



LOWER CAPE FEAR HISTORICAL SOCIETY, Inc. BULLETIN

VOLUME IV, NUMBER 3

WILMINGTON, N. C.

MAY, 1961

THE PRESIDENT'S MESSAGE

The Lower Cape Fear has a great historical heritage which, together with Wilmington's location along navigable rivers, sounds, and the Atlantic Ocean, provide incomparable assets.

Area Development

Today, more and more people are becoming interested in areas of historic significance. Increased leisure time, earlier retirement, and a variety of other factors are inclining Americans toward more travel. Naturally they are drawn to locales which have sought to preserve indigenous culture. The older the community, the greater is its attraction for the touring, history-conscious public. If an area has a past steeped in vigorous history, if its attractions are well maintained and used, if they are properly documented and publicized, then there is no estimable limit to the drawing power of that area.

From an economic point of view, if not solely from an interest in history, business men and women of this region must be aroused to its potential. Tourism is said to be North Carolina's third largest industry. With our local wealth of history, more people should be encouraged to visit the Lower Cape Fear. Obviously, this will be reflected to our economic advantage.

During the past year strides have been made in this direction.

Historic Sites

First of all, the Historic Sites Committee has collected data on a number of old and important buildings in Wilmington which were built prior to 1890. These are being catalogued, and in due time it is hoped they can be properly evaluated and recorded.

Planning

Secondly, the City of Wilmington's Planning Commission has a Land Use Study in process and the planners have asked for a list of all points of historic or architectural importance. This information is being provided by your Society and the Wilmington Council of Architects. The planners recognize the value of these buildings to our City's future and wish to have them assessed so that they may be preserved, at the same time assuring the city of an orderly growth and development.

Tours

Thirdly, plans are nearing completion for historic tours of the town and county to be conducted on Saturday, May 13, 1961. Mrs. Robert W. Williams, President of the Junior League of Wilmington, and Mrs. Henry B. Rehder appeared before the Board of Directors and volunteered to join with our Tour Committee Chairman, Henry J. MacMillan, in the planning and conducting of the tours. Chairman of the Junior League group is Mrs. Eugene B. Hardin, Jr. This event will be the first of its kind in recent years, and will

include a morning walking tour to points of interest in the city and a motor tour in the afternoon. This method of promoting historical knowledge could become a scheduled annual event, or it could provide the impetus for year-round visits on an unscheduled basis. We are indebted to members of the Junior League for their interest and support in this work.

New History

New history is being brought to us. The U. S. S. NORTH CAROLINA, one of the great fighting ships of World War II, originally destined to be scrapped, will be towed to a berth in the Cape Fear River, a site selected by the State Battleship Commission. This site will become another attraction for thousands of visitors to our city. We have advised the Commission that the U. S. S. NORTH CAROLINA will be valued as a new historic shrine by history lovers throughout the state, and that the Cape Fear River with its colorful naval history is an appropriate location.

Old Brunswick — Fort Fisher

The Old Brunswick project is continuing to develop in a promising manner. Proof of its contribution as an attraction to the Lower Cape Fear is the steadily-increasing number of sightseers it draws. Fort Fisher is also the scene of activity, with preparations for building a pavilion as a forerunner to more extensive work prior to the 1965 celebration.

Centennial

The first North Carolina observance of the Civil War Centennial was held in Wilmington on February 1st, when a 100-year-old flag was returned to the city by Mr. William King Covell of Newport, R. I. Details of the event were reported in the February issue of the Bulletin.

Notice has been taken of the Centennial by a number of organizations in their programs. The 1961 Azalea Festival used the Centennial as its theme, and carried it out in costuming and in window displays.

In observing the Centennial we honor with gratitude those men and women who fought for their principles. Although the effects of the Civil War were tragic for the South, we now realize that our strength lies in the unity of all the states.

Conclusion

I believe that the Society must continue to expand its sphere of influence. Only thus can it become the catalyst for the enrichment of this region's greatest unexploited asset—history for people today.

It has been a rare privilege to serve as your President. I am grateful to the officers, Board of Directors and committees who have led and supported the work of the Society during the past year.

—LESLIE N. BONEY, JR.

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In Memoriam

MR. CORNELIUS D. THOMAS

Founder and President (1954-1955) of the Brunswick County Historical Association
February 1961

NEW MEMBERS

Regular

- Mrs. Leona T. Carroll, 201 Wrightsville Ave.
- Mrs. J. R. Chasten, 210 Red Cross St.
- Mrs. Lloyd H. Chellman, 131 Wayne Drive
- Mr. William King Covell, 72 Washington St., Newport, R. I.
- Miss Patricia Evans, 312 Pemberton Drive
- Mrs. J. Max Gregg, Oleander Court Apts., F-3
- Mr. J. Max Gregg, Oleander Court Apts., F-3
- Mrs. William D. Jones, 2925 Park Ave.
- Mr. Theodore K. Lynch, Jr., Box 383, Wrightsville Beach
- Mrs. H. A. Marks, Box 67, RFD 2, Masonboro Sound
- Mr. H. A. Marks, Box 67, RFD 2, Masonboro Sound
- Mrs. John T. Schiller, 445 Knollwood Road
- Mr. John T. Schiller, 445 Knollwood Road
- Dr. Thomas Rae Shannon, 11 Cannon St., Poughkeepsie, N. Y.
- Mrs. Martin Willard, Box 62, RFD 2, Masonboro Sound
- Mr. Martin Willard, Box 62, RFD 2, Masonboro Sound

Contributing

- Mrs. Charles M. Block 219 Forest Hills Drive
- Mr. Frederick Willetts, P. O. Box 600

Sustaining

- Mr. Isaac B. Grainger, 1001 Park Ave., New York, N. Y.

GIFTS RECEIVED SINCE FEBRUARY, 1961

The Society gratefully acknowledges gifts from Mrs. Elizabeth C. Ramsey of Alexandria, Va., Miss Caroline D. Flanner, Mrs. J. S. Crowley, Leslie N. Boney, Jr., South-eastern North Carolina Beach Association, and Wilmington City Council.

OLD FANNY AND JENNY ANCHOR

Recently off Wrightsville Beach, an anchor from the block-ade runner, *Fanny and Jenny*, sunk in 1864, was brought to the surface. Divers Allen Blake and John Waggett salvaged the 400-pound cast-iron anchor, covered heavily with coral. It was displayed in a down town window during the Azalea Festival and will be turned over to the New Hanover County Museum.

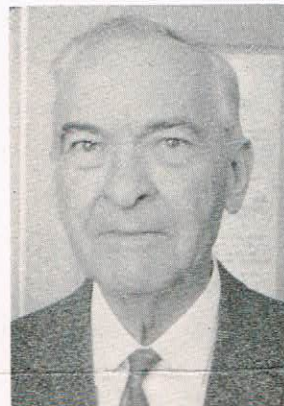
At one time, the *Fanny and Jenny* was a compact, 160-foot sidewheel steamer. On the night of February 9, 1864, an enemy ship challenged and sank her.

MEETING

Time and Place: Friday, May 12, 1961, 8 P.M., St. Andrews-Covenant Presbyterian Church.

Speaker: Dr. Auley McRae Crouch.

Subject: Medical History.



Dr. Auley McRae Crouch

Since 1920, when Dr. Auley McRae Crouch began practicing pediatrics in Wilmington, his name has been familiar to hundreds of young residents throughout Southeastern North Carolina.

Dr. Crouch describes himself as "a self-made man to the extent that I grasped opportunities provided for poor boys by those who had gone before." A glance at Dr. Crouch's early years gives substance to this modest assertion, for it was through his own initiative and industry, working at such odd jobs as barbering, draying, firing furnaces, waiting on tables, shoe repairing and harness-making, that he made his way through

college. Despite such financial pressures, he was able to win a scholarship his first year in medicine at the University of North Carolina. From the University he went to Jefferson Medical College in Philadelphia, receiving his M.D. in 1916.

Dr. Crouch's advanced medical studies include post graduate work in epidemiology at Indianapolis and Minneapolis; in pediatrics at Columbia University and Chicago; and in bronchoscopy at Temple University, the University of Pennsylvania, and Jefferson Medical College. In 1933 he became the first local physician to do bronchoscopies, in addition to maintaining his established practice in pediatrics. Previously, another "first" had been his service from 1918-1920 as North Carolina's first epidemiologist.

In 1947 a serious coronary thrombosis and subsequent lengthy invalidism curtailed Dr. Crouch's active practice. He says he has been "down but not out." Since his illness he has concentrated on the study of Mental Health and on medical history, and has lectured extensively on both subjects.

HISTORIC TOURS

Historic tours of Wilmington and the Lower Cape Fear are planned for Saturday, May 13. A morning walking tour to points of interest in the city will depart from Thalian Hall at 10 a.m., returning at noon. An afternoon motor tour will include houses of unusual interest on Wrightsville, Greenville and Masonboro Sounds. Departure time for the afternoon tour, also leaving from Thalian Hall, is 2 p.m. Tickets, priced at \$2.00 for the morning tour and \$4.00 for the afternoon, may be obtained at Belk-Berry's Book Department, at the Chamber of Commerce, or by calling Mrs. E. B. Hardin, Jr., RO 2-8279. Members are urged to support this project by subscribing for one or both tours as soon as possible, so that transportation arrangements may be completed.



"Eshcol," c. 1735-1750, residence of Mrs. Lorain Anderson, will be among the Masonboro Sound houses included in the afternoon portion of the Historic Tours on Saturday, May 13.

THE REVEREND AUGUSTUS FOSTER LYDE (1813-1834)

By Caroline D. Flanner

FOREWORD

It gives me great pleasure to write this Foreword because Augustus Foster Lyde should be made known to all people who believe in the words of Jesus Christ—"Go Ye Into All the World and Preach the Gospel."

The importance of the missionary contribution of this young man is very great, indeed. Although he died at the age of 21 years, he fully succeeded in pointing the way to a new vision of the Church's Life and Mission. Undoubtedly, Augustus Foster Lyde began the missionary "out-reach" of his Church—the two missionaries who left for China in 1835 certainly would not have gone at that time had it not been for the vision of Lyde. It was his burning zeal, enthusiasm, and stimulation, that aroused the Missionary Society of the Episcopal Church to action. Truly, he was its missionary pioneer, and the life and memory of this remarkable and gifted young man should be sacred to those who believe in the world-wide mission of the Church of Jesus Christ.

One might say how sad it was that Augustus Foster Lyde did not live to fulfill his heart's desire—namely to serve God in China. One might indeed say how tragic that Augustus Foster Lyde, like Moses, was not allowed to enter his promised land. But the answer is that Augustus Foster Lyde did serve his Lord in China—because others went in his name. Others went, who could not have, if he had not paved the way, opened the doors and given the clearer vision. In the words of William Carey, that great missionary to India who died a few years earlier, Augustus Foster Lyde had, indeed, "Attempted great things for God, and expected great things from God." God in His own way had answered his prayer.

I sincerely and most earnestly commend study of the life of Augustus Foster Lyde. His memory has great meaning and great significance for all who serve their fellow-man, in God's world-wide mission of the Christian Church.

THOMAS H. WRIGHT

The Rt. Rev. Thomas H. Wright, D.D., Bishop of the Diocese of East Carolina and life-long member of St. James Episcopal Church, was elected in 1958 to the National Council of the Episcopal Church and made Chairman of the Council's Overseas Department. He has recently traveled extensively visiting Overseas Missions.

AUGUSTUS FOSTER LYDE was called not only by his contemporaries, but also by the Chinese Christians, "The Real Founder of the Chinese Mission of the Protestant Episcopal Church", for it was at his instigation that the Mission was ordered established. He was the first Episcopal Clergyman to offer himself for service in the Mission, although his untimely death of consumption at twenty-one prevented his sailing for China.

Mr. Lyde was born in Wilmington, N. C., on February 4, 1813, the son of George and Susan (Callender) Lyde. His maternal grandfather, Captain Thomas Callender (whose house stood at Front Street and Post office Avenue), a veteran of seven years service in the Revolutionary War, was an active Vestryman in St. James Episcopal Church and leader of the Choir "... although his voice was not sufficiently cultivated to have pleased the fastidious taste of the present day ... As he stood ... his venerable form bowed with age, and his thin locks whitened by the frosts of many winters, he reminded us of one of the patriarchs of old, and catching inspiration ... his voice would quiver with emotion or swell with triumph, his right arm rising and falling with the regularity of a pendulum ..."

Mr. Lyde was baptized on June 28, 1813, in the original building of St. James Church near Fourth and Market Streets, by the Rev. Dr. Adam Empie.² From his earliest

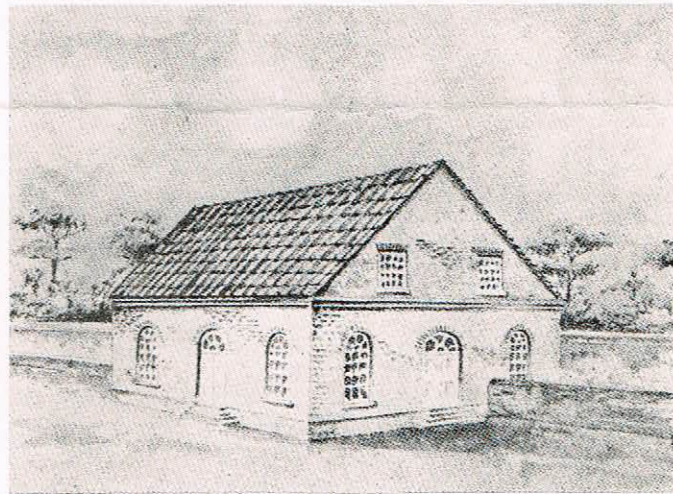
childhood he showed the religious fervor and love of music and rhythm that characterized his grandfather Callender. When only six years of age, Mr. Lyde, who had been told to memorize the opening verses of the Sermon on the Mount, voluntarily memorized the whole 48 verses of the Fifth Chapter of St. Matthew, saying that the chapter was too good to be divided.

Between the ages of twelve and eighteen, he wrote many poems on such subjects as "Home of my Childhood", "Sketches of Music", both filled with that love of the ocean and longing for it, that is known in its fullest, perhaps, only by those reared near the ocean; "Humility" (his last poem) and "The Death of Moses". Was his preoccupation with the story of Moses due, possibly, to prescience that he, too, would have a great vision but die without being permitted to do more than point the way for others? (There also were several poems "To a Friend—A Young Lady.")

Hastily written, unrevised, containing many structural errors, and immature though these poems were, still they gave sufficient promise of Mr. Lyde's potential greatness as a poet to arouse wide-spread attention and win much praise. Many of them were printed singly during his lifetime. Seven of his poems are included in Vol. 1 of "Wood-Notes, or Carolina Carols", compiled by "Tenella" (Mary Bayard (Devereux) Clarke), 1854, a copy of which is in the North Carolina Room of the W. L. I. Library, Wilmington, N. C.

At the time of Mr. Lyde's death, tentative plans were made to publish his Memoirs, together with those of two classmates who had died before graduation, but no trace can be found of this projected volume. However, in 1838, a fellow-student of Mr. Lyde's both at Washington College and at The General Seminary, Thomas H. Vail³ edited and printed 24 of Mr. Lyde's poems, and in his Introduction gave us much biographical data, although it was clear that Mr. Vail's fear of seeming to interfere with the planned official biography prevented his including all of the material at his command.

Mr. Vail called Mr. Lyde "the American Henry Kirke White" (a young Englishman who died while studying for the ministry of the Church of England, and whose poems won the admiration of Byron and Southey). Mr. Vail used as title of his collection of Mr. Lyde's poems "Buds of Spring", borrowed from Southey's Introduction to his "Poetical Remains of Henry Kirke White." "These volumes contain



Old St. James Church, Market Street near Fourth.

¹St. James Parish; Historical Notices of the Rev. R. B. Drane enlarged and brought up to 1874 by a member of the Vestry. (Col. James G. Burr.)

²Rev. Adam Empie, D.D., Born 1785; Rector of St. James Episcopal Church Wilmington, N. C. 1811-1814; Chaplain of The United States Military Academy at West Point, N. Y., 1814-1816; Rector of St. James Episcopal Church 1816-1827; President of William and Mary College, 1827-1837; Rector of St. James Episcopal Church, Richmond (named for St. James Episcopal Church, Wilmington, N. C.) 1837-1853; Invalid 1853-1860; died Nov. 6 1860. Buried Oakdale, Wilmington, N. C.

³Thomas Hubbard Vail, first Bishop of Kansas, was born on Oct. 21, 1812, in Richmond, Va., of Northern parents. He graduated at Washington College in 1831, and at The General Seminary in 1835. He was ordained a Deacon by Bishop Brownell June 29, 1835, and a Priest by Bishop Griswold Jan. 6, 1837. He received the doctorate in divinity from Brown University in 1858; was consecrated Bishop of Kansas Dec. 15, 1864; received the degree of Doctor of Laws from the University of Kansas in 1875; founded Bethany College at Lindsborg, Kans. 1881, died at Bryn Mawr, Pa., Oct. 6, 1889, and was buried in Topeka, Kans.—(Episcopate in America; by William Stevens Perry, 1895.)

what he has left; *immature buds*, and *blossoms* shaken from the tree, and *green fruit*; yet will they evince what the harvest would have been."

Mr. Vail stated that Mr. Lyde's poems were important enough to be published in book, rather than pamphlet form, but that there were too few of the "Buds" to fill a vase, and therefore he had added poems of others. His reason for including 24 of his own poems was: ". . . Better compositions might have been selected from standard authors; but most persons prefer to read, in a new book, original matter, even if poor, rather than selected matter, however excellent, which may be elsewhere obtained . . ." (A proposition open to argument.) One poem of Mr. Lyde's, "Remember Me!" was answered by Mr. Vail in his poem, "Remember Thee!" in which he gives us our only description of Mr. Lyde's physical appearance:

"REMEMBER THEE!"

"Remember thee! that full, o'erhanging brow
With mind expanding, is before us now,
The sunken eyes, beneath their long dark lash,
Now dimly muse, or quick with genius flash.
"The care-worn, Roman face, the lips compressed,
Effort intense and purpose firm attest;
And all, in our sad fancy, now we see,
And freshly, fondly, still remember thee . . ."

As for his character, we are told that he had uniform good sense, sound judgment, was reserved, capable of keen satire, and had had an irritable temper but had learned to control it. An indefatigable crusader, his rallying cry was: "Quench not the Spirit!"

ABOUT 1827 the Lyde family moved to Philadelphia, and in 1827, Augustus Foster Lyde entered Washington College⁴ (name changed to Trinity College in 1845) as a sophomore, he then being fourteen years old. He graduated at the head of his class in 1830, and because of his youth, was advised to spend the next year studying Hebrew and the sciences, which he did.

He entered The General Seminary in 1831, and soon was swept up into the great surge of the Missionary movement that was gathering momentum in all the Protestant Churches in the United States. As far back as 800 the Nestorians, an unorthodox branch of the Roman Catholic Church, had established a Christian Church in China, and the orthodox branch of the Roman Catholic Church, after an unsuccessful effort to found one following Marco Polo's travels in the Orient (1295), had been unremitting in its efforts since the establishment of the Jesuit Missionaries in 1540. It was not until the 18th century, however, that the Protestant Churches became active in Missionary work in the Far East, when the British Baptist Missionary Society sent the Rev. William Carey to India and the South Seas. In 1807 the Rev. Frank Morrison, a Presbyterian, was sent to China by the London Missionary Society. Because of opposition from the English East India Company, Mr. Morrison came to the United States and actually sailed for China from the United States, arriving in Canton in September, 1807.

Naturally the Missionary movement started later in the United States. In 1810, the American Board of Commissioners for Foreign Missions (of the Congregational Church) was formed; in 1814 the Baptist Missionary Convention; in 1819 the Methodist Episcopal Church Missionary Society; and in 1820 the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. The first missionary from the United States to China was the Rev. Elijah Coleman Bridgman, sent by the American Board of Commissioners for Foreign Missions of the Congregational Church.

The Rev. Mr. Bridgman sailed to China Oct. 14, 1829, and arrived in Canton in February 1830.⁵ Extensive inquiries among the Protestant Churches in the United States in existence in 1833 have failed to discover any other Protestant missionaries sent to China proper⁶ from the United States prior to 1833, when Augustus Foster Lyde first suggested that a Mission in China be established by the Protestant Episcopal Church, and volunteered to go to the Mission. At that time, he was barely twenty years old.

By 1832 there were 75 auxiliaries of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, one of them being in The General Seminary. Mr. Lyde became president, and by 1833 he had had his vision, and knew that he was destined to spend the remainder of his life endeavoring to bring the Gospel to the Chinese. To this he pledged himself unreservedly, giving all his strength and energy to it in the short space of time left to him.

Once convinced of his duty, his purpose never faltered. In 1833 he wrote to Dr. Montgomery, a member of the Executive Board of the Missionary Society, and asked if the Board would consider establishing a Mission in China, and volunteered to work in China. With characteristic modesty, Mr. Lyde asked that his name not be mentioned.

Dr. Montgomery himself was critically ill, and died without being able to answer the letter; however, in May, 1834 Mr. Lyde, on a trip from New York to Philadelphia to be with his family (because of his increasing illness), met the Rev. Dr. Milnor, and the Hon. E. A. Newton, delegates to a meeting of the Executive Board, and presented the case for a Mission to China so effectively that on May 13 and 14, 1834, the Mission was ordered established. Although Mr. Lyde again volunteered, the state of his health prevented his being accepted.

Mr. Lyde graduated from The General Seminary with his class late in June, 1834, and on or about July 1, 1834 was ordained a Deacon by Bishop Brownell, in St. Thomas Church, New York City, but never had the strength to fulfill the duties of his office even for a single time.

The Rev. Henry Lockwood, fellow student both at Washington College and at The General Seminary, and a close personal friend, catching fire at the zeal of Mr. Lyde, also volunteered for China, and to Mr. Lockwood went the honor of being the first Episcopal Clergyman appointed to work in China. He was accepted July 14, 1834, and sailed in 1835.

THE SUMMER of 1834 Mr. Lyde spent in New England in search of health, but on his return to New York City late in September was told that his recovery was unlikely, and on the advice of his physicians, rejoined his family in Philadelphia.

In October he wrote a farewell letter to the Missionary Society, and, as it contains the words of a dying man,—an unusually gifted man, who, aware of his condition, is marshaling the remnant of his strength to make one final appeal for the cause to which he had dedicated himself, it is given in full:

"Philadelphia, October, 1834

"Brethren of the Missionary Society,

"It matters little to me that my personal connexion with the Association has been dissolved; that I no longer appear in your midst when you meet in pursuance of your glorious objects. I am and ever will be to the end of life, a member of the Missionary Association in heart.

"It is well known to all or most of you, that I had determined by the help of God, to preach the Gospel to the heathen in China; but God in his infinite wisdom has seen fit to dispose it otherwise and has removed the probability of my preaching the Gospel to Christian or heathen. I do not address you then in levity or inconsiderateness, but in the calm expectation of death. The point on which I stand is a deeply solemn one; may we mutually realize it. Standing on this elevated point, and making a retrospect of my short life, I bend my eye along the causes which have contributed to create and modify my moral and religious character. Leaving the first operations of GOD'S SPIRIT, I wander along a dark and weary way, cheered by but few Christian hopes and attainments, until my eye rests upon an elevation imposing and bright. It is beautiful with 'the feet of them that bring good tidings, that bring good tidings of good', it is radiant with the same glorious light, that first broke in upon my mind and scattered away its accumulated ignorance and sorrow.

" 'Mighty through God!' I involuntarily exclaim, and in view of eternity, hail the Missionary Association, as under God, and his appointed means of grace, the mightiest cause that he has brought to bear upon the salvation of my soul.

"You will immediately infer from what I have said, that I consider it your duty and privilege, and I hope you will consider it in the same light precisely, to per-

⁴Established in 1823 by a group of Episcopalian dignitaries led by the Rt. Rev. T. C. Brownell, Bishop of Connecticut.

⁵Official Records of The American Board of Commissioners for Foreign Missions.

⁶In 1829 David Abeel, representing the American Seaman's Friend Society, was chaplain to American sailors in Chinese waters. (Wesleyan University.)

form most punctually all the duties required. It is only by such a uniform course of conduct, that the prosperity of a society is preserved, and its advantage fully secured.

"But it is not at the general meetings of the Society, nor yet the meetings of your committees (which should be made as conversational as possible), that the Missionary spirit is to be acquired. Alas! Alas! how many there are, who mistake the interest felt in the pursuit of what is novel and strange, or the sympathy excited by human suffering, or the glow occasioned by the view of a great moral enterprise, for a deep and fervent love for the souls of perishing men! Often, too, the ardor, excited by some powerful and moving appeal in behalf of this great cause, is nothing more than a natural sympathetic emotion, instead of the powerful movings of God's HOLY SPIRIT.

"O no, my dear Christian brethren; it is only in the holy, quiet retirement of your closet, that this pure spirit is to be sought and found. Prayer,—earnest, constant prayer (in the deeply expressive language of Paul) the 'groanings which cannot be uttered,' will bring down the blessing we seek like the morning dew and the early rain. The other means are powerful in their place; but here we win the blessing of God, as it were, immediately.

"But, my Christian brethren, these are but the preparatory steps to a higher and nobler course of duty. An ardent love for the souls of men is holy and acceptable in itself; but Christian virtue, most unlike the cold theories of man, has within itself the elements of vigorous resolve and action; they are component parts of its existence. Has not then each one of you present a *personal duty* beyond all this, in reference to the great Missionary cause? Is there not treasured up, in the futurity of appointed duty, some further resolve and action of yet unconceived moment? Let us assume the remotest possibility that can be taken into the estimate, that it is the duty of but one out of your whole number to preach the Gospel to the heathen. Suppose that it was communicated to you while together, that there was an unfailling certainty that one among you should leave home and country for CHRIST'S sake and the Gospel's. How would the message be received? Every Christian heart (and such are all, I trust), would at once respond to the responsibility, and ask, 'Lord, is it I?' nor would he cease to pray, and read, and meditate, until he could speak from the darkness of uncertainty, 'Lord, I will follow Thee whithersoever Thou goest.' But in the name and presence of Almighty God, in view of our destiny for eternity, as we expect to stand before the judgment-seat of CHRIST, does anyone believe, that the Saviour, the Lord of missions and salvation, requires but one missionary from your whole number? Does any one believe, that the whole heathen world, with its hundreds of millions, claims but one missionary from the Protestant Episcopal Church? Do not disguise the fact. You know, that, if they go not from our seminaries, they will never go; these are the only probable sources of supply.

"In reply to the above questions, in the confidence of truth, I answer, No. To every one, then I would say, 'It may, or it may not, be your duty to go abroad. If it is not, you should be prepared to go wherever your Divine Master may be pleased to send you. If it should be your duty, (I tremble at the possibilities of the case,) under what awful responsibilities do you lie! You stand in the relation of one, who turns away from the path that GOD points out to him, and chooses one for him-

self.' There is no one present but would revolt at such a thought.

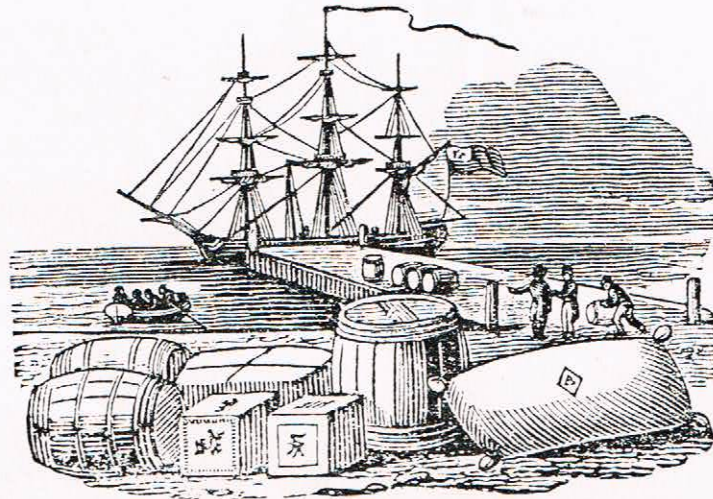
"Let me in conclusion add a few more particular remarks. There is very great danger of erring in the decision, by drawing up a long list of qualifications on the authority perhaps of some writer, and excusing ourselves thus on several grounds entirely insufficient. There are necessary qualifications; but we should pray much before we excuse ourselves for any single reason.

"Again. It is clear that no man can say previous to an investigation, that it is out of the question that he should go. Of course I here except domestic necessities. But there are many to whom the thought is so entirely new and almost chimerical, that they dismiss it without a thought. Refined education, or talent, or expectations, stand for ever between them and faithfulness to their souls.

"Farewell, my dear Christian brethren! I feel like one who sees his brothers on the brink of a precipice, where he himself found out dangers at which the heart may tremble. But 'let not your hearts be troubled.' I have all along presupposed that the HOLY SPIRIT would be afforded abundantly, and in the use of God's appointed means, in his appointed way. You cannot, as surely as God is true, you cannot fail of his approbation.

"Once more, farewell! and that the God of all mercy may guide you in all your investigations, is the earnest prayer of

"Your fellow-member and brother in Christ,
"A. F. Lyde."



A woodblock from C. H. Wylie's *North Carolina Reader*, published in 1851. The ship and the cargo with oriental symbols could have been seen by Augustus Foster Lyde at Wilmington.

peared inevitable, he exclaimed: "Can it be so? Shall I never be allowed to preach the Gospel in China? Yet I am not worthy of such a service! But I will labor for her sake while I live."

His last studies of the Bible were on Isaiah 40 and 43, dealing especially with the promulgation of the Gospel and comfort to the Church; his favorite quotation: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7). "When past speaking, he would rivet his piercing eye upon those weeping by his bedside, and with smiles of heavenly joy seemed to rebuke them for their weakness in lamenting his departure."

Augustus Foster Lyde died without any apparent struggle at 9:00 a.m. Wednesday, November 19, 1834, just as the Holy Communion for which he had asked was brought to him. His age was 21 years, 9 months, and 15 days.

His funeral was held in St. Peter's Church, Philadelphia, Friday afternoon, November 21, 1834, and was attended by the Rt. Rev. William White, Bishop of Pennsylvania, Dr. Abercrombie, and 13 other clergymen. The service was read by the Rt. Rev. Henry Ustick Onderdonk, Bishop co-adjutor of Pennsylvania. The hymn used began "Vital Spark of heavenly frame" (Pope, "The dying Christian to his soul"). Interment was in St. Peter's Churchyard.

Mr. Lyde's tombstone was a plain marble slab; his epitaph, composed by the Rt. Rev. George Washington Doane,

Bishop of New Jersey, who had been Mr. Lyde's professor in belles-lettres when he was at Washington College, read:

*"Sacred to the Memory
of*

THE REVEREND AUGUSTUS FOSTER LYDE

A Deacon

of the Protestant Episcopal Church in the United States;

Who was born in Wilmington, North Carolina

February 4th, 1813;

And died in the City of Philadelphia

November 19th, 1834

It was in his Heart

To preach the Gospel to the Chinese

And for this Service

He had offered himself to God, and the Church.

But it pleased his Heavenly Father

To call him early home,

And he died at 21

Patient, cheerful, victorious

Through the faith

Of the Lord, Jesus Christ."

By 1948 the original tombstone was badly broken, and at the instigation of the Rev. Mortimer T. Glover, rector of St. James Episcopal Church of Wilmington, a new stone was erected with the epitaph shortened.

ON FEBRUARY 12, 1959, the retired Chinese Bishop, the Rt. Rev. Andrew Yu-Yu Tsu, formerly Suffragan Bishop of Kyoto wrote the rector of St. James Church, saying in part: ". . . I would like to visit St. James, in memory of Augustus Foster Lyde. It will be a great experience to me, as a Chinese Churchman, to be actually in the home parish of one who has been described as the real founder of Episcopal missionary work in China, even though death intervened before he could realize his dream . . ." Bishop Tsu preached in St. James March 15, 1959, and expressed regret that Mr. Lyde seems so little-known, not only in Philadelphia where he died and is buried, but even in his native Wilmington, although he is widely known to Chinese Christians. ("But Jesus said unto them, 'A prophet is not without honor, but in his own country, and among his own kin, and in his own house.'" St. Mark 6:4).

On Sept. 27, 1959, a tablet on the East Wall of St. James Church, given in memory of Mr. Lyde by a Chapter of the Woman's Auxiliary, was dedicated.

About 1895 this same chapter of St. James Churchwomen started the practice of having a silver tea on or near the date of Mr. Lyde's birth (February 4), and sending the proceeds to help support a missionary in China. Since China

has been closed to our missionaries, the money has been given for missionary work in the Far East. This year, it was given to Bishop Wright for St. Michael's Church, Miyoka Island, near Okinawa. This church, built by lepers, was visited by Bishop Wright during his tour of the world in 1960.

And the Mission to China? Here is the briefest of summaries:

1833—Augustus Foster Lyde first proposed the establishment of a Mission, and offered his services.

1834—May 13-14—At instigation of Mr. Lyde, the Mission in China was ordered established.

July 14—Rev. Henry Lockwood first accepted for Chinese Mission.

(Nov. 19—Rev. Augustus Foster Lyde died)

1835—March 23—Rev. Francis R. Hansen accepted.

June 2—Rev. Henry Lockwood and Rev. Francis R. Hansen sailed for China, from New York City.

1837—July—Rev. William Jones Boone, M.D. and a Member of the Bar of South Carolina, and Mrs. Boone sailed from Boston.

1844—Rev. William Jones Boone consecrated Bishop of China. (Bishop Boone remained in China until 1855, during which time he translated the Book of Common Prayer into Chinese.)

1912—The three Missionary Districts supported by the Protestant Episcopal Church became dioceses in the newly organized National Chinese Church, but the Protestant Episcopal Church continued to support them.

1941—The Protestant Episcopal Church had 150 workers in China, and annually appropriated \$500,000.

1951—China closed by Communists and all Episcopal workers withdrawn. At that time there were about 75,000 Chinese members of the Protestant Episcopal Church. (Powel Mills Dawley: "The Episcopal Church and its Work." 1955.)

Many eminent Churchmen have written and spoken of Mr. Lyde. In a sermon on Bishop Boone, Bishop William Bacon Stevens said in part: ". . . The enthusiastic Lyde was not, however, permitted to enter upon the field for which he had willingly offered himself. He had the high honor of inaugurating the movement, and setting in motion the machinery, and then was called to die, just after he had received his commission as a minister of Christ; and, by his death, he made sacred to the Church the object so near his dying heart, the evangelizing of China . . ."

However, perhaps the eulogy most suitable for Mr. Lyde was composed by himself at the age of eighteen, when in his poem, "The Death of Moses," he wrote:

*"Man hath not reared a princely monument,
And carved thereon the record of his greatness,
But God Himself,—the High and Holy One,—
Hath writ within the volume of His truth,
'He was a servant of the Lord.'"*

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