

Presbyterianism in Princeton, Indiana, From 1810 to 1930¹

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Princeton was a well defined settlement in Southwestern Indiana as early as 1802, for in that year Freeman's survey disclosed that the original Indiana treaty line bounding the Vincennes Tract on the south left "the Princeton settlement" outside in Indian territory, necessitating another treaty in 1803 to include it.² The town was platted and given a permanent name in honor of Judge William Prince in 1814. It was the first child in Southwestern Indiana of the mother-town of Vincennes, capital of the Indiana Territory, and was situated on the Red Banks Trail running from Henderson, Kentucky, to Vincennes, and on a feeder of the Buffalo trace winding through the wilderness from Vincennes to the Falls of the Ohio.

Since 1789, the Scotch-Irish from Virginia and the Carolinas, Pennsylvania and Maryland, Tennessee and Kentucky, had been busy opening up virgin forest to settlement in this section.³ Soon their old neighbors from East and South flocked in and made homes in close proximity. These, and others like them, were a hardy and sturdy people who possess-

¹ The Author was recently persuaded by Judge John E. Iglehart of Evansville, Indiana, to prepare the following article for the Southwestern Indiana Historical Society in session at Mount Vernon, November 1, 1929. Undertaken as a duty the work soon became a labor of love, because of intimate family connections with nearly all of the Presbyterian denominations which, at one time or another, were active in that community. Thomas Archer, my great-grandfather, was one of the two founders and one of the first two elders of the Covenant Church in 1810; Robert Archer, his father, opened his cabin home for the first observance of the Lord's Supper in that settlement in 1813; William Archer, brother of Thomas, was one of the founders and elders of the Cumberland Presbyterian Church there in 1817; Samuel Hamilton Woods, my grandfather, was a charter member of the Covenant Church in 1810; and members of the Archer and Woods families have served as elders in all these bodies ever since the beginning. As elder and clerk of session of the First Presbyterian Church of Princeton, there are in my possession the session minutes of both the Presbyterian and Cumberland Churches since their organization. All of which, together with my own early experiences in the old Covenant Church in which I was reared, kindled in my heart many memories and bound the whole subject to me with bands of steel. I am indebted to Judge Iglehart for thrusting this work upon me. In its preparation I am also indebted, in addition to the works cited hereafter, to recollections of my mother, Mrs. Lucilla Archer Woods Miller, now in her 92nd year, who became a member of the old Covenant Church in 1853.

² George Robert Wilson, "The Birth of a State", in *Proceedings of the Southwestern Indiana Historical Society*, Indiana Historical Commission, Bulletin No. 16, 1922, 44.

³ From Virginia came John Severn, the first settler, in 1789, the David Robb family in 1800, the John Johnson family in 1802, the William Hargrove, Joseph Milburn, and John Hyneman families in 1803, and the Joseph Woods family in 1807; from South Carolina came the Robert Archer and the Samuel Hogue families in 1803, and the Robert Stormont family in 1809. The Major Joseph Neely family came from Pennsylvania in 1803. Most of these families were large, in many cases to the third generation, notably the Archers, Woodses, and Stormonts.

ed more intelligence, culture and piety than was usual for new settlers, and whose pride of race and heritage was manifest both in feature and charm of manner. The moral tone of their influence and example has left its impress on their descendants. These Scotch-Irish brought with them their principles, passions and prejudices, together with their old-world religious fervor, abiding inheritances from their homes beyond the sea, from which they had been driven partly because of government restrictions against freedom of worship and church policy.

Presbyterianism is a system of Church government by presbyters, or elders. This fact distinguishes it from other forms as, the papal, the episcopal, or the congregational. Churches holding to the Presbyterian system are Calvinistic in doctrine, believe in the unconditioned Sovereignty of God, and for the most part accept the Westminster Assembly's Confession of Faith, and the Larger, Shorter and Short Catechisms as embodying their belief. They do not, however, all agree in the interpretation of those standards. From its first establishment, the Presbyterian Church has been a foremost advocate of representative government alike in things civil and religious.

The story of Presbyterianism in Princeton is involved in denominational bias and to the uninitiated is a puzzle without a solution, for it has as many facets as the Scotch-Irish who shaped it have predilections. It is veritably the child of that intensely moral, jealous and tenacious people. At one time during the seventies, we find eight Presbyterian groups in Princeton: one Presbyterian, two United Presbyterian, three Reformed Presbyterian, one Cumberland Presbyterian, and one German Evangelical. Altogether eleven different denominations of the Presbyterian Church existed in Princeton while yet a town of less than 2500 population. Nowhere else, probably, has there ever been such variety of interpretation of the same standards.

To understand the nature of the creedal beliefs of these early sects that arose in the Princeton community, we must delve a little into church history in Scotland and Ireland.

John Knox, born in 1505, educated for the priesthood, but embracing Protestantism about the year 1540, is the epitome of the Scottish Reformation. It was largely through his ef-

forts that the Scottish Parliament in 1560 cast off the papal yoke and formally established the Protestant religion in Scotland as a reformed faith, based on Presbyterian principles.

The persecutions begun by Mary Stuart in 1553 and continued until the time of Charles II in 1661 greatly interfered with the free course of this faith, but it courageously fought its way until the reformed Church finally became the Established Church in Scotland. Prelatical persecution still continued, however, and the privileges grudgingly granted the reformed church were not broad enough to suit many of its adherents. At various times four dissenting bodies separated themselves from the Established Church. In 1706 an independent organization was set up, calling itself the Reformed Presbyterian Church, better known as "Covenanters." A second secession from the Established Church, giving rise to the Associate Presbyterian Church, commonly known as "Seceders," occurred in 1733. It was led by Ebenezer Erskine and other ministers. Both of these withdrawals arose from a desire for larger freedom in doctrine and for the right of each congregation to choose its own ministers, both of which were denied them by the original Covenant between church and state. Two other withdrawals came, the Relief Church in 1749 and the Free Church in 1843, but with these we are not concerned.

In 1686, owing to the persecutions above mentioned, a stream of immigration set in from the north of Ireland, of Scots who had migrated thither, which largely swelled the Presbyterian and Reformed Presbyterian (Covenanter and Seceder) population in the Middle and Southern Colonies. The overflow of Scottish population to the northern parts of Ireland, which took place during the century of persecution in Scotland, resulted in the formation of what became known as the Scotch-Irish. Traits were combined in happy proportion in the character of this stalwart people. It is indeed true that the denizen of northern Ireland is inflexible in his adhesion to the tenets and usages of Protestantism. Wherever the name Scotch-Irish has been carried it has come to be regarded as a synonym for the word Presbyterian.

No race of men has suffered or dared more in the cause of civil and religious liberty, than those whose common name is Scotch-Irish. None have been more persistent in main-

taining freedom in church and state, none have been more thoroughly Presbyterian in doctrine and in practice, than the men of that race whose traditions cluster about the siege of Londonderry and the conventicles of the Covenanters. To them American Presbyterianism is largely indebted for its vigor, tenacity and prosperity. And we may add, the American Presbyterian Church, however denominationally divided, never faltered in her devotion to the cause of Independence of these United States; her ministers and members periled all for its support, being ready to die in defense of civil and religious liberty.

It was thus that the Presbyterian Church of Scotland, the Reformed Church of Scotland, called Covenanter, and the Associate Church of Scotland, called Seceder, came to America, the first after 1686, the second after 1742 and the third after 1758, and established themselves largely in Virginia and the Carolinas to escape the puritanical persecutions of the New England Colonies. After the Revolution, in 1782, a partial union of the Reformed and Associate churches gave rise to the Associate Reformed Church. As certain elements did not enter into the union, we have Reformed (Covenanter), Associate (Seceder) and Associate Reformed denominations. The Associate (Seceder) and the Associate Reformed denominations prospered and worked side by side until 1858, when they largely combined as the United Presbyterian Church of North America. Those declining to unite, either in 1782 or 1858, still carry on under their former organizations of Reformed (Covenanter), Associate (Seceder), and Associate Reformed.

The United Presbyterian Church thus formed was stoutly Calvinistic in faith and Presbyterian in order of government. The Psalms of the Bible, in metrical version, became its authorized system of praise. It maintained "close communion" and arrayed itself uncompromisingly against slavery, instrumental music in its worship, and oath-bound secret societies, which it early described as demoralizing to both church and society. The Covenanter and Seceder bodies were then and still remain like-minded.

On the other hand, the Presbyterians, the plain and un-prefixed variety, based their belief upon the Westminster Confession, as did the Covenanters and Seceders, but without

amendments, and were more liberal in their views. They sang hymns instead of psalms, welcomed instrumental music as an aid in the services of the sanctuary, thought oath-bound secret societies no bar to religion, spread the Communion Table not only for their own members but for all believers, were Catholic in their everyday amusements and were otherwise broad-minded.

Early Princeton Presbyterianism passed through the vicissitudes of secessions, mergers, and dissolutions similar to the experiences of these earlier groups in the East. The town was strongly Scotch-Irish and Presbyterian, almost whole communities from South Carolina and Tennessee being transplanted bodily, and such it remained for nearly a century. The culture and creeds of former days are still in the ascendancy in Princeton although the coming of the Southern Railway Shops, the coal mining industry and the Heinz Plant has modified, of late years, the dominance of this denomination in numbers. At the time of the early settlement of the region adjacent to the present city of Princeton, there were several groups of those adhering to the Presbyterian faith: Presbyterians, Reformed Presbyterians (Covenanters), Associate Presbyterians (Seceders), Associate Reformed Presbyterians, Cumberland Presbyterians and German Evangelical Presbyterians. Out of this confusion finally arose the three bodies of the present time, namely, the United Presbyterian, the First Presbyterian, and the Reformed Presbyterian (Covenanter).

THE UNITED PRESBYTERIAN CHURCH OF PRINCETON.

In the year 1809 one Samuel Hogue, Sr., who had been a ruling elder in the Seceder Church in Blount county, Tennessee, and who had a few years previously moved to the locality of Princeton, returned to Tennessee and made application for a minister of that denomination to preach in the Princeton settlement. His request was denied. However, he made the acquaintance of Rev. John Kell, from Chester, South Carolina, a young minister of the Reformed Presbyterian (Covenanter) Church, who promised to visit Indiana at his earliest opportunity. Accordingly in the summer of 1810, he made his first visit. During that visit Samuel Hogue and Thomas

Archer, a former member of the Seceder Church near Chester, South Carolina, accepted the faith and practice of Reformed Presbyterian Church, and with their families constituted a "Society" for prayer and religious conversation. This was the foundation of the Reformed Presbyterian (Covenanter) Church in Princeton. It was this church which, after almost three-quarters of a century of turbulent existence, accepted the principle of nation-wide union of the two denominations and coalesced with the local United Presbyterian Church to form the First United Presbyterian and later the United Presbyterian Church of Princeton.

During the second visit of Rev. John Kell in the spring of 1811, Mrs. Hogue and Mrs. Archer joined their husbands in membership. During his third visit, in the autumn of 1813, the Sacrament of the Lord's Supper was observed, for the first time, at the residence of Robert Archer (a Revolutionary soldier and the father of Thomas Archer), who lived one mile north of the present city of Princeton and immediately west of the Archer Cemetery. On this occasion there were about twenty members present, a number of families having removed to this locality, casting in their lot with this small but substantial society. In the autumn of 1816, Rev. Kell moved from "Beechwoods," now Morning Sun, Ohio, and settled permanently at Princeton, being minister for this first Christian flock in Gibson county. In 1817 the Sacrament was served for the second time, in the Hardshell Baptist church, a small log building near the Archer homestead. The membership at this time was about forty.⁴

By June 1820, the membership had reached fifty, and on June 21, 1820, the Rev. John Kell was formally installed as pastor of the congregation. Upon this occasion the congregation occupied, for the first time, a small frame church which they had succeeded in building. This was the first house of worship of any kind erected in the town of Princeton. It stood south of the southeast corner of Broadway and Prince streets, and was occupied as a place of worship until 1836.

In May, 1832, it was decided to erect a new church build-

⁴ Among these first members were Samuel Hogue, Mrs. Samuel Hogue, Mrs. Hogue (the mother of Samuel Hogue), Robert Archer, Mrs. Robert (Mary Steele) Archer, Mrs. Mary Boyd, (sister of Robert Archer), Thomas Archer, Mrs. Thomas (Mary McCalla) Archer, Robert Stormont, Calvin Minnis, William Orr, and Mrs. James McMillan.

ing on the corner of Broadway and Prince streets, and a building committee was appointed.⁵ Because of lack of resources, and the division which took place in 1833, the erection of the new brick church was retarded, and it was not until 1836 that the building was ready for occupancy.

In the early summer of 1832, a Sabbath School was organized by William Orr and James W. Hogue, and its existence has been maintained to the present time. This was the first Sabbath School in southern Indiana so far as the records disclose. The text books in use were the Bible and the Larger, Shorter, and Short Catechisms. Much attention was given to memorizing portions of Scripture, especially the Psalms. The writer remembers to have memorized most of the Short Catechism "for young children" by the time he reached eight years of age. From then until sixteen, when he left home for the University, every Sunday afternoon was devoted to learning and rehearsing the Shorter Catechism from numbers 1 to 107 inclusive. Had he remained at home the Larger Catechism doubtless would have been added to the curriculum. In this my grandfather, Robert Archer II, was well grounded.

Rev. Kell, at his own request, on September 24, 1838, was released from the pastoral care of the congregation. He died four years later and was laid to rest in the Archer Cemetery, one mile north of Princeton. He did a good work in his chosen field, for, through his influence, a community of substantial people of pronounced Christian character had been firmly established.

During the early part of the year 1840, a call was made to Rev. Gilbert McMaster, D.D., which was accepted, and on May 5, 1840, he was installed as pastor. In 1845 Dr. McMaster sought to have the pastoral relationship dissolved. The dissolution did not take place until March 31, 1846. He continued to serve the church, however, in various ways until March 1854, when he died, closing a life of eminent usefulness. Meantime the congregation called Rev. John McMaster, who began his labors in June 1846. The church prospered; so much so that it was decided to abolish the pew-rental system which

⁵ The Committee consisted of James Finney, James W. Hogue, Andrew Makemson, Calvin Minnis, Robert Stormont, William Orr and John Munford. (Hogue was a brother-in-law of Thomas Archer and son-in-law of Robert Archer, while Munford was a son-in-law of Thomas Archer.)

had been in vogue since the beginning, and furnish additional seating accommodations with all doors of pews removed.

On December 29, 1855, it was resolved to build a new church, and subscriptions therefor were taken; the pastor's salary was raised from \$500 to \$650; and Dr. William W. Blair and Archibald Warnock were elected Elders. These new Elders offered a lot for the new building situated on the north-west corner of State and Prince streets, where the church now stands. During the year 1857, a large brick church was erected. The building committee consisted of Dr. W. W. Blair, Archibald Warnock, John K. Finney, John Sterne and Robert Duncan. The old church was occupied by the congregation for the last time on the first Sabbath of January, 1858, and on January 11, following, the new church was opened for service.

In 1833 had occurred a controversy in the Reformed or Covenanters Church relative to the question of participation in the affairs of civil government (voting and jury service), a question which affected the local church in common with all others of that denomination throughout the country. A committee, consisting of William Orr, Robert Stormont and James W. Hogue, was appointed to draft a memorial from the Princeton congregation to the Western Presbytery, asking that it discuss the subject of voting for civil officers and the matter of jury duty. We have no record of the action taken by Presbytery. Later that same year another committee, consisting of Robert Stormont, James W. Hogue, Simon Orr and William Orr, was appointed and on February 28, 1834, it made the following report on the "Jury Subject:" "That a majority of them do agree that in so far as they would employ the law for their own benefit or protection they could act on the jury."

This report was accepted and approved and directed to be made known to the congregation. But they were not all of one mind, for Robert Stormont dissented from the majority and presented a minority report. On September 26, 1834, Robert Stormont absented himself from the meeting of Session and he and others who believed that it was a violation of the standards of the church either to vote or serve as jurors withdrew and formed their own separate organization.

This seceding group, later known as the Stott Church, was called the "Old Light" or "Old Side" Covenanters because

of its views and practices, and it formed an organization of its own that same year, 1834, and worshiped here and there under the care of Rev. J. J. McClurkin, until in 1851 a frame church was built on the north side of State street between Prince and Gibson.⁶ The Rev. Dr. John Stott was then secured as pastor, whose ministry continued until the infirmities of age prevented further service. Even among these seceders there were internal dissensions and about 1865 a group, again under the leadership of Robert Stormont, withdrew and established a third Covenanter congregation, familiarly called the Martin Church. Inasmuch as it is still active, it will be treated elsewhere under a distinctive head. Rev. Dr. Stott died in May, 1892. The congregation of "Stottites" then disbanded and most of the members found homes in the several Presbyterian churches about the city.

The change from the Reformed (Covenanter) Presbyterian to the United Presbyterian Church was a notable event in the history of this congregation. At a meeting of the Session of the Reformed Presbyterian Church of Princeton, held on June 6, 1870, the subject of union with the United Presbyterian Church was taken up, and after a lengthy and cordial consideration it was, "Resolved, That we as a Session approve the Basis of Union as adopted by the joint committees of the Reformed Presbyterian General Assembly and the United Presbyterian General Assembly at its recent meeting in Pittsburgh, Pennsylvania." Those voting in favor of the resolution were: Rev. Dr. John McMaster and elders William Orr, Simon Sprowl, Robert Milton Munford, Robert R. Woods and William W. Blair. There were no votes in the negative but James Stormont did not vote and James S. Kell was absent. The congregation was called together on June 18, and asked to vote its sentiments: 99 votes were cast for the union and 15 votes against.

Rev. Dr. John McMaster and Elder Robert M. Munford attended the Western Reformed Presbyterian Presbytery at Coulterville, Illinois, August 10, 1870, as the representatives of the local congregation, at which Presbyterial meeting it was voted to seek immediate union with the United Presbyterian Church of America. The Presbytery also expressed itself as

⁶ Its prominent members were: Robert Stormont, an elder, David Stormont, John and Josiah Carithers, Peter Withers, William and James Morrow, John Mahan, Robert McCullough, Andrew McClain, Hugh Hanna, John Allen and James Gray.

laying aside none of its principles, but rather as seeking to unite with a church, which, if not in letter, yet in spirit, was identical in doctrine, worship and order. This vote for union did not go unopposed in the Western Presbytery, for Rev. Dr. Samuel W. Wylie and three elders, voted against it, and Dr. Wylie gave notice of an appeal to Synod.

At the meeting of the Illinois Synod of the United Presbyterian Church on August 30, 1870, the Western Reformed Presbyterian Presbytery was given the right hand of fellowship and its members invited to seats as corresponding members, and, in accordance with further action of this Synod, the Princeton congregation was assigned to the Second Synod of the West (Indiana) of the United Presbyterian Church on September 1, 1870. Thus did the Reformed (Covenanter) Presbyterian Church of Princeton, organized in 1810, formally become a part of the United Presbyterian Church in America and its name the Second United Presbyterian Church of Princeton.

A minority, however, did not approve of this action and a considerable number, under the leadership of William Stormont, withdrew in 1870 organized an independent Church, and built a frame building in which to worship at the southeast corner of Gibson and Water streets. This fourth Reformed (Covenanter) Presbyterian Church called Rev. Robert Blair as its pastor; it never had another; hence, it was known locally as the Blair Church. The parent church paid over to this group of seceders the sum of \$1200 as its equitable share of the property belonging to the original congregation, which was accepted, and used to build the new house of worship. The congregation was not strong at any time and fell behind with the pastor's salary, William Stormont, through some peculiar wording of the "Call," was finally required by the court to make full settlement. This ended the history of that church; the pastor left, and the members found homes in other denominations. This was in the year 1886. This third Stormont venture, like those that preceded it, was ill-advised and not productive of any good.

At this point in the narrative, it is essential to gather together a few outside threads and weave them into the pattern. This necessitates a brief account of the Associate (Seceder) Church and of the Associate Reformed Church,

two denominations which united in 1858 to form the First United Presbyterian Church, the latter body, in turn, in 1874 merged with the old Reformed (Covenanter) Church, since 1870, the Second United Presbyterian Church of Princeton.

There being members of the Associate (Seceder) Church in and around Princeton, an organization was attempted in 1834. These belonged to that branch of the Associate Church that had refused to unite with the Reformed (Covenanter) Church at the time of the union of these two denominations in the United States in 1782. In 1839 the local body effected an organization, with Rev. John McLain as pastor, and the William and Samuel Lawrence families, a number of Woods families, Elijah Coulter, Robert Gourley, and others, as members. All of them were Scotch-Irish from Virginia and South Carolina, like their neighbors in the Covenanter denominations. These brethren worshiped in a log church which stood near the James Lesley residence on the hill about one mile east of Princeton. This congregation continued under the pastoral care of Rev. McLain until his resignation in 1843, after which it had no settled pastor. The members became scattered and drifted into other congregations, a number of them going into the Associate Reformed Church.

Early in 1826, missionary work began among a few members of the Associate Reformed Presbyterian Church in the vicinity of Princeton. Services were held in the homes of Alexander Hudleson, Hugh Parkinson and John McConnell. This group was served by itinerant pastors, among the first being James Worth, John McReynolds and Samuel C. Baldridge, as they periodically passed through Gibson county.

For many years preaching services were continued by these faithful ministers and the first Sacrament of the Lord's Supper was observed in the barn of Alexander Hudleson, about the year 1833. At this time it was deemed expedient formally to organize a congregation. Accordingly in 1835, in the same barn, these people assembled together and effected a church organization. The above mentioned ministers were present and Hugh Parkinson and Alexander Hudleson were selected as ruling elders. Soon after this the members began to see the great need of a house of worship. David McCalla and John McConnell were appointed to arrange for and erect a brick church, which was to serve as such so long as

the church should exist. It stood at 727 South Main street, Princeton, and is now occupied as a residence. In 1837, Rev. Samuel C. Baldrige was installed as pastor, and one of his duties was to solicit funds to aid in the completion of the church building.

As an indication of the prevailing sentiment of those times in regard to women speaking in public, the following was taken from the minutes of a congregational meeting held in this church, April 17, 1837, and is of interest: "Resolved, That the Methodist Society may assemble and preach in our brick church in Princeton some days in May, provided that it be known to the applicant thereof that no female can be permitted to speak in public, and that Mr. Baldrige be instructed to carry out and make known this resolution to the applicant."

The church seems to have been sorely pressed for funds, which continued all through the forties, for in March, 1853, the pastor handed in his resignation, and the church was without a regular pastor for some twelve months. On April 22, 1854, Rev. John L. Craig was chosen, and in November of that year was installed as pastor, and shortly after this is recorded the resignation of Alexander Hudleson from the Session. In 1857 Wilson McGrew and William Lawrence became the elders. William Lawrence came from the Associate (Seceder) Church of Princeton.

In May, 1858, occurred the Union of the Associate Reformed Church with the Associate (Seceder) Church, consummated at Pittsburgh, which formed the United Presbyterian Church of America, and from the union of the two local churches was thus formed the First United Presbyterian Church of Princeton. Rev. John L. Craig, pastor of the Associate Reformed Church of Princeton, continued as the pastor of this united congregation, the First United Presbyterian Church, at 727 South Main street.

About thirty members of this church and congregation enlisted in the ranks of those who were fighting their country's battles in the Civil war. This so weakened the congregation that the pastor was granted one-third of his time that he might work in other fields. Notwithstanding this relief in financial obligations, the congregation failed to meet the need and, in consequence, the pastor gave up his charge and

accepted a commission as chaplain of the 17th Indiana Regiment. He lost his life by disease incident to the camp, on July 11, 1865, at Macon, Georgia. His pastorate covered a period of about eleven years and of him it is remarked that a noble life and what was destined to be a great power in the cause of the Master, were ended.

After the War, the congregation once more made a vigorous effort to secure a settled pastor. A call extended to Rev. John Pinkerton was declined. In 1870, the determined people asked Rev. S. F. Clarke to become their pastor and he was installed in November of that year. The congregation then lost by death two of its strongest supporters, both officially and financially, in the persons of Elders John Gourley and Samuel Hudleson. There were other distressing circumstances that seemed to hover over the pathway of pastor and congregation. Due to these circumstances and the removal of many members from the bounds of the congregation, those remaining were unable to maintain a pastor. In 1874, it was deemed best for Rev. Clarke to resign his charge, to dissolve the organization and for the members to go in a body to the Second United Presbyterian church, which had been organized four years previously.

The petition of the First Church for consolidation with the Second Church was prepared on April 11, 1874. It set forth the fact that it was unable to continue its separate existence, asked to be united and that its Elders take their places among the Elders of the United Church. This petition was signed by Thomas H. Gillespie as chairman and William A. Simpson as secretary. Due notice was given to the members of the Second Church on May 10, 1874, and that congregation voted unanimous approval of the Basis of Union. On May 14, 1874, the union of the First and Second congregations was formally consummated and the Elders of the First Church, William Lawrence, Smith Wilson and Thomas H. Gillespie, were added to the roll of Elders of the Second Church. The church property was disposed of, outstanding debts paid, and the remainder was transferred to the treasury of the Second Church. About sixty members of the First Church took up their abode in the Second Church, which was thereafter designated simply as the United Presbyterian Church of Princeton.

The congregation thus formed from so many integral parts has gone on without further changes to the present time.

Rev. Dr. John McMaster, after years of patient labor in raising the congregation to a prosperous condition, was compelled because of failing health to give up his pastoral work and on July 11, 1874, he peacefully entered into rest. His pastorate had extended from June 7, 1846, for a period of twenty-eight years, marked by many changes and much material progress. His influence for good in this community has been exceeded by none and attained by few.

Rev. William H. McMaster, of no kin to the former incumbent, was given a unanimous call and installed as pastor on December 29, 1874. In 1877 he tutored the writer in preparatory Latin incident to the University entrance examinations. He closed his pastorate November 15, 1881. Few changes occurred after that time. The Rev. John A. Gordon, D.D. next filled the pastorate. He was called February 6, 1883, and ministered to the congregation until April 8, 1888, when Rev. J. Beveridge Lee, D.D., was installed and served to November 10, 1891. Following him the Rev. A. M. Campbell, Ph.D., served from July 18, 1892, to August 27, 1901. Rev. W. H. Patterson became pastor January 21, 1902, and continued until Rev. Morris Watson entered upon his work as pastor in April, 1911. Rev. Watson served until the installation of his successor, the present Rev. J. P. Nesbit, D.D., in April, 1922.

One event of importance during the pastorate of Dr. Gordon was the introduction of the organ as an aid to the praise service. On February 4, 1886, a petition signed by 223 members asking for permission to use the organ in the Sabbath School was presented to the Session, and, after some discussion, was deferred until February 22, 1886, for final action. On that date permission was granted by a vote of four to one, and the organ has been in use ever since. From the Sabbath School to the Sanctuary, the same year, was a matter of course and without much opposition. From earliest times the Precentor, in the absence of psalm books, led the singing and "lined off" for the congregation; that is, he read two lines of the psalm, which were then sung, and so to the end. As a small lad on the farm, at the countryside prayer-meetings, this old custom remains indelibly imprinted upon my memory.

A matter of interest, more especially to the writer, also during Dr. Gordon's pastorate, was an act of the Session, which summarily dismissed me from church membership. It was brought about by complaints of certain old-time members of the congregation who held tenaciously to the early tenets of the church which opposed secret societies. In December, 1884, I had joined the Masonic Fraternity, and in the eyes of the church this was a crime against its standards. Sometime during April, 1887, after my return from the University of Leipzig, Germany, I was chosen to moderate a Congregational Meeting. This was too much for the sticklers for old forms and beliefs. One of the good Mothers of the Church was heard to remark, that: "The Church surely is coming to a pretty pass, with an organ in the choir-box and a Freemason in the Chair." Sometime that month or the month following, my dismissal, without letter, occurred. An uncle, four cousins, and a then prospective father-in-law, were members of Session, and sat in solemn judgement. I did not have a chance! On June 13, 1887, I united, on Profession of Faith, with the First Presbyterian Church of Princeton, where it has been my province to serve as Sunday School Superintendent, Deacon, Treasurer, and, for twenty years, as Elder.

Communion Sabbaths were less frequent in the early days than they are at present, but very solemn and impressive. These were preceded by the Saturday preparatory service at which the "tokens"—metal disks that entitled the holder to "commune" on the morrow—were distributed to the intending communicants as they filed by the pastor and session near the pulpit. Only members were privileged to receive the "token", and without it one was not permitted to commune. This was the essence of "close communion." Even to-day outsiders wishing to commune, must obtain the session's sanction in advance. The "Table" was set up across the width of the church, between pulpit and pews, and the communicants filed into place and were seated on each side, the pastor officiating at one end. But this custom, like many others, has passed away, and few living now remember it. It is but a memory of my early boyhood days.

Another matter worthy of note is the patriotism of the members of this church and their readiness to defend their country's flag. In the annals of this congregation, during

more than a century of its existence, there is no more creditable record than its war history. Of those who gave up their lives for their country, it may be said, no better soldiers ever girded on the armor, no truer patriots ever lived. It will not seem strange that the descendants of the old Scotch Covenanters should be imbued with the war spirit, and be ready to take the sword to defend their country, for the Covenanters have a record for stalwart patriotism from earliest times, and they have ever had the courage of their convictions.⁷

The first man in Gibson county to enlist for the defense of his country in the Civil War was from this congregation, Dr. Samuel E. Munford, grandson of Thomas Archer. He enlisted as a private, became assistant surgeon, surgeon, and later medical director of the Wilder Brigade. In all there were sixty-four persons in the church and congregation who volunteered and fought in the Civil War. This was about forty per cent of the enrolled membership of the congregation. A large number of these gave up their lives in the service, among them being: Archibald Warnock, Archibald McCurdy, McLeod Munford, David Woods, John Brown Woods (my father), William Archer, Theodore Archer and Samuel Carithers.⁸

In the Spanish American War and the World War, also, the congregation was fully represented. And we must not neglect to mention the name of one of the Charter Members of the Church, one of the earliest pioneers, a soldier in the War of 1812, and in the Mexican War, Samuel Hamilton Woods, the grandfather of the present writer. Thomas Archer, one of the founders, fought at Tippecanoe.

A daughter of Samuel Hamilton Woods, Mrs. Ann Eliza Hudleson, in 1898, greatly enlarged and beautified the old house of worship, added a handsome pipe organ, and in 1908 erected a commodious two-story brick parsonage, all as a memorial to her late husband, and at a total expense of \$25,000. This munificent gift places the church property of this pioneer congregation on a par with those of the other city churches.

Just one other reminiscence: Mrs. Anna Small Crothers, of Sparta, Illinois, a member of this church until the year 1873,

⁷ Gilbert R. Stormont, *Centennial Celebration of the United Presbyterian Church, Princeton, Indiana* (Terre Haute, Indiana, 1911), 54 ff.

⁸ *Ibid.*

set forth her impressions for the Centennial Anniversary of the church as follows:

Looking down the west side of the audience room the pews appear to be occupied by Lawrences, Wilsons, Blairs, McCurdys, Orrs, Kells, Hamiltons, Hudlesons, and McClellans. Then, here in front of the pulpit, sat the Camerons, the Finneys, Duncans, Dunlaps, Keys, Warnocks, Sterns, Howes, Wrights, and over on the other side the Sturgises, Archers, Ervins, Fords, Smiths, Crows, Williams, Munfords, and McClurkins. And in almost each of the alternate pews sat the Stormonts or the Woodses⁹

And here we bring to a close the record of the Reformed Presbyterian (Covenanter) Church which was founded in 1810.

THE THIRD REFORMED PRESBYTERIAN CHURCH OF PRINCETON.

Owing to internal dissensions the "Old Side" Reformed (Covenanter) Church or Stott Church divided in 1865 and the seceding members, led by Robert Stormont, after some years of itinerant worship, erected a frame church of their own on the north side of East Broadway, between Gibson and Seminary Streets.¹⁰ The building has since been enlarged and attractively modernized. Rev. D. C. Martin was its ablest minister and from him the body was known locally as the Martin Church. The Stormont family that led the withdrawal from the old Covenanter Church to the Stott Church in 1833, were the leaders in the withdrawal in this instance also and in the formation of this Third Reformed (Covenanter) Church. The same family in 1870 led in still another withdrawal from the old Church of a group to form the Blair Church. The Martin Church is now the only survivor of the three seceding bodies. Its members still resist jury service, do not vote at elections, sing psalms, do not use instrumental music and are strictly "close communionists."

THE FIRST PRESBYTERIAN CHURCH OF PRINCETON

The Salem Presbytery of the Presbyterian Church held its session in Princeton, Indiana, May 9, 1828, at which meeting the First Presbyterian Church of Princeton was organized. The members enrolled were: Robert Williams, Nancy Williams, Polly Wilson, William French, Mary French, Nathaniel Foster, Nancy Foster, James R. E. Goodlet, Elinor

⁹ *Ibid.* The writer, during a period of a hundred years of history, through the Archer family from 1803 and the Woods family from 1807, was kin to many of the above, as the McCurdys, Huddlesons, Finneys, Warnocks, Munfords, Ervins and McClurkins, for these Scotch Covenantors remained clannish throughout and intermarriages among members of their own church were sanctioned as a foregone conclusion.

¹⁰ This group consisted of Robert and David Stormont, John and Josiah Carithers, Thomas Stott, William Peoples, Peter Withers, and some of the Hogues and Lockharts.

Goodlet, Melvina Butler, Jane B. Evans, Nancy Howard and James Whiteman—eight men and five women. Two Ruling Elders were chosen—William French and James R. E. Goodlet. This was the first fully perfected society of this denomination in Princeton, but there had been another organization partly perfected previously.¹¹

It is well to bear in mind that at this time Gibson County was mostly a wilderness. Its rivers and lakes were full of fish and its woods full of deer, wild turkeys and other game. Princeton was then a small village, with no paved streets and no paved sidewalks, except perhaps in front of some of the stores around the public square. The common mode of travel was on horseback. There were no gas or electric lights or even coal-oil lamps in that day. Candles, generally home-made tallow candles, were used. "At candlelight" was the usual way of announcing a night meeting.

At the first meeting, the Presbytery ordained Calvin Butler, a licentiate from the Londerry Presbytery, as an Evangelist and he immediately began his work as a Stated Supply. He received and accepted a call to the Presbyterian Church at Evansville in 1832. His son, John M. Butler, became a lawyer of national reputation, being a member of the firm McDonald and Butler, Indianapolis. He was an elder in the Presbyterian Church at Indianapolis and a trustee of Wabash College. Rev. Butler was succeeded by Rev. William M. Martin who served as a Supply. Because of a large family, and the necessarily scant support which a small congregation could give, he resigned in 1834, and in 1835 was succeeded by Rev. Dr. Hugh H. Patton, who came from Kentucky to open a female school in Princeton. He preached intermittently, as Stated Supply, until 1836. His school room was "the usual place of meeting for the church." John McCord, a licentiate from Madison Presbytery, carried on the work, as Stated Supply, from 1838 to 1843, when Rev. Robert Lilley, from Mt. Carmel, Illinois, supplied the pulpit for a few months. He was followed in 1844 by R. V. Dodge, a licentiate from New York, who did

¹¹ The records of the Session, from the organization on May 9, 1828, down to the beginning of the pastorate of Rev. John Montgomery on September 1, 1868, are lost; however our source of information is a "Brief History" of that period of forty years, written in a wonderfully beautiful script, and furnished to us by Elder John Lagow, Sr. As he was Clerk of Session it was doubtless compiled from the records before they disappeared. The internal make-up of the "Brief History" is evidence of that fact. It may have been prepared to read at the Fortieth Anniversary of the Church, and later, after the loss of the full record, copied into the Minutes. It leaves little to be desired. Since that date the Minutes are complete.

much good as a Supply. His successor was the Rev. A. J. Hendricks, who was installed Pastor in 1845, and who served faithfully and successfully until 1853. He was thus the first regular Pastor, his predecessors being Supplies. Rev. Henry Biggs, the next Pastor, served for two years. In the spring of 1855, the Rev. John D. Paxton, of Kentucky, began his labors as Pastor. He was a man of rare attainments and many beautiful traits of character. The minutes read that "he was a very able, interesting and instructive preacher of the Gospel," and further, that "all who knew him honored him." He was the father of Judge Thomas R. Paxton. In March, 1860, he left to assume the presidency of Highland University, Kansas. Dr. Paxton was followed by Rev. H. B. Scott, from April, 1860 to 1863, when he was succeeded by Rev. John H. Aughey, as Stated Supply, for one year. In June, 1864, Rev. Dr. Paxton, "having fulfilled his mission in Kansas," returned to Princeton and again took oversight of the Church, serving most acceptably until near his death at the age of eighty-five years. From September, 1867 to 1868, the Church was supplied by Rev. Martin B. Vanarsdale, a licentiate.

On September 1, 1868, Rev. John Montgomery began his labors, serving for eleven years, until June 1, 1879. On September 1, 1879, Rev. B. Mills, of Shelbyville, Illinois, became the Stated Supply, serving until June 1, 1880. He was followed by Rev. John Stewart, who occupied the pulpit as Stated Supply, from September 1, 1880 to October 1, 1886. Rev. William D. Ward then became Stated Supply, May 15, 1887, being installed Pastor May 10, 1888. He resigned August 1, 1892, to accept the chair of Latin in a Presbyterian college at Emporia, Kansas, and later at Occidental College, California. Before leaving the Princeton congregation he received the degree of Doctor of Philosophy (Ph.D.) from Wooster University, Ohio. Following him, the Rev. Dr. Alexander J. Kerr was elected and installed Pastor, October 18, 1892, ministering until August 5, 1895, when he accepted a call to New York City. During his pastorate the present church edifice was built and dedicated. Rev. J. Henry Cone, of Midland, Michigan, became Pastor on January 30, 1895, and resigned July 27, 1899. Rev. Dr. Douglas P. Putnan, Logansport, Indiana, followed as Pastor from November 14, 1899, to July 25, 1904, his resignation being occasioned by his acceptance of the chair of Homiletics

and Pastoral Theology in Lane Theological Seminary, Cincinnati, Ohio. He died the following year, March 25, 1905.

Rev. Frank H. Shedd, Sioux City, Iowa, entered upon his duties as Pastor May 29, 1905, but resigned February 9, 1908, to accept the pastorate of a church in Shenandoah, Iowa. He is now (1929) Pastor at Waterloo, Iowa. On March 18, 1908, Rev. Dr. Ernest G. Hildner of Detroit, Michigan, became Pastor. During his pastorate, on January 12, 1910, the Union of the Cumberland Presbyterian Church, at Broadway and Prince streets, with this Church, was effected, under the name of the First Presbyterian Church of Princeton. Rev. Dr. Hildner was installed (or re-installed) Pastor of the united churches on January 27, 1910, and served until September 14, 1919, when the pastoral relation was dissolved. He then served the church at Houghton, Michigan, for seven years, and in May, 1928, became Pastor of a large and influential church at Hillsdale, Michigan. On March 27, 1921, after eighteen months under various Supplies, Rev. Loudon A. Harriman, of Indianapolis, was installed and began his able and comprehensive work. He is still the Pastor in 1930.

Rev. A. T. Hendricks, who came in 1845, was the first Pastor. Probably the Stated Supplies who preceded him did not give all their time to the Princeton church, but preached at some other places. The salary paid was very small and insufficient. One of the elders of the church writing (not officially) about Rev. W. Martin, the second minister on the roll, says: "He labored two years, accomplishing much good. His family was large. The church was small and weak and could not give him ample support. Brother Martin came to the conclusion that his numerous family could be better supported in a country congregation, so he moved to Knox County and served the West Salem church. "We regretted to part with him and his interesting family," continues the elder, "but we bowed to the will of Providence."

Another side-light on the question of salary is the following entry:

At a congregational meeting held April 8, 1841, at candle light, to choose a pastor, it was: 'Resolved, that we have full confidence in the ministerial labors of Rev. John M. McCord and are anxious to have them continued, but we find ourselves unable under present circumstances to

give him a complete support, and that it is inexpedient to proceed to the election of a pastor at present.

As showing the strength of a tradition of Presbyterians for an educated ministry, the following resolution, adopted by this financially weak church in 1830, is interesting:

Resolved, that this church become an education society auxiliary to the Wabash Presbytery, that each member pay twenty-five cents or more annually for the purpose of assisting to educate some pious young man for the gospel ministry, the first payment to be made previous to the last Thursday of September, 1830.

The first Ruling Elders, elected and ordained at the time of the organization of the Church in 1828, were William French and Judge James R. E. Goodlet. The latter was judge of the circuit court from 1828 to 1832. In 1832, April 29, William Hummer and John Lagow, Sr. were ordained Elders. John McCoy and Samuel M. Archer became Elders in 1850. Samuel Archer later moved to Evansville and served as Elder of the Walnut Street (First) Presbyterian Church until his death. He was a son of Thomas Archer, one of the founders of the Reformed (Covenant) Church. April 30, 1859, Alfred Poland, Samuel Wilson, Seth Ward, Sr., Samuel Hall, Lucius S. French and Henry Morton were ordained Elders, and by November 21, 1868, such changes by death and otherwise had taken place, that only Seth Ward, Sr., and Lucius S. French remained in active service. Judge Samuel Hall was probably the most distinguished member this church ever had, at one time being Lieutenant Governor of Indiana.

On May 6, 1872, Lucius S. French was dismissed to the Cumberland Presbyterian Church at Patoka, Indiana, and the vacancy filled by the ordination of Dr. William P. Welborn. Fifteen years afterwards (1887) these two Elders, Messrs. Ward and Welborn, decided to ask the congregation to elect two others to assist them in their duties, whereupon, in September, 1887, Dr. Martin V. Witherspoon and Fred J. Hall were elected; but Mr. Hall declining to serve, another election was had and Joseph T. Fleming elected. (Mr. Hall was again elected in 1921 and served until his death in 1925). Messrs. Witherspoon and Fleming were installed on November 11, 1887. These four, Seth Ward, Sr., Dr. Welborn, Dr. Witherspoon and Capt. Fleming, then served until June 2, 1895, when

Levin W. Gudgel and Robert G. Watt were added. Dr. Welborn died February 12, 1898, after 26 years service, and on April 20, 1898, Thomas R. Paxton and William D. Downey were ordained Elders. Mr. Paxton retired March 28, 1909, and Mr. Ward, at the age of 85 years and after fifty years of service as Elder, was voted retirement as Elder Emeritus; on this date, to fill these vacancies, Robert Archer Woods and George Jerauld Welborn were elected and ordained. On this date, also the Rotary Method of electing Elders was proposed and adopted, the arrangement being for Messrs. Witherspoon and Gudgel to serve for one year, Downey and Watt for two years, and Woods and Welborn for three years, thereafter reelection to be triennially. On January 12, 1910, the First Presbyterian Church and the Cumberland Presbyterian church united, with Elders Downey, Witherspoon, Watt, Gudgel, Woods and Welborn from the first named congregation, and Elders Joseph Kelzer, F. W. Robinson, William L. Snapp, Robert Herriott, William L. Davis and Dr. James A. Brumfield from the second named congregation, constituting the united board of elders, with Seth Ward, Sr. from the first and Alexander Downey from the second, as Elders Emeritus. The present Session (1930) consists in order of seniority, of Messrs. Robert G. Watt, Robert Archer Woods, George J. Welborn, William L. Davis, William Toelle, Harvey Milburn and Elwood S. Lichtenberger.

In looking over the Session books one is impressed by the number of important and interesting things that are not mentioned, and by the regularity and certainty with which the name of the moderator and the names of the elders present or absent are stated, and that the meeting opened and closed with prayer. It seems to be well established ecclesiastical law that there is no presumption that the minister or one of the elders will do any praying at a meeting of the Session. On the contrary, the presumption is strong that no prayer was offered, unless the record shows affirmatively in black and white that prayer was offered. And unless the record shows that every meeting of Sessions opened and closed with prayer, it does not pass muster at Presbytery without solemn criticism.

These observations are prompted by a fruitless search made to find out in what building Salem Presbytery met on May 9, 1928, and in what building the church afterwards met

for worship. The Session book furnishes no positive answers to such questions. Incidentally, it crops out that some meetings were held in the court house in 1830 and 1831. And in 1833, a meeting was held in "the Covenanter meeting house."¹² In 1833, Rev. Dr. Patton started a female school in Princeton and his school room came to be the usual meeting place of the church. We learn this from the record of a case of discipline. The charge was that a member "has several times drank to intoxication; that he visited the grocery, and treated to intoxicating drinks;" and he was cited to appear "at one-half after five o'clock P. M. in Rev. Hugh H. Patton's school room, the usual place of meeting for the church." In those days, liquors were kept in grocery stores.

The Session book is silent about the erection of the first house of worship. The only reference to it states that Rev. John F. Crowe, D. D. (founder and first president of Hanover College) preached at a meeting held in the church on November 14, 1833. Deed record F, page 37, in the Recorder's office, shows that Samuel Hall and Elizabeth Prince Hall, his wife, on June 17, 1836, conveyed in-lot 71 of the original plat of the town of Princeton, in consideration of \$100, to William French, John Lagow and John McCoy, trustees of the Princeton Presbyterian Church.

This lot is on the corner of Hart and Chestnut streets, two blocks north of the northwest corner of the public square. Here a brick church was built, probably in 1837 or 1838. It faced west on Hart street and had two front doors. An aisle ran from each front door to the east end of the building. The pulpit was between the two front doors. It was rather high and steps led up to it from the aisle on each side. The pews, of course, faced the pulpit and front doors. Even in those days and under those conditions, there were persons who wanted to sit as far away from the pulpit as possible. To reach the back seats one had to face the entire congregation and walk the entire length of the building. There were two box-pews, nearly square, one on each side of the pulpit. This church had a dinkey little cupola on the top of it, in which hung a bell in plain sight. The boy was an expert who could throw a stone and hit the clapper of this bell. It could be

¹² Judge Thomas R. Paxton, *Address at the 90th Anniversary of the First Presbyterian Church of Princeton* (1918).

done. Some of the boys who went to school there proved that they were experts.¹³

In 1857, this brick church was torn down, and another and larger brick church erected on the same spot. The bricks of the old church were used to build a Sunday School room, east of and adjoining the main building. This was during the ministry of John D. Paxton, D.D. He and Samuel Hall made the canvass for subscriptions to build the new church. This building was in constant use until destroyed by fire in 1893. In the *Clarion* of December 29, 1857, this item appeared in the local column edited by Burr H. Polk: "The plan of the beautiful cupola on the Presbyterian Church which is erected was made by Henry Agar, of this place, who was superintendent and aided in the erection of the building. It is a very neat piece of architecture, well proportioned and executed. It will always be an ornament to the town." This cupola was injured by a storm. No known picture of it is in existence.¹⁴

In the advertising columns of the *Clarion* appeared the following notice: "The ladies of the Presbyterian Church will give a supper at their new Church on Tuesday evening, the 29th of December, 1857. The object of the supper is to aid in raising sufficient money to purchase a bell for the building. Tickets will be sold at fifty cents each and may be procured of Mr. John Kell or Mr. W. L. Evans." The supper netted \$58. Mr. Polk said some very complimentary things about the supper in the next issue of the paper. The bell purchased was noted for its sweetness of sound. The broken fragments were collected after the fire of 1893, and small souvenir tea bells and paper weights made out of them.¹⁵

This second church edifice served the congregation for forty-six years. On July 12, 1893, it was destroyed in the great fire which consumed every building on the west side of the square, the Methodist Church and other buildings in the north part of town. Only the brick walls of the Presbyterian Church remained standing. The only salvage from the fire was the old walnut pulpit, and four pulpit chairs to match, and these are doing duty today in the Lecture Room of the church.

For some time before the fire the question of a new building had been discussed; also the question of location. The

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

railroad in Chestnut street was very objectionable. Nevertheless, some clung to the old location on account of the many memories connected with the spot; the weddings, funerals and other special services bound them to it as with hooks of steel. They saw in the old pews the forms of those who had sat in them and were not. They realized the truth of saying: "You may build more splendid habitations, but you cannot buy with gold the old associations."¹⁶

On February 26, 1893, five months before the Fire, the Session called a Congregational Meeting for March 1, 1893, "to consider the question of a new church building." At that meeting it was decided to secure another lot, more remote from the noise occasioned by the Southern Railway trains, and then proceed with plans for the erection of a new church edifice, as soon as subscriptions should amount to \$13,000. The lot where the congregation now worships at the corner of Hart and Water streets was chosen, and bought for \$1,000; later twenty feet additional was secured on the east for \$400. About that time, having lost the old building by fire, the congregation was forced to hasten its efforts to raise money and complete plans for the new edifice. Meanwhile, it worshiped in the large Court Room and in the Knights of Pythias Hall. The contract was let to George Goodge, of Evansville, for \$14,600, to which \$400 was added for extras.

It is proper to state that the citizens of Princeton very materially assisted in the building of the church. The full story of the erection of this building has never been told, and as the book of accounts is still preserved, it will be of interest to give it some attention. The Building Committee appointed by the congregation to carry on the work consisted of three Trustees, namely, Dr. Martin V. Witherspoon, Capt. James S. Epperson and Fred J. Hall, to which were added four others, namely, Dr. William P. Welborn, Thomas R. Paxton, William D. Downey and Robert A. Woods. The budget, as finally worked out, for the church building and equipment,

¹⁶ *Ibid.*

amounted to \$21,677.25, not including the lot.¹⁷ Of this amount members of the church and congregation subscribed \$14,086.50. Donations from others amounted to \$841.25. The Ladies Aid Society raised a total of \$2,024; and the cost of six Memorial Windows was donated by various persons.¹⁸

On February 25, 1894, the present edifice was occupied, and the work has ever since "carried on." It was dedicated on April 29, 1894, with appropriate services and much thankfulness. The membership at that time was 152, with 29 added during the year that followed.

As often happens, the total cost exceeded the estimates, but in a short time the debts were all paid, and a "note burning" was held, to which the honor of setting fire to the notes was granted to Mrs. John B. (Sarah Lagow) Hall, as she had been a member of the church longer than any other person then living.

The Memorial Organ, in memory of Dr. William P. Welborn, for 25 years an Elder and for many years member and leader of the Choir, was the gift of his widow and four sons. It cost \$2,500, and was added several years after the church was built, about 1895.

A Manse on South Hart street, the Clarence A. Buskirk residence, was bought, overhauled, held for several years, and sold for the sum of \$4,600. It was decided to purchase a lot elsewhere and erect a new Manse, but no lot of convenient size

¹⁷ The budget, in its final form, was as follows: Lot 75x148; general contract to Mr. Goodge, with \$400 extras, \$15,000; furnace, \$396; seats, \$602; Lighting, \$162.25; Bible, \$18; pulpit, bench, and two chairs, \$75.50; Communion Table, \$22.75; bell, \$180; choir chairs, parlor carpet, clock, and furniture, \$170; Memorial Windows (6), \$1,835.75; carpet \$500; frescoing, \$410; architect, \$300; freight, labor, drayage, lumber, glass, etc., \$587; a total of \$21,677.25.

This money was raised as follows: Subscriptions paid in by members of the church and congregation, \$14,086.50; Donations from others, \$841.25; Ladies Aid Society: pews, \$602; lighting, \$162.25; carpets, \$500; frescoing, \$410; cash, \$350; a total for the Society of \$2,024; Cash from Building and Loan stock, \$686.75; Sale of two city lots, old church lot on North Hart street and parsonage on West State street, \$2,085; Sale of old brick, \$100; Gifts: North Window, \$800; West Window, \$525; East Window, \$231; South Window, \$200; Vestibule Window, \$60; and two small Lecture Room Windows, \$37.75, total windows, \$1,853.75. Grand Total of Gifts, subscriptions, etc., \$21,677.25, as above.

¹⁸ The donors of the Memorial Windows were as follows: North, in memory of Rev. John D. Paxton, by his son, Judge Thomas R. Paxton; West, in memory of Nancy Jerauld, by her daughters, Mrs. Mary J. Welborn, Mrs. Laura J. Owen and Mrs. Amelia J. Paxton; East, in memory of Judge Samuel Hall, by his daughters, Mrs. Mary Kidd and Mrs. Octavia Downey; South, in memory of John and Anna Wise Lagow, by their daughter, Mrs. Sarah Lagow Hall; Vestibule, in memory of Charles A. Slayback, by his daughter, Mrs. Sue Branham; in addition to these Memorial Windows, there were the following gifts: Bell for Steeple, in memory of Mrs. Eusebia Williams, by her daughters, Flora, Ann, Sarah, and Mary; Communion Table, in memory of Mrs. Mary Harris Mauck, by her children, Mrs. Luella Hargrove, Mrs. Grace Chism, Mrs. Mable Arburn and Mr. Alfred Mauck, Jr.; Silver Communion Service, consisting of pitcher, two plates, six holders for individual glasses, with two tops, by Seth Ward, Sr., four additional Communion Plates by Levin W. Gudgel, and the set of choir chairs, by a class of boys in the Sunday School.

or location could be secured, and at a Congregational Meeting on April 19, 1922, Mrs. Amelia Hall Hudson offered to donate a lot 40x100 feet off the south side of her residence property at Main and Water streets, one block from the Church, which was gladly accepted, and the present Manse was built thereon at a cost of \$8,410. The Building Committee charged with its construction consisted of Mrs. Amelia Hall Hudson, Robert Archer Woods, Walter Riggs, and A. L. Radcliff, the latter member representing the Trustees.

In 1925, the interior of the church was redecorated by the Ladies Industrial Society, at a cost of \$600; and in May, 1927, it was decided to remodel the basement, dining room and kitchen and install a heating system; subscriptions were made accordingly, and the work done during the summer of 1927, at a cost of \$6,320. Thus with the interior improvements of the Church added to the above figures of building expenditures, the total outlay on lot, building, parsonage, and equipment, has been some \$40,000; a present value (1930) of about \$60,000, conservatively speaking.¹⁹

As a side-light on past and present customs, it would seem that the Session of today is rather fearful to exercise its full power, as it certainly did not hesitate to do in the past. If it was a straight-laced as in the early days, the Session itself might have big gaps in its make-up. The record recites many instances of members being cited to appear before it to give answer for delinquencies in church attendance, intoxication, remissness in Christian duty, and sometimes unchaste behavior. For example, a woman and her two daughters were

¹⁹ It might be of interest to know that the last couple to be married in the old Church before it was burned was the writer, Robert Archer Woods and Mary Lagow Hall, on September 3, 1889; that the last person to be baptized there was John Hall Woods, their son, on January 28, 1893; and that the last person to unite with the Church there was Miss Lenora Paxton (Mrs. Charles A. Miller) on July 9, 1893, three days before the church was destroyed. The first person to unite with this Church in its present location was Miss Mabel Burger, on March 18, 1894, 23 days after its occupancy; and the first person to be baptized here was Oscar P. Welborn, on April 1, 1894, on which day he also united with the Church.

A few of the early members still living (1929) and the dates of their accession to membership appear as follows: Mrs. Ellen Shannon Epperson, March 27, 1860, by certificate; Thomas R. Paxton, February 20, 1869; Anna Munford Servoss, March 16, 1872; Sara Jane McAfee, March 12, 1873; Anna Hall Wade, February 27, 1876; Kate Collis, March 5, 1876; Amelia Wise Hall, March 1, 1877; Mary Lagow Hall, Minnie and Mattie Collis, December 25, 1881; Mrs. Lou Kendle, April 5, 1885; George Jerauld Welborn and Mable Fleming, June 28, 1885; Mrs. Lucilla C. Miller (member Reformed Covenant Church in 1853) and Charles A. Miller, on certificate from the United Presbyterian Church, June 13, 1887, and on the same date "by profession of faith" Robert Archer Woods (this last procedure was necessary because the Session of the U. P. Church had dismissed him without letter from its membership for refusing to renounce his connection with the Masonic Fraternity); Mr. and Mrs. Robert G. Watt, July 15, 1891, by letter; Mrs. Grace Chism, May 1, 1892; Samuel F. Braselton, November 6, 1892; Mary E. Skelton, January 1, 1893; Laura J. Paxton, April 2, 1893; and Lenora Paxton, July 9, 1893. This brings us to the time of the Fire on July 12, 1893.

counseled with, tried and summarily dismissed from membership "for talking about the minister, to his hurt and the spoiling of his usefulness." In October, 1887, eighteen members were stricken from the Rolls "for three-years' non-attendance." And so on, in great number, could instances be given.

Another side-light is furnished by the following. When the Cumberland Presbyterian Church merged with the First Presbyterian Church on January 12, 1910, John Hall Woods was chosen organist, and served as such until he left for Indiana University in September of that year. Since that time a very capable organist, Mrs. Blanch Burton Redman has been in charge. On November 1, 1922, Mrs. Roderick Munford was chosen Choir Director and those troubled waters were quickly smoothed and now run peacefully on, to the joy of the whole congregation.

Cleanliness is next to godliness. This church has had the service of many janitors to light the candles, make the fires, sweep out and ring the bell. One of these deserves special mention. Levi D. Walker, who officiated in the first and second buildings, was a crabbed, cross-grained, cross-eyed carpenter. He probably was an honest man, and paid his debts. But he was an odd character, peculiar and arbitrary, positive in opinion and very frank in expressing it and likewise original in speech and in action. In Walker's day a small melodeon was used by the choir. Walker did not approve of this. He had no ear for music. He had no conscientious scruples against using such mechanical aids as spectacles to his vision when he read his Bible, but the use of a musical instrument of any kind as an aid to the voice in singing psalms and hymns of praise, he regarded "as an abomination unto the Lord." In those days there was a fine choir when all the members were present. Notable singers in the choir were Messrs. Henderson and Brown—teachers in the schools—one a tenor and one a bass, and Mrs. Hall, wife of Judge Hall, a soprano. Besides these there were others. It happened more than once when special music had been practiced for a special occasion, and all the singers were on hand, that the little old melodeon was dumb as an oyster. It would not make a sound. The general belief was that old Levi had fixed it. He would sit in his place in the second seat behind the stove on the north side of the Church and never turn his head, as everyone else did, to see

what was the matter. It was not necessary. The old scamp knew. He moved to Evansville about 1862, at which time he shook the dust off his feet not only of Princeton but also of the Presbyterian church. Meeting a well known citizen, Levi said:

"Well, I have done one thing the Devil never did."

"What is that, Mr. Walker?"

"I have left the Presbyterian Church."²⁰

Perhaps too much time has been occupied in writing about bricks and mortar. The real church that has been an influence for righteousness in this community is constituted of the men and women who established and maintained it. The little band of thirteen grew slowly and steadily and surely. Only four of the original thirteen seem to have moved away. The others, with remarkable fidelity, stuck to their church and to Gibson county. With steadfast and unwavering loyalty, certain families represented in the early church have continued in the church of their fathers, not only to the second and third generations, but in some cases even to the fourth and fifth generations. In all these years there has been no startling growth at any one time, but a safe and steadily increase, commensurate with the development of the city and community.

The people of this congregation have been intelligent, industrious, self-supporting, patriotic and law-abiding. What was said of the war record of the members of the Reformed Church is equally true here. They have been and are today a sociable, kindhearted and hospitable people, ever ready to extend a helping hand, and to spend time and money for the public good. Their lives are inseparably connected with the history of Princeton. Here they have lived and worked and paid their taxes; here they have loved and married and reared their children; and here many have died and been buried and have entered unto the rest that remaineth for the people of God.

Beginning with the year 1800, there were many revivals among the Presbyterian churches over the country, especially in Kentucky and Tennessee, which brought into service many catechists and exhorters who were neither highly educated

²⁰ Paxton, *Address*.

nor sound believers in the peculiar doctrines of the Presbyterian Church. The controversy over these doctrines brought about the secession of the Presbytery of Cumberland, from the Synod of Kentucky in 1806, and resulted in 1810 in the formation of the Cumberland Presbyterian Church.

The first Church of this branch of Presbyterianism in Gibson county was organized by Rev. William Barnett in August 1817, at the place of worship of the Methodists at Shiloh, in Washington township, a few miles northeast of Princeton. It was known as the "Patoka Society." By many it is contended that this was the first Cumberland Presbyterian Church formed in Indiana. This congregation later met at Mt. Zion and at Mt. Pleasant. William Archer, pioneer from South Carolina, and brother of the Thomas Archer who was joint founder of the Reformed (Covenanter) Presbyterian Church in 1810, was one of the organizers.

The Princeton Cumberland Presbyterian Church was an outgrowth of the Patoka Church, and was established by Rev. Hiram A. Hunter on December 22, 1832. The Patoka church soon disbanded, March 8, 1836 and its members united with the Princeton church. For all practical purposes, the Princeton church was a continuation of the "Patoka Society."²¹

The first Session record, March 28, 1833, was devoted to the trial of one Edwin McClure for falsehood, resulting in his suspension from the privileges of the church. The next record of the Session was on June 26, 1836, when William Archer appears as an Elder. There is nothing to indicate just when he was elected. In fact the records show big gaps, and what do appear are carelessly written. Cases of discipline predominate. This meeting of June, 1836, has to do with Martha Neely on the subject of dancing. She admitted the charge and said she was likely to dance again when opportunity offered, whereupon she was suspended from membership.

Isaac Montgomery was elected Elder on December 22, 1842;²² and that same year Joseph H. Montgomery was appointed to collect the subscriptions made for the building of a new church, and he and John Braselton were chosen "to fix

²¹ The first members were: John C. Warrick, Lain W. Posey, and Daniel Zimmerman, Elders, and Louisa Warrick, Delilah Posey, Emaline Posey, Manerva Posey, Susannah Hunter, Jane Neely, Elizabeth Arbuthnot, William Archer, Ann Peters (wife of William Archer), William Peters and Jane Peters, his wife, Eliza Thomas and John Burren.

²² William Archer was still an Elder on July 23, 1842; th reafter his name ceases to appear on the records.

and levy a tax on the property of the members of the Princeton Society according to the 'advelorum sistim'."

In 1870, the members living in the Patoka River neighborhood, near where the "Patoca Society" was first organized in 1817, withdrew from the Princeton church and built their own house of worship in the town of Patoka, four miles north.

The outstanding minister of the Princeton Cumberland church was Rev. John E. Jenkins. He began his labors in 1857 and for more than thirty years was its faithful pastor. During the last half of the nineteenth century, he was, beyond all question, the best known minister in Gibson county.

The congregation occupied a small brick church on East Emerson street between Gibson and Seminary streets, where it worshiped until 1873, when an exchange was made with the Evangelical St. Peter's Church for the brick building at Broadway and Prince streets, sold by the First Reformed Presbyterian church in 1858. This church building was replaced in the eighties by a more commodious brick structure, facing on Broadway, which was occupied until the Union with the Presbyterian church.

In January, 1910, the Cumberland Presbyterian Church united with the Presbyterian church, the united body became the First Presbyterian Church of Princeton, and the church property at Broadway and Prince (what it had secured from the Evangelical St. Peter's Church in 1873) was sold to the Christian church.

This Cumberland Presbyterian body was a strong congregation in its day, numbering among its adherents many of the prominent families in the community. There were Archers and Woodses here, too, holding influential positions in the church organization. But the time for consolidation of effort came and the union resulted with great good.

The German Evangelical or Evangelical St. Peter's Church of Princeton was organized in the early fifties. Being the only church home available to the German immigrants who settled in and around Princeton, there were included within its fold members of all the different branches of the Lutheran Church, and the church was known as Lutheran, Reformed Lutheran, Evangelical Lutheran, etc. Since 1879, the church has been Evangelical. Its system of doctrine was always Presbyterian. For many years it remained an independ-

ent congregation, but about 1879, it was received into membership of the Indiana district conference of the Evangelical Synod of America.

In 1858, the church bought of the First Reformed Presbyterian Church (then moving into a new location) the building at Broadway and Prince streets, where it worshiped until 1873, when it exchanged this property to the Cumberland Presbyterian church for its brick church building on Emerson street between Gibson and Seminary. The brick building was subsequently torn down and a new church and parsonage erected upon the site.

Princeton being a Scotch-Irish and not a German community, the congregation was never large or powerful. It was merely a home for German immigrants, and the service until late years was confined to the German language. The recent generation not speaking German, the congregation dwindled to fifty-six members. Many having already affiliated with other churches, it disbanded in 1921 and most of its members transferred to the First Presbyterian Church.²³

Thus, in the year 1930, after three divisions, three dissolutions, and six mergers, the eleven distinctive Presbyterian congregations in Princeton have gradually developed into the three bodies that yet remain active in the vineyard of the Master, namely, the United Presbyterian, the First Presbyterian and the Reformed (Covenanter) Presbyterian.

In bringing to a close this paper upon "Presbyterianism in Princeton, Indiana, from 1810 to 1930," a period of 120 years, from the pioneer settlements in the unbroken forest to the days of radio, telegraph, telephone, automobiles, aeroplanes, and all the comforts and luxuries of civilization, one cannot but be forcibly reminded that wondrous changes have taken place. How many people have come and gone. How many have laughed for joy, how many been broken by sorrow and mourning. How many have fallen by the way, how many have triumphed and sung songs of victory.

It is not too much to say that the moral character and high standing of the entire Princeton community were largely shaped and controlled by this sterling Scotch-Irish Presbyterian people, for no community in Southwestern Indiana has

²³ Its board of elders at the time of dissolution were: William Toelle, Phillip Leaser, Henry H. Nickamp and John Partenheimer. Mr. Toelle, in 1924, became an elder in the First Presbyterian Church.

shown a higher religious temperament or a finer grade of integrity and intelligence than that of Presbyterian Princeton. Princeton, therefore, is what it is, clean, moral, intelligent, refined, patriotic, to a large extent because of its Scotch-Irish people and its Presbyterianism through more than a century of history.