

*Ninety Years of Duke Memorial Church*  
1886-1976

BY  
Wyatt T. Dixon  
AND  
MEMBERS OF  
THE CHURCH HISTORY COMMITTEE

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EDITED BY  
Esther Evans

FOREWORD BY  
Edward F. Smith

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*Dedicated to*  
*Charles Spence Hubbard*  
*Pastor, Duke Memorial Church, 1971–1975*

## *Foreword*

“ANY GREAT INSTITUTION is the lengthened shadow of a great man,” said the poet. Duke Memorial Church exists today, not as a lengthened shadow, but rather as the lengthened influence of many devout Christians. It exists as the result of the commitment of life, talent, and resources of many sorts by a large number of persons. The nine decades of its life have involved many responses to a world and community marked by rapid change. These decades are a story of involvement, of sacrifice, of prayer, of work, and of witness. They show us how dreams and hopes have been undergirded and have become realities.

One purpose of this history is to make available a record giving some of the details of this pilgrimage of God’s people. A great debt of gratitude is owed Wyatt Dixon for his labor of love over several years in seeking out the past of Duke Memorial in order to illuminate the present. The Reverend Charles S. Hubbard, pastor, 1971–1975, made the original proposal for the writing of this history and, with Mr. Dixon, shaped the chapter plan.

Much gratitude is due also to these persons who have worked long and fruitfully in the designated areas to bring this history to publication: Mrs. S. J. Angier, music; Mrs. A. H. Borland, United Methodist Women and preceding organizations; Mrs. Wyatt T. Dixon, memorials; Miss Anne Garrard, pastors and administrative board chairmen; Miss Beth Whanger, youth work; Irving Allen, Main Street Church; Horace Mansfield, Methodist Men; C. E. Phillips, Jr., finance; W. E. Whitford, Sunday School.

To take care of the technical details of publication, W. T. Coman, chairman of the Administrative Board, appointed a publications committee

headed by Dr. Benjamin E. Powell, Duke University Librarian Emeritus. One vital part of the work of this committee was the selection of an editor to put the manuscript in final form for publication. Miss Esther Evans, a former member of the Duke University Library staff and an editor of various publications, was chosen for the task. Her competence is evident in the work that is now in your hands.

This history, which emphasizes the vitality and flexibility of Duke Memorial over the years, does not seek to set the future course of the church. What is meaningful for the coming years is an understanding of what has been significant in the past—the way in which the church has been faithful to Jesus Christ, the Lord of the Church. It is this faithfulness that has led the congregation from the small beginnings of Bethany Sunday School to the Duke Memorial of today. In this bicentennial year of our country and always, the same faith, continually renewed and refreshed by the Holy Spirit, will continue to guide the people of God in the course to which He calls.

—*Edward F. Smith*



## Acknowledgments

THIS VOLUME COULD NOT have been written but for the cooperation of many people. Many sources have been tapped in the search for information on the Methodist church. Numerous histories have been checked, beginning with the birth of Methodism in England, on through its invasion of the American colonies, down to the arrival of the circuit rider in North Carolina, and to Durham and Duke Memorial. Hours have been devoted to the research of records in our church vault and in the Duke University Library. Interviews with older members of the church have added to the storehouse of knowledge of the church, and newspapers and periodicals have provided information.

To all these sources the History Committee is indebted; whatever success our book may have was made possible by them.

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—The History Committee

## CHAPTER I

### *John Wesley and Early Methodism*

THE STORY OF METHODISM reads like fiction. The chapters record in graphic fashion some of the hardships and frustrations that faced the circuit riders who, with courage and devotion to their mission, traveled far and wide to lay the foundation of the world-wide church of today.

John Wesley, the founder of Methodism, was born January 28, 1703, in the Epworth rectory in Lincolnshire, England. He was the fifteenth of nineteen children born to the Reverend Samuel Wesley, the rector, and Susanna Annesley Wesley. His maternal grandfather was the Reverend Samuel Annesley, a preacher of ability and moral courage. During the Nonconformist controversy, he cast his lot with the dissenters against the Established Church.

John spent the first ten years of his life in his birthplace. Epworth was an isolated village of thirty-six homes, about a hundred miles from London. The rectory, a modest three-story, hundred-year-old structure of wood and plaster with a thatched roof, was twice set on fire by malcontents who disliked Samuel Wesley and his plain speech. In the first fire the house was only partly destroyed; in the second, it was a total loss. Only one chimney was left standing.

John was six years old when the rabble set the second fire while members of the family were asleep. They barely escaped with their lives; and after all the others had reached safety, they were horrified to find that John was missing. The father made futile attempts to rescue him. In despair he knelt and prayed for his son's deliverance. At that moment John appeared at a window. Two men were quick to act. One of them climbed on the shoulders of the other and grabbed the boy just as the roof fell in and crashed to the ground.

The experience had a profound effect on Wesley. He is said to have felt that he had been saved by God for a special purpose and believed that he would have God's protection until his work was done. An English historian states that again and again he (Wesley) commented on this day in his private diary and quoted the text: "A brand plucked out of the burning."

His mother also regarded John's escape as being providential and later wrote in her diary that "I do intend to be more particularly careful of the soul of this child that thou hast so mercifully provided for." Undoubtedly, the mother felt that her son had been saved for a special destiny.

Susanna Wesley was a remarkable mother. Determined to teach the children the deeper meaning of life, she resolved "to take such a proportion of time as I can spare every night to discourse with each child apart." Next to religion, she placed special emphasis upon education, and she herself taught a family school. The Bible held first place among the books used, and each child was required to read it.

John Wesley entered Charterhouse School when he was eleven and attended it six years. He then enrolled at Christ Church, Oxford, where he found both the social and the intellectual life delightful. Four years later he received his Bachelor of Arts degree.

By 1724 his interest in religion had grown to such an extent that he told his parents he wanted to take the Holy Orders. In 1726 he was elected a Fellow of Lincoln College; in 1728 he was ordained a priest in the Church of England. During the years immediately following he alternated between serving as Greek lecturer at Lincoln College and assisting his father in his parish.

While John Wesley was helping his father at Epworth, Charles had gone to Oxford, where he formed a small group of students for regular prayer and Bible reading as well as for Christian service. When John returned to Oxford in 1729 he became the leader of the organization, which was known as the Holy Club. Many on the campus called it a fraternity of fools and in derision spoke of its members as Methodists.

Wesley did not approve of the designation "Methodist" for the simple reason that it suggested the existence of a body of Christians apart from the Church of England. Even as late as 1759 he admonished his followers against using the term "Methodists" and never permitted himself to go any further than to allude to "the people called Methodists."

In search of "even deeper dedication and fuller obedience to his Lord," in 1736 John Wesley offered to go to the colony of Georgia as chaplain. He was accompanied by Charles Wesley, who went as secretary to the gov-

ernor.

They left London in company with General Oglethorpe, who was taking reinforcements to the colony. There were 124 persons aboard ship, including 24 German Moravians. During a religious service a severe storm arose. The sea swept over the ship, the main sail was split into pieces by the terrific winds, and water poured between decks. Many of the passengers were in a state of panic, but the Moravians calmly continued their service.

When questioned by Wesley about their lack of fear, they replied that they were not afraid for God was with them. Wesley was in Georgia the greater part of two years, as he had arrived in Savannah February 14, 1736, and departed from it for England December 27, 1737. His contacts with the Moravians during that time made a lasting impression upon him. They even caused him to wonder if his own attempts to achieve Christian character were in the right direction. He knew what his goal was, but he was not sure he was seeking it in the way that he should.

While in Georgia, Wesley met and fell in love with Miss Sophia Hopkey. She did not return his affection and married someone else. In his journal Wesley recorded that she showed up for the Eucharist five months after her marriage and during that time she had failed to attend to her religious duty. In 1749, again in England, he planned to marry Mrs. Grace Murray, his housekeeper at New Castle. She was a lady described as being suitable for him in every way; but, to his disappointment, she married John Bennet, one of his lay preachers. Wesley continued to be unlucky in love. He did marry later, but the marriage was an extremely unhappy one. Very little is known about Mrs. Wesley. Asked about her by an American tourist, the caretaker of the Bunhill Fields burial ground summarized the situation completely by muttering, "She's buried in here somewheres. She's never mentioned."

The Wesleys' service in Georgia was marred by mistakes and failures but it was also marked by successes. The Reverend George Whitefield, who was on a ship bound for Georgia just as John Wesley was on his way back to England, was able to write: "The good which John Wesley has done in America, under God, is inexpressible. His name is very precious among the people; and he has laid a foundation which I hope neither man nor devils will ever be able to shake."

May 24, 1738, was one of the most significant days in the life of John Wesley. He had returned from America, despondent over his mission there and apparently feeling that he greatly needed a better understanding of Christ and his mission. On that day while walking down Aldersgate Street,

in London, he dropped into a religious meeting and listened moodily to the speaker. Suddenly, he realized that from that service he had found the truth he sought.

In his journal he gave the details of the experience:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now felt in my heart.

The Aldersgate experience was the turning point in the life and ministry of John Wesley. On New Year's Day, 1739, he called together members of the Holy Club and a group of laymen for a love feast to offer prayers for divine guidance in their mission, which now included a religious crusade. His next great step was the acceptance of an invitation from George Whitefield to go to Bristol to preach in the open air.

Wesley preached his first outdoor sermon on April 2, 1739. He recorded it in his journal:

At four in the afternoon I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The scripture on which I spoke was this (is it possible any one should be ignorant that it is fulfilled in every true minister of Christ?), 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.'

After he had preached out-of-doors—as Whitefield had been doing—almost all of the churches were closed against Wesley. It is written that he preached most of his 44,400 sermons outside church buildings.

He bought a horse and is said to have ridden 5,000 miles a year during his fifty years of service as an itinerant evangelist. Wherever he went, his message of salvation fell upon receptive ears. It appealed to the poor people, who made up the larger portion of England's population. They had faced hardships and persecution at the hands of the rich ruling class, and Wesley brought them hope. Even so, he faced unbelievable difficulties and made

enemies, but eventually opposition to him faded away. Small groups, later called Methodist societies, were formed. Wesley's march through England turned to one of triumph as Methodism became more firmly entrenched.

As early as 1739 Wesley realized the need of a building in London to be the headquarters of the movement. When the opportunity arose, he bought and repaired a long disused foundry which had been badly damaged by an explosion years ago. The building, henceforth known as the Foundery, had a chapel that could seat 1,500 people, a room with a seating capacity of 300, and a number of smaller rooms. In the upper section were living quarters for Wesley and his mother, who was with him after her husband's death until her own at the age of seventy-two years.

The Foundery was the first Methodist meeting place in London. In it Wesley, and subsequently his preachers, proclaimed what was called "the true doctrine of the Church of England." Here many people gathered for various religious services—even for a preaching service every morning at five o'clock!

The building was also utilized for other purposes. Wesley engaged an apothecary and a surgeon and here, in 1746, he opened a free medical clinic and dispensary. He founded a free school in which he employed two teachers. In addition, in 1748 he rented an adjoining house to serve as a refuge for women and children. It may be said that nearly all the later religious, medical, and educational programs sponsored by Methodism were conceived in the Foundery.

During the later part of the century a few Irish Methodists migrated to America. In 1760 Philip Embury, Mrs. Barbara Heck, and Robert Strawbridge came to make their homes in a land of freedom. Though devout Methodists, in no sense were these early arrivals missionaries. In 1769 at his Conference in Leeds, Wesley called for volunteers to go to New York to assist the tiny Methodist community there. Joseph Pilmore and Richard Boardman answered the call; two months later they arrived. Strawbridge settled in Maryland and recruited others to preach the Methodist doctrine. Both Embury and Mrs. Heck became quite active in establishing Methodism in New York City.

On October 30, 1768, Embury preached the dedicatory sermon in the John Street Church, New York. It is believed by many to be the oldest Methodist meetinghouse in the United States.

The march south had already begun when the New York church was built. In 1767 Captain Thomas Webb, a British officer, had enrolled the first Methodists in Philadelphia. He promoted a program that two years

later found him permanently located in St. George's Church. Robert Williams had come from England and passed through Philadelphia on his way to help Strawbridge and to establish Methodism in Virginia.

Through the work of these and others, Methodist societies were formed in America. In answer to appeals for assistance, from time to time Wesley sent ministers to the circuits. Among them was Francis Asbury, who landed in Philadelphia in 1771.

Dark days fell upon American Methodism with the beginning of the Revolutionary War. Deep feeling against the British preachers developed among the colonists. The result was that all who had come from England to help in the work of the denomination returned home, with the sole exception of Francis Asbury. He took refuge in the home of a friend, Thomas White, of Delaware, where he remained free from arrest. Asbury's activities were curtailed, but he later confided that during the Revolution "we added 1,800 members to the society, and laid a broad and deep foundation for the wonderful success Methodism has met with."

Wesley voiced strong opposition to the Revolution and did much to influence the British mind against America and those who supported its stand. When the pro-Wesley preachers in America began delivering political sermons, the rift widened and the Methodist cause really suffered. By the end of the conflict, Wesley had to acknowledge that times had changed and that irreconcilable differences existed between the Methodist colonies and himself.

During these turbulent years, though Wesley was greatly concerned with the changing status of Methodism overseas, he did not neglect the work of the societies immediately entrusted to him. The British Methodists, growing in numbers and strength, desperately needed a new worship center. The Foundery, which had been in use nearly four decades, had served well as the first center of Methodist work in London; but it had fallen into such a dilapidated state that it could not be properly repaired. Nearly everything seemed to need replacement, and it was no longer possible to keep out the wind and the rain. Nearby, however, was a large, open field on what is now City Road. Across from it was Bunhill Fields burial ground, where dissenters had been interred. (The grave of Susanna Wesley is there.) In 1777 John Wesley rented an acre of this field for the purpose of building a new chapel on it.

On April 21, 1777, John Wesley himself laid the foundation stone of Wesley's Chapel, often called "the cathedral of world Methodism." An account of the event states that it was a stormy day but a large crowd was in



attendance. Wesley stood upon the stone and preached, using for his text Numbers 23:23: "What hath God wrought!" One writer, in telling of the service, declares that Wesley's sermon was both a defense and an exposition of Methodism: "Not a new religion, but the old religion of the Bible . . . of the primitive church . . . of the Church of England . . . no other than the love of God to all mankind."

By November 1, 1778, the chapel was near enough completion to be occupied; the Foundery was closed and the congregation moved into its new home. From the first "Wesley's Chapel was a centre of worship for the Methodist community. The various social and educational activities . . . found homes elsewhere, but here was the place of prayer." For two centuries it was a hallowed shrine that was visited by thousands. In recent times it has been condemned as unsafe by civil authorities. For many months now it has been closed and services are being held in a church not far away. Funds are being sought from Methodists the world over to save it and its priceless possessions.

In the early 1780s John Wesley realized that if Methodism were to survive, it must be given a legal basis and a known identity. On March 28, 1784, he signed the Deed of Declaration, commonly called the Poll Deed. It was a legal instrument which not only established the conference structure and government of Methodism but also, in the words of one Methodist writer, "created the unity of the people called Methodists as a connection." To the present day Methodism throughout the world incorporates much of Wesley's early organization.

The final break between the American Methodists and the Church of England came within months after the signing of the Treaty of Paris in 1783. Wesley had called Dr. Thomas Coke into his study; and, after telling him that America needed a whole new church with ecclesiastical independence and an ordained ministry, he appointed him as superintendent. He then sent Coke to America to help set up an autonomous church. Coke's mission resulted in the Christmas Conference of 1784 in Baltimore. During the sessions Asbury was made a superintendent. A prayerbook, prepared by Wesley and similar to that of the Church of England, was adopted and a form of discipline was drawn up. At that time American Methodism severed its ties completely with the mother country and became a full-fledged church in a new nation.

In 1791, though his strength was failing rapidly, Wesley made arrangements for his customary journey to begin in early March. He wrote a friend that he "was still able to crawl a little, and to creep, though I cannot run."

On February 17 he preached at City Road, dined with friends, and met with some of his churchmen. The next morning he arose at four o'clock and preached what proved to be his last sermon.

The final days of his life, his death and burial are described by the Reverend R. B. Spivey in *The Pictorial History of Wesley's Chapel and Its Founder*. An excerpt is reproduced here:

He came back to City Road and his friends perceived that his life was beginning to ebb away, but without pain or severe illness. On Sunday, 27th February, he sat up, drank a cup of tea, and repeated one of his brother's hymns:

Till glad I lay this body down,  
Thy servant, Lord, attend;  
And O! my life of mercy crown  
With a triumphant end.

"Sir," said one of his visitors, "we are come to rejoice with you for death has no fear or sting." A day or two later he said "I will get up," and while they were finding his clothes he sang with surprising vigour a verse of one of his favourite hymns by Dr. Isaac Watts . . .

After this he could not speak much, though in the afternoon he twice repeated clearly—"The best of all is, God is with us."

Sarah Wesley, the widow of Charles, his brother, was one of the last to come to his bedside. She had survived her husband who had died in May 1788. . . . Affectionately taking her hand John Wesley said "He giveth his servants rest," and about 10 o'clock on the morning of 2nd March, 1791, he died, just after opening his eyes and saying to his friends the one word "Farewell."

His body lay in state in his beloved chapel and ten thousand people filed past his coffin to pay their last respects. His instructions concerning his burial were that he be clothed in the coarsest wool and buried in the cheapest coffin, that at five o'clock in the morning his coffin be carried by poor men of the parish to the burial place in the little graveyard at the rear of Wesley's Chapel. (It was apparent that he feared the gathering of a large crowd would create an unmanageable situation.) He was buried by the light of torches and lanterns and, despite the efforts at secrecy, a large crowd was on hand.

Methodists everywhere owe Wesley praise and thanks for giving Methodism to the world. He had to cope with ridicule and animosity, often translated into violence, but he never swerved from the course he had set for

promoting God's kingdom on earth. With the able assistance of others, he laid Methodism on a strong foundation from which a world-wide congregation numbering millions has been built.

## CHAPTER 2

### *Asbury and Methodism in America*

ON OCTOBER 27, 1771, Francis Asbury came from England and, with his arrival, a new chapter in the history of Methodism began. Despite the physical handicaps that beset him during much of his ministry, this man, more than any other single person, securely planted Methodism in American soil. When he arrived, there were ten Methodist preachers and about 500 members in the Methodist societies. The day he died there were about 600 ordained ministers in the fifteen states and approximately 200,000 members. During the intervening years he had traveled around 270,000 miles, preached 16,000 sermons, presided over 224 conferences, and ordained 400 preachers.

Francis Asbury, the son of Joseph and Elizabeth Asbury, was born in West Bromwich near Burlingham, England, on August 20, 1745. As a boy he accepted the Methodist faith, at eighteen he became a local preacher, and three years later he was accepted into the full Wesleyan connection as a preacher. In 1766 he began to supply for an ailing minister; it was during this time that he caught the attention of John Wesley. At the Bristol conference when Wesley called for volunteers to go to America, Asbury offered to do so and was accepted.

When he landed in Philadelphia in 1771, Asbury was directed to the home of Francis Harris, who, in Asbury's words, "kindly entertained us in the evening and brought us to a large church where we had a considerable congregation." The church was St. George, which may be the oldest Methodist place of worship in America. (Many claim that John Street Methodist Church, New York, dedicated October 30, 1768, is the mother church of American Methodism; others declare that a tiny meeting house

built by Robert Strawbridge came first.) It was at St. George Church that Asbury preached his first sermon in America.

Asbury deplored the tendency of the early Methodist ministers to confine their work to populous centers, and during the years that followed, his ministry carried him to remote places. He is rightly characterized as "Methodism in the saddle," for, traveling on horseback, he covered an area that included fifteen states. He never stayed in one community long enough to have a home of his own. He preached in private homes, churches, and in any other place where there were people to hear him.

Years later Asbury described his annual journey by writing that he went

from Maine to Virginia, through the Carolinas, wading through swamps, swimming the rivers that flow from the eastern slopes of the Alleghenies to the Atlantis, on down to Georgia, back to North Carolina, through the mountains to Tennessee, three hundred miles and back throughout the unbroken wilderness of Kentucky . . .

It was, however, not Francis Asbury, but Joseph Pilmore who is credited with preaching the first Methodist sermon in North Carolina. He came to Currituck Courthouse from Virginia and a little before noon on September 12, 1772, preached to an attentive congregation. Pilmore's name is perpetuated in the Pilmore Memorial United Methodist Church at Currituck.

In 1772 Asbury preached for the first time in a small log meeting house near the present town of Windsor, Maryland. As Paul Neff Garber points out in *The Methodist Meeting House*, "there is not unanimity of opinion" as to the first Methodist place of worship built in America; but many insist that this crude structure erected by Robert Strawbridge had that distinction. Certainly it was the first rural meeting place. It was only twenty-two feet square; the ground was the floor; light came from holes sawed in the logs. The congregation entered through a large space cut like a doorway. In his sermon Asbury expressed sympathy for his hearers, who sat shivering on backless benches. He had to tie a handkerchief over his ears to protect them from the cold. The Strawbridge meeting house remained standing until 1844, when it was converted into a barn. A marker placed on the site in 1944 bears the inscription: "On this spot stood the log meeting house erected about 1764."

The Methodists held their first annual conference, a three-day meeting, in Philadelphia at St. George Church in July, 1773. Though Asbury was

there, the conference had actually been called by Thomas Rankin, who had been sent to America from England in 1769 to organize the work in the colonies. (Wesley was displeased with the laxness that apparently existed.) Nine English preachers, in addition to Rankin, were in attendance.

Rankin's purpose was to establish discipline. It is obvious that Asbury did not like being pushed in the background at the conference, but he did agree with Rankin in the matter of discipline.

Six rules were adopted during the meeting. The most controversial one of them required that every preacher connected with Wesley avoid administering the ordinance of baptism and the Lord's Supper. This rule forbade lay preachers to administer the sacraments, even though lay preachers were active in promoting Methodism throughout the colonies. Robert Strawbridge, who had greatly furthered Methodism in America, was among those who looked with much disfavor upon the rule and did not willingly submit. He felt that he knew the needs of the Methodists he served and stood ready to provide the sacraments whenever they required them.

Just as they are now at the annual meeting of the North Carolina Conference, appointments were announced at the end of the last day. The first appointments were: New York, Rankin; Philadelphia, George Shadford; New Jersey, John King and William Watters; Baltimore, Asbury, Robert Strawbridge, Abraham Whitford, and Joseph Yearby; Norfolk, Richard Wright; and Petersburg, Robert Williams.

The North Carolina Circuit was formed in 1776, and its territory included all of the present state. The three preachers who were assigned to serve it were Edward Droomgoole, Francis Poythress, and Isham Tatum.

Droomgoole, who had come from Ireland in 1774, had been reared a Roman Catholic but while still a young man had withdrawn from his church and joined the Methodists. Poythress was born in Virginia. He had inherited a large estate, but like the prodigal son in the Bible he had spent his money in riotous living. Later he was converted and entered the Methodist ministry; his appointment to North Carolina was his first. Tatum was also a Virginian. An eloquent speaker, he was known throughout the country as the "Silver Trumpet." That the three men did effective work is a matter of record: at the end of the conference year 930 communicants were reported in the North Carolina Circuit.

In 1777 the circuit was divided into three parts and what is now the Durham area became a part of the New Hope Circuit. It was named for the New Hope Creek and extended approximately from Raleigh to Greens-

boro, from the Virginia line to the South Carolina line. Costen J. Harrell, in his history of the Methodist church in Durham, says: "The preachers came and passed on to other fields, new churches were organized, new circuits were formed, old circuits were divided—but these men were so busy making history that they had little time to write history, and therefore the records covering these years are very scant."

Asbury first visited North Carolina in June, 1780, entering the state in the vicinity of Roanoke Rapids, in Halifax County. At the time, in his journal he described the people as "quite ignorant." Later he changed his mind, declaring, "Glory be to thee, O Lord, I had too mean an opinion of Carolina; it is a much better country and the people live much better than the information given me." During this first visit he passed through Granville and Orange counties on his way to Raleigh.

From then on Asbury visited North Carolina every year, and he recorded many visits to Hillsborough. The townspeople sometimes received him warmly and sometimes coldly. In an entry in his diary, August 1, 1780, Asbury wrote that he was "going toward Hillsborough with reluctance." On that same day he "crossed Eno with difficulty—the water ran over the foot-board of my carriage." On his arrival he preached to about two hundred people in a tavern owned by a man named Courtney. His comment was that "they were desent and behaved well; I was much animated and spoke loud and long."

On March 7, 1783, Asbury wrote that

I had a large congregation at Hillsborough, and there was more attention observable than formerly. I visited three young men who are to die shortly; they wept while I talked and prayed with them. I walked to the church [Episcopal]; it was once an elegant building, and still makes a good appearance at a distance, but within it is ruins. The calamities and waste of war have been severly felt in these parts.

Asbury was again in Hillsborough on March 26, 1784. In writing about the experience he declared "the snow was deep—the street dirty—my horse sick—the people drinking and swearing. I endeavored to preach on 'A man gaining the whole world.'"

The plight of his preachers was of great concern to Asbury. In a letter written to John Wesley from Halifax, North Carolina, he bemoaned the fact that "the present preachers suffer much; being often obliged to dwell in dirty cabins, to sleep in poor beds, and for retirement to go to the woods,

but we must suffer with it, if we labour for the poor." In a letter written to his parents, June 7, 1784, in response to the first letter he had received from them in seven years, he reported on his work: "We have upwards of 80 travelling ministers and near 15,000 members in the society." He expressed himself as being "perfectly happy in the circumstances I am under."

The year of 1784 was marked by the greatest event in American Methodism: the Methodist Episcopal Church came into being at the Christmas Conference in Lovely Lane, Baltimore, Maryland. The chapel was ten years old and had been re-fitted for the gathering. A balcony had been added to provide space for the visitors and a stove, to provide warmth.

The scene is best described in Charles Ferguson's *Organizing to Beat the Devil*:

The conference was scheduled to convene at 10 o'clock and at that hour the meeting came to hushed order. It was a strange and solemn assembly. The preachers, although most of them were from the backwoods, were in knee breeches. The hats they carried had broad brims and low crowns. The clothes were black as dirges and cast a spell of gloom over the room, somewhat relieved by the youth of the faces gathered. Of the sixty itinerants who turned up before the conference ended, almost all were in their twenties. Even the leaders looked young. Coke was thirty-seven and Asbury was thirty-nine.

As the representative of John Wesley, Thomas Coke presided over the sessions.

An important item on the agenda was the selection of a name. Methodist Episcopal Church was chosen; John Dickins is said to have suggested it. The name indicated that the church would be Methodist in doctrine and discipline and Episcopal (i.e., organized under bishops) in its form of government.

During the conference, Coke, who had been made a superintendent by Wesley, wanted to name Asbury one also; but the latter refused the ordination until all the preachers in the circuits had voiced their approval. Asbury wrote afterward that at the Christmas Conference "Dr. Coke and myself were unanimously elected to the superintendency. . . . and my ordination followed."

Another notable achievement at the conference was the adoption of a prayerbook similar to that of the Church of England, prepared by Wesley. Finally, a form of discipline was drawn up.

With these things accomplished, the ties with the Church of England



were broken, and the new Methodist Episcopal Church emerged.

Plain churches were favored by the early Methodists. The Methodist discipline of 1784 stated:

Let all our churches be built plain and decent, but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yes, and governed by them. And then farewell to the Methodist discipline, if not doctrine, too.

Asbury undoubtedly supported this part of the discipline. When he saw a bell on a Methodist church in Augusta, Georgia, he wrote in his journal: "And behold here is a bell over the gallery . . . and cracked, too; may it break. It is the first I have ever seen in a house of ours in America; I hope it will be the last." He described a Wilmington, North Carolina, church which measured 66 by 36 feet as "elegant."

Not too surprisingly, the first annual North Carolina Methodist Conference met in a private home. It was held on April 20, 1785, in the residence of the Reverend Green Hill near Louisburg, North Carolina. Both Thomas Coke and Francis Asbury were among the twenty preachers present. The sessions took place in a large upper room of the big white frame farmhouse with three great brick end chimneys. Today it is one of the fifteen Methodist shrines.

Opinion is divided as to whether Thomas Coke or Francis Asbury was the first man to be called bishop, but the editor of *Together* (a Methodist periodical) states "it would be accurate to say of Methodist bishops, Asbury was the first ordained in America."

In 1787 Coke and Asbury issued a revised edition of the denomination's discipline. In it the word *superintendent* was changed to *bishop*. This action was so displeasing to John Wesley that in a letter recorded in Asbury's journal he wrote: "How can you, how can you suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, scoundrel and I am content, but they shall never by my consent call me a bishop! For my sake, for God's sake, for Christ's sake, put an end to all this!"

The preachers not only refused to comply with Wesley's instructions but also made Richard Whatcoat a bishop.

Asbury and Wesley were at times in disagreement, but to the end of Wesley's life Asbury's friendship and loyalty remained constant.

That Asbury intended to live his days out in his adopted country is

shown in a letter he wrote his parents on November 20, 1797: "If I were to leave America I should break my heart; and if I stay I shall break my constitution. But here I must die. May you find safe passage from England, and I from America, to glory."

Despite its somber tone, this was by no means a farewell letter. Asbury continued to travel from one state to another. On March 3, 1800, again in North Carolina, he wrote in his dairy: "We had no small race through Chatham County to Snipess. We were lost three times before we came to Clark's ferry on Haw River, and had to send a boy on a mule for the ferryman and wait a half-hour." The next day he arrived in Chapel Hill where he met President Caldwell of the University of North Carolina. He recorded the visit: "A clear but very cold day. We were treated with great respect at the University, by the president, Caldwell, and the students and citizens and many of the country people. . . . When the University is finished I shall take notice of it. I stopped to baptise some children and then rode on to Massey's." Leaving Chapel Hill, Asbury went to Raleigh. Of this trip he wrote: "Came to Raleigh, the seat of government. Preached in the state house . . . notwithstanding this day was very cold and snqwy, we had many people to hear. . . ."

Asbury lived to witness another event in the history of American Methodism: in 1808 William McKendree was named bishop. He was the first native-born American to be elected to the office.

Asbury's last letter was written from Brunswick County, in Virginia, on March 4, 1816. He left the county to go to Richmond; and about the middle of March he reached Manchester, now South Richmond, where he stayed with an old preacher friend, John Potts. After a few days in Manchester, he crossed the James River and visited in the home of Archibald Foster a week. Even though he was so weak that he had to be lifted into the pulpit, on March 24 he preached. It was his last sermon.

From Richmond the dying man traveled to Spotsylvania County, Virginia, to the home of George Arnold. Asbury died on March 31, 1816, and was buried in the Bishop's Plot in Mt. Olive Cemetery, Baltimore.

The death of Francis Asbury left a great void; but the Methodist church, in spite of dissension and even division, continued to move forward.

Following the Lovely Lane Conference, disagreement had developed among the members as to the ecclesiastical authority and the rights of laymen in the church. Eventually one group withdrew from the church and organized the Methodist Protestant Church. The exact year of this action is unclear; one historian says it occurred in 1828 and another, in 1830.

In 1844 the original Methodist Episcopal Church divided. The reasons given for the split differed. The northern group claimed it was due to slavery in the South; the southern group declared it was brought about by the question of the power of the general conference over a bishop.

In 1939 the two churches and the Protestant Methodists were reunited through the efforts of representatives of the three groups at a conference in Pittsburgh. As their differences were resolved, the church again became one.

With reunion came changes in policy and program. The Woman's Missionary Society became the Woman's Society of Christian Service; and the Epworth League, the Methodist Fellowship. Other new organizations appeared, among them the Wesleyan Guild and Methodist Men. Behind the idea of change was the promotion of a more effective program, with emphasis on evangelism, finance, education, and missions.

From this strong union Methodism has become an even more powerful influence in the world.



In 1832 Methodism in Durham had its beginning in revival services conducted by the Reverend Willis Haynes, the first Methodist circuit rider known in this vicinity, assisted by the Reverend David Nicholson, presiding elder. The services were held in a little schoolhouse that had been erected in 1830 in the Orange Grove section, about one mile east of town.

The result of the revival, as stated in Paul's history of Durham, was the formation of a Methodist church membership numbering about thirty persons. Haynes became the pastor.

On April 25, 1832, William R. Herndon, who was interested in both religion and education, donated to the group an acre of land and a house to be used as a place of worship and as a school. The trustees named in the recorded deed were David J. Rencher, David Roberts, Willis Roberts, Ezekiel Haley, John W. Hancock, and William R. Herndon. The deed stipulated that Herndon was to act as chairman.

About the year 1834 the building was burned by Jefferson Dillard, who entertained great hatred for the church and school. He is said to have used school books and papers to start the fire. Finding his life endangered by the enraged people of the community, he ran away and was never heard from again.

In 1837 two important events took place. It was on February 8, 1837,

at a meeting of the Virginia Conference that the North Carolina churches were separated from Virginia, and the North Carolina Conference was formed. On the local scene, the schoolhouse in which the 1832 revival had been held was deeded to the Orange Grove Methodist Church.

Realizing that the trend of population was westward, in 1858 the membership moved to town. No one dreamed that Durham, a tiny hamlet with no more than a dozen families, was destined to become a progressive city with worldwide fame, but the industrial picture was promising.

A site on Orange Street, consisting of an acre of land, was given the Methodists by Robert F. Morris, Durham's first tobacco manufacturer. William Mangum contracted to erect the building, furnishing both labor and materials for \$650. A part of the framing had been cut and the foundation had been laid when some of the church leaders decided that a little grove on the Roxboro Road, now a part of Cleveland Street at Liberty, was a better location. The church then bought an acre and a half of land in that area from William Green for \$150, and the foundation and framing were moved from Orange Street to be used in the construction of the new building.

Durham's first Methodist church was a plain wooden structure, and it adhered to the policy of John Wesley in requiring the separation of sexes in church. (The church discipline of 1784 declared there was no exception to the segregation rule—"Let them sit apart in our chapels.") In keeping with Wesley's prescribed architectural design, the church had two entrances so that men and women might enter by separate doors and occupy different sections of the building.

As the war clouds gathered, Orange Grove Methodist Church became more and more involved in the coming storm. Its walls echoed to a debate on secession between William A. Graham and Henry K. Nash, both men of prominence and influence. Graham had served as governor of his state, United States senator, and secretary of the Navy in President Fillmore's cabinet; eight years before he had been nominated for vice president on the ticket with General Winfield Scott. Graham favored the Union; Nash, an eloquent speaker, was an ardent advocate of secession. The debate has been described as "a memorable but indecisive contest" and "a trying time, with neighbors at odds and families disagreeing." The Dukes were among those favoring the Union; the Reverend J. B. Alford, pastor of the church, was among those calling for secession.

During the Civil War, the little church served as a hospital for the sick and wounded of both the Blue and the Gray. It was also used as a muster

center for the Confederate soldiers and the churchyard was used as a drill ground. While General William T. Sherman and General Joseph Johnston were holding meetings at the Bennett Place, the church was occupied by soldiers who did considerable damage to the building. Despite all this, the congregation continued to hold services and was never without a pastor.

In 1866 the Orange Grove Methodist Church was given a new name: Durham Methodist Church. That same year the church was made a part of the Chapel Hill Charge, and the Reverend R. S. Webb was sent to serve it. The following year the Durham Circuit was formed and Webb was assigned to it. The churches making up the circuit were Durham Church, Massey's, Pleasant Green, and Hebron.

Prohibition was the major moral question in Durham during the latter part of the nineteenth century. In 1869 a strong effort was made to oust the saloons, with the churches leading the campaign. Webb was in the front ranks of the crusaders; he took such a pronounced stand against the liquor traffic that he incurred the strong dislike of the saloon keepers. Webb lived in a rented house, and the liquor interests were desirous of running him out of town. That goal was achieved by having his rent raised twenty dollars a month—a larger sum than he could pay. As no other house was available in Durham, he was forced to move to Chapel Hill. The dries were defeated in the election by one vote.

The Reverend John Tillett served the circuit in 1870–1871. He was a strict disciplinarian and, like Webb, actively fought the liquor traffic as well as horse trading. He forcefully decried the failure of some of the church members to conform to the rules. At a quarterly meeting held in April, 1870, he is said to have “made complaint in his report on the general state of the church that some of his members had not been conforming strictly to the rules of the discipline. At this some took exception and a general discussion ensued.” Thirty-one members withdrew, and nineteen of them established an independent church near Lipscomb's Cross Roads. They were later restored to its communion.

During these post-war years, in spite of needing repairs and improvements, the Durham Church building continued to serve as both church and schoolhouse and even to accommodate another congregation. On December 31, 1871, the Orange Presbytery organized a Presbyterian church in Durham. It embraced eleven members who were administered to by Thomas W. Faucette, a member of the presbytery committee; on March 31, 1872, the Reverend Drury Lacy was called to be the Presbyterians' first pastor. For a time the congregation held services in Durham Methodist

Church, but about 1874 it started a movement to build its own house of worship.

By 1872 the Durham Methodist congregation was able to paint its church inside and out and to install new pews.

In 1879, under the leadership of its pastor, the Reverend F. H. Woods, a new church was begun to replace the outmoded little wooden structure. The cornerstone of a new brick building was laid in 1880, with Judge A. S. Merrimon, of the North Carolina Supreme Court, as the speaker. The main section was completed during the pastorate of the Reverend Jesse A. Cuninggim, and the dedicatory service was held in June, 1881.

The old wooden building was moved to a new site and operated for several years as the Methodist Female Seminary. Its trustees were J. S. Carr, E. J. Parrish, Washington Duke, J. B. Whitaker, and J. E. Lyon.

Another event in the history of the growing church was another change of name. In 1886, while the Reverend W. S. Creasy was pastor, Durham Methodist Church became Trinity Methodist Church.

In the early 1890s an addition was made to the building, and during the period of its construction, the congregation worshiped in the courthouse. On the fourth Sunday in January, 1894, during the pastorate of the Reverend B. R. Hall, the enlarged church building was occupied.

The noble brick structure, with its beautiful works of art, was destroyed in a spectacular fire on Sunday morning, January 21, 1923. Sunday School members, who were arriving, watched with sad hearts the progress of the hungry flames as they reached out and up the lofty spire. Suddenly, with a sickening thud, the spire collapsed into the ruins of the sanctuary. Among the memorials destroyed was a fine marble reproduction of Leonardo da Vinci's *The Last Supper*.

Dr. A. D. Wilcox was pastor of the church on that fateful morning, and many members recall his standing on the parsonage steps while he watched the destruction. He said firmly to those who were nearby: "We will build a new and better church on the ashes of the old one."

Under the guidance of the Reverend W. W. Peele, funds were raised and the present building was erected. The opening service of the beautiful new home of Durham's oldest Methodist church was held on September 20, 1925.

## CHAPTER 3

### *Bethany Sunday School*

DUKE MEMORIAL CHURCH OWES a major debt to tobacco. The tobacco industry, which played a leading role in the development of Durham itself, also played one in the founding of the church.

By 1880, in increasing numbers, workers were coming into the city to fill jobs in the rapidly expanding factories. The newcomers did not have exactly the same interest in the community that members of the existing churches had, and it soon became apparent that a distinct policy was necessary in the factory districts. All the denominations were aware of the situation and eventually made plans for new churches, but the Methodists led the way.

The theme of cooperation between affluent and influential men and the common people runs through the story of the beginning and growth of Duke Memorial Church. It originated in a Sunday School organized by Methodists who, feeling the need of another church of their denomination, responded to that need. Washington Duke, whose tobacco factory was growing steadily and number of employees increasing proportionately, was among those deeply concerned about the spiritual welfare of the new residents and ready to help them.

In 1884 the Reverend T. A. Boone, pastor of Trinity Church, began agitating the matter of dividing the church membership and organizing a church in the western part of the town. At first some of the members, preferring to keep Trinity's membership intact, looked with much disfavor upon the minister's efforts. Gradually, however, the conviction grew that more than one Methodist church was needed to serve the enlarging community.

The first known written reference to the need of a new place of worship appears in the report of the Reverend W. S. Davis in the minutes of the district conference, July 30, 1885. Davis, in his account of the Durham Station Church (Trinity), stated there was

one church building, well furnished and in good condition. Uses a heater. 300 members on record. No parsonage, but a good house is rented for the pastor. . . .

There is a disposition growing to have a mission chapel in the western part of town. This would be well, because there are many people in Durham who do not go to church who would be reached in this way. Have heard of some drinking members of the church. There is a general feeling throughout the town that christianity is suffering in Durham and there is a union movement on the part of different denominations to hold a revival in September next. There is a similar movement on the temperance question.

In 1885 at the quarterly conference at Trinity, the matter of church expansion was debated. Finally, on the motion of the Reverend A. Walker, a building committee composed of Washington Duke, J. H. Southgate, J. W. Gattis, S. A. Thaxton, G. W. Burch, A. Wilkerson, J. Ed Lyon, and J. S. Lockhart was named for a new church that already was being spoken of as the West End Church. At this meeting, pledges amounting to \$1,625 were secured for its erection.

The mood of the meeting was expansion. Not only was the proposal for the West End Church approved but also positive action was taken for a church in the eastern area. Called in the quarterly conference the East End Church, this church was in due time organized as Carr Methodist in honor of Julian S. Carr, one of Trinity's most faithful members for many years.

The annual conference in 1885 was held in Durham the same month the local conference was. The Reverend W. S. Black was named presiding elder, and the Reverend Amos Gregson was appointed pastor of the East End and West End churches.

On May 2, 1886, Gregson began conducting religious services in Duke's Factory. The large room in which the people worshipped was used during the week for the manufacture of smoking tobacco. Every Saturday after the factory had closed, C. C. White, who was a foreman in one of the departments, would prepare the room for the Sunday School sessions on the Sabbath. After the service, he would clear the room of the Sunday School equipment in time for factory use on Monday morning. Benches and other furnishings were crude in comparison with those at Trinity



Church, but no pastor ever had a more loyal and dedicated flock than the new congregation proved to be.

Gregson's preaching was well received. Bethany Sunday School was promptly organized. Dr. W. S. Creasy, Trinity's pastor at the time and a leading spirit in the plan to expand the denomination's influence and effectiveness, attended the first meeting and assisted in starting the Sunday School. Not all of the members were employed at Duke's Factory, but most of them were. Washington Duke himself transferred to the new church group. He wanted to worship in the community that had grown up around his factory, and his interest in both church and community remained steadfast as long as he lived. Mr. and Mrs. Brodie L. Duke and their son Lawrence also joined.

From the outset, Bethany Sunday School was forceful. A service was held every Sunday morning at 9:15 o'clock. On the second Sunday the collection totaled \$3.10, the amount ranging from a penny to a dime per person. On May 16 the attendance was 133, and 27 pupils were added the next Sunday. Emphasis was placed upon attendance and increased enrollment. A banner was presented to the class with the best record—the banner to be retained until another class had earned it.

Officers of the first Sunday School were: V. Ballard, superintendent; C. C. Taylor, assistant superintendent; Benjamin N. Duke, secretary-treasurer; C. C. White, assistant secretary; W. E. Wood, librarian; W. L. Warren and D. W. Andrews, assistant librarians; and J. M. Hornaday, conductor.

Ballard was private secretary to William T. Blackwell, industrialist, banker, and philanthropist. Duke was one of Durham's most liberal philanthropists and a member of the family that contributed munificently to the church and other worthy causes. Taylor was a merchant and a member of the Board of Aldermen. His store, located on Main Street between Mangum and Church streets, carried a varied stock, including stoves and tinware.

The men and women who served as teachers were: Miss Eliza Christmas, Mrs. Brodie L. Duke, W. L. Freeland, Miss Emma Gattis, J. W. Hamilton, Charles A. Jordan, W. D. Lunsford, Mrs. S. W. Outlaw, Miss Lillie Reeves, Miss Annie Roney, Mrs. M. T. Sneed, S. A. Thaxton, M. Thomason, E. A. Whitaker, Mrs. W. E. Whitaker, W. A. Wilkerson, Mrs. W. E. Wood and Mrs. W. H. Wortham.

Jordan's class was made up of ten young men, six of whom later became stewards in the church. One member, W. B. Lee, became a mis-

sionary to Brazil; he was the first ever to go from what is now Duke Memorial Church into the foreign field.

The Sunday School published a small songbook, a copy of which is in the Duke University Library. It contains sixty-four songs (without notes), the order of worship, and the Ten Commandments. The leaves are bradded between board covers. The compiler of the little volume is unknown. Several of the hymnals used by Bethany Sunday School and Main Street Church are now in the church vault.

Amos Gregson, who remains outstanding in the history of Methodism in Durham, surely found his work a most rewarding experience. On their day of rest, devout people gathered in a factory room for religious services, and hymns of praise rang through the building in striking contrast to the hum of industry that resounded through it during the week days.

On July 22, 1886, Gregson reported to the district conference:

The religious services of East Durham are held in the factory of the Durham Cotton Manufacturing Co. At this place we have organized a church of 12 members and have a Sunday School numbering 100 officers, teachers and scholars. We expect soon to begin the erection of a house of worship which when finished will cost about \$2,000.

West End services are now being held in the factory of W. Duke, Sons & Co. No society organization yet. Congregations large and attentive. We have a house of worship approaching completion and when finished will cost about \$5,000. The West End Sunday School numbers 224 officers, teachers and scholars.

The schools at both appointments are in a thriving condition, well managed and doubtless doing much good. There are signs of spiritual life among the people of the charge. No quarterly conference and no parsonage.

The house of worship that Gregson mentioned was, in fact, so near completion that the end of Bethany Sunday School came within three months.

## CHAPTER 4

### *Main Street Methodist Church*

OCTOBER 10, 1886, was a great day for Methodism in Durham; it marked the demise of Bethany Sunday School and the beginning of Main Street Methodist Church. In the words of the church record, "Today, (Oct. 10) the Sunday School which has heretofore met in Duke's Factory, was transferred to the new church on Main Street."

The movement for a permanent church home had been started soon after the organization of the Sunday School. Employees of Duke's Factory gave generously from their small earnings, and men and women of larger means donated liberally to a building fund established for that purpose. Brodie L. Duke showed the special concern he felt by providing a choice lot at the southeast corner of Main and Gregson streets. Such enthusiastic support assured the erection of the church.

The contract for it was duly awarded to the firm of Bullert, Christian and Houston. Work on the new building began immediately, and it was ready for occupancy in less than six months after the opening of Bethany Sunday School. In a handbook published in 1895,\* the church was pointed out as "a large brick structure on Main Street, somewhat in the western part of town."

Seventeen persons brought letters to the new church from Trinity Church and 18, from other churches; 10 were received on profession of faith. The Sunday school record for that historic October day shows an attendance of 7 officers, 17 teachers, 168 scholars, and 12 visitors. The collection was \$10.56.

\* See Acknowledgments.

The charter members of Main Street Church were largely members of Bethany Sunday School. As listed by D. W. Newsom in his history,\* they were: Washington Duke, V. Ballard, C. C. Taylor, B. N. Duke, C. C. White, W. L. Warren, Miss Irene Andrews (Mrs. Irene Blalock), D. W. Andrews, Miss Fannie Blalock (Mrs. Malone), Miss Minnie Blalock, Ira Blalock, Jethro Blalock, J. O. Brock, T. H. Brock, Miss Emma Cagle (Mrs. F. S. Mangum), Miss Alice Cagle (Mrs. Woods), Miss Maggie Cagle (Mrs. F. S. Dixon), Mrs. Mary Couch, Miss Sadie Couch, Miss Geneva Couch, Miss Maggie Cox (Mrs. Carden), Miss Laura Cox, Miss Josephine Cox, Miss Ella Duke, Brodie L. Duke, J. T. Ferrell, J. A. Ferrell, W. L. Freeland, N. V. Herndon, Miss Annie Roney, J. B. Warren, W. A. Wilkerson, Mrs. W. A. Wilkerson, Walter Wilkerson, W. H. Wortham, Mrs. W. H. Wortham, Miss Annie Wortham (Mrs. L. S. Christian), and Miss Annie Andrews (Mrs. P. M. Ellis). Almost immediately after the church was organized, Dr. W. S. Creasy, pastor of Trinity Church, held a three-week revival at Main Street; many members were added to the church roll.

In 1886 the church was made an independent station with Amos Gregson as pastor.

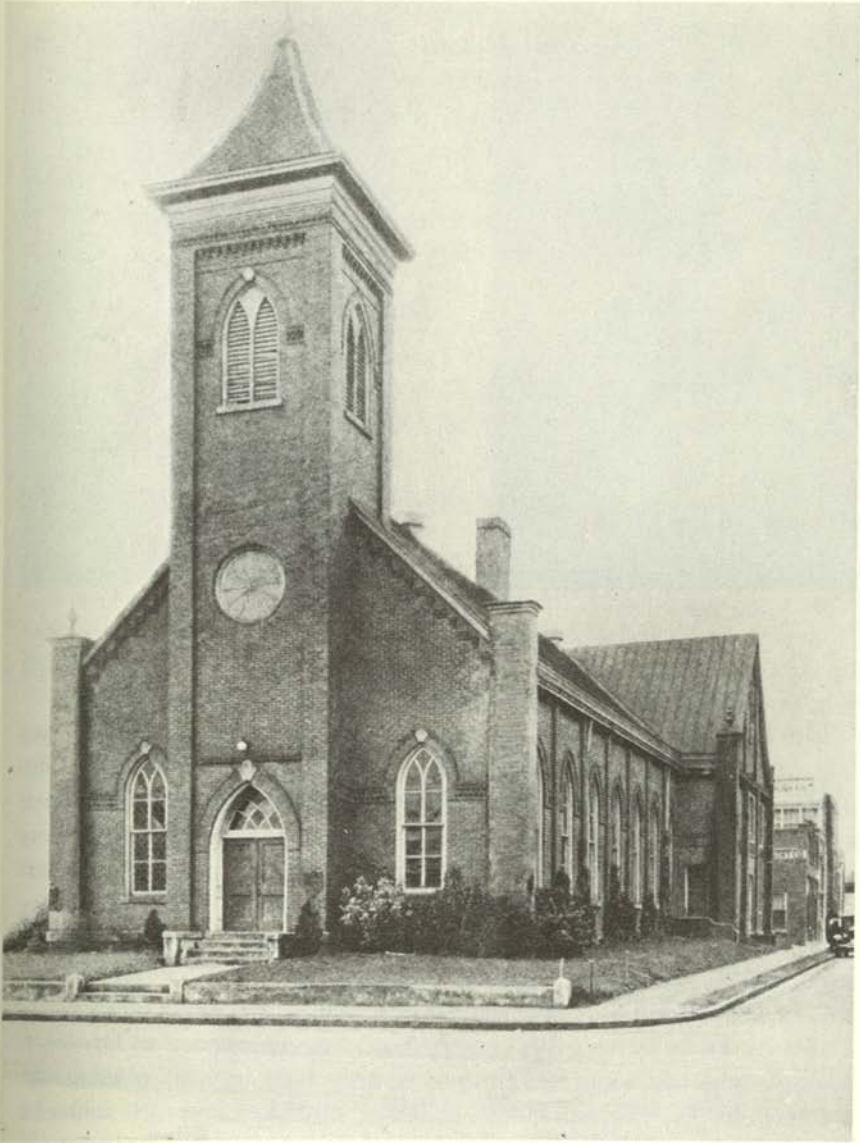
April 24, 1887, was an eventful day: the Main Street Methodist Church was dedicated. Bishop Charles B. Calloway preached the dedicatory sermon to a capacity congregation.

From the beginning the influence of the church was felt in Durham, as many of its members joined with those of other congregations in movements designed for the good of the community. The coming of Trinity College to Durham in the summer of 1892 was a great boost not only to the size of the membership and the quality of the leadership within the church but also to the place it could take in civic and other affairs.

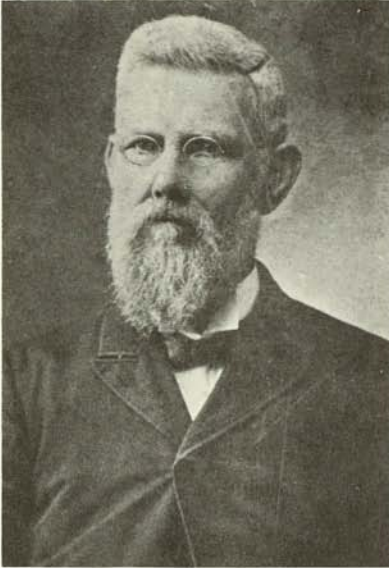
In the next decades the church was further enriched: many families moved to Durham and built homes in the western part of town to be near a college their children could attend. Among them were staunch Methodist families with the fine old names of Aiken, Aldridge, Allen, Angier, Boddie, Borland, Breedlove, Cheatham, Cole, Crews, Dailey, Faucette, Flowers, Harris, Henry, Herndon, Hibberd, Holton, Jones, King, Lee, Mason, Noell, North, Reade, Satterfield, Saunders, Snow, Speed, Tillett, Toms, Turner, Underwood, West, and White. During the scholastic year Trinity College students swelled the church and Sunday School attendance.

At the Second Quarterly Conference, April 13, 1895, the Reverend

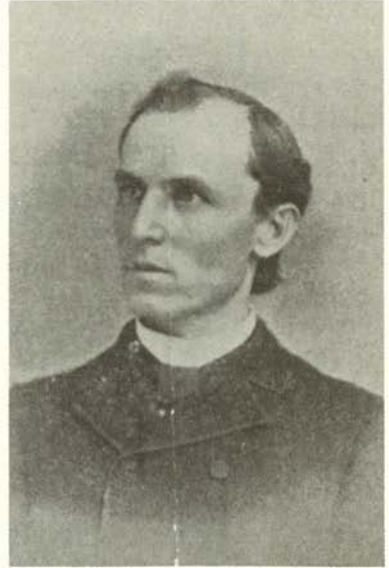
\* See Acknowledgments.



MAIN STREET METHODIST CHURCH



AMOS GREGSON



JOHN C. KILGO

William B. Doub reported on the close relationship of Trinity College and Main Street Church: "President Rev. J. C. Kilgo and Professor Olin Boggess [a member of the Trinity College faculty] members of our Annual Conference are also members of our Quarterly Conference. Professors A. H. Merritt, J. S. Bassett, Jerome Dowd with their families are members of our church. Two other professors, not members, teach in our Sunday School. Also, Professors M. H. Arnold, R. L. Flowers, J. S. Bassett, Jerome Dowd, and A. H. Merritt, when here are teachers in our Sunday School. Many of the students are either members or affiliate actively with us."

An especially noteworthy man in Main Street Church was Dr. W. I. Cranford, who had come to Trinity to teach psychology and philosophy. He was so deeply religious and so well-liked on the campus that when he agreed to teach a Sunday School class, he naturally drew many students to it. His class became so popular with them and other young adults that when plans for Memorial Church were drawn up, a classroom large enough to accommodate a hundred or more persons was included. It was of such as he that Henry Adams wrote: "A teacher affects eternity; he can never tell where his influence stops."

Another able Trinity College man who gave freely of himself to the growing church was Dr. John C. Kilgo, a Methodist minister who became president of the college in 1894. He and his family joined the church, and he was always available as a substitute preacher. Admired by the public and eloquent in speech, he invariably drew a large attendance when he was in the pulpit. Dr. Kilgo's tribute to Washington Duke after the great man's death on May 5, 1905, was a masterpiece. It was reviewed by Robert L. Flowers and is preserved in the Main Street Church records in Duke University Library.

By 1904 the membership had reached 640 and included three local preachers. One of them was Reuben Hibberd, an active layman, Sunday School teacher, assistant pastor, and organizer of several churches. The church was spiritually rich but financially poor. The budget for 1904 was only \$5,442.64.

The Board of Stewards, as the official board was called, was composed entirely of men. It usually met on the first Monday evening of every month; the meeting was held in the office of W. Duke, Sons & Co. until 1904, when Washington Duke became too feeble to attend. The board supervised the care of the church building and parsonage, set salaries and wages. The pastor was paid \$1,200 annually; the janitor \$10 a month until he quit. When inflation set in, the stewards raised the minister's pay to \$1,500 and the janitor's to \$12.

A practice prevalent in the churches at this time was that of having a committee from the official board assess the members for a specific amount to help meet the budget. Some who kept a cow or pig paid in kind. (After a while a cow was bought for the preacher and later a horse and buggy were provided.) Quite often, many of the poorer members could not pay even the small amount of one or two dollars. Then the Dukes and others made up the difference. Whenever a question of church debt arose, Washington Duke would give his personal check to liquidate it rather than have the members of the congregation canvassed.

Although no women were listed on the Board of Stewards, many of them were devoted workers in the church. Among those who stood out were Mrs. J. C. Angier and her daughters, Carlotta, Inez, and Maude; Mrs. Mike Bradshaw, Mrs. J. K. Mason, Miss Lillie Duke, Miss Iva Ellis, Miss Lilly Jones, and Miss Roberta West.

Miss Lillie Duke is remembered particularly for her work with students attending Trinity College or the Southern Conservatory of Music and their contemporaries. She was the daughter of Washington Duke's brother,

Taylor Duke, who had left Durham before the Civil War, homesteaded in Tennessee, and become a prosperous farmer. Energetic, vivacious, and compassionate, she was outstanding as the leader of the Epworth League for ten years or more.

One of the League projects during this time was to hold prayer meetings in the homes of persons who were too elderly or too feeble to go to church and who, in many cases, were also badly in need of financial aid. Miss Lillie seized a unique opportunity to be of further service. The tobacco companies sold smoking tobacco in small cotton bags tied with yellow string looped through a hem in the top of the bag. A factory in Edgemont made the bags and tags; but adding the string was homework, most of which was done by people in financial straits. Soon she had the leaguers staying after prayer meetings to string and tie tobacco bags. Small prizes were awarded to the couple that strung and tied the most bags. During these tagging contests several romances developed; some of them resulted in happy marriages.

Miss Lillie, who never married, lived to an old age. She is affectionately remembered by those who knew her as a slightly deformed little woman with bright red hair and an indomitable spirit.

An offshoot of Main Street Methodist Church was a really good library. The city library had opened at Five Points but was poorly patronized—used by the high school students but ignored by most of the general public. T. E. Allen, who had come to the church from Trinity in 1905, was a lover of books such as those by Scott, Dickens, Mark Twain, O. Henry, and other British and American writers. He offered to build up the library with some of his own books and those that he could obtain from interested members. His offer was accepted by the Board of Stewards and the pastor, the Reverend T. A. Smoot. Shelves were built in a back room of the church; and as books began to come in, Allen catalogued them. J. P. Breedlove, the Trinity College librarian, assisted him in book selection. Soon more room was needed for the library. By this time, however, plans for Memorial Church were underway; and in the new building a room three times as large as the one at Main Street was earmarked for the book collection. The library steadily increased attendance at Sunday School but did not help it at the church service. Too many people were coming to Sunday School to get their books and then returning home to read them. The time came when one young pastor complained about the kind of books being read, saying that the tail was wagging the dog. Soon the space given to the library was adjudged needed for another use.



The Christmas season was always observed appropriately. Religious programs were devoted to the adults, and special events in the sanctuary were planned for the children in the Sunday School classes. A Christmas tree treat, accompanied by recitations and hymns, was for years a major attraction for the boys and girls.

Meanwhile, with Durham experiencing continuous growth in population and many of the newcomers joining Main Street Church, the time had come when the sanctuary could no longer comfortably accommodate the worshipers, and the Sunday School quarters were badly overcrowded. A larger and better located house of worship was needed. A successful movement toward that end began.

\* \* \*

The Christian Church purchased the Main Street property in 1906; on Sunday, November 1, 1908, its members moved into their new church home, following the removal of the Methodists to Memorial Church. The final service in the venerable structure was held on Sunday, May 14, 1967. The Dillon Supply Co., having bought the property, took possession. The sanctuary was torn down to provide parking facilities. A portion of the old building that had been occupied by the Sunday School still stands and has been converted to an office building.

—Irving Allen

## CHAPTER 5

### *Duke Memorial Church*

“FROM THE BEGINNING of its history Methodism has had but one aim,” according to Bishop John C. Kilgo in his sermon at the 1908 district conference of the Methodist Church, “and that has been the salvation, the spiritual purity, and the growth of its people.”

This has been the mission of Duke Memorial Church throughout its existence, from its beginning as a Sunday School in Duke’s Factory, through the years as Main Street Church, down to the present. The role of the church has changed with changing times, but it has adhered strictly to that purpose enunciated by Bishop Kilgo many years ago. D. W. Newsom, in his history of Duke Memorial Church, says the church’s “richest traditions and treasures must always be the memory of Godly lives—the long line of such lives sanctified through the spirit of its sacred altars. The test of the true church in the world is its ability to redeem and purify and electrify human life, to put the kingdom of God into the hearts of men, and send them forth into the world conscious of the presence of God and a desire to serve Him.” This church has filled its mission as a place wherein men might gather for meditation and divine worship, as a source of service to the sick and needy, and as a spiritual force meeting the challenges an active church must face.

Many men, women, and children gather in the sanctuary of Duke Memorial Church every Sunday for worship. The stained-glass windows cast a mellow light upon the congregation. A choir widely recognized for the quality of its singing and a fine organ with a gifted musician at its console assist in making the service inspiring and spiritually helpful. A consecrated

man of God brings the message. It is an hour that sustains and strengthens the participants for whatever the coming week may bring.

\* \* \*

It is not surprising that Duke Memorial Church, with its membership of some two thousand persons and an excellent physical plant to help provide religious instruction and training, stands second among the conference churches in both size and monetary value.

The seed of Methodism had been well planted with the beginning of Main Street Church. As the community grew, the church membership increased steadily, and the Sunday School continued to thrive. Inevitably, the time came when the physical plant no longer sufficed to provide adequately for those who attended. Something had to be done, and the congregation endorsed a proposal that a new church be built on a new location.

In a letter dated February 20, 1908, W. H. McCabe gave the Reverend M. Bradshaw, the pastor, a report of the transaction. The letter, which is recorded in the official minutes of a quarterly conference, reads in part:

The congregation of Main Street Methodist Episcopal Church, realizing the need of a new and better located house of worship, a movement in that direction was begun in April, 1906, when the lot occupied by the home of J. D. Pridgen was bought at a public auction for \$15,250 as a new church site. On account of the proximity to the railroad, the site was not entirely satisfactory and in June, 1906, it was exchanged by our paying the owner, Mr. William T. Blackwell (Jr.) a difference of \$12,750, making the cost of the new lot of three acres \$28,000. The church at that time had no funds on hand to meet these payments and the money was borrowed on individual notes by C. W. Toms, R. I. Cheatham, J. E. Stagg and W. H. McCabe bearing six per cent interest. These notes are still outstanding and will be retired when certain funds come in from the sale of the old church. . . .

On July 4, 1906, the Reverend Thomas A. Smoot presided over a church conference that had been called for the purpose of considering the erection of a new church building upon the new lot recommended by the Building Committee. The chairman reported the site had been selected, was being held by his committee, and would be transferred to the church whenever the money was raised. A well planned program informed the membership of the progress being made by the committee and helped to

arouse the enthusiastic support that was necessary if the dream of a new church were to come true.

The program was as follows:

The New Church and Methodism in North Carolina	J. T. Gibbs
The New Church as Related to the Individual	R. N. Lee
The New Church as Related to Trinity College	R. L. Flowers
The New Church as Related to Sunday School Work	H. N. Snow

T. J. Crews, the final speaker, congratulated the membership on the church's bright prospects for the greater development of Main Street Church.

On the motion of Professor Flowers, the minister was instructed to draw up plans for raising money for the building and to present his report at the next church conference. No other records on the subject are available, but it is a safe conclusion that the plans Thomas Smoot offered were acceptable and were carried out.

On October 10, 1906, a building committee was appointed. W. H. McCabe, an insurance executive and the church treasurer, was named chairman; J. E. Stagg, R. I. Cheatham, C. W. Toms, and N. Underwood were the other members. After due consideration, the committee selected the homeplace of William T. Blackwell as suitable for the new building. Blackwell's namesake, who had acquired the property in 1888 at a public auction, agreed in a letter to McCabe "to convey property on the corner of Chapel Hill and Duke streets, running back to the railroad and adjoining the Tyson property on the west for \$28,000."

With the acquisition of the property, Blackwell was given ninety days to move the house, a two-story structure, and the fence; and J. D. Pridgen, who had moved into the house after the death of the elder Blackwell, was asked to dig up his vegetable garden.

The McCabe letter that has already been quoted gives further information:

In November, 1906, by order of the quarterly conference, the old church building was sold to the Christian denomination for \$6,500. This money is deposited in the Fidelity Bank in the name of W. H. McCabe, chairman, and is bearing interest on six per cent. . . .

It has been decided, to which the city has consented, to open a new street from Duke to Gregson Street in the rear of the church building. This will leave the new church fronting 200 feet on Chapel Hill Street, extending backward 250 feet to the proposed street.

Work was started on the church foundation, or substructure, on January 1, 1907, immediately after the traditional ground-breaking ceremony; C. E. King, a well-known druggist and chairman of the Board of Stewards, had the honor of shoveling the first dirt. That same year the cornerstone was duly laid.

Better than any other source, the McCabe letter gives the next steps:

On April 28, 1907, the contract was entered into with Mr. [N.] Underwood for the erection of our new church building at a cost of \$66,344. This provides for the completion of the Sunday School Department, according to plans and specifications of the architect, and closes in the church or auditorium, which department is soon to be completed under a new contract. Under the contract with Mr. Underwood, he agrees to complete the basement under the Sunday school room as per plans and specifications of the architect for \$2,120, and the auditorium or church department for the additional sum of \$18,765. These are known as Options one and two of the contract.

The architect is Mr. George W. Kramer, of No. 1 Madison Avenue, New York, and he has been paid three per cent of \$95,000, or \$2,850, this being according to his contract, which further provides that in case it becomes necessary he will make visits to the church, his charge for this service being fifteen dollars per day and expenses. . . .

In May, 1907, the remainder of the old church property, i.e., the vacant lots around the church, was advertised and sold at public auction. The purchasers were T. E. Allen, \$2,000; N. Underwood, two lots, \$4,775; G. W. Bryant, \$1,400; and Wallace and Riley, two lots, \$1,650. James B. Duke made a gift of \$100, thus bringing the total of these figures to \$9,925.

At a church conference on May 20, 1907, the building committee reported: "It is proposed that the new building shall be of stone, gothic in style and to cost about \$90,000. Of that amount Bros. James B. Duke and Benjamin N. Duke propose to pay \$30,000 each. Mrs. J. E. Stagg proposes to provide a memorial in the shape of a pipe organ to cost \$6,000 and Bro. J. E. Stagg proposes to provide a set of chimes to cost \$4,000."

J. K. Mason, building fund treasurer, reported many contributors and good payments. (He failed to mention the amount of money in hand.) Underwood, reporting on the progress being made on the building, stated that the excavation had been completed and that the work of pouring the foundation was well underway.

Sometime after that conference the decision to build the new church

of stone was changed in favor of white pressed brick with granite trimmings.

The new building, though not yet complete, was occupied on July 19, 1908. The Reverend Thomas A. Smoot, who had been active in the church project while pastor of Main Street Church, preached the first sermon. At this time the membership was 498 and the average attendance, 312. In a church conference on August 15, Bradshaw noted, "Since moving into our new home . . . the services have been well attended, and the interest is greater than I have ever seen."

In November, 1908, the following new members were named to the Board of Trustees: N. P. Boddie, R. L. Flowers, Robert N. Lee, and H. N. Snow. At the November conference, in a resolution presented for action, Snow decried the departure of the church "from the simplicity of the gospel as taught by Wesley and as we received it from our fathers" and called upon the church to "as far as possible, obey and execute the general rules of the church and regulations and instructions as set forth in the discipline of this church." After discussion, on a motion made by Boddie, the resolution was "laid on the table."

A new building committee was named in the church conference of September 7, 1910. It was composed of Bishop J. C. Kilgo, C. W. Toms, J. E. Stagg, W. W. Flowers, and C. A. Jordan, all of whom had been strong pillars in the church for many years.

For the next two years the members worked hard to rid their church of its remaining indebtedness, and members of other churches made donations. A notable contributor was George W. Watts, a partner of the Dukes in the tobacco industry and a prominent Presbyterian; he gave \$1,000.

Bradshaw was transferred in 1911, while the church was still unfinished. The quarterly conference minutes, November 13, 1911, took recognition of his transfer, stating: "For four years he has been pastor of Memorial Church. He came to us when services were held in the old Main Street Church building. Soon afterwards all the exercises were held in the Sunday School building and has during almost all his pastorate been conducted here. It is a source of regret that our new building will not be completed before the term of his pastorate expired." The church was completed during the tenure of his successor, the Reverend George F. Smith.

On Sunday, June 2, 1912, the sanctuary was occupied for its first service; the spacious auditorium was filled to capacity for the occasion. On

that day the membership numbered 709 persons and the Sunday School enrollment, 698. The church property was valued at \$141,276. That figure included the parsonage, which was at the corner of Chapel Hill and Gregson streets and had a valuation of \$9,000.

On June 3, 1914, a meeting was called to give further consideration to the remaining indebtedness. The official minutes of the meeting read: "The item of main interest was the raising of the debt. Mr. [B. N.] Duke offered to liquidate the debt of \$19,000 if the church would raise the \$7,000 needed to pay interest and to finish the basement. This was done and the church is to be dedicated June 7, Bishop Kilgo preaching the sermon."

A few days before the dedicatory sermon, the *Durham Morning Herald* published an article about the church, describing it as "one of the most handsome church buildings in the south." In part, the article is reproduced below:

Next Sunday morning the Memorial Methodist will be dedicated and the sermon will be preached by Bishop John Carlisle Kilgo. Rev. G. F. Smith, the pastor, and other Methodist ministers will assist in the dedicatory service. These services will, of course, be held in the main auditorium of the church that has just been completed.

The new organ, one of the largest in the state, will also be used publicly for the first time Sunday morning. There is a smaller organ in the Sunday school room. The organ in the main auditorium has about fifteen hundred pipes, the largest of which is about a foot square and the smallest an eighth of an inch. . . .

A large part of the money used in building this handsome church was donated by the Messrs. B. N. and J. B. Duke as a memorial to their father, Mr. Washington Duke, who was one of the most devoted members of the old Main Street Church. The members of the church have also been active in raising a part of the money for this edifice. . . .

The Sunday school rooms and the Sunday school auditorium were completed first and the congregation began to worship there as soon as this was completed. The first sermon was preached in this part of the building . . . by Rev. T. A. Smoot. This pastor was transferred to Wilmington at the next meeting of the conference. . . .

The stained glass windows of the church are marvelous productions of the window-making art. . . .

It is especially fitting that the dedicatory services to be held next Sunday as the Trinity Commencement begins that evening. . . .

According to plan, Memorial Church was dedicated on June 7, 1914. The *Durham Morning Herald*, in a laudatory article on the service, declared

that Bishop Kilgo, the master preacher, was at his best as he delivered the sermon of the day. Mrs. S. W. Venable was praised for the music.

The church was filled to its capacity, and many people were turned away. Ministers who had served the church had received special invitations to attend the service, and among those present was the Reverend Amos Gregson.

The next significant event was of a different nature. When the membership moved into the new building in 1908, the name of the church was changed from Main Street Church to Memorial Church. On November 9, 1925, the administrative board approved a resolution to change the name again, this time to Duke Memorial Methodist Episcopal Church, South. The motion recommending the name change was made by N. Underwood and seconded by Dr. William P. Few.

The resolution read as follows:

Whereas, the interest and support of Mr. Washington Duke was a large factor in the organization and support of Main Street Methodist Church;

And, whereas, the interest of the family of Mr. Washington Duke led to and made possible the erection of the larger plant which for years has been known as Memorial Church, which church is the old Main Street organization under a new name;

And, whereas, through the years since the change of the name of Main Street Church to Memorial it has been generally understood as a memorial to Mr. Washington Duke and the Duke family;

Therefore, we, the trustees of Memorial Methodist Church, South, Durham, North Carolina, recommend that the name of the church be changed to Duke Memorial Methodist Episcopal Church, South.

The resolution, which had been approved by the trustees on July 27, 1925, was signed by Dr. N. P. Boddie, chairman; Dolian Harris, secretary; N. Underwood; R. L. Flowers; and W. P. Clements.

Nearly a score of fruitful years passed between the times the physical plant was expanded. Around 1930 the need of more space became pressing; and on November 13, 1930, the record of an official board meeting announced triumphantly: "Source of gratification to all. Contract for new elementary department building let and work begun. Subscriptions from membership at large about \$32,000." Twenty thousand dollars of this amount was given by Mrs. B. N. Duke, Mrs. Mary Duke Biddle, W. W. Flowers, and C. W. Toms, who had pledged it "if and when their donations will complete our building free of debt." (The contract price was \$48,500.)



On May 10, 1931, the building, of the same type of architecture as that of the church, was occupied. It provided quarters for nursery, primary, junior, and intermediate departments, pastor's study, secretary's office, and a ladies' parlor. Also, that year the basement under the sanctuary was excavated.

In 1956 a two-year program of air conditioning the entire building was completed as a memorial to Mrs. Nello Teer, Sr., given by her family. In 1959 a long-range planning committee began a study of the church's physical plant, and in 1961 it reported the definite need of an educational building. At a congregational meeting on the eve of the church's seventy-fifth anniversary, the membership voted to proceed with plans for the erection of an annex. On June 1, 1962, the official record stated: "Outstanding achievement of year was successful building crusade of April 21–May 15. Final report on May 15 total of \$510,696 was reported on a \$450,000 goal. About 300 persons actively participated."

Preliminary plans for the structure were approved at a church conference on November 4, 1962. The following year the architect's plans were completed; the contracts were let; and J. H. Coman, building committee chairman, was able to announce at an official board meeting that the work was moving satisfactorily. Ground-breaking ceremonies were held on July 14, 1963; the first spades of dirt were turned by Barbara Biddle Trent and James Duke Biddle Trent Semans, great-great grandchildren of Washington Duke. The cornerstone was laid on October 13.

The new church building was formally opened on August 23, 1964, with Bishop Paul Neff Garber as guest preacher. After the worship service, the congregation moved into the fellowship hall for the consecration service. An open house was held on August 30; the first family night in the building was observed on September 13.

The official program for the event, in comments on the building, states that

the brick and mortar is a dream, the materialization of a distant hope kindled in the hearts of those who loved little children and trained their infant prayers, the design of devotion of the leaders of youth and the teachers of the mature. It is the fruit of the labors and prayers of persons, young and old, living and dead. They cannot be named but all are truly sharing in this glorious celebration. What each individual has done blends into a glorious whole, an achievement made possible in the joining of hands and hearts in a labor of love.

\* \* \*

The name changes our church has undergone are significant: each change is the result of an event either in the church itself or in the history of Methodism in America.

The list that follows gives each name the church has borne and the date it went into effect:

Bethany Sunday School	May 2, 1886
Main Street Methodist Episcopal Church, South	October 10, 1886
Memorial Methodist Episcopal Church, South	January 1, 1907
Duke Memorial Methodist Episcopal Church, South	November 9, 1925
Duke Memorial Methodist Church	May 10, 1939
Duke Memorial United Methodist Church	April 23, 1968

## CHAPTER 6

### *Pastors of Duke Memorial Church*

TWENTY-EIGHT MEN HAVE served Duke Memorial Church as pastor since that far-off day in 1885 when the Reverend Amos Gregson became the spiritual leader of the dedicated, enthusiastic people who joined hands with him in founding Main Street Methodist Church. Each of these men has been of the type that John Hall says is qualified for the ministry: "The minister is to be a live man, a real man, a simple man, great in his love, great in his work, great in simplicity, great in his gentleness."

The list of pastors includes:

Amos Gregson	1885-1887
Nathaniel N. Journey	1887-1888
Robah F. Bumpass	1888-1890
Franklin A. Bishop	1890-1894
William B. Doub	1894-1896
John C. Kilgo (pro tem)	1896
George A. Oglesby	1896-1899
Andrew P. Tyler	1899-1900
William L. Cuninggim	1900-1904
Thomas A. Smoot	1904-1907
Michael (Mike) Bradshaw	1907-1911
George F. Smith	1911-1913
Leslie P. Howard	1913-1914
Franklin N. Parker (pro tem)	1914
Harry M. North	1915-1918
Michael (Mike) Bradshaw	1918-1923
Hiram E. Myers	1923-1925

Jesse M. Ormond (pro tem)	1925
Harry C. Smith	1925-1928
Walter A. Stanbury	1928-1933
Hubbard B. Porter	1933-1934
Harry C. Smith	1934-1942
John C. Glenn	1942-1946
Robert E. Brown	1946-1951
Edgar B. Fisher	1951-1956
Virgil E. Queen	1956-1958
Robert W. Bradshaw	1958-1965
Warren B. Petteway	1965-1971
Charles S. Hubbard	1971-1975
Edward F. Smith	1975—

Twenty-one of these men were trained at Trinity College or Duke University; many of them received two degrees. Eleven gave loyal service to their alma mater as members of the Board of Trustees. A few lacked higher education, but their service to God equalled that of those who had the benefit of it.

Mike Bradshaw and Harry C. Smith not only filled two terms as pastor of the church but also served as presiding elder of the Durham District. Doub and Howard died during their respective periods of service.

Gregson, the minister when Main Street Church was organized, obviously was a devout man and a hard worker. He was, moreover, so highly regarded by the Durham people that the town authorities named Gregson Street for him. Yet, according to the November, 1889, conference record, he apparently withdrew from the active ministry. After he retired he made his home in Randleman.

Nathaniel Journey became pastor in December, 1887. A believer in evangelism, he held a most successful revival. In his report to the district conference in 1888, he stated that the result was 100 conversions and 67 accessions to the church. The total membership was 275. During this year the church building was found inadequate to accommodate the Sunday School, and an addition of 40 x 52 feet was made.

In 1888 Robah F. Bumpass came to serve the church. He had had to forego a college education because of his health; but, in the words of an obituary, "He was by no means uneducated. Without question he became one of the most truly educated men among us." In his first year an infant classroom and two Bible classrooms were fitted up in the church, and other improvements were made. In 1889 the addition of 138 members, 109 on

profession of faith and 29 by certificate, brought the total membership to 389; the Sunday School had increased tenfold, as it had 32 officers and teachers and 275 scholars. At the Fourth Quarterly Conference, December 18, 1889, Bumpass summarized the work of the Sunday School: "Our Sunday School is in flourishing condition and is doing good work in training the young for Christ and his church. The officers and teachers display a commendable zeal in their work. . . . The exercises are of a bright and cheerful character and the school is made pleasant to all." In the same report he made the first known mention of the library: it had 450 books. Another outstanding achievement during his pastorate was the publication of a manual spelling out the rules and organization of Main Street Church.

In addition to being active in his church, Bumpass was, in part, responsible for the removal of Trinity College to Durham. Visualizing what the institution might mean, he talked so convincingly to Washington Duke that the latter took steps to bring the college to the town.

Franklin A. Bishop came to the church in 1890. Not surprisingly, his obituary referred to him as a "militant preacher." He noted that some of the Sunday School teachers were not attending the church services and suggested working to change this situation or possibly changing teachers. Disapproving because two teachers in the Primary Department were not Methodist (one was a Lutheran; the other, an Episcopalian), he proclaimed: "I respectfully protest against [the introduction of other denominations as teachers in our school] as subversive of our economy and instruction to the polity of Methodism." At the quarterly conference, April 4, 1892, he reported that the Sunday School had a good average attendance and that it was doing good work. He fought strongly against evil. The records during his ministry show that a member was allowed to withdraw under censure for selling liquor and that later three men were expelled for drunkenness and profanity. One entry states: "Your pastor believes the true spirit of reverence is weakened by burlesque exercises in the church and would recommend that only such Christian exercises be held as are consistent with the sanctity of the Lord's temple." While he was pastor, the first effort toward building a parsonage was made with the appointment of a parsonage committee.

In 1894 William B. Doub was Bishop's successor. As he served a circuit of three churches—Main Street, North Durham, and Bethany—he had little time for writing voluminous reports. He was particularly interested in the Infant Department and complained that some members did not send their children to Sunday School. He noted that usually less than one-fourth

of the membership of four hundred participated in the communion service.

Doub died on August 3, 1896, and John C. Kilgo was interim pastor from August until December, 1896. At the quarterly conference he stated: "I am glad that everything indicates spiritual growth among our people. Our prayer meetings are well attended. Our congregations are large, and a spirit of unity prevails, and our people are loyal to the church. Very few of the members disobey the rules of the church."

George A. Oglesby was appointed in 1896. He was described as being "strong and edifying as a preacher" with "a clear and incisive mind, and an original and piquant style." He held services especially for children and gave them attention in their homes. In the 1898 conference record he made the first mention of the Epworth League. At that time the league was not in good condition, but later Oglesby announced it was doing good work in charity and assisting in devotional services, giving "promise of usefulness." Church membership in 1899 was 535. His highly successful ministry ended abruptly when he was killed in a train wreck near Troy, North Carolina in 1905. (Several cars rolled down an embankment.) The text of the last sermon he preached was Matthew 24:42: "Be ye also ready: for in such an hour as ye think not, the Son of Man cometh." His obituary observed that "having himself been denied the opportunities of college training seemed only to intensify his appreciation of higher education and to render him more anxious to make it available for all deserving young men."

Andrew P. Tyer served only one year. He reported that the general state of the church was good, members attended the Lord's Supper well, and attendance at prayer meetings had improved. The Epworth League was inactive while the college students were at home.

When William L. Cuninggim came in 1900, membership had dropped to 438; by 1903 it had increased to 617. The Bright Jewels, mentioned for the first time, flourished. The Sunday School contributed money for the support of a Japanese student at Trinity. In 1904, nevertheless, he reported the state of his church as only fair. During his pastorate the church suffered a great loss in the tragic death of Professor Joseph F. Bivins, headmaster of Trinity Park School, who fell off the back of a train while on his honeymoon. Cuninggim was described in his obituary as "well nigh an ideal pastor. . . . He got under every burden that his people bore" and "entered into every sorrow. . . . He was by way of eminence the pastor to children and to the poor. Here was probably the place of his greatest power."

Thomas A. Smoot found a membership of 640 when he assumed the pastorate in 1904 and left one of 705 when he transferred to the Virginia

Conference at the end of his third year. During his stay the movement for larger quarters began. In 1906 a committee was appointed to select a new site and plan the erection of a building. The new building was partially constructed while he was in Durham. A feature of his church program was literary meetings, which were both stimulating and helpful. Devotional exercises were held on Sunday afternoons and seemed "to breathe the true spirit of worship." He devoted much time to home visitation.

Mike Bradshaw had the distinction of serving as the last pastor at Main Street Church and the first in the first unit of the present church. During most of his time in the new church he held services in the Sunday School room. That he was a beloved leader is clearly shown by a petition that is a part of the quarterly conference record, November 11, 1908: "We hereby express . . . our hearty appreciation of Rev. M. Bradshaw's work among us and his sympathetic ministrations to our bereaved and sick . . . for his blameless life and Godly walk and his excellent and faithful preaching of the Gospel of our Lord. . . . Feeling that the best interest of the church will be served by the return of Brother Bradshaw to this work for another year, we earnestly request that our Presiding Elder use his best efforts to that end." The church membership had reached 724 when he was transferred.

George F. Smith was a "man of deep piety, literally went from house to house in obedience to the impulse of love for mankind." The spiritual condition of the church continued to be good, and the Epworth League gave him strong support by conducting devotional services on Sunday afternoons and holding prayer meetings at the county and Kings Daughters homes. Its members also visited shut-ins and gave financial aid to the missions program.

Leslie P. Howard, who served only one year because of ill health, died in December, 1914. During his brief ministry the church debt was paid through a gift of \$19,000 that B. N. Duke offered—on the condition that the church would raise \$7,000 to help pay the debt and finish the basement. Howard was missionary-minded and contended that the church should have its own missionary and should help sister churches in Durham pay their debts. W. W. Peele, then headmaster at Trinity Park School and later bishop, preached often during Howard's illness and after his death. Dr. Franklin N. Parker, Trinity College professor of Biblical literature, served as supply pastor from April through November, 1914.

He was followed by Harry M. North, whose D.D. degree was the first conferred by Duke University. Membership grew during his ministry, and with it the active interest of the Epworth League members in the church

program. He was greatly pleased, for he felt "the tendency in many places is to let the older ones hold the offices." One of his strongest assets was his concern for children and young people. With the assistance of parents and teachers, he sought numerous opportunities to become their friend and guide; he even held special services for children to commune in a body.

Mike Bradshaw returned to Memorial in 1918 and served the church five more years. That he was a strong and beloved leader has already been indicated.

Hiram E. Myers, who later became a member of the Duke University faculty, came to the pastorate following a local revival which had added many members to Duke Memorial. During his period of service a project to meet the need of additional Sunday School facilities was carried out successfully. The area under the church auditorium was cleaned and opened for the Pastor's Aides Wesley Bible Class, releasing space for other use. Credit for the beginning of the church's interest in Boy Scouts belongs to him. The administrative board was unanimous in its desire to cooperate with all agencies for the development of Christian character, but the Boy Scout movement was given priority. M. T. Hipps, a young Trinity graduate, was paid sixty dollars to work with the boys for a three-month period. A visitation program was emphasized: the city was laid off in districts and seventeen or more women visited current members or looked for new ones. Mrs. Irene Blalock, who had been employed by the Poor and Sick Committee, did general pastoral and charity work under the supervision of the committee, the WMS, and the pastor for one year at fifty dollars per month.

Myers, a bachelor when he went to Memorial, lived with the Bradshaws, who were staying on in the parsonage after their retirement. On October 12, 1926, he and Rosa Warren, soloist at St. Philip's Episcopal Church (and sometimes singer at Memorial) were married. As pastor emeritus, he continues to attend services at Memorial.

Jesse M. Ormond became pastor of Duke Memorial in August, 1925, filling out Myers's incompleting term. Professor of practical theology in the Duke Divinity School, he was prominently identified with the Methodist rural extension program at Duke. During his time at Duke Memorial, the acoustics were improved and the auditorium was repaired.

Harry C. Smith began his first pastorate in November, 1925. During his first tenure Carlos P. Womack was employed as director of religious education. Smith stressed the need of larger quarters for young people. He argued that, since there was no place for a young people's department, no serious appeal could be made to college students when they came to



Durham. A meeting was called in June, 1926, and a committee was appointed to study the needs for a Sunday School building. A few months later the quarterly conference received a report that a Sunday School building could be erected at a cost of \$85,000. The committee added that the present Sunday School quarters could be remodeled and painted at a cost of only \$2,000 to \$3,000. Hence Smith was destined not to see the needed improvements made during his ministry, but he laid the groundwork.

During the time of Walter A. Stanbury, the seeds planted by Smith for the expansion of the church's physical plant germinated, and an elementary department building became a reality. A junior congregation was organized early in 1929 and a service was conducted by Womack each Sunday morning. Womack remained three years; he was followed by George A. Foster and then James H. Phillips.

Durham was in the midst of the Depression during Stanbury's ministry. In one pastoral report, he said: "In the midst of very trying circumstances our people have shown themselves to be of courage and devout spirit. Many have suffered misfortune and in their misfortune have retained their faith unbroken and have received assurance of sympathy and support from their brethren and sisters in the church." At Stanbury's suggestion, a loan fund was started in the church to help needy members.

Hubbard B. Porter's stay was brief. At the end of one year he was made presiding elder of the Durham District. During his pastorate the young people's division was organized from the old Epworth League. Henry E. Kolbe was employed at twenty dollars a month as junior pastor for the morning children's services, with an extra five dollars as pianist. Edwin Hartz was chosen to succeed Kolbe when he resigned to join the Virginia Conference.

During Harry C. Smith's second period of service infantile paralysis swept the city and adversely affected Sunday School attendance. A report submitted to the quarterly conference, August 6, 1935, stated that "attendance is poor due to infantile paralysis. No children under twelve allowed to come and parents are staying with them." At the same meeting the Worship Committee recommended that the board make provision to elect an assistant pastor to begin September 15 and continue for a trial period not to exceed eight months at a salary not to exceed \$125 per month. The Reverend Phil Grice was selected for the post. He filled it two months and then resigned to accept work in Greensboro.

Smith evinced his deep interest in young people in 1936 when he

announced his plan to form a junior board of stewards. At the quarterly conference, December 9, 1941, he reminded his congregation that "we are beginning the year's work for 1941-42 as our country goes to war" and called on the members of Duke Memorial to "keep our spirit of brotherhood and good will" and "not lose our souls in war and hate." The idea of providing a new parsonage was tabled; instead the interior of the old one was improved. At the end of eight years in a summary of the accomplishments, he stated: ". . . you have made over the inside of the parsonage, and made certain important changes in the church, including a lovely little chapel. Junior choir has been formed and has become one of the important musical organizations in the city."

Visitation of members of Duke Memorial was John C. Glenn's major activity. He felt that one of the greatest needs of the church was to bring the members to Sunday School and the preaching services. In 1943 he laid plans to visit everyone in the church with "an aroused church membership" as his goal. His record of hospital visits, home visits to shut-ins, calls on prospective members, and regular pastoral calls came to a total of 1,015 visits. (Dorothy and Elizabeth Wilson recall that he would spend whole mornings with their parents, who were retired missionaries.) Ralph C. Barker, lay leader, reported at a 1944 quarterly conference that Duke Memorial had probably had the best year in its history. The church had cooperated with other churches in the Bishop's Crusade; a result of the crusade was that about two hundred new members enrolled. The MYF was reorganized under the leadership of Frank Peery, who worked for a time in the Junior and Intermediate departments. For several months the youth group held services at the church to offer prayers for men in service; for people suffering because of the war; and for an early, just, and lasting peace. The group also held open house each Saturday for those in training at Duke University and Camp Butner. In fact, during World War II the young people at Duke Memorial were very active under the leadership of Thomas J. Scahill, a student in the V-12 unit at Duke University who brought in many of his fellow students. The Sunday night MYF suppers and meetings were highlights of the week for many of the participants from both town and campus. Several retreats were held at the Crabtree Park camp and in other nearby places. On January 20, 1946, there was a special service at the church for the returning soldiers.

When Robert E. Brown assumed his ministry at Duke Memorial, he told his members this was his ambition: to have belonging to God become the personal realization of every person in the church. Through his excellent

preaching and active interest in the church's membership, his wish for a more dedicated people was realized. Early in 1947, the official board having budgeted \$2,400 for her salary, Anna Gibbs was employed on a part-time basis as religious education director. Three months later Anna Ruth Scott was chosen for the post full-time; she served until early in 1949 when Elizabeth Dixon Johnson accepted the position. The church was active in the 1947 program of world relief, in both local and overseas projects. Duke Memorial's relief work included thirty-three boxes of clothing and other items sent to Poland. Altogether, over two thousand pounds of clothing and six hundred dollars in cash were sent to Europe. At the January, 1947, quarterly conference the matter of building a parsonage was presented. The outcome was that a lot on Cedar Street was purchased, and a parsonage was planned for completion and occupancy soon after Christmas in 1949. At this same 1947 conference, Brown expressed his appreciation of an automobile that was the gift of the church. In 1950 the children's division began a nursery school project that operated on a two-day schedule; it was the forerunner of the present day school. A report to the stewards early in 1950 boasted that the church had the strongest Boy Scout troop in Durham; it had more Eagle Scouts than all other troops in the city combined. On September 26, 1950, an associate board of stewards was installed with W. W. Rankin, Jr., as chairman. At the first quarterly conference in 1951 a recommendation that a rotating system for the stewards be adopted was approved.

Edgar B. Fisher, an advocate of evangelism, placed emphasis upon visitation of the church members and prospective members. He believed in revivals. One hundred and eighteen persons were received into the church during the first ten months of 1952, and eleven were expected to join within the two remaining months. During the week beginning April 19, 1953, evangelistic services were held with the Reverend Robert DuBose, of the South Carolina Conference, as guest preacher; seventy-five joined the church. In October, 1954, Fisher announced that three hundred people had become Duke Memorial members up to that time in his ministry. Women of the church gave him strong support. Mrs. H. C. Satterfield reported to the quarterly conference in the mid-50s that within the past year her visitation committee of eight members had called on 1,664 persons who were prospective members, sick, or shut-ins. In 1952-1953 the church staff lost by resignation Mrs. A. M. Gates, James L. Matheson, and James Armstrong, who were pastor's assistants, and Elizabeth Johnson, who gave up her position as director of religious education to accept one as director of children's work in the North Carolina Conference. She was followed by Frances

Griffith (Mrs. E..E. Foreman) at an annual salary of \$2,850. About two years later, Gertrude Croft succeeded her. The men's club, Methodist Men, was organized in 1955. The trustees approved a plan for parking facilities early in that same year; forthwith, the church obtained an adjoining lot that has a capacity of fifty-five cars.

Virgil E. Queen, like some of his predecessors, was a firm believer in visitation. His hopes and plans for a continuing strengthening role of the church were contained in his statement: "The general state of the church is good, especially from the fact that many persons are aware of the vast, unrealized possibilities that exist with the fellowship of the church and have expressed the hope that a real revival of life and work will come. Duke Memorial Methodist Church has all the resources for projecting a consequential program of redemption in the life of the city; our realized need is the organization of these resources so that Methodism's real genius in history, doctrine, progress and discipline may be understood and practiced by all members of the church." He put special emphasis on evangelism with a series of services led by Dr. John Bishop, a British Methodist minister then a resident of New Jersey. The result was the addition of fifty-two persons to the church roll. The Reverend E. Clifford Shoaf, who had been at the Littleton Methodist Church, was hired as minister of education. Charles Chewning, lay leader, reported at a quarterly conference, June 11, 1957, that \$1,800 had been raised by the Methodist Men to help remodel the church and to equip a basketball team representing the church in the city-wide Sunday School league. At the same meeting Tommy Kale, speaking for the MYF, brought up the desperate need of a program for persons between eighteen and twenty-three and said this was the goal for next year. One of Queen's last acts was to preach a series of sermons, "Our Methodist Heritage," under the sponsorship of the commission on membership and evangelism. He also made a special effort to locate non-resident members and to get them affiliated with a church where they were living.

Robert Bradshaw gave seven years of dedicated service and, like his father before him, was one of Duke Memorial's most beloved pastors. The nights were never too late nor the weather too bad for him to answer a call from someone, member of his church or not, needing spiritual comfort or counsel. When he was sent to another church, he left behind a record of progress that included expansion of the church's physical plant and gratifying growth in membership. Thirty-two boys and girls were received on profession of faith and three by transfer in 1959 as the result of a special period of evangelism; 90 members altogether joined the church that year;

105 members, in 1960; and efforts were made to re-awaken the interest of inactive members. These were but a portion of the people that Bradshaw brought into the fellowship of Duke Memorial. A record of financial support by members, unsurpassed in the church, was made during his years. On October 3, 1961, he reported to his stewards the successful termination of an every-member canvass that made it possible to add another person to the church staff—General James W. Holsinger, as lay associate, heading the church's visitation program. Pledges made to the budget totaled \$80,000, the largest amount raised in many years. Shoaf, who was minister of education when Bradshaw assumed the pastorate, was succeeded by Warren Bishop. Meanwhile, there was an increasing need for added facilities to take care of the extensive program. That need was met in the new educational building, which is written about in the chapter on Duke Memorial Church. Despite his heavy duties as pastor, Bradshaw found time to participate in civic affairs. He was selected by the Durham Merchants Association as a father of the year in 1963. After his death in Wilson in 1967, an editorial in the *Durham Morning Herald* paid eloquent tribute to him: "The shepherd heart was superbly demonstrated during the seven years of Mr. Bradshaw's ministry at Duke Memorial Church here; in quite a vital way, he was pastor to all Durham as well as to his own congregation."

Continued progress in the spiritual and physical development of Duke Memorial marked Warren B. Petteway's ministry. He was described as being "a good preacher, a good administrator, a right good visitor, a good politician, gets along with the people and tries to do everything." He was a strong advocate of evangelism, and a number of evangelistic services were conducted during his stay at Duke Memorial. He himself held special services; and others were conducted by Dr. W. A. Kale, Dr. A. Purnell Bailey, and the Reverend Charles Spence Hubbard. Petteway felt that the church program would be more effective if contacts between the membership and the official board were not limited to financial matters but extended to include personal visitation, invitations to church functions, and the like. He asked the board members to join him in the program he suggested. Two months later thirty-two new members had been added, and on Palm Sunday fifty-three boys and girls in the pastor's class were received into the church. Many other people were added to the church family before he was transferred to Wilson. He believed in an enlightened membership and began the practice of mailing the church bulletin to all the Duke Memorial families.

Warren Bishop was serving as associate pastor when Petteway came,

but a year later he was sent to Ayden to succeed a minister who had died. Dr. Morris L. Husted became associate pastor in 1967 and filled that post until his death on November 8, 1972. All the while the need of a third full-time staff member for work in Christian education became more evident. A few months after Petteway began his pastorate, through a motion by Dr. Earl Brown, he was authorized to select such a person to assume certain duties in the summer of 1966. Paul Fendt was employed for personal visitation and other activities on a part-time basis. Others who filled this position during Petteway's ministry were Kay Parks and Larry Emerson.

Asked what he considered the highlights of his Duke Memorial ministry, Petteway listed them: payment of a \$75,000 indebtedness on the new educational building, dedication of the educational building, renovation of the sanctuary, successful fund drive for the renovation of the sanctuary and installation of a new organ, completion of sanctuary project. R. Dillard Teer directed the fund drive, approximately three hundred persons participated, and more than \$300,000 was raised.

Charles Spence Hubbard followed Petteway. After a period of thirty-seven years in the ministry—the last four of which were at Duke Memorial—he retired in 1975. In his retirement he brought to a close a highly productive ministry that involved only a few churches, for his record was one of long pastorates. Although he was interested in the full program of his churches, he was particularly concerned about any part of it pertaining to young people. He was one of the strongest preachers in Memorial's history; and, as a true Christian witness, he gave remarkable leadership in local church and conference affairs. One of his outstanding contributions was serving as a teacher of the Open Door Sunday School Class, composed of young married couples. His greatest satisfaction was to see people and churches grow, not necessarily in size, but in those qualities that make for better people and better churches.

Fitting recognition was given him and his work in a resolution adopted by the Administrative Board and in a farewell dinner held in Fellowship Hall and attended by an overflow crowd. In the board's resolution he was commended for "an outstanding contribution to the life of Duke Memorial" and was praised for his "significant contribution to conservation and recreation in North Carolina and the nation."

Hubbard was succeeded by Edward F. Smith, a man with a rich background. His first pastorate was Maybrook Church, in the Durham District, and he came to Memorial from Haymount Methodist Church in Fayetteville. In the intervening time, he had the meaningful experience of

spending ten years in Zaire (then the Belgian Congo), serving as teacher in both public and pastoral schools. His last appointment in that country was in Katanga as instructor in the New Testament language and literature in the only university-level institute for pastors south of the equator.

During Hubbard's stay he was assisted by Dan L. Hendricks and Robert L. Wallace as associate pastors. Hendricks resigned in order to do further graduate work, but Wallace returned in 1974 as full-time associate pastor. He is well-qualified for his duties: his license to preach was issued in 1957; he has served pastorates in Mississippi and in North Carolina; and he came to Memorial from Cedar Grove Methodist Church in Orange County.

The most recent addition to the staff is the Reverend J. D. Young, who was a member of the North Carolina Conference, 1932-1969, and a chaplain in World War II. In his retirement he is of great service to the church as minister of visitation.

With the spiritual guidance of such able men as Smith and Wallace and Young, Duke Memorial continues to go forward.

## CHAPTER 7

### *The Sunday School*

FROM ITS INCEPTION as Bethany Sunday School, Duke Memorial United Methodist Church has had a strong Sunday School. In their reports to the various conferences, the pastors of Main Street Methodist Church invariably showed great pride in its growth; but, it must be admitted, sometimes they were fearful that the Methodist doctrine was not being properly taught.

By 1893 Main Street Church had reached the point that it was able to start another Sunday School. The new one was given the familiar name of Bethany Sunday School, and N. P. Lee was appointed superintendent. The quarterly conference record, November 27, 1893, states that the two Sunday Schools, with 42 officers and 350 scholars, were well attended and doing good work; yet the recurrent complaint appears: "We do not think the distinctive doctrines of our church are sufficiently emphasized to ultimately culminate in loyal and intelligent Christians."

In 1894 still another Sunday School was organized in West End, later to become West End Methodist Church. At the Fourth Quarterly Conference, October 8, 1894, the church reported proudly: "Education is being looked after. Main Street is doing more for Trinity College than all the rest of the state. . . . We have three Sunday schools now under the pastoral care of Main Street Church. Our own literature is used and we think good is being accomplished."

The missionary concept of the church became quite apparent on March 4, 1895, when the board directed that the third Sunday of each month be given to presenting the cause of missions, and that both the Sunday School and Sunday evening service collections on that day be applied to the conference assessment for missions.



The records show that by 1895 the Main Street Sunday School had an enrollment of about 350 and was sponsoring three other Sunday Schools. The Bethany Sunday School was under the leadership of T. T. Guthrie. Though it closed temporarily during the winter, it had about 25 teachers and scholars and was doing commendable work. The West End Mission numbered 113 with the usual attendance around 83. In North Durham a Sunday School was being operated as a mission school; and some of the Main Street members, under the direction of Reuben Hibberd, were rendering valuable service there.

The Epworth League, often mentioned in conjunction with the Sunday School, had been organized by 1895 with approximately 75 enrolled and had become an important activity.

In 1896 Main Street Church had an infant department with an enrollment of 120 and at times an attendance of 100. With the expectation of an increased enrollment in the Sunday School, Benjamin N. Duke built an annex for the department at a cost of \$2,009.58. The Sunday School enrollment did continue to grow, even though names were dropped with four continuous absences. The Reverend J. A. Cunningham, the presiding elder, noted at the Second Quarterly Conference: "Our Sunday School is a power in our church life. It brings many within reach of our church whom we could not otherwise reach. A young brother, a new member of our church said to me a few days ago, 'All I am spiritually, I owe the start of it to the Sunday School.'"

There were five Sunday Schools in 1899: Main Street, Bethany, North Durham, Pearl Mill, and South Durham. All were doing worthwhile work. The Main Street Church membership was 527; the Sunday School enrollment, 64 officers and teachers and 591 scholars. Speaking of the Sunday Schools at Main Street and at North Durham Chapel, the Reverend Andrew P. Tyer, reported, "Both are doing fine work. I do not know of any school where they have more enthusiasm and push than the two schools."

The continual growth of the Sunday School (even though attendance dropped during the summer months), the vigor of the Epworth League during the school year, and the general church attendance prompted the following from the Reverend T. A. Smoot at the First Quarterly Conference, February 6, 1905:

The Epworth League is in fine working condition and well attended. The devotional meetings display painstaking preparation and are interfused with true spirit of worship.

The Sunday School is in a prosperous and thriving state. From Superin-

tendent down to the smallest scholar there is evidence of a spirit of enthusiasm. Cold weather and sickness have operated against a full attendance, but the numbers of those actually present is sufficient to inspire the hope and belief in the fact that the great work of the church has a vital hold on the hearts of the people.

In 1915 for the first time, teacher council luncheon meetings were held monthly to serve as both a clearing house and a session for the solution of problems and general advancement of the Sunday School work. At the First Quarterly Conference, February 15, 1916, the Reverend Harry M. North stated: "I have an idea that the Sunday School is in better condition than it has ever been heretofore. The attendance on good Sundays is 525 and more. Grading the Sunday School according to the standard of excellence our school ranks about 85 or 90."

The Sunday School continued to grow despite the forced closing for six weeks during the 1918 influenza epidemic. Two delegates from it were sent to a teachers conference at Lake Junaluska, and several others attended in order to receive further training. Trinity College sponsored classes for Sunday School teachers, and many of the workers who attended received certificates. In August, 1924, the Sunday School held a highly successful vacation Bible school with Quinton Holton as director. Two-thirds of the scholars that enrolled had perfect attendance.

The enlarging enrollment at Duke University caused such an increase in the Sunday School enrollment that the Intermediate and Senior Departments were removed from the Young Peoples Department, but crowded conditions still prevailed. The record of the Fourth Quarterly Conference, October 6, 1926, noted: "We do not have a place for Young People's Department to meet separately and therefore cannot make a serious appeal to the college students until we provide room. The first Sunday after college opened we had the sad experience of seeing young men come to the Sunday School door and walk away."

At the Second Quarterly Conference, April 29, 1928, resolutions were presented regarding the renovation of the Sunday School area for the Intermediate Department on up and the building of an extension for the Elementary Department. In due time the existing Sunday School area was being remodeled and an annex was under construction. During this period classes were held in the new annex of the junior high school building. Though this arrangement caused some inconvenience, a good enrollment was maintained and attendance reached the 714 mark.

The following statistics reveal the size and strength of the Sunday

School on April 16, 1930: General officers, 9; Adult Department, 377; Young People, 183; Senior-Intermediate, 165; Juniors, 137; Primary, 178; Beginners, 81; Cradle Roll, 50; active enrollment, 930; enrollment last year, 887; attendance last Sunday, 672; attendance the past year, 621.

During the renovation period Judge T. D. Bryson taught a class for the students at Duke University. When the men moved from East to West Campus in 1930, very few of them continued to come to Duke Memorial Church; but official church records, October 5, 1930, noted that Duke Memorial Sunday School "is operating one section of the Young People's Department on the west campus of Duke University. Young men who find it more convenient to attend this class than to come to the church are invited to avail themselves of the opportunity it offers. Prof. Mason Crum is acting superintendent and Dean Herbert J. Herring is serving as teacher." This class existed for several years.

Although the movement of the college students to West Campus did have an effect upon the youth division of the Sunday School, the report to the November, 1931, Quarterly Conference was encouraging:

Our Sunday School is doing excellent work in all departments. . . . Of particular note is the work being done in the Young People's Department. This Department has been organized in full obedience to the new legislation of the church relating to its work and has followed rather closely suggestions made by the Young Peoples Division of the General Board of Christian Education.

The other departments of Young Peoples Division, namely, the Senior and Intermediates have also undergone thorough reorganization in line with the new program and are doing excellent service. As regards the Children's Division, intensive effort is being made in the field to interest the boys and girls not only in the subject matter of the material furnished for each grade, but also through the Junior congregation in the essentials of Christian life and the meaning of church membership.

Expanded areas in which to work had an effect on all departments. The pastor, H. B. Porter, announced to the Fourth Quarterly Conference: "We are pleased to be able to report a decided increase in the Church School interest and activity during the past quarter. Every department of our Sunday School seems to have taken on new life during the past several weeks and there is new evidence of an alertness and enthusiasm which has not been seen during any preceding quarter of the year."

During the summer of 1935 the Sunday School suspended classes from the Junior Department down because of the infantile paralysis epidemic;

however, the teachers kept in touch with the students and saw that literature was delivered to them. The ensuing years showed a drop in enrollment, but the quality of the work improved. Mrs. Frank Green studied church school methods at Lake Junaluska, and representatives were sent to the Louisburg Assembly to study new methods and programs for young people. During the summer of 1939 a vacation Bible school was held for the Beginner through Intermediate classes with 138 enrolled and 90 receiving credit for their attendance and work.

On April 27, 1941, Church School Day was observed in the main auditorium of the church with an attendance of about 600. Professor Holland Holton, a former superintendent of the Sunday School, made an excellent talk; the offering was the largest that had been received in years. Mrs. Irene Blalock, Mrs. Jesse Dickson, Mrs. Katie Johnson Rigsbee, Mrs. S. W. Venable, Mrs. W. P. Henry, Miss Lillie Duke, Professor R. N. Wilson, Mrs. Frank Green, and Mrs. J. J. Duke were awarded certificates for their lengthy and unusual service in the work of the Sunday School. Mrs. Irene Blalock, J. J. Duke, and H. L. Herndon, members of the original Bethany Sunday School, were also given recognition for long and faithful service.

During the war years attendance declined somewhat. A comparison of statistics for the fourth quarter (October through December) shows the trend of average attendance: 434 in 1941, 383 in 1942, 367 in 1943, and 396 in 1944. A concerted effort to revive interest was made by teachers and students; the result was that by the end of March, 1946, the enrollment was 827 with an average attendance of 433. The enrollment and attendance continued to increase and reached its highest point in 1955 with an enrollment of 1175 and an average attendance of 584.

In 1958 new curriculum teaching materials were adopted, and team teaching was established for the purpose of improving teaching by involving more persons and by using teaching materials that were more informative and more acceptable in furthering Christian education. Team teaching has continued in all Sunday School classes except those in the Adult Department.

In 1961 plans for the erection of a badly needed educational building got underway; 1962 was the Building Fund Crusade year. It was also a banner year in the Sunday School with an average attendance of 592.

The new building, which was ready for occupancy in August, 1964, revolutionized the work of the school. It provided space for classrooms appropriately fitted for pupils from birth (a well-equipped nursery for the

babies) through the sixth grade in school. The Intermediate and Senior students were moved from the sanctuary building to the previous addition. Each grade from seventh through twelfth was given a classroom; ample space remained for offices, library, and new classrooms when needed. Reallocation of space in the sanctuary building made provision for all organized classes, rehearsal areas for the choirs, and storage of choir materials.

With the completion of the renovation of the sanctuary building in 1969, adequate space became available for a complete Sunday School program for all ages from birth to the twelfth grade, and for the various interest groups in the Adult Department.

The Sunday School has always been an enormous asset to Duke Memorial Church. In the present day, good officers and teachers, an improved library (which is stocked with teachers' aids), the use of film and other audio-visual media, and the texts and lesson materials from the Methodist Publishing House combine to make the Sunday School an invaluable teaching agency of the Church—and a powerful force in its duration and growth.

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The following is a list of the Sunday School superintendents:

Virginius Ballard	1886-1897	Quinton Holton	1922-1925
C. C. Taylor	1897-1898	A. M. Proctor	1925-1926
Jerome Dowd	1898-1899	Holland Holton	1926-1937
A. H. Merritt	1899-1900	Irving Allen	1937-1940
H. N. Snow	1900-1901	J. C. Lentz	1940-1945
F. S. Aldridge	1901-1906	W. E. Whitford	1945-1969
R. L. Flowers	1906-1907	R. L. Thompson*	1969-1970
R. N. Lee	1907-1908	W. E. Whitford*	1970-1973
E. M. Stokes	1908-1910	Mrs. John Glasson*	1973-1974
R. N. Wilson	1910-1919	T. H. McCauley*	1974—
W. P. Henry	1919-1922		

In 1975 there are eight adult classes.

The H. E. Spence Class, originally called the Pastor's Aides Class, was organized in 1913 by the Reverend Leslie P. Howard. As he stated, "I know

\* Title—Superintendent of Study.

of nothing that could give greater strength and support to the minister than to feel he had a loyal, vigorous, consecrated group of men so concerned about supporting the pastor in his efforts that they would take upon themselves the name of Pastor's Aides." On February 4, 1969, the class honored Dr. H. E. Spence by re-naming the class for him; but it kept the motto, "Pastor's Aides."

The group met in the balcony until 1917 when it was assigned a room in the basement. In 1924 a classroom under the church auditorium was completed by Norman Underwood, builder of the church, and the class moved to its present location. The classroom was remodeled during the 1968-1969 renovation and is now a beautiful room with comfortable equipment.

Its first teachers were Dr. W. P. Few, 1913-1918; Dr. H. E. Spence, 1919-1925; and Dr. H. E. Myers, 1926-1930. Others who have taught the class are Charles A. Jordan (an insurance agent), J. K. Mason, Leroy Lewis, and R. C. Barker. In recent decades Dr. Spence again taught until he became ill in 1972; he was succeeded by Dr. Norman Desrosiers, 1972-1974. Dr. W. A. Kale, of the Duke Divinity School, has been the regular teacher since 1974.

The class has an enrollment of approximately 125 and an average attendance of 60. For years it has supported the Methodist Home for Children, prepared food baskets for pastors' widows and other persons at Christmas time, and furnished funds to minister to those who call upon the church for help.

The Lillie Duke Class began in 1914 when the three small classes taught by Mrs. S. W. Venable, Mrs. W. H. McCabe, and Mrs. N. Underwood met at the home of Mrs. J. C. Angier to unite in a class to be named Daughters of Wesley. Miss Lillie Duke was chosen as the teacher and Mrs. C. E. King as the president. There were thirty-one charter members.

In 1941 the class changed its name from Daughters of Wesley to the Lillie Duke Class in honor of its first teacher. It now has an enrollment of more than a hundred and an average attendance of sixty. It also has the remarkable record of having had only four teachers: Miss Duke, 1914-1939; Mrs. C. W. Pepler, 1939-1953; Mrs. A. H. Borland, 1953-1970; and Mrs. T. E. Beard, 1970—. Mrs. Borland resigned as regular teacher during the illness of her husband, but she continues to serve as a substitute both for this class and for other classes that call upon her.

In the beginning the members were divided into two sides, Red and Blue; and they went to work to increase membership, fellowship, and the

amount in the treasury. They are now in four groups and have teams of visitors to the ill and shut-ins in the class, but over the years their objectives have remained unchanged.

The class has had various money-making projects. Oyster suppers, serving meals for the Rotary Club (at first occasionally but by 1917 on a weekly basis), and catering for such functions as a Phi Beta Kappa banquet and an alumni dinner for over three hundred at Trinity College are among the early ones.

Its activities have been diverse. They have included establishing a loan closet to be used by its welfare workers, Mrs. Cliff Dickson and Miss Emily Jenkins; furnishing clothing for a girl who was to be given a home and an education if clothes could be provided for her (and giving her one hundred dollars for her trousseau when she was married in 1918); knitting sweaters for soldiers overseas in World War I; serving dinners to men stationed at Camp Butner in World War II; making donations to the Salvation Army; and supporting the Methodist Home for Children.

The Katie Johnson Class, a small but active class for adult women, was named for its long-time teacher, Mrs. Katie Johnson Rigsbee. Mrs. Holland Holton taught the group for many years after Mrs. Rigsbee retired. Its interests have included providing Thanksgiving and Christmas cheer for shut-ins and the impoverished, financing hot lunches for needy persons in the public schools, making contributions to the Kings Daughters Home, and sending clothing to the Methodist Home for Children. The class uses the International Lesson Series of Adult Bible Studies.

The Minnie P. Gates Bible Class had its birth on a rainy day in 1947 in a Durham city bus when Mrs. A. M. Gates and Mrs. Fulton Smith by chance sat together, and Mrs. Smith asked Mrs. Gates about the possibility of forming a Sunday School class composed of women not active in any of the existing classes. Out of that conversation came the organization of the class the following Sunday. The charter members were: Miss Ethel Harris (who was the first president), Mrs. Joe Bishop, Miss Kathleene Cox, Mrs. L. T. Harris, Mrs. Speed Noell, Mrs. Gladys Royal, Mrs. Edward Seligman, and Mrs. Fulton Smith. Mrs. Gates was the teacher from the beginning until her departure from the city on September 1, 1952; she was succeeded by Miss Helen Oyler, who taught until her death on October 7, 1962. Mrs. J. W. Holsinger has been the teacher since that time. Mrs. R. E. Brown, Mrs. E. G. Overton, Mrs. Donald Ware, Mrs. R. A. White, and Dr. Morris L. Husted have served as assistant teachers.

The class is really a working class that has lived up to the message of its

song, "Others." It has sponsored three students at the Methodist Home: Debra Fleming, 1968-1969; Victor Gaskins, 1970-1972; and Ted Allen Williams, 1972-1973. It has fed a child at Edgemont School, helped needy families in and out of the church, taken packages to Murdoch Center at Christmas time, and sent Bibles to many lands through the American Bible Society. Members of the class have also been active in all phases of work in Duke Memorial Church. When the group moved to the present renovated area in May, 1969, it bought all the furnishings from either memorial funds or gifts at a cost of nearly \$2,000.

The Mrs. R. N. Wilson Class, now a woman's class, had its origin in the Youth Division when Mrs. R. N. Wilson was a teacher of senior girls. She was a great influence upon them; and, in accordance with their wishes, she continued to teach the group after it left the Youth Division. It is now a group participation class that has been led by Mrs. F. R. Darkis for several years. It has fostered many friendships among its members, prepared them to accept responsibility in other areas of the church and helped them to grow both mentally and spiritually.

The Anchor Class began as a group of young adults known at first as the Young Adult Department. For many years it was taught by Dr. A. M. Proctor; but now it is a group participation class, the purpose of which is to relate Christian teaching to contemporary issues. Teachers are selected with their knowledge and understanding of the issues or subjects to be studied in mind.

In the fall of 1960 the Homebuilders Class was organized by the Reverend E. Clifford Shoaf, minister of education, as a class for the young married couples of the church. Since the members were beginning to build their homes and to rear their families, the class chose the name Homebuilders. Through the years the average age of the members has increased; today the class attracts mostly couples in their thirties and forties.

The Open Door Class, which was organized for young adults in February, 1967, has grown in size and influence throughout the church. The Reverend Charles Spence Hubbard was the teacher during his pastorate.

The other classes now in operation range from the crib nursery to the youth grades. Not only is a cradle roll maintained but also facilities to care for infants are available during the Sunday School hour.

There is no organized home department at the present time; but the adult classes keep in contact with elderly inactive members, visiting them and delivering the publication *Mature Years* and other church information.



It is worth noting that nearly all of the church leaders have been enrolled in Sunday School at some time and many for their entire lives.

—*W. E. Whitford*

## CHAPTER 8

### *The Administrative Board*

DUKE MEMORIAL UNITED Methodist Church has been fortunate in always having a concerned and capable governing body with a particularly competent chairman.

The governing body has had a series of titles: Board of Stewards, Official Board, and now Administrative Board. Moreover, the Charge Conference has replaced the Quarterly Conference. Conference years and fiscal years have been changed frequently, and that fact accounts for apparently overlapping dates.

The election of a chairman for the Main Street Church Board of Stewards was first recorded on December 1, 1891, when Mr. Washington Duke "was elected for the ensuing year."

The men who have served as chairmen are:

Washington Duke	1892-1904	Marshall T. Spears	1950-1953
Dr. Needham P. Boddie	1905	W. Alfred Williams	1954-1955
Charles E. King	1906-1909	Charles H. Chewning	1956-1960
Dr. Needham P. Boddie	1910-1917	Dr. John Glasson	1960-1966
William P. Henry	1918-1935	R. Dillard Teer	1967-1968
Charles E. Jordan	1936-1940	Marshall T. Spears, Jr.	1968-1971
Holland Holton	1941-1942	Thomas S. Coble	1971-1972
Ralph C. Barker	1943-1946	M. Laney Funderburk	1972-1974
James H. Coman	1947-1949	William T. Coman	1975—

## CHAPTER 9

### *Church Finance*

FINANCING WAS A SIMPLE matter in the early days when Sunday School and church meetings were held in a room of the Duke tobacco factory. Washington Duke looked after things and supplemented collections in order to satisfy the needs of the church. After the move in 1886 into the new church building at the corner of Main and Gregson streets, the generosity of the Duke family continued and the physical plant was expanded as needed.

In 1906 a decision was made to relocate the church at a different site. Thereupon the building committee purchased the old Blackwell homeplace at the northwest corner of West Chapel Hill and South Duke streets for \$15,250.

The original construction contract, dated April 28, 1907, called for an expenditure of \$217,005 for the church building. It appears that the foundation cost \$90,000 and was financed by \$30,000 from J. B. Duke, \$30,000 from B. N. Duke, and \$30,000 from others of the congregation.

On August 9, 1923, the A. J. Tyson homeplace next door on the corner of West Chapel Hill and South Gregson streets was purchased for \$12,500 for a parsonage.

In 1930-1931 the elementary Sunday School building was constructed at the cost of \$48,500 and the basement of the sanctuary was remodeled at a cost of \$40,961. This building committee was made up of R. L. Flowers, Mrs. J. C. Angier, W. P. Henry, M. T. Spears, M. B. Fowler, and Mrs. J. E. Stagg. Notable contributors to the project were Mrs. B. N. Duke, Mrs. Mary Duke Biddle, W. W. Flowers, and C. W. Toms, each of whom donated \$5,000. The balance came from others in the congregation. This year the conference journal indicated that the value of the church plant was \$501,562.

In 1945 the J. R. Cole homeplace was purchased for \$5,000. With the acquisition of this lot, the church became the sole owner of the entire block.

Then a lot was purchased on the edge of Forest Hills, and the new parsonage was built in 1949 at 200 Cedar Street. Soon the old parsonage area became the parking lot. In 1959 the rear of the Cedar Street lot, which faces on Kent Street, was sold; the proceeds were applied on the purchase of a second parsonage at 2012 Woodrow Street for the assistant minister. As only two assistants lived there, it was rented for a number of years and finally sold in 1974. In recent years, assistants have preferred to receive a housing allotment so that they could choose and provide their own abode.

In 1955 part of the church lawn had to be sold to the City of Durham for widening Duke Street. The city paid \$16,200 for the strip required.

The cornerstone for the present educational building was laid in 1963 after a successful over-subscription of a \$450,000 building-fund campaign. Finished and occupied in 1964, this building was completely paid for and dedicated in 1966. A \$300,000 project to renovate the sanctuary and to replace the organ with a Holtkamp organ costing \$114,000 was begun in 1969. This campaign brought in pledges of \$250,000, and the improvements were completed in 1972.

In the early days finances were handled by a church treasurer, who reported to the official board. Dolian Harris served in this capacity many years. When C. J. Jones, a public accountant, became treasurer, he began setting up an annual budget for the church. Since then, it has been the policy of the church to keep the finances as close to the proposed annual budget as possible. During the years of major capital improvements, separate accounts and budgets have been kept.

R. Bailey Reade succeeded Jones; now William E. Self, a certified public accountant, is treasurer.

For some time the official board has delegated financial matters to its finance committee, which today is composed of twenty-five members of the church. This group meets monthly to review the financial needs; it also plans and conducts the annual every-member canvass when approximately two hundred church members make visits to secure pledges for the coming year. Dr. C. Fred Clark is current chairman of the committee; Mrs. Lois Fowler is staff assistant to the treasurer and the finance committee.

Although memorials are the subject of a separate chapter, mention must be made here of some funds that affect the church finances year in and year out. All other memorial funds have specific purposes that have been stated explicitly by their donors.

In the early years memorial funds with the provision that the interest be used for current expenses were established as follows:

Mrs. Lucy Wilson	\$ 2,100
Angier B. Duke	10,000
B. N. Duke	15,000
Mrs. B. N. Duke	4,500
	<hr/>
	\$31,600

The Memorial Church Fund, Inc., was created August 26, 1926, with the provision that the interest go to the maintenance and extension of the church and church property. The contributors were:

B. N. Duke	\$ 50,000
Mrs. B. N. Duke	50,000
Mrs. Mary Duke Biddle	50,000
C. W. Toms	5,000
W. W. Flowers	5,000
Mrs. J. E. Stagg	5,000
	<hr/>
	\$165,000

The reported market value of this fund at the annual meeting of the corporation in 1973 was \$781,675.76.

Certain funds that have all been combined into a single certificate of deposit totaling \$10,000 in order to achieve maximum interest include:

Mrs. Lucy Wilson	\$ 2,100.00
Mrs. B. N. Duke	4,500.00
Miss Annie Roney (Income for the Poor)	1,100.00
Choir Fund	1,632.04
From Operational Funds	667.96
	<hr/>
	\$10,000.00

Since 1972 the full amount has been invested wherever interest rates are best, and the income from it goes into operating accounts.

Income from memorial funds and large gifts has undoubtedly had a marked bearing on church finances. One gift which relieved the church of a very large expenditure was the installation of central air conditioning in

the sanctuary and in the Sunday School building in 1954–1956 in memory of Mrs. Nello L. Teer, Sr.

Today (1974) the church budget is \$168,000 with \$50,000 of this amount allocated to the bishop for conference obligations. Pastoral and administrative salaries total \$39,681, and the balance covers all the other costs of maintaining the church and conducting its affairs. Current pledges total \$154,000; the balance comes from other sources, among them church and Sunday School collections.

The church plant is now a big business. Some estimate its present value to be near \$5,000,000. Replacement costs would certainly be that much. The Durham County tax office sets its taxable value at just under \$2,000,000, but up to this point church properties used for church purposes are not taxable.

—*C. E. Phillips, Jr.*

## CHAPTER 10

### *Methodist Women*

AS THE NEW CHURCH began, there was of course, a need for the women to add their strength to this growing organization; and one of the first developments was the formation of a Ladies' Aid Society. Its members, strong and earnest women, found that just being "aids" was not enough; soon they started a movement for both foreign and home missions. By 1900 they were quietly and effectively making their influence felt.

In 1901 the different small societies united in one group called the Woman's Missionary Society. Mrs. J. C. Angier was elected president. By 1906 there were sixty-six active members who pledged \$324 to the North Carolina Conference Missionary Society. In 1908 Miss Lillie Duke, Mrs. Angier's sister, organized a group known as the Bright Jewels. The purpose of this organization for young people was to inform and train them for missionary work.

By 1912 the foreign and home missionary societies in the Methodist Church, South, had officially come together as the Woman's Missionary Society.

Mrs. Angier served as president of the Memorial Church group until 1921; by that time the pledge to the conference was \$537.86, a substantial increase from that at the beginning of her term. Mrs. J. E. Stagg followed her as president. Under Mrs. Stagg's guidance a birthday fund was started for local work for the needy. In 1925 Mrs. H. C. Satterfield was elected president. She not only organized a junior missionary society for girls but also divided the membership of the adult society into four circles for better participation by each member. This method of organization remains unchanged.

The Golden Jubilee in 1928 was a celebration within the Methodist Episcopal Church, South, in commemoration of fifty years of enthusiastic and extensive missionary work accomplished by the women. At the time, Mrs. C. D. Rigsbee was the president of the local society with 105 members; under her leadership two more circles were added. In 1929 the society published a cookbook named *Digest of the Day*.

Women in Duke Memorial have always been willing and ready to respond to a call to service, and an achievement in 1929 is a case in point. Plans had been approved for the erection of a Sunday School building, and the month of April was selected for the fund-raising drive. The goal for the project was \$50,000, and three canvassing teams were appointed. The women's team was headed by Mrs. J. C. Angier, chairman, and Mrs. J. E. Stagg, associate chairman; the other two teams, by Marshall T. Spears, Sr., and Marion B. Fowler, by Holland Holton and George McCracken. The woman's team was the first to be set up and likewise the first to make any announcement of results attained. In their initial report the women stated that they had collected \$12,200, with no contribution less than \$100. A church bulletin listed the donors as follows: Mrs. J. E. Stagg, \$5,000; Mrs. J. C. Angier, \$1,000; Anonymous, \$1,000; Mrs. G. W. Flowers, \$1,000; Mr. and Mrs. Sterling Nicholson, \$1,000; Mr. and Mrs. W. P. Clements, \$500; Miss Lillie Duke, \$500; Mr. and Mrs. M. B. Fowler, \$500; Walter Warren, \$500; Mrs. Nello Teer, \$200; Mr. and Mrs. Sam J. Angier, \$100; Mrs. Annie Duke Evans, \$100; Miss Bettie Fowler, \$100; Mr. and Mrs. Marvin Fowler, \$100; S. M. Hill, \$100; Mrs. J. R. Love, \$100; Mrs. Charles Noell, \$100; Mrs. Mallie J. Paschall, \$100; Mrs. H. C. Satterfield, \$100; and Mrs. Walter Warren, \$100.

In 1930 while Mrs. T. E. Allen was president, the society paid the expenses of a Japanese girl who graduated from Duke University. It also paid the costs of her going to San Francisco, where she took a special business course in preparation for Christian service in her home country. With Mrs. Stagg and Mrs. W. P. Clements as co-chairmen, money was raised to buy kitchen equipment such as a stove, china, glasses, and cooking utensils.

Mrs. James Cannon III was president in 1931 when \$1,000 was raised to furnish the ladies' parlor, which was named in honor of Jean Venable. In 1932 under the administration of Mrs. J. M. Ormond, 175 members sent \$360 to the conference and also did much local work. By 1933 there were 225 members in the group. Mrs. J. P. Breedlove became president in 1934 and again in 1938. It was during her first term that the 240 members sent



\$1,567 to the conference and, in addition, gave a Bennett College student money to help finance a business course.

A big milestone was reached in 1940: the Woman's Missionary Society united with the women in the North under the name of The Woman's Society of Christian Service. The purpose of the new organization was stated thus: "To help women grow in the knowledge and experience of God as revealed in Jesus Christ; to challenge them to respond to God's redemptive purpose in the world; to unite them in a Christian fellowship to make Christ known throughout the world; and to develop a personal responsibility for the whole task of the church."

At the same time this new organization came into being, a sister group was formed of working women and named the Wesleyan Service Guild.

Toward the realization of this purpose, the Woman's Society of Christian Service and the Wesleyan Service Guild began working together to provide opportunities and resources to meet the needs and interests of women; to increase their knowledge of the concerns and responsibilities of the church in the world; and to share in Christian witness, service, and missionary outreach. In 1941 a new constitution and bylaws were drawn up for this new society.

Mrs. A. H. Borland was the charter president, and Mrs. W. R. Mattox was chosen as the first president of the guild.

During World War II all of the circles, now ten in number, met at the church on the day of the general business meeting in order to save time and gas. The Wesleyan Service Guild continued to meet at night as it was composed of working women.

The next Woman's Society presidents were Mrs. F. R. Darkis, elected in 1943; Mrs. Charles E. Jordan, 1945; Mrs. W. H. Cherry, 1946; and Mrs. T. W. Young, 1948. While Mrs. Young was in office, the society sent \$142 to the Reverend A. P. Bailey for a new church in Japan and also sent clothing to five families in Germany.

The women who followed Mrs. Mattox as president of the guild were Kathleene Cox, in 1943; Mrs. J. A. Phelps, 1945; Mrs. J. B. McKibben, 1946; and Mrs. H. A. Scott, 1948.

Mrs. A. H. Borland again became president in 1949, and Margaret Umberger was made president of the guild. The decision was made to elect officers for two-year terms alternating with those of circle leaders. The budget for 1949-1950 was \$1,915. After a study of Japan, money was appropriated to keep two Japanese students in school. Mrs. T. W. Young gave the society a metal filing cabinet for the minutes and other records.

The tenth anniversary of the Woman's Society of Christian Service was celebrated in 1950 with a program on the growth of the work and prospects of future development.

In 1951, while Mrs. Borland was still president, Mrs. Mary Canada Stone was elected president of the Wesleyan Service Guild. Mrs. Marshall T. Spears became the next president of the Woman's Society and Mary Anna Howard of the guild. There were now 247 members. A food sale was held to buy draperies for the ladies' parlor. Draperies were also bought for the junior department of the Sunday school. The society served supper on Sunday evenings for the Youth Fellowship and contributed \$69 toward the purchase of tables in the dining room.

Mrs. F. R. Darkis was the president in the 1953-1955 period. A fall bazaar, with Mrs. Fred Duncan as chairman, netted \$1,205.95. Some of the money was used to reupholster the sofa and chairs in the ladies' parlor and to buy china and other things for the kitchen. The sum of \$250 was sent to India to aid in re-roofing a church. At the annual North Carolina Conference, the women served coffee with Mrs. C. J. Jones as their chairman. In 1954 Mrs. Borland was chairman of the program at the annual conference of the Woman's Society in Elizabeth City.

In 1955-1957 Mrs. George T. Hargitt was president of the society and Mrs. W. R. Mattox of the Wesleyan Guild. Four large boxes of clothing were sent to Korea, and \$118 was given to help furnish the new building of the Methodist Retirement Home. With Mrs. Borland, Mrs. James Cannon III, and Mrs. Walter J. Seeley as the committee that did the work, the bylaws were revised and brought up-to-date so well that the Durham District president of the Woman's Society had copies sent to all other societies in the district as a model. Later they were used as a model throughout the conference.

Mrs. J. S. Harvey was president in 1957 when a bazaar, with Mrs. C. E. Jordan as chairman, was held to raise money for a dishwasher, a coffee urn, and other much needed equipment. In 1958 Mrs. James B. Heizer was elected president of the Woman's Society and Rhoda Fitzpatrick of the guild.

Mrs. James Cannon III was president of the society in 1961-1962; Mrs. Wyatt Dixon, of the guild. During this time books were given to the church library; used Christmas cards were sent to Taiwan, Liberia, and Sarawak; transportation was provided for the residents of the Methodist Home; clothing was provided for a boy in the Methodist Home for Children; clothes were sent to German refugees; money was sent to Taiwan, Japan,

Pembroke, Bennett College, and an Alaskan college; and a contribution of \$280 was given to Dr. and Mrs. June Stallings and Gloria Stevens for the Nicaraguan project. In his report to the quarterly conference, the Reverend Edgar B. Fisher stated, "It is hard to estimate the amount of good that is being accomplished by this group of women."

In 1963 Mrs. J. C. Saunders, Jr., became president of the Woman's Society but served only one year because of illness; Mrs. A. H. Borland completed her term. Mrs. Franklin Harrell was the next president of the guild.

In 1965 the Silver Anniversary of the Woman's Society of Christian Service was celebrated at the annual conference, which was held at Duke Memorial Church. "One Witness in One World" was the theme of the conference.

The chairman for the event was Mrs. J. C. Saunders, Jr. The committee chairmen were: Pre-registration, Mrs. Lucile S. Coburn; Registration, Mrs. N. D. Bitting; Homes, Mrs. Norwood Thomas; Transportation, Mrs. Allen Sherman and Mrs. J. H. Pearce, Jr.; Pages and Ushers, Mrs. W. J. Seeley; Information, Mrs. Fred Duncan; Communion, the Reverend Robert W. Bradshaw and Mrs. M. T. Spears; First Aid Room, Mrs. Nellie Patterson, R.N.; Coffee and Refreshments, Mrs. K. A. Cobb and Mrs. E. C. Dameron; Executive Committee Dinner, Mrs. H. M. Lewis; Flowers, Mrs. O. W. Upchurch. Two chairmen worthy of special note are Mrs. J. W. Holsinger and Mrs. Mary Linthicum: as the women in charge of the Food Committee, they were responsible for serving meals to more than three hundred delegates twice a day during the conference. Mrs. Leland Phelps, Mrs. G. L. Lindsay, and Mrs. S. J. Angier were the organists.

There were 327 members at this time; the pledge sent to the conference was \$4,822.60 from the WSCS and \$680 from the guild.

During this administration the church library was completely re-organized with Mrs. James Cannon III as the chairman of the project. Donations of books brought in several hundred additional volumes. Volunteers from the society helped in cataloguing and shelving books. In 1966 Mrs. Cannon was officially appointed librarian; and that same year, on motion of the pastor, the library was named the Margaret Faw Cannon Library in appreciation of her dedicated work.

Mrs. Borland was still president in 1966. The circles were re-arranged to facilitate the attendance of their respective members. The Wesleyan Guild, with four units, continued its evening meetings. The co-ordinator of the WSCS and the guild was Mrs. C. L. Read.

Mrs. Lucile Shore Coburn was president of the society, 1967–1968; Mrs. W. J. Seeley, 1969–1970; Mrs. Alan Whanger was elected in 1971. During Mrs. Whanger's first year, partial support of missionaries in Brazil was started; and the society became especially interested in the Reverend and Mrs. J. W. Garrison. Proceeds from the fall festival were divided, and the sum of \$242.89 was given to the work of these missionaries.

In the fall of 1972 the first big festival was held in the Bradshaw Room and Fellowship Hall. Over \$4,000 was the net result; \$1,813.23 was allocated for home missions, to be used within the city; \$1,812.22 was earmarked for foreign missions. The latter included support for the Garrisons; medical supplies for Mr. and Mrs. Harry Newman; donations to a New Delhi church, to the United Methodist Committee for Overseas Relief, and to Chapare Challenge, a North Carolina work team for Bolivia. For local needs, only a little over \$400 was reserved to buy such items as communion cloths, books, and Christmas decorations for the Fellowship Hall.

The 1973 Fall Festival was a huge success clearing over \$5,000. For the home mission project, \$2,341.84 was spent in and around Durham in such places as the YWCA, Dillon School, Edgemont Clinic, and the Methodist Retirement Home. The foreign budget was the same amount; and that money was sent to the Newmans, the Garrisons, a Methodist bishop in Chile, and a school in Rhodesia.

As the women's work in the church was completely re-organized about this time and the society year was changed to coincide with the calendar year, Mrs. Whanger continued to serve as president. The official name of the organization was changed to United Methodist Women. The Wesleyan Guild lost its identity and became another circle. Many offices were combined; and the officers were given new titles such as Mission Coordinator for Christian Personhood, for Supportive Community, for Christian Social Involvement, or for Christian Global Concerns.

The purpose of United Methodist Women is to form a "community of women whose purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of missions through participation in the global ministries of the church."

In March, 1971, Mrs. George Cleaves, chairman of worship, proposed the formation of an altar guild. The Administrative Board unanimously approved, and the guild was started with Mrs. C. E. Phillips, Jr., and Mrs. K. M. Turner as co-chairmen. A room was provided with storage space and a cabinet to take care of the items needed to make the sanctuary more

beautiful and comfortable each Sunday. A special committee for the communion service was formed with Mrs. W. R. Mattox as its head.

The work of the Altar Guild is a sacred trust and calls for women who are consecrated to the task.

But does not all the work within the church call for such dedicated volunteers? Each member has a special talent; and there is always a place for that person, whether with the United Methodist Women, the Altar Guild, or some other phase of Christian endeavor.

—*Mrs. A. H. Borland*

## CHAPTER II

### *The Youth Program*

THE YOUTH PROGRAM HAS always been an important aspect of Duke Memorial life. Through it young people have found spiritual growth, fellowship, and recreation.

Early records indicate that Duke Memorial had a large, active, and well-organized Epworth League. Enrollment was 126 in 1906, 210 in 1909, 169 in 1911, 135 in 1928, and 151 in 1931. These figures, which give an indication of the size, include many persons who were students at Trinity College or Duke University.

The purpose of the Epworth League was stated thus: "The promotion of piety and loyalty to our church among the young people; their education in Bible, Christian literature, and in the missionary work of the church; and their encouragement in works of grace and charity." According to the record book, league colors were old gold and white; the flower was the violet; the emblem, the Maltese cross; the motto, "All for Christ"; and the benediction, "So teach us to number our days, that we may apply our hearts unto wisdom."

Members, who could be either active or associate, had to be elected at the regular business meeting. Anyone over the age of fourteen was eligible for membership. There were also junior and intermediate leagues.

Officers are listed in church records from 1909 through 1912. T. E. Allen served as the president in 1909. The following year Miss Lillie Duke assumed the office; she occupied it through 1912. Many other church leaders were active in the organization.

In his report to a quarterly conference, the Reverend Mike Bradshaw praised the league members as "full of zeal and enthusiasm, and deeply

interested in all that concerns the church.”

In 1939 the Epworth League became the Methodist Youth Fellowship. In succeeding years, the organization and activities of the youth group altered somewhat, but always emphasis was on Christian fellowship and fun. When the Methodist church became the United Methodist Church, the MYF became the UMF. The organization was structured on a basis of officers and committees.

Both money-raising and service projects have formed an important part of youth activities. Money raised through sales and other projects is usually donated to some worthy cause, although occasionally it is used to help the group finance a trip or retreat for its own members. The Epworth League in 1912 raised seventy-five dollars for missions and also supported an orphan. In later years, one hundred dollars was allocated to mission work in China. For several years monthly projects raised money for either local or overseas relief.

Service projects have varied widely. The Epworth League held services in the King's Daughters Home, the county home, and in homes where age or affliction prevented church attendance.

After World War II the MYF collected food and clothing for distribution in Poland and Germany; later the group sent clothes to Korea. In 1966 the junior highs collected toys for children in the Virgin Islands. Toys have also been sent to the mental hospital in Goldsboro. Several times goods have been contributed to the Goodwill Industries.

Programs have varied widely, depending upon the interests of the members and the amount of effort expended on their part. They have been on such diverse subjects as the Bible, Christian love, preparation for marriage, the structure of the Methodist church, the application of parables to modern life, alcoholism, Christianity and politics, heaven and hell, personal responsibilities, and almost anything else that has interested the majority.

At times the Duke Memorial UMF members have visited other churches for a program or series of programs. Occasionally they have been responsible for the entire morning worship service, following the traditional format or modifying it in ways they felt would best communicate their message to the congregation. For several years they have conducted an Easter sunrise service, sometimes on the lawn, sometimes at Jesse Cole's farm. In 1972 and 1973, they presented the moving and effective dance-drama *Meditation on the Cross* for the Good Friday evening service. In 1973 they performed the dance-drama *Curious Kaleidoscope* for television.

Plays at Christmas time are a tradition, one which originally involved the entire church. Then the youth, especially the senior highs, produced them for years. Interested adults, almost invariably including Horace Mansfield, sometimes assisted. In 1973 the whole church again participated. In the 1940s and 1950s plays were performed in the sanctuary; since the 1960s the tendency has been to present them in Fellowship Hall. Biblical dramas were produced several years.

The youth choir came into existence in the 1960s under the leadership of Mrs. Jane Sullivan, director of music. For a while it provided music for the evening service. Mrs. Melba Bartholomew, who succeeded her, also worked with the youth choir. Rehearsals were generally held Sunday mornings before Sunday School. In 1971 Melinda Wilkinson, a former MYFer and a guitarist, became director of a youth choir group known as Guys, Gals and Guitars. The name fell into disuse, as no one particularly liked it. The numbers performed by this choir were, on the whole, more modern, more youth-oriented, and less difficult musically than those sung under the direction of Mrs. Bartholomew. After Melinda's departure, Lee Orr, a graduate student at the University of North Carolina, became director. By this time, however, membership had declined. Fewer boys and fewer senior highs were coming to practice; their absence limited the range of music that could be sung. When Lee left, the singing group disintegrated.

Duke Memorial has long been identified with the Boy Scout movement. Troop 1, obviously the first in Durham, was established in 1918; by the early 1920s it was meeting at the church. Professor R. N. Wilson served as the scoutmaster from its first days until 1954. His first assistants were Sidney and Frank Turner.

The Occoneechee Council, which covers a twelve-county area, was organized in 1937. At that time Troop 1 became Troop 13, as no other group in the area would accept that designation.

Membership in Troop 13 increased to such an extent that in the 1950s there were some sixty-five to seventy boys enrolled. In 1925, during the pastorate of Dr. H. E. Myers, Lyne Few became not only the troop's first Eagle Scout but also the first boy in the world to attain that rank at the age of twelve. Over the years the troop has produced more than one hundred Eagle Scouts.

Men who have served as scoutmasters of the troop are R. N. Wilson, Sidney Turner, L. H. Allison, Dr. Samuel Holton, Henry Watkins, Harry Rodenhizer, Lyman Rupperton, and Tom Adkinson. The troop has also had the active support of many other leaders in the church, among them



J. H. Coman, Irving Allen, Sr., Horace Fowler, W. T. Coman, Holt Thornton, Allyn Norton, W. Kenneth Howard, and Dr. C. E. Jordan.

In addition to Troop 13, Explorer Post 13 has long been associated with the church. Explorer posts are open to anyone fourteen years old or more, male or female. Activity of the post had dwindled in recent years but was revived in the spring of 1973 by David Weynand, John Grunde, and Houston Blair. Members of the MYF were invited to join; Ann and Nina Walker, Lynn Ware and Sheila Rodenhizer accepted the invitation. The size of the group fluctuated between ten and twenty young people, eventually including interested school friends of the original MYFers. Franklin Sledge, the only Explorer active before 1973, was elected the first president. He served until mid-1974, when he was succeeded by Sheila Rodenhizer. Brice Sledge was the post's adviser until the summer of 1974; Dale Pahl was chosen as his successor.

Duke Memorial has sponsored a basketball team for some time. In fact, it helped to start the church leagues at the Durham YMCA, which has the largest church league in the country, both in the number of teams and the number of boys participating. To be on a team, a boy is usually a recognized member of the church he wants to play for, although each team is allowed one non-member. Many boys of junior- and senior-high age attend the youth group of a particular church in order to play on its team. They are not permitted to do this if the church in which they are enrolled has a team in the same league.

Many basketball trophies have been won by the Duke Memorial teams and are now displayed in the hall by the library in the Education Building. In 1972 the Memorial senior team won the championship. That same year the most valuable player in the senior league competition, chosen by the YMCA, was Sherwood Wilson. Annually members of the team are honored by the Methodist Men at a dinner. They traditionally present a certificate of appreciation or some other award to each player; also, at this time, an award is presented to the boy who has been chosen by his teammates as the most valuable player on his respective team. Although Duke Memorial's participation in the basketball program was very good in earlier years, it has declined in recent ones.

The youth room in the church basement is an important center of activity. The senior high meetings are held there on Sunday evenings, as is a Sunday School class in the mornings. It is used, too, for parties and other forms of recreation. The room was officially opened on October 11, 1969; music for the occasion was provided by the Chosen Few, a combo made up

of Bernie Petteway and other MYF boys. The youth did the interior decoration, and the church supplied the furniture and other equipment. It includes a piano, a ping-pong table, several game tables, and a refrigerator that is sometimes stocked with candy and soft drinks. A most important feature, located in a little room next to the youth room, is a pool table; it is a memorial to Mangum Pickett.

After the youth room was completed, the junior highs wanted a room of their own, since they were not included in the senior high activities. They selected one of the Sunday School classrooms and repainted and decorated it. Though it has neither the facilities nor the possibilities of the senior high room, it is still being used.

Recently, both the junior and senior high groups have spent about a week each summer at Lake Junaluska, in the North Carolina mountains, and on beach trips.

Most significant of all, young people are now active on church boards and committees. Representatives from both the junior and senior high schools are elected to the Administrative Board, the Council of Ministries, the Commission on Missions, and have served on various committees.

—*Beth Whanger*

## CHAPTER 12

### *United Methodist Men*

A HISTORY OF THE Methodist Men Movement must, of necessity, be brief, because the movement was not begun until the 1950s. Up until that time, the activity of men in the life of Duke Memorial, as well as in other congregations of Methodism, was channeled through other organizations within the church. For Duke Memorial, in particular, the men carried out their pledge of service through work as stewards on the church governing board and members of the Pastor's Aides Bible Class.

Exact data on the total Methodist Men's Club Movement, as it was known initially, and on the Duke Memorial level are not available. Around 1952 the total church began to charter clubs of men. The idea of a men's club at Duke Memorial began to germinate in 1954; apparently the first organizational meeting was one held in February, 1955. The earliest minutes, however, are of a cabinet meeting on November 23, 1955. While several meetings were held that year, the club was not chartered until December 5, 1955, and the organization counterpart to that for women was well on its way.

Recognized by long-time United Methodist Men members as "father" of the movement within Duke Memorial was the late Norwood Carroll. Although he never actually served as an officer, he was, until his death in 1973, active on various committees and in numerous projects.

Minutes of Methodist Men, as the men's club has been known since 1968, are incomplete. For this reason, it is advisable not to attempt to list the presidents and other officers over these years. Such a list would surely leave out the names of many who have contributed much to this relatively young organization.

John Wesley's heart was aflame from his conversion experience at Aldersgate. The "Invisible Fire" was kindled in the hearts of such pioneer laymen as Thomas Maxwell and "Black Harry" Hoosier. This unseen torch has been passed on through the ages. From the humble beginnings as a layman preaching from the pulpit of the Foundery in London in 1740 the flame has spread.

The great lay movement of the United Methodist Church provides a deepening spiritual life for laymen through stewardship, personal evangelism, and in countless ways within the individual church. Much of this lay witness has emerged from within the depths of Duke Memorial through the doors of Methodist Men.

Methodist Men has supported overseas missionary endeavors.

Methodist Men has not only bought shares in the purchase of land for Camp Chestnut Ridge, in Orange County, but also donated scholarships for the Boy Scout Camp and United Methodist Workshop. Traditionally, much of the support of the church basketball league has come from it by the purchase of uniforms for several teams over the years. Coaches and players have been treated to a banquet annually.

Methodist Men has also compiled and provided several church membership directories. It has provided the church school building and other areas with class identification signs. Its members have through the years given of their time in the church financial canvass, in ushering for services, and more recently, in assisting with the churchwide fall festivals and in beautification of the church grounds.

For several years, a large number of men from Duke Memorial served as lay speakers who occupied pulpits in the area during the weeks preceding Easter Sunday. Otherwise, there would have been "silent pulpits" during Lent where ordained ministers served more than one church: circuit churches would have been closed on some Sundays.

The United Methodist Men is an organization which provides an outlet of fellowship among men of the church, and a vehicle through which the men may continue to channel their efforts of service to the end that Wesley's "Invisible Fire" might continue to glow.

The work of Duke Memorial United Methodist Men has followed the great Methodist tradition, whereby the church has advanced as it has thrust itself into the problems of today and tomorrow; and the Methodists have met their obligations to society through imaginative reinterpretation to each generation.

—*Horace Mansfield*

## CHAPTER 13

### *Church Music*

TO SAY THAT MUSIC has been an important part in the life of Duke Memorial United Methodist Church is not adequate. The fact is: the church has a great musical heritage and a tradition that has continued within the church from its inception.

Able and loyal choirs have enriched the services, and Duke Memorial now possesses one of the finest pipe organs in the area. Skilled leaders in music have sprung up from within the church families; and, almost without exception, the roles of director and organist have been filled by persons who came from the ranks of the choir and who literally grew up in the community.

Miss Signora Brandon is generally credited with being the first organist; her services began at the church on Main Street. B. N. Duke gave the church a small reed pump organ, and Washington Duke paid for Miss Brandon's music lessons with the understanding that she would play the organ at church. Some, however, maintain that Miss Annie Andrews, later Mrs. P. M. Ellis, was really the first organist. In the early 1890s—probably in 1892—the administrative board endorsed the employment of Mrs. A. W. Wilson as director of the singing in both church and Sunday school.

Mrs. S. W. Venable, Sr., was the first choir leader and organist after the church moved from Main to Chapel Hill Street. Toward the end of her long and praiseworthy career, she used to say to one of the choir members, Mrs. Samuel J. Angier, "Some day someone is going to take my place, and you might as well start working on it."

That day came unexpectedly and tragically in 1928 when Mrs. Venable, on her way to a church meeting in Wilson, was critically injured

in an automobile accident. After her death, Mrs. Angier, who had supplied for her, became organist; she filled the post until 1931. At that time she was succeeded by Mrs. Ernest (Helen Eubanks) Tice, who served until she moved from the city in 1946. Meanwhile—from 1935 to 1946—Mrs. Angier played the organ at Watts Street Baptist Church. Upon Mrs. Tice's departure, she returned to Duke Memorial and for almost two more decades gave her home church music of high quality.

W. M. Upchurch, whose family was long identified with the church, was choir director for a while. He was followed by Dr. K. Brantley Watson. During Dr. Watson's time, Mrs. Lula Mae Beavers directed the children's choir; from 1946 until August, 1958, she was director of the choirs. Altogether, she was connected with the music program for eighteen years—as alto, assistant director, children's choir director, and director.

From August, 1958, to December, 1959, the choir director was Mrs. Lelia Holt Pleasants Sharpe, who likewise had risen from a place in the alto section to become assistant director of junior and adult choirs and then director of the choir she had grown up in.

She was succeeded by Mrs. Jane Watkins Sullivan, another Durham native. Although Mrs. Sullivan, a Baptist, had not grown up within Duke Memorial, she had been a soloist and guest director from time to time and had shared experiences in the Durham Choir School with members of the Duke Memorial family. She served from January, 1960, until July 1, 1966.

Upon the retirement of Mrs. Angier in 1964, Ruth S. Phelps became the church organist. Mrs. Phelps, one of a number of master musicians to serve Duke Memorial, was a member of the music faculty of Duke University. She possesses a rich musical background and has served churches as a professional organist for forty years.

The present choir director is Melba Pifer Bartholomew. She grew up in the church family, studied at Westminster Choir College, married, reared a family, and held outstanding choir directorships here and elsewhere. Appointed upon the suggestion of Mrs. Sullivan, she returned to Duke Memorial July 1, 1966. Dr. Norman A. Desrosiers is assistant director.

Throughout the years, the organists who have graciously substituted whenever their services were needed have included Mrs. J. K. Mason, Miss Alice Hundley, Quinton Holton, and Prentice Sedberry.

The sanctuary choir is made up of people who enjoy singing and serving the church through song. In the past it undoubtedly had some paid members. In February, 1917, Miss Daisy Herndon was employed to sing

in the choir at ten dollars a month. At a quarterly conference, January 1, 1924, N. Underwood was empowered to continue the employment of paid choir members and was instructed to "encourage as many as can and will to join the choir." Today it is an all-volunteer choir.

For many years Memorial choirs did not wear vestments; even after they did, for a long time there were not enough robes to serve all, and the ones on hand had to be shared. The first vestments were made by Mrs. Venable with the assistance of Mrs. Angier and other volunteers. As they were black and white and were worn with little black caps, some older members of the congregation found them objectionable because of the high church appearance. In time, everybody realized how much better the choir looked with its members dressed alike. Now a uniformly-attired choir is the general rule for all units. For several years the adult choir wore green robes with white stoles. With the purchase of burgundy-colored robes in 1958, the green ones were given to Amity Church in Chapel Hill, Cedar Grove in Orange County, and Wellons Village in Durham. Memorial choirs of today are robed in platinum gray vestments with stoles in the color of the current liturgical season.

Duke Memorial Choir has been held in high regard because of its musical endeavors. One of the cherished traditions of the 1940s and early 1950s was the union worship service on the Duke Memorial lawn. The choirs of the Christian Congregational (now the United Church of Christ), Temple Baptist, and Duke Memorial churches sang separately and jointly for the summer series. For a number of years the morning worship service was broadcast over a local radio station; also, the choir frequently appeared on the YMCA Sunday School Hour, a popular radio program. Until the 1960s the choirs provided special music for the evening worship service. In the early 1960s a string ensemble of nine persons was formed and assisted in the services.

The choir has presented much of the world's finest sacred music during regular services and at special events. Memorial singers and instrumentalists make use of the music of centuries: the works of Vivaldi and others who preceded Bach down to those of contemporary composers. The first major undertaking was the oratorio *The Seven Last Words of Christ*, by DuBois, while Mrs. Venable was organist and director. Singers from other choirs helped in the production. Since then, great oratorios such as Handel's *Messiah* and Mendelssohn's *Elijah* have been offered to the public. Several times a year, inspiring choral concerts are presented under the direction of Melba P. Bartholomew. Upon occasion the choir is joined by guest choirs

from Asbury, Epworth, and Trinity Methodist churches; the First Baptist and First Presbyterian churches; and the Chapel of the Cross, a Chapel Hill Episcopal church.

On October 5, 1961, Choir Recognition Day was observed in honor of the five choirs that had come into being by that time.

The first pipe organ appeared when the Sunday School section of the present church was occupied. It was used until the sanctuary was completed and a new Estey organ installed; then it was placed in the sanctuary balcony and used as an antiphonal organ for a time.

The Estey organ was renovated in 1953, and a new three-manual console replaced the old one. In 1965 it became evident that the repair of the sixty-year-old organ would become too costly, and a committee was formed to survey the types of organs obtainable.

The Music Committee, made up of Robert T. A. Pifer, chairman, W. E. Alley, Mrs. S. J. Angier, Mrs. Clarence Bartholomew, Mrs. W. T. Coman, Mrs. Preston Fowler, Dr. C. E. Jordan, Mrs. Leland Phelps, and C. Louis Robinson, heard organs in a three-state area and recommended that the church acquire a three-manual Holtkamp organ of fifty-two ranks. In 1968 R. Dillard Teer appointed an organ committee consisting of J. A. McLean, chairman, Mrs. S. J. Angier, W. K. Howard, Mrs. Leland Phelps, Robert T. A. Pifer, W. E. Whitford, and Thomas S. White, Jr., to make the final decision and arrangements. On Sunday, December 19, 1971, the organ was heard for the first time as it was presented for dedication "in Deo gloria."

When the organ was presented to the community on February 13, 1972, with an Organ Festival played by Ruth Phelps, assisted by visiting choirs from Trinity Methodist, First Presbyterian and First Baptist churches, the sanctuary was filled to overflowing. Honored guests were former pastors of the church and the designer of the organ, Walter Holtkamp, of Cleveland, Ohio.

With the installation of the new organ, the Music Committee recommended to the Council on Ministries and the Administrative Board that a series of Sunday musical vespers for the congregation and community be started. A patrons music fund was established to pay the fees and expenses of the guest musicians. Organists who have given recitals include Calvin Bower, B. Graham Ellerbee, Catherine R. Miller, W. David Lynch, John S. Mueller, and Ruth S. Phelps. Jane Sullivan, soprano, has shared a concert with her accompanist, Evelyn Culton. The Ciompi String Quartet, of Duke University, has performed a benefit concert for the organ fund and



accompanied many of the major choral programs. Olive Jenkins, harpist, has charmed her listeners with her artistry. Classical guitarist Francis Peery has demonstrated his instrument and ability to a group obviously more youthful than the average gathering.

Through an arrangement made with the music departments of the University of North Carolina and Duke, the organ is available for student recitals. Among those who have played are Lee Orr, Kevin G. Phelps, Ross Ellison, and Don Simmons.

Duke Memorial's music is not restricted to the kind of services and programs already mentioned. Daily, over a wide area of the city, people hear sacred music played on the chimes that are in one of the church spires. (The total weight of these bells is 7,500 pounds; with the framing, the overall weight is 10,000 pounds.)

The chimes were a gift of Mr. and Mrs. J. E. Stagg in memory of their mothers, Sarah Durham Stagg and Mary Duke Lyon. An item in the local press, December 5, 1908, announced that the "new chimes will be in use for the first time during the Methodist Conference to convene here next week." Beginning the Sunday the conference opened, Bruce Underwood, carillonneur, gave a series of concerts. Through the generosity of Mrs. Stagg, Louis Blalock began to give daily concerts in November, 1932. Every noon since, the bells have been heard. According to the best information gained, the carillonneurs (in the order of their service) have been Bruce Underwood, Max Bryant, Beverly Snow, Louis N. Blalock, Albert Long, and J. V. Hoyle. In the late summer of 1960 Hoyle began on a trial basis; by February 10, 1961, he had been appointed to fill the position, and he has held it ever since.

\* \* \*

Possibly the most memorable occasion in the history of music at Duke Memorial Church was the Community Bicentennial Celebration, April 13, 1975. As it featured early American sacred music, from colonial days to 1850, the program included music of the Psalters, Singing School Period, and Moravian tradition; camp meeting songs, shape-note hymns, and spirituals. With John H. Gattis as director and Elna B. Spalding as soprano soloist, a chorus of sixty black singers from White Rock Baptist Church sang their native songs with fervor. The audience rose to applaud what was probably the most moving choral sound ever heard in the sanctuary. This spontaneous outburst of emotion brought the concert to a dramatic conclu-

sion. People with tear-stained cheeks began moving toward the performers to express their appreciation. The programmed closing for combined chorus would have been an anticlimax. The program was over.

—*Mrs. S. J. Angier*  
with the assistance of  
*Mrs. Clarence Bartholomew*  
*Horace Mansfield*  
*Mrs. Leland Phelps*

## CHAPTER 14

### *Memorials*

DUKE MEMORIAL HAS BEEN blessed by countless men and women who have contributed much of themselves and their substance toward making the church what it is: a tower of strength and an effective instrument in fulfilling its mission as a servant of God.

Visible expressions of appreciation of the lives of some of these men and women, long since dead, have been placed by their loved ones in the church as memorials. They add to the beauty and dignity of the services and to the comfort of the worshipers. Gifts of money, likewise presented in memory of loved ones, aid materially in various phases of the church program.

Seldom does the weekly bulletin appear without some memorial contributions listed. The donors to the established funds are legion; and their gifts, usually for specific purposes, are not only tokens of love and thankfulness for those in whose memory they are given but also a source of infinite help in carrying out the work of the church.

Outstanding, certainly in the amount of money involved, are some memorials and special gifts that have been mentioned in detail in the chapter on finance. The largest of these is the Memorial Church Fund, Inc., which is set up as an endowment and is to be used for the maintenance and extension of the church.

Other bequests that have been made include: Claude Flowers, \$5,000, to be used in the current budget of the church; Annie Roney, \$1,100, to aid the sick and poor of Durham; Lyda Duke Angier, \$1,000, to contribute to physical improvement of the nursery. The Annie Roney bequest specifies that none of its earnings can be used for the church budget. The Lyda Duke

Angier bequest was spent in 1960 to provide rugs and other items needed for the nursery.

Memorials are found in every area of the church.

The front lawn bulletin board was given by the Coman family as a memorial to James Hilary Coman.

The iron railings on the church steps were given by N. J. Boddie in memory of Dr. N. P. Boddie.

The tower chimes which Mr. and Mrs. J. E. Stagg gave in memory of their mothers, Sarah Durham Stagg and Mary Duke Lyon, have already been noted. The chimes cost \$8,000.

The stained-glass windows of the sanctuary (described elsewhere) were given by Benjamin N. Duke and James B. Duke in memory of their father, Washington Duke.

The air conditioning system, given by the Nello L. Teer family in memory of Mrs. Gertrude Teer, has also been previously mentioned. Mrs. Teer was a devoted member of Duke Memorial for thirty-two years and a member of the official board for fourteen. An appropriate plaque honoring her is in the narthex.

On the south wall of the narthex is a bronze memorial tablet to Paul Venable, who was killed in action in Soissons, France, during World War I. A first lieutenant in the 28th Infantry, he was the son of Mr. and Mrs. S. W. Venable, both of whom were quite active in the church.

The chandeliers were memorial gifts but their donors are not known. Great care was taken for their preservation during the recent renovation.

The pulpit stand was a gift of Mr. and Mrs. A. Crumpacker; the pulpit settee, of Royal and Borden Co.

The silver communion set in present use was given by Judge and Mrs. Marshall T. Spears, memorializing Mr. and Mrs. George W. Flowers, parents of Mrs. Spears, and Sarah Haynes Flowers. The set was dedicated on July 5, 1959.

The silver collection plates currently used are a memorial to Jack Dunham by his parents, Mr. and Mrs. E. W. Dunham. The collection plates for the balcony were presented by the Louis Robinson family in memory of J. H. Coman.

The new altar set, which was dedicated April 7, 1974, came from two families of Duke Memorial. The brass IHS three-step cross was given by Mr. and Mrs. Dillard Teer in memory of Mr. and Mrs. Nello Teer, Sr. The matching three-step candlesticks were given as a memorial to Earl C. Dameron from memorial gifts to the Altar Guild and were chosen by

Mrs. Dameron and her daughters, Mrs. Joseph McCracken and Mrs. Robert Redfern. The smaller brass set, formerly used in the sanctuary, was given by Hubert O. Teer in memory of his parents, Mr. and Mrs. George W. Teer. It has been placed in the Prayer Room.

The baptismal font on the left side of the altar in the sanctuary was given by Mrs. T. E. Cheek in memory of her father, C. C. Taylor. Mrs. Cheek also gave a portrait of Mr. Taylor, who is remembered as both a charter member of the church and a Sunday School superintendent.

A portrait of Washington Duke was presented by his grandson, George L. Lyon.

The hymn boards were given in memory of J. Ed Staggs by members of the church choir. Members of the Katie Johnson Sunday School Class honored their former teacher, Mrs. Holland Holton, with the gift of two brass flower urns for use on the altar pedestals. As a memorial to their mother, the children of Mrs. Wayne Reid O'Brien gave a pair of tall floor candelabra to be used at weddings and on other special occasions. The Christian and American flags in the sanctuary were given in memory of Needham J. Boddie by his wife.

"The Last Supper," done by Miss Ruth Costen Edwards as an expression of love for Duke Memorial, is a fine example of ceramics; it has a prominent place in the Prayer Room. The handmade cabinet symbolizing the "Upper Room" gives the finishing touch; it was made by Otis Kimrey and is also a fine piece of workmanship.

A number of Sunday School classes have honored their teachers by gifts that may be found in their respective classrooms.

On September 13, 1970, the members of the Lillie Duke Class dedicated their new classroom to the first three teachers: Miss Duke, Mrs. C. W. Pepler, and Mrs. A. H. Borland. Memorials given the class at this time include a new Baldwin piano, new curtains, carpet, and chairs. Other items that were presented are: a desk by Mrs. Borland; a drop leaf table made from a little chapel altar rail by J. O. Kimrey; planters by Mrs. V. A. Cole, Mrs. Wyatt T. Dixon, Sr., and Mrs. Walter J. Seeley; hymn boards by Mrs. W. H. Elder; Cokesbury Hymnals by Mrs. T. E. Beard; and altar furnishings in memory of the Reverend Harry C. Smith.

The H. E. Spence Bible Class has been given a portrait of Dr. Spence; Thomas S. White, Jr., made the presentation. The class has also been given Christian and American flags by Mr. and Mrs. W. E. Alley. A bronze plaque on the wall of the classroom tells briefly a story of love and perseverance:

IN MEMORIAM  
CLARENCE DIXON RIGSBEE  
DECEMBER 18, 1879—AUGUST 6, 1937  
SIXTEEN YEARS PERFECT ATTENDANCE

The Bradshaw Room, which is in the educational building, is dedicated to both the Reverend M. Bradshaw and the Reverend Robert W. Bradshaw. Gifts it has received include: Bible given as a memorial to the Reverend Robert W. Bradshaw by Mr. and Mrs. J. D. Pridgen, Jr.; brass altar set, as a memorial to J. C. Lentz by his family; and excellent oil portraits of the Bradshaws done by John Coman.

Since its organization in 1971, the Altar Guild has been instrumental in providing many memorials. Among them are: *The Watermill*, a painting by Francois Bouvher, given in honor of Mrs. K. E. Henderson by her family; white brocaded faille, by Winston E. Montgomery as a memorial for his mother, Mrs. Viola Warren Montgomery, and his aunt, Mrs. Rosa Warren Myers; a pair of brass urns, by Mr. and Mrs. Michael Chewning, Mr. and Mrs. Charles Chewning, Jr., and their children in honor of Charles H. Chewning.

The Altar Guild has established a memorial fund for replacement of vestments for acolytes, paraments for sanctuary, and other altar supplies as needed. Sets of paraments have been given by C. J. Jones, W. B. Leftwich, T. E. Allen, Jr., and Frank Pierson, Sr., in memory of James Hilary Coman; by Mrs. Dolian Harris in memory of her aunt, Mrs. C. W. Edwards; and Mrs. Laney Funderburk and Mrs. Albert Buehler in honor of Mrs. Walter J. Seeley, a charter member of the guild.

Furnishings in all the children's rooms in the educational building were given by Mrs. Dolian Harris in memory of her husband. The permanent floral arrangement in the library was the gift of Mrs. R. H. Pate as a memorial to her husband.

Other gifts to the church library include: *World Book Encyclopedia*, by Winston E. Montgomery in memory of his mother; and four volumes of the *Interpreters Dictionary of the Bible*, an illustrated encyclopedia, by Mr. and Mrs. Richard F. Boddie as a memorial to his father, Needham James Boddie.

Duke Memorial has many established memorials. Examples of them are: Walter M. Upchurch and Minnie Daniel Upchurch, the income from which is to be used in keeping the chancel organ in good condition;

Robert W. Bradshaw Memorial for Missions; and the Library Memorial Fund to be used for equipment in the Margaret Faw Cannon Library.

—*Mrs. Wyatt T. Dixon, Sr.*

## CHAPTER 15

### *Llorens and the Church Windows*

JOHN RUSKIN WROTE: "The Christian faith is a grand cathedral with divinity windows. Standing without you see no glory, nor can possibly imagine any. Nothing is visible but the merest outlines of dusky shapes. Standing within all is clear and defined, every ray of light reveals an army of unspeakable splendors."

His thought finds visible expression every Sunday when people gather in the Duke Memorial sanctuary to worship God. Its beautiful and meaningful windows set the mood for a reverent attitude: each of them tells a story and reflects the multi-colored rays of sunshine, thus giving an inspiring setting for the service.

★ ★ ★

The windows are the work of Joseph V. Llorens, Sr., now (in 1973) in the eighty-third year of his life. His present studio is in DeKalb County, Georgia, where he and his son are continuing their fascinating work of making stained-glass windows.

In a letter dated March 16, 1973, Llorens stated: "The windows were made by the writer and were installed December, 1911. Mr. Paul Orr, who was salesman at the time, worked with Mr. John C. Kilgo on the plans and completion of the windows. Our Mr. Schwartz was highly complimented by Mr. Kilgo for the installation of these windows." (He also recalled meeting Mrs. James B. Duke and her daughter Doris at a luncheon.) The letter definitely answers the question sometimes asked and disproves the statement sometimes made about the origin of the windows: they were the



work of an American, not of stained-glass artisans in either England or Italy.

Llorens, as a sixteen-year-old boy, began his long career as craftsman of stained-glass windows in a unique way. While working behind the bar in an Atlanta saloon, he used to break the monotony of drawing beers by sketching customers in pencil. One day a distinguished-looking man with a Vandyke beard entered the saloon and bought a cigar from the boy. The man was F. C. Fisher, one of the early stained-glass designers in the South. While Fisher chatted with other customers, Llorens sketched his face. The youngster then handed his drawing to Fisher, who complimented him upon the excellence of his work and offered him a job. A few days later Llorens's father visited Fisher to learn more about the stained-glass business and the job that had been proffered. Satisfied that the opportunity was a good one, he agreed to let Fisher "educate" his son.

The youth soon left the saloon and began his apprenticeship. Progress was slow; he worked for his new employer for several months without pay. One memorable day Fisher gave him a quarter with instructions to "go buy yourself a soda water." After a year Llorens accepted work with the Empire Glass Co. for eight dollars a week. By 1912 he had mastered the art of glass staining and was able to set up his own establishment.

Today, many towns in the South contain some of his work. In addition to Duke Memorial, the First Moravian Church in Winston-Salem is among the churches that do.

A feature story about Llorens appeared in the *Atlanta Journal-Constitution Magazine* in 1971. It credits the artist with having "added light and color and beautiful design to more than a thousand churches, cathedrals, synagogues, restaurants—yes a few saloons—in a career that spans most of the 20th century. . . . Sunlight illuminates his artistry at Duke Memorial Church in Durham."

\* \* \*

The windows in the church (with only one exception) depict either various phases of Christ's life on earth or men and women in the Bible. They are divided into panels, and under each panel is a Biblical quotation pertinent to the person or event represented in the stained glass. As Dr. Arthur Kale once observed in a sermon delivered from the Duke Memorial pulpit, each panel offers food for a sermon.

The lone exception is the large window on the Chapel Hill Street side of the sanctuary. It shows John Wesley preaching while standing on his

father's tomb after he had been denied the use of the Epworth Church pulpit. (This little bit of ground was owned by the Wesley family, and the church had no control over it.) The motto under the window expresses a belief frequently voiced in Wesley's preaching, "God is with us."

The window in the transept on the Duke Street side covers practically the entire wall. Above it are three symbols: Alpha, the cross and crown, and Omega. Beneath them are three panels: on the left, an angel with lilies ("Salvation to God which sitteth upon the throne"); in the center, Mary and the infant Jesus ("Blessed art thou among women"); and on the right, an angel bearing a palm branch ("Blessed is the King of Israel that cometh in the name of the Lord").

Three periods in the life of Christ are pictured in the lower portion of the east side window. The panel at the left portrays Mary and the crucified Lord ("Woman, behold thy son"). In the center section Christ, with hands outstretched, is shown with a group of afflicted people at his right and left ("Many believed in his name when they saw the miracles he did"). The panel on the right shows Christ appearing before Mary Magdalene at the empty tomb ("I ascend unto my father and your father, and my God and your God").

The risen Lord is the center figure in the symbols that top the west transept window. At the left are the tablets of the Ten Commandments, symbolizing the Mount of Law; at the right, the three crosses symbolizing the Mount of the Atonement.

In the center of the main portion of the window, Jesus is portrayed with his followers as they gaze at the distant city ("And when he was come near, he beheld the city and wept over it.") In the panel on the left, the parable of the Good Samaritan is effectively presented ("Thou shalt love the Lord and thy enemy as thyself"). In the right panel, Christ and the women of Samaria are at the well ("Whosoever drinketh the water I shall give him shall never thirst").

With the exception of the transept, women of the Bible occupy the entire side of the east wall; men have their place on the west wall. The women are Deborah, Sarah, Dorcas, Anna, Ruth, Rachel, Lydia, and Elizabeth; the men, Abraham, Moses, Ezra, Joseph, Philip, John the Baptist, Timothy, and Stephen.

## CHAPTER 16

### *The Church Library*

IN THE MARGARET FAW Cannon Library, Duke Memorial can boast of a facility that is both popular and useful. Its books are of many types, and reader demand as well as the number of volumes is growing steadily.

The Duke Memorial Library was inherited from Main Street Methodist Church. Its early development under the guiding hand of T. E. Allen and its temporary decline are related in the chapter on that church. During the 1960s the library was completely re-organized and re-vitalized under the leadership of Mrs. James Cannon III, for whom it was fittingly named in 1966. More about Mrs. Cannon's achievement may be found in the chapter on Methodist women.

The next big step forward was taken in the fall of 1973 when the Library Guild was formed with Mrs. Alberta P. Lane as sponsor. Under her tutelage the members have learned to process, catalog, and shelve books. Guild members are Mrs. B. D. Cooke, Mrs. A. L. Cox, Mrs. Nicholas Fagan, and Miss Randy Smith.

The library board is composed of Miss Mary Canada, the Reverend Susan Thistlewaite, Thomas McCauley, and Mrs. Lane.

Until 1974, the library was restricted to one room. Early in that year much time, thought, and ingenuity were given to a renovation program. The space was increased by another room; both rooms were attractively painted and carpeted; proper and adequate lighting was provided. The project involved the expenditure of \$3,379, but it was money well spent. With a restful color scheme of green and blue, the library is now a warm and inviting place.

At this writing it contains 1,526 books. They include general works,

philosophy and psychology, religion, social and applied sciences, fine arts, literature, geography, travel, history, and biography. Quite appropriately, books on religion (764 in this category) are those most often sought.

In addition to books, the library includes filmstrips, slides, tapes, and recordings that are available for use along with slide and film making kit, filmstrip projector, and record player.

The members of the guild work on a schedule which permits the library to be open before and after church service on Sundays and on Wednesday afternoons. They have volunteered to make the media center accessible and to check out books when there are special meetings at the church. Plans are now being made whereby the library may be open during the Sunday School hour so that teachers may bring in members of their classes for book check-out. From time to time, Mrs. Norman Massey, church secretary, lists the titles of recent acquisitions in the church bulletin.

Mrs. Lane often expresses the gratitude of the board and the guild for the books that have been given the library as memorials. Special recognition is due the H. E. Spence Bible Class which, through a resolution approved by its membership, gives books in memory of deceased members.

Speaking of the library, Mrs. Lane observes, "We can all be very proud of it, but it behooves us to continue to find ways to increase its usefulness."

## CHAPTER 17

### *The Duke Family*

MEMBERS OF THE DUKE family, headed by the patriarch Washington Duke, have been foremost among the numerous active and liberal supporters Duke Memorial Church has had through the years.

Washington Duke was born December 20, 1820, in the Bahama section of Durham County, then a part of Orange County. His father was Taylor Duke, a man of strong Christian character and of high standing in the community. Wash, as he was known, was one of ten children.

The Dukes were not rich, and everybody in the family was accustomed to hard work. Their educational advantages were few. One historian wrote that perhaps it was the remembrance of the sparse opportunities of his boyhood that caused Washington Duke to give so much to education. Another writer stated that he was "graduated with high distinction at the plow handles."

In 1827 Duke joined the Mount Bethel Sunday School. The teachers encouraged attendance by giving the pupils cards, each of which bore a verse of scripture. He always remembered the first card he received; the Bible quotation on it read, "Remember thy Creator in the days of thy youth." (The card plan was used, for a time at least, at the Main Street church.) At the age of ten he was converted at a revival and joined the Methodist church.

When he became twenty-one, Duke left his father's farm to make his own way. Eventually, with his younger sons Benjamin and James, he established a tobacco business; later Brodie was in the business for a while. The Dukes began the manufacture of smoking tobacco in a small log cabin on the Duke farm, located on what is today known as the Duke Homestead

Road; the business received a big and permanent boost when the modern brick factory was built in town.

Duke was twice married and was the father of four sons and one daughter. His first wife was Miss Mary C. Clinton, of Orange County. She was the mother of two sons: Sydney T., who died at fourteen, and Brodie L., who, like his father, served on the Confederate side in the Civil War. Mary Clinton Duke died on November 18, 1847. Five years later, on December 9, 1852, Duke married Miss Artelia Roney, of Alamance County. She was the mother of Mary, Benjamin N., and James B., familiarly known as Buck. She died August 20, 1858, when James was an infant.

With their mother's death, the children turned more than ever to their father. Even during their adult years, they always sought his opinions in business matters as well as in other affairs.

Washington Duke was a religious man. He and his family attended Orange Grove Methodist Church, now Trinity, both before and after it was moved to town. Ben and James joined the church in 1869, after it had been relocated in Durham. *Centennial History of Trinity Church*, by B. G. Childs, mentions the event: "On August 20, 1869, two motherless boys in their early teens stood before the altar of Orange Grove Church and took the vows of church membership. Just how well they kept their vows to support the church was shown in their many gifts to it."

James B. Duke is said to have remarked, "My daddy always said that if he ever amounted to anything in life it was due to the Methodist circuit riders who frequently visited in his home and whose preaching and counsel brought out the best in him. If I ever amount to anything in this world, I owe it to my daddy and the Methodist church."

An interview with Washington Duke appeared in the *Durham Recorder*, April 16, 1900. The article states: "Mr. Duke says that since he was twelve years old it has been his aim to help in making the world better by having lived in it. That giving to the support of the gospel has been a part of his life. When the factory employed a large number of hands, he organized a Sunday school in one room of his factory, and out of that Sunday school grew Main Street Methodist Church. He has ever tried to carry the religion idea all the way through. He loves them and believes they love him."

A minister who visited in the Duke home said of him, "He has grown rich, but remains in manners a modest, old issue Methodist."

In 1903 he retired from the expanding industry he had started, and from that time until his death he devoted his life to the Methodist church and civic affairs.



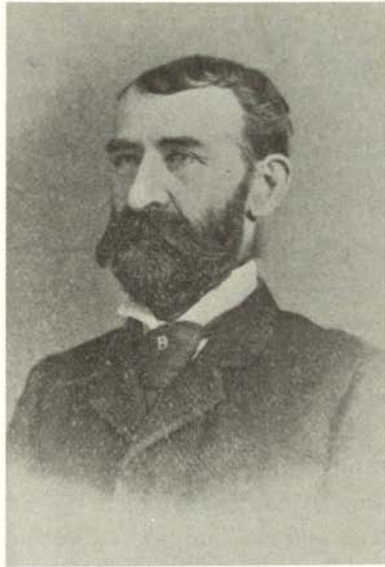
WASHINGTON DUKE



BENJAMIN N. DUKE



JAMES B. DUKE



BRODIE L. DUKE

Washington Duke died on May 8, 1905. Irving Allen, as a small boy, attended his funeral and saw his pew in the Main Street Church heavily draped in black. He recalls that all places of business and all schools were closed, that the church was packed to the limit. All means of transportation were utilized for the procession to Maplewood Cemetery; streetcars, carriages, buggies, and covered farm wagons vied with one another for space. The hearse was also followed by persons on horseback and hundreds on foot. Allen feels that this evidence of love and respect for Washington Duke must have generated a profound sense of love and closeness between the Duke sons and the hometown people. In any event, at that time plans for the erection of Memorial Church began to materialize.

Benjamin N. Duke was particularly interested in the program of church expansion. He assisted the Reverend Reuben Hibberd in establishing the West Durham Methodist Church and the Mangum Street Methodist Church. When the West Durham church was founded, Duke built the original portion of the wooden structure, which stood at the northeast corner of Main and Ninth streets. Later he provided the money to build a church home for the congregation of the Mangum Street church.

James B. Duke's interest in the Methodist church extended beyond Durham. In 1924 his gift of forty million dollars not only helped to create Duke University but also set up the Duke Endowment for other educational, religious, and social services. The Indenture of Trust, dated December 11, 1924, specified that a given percent of the annual income be used to build Methodist churches in sparsely settled areas in North Carolina. Hundreds of thousands of dollars were donated for the erection of churches. Duke remembered, too, the Methodist ministers by creating a fund for pensioning those who were superannuated and giving financial assistance to the widows of those who were dead; furthermore, he made ample provision for orphanages in the state.

Other members of the Duke family are noteworthy.

Brodie Duke, the oldest son, has never been given his rightful place in local history. He rarely has been looked upon as a churchman, but he gave liberally. His gift of land at the corner of Main and Gregson streets provided the site for Main Street Methodist Church. In 1898 he gave a lot near Pearl Cotton Mill for church purposes. (The mill has since been torn down to make way for an apartment complex.) The building that was erected was first named the Cuninggim Methodist Church; it retained that name until 1924 when a new congregation was formed under the leadership of the Reverend D. M. Sharpe. This church ceased to exist several years later.



Though the need of a home for the presiding elder had long been considered, it was not until the district conference in 1903 that a proposal to build such a parsonage was presented and a committee, headed by James H. Southgate, was named. (Southgate was a member of Trinity Church and an insurance company executive.) Durham was chosen as the logical place for the residence. Brodie Duke donated land near Trinity College and Watts Hospital, then at the northeast corner of Main Street and Buchanan Road; soon the district parsonage was built at a cost of \$2,600.

Both Angier Duke and Mrs. Mary Duke Biddle, son and daughter of Mr. and Mrs. Benjamin N. Duke, gave strong support to their church. Angier, while still young, died in a tragic accident in New York; his body was brought back to Durham and laid to rest in the Duke mausoleum in Maplewood Cemetery. Prior to her marriage to Anthony Drexel Biddle and her departure from her home town, Mrs. Biddle was active in her church and for a time sang in the choir. Years later when she returned, she was still greatly interested in Duke Memorial, regular in attendance, and liberal in her contributions.

Mrs. James H. (Mary D. B. T.) Semans is the family's fourth-generation representative on the church roll. She has been active in religious, cultural, and civic life; her participation in urban affairs has included serving on the city council and as mayor pro tem.

Two perpetual funds, both of which were created largely through sizable gifts from members of the Duke family, have been treated in another chapter. Church records contain many references to the Dukes' interest and largesse; they show that on numerous occasions Washington or James, Benjamin or Mary Duke Biddle (or someone else of Duke descent) opened a checkbook and helped the church meet a crisis. The inevitable conclusion is: a complete appraisal of the part the Dukes have played in the history of Duke Memorial cannot be made here—if, indeed, it can be made at all.

## CHAPTER 18

### *The Reverend Reuben Hibberd*

THE STORY OF THE expansion of the Methodist church in Durham is an interesting one; it has involved many laymen who have contributed much time, effort, and money to develop the denomination's program. Most of the credit for its success, however, unquestionably belongs to the Reverend Reuben Hibberd. Imbued with the spirit of religious fervor, this man of God gave unstintingly of his time and means to church work in Durham.

Hibberd was a Baptist when, as a seventeen-year-old youth, he came to America from England. For a while he lived in Raleigh; but he moved to Durham (at the request of some of its leading citizens) and established a nursery and florist business that served the community for decades. He was also superintendent of the Trinity College grounds during his early years in the city, and doubtlessly his handiwork in planning the East Campus is still in evidence in the beautiful trees planted there. Although his business demanded close attention, Hibberd took time for work as a layman and later as an ordained preacher. Volumes could be written on what he accomplished with the help of the band of consecrated people who assisted him in founding new churches.

When Hibberd arrived in Durham, it had only three Methodist churches: Trinity, Carr, and Main Street. He cast his lot with the last named. Largely through his work, four other churches were organized: Mangum Street (Calvary), West Durham (Asbury), Branson, and Lakewood.

Probably none of the churches Hibberd was instrumental in organizing began under more unusual circumstances than Mangum Street Methodist Church. According to the story he himself told the writer, one day two young men greeted him as he walked down the street and requested that he

hold a prayer meeting in the home of one of them. Hibberd accepted the invitation; the result was that many people in that section of town made their wish known: they wanted a church. A congregation was soon organized and a church, at first interdenominational, was the outcome.

After a time, a site occupied by a three-room house on Mangum Street near Five Points was selected for the mission. The sum of six hundred dollars was needed for its purchase, and Hibberd dug down into his pockets for it. At first worshipers brought chairs from their homes for use during the services.

It was upon one of these occasions that Dr. John C. Kilgo, then president of Trinity College, was scheduled to preach. B. N. Duke, an admirer of Kilgo, decided to attend the service. When he arrived, the little building was filled to capacity. Soon rain began to fall in torrents, and much of it found its way into the building through holes in its roof. Not a member of the congregation left. Instead, those who came prepared raised their umbrellas, others sat unmoved, and the service was not interrupted.

Duke, greatly impressed by the service and by the faithful congregation that sat unperturbed by the rain, later contacted Hibberd. "Say," he is quoted as saying, "if people want to hear the Word of God preached enough to sit in the rain for a service, I want to build them a church."

He was as good as his word, and Mangum Street Methodist Church was born. It was a wooden structure which was abandoned in 1916 when the membership built a brick church on Trinity Avenue. The name was changed to Calvary.

Hibberd was also largely responsible for the organization of West Durham Methodist Church, although he received assistance from Benjamin N. Duke and other members of Main Street Church.

The Erwin Cotton Mills, now a part of Burlington Industries, were under construction in West Durham with Duke capital, and B. N. Duke wanted a church nearby. His suggestion that a Sunday School be organized fell upon the attentive ears of Hibberd, who lost little time in getting to work. He enlisted the support of other Methodists in the community, Duke gave generously of his money, and a congregation was formed.

Hibberd and his wife began holding prayer meetings and Bible classes in homes of people in the area. (Mrs. Hibberd had a small organ that was pressed into service when needed.) Interest steadily grew, and in time the dwellings could not hold those who came to worship; then the Sunday School moved to the grandstand in the Trinity College athletic field.

In the late spring of 1894, about a year after the Sunday School was

organized, Hibberd held a revival in the athletic park. The meeting resulted in a number of conversions and thirty-two admissions to the group by certificate. The names of the candidates for church membership were given to the Reverend F. A. Bishop, pastor of Main Street Church.

The new church was organized on June 10, 1894, with forty-four charter members. On December 5, 1894, the North Carolina Conference met, and the Reverend Robert W. Bailey became the first pastor appointed to it. The next year the church was named the West Durham Methodist Episcopal Church, South, and a vacant cottage was made available for services.

The first church building was erected in 1904 at the corner of Main and Ninth streets on the site that had been deeded in 1896 to the congregation. It was a small building of wooden construction; funds for it came from Duke. Soon the growing church needed larger quarters. Again Duke came to the rescue: he provided money for remodeling the structure and building a large addition, and for the furnishings needed. He also gave a piece of land and built a parsonage on it.

In 1926 the church was built on Markham Avenue, and in 1944 the congregation voted to change its name to Asbury Church in honor of Francis Asbury. The membership continued to grow and in 1954, under the leadership of the Reverend W. B. Petteway, a successful financial drive was staged and the educational facilities were enlarged.

Today Asbury, which has grown in membership and service probably more than Hibberd ever dreamed, is one of the city's leading churches.

Branson Memorial Methodist Church, like others in Durham, began as a Sunday School.

In 1898 Hibberd and his wife, recognizing the need of a spiritual and religious center for people of the Methodist persuasion in the Edgemont community, organized a Sunday School. A vacant house on Glenn Street was secured for prayer meetings and Sunday School sessions. The prayers and labors of the fine old couple, with the assistance of other interested persons, bore abundant fruit: in a short time a church was organized.

One of the first problems confronting the membership was that of a place to worship. Hibberd and the Reverend Alex Walker paved the way for the first permanent home of the congregation. A lot on Alston Avenue was bought and soon thereafter building operations began. The building, of wooden construction, served the congregation's needs until 1912. During that year some classrooms were added for the growing Sunday School.

Though other additions were made as needed, by 1920 the wooden

structure was totally inadequate. A lot, located at the corner of Angier and Alston avenues, was purchased in 1923; and a new building was erected. It was named Branson Memorial Church in memory of W. H. Branson, who had been actively interested in the church from its beginning until his untimely death in 1899. (He was scalded to death when a steam pipe in the mill burst.)

Until 1904 the church was on a charge with Carr Methodist Church, but since that year it has been a station in its own right.

The Lakewood Methodist Church began as a Sunday School that was organized on Sunday afternoon, January 3, 1909, by interested Methodists in the Lakewood Park area. Hibberd was chosen as superintendent and A. V. Cole as secretary. Meetings were held regularly by the small band of men and women, but the attendance was not as good as the leaders felt it should be. The Reverend Harry M. North, pastor of Duke Memorial, was asked to hold a revival; he accepted the invitation and was assisted in the services by Hibberd and W. P. Constable. A number of conversions took place and six persons were received on profession of faith.

About this time the question arose as to the advisability of a church organization. Methodist ministers and laymen whose advice was sought expressed opinions favorable to the plan. The auditorium of the new public school building was offered for church purposes. With this support, the group organized the church on Thursday evening, May 6, 1909. There were sixteen charter members; R. E. Lee was selected as the first secretary-treasurer.

At the first quarterly conference in 1909 Duke Memorial adopted the following resolution: "Resolved, that this quarterly conference heartily endorses the efforts that Bro. Hibberd is making in establishing a Sunday School near Lakewood Park, and will sustain him as best we can."

A motion of R. L. Flowers at the Duke Memorial quarterly conference, November 6, 1910, congratulated the Lakewood Church on the work it had done and supported its request that the bishop and presiding elder organize it into a separate station. The request was granted in the summer of 1909.

The first church was built on Lakewood Avenue in 1911. In time a new and larger church was needed. A lot on Huron Circle and Chapel Hill Road was bought and the present structure was first occupied in 1954.

Other churches were started by Hibberd but were later merged into other congregations. Among them was a church that he, with the strong support of Brodie L. Duke, organized in the Pearl Mill area, where Duke

operated a cotton mill. A little church building was erected on Trinity Avenue not far from the mill. Later it was consolidated with the newly organized Gregson Street Methodist Church, and the Pearl Mill Church was torn down. In a comparatively short time the Gregson Street church ceased to exist, and many of its members joined other churches.

Hibberd's attention was not devoted entirely to organizing churches. The writer recalls trips with him to the county prison camp and to the county home for religious services. His appearance was always eagerly awaited by the aged inmates of the county home. The prisoners not only attended his services well but also participated in them by quoting verses of scripture. He provided each man with a Bible.

His effective work as a layman was given fitting recognition by the North Carolina Methodist Conference with his ordination as a local minister after he had been examined at a quarterly conference at Carr Methodist Church.

In all his endeavors, he had the active and enthusiastic support of Mrs. Hibberd. Referring to them and their labor of love for the Lord, a newspaper account stated, "Truly, they have wrought long and well in their Master's Vineyard."

No church bears Reuben Hibberd's name, but the deeds he has done in promoting his Master's work are seeds of faith sown here on earth. No memorials have been established to Hibberd, but his work will bear fruit for many years to come through those who receive divine inspiration and direction in their lives from churches that he built.

Bonar has appropriately expressed the philosophy of Reuben Hibberd:

My name, and my place, and my tomb, all forgotten,  
The brief race of time well and patiently run,  
So, let me pass away, peacefully, silently,  
Only remembered by what I have done.

## CHAPTER 19

### *Trinity College*

THE HISTORY OF Methodism in Durham would be incomplete without the inclusion of the story of Trinity College, now Duke University. From the time of its opening here, through the support of many faculty members and students, it has contributed much to the Methodist church.

In 1888 the Baptists decided to establish a female academy in North Carolina, and at the Baptist State Convention a commission was named to receive bids from towns interested in the proposal. Durham leaders decided to bid for it. Julian S. Carr offered to give five dollars for every dollar subscribed by the Baptists. Altogether Durham offered \$50,000, twice as much as any other place, and Fred Geer offered sixteen acres of land in the northern section of town. In spite of these inducements, the commission decided against Durham. A factory town, it declared self-righteously, was an unfit place for young ladies. The bid from Raleigh was accepted; and the construction of the Baptist Female Academy, now Meredith College, resulted. Durham was outraged and stung by the stigma unjustifiably placed on it.

Meanwhile, little Trinity College, a Methodist school in Randolph County, was badly in need of funds and not making the progress its supporters wanted for it. In 1885 a proposal was made to sell the property and to locate the college in a larger community. Nothing came of the idea until 1887 when John Franklin Crowell succeeded Braxton Craven as president. Crowell envisioned a larger and better college and felt strongly that it could be attained only by moving to a city.

Two years after he became president, he broached the subject of moving to his board of trustees and met with a favorable reception. In May,

1889, the board discussed the recommendation that the college be moved and named a committee to study the issue further. The committee decided that the old Trinity building could be duplicated for \$20,500; almost immediately an offer of that amount and a site was received from Raleigh; it was accepted.

Again Durham leaders were aroused and angry; they made plans to fight the committee's decision. Events moved rapidly. Raleigh increased its offer to \$35,000. Durham held a mass meeting in Trinity Church to ponder the situation. Washington Duke, who was definitely interested, was asked to submit a proposal. The Reverend E. A. Yates, pastor of Trinity Church, was delighted when he overheard Mr. Duke tell William A. Albright, the postmaster, that he would give \$50,000 more than Raleigh had offered. Julian S. Carr, like Duke a devoted Methodist and a believer in a growing Durham, offered to give Blackwell Park, a sixty-two acre tract. Raleigh could not match the offer, and Durham's determined fight ended successfully.

Little time was lost in beginning the erection of necessary structures, and the old park with its race track put on a new dress. The fall of 1891 was set as the time for the college to open its doors in the new location, and building operations were begun with that date in mind. The Washington Duke Building was to be the center structure. During its construction, the tower collapsed; when it did, the brick walls promptly fell. The opening had to be postponed.

The last commencement at Old Trinity was held in June, 1892; that summer the new buildings in Durham were occupied; and in September, 1892, the revitalized college began its first session in its new home.

The coming of the college to Durham was an important event, and town and gown celebrated together on October 12, 1892. Business firms were closed for the occasion. The day's program began with a parade in which the city band, fraternal organizations, the local military company, and many citizens marching afoot participated. Formal ceremonies, beginning at eleven o'clock, were held on the porch of the Inn. Speeches were made. Captain E. J. Parrish, who represented the mayor, praised President Crowell for the success of his leadership in bringing the institution to Durham. In his speech of acceptance of the buildings and grounds, Crowell, who had got out of a sick bed to be present, spoke on the mutual benefit that would accrue through the college's operations.

From the start, the college furnished able leaders in various civic, social, and cultural movements. This same influence is felt today with many on the



Duke faculty in the forefront with forces working for the community good.

Methodism, in particular, benefited at once by the transfer of the college, as members of the faculty and student body began attending Trinity and Main Street churches. Understandably, Main Street Church, which was nearer the campus, attracted the larger number. At the present time in practically every area of Duke Memorial Church, members of the university community are working side by side with other members of the church.

Among the Trinity College or Duke University presidents who also served Main Street or Duke Memorial (or both) were: Dr. John C. Kilgo, Dr. William Preston Few, Dr. Robert Lee Flowers, and Dr. Arthur Hollis Edens.

Dr. Kilgo, the son of an itinerant preacher, was born July 22, 1861, in Laurens, South Carolina. He was for a time enrolled in Gaffney Seminary; in 1880 he entered Wofford College as a sophomore but left at the end of the year. (In *Trinity and Duke, 1892-1924*, Earl Porter says that Kilgo suffered from eye trouble.) After leaving college, he taught school for a year and then joined the South Carolina Methodist Conference. In 1888 he was made financial agent for Wofford College; while there, he sought to complete his education and, of course, he received experience that was to prove most useful when he came to Trinity College in mid-August, 1894. He was inaugurated president in September, 1894. Although he inherited many problems from Dr. John Franklin Crowell, who had resigned, his administration was successful. The college moved forward with the addition of new faculty members and the gradual expansion of the physical plant.

In spite of all his responsibilities as president, Kilgo was extraordinarily active as a minister, in both church and college. His power as a preacher has been attested to already in the history of Main Street Church, where he frequently appeared in the pulpit. In 1901 he began a series of annual revivals at Trinity Park School under the auspices of the college YMCA. The March, 1905, issue of the *Trinity Park Gazette* stated that he had just conducted a revival at the school and that "numbers of young men had professed faith in Christ, and some joined the church, while many others, already members of the church, were greatly revived and strengthened."

In May, 1910, Kilgo was made a bishop. His new position necessitated his resignation from the presidency, but throughout his life in Durham he continued to be involved in religious activities on the local level. After 1918 he was often ill; by 1920 he had been relieved of his episcopal duties. While returning from a conference at Hot Springs, Arkansas, he became seriously

ill and was hospitalized in Memphis. Shortly thereafter, on August 11, 1922, he died in Charlotte.

Dr. H. E. Spence lauded Kilgo in *I Remember*: "The coming of President Kilgo to Trinity was probably the greatest event which happened these years. In fact, it is perhaps as great as any event as ever happened at the institution."

The next president was Dr. William Preston Few, who was born December 28, 1867, in the rural community of Sandy Flat, South Carolina. He was the son of a physician. His boyhood was marked by affectionate family ties, especially with his mother, by an early commitment to the Methodist Church, and by recurrent poor health. Earl Porter described him as "quiet, somewhat withdrawn youth" with a fondness of reading that may have been due to his "frequent invalidism." In 1889 he was graduated from Wofford College and immediately turned to teaching as his profession. He went to Harvard in 1892 to do graduate work in English, and four years later he received his Ph.D. degree. In the fall of 1896 he came to Trinity College as a member of the English department; in 1902 he was appointed dean; on November 9, 1910, he assumed the presidency of the college.

Although the new president did not approve, those in charge of planning his inaugural ceremony decided to make it a big occasion. The mayor of Durham issued a proclamation heralding the event, and a special train was provided to bring in a large number of out-of-state guests. He was inducted into office by Bishop Kilgo. The program included a reception at the home of Mr. and Mrs. B. N. Duke.

The new president worked hard and long at the task of establishing a great university, and he carried his fight to affluent and foresighted men whose doors were always open to him. He faced many obstacles and often met discouragement, but his efforts were well rewarded in 1924 when Duke University was born out of the generosity of James B. Duke.

Dr. Few served in various capacities in Duke Memorial, and his influence was felt in many ways. For years he taught the Pastor's Aides Class.

His death on October 16, 1940, ended an association with Trinity College and Duke University—and with his church as well—that had lasted for forty-four years and had been a great blessing to an untold number of people.

He was succeeded by Robert Lee Flowers, the eldest son of George W. and Sarah Haynes Flowers. Dr. Flowers was born November 6, 1870, at York Collegiate Institute in Alexander County. After his graduation from

the Taylorsville High School, he entered the U. S. Naval Academy, from which he was graduated in 1891. He was then granted a discharge in order to return to his native state to begin adult life as an educator, a religious and a civic leader.

John Franklin Crowell, who was president of Trinity College at the time that Flowers came back to North Carolina, selected him to teach mathematics and electrical engineering. He had been on the faculty only one year when the college was moved. From that day in 1892 when Trinity opened its doors in Durham until that of his death, he was active in both academic and community circles.

Robert Lee Flowers was a professor of mathematics until 1934. He became secretary of Trinity College in 1910; was made treasurer in 1924; served Duke University as vice president in charge of business from 1925 until 1941; was president from 1941 until 1948; was chancellor during his last three years. As H. E. Spence wrote about him: "In all educational history few men held so many prominent places in a given university."

His interest in Durham's religious life began upon his arrival. He joined Main Street Methodist Church, which he served in many capacities, including that of Sunday School teacher. He held various posts in Duke Memorial, and the number of times his name appears in the official records reveals his genuine interest in the church.

His activities were not confined to his home town. He was, among other things, trustee of two colleges and of two orphanages, a bank director, and a member of the Board of Education of the North Carolina Conference.

He died on August 24, 1951. The resolution adopted by the Duke Memorial Administrative Board at the time of his death is a well-deserved tribute: "He was remarkable in that he wrote no books, ran for no office, made relatively few speeches: but it would be hard to imagine a life which influenced more persons, both directly and indirectly, than did his."

Arthur Hollis Edens was a worthy successor to Flowers. He was born in Willow Grove, Tennessee, on February 14, 1901; his parents were the Reverend Everett C. and Barbara Ellen Edens, both of whom died in 1956. He was reared in the quiet atmosphere of a country parsonage and all of his life was closely identified with the Methodist church. He attended Cumberland Mountain School, Crossville, Tennessee; received his B.Ph. and M.A. degrees from Emory University, and both his M. of P.A. and Ph.D. degrees from Harvard.

Beginning in 1919 as a public school teacher, Edens devoted his life to

the cause of education. He spent the first eighteen years of his career as teacher and principal at Cumberland Mountain School and from then on served in numerous capacities in different institutions. In 1949 he gave up the post of associate director of the General Board of Education to become the president of Duke University.

During his eleven-year stay in Durham, Edens served the university with distinction and also made valuable contributions to the church and town. He attended Duke Memorial regularly and for a while belonged to the Administrative Board. (His service to the Methodist church extended further, as he was at one time a member of the Board of Education of the North Carolina Conference.) In civic affairs, he served as a director of the Durham Chamber of Commerce, vice chairman of the Citizens Hospital Committee, chairman of the Durham United Fund drive in 1955 and as president of the United Fund in 1956.

Many national honors were conferred upon him as an educator. He served as a member of the Executive Committee of the Southern Association of Colleges and Secondary Schools, and he was appointed by President Eisenhower to the U.S. Advisory Commission on Educational Exchange. In 1954 he was awarded a Carnegie grant to visit European universities.

After he left Duke, Edens became executive director of the Mary Reynolds Babcock Foundation, a post that he filled from 1961 until 1966. During the last years of his life he served as consulting director of the scholarship program of the Anne Stouffer Foundation. He died on August 7, 1968.

Others worthy of recognition here because of their unselfish service to Duke Memorial are:

Dr. W. W. Peele, who was headmaster of Trinity Park School for a time, first dean of the North Carolina Pastor's School conducted at Trinity College, pastor of Trinity Church when the present church plant was built, and later a bishop.

F. S. Aldridge, who served as headmaster of Trinity Park School from 1913 until it closed its doors in 1922; then became a member of the college faculty; and on November 17, 1940, was appointed chaplain to Duke Hospital, a position he filled for many years.

## CHAPTER 20

### *Miscellany*

DID YOU KNOW that Duke Memorial was at one time without the services of a regular pastor? that the church once suspended all activities for a period of several weeks?

It is true that both of these things happened, and the details may be found in items included among those given in this chapter.

\* \* \*

As a young man, Washington Duke was actively engaged in politics. Hiram V. Paul, in his *History of Durham*, states that Duke was nominated for state treasurer at a convention held in Raleigh by "the present Anti-Prohibition-Republican Party . . . but was an inveterate opponent of the liquor traffic." In the election that followed he was defeated.

Washington Duke held Methodist preachers in high esteem and his home was always open to them. A Durham directory reveals that Amos Gregson boarded with him while he was at Main Street Church.

William T. Blackwell deserves special mention in the Duke Memorial story. The church stands upon the site of his home but, more important than that, the impact of his life upon both church and community was great. A native of Person County, Blackwell came to Durham in 1868 and purchased an interest in the tobacco factory that had been started by Robert F. Morris but was then owned by John R. Green. He was a philanthropist who gave freely of both time and money to public causes until the Bank of Durham, which he had organized in 1886, failed and his wealth was lost.

Outstanding in his life of service was the saving of Durham's public school. A group of local citizens obtained a restraining order against the collection of taxes for the sole benefit of white students. Blackwell declared he would rather see every factory in Durham close its doors than to see the graded school collapse. He offered to meet the salaries and expenses of the school until a new law conforming to the requirements could be enacted and the people could vote. He was joined by other community leaders in the fight, and the school continued to operate as a private institution for the school year 1886-1887. In 1887, a new school law was passed by the General Assembly, people voted in favor of a school tax, and the public school was saved.

Since 1888 the church bell of the old Main Street Church has been in almost constant use. With the purchase of the church property by the Christian denomination, it continued to be of service. When the new Christian church was erected, it was moved to the new location.

The bell was cast by the Meneely Bell Foundry of West Troy, New York. Its diameter is thirty-five inches at the mouth and its weight, nine hundred pounds. It is made of pure bronze consisting of eighty percent virgin copper and twenty percent tin.

Duke Memorial has had among its membership several persons who have been prominent in public education, notably C. W. Toms and W. W. Flowers, Holland Holton and Charles Chewning. Flowers and Toms each served as superintendent of the city public school system, and Holton and Chewning held similar positions in the Durham County system.

While they were members of the city school system, Flowers and Toms helped to organize Durham's first night school in 1896 "in behalf of the laboring classes." Later both men were drafted by the Dukes for administrative positions in the American Tobacco Company.

The fate of the cornerstone of the Main Street Church is still a mystery. When the church property was sold by the Christian denomination, the building was razed and the cornerstone disappeared. Many members of Duke Memorial, especially those who attended the old church, have wondered what happened to it and what it contained. Mrs. Lillian Cates Neagle, who belonged to Main Street Church, says she does not remember its contents except for a few gold pieces and some historical papers.

The Joe Roberts Cates family was one of many families identified with Main Street Church. Mrs. Lillian Cates Neagle, the oldest of the four Cates daughters, has vivid recollections of the church. She recalls that W. W. Card (better known as "Cap" Card) served as a leader in the young people's department; Mrs. Irene Blalock was organist; and Miss Mary Duke, later Mrs. J. Anthony Drexel Biddle, sang in the choir and taught a Sunday School class.

For many years the Cates family lived on Duke Street across from Duke Memorial. Every time the church opened its doors for services, all six members of the family were there. Mrs. Neagle retains an active interest in the church and, despite her eighty-five years (1974), is a regular attendant at the church services and her Sunday School class.

On Sunday morning, March 17, 1912, at a church conference called by the pastor, the Reverend G. F. Smith, Dr. W. P. Few, representing the Board of Stewards, recommended that the official board be authorized to purchase an individual communion service for administering the Lord's Supper. On motion of R. L. Flowers, seconded by Dr. N. P. Boddie, the recommendation was approved. Among those speaking in behalf of the proposal were Dr. W. I. Cranford, Dr. A. Cheatham, and the Reverend Reuben Hibberd. With the purchase of the communion service, the custom of using one cup was discontinued.

Many infants have been christened in the church since June 2, 1912, when the sanctuary was first occupied. The Reverend G. F. Smith baptized the four who have the distinction of being the first: Helen Dickson (Mrs. Lewis M. McKee), Helen Kendrick Card (Mrs. Oliver Upchurch), Margaret Henry King (Mrs. Robert McCafee), and Thomas Hubbard Brock. Helen Dickson was the first of the group to receive baptism.

There is only one known time that our church was without the services of a pastor. In December, 1913, the Reverend Leslie P. Howard was sent to Duke Memorial to succeed the Reverend G. F. Smith, who had been transferred to another church. Howard was in ill health, and Dr. Franklin N. Parker served as supply pastor from April through November, 1914. Howard died in December, 1914. The church did not have a regular pastor again until February, 1915.

Mrs. J. C. Angier, who came to Durham as a bride in 1880, was formerly Lida Duke, the daughter of Taylor Duke. From the beginning, she was active in both church work and community programs. In 1901 she was elected president of the Woman's Missionary Society, an office that she held until 1921. In 1915 she became a member of the church's official board. She was the first woman to be placed on it, and she continued to be a member until her death. Several years later she became the first woman member of the Board of Trustees.

Mrs. Angier was engaged in many worthwhile movements in the years between 1915 and 1920. In 1916, largely through her efforts, the Betterment Society of the West Durham School was organized; one of its functions was to provide food for undernourished children. During World War I she sponsored a meeting of war mothers held on the spacious lawn of her Pettigrew Street home. The meeting resulted in the organization of the Mothers Army and Navy Club. Mrs. Angier was chosen president and Mrs. S. W. Venable, another faithful communicant of Duke Memorial, was made secretary. The club members rendered many services, among them writing letters and mailing gifts to men in uniform. Also during the war, Mrs. Angier served as social secretary of the Durham chapter of the American Red Cross and as the first president of the Women's Auxiliary of the Salvation Army. Following World War I, she organized the American Legion Auxiliary and served as its first president.

Influenza in its worst form gripped the nation during the severe winter of 1918-1919, while the Reverend Harry M. North was pastor. In Durham alone hundreds of people were stricken; many of them died. The hospitals were filled to capacity with patients, and emergency centers were set up in schools and other places to provide medical care. Death was rampant and funeral establishments were hard-pressed. Attendance at church and Sunday School dwindled, as most people who had so far escaped stayed away from all gatherings. The situation created by the disease became so critical that churches, schools, and other places of public assembly were closed for six weeks by an order of the Board of Health.

In 1922 F. S. Aldridge, Reuben Hibberd, and Charles H. Rose, loyal members of Duke Memorial, were named local preachers. The Reverend M. Bradshaw was pastor at the time.

Mike Bradshaw graduated from Trinity College when it was located



in Randolph County. After his graduation, he practiced law for a year or two before he entered the ministry.

A wish he expressed while Duke University was under construction was that he might see it completed. His wish was not realized; but he did see most of the buildings ready for occupancy, and he was the first person to undergo major surgery in the Duke Hospital. The operation was performed by Dr. L. S. Booker, a leading Durham surgeon, on the second day the hospital was open. The first operation was a tonsillectomy on the first day.

Dallas W. Newsom, a musician and a poet, served Duke Memorial and Trinity College in various ways. He had studied voice, violin, and piano at the Southern Conservatory of Music; and in 1920, while he was treasurer of the college, he became director of its first official choir. Both he and his wife were members of the Duke Memorial choir for many years; also, he was a long-time member of the church's administrative board and an assistant teacher of the Pastor's Aides Bible Class. His history of Duke Memorial Church, 1886-1932, is informative and interesting.

His poetry may be found in many homes today. The last poems he wrote were published in book form by his daughters, Mrs. Dorothy Newsom Rankin and Mrs. Tempe Newsom Prouty, on October 24, 1973, in commemoration of his one-hundredth birthday.

Duke Memorial continues its active interest in the care of the poor and the needy. Through the operation of Hubbard's Cupboard, which was a storehouse of clothing and other articles contributed to the program, many worthy calls for assistance from local people as well as from itinerants have been met.

On August 4, 1964, on a motion of Mrs. A. H. Borland, the official board room in the new educational building was named the Bradshaw Room in honor of the Reverend Mike Bradshaw and the Reverend Robert W. Bradshaw.

The previous year the Administrative Board had proposed naming the entire building for the Bradshaws; but, characteristically, thinking of others rather than of himself, Robert Bradshaw had objected. His statement at the time is worth remembering:

All pastors who have served Duke Memorial in the past have helped to lay the foundation for the possibilities of this church.

## Church Officers 1976

January 1, 1976

Robert M. Blackburn  
*Bishop*  
*North Carolina Conference*

H. Langill Watson  
*Superintendent*  
*Durham District*

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*Director of Week Day School*

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*Associate Pastor*

Mrs. Melba P. Bartholomew  
*Director of Music*

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