

The History of Madison

BY THE WOMEN'S CLUB OF MADISON

Madison is one of the oldest cities in the state, surpassed in age, probably, by but three, and only one of these, Vincennes, by but a very few years, and by none in beauty of location.

Madison was practically one hundred years old last spring (1908), and the first white man's cabin having been erected near where the present pumping house of our water works stands, in the spring of 1808 by Mr. William Hall, who squatted on the land then belonging to the United States. He sold his cabin the following year to Jonathan Lyon, one of the three men who in 1810 laid out the town. The other two were John Paul, who bought the land the city is now built on, of the government in 1809 and Lewis Davis, who came here with Paul.

Shortly after Hall had built his cabin, and before he sold it to Lyon, John K. Wagner, the father of Isaac Wagner, later mayor of the city, came here and built a cabin on what was then a high bank on the northeast corner of Mulberry and First streets. These, both built in 1808, were the first houses built in the bottom here, the early residents, the Vawters and others who came from Kentucky and other states, having either purchased or squatted on land on top of the hill.

As stated, the town was laid out by the three proprietors named, in 1810, and the first sale of lots was made the year afterward, 1811.

From this time on, Madison seems to have had a rapid growth, for a new country. Many persons came over from Kentucky and others coming down the Ohio, then the great highway through this country, and noting the beauty of the location and the splendid timber land surrounding, stopped here.

The first store there is any record of in the town was kept by Col. John Vawter, who came here in 1808 with his father, Elder Jesse Vawter, locating on the hill. His place of business was on the southeast corner of Main and Jeffer-

son street, just west of and opposite the court-house. Another of the early merchants was John Sering, who came in the year 1810, and was made county treasurer in 1812. He was appointed the first postmaster and held the office for many years. He kept a store on the northeast corner of Main and Jefferson streets, where the Gertz bakery now is. At a later date, Mr. Sering established the first cotton mill in Madison. It stood on the ground now occupied by the residence of the late James J. Sering, on North Jefferson street. It had only machinery for making cotton yarn. This was made from cotton rolls or batting and was an industry of very nearly as great importance in that day as are the great cotton mills of our day, when the raw cotton is made into clothes of different grades by machinery. At that time the majority of all the clothes were made by the women from the raw material, whether flax, cotton or wool, carding by hand, spinning the thread and then weaving on a hand loom.

The town of Madison was incorporated by special act of the legislature April 15, 1824. The city of Madison was incorporated in 1838 by act of the legislature. The first mayor was Moody Park, serving from 1838 to 1850.

The city has always had excellent schools, from the time they were started, and today they are unexcelled in the state.

The first account of the improvements of the town of Madison is in a sketch by Mr. D. Blackmore, in 1850. He says:

Hall's was the first improvement. (This was in what is now called Fulton.) Then John B. Wagner's. Lyon made the third improvement on the high ground, called Scott's Garden, between the Ross tanyard and the river. In 1811, besides the improvements above, there were Trotter's, on High, near Walnut; Booth's Tavern, on Main (now Jefferson) and Second, southeast corner; Taylor's (father of Bushrod Taylor) saddle shop; J. Wilkinson's cabin, Walnut and High, east of Trotter's, and Nat Hunt's old residence.

From that time forward there has been a constant advance in buildings, principally of brick and very substantially built, have a great many of them long survived the builders and some are now standing, nearly one hundred years of age and quite strong and substantial.

The one great calamity of the town happened in 1846, early in September. A cloud burst occurred at the head of

Crooked creek and the raging waters came rushing down the creek, drowning eleven people and damaging property to the extent of \$100,000 in value. Fortunately, the flood was in daylight. The creek then flowed through a culvert under the railroad, much smaller than the present culvert. Floating houses came down the creek and stopped up the culvert. As a result, the whole bottom was flooded.

Madison was a place of much note at the early part of the last century. To it was attracted a very great number of people of all classes, characters and occupations. In 1816 and up to 1850, it was one of the points of attraction as a new and growing town, in a new and growing country. There were speculations in town lots and in all other possibilities of fortune making. It had its great boom, and property was up to fabulous prices. The capitalist was attracted to it as a place of investment; the mechanic as a place where he could get work, the merchant as a good opening for business and as a growing place; the lawyer and the doctor were attracted to it as furnishing a good opportunity for fame and riches; and it was especially attractive to the young men of that day. The beauty of the location and the natural surroundings was added to all the others which have been enumerated. All of these combining caused an inflow of men of mark on account of talent and ability, such as but few other places of that day or since have had. In the first fifty years of the century, but few of the men of prominence in this country, and foreigners traveling for instruction or pleasure but made Madison a point of visit. Many men who were afterwards of national fame were citizens of the old town. The bar of our city in those days stood head and shoulders above any other in this state, and was the peer of any in the country. In legal attainments as counsellors and advocates, none surpassed its members.

In the political arena, Madison has produced many names of honor and worth, both of state and national fame. William Hendricks, the first member of congress from this state, second governor of this state and United States senator for twelve years; Jesse D. Bright, who was lieutenant-governor of the state, United States senator for about sixteen years

(and for four years of that time president of the senate), and others for a mention of whom space is wanting.

During the forties, Madison was the only city in the west with a railroad. Our road had not extended even beyond Columbus in 1844 and no other road had been completed or scarcely begun. Our road was not completed until three years later, in 1847, though it was begun in 1836, practically 1835. We had the Michigan road, through to the Great Lakes, and the various roads built by the state spreading out in different directions. Madison was situated on the crown of a horse-shoe bend, bringing water craft far into the interior of the state, and from the south and east were easily sent over the railroad or over the various state roads into the interior, to our capital, then but a village, and to every interior point much easier and cheaper than from any other point of supply. And in return all the products of the great interior of the growing state drifted by natural law to Madison, to be sent onward to the various parts of the world by water, then our only means of transportation, save the ox cart or the horse or mule team. Even the canals had not been fully completed then though they were working on them. In other words, Madison held a monopoly on the transportation situation.

Madison was the greatest porkopolis in the world at that date, Chicago having not yet stolen her franchise on this great industry of the west, as it was preeminently a western enterprise. Hogs were sent here by the carload and wagon load, aye, by the hundreds of wagon loads and hundreds of thousands of hogs arrived here on foot, having traveled hundreds of miles from Illinois and surrounding states.

This is no idle story. When a small boy in the wilds of Illinois, where our hogs ran wild the year around, living and fattening on the mast, that is the acorns in the forests, I have helped gather up those belonging to my father, and with the assistance of the drover, took them to a nearby farmer's field or large pen. Here the hogs from all neighborhoods for twenty-five miles around were gathered until the drove was large enough to start on to Madison with. And then weeks were consumed en route ere the sore-footed swine arrived at the end of their journey, the slaughtering pen in Madison.

The earliest inhabitants had their grinding done at Mount Byrd, Kentucky. The first mill known in this part of the county was Col. John Paul's, built on Crooked creek, at the head of Mill street, in this city. The exact date of erection is not known, but it is mentioned as early as 1814. It was run by water power. When the contractors straightened Crooked Creek recently, they dug up the old stone wall, supposed by some to have been the foundation of the Paul mill.

In early times, many, in fact most, of the farmers took their corn and wheat to Trimble county, across the river, to have it ground. Later they built several horse and water mills in this county. When a boy, I have taken my father's grist to them and had it ground. The mill was simply a log building or shed; the machinery, a pair of mill stones set up in the middle of the building and operated by a long sweep, to which one or more horses were attached, walking around the mill. Over the stones was a rudely constructed hopper into which the corn or wheat was poured, falling onto the stones as the operation of grinding proceeded. Farmers would come to the mill with their sacks of corn or wheat, usually the former, on their horse. Arriving at the mill, they would hitch their horse to the sweep, the miller would take the sack of wheat or corn, and first taking his toll, so much for each bushel to be ground, put the remainder in the hopper, where it was reduced to meal or flour as the case might be. The farmer would then unhitch his horse, put his grist on its back, climb on himself and proceed on his way home, allowing the next to take his place at the mill.

The first mention of the woolen industry is that of Rev. William Robinson, a Presbyterian minister. Next was John N. Watson, then Braxton Wilson. Then came the carding rooms of Mr. Shuh, where steam power was used. Whitney and Hendricks followed and after a long interval was the Schofield-Hague (Haigh?) mills at the foot of Central avenue, where the Globe Tobacco works now stand. Some time after, the Schofield mills, northeast corner of First and Jefferson, and last the Louisville and Madison Woolen Mill, at the corner of West and Second streets, now idle. The Eagle Cotton mill, now owned by Richard Johnson, was moved here from Pittsburgh in 1884. Later, Mr. Johnson built the Madi-

son Cordage mill, the two mills employing from 300 to 400 hands.

Madison was also well provided with newspapers in early days. The second paper published in the state was published here, *The Western Eagle*, published by William Hendricks in 1813. Hendricks was afterwards governor. His home stood where the fine residences of Graham, Colgate and Vail now stand on First street. It was torn down a few years ago. His tomb stood on the hill near the "Old Camp Ground."

The first ship yard of the town was operated by Howard and Emerson, established in the decade of the thirties, situated at the extreme upper point of the town. The Madison Marine Railway shipyard was established in 1850 and has been in operation ever since. A yard was operated and boats built about where Thomas's cooper shop now stands, in the east end, as early as 1835, and was continued on until the present yard was built. Captain Barimore, who recently owned our present yard, worked there as a boy.

The first foundry here was carried on by Edward Shield & Brothers, located on northwest corner of High and Vine streets. The motive power was one hired horse. It was on the site of the present McKim-Cochran furniture factory. At one time Madison boasted of one of the largest foundries in the whole west, run under the firm name of J. S. and R. B. Neal. In 1850, Davidson & Crawford started the Indiana Foundry, now called the Madison Machine works. The Novelty works was established by J. N. Todd on Second street, near Elm, afterwards Walker's foundry, and removed to West street, where Charles R. Johnson now operates it.

The first starch factory of any size established in the West, was at Madison by O'Neal Bailey, an Irishman. This was a failure in his hands, but was finally a success under the management of Johnson and Clements. Finally they separated their interest and each built works at the west end of the city and were for many years the largest starch manufacturers in the whole country. They used daily about 1,800 bushels of corn in the manufacture of starch.

The first stove foundry was established in the 50's. The Madison stove foundry was established in 1884 and is now doing a good business.

Peter Crosby built a saw mill on the river front afterwards owned by Dow and Brown. It has burned since and Johnson rebuilt it on the same site. D. C. Robinson had a saw mill also on the river front which is now a handle factory, run by Columbus people.

The courthouse at that time was a two-story brick structure, much smaller than the present fine and commodious edifice. It stood where the present courthouse stands, perhaps a little farther towards Main street, as old Mr. Right Rea, father of the late R. R. Rea, owned the south half of the present courtyard and had a hotel on the alley facing Jefferson street. In later years he sold the lot to the county and the old hotel disappeared forever. The market house stood in the middle of Jefferson street, facing Main street and south of Main street. It was afterwards moved to the present site on Main and Walnut streets.

The old jail stood where the present structure is, but facing the alley end. The clerk's office, a one-story brick, stood on the northeast corner of the lot fronting on Main street, or as it was then called, Main Cross street. At the corner of Main and Jefferson streets was a two story building with a balcony around the second story facing both Main and Jefferson streets, and with a stairway outside leading to this balcony and the upper story. Down stairs was occupied by a dry goods store and a doctor's office. Dr. Joseph Rogers, the grandfather of Mr. William Rogers, of the Rogers' drug store, a big portly man, occupied this office. The second story was occupied by the county officers.

CHURCHES

Many good things have come to Madison and Jefferson county from its near neighbor, Kentucky, and notable among them was a supply of pioneer preachers, and after having breathed the free air of Indiana, they never went back. Without these noble men, this part of the Northwest territory would have much longer remained unconsecrated ground.

BAPTIST

Between the years 1781 and 1851, Indiana was considered a missionary field, so few and far between were the churches. As many as sixty-three protestant missionaries were labor-

ing here at one time among the settlers and we know from historical accounts that the Jesuit missionaries had long been in this wilderness striving with the red men. One historian claims that the religious development of Indiana came from without rather than from within. That may have been true of some counties, but it hardly seems so of Jefferson county, for we read that as soon as log cabins were built, there was erected a family altar and around that altar gathered any who might be living near, to pay homage to Him who had preserved them and given them the blessings of life.

In Jefferson county, there are ten townships: Lancaster, Monroe, Shelby, Graham, Smyrna, Madison, Milton, Hanover, Republican and Saluda. Madison township was the first one in which a church was organized and that church was of the Baptist denomination.

The founder of this church was Jesse Vawter, a Virginian by birth, born in Culpepper county in 1755. His parents were David and Mary Vawter and they, being Episcopalians brought their infant child and consecrated him in baptism by the form of sprinkling in the Episcopal church in Rapidan, Virginia. When he became a young man, he went to another part of the state to find work at his trade as carpenter and joiner and while there, he heard a sermon by a Baptist preacher that had such a wonderful effect upon him that he presented himself for baptism by immersion and joined the Baptist church. Soon after he met the woman of his choice, was married and moved to North Carolina.

In the story of his life, he says "Having lost all hope of ever having a Baptist church near me in North Carolina, I determined to move to Great Crossing, Scott county, Kentucky." So he and his wife and two children struck the trail that led to Great Crossing, Kentucky, and what was better than all, a Baptist church. Here he purchased land, established a home and became a man of influence. In 1800 a great revival spread over Kentucky, and under its spell Jesse Vawter felt called to preach the gospel. Whether he had received any special training for the work we do not know, but probably he was given some theological education between the time of his decision and his ordination which was five years.

There was a custom in those days of "trying out" the candidate for the ministry. He was given a certain time and place for "exercising his gifts" and if approved by his listeners, he was allowed to continue preaching, and if not, he was quietly told his services were not needed. Jesse Vawter gave satisfaction, proceeded on his ministerial course, and Dr. Stott, in his *Indiana Baptist History* says "Jesse Vawter's qualifications were far above mediocrity."

Land titles in those days were often not worth the paper on which they were written. So it proved with Jesse Vawter's purchase in Kentucky. He decided to move across the Ohio river and locate in Indiana territory. This was in the year 1806.

Jesse Vawter's name is worthy of a place among the pilgrims, for he too was of the mind that "church building was coeval with town building." As soon as he had a roof over his head, he invited what few neighbors he had to assemble in his house for religious worship regularly every Sunday. These were the families of Philemon Vawter, brother of Jesse, and a Baptist preacher also, of Jesse's two sons, and of the Edwards, Underwoods and Jacksons. The following year a church was organized and was built on the banks of Crooked creek and this was the first church of any kind in Jefferson county, and the second in Indiana territory bordering on the Ohio river, there being one not far from Louisville on the Indiana shore.

Not long after, the location of the church was changed from Crooked creek to the hilltop, near Jesse Vawter's home. Pleased with his surroundings, he named his home Mount Glad, and the church was called Mount Pleasant. His home was the place now occupied by Dr. and Mrs. William R. Davidson. Elder Vawter was retained as pastor as long as he lived, over twenty years.

We call this a day of conventions. Every society and profession meet in convention. In those early days the Baptists were fully organized and met in what they called associations. A certain number of churches formed an association and so fast did they multiply that soon they had to be divided. And after many divisions and sub-divisions, we

find Mt. Pleasant church in the Madison association, which was designated in this manner:

All churches east of the State Road (which was the Wirt Road), running from Madison to Indianapolis, shall be called the Madison Association. The object of the association shall be to extend our Christian union, fellowship and acquaintance with each other and to proclaim the good news of the salvation to the children of men.

This association was formed in 1833.

The Baptists numbered among their membership in Madison, so many of the colored population that a church was organized by them in 1849, called St. Paul's Second Baptist church. This association was organized in 1858.

It has not always been smooth sailing in Baptist waters. The cause of foreign missions almost rent them in twain. Some felt they must send the glad tidings to heathen lands while others were bitterly opposed to it. At one time there were so many different banners under which they sailed it must have been confusing. There were the Regular, Separate, United, General, Particular, Primitive, Freewill, Seventh Day and perhaps more. They differed only in minor forms, all holding to the same cardinal beliefs. None of these discordances moved the tranquil Jesse Vawter. He continued to preach as he was taught and to ply his trade, as the salary in those days might be something or nothing according to the needs of the preacher. The Mount Pleasant congregation came down from the hill-top to the town of Madison in 1831. Some have questioned why Madison did not go up to Mount Pleasant church and build the town around it, above the fog of the valley? Be that as it may, the Baptists erected a brick church on what is now called Vine street and grew in strength and influence. Dr. Stott says:

The Madison Baptist church was looked upon as a paradise to the preacher. The early Baptist churches of Jefferson county were organized as follows: Mt. Pleasant, in 1807; Indian Kentucky, in 1814; Middle Fork, in 1817, now dissolved; Herbert's Creek, in 1818; North Madison, in 1819; Milton, in 1828, now dissolved; Hebron, in 1828; Brushy Fork, in 1829; Ryker's Ridge, in 1841; Dupont, in 1849; Big Creek, in 1853, now dissolved; College Hill, in 1861.

Elder Jesse Vawter was called to his reward in 1838, at the ripe age of 83 years, and he is buried in the Wirt graveyard.

Among the preachers of that day were Revs. Vawter, Stott, Edwards, Owen, George, Stevenson, Craven, Monroe and others.¹

METHODIST

Soon after the sale of public lands in Indiana territory, came Methodism. This section of country was assigned to the Lawrenceburg circuit which belonged to the Western conference, and this conference was almost without limits. As the country became more thickly settled, the churches, in 1812, were assigned to the Ohio conference, a little nearer home. Now that we are among the Methodists, we must be prepared for rapid transit, for as Rev. W. W. Snyder of blessed memory said: "To move or not to move was the great issue," and he might have soliloquized further if he had been the least bit dissatisfied with his church's rulings and said "Whether 'tis nobler to suffer this move every two or four years or take arms against the Bishop and presiding elders?" But Brother Snyder did not feel that way. The mention of all the methodist ministers of that early day would be impossible for their name is legion. Among the founders of the Methodist church in Madison were Mr. and Mrs. Frame, George Burton and Mr. and Mrs. Rufus Gale. Walter Griffith was the first circuit rider to visit this locality. The first service was held at the home of Mr. and Mrs. Gale. William Hughes was chosen as class leader. The Methodists began to grow as fast as the town did and soon they found a private house too small, so the courthouse was made use of and the preachers of that day were Whitson, Chitwood, Strange, Sharp, Oglesby and Sparks. There are conflicting records about these first gatherings of Methodists for worship. Mr. R. J. Hulburt 'in his "Sketch of Methodism in Madison" says that the first preaching place was in the McIntyre home on the corner of East and Second streets and this was in 1814-16. Mr. Snyder's account antedates that by two years, making the first service in 1812 at the home of Mr. and Mrs. Gale.

¹I am indebted to Dr. Stott's *Indiana Baptist History* and sermons by Dr. C. E. W. Dobbs, and also to newspaper articles.

Dr. Oglesby belonged to the medical profession, but he was given an appointment as preacher also and labored in this conference for ten or twelve years. Judge Sparks also had a two-fold occupation and could draw as large a crowd into the courthouse to hear him preach as to plead at the bar.

At this time in the history of Madison, East street was the eastern boundary of the town and West street the western boundary. Mr. Hulburt says that it was in 1816 or 1819 (although Mr. Snyder gave it in 1812-13), that the site for a Methodist church was chosen and that was on the corner of East and Main Cross streets. Here they built a small brick church, large enough to accommodate the townspeople, but when the country people came in, the sanctuary was enlarged by building booths around it and covering them with boughs. The pillars in the first Methodist church were Brothers Botsford, Wilson, Cumstock and others and the local preachers were Oglesby, Brown and Wallace.

Camp meetings, that combination of salvation and sociability, were inaugurated in 1817, and the first one was held just outside the town on the banks of Crooked creek. It was largely attended and the church was greatly augmented by it. Silas Ritchie is mentioned as being among the converts and that he never fell back. In 1817, Lawrenceburg circuit was divided. All west and south of Laughery creek became Madison circuit, in the Moores Hill district later.

The churches in Madison circuit are as follows: Trinity church, of Madison, Grace Church of Madison, Kent, Mt. Pisgah, Deputy, Hanover, New Liberty, Canaan, Dupont, Paris, Lancaster, Hopewell, North Madison, Pleasant Ridge, Zoar, Brooksbury, Home Chapel, Ebenezer, Mt. Zion, Morris Chapel.

The first Sunday school organized in Madison was at the home of Mrs. McIntyre. All the children of the town could attend but the teachers must be of the Methodist faith.

In Methodism, there is no power to keep silent the laymen or the laywomen and this subject under the head of Radicalism came to the surface in the early church and caused a rupture. Some of the church members questioned in this wise: "Shall not the layman be allowed to preach and have equal

rights with the preacher?" The question could only be settled by about forty members withdrawing and building another church on Third street, known as the Jewish Synagogue. This was in 1829. Within the course of a few years, the Radicals had change of heart and returned to the parent church. In 1831 the church on the corner of East and Main was abandoned and Wesley Chapel was built. It stood on the north side of Main street, between West and Poplar and was converted into a place of amusement when Trinity church on roadway was built. The first sermon preached in Wesley chapel was by Rev. Lewis Hurlbut. The first trustees of Wesley chapel were John Woodburn, Charles Barnett, William Robinson, John Pugh and Charles Woodard. The local preachers for that year were John W. Sullivan, Gamaliel Taylor and Patrick Brown. It is recorded that they made the sexton of the new church, Wesley chapel, sign a contract to "sweep the church, dust the pulpit and seats, make and keep good fires, light the lamps and extinguish the same, keep order in the house and receive a salary of \$55.00 per year." Would it not be well if we of the present day adopted the same custom?

The colored people were given seats in the gallery at the south end of the church. Very soon they became quite numerous and a branch church was formed for them called A. M. E. (later Ebenezer) on Fifth near Walnut, and a preacher of their own race was supplied.

In 1839 a great revival was experienced under the preaching of a celebrated evangelist of that day, John Newland Maffit, and over four hundred souls were added to the church, many coming from Madison's "400". About this time, Wesley chapel organized a very fine choir and bought a new organ. They were rendering all the new anthems in the most approved style, but strange to relate, it was not pleasing to all of the congregation. Some of them insisted that they return to congregational singing. Others upheld the choir. So one hundred and twenty members of Wesley chapel withdrew and the church building formerly used by the Radicals being unoccupied, they held services there and made melody unto the Lord in congregational singing. In 1844 they built a church on Third street, between Poplar street and Broadway

(what is now the Armory), and called it Robert's chapel. It was organized by Bishop Roberts himself. Phelix Adair in one of his characteristic newspaper articles said, "In the palmiest days of old Roberts chapel, Brother Spivey would start an old hymn which ran thus:

A better church can not be found,
Its doctrines are both pure and sound.
One proof that I can give for this,
The Devil hates a Methodist.

And all the congregation joined in with Brother Spivey.

A few more years and Wesley chapel suffered another break. This time it was because of too long prayer meetings. Those who protested against them first, showed their disapproval of long prayers by leaving the room before the service was concluded. This did no good so they said: "We will not endure it longer, but form a church of our own." This caused the church called St. John's to come into being (1848). Rev. J. S. Bayless was their first pastor. The following men were appointed stewards: Chauncey B. Lewis, John J. Taylor, John E. Moore, William F. Thomas T. J. Doyle, Rena S. Goodrich and John Short. Rev. Gamaliel Taylor and N. D. Ruckle were appointed leaders. For a time they worshipped in No. 1 engine house and in the Upper Seminary, and in two years built a church on the site of the First Methodist church, corner East and Main streets. This church was called St. John's, and was dedicated July 7th, 1850, by Rev. E. R. Ames. It seems there was money enough among them to build another church whenever any disagreement arose, as to preaching, music or length of service. In 1844 a German Methodist Episcopal church was organized to meet the wants of a large number of German speaking people who were coming to make their homes here. They held services in the Upper Seminary for three years and then built on Third street, between Jefferson and Mulberry, what is now known as the Grace church. In those days, the preacher was required to preach both in English and German. Among the founders were the Buehlers, the Ramspotts, the Niklaus, the Hereths, the Schrams, the Bauldoffs, and others. At that time this church belonged to the German conference, but now

all is changed. The preaching is all in English and the church is enrolled in the Indiana conference.

The mighty Methodist church! What a wonderful power for good it has ever been. How superior in its organization as a whole and in all its parts, so that as a rule, "Every church has a pastor and every pastor a church."

Among some of the preachers of that day were the names of Raper, Cummings, Baker, Murray, Irvin Basset, Ray, Wiley, Ruter, Hadenbuth and Wright.¹

THE UNITED PRESBYTERIAN

This demonination is the union of the Associate Presbyterian, Associate Reformed Presbyterians and the Seceders, and was consummated in 1858. These different branches were all children of the mother kirk of Scotland, but as they grew to maturity, questions began to arise in their minds. One of the rocks upon which the old church split was this query: Shall not each church have the privilege of choosing its own minister? The parent church of Scotland said: No, we will appoint one for you. Thus came into being the branch called the Seceders, who stoutly clung to the right of choosing for themselves in this matter of a minister. This was only one of the many questions that caused the various divisions in the original kirk of Scotland.

The sturdy Scotch-Irish who first emigrated to this country and first settled in New York, Pennsylvania, Virginia and the Carolinas, and finally made their way to Kentucky and Indiana, came with Bible, Confession of Faith, Catechism and Psalm book in hand, and well they knew each one. The first service held by an Associate Presbyterian on Jefferson county soil was in the year 1812. For the time being, the home of George Shannon Sr. was converted into a sanctuary and the service was conducted by Rev. Andrew Fulton, a typical Scotchman. He had been licensed to preach in Edinburg, Scotland, and commissioned by the Associate Presbyterian church to go to "that distant and heathen land of Kentucky" and break unto them the bread of life. He came to Kentucky and labored some years but the church grew so slowly

¹I am indebted to *History of Methodist Church*, by Rev. W. W. Snyder, and to newspaper article by R. J. Hurlbut, entitled "Methodism in Madison."

and the cause of slavery so rapidly that he decided to cross the Ohio river and see what he could accomplish there. Perhaps he had heard of the little settlement of people from his own country and felt drawn towards them. They welcomed his coming and as said before, he was at once invited to preach for them at the home of George Shannon Sr. Those who gathered to hear the learned Scotchman were the Shannons, the Andersons, Ledgerwoods, Swans, Taylors, Hays, Millers, and some others. A church was organized and, in 1815, Rev. Andrew Fulton became their settled pastor. The location selected for their church building was a corner lot on the farm of James Matthews, in Hanover township. It was central and in close proximity to a never-failing spring of water. They named the church Carmel (a garden land), and most fitting was the name, for on every hand were fields rich in cultivation. Mr. Fulton's parish covered a radius of from twelve to twenty miles. He was a man 60 years of age. This was before that iniquitous device of modern times, called "the dead line," had been invented. Life was strenuous for this minister of the gospel. He made his trips to different preaching stations on horseback, over poor roads, and in all kinds of weather. Big creek station was twenty miles from home; Clark in Clark county, twelve miles in another direction. Little wonder that after only one year and a half, he laid down his earthly armor for a kingly crown. His heartbroken people laid him to rest in the churchyard near by. Mr. Fulton was a man of fine attainments, educated at the University of Edinburg. His congregation must have been composed of people of more than ordinary intelligence to so appreciate his sermons.

There was no way of heating the churches in those days and the Carmel congregation in cold weather gathered at the home of Alex Thompson near by the church. In the heat of summer, they worshipped in God's green temple, the locust grove surrounding the church. The celebration of the Lord's Supper was made a very solemn occasion. The Saturday before communion was made a day of fasting and prayer. The church members who lived at a distance came and stopped with those near the church after the religious services of the day were over. On Saturday evening those who had con-

scientiously kept the fast formed a line and marched to the front of the pulpit where the minister and elders stood and received the sacred lead or token of admittance to the Lord's table on the following day. This custom, together with lining out the Psalms, was dispensed with some years ago. The congregation, young and old, always stood during prayer and sometimes it was three quarters of an hour long. Glad enough they must have been to be seated, but what must have been the weariness at the end of the sermon two hours long. In their sermons great stress was laid on this point: God's people must contend earnestly for the faith once delivered to the saints. After the death of Mr. Fulton, so attached had they become to him, that in considering a call to another, they said: None but a Scotchman need apply. In about two years they found a man whose birth and mental qualities were similar to those of Mr. Fulton. In fact, he excelled Mr. Fulton as a Hebrew scholar. So the Carmel congregation extended a call to Rev. Mr. Isaacs to become their pastor, in the year 1821. All ministers of the gospel are not ministers of finance. So it proved in the case of Mr. Isaacs. He was most acceptable as a preacher and all went well until he built for himself a large and comfortable home, found himself in debt, and what may have been worse, in disfavor with some of his congregation. Not willing to let the minister work out his own indebtedness, they contended among themselves until the pastor said he would resign. Part of the congregation begged him to remain, but he thought best to go and removed to Ohio. This left two factions in the church: the supporters of Mr. Isaacs and the enemies of the same. No longer could they affiliate, so twenty-seven of the Carmel congregation withdrew and built another church on ground given by George Shannon Sr. The spot selected was good clay for brick making, so they made a brick kiln in the center and built the church up around it. This unique piece of work was done in 1830, and the church was called Bethel. It belonged to the Associate Reformed Presbyterian body, the same as Caledonia church, and unlike Carmel, which was a member of the body called the Seceders. Bethel church supported a minister, Rev. John McDill, for a few years and then joined with Caledonia church in the support and mini-

strations of a preacher in the person of Rev. N. R. Kirkpatrick. At length, under the pastorate of Rev. Moses Arnott, Bethel church joined forces with Carmel and now shares in the support of its pastor with alternate services in its own church building. Carmel, Bethel, Caledonia and Madison United Presbyterian churches comprised all of that denomination in Jefferson county.

Caledonia church is in Shelby township. Services under this branch of the Associate Reformed Presbyterian church are known to have been held as early as 1818 or 1820. The church was fully organized under Rev. James Worth, in 1834, and the land for the building was given by the Culbertsons; an acre apiece by each, John, James and Samuel. This was known as the Scotch settlement, and among the organizers of the church were Andrew Morton, Peter Van Nice, William Culbertson, Andrew Anderson, Walter Weir and others.

We must add one item concerning the sons of Caledonia. The Culbertsons, Glenn and Jamieson families have furnished a galaxy of men who shine in the universities and colleges over our land.

The records of the United Presbyterian church of Madison are very meager. Sometime before 1836 the Associated Presbyterian body had a preaching station at Madison. In that year, 1836, Rev. George M. Hall came to preach for the congregation which was composed of thirteen families. In about eight years the congregation was strong enough numerically to call a settled pastor. They chose one of the first graduates of Hanover college, an Americanized Scotchman by the name of James Brown, who remained with them eleven years. The first elders in the Madison church were Cranston Taylor, James Falconer and Ebenezer Hillis. The latter, Ebenezer Hillis, was the leading man in the church. He lived in the country, but every Sabbath day, he and all of his family came to attend church. They attended morning service, ate their lunch, which they brought with them, and remained for the afternoon service. Remember the Sabbath day to keep it holy was a never forgotten command in his household. No week-end guests could leave his house until Monday morning came, nor could they plead an excuse for remaining at home from church. Elder Hillis was also a

man of importance in public affairs, serving as lieutenant-governor of Indiana. When the Associate, Associate Reformed and Seceders united in 1858, the Madison church became known as United Presbyterian. From 1860 the church began to decline owing to changes in the town and deaths and removals and in 1912 the congregation voted to disband. This old landmark on the corner of Vine and Third streets is now in the hands of the W. C. T. U., who are making very good use of it.¹

PRESBYTERIAN

The first resident Presbyterian minister in this county was William Robinson. He organized the first church of this denomination in Madison in 1815. There were not over twenty members. There are no records of the exact time and place of this organization but the names of the elders are given, viz: John Ritchie, Robert Symington and Christopher G. Bergen. They were elected in 1816.

Mr. Robinson had the twofold occupation of schoolmaster and preacher. The salaries paid in those days did not provide a living for the preacher. He must augment that stipend in some way and he was eminently fitted for teaching, so the little town was doubly favored. Whether Mr. Robinson outgrew the town, or for what reason we know not, but his stay was of only two years' duration.

In 1818 the congregation was able to erect a brick church of good size which stood on West street at the head of what is now called Presbyterian Ave. The avenue derived its name from the location of the church. At the first communion service held in the new church, three ministers officiated: Thomas Cleland, John M. Dickey, and Thomas C. Searle. Thirteen additions were made at that time, making thirty-three in all. Another elder was chosen, David McClure. Rev. Thomas C. Searle, a young missionary sent out from Massachusetts, preached for the Madison church, and also the one at Hanover, in 1819. So pleased were both congregations with the ministrations of Mr. Searle that they agreed to call him as their joint pastor, each to pay him the sum

¹ I am indebted for information to Robert E. Culbertson, Harley L. Graham, Rev. N. B. McClung, George Gordon, and to sermon by Rev. H. P. Jackson, delivered at the seventieth anniversary of Carmel Church.

of \$200.00 per year, making his salary \$400.00, with the oversight of both parishes. Mr. Searle accepted the call and was installed by the Presbytery of Louisville, there being no such body as that yet in Indiana. The two churches sustained a terrible loss in the death of this scholarly, pious young man after a pastorate of only one year. He was laid to rest in the Third street graveyard, which after many, many years, has been transformed into a park.

After a lapse of two years, the Rev. Joseph Trimble was called to fill the place of Mr. Searle, but he too fell a victim to the prevailing fever (presumably typhoid) and died before he was installed. His remains were laid in the same graveyard where only two years before the former pastor's remains had been consigned to the dust. These sad occurrences in Madison, followed by the death of two more young ministers in a neighboring field, so deeply affected the community that a day of fasting and prayer was appointed that the people might "humble themselves before God and interpret aright his dealings."

In 1823 the presbytery of Louisville petitioned the synod of Kentucky to form a new presbytery north of the Ohio river, to be called the presbytery of Salem. This request was granted and the boundary lines of Salem presbytery included Indiana, Illinois and Missouri. The synod of Indiana was created in 1826 and was almost boundless. Some accounts say it included all of the Northwest territory. As the presbytery of Salem enlarged, it was divided into three: Salem, Wabash and Madison. At length the Madison Presbyterian church secured another minister, the Rev. James H. Johnston. And now "they thanked God and took courage." Mr. Johnston brought a new era of prosperity and added much to the church's efficiency. But the time came when the congregation could no longer worship together in the beauty of holiness.

After eight years of united effort under James Johnston, sixty three members signed a petition begging the presbytery of Madison to form them into a separate body to be known as the Second Presbyterian church of Madison, Indiana. Then another petition came before the presbytery not to

grant the request for reasons herein stated, the substance of the same being:

Because the church is not large enough when divided to support two ministers. Because we have been long united. Because there is nothing personal to call for a separation, but all the reasons that exist arise from diversity of opinions as to doctrine and duty, and this same difference exists in a greater or less degree throughout almost the whole extent of the Presbyterian church. We can not hope that the present proposed separation will have any tendency to lessen the evil, but will widen the breach and bring with it a train of evils which we feel bound as far as is in our power to prevent. Hoping and praying that the Lord may deliver us from our difficulties, we ardently and affectionately request the presbytery not to sanction the erection of a second Presbyterian church in Madison at present.

The petitioners who wished to erect the Second Presbyterian church included the names of the Laniers, Leonards, Sullivans, Whitneys, Hendricks, McIntyres and others, making sixty-three in all. The petitioners who opposed included the names of the Kings, Lyles, McClures, Reas, Underwoods, Parks, McKees and others, making twenty-eight in all. The presbytery was composed of such men as John Finley Crowe, James Blythe, John Matthews, James H. Johnston, Samuel Grigg, John I. Brown, James Cunningham, Williamson Dunn, Jeremiah Sullivan and Girardus Ryker. They listened to the arguments presented by each side. What should they do? It required the wisdom of a Solomon. Perhaps the presbytery recalled the incident in Solomon's life and were guided by it when they said: "Divide, and if the party of the first part does not relent, the decision is final." The petitioners and the minister, Rev. James H. Johnston, went with them. The cause of this trouble was no trivial one. In four years' time it affected the whole Presbyterian church throughout the United States. Some aver that it was the collision of Calvinism (inherent in the old-time Presbyterian), and what was termed the New England theology. And some claim that if there had been no such thing as slavery the church never would have divided. At any rate there came into existence two factions: The Old School, Calvinistic and Pro-Slavery in its tendency, the New School, ameliorated by the so-called New England Theology and Anti-Slavery in its tendency. The congregation which remained in the church building of West street took the name of First Presbyterian church of

Madison, and was Old School in its leanings. The church newly formed took the name of the Second Presbyterian church of Madison and was New School in its leanings. The first elders elected to serve in the Second church were John Ritchie, James Wilson and Jeremiah Sullivan. This congregation worshipped for a time in the Masonic hall which stood where our present city building stands, on West street. Efforts were made by outside parties to bring about a reconciliation between the divided congregations, but all in vain. In 1835 the Second church bought the lot on Third and West streets and built the edifice still in use. The cost of lot and church building was \$8,000. It is said that the First and Second churches were near enough to hear the sound of each other's voices. J. H. Johnson continued pastor of the Second church for two years, then resigned, coming back later as a supply. After his final departure, in 1838, Henry Little, who was serving as a home missionary in this section, was called to the pastorate and accepted. His work as a home missionary had been eminently successful and the board gave him up with reluctance. After a pastorate of two years, the board so pressed their claims on Reverend Little that he dissolved his relationship with the church as pastor (but continued a member of this church as long as he lived) and again took up the touring of Indiana, Illinois, Ohio and Kentucky as missionary. The little flock left behind known as the First Presbyterian church were enfeebled in numbers, but not in zeal or courage. We find them maintaining all their services, with Rev. J. T. Russel, as stated, supply. Soon after a call was given to Rev. William C. Matthews, who accepted and through whose ministrations of six years blessings both temporal and spiritual visited the church. During Dr. Matthews' pastorate, in 1836, the church building on West street, facing Presbyterian avenue, was taken down and a new church built on the ground where now stands Lodge's hardware store, on Main street. Records tell us that it was a handsome structure, and the loss by fire which befell it in 1845 was a calamity. However, the congregation was not impoverished, and the following year, 1846, found them building another house of worship on Broadway, the one still in use.

There are seven Presbyterian churches in Jefferson county: Madison, organized in 1815; Hanover, 1819; Jefferson, in Shelby township, 1818; Sharon, near Swanville, in Hanover township; Monroe and Smyrna.

HANOVER

Presbyterianism is indigenous to the soil of Hanover, and William Dunn is the man who nurtured it and made it bring forth its first fruit. When the United States government bought this section of country from the Indians, the first man to buy land and build a home in Hanover township was Williamson Dunn, from Kentucky. Here, in 1806, he, with his wife and two children, settled and became the nucleus around which other Scotch-Irish gathered. So necessary did he think it to be identified with a church that he went twenty-four miles to Charlestown and enrolled his name with the Presbyterians there until a church should be organized nearer home. Soon other families came and services were held at the Dunn home, conducted by missionaries, among them Searle, sent out to Indiana from Massachusetts. As a supply, in 1819, he looked after the Madison Presbyterian church and this neighboring one six miles distant, for as yet it had no name. Reverend Searle had a young wife, whose home had been in Hanover, New Hampshire. No doubt her thoughts often dwelt upon the home she had left behind, so when a name was desired for the new parish, Mrs. Searle said it shall be Hanover. As the population increased in Hanover township, the subject of having a church of their own began to be agitated, and in 1820 Hanover congregation was set apart from Madison, the boundary line being at Clifty creek. This called for a church building in which to worship, and Williamson Dunn, prompted by every good motive, gave the ground on which it should be erected. Subscriptions were solicited, but ready money the people had not, so they gave of their substance such as wheat, pork, shingles and various commodities, and of their labor were not stinting. There were four men in the congregation who agreed to meet the indebtedness, if such there should be, in equal shares. They were George Logan, Benjamin Smythe, Robert Symington and Jesse Dickerson. The building was of stone, of good size,

but rude in construction and devoid of anything ornamental in the way of furnishings, so it is not likely those four men who pledged themselves to meet any indebtedness were ever called upon. The gifted young pastor, Thomas Searle, did not live to see the building completed. Before the work progressed very far, he was smitten with a fever and died and was buried in Madison, as stated in a former article. The Hanover church mourned for its pastor, who had endeared himself to them by his wise administration in the pulpit and in public affairs. Educated in Massachusetts, he was endowed with talents which had been brought into use in founding churches and framing laws. Where should the Hanover church look for help in this time of need. Indiana was too young to furnish any, and the needy churches must look elsewhere. They had heard of one John Finley Crowe of Shelbyville, Kentucky, and to him they extended the call. He accepted, coming to Hanover in 1823. He was a young man, thirty-six years of age, but had passed through quite an experience. North Carolina was his native state, but when fifteen years of age he migrated with his parents to the land beyond the Mississippi river. With a number of families who went with them they formed a little colony, and as there were children in these families, a school was needed. John Finley Crowe became the village schoolmaster in this little town of Bellevue, Missouri. Fortunately, this man heard a sermon by an itinerant Methodist preacher that convinced him he must enter the ministry. He went from the little home in Bellevue, Missouri, to Danville, Kentucky, the center of Presbyterian culture and refinement in those days. He absorbed everything about him that was good and improving, prepared himself for college, and in time passed through the theological seminary and was licensed to preach. His first charge was a group of mission churches in Kentucky. The practice of slavery greatly exercised him and he began to talk and write on the subject until he aroused such an antipathy that his own life was in jeopardy. Just at this juncture came the call from the church at Hanover. He spoke of it as the voice of God speaking through his people. It was a happy event for Hanover and for him. His labors are so

interwoven with the cause of education and founding of Hanover college that it shall be left for that article.

EVANGELICAL LUTHERAN AND REFORMED

This denomination was organized into a church and incorporated July 31, 1842. The church building first occupied by this congregation was one which had been built by the Episcopalians on the corner of what were then called Grafton and Main Cross streets. It was located where the residence of Dr. Hanna now stands. The Episcopalians vacated this church building because it was too far up town and for other reasons. The first trustees of the Lutheran church were B. Waide, D. Schneider and P. Gautzhier, with M. Applenalb as secretary. As soon as they were organized, they obtained a minister in the person of Reverend Krack. Those prominent in the church of that day were the Rists, Dubachs, Friedersdorfs, Scheiks and Lotz, besides the above named trustees and secretary. Early in the church's history the women put their shoulders to the wheel, organizing the first sewing society in December, 1847. This is probably the parent of all other Ladies' Aid Societies in the county.

They were always a music loving company of worshipers. For twenty-five years Miss Louise Huber, who is still in our midst, was organist and leader of the choir.

Not until 1872 did the Lutherans leave their little house of worship for the present building, which was formerly St. John's Methodist church, built in 1831. This is the only Lutheran church in Jefferson county. It has always been large and flourishing.

ADATH ISRAEL

The organization of the Jewish congregation in Madison is lost in oblivion. There has never been but this one synagogue in the county. The Jew has no liking for the isolated life in the country. Towns with commercial activity have always been his choice. His name is also linked with industry and prosperity, so we may safely infer that as soon as Madison began to take on the air of enterprise, the Jews came, adding to its growth in a most substantial manner.

Before the year 1868 this congregation gathered for worship in the second story of the building now occupied by the

Lotz Brothers' shoe store. In that year (1868) they bought the present synagogue from the school trustees. It was built by the Methodists in 1829, but abandoned and sold to the school board later.

The trustees of the congregation at that time were: Henry Hoffstadt, Max Kronenberger, Raphael Sulzer, Aaron Marks, Elias Hilb and Ascher Hoffstadt. On the doorway of the synagogue is this stately inscription that means so much: "The House of the Lord."

The changes that have come to Madison have affected this congregation more than any other. Not that they have deserted or proved unfaithful to the old Mosaic Law. Many have gone the way of all earth and many have followed the swifter currents of business life that flow elsewhere.

This gathering of the Children of Israel is probably conspicuous in being the smallest Jewish congregation in the world. The services are conducted by one of the members, I. L. Stern, without compensation.

PROTESTANT EPISCOPAL

The Madison church of this denomination is the only one in Jefferson county. Services were first held according to its liturgy in June, 1835. This service was conducted in S. T. Russel's schoolhouse, on West street, by Reverend Peers. The congregation was organized into a parish for the purpose of worshipping Almighty God according to the rites and ceremonies of the Protestant Episcopal church of the United States of America. M. C. Eggleston, J. F. D. Lanier, Courtland Cushing, Isaac Lee and Adolphus Flint were elected trustees. J. G. Marshall, N. C. Brace, J. F. D. Lanier, Isaac Lee, James Siddall, E. G. Doan and M. C. Eggleston were made vestrymen, and Dr. King treasurer of the church.

The congregation soon called Reverend Lamon to become their rector. He accepted and held services in the Masonic hall, on West street (where our city building now stands), and also in the new Second Presbyterian church, corner of West and Third. The following year brought a change in rectors, Lloyd Windsor succeeding Mr. Lamon. It so happened that the man who was employed as sexton had two qualifications. He not only knew how to keep the building

in order, but he also was a musician, so he was given the two-fold occupation of sexton and choir leader, both offices to be filled for the sum of \$75.00 per year.

With another year came another change in rectors, and the new one was Henry Caswell. The congregation began to talk seriously of building a church of their own, and Mr. Caswell said he would plan it if they would build it. They looked about the town for a suitable location which would come within their means. At this juncture Mr. John McIntyre offered them a lot on the corner of Main Cross and Grafton streets. Grafton street is now known as Church street. This offer was gratefully accepted, and the plan which Mr. Caswell, assisted by Matthew Temperly, had made was used and the cornerstone laid in June, 1838.

There developed much dissatisfaction among the church attendants because of the location of the building. They said it was too far up town, and financial matters became affected so the Episcopalians sold their church to the Lutherans in 1841. They worshipped then for a time in Robert's Chapel, on Third street. Then followed a succession of rectors too numerous to mention till we come down to 1848, when we find the congregation under the spiritual care of Robert B. Claxton. For the past seven years the church had been without a fixed abode, holding services in many different places; in the private school building on Poplar street, now the home of William Roth; in the lecture room of the First Presbyterian church, on Main street, where Lodge's hardware store now stands; in an upper room over the Madison insurance company's office, and in the second story of the Cornett building, corner of Main and Mulberry streets.

Dr. Claxton saw plainly that their greatest need was a church of their own, so he urged their building at once. Then came the question of selecting a site. Several were thought of, but fortunately for them, Mr. George W. Leonard offered a lot on the east side of Mulberry street, just north of Third street, with the reservation that five pews should be set aside for himself, wife and heirs. This offer was accepted by trustees and a plan for a new building was selected. It was to be gothic in style of architecture. The cornerstone was laid in October, 1848, and it required two years to complete the

edifice. It was given the name Christ Church of Madison, Indiana. The first service was held in the new church in January, 1850. It was consecrated by Bishop Upfold of Kentucky in February, 1850.

To the unfaltering faith and works of Dr. Claxton and to substantial aid given by a most valued church member, Joseph W. Moore, a banker of Madison, the congregation were indebted for its beautiful house of worship.

The Sunday school building was erected in 1852, and Robert John Wharton was the first superintendent, holding that office a number of years. At his death the office was filled by James Siddall, who remained superintendent as long as he lived, nineteen years.

The first person baptized in the church was Charles H. Doan. The first couple married in church was Robert E. Lee and Virginia Lodge, and the second couple Theo. S. Paine and Sarah Siddall. The first funeral from the church was that of William Brown Bower.

Christ church was the recipient of many useful and ornamental gifts. The solid silver communion service was sent to the church from Birmingham, England. The Bible and prayer book were given by a firm in Philadelphia, and a white marble font given by Mrs. Ellen Shrewsbury, on which was inscribed "To the Glory of God." Dr. Claxon resigned in 1853, greatly to the regret of his congregation. Then came short pastorates of Patrick Henry Greenleaf and George H. McKnight, adding to the church's strength.

In 1864 the residence on the corner of Third and Mulberry was procured as a rectory, making the parochial equipment complete, for which the congregation of Episcopalians had reason for thanksgiving and pardonable pride.

CATHOLIC

This section of the country lying on the highway between the French possessions in Canada and those in Louisiana was often traversed by soldiers of the French army, and with them always came a soldier of the cross, a missionary of the Catholic faith. As they stopped by the way to engage in service, the Indians gathered around, eager to watch the performance of the rites of the mass. French Jesuits came

to labor among the red men, sought their friendship and then gradually unfolded to them the faith they professed. Many embraced the faith and proved loyal, while others became traitorous both in friendship and religious teachings. But the fathers were never dismayed. There is an oral tradition, but no word to substantiate it, that as early in the history of the country as 1817 a Catholic priest on a missionary tour through this part of the state stopped in Madison and held service in a frame building on the corner of what is now Broadway and Third, the home at present of Moses Cochran. There were four or five Catholic families living here at that time, among them the family of William Shannon, John Coleman, the O'Keefes and the father of Judge Sullivan. The marriages in some of these families, having been performed by a magistrate, were considered null and void and the couples were remarried by this missionary priest. Also, several children received the rites of baptism. Many non-Catholics attended this service and the sermon delivered by the priest edified them all.

Th Catholic churches of Jefferson county are four in number, viz: St. Michael's, in the town of Madison, organized in 1837; St. Mary's, 1850; St. Patrick's, in North Madison, 1853; St. Anthony's, on Indian Kentucky Creek, 1869.

These churches belong to the Madison district, which is a part of the diocese of Vincennes. This diocese was set apart in 1834 and the first bishop appointed by the Pope was the Rt. Rev. Dr. Brute. He was a Frenchman by birth. At the time of his appointment as bishop, he was filling the chair of professor of theology at St. Mary's College, in Emmittsburg, Md. As bishop his jurisdiction extended over Indiana and a part of Illinois. In 1857 a change was made in the diocese, cutting down its limits, probably owing to increase in population. Its boundary lines on the north are the southern county lines of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren counties. On the south, east and west it is bounded by the state lines. Bishop Brute made his periodical visits over the diocese on horseback and his experiences were those of hunger, fatigue, danger and exposure, which ultimately brought on tuberculosis and caused his death.

In 1837 the bishop selected a man whom he thought fitted for the work as resident priest in the little town of Madison. His field was scattered over Jefferson, Switzerland, Jennings and part of Ripley counties. Michael Edgar Shaw, the new priest, was reared in the Church of England. When a young man he enlisted in the British army and rose to the rank of a commissioned officer. Towards the close of his army life he embraced the Catholic faith and, resigning his commission, took up the study for the priesthood. Madison was his first pastorate, and St. Michael's church was organized by Father Shaw in 1837. The life of a soldier in the British army did not call for more courage, fidelity and endurance than did the life of this new priest in this new country. His flock was scattered over four counties where there were poor roadways over hills and dales and the journeys must be made on horseback. An assistant was given him in the person of Rev. J. F. Plunkett. Having as yet no church edifice, the congregation gathered for worship in the Masonic hall, on West street, which stood where our present City hall stands. Father Shaw's first baptismal entry was on July 30, 1837. The Masonic hall had been used by various denominations and also for school purposes, and finally the use of it was denied to all. The Courthouse was used by Father Shaw and his congregation for some time, but the sheriff, who held the keys, absented himself on one occasion, and so a different place must be found. Father Shaw cast about until he found a room over Jonathan Fitch's pork house, on the corner of Main Cross and Walnut streets, where P. Hoffman's store is now located.

Feeling the necessity of a church building, Father Shaw hastened its erection as fast as means would allow. The ground was given by Mr. John McIntyre, an Irish Protestant, and tradition has it that the stone out of which the church was built was taken from the second cut on the railroad incline when the road was blasted through. The congregation was composed mostly of people who had come to America to seek their fortunes, but in some way the money was raised to complete the church. Father Shaw may have been as ingenious as Bishop Brute was in another locality. A church edifice was badly needed and the people poor in this world's

goods, but every Irish woman had her pig pen. So this is the way the bishop financed the church building. He said to the women: "Each of you pick out the best pig in the litter, fatten it and bring it to me in the fall." This they did, and the bishop said: "A finer lot of hogs was never sent out of Daviess county," and the church was built. Probably those very hogs came to Madison's porkhouses, for at that time Madison was the porkopolis of the west. Madison was the objective point of many an emigrant. From Cincinnati they came down the Ohio river to the town of Madison, where opportunity beckoned.

So many foreigners were arriving that many different languages were spoken on its streets. Among the foreign-speaking people were many Catholics. Many countries of the European continent were represented in the families of the Pfaus, the Horuffs, Nodlers, Wehrles, Kochams, Dantzers, Wagoners, Kyles, Deverseys and Prenatts. The Prenatt home was one whose doors were ever open to missionaries who traversed over Indiana. The above named and many more came, bringing their trades and enterprises, adding to the industrial importance of the town, as well as strengthening the churches. Father Shaw was a gifted speaker and, having seen much of the world, he could relate his experiences in an interesting manner. On several occasions the townspeople gathered in the courthouse to hear him lecture.

Father Shaw remained in Madison about four years. During that time St. Michael's church was built and it was dedicated on December 22, 1839. How happy the people must have been to have a church of their own, whose doors were ever open, that the penitent might come and offer prayers whenever the cares and sins of the world pressed heavily.

After Father Shaw left Madison a number of priests served for brief periods, and then came Rev. Julian Dulane, who added to the work so well begun by opening a parochial school. None of the priests remained long enough to become identified with the town until Father Dupontivice took charge of the church. He was not only a father to his flock, but a man who endeared himself to all with whom he came in contact. He mingled with the people in their home life, and for twenty-seven years went in and out among them, instructing

them in better ways of living. Many housekeepers of that day were indebted to him for choice recipes brought by him from his native land, France. During the administration of Father Dupontivice, St. Patrick's church at North Madison was built and a school opened for the children of about sixty Catholic families living there. He also had the cemetery near St. Patrick's church laid out and devoted to the use of Catholics.

In 1850 it was thought best to separate the German-speaking Catholics and establish a church for them, so St. Mary's was built, on Second street, between Walnut and East streets, under the oversight of Rev. Anthony Cairns, who assumed a great burden, as the people had little means with which to build a church. This brings us down to the date limit in these sketches of early churches.

Rev. Michael L. Guthneck has been longest pastor of a city church. For nearly twenty-five years Father Guthneck has sought to build up the church over which he is the beloved pastor, to beautify the sanctuary and to call the attention of the people from the things of time and sense to things eternal and heavenly. From his own benefactions a superb Italian marble altar has been placed in the church and a sweet chime of bells to call the faithful to prayers and worship. Many are the improvements he has caused to be made in the neighborhood surrounding the church. His influence for good abides over and throughout the town. A church free from debt, and, better than that, with a surplus fund which is a source of revenue, and with such an able and devoted pastor, how blest they are, this church of St. Michael's.

DISCIPLES

This denomination can be truthfully called an American product. Kentucky was its birthplace, and Thomas Campbell and his son, Alexander, the promulgators. Rev. James W. Lanham, who is the best of authority, says: "This Church of the Disciples was an evolution from what was first known as Newlightism, to the higher and better views which are sometimes discourteously called Campbellism." And he adds: "It was the aim of Alexander Campbell, great and learned as he was, to be only an humble instrument in the hands of

God in calling men from creeds and sects and traditions to the Bible and to Christ."

The oldest church of this denomination in Jefferson county is the Liberty church, about twelve miles from Madison, on the Michigan road, in Monroe township. It was organized in 1828 by Elder Beverly Vawter, and the first service was held at the home of Thomas Jameson, the father of Love H. Jameson, who became such a shining light in the church of the Disciples. The home where the service took place is now owned by John J. Denny.

Thomas Jameson and wife were born in Virginia and came to Kentucky and joined the exodus to Indiana. There was quite a little settlement where they made their home on the Michigan road, and these people were mostly of the same religious faith, known by the public as Newlights, but calling themselves simply Christians. Thomas Jameson and wife embraced the faith and were baptized by immersion by a preacher named John McClung. Evidently their beliefs were not wholly acceptable to themselves, for soon the reformatory movement inaugurated by Alexander Campbell spread abroad, and this small body of worshippers were no longer known as Newlights or Christians, but rather as Campbellites.

Beverly Vawter came under this new influence, the reformatory movement. Born and brought up in the Baptist faith, a son of Philemon and nephew of Jesse Vawter, the founders of that denomination in Jefferson county, it seems remarkable that he should have changed in the slightest degree from the faith of his fathers. So alive to the work did he become that he preached and organized churches all over the county.

After organizing Liberty church and preaching for that congregation in various homes for twelve years, he proposed that the Jameson family give the ground and he would see that a church was erected. This was done, and the present building of Liberty Christian church was erected in 1840.

Beverly Vawter organized the church in Kent and the one in Manville in 1830. Madison, Pleasant Ridge and Lancaster were the next to be organized in Jefferson county. Dupont and Middlefork churches came later.

The denomination differs from others in its form of church government. We might say there is no church government. Every member has a voice in its rulings and there is no appeal to a higher tribunal. If trouble arises, one of the elders rectifies or pacifies it. Any man (or perhaps woman) can preach in this body who feels called to the work and is approved by the congregation. Baptism by immersion is the essential belief and the sacrament is observed every Lord's day. Any one present who has made a profession of faith is invited to partake, thus renouncing close communion.

Jefferson county has always felt a pride in having been the birthplace of one who became a mighty pillar in the church of the Disciples. Love Jameson was born on his father's farm, on the Michigan road, in 1811. When eighteen years of age he was baptized according to the rites of the Christian church, and very soon, influenced by Elder Vawter, he began to preach. For several years he confined his labors to Jefferson county, and then extended them to neighboring states. In 1841 he was called to the Madison church and prospects seemed bright for the young preacher and his bride and the church as an organization. The untimely death of his young wife was such a shock that his health gave way and he was obliged to relinquish his charge as pastor. The following year, 1842, he was called to Indianapolis, and there he spent the remainder of his life, ever showing forth the gospel he professed. He became renowned as much for his singing as his preaching.

The Manville church of the Disciples, in Milton township, organized in 1830, deserves special mention. From this church has come one who has been a prophet among them for over sixty years and an active pastor for fifty-five years. Endowed with rare mental gifts and with a personality admirably fitting him for the highest rank among the preachers of the state, he has chosen rather to remain in this obscure valley of Indian Kentucky creek, hallowing the churches and homes of Jefferson county by his presence, mingling with his friends and neighbors in their joys and sorrows and officiating in a ministerial capacity wherever needed. In fact, you could hardly place him where he would be out of place, so well has he learned the lesson of practical or applied Chris-

tianity. It was by the hands of Love Jameson he, James W. Lanham, received the ordinance of baptism in Indian Kentucky creek when he was nineteen years of age. It was in Hanover college he received his collegiate education, and in his study at Manville he has been continuing his studies ever since. It was at Pleasant Ridge he first preached, finally settling down as pastor of the Manville church, and from the pulpit in that stone church he proclaimed the name of the Lord for fifty-five years. Upon his resignation, the people wished to make him pastor emeritus, but he declined the honor. Surely the "valley has been exalted" by his living in it. Our many-sided friend, farmer, statesman, preacher, has had abundant opportunities for the exercise of all his powers, and the story of his happy, peaceful, useful life is a plenary influence to all who are blessed with his acquaintance.¹

¹ I am indebted for information to Rev. James W. Lanham's book, *Thrilling Themes in Theology*, and to Mrs. M. J. Sanderson and Mrs. Jennie V. Johnson. With three exceptions, living churchmen have not been mentioned in this sketch of Jefferson county churches. These exceptions are that of Rev. James W. Lanham, who served the longest of any pastor of a rural church, and Rev. Michael L. Guthneck, who has served longest as a pastor of a city church, and Mr. I. L. Stern, acting rabbi of the Jewish synagogue