

“From the Abundance of God’s Grace”
A Brief History of St. Matthew’s Parish, 1752-2017

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PREFACE

This project began shortly after the search for a new rector commenced. At a Parish Archives and History Committee meeting I wondered if it might be helpful to have a brief history of St. Matthew's available to candidates who might have an interest in knowing a bit more than what is available on the website. Unfortunately, this "brief" history got out of control.

Nor is this a comprehensive history of the parish. Moreover, I regard this effort as only a tentative beginning, not a finished product. I welcome corrections and suggestions. What I found amazing is the breadth of the many ministries at St. Matthew's—not all of which are recounted here—and the great passion and talents of so many parishioners. I think Brooks summed it up neatly when he remarked that St. Matthew's had transitioned from a "rector based church to a program based church." This only could have happened because of the leadership and participation of so many people who love this parish.

Fortunately, there is an abundance of sources for the history of St. Matthew's. See the Finding Aid for the contents of the Parish Archives. Thanks to Henry H. Prout (rector, 1838-41) and Joseph W. Murphy (rector, 1881-92), the early parish register and vestry minutes were preserved. Murphy composed a *Sermon-Sketch of the History of St. Matthew's Parish* that he delivered on St. Matthew's Day, September 21, 1890, and two weeks later on October 5th. Another important contribution was *An Historical Address Delivered in Saint Matthew's Church, Hillsboro, N. C. on Sunday, August 24, 1924, Being the One Hundredth Anniversary of the Parish* by the Rt. Rev. Dr. Joseph Blount Cheshire, Bishop of North Carolina.

For more recent accounts of St. Matthew's history, see the extensive—and growing—bibliography compiled by Elaine Druessedow, chair of the Parish Archives and History Committee, especially the writings and presentations of the Rev. Dr. N. Brooks Graebner (rector, 1990-2017). Past and present members of the Parish Archives and History Committee—including Elaine Druessedow, Ellen Weig, Bob Ireland, Ed Southern, Sally Jackson, Becki Horne, Allen Cronenberg and Bob Morgan—have also contributed articles and made presentations on the history of St. Matthew's Parish to the Adult Forum, the Men's Fellowship Group, and at other special events.

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All Hallows' Eve, 2018

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North Carolina’s colonial General Assembly established St. Matthew’s parish in Orange County in 1752. The vestry obtained a one acre plot of land—Lot 98—at the corner of what is now Churton and Tryon streets five years later. In order to strengthen royal authority and to establish the Church of England in the Piedmont area Governor William Tryon dispatched Rev. George Micklejohn to St. Matthew’s parish in April 1767.

Born in Scotland, Micklejohn arrived in the colonies in 1766. He was one of six Church of England missionaries sent to North Carolina by the Society for the Propagation of the Gospel. He was first sent to Rowan County but soon reassigned to Orange County which was in the throes of the Regulator turmoil.

In 1768, a year after Micklejohn’s arrival in Hillsborough, a church was built on Lot 98. Evidence for this comes from an advertisement in the *Virginia Gazette* announcing that the vestry of St. Matthew’s parish would accept bids on February 10, 1768, for the construction of a church. A map of Hillsborough drawn in 1768 by the surveyor Claude Joseph Sauthier shows the site for a church at this location. Also, there is an undated elevation and a drawing of the floor plan of a frame church. These drawings were rendered by John Hawks, the architect of Governor Tryon’s fine Georgian palace and the seat of North Carolina’s colonial government in New Bern. St. Matthew’s Church was the most prominent building in the Piedmont. In 1775, on the eve of the American Revolution, the Third Provincial Congress met in the church at which Micklejohn offered an opening prayer.

Among the leading grievances of the Regulators were unpopular taxes to support the Church of England and to construct the palace in New Bern, and the colonial government’s discrimination against dissenting religions. To many Regulators, colonial officials were tyrants. Micklejohn walked a tightrope during the Regulator conflict. On the one hand, Micklejohn got along well with many of the Regulator leaders and seemingly agreed with their goals. On the other hand, he opposed violence and, besides, owed his position to Tryon and the Royalist government. When Tryon brought a militia to Orange County in 1768 to confront the Regulators Micklejohn preached a sermon to the troops—probably at Tryon’s request—titled “On the Important Duty of Subjection to the Civil Powers” which cost him favor among those opposed to royal authority.

With the outbreak of Revolution in 1776 Micklejohn remained loyal to the crown, was taken into custody and exiled to Perquimans County. There would be no Episcopal rector in St. Matthew’s parish until 1825. Micklejohn subsequently lived in Granville County, North Carolina, and Mecklenburg County, Virginia, where he died in 1818.

Speaking at St. Matthew’s in 1924, on the occasion of the centennial of the parish, Bishop Joseph Blount Cheshire, Jr., said “Tradition has not been disposed to flatter the character of George Micklejohn.” But Cheshire quibbled with that view, pointing out that Micklejohn who lived through trying times in which strong prejudices abounded was a “friend to men of both sides.”

Although there was no clergy in Hillsborough in the aftermath of the Revolution, religious services were occasionally held by itinerant Christian ministers in the abandoned and neglected former Anglican Church. The famous Methodist missionary Francis Asbury preached there in 1780 and again three years later. He recorded that the church “was once an elegant building, and still makes a good appearance at a distance, but within it is in ruins.” In the mid-1780s the building was repurposed as the Hillsborough Academy. In July and August 1788 a Constitutional Convention assembled in the building to consider ratification of the newly proposed United States Constitution. The convention refused to ratify the document until a Bill of Rights was added. At a convention in Fayetteville the following year, North Carolina ratified the Constitution.

Some claimed on rather thin evidence that the church burned to the ground. According to recent research, the vacant church building was in such a “ruinous and decayed situation, and has not been for a number of years past occupied as a place of divine worship” that it was put up for sale. The sole remaining physical artifact is the clock of the church—said to have been a gift of King George III—which now sits atop the old Orange County courthouse.

Taking advantage of 1810 legislation authorizing a lottery for purpose of building a church in Hillsborough, money was raised by local residents to erect a church on Lot 98 in 1814. Two years later, Presbyterians organized a congregation and called John Knox Witherspoon as minister. Although 1776 legislation had vested ownership in properties—Lot 98 in the case of St. Matthew’s—held by religious bodies before the Revolution in the hands of original owners, the Presbyterians moved into the building and claimed possession. When St. Matthew’s parish was reorganized in the 1820s some parishioners wanted to lay claim to the original site and the new church that had been built by public subscription. The most influential voice in deflecting that view was said to have been that of attorney Thomas Ruffin, who instead gave land for the church and a churchyard. Some members of that Presbyterian congregation would later be among the founders of St. Matthew’s.

In the aftermath of the Revolution, the newly organized Episcopal Church of the United States found little fertile ground in North Carolina. Anglicanism had never taken strong root in the colony that was poor and thinly populated, especially in the Piedmont. Resentment against the established religion ran high. Only a handful of Anglican churches had existed and fewer still had strong, active congregations. Efforts at reorganization after the Revolution foundered. An attempt in the early 1790s to organize an Episcopal Diocese in North Carolina by a handful of former Church of England rectors, including George Micklejohn, scattered in eastern and central North Carolina, failed.

Largely owing to the energetic activity of Adam Empie, rector at St. James in Wilmington, the Episcopal Diocese of North Carolina was established in 1817. In Orange County St. Jude’s at Stoney Creek was admitted to the newly formed Episcopal Diocese at its second convention and, with strong support from planter Duncan Cameron, St. Mary’s followed shortly thereafter.

Thanks to an 1888 note in the Parish Register by the Rev. Joseph Murphy, rector at St. Matthew’s in the 1880s and a chronicler of the parish’s history, and from information in the journals of the annual conventions, we know that several Episcopal rectors and missionaries

performed baptisms and marriages in Orange County around the time the diocese formed. Murphy noted that the family Bible of the Latta family which worshiped at St. Jude's recorded several baptisms in the county. Rev. Gregory Bedell (St. John's, Fayetteville) preached at St. Mary's, St. Jude's, and in Hillsborough's Presbyterian Church where he baptized nine children and married one couple. Rev. Adam Empie and Robert Davis, a missionary who was a cousin of the Lattas, preached and performed baptisms. John Phillips, rector in Tarboro, reported visits to Hillsborough and Duncan Cameron's plantation. William Hooper and Thomas Wright performed missionary duties in Orange County. The diocesan journal of 1822 reported William Mercer Green, deacon and missionary at St. John's in Williamsborough and soon to become rector at St. Matthew's, had baptized four persons in Orange County. Later, he baptized two in Hillsborough, ten at Milton in Caswell County, and four at St. Mary's. John Stark Ravenscroft who was elected bishop in 1823 baptized the son of Phebe and Walker Anderson, the nephew and ward of Duncan Cameron. A Methodist minister baptized the daughter of Emily and Francis Hawks. Both the Anderson and Hawks families would play prominent roles in the fledgling St. Matthew's.

Empie, who was keen on organizing a parish in Hillsborough, corresponded with Thomas Ruffin urging him to play a leading role. In early 1818 Empie wrote to the attorney: "The Episcopal Church in this State having been organized last Spring and a missionary society formed ... I beg leave respectfully to solicit your aid and your influence in obtaining contributions for this missionary fund and if possible in organizing the Episcopal Church in Hillsboro' for the purpose of sending a delegate to our next convention ..."

John Stark Ravenscroft was also keen on seeing a church formed in Hillsborough. In August of the following year thirty-one people signed a declaration subscribing to "hereby form ourselves into a congregation to be known by the name of St. Matthew's Church." A century later, in a sermon marking the 100th anniversary of the church, Bishop Cheshire contended that St. Matthew's was not "a new corporation ... but the perpetuation of the life of the past. It is, as I have before stated, the gathering up of broken strands, and renewing continuity with the past, the perpetuation of the old life under new forms."

In a recent St. Matthew's Day sermon, Rev. Lisa Frost-Phillips reminded us that names are of consequence. According to tradition, the Apostle Matthew had been a tax collector, a person who collaborated with the Roman government, who accepted the call to follow Jesus. To the derision of the Scribes and Pharisees, Jesus accepted Matthew's invitation to a feast to dine among tax collectors and sinners. To his critics, according to Mark, Jesus responded: "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." St. Matthew's invites all God's children to feast at its table.

With Ravenscroft's fervent blessing, William Mercer Green became the first rector of the parish in 1825, the year in which construction of the present church building began. Among those having a hand in the construction of the church were William Nichols, well-known state architect, and John Berry, a brick-maker and builder. Henry Evans, a skilled free black carpenter, was recorded in the Parish Register to have crafted the chancel furniture. Women of the church, organized into a Working Society, raised money for bricks. Thus began the

prominent role churchwomen played in raising money for improvements to the church and churchyard.

The simple brick church was completed in time to host the 1826 diocesan convention during which Bishop Ravenscroft consecrated St. Matthew's on May 21st.

Under William Mercer Green's leadership the church flourished. Like his mentor Ravenscroft, Green was "high church," but he also "evangelized" among slaves. In 1835 a gallery was added to provide seating for blacks to worship at St. Matthew's. During Green's tenure, membership mushroomed, from seventeen communicants in his first year to sixty-seven when he departed St. Matthew's in 1838 to take a professorial chair at the University of North Carolina.

Green had pastoral duties outside Hillsborough. He served as rector for St. Mary's, St. Jude's, a small congregation in Milton on the Virginia border, and held monthly services at Duncan Cameron's Salem Chapel where he also offered instruction to slaves. St. Jude's and St. Mary's struggled to survive. By 1832 St. Jude's had disappeared as a parish.

Throughout the history of St. Matthew's, women of the church played leading roles. From the early days of the parish, William Mercer Green praised their contributions. The Ladies Working Society raised money through the sale of their needlework. By 1828 they had put aside enough money to pay for the addition of a church tower. Ten years later, Green reported that, with considerable help from the women, the debt of the church had been paid down, an enlarged tower constructed and a new bell acquired. Sometime around 1836-37 there was enough money to purchase a small organ manufactured by Henry Erben's prestigious New York firm. At about the same time a heating stove was added to the sanctuary.

The deaths of Ravenscroft and Green's wife, Sally, in 1830 devastated Green. The bishop's successor, Levi Silliman Ives, who was consecrated in 1831, relied heavily on Green's leadership in the diocese. Ives turned to Green and Duncan Cameron to raise funds for a boys' school in Raleigh, an endeavor that foundered during the financial panic of 1837 but, thanks to Duncan Cameron, later emerged as St. Mary's school for girls. The fact that Green was twice elected as a delegate to the triennial General Convention testifies to the high regard in which he was held in the diocese.

In 1835 a second diocesan convention met in Hillsborough. Recently ordained deacon Moses Ashley Curtis who would become rector at St. Matthew's six years later preached what, according to Joseph Murphy, was probably his first sermon. In 1836 Walker Anderson, charter member of the parish, vestryman, and professor at UNC, moved to Florida where he served as Chief Justice in 1851-53.

Green joined the faculty at the University of North Carolina in 1838, served as chaplain and founded the Church of the Atonement, later known as the Chapel of the Cross. In 1850, he was elected Mississippi's first Episcopal bishop. Later, he was a founder of the University of the South at Sewanee, Tennessee, and became its chancellor in 1867 while still a bishop.

No one has summed up Green's character and leadership better than Bishop Cheshire: "He was

really more influential than any other person in the choice of Bishop Ravenscroft as our first Bishop in 1823. He did not seem to be a man of very commanding intellect or of special personal powers. I say he did not seem to be of extraordinary genius or impressiveness. But there was a simplicity of Christian sincerity and love, a sweet persuasive spirit, a personal grace, a cultivated mind, a quiet zeal and a spiritual force, which made him always and everywhere acceptable, beloved, and most effective in his ministry.”

Green’s successor, a Rev. Foote, lasted but six weeks. Murphy’s search in Parish records and Journal of Convention produced no details about his short tenure. This interlude concluded with the arrival in 1838 of a solid rector, Henry H. Prout of New York.

One of Prout’s contributions was to copy the register kept by William Mercer Green into the Parish Register for 1824-1881 that is in the parish archives. In 1841 he resigned from St. Matthew’s. Prout’s most important service to the Episcopal Church in North Carolina was his missionary work in the western part of the state. According to Joseph Murphy, Prout was the “greatest of the Valle Crucis missionaries.” The Mission at Valle Crucis was one of Bishop Ives’s pet projects. His dream of establishing a monastic order there never panned out, but the Valle Crucis Mission School much later evolved into an Episcopal conference center. Leaving western North Carolina, Prout went on to do missionary work in New York, Montana and Utah.

Moses Ashley Curtis succeeded Prout as rector of St. Matthew’s. He actually served as rector twice: 1841-1847 and, again, when he returned from Society Hill, S. C. in 1857 until his death in 1872. James B. Donnelly, of whom little is known other than the fact that he was apparently buried on All Saints Day in 1855, was rector in the interregnum.

Bishop Cheshire regarded Moses Ashley Curtis along with William Mercer Green as having been “among the most potent influences in the growth and development of the Church in North Carolina.”

Curtis was also a renowned botanist. His interests were eclectic but mushrooms were his specialty. He once claimed he had eaten more varieties of mushrooms than anyone else. His fame as a mycologist led to correspondence with many of the western world’s foremost botanists of his day. His missionary experiences in the mountains, during which he avidly collected plants, probably contributed to his appointment to a committee to select a site for the University of the South. In addition to his own botanical studies, Curtis’s interest in the churchyard undoubtedly was influenced by his friend Joseph Blount Cheshire, the father of the future bishop. It was during Cheshire’s tenure as rector in Tarboro that a beautiful arboretum was planted in the churchyard of Cavalry Episcopal Church.

Also Paul Carrington Cameron and his wife Anne Ruffin took a keen interest in St. Matthew’s churchyard. The Camerons were busy landscaping their home, Burnside, near the church. With advice from their English gardener, they acquired specimen trees and plants for Burnside, St. Matthew’s and an arboretum called Cameron Park that stretched from present day Cameron Park School to the Board of Education. An article by Mary E. Ayers, contained in the church archives, gives a detailed description of trees and plants added to the churchyard in those years.

Curtis and legendary church organist Miss Lizzie Jones laid the foundation for the centrality of music in the spiritual life of St. Matthew's. Curtis played the flute, piano, organ and violin. He composed music as well, including an anthem "How Beautiful upon the Mountains," performed at his ordination as deacon in 1835 and again at his ordination as priest in 1839. It was also sung at his son Charles' ordination in 1873. Subsequently, it was frequently performed throughout the diocese. Bishop Cheshire, in his centennial sermon-history, pointed out that Miss Lizzie Jones was the "faithful co-laborer with Dr. Curtis in creating the high standard of sacred music" and "the perpetuator for so many years after his death of his musical tradition." Under their direction, St. Matthew's choir performed major works such as "Hallelujah Chorus" and Mozart's "Gloria." Bishop Cheshire said of Miss Lizzie: "...I can see her now, sitting there before the organ, radiant with the light of unaffected goodness and devotion, 'the beauty of holiness.'"

Murphy believed a rectory was provided at some point when Curtis was rector. It was also during Curtis's tenure that a new St. Mary's was built thanks to the generosity of Mary White, a member of the prominent Cain family and wealthy landowner. Consecrated in 1859, the new brick church was a substantial improvement over the dilapidated old chapel. However, with only five to seven communicants in the years before the Civil War, the chapel was no longer viable and lost its representation in the diocesan convention by 1868. A mission church would be organized there two decades later that would continue as an active congregation until the 1930s.

In the 1850s the tower and narthex were enlarged. During the Civil War the church bell was melted down for a Confederate cannon that, according to some, served in the regiment of Curtis's son John Henry. Following the war, the church was significantly renovated and enlarged "due chiefly to the persevering industry...of the young ladies of the parish. The original flat ceiling was replaced by a high open beamed ceiling. The east end of the sanctuary was enlarged by ten feet for a recessed chancel flanked by space for organ and vesting rooms. St. Matthew's got its first stained glass windows. A "lady of the parish" gave three lancet windows located behind the altar.

Following the death of Moses Ashley Curtis, Bishop Thomas Atkinson had this to say at the annual convention: "He was endowed by nature with superior abilities and his acquirements both in theology and in science were very considerable; indeed in some departments of natural science he had no superior in this country. He was an able preacher, a sympathizing and affectionate pastor, and, above all, an earnest Christian believer."

The marble baptismal font in the chancel was given as a memorial by his wife, Mary Jane DeRosset Curtis. The ladies of the parish gave the Good Shepherd stained glass window on the south side of the sanctuary in his memory. The church bell now rung at St. Matthew's also has a connection to the Curtis family. Curtis's widow gave the bell as a memorial for their son, John Henry Curtis, who was killed in the Battle of Bentonville in the waning days of the Civil War. The bell was dedicated on Easter 1878.

Moses Ashley Curtis was succeeded as rector of St. Matthew's by his fifth son, Charles J. Curtis. Like his father, Charles was an accomplished musician and, in partnership with Miss Lizzie, music continued to play a central role in worship. Additionally, with the aid of the women of the

church, Charles paid more attention to the preparation of the worship space. This reflected the influence of the “ritualism” that permeated General Seminary which he had recently attended.

Thanks to the Ladies Society, he reported to the 1875 annual convention that significant improvements, including a tower and spire seventy-five feet high had been made to the church. New pews were also part of the renovations. Steps had begun to raise money for a new organ. In 1876 Charles and his friend and brother-in-law William Bynum formed the Evangelical Brotherhood. With the blessings of Bishop Atkinson, they and F. J. Murdoch led what we would today call revivals in central North Carolina. Also, black churches in Hillsborough and elsewhere warmly received Charles who preached and sang to enthusiastic churchgoers.

Charles Curtis resigned in the summer of 1880 to join Bynum in his mission work reaching from Greensboro to the Winston area. Curtis also purchased and edited the weekly *The Church Messenger* founded by Bynum in the previous year. Charles’s departure from St. Matthew’s does not seem to have been cordial. He claimed—in the pages of *The Church Messenger*—that the church was in arrears to him in the amount of \$700. Parish records remain silent about the outcome.

The parish remained without a rector for nearly a year. Finally, the vestry invited the Reverend Joseph Wiggins Murphy, currently serving at parishes in Maryland, but a well-known figure in the North Carolina diocese, to become St. Matthew’s eighth rector. He and his wife Sarah arrived in summer 1881.

During Murphy’s tenure, the worship space was handsomely transformed. Parishioners today would clearly feel at home. One of the most important improvements was the arrival of a new pipe organ from the well-known Boston firm Hook & Hastings in August 1883. The cost of the new organ was over \$1000, most of which had been raised by the ladies of the Parish Aid Society supplemented by Christmas and Easter offerings as well as a few private donations. Murphy and his children gave the rector’s chair in memory of his wife who had recently died. A bier was purchased. (In recent years the bier was repurposed as a handsome side table in the parish house.) A badly needed new furnace and carpeting were installed. The altar and reredos were given by a parishioner as memorial gifts. An anonymous donor gave the font cover of brass and chestnut.

Murphy breathed new life into St. Mary’s which became a mission and founded a new St. Jude’s chapel closer to Hillsborough. The early history of St. Matthew’s owes much to Joseph Murphy. He carefully put in order the Parish Register and Vestry Minutes. Toward the end of his ministry in Hillsborough he preached two sermons, sketches he called them, on the history of this parish. Recognizing the need for funds for unforeseen contingencies, he planted a seed for the creation of the endowment that would be launched by his successor. Even after retiring to Washington in 1892 he dutifully continued sending pastoral reports to his bishops. After her father’s death in 1900 Murphy’s daughter found, among his papers, a list of all his ministerial acts over the last half year with instructions to send it to the bishop. For Bishop Cheshire, Murphy was the embodiment of the passage in Revelation: “Be thou faithful unto death, and I will give thee the crown of life.”

Although the tenure of Murphy's successor, the deacon Benjamin Sumner McKenzie, was relatively brief (1892-96), it produced a major development—the creation of an endowment—that strengthened the church's ministry in the future.

Just a few months after his ordination as St. Matthew's priest in early 1894 young Sumner made a surprising request to the vestry. He asked for a year's leave of absence to spend time in the north. After much back and forth the request was granted. During his absence the vestry wrestled with severe financial problems made more precarious by a nationwide financial panic and depression of the mid-nineties. Serious problems with the church's roof had to be laid aside in order to attend to much needed repairs to the rectory made imperative by the return of the rector accompanied by a bride who was soon pregnant.

Recognizing the need of the parish to establish itself on a firmer financial footing, McKenzie proposed to the congregation at Christmas 1895 that "efforts be made annually to lay by something for the future needs of the parish." Subsequently, the vestry authorized the establishment of an endowment and modest contributions began trickling in. The first major bequest came from the estate of Miss Martha Ruffin. The initial partial payment fortuitously enabled the vestry to put a new slate roof on St. Matthew's. Over the next few years, the endowment grew slowly and by fits and starts, suggesting that the vestry was obliged to draw on the principle for operating expenses from time to time. In fact, more than a century passed before the endowment achieved its true purpose and would no longer be used for operating expenses.

In the meantime, only a few months after the endowment was launched, McKenzie tendered his resignation to become rector at Church of the Good Shepherd in Rocky Mount. Vestry minutes point to the irregularity of paying the rector's salary as a precipitating cause for his departure. McKenzie eventually decamped to the Diocese of West Texas where he retired as archdeacon.

Parish records between the late 1890s and mid-1930s are scant. With the exception of two stray documents from 1926 and 1933, vestry minutes between the spring of 1918 and early 1936 do not exist in the parish archives. The virtually illegible handwriting of the vestry secretary between 1913 and 1918 presents an additional problem. He might as well have been writing in Sanskrit. In any event, minutes of those years mainly only noted who was on the vestry, who was elected as delegates to diocesan conventions and occasional items about the church, churchyard or rectory.

Samuel Paxson Watters succeeded McKenzie in 1897. Life of the parish was unremarkable. Watters tendered his resignation in the summer of 1911 citing advancing age and increasing weakness. At the 1912 diocesan convention, Bishop Cheshire commented that Watters and his wife had enjoyed great respect and affection at St. Matthew's.

Judging from a list of vestry members in those years and for the next three or four decades, St. Matthew's remained very much a parish whose leadership remained in the hands of a small number of families with long ties to the church. These families included the Webbs, Grahams, Collinses and Lattas. It is perhaps safe to assume that there was little innovation in this period.

Parochial reports indicate that church membership remained stable during this period, generally around seventy communicants.

There were a few items of interest in vestry minutes. In 1905 Mrs. M. C. Shephard bequeathed the sizeable sum of \$5,000 to St. Matthews. Ten years later, Anne Collins bequeathed \$1,000 apparently for the purpose of maintaining her family plot in the churchyard. In 1908 extensive correspondence insinuated that the workmanship of the New York firm that had furnished church doors was shoddy, a claim that greatly insulted the proprietor. In 1909 the vestry approved erecting steps to the church and building a driveway to the church and a loop. Obviously, the automobile age had arrived in Hillsborough.

The vestry accepted Bishop Cheshire's recommendation of Alfred S. Lawrence as Watters' successor. Born in Essex, England, he attended Columbia and, after graduating from General Theological Seminary, served in a number of parishes in western North Carolina. Apparently the arrival of Lawrence in 1912 prompted consideration of repairing the current rectory or building a new one. After much back and forth, the vestry decided to build. Apparently this was accomplished by January 1913 as the vestry minutes indicate that the shortfall of funds be borrowed from the Bank of Orange and the building committee was discharged "with becoming thanks."

A typed budget for 1914-15 reveals that Lawrence received a salary of \$1000. The 1915 *Journal of Convention* reported that St. Matthew's had sixty-five communicants and that the endowment stood at \$5,000. Lawrence served on several diocesan committees including one looking for ways to reach rural populations.

A reference to an item of what might be called "social ministry" appears in the vestry minutes of 1915. Three members from St. Matthew's along with representatives from other churches were to be named to a committee "to cooperate in improving the general condition of the community." The 1914-15 budget contains several commitments to external contributions. One was to the Belgian Relief Fund established in the wake of Imperial Germany's 1914 invasion and occupation of Belgium and northern France. Yet another was to the Red Cross, presumably because of its humanitarian work in the First World War. St. Matthew's also contributed to the "Colored Convocation" that was a Jim Crow era creation to hang on to an ever diminishing number of black Episcopalians.

Subsequent to his resignation from St. Matthew's in 1917 Lawrence served as a chaplain in the U.S. Army and, for more than twenty years, as rector at Chapel of the Cross in Chapel Hill. Lawrence was interested in the history of the Episcopal Church in North Carolina, especially in the colonial period. Among his writings is an article on George Micklejohn, the rector of the original St. Matthew's.

The resignation of Rev. Lawrence in the summer of 1917 led to the calling of the Rev. Dr. William Benton of New York. Shortly after Benton arrived in Hillsborough, the vestry approved the purchase of a Majestic Range for the rectory kitchen.

Curiously, the parochial report to the 1920 diocesan convention mentions a “parish house” valued at \$3,000 along with the church and chapel—presumably St. Mary’s—valued at \$5,000, the rectory and “other buildings.” Mention of a parish house and “other buildings” disappears in the following year. The endowment stood at \$6,500.

A centennial celebration marking the founding of St. Matthew’s was observed on Sunday, August 24, 1924. Bishop Cheshire delivered an historical address at the 11:00 o’clock service that traced the history of St. Matthew’s from the arrival of Micklejohn to the rectors Watters and Lawrence. The women of the church organized a reception at the rectory on the following evening that was well attended despite inclement weather. One of the highlights of the reception was the singing by the choir of a song, “A Tribute to Old Saint Matthew’s,” composed by the rector’s wife.

Until 1929 parochial reports in the journals of diocesan convention proceedings were sometimes a source of parish history. Those reports occasionally contained narrative highlights or asides, providing a sliver of detail about parish life. Beginning in 1929, parochial reports were recorded in statistical, tabular form listing such information as number of members; number of baptisms, confirmations, deaths; and budgets.

Benton’s sixteen years as rector of St. Matthew’s ended with his death in late May 1933. He was succeeded by Rev. John Quintus Beckwith in early February of the following year. Although it is difficult to tease details from parochial reports, St. Matthew’s was obviously flush with cash during Beckwith’s four year tenure. Vestry minutes in 1939 indicated the endowment stood at \$26,000. The vestry apparently operated the parish much like a bank, making loans secured by real estate to individuals in the community. Vestry minutes in the summer and fall of 1937 record two loans of \$2,000 and one for \$2,500. From a financial point of view, these loans were advantageous. Savings accounts returned two and one-half percent and these loans produced six percent interest. Another loan—for \$5,000—to a member of the vestry (George K. Collins) was declined. We’ll shortly see that the existence of these loans was probably not widely known to the congregation.

In November, Beckwith called to the attention of the vestry that St. Matthew’s was not in conformity with the canon that required annual congregational meetings for electing a vestry and reporting on finances and other parish business. Indeed, St. Matthew’s had not had a congregational meeting “for a number of years.” At the rector’s urging, the vestry voted to convene a congregational meeting on the second Sunday of January 1938.

Events took an abrupt turn when Beckwith informed the December vestry meeting that he had accepted a call at another church and would resign effective January 31, 1938. His resignation led to the postponement of the congregational meeting and, indeed, it would not be held for a year while the vestry searched for a new rector.

The vestry passed over the two nominees suggested by Bishop Edwin A. Penick. Instead, the vestry settled on the Reverend James Beckwith, currently in Suffolk, and the brother of the former rector, John Beckwith. Apparently, a question of St. Matthew’s relationship with St. Mary’s had arisen in the meantime. Bishop Penick informed the vestry that title to St. Mary’s

was vested in the trustees of the diocese and, therefore, St. Matthew's had no legal or canonical responsibility for the chapel. Penick nonetheless hoped a strong bond would continue. In 1938 the rector of St. Matthew's is no longer listed in the annual convention proceedings as the priest in charge of St. Mary's.

When Beckwith arrived in Hillsborough in May 1938 he was a bachelor. Ordinary church records almost never reveal a great deal about matters of the heart. But, thanks to the local Lumberton newspaper, we learn a little bit about Beckwith's romantic interests. Two years earlier, in 1936, after serving for several months as a deacon at St. Paul's Episcopal Church in Clinton, N.C., Beckwith was ordained to the priesthood. At his ordination, a member of the choir, Miss Eleanor Graham, sang a solo. Courtship apparently followed. Barely a month after becoming rector at St. Matthew's, the couple married. The newspaper reported that friends honored the rector with a stag dinner at which humorous presents were given.

Beckwith apparently aimed to promote fellowship and, at the same time, provide a forum for discussing church matters. He proposed a quarterly meeting of the congregation for socializing and discussing "Christian activities by prominent churchmen, missionaries, statesmen etc." We don't know whether this was actually implemented, but it sounds like an early vision of our current Adult Forum.

The vestry again got into the lending business. In August 1938 a loan of \$3,000 for improvements to the James Drugstore building was made. According to vestry minutes, this practice continued into the 1940s.

In November Beckwith raised the subject of an annual congregational meeting, an issue that had been on the back burner for months. He wanted to call the meeting before the Every Member Canvass in December so parishioners could know the financial condition of the parish. A fair interpretation of vestry minutes would be that there was a good bit of hemming and hawing. Who would be entitled to vote? Maybe we need to confer with the bishop. These were practical concerns, but there were likely some underlying issues. Losing control? Revelation of financial arrangements? We do not know for certain.

Beckwith conferred about voting eligibility with Bishop Penick who wrote that male and female communicants twenty-one years of age and older could vote. Having settled the issue of eligibility, the vestry in December set the first Sunday in January 1939 for the congregational meeting. At that point, the treasurer raised a ticklish issue. What should the financial report to the congregation include? Should it itemize all assets, including real estate investments? Citing the possibility that real estate loans might cause "embarrassment" to the borrowers, the vestry opted not to provide details about individual real estate loans. Instead, the financial report should only report "classes" of investments. That resolved, the vestry agreed to move the January vestry meeting to the second Monday of the month so that new members, if any, could attend.

The congregational meeting in January 1941 was notable for two things. The number of vestrymen increased from eight to ten. Vestry minutes do not record what prompted this but the change brought two new faces on the vestry. The vestry was becoming slightly more

representative of the congregation as a whole. Secondly, one of the rector's remarks regarding increased membership and a growing emphasis on church school education was prescient: "The need of a Parish house is very great. We want an aggressive educational program for every member of the Church." It would be sixteen years before this need was met.

Of course the United States' entry into the Second World War in December 1941 and financial strain during the early years of the Rev. Robert C. Masterton who arrived in 1942 from Alexandria, Virginia, dashed such dreams. Some improvements to the rectory requested by Masterton were made, but structural issues had to be deferred. A donation made possible a brick wall enclosing the undeveloped section of the churchyard. The memorial tablet to the Confederate dead that was presently in the bell tower was moved into the vestibule of the church.

Shortly after World War II ended and civilian life began returning to normalcy, serious discussion about a parish house began. At the time, there were only the church and the rectory. There was no fellowship space or classrooms for religious education. The rector's office was in his home.

The death of former parishioner Elizabeth Gwynn Hayden in 1945 and a very generous bequest in her will to St. Matthew's enabled the vestry and congregation to consider seriously the construction of a parish house. Her financial support of St. Matthew's can be traced back at least as early as 1941. She paid for the restoration of the grave of her aunt Martha Ruffin and requested permission to commission a stained glass window in memory of her mother, Sallie, and her aunt Martha.

The execution of her will and its codicils was sorted out over the next two years. Some funds were earmarked for upkeep of churchyard and the church. Other funds were unrestricted and could be spent at the discretion of the vestry. It has been estimated that the value of her bequest of more than \$175,000 would be roughly the equivalent of \$2,000,000 today. This unanticipated windfall enabled St. Matthew's to make some much needed improvements and plan more optimistically for the future.

Initially, the vestry considered the idea of a memorial window in Hayden's memory. However, at the November 1947 vestry meeting Oscar Parsley recalled the pressing need for a parish house, an issue raised by Beckwith a few years earlier. Picking up this train of thought, Paul Collins, a thirty year veteran of the vestry, suggested that a more appropriate use of the Hayden legacy would be a parish house. This suggestion was greeted with great enthusiasm and a committee was appointed to investigate hiring an architect.

Before proceeding, however, the vestry deemed it prudent to purchase more land with a vision of future expansion. Two tracts of land to the south of the church and churchyard were owned by Miss Rebecca Wall. She had previously sold land to the church along St. Mary's road where the Memorial Garden is now sited. A committee of two was appointed to approach Miss Wall about purchasing her land to the south—roughly from the church wall to the Board of Education property. The land was appraised in 1948. Miss Wall was agreeable. But a couple of years elapsed before a deal was finalized. The purchase of this property in 1950 and 1951 proved crucial to the expansion of St. Matthews's.

The vestry turned to the prominent Hobart Upjohn architectural firm in New York. Upjohn was noted for ecclesiastical buildings including Chapel of the Cross in Chapel Hill and the parish house at Christ Church, Raleigh. An architect from that firm, Thomas Bell, came to Hillsborough. He proposed adding a parish house at the rear of the church on the south side. It would be connected to the church by a colonnade from the sacristy door, forming an L shape. At 80 cents per square foot, he estimated the cost at roughly \$30,000. Opposition from the congregation, however, doomed the siting of the parish house that Bell proposed.

The retirement of Rev. Masterton in early 1953 led to a pause in the parish house project. Louton Pettit of Halifax, Virginia, accepted the call on condition several improvements be made to the rectory, including renovations to three bedrooms and two baths, a new roof, a new oil furnace, and new electric kitchen appliances. The \$20,000 tab for these improvements proved to be a worthwhile investment as Mr. Pettit served for twenty-six years.

Additional expenses were incurred in the following year when Hurricane Hazel blew inland from the coast causing considerable damage to the churchyard.

By September 1955 the vestry was ready to move forward on the parish house project. A committee composed of members of the Women's Auxiliary, Altar Guild, and vestry was formed to consider the site of the new building. At the congregational meeting in January 1956 long-time communicant, Annie Cameron, reported for the committee. It recommended a site on the south side of the church wall on land acquired from Miss Wall. After accepting the committee's recommendation, the vestry selected an architect, Howard Haines, and George Kane as contractor. Haines, architect and consultant to the Duke Endowment, designed more than 200 new or remodeled rural churches in the south. By late 1957 construction had been completed at a cost of \$44,000. The parish house—now the Hayden Building—not only housed administrative offices but also provided space for religious education, outreach and fellowship. Congregational meals were prepared in a modern kitchen for which the Altar Guild had raised money. A parish bazaar was held on 7 December 1957.

That St. Matthew's commitment to social justice as the civil rights movement was just gaining traction is illustrated by a motion in a vestry meeting in the summer of 1957 to deny the use of the parish house or any other church property for "inter-racial meetings." The motion failed for lack of a second. St. Matthew's continues to renew and strengthen its commitment to racial justice, reconciliation and healing.

In 1961 the vestry grappled with expanding the cemetery and devising a policy regarding eligibility for the plots. Although final decisions about assignment of plots remained with a vestry committee, it was the sense of the vestry that only bona fide members of the church would be allocated burial plots. William Hayes produced a long-needed census of the cemetery titled "Graves Registration of St. Matthew's Episcopal Church."

Since the earliest days of St. Matthew's members of the vestry came from a small group of families—Ruffins, Webbs, Grahams, among others. Some were elected annually for a decade or more. Indeed, Paul C. Collins retired as Senior Warden in 1957 after having served on the vestry

since 1908. A. H. Graham retired as Senior Warden in 1961 after thirty-three years on the vestry.

Discussion about the composition of the vestry to better reflect the diversity of the congregation began in earnest in 1962. The question of establishing a rotating vestry was raised in early February. Mr. Pettit was requested to discuss the pros and cons of a rotating vestry at the annual congregational meeting on the following Sunday. After considerable discussion, the congregation voted to postpone for a year the issue of a rotating vestry. The matter lay dormant for the next three years. Change, however, was afoot.

Prior to the annual congregational meeting in February 1965 the vestry voted to have nominations to the vestry made from the floor. Mr. Pettit explained to the congregational meeting that church law now made women eligible for membership on vestries. Vestry minutes do not record whether any of the eleven persons nominated were women. In any event, the same nine men were re-elected. The pattern of re-electing virtually the same vestry continued for the next six years. At the 1971 annual meeting Miss Elizabeth Collins spoke up and moved that the current vestry be re-elected, a motion that carried. In the following year, the ceiling was broken. The vestry agreed to increase the number of members from nine to ten, a move made, one suspects, to pave the way for the election of a woman. At the congregational meeting in February fifteen persons were nominated. One of those, Elizabeth Collins, was elected to the vestry. Moreover, three men who had never served on the vestry were elected. In 1973 there were sixteen persons nominated and another new face joined the vestry.

The way vestries were to be elected in the future took a radical turn in November 1973. Long-time vestryman Lucius Cheshire, Jr., proposed the size of the vestry be reduced to nine and that vestry members should be elected for three year, staggered terms. Staggering terms ensured vestries would always have seasoned members with one or two years' experience as well as new blood. A further provision that, as of 1975, no vestry member could be elected for a second, consecutive three year term guaranteed new voices.

Voting at the annual meeting in February 1974 apparently went smoothly. Nine persons were elected to the vestry. The three garnering the most votes were elected to three year terms; the next three to two year terms; and the final three to one year terms. In the following year, Isabelle Webb was elected for a three year term on the vestry. Samuel Tate Latta rotated off the vestry after fifty years, fourteen of which he had served as Senior Warden.

In the following years, attendance at vestry meetings was oftentimes rather thin. The practice of nominating from the floor was the culprit. Some individuals who were nominated without their consent often had little interest in vestry service. The practice of getting prior approval from nominees made more likely a stronger commitment.

The increased visibility of women in church governance in the 1970s gained traction. Elizabeth Collins began assuming greater responsibilities in vestry business and served as secretary. Isabelle Webb was elected an alternate delegate to the diocesan convention. Four women were elected as delegates or alternates to the 1975 convention, but there would not be a woman senior

warden at St. Matthews until the late 1980s. (To date, ten women have served as senior wardens, some of them for multiple terms.)

The parish house provided opportunity and facilities for St. Matthew's to become increasingly engaged in community service and outreach. Beginning in November 1974 a government program began serving hot lunches daily to the "ageing." St. Matthew's became a host for the Hillsborough Historical Society's Home and Garden Tour. Social life was not neglected. All Member Canvases had been accompanied by coffee hours for several years. The rector, Mr. Pettit, inaugurated the practice of serving coffee and doughnuts at vestry meetings.

In the recent past, at least, it had been customary for St. Matthew's not to have worship services in August when the rector took his vacation. Isabelle Webb, who had been elected to the vestry in 1975, proposed polling the congregation to ascertain its desires for the following year. Because the congregation was rather evenly divided, a committee was formed to examine the matter. Following the committee's recommendation, the vestry agreed to procure a clergy person for the first Sunday in August and use lay readers on the other Sundays.

The establishment of a nursery in the fall of 1975 enabled parents with young children to attend church and, possibly, led to fewer disruptions during worship. The formation of an Ushers' Committee provided for a smoother service. Ushers greeted arriving worshipers, assisted people to their seats and helped "keep order" during communion.

1977 was a tumultuous year at St. Matthew's. Some issues were diocesan, others related to matters on the national scene. Early in the year members of the Diocesan Council met with the vestry to discuss St. Matthew's failure to meet its assessment obligation to the diocese. Without revealing details, vestry minutes noted: "There were expressions of some dissatisfaction with the uses of the church's funds, the decision making processes, and recent changes in church practices and forms of worship."

Reading between the lines of vestry minutes suggests three changes adopted by the 1976 General Convention encountered stiff headwinds at St. Matthew's. The convention accepted a proposed new Book of Common Prayer for use over the next triennium on a trial basis. Secondly, the convention approved the ordination of women priests beginning January 1, 1977. An additional issue arising at General Convention was the church's position on homosexuality. The convention passed resolutions stating that homosexuals are "children of God" and deserve acceptance by the church and equal protection of the laws. The convention, however, shied away from approving the ordination of homosexuals as priests.

The diocese organized a workshop on the prayer book at St. Luke's in Salisbury in April which was attended by the rector and Senior Warden. To answer questions from members of St. Matthew's about the new Book of Common Prayer, the vestry organized an informational supper meeting in March of the following year at which former rector James Beckwith compared the current and proposed Prayer Books. St. Matthew's began using the new Book of Common Prayer once a month. Some members of the parish expressed reluctance to abandon the 1928 version.

Among the earliest women and the first African-American woman to be ordained was the Rev. Dr. Pauli Murray, who had Orange County and St. Matthew's connections. Her great-grandmother Harriet was a slave of Mary Ruffin Smith, a member of St. Matthew's. Harriet gave birth to Pauli's grandmother Cornelia as the result of a rape by one of Mary Smith's brothers. Although Cornelia suffered many cruelties from the Smith family she did receive some education. Mary Smith engaged St. Matthew's communicant Maria Louisa Spear to tutor Cornelia. Years later, two of Pauli's aunts—Cornelia's children—were baptized at St. Matthew's and another aunt was baptized at the Chapel of the Cross. Pauli celebrated her first Eucharist at the Chapel of the Cross in February 1977 where her grandmother, Cornelia, had been baptized more than 120 years earlier. In 2018 Pauli Murray was added to the Episcopal Church's calendar of saints.

Disagreeing with the direction the Protestant Episcopal Church was moving, some people left the church. In one instance, the Junior Warden, a man who had been on the vestry for the past thirteen years, felt constrained to resign from the vestry, leave St. Matthew's and the Episcopal Church, and affiliate with the Anglican Orthodox Church. In particular, he was vexed by the ordination of "avowed homosexuals" into the priesthood. In point of fact, however, the canons of the Episcopal Church permitting the ordaining of homosexuals were not changed until years later.

In December 1977 the vestry, sent a curt letter to the bishop. In this letter, the vestry expressed its concern "with the general permissiveness and lack of discipline in the national church." Further, the vestry informed the bishop that it was withholding St. Matthew's portion of the diocesan contribution to the national church. Instead, that money would be spent by the vestry on "other Christian work outside the parish."

At the same time St. Matthew's was struggling financially. Pledges were down, possibly the result of tensions within the church but there were economic causes as well. The nation was just pulling out of a severe recession, unemployment remained high and sharp inflation ate into families' pocketbooks. Major maintenance issues arose: the cross on the steeple was leaning precariously, missing slates caused leaks in the roof, mice or squirrels were damaging the organ. Maintenance of the churchyard was put on a firmer foundation with the designation of \$50,000 from the endowment as a permanent fund. Insurance for the stained glass windows, especially the Tiffany window, needed to be substantially increased.

Lauton Pettit's twenty-six years as rector of St. Matthew's was commemorated at a parish dinner in 1979. A parishioner who himself had taught in a divinity school lauded Pettit's well-crafted, thoughtful, engaging and memorable sermons. He wrote in a testimonial letter preserved in the archives: The "simple truth of the matter is that on a consistent basis, Sunday after Sunday and month after month, I have never heard better preaching anywhere than here at St. Matthew's...."

The Guild Room in the Parish House (now Hayden Building) was named the Annie Sutton Cameron Room. Not only had she been an active member of St. Matthew's, faithfully hauling rural students to Sunday school, but she had bequeathed \$5,000 and her house and its contents to the church.

William Penn Price succeeded Pettit in 1980. Initially called as interim rector, he subsequently became the permanent rector. Price brought sound business practices and forward-thinking ideas to his tenure. The vestry approved his proposal for a two-part budget for 1981: one for operating expenses and the other for capital improvements. The vestry expressed confidence that this was a “significant step in the life of the church.” Price also encouraged greater involvement in the life of the community. The most significant of these steps was to join four other churches in founding Orange Congregations in Mission to “feed the hungry, clothe the naked” and otherwise minister to those in need. Its first activity was to launch a “meals on wheels” program. OCIM would evolve into a permanent ministry of care. In addition to Meals on Wheels, OCIM operates a food pantry and a thrift store, and sponsors a Walk for Hunger. In 1999 the meeting room in a new OCIM building was dedicated and named for Bill Price. For many years, St. Matthew’s collected various food items to stock OCIM’s pantry. Commencing in 2010 a monthly ingathering—faithfully coordinated by Carolyn Parsley—of 150 cans of beef stew was inaugurated. This commitment was subsequently raised to 175 cans.

The seemingly perpetual cemetery issues produced a new policy and a standing committee to bring the cemetery plat up to date. Air conditioning improved working conditions in parish offices. Price’s proposal to construct a handicap ramp and add other handicap features met pushback and the committee created to study the matter rejected his proposal. (A decade passed before resistance was overcome and an aesthetically pleasing ramp built.) In the spring of 1983 as Price’s retirement date drew near a questionnaire sought the congregation’s views on the needs and direction of the church and their vision for the new rector. This was a step in the direction of a more modern trend in searches for rectors.

The search committee labored through the autumn winnowing through more than a hundred applications and interviewing a handful of applicants. In January 1984 the vestry agreed to offer the Rev. Jerry Fisher a five year contract, renewable in three years. Fisher’s acceptance was contingent upon renovations to the rectory and a private office in the Parish House, conditions to which the vestry agreed.

From early in Fisher’s tenure relations between the rector and some members of the congregation and some members of the vestry were strained. Two members of the Renovations Committee and the chair of the Finance Committee resigned their positions. Misrepresentations and humiliations of unspecified natures were alleged, and grumbling over renovation costs on top of expensive repairs to the church ensued.

In all fairness to the rector, vestry and congregation, it should be pointed out that St. Matthew’s and Orange County were undergoing cultural, social and economic changes. They mirrored changes taking place in the Triangle: a growing population including a significant number of retirees drawn from other regions of the country and a shift from agricultural and textile economy to one dominated by health care, higher education, and technology. No longer was St. Matthew’s the small, intimate church dominated by a handful of influential families. St. Matthew’s was attracting members from an expanding geographical area and diverse population. As one parishioner wryly pointed out, the completion of area interstates resulted in greater mobility.

The most divisive issue, ironically, arose from the growth of church membership in recent years. After only a year at St. Matthew's Fisher suggested the parish building was too small and impatiently pushed to have the matter studied. Undoubtedly, space in the existing parish building was inadequate to accommodate the many needs of the parish: expanding church school and adult and youth choirs; gatherings after church and on special occasions; cramped administrative space. But some vestry members and many members of the congregation felt events were moving too quickly and without adequate planning.

A committee appointed to study space needs met twice in April and declared more space was needed. Structured congregational input was apparently limited to a discussion at a covered dish dinner in early May. Wavering between constructing a new building and expanding the current parish house ensued. In August a goal of raising \$400,000 over five years for a new building and renovations to parish house and church was set. Without a solid financial plan in place—money was to come from borrowing, gifts and investment interest—steps to begin construction were undertaken. This was hardly a strategic plan guided by a firm grip on the financial capacity of the congregation. By the end of October communications between rector and some vestrymen had broken down. Nonetheless, renovation of the parish building began.

The story of the next three years was one of continued acrimony and missteps. There were problems with the original contractor and the quality of his work. Threats of litigation followed. The vestry was badly split. Petitions circulated. Communication between rector, vestry and congregation broke down. The bishop was drawn in. Consultants failed to heal hard feelings. In the end, the only concrete result of those proposed building projects was the construction of a pavilion located below what is now the Ruffin building. The limited utility of the pavilion ultimately led to its demolition.

The late 1980s did, however, mark two noteworthy milestones at St. Matthew's. In 1988 the 1883 Hook & Hastings organ underwent a major restoration at a cost of nearly \$29,000. In the following year Margaret Trull was elected the first woman Senior Warden.

The turmoil of the last few years led Fisher, in late 1988, to announce his resignation to be effective in February. The search for a new rector began in the spring with a visit to the bishop and the hiring of a consultant to guide the vestry and search committee through the process. In the meantime, the vestry and congregation gave thoughtful and prayerful consideration of the direction St. Matthew's should take in the future. The search moved at lightning speed. By early November the search committee had narrowed the number of applicants to be interviewed and began visiting candidates in their home parishes. The plan was to complete visitations by December 10th and arrangements made for the finalists to visit St. Matthew's.

In mid-January 1990, after only eight months, the vestry voted unanimously to call the Rev. Dr. Brooks Graebner, assistant rector at St. Peter's in Charlotte. With little apparent hesitation, Brooks accepted. In March he attended his first vestry meeting and in April—on April Fools' Day, he likes to point out—Brooks and his wife Chris and their young son Martin were warmly welcomed by the congregation. Brooks faced the steep challenge of promoting healing and restoring harmony.

Looking back over his twenty-seven year tenure, Brooks acknowledged that the vestry imparted to him from the outset a very clear notion about their expectations and priorities. These included solving space issues and avoiding using the endowment—neither principal nor income—for operating expenses. It was also abundantly clear that the worship space of St. Matthew's was sacrosanct and not to be compromised. The space issues would be addressed with the construction of the Ruffin House and renovations to the Hayden Building by the end of the decade. The goal of not tapping into the endowment for operating expenses was reached in 2011.

Coinciding with Brooks' arrival was the retirement of the much loved sexton and communicant, Joe Rosemond. Brooks later commented that the principal caretakers who served St. Matthew's during his years regarded their posts not as just a job but as a ministry.

Some of the early accomplishments during Brooks' tenure included: providing handicap access to the sanctuary; establishing a committee to record and encourage memorial gifts; creating agendas for vestry meetings; inaugurating a festive worship and luncheon on St. Matthew's day in September; undertaking a comprehensive needs assessment to prioritize improvements and maintenance; establishing a "men's breakfast;" providing financial assistance to the Alamance-Orange Prison Ministry; entering the information superhighway with the church's first computer.

Providing handicap access to the sanctuary was not a new issue. Bill Price had raised the matter back in 1982 but the committee appointed to study the matter said it was not needed, it would be unsightly, and many members of the congregation had voiced their opposition. It was at the top of Brooks' major concerns. Recent history, however, demonstrated the need for diplomacy and consensus building. After several months of study, the vestry approved the idea of a ramp along the north side of the church leading to the entrance of the sanctuary. Wisely, a committee was appointed to gain congregational support and to raise money for the project. Support coalesced over the next year and in early 1992 a contractor was selected for the project. Jerry Workman who has supervised every construction project to the present agreed to oversee this project. Care was taken to make the ramp and small changes to the steps architecturally pleasing and complementary to the church and churchyard. The ramp was dedicated on St. Matthew's Day in September 1992. Brooks would later say he considered this project to be one of the "signal achievements" of his ministry not just for access but for success on the path to restoring harmony among the congregation.

In 1993 Lisa Phillips, Duke University divinity student, arrived as an intern. Under her leadership the youth group flourished and she worked with the Unitarian Fellowship to establish an Aids Care Team. Lisa returned to St. Matthew's a decade later as Coordinator of Children's Ministries and in 2005 Assistant to the Rector. In 1994 Katherine Johnson, an ordained deacon, was assigned to St. Matthew's. In addition to liturgical duties, Katherine has played significant outreach goals—working with battered women, aids outreach, and, for several years after 2000, deacon at El Buen Pastor, an Episcopal Hispanic ministry in Durham.

A number of improvements were made to the sanctuary, parish house and rectory in the early nineties. The rearrangement of the chancel greatly improved the worship space. The choir was moved into a larger space on the south side of the chancel opposite the organ. The font, pulpit—

that also served as lectern—and prayer desk were shifted to the north side of the chancel. Chandeliers in the nave were refurbished; the sacristy remodeled; new flooring installed in the parish house; a mural added to the nursery. Renovations at the rectory included enclosing the side porch to which was added handicap access and remodeling baths and the kitchen. Funds from the Kirby Foundation were helpful for several projects.

Membership continued to grow and average Sunday church attendance increased by about fifty percent within four years of Brooks' arrival. This led the vestry to authorize a self-study with input from the congregation to ascertain the liturgical, educational, administrative, and fellowship space needs of St. Matthew's. A consultant, Robert Wiltshire, was engaged to determine the financial capacity of the parish to pay for major capital improvements. To deal with the most pressing needs, a trailer was purchased to provide educational and storage space.

Financial considerations weighed heavily. Should a new parish house be built or, instead, make major renovations to the existing parish house and postpone the new parish house? After months of discussion, the vestry approved the concept of the construction of a new parish house and modest improvements to the existing parish house. The congregation was clear about one thing. Nothing should be done that would detract from the beauty of the church and the churchyard.

The time to translate ideas into concrete plans and to raise necessary funds through a capital campaign had arrived. The Building Committee selected Raleigh architect Frank Harmon and the McLean Construction Company for this project. In April 1997 the vestry approved a resolution calling for a three year campaign to raise \$500,000-600,000 for a new parish house and improvements to the existing parish house, including an expanded, remodeled kitchen and expansion of the south side of the building. A decision to proceed with these significant modifications to the old parish house necessitated raising an additional \$200,000. Senior Warden Karen Ireland, along with Brooks, provided steady leadership during this implementation phase.

Harmon was largely responsible for the pleasing siting and exterior appearance of the new parish house. The Building Committee opted for brick facade but Harmon convincingly pushed for board and batten. The lancet windows, inspired by the first stained glass windows over the altar in the sanctuary, lent a gothic touch. Construction began in 1998 and was completed in the following year. The new parish house was named the Thomas Ruffin House, commemorating the donor of the land on which St. Matthew's was built in the 1820s. At the same time, the vestry renamed the old parish house the Hayden Building in honor of Elizabeth Gwynn Hayden whose generous bequest enabled the construction of the parish house in 1957. On January 15, 2000, the Rt. Reverend Robert C. Johnson, Bishop of the Diocese of North Carolina, presided over the dedication ceremony of both buildings. Five months after the dedication a 150 year old cypress crashed onto the porch of the Ruffin House during a storm. Fortunately, photos taken daily by parishioner Joe Rosemond during construction guided the rebuilding.

The naming of the Thomas Ruffin House has not been without subsequent reservations. As a justice on the antebellum North Carolina Supreme Court, Ruffin authored the opinion in "State v. Mann" that declared "the absolute power of a master over a slave." Sally Greene, a parishioner with legal training, made an important contribution to slave law literature with an article "Judge

Thomas Ruffin and the Shadows of Southern History” published in *Southern Cultures* in 2011. Other historians have uncovered troubling evidence of Ruffin’s treatment of his own slaves. A plaque explaining the rationale for the naming of the Ruffin House has been placed in the foyer of the parish house: “Naming this building for Thomas Ruffin is intended to serve as recognition of his stewardship in bestowing the gift of property which continues to serve for the benefit of the parish today. It does not reflect tacit approval of his views on race and slavery, which we acknowledge as a matter of historical fact but repudiate. The parish actively seeks opportunities to foster racial reconciliation and nurture its inclusive relationship with others without regard to race or color.”

Until sometime in the mid-1990s, the Altar Guild had been a part of the Episcopal Church Women. According to a brief history of the Altar Guild in the parish archives, ECW began falling apart in those years. As many of the standard bearers aged they became less able to attend meetings. Many younger women had families or employment that placed demands on their time. The Altar Guild evolved into an independent organization of women who regarded their responsibilities to prepare the church for worship as their ministry. In those days, members disdained bought flowers. Flowers were expected to come from one’s own garden, gardens of other parishioners or the Altar Guild garden behind the rectory. Members of the Guild who tended that garden were known as “Lay Weeders.” More recently, flowers have been purchased from a local florist. Other tasks involved preparing the altar, polishing brass, cleaning chandeliers, setting out candles, caring for linens and hangings, and ensuring communion wine and wafers were ready. The addition of an aumbry during the 2007-08 restoration changed the way in which the Eucharistic elements were handled. The reserved elements could now be stored in the aumbry for later use by the clergy. A remodeling of the sacristy in early 2009 greatly improved the working space for the Altar Guild.

By late 1996, in the midst of these important and draining discussions about resolving space issues and attendant worries about fund-raising, Brooks was growing concerned that administrative and leadership duties were taking their toll on his pastoral responsibilities. He was also concerned that programming was being neglected. Senior Warden Steven Burke skillfully guided discussion at a special vestry meeting—without Brooks—in December about how to tackle these issues. The result was a new approach in 1997 between vestry and rector. The vestry assumed more managerial functions in the parish. From then on the senior warden chaired meetings. St. Matthew’s was becoming more of a program centered, rather than rector centered, parish.

One flourishing program area was Children’s education. Julia Workman was hired as coordinator of Children’s Ministry. Under her leadership Godly Play, Growing in Christ, and Parish Family Sponsors joined the successful Secret Pals breakfast program that had been initiated by Miriam Saxon shortly before Brooks’ arrival. Program expansion led to the purchase of a trailer for activities until more permanent space could be provided. In Brooks’ opinion, Julia’s leadership was largely responsible for St. Matthew’s receiving the 1998 “Church of the Year” award for outstanding contribution to the ministry of education. The creation of a Parish Life Committee, led for the last sixteen years by Karen Ireland, provided new fellowship opportunities. In 1998 Mary Rocap organized a musical program performed in the pavilion.

This was the seed from which sprang the “Faith and the Arts” series under Mary’s leadership a dozen years later.

The arrival of Rev. Jean Parker Vail was providential. In 2000 she agreed to serve part-time as Associate to the Rector. Membership had doubled in the 1990s. The new parish house and expanded Hayden Building offered new possibilities for programs and fellowship. What Jean brought to her ministry was a clarification of the congregation’s visions of what St. Matthew’s mission should be. She guided this process through a series of adult forums, retreats, and Lenten simple suppers. In 2003 Jean’s collection of sermons, *In the Name of God*, was published.

Among other programs and activities bandied about in the 1990s that didn’t gain traction until some years later were a parish archives and history committee and a closer association with Dickerson Chapel AME Church. In 2007 St. Matthew’s and Dickerson Chapel joined forces to build a Habitat House in the Fairview community and two years later established the tradition of joint worship on fifth Sundays.

The horrifying terrorist events of September 11, 2001, were a wrenching experience. On the following Sunday Bruce Lawrence and his Duke colleague Ebrahim Moosa, a leading Islamic Studies scholar, delivered a powerful sermon that placed the felt grief in a religious context.

Shortly after the parish house was completed in 2000 the vestry began thinking about what needed to be done to ensure that St. Matthew’s remained “faithful stewards of our church building by addressing current and impending repair issues in order to extend its historic life well into its third century of use.” This concern led to the formation of a Building for a Third Century Committee, chaired by Steven Burke, whose work began in September 2001. In the ensuing months that stretched into years the committee and consultants analyzed the physical condition of the church building. Raleigh architect Frank Harmon produced a report in early 2004 detailing his firm’s assessment and recommendations.

In that same year the vestry approved a contract with John Farmer of Winston-Salem to undertake a thorough restoration of the 1883 Hook & Hastings pipe organ. Bill Kodros chaired an organ restoration fund drive that quickly achieved its goal. While Farmer restored the organ, the organ room was thoroughly renovated. A rededication service was celebrated in May 2005.

In February 2005 the vestry engaged the services of Hager/Smith Design of Raleigh to develop a comprehensive set of design recommendations for renovations to the church. The Third Century Committee would later comment that the selection of Hager/Smith was “a provident and happy decision.” In July 2005 the vestry approved a report and a set of recommendations produced by the Third Century Committee. This document was presented to parishioners later in the year. The renovation recommendations fell into four categories: Structural and Exterior; Electrical and Mechanical; Interior Finishes; and Liturgical Furnishings and Arrangements. Structurally, particular attention was paid to the need to replace the existing slate roof with lighter weight material. Hager/Smith got to work on construction drawings.

Another important component was to understand the special needs of a congregation with a historic property. Four parishioners received training from Partners for Sacred Places, a non-

profit that assists historic churches grow their capacity to serve their communities as anchor institutions. As Brooks would later say: "... renovating this building is a sign of our commitment to being a 'Hillsborough church' and not just a church that happens to be in Hillsborough. Our life in this place has been interwoven with the life of this community continuously since 1824."

Having led the process of conceptualizing and analyzing, Steven Burke stepped down in early 2006 as chair of the Third Century Committee. It was now time for implementation. Bill Kodros became overall committee chair. Jerry Workman and Jeff Hopper co-chaired the Building Committee. Ben Scaggs headed fundraising efforts. Once again, Wiltshire & Co. of Asheville was engaged to undertake a feasibility study to determine if St Matthew's could raise the projected cost of a million or so dollars.

In April 2007 "Honoring the Past, Embracing the Future" capital campaign launched. A contract with Progressive Contracting Co. of Sanford was inked in June. Renovation began in August.

Once construction began, worship services moved to the Fellowship Hall in the Hayden Building under extremely cramped conditions and with sparse liturgical furnishings including a "jerry-rigged" altar originally crafted for a 9:15 family worship service back in 1993. With joyful, grateful relief the congregation returned to the now beautifully renovated church in late May 2009.

Two other projects paralleled the church renovation. One was the restoration of the Good Shepherd stained glass window given by the Ladies' Sewing Society in 1872 as a memorial to Moses Ashley Curtis. The other was improvements to the churchyard including a memorial garden.

Kenneth Garrison chaired a committee that worked with landscape architect David Swanson to develop a plan to improve the churchyard including pathways and a memorial garden in the northeastern corner of the churchyard for interment of cremated remains. An altar incorporating the marble top from an altar in use between 1872 and 1892 was remounted and installed at the center of the garden and re-consecrated by Bishop Curry in 2007. One of the more interesting, and moving, observations about the churchyard to be found in the archives is an excerpt from a paper written by a landscape history student at N. C. State. She wrote: memorial gardens can be "an outdoor chapel, where one could worship in serenity and recollect." St. Matthew's Memorial Garden functions as both a gathering place and a liturgical space. The old cross atop the spire replaced during renovation now stands at the southeastern corner of the churchyard.

The 2007 vestry retreat examined the issue of same gender unions and the matter was subsequently discussed at an adult forum. In August the vestry approved a policy and proposed rite for the blessing of same gender unions. Following the adoption of a rite for blessing same gender unions by the 2012 General Convention and at the urging of Bishop Curry, the vestry brought St. Matthew's policy into conformity with the national policy.

As the population of Orange County continued to increase, interest in establishing a fourth parish grew. In March 2002, the rectors and vestries of St. Matthew's, Chapel of the Cross and Holy

Family met and approved an enabling resolution to move forward with a three year plan to establish a mission church. Lisa Fischbeck began as missionary in September. At Bishop Curry's suggestion the new parish was christened Church of the Advocate. Under the canonical responsibility of the Chapel of the Cross, Orange County parishes provided financial support until the new church became financially self-sufficient. St. Philip's, an abandoned Episcopal church in Forsythe County, was moved to a site on the outskirts of Chapel Hill. Services at the Church of the Advocate began in the restored church in 2014.

Music and other arts have been an integral part of the spiritual and social life of St. Matthew's. The purchase of an Erben organ, built by the Hall and Erben firm, sometime around 1836-37 indicates the important role of music in shaping religious experience at St. Matthew's. The Hook & Hastings pipe organ—nicknamed “Miss Lizzie” for long time organist Lizzie Jones—purchased in 1883, partially restored in 1988 and more thoroughly in 2005 continues to be an integral part of worship. In recent years the choir under strong leadership of music directors Megan Whitted and, more recently, David Arcus, has grown in number and sometimes performs quite complicated pieces. The Women's Singing Circle—founded by Parish administrator Mary Rocap and Music Director Megan Whitted—debuted at the 2009 St. Mary's Homecoming service that marked the 250th anniversary of that chapel. In the following year, a memorial gift enabled the purchase of a Yamaha piano for the sanctuary.

Other arts found a central place in the spiritual life of the church. The needle arts of the Ladies' Sewing Society after the Civil War raised money for church improvements while also providing fellowship opportunity. Since 2005 the Shawl Ministry has made shawls, scarves, baptismal blankets and lap robes to bring joy, solace, and comfort to members of the congregation in times of celebration, sorrow or sickness. The addition of stained glass windows over the years provided a visual artistic accompaniment to worship in the sanctuary.

A Faith and the Arts program, formally established in 2010, has evolved into a series of art events that have added other dimensions to the spiritual life of the church. When there was still a pavilion behind what is now the parish house, Mary Rocap organized a musical concert. That was followed in 2001 by an adult forum series that examined faith and the arts: songs of faith and doubt, photography, theatrical costumes, art and Judaism, fabric arts. In following years, literary and theatrical events were added: poetry readings by Jerry Eidenier and others, production of plays and musicals, a dramatic reading from Dicken's *A Christmas Carol* by Allan Gurganus and Michael Malone that ran for at least fifteen seasons, readings by Lee Smith from her novels. Other events have featured the visual arts, gardening, landscaping and architecture.

The clergy had full plates in the early 2000s. In addition to his normal pastoral and administrative duties, Brooks had diocesan and national duties as well. In 2007 he became the historiographer of the diocese. Along with Jean Vail, he served on the Diocesan Board of Examining Chaplains, and was teaching Anglican history in the Deacons' formation program whose home was St. Matthew's. On the national level, he served as secretary of the Historical Society of the Episcopal Church. Lisa, Assistant to the Rector, had numerous liturgical, administrative, pastoral and educational roles including coordinating nursery, children's and youth ministries and managing the Serve One Another network that provides food, transportation and other pastoral needs of parishioners. Both deacons had major roles in the liturgical,

educational, pastoral, and outreach life of the parish. Katherine Johnson was particularly active with diocesan programs for the Hispanic community. Hugh Tilson was involved in outreach efforts in rural areas, served on the board of OCIM, played major roles in the Food for All program, and served as mentor in the Education for Ministry program.

One of the major highlights of this decade was the launching of FeST—the Festival of the Society Tree—in early December 2008. The inspiration for this fund-raising event was the annual Christmas Tree sale of handiworks of the Ladies’ Sewing Society after the Civil War. This activity was described in five minute books, spanning thirty-five years (1866-1901), that were retrieved from a bank safety deposit box. Beverly Wagner, Ellen Weig, Sally Jackson, Phyllis Wright and Brooks transcribed these books in 2007-2009. In this modern version of a Christmas bazaar, talented parishioners made art and craft items and foods for sale at a two day bazaar that would be timed to coincide with the annual Hillsborough Candlelight Tour. FeST also provided opportunity for parish and community fellowship. FeST succeeded beyond expectation, raising about \$11,000 in its first year and continuing in subsequent years to raise money for outreach and social ministries. An Ordinary Café offered tasty lunches. Folded into FeST beginning in 2009 under Cindy Cook’s initiative was the sale of wreaths made from fresh greenery by parishioners.

Greater clarity of purpose for the church grew out of discussion in 2009-10 about the mission and values of St. Matthew’s parish. Having considered various iterations, the vestry adopted in February 2010 a mission and vision statement that was presented to the annual meeting a few days later:

Mission Statement

“Feeding God’s people from the abundance of God’s grace”

The Vision of St. Matthew’s is

- **To welcome all people to share with us in celebrating Christ’s Eucharistic feast in the tradition of the Episcopal Church.**
- **To nurture a multi-generational community through worship, learning, and fellowship.**
- **To celebrate the gifts of the rich history and heritage of St Matthew’s and look to the future in service and fellowship with our Hillsborough community.**
- **To carry the spirit of Christ into the world, both locally and globally, by serving and working in partnership with others.**
- **To encourage each person’s spiritual growth through individual and communal service and ministry.**

- **To show respect and gratitude for the abundance of God’s gifts by caring for God’s world and being mindful of the environment in all we do.**

-adopted by the Vestry February 23, 2010

Brooks later recounted during Bishop Curry’s visit to St. Matthew’s that the phrase: “feeding God’s people from the abundance of God’s grace” had come to him “during a moment of clarity” at the annual diocesan convention. Later in the year, the vestry adopted a set of Core Values that derived from the vision statement: at the center was Worship surrounded by Service to Others, Holistic Stewardship, Music and Arts, Heritage, Spiritual Practices, Education, and Fellowship. Subsequently, the Core Value grouping has been refined with each vestry member becoming the liaison between the vestry and committees and programs grouped under one of the Core Values.

Financial concerns came to a head in 2009 during the Great Recession. It became clear that some budget items were absolutely essential to running the church while others were discretionary. A “core” budgeting process was developed that identified essential and discretionary items. This has proved to be a workable process. Subsequently, two important financial goals were achieved: St. Matthew’s paid off the debt incurred in the renovation project and income from the endowment was removed from the operating budget. Henceforth, endowment income would only be used for maintenance or capital improvements.

Stewardship of church property—God’s property—is an important responsibility of a vestry. A step to improving property management was the creation of the Society of Junior Wardens in 2010. At the vestry retreat, Junior Warden Bob Quackenbush reported that previous junior wardens would meet quarterly to discuss property needs and report their assessments to the vestry. The result would be a constant prioritizing of property needs to assist in mid- and long term planning.

A number of projects were seen through to completion over the next few years: rectory roof replaced, stained glass windows reconditioned, bell and belfry repaired, sound system acquired, and new choir pews installed.

There were significant developments on the heritage front. St. Matthew’s, one of the oldest parishes in the diocese, was recognized as a “Living Historic Church.” In 2011 the vestry established a Parish Archives and History Committee, under the leadership of Elaine Druessedow, to organize and maintain church records and to help interpret the history of St. Matthew’s.

Brooks’ own focus as a historian turned to parish history when he spent two months in 2000 in UNC’s Wilson Library devouring materials on Bishop Ravenscroft, Thomas Ruffin and others whose lives were entwined with St. Matthew’s. Parishioner Ellen Weig also made important contributions to parish history. She received the Episcopal Women’s History Project’s Malcolm and Pat Diesenroth Award for her work in telling the story of the women of St. Matthew’s, especially that of the Sewing Society. In October 2013 St. Matthew’s hosted a diocesan workshop titled “Knowing and Telling Our Congregational Stories: A Workshop on Parish Archives and History.” Brooks, the Diocesan Historiographer, chaired the committee planning the 2017 bicentennial of the founding of the Diocese of the Episcopal Church of North Carolina.

In early 2017 Brooks announced his intention to retire as rector on St. Matthew's Feast Day, Sunday, September 24. The weekend was filled with emotion, both joy and sadness. Everyone knew Brooks and Chris would be living nearby, in a retirement community in Alamance County and that we would still glimpse them occasionally at the Hillsborough Art Center or Burwell School or elsewhere in town but their presence would be missed.

The events of that weekend were titled "A History of Faith: 27 Years with Brooks and Chris." On Friday evening a musical program—Uplifting Music and Brooks Too—included some of Brooks' favorite music "from Bach to Bye Bye Love"—performed by some of his favorite performers. A highlight was the first public performance by Brooks on the Hooks & Hasting organ of a piece by Mozart accompanied by a string quartet. On Saturday Brooks, members of the congregation and other friends recounted and reflected on memories of the twenty-seven years of Brooks' life and ministry at St. Matthew's. Chris added a twenty-eighth view—how wonderful it had been in Hillsborough and living in the rectory across the street from the church, with Brooks able to come home for lunch and all the warm friendships they had enjoyed. On Sunday, Lauren Winner preached the sermon at 8:00 a.m. and again at 10:30. The Adult Forum featured Diocesan Archivist Lynn Hoke. Along with Jean Vail, Brooks celebrated his last Eucharist as rector of St. Matthew's. Following a reception, the congregation gathered on the steps, ramp, and hillside between the Hayden Building and the Ruffin House for panoramic photos.

The retirement of Brooks in the fall of 2017 led to a period of transition in many ways. The arrival of the Rev. Judith Reese as interim rector provided steady leadership and a wealth of experience in advising and helping shape the search process for a permanent rector.

Allen Cronenberg
Archives and History Committee
October, 2018

Appendix A: Stained Glass Windows

Altar Windows (1868): A “lady of the parish” gave three lancet windows that were installed above the altar in the east wall of the chancel.

South Wall:

Good Shepherd Window (1872): The Ladies’ Sewing Society raised money for this window as a memorial to the recently deceased rector, Moses Ashley Curtis. The well-known stained glass artist Henry Sharp of New York designed the window. An interesting feature is the broad-brimmed hat ringed with thorns worn by Jesus. (Also known as “Christ in a Hat Window”)

Madonna and Child Window (1895): The Cameron family gave this window in memory of three year old Paul. It was designed by Charles Booth.

Children’s Window (1966): This memorial window to the Webb family was designed by Frederick Cole who was knighted by Queen Elizabeth II for his work restoring windows in Canterbury Cathedral.

To right of door:

Christ Window (1967): another Webb family memorial window, by Frederick Cole.

To left of door:

Magi Window (installed 1975): The Cameron family purchased this window, also designed by Charles Booth, in 1884 for their chapel at Fairtosh Plantation. It was a gift from descendants of the Cameron family.

North Wall:

“Ye That Love Me Keep My Commandments” Window (1942): Designed by Ernest Lakeman, this window is a memorial to Sally Nash Ruffin and Martha P. Ruffin. Lakeman is famous for a window in the Cathedral of St. John the Divine depicting the death of John Jacob Astor on the *Titanic*. This window was the gift of Elizabeth Gwynn Hayden (Other source says circa 1955)

Angel of Praise Window (installed 1899): The most famous window in St. Matthew’s was identified in a 1910 publication of Tiffany Glass and Decorating Company as the “Ruffin Memorial Window.” It is dated 1896.

St. Matthew Window (installed 1935): Lawrence Saint, director of stained glass department of the National Cathedral, designed this window that was a gift of the Webb family.

(Information on the stained glass windows of St. Matthew's was compiled by former parishioner Ellen Weig and Brooks Graebner. See the pamphlet *Historic St. Matthew's Church, Hillsborough, N. C.* and an article on the windows on the St. Matthew's website. Additional information from: "A Brief History of St. Matthew's Parish," unknown date, unknown author. Copy in Parish Archives. An interesting footnote: the vestry accepted an offer by novelist Allan Gurganus to purchase the clear glass windows replaced by stained glass windows and had been safely stored over the years. These windows adorn his renovated Hillsborough home.)