

**The Story**  
**OF**  
**The Methodists in the**  
**Port of Beaufort**

**BY**  
**AMY MUSE**



**ANN STREET CHURCH TODAY**

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**TO OUR EARLY FATHERS WHO WENT  
"DOWN TO THE SEA IN SHIPS"**

*They that go down to the sea in ships, that do business  
in great waters;*

*These see the works of the Lord, and his wonders in the  
deep.*

*For he commandeth, and raiseth the stormy wind, which  
lifteth up the waves thereof.*

*They mount up to the heavens, they go down again to the  
depths; their soul is melted because of trouble.*

*They reel to and fro, and stagger like a drunken man,  
and are at their wit's end.*

*Then they cry unto the Lord in their trouble, and he  
bringeth them out of their distresses.*

*He maketh the storm a calm, so that the waves thereof  
are still.*

*Then are they glad because they be quiet; so he bringeth  
them unto their desired haven.*

—PSALMS 107, VERSES 23-30.





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## FOREWORD

I agreed to write the story of our church thinking naively that I would collect the precious fast disappearing anecdotes and legends of early days and fit them into a framework of fact—nothing profound, a story of homely things and early struggles that would warm the hearts of homecomers as does the old caster on the dining room table or the stereoptican in the parlor beside the family Bible. It was to be the story of a church which, in part, is the story of a people and a town. It was to begin more than eight score years ago with a hymn singing group, exuberantly and enviably happy in their religious life, gathered together to organize a church. I thought it would be interesting to give the roll call of those first members since their descendants move among us to-day.

Research has but confirmed the old truism that "beginnings seldom have records." Many facts have already slipped making the job largely a matter of running down one thing that leads to another and tediously fitting the whole together like a mosaic.

I have not blurred nor omitted facts for the glorification of the Church. It has not been my plan to extol early leaders. If occasionally it sounds so, it is but an unintentional spilling over of admiration for those who endured hardships unimaginable to us and did so with joy. Even St. Paul never travelled on horseback on a hot day through pathless swamps beclouded with mosquitoes, finding his way only by marked trees, nor did he know the experience of following strange paths infested with wild animals and hostile savages through rain and wind and storm not sure where night would find him. These leaders sometimes stopped "to bait at an ordinary," sometimes shared the board of a hospitable settler, sometimes ate nuts or berries from the woods. They had no homes, no families, few possessions except their horses, saddle-bags, Bibles, and hymnals. So rigidly were they deprived of anything remotely bordering on self-indulgence that it gave a feeling of elation to discover that they were allowed such comfort as they could extract from a chew of tobacco.



## BEFORE THE SOCIETIES

Bishops Francis Asbury and Thomas Coke wrote members of the Methodist Societies in the United States thus simply of the founding of Methodism here:

"We think it expedient to give you a brief account of the rise of Methodism (so called) both in Europe and America. In 1729, two young men, in England (John and Charles Wesley), reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. In 1737, they saw likewise, that men are justified before they are sanctified: But still holiness was their object. God then thrust them out to raise a holy people.

"During the space of thirty years past, certain persons, members of the society, emigrated from England and Ireland, and settled in various parts of this country."

George Whitfield was one of those that God "thrust out to raise a holy people." Before the end of the year (1739) in which the first Methodist Society was organized in London, he was preaching in New Bern, North Carolina, and writing his friends that his preaching "was attended with uncommon influence." Because he and John Wesley did not agree on some matters of doctrine, Whitfield was not properly classed as an itinerant Methodist preacher. He organized no societies and spoke of himself as a member and minister of the Church of England. However, in 1760, we hear of those in New Bern who called themselves by the name of Methodists. James Reed spoke of them as "ignorant, censorious, and uncharitable," and in 1761 complained: "The Methodists of late have given me a great deal of trouble along the borders of my parish by preaching up the expediency of dreams, visions, and immediate revelations." "The borders of my parish" may well have included Beaufort since one year before this, the vestry of the Church of England here appointed old Colonel Bell "to agree with Reverend James Reed to preach twice at the Chapel (Bell's) for once at the town (Beaufort) and Straits." Some of these enthusiasts that



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troubled Reed were probably converts of Whitfield's who often referred to themselves as Methodists; others, scattered Methodists who had joined one of the societies in England and come to the Colony. Reed's accusations do not preclude the assumption that these were Methodists, for Wesley in an early Discipline had to warn his followers more than once against such: "Beware of that daughter of pride enthusiasm! O keep at the utmost distance from it: give no place to heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God."

## THE SOCIETIES

1766-1784

The first Methodist Societies in America were formed around 1766, in a room in the house of Philip Embury in New York and in the home of Robert Strawbridge in Maryland. Joseph Pilmoor in 1772 was the first itinerant Methodist preacher to visit North Carolina after the organization of the Societies. However, the first Conference, held in 1773 showed no members at all from North Carolina, 1160 in all the colonies, all but one hundred of which were above the Virginia line.

In 1775, Robert Williams either visited the Colony or made a plan for a six weeks Carolina Circuit on which Edward Drumgole, Francis Poythress, and Isham Tatum were sent as preachers in 1776. Six hundred and eighty-three members were reported in the Colony at the beginning of this year, showing considerable work had already been done.

Theoretically, Beaufort was on this Carolina Circuit, for the field was unlimited, and there was no circuit south of it, none west of it; but, added to difficulties such as wildernesses, swamps, and numberless bodies of water, scarcely five weeks from the date of Conference, the Declaration of Independence was signed causing war talk and preparations to interrupt the work. Carteret County that June, for the first time, failed to mention and recognize King George III. To make matters worse, leaders in early Methodism were, according to Jesse Lee, whose Memoirs are preserved, "imprudent in speaking too freely against the proceedings of the Americans." Feeling between Whigs and Tories was strong. Once classed as a Tory, a preacher's usefulness was impaired and persecution followed. In spite of all this, at the close of the year, nine hundred and thirty members were reported in the State.

In 1777, the circuit appears as the *North* Carolina Circuit with John King, John Dickens, Lee Roy Cole, and Edward Pride as preachers. John King is said to have



visited New Bern and Beaufort. To him John Wesley wrote an interesting personal letter which tells us something of the man and of the current style in pulpit oratory. In part it reads: "My dear brother, always take advice or reproof as a favor; it is the surest mark of love. I advised you once, and you took it as an affront; nevertheless I will do it once more. Scream no more at the peril of our soul. Speak as earnestly as you can, but do not scream. It was said of our Lord, 'He shall not cry'. The word properly means, 'He shall not scream'. Herein be a follower of me as I am of Christ. I often speak aloud, often vehemently, but I never scream. O John, pray for an advisable and teachable temper. By nature you are very far from it; you are stubborn and headstrong." Such a man may have been our first apostle of Methodism.

The date of the organization of Methodists in Beaufort has been generally accepted as 1778. This was a year of distress due to the War. The whole Methodist movement was intimately connected with England. All the preachers who had come over from the mother country, except Francis Asbury, returned home. It is not surprising that the membership in the new country dropped by eight hundred and seventy-three for whole circuits were abandoned: they either could not be served or were in the hands of the British. Not only the Methodist preachers but those of the Anglican Church returned to England or went into hiding.

The Anglican Church had been the only church in Beaufort before this time. Minutes of the vestry meetings are extant from 1742, but they stop suddenly with the meeting of June 1776, and we assume that the church ceased to exist then. With no other church functioning, it is not strange that the early Methodist congregation should have been made up of those who had been active in the old Church. There is a feeling among those whose roots go deep here that, at the close of the War, the Church of England just "faded" into the Methodist. There seems no definite date except that one existed *before*, the other *after* the Revolution.



Immediately back of our church is Lot 81 which was deeded to The Town of Beaufort in 1731 by Nathaniel Taylor, Proprietor of the Town of Beaufort, for use as a "burial ground." On the lot between the burial ground and the colored church stood "the house appointed for a Court House." It had been deeded to the Wardens of the Parish of St. Johns by Richard Rustell in 1724. In it during the middle years of the seventeen hundreds, the service of the Anglican Church was read. A church building was erected on the same lot some time after 1774 so was practically new when the Methodists began using it. L. A. Potter, born 1844, remembered the old church which, he said, stood until a short time before the Civil War, and described it in a manuscript "History of Methodism in Beaufort": "This building was what we would now consider a quaint, old fashioned affair, with immense stone underpinning for a foundation. The superstructure was of native pine, heavy sills, joists, and plates, and doors calculated to insinuate that supernatural strength would have to be exercised by the emissaries of the evil one who effected an entrance with felonious intent. The seats were straight benches with center supports but no backs, one half being assigned to either sex, and he would be considered a bold bad man who ventured to walk up the aisle set apart for females in search of a comfortable seat." Mr. Potter's hypothetical man who went to the ladies side for a "comfortable seat" would have been worse than "bold". He would have been expelled from the Society, for the rule, "Let the men and the women sit apart" was established among the Methodists from the beginning and reiterated in regulations following the organization of the Church. The "comfortable seats" on the ladies side, according to "Miss Aurora" Mace Bushnell, were their own chairs which the ladies took to the church and used in preference to the backless benches.

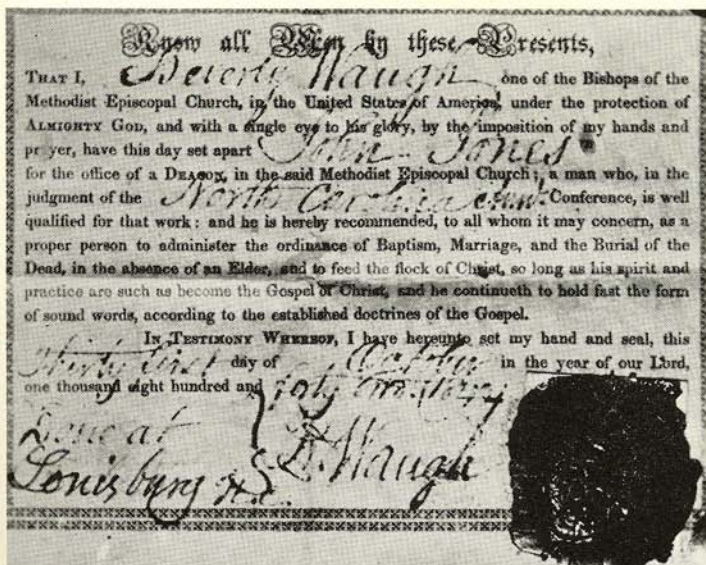
Continuing from Mr. Potter's account: "The pulpit, for it was then a pulpit and not a rostrum with a stand, was a structure resembling somewhat a watch-tower on an ancient wall, erected at one end of the Church near the

ceiling and approached by a flight of steps. It was enclosed by a tight box as high as an ordinary man's waist and contained a bench and a desk for the Bible and Prayer Book."

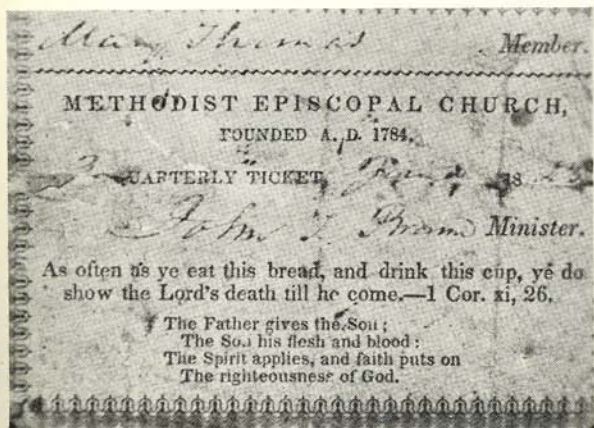
Robah F. Bumpas in his "History of Methodism in Beaufort" says this building was purchased by Captain John White who moved it to the lot on which his residence stood on Water Street, now Front, and used it as a storehouse and shop. It was blown down by the storm of 1879 when the Atlantic Hotel went to pieces. The material was afterwards constructed into a building which stood in the rear of the old White residence where "Miss Lula" Duncan now lives.

Between the founding of the Church here and Bishop Asbury's visit of 1785, the Methodist Societies of America went through a crisis that threatened the whole movement. The situation in many communities was as here. The Church of England clergy had abandoned their churches and dropped from sight. Our ministers were not ordained, for not until 1784 was the Methodist Episcopal Church organized. Methodists were dependent upon ministers of other denominations for administering the Ordinance of Baptism and the Sacrament of the Lord's Supper, and where there were no churches of other denominations, people were deprived almost entirely of these offices. In 1779, preachers in North Carolina and Virginia, recognizing the need for ordained ministers, came to the conclusion that, if God had called them to preach, he had called them also to administer the ordinances. They met together at the Conference held at Broken Back Church and chose a committee for the purpose of ordaining ministers. "The Committee thus chosen first ordained themselves, and then proceeded to ordain and set apart other preachers for the same purpose, that they might administer the holy ordinances of the Church of Christ." Most of the people accepted this, but some of the older Methodists would not recognize the self-made ordinations nor commune. The Northern States opposed such ordinations so strongly that a division threatened. The South gave in and agreed to wait twelve months, pending consultation with John Wesley.





MR. JOHN JONES' DEACON'S LICENSE



"MISS MARY" THOMAS' SACRAMENT TICKET

## A CHURCH

1784-1844

It was 1784 before John Wesley felt the proper time had come to ordain our own ministers. As no further "civil or ecclesiastical authority" was claimed over the colonies, he says his scruples were at an end and he conceived himself at perfect liberty to exercise that right which he doubted not God had given him. He ordained Dr. Thomas Coke in England and authorized him to ordain Francis Asbury in this country that the two of them might have authority to ordain elders to administer the sacraments for the Methodists in America.

Late in 1784 Freeborn Garrettson rode horseback 1200 miles, gathering together the Methodist preachers from New York to Carolina, to attend a conference called by Asbury to discuss the organization of the American Methodists. Sixty of the eighty-three preachers were present for the historic Christmas Conference held in Baltimore that year. Here the Methodist Episcopal Church of America was born, independent of England, just as those who formed it were politically independent. Thomas Coke and Francis Asbury were elected by the Conference to be Superintendents or Bishops of the new Church, and at the same Conference they ordained elders to administer the sacraments.

The new organization was independent of England yet the founders went on record as being willing to defer to Wesley in matters of Church government. Now Methodism with John Wesley was not a separation from his former church but a drawing closer to God in his own church. With this in mind, it does not seem strange that the new Church was organized after the old pattern nor that he prepared a liturgy for the new church "little differing from that of the Church of England, or rather revised the Common Prayer Book. He advised all the travelling preachers to use it on the Lord's Day in all the congregations, reading the Litany only on Wednesdays and Fridays, and to pray extempore on all other days.



He also advised the elders to administer the supper of the Lord on every Lord's Day." \* \* \* "The Superintendents (or Bishops) and some of the elders introduced the custom of wearing gowns and bands, but it was opposed by many of the preachers, as well as private members. After a few years, it was given up," and "the Prayer Book was laid aside and has never been used since in public worship."

Picture the Beaufort Church of this period: a group of people, not one of them a congenital Methodist, all of them had grown up in the old Church of England, they are still worshipping in the old building. In their hands they hold Prayer Books not greatly differing from those which they have always used, the visiting preacher stands before them in a gown not unlike that of the preachers to whom they have always listened. This makes it easier to understand why the transition from the one to the other is hard to date.

There is a definite Methodist Episcopal Church in America from 1784. Everywhere Methodists were happy over the situation. We can think of our forebears as pleased and falling in heartily with the newly made regulations for the church. A few quotations from them tell us much about that early group:

Tickets were given quarterly to such members of the Church as were recommended by a class leader with whom they had met at least six months on trial. Those without tickets were regarded as "strangers". "At every other meeting of the Society in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice."

"Let no person who is not a member of our Society be admitted to the communion without a sacrament ticket which ticket must be changed every quarter."

Superfluity of apparel was rigidly prohibited: "Allow no exempt cases. Better one suffer than many. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."

As to marrying, whoever marries an "unawakened person" (defined as "one we could not in conscience admit into the Society") will be "expelled from the Society."

This was revised in 1804 to read, "Will be put back on trial for six months."

The Conference allowed a salary of sixty-four dollars a year to each preacher, which they seldom received in full, and often pay was in kind: socks, shoes, leather, hams, chickens, grain. Furthermore, the Discipline states: "We will on no account suffer an elder or deacon among us to receive a fee or present for administering the ordinance of marriage, baptism, or the burial of the dead." Later, a preacher accepted a fee for marriage but gave it to the stewards to be applied to his "quarterage". Not until after 1800 was he allowed to keep it.

To guard against "formality" in singing, the preacher, among other measures outlined, was cautioned to stop often and ask the people, "Now! Do you know what you said last? Did you speak no more than you felt?"

The early preacher and his horse were thought of together—a man and a horse. At the first annual conferences it was customary to take collections for preachers who had lost their horses during the year. The Discipline specified: "Be merciful to your beast. Not only ride moderately but see with your own eyes that your horse be rubbed and fed."

What to do to guard against Antinomianism occupied much space in the early Discipline. Like early names in our own organization, this controversial subject has vanished until the very word sounds strange to our ears.

There is something else to be said for this 1784 congregation. Whereas Jesse Lee wrote in the War years, "Most of the time when they (the people) did assemble for divine worship, their conversation was principally turned upon the times and the distresses of themselves and friends. One would say, 'My son is killed'; another 'My husband is wounded or taken prisoner, or sickly, or likely to die.'" Now the War was over, they were victorious, they had their own church independent of the State, their ministers were ordained and could go into all parts of the country without fear of the enemy!

In 1785, the year of the first annual Conference of the new Methodist Episcopal Church of America held in



Louisburg, North Carolina, there was but one subject on which the twenty or more preachers present could not agree—the question of slavery which was later to divide the Church.

At the end of this same year, Bishop Asbury made his first recorded trip to Beaufort. Early in the year, Lee reports Asbury appearing in "black gown, cassock, and band" and expressed grief at the departure from Methodist plainness, but I find no record of his dress here. Of his visit he wrote simply: "Wed., Dec. 21, 1785. Sailed down to Beaufort and preached in the church. The people are kind but have very little religion. On the same evening I pushed down to the Straits, and the next day preached at Straits Chapel, thence I returned to town and preached again, after which we sailed back to Col. Bell's whence we started." Lest we wince too much under his criticism, I might say that he went from here to "Swansbury" where he "held quarterly meeting" and lamented, "Many people, little religion." Of a stop elsewhere in North Carolina on a previous trip he said, "There is the most religion here of any place in the circuit and yet nothing great." Again of another church, "I am dejected to see so little religion"; again, "I fear there is very little religion in this place. There are evils here, the meeting not solemn; the women appeared to be full of dress, the men full of news. These people are gospel slighters"; yet again, "The people are wild and wicked enough"; Charleston, South Carolina, was "the seat of Satan, dissipation, and folly." Let us draw such solace as we can from the fact that Beaufort was not alone in failing to measure up and the fact that, abounding in religious fervor himself, Asbury may have been super-sensitive to lack of it in others!

Until 1785, Beaufort had been theoretically or actually included in various circuits as they were formed and changed with the growing church. In that year it was on New River Circuit embracing Onslow, Jones, Carteret, Craven, and perhaps Lenoir and Duplin Counties with Philip Bruce in charge and New Bern the principal appointment. That Bruce should have been appointed to

any position in 1785 or thereafter was due to an almost miraculous event: In the struggles of our War with England, much like our Civil War in that families and communities and churches were divided in their allegiance, Bruce was outspoken for the Colonies. The story is told that he was captured by Tories and about to be hung on the nearest tree. His captors rifling his pockets found his exhorter's license. It saved his life—not one of them could bring himself to hang a "priest"!

If, as R. H. Willis, in his history of the Church, says, we were on the New River Circuit until 1791, James O'Kelly also visited us. O'Kelly is described as a brilliant young preacher conscious of his own powers, who was responsible for the first schism in the Methodist Episcopal Church—the schism that led to the formation of the Christian Church. All that happened in 1792, however, and it is not likely that we were drawn into it. I will digress to say that O'Kelly withdrew not over matters of doctrine but administration. He was interested in an amendment before the Conference of 1792 giving preachers an appeal to Conference if dissatisfied with their appointments, "and if the Conference approve his objections, the Bishop shall appoint him to another circuit." It is interesting to note that for the first year he called his new organization The Republican Methodist Church because less power was given to the Bishops, more to the Conference.

In 1790, Thomas Ware was our Presiding Elder with Joshua Cannon, M. Howe, and D. Dean on the Circuit. Ware had other circuits embracing a territory from "Burlington to Cape Hatteras and from below Wilmington to some distance in Virginia." He got around considerably, however, according to his Journal which is simple, clear, interesting, earnest, and makes one feel that the charge that he failed to visit was the loser. Of his travels he says, "The hearts and homes of the people were open to receive us, so that we hesitated not to call at any dwelling which might first come in our way when we wanted refreshment." Again, "I cannot but regret that I did not keep, for my own satisfaction, a record of the



number of these lambs of Christ's flock which I have held in my arms and dedicated to Him. There were so many children presented for baptism that I found it difficult and gave it up."

The early Discipline made provision for preachers to give religious instruction to the children in groups of ten or more, when practical, and individually, as they visited in their respective homes. In the year of 1790, the Church was beginning to be awakened to the needs of a true Sunday School. At the General Conference of that year, an exhortation found its way into the Minutes in which it is said that the term "Sunday School" was first used: "Let us labour as the heart and soul of one man to establish Sunday Schools in or near the place of worship. Let persons be appointed to teach (*gratis*) all that will attend and have the capacity to learn; from six o'clock in the morning till ten; and from two o'clock in the afternoon till six. The Council shall compile a proper school book, to teach them learning and piety." Schools were organized, but the greater part of the scholars were black children, whose parents were backward about sending them, so in a short time the masters were discouraged, and having no pay, and but little prospect of doing good, they soon gave it up. Dr. Paul Neff Garber in his Romance of Methodism says the Sunday Schools were not popular with the early preachers who were more interested in pulpit oratory and professed to regard the schools as a desecration of the Sabbath.

In 1828, it was made the duty of every preacher of a circuit or station to form a Sunday School. When they were revived, I do not know, but they were operating in 1843, and the long school day in effect theoretically, at least, since a Quarterly Conference in North Carolina in that year protested against the requirement thus: "On ordinary occasions the Sunday School shall not remain in session above three hours\*\*\* many of our schools have been injured by being kept in session from morning until evening."

The Sunday School in Beaufort was probably organized promptly after 1828. Isaac Hellen was Superintendent in

1834. It is mentioned in the Minutes of January 1835 as "more prosperous than ever" with a number of teachers both male and female and a librarian.

There is a story that many old people were able to say that they got all their "learning" in Sunday School, but that goes back before the memory of those living to-day. The older members of our congregation describe Sunday School sixty or more years ago as crude compared with to-day. There were no song books, no separate Sunday School rooms, few classes, no literature. "Miss Laura" Duncan can go back to the school of seventy years ago. She describes it as starting at nine and lasting until "preaching" except the Sundays when there was no "preaching"; then until noon. Her outstanding memories of the sessions are of the responsively repeated rhymed version of the Commandments beginning:

*Supt.:* Thou shalt have no other Gods before me.

*Children:* Before no idol bend the knee.

and the never failing catechism. She says the children went over and over the latter, the teacher stopping from time to time to enlarge upon some question. The catechism was stressed even until this century and many of those who do not consider themselves old can remember when it was the thing to do to devote part of Saturday afternoon to a study of the catechism in preparation for Sunday. Miss Annie Rumley still treasures Irving Fulford's "Certificate of Admission to the Sunday School" dated June 1851, signed by J. C. Manson, Superintendent and A. C. Davis, Secretary. It states that Irving, age 12, Register No. 25, "has been admitted and is entitled to all the privileges of said Sunday School during punctual attendance and good behavior."

In 1792, East New River was divided into Goshen and Trent Circuits. Willis says Trent "may have extended down through Craven into Carteret." This inference is made because we know churches had been organized at Beaufort and The Straits and that this was the nearest circuit until 1797 when the New Bern District was formed. The assumption is that after that date we were on the New Bern Circuit.



Samuel Cowles and Peter Gautier served Trent the year of the division, and in 1793, Simon Carlisle was sent on our circuit. A year later, Carlisle was expelled from Conference because a pistol that had been stolen was found in his saddlebags. He was in disgrace until 1796 when the real thief made a deathbed confession, and he was restored to his place in the Conference. It is said that throughout the period of his disgrace, there were many who believed in him, but the loss of confidence of the Conference caused him deep anguish. He would frequently attend meeting and after the sermon "would take his seat out-of-doors by himself and weep during the time of class meeting." After his restoration, Conference Minutes testify that he "sustained the disgrace with a degree of patience and Christian fortitude more than common." The following year Aquilla Sugg was on Trent.

In 1795, Christopher S. Mooring rode our circuit. A print of a congregation of this period which the writer examined might well have been a Methodist congregation worshipping in the old church of St. John's Parish. Any of the women on the left, demure in bonnets, each a duplicate of the other except for texture of material, long untrimmed dresses falling in folds on the floor, shoulders draped in shawls and ringless hands held decorously before them in their laps, might have been Elizabeth Lovett; anyone of the men on the right in long coats, capes, boots, sitting by the big stove, the pipe of which extended over half the church, might have been Andrew Bell, Elizabeth's husband, class leader George Read, or David Hall. If the Christopher Mooring of a contemporary print, in loose coat, staff, bald head before and long curls behind falling over his broad shoulders, is substituted for the preacher in the old fashioned pulpit, the picture of our Beaufort congregation of the period will be even more complete.

In 1796, William Ormond was sent to Trent Circuit, and we learn that Methodism in North Carolina was beginning to prosper! We were second only to Virginia with our membership of 8,713! Twice in "Ormond's Diary," he mentions trips to Beaufort: "Feb. 3, 1796, I started early



and rode to Beaufort; preached in the church from "To whom coming" and so forth with liberty and had a good time." A month later he wrote, "In the evening I went to Beaufort and preached from Gen. XIX:17 and returned."

In October 1797, Beaufort was brought a little closer to the world by the establishment of a Post Office. Mail came out by horseback from New Bern. True it came at irregular intervals, but after 1805, it was received every two weeks! This was the year, too, when the New Bern circuit proper was formed with James Jones and John Turner as preachers. In 1800, Francis Poythress of the first Carolina Circuit was Presiding Elder and undoubtedly preached here. For the next few years, those who served the New Bern Circuit and filled the pulpit here continue to be little more than names. In 1806, however, we came to the time of the great revival.

It seems appropriate to stop and say a word about revivals in Methodism. W. L. Grissom in his "History of Methodism in North Carolina" said if asked to give a definition of Methodism in one short sentence, he would say, "It is a revival of religion." Our churches to-day may have lost much of their vital force but, nevertheless, the church grew out of a revival of spiritual life at a time when it was at a low ebb—"a revival that could not find expression in any organization of that day." It is not my idea to attempt to explain or interpret these revivals. They were often accompanied by extravagant manifestations—penitents groaning in distress of mind waiting "to be set at liberty," "the falling exercise," "the jerks," "the dancing exercise," "the laughing exercise," and so forth, on the part of those of both high and low estate—although to some among them religious emotion is said to have brought only unusual calm. Popular pulpit style was dramatic and stirring, yet over and over again in the early literature the word "gracious" is used in describing these revivals—an outpouring of the spirit rather than man made demonstrations. "The revival fire" is supposed to have been brought to North Carolina from Virginia in the latter part of the eighteenth century. For a dozen or more years, we read such reports as, "We had the greatest

time and the most powerful work that I ever saw. It broke out on Saturday about four o'clock in the afternoon and there was no intermission until after two o'clock in the afternoon on Monday."

The year the great revival "struck" here, Philip Bruce was Presiding Elder, William Barnes, James E. Glenn, and Bridgers Arendell on the Circuit. According to Mr. Potter's History, Mr. Glenn led most of the meetings. So great was the awakening that Bishop Asbury wrote: "I met Elder Bruce. All our talk is, what hath God wrought! In Beaufort the Lord hath put forth his power; the whole town seems to bow to the scepter of the Lord Jesus after being left and visited again within the last twenty years by his faithful ministers."

Tradition has it that Caleb Bell, his wife Suzannah Coale Bell, and his oldest daughter were charter members of our Church. Dr. A. H. Redford in his "History of Methodism in Kentucky" tells of Caleb's conversion: "The old gentleman was an Episcopalian but did not know the witness of the spirit. Being in great distress of mind one day he took his Bible and boat and rowed out to one of the islands of the Beaufort Sound and there read and prayed until the burden was removed from his heart. He was made very happy but did not know the nature of the wondrous change nor realize that he was adopted into God's household until shortly afterward the Methodist preachers came in preaching regeneration and the witness of the spirit \* \* \* and at once with his wife and daughter he united with the Methodist Church—the first fruits of their labors."

When the great revival "struck" Beaufort, Caleb Norris Bell, son of this older Caleb, was a boy living in Beaufort—eighteen years of age to the month. "One evening while out in the country sitting on a door step, he was convicted of sin. The same night he and his brother, with many others, went forward for prayers at the Church in Beaufort but found no relief. George Read, Clerk of Court and also class leader, invited Caleb and Jacob to spend the night with him; at eleven o'clock the power of God came upon them, and they were both, in the same instant,



clearly, powerfully, satisfactorily converted." At the first opportunity, he and his brother joined the Methodist Church at Bell's Chapel built by his grandfather." The Chapel mentioned seems to have been the chapel on the West side of the Newport River authorized by the vestrymen of the Church of England in 1748. If it is, it was paid for with public funds as were improvements as late as 1766. Its location seems to have been on land which old Colonel Bell in 1755 deeded to the Parish. This and the fact that a Bell always read the service may account for the fact that it was called Bell's Chapel. It is assumed that as with St. John's in Beaufort, the Chapel was abandoned after the War and the Methodists, being the only religious sect near, took it over.

After the conversion of Caleb and Jacob "the preachers urged them to exercise their gifts, and sometimes sent Caleb out to fill their own appointments." Thus Caleb was our first contribution to the ministry although he did not join the Conference until 1809; Jacob joined in 1807. There was no North Carolina Conference until 1838. Both boys joined the Virginia Conference, but Caleb's first field of service was in North Carolina; Jacob's in Virginia. A brother, Joseph, also joined the Conference but died when very young. Caleb served the Tampico Circuit in 1809. The following year his father was sick and requested that he be sent to Beaufort.

Caleb, senior, died in 1811 and young Caleb left Beaufort for another circuit. He worked fervently for the next few years, but so large were the early circuits and so great the hardships that few could stand up long under the strain. Then, too, Caleb had found a girl in Virginia whom he wanted to marry so in 1815 he asked to be "located". Later, 1822, he went to Todd County, Kentucky. "Here he found the Methodists few and far between," by zeal he built up the church there, and with his own hands helped build Bell's Chapel said to be the "best church house in the country at that day." Later he lived to see the Chapel "too small for the Lord's host (in Todd County) and a magnificent brick house, large enough for the multitude erected in the same beautiful grove." Dr.



Redford says, "The influence of Caleb Bell was universally felt and acknowledged. He was perhaps the most popular preacher in the county—preaching more funeral sermons, baptizing more children, and marrying more couples than any other."

Beaufort first appears on the Conference Minutes in 1810 with Bridgers Arendell as preacher assisted by William Compton. This was two years before James Davis built our first Market House. According to the famous letter of our citizen J. Henry to the editor of the *Star* in Raleigh written at the close of the year, the town contained "585 souls, 74 dwelling houses, 10 stores, 8 shops of different artisans, and a place of worship originally designed as an Episcopal Church but now indiscriminately used by all sects of christians." Rev. John Jones, later a member of Conference and a beloved leader in our own organization was born earlier in the year—just in time to get counted in J. Henry's census.

We infer that the Methodists worshipped for the most part in this "Episcopal Church," but that occasional visits to town were made by ministers of other denominations although we have no record of what denominations they were. The church was clearly regarded as a community affair and not a Methodist Church. Just before this year, we find the Town Commissioners, having a little money left in the treasury, ordered that William Thompson and Joseph Bell "be appointed to lay it out towards repairing the church."

The year that Bridgers Arendell came, one of our 585 souls, Rachael Chadwick became his first wife. She lived but a short time and twice again he married locally, each time into that large family of early Methodists—the Bells. Sarah Bell, his last wife, lies by his side in the cemetery back of the church.

For some years after 1810, the Church jogged along without much, if any, numerical growth. An early writer attributed the slowing down to the fact that excitement had worn off, most opposition had ceased, and the War of 1812 distracted.

The New Bern Circuit of which we were a part was served in 1811 by Robert Thompson; in 1812 by Humphrey Wood; in 1813 by Erasmus Stimson and R. F. Carney; in 1814 by Thomas Mann, James Thomas, and Richard Wright.

According to an article written by N. M. Jurney, after 1815 Beaufort was not on the New Bern Circuit. During that year John Doyle and Joshua Laurence were our preachers. The year is also referred to as the time that Fort Hampton "disappeared"—a sixty year old, wooden, never too substantial building undermined and washed away by a storm about which they said, "One day it was there on the point of Bogue Island near Old Topsail Inlet; the next, people looked, and it was gone."

Our town was growing, too, and the administration of its affairs becoming a little more elaborate. In 1814 an "Intendant of Police" was appointed to discharge all business of the town between sittings of the Commissioners and to hold Court every first Saturday. A town watch was also ordained in which all males between 16 and 45 were required to take turns serving in groups of four from nine at night until five in the morning.

Straits Chapel was organized about the same time as our Beaufort church. In March 1878 when "old Doctor Closs" was Presiding Elder there is reference in the Quarterly Conference Minutes to the Tabernacle Church (Straits) as "an old established church of a century's standing."

In 1816 a newly formed Straits-Beaufort Circuit had a membership of 268 whites and 228 colored. Waddell Johnson was in charge. In 1817, William H. Starr served Beaufort and the Straits. Some of our first preachers who labored among our forbears, breaking bread with them, sharing their joys and sorrows, baptizing the children, praying with the sick, burying the dead, are now forgotten or remembered for some trifling peculiarity such as a lisp, an unusual mannerism, long whiskers, or a slight physical deformity. Mr. Starr, however, after more than a hundred and twenty years is remembered for his wonderful prayer! This was after the second war



with England. Times were hard. There was not even enough bread. The story goes that Mr. Starr moved by the distress around him prayed: "Oh, Lord! I do not ask that somebody may suffer injury, or that someone's property may be lost to them, but if it must be that a vessel shall be stranded, send her to these shores, may she be cast on our beach, and may her cargo be food for these poor destitute ones who are so near the door of starvation." In less than a week, the story goes, a vessel laden with flour was cast on the beach, the flour was spread on piazza floors, dried out in short order, and the hungry fed.

After Starr came Stephen Rowe, followed by Enoch Johnson a young man serving his first appointment who was our preacher the year the amazing news reached Beaufort that a steamboat had really crossed the Atlantic. Before the year was over a steamboat, *The Norfolk*, was owned in North Carolina and began to ply between New Bern and Elizabeth City.

With William Harris, in 1820, we start a new era: We have our own church building. According to the deed registered in the Court House in that year, one half acre, lot 101, corner Craven and Broad Streets, was purchased from the town "to be erected and built thereon a house of worship for the use of the Methodist Episcopal Church in the United States of America." The trustees to whom it was deeded were: James Chadwick, Samuel Chadwick, Elijah Canaday, Culpepper Pigott, Freeman Ellis, Peter Noe, Dillins Ellis, Jechonia Pigott, and Anson Chadwick.

Of the personalities of these men shouldering responsibilities in our first church, we know little. Jechonia Pigott was active in civic life, a Commissioner, town Treasurer, and later Intendant of Police. Elijah Canaday was also Commissioner. Anson Chadwick was one of the younger trustees. One story still extant throws some light on the quality of his religion. A revival was on at Harker's Island. A certain merchant surprised everyone by going to the altar and groaning aloud for redemption. A zealous brother attempted to talk and "pray him through." The old man listened for a few minutes, raised



his head, looked at him in disgust, and spat out quite audibly: "You pay me for that bacon you bought and send Anson Chadwick to pray for me." Others who filed into the new church on Sundays were the Bells, Forlaws, Reads, Arendells, Halls, Lovetts, Rumleys, Murrays, Whitehursts, Barnes, Manneys, Perrys, Mansons, Lee-crafts, Dills, Merrits, Fullers, Davises, Pivers, Thomases, Canadays, Langdons, Fulfords, Buckmans, Gabriels, and many whose names are lost to us.

In 1821 when Robert Wilkinson was here the church was dedicated by Lewis Skidmore who was one of the leading ministers of the Conference. Even then it was neither completed nor paid for. The Quarterly Records, June 19, 1825, name J. Pigott, Thomas Murray, E. Whitehurst, and O. Barnes a committee to "superintend, carry on, and have said house completed." Still incomplete, January 2, 1830, "It has never been plastered consequently is decaying fast." It was repaired in 1836, not out of debt until 1840!

The early Discipline advises in building: "Let all our churches be built plain and decent; but not more expensively than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them." Our church of 1820 is preserved in the A.M.E. Zion Church back of the present Ann Street Church still referred to, unofficially, as Purvis Chapel. There have been some changes but the body of the church is still intact "plain and decent" with a dignity that those things which are plain and decent have.

During the early years the preachers of the Methodist Episcopal Church cared for the colored. In fact, the early Discipline specified that they should do so. At one time, it is said, the whites worshipped in the old church in the morning; the colored, in the afternoon. C. P. Jones in a letter written after he left said that in 1844, it was his plan to preach "one Sabbath in each month to the colored people in the auditorium, who at all regular services occupied the galleries." To-day, on special occasions, the

tables are turned; members of the A.M.E. Zion invite the whites to visit them and sit in the same old galleries.

Lewis Skidmore Forlaw, who was to live to see Ann Street Church built and to make the prayer at the dedication of a remodelled Ann Street at the close of the century, was the first child baptized in our own church. With a life span of eighty-one years he lived past the turn of the century and together with "Miss Betsy" Buckman; Miss Sarah Davis; "Miss Nancy" Piver; "Miss Elizabeth" Chadwick ("Miss Helen" Russel's sister); Miss Mary A. Davis; and Mr. Allen Davis, was active in the 1820 church, Ann Street Church, and the remodelled and modernized Ann Street Church of 1897.

In 1822, Mann Dutton served our church; in 1823, Joseph Carle; 1824, Joshua Leigh; 1825, Thompson Garrard; and in 1826, John Pennabaker under whose ministry occurred the third great revival here, one incident of which made him remembered according to Mr. Potter's History, as "the thunder and lightning preacher." To quote: "Weary and discouraged by the apathy of the people and their utter disregard of his pleas and warnings, he prayed earnestly at one of his meetings that the Almighty might manifest to the congregation as he did to the children of Israel at Mount Sinai, with a voice and appearance of thunder and lightning. Almost immediately the reverberations of thunder were heard in the distance. Peal followed peal in quick succession approaching nearer and nearer, and soon the flashes of lightning became almost a constant flame lighting up the church and disclosing a congregation livid with fear and trembling under the convicting influences of the spirit of God. Then started a revival that spread through the community and many conversions resulted therefrom!"

Here and there we pick up fragments from stories handed down to us that throw light on these revivals. As seems to have been the style of the day, they often lasted late into the night. There were no paved streets, no shell roads, only a wilderness of scrubby bushes and deep sand with marshy places here and there where at high tide or during storms the water came in and stood. The most





OLD PURVIS CHAPEL



frequent outlays of town funds were for "causewaying" or laying "trunks" over the low places, repairing the foot bridges on Ann Street, deepening the ditches, or grubbing" Ann Street and making it "passable." Sandy paths radiated out from the church, through trees and undergrowth and back lots, to the homes—all without benefit of street lights. Pigs and cows and horses and geese roamed at large and when encountered on the way from church on a dark night were a common source of fright. An ordinance said, "All hogs running at large shall be liable to be destroyed by any person or persons feeling themselves aggrieved," but those who unexpectedly stumbled on one and heard the movement of other life in the darkness just hurried home. In spite of all this, by early candlelight whole families finished their chores and ploughed through drifted sand to meeting. Mothers brought babies in their arms who learned to sleep through hours of preaching and singing and shouting. Others went home at intervals to nurse theirs returning again to slip into service. The colored listened from the gallery and, under the influence of the same terror-arousing pleas, cried out in conviction of sin or rejoiced aloud over forgiveness. The more emotional ran in and out among the graves of the old cemetery shouting aloud.

After John Pennabaker, Irvin Atkinson served the Beaufort-Straits circuit and in 1828, James W. Bell. One year later, the year we first boasted of town pumps (one in Craven, one in Orange, and one in Pollock Street), George A. Bain was sent here. He was a young man yet a fellow preacher said of him, "It was as natural for him to be grave as for a healthy child to be playful. He carried his solemnity not only into the pulpit, but into his social intercourse." Mr. Bain's contact with Beaufort was too long ago for anyone to remember him, but there are those who when they hear the name immediately recall Donald W. Bain, his son, Comptroller of North Carolina and prominent in Methodism in the latter part of the century.

As Methodism grew, the physical limitations of each preacher's field shrank. It is striking to think that in

1776, we were part of an unlimited Carolina Circuit extending on the south and west as far as a man found it possible to carry a message; by 1830, the Beaufort-Straits Circuit was too large for one man, and Beaufort became a regular charge with a membership of 164 whites and 94 colored.

In 1831 Abraham Harrell was sent to Beaufort; in 1832, F. D. Tompkins; and in 1833, Thompson Garrard returned a second time.

In 1834, mail began to come to Beaufort by stage and three times a week! One of the old folks in writing of it said: "The coming of the mail was the chief event of the day, and notice was given of its arrival by a horn blown by the stage driver as he came through town." By the time he arrived at the old Post Office on the southwest corner of Ann and Turner Streets, the town was assembled to meet him.

In the same year that the stage began coming down, our church had its fourth great revival under James Purvis. It is the writer's opinion, unconfirmed by records, that it was at this time that the name Purvis was applied to the church as Purvis was but a boy of twenty when the chapel was built, and it was this year before we hear of any contact he had with the church. Previously the organization was probably known simply as "the Methodist Church." In 1816 reference is made in the Bushall's family Bible to a marriage at which "Wadell Johnson of the Methodist Church" officiated. Of the revival under Purvis, it is said the "interest became so absorbing that the people would stay all night long in church, going home by daylight next morning."

Although more than a hundred years ago, we begin now to run across names familiar to us to-day. Mr. John Rumley was one of the converts. Mr. Isaac Hellen was another. The conversion of the latter is memorialized by a speech which Mr. Cicero Bell quoted him as making. Mr. Hellen was a Master Mason. When he started forward to the altar, he is said to have turned to his fellow Masons saying, "Brethren of the square and compass, you have followed me on the square, now follow me to the



Cross." The account from which I am quoting adds, "and many of them followed."

In 1835, we had W. H. Kelly and in 1836, J. M. Boatright who suffered an attack of smallpox while on the charge. He was isolated in a house "up the creek" where Alice Oliver, one of the members, took him his meals which, if she carried out the letter of the town law, she placed "at a distance of not less than one hundred yards to windward of the infected place." "Miss Sallie" Thompson, Mrs. Winfield Chadwick's mother, was taken into the church this year. She was a member for more than sixty years and can still be remembered by many. All this happened one hundred and four years ago, the year Fort Macon and the Odd Fellows Hall were newly built.

In 1837, James E. Joyner was here and in 1838, William Closs. Mr. Closs is said to have been an original character, witty, much loved, forthright in speech. He was the kind of person of whom anecdotes are treasured. Perhaps the most persistent is of his prayer at the Straits. Mr. Closs joined the Conference in 1833, was sent to the Straits in 1834. He was inexperienced, and for some reason things didn't go smoothly. As Conference time approached, he is said to have stood before his congregation and prayed: "O Lord, send this people a preacher that they will like better than they do me!" to which some brother in the congregation surprised him with a rather resounding "Amen!" causing Mr. Closs to continue: "And, O Lord, be pleased to send me to a people that I shall like better than I do these." Dr. Closs's second wife was Mrs. Patterson, grandmother of Rev. Joseph Arrington, who served the church nearly fifty years later, and of the late Mr. W. L. Arrington and "Miss Maggie" Taylor. He seems to have been greatly loved by the people of Beaufort and is still kept in remembrance through the children who were given his name among them "Miss Laura" Duncan who was Laura Closs Nelson; Mrs. Closs Peace Harris of Morehead City, his granddaughter; and the late Mr. William Closs Rumley.

John E. Edwards, our next preacher, had a very facile pen, and we are indebted to him for much material of



interest. Of him N. M. Journey wrote, "I would take any paper just to read his letters if nothing else." I am going to quote fully from his "Reminiscences of Beaufort in 1839" which appeared in the "Raleigh Christian Advocate" of July 19, 1882, because they tell of a preacher's life in that day, because between the lines we learn much of Mr. Edwards himself, and because they give a picture of Beaufort, the church, and our people as they were then:

"I wonder if Brother Benjamin Perry with whom I boarded is still living. Where are the Whitehursts, the Mansons, the Leecrafts, the Rumleys, the Manneys, the Bells, the Dills, the Merrits, and many others that come to my backward glance?

"I attended the North Carolina Conference held in January, 1839, from which I was assigned to Beaufort Station. After leaving the Raleigh Circuit, at the close of 1838, I took my wife to Prince Edward County, Virginia, a distance of one hundred and twenty-five miles. From Prince Edward I went on horseback in mid-winter to Salisbury, a distance of one hundred and seventy-five miles. From Salisbury to Prince Edward again; and then, taking my wife in my buggy, I travelled a distance of nearly three hundred miles to Beaufort.

"The last two days travel was from New Bern to Beaufort. It was the month of February. The sunshine was genial. The road was level and fine, and the weary miles on the monotonous way fell behind the flying wheels of my beautiful buggy as the nimble-footed 'Henry Day' carried us forward on our journey. We were late in leaving New Bern and we found the sun rapidly declining westward, while yet a distance of twenty miles lay between us and Beaufort. We met no one on the road, and only at long intervals saw a human habitation. We could scarcely hope to reach the end of our journey before dark. As good luck would have it, in passing a field we saw a man at work. On hailing him and inquiring where we could spend the night at a distance of six or eight miles ahead, he said we might find lodgings at Mr. Wilson's where the canal crossed the road. I asked him if Mr. Wilson was in a condition to give us comfortable quarters

for the night? He replied, 'Yes, he is vastly rich'. We did find comfortable lodgings.

"The next morning we went in to Beaufort. We were met on the outskirts of the town by the Rev. William I. Langdon, who was on the lookout for our arrival. With cordial greetings he welcomed us at our journey's end, and conducted us to Brother Perry's where by arrangement, we were to board.

"Beaufort was then a struggling town, stretching along for the space of a mile upon the edge of the water. The Methodist was the only denomination that had a house of worship in the town. A half dozen schooners—more or less—were laying at anchor at irregular distances from the shore—wharves there were none, or next to none. The fact is, Beaufort in those days, was as nearly out of the world as a town could well be. Communication with New York, Boston, Philadelphia, and Baltimore was more direct and frequent than with New Bern. But, no better people lived than the good people of Beaufort. It was a seaport town without any of the vices that generally prevail in seaports. The coasting vessels that came into port were generally owned by residents of the town, and the sailors were young men, for the most part, whose parents lived in Beaufort. It was an exceedingly rare thing for a foreign vessel ever to anchor in Beaufort harbor. It was a quiet, moral, and religious community. Everybody went to church on Sunday. Church members were orderly and pious. Hospitality prevailed under every roof. Nobody was rich, none so poor as to be dependent upon charity. The means of subsistence was in the reach of all that could get to the water.

"I seem to see it again: I stand again upon the upper floor of the double piazza of Brother Perry's dwelling, and look out towards the open sea. Fort Macon stands on the right of the entrance to the harbor, and a point of land on the left, with an intervening inlet of two miles in width, through which—so to speak—'the wide sea', is seen stretching away as far as the eye can reach. At longer or shorter intervals the white sails of coasting vessels are seen gliding along like spectres upon the utmost verge



of vision, and occasionally the long trail is seen marking the track of a steamship bound from Savannah or Charleston to Baltimore or New York, or, from some Northern port to Wilmington. Inside the bar, the skeleton outline of a Naval craft is discernable under the walls of the Fort. Between the deep water and the town, scattered here and there are sloops, schooners, and smaller craft, creeping along under sail, or lying quietly at anchor. The tide, at its beginning, comes now far up on the sand near the door; and there at low water leaves the shell paved beach a hundred yards from the line of the high-water mark.

"It is morning, Capt. Merritt is passing on the other side of the street. He lifts his hat clear off his head as he politely extends to me his morning salutation. There goes Capt. Dill aboard his vessel. The sails are shaken out, anchor weighed—he heads for the Inlet. And there goes flying by a fisherman's boat. It will return before night with a supply of fish for the town. Now there is a sensation in the quiet town. A whale has been captured near the Light House just on the other side of the Banks. Everybody must go and see it—preacher and his wife and everybody else."

Twice has our Church been served by a father and son. The first time by Sidney D. Bumpas whose son, Robah F. Bumpas spent eight years here. Mr. Bumpas came in January 1840 but was "taken with a fever" on July sixth and left in September so was active in the Church for less than a year. He recovered and served the Raleigh church in 1842 and 1843. Of him, A. W. Mangum exclaimed in 1876 at the time of the Centennial in Raleigh, "Ah! how could a church fail to prosper with Sidney Bumpas for the pastor and Frances Bumpas for the pastor's wife!" Mrs. Bumpas was indeed an exceptional woman. At the time of Mr. Bumpas' death in 1851, she took over the publication of "The Weekly Messenger," a religious paper he had planned, and continued it until 1872 when the need for it had ceased. Six years later with the formation of the Woman's Foreign Missionary Society of the Southern Church, she held an official position, and at



the time of her death had for nearly twenty years been a regular attendant of the Woman's Board of Foreign Missions. Our interest in Mrs. Bumpas, however, is not that of a pastor's wife but as mother of Robah F. Bumpas who came to us later. Sidney Bumpas was not married when he served Purvis. He was, nevertheless, quietly wooing the then Frances Webb by referring her to certain verses in the Scripture such as the passage from the second Epistle to John that says: "The elder unto the elect lady \* \* \* whom I love in the truth \* \* \* for the truths sake which dwelleth in us and shall be with us forever." And, again, "Now, I beseech thee, lady \* \* \* that we love one another."

In 1841 we had John Tillet followed by R. P. Bibb in 1842 and in 1843 John Todd Brame for whom "Miss Suzan" Noe's husband was named.

There are several things for which Mr. Brame is remembered. Perhaps first of all for his mother's solicitude. He was single, her only child, she lived with him, and her life interest was in looking after him. It is said that she was even with him during his six years at Randolph Macon! She is quoted as saying, "I can trust everything in the hands of the Lord except my son." In addition to being young, Mr. Brame was small—five feet, four inches in height and less than a hundred pounds in weight. He had a "throat disease" and was not equal to much pulpit work. Two years after he left, while attending the Louisville Convention at which the Methodist Episcopal Church South was organized, he suffered an attack from which he soon afterward died. His delicate constitution and early death offer a defense for his mother's apprehension and excessive care.

Mr. Brame, however, had other traits than physical weakness. He is said to have been not only pious but of brilliant mind and prodigious memory. Rev. C. P. Jones at the Raleigh Conference in 1841 referred to him as "the cleverest Roman of them all, mighty in intellect, finished in scholarship, classic in composition, and learned in the scriptures." These words were not written as a eulogy but two years before he came to Beaufort! Among Miss

Laura Thomas' treasures is a "sacrament ticket" for the third quarter of 1843, issued to her grandmother, "Miss Mary" Thomas, and signed by "John T. Brame."

In addition to all his other characteristics, Mr. Brame is credited with being ready with an apt reply and what we think of as "good company." One of the many examples of this is the story that, jogging eastward in Rev. John E. Edward's buggy after the 1841 Conference in Raleigh, the two came upon an old settlement, a dilapidated house, broken down fence, fields rank with weeds—all deserted. A cow suddenly emerged with melancholy lowing. At the sight of her Brame improvised and sang:

*"'Tis the last cow of autumn  
Left browsing alone.  
All her brindled companions  
Are butchered and gone.  
No cow of her kindred  
No yearling is nigh  
To respond to her lowing  
Or give sigh for sigh."*

and so on through several such heart rending stanzas ending with

*"But who would live in this bleak world  
When beef steaks all are gone?"*



## A CHURCH SOUTH

### 1844-1935

In 1844 Charles P. Jones who spoke so highly of Mr. Brame followed him at Ann Street Church. It was a significant year in the church—the one in which “The Plan of Separation” between the Northern and Southern Methodists was agreed upon. The slavery question threatened the unity of the organization from the beginning. H. T. Hudson in writing of this Conference said, “The feelings on the slavery question quite stormy. Bishop Andrew having become connected with slavery by marriage, was censured by a resolution requiring him to ‘desist from the exercise of his office so long as this impediment remains’. There being no possibility of reconciliation, ‘The Plan’ was adopted by a large majority.”

It is not hard to find those who remember Thomas Page Ricaud, our next preacher. He was the first after Bridgers Arendell to marry here—Anna M. King, aunt of “Miss Lula” Duncan and Mr. Ed Martin. Ties here brought him back from time to time until his death in 1900. Those who remember him tell not of the young man who came in 1845 but “Uncle” or “Cousin Ricaud” who visited here years later, “an old man who wore a wig and was lots of fun.”

Mr. Ricaud came to us with the most romantic life story of any minister who has ever served the Church. He was born in Baltimore, orphaned when very young, adopted, and taken to Mexico to live. He was educated at the University of Mexico where he prepared for the Catholic priesthood. Later he enlisted in the Revolution that resulted in the establishment of the Republic of Mexico and was taken prisoner while acting as courier. When free again he went to France and from there to Virginia where he took up the study of law. With all these experiences behind him he ventured into a Methodist revival, was converted, and admitted to Conference “on trial” in 1841—still only twenty-four years of age. His written testimony of his stay here is that “the membership was

generally true and faithful. These two years were among the most pleasant of the early years of my life." A remarkable revival occurred during the first year of Mr. Ricaud's stay at which William I. Langdon; W. S. Langdon (his Presbyterian cousin); and John Jones, grandfather of "Miss Annie" and Mr. Hugh Jones assisted. William I. Langdon was, at the time, like John Jones, a lay preacher. He was born in Beaufort in 1814, converted at a Camp Meeting on Harker's Island, and licensed to preach at the age of twenty. Later, he joined the Conference and served circuits in Eastern Carolina. Mr. Langdon was never stationed here but was, nevertheless, prominent in the religious and educational life of the town. He conducted The Beaufort Female Institute in the house in which "Miss Laura" Duncan lives. His mother "Miss Frances" Canaday built the house for him—the upper part to be used as his home, the basement rooms for the school. Later she built another for him on the west side of Pollock Street just back of the Inlet Inn where he was conducting a school at the time of his death in 1859.

The revival with which Mr. Langdon helped was important for many reasons. Samuel Lander, later Dr. Lander of the South Carolina Conference, was among the converts. Locally, it stands out as the time when Miss Sarah Davis united with the Church. For years proprietress of the old Davis House with a reputation for hospitality extending far beyond the boundaries of the State, she was also a "pillar in the temple" for seventy-one years until her death in 1916. She helped the needy and supported the Church and befriended the preachers perhaps more generously than any other single individual. Ministers frequented her house "to feel her holy and blessed influence" but always stayed to taste her fried chicken, soft shelled crabs, and hot rolls—and who wouldn't? "Miss Chris" Sirmond, her sister and associate in the Davis House, was as loyal in her quiet way as Miss Sarah. Nineteenth century reminiscences tell of the familiar scene of the two of them riding by in their phaeton at church time, stopping to tie "Major" to one of



the live oaks on the vacant lot east of the Church, then, with Miss Sarah leading the way, taking their places in the "Amen" corner just west of the pulpit.

Matrimonially, our next preacher followed in Mr. Ricaud's footsteps and married here. William J. Parks in 1848 married Hope Hill and his son Charles married Julia Leecraft. Charles is buried in our cemetery a few feet west of the Church.

About this time the old mail coach was superceded by a less picturesque but more efficient sulkie which brought the mail until the advent of the railroad nearly ten years later.

In 1848, our pastor was Joel W. Tucker and in 1849, William W. Nesbitt. The latter is described as "a bashful man, always fearful of attracting too much attention" which may account for the fact that we have practically no information on him.

Forty-nine was the year the prairie schooners began to push westward to California in search of gold. Beaufort was not unaffected. No prairie schooners started from our port, but we do have a record of the voyage of the barque *Louisa Bliss* in 1850. With A. M. Fales as master and Brian Rumley, S. S. Duffy, William Penn Hellen, LeRoy M. Piver, James Gillikin, David William Noe, William F. Hatsel, J. L. Manney, Charles Whitehurst, and James Busk as crew, she sailed around Cape Horn for San Francisco with a cargo of lumber from William C. Bell and Company. Joseph Bonaparte Martin was with us at the beginning of that church year but due to a throat ailment was relieved after a few months by J. P. Simpson. This was the year when "Miss Betsy" Buckman joined the Church. She was another who gave herself unstintedly to the cause for over half a century. She is always mentioned in connection with "The Society" for which she faithfully made rounds Monday mornings collecting dues—in her latter years with little Nannie Taylor by the hand. Exacting she was, too, about dues. Once a delinquent member answering roll call with a verse of Scripture quoted: "The Lord loveth a cheerful giver." "Hump!" "Miss Betsy" ejaculated, "I can't even get you

to pay your dues!" Mr. Edward Buckman joined nine years after "Miss Betsy" and lacked but one year of rounding out half a century in the Church at the time of his death. It was during Mr. Simpson's ministry that Otway Burnes died at Portsmouth and was brought here for burial—not as a stranger for, after his spectacular privateering in the War of 1812, he had settled in Beaufort, served on the Board of Commissioners for the Town, and later had represented us in the Legislature at Raleigh.

For nearly seventy-five years after the Revolutionary War, as an old timer said, "If a body wanted any place to worship, he had to go to the Methodist Church." It is true that there is no family with roots deep in Beaufort, members of which have not at some time had a heart interest in the Methodist Church as their church home. In 1850, however, Mr. Rolfe, an Episcopal minister from New Bern, began the organization of a Protestant Episcopal Church although it was not until 1855 that the organization was completed with D. D. Van Antwerp as rector and 1857 before the organization had its own church home. In 1851, while our Church was still served by Mr. Simpson, the Baptist Church was organized and within a few years their church building was erected.

We had no parsonage at this time. Sometimes a preacher stayed at Captain Dill's, sometimes with Mr. George Dill, sometimes at Brother Perry's, sometimes with others. Our next preacher, Abram Weaver stayed with "Miss Susan" Wharton on Ann Street where "Miss Jennie" Bell now lives. In 1853, James A. Dean was sent to Beaufort but was soon called away to take charge of South Lowell Academy in Orange County. LaFayette W. Martin came in his place. Mr. Martin was the brother of J. B. Martin who was with us three years earlier. This is the only instance we have of brothers having served the Church. They were sons of General Joseph Martin of the Revolution, four of whose five sons were ministers: LaFayette W. and Joseph Bonaparte in the Methodist Conference, another a Primitive Baptist, and the fourth a Presbyterian. Mr. Martin was the fourth preacher to find a wife here. He married Sarah Jane King soon after



he came and when a diseased throat made it necessary for him to leave the ministry, he settled here and practiced medicine. His daughter and son and grandchildren may be seen in the Church any Sunday—"Miss Lula" Duncan, Mr. Ed Martin, Miss Mattie Duncan, and our Church Treasurer "Miss Mary" Tillet.

Our present church is on what is said to be the site of the first dwelling ever built on the north side of Ann Street. The property was entered in 1775 by Martin Ferns, and it is said that he built the same year. On December 27, 1854, it was deeded from Benjamin Perry to John P. C. Davis, George Dill, John Rumley, Samuel L. Dill, Elijah W. Pigott, John C. Manson, and Benjamin T. Howland, Trustees of the Church, and the new building was erected during the year that D. C. Johnson was here. However Mr. John Rumley was in charge of the work and so completely shouldered the responsibility that according to Mr. Bumpas, writing in 1897, no mention of the church was made in Quarterly Conference records, nothing about a building committee or method of collecting money. The following notes found among Mr. Rumley's papers by Miss Annie throw some light on his activities as a one man committee. Headed simply "Cash belonging to the new M.E. Church," he lists sixty-four contributors specifying the amount given and whether cash or note. Totalling these, I find them responsible for nearly \$700.00 which in Beaufort of 1854, represented considerable money. It seems appropriate to me that these names should have a place in this record even though I recognize the fact that it may be but a partial list of those who had a part in the work:

F. L. King .....	25	Note	Wm. Leecraft .....	10	Cash
B. L. Perry .....	25	do	B. Chadwick .....	23	Note
Isaac Ramsey .....	25	Cash	Jas. L. Manney .....	10	Nate
J. P. C. Davis .....	25		Mip Hollister .....	10	Cash
Thomas Duncan .....	25	Cash	M. Hansel .....	5	Note
J. C. Manson .....	25	Note	J. M. Pigott .....	10	Cash
Jas. Howland .....	25	Cash	S. I. Latham .....	25	Cash
Sarah W. Jones .....	25	Note	Mary Leecraft .....	5	do
P. W. Yarrell .....	25	do	B. Oglesby .....	5	do
Kitturah King .....	25	Cash	I. A. Cherry .....	3	do

S. B. Bush .....	10	do	Jacob F. Scott.....	3	do
J. F. Clark .....	10	do	H. and Susan Murray	5	do
Caroline Jonas .....	10	do	Southy I. Nelson.....	5	do
Caroline Davis .....	10	Note	Henry Rigger .....	5	do
Sarah Davis .....	10	Cash	Wm. Fuller .....	5	do
Mip Mary Davis.....	5	Note	Jas. C. Davis .....	2½	do
Sam'l L. Dill.....	5	Cash	Mrs. Franks .....	5	do
George W. Dill.....	5	Note	Sam'l Howland .....	5	do
N. F. Arendell .....	10	Cash	Brian Grimes .....	7	do
James Busk .....	5	Note	Mip R. Rumley .....	5	do
P. W. Yarrell .....	5		Mary Whitehurst .....	5	do
Mip H. Jones .....	10	Cash	Matthew Phelps .....	5	Note
Wm. F. Bell, Sen.....	5	do	N. F. Leecraft .....	5	Cash
Wm. H. Piver.....	5	Note	Cicero Bell .....	5	Note
P. W. Yarrell .....	10	Note	Wm. A. Blount.....	5	Cash
E. W. Pigott .....	10	do	B. Gormus .....	5	do
B. F. Howland .....	10	Cash	B. Leecraft .....	10	do
Wm. W. Rumley.....	10	do	F. P. Guthrie .....	5	do
Wm. A. Thomas.....	10	do	Wm. Fulford .....	5	Note
A. C. Davis .....	10	do	E. Whitehurst, Jr....	5	do
J. Franklin .....	20	do	John W. Noe .....	5	Cash
L. S. Forlaw .....	25	do	J. F. King .....	---	

Of Mr. Johnson, pastor when the Church was built, Mr. Bumpas said, "He preached plain, very short sermons, and drew, I am told, the largest congregations the church has ever had. Men of intelligence and talent of other communities frequently waited upon his ministry." We owe much to Mr. Rumley, but we must remember that he was working with the support of a minister who inspired unusual confidence in his followers.

This first Ann Street Church is described as a white clapboard building—"just plain and neat and ordinary." It was in a setting of live oaks and grey moss and graves new and old, for even then the cemetery had been in use almost a century and a quarter. Above the main entrance was a square tower and steeple by which according to an early U. S. Coast Survey Map of Beaufort, mariners entering the Inlet, charted their course. The windows, in two rows, upper and lower, were rectangular with very small clear glass panes and green shutters. It still stands remodelled into the building used to-day.

In 1854, there were no Sunday School rooms, no Sunday School auditorium. The present church auditorium repre-



sents the whole of the old church. Then the pulpit was on the north where the big "Chadwick window" is now. Across the Ann Street end and down the sides was a gallery designed for our one hundred and fifty-two colored members, for this was before the Civil War and the spiritual care of the colored was still the responsibility of the whites. Worshippers entered the vestibule through a door in the center where the "Davis window" is to-day. Inside, stairs on the right and left led to the gallery and two doors into the main body of the church. The pulpit was simply furnished with an old fashioned horsehair upholstered seat designed for two people and a stand for the big Bible from which hung a cream silk book mark heavily fringed with gold after the style of the day. Around it a rail enclosed a spacious chancel. Later marble slabs were placed on the sides: one on the left in memory of Rev. Joseph Arrington; the other, those of the Sunday School who died in the yellow fever epidemic of 1864 and 1865. These are still preserved: one is in the vestibule of the Church; the other marks Mr. Arrington's grave. The pews are said to have been comfortable. They were arranged in three sections with two red-carpeted aisles between. About two-thirds of the way up, the order was broken to make room for the two wood stoves, one on either side. Lamps and reflectors were attached to the gallery supports, and a chandelier was suspended from the ceiling lighted by a dozen or more lamps.

Our Organ Guild has done good work in 1940 and 1941 collecting funds with which to have our organ rebuilt. There is a feeling of warm appreciation among us for it, but an Organ Guild in 1854 would have been not only unnecessary but something to be wary of. Instrumental music in church! The only music admitted was that made by the God given voices of the worshippers! Even twelve years later when a reed organ was allowed by popular vote, old members shook their heads at the worldliness entering the church.

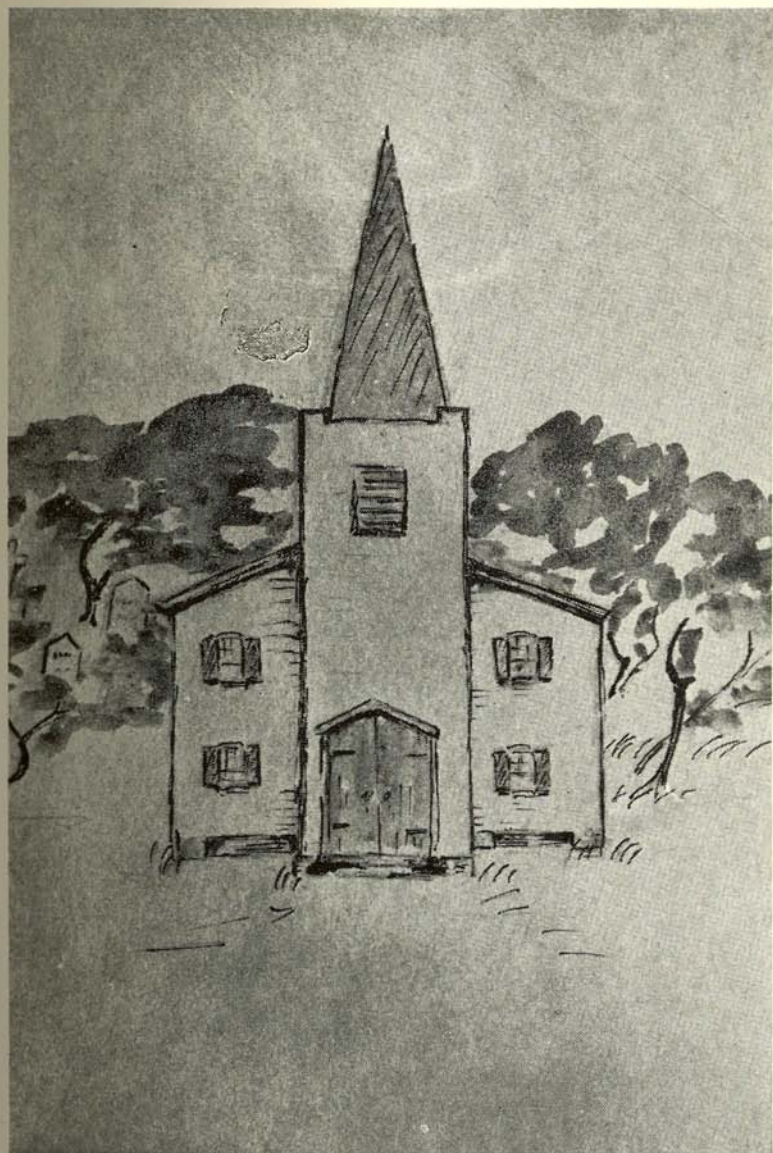
It is all well remembered by many to-day—that is all except the slaves in the galleries. Those who reminisce about it now tell of the organ and choir and a library in

the gallery or of a still later day when the choir was east of the pulpit opposite the "Amen" corner. Nearly everyone who remembers it at all will tell of the colored janitor—John Henry "Sweetening." The Henry had probably once been Henri for his father was Pierre Henry of French and Indian descent, and the "Sweetening" had been acquired somewhere along the way just because he liked sweets, but it stuck faster than the name his father gave him. He is reputed to have lacked a great deal of being handsome, but he loved Ann Street Church, and the people of Ann Street Church loved him. After his duties were over, it is said that he would sit way up in one end of the old gallery, as near the pulpit as he could get, and punctuate the sermons with, "Amen, Brother, tell it!" or "Dat's right, Brother, preach it!" On Communion Sunday, after the white people had been served, everyone waited while John went forward, knelt at the chancel rail, and the pastor administered the sacrament to him.

The year of 1854 not only brought us a new church but something else of importance. A railroad was being talked. In fact, there was a possibility of its coming to Beaufort. There were those who wanted it, but some were uninterested. Things were pretty good as they were. A railroad would smoke up the town, kill the cows and chickens, run over the children, fill the town with tramps. Nevertheless, it was built to Shepard's Point which in 1858 was incorporated as Morehead City. When it was completed, Steve Turner and Palmer Davis sailed over early week-day mornings with mail and passengers, and at night met the train and brought the incoming mail and passengers to the expectant group gathered at the dock, around dark, to meet them.

In 1855, the young Thomas W. Guthrie was our preacher. Under his ministry, occurred a revival of spiritual life to which Mr. Bumpas referred in his writings as the "laughing revival" because of the marked manifestation of rejoicing. Mr. Guthrie himself, writing in 1894, is quoted as saying of it, "All ages and sexes were its subjects. I have never in all my ministry seen such a display of divine power as I witnessed. Beaufort, from





ANN STREET CHURCH 1854-1897

that time on, was considered one of the strong appointments of the Conference." That year, in Wilmington, Marcus Cicero Thomas, who had joined in the early days at Purvis, was admitted to Conference of which he was a member until his death in 1912. He married Henrietta Lea, daughter of another minister, Stephen Lea, the first President of Greensboro Female College. Miss Lea was one of the teachers in Mr. Langdon's Beaufort Female Institute.

Mr. Thomas was never stationed here but was always interested in Beaufort and the people of the Church. When he returned to town, he visited around in the homes, and after the fashion of an earlier day, gathered together the members of each family for prayer. To those looking back thirty or forty years, these sessions seem to have been, also after the fashion of an earlier day, unduly loud and long. Mr. Graham Duncan, our raconteur, likes to tell of the time when the Duncan children were assembled to hear him offer up a prayer in their behalf. In the midst of it, the fire alarm sounded. The boys overcome with a desire to investigate, stepped over Mr. Thomas' kneeling form which blocked their passage to the door, visited the fire, were able to get back and take their places again before he had finished.

In 1856, L. L. Hendren, D.D. was sent to Beaufort. Besides a wife he had three children. During his ministry "Miss Kitty" Buckman gave a lot for a parsonage, materials were purchased, and the new house was ready for the preacher who came the following year. It was on Ann Street, 160 feet from Moore running westwardly with Ann, and was the place where "Miss Mary" Noe now lives. It is said that "Miss Kitty" hoped a house there would keep folks from cutting through her chicken yard to get to Duncan's Store in the west end of town and stop the traffic through her place between the Store and Duncan's saw mill on the north side of Ann. It didn't seem to make much difference as they circled the house and went through just the same. Later a five foot strip was cut from her property and the parsonage property to make the northern end of the old lane that has since connected



Ann and Front Streets. The new parsonage confirms the story of a growing church. It is also an expression of a trend in the church at large. This year was very near the peak of the parsonage building era, according to Dr. Paul Neff Garber, who says that in 1858 the church was building an average of one parsonage for every two days of the year.

It was the policy in the early days for pastors to be changed each year to give variety. As Hudson wrote, "One year they have a logician to defend the doctrines of the Church, next they have a son of thunder to awaken and arouse the sleepers; this year a revivalist to get the people converted, the next an experienced disciplinarian to train them." Mr. Ricaud was the only exception to the one year rule until Joseph Halsted Wheeler came in the fall of 1867. He was with us for three years, and in 1872 he was sent for another three years. He was the second minister to serve here twice; Thompson Garrard in 1833 was the first. Mr. Wheeler was born in Newark, New Jersey, served in the South Carolina Conference, and was transferred to the North Carolina Conference just before he was sent to Beaufort. There are many still living, not old enough to remember his first pastorate here, who remember him affectionately from his second pastorate or from later visits and refer to him as "Uncle Wheeler." Mr. Wheeler's son Warren taught school here and married Miss Betty Lindsay, aunt of "Miss Mamie" Hill. His son "Jimmie", J. W., spent the year of 1877 as pastor of Ann Street leaving at the end of that time because of ill health. Two other sons, Joseph and William were among the "travelling preachers elected and ordained elders" at the North Carolina Conference held in Beaufort for the first and only time during Mr. Wheeler's ministry.

This 1859 Conference was in session during the week December 14 to 21 with Bishop John Early presiding. Our church was small for such a gathering—apparently too small for in the records we find a resolution passed "thanking the Baptist Church for the use of their House of Worship." Ann Street Church on the opening Sunday probably had the privilege of hearing three of the most

outstanding ministers ever to have visited Beaufort: Bishop Early preached in the morning, Dr. C. F. Deems in the afternoon, and Dr. Peter Doub in the evening.

Through a copy of *The Beaufort Journal* of June, 1859, we see something of Beaufort as it was when the Methodist ministers of the State visited it as a group. There was a Baptist, Episcopal, and a Methodist Church here for whites and Purvis Chapel Mission for the colored. The guests came to Conference neither by stage over the old New Bern Road, nor by buggy as did Dr. Edwards in 1839, nor by automobile or bus as they would today but over the Atlantic and North Carolina Railroad to Morehead City. From there Capt. S. J. Nelson brought them to Beaufort in his "steam ferry boat—*Caldwell*"—fare twenty-five cents—unless he gave the preachers a cut rate which he probably did for the Conference Minutes contain a resolution thanking him for his courtesies. The preceding June, *The Atlantic House* (operated by Pender and Page) and *The Ocean House* (operated by Mr. N. W. Taylor's father) carried advertisements in *The Journal*: Rooms at "\$2.00 per diem" with "bathing in ocean or surf, in the sound, or in bathing houses immediately contiguous to the hotel." Elsewhere the editor enlarges on the grandeur of the *Atlantic House* with its one hundred rooms: "Probably no hotel short of our large cities can make such a display of splendid silverware for dinner service. We noticed among other things: splendid magic wine stands; magic casters; egg cups; cups lined with gold, very beautiful; egg spoons; pickle stands; fruit baskets" and so on. T. Duncan and Sons advertised stores "one in the extreme west end of town the other on the corner of Front and Craven Streets"; "Dr. J. L. Manney respectfully tenders his professional services to the citizens of Beaufort." Beaufort Female Seminary with Stephen D. Pool as Principal and Beaufort Male Academy with R. W. Chadwick as Principal were soliciting pupils. Windmills stood on Front Street, one about where "Miss Lutie" Jones lives now and one east of it. A notice of A. C. Davis, City Clerk, reflects some of the municipal problems of the day: Warning is given that ordinances



relative to horses and dogs running at large; running or draying horses at such a rate as to endanger the safety of pedestrians; removing sand from the streets; obstructing the streets and sidewalks, washing clothes near the pump, remain in full force and will be strictly enforced. Moreover, persons congregating before the doors of any church in the town during the service and conducting themselves in such a manner as to disturb are threatened with a fine or commission to the guard house. The colored are ordered not to assemble in the streets or public places on the Sabbath and notice is given that they are to give the sidewalks to all whites. Furthermore, they must not be away from their homes after nine in winter or ten in summer. A column of the paper is given over to advertising the Georgia State Lottery. Beaufort people were lured to invest in tickets by the offer of one \$60,000.00 prize and hundreds of lesser prizes.

The whites and the colored had worshipped together at both Purvis and Ann Street, but about this time the whites turned Purvis over to the colored for their exclusive use. In 1860 James L. Fisher was sent to Ann Street and Isham H. Hill to Purvis for, although in a separate church, the colored were still members of the Methodist Episcopal Church. R. G. Barrett was sent to Ann Street and John Jones to Purvis in the fall of 1861 when our country was torn with civil war. Fort Sumpter had fallen the preceding April, North Carolina had seceded in May, and Jefferson Davis was calling for volunteers to defend the Confederacy. In the spring of 1862, according to an unpublished paper by "Miss Lilla" Willis, when Federal troops had captured Hatteras and were on their way to New Bern, Mr. Barrett and his family left by boat through the sound. She censured him for leaving the church "to the mercy of invaders" and felt a consequence of his evacuation was that "the parsonage and lot were made soldiers quarters and afterwards our church was used as a hospital for refugees." At any rate, by April, Fort Macon had fallen, Federal troops occupied the town, and the Union Flag was flying in Beaufort. The northern sick and wounded were enjoying The Atlantic

House and The Taylor House and the enemy was bragging in the New York Daily Tribune about the breezes and comforts so neatly come by through successful conquest. Late in the year Mr. James Rumley wrote in his dairy: "Our town is crowded with runaway Negroes, not only the able bodied, but the lame, the halt, the blind, and crazy have poured in upon us, until every available habitation has been filled with them. Even the Methodist parsonage and the Odd Fellows Lodge have been desecrated this way and are now filled with gangs of these black traitors."

From then until the end of the War were uncertain and troubled days. Because the town was in Federal lines, we were cut off from the ministry of members of Conference. Furthermore, being unable to meet payments of debt incurred when the parsonage was built in 1856, we lost it in January 1865 together with the money invested. Benjamin L. Perry, John Rumley, R. W. Chadwick, and George Walker are the trustees whose names appear on the deed.

It was during these years that Rev. John Rumley father of Miss Annie, "Miss Jule Manney" Martin, and Mr. James Rumley; and Rev. John Jones, grandfather of both "Miss Annie and Mr. Hugh Jones made a unique contribution to the Church and the spiritual life of the community. Had it not been for them, we could not have had a continuous Ann Street Church. It was in recognition of this that the twin windows were placed back of the pulpit in memory of these men. In July 1862, Mr. Van Antwerp, rector of St. Paul's, a northerner and Chaplain in the Federal Army, sailed for Philadelphia, the Baptist Church had no minister after W. B. Jones until Jacob Utley came in 1867, so it was left to these two local preachers to carry on. They visited the sick, buried the dead, and married those who wished to be married by a minister of the Gospel. In 1865, assisted by Dr. E. A. Yates, Mr. Rumley conducted a great revival at which Mr. Bumpas says one hundred and five whites and perhaps as many colored were added to the Church. The church building was still used as a hospital, but private homes



were opened for prayer meetings and other services were held in the Court House. "Miss Lilla" Willis, a school teacher, wrote of her joy in a religious awakening in which so many of her older pupils "professed faith in Christ and were easily controlled in school."

Rear Admiral David Dixon Porter, U.S.N., aided General Terry in the capture of Fort Fisher in 1865. Chief Justice S. P. Chase and his daughter accompanied him South. On the way down bad weather made it necessary for the ship to put in at Morehead City and lay at the Railroad Pier for three days including Sunday. General Sherman referred to the incident in his "Memoirs" and told of coming down from Goldsboro to confer with Admiral Porter. The late Mr. Hollister Potter use to tell of seeing Chief Justice Chase and his daughter worshipping with our congregation on the Sunday morning of their stay.

Lee surrendered in April, 1865, and that summer Dr. Charles F. Deems, Presiding Elder of the District came to visit and help. In Dr. Deems members of the Church came in contact with an unusual and brilliant man—a man of education, travel, force, and uncompromising integrity. He left North Carolina a year later, went to New York City and organized The Church of the Strangers there. Old "Commodore" Cornelius Vanderbilt gave him a \$50,000.00 home for his organization, proved a friend and admirer of his throughout life, and was a pall bearer at his funeral.

In addition to sorrows in connection with the War, yellow fever had raged in 1864 and 1865. Quoting the New York Daily Tribune for November 8, 1864: "The yellow fever is raging in Beaufort; eight or nine cases a day. Fifteen hundred deaths have occurred. This is pleasant news." The number of deaths was certainly upped wishfully by the enemy paper, yet the fact that we had a town of tents nearby filled with refuges makes the figure more plausible. "Miss Lilla" Willis writing as one of us finds nothing pleasant about the news: "Our congregation was robed in mourning, many seats were vacated, and many hearts were saddened. It was difficult

to get straightened and at regular work again. Everything seemed changed. Some had been killed in the War; others had been removed by diseases that succeeded war, and it almost seemed like beginning anew."

John B. Williams was sent by Conference in 1866. The church had been much abused and had to be repaired. Even the cemetery was in a sad condition, for it is said that those who occupied the church used the grounds for cooking and ate from the table-like grave stones. According to the town records, James L. White asked the Commissioners for "a fence around the graveyard." They refused to take the money from the sadly depleted Treasury but had "subscription lists drawn up" to raise the money and requested "Misses Mary A. Davis, Florida Gibbs, Laura Davis, Suzan Roberson, Emma Duncan, Drusilla Potter, and Orphia Lindsay" to circulate them through the town. The fence was secured and a gate with a lock and key "the key to be kept in the Mayor's office."

With all this sadness and discouragement, for some reason the congregation at Ann Street for the first time overcame objections of some of the older members and bought a reed organ! Just who our first organist was, I do not know, but Miss Sallie Piver took it in 1870 and in 1875 turned it over to her fifteen year old music pupil, Mary Buckman, who played until her marriage with Mr. Taylor. "Miss Mary" still trembles in memory of her trepidation when she learned on her first Sunday at the organ that ex-Governor Vance was in the congregation. She declares yet that she could never have gone through with her part if her brother Samuel had not sensed her fright and stood by whispering, "Keep on, Mary, you're doing fine!"

For some years prior to the War, the colored had carried on at Purvis with a substantial membership under the care of ministers appointed by the Methodist Episcopal Conference. It was the policy of the whites, at the time, to hold the colored people in one great church under their care. After the War, however, A.M.E. Zion, organized in New York in 1819, came into various communities including Beaufort and persuaded the colored to



join them. This was upsetting to the white Methodists so they appointed Robert O. Burton to see what he could do about it. He secured an appointment and came down to preach at Purvis Chapel.

In telling of the experience in 1923, Mr. Bumpas said: "He told them that the mother church still loved them although they had strayed from the fold, and as evidence of their love, he had been charged with the duty of gathering all the colored Methodists under our care to be known as the Colored Methodist Episcopal Church of America. He invited them to come back home to the fold, urged them to reunite with us, and took his seat with the feeling of a man who had won his cause completely."

The pastor of the A.M.E. Zion Church was present. That he fully understood what was on foot cannot be doubted; that he could skillfully confound the opposition is almost an understatement. He arose, announced, and read the lines of Charles Wesley's hymn:

Jesus great Shepherd of the sheep,  
To thee for help we fly;  
Thy little flock in safety keep,  
For O, the wolf is nigh!

He comes of hellish malice full,  
To scatter, tear, and slay,  
He seizes every straggling soul  
As his own lawful prey.

Us into thy protection take,  
And gather with Thine arm,  
Unless the fold we first forsake  
The wolf can never harm.

We laugh to scorn his cruel power,  
While by our Shepherd's side,  
The sheep he never can devour,  
Unless he first divide.

O! do not suffer him to part,  
The souls that here agree,  
But make us of one mind and heart  
And keep us one in Thee!

Mr. Burton withdrew as there was nothing else he could do. Purvis Chapel Mission appears in the Conference Minutes of 1863. It is never mentioned again.

Dr. James B. Bobbit who followed J. B. Williams at Ann Street purchased The Episcopal Methodist, now the North Carolina Christian Advocate, and became editor in 1868, and J. W. Jenkins came here for three years. Mr. Jenkins had four children. Private schools offered the best advantages at that time. Mr. Jenkins found it hard to finance four in school so he paid for their tuition by supplementing his ministerial duties with teaching in "Miss Lilla" Willis' school.

From 1872 to 1875, "Uncle Wheeler" was here for the second time preaching at Ann Street and part of the time, in absence of a preacher there, he held services at The Straits. Alexander R. Raven who was here in 1875 and 1876 also preached at the Straits having an appointment there once a month. It is not hard to find those who remember Mr. Raven well. He holds a special place in the story of the church because of the large number added to the church under his preaching and because that number includes so many faithful to the church through the years: "Miss Lula" Duncan, Miss Sabra Adair, "Miss Laura" Duncan, the late Mr. Thomas Duncan, "Miss Celia" Dudley, "Miss Celia" Williams, and "Miss Belle" Journey.

As already stated, J. W. Wheeler was here in 1877. Apparently, the Church was feeling the loss of the parsonage for in this year, according to a deed recorded at the Court House, Frances Canaday, "In consideration of the love and affection I bear the Methodist Episcopal Church" deeded "part of the western half of lot 61" on Ann Street across from our Church for a parsonage to be erected within ten years from the date of the deed. If not built within that time, the deed was void. It was a bad time to raise money in Beaufort, and the land had to be forfeited for lack of it.

W. P. McCorkle followed Mr. Wheeler. He was here through the crisis of the great storm of 1879 when the tide came in four to six feet higher than any person could



remember before or anyone has seen since. It was the storm that destroyed the Atlantic Hotel, other smaller buildings, and piled furnishings, trunks, boats, and debris of all kinds high on the shore. After leaving Beaufort, Mr. McCorkle went back to the Presbyterian Church with which he had been associated before.

Rufus Cicero Beamon came in 1880 and was here when our first sharpie was launched. He was only twenty yet this was his second appointment. It is written of him that he had "little education but was master of eloquent English through study \* \* \* reserved \* \* \* never a long list of intimates." He had served the Conference forty-nine years when he died in 1926. The writer remembers him as he appeared in later life. After years of contact with people, he was still a poor mixer with no gift for small talk but enviable eloquence in the pulpit and in prayer.

Just to the west of the Church, literally in the shadow of the building, is the grave of our next pastor, J. T. Arrington—another young man only twenty-three who died at the old Davis House while he was serving here. He was sick for a week only with what they use to call "hemorrhagic fever." "Old Dr. Closs," his stepgrandfather reached his bedside, but his mother was unable to do so. His last concern was for her: he asked that the news be broken easily to her, "She takes trouble so hard." Deep and personal was the sorrow of everyone even though he had been here but eight months.

In a copy of *The Telephone* for 1884, leap year, the editor playfully listed the marriageable gentlemen of the town presenting them to the young ladies as, "Creatures to whom you are permitted to pay your addresses this year." Among them was "N. M. Journey, preacher, very dark brunette, full beard and black eyes, five feet ten inches high, one hundred and sixty pounds, thirty years old, quick, energetic, smart, a general gallant." Those living today who well remember him at the time say this is an excellent description of Mr. Journey who was with us for the next three years. He was here the summer of the Charleston earthquake, and he was here that winter

so cold that no one remembered its like before or has acknowledged its equal since. The winter when the *Chrissie Wright* foundered on Shackelford Banks, the crew lashed to the rigging and freezing while men who would rescue them could only signal helplessly from our shore unable to put out a boat in the storm. The *Nellie B. Dey*, Mr. Dey's fish boat, finally brought the victims in to the wharf at the foot of Turner Street. But one man was revived; the others were laid out in the sampleroom of Mr. Billy Dill's hotel on the southwest corner of Front and Turner Streets and Mr. Journey buried them in the graveyard back of the Church. "Miss Daisy" Hatsell tells of standing in the cold of the upper piazza of her home on Queen Street watching as the men were borne to the cemetery on improvised biers, and "Miss Lutie" Jones tells of the feeling of awe that came over her when as a child she ran in to the cemetery and saw so many graves open at the same time. None of the men were from Beaufort, but it was an incident that would have stirred any people and to a people as compassionate by nature as those in Beaufort, it left such an impression that voices are hushed to-day as the story is retold. A small compensation for the tragedy was the establishment of the Cape Lookout Life-Saving Station in 1887 which is said to have been a direct result of the event.

Julian Leecraft Rumley, for thirty-six years a member of the North Carolina Conference, joined the Church on profession of faith under Mr. Journey's ministry. During the same period, Mr. Charles P. Dey joined by certificate. A second contribution to our Church from Newark, Mr. Dey immediately took an active part in the work. He was steward and trustee. The organ, which has just been rebuilt and which we are now enjoying as if it were a new gift, was presented to the Church by him in 1918 as a memorial to his wife.

The year after Mr. Journey left Beaufort, while serving in Kinston, he married Miss Belle Sabiston from here. She still comes down with her daughter, Mrs. J. W. Wilkins, who has a cottage on Front Street. "Miss Belle"



is as loyal, beloved, and admired a guest as Beaufort and Ann Street Church ever entertain.

An old diary in my possession pictures these early 1880's as peaceful happy days of autograph albums, dominoes, croquet, swinging lamps, hoop skirts, cisterns, feather beds, mosquito nets, ice cream festivals, "poundings"; days when granulated sugar was a rare treat, when ice was brought from the North by boat for packing fish—not for individual use unless there was sickness or one luckily found a broken piece. They were days when courting couples gathered down on Whitford's wharf and when at dusk everyone went to meet the mail boat. They were days when babies were sung to sleep and rocked to sleep in cradles; when funeral notices were neatly written on letter paper, a piece of dull black ribbon inserted between the sheets and sent from door to door; and, without the ribbon, party notices were sent in the same manner with the names of all invited guests on the sheet. They were days when it was the habit to read the Bible before going to bed, when a young man had to formally ask a girl's father for her hand, when one of the questions the father was apt to ask next to his financial prospects was, "What are your views on the temperance question?" They were days before Sunday papers, when Sunday was spent in going to church and visiting friends and relatives.

Following Mr. Journey was John Wesley Jones. During his stay Charles Wesley Byrd served the Morehead City church, and we had the distinction of a revival conducted by John Wesley assisted by Charles Wesley. It was a meeting, however that stands out for more significant reasons than such a coincidence. It was the time when a number of our present day members joined the church including "Miss Lutie" Jones, Miss Rose Felton, "Miss Daisy" Hatsell, "Miss Mary" Arrington, "Miss Nancy" Beveridge, "Miss Sunie" Bell, and perhaps others, each of which have rounded out more than half a century in the Church.

Under the next minister, F. A. Bishop, 1887, we acquired the present parsonage on Queen Street and a lot

extending on the north to the old Ireland place. Five-sixths of the lot was deeded by heirs of Alice P. Wolfe on July 15; one-sixth by heirs of Denard Rumley on August 20, 1887. The parsonage, the old Denard Rumley house, was remodelled by the addition of rooms on the south. Between it and the Ireland place stood a little four room cottage in which Mr. Wolfe had operated a bakery. George F. Smith followed Mr. Bishop but as he was single, he stayed at the Davis House and the newly acquired parsonage was rented to "Miss Sarah" Hill. During his second year here, Mr. Smith married Lena M. Nelson, sister of "Miss Laura" Duncan. This tie brought him back repeatedly on visits and although he died in 1927, his family are annual visitors. It was during Mr. Smith's first year here that Willie Potter, son of L. A. Potter, and John Davis, Jr., brother of Mr. M. Leslie Davis, were drowned off the shore of Piver's Island, then Still Island, with only an empty boat and clothing from which to reconstruct the story. C. F. Sherrill followed Mr. Smith in 1892, and in 1893 Robah F. Bumpas served the Church and the North River Church was added to the Beaufort Charge. Of Mr. Bumpas someone said, "He was a scholar, a christian, and a gentleman." To this all with whom I have talked agree unreservedly. His interests were broad. At his death he is said to have left Greensboro Female College a legacy of a valuable telescope, microscope, and seven hundred volumes including scientific as well as religious works.

In the 1890's the spirit of change was in the air. A popular subscription was taken to build a shell road from the oyster factory up Ann Street to Ward's Bridge. Mr. Dey had a naphtha launch built, *The Sadie*, to take passengers and mail to and from Morehead City, but travel was still confined to week days. People were giving away the old Colonial whatnots and drop leaf tables and "improving" their homes with heavy scrolled factory made rolled oak pieces, Morris chairs, and such. Under Mr. Bumpas, the improving interest began to work in the Church. In April, 1894, a strip of land between the Church and Craven Street was bought from Miss Sarah Davis. On this, the present Sunday School auditorium



was built and the old building remodelled at a cost of \$5,568.00. When completed according to a newspaper account written at the time of the dedication, we had, "A new and magnificent church." During part of Mr. Bumpas' stay he suffered from a serious condition affecting his eyes. At the New Bern District Conference of 1895, held at Newport, resolutions of sympathy were passed "as he had been compelled to remain in a dark room for several months on account of his eyes, the light causing the most excruciating pain." It was D. H. Tuttle, the next minister, who finished the work, raised the money to pay the indebtedness, and had the glory of serving the charge when the building was dedicated.

When asked about the Church, a large number of people of all ages begin with Mr. Tuttle: "He ran the saloons out." "He was a good person to build churches." Sometimes one story comes first, sometimes the other. Accounts have been as varied as the emotions of the tellers. He was undoubtedly a colorful, forceful, and courageous character. Militant for prohibition, he reiterated again and again, "I love the men, but hate the business!" Behind the pulpit he had the words, "Be ye doers of the word and not hearers only" which passage seems to have been exemplified in his life in an unusual way.

When Mr. Tuttle arrived, work on the Church was at a standstill, the congregation was sometimes worshipping in the Masonic Hall, sometimes in the Baptist Church. He announced upon arrival, "We've a job ahead of us, I cannot do it alone, no one in the congregation can do it alone, but we can all do it together." This struck the keynote of his ministry here. Within a week, the carpenters were at work on the building and the congregation working that they might be paid. Mr. Tuttle had a marked gift for enlisting cooperation. Everybody worked and everybody enjoyed it. He gave out needs from the pulpit as they arose and had Sunday School classes and individuals pledge a bench or a pulpit chair, a door, a window, or even so small a thing as a brick. Jim Potter tells of gathering coon oysters, taking them home, opening them, and selling enough for a pound of nails. Jule Duncan dealt in clover. He says he pushed a wheelbarrow load

through eight inches of sand from the old Duncan Place to Mr. Ben Jones old home where he was paid off—five cents. He bought roseattes with his money—those little four petalled wooden ornaments that dot the ceiling. They cost ten cents each, and he claims that it took two days work at the clover business to buy one. Lillian Duncan bought roseattes, too, but confesses that at the time she thought somehow they were going to be something that she could wear on her coat. Maggie Jones (Manson) and Lollie Duncan (Sellers) sold big hominy at five cents a quart to finance their part, and Mamie Lindsay (Hill) and Corinne Chadwick (Uzzle) had a colored boy trundle a freezer around from house to house on a wheelbarrow while they sold icecream at ten cents a saucer to make money for the offertory plates. These were days before children's ready made clothing could be bought for little more than the cost of material, and the Ladies Aid at their regular meetings cut and sewed, selling their finished work to busy mothers. It was the time, too, of the Spanish American War. Colored troops were garrisoned at the Fort. The report was current that no one could visit. People were already interested in seeing colored troops drill and this but sharpened their interest. "Miss Laura" Duncan tells how she took advantage of this interest and her business contacts with Colonel Young, the Commanding Officer, to plan a sight-seeing trip for the benefit of the new church. A boat trip to the Fort and view of the troops all for twenty-five cents! There were individual gifts made also. Miss Julia Read gave the Communion Table in memory of her mother, "Miss Charity" Read; "Miss Chris" Sirmond gave the Baptismal Font in memory of her husband, Captain D. D Sirmond; and all about are memorial windows which were given by individuals or families.

"Miss Nannie" Whitehurst, who was a Sunday School teacher during these years, says that Children's Day was celebrated on the last Sunday in the old church. They were out of it for a year. The next celebration of Children's Day was the first Sunday in the remodelled church.



Dr. J. C. Kilgo, then President of Trinity College, Rev. N. M. Journey, Rev. R. C. Beaman, Rev. R. F. Bumpas, and Rev. L. S. Massey of Morehead City, were special guests at the dedication. After the group assembled, Mr. Tuttle announced that a debt of \$350.00 still standing would prevent the consecration of the building. Cards were passed out and \$90.00 above the required amount was raised, making a total of \$1,600.00 raised among less than 400 members between Wednesday and Sunday, less than \$180.00 of which was contributed from outside the charge. Mr. Bumpas preached on "The History of Methodism in Beaufort," Miss Jennie Watson sang *The Holy City*, then five white haired stewards stood in a semicircle around the chancel rail: B. J. Bell, B. L. Jones, W. B. Duncan, C. P. Dey, and L. S. Forlaw. The latter being senior steward in both years and service made the prayer of dedication.

Miss Gertrude Wheatley and Mr. John Rumley, parents of Mr. Jim Rumley, were supposed to have had the distinction of being the first to marry in the new church, but Mr. Rumley was away on the water and the winds and tides prevented his returning at the appointed time so the first wedding to take place was that of "Miss Annie" and Mr. Hugh Jones. An old newspaper clipping tells of it as "too beautiful for description" as the couple and their attendants stood before the new altar under an archway of white covered with green vines on the top of which were "two beautiful doves."

In 1897, the Lenoxville Church property was deeded to us, and the following year the Yearly Meeting of Friends at Guilford College, North Carolina, deeded the Core Creek Church, since known as Tuttle's Grove to the trustees of Ann Street Church reserving only the right to hold Quaker services at any time not conflicting with the regular church program.

In 1885 a Committee of Citizens leased lots 136, 144, and 152 on the northwest side of the Court House Square which had been "reserved for an Academy by an Act of the General Assembly in 1816." They agreed to pay an annual rental of \$6.00 and were to erect upon it a school

building for white children, the building to cost not less than \$1,000.00. The following were on the Committee: Thomas Thomas, B. L. Jones, W. F. Dill, William Sabiston, J. B. Davis, N. W. Taylor, S. M. Buckman, S. J. Moore, Sarch A. Davis, J. B. Jones, J. C. Davis, W. B. Duncan, B. J. Bell, T. D. Noe, N. L. Carrow, M. R. Geffroy, F. Borden Mace, J. D. Davis, W. S. Chadwick, R. W. Bell, James R. Bell, and R. W. Bell, Sr.

This school was built facing Market Street, now Turner, and for fifteen years was operated as the Beaufort High School. In 1900, the Methodists leased the land for ten years with the privilege of renewing for fifty years and operated it as a Methodist school. The records do not show just what the transaction was, but the Methodists seem to have come into possession of the building at this time. A member of the original Committee, with whom I talked, said that those of other denominations who were on the Committee sold their interest in the building to the Methodists who were already in the majority. He says the money received by the Episcopalians was put into St. Paul's School, and he thinks that the Methodists likewise gave their part in it to their church. As there was no real estate transaction involved, no deed was required.

Two years before this St. Paul's School had been founded, and it existed until "Miss Nannie" Geffroy's death in 1936. In all walks of life, and in all denominations are those who were educated there. It was this school which competed with that operated by the Methodists. Apparently the Methodists had some difficulty in selling their school to all of their people for the *Beaufort Bulletin*, paper of the school and also of the town, states in one issue, "The Episcopalians of Beaufort have their church school and without exception members of that church patronize their own school. This is as it should be. The Methodists of Beaufort have their church school \* \* \* yet some of our good Methodists patronize the other school. This is as it should not be." Incidentally, Misses Grace Duncan and Bernice Hornaday



were authorized agents for the paper—price twenty-five cents a year.

The Methodists never exercised their privilege of renewing their lease for fifty years. Instead in 1907, after operating the school for only seven years, the Church sold a strip of land on Broad Street, back of the A.M.E. Zion Church to the town for \$1,250.00 "also that certain school house building now standing on the public Court House Square in the said town of Beaufort and commonly called the Beaufort High School Building." The trustees signing the deed were T. M. Thomas, C. P. Dey, T. W. Lindsay, H. C. Jones, C. L. Duncan, B. J. Jones, Charles L. Abernethy, and W. L. Arrington.

The town offices were then in a little building on the east side of Craven Street owned by Mr. Winfield Chadwick—the "lock up" down stairs, the Town Hall upstairs. Now the old school building was moved across the street to the strip of land purchased by the town where, with the removal of the cupola and a few other changes that grew out of the fire that burned the western end shortly after it was acquired, it stands to-day as our Town Hall.

The last minister to serve the Church in the nineteenth century was Milton Davis Hix who was here for one year, followed by J. A. Hornaday from whose ministry our local Epworth League dates. With the turn of the century there was a church membership of 364 and Beaufort had a population of 2,145. In 1899 there had been a Fisheries Laboratory operating in a rented building; in 1900 Congress authorized a regular biological station; and in 1902, the Government Laboratory on Pivers Island was opened.

Mr. Hornaday was followed by Rev. Hilliard Manly Eure in 1903, the year of the famous first airplane flight at Kitty Hawk. Mr. Eure was father of our present Trustee, Steward, Sunday School Superintendent, and Lay Leader, Mr. Numa Fletcher Eure. In 1906, Rev. J. H. Frizelle came. During his stay the present Court House was built and opened with a speech by Governor Aycock, and the railroad was brought from Morehead City to Beaufort.

At some elusive period early in this century, Beaufort changed considerably. Banker ponies were prohibited on the Town Marsh and Bird Shoal, so they were no longer able to swim across the channel at low tide to graze along the sidewalks or run up and down the streets at night. Artesian wells took the place of the old town pumps. A factory was built to manufacture our own ice. Sheds overhanging the sidewalks were removed, the picket fence around the cemetery was replaced with a wall, Dr. Maxwell came out with his Maxwell automobile in 1911, and from then on the familiar two-wheeled carts drawn by banker ponies began to disappear from the streets. The old ordinance prohibiting travel at more than ten miles an hour on straight roads or six around corners soon seemed foolish and later was repealed. The old fence around the town and the town gates were kept in condition until after 1910 then gradually people stopped closing the gates and no longer kept in repair, they disappeared. The picturesque net reels that stood on Bird Shoal fell into disuse and one by one disappeared the last going just about the time the board walk went. Somewhere along these years, too, women dropped their widow's bonnets with the narrow white ruching about the face and the heavy black veils falling sometimes all around the head; sometimes from the back only. Days of the bonnets were days when a woman mourned for life. A dress for a second wedding was supposed to be at least "light mourning." The railroad had something to do with the change, the light and water plants in 1909, the Inland Waterway in 1911, the World War, the radios that began to come around 1918—everything that tended to put us in closer touch with a larger world.

In 1908 J. H. McCracken came for three years. During his stay Mr. and Mrs. A. F. Doan joined our Church. Like the Deys, though not Beaufort people, for the period of their stay here they shouldered an unusual amount of responsibility in the Church. Mr. Doan was both Trustee and Steward and Mrs. Doan served as President of the Missionary Society.



In 1912, the year of the founding of *The Beaufort News* that has been publishing our church notices and bringing us the news for nearly thirty years, Rev. Solon A. Cotton came to the Church. The next year, the year our old Colonial Court House was torn down, Rev. T. A. Sikes served the Church. In 1914, Rev. A. S. Barnes was sent, but after a few months he was appointed to the Methodist Orphanage at Raleigh where he still serves, and Rev. Frank Culbreth came here for three years. It was during Mr. Culbreth's ministry that Rev. Arthur J. Moore, who a dozen years later was to become a Bishop in the Church, was sent by Conference to hold a special meeting at Ann Street. During Mr. Culbreth's ministry, too, old Purvis Chapel in which the members of A.M.E. Zion had been worshipping since the Civil War was formally given to them according to the deed "as a present." Trustees who signed the deed were W. P. Smith, Thomas Duncan, G. W. Duncan, A. F. Doan, H. C. Jones, D. M. Jones, C. L. Duncan, C. P. Dey.

Mr. Bumpas came a second time in 1917 and was here for four years including those of our First World War—the wheatless and meatless and porkless days when stores were closed and lights shut off at intervals to save coal, when we were buying Liberty Bonds and War Savings Stamps, singing Keep the Home Fires Burning or Beautiful Ka-ty, and young men were registering for the first draft or already in camp or "over there". He was here also when plans for the Centenary of American Methodism were launched—that great world movement in behalf of missions. According to the records of the Church, forty-nine were taken into the Church on one Sunday of Mr. Bumpas' last month here—the largest number at one time in our records. Incidentally, it was Mr. Bumpas' forty-ninth year in the Conference. He lived to serve the Church sixty-two years, dying in California in 1933.

Rev. E. B. Craven followed Mr. Bumpas. At the time he left, after serving three years, the two congregations—North River and Ann Street,—for the first time aggregated five hundred and thirty-six members. It was

during his stay that a modern Beaufort Graded School was erected on the Court House Square and our own Educational Building—Sunday School class rooms in the rear of the Church—was built. The strip of land at the back of the Sunday School auditorium on which it stands had been bought from Mr. H. H. Hamlin and his wife in 1916. The Queen Street property had been mortgaged in 1889 when the parsonage was remodelled. Now it was mortgaged for a second time to do something constructive for the Church. Again the women busied themselves with a frenzy of lawn parties and suppers and children went out and sold candy and cookies until the very phrase "for the benefit of The Methodist Church Annex" became a byword. There were many personal subscriptions also, but it was in 1927 when Mr. James Rumley bought the lot between the parsonage and the Ireland place before the entire amount was raised and the parsonage released. During Mr. Craven's ministry, too, Mr. Cecil Buckman gave the electric motor for our Church organ. Previous to that time sacred sounds came only when colored Skidmore Stevens—Skid for short—was there and worked the hand pump except for that one hot Sunday that Ben Jones was pressed into service in the absence of the usual incumbent—the Sunday unfortunately that Mr. Craven selected for a revival of some old forgotten hymns none of which stopped short of six or eight stanzas!

In 1924, the year work was started on our street paving, Rev. Eli Frank Lee came. A man with excellent training—a Masters degree from Columbia University, New York, and a Bachelor of Divinity from Union Seminary—he previously served Presbyterian Churches in both New York and North Carolina. Beaufort was his first charge in the Methodist Conference. It was during his stay here that the modern heating plant was installed in the church at a cost of \$1,800.00 financed, it is said, by volunteer subscriptions made on one Sunday morning. Mr. Lee died in 1930, but his wife has a cottage in Beaufort, and she and her daughter come down in summer.



For the next three years, we had another minister given to us by another church. Rev. Leland LeRoy Smith was first a minister of the Free Will Baptist Church. He joined our Conference in 1916. He was serving here the momentous year that our new highway bridge was opened, and the year of Lindberg's historic flight to Paris. Rev. R. F. Munns came in the fall of 1929 and was back again each fall until 1932. He was with us when the depression and bank failures came taking away security from those who had felt secure and confusing and saddening everyone in town. Rev. C. B. Culbreth came in 1933 the year of the latest big storm that all but demolished whole sections of the County and our Town. Rev. C. T. Rogers was sent by Conference in 1934. During Mr. Rogers last year here, Paul Green's Lost Colony was shown for the first time at Manteo and the following year, Rev. L. D. Hayman from the Manteo section was our minister.

## A CHURCH

1938

The outstanding event of Mr. Hayman's stay was the long considered and awaited union of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church. It was his privilege to preach the first sermon after the union was an assured fact. At the 1939 Conference in Fayetteville, the unification for North Carolina was completed and Rev. W. Stanley Potter was sent to our Church. The following September, 1940, the Woman's Foreign Missionary Society joined the obsolete class meeting, Ladies Aid, and Bright Jewels. In its place was formed The Laura Duncan Society of Christian Service with the three-fold program of prayer, giving, and service to help develop and support Christian work around the world. Mrs. Edward H. Potter was the first to head the new group composed of three Circles: Circle No. 1 under the leadership of Mrs. W. S. Chadwick; The Lizzie Chadwick Circle under the leadership of Mrs. F. R. Bell; and The Alma Potter Circle of young women, organized in March 1941, under the leadership of Mrs. William Potter. Two charter members of the new organization had also been charter members of the old Society when it was organized in 1887: "Miss Lizzie" Chadwick and "Miss Laura" Duncan.

The writer has been able to find record of five Bishops having visited the Church in Beaufort: Bishop Francis Asbury, Bishop John Early, Bishop A. Coke Smith, Bishop William W. Duncan, and Bishop Paul Kern. The latter was here in the interest of the Centennial Movement, but did not preach. Bishop Asbury preached twice, making five times we have had the privilege of listening to sermons from our Bishops. Dividing the 163 years of the Church's existence by five, we find it has been our privilege to listen to sermons from our Bishops about once every thirty-three years. If these visits had been spaced at even intervals, Beaufort children could be born and practically live out their life span, miss but one



church service, and never hear a Methodist Bishop preach. This makes a visit from our Bishop a tremendously important occasion!

Mr. Potter's place in the history of the Church can only be determined with the passage of years. He may be remembered for inaugurating fellowship suppers as a means of gathering the congregation for informal "breaking of bread" before prayer meeting hour at intervals throughout the winter; he may be remembered for his wise thoughts on world peace at a time when the world was torn with a Second World War; he may be remembered for inspiring the renovation of our pipe organ re-dedicated January, 1941; or he may be remembered because he planned our homecoming day and brought the Bishop down to help make it an occasion worthy of the one hundred and sixty-third birthday of a church.

*Remove not the ancient landmark which  
thy fathers have set.*

—PROVERBS 22, VERSE 28.

# THE METHODIST CHURCH

Southeastern Jurisdiction      Charlotte Area

North Carolina Conference

New Bern District

## BEAUFORT CHARGE

1941

Bishop-in-Charge ..... CLARE PURCELL  
District Superintendent ..... REVEREND J. A. RUSSELL  
Minister ..... REVEREND WILLIAM STANLEY POTTER  
Director of Music ..... JAMES WHEATLEY  
Organists ..... MRS. HOWARD C. JONES—MISS RUTH LEWIS

### TRUSTEES

N. F. EURE, *Chairman*

B. H. Noe	H. C. JONES
C. S. MAXWELL	F. R. BELL
D. M. JONES	G. W. DUNCAN

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MRS. WILLIAM WILLIS	MRS. I. N. MOORE	C. F. CHAPPELL

### CHARGE LAY LEADER

N. F. EURE

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Circle No. 1 ..... *Leader*, MRS. W. S. CHADWICK  
Lizzie Chadwick Circle ..... *Leader*, MRS. F. R. BELL  
Alma Potter Circle ..... *Leader*, MRS. WILLIAM POTTER

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Intermediate ..... WILLIAM BLADES PARKIN, *Counselor*  
Junior ..... MRS. JAMES NOE, *Counselor*—MRS. BEN JONES, *Asst. Counselor*



## CHURCH SCHOOL

*Superintendent*, NUMA FLETCHER EURE

*Secretary*, JOHN RATCLIFFE

Superintendent Children's Division.....MISS CHARLOTTE V. SANDERS

Nursery Department—MRS. JAMES WILLIS.

Beginners' Department—MRS. TOM GIBBS

MRS. LELA WILLIS.

Primary Department—Class I—MRS. H. C. JONES, JR.\*

Class II—MRS. WILLIAM POTTER

Class III—MRS. E. H. POTTER\*

Superintendent Junior Division.....MRS. J. H. NEAL

Class I—MISS SADIE MOORE

Class II—MRS. J. H. NEAL

Class III—H. C. JONES, JR.

Superintendent Intermediate Division.....MRS. FRANK PINNER

Class I—WILLIAM BLADES PARKIN

Class II—MRS. FRANK PINNER

Class III—MRS. H. C. JONES, SR.\*

Class IV—MISS LILLIAN DUNCAN\*

Superintendent Young People's Division.....MISS VIRGINIA STANTON

Class I—MISS VIRGINIA STANTON

Class II—F. R. SEELEY\*

Class III—N. F. EURE\*

Superintendent Adult Division.....MRS. A. A. PRIVETTE

Young Adults—MRS. F. R. BELL

MRS. VERA STUBBS

Woman's Bible Class—MRS. W. STANLEY POTTER

Men's Bible Class—J. F. DUNCAN\*

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\*Those whose names are starred have served for ten years or longer.

# ONE HUNDRED AND SIXTY-THIRD ANNIVERSARY CELEBRATION

JUNE 15-22, 1941

## TENTATIVE PROGRAM

WORSHIP SERVICES

by

FORMER PASTORS

- |         |  |
|---------|--|
| June 15 | 11:00 a.m.—Rev. A. S. Barnes<br>8:00 p.m.—Rev. J. H. McCracken |
| June 16 | 8:00 p.m.—Rev. L. D. Hayman                                    |
| June 17 | 8:00 p.m.—Rev. C. T. Rogers                                    |
| June 18 | 8:00 p.m.—Rev. C. B. Culbreth<br>Rev. T. A. Sikes              |
| June 19 | 8:00 p.m.—Rev. E. B. Craven<br>Rev. Frank Culbreth             |
| June 20 | 8:00 p.m.—Rev. R. F. Munns                                     |
| June 22 | 11:00 a.m.—Sermon by Bishop Clare Purcell                      |

Reception in Church parlors each evening after services  
for former ministers, visitors, and church members.