions for the use of the Diocese, and a collection was to be taken "each Sabbath (excepting the regular ones for other purposes) for painting the Church." Then two years later it was resolved to have a collection every Sunday "for the general purposes of the Church," that taken the first Sunday of every month to be devoted to missions. And though this rule was suspended at times, for instance, when the rent of the pews was raised, the method was always resorted to again, until it became the invariable custom.

Mr. Winthrop continued to fill the place of Rector of the Church until December. The last of that month he petitioned the vestry to release him, and the Rev. A. F. Berkley, a graduate of the Lexington Theological Seminary, was engaged as temporary Rector. Soon he was called upon to accept the position permanently.

Mr. Berkley was born in Washington, D. C. September 20. 1813. He came to Lexington in 1835 and studied for three years at the Theological Seminary. He was ordained in Christ Church in December, 1838, and the next month he accepted the charge of the Church and remained its honored and beloved Rector for nearly nineteen years. He married Miss Sarah Maury, of the celebrated Virginia family of that name, and they lived on North Mill Street in the house recently remodelled by Mr. Hull David-

Rev.  
E. F.  
Berkley.

**Erection  
of the  
Present  
Church.**

son. It was during Mr. Berkley's ministry that it was decided to pull down the old church, which had always been regarded as unsafe, and erect a much larger one. The remains of those buried in and around the old building were removed to the Episcopal Burying Ground, on East Third Street, which had been purchased in 1834. The place is still owned by the Church, and a small house on it is occupied by the sexton. An interesting day can be spent there, wandering among the old tombstones, deciphering the almost obliterated inscriptions, and many familiar names and quaint epitaphs will reward a persistent search.

The cornerstone of the new, that is the present church, was laid with appropriate ceremonies on Wednesday, March 17, 1847, the dedicatory address being delivered by the Rev. James Craik, D. D., Rector of Christ Church, Louisville. This is the third church building constructed on the site occupied by the little frame house originally used for church purposes.

All brides ever married in this church should know what one bride did. "She put half her wedding dress in Christ Church bell clapper." That is, she handed over one-half the amount her father gave her for her dress to Mr. Dudley Craig, treasurer of the Church, to buy the clapper for the new bell. We may be sure the peals of the wedding bell were sweeter and merrier, in her own ears at least, because of that self-denial.

In the year 1847 Henry Clay was baptized. From

its very beginning he had been a pew-holder and contributor to the Church, and was very much interested in the erection of the new building. We are able to give Mr. Berkley's own account of the occasion, as contained in a letter written by him several years ago, in answer to some questions asked him on the subject by Dr. Ryland, of this city, who had heard that Mr. Clay had been immersed in one of the ponds at Ashland:

Henry  
Clay.

"I baptized Mr. Clay in his parlor at Ashland, at the same time administering the same ordinance to his daughter-in-law, Mrs. Thomas H. Clay, and four of her children, on the 22nd of June, 1847, a few special friends only being present. The water was applied by the *hand*, out of a cut-glass urn, which, among his many rare presents, had been given to him by a manufacturer of such wares in Pittsburg, Pa. It may interest you to know that in the baptismal service of the Protestant Episcopal Church there are certain questions asked which the candidate is supposed to answer from the book. Seeing that Mr. Clay did not have a prayer-book in his hand, I suggested that the use of one might enable him more readily to answer the questions. He replied, "I think I shall be able to answer them;" and the readiness with which he answered, and his familiarity with the service, gave evidence that he had made it a personal study, and was ready to stand by his declarations."

Mr. Clay was at that time seventy years old. All his life he evinced the most profound respect for the Christian religion, but he was involved in the turmoil and vicissitudes of public life, which he thought uncongenial to an avowal of his faith. So he



would not take the sacred vows of a follower of Christ until he retired from politics, until he felt he could live up to them faithfully and consistently. He was confirmed about a month later, July 18, and that confirmation took place in the Chapel of Morrison College of the University, where services were held while the building of the new church was in progress.

Dr. Craik, of Louisville, says: "The delegates to the State Convention at Frankfort, in 1849, had the pleasure of meeting in council there the Hon. Henry Clay, who attended as a Lay Delegate from Christ Church, Lexington. This great and good man entered into the deliberations of the Convention with all the interest and animation 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 of 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.' 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."

Mr. Berkley tells us one little anecdote concerning himself and his famous parishioner. He says: "One Sunday I preached a sermon that had too much of *myself* and my *views* in it; I was a young man then." A few days later, after dining at Ashland, he and his host were walking about the beautiful grounds. Mr. Clay praised his recent sermon, complimenting him upon its composition and delivery, but added, "When I go to Church, I like to hear something in the sermon that will guide a sinner to his Saviour."

Mr. Berkley says that he accepted the rebuke and felt that it was deserved. He remembered and treasured that saying and was restrained by it whenever he was inclined to preach anything else than "Jesus Christ and Him crucified."

In thinking of Mr. Berkley, every one recalls how impressive the Church service was as conducted by him. He knew it all by heart and rarely referred to the prayer-book. The beauty of his voice and the energy of his manner combined to make a most striking and lasting impression on his hearers. Mr. Merrick, a tutor at the University, used to tell his pupils, "Boys, if you want to know how to speak, just go down to hear Mr. Berkley "

He was a rather stout man and had a fine tenor

voice. At funeral services he generally selected the hymn, "I Would Not Live Alway," and started the tune himself. One could hear several of his clear, sweet notes before others joined in.

For many years during Mr. Berkley's rectorship, Mr. William D. Hulett, a blind man, was the organist at Christ Church. He gave lessons on the piano, too, and was quite a gifted musician. He was much loved, and his faithfulness and general usefulness were appreciated by the congregation, the members of which testified to their esteem by presenting him with what was, in those days, a very rare and valuable gift. This was a copy of the Bible and of the Prayer-book for the blind, printed by the American Bible Society. The books were very large, the Bible being in three volumes, each about two feet square and at least six inches thick. The copies still exist and have been given to similarly afflicted persons in the community.

Mr.  
W. D.  
Hulett.

Mr. Berkley was a man of marked peculiarities, but most charming personality, and he had a wide circle of friends in Lexington outside the members of his own congregation. One gentleman, a Presbyterian, who had been married by Mr. Berkley, was devoted to him and united, with a few others, in presenting him, when he left Lexington, with a handsome silverservice as a mark of their affection and esteem. Among his own flock, among the aged that he had comforted in tribulation, among the boys and girls he had baptized and presented for confirmation, and among the little children in the

Sunday-school, he was revered and loved. One who was a child then testifies as to the position he held among the latter: "We were led on and encouraged in our efforts by that ever true and faithful Christian soldier, Edward Berkley, our truly beloved Rector of Christ Church, whom we all loved next to our own fathers."

He accepted a call to St. George's Church, St. Louis, in 1853, and passed the remainder of his life in that city. He died only last year, in May, 1897.

Rev. James H. Morrison, from Pemberton, Virginia, was chosen rector in 1858. In that same year it was planned to improve and extend the Church building. The church at that time was much smaller than at present. The addition included all the space where we now have the chancel, the organ-chamber, the robing-room and the transepts. The old rear wall was not even recessed, but extended straight across where the transepts now begin. As the improvements progressed, new additions to the original plan were suggested, and the work grew to such proportions that there was not sufficient money to carry it on. After repeated efforts to cut down the cost and to raise the necessary funds, the undertaking was given up for the time; the opening where the walls were incomplete was planked up, and the church, in that condition, was used for several years. The chancel was not finished nor the chapel built until during Mr. Shipman's ministry. Many people blamed Mr. Morrison for attempting such elaborate improvements without

Rev.  
J. H.  
Morrison

any idea how they were to be paid for, and nicknamed the incomplete structure, "Morrison's Folly." But we, with our great roomy church and our exceptionally large and beautiful chancel, feel like blessing Mr. Morrison for his wisdom in so satisfactorily providing for the needs and tastes of future generations.

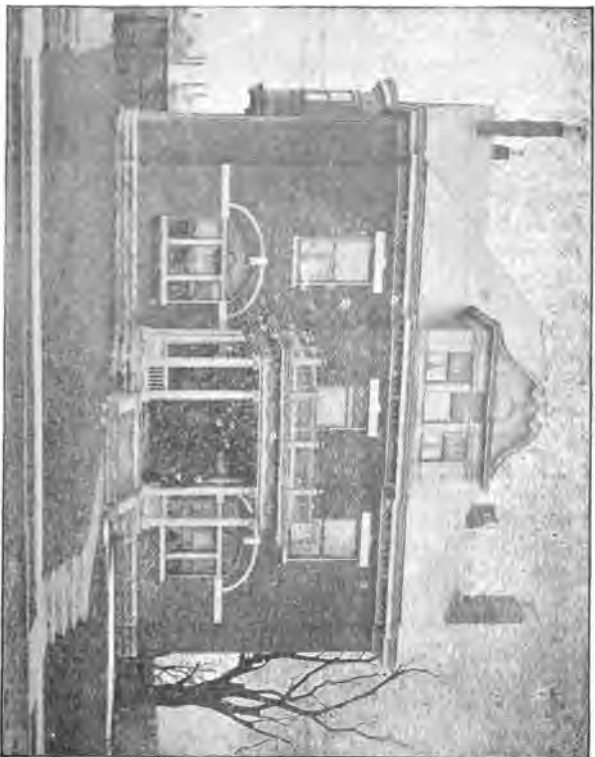
January 24, 1860, a charter, which had been applied for, was granted by the Kentucky Legislature, and the vestry was resolved into a corporation. This step was taken to enable the vestry to accept and manage the property of Mrs. John Ward.

At the outbreak of the war, Mr. Morrison, who was an ardent Southerner, removed to Virginia. He was an austere and reserved man, and one of profound convictions and great learning. He resigned as Rector of Christ Church July 12, 1861

**Rev. J. S.  
Shipman.**

On the resignation of Rev. Mr. Morrison, Rev. Jacob S. Shipman was called to be his successor, and surely no more fitting choice could have been made.

Mr. Shipman was born at Niagara, New York, November 30, 1832. He was a graduate of Yale College, and there enjoyed the special instruction of Dr. Joseph M. Clark. He was ordained deacon in 1857 and was admitted to the priesthood the following year. His first charge consisted of two parishes in New York State. Later he accepted the Rectorship of Christ Church, Mobile. Thence he was called to Christ Church, Lexington, September 17, 1861. He took charge of his new parish October 13 of the same year.



Episcopal Residence, West Sixth Street.



The state of affairs could not have been very encouraging to the new rector, for the improvements on the church were in the most unfinished condition, with no apparent hope of their completion. But with his coming there seems to have arisen new determination, for steps were taken the next year to carry on the work. The vestry met for some time every Thursday afternoon to co-operate in soliciting subscriptions for the building. Two thousand dollars were borrowed from Mrs. Ryland, one of the active and liberal members of the church. An additional thousand was ordered to be obtained a few weeks later. The organ chamber was erected at a cost of four hundred dollars, Mr. Frank Fitch donating one hundred and fifty dollars for that purpose.

A few months later the last part of the money from the estate of the Rev. John Ward was paid to the Church treasurer, and was ordered to be appropriated to the payment of the debt on the chapel, then in course of erection. Later on, the sum of seven thousand five hundred dollars was subscribed by the members of the parish, and, although this was not quite the amount needed, the work was pushed forward to its completion. Money was probably borrowed of the Theological Seminary Fund, for the purpose of finishing the payments, as the Church was afterwards in debt to the Fund for several years.

We know to-day little of the strenuous efforts put forth to procure the means to carry on this under-



taking; but we enjoy the results; and, glorying as we do in the increased beauty of our old church, we give heartfelt thanks to those who labored towards that end.

In March, 1864, on Easter Monday, we have the first record of a meeting in the new chapel.

**Bishop**

**Cummins**

The Rt. Rev. George D. Cummins, D. D., was consecrated Assistant Bishop of Kentucky in Christ Church, Louisville, November 15, 1866. He was born in Kent County, Delaware, December 11, 1822. Before coming to Kentucky, he had held the following charges: Christ Church, Norfolk; St. James' Richmond, Virginia; Trinity, Washington, D. C.; St. Peter's, Baltimore, and Trinity Church, Chicago. His degree of D. D. was conferred on him by Princeton College. He was a most delightful preacher, being distinguished for the rhetorical beauty of his sermons. In November, 1873, he resigned his office and withdrew from the Church. The following month he presided at the organization of what is commonly known as the Reformed Episcopal Church. He was formally deposed from his office and ministry as a Bishop of the Church by the Presiding Bishop, June 24, 1874.

In June, 1875, the Rev. Mr. Shipman was elected to the Bishopric of Fond du Lac, Wisconsin. The vestry and four hundred of the congregation drew up a petition protesting against his acceptance. The Episcopate was declined and Mr. Shipman also refused the degree of D. D. that had been conferred by Racine College. Later on, however, he accepted the same degree from Trinity College. The degree

of D. C. L. was also conferred on him by Kenyon College.

In 1866, Christ Church Seminary was established at Lexington by the Rev. Silas Totten, D. D. It continued to be a large and prosperous school for many years. Its principal, Dr. Totten, was a man of great learning and high standing in educational ranks. He was born in New York in 1804; was a tutor in Union College for some time after his graduation there; for three years was Professor of Mathematics and Natural Philosophy in Trinity College, Hartford; and was then called to its presidency, which office he held for twelve years. Afterwards he held a professorship in William and Mary College, and was President of Iowa State University. Being in Holy Orders, he held charges once or twice for a short time, and frequently officiated in Christ Church during his residence in this city. His death occurred here in 1873. The Seminary was from that time until 1884 successfully conducted by his daughters. The school was strictly a Church institution; and it is to be regretted that it has passed out of existence.

One of the first missionary efforts put forth by the Church by which permanent results were accomplished was the establishment of a mission at Sandersville. The place was a little manufacturing village about three miles from Lexington. Every Sunday afternoon a number of the congregation, with the Rector and sometimes the blind organist, Mr. Hulett, drove out to conduct the Sunday-school there. The mission was continued for some time.

Christ  
Church  
Seminary

Dr.  
Totten.

Mission  
at San-  
dersville.

Several times the question of selling the rectory was brought up and discussed; but there were legal difficulties involved. Money was frequently given for its improvement.

A record of these times seems incomplete without a personal mention of some of the members of the Church who gave so much of their time, labor and means to its service. In the list of the vestrymen we find the names of many families still prominent in our Church and community. If we were to attempt to mention even the most prominent, we should have a long list.

The Church owes a great debt of gratitude to the memory of Mr. John S. Wilson. To him is due the preservation of the memorial tablets in the church, and perhaps, also, the existence of the records of the vestry. He was instrumental in procuring the safe in which the records and the Church registers are kept. He served for many years as a member of the vestry, and when, in 1879, he removed from this city to Louisville, resolutions were drawn up by the vestry, expressing their regret and sense of loss in his departure. He stood high in this community. His Christian character was manifested by his great benevolence and attachment to his Church. He was a devoted friend of Kentucky's famous sculptor, Joel T. Hart, and all artists who came here in need received ready sympathy and support from him.

**Mr. J. S.  
Wilson.**

On November 26, 1877, the Rector, Rev. J. S. Shipman, D. D., tendered his resignation, having ac-

cepted a call to Christ Church, New York. The vestry had passed resolutions previously, on hearing of his call, asking him, if possible, to remain; and his determination to leave was received with deep sorrow by all. In his pastorate of sixteen years, he had made for himself a host of friends, who regard him still with the sincerest affection. He was a man of scholarly attainments and an eloquent preacher. He drew to the Church men of all classes, most notably those who had not been regular attendants at Church. Men of intellect came to hear his sermons and found in them not only mental food, but spiritual as well. He was bright and genial in disposition, with a warm and generous heart. In self-sacrificing devotion to duty, he more than once relinquished his summer vacation to remain by the bedside of a sick parishioner. He came to our city in troublous times, when not only friends were estranged from each other, but families were divided. With great wisdom and prudence, by refraining always from an expression of his own views, he maintained in the Church that unity which he deemed should be found there at all events. We quote a few words from an address to the Lexington Bible Society by Dr. Lyman Beecher Todd, Dr. Shipman's personal friend:

"Of Mr. Shipman's usefulness as pastor, and also of his admirable administrative ability, the venerated Bishop Smith, on visiting this parish and administering the rite of confirmation to the largest class ever presented in the history of the Church, remarked in the presence of the speaker: 'This Church

here at Lexington is greatly blessed in a Rector; Shipman has an old head on young shoulders; and I do believe he is the only man in America who, when every Protestant church in Lexington has divided during this war, could have held this Church together.' Pure in spirit and with a warm heart, he gave comfort to the afflicted and sorrowing, and with bright intelligence and genial nature carried gladness everywhere. He will ever have a green spot in many, many loving hearts."

Dr. Shipman is the present Rector of Christ Church, New York. His son Herbert is also a clergyman of the Church, and has lately accepted the appointment of Chaplain at West Point.

Some time after his resignation, the Church was offered to the Assistant Bishop, Rt. Rev. T. U. Dudley, D. D., to hold with an assistant minister. Bishop Dudley expressed his personal willingness to accept such a position, but stated that he could not act in the matter without the consent of the Council, which would not convene until May. It seemed impossible at that time to defer the matter till then. So, after due deliberation, on the 12th of March, 1878, the Rev. Thomas A. Tidball, of Portsmouth, Virginia, was called to officiate here. He entered upon his new duties soon afterwards, and preached his first sermon as Rector of Christ Church on Easter Sunday.

Rev.  
T. A.  
Tidball.

Dr. Tidball had not been here long before he became deeply interested in missionary work among the colored people in this city. In 1880 the chapel known as St. Andrew's, on Fourth Street, between Upper and Limestone, was purchased for their use.

For several years Dr. Tidball conducted entirely the work in this Mission, and left it well organized and in a prosperous condition, the congregation being under the charge of a minister of their own race.

**St. Andrew's  
Mission.**

In 1882 the property on Third Street, presented by Mrs. Eliza Brand Woodward, to be used as a home for needy and infirm women, called now the Macalester Home, was formally taken charge of by the Church. The Home had been opened for inmates during Dr. Shipman's time.

In May, 1884, the venerable Bishop Smith passed away, and the Rt. Rev. T. U. Dudley, D. D., succeeded to the episcopate of the Diocese. He is a native of Virginia and was born September 26, 1837. He studied at the University of Virginia and taught Greek in that institution before he was twenty-one years old. Afterward he studied for the ministry in the Theological Seminary of Virginia, near Alexandria. His first charge was at Harrisonburg, Virginia. Then he was Rector of Christ Church, Baltimore, until he was elected Assistant Bishop of Kentucky. He was consecrated January 27, 1875, and in the early spring of that year visited Lexington and stood for the first time in the chancel of Christ Church. Dr. Shipman was the Rector, and Bishop Dudley makes the following statement concerning the condition of the parish then: "Christ Church impressed me at that time as being one of the very strongest parishes in the country. The communicant list was large, the attendance upon

**Bishop  
Dudley.**

the services most satisfactory, the devotion to the Rector intense, and the consequent interest in the work of the Church most enthusiastic."

The duties of the Assistant Bishop were very numerous and his responsibilities great, for Bishop Smith, being Presiding Bishop of the Church, was obliged to spend most of his time in New York. But the position was most satisfactorily and admirably filled. During the interval between Dr. Shipman's resignation and Mr. Tidball's coming, Bishop Dudley frequently conducted the Sunday services and spent much of his time in Lexington. Both Bishop and people profited by this opportunity to become more closely acquainted. He won many life-long friends, and they found that to know him better was to love and admire him the more.

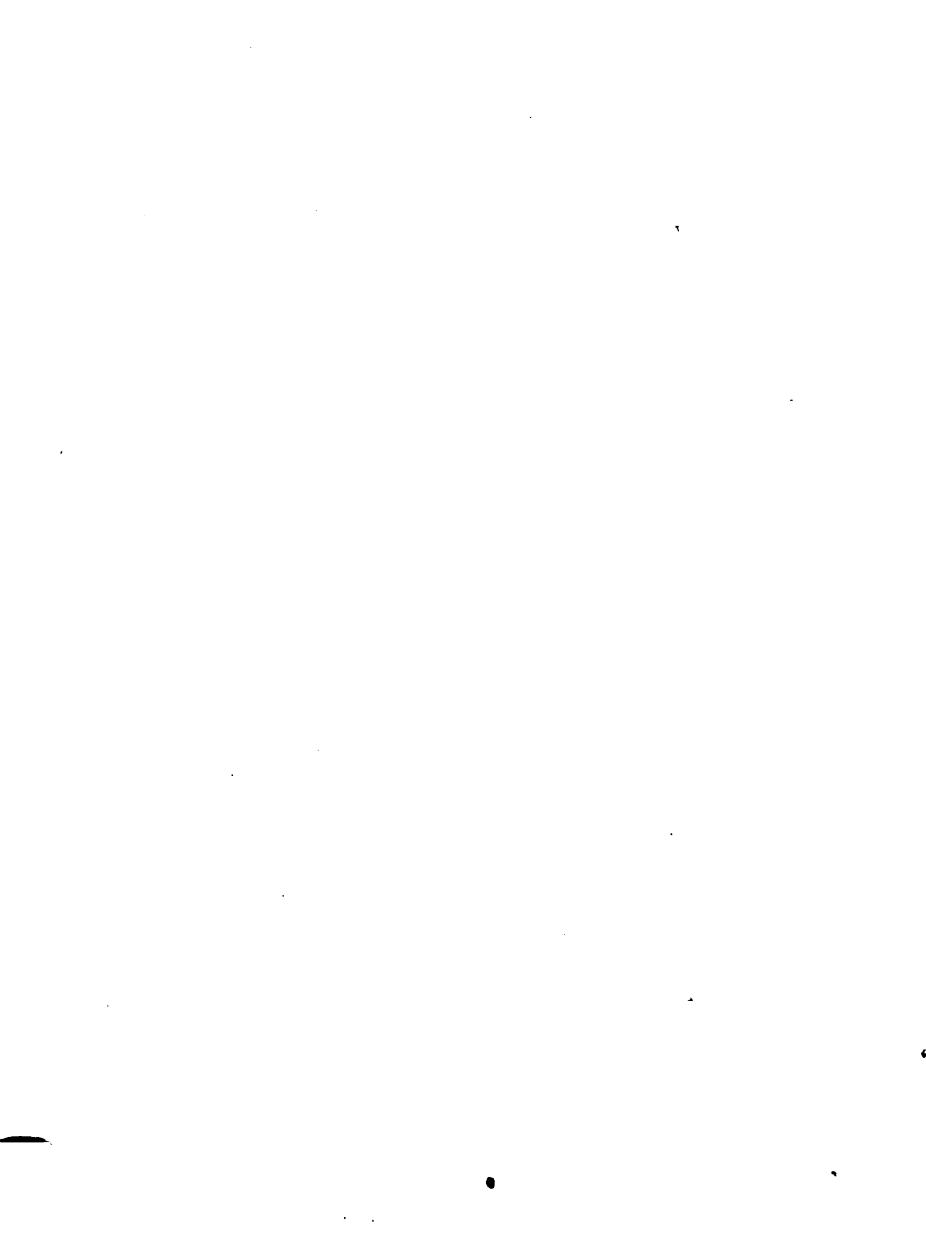
The Diocese so grew and prospered under his care that in 1896 it was considered advisable to divide the large territory into two dioceses. This was done and Bishop Dudley retained the western half with the old name of the Diocese of Kentucky; and the newly formed Diocese of Lexington elected as its Bishop Rev. Lewis W. Burton, then in charge of St. Andrew's Church, Louisville.

Bishop Dudley stands among the highest in the esteem and affection both of men outside and of those within the Church. He is justly celebrated throughout the country for his great intelligence, for the breadth and liberality of his views and for his powerful and winning eloquence. He has always received and in future may ever be sure of



The Deanery of Christ Church Cathedral, West Second Street.





a hearty welcome from the members of Christ Church; and they feel they may still claim from him an interest in their welfare and a share in his affections. He himself says: "During all these years, from 1875 to 1896, Christ Church was to me one of the best beloved congregations over which I had been Overseer, and when the division of the Diocese came, natural and necessary, one of the sorest trials it brought to me was the sundering of my connection with that parish; and now it has, wisely, as I think, become the Cathedral of the Diocese of Lexington, which means, as I understand it, the central Missionary Agency, the home of the Bishop, whence shall radiate an influence for unity of purpose and of works throughout the whole Diocesan district. I can but pray God, as I do with all my heart, that the strength of the Cathedral may become speedily ten fold that of the parish in its palmiest days. I know the wisdom and the devotion of the Bishop into whose hands I have surrendered this charge, and I am confident that nothing of leadership will be lacking, and that success will depend upon the faithful following of his people."

December 19, 1884, Dr Tidball resigned as Rector of the parish. He was born near Winchester, Virginia. He began his career by studying law, but soon abandoned that for the ministry. He studied for three years in the Theological Seminary of Virginia and was ordained deacon by Bishop Whittle. His first two charges were in his native state, those

**Historical Sketch.**

of Accomac and Trinity Church, Portsmouth. In the latter beautiful colonial church he was ordained priest by Bishop Johns. Thence in 1878 he was called to Lexington. His resignation, after a stay of six prosperous years, was received with deep and heartfelt sorrow, for it was felt that the Church in Kentucky had suffered an incalculable loss. Always blessed in her pastors, she had not been less so this time, for Dr. Tibball is a man of high and noble character. He is a scholarly, as well as spiritual-minded man, and is a preacher of great power and wide note. His works in our parish speak for themselves, and no rector of ours was ever more loved and admired.

He went from here to St. Paul's Church, Camden, New Jersey. Of his work there, Bishop Scarborough said it was "a little less than marvellous." In 1893 he was called to the Church of the Epiphany in Philadelphia, which charge he now holds. He has received marked distinction in several ways. His degree of D. D. was conferred by William and Mary College. He was elected Professor of Systematic Divinity in the Divinity School of Philadelphia, and in 1892 was chosen Missionary Bishop of Japan; but both of these honors were declined.

**The  
Woman's  
Guild.**

In the spring following Dr. Tibball's departure, a project in which he had been very much interested, the forming of a Woman's Guild in this parish, was finally accomplished. This most admirable body has continued ever since, and has done untold good.

Shortly after this time a part of the congregation, desiring a system of free pews and a more ornate form of worship, withdrew and organized St. John's Parish, in this city.

While the Church was without a permanent Rector, the Rev. Mr Pentz officiated during a great part of the time, as did also the Rev. George Stanberry. Mr. Stanberry was a deacon in the Episcopal Church, and, during the many years of his residence near this city, he frequently assisted in the conduct of divine service in Christ Church. He was a member of the vestry and a faithful worker.

The Rev. Edward H. Ward was called to the parish, April 27, 1885. Mr. Ward was born in Campbell County, Virginia, December 18, 1849. He was educated at Roanoke College, in his native state, and studied for the ministry later at the Theological Seminary, near Alexandria, Virginia, where Dr. Tidball also studied. He was made deacon in June, 1873, and the following year was admitted to the priesthood by the Rt. Rev. John Johns, D. D., Bishop of Virginia. He had charge of a parish while a deacon, and was Assistant Minister of St. Paul's Church, Petersburg, Virginia, in 1874. After that he held several charges in California, and was called to Lexington from St. John's Church, Stockton. While in Lexington, he received the degree of D. D. from his Alma Mater, Roanoke College.

During the month of January, 1888, a Mission was conducted in Christ Church by the Rev. Dr. H.

**M. Jackson, of Richmond, Virginia, now the Bishop Coadjutor of Alabama.**

**Mission  
of the  
Good  
Shepherd**

In October of the same year, one of the most important and beneficial works of the Church was undertaken and carried to completion:—the establishment of the Mission on South Broadway. The lot for the purpose was donated by Mr. J. Q. A. Hayman; and eighteen hundred dollars were raised by subscription for the building. The furnace and organ were donated, thus greatly reducing the expense. It is called the Chapel of the Good Shepherd.

**Rev.  
W. C.  
Barnes.**

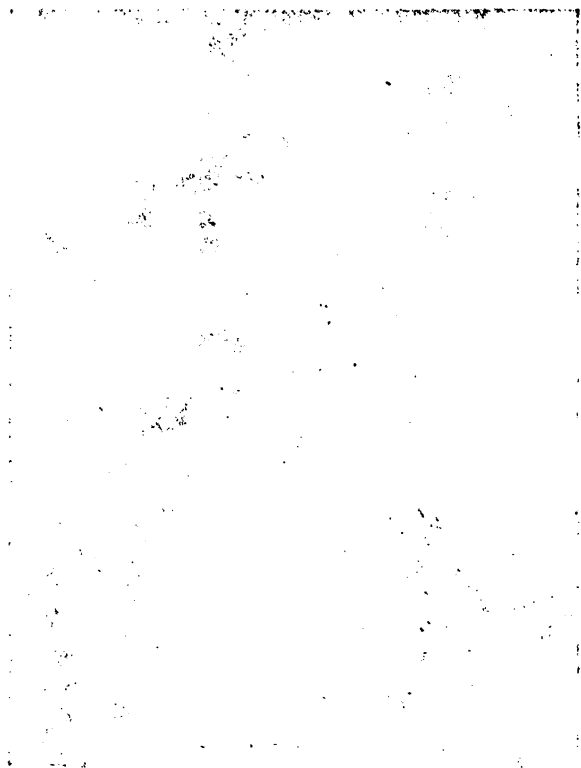
As soon as the Chapel was completed, an assistant minister, the Rev. William C. Barnes, was called to conduct the work there. Mr Barnes remained only a little more than a year, then resigning to accept another charge. In May of 1891, Mr. Richard L. McCready succeeded Mr. Barnes. He came from Louisville as Lay Reader and Candidate for Orders to study under Dr. Ward. In the following December he was ordained Deacon by Bishop Dudley. He served very successfully for two years. During his short stay in our midst, he showed a great devotion to duty, and ability and faithfulness in his profession. He was called to the Church of the Ascension in Frankfort, Kentucky, where he was ordained Priest and of which he is now Rector.

**Rev.  
R. L.  
McCrea-  
dy**

A work which originated in one of the societies of the Parish demands mention here. In 1890 the Woman's Guild purchased the Gratz property on East Short Street, to be used as a hospital. The name Protestant Infirmary was given to it. No



Rev. JOHN N. LEWIS, JR., Dean.



charity, perhaps, has accomplished more good in our city than this noble institution, which certainly should receive the support of all Protestant denominations. To conduct this benevolent enterprise has required from our ladies sublime faith and courage. Into its structure have been worked their tears and their prayers. It has attracted to itself the contributions and labors of our own most generous and devoted members and those of many like-minded friends outside the Parish. Many additions and improvements in the buildings have been made in the last few years, till now the Woman's Guild owns property to the amount of thirty-five thousand dollars. To-day the Infirmary stands one of the completest hospitals in the South in its equipment. Its School for Trained Nurses is the only one in this city, and has been an agency of incalculable value. The work of the Infirmary from the beginning has been chiefly charitable. In all this labor of love and free-handed benevolence no effort has been made by its managers to impress upon the community its Episcopal relationship or to make it in any way an agency for merely building up the Parish.

The work of the Church went along quietly for several years, with a steady growth. Perhaps the greatest material improvement of late years was in the purchase, in 1892, of a new large pipe organ.

We recall with the greatest pleasure the Mission conducted in our church in March, 1895, by the Rev. Dr. Barrett, who since has passed to the Church

Rev. Dr.  
Barrett's  
Mission.



Triumphant. Dr. Barrett was a preacher of wonderful force and power; and the ten days of his stay here will be long remembered.

**Division  
of the  
Diocese.**

In June, 1895, the vestry decided to vote for the division of the Diocese of Kentucky. The Council to decide this important matter met in the Cathedral at Louisville, pursuant to a call from the Rt. Rev. Dr. Dudley, Bishop of the Diocese. The committee appointed at the last regular session of the Council, to investigate the matter of the division of the Diocese, reported favorably and urged the taking of this step. Their report was adopted unanimously; and the matter was referred to the next General Convention. It was agreed that the Theological Seminary Fund of twenty-eight thousand dollars should, by the authority of a decree of the court, be transferred to the Episcopate Endowment Fund, then amounting to twelve thousand dollars; and in case of the division of the Diocese, that this fund should be divided equally between the two Dioceses. The division became necessary because of the growth of the Diocese, the territory under these conditions being deemed too large to be under the care of one Bishop. Then, too, it was realized that in this way the missionary work in the Eastern portion of the Diocese would be advanced.

The General Convention which met in October, 1895, gave its consent to the formation of a new Diocese within the State of Kentucky. The Primary Council of the new Diocese was held in Christ

Church, Lexington, December 4, 1895. It lasted two days, and much business connected with the Diocese was transacted. First, the name of the Diocese of Lexington was unanimously agreed upon. Then the election of a Bishop was in order. Several clergymen were nominated, all of them eminent, and the choice finally fell upon the Rev. Lewis W. Burton, then Rector of St. Andrew's Church, Louisville. The election was made unanimous.

Bishop Burton was born on the 9th of November, 1852, in Cleveland, Ohio, where his uncle and his father were for many years Rectors of St. John's Church. He graduated from Kenyon College with the first honors of his class in 1873, receiving the degree of A. B. and afterwards A. M. He studied for the ministry in the Philadelphia Divinity School, and was ordained priest May 15th, 1878, in St. Paul's Church, Cleveland, by Bishop Bedell. He held the successive charges, All Saints', Cleveland; St. Mark's, Cleveland; St. John's, Richmond, Virginia, and St. Andrew's, Louisville. At both of the last named churches he accomplished a remarkable work in building up the parishes. We are fortunate indeed to have a man for our Bishop with such a record of good works in the past and such a promise of great good for the future. In the two years he has been with us, he has won the sincere love and confidence of his people and universal admiration for his talents and his character. Especially has he endeared himself to those to whom he has ministered in times of distress and bereavement.

Bishop  
Burton.

We feel we must express our gratification at his having selected Lexington for his home, and we hear on all sides that the clergy and the people of our city are proud to count him one of their number. An idea was expressed so frequently and by so many different persons, on last Thanksgiving day, that it surely indicates the sentiments of the congregation of Christ Church Cathedral, and should be quoted. It was, that we ought to thank God for sending us our Bishop and thank the Bishop for having, with God's help, found us the Dean.

On December 9, 1896, the Rev. Dr. Ward handed his resignation to the vestry, having previously received a call from St. Peter's Church, Pittsburg. Although the vestry requested Dr. Ward to reconsider his resignation, it was not withdrawn, but took effect January 6, of the following year; and in the same month he removed to his new parish. Deep sorrow was felt and expressed by all the congregation at the loss of one of our most able Rectors.

Living as we do now, so near to the events just recorded, it is difficult to estimate the progress made in the past decade and to pay a just tribute to the Rector who was the efficient head of the Church during that time. It is certain that the Church made great progress. Many of the present Church societies were organized. Among them, the Brotherhood of St. Andrew, the Altar Guild, the Woman's Auxiliary and the Junior Auxiliary. Dr.

Ward is a man of unusual ability as a scholar, and a delightful preacher. He manifested, also, fine executive ability, conducting the affairs of the parish most admirably. Never had its finances been better managed. He won the respect and unfeigned love of his parishioners, who wish for him great success in his new and broader field of labor.

During the months succeeding Dr. Ward's departure, the question of making the Church the Cathedral of the Diocese was discussed in the vestry and generally throughout the congregation. The Bishop had already honored Lexington by choosing that city for his home. Funds had been collected; and the Episcopal residence on Sixth street was under way. This building was finally completed during the winter of 1897-8. Formal action upon this important matter was taken March 8, 1897, when the vestry officially offered the Church to Bishop Burton as his Cathedral, with certain provisions. A parish meeting was called for March 15, which ratified the action of the vestry. The Bishop notified the vestry, on the 9th of April, of his acceptance of their offer of the Church, and nominated for Dean of the Cathedral the Rev. John Neher Lewis, Jr., Rector of Grace Church, Honesdale, Pennsylvania. The vestry elected Mr. Lewis; and shortly afterwards he accepted the call.

Dean Lewis was born at Annandale-on-the-Hudson, Dutchess County, New York, January 18, 1869. He entered the Sophomore year at Williams College and graduated from that institution in the class of

**Christ  
Church  
Cath-  
edral.**

**Dean  
Lewis.**

'89. He then studied for three years at the Berkeley Divinity School at Middletown, Connecticut, under Bishop Williams, and was ordained deacon in June, 1892. In the same year he became Assistant Minister to Rev. Dr. Rainsford, Rector of St. George's Church, New York City. He had officiated in several parishes during his seminary course. He was made priest in 1893 by Bishop Williams. On July 1, 1894, he accepted a call to the Rectorship of Grace Church, Honesdale, Pennsylvania, and held this position for the three years immediately preceding his coming to this city.

Dean Lewis has already done much good and has won the esteem, not alone of the members of his Parish, but also of the citizens of Lexington generally. During his short stay among us, there has been felt a spontaneous impulse along all lines; the attendance at the Church services has shown a marked increase; and the work in the parish has gone forward zealously. We echo the words of one of his own parishioners, "May he long be the last."

An important addition has recently been made to the Cathedral Clerical Staff by the appointment of the Rev. H. H. Sneed to conduct services at the Chapel of the Good Shepherd. Mr. Sneed has served for a long time in our Diocese and was known to many of this Parish in his connection with the church at Middlesborough. He is now Rector of Holy Trinity Church, Georgetown, and Missionary at Nicholasville. He holds services at the Mission Chapel every Sunday and Tuesday evenings.

We shall best present still further aspects of our **Memorials** parochial history by examining the memorials erected in the church. Certainly they are usually the most interesting objects within a church's walls. In them we find usefulness combined with beauty. They express our love and honor for the dead and are constant sources of pleasure to the living. A stranger delights in stained-glass windows and in a pure white marble font; but his satisfaction in mere beauty of color and form cannot be compared with the deep feeling in the loving hearts of those who placed such objects there. It is a feeling that they have erected here, in the very church which their departed friends attended and cherished, tributes of respect and affection, by which their loved ones, though dead, still speak and serve the kingdom of God.

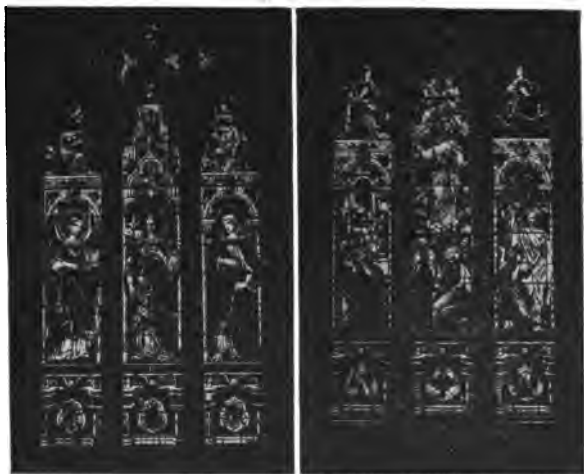
In the century of our Church's history there have been noble names and brave deeds worthy of commemoration, and it is to be regretted that there are not more memorials to keep fresh in the minds of the younger generations the names of the earnest men who started and kept up the Church in times of discouragement and adversity; to remind those struggling to-day that difficulties have been encountered in the past and have been overcome; and to help us all remember that great cloud of witnesses surrounding us, so that we may be inspired to run patiently and worthily the race that is set before us.

The beautiful window in the right transept, with

the three life-sized figures of St. Gabriel, the Virgin Mary and St. Catherine, was given by Mrs. Eliza Woodward. The inscription reads: "To the greater glory of God and in loving memory of Edward Macalester, October 2, 1866; Lily Brand Duncan, October 9, 1881;" and in the third panel space is left for the donor's own name. Mrs. Woodward sent a photograph of her niece to the artist in Rome, with instructions to make the face of the central figure as much like the picture as possible. His effort was so successful that the result is said to be an admirable likeness. Consequently the memorial is doubly prized by those who knew and loved Mrs. Duncan.

Of the companion window in the left transept, the first panel, representing the healing of the impotent man at the Pool of Bethesda, was presented in memory of Mr. George Brand, by his children. He died January 9th, 1883. The third panel is in memory of his wife, Fanny Macalester Brand, who died September 27, 1883, and was given by her daughter. The scene is where the Risen Christ meets Mary Magdalene. The middle panel, the Ascension, is in memory of the father and mother of George W. Brand, John Brand and Elizabeth Hay Brand, who both died in 1849.

Of the five quaint, narrow windows in the chancel, only three are memorials. The first one on the left has the inscription, "Rev. John Ward, born September, 1778, died May, 1860. A memorial from affectionate pupils." The second one is to John



Right Transept.

Left Transept.

MEMORIAL WINDOWS.





and Elizabeth Brand by their daughter Eliza Woodward. And on the last window on the right-hand side we read, "Elizabeth B. Smith, consort of Benj. Smith, born 1796, died 1833. Requiescat in pace."

On the large brass cross upon the re-table are the words, "To the glory of GOD and in loving memory of Faany M. Brand, Advent, 1883." This was given by her daughter.

Both the brass book-rests on the altar have been given by Mrs. S. B. Cronly; one, "In Memoriam—Bruen and Sallie Madge—Holy Innocents, 1882;" the other, "In Memoriam—Sallie Madge Cronley, Easter, April 2, 1893—From her Mother."

The brass standards on each side of the altar and the beautiful corona suspended from the ceiling were given by Mrs. Cronly in memory of her mother, her father and her husband, Margery and Joseph Bruen and Edward L. Cronly, Christmas, 1888.

The marble font has an interesting origin. Before the present church was finished, that is, about fifty years ago, the Rev. Mr. Berkley suggested to the children of the Sunday-school that they might try to give the new font. The next day at school, during recess, eight little girls, between the ages of nine and twelve, discussed the matter and decided to undertake to raise the money. They were Mary and Amelia Timberlake, Mary and Theo Curd, Eliza and Ellen March, Mary Eliza Smith and Kate Pinckard. It is one of these who tells us the story. They met on numerous Saturdays and sewed upon articles which their mothers would cut out for

them. When the things were completed two girls filled a basket and went around to all the ladies whom they knew and found kind and ready purchasers. In this way they made ten dollars. They then decided to give a fair, and hold it in the big school-room right next to the church. The older members of the congregation became interested, and contributions were freely promised the delighted children. It was strawberry season, and they had an abundance of good things. Among them was an enormous "ring cake," which was sold by the slice, and Eliza March received the slice with the ring in it. The attendance was large, the patronage generous and the fair proved a great success. The girls cleared one hundred and fifty dollars, which they proudly handed to Mr Berkley. He sent the money to Italy, to Mr. Joel T. Hart, Kentucky's famous sculptor, who selected and, possibly, himself, designed the font for them. It has around the bowl the appropriate text, "Suffer little children to come unto me, and forbid them not." The cross on the font was added by Mrs. Edward Coleman, a memorial to Miss Pauline McCaw.

The lectern of oak, an eagle with outspread wings, was placed in the church in memory of Richard Curd, by his family, in 1868. And the hexagonal pulpit, with the figure of our Saviour in the front of it, was erected in 1868, in memory of Eleanor H. Curd, by her daughters.

The two large brass vases are in memory of Mrs.

Lily Duncan, given by Mrs. John Allen and Mrs. Charles Voorhies. The third vase, which stands on the altar at the foot of the cross, was given by Mrs. Cronley in memory of her brother, Joseph Bruen, Jr., Easter, April 2, 1893. A beautiful white topaz is set in the front of the vase. The stone was brought to Mr. Bruen from Europe and was given to his sister after his death. It adds greatly to the beauty and value of the memorial.

The alms basin is in memory of Dunbar Griffith Jeffrey, and was given by Mrs. Gorton.

The tall brass font ewer has the inscription, "One Lord, One Faith, One Baptism. In memoriam my beloved sons, Henry and Dunbar." It was given by Mrs. Alexander Jeffrey.

The silver shell used in Baptism was given by Mrs. Bodley in memory of little Willie Pickett.

The Bible on the lectern has on the cover the words, "In Memoriam, John B. Tilford, Jr."

On the large prayer-book for the altar is written, "Christ Church, Lexington, Kentucky. In Memoriam, Wright Merrick."

A set of books in use in the chapel was given as a memorial to Mrs. Ann Bean.

The three sets of prayer-books and hymnals were recently presented anonymously for use in the chancel.

The oldest memorials are the marble tablets to Rev. Mr. Moore and Mr. Clifford. They were preserved when the old church of Mr. Berkley's time was torn down, and were fixed in the walls of the

**Historical Sketch.**

present building, on each side of the main door to the middle aisle, when the church was remodelled under Dr. Shipman. The inscription on that to Mr. Moore will be seen in the print of it published in this volume. That to Mr. Clifford reads as follows:

**SACRED TO THE MEMORY OF**  
**John D. Clifford, Esq.,**  
**WHO EXHIBITED IN HIS CHARACTER**  
**A RARE UNION**  
**OF**  
**PRIVATE BENEVOLENCE AND WORTH,**  
**PUBLIC SPIRIT,**  
**LIBERAL HOSPITALITY,**  
**SOCIAL VIRTUE,**  
**SINCERITY, WARMTH AND STEADINESS IN ATTACHMENTS,**  
**STRENGTH AND COMPASS OF INTELLECT,**  
**KNOWLEDGE AND ENTERPRISE IN BUSINESS,**  
**SCIENTIFIC ATTAINMENT,**  
**CULTIVATED TASTE,**  
**CHRISTIAN FORTITUDE,**  
**AND**  
**PRACTICAL PIETY.**

He died May 8th, 1820, aged 41 years.

The Church Home is the largest and most substantial of all the memorials. A beautiful tablet hangs in the hall of the Home with this inscription:

To the Glory of God.  
Christ Church Home.

In Loving Memory of Edward Macalester.

Entered into life, October 2, 1866.

Founded by his Wife,

Eliza Macalester Woodward,

Who entered into life, May 9, 1897.

Grant him, O Lord, Eternal Rest, and let perpetual  
Light shine upon him.

The occupancy of the house was first granted by Mrs. Woodward in 1879; and she deeded the property to Christ Church, July 5, 1881. Since its establishment, it has afforded the shelter and the comfort of home to many a helpless, lonely woman.

In the Chapel of the Good Shepherd a beautiful round window was inserted over the altar, Christmas, 1897. It represents the Star of Bethlehem, and is in memory of Maria Blair Todd, one of the first and most faithful workers in the Mission Sunday-school. The organ there was given in memory of little Theo. Wood. The font was given by Christ Church Guild and the altar by Mrs. Ella' Williamson.

## L'Envoi.

More than a century has passed over Christ Church Cathedral—a century crowded with events and crowned with achievement. From an insignificant beginning there has been a marvellous growth. At times we have seen a struggling Church, and again one that was resplendent with glory from the illustrious men who were connected with it. Four different buildings have stood upon the present site, built from time to time as the increase in the congregation demanded. Our church edifice of to-day has passed its fiftieth anniversary; several generations have worshiped within its walls; and, from among these, many noble and sainted ones have passed from the Church Militant to the great host of the Church Triumphant. Memories crowd fast upon us, at times, as we stand within the dim walls of the dear old church, or turn the pages of its register, where the story of many a life is told in two or three brief entries.

From an eventful past we turn, with great hope in our hearts, to the Church at present, and look forward to its future. Christ Church has most fittingly been merged into Christ Church Cathedral. The Church is the oldest in the state, and the formation of the original Diocese of Kentucky was brought about through its efforts. So it seems just and right that, exactly one hundred and one

years after the first gathering together of her congregation, and on the fiftieth anniversary of the building of the present church, she should become the Cathedral of the new Diocese.

The Cathedral has to-day a communicant list of nearly five hundred. Connected with it most directly we have a Sunday-school, whose growth in the past year has been very encouraging to those engaged in that work, the interest manifested being much greater and the attendance roll increasing every Sunday. It has a rival in the school conducted at the Mission of the Good Shepherd. Though the number of pupils is not so large as in the Parish Sunday-school, an enthusiasm prevails in the school that promises well for the future.

The  
Parish at  
Present

Perhaps first and foremost among the working organizations of the Cathedral stands the Woman's Guild. It numbers in its membership the most faithful workers in the Parish, and its influence has been felt everywhere throughout our community. The Protestant Infirmary will stand as an enduring monument of its achievement.

The Altar Guild, at first only a committee of the Woman's Guild, under the able leadership of its first chairman, the late Mrs. M. R. Stockwell, soon became an independent organization.

The parochial chapter of the Brotherhood of St. Andrew is to be counted one of the most progressive organizations. Its membership is of course confined to the men of the Parish; but here it fills a long-felt want. The sympathy and good wishes of



the whole congregation are with its members in their work. They have recently rented a house near the Good Shepherd Chapel on South Broadway, which is open every evening as a reading room for men and boys. It is in a part of the city where there is an excellent opening for such a work; and its ultimate success is not to be doubted.

The Woman's Auxiliary, though only recently established in our midst, is proving here the same "strong right arm of the Church" as elsewhere. Closely allied with this is the work of the Junior Auxiliary, which is worthy of the highest commendation. A large number of the young girls of the Parish are connected with it. And last, and least in one sense though not in another, among the missionary societies stands the "Babies' Branch," which extends throughout the Diocese. Many circles of ten little ones have been formed, each member contributing one cent a week for the cause of missions, and offering with it a simple but tender prayer for the missionaries everywhere.

We must also mention the work of the Friendly Society and the Band of Mercy, societies conducted in connection with the Chapel of the Good Shepherd. The work of the former is among the women and children of that mission. For them also there has been organized quite recently a branch of the Woman's Auxiliary.

St. Andrew's Chapel, the mission for colored people, is under the charge of the Rev. C. H. Thompson, D. D. Its Sunday-school is ably con-

ducted by a Superintendent and teachers from the Cathedral, and is making rapid strides under their management.

At present in the Cathedral we have a mixed choir of adult voices. The vested choir of the children of the Sunday-school sings now only at the children's festival celebrations. Both choirs are efficiently and agreeably conducted by our organist, Miss Bertha Emery, who has filled her present position for more than two years.

In entering upon the years that lie before us, we feel that we have the inspiration of a splendid past. Let us receive from it an impulse to higher endeavor on our part. As we stand to-day in our comparatively new position, as the chief Church, in an official sense, of a missionary Diocese, whose parishes one and all look to us to lead the way in the great work waiting everywhere to be done for Christ, let us strive to make the next century even more fruitful than the one just ended.

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