Chapter One

THE NINETEENTH CENTURY

Thomas Lippincott

The morning of December 1, 1817 dawned gray and the waterfront at Pittsburgh's docks on the Monongahela River was perhaps the coldest place in town. Two families, however, hardly noticed the biting wind. Twenty-six year old Thomas Lippincott[1] struggled under the weight of still another wooden trunk strapped with leather and studded with brass rivets. The exertion warmed the men, while Mrs. Patty Swift Lippincott kept their infant daughter sheltered as she visited with the other woman. It was noon before the company, under the command of a crusty bargeman and his young mate, entrusted themselves to the currents of the Ohio River and headed West.

From time to time the riverside was punctuated with a settler's cabin or a tiny settlement, some of which would someday become prosperous industrial cities. But most of the time the settlers glided with the full speed of the current at a heady four miles per hour past woods and bluffs. The single event of the trip that made the greatest impression on them was being passed by a steamboat. It was a marvelous event. At night they pulled up to the bank to make a hot meal and sleep on board their raft, unless it was one of the rare occasions when they passed a town. Then there would be the lavish comforts of a bunk in a tavern, and news of the frontier ahead.

Mostly the news was not good. Occasional Indian massacres indicated the "red savages" had not yet become resolved to losing their ancestral hunting ground in the territories. Accounts of such attacks as the Wood River Massacre of 1814 filled the eastern press and weeded out the faint-hearted from among those who longed for land to settle in the West.

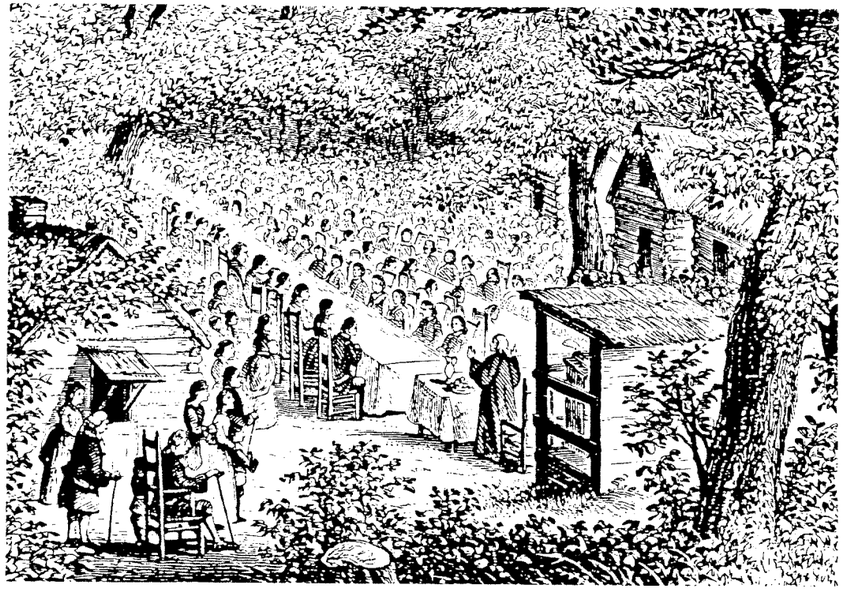
---

[1]This report regarding Thomas Lippincott relies on two sources: Marie Behymer's sesquicentennial College Avenue Presbyterian Church: 1837-1987 (College Avenue Presbyterian Church, Alton, Illinois, 1987) in which she refers to the Presbyterian Reporter, "Biographical Sketch of Thomas Lippincott," pp. 38 and 49; and A. T. Norton, History of the Presbyterian Church in the State of Illinois Vol. I, (St. Louis: W. S. Bryan, 1879), especially pp. 147-152.

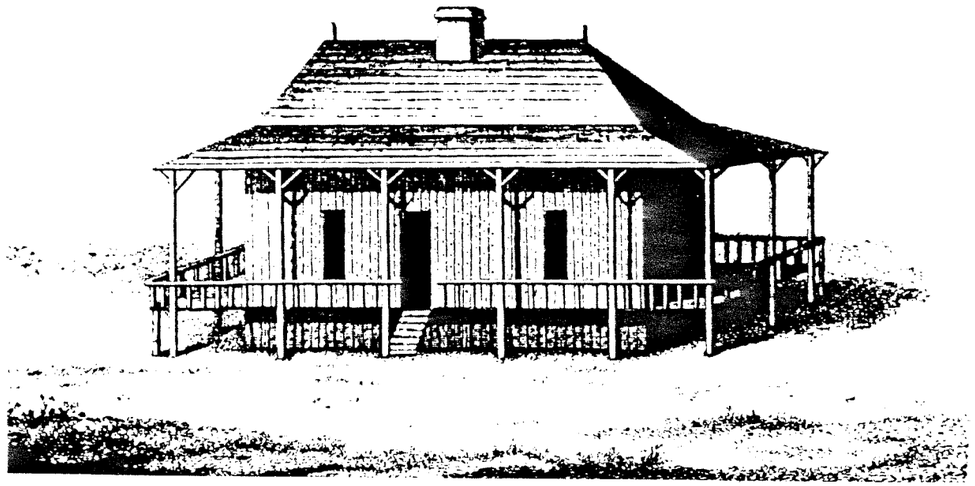
Days upon days on a raft are conducive to reminiscing, and Thomas indulged in the pastime by remembering his not altogether happy childhood from which he was at last escaping for good. His Quaker mother had died when he was eight and he had lived with an uncle for the next 14 years. In 1813 Thomas had volunteered in a corps of engineers to defend Philadelphia against the British in America's last war with England. America's victories on the great lakes and the high seas had secured a full measure of independence for the United States, and it has secured an independence for Master Thomas Lippincott as well. He was disowned by his Quaker relatives for taking part in the military defense of Philadelphia. So he moved from Philadelphia north to nd, New York to seek his fortune. He was all the while "a godless young man, and in belief, a Universalist." The greatest good fortune that came to him in Lumberland was to become acquainted with a pious young lady, Miss Patty Swift who became the instrument of his conversion. Thousands of people had been converted from lives of sin and hopelessness in the revivals of upper New York state. Even more had been saved from Hell's certain ravages in the camp meetings of the Cumberland River Valley. For a week-end or a week they camped to hear revival preaching and be swept up in evangelistic fervor. In the end, parts of the backwoods of Pennsylvania and New York where great numbers of Scotch Irish Presbyterians (whom Teddy Roosevelt later called "the first frontiersmen") settled, were changed from the most degraded to the most religious of people. Thomas was one of the thousands who were caught up in religion. The compass of his life had begun to swing more toward Christ, more toward purposefulness, and more toward the frontier, as well. Thomas and Patty were married on August 15, 1816 and a year later began their pilgrimage westward.

The flatboat the two families had boarded in Pittsburgh landed them on the day before New Year's eve at the rough village of Shawneetown, Illinois, just below the junction of the Ohio and the Wabash. There they were stranded for several weeks, frustrated by a sea of impassible mud in their progress to St. Louis. Through the month of January while the temperatures lingered above freezing they were forced to loiter in Shawneetown and to pay their keep out of their meager purse. To help sustain themselves during the delay Thomas worked for John Caldwell, Receiver of Public Monies, journalizing at thirty-one and a quarter cents a page.

One traveler, a Mr. Low, in 1816, described Shawneetown. "Among its two or three hundred inhabitants there was not a single soul that made any pretensions to religion. Their shocking profaneness was enough to make one afraid to walk the street; and those who on the Sabbath were not fighting and drinking at the taverns and grog-shops, were either hunting in the woods or trading behind their counters. A small audience gathered to hear the missionary preach; but even a laborer who could devote his whole time the field might almost as soon expect to hear the stones cry out as to effect a revolution in the morals of the place." Another traveler, Mrs. John Tillson, wife of a missionary heading for the new fields of Illinois, wrote, "Our hotel, the only brick house in the place, made quite a commanding appearance from the river, towering, as it did, among the twenty -- more or less -- log cabins and the three or four box-looking frames. One or two of these were occupied as stores; one was a doctor's office; a lawyer's shingle graced the corner of one, cakes and beer another. The hotel lost its



In the days Thomas and Patty Lippincott were teen-agers, Presbyterians in upper New York gathered for annual communion. These solemn assemblies were one of the distinctive characteristics of Presbyterians as heirs of the Church of Scotland.



Kaskaskia, Shawneetown and all the French-American communities had many homes on poles to keep them above spring floods. Vertical planking was typical of these homes, as well.

significance, however, on entering its doors. The finish was of the cheapest kind, the plastering hanging loose from the walls, the floors carpetless, except with nature's carpeting -- with that they were richly carpeted. The landlord was a whisky keg in the morning, and keg of whisky at night; stupid and gruff in the morning, by noon could talk politics and abuse the Yankees, and by sundown was brave for a fight. His wife kept herself in the kitchen; his daughters, one married and two single, performed the agreeable to strangers; the son-in-law, putting on the airs of a gentleman, presided at the table, carving the pork, dishing out the cabbage, and talking big about his political friends. His wife, being *his* wife, he seemed to regard a notch above the other branches of the family, and had her at his right hand at the table, where she sat with her long curls, and with her baby in her lap. Baby always seemed to be hungry while mammy was eating her dinner, and so little honey took dinner at the same time. Baby didn't have any table-cloth -- new manners to me."[2]

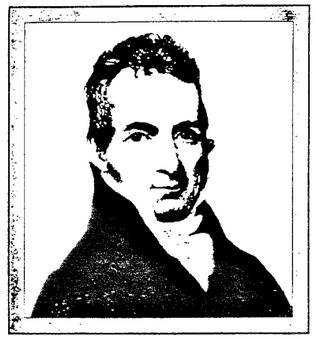
Mr. Lippincott himself admitted, "We found a village not very prepossessing; the houses, with one exception, being set up on posts several feet from the earth. The periodical overflow of the river accounts for this."

Finally, there was a hard freeze and Thomas packed his family into a light Dearborn carriage for the trip overland to Kaskaskia on the banks of the mighty Mississippi and on to St. Louis. The journey to a spot across the river from their destination took eleven bone-jarring and bone-chilling days. The total trip in the dead of winter had taken three and a half months.

The Lippincotts lived in St. Louis less than a year. But in that time they met two men who were to make a further impact on the direction of their lives. The first was the Hon. Rufus Easton, a man of enduring stature in the capital city of the frontier, a man who had been a federal judge appointed as a friend of Aaron Burr, but vindicated when Burr was found guilty of treason. By the end of February Thomas had been employed as a clerk in one of Rufus Easton's stores in St. Louis. Easton was no doubt in need of a dependable clerk, because he himself was amply employed as a territorial delegate and in marketing plots of land and in securing his interests in a vast land speculation upstream and across the river in a town he had laid out and named after his son Alton. The land deals at the time were going well. The town had been divided into lots and public parks, with streets named after Easton's children Alby, his daughter, and George, Langdon and Henry. Easton had kept rights to a valuable ferry boat crossing for himself. One of Thomas Lippincott's jobs was to make a map of Alton for his employer which could be sent back East in order to sell lots. As risky as land speculation is, and as slowly as the development seemed to be progressing between 1815 and the Spring of 1818 when Easton hired Lippincott, Thomas was swept up in the spirit of the frontier by Easton.

---

[2]Norton, p. 107.



Hon. Rufus Easton, who developed Alton, hired Lippincott to make the first map of his new town.



The Mississippi Valley was so fertile that early settlers from rocky New England likened it to the Biblical Land of Goshen in Egypt, and nicknamed it Litle Egypt.



A view of Kaskaskia from the Missouri side of the Mississippi River, from the time that the Lippincotts first arrived there.

There were two spirits that drew men to the edge of the frontier, however. Enterprise was one which challenged men like Rufus Easton, and evangelism was the other. Within his first few weeks in St. Louis, Thomas Lippincott met a man of the second spirit whose personality changed his life. That man was the Rev. Salmon Giddings, a Presbyterian preacher who was ten years older than Thomas. Giddings had been moved by the accounts of two young seminary students who had traveled through the region in 1814. In fact, the report of Samuel Mills and Daniel Smith eventually resulted in a whole movement to missionize the Mississippi valley and the Western Territories of Illinois, Indiana and Missouri. Mills and Smith had met hundreds of scattered settlers who had been Presbyterian but who had been abandoned by their church. "The majority [of the settlers]" they had written, "though by no means regardless of religion, have not yet embraced any fixed sentiments respecting it. They are ready to receive any impressions which a public speaker may attempt to make. Hence every kind of heretical preachers in the country flock to the new settlements. Hence also the Baptist and Methodist denominations are exerting themselves to gain a footing in the territories. Many of their preachers are extremely illiterate. Besides, there are many Presbyterian brethren scattered throughout every settlement. To supply them with the means of grace is a sacred duty incumbent on us." It went without saying that to be denied the means of grace, as Presbyterians put it, was to condemn those brethren to damnation. Salmon was moved to devote his life to try to prevent such disaster. As soon as he was graduated from Andover Seminary, Salmon Giddings was commissioned as a missionary and left for the frontier. He arrived in St. Louis on April 6, 1816. He had succeeded in establishing the first Presbyterian Church in St. Louis (formally organized November 17, 1817) as the Lippincotts were already crossing Pennsylvania on their way West. The Lippincotts had the Rev. Giddings baptize their daughter, Abiah Swift Lippincott. The influence of Giddings' ministry on Thomas and Patty was profound. But it was Easton who convinced them to remove themselves from St. Louis to still newer opportunities in Illinois.

In November 1818 Thomas entered into a business partnership with Colonel Easton. He took a load of goods to Milton, four miles east of Alton, where Edwardsville Road crosses the Wood River and opened a store with the sign "Lippincott & Co." While Thomas was engaged in the mercantile enterprise, his wife Patty occupied herself otherwise. Being a gifted and committed teacher, and a religious person as well, she assembled children in their home on Sunday mornings for worship and class. This was the first Sabbath School in Illinois. If the location was ideal in principle, it was far from ideal in fact. The low swampy land was infested with mosquitoes. The following year Patty contracted Malaria. During the latter stage of her second pregnancy the disease became severe, and despite the dangers, Thomas set out with her for help. They never made it. An infant son was born enroute and died within a few hours. After being sometimes delirious for two days more Patty Swift Lippincott died on October 14, 1819.

One disaster followed another for Thomas. In the same year, a national bank failure left Rufus Easton bankrupt and the plans for Alton in the hands of creditors and entangled in the courts. Thomas moved to Edwardsville after that, and for at least a



The Rev. Salmon Giddings was the founder of the first Presbyterian churches along the Mississippi River in his short career. But his influence, through such followers as Thos. Lippincott continued to found Presbyterian churches in southern Illinois and eastern Missouri for another generation.

year served as editor of the weekly journal, The Spectator, which was said to be "a consistant able organ of anti-slavery principles. To the influence of this paper it was largely owing that slavery was not engrafted on the constitution of this State."[3] In those days there was a tremendous struggle within new states as to whether they would declare themselves to be open to slave-holding or not. "It was only by a slender majority that this young commonwealth was saved from the blighting curse which thus early threatened its then promising career." The Spectator of Edwardsville in the hands of Thomas Lippincott was influential, it seems, in convincing the writers of the new Illinois Constitution to preserve Illinois as a free state. Thomas had entered the public eye. In December 1822 he was elected Secretary of the State Senate. He found other critical uses of his services as Justice of the Peace and as clerk in the all-important newly-opened United States Land Office of Madison County (which for a brief time had included all of the Territory of Illinois north of a straight line across the state beginning at the St. Clair County line). Thomas lived in Edwardsville for six years. During that time he married Miss Henrietta Slater on March 25, 1820. She died six months later. The following year, on October 11, 1821 he married Catherine Wyly Leggett who lived for another thirty years, and was the mother of eleven children.

Perhaps as critical as his marriages and his governmental and newspaper work, was his participation in the First Presbyterian Church of Edwardsville, which had been established by his old friend Salmon Giddings. About the time of Thomas Lippincott's arrival in Edwardsville, two new missionaries had taken Edwardsville as their center of ministry, the Rev. Edward Hollister and the Rev. Daniel Gould, of the Connecticut Missionary Society. Two things they did must have impressed Thomas; he certainly knew about them, and was likely involved in them. First, they often went out on mission journeys and that left Thomas to lead services for the Edwardsville church. All his biographers comment that this experience turned his thoughts toward ministry for himself. Second, Hollister and Gould responded to a few pious people in the community of Upper Alton to organize a church there, up the hill not far from where Lippincott & Co. had recently briefly flourished.

Chief among the Presbyterians of Alton was Enoch Long. It was he who offered his house as the place for organizing the new church and who served as elder. The church was organized on June 9, 1821 with 8 members including Enoch and his wife Mary. The next day the Sacrament of the Supper was administered. Church records show that there was preaching three times that Summer and Fall by Rev. Gould and twice during the winter by Rev. Hollister. Services were held in a school house rented for the occasions. The first Presbyterian funeral in Alton was that of charter member Brittania S. Brown on September 15, 1822. Six more services were recorded by the clerk of session before 1823.

What was going on outside the church, however, was to have an even more powerful effect on the religious enterprise. A disastrous mess had resulted from the lack of clear

---

[3]Norton, p. 149.

title to the land on which Upper Alton was founded. Between 1821 and 1827 the community diminished from some 80 families to 7. Naturally most of the Presbyterians were among the people displaced. Finally, the church too was dissolved. A last note was appended to the session record: "At the session of the presbytery of Missouri [which included all of Illinois], held at St. Charles in March 1826, a resolution was passed incorporating the church of Alton with the church of Edwardsville in consequence of the removal of all the members of said church except two, viz: Enoch Long and Mrs. Mary Long. The above fact is certified by the undersigned, who -- as an Elder of the church at Edwardsville -- was a member of said Presbytery at the time of the passage of the resolution." The signature was that of Thomas Lippincott.

Thomas had slowly accepted the Lord's call to ministry during his years in Edwardsville. And watching the events in Alton he had also learned an important lesson about planting churches. What is planted must be tended from the beginning. Many of the new churches on the frontier failed because they were organized and then left to fend for themselves. The impression of the failure of First Presbyterian Church of Alton was not one Thomas proposed to have repeated.

On October 8, 1828 Thomas was licensed to preach by the Presbytery of Missouri and a year later he was ordained by Center Presbytery, which was one of the new presbyteries organized out of the Presbytery of Missouri during the year. Shortly, Thomas was devoting his full time to the ministry he had learned from Salmon Giddings and the few others he had witnessed first hand.

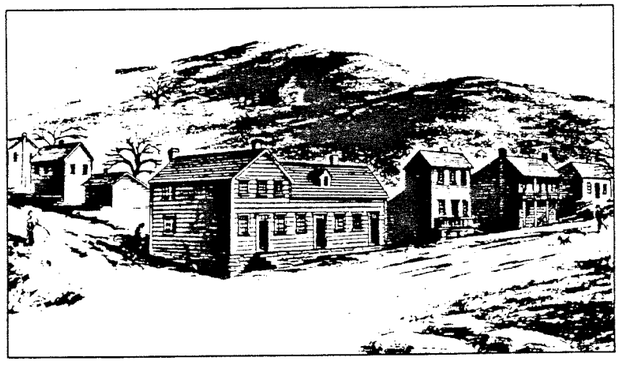
During the Spring of 1831, while the Black Hawk War of 1830 - 1832 was still being fought to decide the supremacy of the new immigrants to the Illinois lands, that Thomas Lippincott returned to Alton. This time his task was not to set up a business but to organize a church. Enoch Long, who had never been consulted nor reconciled to the dissolution of the *first* First Presbyterian Church (and who remembered the event with anger into old age),[4] was glad to have his church back. Thomas Lippincott did more than plant the new church, however. He served as pastor from its opening day. This was a pattern he was to follow many times during his career; he planted a church by organizing the faithful into a congregation, and then he served as pastor until the church could be firmly established.

---

[4]Many years later an heir of Enoch Long found a copy of some reminiscences of Deacon Long which had been copied by his son M. H. Long on January 19, 1912 when Enoch Long was 86 years and 5 months old, in which he recalled the fact that the church had been dissolved, and that his membership had been transferred to Edwardsville which would have been against his will -- had he known about it. Nevertheless, Mr. Long never joined another church until the Presbyterians came back to Alton.



Thomas Lippincott, pastor and evangelist. The engraving was from his years after he served in Alton.



Lyceum Hall in 1831, on the northeast corner of Alby and Second Streets, was the site of the first regular Presbyterian services in the reorganized First Presbyterian Church of Alton.

The *second* First Presbyterian Church of Alton was organized,[5] as its predecessor had been, in the home of Deacon Enoch Long, corner of Main and College streets in Upper Alton, June 19, 1831. The public services of the occasion were held in the brick schoolhouse of Upper Alton. But circumstances had greatly changed in the ten years between the two openings of the church. The population center and future prospects for the church were now better in the lower part of town. So regular services were begun in a frame building on Second street in Alton, and then in the Lyceum Hall on the northeast corner of Alby and Second streets.

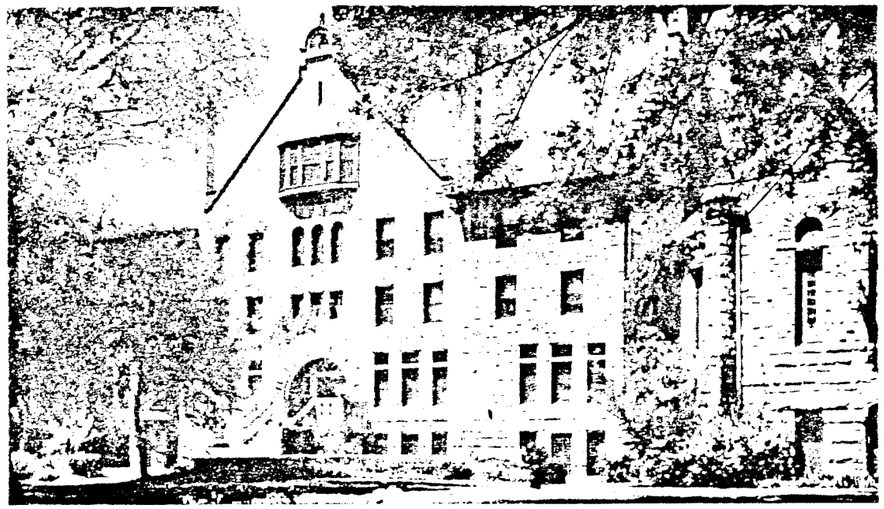
As soon as the Black Hawk War was over, settlement of northern Illinois began in earnest. This led to prosperity for Alton as Rufus Easton's vision of a commercial center began to be realized. As Alton prospered so did the Presbyterian Church. And in its prosperity it attracted the attention of some influential people who were moving to the river city.

One of these men was Captain Benjamin Godfrey who arrived in 1833. Godfrey had made and lost at least two fortunes by the time he arrived in Alton from New Orleans.

---

[5]Enoch Long's reminiscences of 1912 include the following: "In 1830 or '31, the Presbyterian Church of Alton was reorganized in the house of Enoch Long. Again as at first, it consisted of eight members and was organized on the same basis viz. the Plan of 1801." The charter members were Enoch Long, Mary Long, William A. Robertson, Eleanor Robertson, Mary Ann Tolman, Samuel Thurston, Dorcas Thurston, and George W. Fuller.

On the occasion of the congregation's 50th anniversary Dr. A. T. Norton insisted enthusiastically, "This is the PARENT church in the Altons -- THE YANKEE ALL-TOWN. Even leaving out the organization of 1821, and dating as we do the beginning of this church from June 19th, 1831, this is the FIRST church organization in the Altons. The Baptist church was organized March 10th, 1833 -- one year, eight months and twenty-one days after this. The Methodist church about the same time." That primacy, however, is disputed by other claims, including a paper written in 1914 which begins, "The oldest church organization in the Altons is the M. E. Church of Upper Alton. In 1817, a year after the town was laid out, a class of six persons was organized under the ministrations of Rev. S. H. Thompson. It consisted of Ebenezer and Mary Hodges; Jonathan and Delilah Brown, John Seely and one other. This was the nucleus of the present large and flourishing society which now has a record of 107 years of usefulness and honor behind it. The society met for several years in private families, but in 1835 a church was erected. Just where this edifice was located is unknown to the writer. This building was occupied until 1849 when a new brick church was built on Main street where the society met until a year or so ago when it was consolidated with the Washington avenue society and the present beautiful edifice was erected. The original Main street church was called Wesley Chapel." This typed manuscript is in the archives of the First Presbyterian Church.





Benjamin Godfrey spent part of his third fortune on building a women's seminary on some of his vast lands north of Alton. Monticello College's main building was later designed by Theodore Link, the architect of First Presbyterian Church in 1897.

He established himself in business with Winthrop S. Gilman in the firm of Godfrey and Gilman. Gilman was a prosperous New York lawyer who had married Abiah Lippincott, the daughter of Thomas and his first wife Patty. On November 3, 1833 Godfrey united with the Alton Presbyterian Church on profession of faith. The same year he undertook to benefit the city by providing it with a beautiful stone church, which was erected on the northeast corner of Third and Market streets. For a year the Baptists and Presbyterians occupied the building jointly, until the Baptists moved elsewhere. Then the Presbyterians were the sole occupants until 1845.

The Rev. F. W. Graves began his service as pastor in June 1835 and he was ordained that October. Norton calls him "a very incisive preacher, a prominent anti-slavery man, and a steadfast supporter of Lovejoy. He left the church and the city in November, 1838, though the pastoral relation was not formally dissolved until April, 1839."

Not long after Rev. Graves began his ministry, on December 3, 1835 the Ladies' Missionary Sewing Society was organized at the house of the pastor. The object of that society, according to one of the charter members, was to assist the cause of Home and Foreign Missions. "In a few years the foreign part was abandoned and all our energies bent on sustaining, as far as we were able, the missionaries within our own borders."

Mrs. Sarah Woods also recalled that Mr. Graves held great temperance meetings.

> ...to which he collected from the hills and hollows and by-places of the rough town all kinds of curious human beings; for his energy and perseverance were such that when he sought them out and invited them in his peculiar manner to come, no trifling excuse would be taken. And it was an odd sight to see groups flocking to the Presbyterian Church, of whole families; men with their copperas-colored clothes, old slouched hats, and hands in their pockets; women with long, narrow dresses of homespun, and sunbonnets the color of the earth; with a train of boys and girls, mostly barefooted, gaping and wondering, all trooping along to hear that "funny-looking preacher." It is almost needless to say these primitive folks were nearly all from Tennessee and the Carolinas, particularly from North Carolina. Seldom was one found who could read or write. Many of those children and youth learned to read well in a few month's training by the faithful teachers, some of whom spent one afternoon in each week visiting the scholars at their homes and instructing them in reading and spelling. To encourage the scholars, Mr. Graves each Sabbath, at the close of the school, preached a five minutes' sermon to them, and quarterly gave presents of Testaments to those who had learned to read in three months.[6]

---

[6]From Mrs. Swift's reminiscences in the Proceedings of the Semi-Centennial of the Presbyterian Church of Alton, Illinois, Held on Friday, Saturday and Sunday, June 17th, 18th and 19th, 1881 (in the church's archives), p. 35.

Meanwhile, trouble came to Alton to replace the economic uncertainties that had troubled the region while the Indian occupation of much Illinois land was unsettled. The issue of slavery had not been finally resolved just because it had been written out of the Illinois Constitution. In May and June of 1836 a crisis had arisen in St. Louis involving a young Presbyterian minister who was also editor of the St. Louis Observer. His name was Elijah Parish Lovejoy. Lovejoy had witnessed a mob burn to death a Black man chained to a tree. He had been incensed by the actions of the mob, and even more by the fact that Judge Lawless of St. Louis had defended their mob action. With public opinion in St. Louis inflamed against Lovejoy, in order to continue the newspaper, it was decided to move it to the community of Alton in Illinois where it was presumed the air was freer. The press arrived at Alton before daylight on Sunday, June 21. And since it was the Sabbath Lovejoy did not want it unloaded until the next day. During the night, however, it was broken into pieces and dumped into the river. The citizens of Alton gathered that night in the Presbyterian Church to hear Lovejoy declare his intentions. Lovejoy told the assembly that he had come to Alton to establish a religious newspaper. He stated he was an enemy of slavery, but not an abolitionist. Some wanted Lovejoy to pledge himself not to discuss slavery in his paper, but he closed his speech with the statement, "...gentlemen, as long as I am an American Citizen and as long as American blood runs in these veins, I shall hold myself at liberty to speak, to write, and to publish whatever I please on any subject, being amenable to the laws of my country for the same." A collection was taken around town for a new press which arrived on September 8, 1836 and within a few days the first issue of the Alton Observer was published. Everything went well for a year. And during that time Lovejoy was invited to serve as pastor of a new Presbyterian Church being established in Upper Alton by the Rev. F. W. Graves, the pastor of the First Presbyterian Church and by the Rev. Thomas Lippincott; the membership came largely from twenty Presbyterians who were dismissed from the older church to form the newer one, including the redoubtable Enoch Long and his wife Mary. Elijah Parish Lovejoy was appointed the pastor when the newly organized Alton Presbytery first met in April 1837 and elected Thomas Lippincott its first moderator. But on June 29, 1837 Lovejoy printed a "Call" for signatures for a petition for the abolition of slavery in Washington D.C. Then on July 4 he published an editorial advocating the Illinois Anti-Slavery Society.

Over the years immigration into the region had come from Ohio and New England, which was mostly opposed to slavery as was Lovejoy. But another influx had come from southern states like Kentucky and Tennessee for whom abolition was anathema. Following his mid-summer editorials the newspaper was broken into and the press and type destroyed. A new press arrived on September 21, 1837 (this was the third press for the Observer). That press was destroyed even before it was ever used. Contributions for a fourth press came from friends in other states as the matter had received widespread attention. Before it arrived a convention was called to organize the Illinois Anti-Slavery Society on October 25, 1837. Lovejoy had invited the Rev. Edward Beecher, president of Illinois College in Jacksonville to be the key speaker at the organizational meeting. But Beecher was hesitant to further offend people who already were wondering about withdrawing their sons from the new college sixty miles north.

So Beecher had insisted that the meeting, instead of merely organizing a controversial society, be an open debate of abolition instead. To this gathering, then, came a crowd which was polarized, and a near-riot erupted over which public officials seemed powerless. When the fourth press arrived on November 6 in the middle of the night it was taken to the Godfrey-Gilman Warehouse and stored in the upper loft. Throughout the day everything was quiet. That night, a crowd again gathered. When they found that only a small group was guarding the press they threatened to burn the warehouse down. Shots were fired. And when a ladder was raised against the wall Lovejoy went outside to push it over. He was hit with five bullets and died in the arms of his supporters. As the young editor lay dead the bell at the Presbyterian Church up the hill tolled for an hour in the night.

The next day it was Thomas Lippincott a fellow Presbyterian preacher and former editor of an anti-slavery newspaper who offered the prayer which constituted Lovejoy's funeral as he was buried in a cold rain in a vacant corner of Alton.[7]



The Rev. Elijah Parish Lovejoy

[7]Following his work as founding pastor of the First Presbyterian Church of Alton, Thomas Lippincott moved on to work in a number of ways to advance the cause of Presbyterianism in Illinois as organizing pastor of several churches and as a prolific author of many articles in secular and religious papers. He and his third wife lived together until she died on May 8, 1850. She was buried in the Upper Alton Cemetery. They had eleven children, including doctors and lawyers among them. One son, Abraham, died of wounds received at the Battle of Vicksburg. Another son, Charles, graduated a Doctor of Medicine from Illinois College in Jacksonville, fought in the Civil War with the rank of Brigadier General of Volunteers, and later became Auditor of the State of Illinois. Thomas Lippincott is remembered as one of the founders of Illinois College with John M. Ellis and Samuel D. Lockwood, and was one of the original Trustees. He married his fourth wife, Mrs. Lydia Fairchild Barnes, in Alton on November 27, 1851. Thomas' last pastorate was in Ducoign [Du Quoin]. He retired there and moved to Pana, Illinois on September 1, 1867 and made his home with his son Thomas. His funeral was held in Pana on April 15, 1869 with Rev's W. P. Gibson, A. T. Norton and Albert Hale speaking. His body was brought back to Alton and buried next to his third wife, Catherine. There, too, his fourth wife Lydia was buried after she died in 1873.