

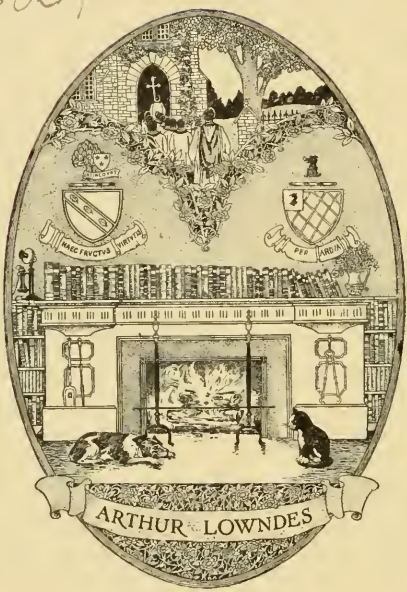
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OF
CHRIST CHURCH PARISH
LITTLE ROCK, ARKANSAS

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THE ANNALS

— OF —

CHRIST CHURCH PARISH

— OF —

LITTLE ROCK, ARKANSAS.

— FROM —

A. D. 1839 TO A. D. 1899.

COMPILED BY

ELLEN HARRELL CANTRELL.

"If there be no nobility of descent, all the more indispensable is it, that there should be nobility of ascent—a character, in them that bear rule, so fine and high and pure, that as men come within the circle of its influence, they involuntarily pay homage to that which is the one pre-eminent distinction, the royalty of virtue."

—*Bishop Henry C. Potter.*

PRESS OF
ARKANSAS DEMOCRAT CO.
LITTLE ROCK,
1900.

COPYRIGHT, 1900,
BY ELLEN HARRELL CANTRELL.

TO
MY MOTHER,
WHO BEING DEAD, YET SPEAKETH.

PREFACE.

The burning of the First Episcopal Church in Little Rock, together with all the church records, on Sunday, September 28, 1873, has been felt by the congregation to be an ever recurring calamity, as incidents and dates connected with its history have faded almost into irreclaimable obscurity. It has been the aim of the writer to restore the main facts connected with the birth and progress of the church by means of oral and epistolary tradition, and in this manner, however inadequate, to fill the hiatus caused by the missing data, and then, with the help of the new register, to continue with the annals of the church to the present time.

This has necessarily been a slow process, especially as the work has been designed, from the beginning, to occupy only such legitimate leisure hours as the demands of a large family have left unclaimed.

The profits of the work, if any, will be devoted to the missions of the Diocese of Arkansas.

ELLEN HARRELL CANTRELL.

619 Scott street, Little Rock, Ark., May 17, 1899.

CONTENTS.

PART FIRST.

Portrait of Rt. Rev. Leonidas Polk, D. D., Bishop of Arkansas and the Southwest, later first Bishop of Louisiana—He makes a visitation and sends the Rev. William Henry Christopher Yeager as Missionary Minister, to organize a parish of the Protestant Episcopal Church, in Little Rock—Biography of Bishop Polk—Photograph of St. John's Church, Ashwood, Tenn., which was built by Bishop Leonidas Polk and his brothers.

Portrait of First Senior Warden, John H. Crease—Biographies of Wardens and members of the first Vestry and choir.

Biographies of some heads of families connected with the first Church.

Portrait of Rt. Rev. James Hervey Otey, D. D., LL. D., first Bishop of Tennessee and Provisional Missionary Bishop of Arkansas and the Southwest—Biography, with pocket diaries and letters, carefully transcribed—The building of the Church—Its consecration by Bishop Otey—Appointed Bishop of Arkansas to succeed Bishop Freeman in 1858—Accepted, but died in 1863, before making another visitation.

Biographies of second and third missionary ministers, Rev. James Young, December, 1843 A. D., and Rev. W. T. Saunders.

Portrait of Rt. Rev. George Washington Freeman, D. D., second Missionary Bishop of Arkansas and the Southwest, with biography.

Portrait of Rev. Andrew Field Freeman, first Rector of Christ Church, with biography—Biographies of Wardens—List of Vestrymen and choir members.

Ordination John Henry Ducachet Wingfield to the Diaconate by Bishop Freeman and attending Presbyters.

Portrait of Rt. Rev. Henry Ducachet Wingfield, D. D., LL. D., first Missionary Bishop of Northern California—Autobiography, with account of ordination as given in a Little Rock paper, and letters.

- Portrait of Rev. John Thomas Wheat, D. D., second Rector of Christ Church, with biography and poems written at eighty years of age—Biographies of Wardens, with list of Vestrymen and choir, with letters—Biography of Acting Rector, Rev. Wm. C. Stout.
- Portrait of Rt. Rev. Henry Champlin Lay, D. D., LL. D., third Missionary Bishop of Arkansas and Indian Territory; translated to Easton, Md., as first Bishop, with biography, letters, and sermon—Portrait of the third Rector of Christ Church, Rev. P. G. Robert, with biography—Biographies of Wardens and list of Vestrymen and choir members.
- Portrait of Rt. Rev. Henry Niles Pierce, D. D., LL. D., fourth Missionary Bishop of Arkansas and Indian Territory, and first Diocesan, having served twenty-eight years, in this jurisdiction—Portrait of Rev. Thomas Booth Lee, fourth Rector of Christ Church, with biography—Biographies of Wardens and list of Vestrymen and choir members—The burning of the Church.

PART SECOND.

- Poem—Photograph of the second church—Portrait of the fifth Rector of Christ Church, Rev. Tullius C. Tupper, with biography—Biographies of Wardens and list of Vestrymen and choir members—Church building in progress—Services held in opera house, Chamber of Commerce, Supreme Court room, in Statehouse, and later, in Christ Church Chapel, covering a period of fifteen years.
- Portrait of the sixth Rector of Christ Church, Rev. Wallace Carnahan, with extracts from the parish paper, which he edited for three years—Christ Church Rectory—Church Described—First service in the new Church, with names of organist and members of the choir—Biographies of Wardens, with funeral orations on Senior Warden, Judge W. W. Smith, carefully transcribed from Supreme Court record—Portrait of first Assistant Rector, Rev. John E. H. Galbraith, with biography—Brotherhood of St. Andrew.
- Portrait of Rev. John Gass, seventh Rector of Christ Church, with biography and sermon; account of memorial services, transcribed from Little Rock paper—Biographies of Wardens—A list of Vestrymen, and first vested choir—Biography of Rev. James Noble, second Assistant Rector of Christ Church.
- Biography of Acting Rector, Rev. C. C. Kramer, of New Iberia, La.

- Portrait of Rev. George Gordon Smeade, eighth Rector of Christ Church, with biography and parochial report, also report for the committee, as chairman, on the State of the Church in Arkansas, as given in the Diocesan Journal of 1900—Biographies of Wardens and list of Vestrymen and members of choir.
- Missions of Christ Church—St. Paul's, St. John's, St. Luke's—Wardens of Christ Church—Treasurers of Christ Church—Organists and singers of Christ Church—Officers of Ladies' Aid Society—Officers of the Chancel Society—Officers of Daughters of the King—Officers of Christ Church Branch of the Woman's Auxiliary to the Board of Missions—Officers of St. Cecilia's Guild.
- Portrait of Rt. Rev. William Montgomery Brown, D. D., with biography and summary of his work in Arkansas as given in Journal of Twenty-eighth Annual Council.

THE ANNALS OF Christ Church Parish,

LITTLE ROCK, ARKANSAS.

PART FIRST.

Little Rock was a field for missionaries of the Christian religion before it became a military post. The dove, emblem of the Holy Spirit, had borne the olive branch with its message of peace to the heathen of the trans-Mississippi forests, before cannon and other equipments of war had been transported to enforce it.

A. D. 1779-1825. The Roman Catholic missions at Arkansas Post and Pine Bluff were organized in 1779. Next came the disciples of John the Baptist to proclaim the Gospel in this wilderness and to organize a mission, in 1824. The Christian Church, which was an offshoot of the Baptist, was established here in 1825, by the Rev. John T. Johnson, of Kentucky, who represented the Society of the "Disciples of Christ." Their church was seated on Scott street, between Mulberry and Walnut streets, now Third and Fourth.

A. D. 1827. The Presbyterians came next, and, in 1827, built a wooden church near the corner of Main and Cherry (now Second) streets.

A. D. 1830. The Roman Catholic priests planted a mission here in 1830, and built a church on the northwest corner of Louisiana and Chestnut (now Seventh) streets, which was afterwards converted into a convent and school for girls.

A. D. 1833-1840. The Methodists came next, and, in 1833, built a brick church west of Main on Cherry, or Second street. Seven years later, in 1840, as the following letters will show, the Episcopal Church was established in Little Rock.

Copy of a letter written by Bishop Leonidas Polk, first Missionary Bishop of the Episcopal Church in Arkansas, to Mr. John H. Crease, of Little Rock:*

Columbia, Tenn., June 26, 1840.

To John H. Crease, Esquire:

Dear Sir—This will be handed you by my reverend brother Wm. H. C. Yeager, of the Episcopal Church, who goes to Little Rock, under the appointment of the Church, with a view of laboring among you as a minister. Your interest in all that appertains to our church in which you have been sealed will insure, I am confident, a welcome reception to him as its messenger, and all the aid of which you are capable of furthering the object of his mission. He is kindly commended to your affections and attention. I had hoped long since to have been able to write such a letter as this to you by the hands of an individual, who goes to break to you the bread of life, but although diligent efforts have been made to secure the services of a competent person to go to you, I have found it impossible to succeed in anywise to my wishes. It is vastly easier to make applications for laborers than to secure their services. Indeed the time has never been, in all the history of our church, when there was

*By courtesy of the daughters of Mr. J. H. Crease.

such a demand for ministers' service and when the supply of ministers was so scant. The gentleman who goes to you, goes, I am sure, with the full purpose of giving himself to the work, and I trust that under God, he may be effectively and eminently useful. I perceive by the papers that the hand of affliction has been heavily laid on you and yours, since I saw you, in the removal of both your estimable son, who was taken from you in the very buddings of his youthful promise, and your son-in-law, the Rev. Mr. Nelson. The latter I had hoped might have consented to go to Little Rock, but was assured, when in Virginia, that he could not be induced to leave Bishop Meade, between whom and himself I knew there was a very tender attachment. In the late address of the Bishop to his convention, I see he numbers him, not only as a brother by marriage, but also, and much nearer, as one whom he much loved in the Gospel. I hope they are both at rest, and that their early retirement from the engagements and anxieties of life may warn those whom they leave behind of the utter uncertainty of all human hopes. God, I trust, my dear sir, has not left your family comfortless, but has manifested himself to you in the bringing about of a more devout and constant consideration for the things of Eternity.

I shall, if God will, hope to see you and your friends generally in Little Rock this winter. With my kind regards to your family,

I remain your friend,

LEONIDAS POLK.

REV. WILLIAM HENRY CHRISTOPHER YEAGER.

A. D. 1839-1843. *Rev. William Henry Christopher Yeager* was the first Missionary Rector of Christ Church. He was ordained Deacon December 21, 1839, by Bishop Leonidas Polk. The date of his ordination as Priest is not known, but it is inferred that Bishop Polk ordained him, as he was assigned to duty in Little Rock in June, 1840, by Bishop Polk. The congregation had no building in which to

worship, but the Wardens and other Vestrymen were making successful efforts to accumulate funds for the purpose of building. The letters appended to this meagre sketch will show that efforts were being made to secure help from without, while the subscription list which the first Senior Warden kept shows the zeal of Rev. Mr. Yeager and his congregation to accomplish that object. Mr. and Mrs. Yeager conducted a school, Mrs. Yeager taking the musical department. She was an accomplished musician and presided at the organ to conduct services. The choir was composed of Mr. John H. Crease, choir master; Mr. William E. Ashley, Mr. Gordon N. Peay, Mr. John E. Reardon, Mr. D. C. Fulton, Mr. T. D. Merrick, Mrs. Helen Scott, Miss Lavinia Reardon, Miss Harriet Grafton, Miss Lizzie Shall, and Mrs. Yeager. Mr. and Mrs. Yeager had one little daughter, Clara Ophelia, at that time. Mr. Yeager resigned his position as Rector in 1843. It is not known now where he removed to.

On the resignation of Dr. Yeager from the office of Rector at Christ Church, the vestry adopted the following resolutions:

Resolved, That in accepting the resignation of the Rev. Wm. H. C. Yeager, as Rector of Christ Church, we deeply regret the necessity that constrains a separation; that we tender him, in the name of the congregation, our most grateful thanks for the zeal and fidelity with which he has labored to build up the Protestant Episcopal Church in this city, and has watched over the spiritual interests of the flock committed to his care; that he carries with him our fervent prayers for his prosperity and happiness and continued usefulness in spreading the Gospel of our Lord.

Copy of a letter of Lambert Reardon to the Rev. Dr. Wyatt, Baltimore, Md. :*

Little Rock, Ark., May 18, 1841.

Dear and Reverend Sir—On ordinary occasions I should scarcely deem my acquaintance with you sufficient to authorize my addressing you, having been but a few years a parishioner of yours, and during that time I was not fortunate enough to be very intimate with you and a lapse of years may have passed from your mind a recollection of me; but as the object of the present communication is the promotion of the Church, it must be my apology for thus obtruding on you. Dr. J. P. Norman, the gentleman who will hand you this, I take great pleasure in introducing to you. He is one of the few pioneers in this country in the cause of the Church, and an active member of the Vestry in this place, where we are making an effort to raise the first Episcopal Church in Arkansas. He visits his friends in the East and goes authorized to ask and receive such aid toward our undertaking as our friends and those of the Church may feel willing to give us. There are in this place about twenty families, Episcopalians, who, from their slender means, have raised sufficient to purchase ground, put up the walls and inclose a Church, which we propose doing this summer, and the object of our solicitations is to obtain something towards finishing the inside of the house, and, if possible, to procure an organ.

I am perfectly aware of the frequent calls on our Eastern friends for the support of the Church in various ways, but we think that few applications for assistance are made that present stronger claims on our more favored friends than ours. The first attempt to raise the standard of our Savior by the Episcopalians in this State must, when known, be an object of great interest by our brethren everywhere, and, as we are sure, on our own success in this place, the prosperity of the Church mainly depends in this State, perhaps for many

*Courtesy of Mrs. Priscilla Buckner Reardon, widow of Lambert J. Reardon, and daughter-in-law of Lambert Reardon, Sr.

years. Your known zeal in the cause of the Church and the liberality of your parishioners towards the cause of truth, gives assurances of your kind offices in our behalf.

Our friend, Dr. Norman, will be absent some months, and should it not be convenient to do anything for us while he is in Baltimore, perhaps on his return home it will be. He will take a letter to Dr. Henshaw from my son-in-law, Mr. Scott.

With great respect, your friend and humble servant,

LAMBERT REARDON.

A. D. 1842, MARCH 31.

Little Rock, Ark., March 31, 1842.

To the Right Rev. Wm. Meade, D. D., Bishop of Virginia:

My Dear Sir—I am perfectly aware of the continued claim upon your time and attention to administer to the wants of Churches more immediately under your own Bishopric, yet I am nevertheless constrained by a knowledge of your great zeal and liberality in such cases, and by the personal regard which you have ever manifested toward the writer, to solicit your influence in obtaining pecuniary assistance for our *infant association* of Episcopalians now *struggling* for existence in this city.

We have but a limited population in this city and the Church-going portion of that number was previously enlisted by the Presbyterian, Methodist, and Baptist societies, which have been long since established. These have each collected their own adherents, and doubtless proselyted those who would have given "the Church" a preference had one been then in existence. But with all these disadvantages a very small band of persons attached to the service of the Protestant Episcopal Church, have associated themselves together for the purpose of procuring a minister and erecting a building, wherein we, and all those similarly disposed, might have an opportunity of worshiping our heavenly Father in the mode practiced and taught to us by our earthly parents, and in which

service all our early associations and best feelings are strongly enlisted.

The Missionary Society have (out of their limited means) very liberally assisted us by contributing \$400 per annum towards the support of a minister, but the expense of living at this place being very great and our present minister having a family, it is incumbent on us to contribute at least \$600 more for that object, besides which we have contracted for (exclusive of the ground) and nearly finished a brick Church at a cost of upwards of \$4,000, and, when our means and strength are somewhat enriched, wish to put up a parsonage house to avoid the excessive charge of rent. We are also desirous of procuring an organ, not, as I think you will readily believe me, from any desire of ostentatious display, but in order that the praises of God (in chants and hymns) may be performed with *uniform propriety* and devotion, and as our minister's wife is a perfect proficient in music, we are the more desirous of giving all the aid in our power towards rendering that portion of the service as perfect as our feeble capacities are able to make it.

The society in whose cause I am now pleading is the first, and at the date of its commencement, was the only association of Protestant Episcopalians within the whole State! The monied obligations to carry out the objects in contemplation are too heavy to be sustained by the few persons engaged in it, and we call earnestly on our Episcopal brethren to assist us in making the "first start" and by God's help on our endeavors, we trust hereafter not only to support our own Church and minister, but to pay back into the general treasury, for the benefit of other needy churches, the sums which are now bestowed on us. I am the more earnest in taxing *the exertion* of my *personal* friends, from the circumstance of having but recently awakened to a sense of the impropriety of my own conduct in suffering a month of *personal feeling* to withdraw me (for a reason) from my duty toward the Church. That stumbling block is now removed, and I thank God that He has shown me the error of my course. The change of times

and *great reduction of salary* has, however, materially lessened my own ability to contribute to the work and likewise prevents others from subscribing thereto, under which consideration, I am impressed with a deep sense of the duty imposed on me to use the greater diligence and exertion in repairing (to the utmost of my ability) the injury which I have done the cause, by withdrawing from its support. If the occasion will not give warrant for my public appeals within your diocese, suffer me to request that you will personally apply to some few friends of the Church, whom the Providence of God has rendered abundantly able, and whose uniform benevolence has proved them to be ever ready to contribute towards any proper cause.

Our own resources are exhausted, leaving us in debt, with the Church unfinished, and donations, however small, will be most thankfully received and acknowledged.

Before I close, permit me, dear sir, to tender my grateful acknowledgments for your kindness and protecting care of my much beloved and bereaved daughter, Jane Nelson, the recollection of which is indelibly imprinted on all of our hearts, and the prayer of the widow and fatherless will daily ascend to the Giver of every good and perfect gift, that His richest blessing may descend on you and yours. Mrs. Crease desires to join in affectionate regards to every member of your own family, and to our worthy friends at Long Branch, and kind remembrance to all others who have any recollection of or regard for us, and with sentiments of the highest respect and regard.

I remain most truly yours,

J. H. CREASE.*

Letter from Bishop Meade, of Virginia, respecting collections for church:

*Courtesy of the daughters of John H. Crease.

Staunton, Va., May 19, 1842.

To Mr. J. H. Crease, Little Rock, Ark.:

My Dear Friend—Lest you should for a moment suppose that I neglect your letter, I seize a moment of leisure in the midst of convention, and with a bad pen and paper write to say that I have just received your kind communication.

Would that I were able to enclose you something or knew who were both able and willing to do it. My dear friend, if you knew all we have to do in Virginia, how many wish to beg for new Churches, plain ones, without organs, but dare not, and how hard the times are with us, you would not be surprised at my doing nothing.

I hope in a few weeks to see Jane and her children. They are well, I hear. I trust God will bless them.

Business calls me away. Love to all yours.

Your sincere friend,

WILLIAM MEADE.

There is a list of the subscribers to the building fund of the first Episcopal Church, carefully entered in a little account book, by J. H. Crease, and his successor as treasurer of the fund, Lambert Reardon. The names are here given, and will be read with interest:

Bishop Polk's check, \$800, sold for \$976. The cost of the lots was \$900, which was paid from this check. The list is headed with the names of those who made the collections from the citizens generally: Dr. Yeager, John H. Crease, Wm. C. Scott, and Jos. Grubb. The list continues with the names of Wm. S. Fulton, Wm. E. Woodruff, Edward Dunn, J. Mitchell, John Adamson, Wm. Prather, Jas. De Baun, White & Le Part, Archibald Yell, Richard F. Dunn, Jas. C. Anthony, S. M. Weaver, Jno. Humphries, Charles Rapley, W. W. Adams, Julian Imbeau, Jno. Brown, E. Y. Baker,

Joseph Fenno, James B. Keatts, Chas. B. Magruder, Elias N. Conway, Richard C. Hawkins, Alexander Boileau, Sam H. Webb, C. A. Harris, Wm. Vance, Jr., H. Mitchell, S. C. Faulkner, R. B. Sutton, J. A. Hutchings, Johnson and Lewis, Martin George, Sr., Arthur Whitfield, L. D. Evans, Young Stephenson, Wm. Cummins, R. T. Redman, Wm. Pelham, Samuel Fasmacht, Philip L. Anthony, M. C. Sale, J. W. Tappe, J. Roth, J. B. Badgett, Wm. Brown, Jacob Tutweiler, Ebenezer Cummins, H. Haberman, Geo. A. Worthen, Jos. Grubb, Stephen S. Tucker, Mr. McGowan, Geo. W. Johnston, John Henderson, Josiah Gould, H. E. Blanck, J. Wilberwomen, D. F. Shall, G. N. Peay, cash of Haroldson, John Robins, F. W. Trapnall, D. J. Baldwin, B. F. Duval, Albert Pike, E. H. Roane, Mary E. Dickinson, M. Killian, R. A. Watkins, Bishop Otey, R. C. Byrd, Judge Ringo, R. W. Johnson, M. Schelthom, Anthony H. Davis, General Hill, Witter, Silas Craig, W. H. Gaines, Simeon Jaseph. Thomas Thorn, David Bender, S. P. Buckner, W. B. Buckner, W. Boardman, C. A. Cunningham, Jas. Lawson, Sr., Lambert Reardon, L. J. Reardon, John Hutt, Jas. S. Conway. Major Butler, Jno. W. Johnson, L. E. Barber, W. R. Dunn, M. P. Stewart, Dr. J. P. Norman, Jno. L. Berg, John W. Coeke, Nathaniel Clifton, George N. Causine, Thos. Butterworth, N. T. Gaines, Thos. W. Newton, Geo. C. Watkins, M. G. Davenport, A. Whitfield.

There was an additional list of donations made by non-residents of Little Rock to the Vestry of Christ Church for the purpose of completing their building. These gentlemen lived on plantations on the Mississippi and Arkansas rivers, and in the interior of the State, viz: Simeon Buckner, Wm. B. Wait, Wm. S. Fulton, Jas. S. Conway, Wm. P. Reyburn, Young Stephenson, S. C. Faulkner, David Walker, Anthony

H. Davis, G. Hill, and D. Twitten, Silas Craig, Wm. H. Gaines and Thos. Thom.

Little Rock, May 20, 1843.

To the Wardens and Vestry of Christ Church, Little Rock:

Gentlemen—The undersigned members of the congregation of Christ Church, with the assistance of other ladies of Little Rock, held a fair in December last to raise funds for the benefit of the Church.

It was our intention to appropriate the profits of the fair to the purchase of an organ; but in consideration of the embarrassment under which you labor in consequence of the debts of the Church and the difficulty in raising money to pay that debt, which we are informed is large, when compared with the means of the congregation, we have thought that the interest of the Church would be better promoted by diverting the fair money from the original object to the debts of the church.

For these considerations we are willing to forego our individual wishes for an organ, and now tender to the Church the money in our hands, amounting to \$1,106.50, to be applied by you to the payment of her debts. Trusting that you will approve of our views and accept our contribution, and that it may relieve you of embarrassment, and tend to promote the interests and prosperity of the Church, we remain

Yours very respectfully,

This list of names was signed individually, the last two in pencil:

Jane P. Crease, Mary C. Watkins, Frances M. Trapnall, Mildred Field, Ann Reardon, S. F. Johnson, P. A. Reardon, L. L. Butler, M. M. Johnston, Jane J. Holt, Mrs. Coeke, Mrs. Cook.

Cost of Christ Church, from treasurer's book, \$4,243.17.

Cost of the lots donated by Bishop Polk, \$900.

Acknowledgment from Vestry of Christ Church to "Lady Managers of Fair," for amount of \$1,106.50:

To. Mrs. Crease, Watkins, Etc.:

The Vestry of Christ Church, Little Rock, acknowledge the receipt of your letter of the 20th of May, tendering to the church, to be applied in payment of her debts, the sum of \$1,106.50, being the profits of a fair held by you for the purpose of purchasing an organ.

We thank you for ourselves, and, as the guardians of the temporal interests of the Church, we thank you in her name for your kindly relief in removing the heavy pecuniary responsibilities under which she labors. And in accepting your contribution, we cannot but admire the generous self-denial of which you have given evidence by this disregard of private wishes when the necessities of the Church have called upon your sympathies. We trust that you may always remember with pleasure and an approving conscience this act of generous self-denial; that you may continue to grow more and more in every Christian grace, and become worthy members of the body, by whatever name called, of many of which He is the Head.

Following these faithful records of the planting of the Church in Arkansas, the annalist will place the biographies of the first Bishop and the first Wardens and Vestry, that of the first Missionary Rector having been given.

NOTE.—Bishop Polk left Little Rock March, 1839, and on the 26th of June, 1840, sent Dr. Yeager, first minister to Christ Church. The fair, held December, 1842, net proceeds, \$1,106.50.—J. H. Crease.

NOTE.—Rev. James Young arrived on steamer Governor Morehead, December, 1843. John Robins contracted for the brick work, plastering, etc. Geo. S. Morrison contracted for carpenters' work.—J. H. Crease.

RT. REV. LEONIDAS POLK, D. D.,

FIRST MISSIONARY BISHOP OF ARKANSAS AND THE SOUTHWEST.

A. D. 1838. On September 16, 1838, the Rev. Leonidas Polk, Rector of St. Peter's Church, Columbia, Tenn., was elected missionary bishop of Arkansas, Indian Territory, and the Southwest.

A. D. 1806-1841. He was born in 1806, in North Carolina; graduated at West Point Military Academy in 1827, and was appointed brevet second lieutenant of artillery. Resigning this position, he entered the Episcopal Theological Seminary at Alexandria, Va. Soon after his marriage, in 1830, to Miss Frances Devereux, of Raleigh, N. C., he was ordained deacon and priest in the Protestant Episcopal Church, and entered upon the duties as assistant to Bishop Moore, in the Cure of the Monumental Church at that place. Eight years afterward, December 9, 1838, he was consecrated bishop and appointed missionary of the Southwest, which included Texas, Indian Territory, Arkansas, Louisiana, Mississippi, and Alabama—too large a field, it seems, for the jurisdiction of one man. In 1839 he made his first visitation to Arkansas. Bringing to his work exalted piety, enthusiasm and energy "his labors so multiplied that he was compelled to restrict the arena and, on May 20, 1841, was elected bishop of the separate Diocese of Louisiana."

A. D. 1839. During Bishop Polk's first visitation to Little Rock, in March, 1839, he was the guest of Hon. Chester Ashley, who had previously made his acquaintance, during a journey, either to or from New Haven, Conn., where young William Ashley matriculated at Yale College. Mrs. Chester Ashley on that occasion had emphasized the fact to him that

all the prominent Christian denominations were represented in Little Rock except the Episcopalian. On this, his first official visit to the diocese, Bishop Polk was also entertained at the homes of Mr. and Mrs. Jared Newton Causine and Mr. and Mrs. John H. Crease. Besides these, there were but few families familiar with the Prayer Book at that time, and these were the families of Mr. Lambert Reardon, Mr. D. W. Galloway, Mr. Luke E. Barber, Senator William S. Fulton (former territorial governor), Judge Daniel Ringo, Hon. Frederick W. Trapnall, Mr. John Wassell, Mr. Abner S. Washburn, and Mr. Nicholas Peay. The Presbyterians kindly granted the use of their Church for Bishop Polk's first service. This was on Main street, near the corner of Cherry (now Second), and, as there was no vestry room, the bishop robed at the residence of his host, Mr. Causine, on the corner of Main and Mulberry (Third street), and walked along the square in his official vestments to the Church. This occasioned open-mouthed speculation on the part of the uninitiated villagers and may have helped to collect the bishop's first audience. He afterwards gathered together the little band of Episcopalians and organized a parish with the following gentlemen as wardens and vestrymen:*

John H. Crease, Senior Warden.

Luke E. Barber, Junior Warden.

Lambert Reardon.

Charles Rapley.

John Hutt.

J. P. Norman.

John Adamson.

*It was the desire of the annalist to give brief biographies of each of these gentlemen, but in four instances, after much correspondence, failed to procure the necessary information.

Lambert J. Reardon.

F. W. Trapnall.

D. Butler.

John Wassell.

William Prather.

Bishop Polk selected the site for the Church building on the southeast corner of Orange (Fifth) and Scott streets, and donated nine hundred (\$900) dollars for the purchase of the lots, the deed to which is here copied from the records of the clerk of the circuit court and *ex-officio* recorder made two years afterwards.

A. D. 1841. "Thomas W. Newton and wife to John Wassell and Abner S. Washburn, wardens of Christ Church, dated February 2, 1841. Consideration of the sum \$900 conveying lots 2, 3, and 4, block 29, city of Little Rock."

Another deed is also recorded, eight years later, for an additional lot on the south side:

A. D. 1849. "Joshua F. Green and wife to Daniel Ringo and John Wassell, wardens of the Protestant Episcopal Church, dated May 1, 1849. Consideration \$250, lot 1, block 29, city of Little Rock."

A. D. 1841-1863. It is thought that Bishop Polk did not visit this mission after he was made bishop of the Diocese of Louisiana in 1841; but his memory has been reverently cherished in the traditions of those who survive, and, in the history of this, his first Episcopal charge, he will ever figure as the beloved Apostle who planted the Episcopal Church in Arkansas. Later, he belonged to the South, where, as the bishop-general, the embodiment of Christian chivalry, his memory has been perpetuated by a nation. In 1861 he took up arms against the Union; was appointed major-general of

the Confederates; occupied Columbus, Ky., September, 1861, and evacuated it March, 1862; commanded a division at the battle of Shiloh in April, 1862, also at Murfreesboro, Chattanooga and Chickamauga; served as lieutenant-general at the battle of Stone River in 1863.

A. D. 1864. He was killed June 15, 1864, near Kennesaw or Pine Mountain, Ga., where, as he was reconnoitering the enemy in company with some comrades, a cannon ball, well aimed, released him from further duty.

“Greater love hath no man than this, that a man lay down his life for his friends.”

HOW BISHOP POLK DIED.

THE TRUE STORY OF HIS KILLING NOW FIRST MADE PUBLIC—

A THRILLING NARRATIVE FROM THE PEN OF CAPTAIN

DOYLE, WHO WITNESSED THE FIRING OF THE

FATAL SHELL—GENERAL HOWARD'S

TRIBUTE TO HIS ANTAGONIST.

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Captain J. E. P. Doyle, who died some time ago, left among his unpublished manuscripts the following article, which is of great historic value, as it is the first authentic account made public of Bishop Polk's death.—EDITOR.

The writer at various times has read many alleged accurate narratives of the manner in which Lieutenant-General and Bishop Polk met his death on Pine Mountain, Ga., June 15, 1864; but not one has at all approached the true facts. Even Dr. Lossing, in his “*Civil War in America*,” volume 3, page 378, in a foot note, says that “Polk, Johnston, and Hardee were upon the summit of Pine Mountain when the cannonade commenced reconnoitering. Seeing the group, General Thomas, it is said, ordered a shot to be fired at them from Knapp's battery. This caused them to retreat to a place of safety. Polk soon reappeared, when another shell was fired which exploded near him and killed him instantly.

The two shells were fired by a young man named William Atwell, of Alleghany City, Pa., attached to Knapp's battery."

I have generally found Dr. Lossing's accounts of military operations that came under my personal observations correct, but in this case he has most certainly been imposed upon. I propose now to tell the incident just as it occurred, and I believe its accuracy will not be questioned by General O. O. Howard or any other witness living who that morning formed a group of which I was one. I was at that time attached to the headquarters of General Howard, then commanding the Fourth Corps. On the night of the 14th the corps bivouacked about two miles north of the mountain, with General Stanley's division under orders to lead the advance on the morrow. About sunrise General Howard, with his staff, rode to the front. We found that Stanley had broken camp, and his command were waiting on the road with stacked arms for orders to advance. When we joined General Stanley and his staff at the extreme front, after the usual exchange of morning salutations between the two generals, Stanley remarked to General Howard:

"General, direct your glass to that mountain"—pointing with his hand to its summit—"and see if you can make out that group. I think there is a woman in the party."

We all whipped out our glasses in a moment and looked at the point indicated. Sure enough there was a group of about twenty in full view. In the fore were three persons standing up, the one in the center being dressed in what appeared to be a long dressing gown, and behind a number of men apparently seated. After a careful survey through his glass General Howard said: "It does look like a woman, General. I think probably it is Bishop Polk. He is in the habit of wearing a morning gown sometimes. They are evidently there to reconnoiter."

"Well, suppose we give the bishop a shot or two before we advance," said General Dave Stanley, "just to disturb his morning meditations."

General Howard interposed no objections. Stanley then turned to Captain Sampson, his chief of artillery, and

remarked, "Sampson, suppose you order up a section, unlimber and stir up the bishop!"

Away rode Sampson. At that time I sat on my horse between General Howard and Captain Leonard, his chief signal officer, on the right of our party. The Captain, Captain Howgate, Captain Taylor, Captain Messenger and other signal officers during the winter previous, while we lay in garrison at Chattanooga, had interpreted the whole signal cipher code of the Confederates, and during the entire Atlanta campaign all dispatches signaled over the mountains were almost instantly translated by the Union signal corps. Presently Sampson arrived with two field pieces of some Indiana battery, I believe, under a lieutenant. One gun was placed in position on the right of Signal Officer Leonard, and about twelve feet distant. The lieutenant, after the gun was loaded, took the elevations, the gun was fired and the shell exploded, as far as we could tell by our field glasses, a little to the rear, over and on the right of the group on the mountain. When the gun was reloaded Sampson threw himself from the saddle of his horse, whose flanks touched those of Captain Leonard's horse, and rushing to the gun remarked:

"Let me sight her, lieutenant, I think I can do better than that."

Down on his knees he fell, sighted the gun, it was discharged, and as the shell burst on the mountain we noticed a sudden scattering of the group. The gun had been recharged and Sampson was on his knees sighting it for a third messenger of death, when Signal Officer Leonard exclaimed: "That shot killed General Polk!"

"What!" exclaimed several. "Bishop Polk killed?"

"Yes," was Leonard's answer; "they are signaling it over the mountains."

"What's that?" exclaimed Sampson, still on his knees sighting the gun.

Captain Leonard told him the news.

For a moment Sampson's head dropped forward and his hands rested on the breech of the piece. Then looking up he remarked: "Thank God! They killed my brother the

other day—only a lieutenant. I have killed a lieutenant-general.”

The third shot was not fired, Sampson rising and remounting his horse. All of our party were visibly affected by the incident, no one more so than General Howard, who, after recovering from the effects of the news, solemnly remarked: “Bishop Polk killed! Then we have killed a Christian gentleman.”

Shortly after the signal officer reported that the enemy was evacuating the mountain, and an advance was ordered. I went up the mountain with the first troops to the spot where the Confederate group had been stationed, and there found a fallen tree, about thirty feet long, before which Bishop Polk and his associates had stood, and upon which their staff officers had been seated. On the fallen timber I found what colored guides told us was the blood of General Polk.

Thus did General Polk fall at Pine Mountain. Neither Thomas nor Sherman was near us at the time, as they did not reach the front until later.

J. E. P. DOYLE.

LINEAGE.

A. D. 1777-1659. *Right Rev. Leonidas Polk, D. D.*, was the seventh son of Lieutenant-Colonel William Polk, of Mecklenburg County, N. C., and Sarah Hawkins, his second wife, who was a daughter of Colonel Philemon Hawkins, Jr., one of the heroes of the Revolutionary War. “Lieutenant-Colonel William Polk was with General Washington at Brandywine (September, 1777, and Germantown October 4, 1777) where he was wounded. He was then ordered South and was with General Gates in the battle of Camden (August, 1780), and with General Greene at Guilford (March 15, 1781), and the hard fought battle of Eutaw Springs (September 8, 1781), at which battle he received a severe wound,

the effects of which he carried to his grave."¹ *Grandson* of Thomas Polk, Sr., and Susan Spratt, his wife. Thos. Polk was a signer of the Mecklenburg Declaration of Independence, declared at Charlotte May 20, 1775, and colonel of the second battalion of minute men in 1775, and afterwards colonel of the Fourth Regiment of the Continental Army in 1776: *great grandson* of William Polk and Priscilla Roberts, his wife; *great great grandson* of John Polk and Joanna Knox, his wife; *great great great grandson* of Robert Pollock (the original name) and Magdalen Tasker, his wife (widow of Colonel Porter, Chancellor of Ireland), who emigrated to Maryland, United States, in 1659; and *great great great great grandson* of John Pollock, of Lanarkshire, Scotland, situated not far from the Cathedral City of Glasgow.

The children of Bishop Polk and Frances Devereux, his wife, were:

Alexander Hamilton, deceased.

Frances Devereux (Polk) Skipwith (Mrs. P. H. Skipwith), of Oxford, Miss.

Katherine (Polk) Gale (Mrs. William D. Gale), of Nashville, Tenn.

Sarah Hawkins (Polk) Blake (Mrs. Francis D. Blake), of New Orleans, La.

Susan Rayner (Polk) Jones (Mrs. Joseph Jones), of Columbia, Tenn.

Elizabeth Devereux (Polk) Huger (Mrs. Wm. H. Huger), of New Orleans, La.

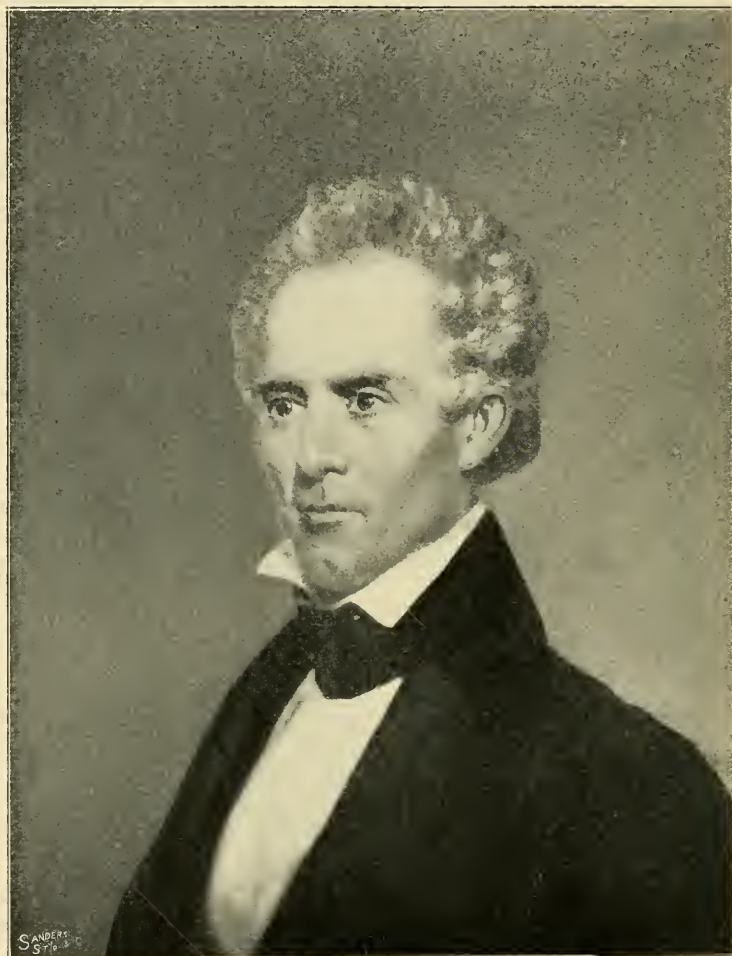
Dr. William M. Polk, who married Miss Ida Lyon, New York City.

Rebecca Lucia (Polk) Chapman (Mrs. Edward Chapman), of Chestnut Hill Seminary, Philadelphia, Pa.

1. See Wheeler's History of North Carolina.



ST. JOHN'S CHURCH, ASHWOOD, TENNESSEE.



JOHN H. CREASE,
FIRST SENIOR WARDEN.

A numerous posterity are descendants of these worthy ancestors.²

As Bishop Polk's first communication relating to the Church in Arkansas was addressed to Mr. John H. Crease, who became Senior Warden, the annalist places his biography in the first place among those of the laity.

JOHN H. CREASE,

FIRST SENIOR WARDEN OF CHRIST CHURCH, LITTLE ROCK.

A. D. 1780-1789. In Bishop Meade's interesting work, "*Old Churches, Ministers and Families of Virginia*," the reader is especially attracted to the account of the Church at Alexandria, Va., where, in 1780, the Rev. David Griffith officiated. Among his congregation was *George Washington*, who, though "having just been engaged in the erection of Mount Vernon Church, which was finished the same year and in which he had a pew, gives the highest price for one in Christ Church, Alexandria, Fairfax Parish. This pew was occupied by him and his family during his life, and has been by some of his name and family ever since." In the list of Vestrymen of this parish of Fairfax in 1789 (George Taylor and Edmund J. Lee being named as Church Wardens), occur the names of John H. Crease and his brother, Anthony Crease.

A. D. 1851-1872. *John H. Crease* was called from Alexandria to Little Rock to fill the position of cashier of the State Bank. He was afterwards made treasurer of the bank, and served in that capacity from 1851 to 1855 and from 1856

2. For account of Bishop Polk's ancestors, see *American Archives*, vol. 11 fourth series, pages 55-858, May 20-31, 1775; and vol. 1, fifth series, pages 11, 489, 1343.

to 1859. He came in advance of his family, a wife and six children, in 1839, and took up his residence in the State Bank building, corner of Markham and Center streets, which had been arranged with a suit of living rooms with a view to his occupation. Mr. Crease was a man of slight stature, with nervous, energetic action, cheerful, affable and courteous to all. In character he was inflexibly honest, almost to stern exactness, incapable of deceit or treachery. His rigid sense of justice cost him his place twice in his life, but with him "a good name was rather to be chosen than great riches," and he carried one unspotted to his grave. He and his wife were earnest and devoted Church people. John H. Crease and Luke E. Barber were Wardens of the first Episcopal Church. The new building was consecrated by Bishop Otey in 1842. Mrs. Crease's maiden name was Jane Newton. In Westmoreland County, Va., the Newton family was one of note and the name occurs frequently on the Vestry list of the Church. At "Wilmington," the family seat of the Newtons, an inscription on a grave arrests attention. It is this: "Beneath this stone are deposited the remains of Mrs. Sarah Newton, daughter of George Eskridge, and late wife of Captain Willowby Newton, of Westmoreland County, who, after having justly established the character of a dutiful child, a faithful friend, an affectionate mother and sincere Christian, departed this life on the 2d of September, 1753, in the forty-sixth year of her age." This was an ancestress of Mrs. Crease, who perpetuated her virtues. Mrs. Crease died on Good Friday, March, 1872. As she was passing away, she turned to her husband and said, "We have journeyed long together," to which he replied, "I shall not be long in following you." She was buried on Easter Sunday by Rt. Rev. H. N. Pierce. The chancel had been beautifully decorated

with flowers for the Easter service. These were draped with black crepe for the funeral, which was attended by a large concourse of relatives and friends. Her husband did not long survive. He died nine months later in the following December of the same year. They were both buried from the Church they had helped to build and sleep together in Mount Holly Cemetery, having left a numerous posterity.

The children of John H. and Jane Newton Crease are :

1. *Jane Crease*. Married first Rev. George W. Nelson, of Virginia. Children: George W. Jr., Jane Crease, and Thomas Crease Nelson. After his death she married Philip Nelson. Children: Frank, William, and Caroline Peyton Nelson. George W. Nelson, now Episcopal minister of Warrenton, Va., married Mary Nelson Scollay, of Virginia. Children: Page, Thomas C., Harry Lee, George W., Philip, Charlotte, Carrie P., Scollay, and Mary Nelson. Page Nelson married Hugh Nelson, of Virginia. Children: Nancy and Hugh. Thomas Nelson married Miss Withers, of Virginia. The rest unmarried. Jane Crease Nelson, unmarried; principal of Episcopal Female Seminary, of Chatham, Va. Thomas Crease Nelson, dead. Frank Nelson married Miss Withers, of Virginia. Children: Page, Blanche, Frank, and Caroline. William Nelson, M. D., of Danville, Va., married Miss Moorehead, of North Carolina; one child, William. Caroline Nelson, dead.

2. *Louisa Crease*. Married Thomas Johnson, Chief Justice of the Supreme Court of Arkansas from 1836 to 1844, eight years. Children: Anthony, John and Thomas (twins), and Benjamin Johnson.

3. *Anthony Crease*. Died unmarried.

4. *Mary Crease*. Married George C. Watkins, Chief Justice of the Supreme Court of Arkansas from 1844 to 1852,

eight years, when he resigned office and resumed the practice of law. Their children are (1) *Anderson Watkins*, killed in Civil War; (2) *Dr. Claiborne Watkins*, who married Mildred Farley, and had Annie, Mary, Mildred, and Gertrude Watkins; (3) *Walton Watkins*, who married Sue Trezevant, and had Anderson and Heyward Watkins; (4) *Louisa Watkins*, who married Wm. Fulton Wright, and had Moorhead, May, Watkins Fulton, and Louise Wright; May Wright married S. F. Hoge, of Kentucky. They have three children, Virginia Briggs, Fulton Wright, and Charles Eugene Hoge. (5) *Mary Watkins* who died in the bloom of early womanhood unmarried, a beautiful and accomplished member of society.

5. *Caroline Crease*. Married Dr. Craven Peyton, a distinguished and beloved physician of Little Rock, who died in 1872. His widow still survives, and, as a sincere and pious Christian, has wielded a silent, but powerful influence in the Church of which she is a beloved member. The mausoleum in Mount Holly Cemetery, the most prominent one there, which she caused to be erected to the memory of her idolized husband, is but one evidence of her fidelity as a wife and widow. On the massive marble pedestal, a life-size marble bust of the deceased arrests the attention of all visitors.

6. *Henry Crease*. Died unmarried.

7. *Sophia Crease*. Unmarried. Secretary of the Board of Guardians of "The Old Ladies' Home."

8. *Susan Crease*. Married Gordon N. Peay, Captain of Sixth Arkansas Regiment, C. S. A., afterwards colonel, and mayor of Little Rock before the act of secession, and for many years clerk of Pulaski Chancery Court. He died in 1876. His widow survives and has been twice president of "The Ladies Aid Society" of Christ Church. There is a window

on the north side of the new Church placed by his widow "in loving memory of Gordon N. Peay." There are two figures, Christ and St. John, holding a chalice with a serpent in it. The cup with the serpent is designed to illustrate the sacred legend that poison was once offered to Christ in a cup, from which He expelled the venom in the form of a serpent, by making the sign of the cross. The children of Colonel Gordon N. Peay and Susan Crease, his wife, were: Jane (Mrs. W. W. Morrison), Mary (Mrs. W. Booker Worthen), John, deceased, Sue, deceased, Nicholas, married Leicester Hornbrook, Elizabeth (Mrs. Antoine Bohlinger), Gordon Neil, married Zilla Cole, and Caroline.

9. *Laura Crease.* Married Major John W. Lewis, of Virginia. Their children are Laura Lewis (Mrs. Tighlman Howard Bunch), and Sue Peay Lewis, unmarried. Mr. and Mrs. Bunch have one son, T. H. Bunch, Jr.

A. D. 1897. Miss Sophia Crease has been a powerful factor in most of the philanthropic work of the parish. In the *Arkansas Gazette* of date May 2, 1897, appeared, as quoted here, a brief sketch of the "Jane Kellogg Home," more frequently called "The Old Ladies' Home," which is under the supervision of a Board of Gentlemen Managers and Lady Guardians, representing every Christian denomination in the city, of which board Miss Crease is the secretary.

JANE KELLOGG HOME.

AN INSTITUTION OF LOVE AND MERCY—REPORT OF MISS
CREASE, THE SECRETARY.

The following very interesting annual report was filed on Friday last by Miss Sophia Crease, secretary of the Board of Guardians:

To the Board of Managers and Lady Guardians:

I must confess to a feeling of timidity, or, I should say, a full sense of incapacity, in appearing before you in the role of reporter. I am most assuredly cognizant of the "still small voice," which tells of more good I might have done, than the little amount accomplished, had it not been for the well-known stumbling block, "pleasure before duty." The big "I" and little "you" fighting for the mastery resulting, as full many a time and oft it does to vulnerable humanity, in favor of the big I.

Craving your leniency for the rather egotistical prelude to this report, I will say: "The Jane Kellogg Home" is now in its fifteenth year. From a venture cast upon the waves of public opinion and Little Rock charity in the year 1883, it has grown until now the State at large recognizes it as an institution of love and mercy, which a Divine Providence seems truly to have smiled upon, so wonderful has been its support. It is true, there have been times when a very small exchequer would present itself to your view to carry on the home's necessary existence, yet, through the over-shadowing clouds, there has ever penetrated the sunshine of "help in the time of need," imbuing the trusting heart with a full sense of relief in the Father's watchful care.

The past year seems to have glided onward not unlike its predecessors. We have much to be thankful for, and but little to complain of. The health of the household has on an average been most excellent, especially when considering the advanced age of most of the inmates. There has been one admission into the home and one death. Of course, the regular monthly report of the secretary embraces each month's happenings, and is duly inscribed upon the record. The maintenance of the home during the year has been accomplished pretty much in the usual way. The annual donation week, which cuts quite a large figure in the running of the home, was well cared for by the generous-hearted ones of our city, and the guardians felt very grateful for the liberal responses given to their appeal. The renting of rooms in the building,

donations of various kinds, with the very material help afforded by the board of managers—the institution presents a homelike and comfortable condition. The present matron, Mrs. Emory, has been with us for two years past, and we have no cause of complaint regarding her supervision of the household affairs.* We deem her faithful in the discharge of her duties, and sympathetic in regard to the old ladies' wants, thereby establishing the peace of the home.

In June last the board of guardians convened for its annual election of officers. Mrs. R. A. Edgerton was duly elected president, Mrs. James Pollock, first vice president; Mrs. E. Longley, second vice president; Miss Crease, secretary, and Mrs. E. A. Van Etten, who has for so long and faithfully served the board, re-elected treasurer. Our board has been pleasantly augmented during the present year by the board of managers placing thereon Mrs. Pauline Reichardt, Mrs. B. J. Brown, Mrs. D. L. Gray, Mrs. John Moore, Mrs. P. K. Roots, and Mrs. C. M. Taylor. The board has ever been a most harmonious one, as certainly it should be, in this work of charity, and surely there is no greater charity than the care of the old and helpless. There are now in the home those who will very shortly cross the "silent river," having long since passed their three score and ten years. A refuge in the time of trouble has the institution been to them, and that it may continue to be a haven of rest for the unfortunate and wayworn pilgrims, surely should be the wish of each Christian heart.

I cannot close this report without mention of the home's good and kind physician, Dr. Christian, who, from its organization, has been the ever faithful friend, answering promptly calls at all hours, sympathizing and administering to the sick, without money and without price, proving indeed the "Good Samaritan" to the "Jane Kellogg Home."

A. S. CREASE.

Secretary Board of Guardians.

*Mrs. Elizabeth Upham Reeve is her efficient successor.

In the southeast corner of the new Church may be seen a stained glass window, bearing the inscription, "In loving memory of John and Jane P. Crease," which represents Zacharias bearing the child, "who was to be the prophet of the highest," to the temple for circumcision, with Elizabeth accompanying him. Among the numerous posterity of John and Jane Crease this custom of taking the children to be "baptized in Christ" has been religiously preserved, and the blessing of God has followed them.

LAMBERT REARDON, SR.

A. D. 1841-1860. *Mr. Lambert Reardon, Sr.*, was a member of the first Vestry of Christ Church. In May, 1841, he made the contract with Messrs. Robins and Wassell for building the first Church, which Mr. Crease desired to be named "Christ Church," after the Church of his former devotion in Alexandria, Va. Mr. Reardon was a man of large experience. He was born in Virginia and married Ann Jeffrey, a native of Wilmington, Del. He came to Little Rock in 1836 and lived with his family in 1837 on West Markham street, on the summit of a hill, where his home, a commodious brick building, was seated. A deep dell or wooded ravine separated this hill from Broadway on the east. It was a favorite walk in 1849 for young people to descend into the valley and climb to the opposite eminence for a visit to the widow Reardon, whose fine, intelligent countenance and portly figure would have arrested attention anywhere. The ravine was filled up and bridged and a street railway track now lies across it, all of which has ruthlessly shorn the locality of its natural beauty and charm, while the little stream at the bottom that once made music slipping over the stones, is hushed into silence like many who once passed over it. Bishop Polk and

Bishop Otey were entertained by Mr. and Mrs. Reardon at this home, whose children and grand children were baptized and confirmed by those holy apostles. Mr. Reardon died November 10, 1849. His widow survived him eleven years and died in 1860. The residence became the property of Colonel Gordon N. Peay, whose children were brought up there and is still the residence of his widow. The children of Mr. and Mrs. Lambert Reardon, Sr., were:

1. *Helen Reardon* who married Wm. C. Scott, in Maryland. He was district attorney for the Western District of Arkansas in 1846. Mr. and Mrs. Scott had one daughter, Blanche, who became the wife of Captain Sokolski, United States Army. She was the first person baptized in the first Episcopal Church, and was when a woman, a brilliant musician.

2. *Lavinia Reardon*, who married William B. Wait. They had Lambert, William, Herbert, and Charles Edmund. Only the last mentioned survived the parents. Charles E. Wait married first Miss Leila Beasley; had one daughter, Fanny, and second, Miss Hattie Morrilton, of Virginia, and had one son, Charles Edmund, Jr.

3. *Lambert Jeffrey Reardon* who married Priscilla Aylett Buckner and had Simeon Buckner, who died unmarried; Anne Lavinia, who married Patrick Raleigh, broker and real estate agent, and had nine sons, of whom seven survive—Richard, Lambert, Edwin, Frederick, Joseph, Robert, and James; Lambert Walter, who died unmarried, and Lallie, who married Dr. James A. Dibrell, a distinguished physician and surgeon of Little Rock, and had two sons who survive her—John Raleigh and James Lambert.

4. *John E. Reardon* who died unmarried. He was for a long time bookseller and stationer on northeast corner of

Scott and Markham streets. He was highly esteemed, especially in musical circles, where he, with his guitar, was in constant requisition.

LAMBERT JEFFREY REARDON.

A. D. 1837-1847. *Lambert Jeffrey Reardon*, son of Lambert Reardon, was also a member of the first Vestry of the Church, in the building of which his father had had so prominent a position. He was a man of marked ability and culture, for a long while editor of the *Arkansas Banner*, and was mayor of the city, 1845-1847. In social life he was a man of elegant manners and graceful as a conversationalist. He married Priscilla Aylett Buckner, who was, and has always been, a model of refinement and amiability. Her parents were Captain Simeon Buckner, of Kentucky, who married his cousin, Nancy Watson, of Virginia. "In 1837 Captain Simeon Buckner received a commission from the government to remove the Florida Indians from Vicksburg to Fort Gibson. He bought six or eight steamboats or their transportation and finished his work in about a year, making a small fortune out of it. In the fall of 1837 he removed with his family to Little Rock, where they remained until 1839, when he went to Clark County and purchased the Richwoods plantation, near Arkadelphia, one of the richest of the State. His son, William Perry Buckner, who had remained at school in Kentucky, came to Arkansas in 1838 and attended school in Springfield, Hempstead County, boarding with ex-Governor Garland's mother. He then went to Alexandria, Va., and while there attending the university was appointed to the navy from Arkansas, and served on the *Marion*, the *Bainbridge*, the *Macedonian*, the historic *Constitution* and other ships. He was the first midshipman ever appointed from

Arkansas. He went through the war a member of the Federal navy, and in 1866, after twenty-six years' active service in the navy of the United States, was placed on the retired list—died July 10, 1869. Wife and one son died soon after; one son, William, still living." Captain Buckner, in his Pacific cruises, has unconsciously become a connecting link between the Manila of 1845 and the Manila of 1898. The log book kept by him when a midshipman supplies an interesting description, quoted here from a copy in *Arkansas Democrat* of date May 19, 1898:

FROM AN OLD LOG BOOK.

DESCRIPTION OF A NOTED PLACE AND PEOPLE BY A MIDSHIP-
MAN ON THE CONSTITUTION—PROPHECY OF FIFTY
YEARS AGO THAT THE ENSLAVED POPULACE
WOULD SOMETIME RISE IN REBELLION.

[*Arkansas Democrat*, May 19, 1898.]

The historic man-o'-war, Constitution, which bore an active and valiant part in the early naval warfare of our country, visited the city Manila over fifty years ago on a peaceful mission, in command of Captain John Percival. The log of its Pacific cruise records that the ship entered Manila Bay September 12, 1845, and that the Spanish captain of the port visited the ship, also a French officer from the French frigate Sabine; saluted the Spanish flag with twenty-one guns, which was returned by the fort on shore.

The log book of that cruise was kept by Midshipman W. P. Buckner, and is now a precious relic in the possession of Mrs. Priscilla A. Reardon, one of Little Rock's oldest and most esteemed residents, and a sister of Midshipman Buckner.

From the log is taken the following interesting description of the bay and city of Manila, which will be especially interesting now on account of the great victory won there but recently by American arms:

“The city of Manila is situated on the southwest side of the island of Luzon or Luconia. It is said to contain about 90,000 inhabitants, most of whom are Indians and half-breeds. The city is built on an extensive flat and is surrounded by rice fields. The European city is on the south side of the river, and is walled in with a strong wall and encompassed on every side by a ditch about forty feet wide. The walls have many embrasures already filled with guns. No doubt many more are stored away in the arsenals. A river about 200 yards wide runs through the town; it has been walled up on each side for many miles—a beautiful and well built bridge crosses the river about one mile from its mouth. The European city is well built and clean. Its houses are usually about two stories high, and are built of either stone or brick. The city is full of churches. Some of them have a very old look, and one or two were truly splendid, or rather grand, inside. A stranger would be (as I was) surprised at the number of priests who meet him in the streets. ‘T is said (and not much doubt of it either) that they are the smartest and most influential men in the place. They certainly are very polite men, and have a sort of bon-vivant look about them that speaks of something else but spiritual food. The town north of the river is not walled. It is very well built and is the business part of Manila. The streets are quite regular. The town is cut up in two or three directions by wide canals. These canals were no doubt dug to facilitate commerce, and also for defense. They are all crossed in many places by excellent stone bridges.

“There are many Chinese in Manila. They all keep little shops or stores in the principal streets. The cigar manufactories are well worth seeing. There are employed in Manila under one roof upwards of 7,000 girls—it is a beautiful sight—all busy, but still they find enough time to smile on a young stranger, to say ‘*Buenos dias, senor,*’ to a young man, or ‘*Muchas gracias*’ to a compliment. Some of these girls are quite beautiful, and speak so softly that I for one delighted to listen to their voices. The Manila cheroots are nearly as good as the Havana segars. Some persons like them

better. For my part I had rather smoke a cheroot made by the pretty Manila girls than the Havana made by African negroes, though the Havana may be the best.

Manila Bay is surrounded by high mountains. Many of them appear to be the craters of volcanoes. Shocks of earthquakes are sometimes felt in Manila. The bay is quite open and almost entirely free from dangers. There is good anchorage about three miles from the town, on muddy bottom. It does not require a pilot to enter the bay. Near the city are extensive fields of rice. The roads are in fine order and the views pretty and pleasant. Part of the Indian town is built of bamboo. The Indians appear to be a very ingenious race. They weave a kind of cloth from the fibers of the pineapple which is much finer than any silk. Everyone in Manila is a Christian. The Spaniards establish their religion as they conquer. The sword is of great use to some nations, for it is only by the sword that they can be civilized. The sword has converted more nations to a religion than persuasion. But still, though these people have been converted by force, anyone can see the improvement of their country. 'T is said the population has doubled itself several times since the conquest. I have heard a great many persons speak against the Catholics for their intrigues with savage nations, but in this instance I must say that, though they have enslaved the country, yet they have enriched it. I believe that this slavery of the people will break forth one day so that they will enjoy a free and perfect liberty, and by being civilized they will know how to appreciate it. There are in Manila about 3,000 troops, mostly natives. Manila is extremely well fortified and could make a stout defense if stout hearts held it. But the Spaniards now have a saying that it takes a Spaniard to build, a Frenchman to take, and an Englishman to keep their forts. The ditch is nearly filled up on the south side of the town. The ruins of the wall would enable a storming party to cross it. 'T is said, though, that a golden key would unlock all the gates of Manila. There are two long moles built out into the sea; on one of them is a lighthouse; the other has a battery of long brass guns. Of

an evening it is a pretty sight on the paphao. All the pretty Spanish girls can be seen about sundown there in their valantes. The band of the garrison (a splendid one) usually attends; in fact, from 4 p. m. till 10 at night is the stirring time of day, when everybody wishes to see and be seen.

“Manila city was founded in 1640. About fifteen miles above the city is a lake thirty miles across. It is surrounded by high mountains and bordered with Indian villages. The dress of the Indian girls is about half savage, half civilized. The skirts are worn loose from the body, and sometimes rather low for our modest notions. The men dress much like the Europeans. They wear hats, while the women never wear anything more than a handkerchief or veil over their heads. The island of Luzon is about 360 miles long. It is a rich and fertile island, producing for exportation tobacco, segars, hemp, sugar and rice.”

Simeon Buckner, of Kentucky, native of Virginia, father of Captain Buckner, U. S. N., married Miss Nancy Watson, of Virginia, and had three children :

1. *Priscilla Aylett* who married Lambert Jeffrey Reardon.

2. *Wm. Perry Buckner*, U. S. N., who married Miss Mary Mezzick, of Maryland. Their children were Mezzick Aylett, Joseph, and William; the last only survives.

3. *Josephine Preston Buckner*, who married Robert Clements and had one daughter, Irene Rebecca, who survived the mother but three months.

The next most distinguished member of this band of Christian pioneers was

JARED NEWTON CAUSINE,

who was one of the most pious and devoted churchmen on the list of members of Christ Church. He was a native of Leonardtown, St. Mary County, Md., and there married Eleanor Douglas Marshall, and afterwards moved to Arkansas. They had fifteen children, of whom five only reached maturity, viz: John, Jane P., William, and Mary Susan Causine.

John Causine, a lawyer, on his return to Maryland, after a visit to his family at Little Rock, died at Cairo, Ill., from a stroke of apoplexy. He was a man of brilliant attainments and the pride of his widowed mother. The news of his death put a period to her life. The remains were brought back to Little Rock and mother and son were buried in one grave at Mount Holly Cemetery. He was never married.

Jane P. Causine married at Leonardtown, Md., Luke E. Barber, of Charles County, Md.

William Causine died unmarried.

Mary Susan Causine married Robert Clements in 1862, and had four children, of whom two survive, John Causine Clements and Jenny Barber Clements.

A. D. 1836. Mr. Jared Newton Causine and Mr. Luke E. Barber came with their families to Arkansas in 1836, the year of its admission into the Union, and settled on a farm in Jefferson County, near Pine Bluff. This farm was afterwards sold to Mr. G. M. D. Cantrell, a banker of Nashville, Tenn., and brother of Dr. W. A. Cantrell, of Little Rock.

A. D. 1838-1886. *Luke E. Barber*, the son-in-law of Mr. Causine, had practiced law in Maryland, was a member of the Arkansas State Legislature from Jefferson County in

1838, and moved to Little Rock in 1841, bringing a number of slaves with him. In 1845 he was appointed clerk of the Supreme Court of Arkansas, which position he held until his death (with the exception of one interval, when N. W. Cox held the office), on June 13, 1886, being 80 years of age. He was a Mason of high degree, and was buried from Christ Church Chapel by the Order of Knights Templars. Dr. T. C. Tupper, Rector of Christ Church, who had preached his farewell sermon to the congregation from the text John xv. 12: "Love one another," had left for Leavenworth, Kan., his new point of service. He was telegraphed to return and officiated at the burial. He, also a Mason, entered the Church, leading the funeral procession with a crosier or staff of Masonic import. On his breast was a large scarlet Maltese cross and an under robe of azure was just visible down the front line of his white surplice. The Knights Templars, the members of the Supreme Court, and the Church Vestry supplied pall bearers from their several orders. After the pall, followed a body of Knights Templars and Masons, then the family, then the members of the bar, all of whom occupied the transepts, the nave being filled with citizens. Dr. Tupper made some appropriate remarks and the procession followed the remains of this good man to his grave. A window of stained glass in the northwest end of the new Church, representing the Good Samaritan, friend to the man who fell among thieves, was placed to his memory by his widow. Nothing could more faithfully illustrate his character.

A. D. 1897. *Mrs. Jane P. Barber*, his widow, survived him eleven years. She had always been the spiritual prop and stay of her family. Trained in piety from childhood, she had flourished under the approving smile of her Maker—"first the blade, then the ear, and after that the full corn in

the ear,"—and when the angel Death thrust in his sickle, the harvest was ripe. A childless wife, she was yet a "Mother in Israel" to the little ones of the flock. Sunday after Sunday, for years, she was the only female teacher in the Sunday school; godmother to a score of children, and the adopted mother of one, Mott Webb, whose tragie murder at the age of 16, almost killed her with grief. The silver cross which adorned the chancel of the old Church was the memorial of the unfortunate youth. Her slight figure and placid face, which became more and more serene as deafness gradually closed the outward portals of life, and shut up her thoughts with the triune God, never failed to be seen in her pew, until actual weakness prevented, although she could not hear the preacher's voice or a sound of the organ near her. She was a mistress such as all slaves would delight to serve, who rejoiced with them when they were manumitted. She was a friend, whom it is a privilege to bemoan. She was a marvel of gentleness in her family intercourse, in which her slightest wish was law. She died December 2, 1897, and was buried from the new Church by the Rector, Rev. John Gass, in Mount Holly Cemetery, aged 83 years, nearly the whole of which had been spent in the service of God and the Church. She left request that her name should never be taken off the roll of the Ladies' Aid Society, to which she bequeathed a fund for the annual dues.

A. D. 1833-1891. *Mrs. Sarah Ann Ally*, a cherished friend of Mrs. Barber, and a devout member of the Church in Little Rock, was confirmed in St. Paul's Chapel, Nashville, Tenn., by Rt. Rev. James H. Otey, on May 12, 1850, just after her marriage. She was the daughter of John and Mary Woodhead, and was born in the city of New York, August 18, 1833. The family moved to New Orleans, La.,

by sea, in 1839; left New Orleans in 1841, and went to Nashville, Tenn., where the father died in 1849. Sarah Ann Woodhead was married at Nashville, Tenn., to R. C. Ally in 1850. They had eight children. Granville and Maggie, the two elder, were born in Nashville, Tenn., the other six are natives of Little Rock. Mr. and Mrs. Ally and the widow Woodhead came to Little Rock in 1860, where the mother died in 1862. Mrs. Ally has been heard to say that the first persons to call on her in Little Rock were Mrs. Jane Barber, Mrs. Louisa Brown, and Dr. William A. Cantrell. She was a constant member of the Ladies' Aid Society, and at her death, December 29, 1891, resolutions of respect and regret were drawn up by a committee appointed for the purpose.

JOHN WASSELL,

SENIOR WARDEN.

A. D. 1813-1895. As shown by the deed, recorded in the office of the circuit clerk at Little Rock, John Wassell and Abner S. Washburn were wardens of Christ Church in 1841. John Wassell was born in Kidderminster, Worcester County, England, February 10, 1813, and emigrated to Cincinnati, Hamilton County, Ohio, alone, hoping there to join an uncle. Failing in this, he apprenticed himself to a carpenter and soon attained to excellence in the trade. He obtained the contract for a building in Grand Gulf, Miss., through advertising medium, and afterwards he secured in the same manner, the contract for building the Statehouse at Little Rock, Ark. In 1837 he married Miss Margaret Spotts, a resident of Louisville, Ky., though a native of Delaware, and brought his bride

to the scene of his labor. They went to housekeeping in a portion of the State building, and remained there until it was finished. Since that time he was successively a house builder, a farmer, an editor, and a lawyer; one of the originators of the Memphis and Little Rock Railroad; founder and first president of the Deaf Mute Institute, to which he donated several scholarships; first president of the Home Water Company; was appointed mayor of the city by President Andrew Johnson, U. S. A., during the reconstruction, and was vice president of the First National Bank. In a word, Mr. Wassell was recognized by his fellow-citizens as a philanthropist as well as an expert financier. Back of these benevolent characteristics was the chief motive power—his allegiance to the Church, from which his loyalty never waned. He was a liberal member of the first Vestry of Christ Episcopal Church, contributing to the maintenance of the Church and the clergy, and so continued until the time of his death, July 29, 1881. When the first Church was burned he was greatly interested in the building of another on the same site. He donated the stone water table that surmounted the stone foundation. He died before it was finished, January 29, 1881, and was buried from the Chapel, built for temporary use on the lot adjoining. The Rev. T. C. Tupper, who was at that time in charge, officiated at his funeral. He was 68 years old when he died, and left a comfortable maintenance for his widow and children. Mrs. Wassell donated the costly stained glass window in the northeast corner of the new Church, to his memory. It represents the three Marys at the sepulchre seeking their Lord, and their interview with the angels. Mrs. Wassell was a faithful helpmeet and devoted Christian, tenderly beloved by her children and friends. In the south side of the chancel of the new Church,

a Credence Table has been erected to her memory. It is made of beautifully carved brass, with an open circular center, filled with the mysterious monogram of the cross, being the initial Greek letters of the name of Christ (*i. e.*, X for Ch. and P for r.) A cross of brass, encircled with a crown surmounts this monogram and a rim of brass encases a plane of walnut wood, on which the vessels of the Holy Eucharist rest during the Ante-Communion service. On this plane is a plate of brass inscribed with these words:

To the service of God,
And in memory of our Mother,
Margaret Wassell,
Entered into rest September 6, 1895.

The children of John Wassell and Margaret Spotts, his wife, who survive them, are:

1. *Rebecca E.*, wife of William M. Randolph, a prominent attorney of Memphis, Tenn.

2. *Albert Wassell*, who married Miss Leona McAlmont, daughter of Dr. Corydon McAlmont.

3. *Samuel S. Wassell*, who married Miss Elizabeth McConaughey, daughter of J. W. McConaughey.

4. *Herbert Wassell*, unmarried.

The children of Mr. and Mrs. Randolph are Mrs. Laura Randolph Norton; George Randolph, who married Miss Birdie Randolph, of New York; Edward Randolph, who married Miss Julia Balbach, of New York; Amy Randolph, unmarried, and Wassell Randolph, student at Knoxville, Tenn.

The children of Mr. and Mrs. Albert Wassell are Ruth Helen, Corydon McAlmont, and John Randolph.

The children of Mr. and Mrs. Samuel S. Wassell are Francis John, James Bracey (deceased), Samuel McConaughey, and Herbert Lynn, all minors.

NOTE—It has been in vain that the annalist has sought in various channels for accounts of Abner S. Washburn, who served as Junior Warden with Mr. John Wassell. He removed from Little Rock at an early date and no record of him can be traced. Charles Rapley was a prominent citizen here, a large owner in real estate, but no answers were obtained to several letters of inquiry addressed to his children. Of Dr. J. P. Norman nothing has been obtained, except the inscription found on his wife's tomb, which still may be seen in the yard of the Peabody School. It is this: "Sarah H. Samuel, wife of J. P. Norman, born April 13, 1818; died August 28, 1840. She believed that her God would be merciful." Of D. Butler and William Prather no reliable information has been obtained.

HON. DANIEL RINGO.

A. D. 1828-1854. *Hon. Daniel Ringo* was Senior Warden of Christ Church in 1849, as shown by the record of the purchase of an additional lot, lying adjacent to the three already owned by the Church:

"Joshua E. Green and wife to Daniel Ringo and John Wassell, Wardens of the Protestant Episcopal Church. Dated May 1, 1849. Consideration, \$250. Lot 1, block 29, city of Little Rock."

Daniel Ringo, a native of Kentucky, born in 1800, was identified with the history of Arkansas at an early date. He is mentioned in the archives of the State as clerk of the Territorial Legislature, which was in session in October, 1828, having been a resident of the county he represented, Clark, since 1825, where he was postmaster. Before that time, from 1820 to 1836, when Arkansas was admitted into the Union, he practiced law.* He was then elected Chief Justice of the Supreme Court, and in 1849 was appointed United States District Judge, which position he held until the War of Secession displaced the civil authorities. He married Miss Mary

*See Hempstead's History of Arkansas.

Cocke, of Kentucky. Her sister became the wife of Hon. Frederick W. Trapnall, who was the law partner of John W. Cocke (as well as brother-in-law). These gentlemen, also from Kentucky, were brilliant lights in the legal galaxy, and were regular attendants of the Episcopal Church. Judge Ringo was a grave, stately man, who had a lovely wife and several children. These were:

1. *Robert Watkins*, or "Wat," as he was familiarly called. He enlisted as a Confederate soldier and died in a hospital during the war.

2. *Daniel, Jr.*, associated himself with a young man, John Newbern, in the first literary-enterprise of the city. The *Arkansas Magazine* was issued by them in 1854, and lived a short while. Young Ringo exchanged the pen for the sword, was wounded in an engagement in Virginia and also died in a hospital.

3. *Mary Frances*, a beautiful young woman, on the eve of her nuptials with Mr. Harrison, died suddenly, and the broken hearted mother soon followed her. Judge Ringo survived all these family shocks, but fell at last, like a well seasoned oak, leaving two orphans, Frank and Lily (fourth and fifth). Frank also died not many years afterwards and Lily died unmarried in 1899, in San Antonio. The entire family has thus passed away.

HON. FREDERICK W. TRAPNALL.

Hon. Frederick W. Trapnall, whose name is on the first list of Vestrymen of Christ Church, and who stands among the first in the list of distinguished lawyers of the Little Rock bar, married Miss Frances Cocks, the sister of his law partner, John W. Cocks. They owned and occupied the spacious, colonial brick residence, at the head of Commerce street, on Fifth, which then stood alone in the center of the block, surrounded by trees of native growth and sloping greensward. They had one daughter, Mary, who survived both her parents and died an orphan at 13 years of age. Ben. C. Trapnall, brother of F. W. Trapnall, was unmarried. Philip Trapnall, younger brother of Frederick, became a junior partner of the firm of Trapnall & Cocks, and married Sallie, eldest daughter of *Colonel Sandy Faulkner*, who was the acknowledged beauty and belle of the city. Bettie, the second daughter, became the first wife of Major John C. Peay, who served in the Mexican War, as well as later in the Civil War as quartermaster. Mattie, the third daughter, married Mr. Buchanan. The two oldest sons of Colonel Faulkner have passed away, as well as the children of his old age, Philip and Minnie. All have paid the debt of nature, and what once formed the most hospitable circle anywhere to be found, is remembered as a flash of brilliant sunshine, extinguished in gloom.

JOHN HUTT.

A. D. 1835-1878. *John Hutt*, Judge of the City Court of Little Rock, in the then Territory of Arkansas, 1835, was a member of the first Vestry of the first Episcopal Church, and his name appears often on the list of subscribers to the building. He was elected treasurer of the State of Arkansas in 1838, and again in 1843. He was the son of William Spence Hutt, Sr., and Constance Eugenie Etienne Villard, his wife, who, with her family, had been exiled from Paris, France, at the time of the French Revolution. Judge Hutt and Peter T. Crutchfield, receiver of public moneys at Little Rock for many years, married sisters, Misses Harriet and Elizabeth Field, daughters of William Field. John Hutt, William and Andre were brothers. William Hutt married Elizabeth Findley and Andre Hutt married Francisca Gaines, widow of Benjamin Linebaugh, and niece of Peter Crutchfield. Her two daughters by her first marriage were Ellen, who died in early womanhood, deeply lamented, and Laura, who married Captain Lucian B. Nash, now of Spokane, Wash. Her other children are the only persons left of the name of Hutt in Little Rock. These are William S. Hutt and Mollie, wife of Edward C. Newton. Her grand children, all baptized members of the Episcopal Church, are Edward Sevier, Andre Hutt, Frankie (Mrs. William Frederick Braey) Mary Lizzie and Cornell Randolph. The accompanying tribute to Mrs. Elizabeth A. Crutchfield, died December 11, 1878, who was a devoted Church member, will be read with interest for her sake, as well as for that of the distinguished writer, Chief Justice Elbert H. English, and the wife of his youth, Julia Fisher:

TRIBUTE OF RESPECT.

MRS. ELIZABETH A. CRUTCHFIELD.

The justly merited tribute to the memory of the lamented Mrs. Savage, published a few days since, reminded me that no one had written an obituary of her contemporary, the most estimable lady whose name heads this article.

Elizabeth Ann Field first saw the light on the 29th of July, 1813, in Dinwiddie County, Va. She was of a good family, and a niece of General Winfield Scott, famous as a military commander in the American wars. Like the daughters of all of the Virginians of means, she was well educated, and grew to womanhood accomplished and beautiful. In 1833, she came to Little Rock, then a small village, clustered about the point of rock which juts into the Arkansas river, and from which the town took its name. It was called by the early navigators of the river Little Rock to distinguish it from Big Rock, a mile or more above. Just below the point of rock, the early keel adventurers landed their trading boats and carried on a commerce with the Quapaw Indians, then monarchs of the forest and the game. In after years it became and is now known as the steamboat landing. There are but few persons living now who remember Miss Field when she first came to Little Rock, and she was for a time the belle of the village. She was one of its early roses. How many, alike beautiful in the spring time, summer and even autumn of life, like her have bloomed and faded! She intermarried with Peter Tinsley Crutchfield, Esquire, at the residence of Major Prior, Spring Hill, Hempstead County, in 1834. Major Prior, a Red River planter, and fine specimen of the old Virginia gentleman, was a friend and acquaintance of Miss Field and her parents, and invited her to be married at his house. Major Crutchfield, as he was afterward called, was then a young member of the territorial bar, and became in after years a prominent lawyer here and on the circuit. He, with Pike, Ashley, Ringo, Fowler, Walker, Royston and others, pioneer lawyers, strong men and learned in the old books (no Code fledglings) swam the bayous, and at night

spread their blankets under the shelter of the oaks and read their destinies among the stars. Major Crutchfield filled several places of public trust, and was noted for his fidelity of character. He was receiver of public moneys for the United States for some years before, and at the time of the outburst of the Civil War between the States; and when armed soldiers went, under a military order, to seize the public moneys in his keeping, though a Southern man, he refused to surrender them, believing it to be his duty to preserve them, and he stood fearlessly guarding them until they were forced from him by superior numbers. He died not long after. Mrs. Crutchfield, at the time of the death of her husband, was well preserved and a fine looking woman, but remained a widow, devoted to his memory, until her own sudden death, which occurred December 11, 1878, at the family homestead. She raised but one child, a daughter, now Mrs. Burrow. Many of the old citizens will remember the brilliant wedding of Miss Juliet Crutchfield, beautiful and accomplished like her mother, and General Napoleon B. Burrow, then the oily-tongued orator of Arkansas, and the peer of Yancey, of Alabama—now, having abandoned very much public life, he holds the plow as it turns to the sun the solemn soil. All remember the hospitality of the Crutchfield mansion, and the pleasant, graceful and lady-like manner in which its mistress presided. Now she has followed her husband to the tomb, and be it hoped to the better land, and others occupy the old homestead. My acquaintance commenced with Mrs. Crutchfield, at the point of rock, on a Sabbath morning early in June, 1844. The river was at its flood, the June rise upon the rain rise, and a group were there assembled looking at the great cottonwoods that had been rifted from the shores and were floating on the foaming tide. Mrs. Crutchfield was there, holding Juliet, a little girl, by the hand. The child cast a flower on the flood, and bade it take her compliments to the sea. The flower may never have reached the sea, but the group of spectators were on another stream, which has borne most of them to another, a deeper and a wider sea—a shoreless sea!

Mary Melbourne, the canary-throated songstress, afterward wife of Senator Borland, was there, and the strings of her harp have been for years broken and her sweet tones hushed in the silence of the tomb. Chief Justice Ringo and wife, Sam H. Hempstead, a prominent lawyer, and wife; Charles P. Bertrand and Thomas D. Merrick, who were of the group, all sleep. *One was among them* (who need not be named) whose bright black eyes, bewitching face, and merry, ringing laugh, all who survive will remember, for none who knew can forget her. She rests near her friend and neighbor, Mrs. Crutchfield. Mrs. Dr. Adams (sister of William and Ebenezer Cummins) still lives and looks but little changed. She is one of the roses that defies the winters, and in this respect is like Mrs. Crutchfield, who was unusually well preserved to the time of her death. John Karns and Dr. Dodge were of the group, and appear now about as they did then, and look like they might live as long as the Wandering Jew. So was Wm. B. Wait, then a mature man, and yet one of our most active and reliable business men.

Peace to the memory of our departed friend, Mrs. Crutchfield, and may roses bloom upon her tomb!

E. H. E.

JOHN ADAMSON, SR.

A. D. 1836-1876. *John Adamson, Sr.*, mentioned in the list of first Vestry of Christ Church, married Rebecca Prather in Montgomery County, Md., and came to Arkansas in 1836. He had served as an officer in the War of the Revolution. He died in Little Rock, Ark., July 10, 1861. Mention is made of him in the diaries of Bishop Otey.

William Adamson, son of John Adamson and Rebecca Prather, his wife, was born in Maryland, and came to Little Rock with his father in 1836, and married Louisa Petit, September 16, 1851. He served in the Mexican War.

John Adamson, son of William Adamson and Louisa Petit, his wife, was born in Little Rock, Ark., November 19, 1852, and married Bettie Hendren, of Pine Bluff, Ark., November 2, 1871.

William Custis Adamson, son of John Adamson (2d) and Bettie Hendren, his wife, was born at Willowdale, Ark., February 11, 1873. Unmarried.

John Selden Adamson, son of John Adamson (2d) and Bettie Hendren, his wife, was born at Willowdale, Ark., January 17, 1876.*

NICHOLAS PEAY.

A. D. 1829. Among the very earliest citizens of Little Rock was Nicholas Peay. He was one of eleven children. Two of his brothers are mentioned as members of the House of Commons from Rockingham County, in the General Assembly of North Carolina, George Peay, in the years 1793, 1794, and 1795, and John Peay in 1797. Nicholas Peay went to Kentucky and there married Miss Juliet Neill. From there he came to Arkansas with his family in 1825 and became proprietor of the first hotel in the city of Little Rock. Their children were eleven in number. Those who survived to adult age were:

1. *Mary Peay*, who married William F. Pope, relative and private secretary of Governor John Pope, who was the third governor of the Territory of Arkansas in 1829, and the brother-in-law of John Quincy Adams, president of United States; William F. Pope was the author of "*Early Days in*

*This closes the list of members of the first Vestry of Christ Church. Bishop Otey's diary will supply such information as may be lacking.

Arkansas." The children of Mary Peay and Wm. F. Pope, five in number, all died in infancy.

2. *Gordon Neill Peay*, who married Sue Nelson Crease, sixth daughter of John H. and Jane Nelson Crease, had *Jane Peay*, who married W. W. Morrison. They had Gordon, William, Jane, Norman Crease, Caroline, Nelson, and Mary Morrison; *Mary Peay*, who married W. B. Worthen, and had Sue, George, Elizabeth, Louisa, and Mary Worthen. *Elizabeth Peay* married Antoine Bohlinger, and had Fred, Neill, Elizabeth, Laura Lewis, Mary Sue, and Caroline Bohlinger. *Nicholas Peay* married Leicester Hornibrook, and had James, Leicester, Elizabeth, and Nicholas Peay. *Gordon N. Peay* married Zilla Cole, and had Gordon and Helen Peay. *Caroline Peyton Peay*, unmarried.

3. *John Coleman Peay*, who married first, Bettie, second daughter of Colonel Sandy Faulkner, and last, Margaret Elizabeth Reyburn, third daughter of Samuel W. Reyburn. They had Reyburn, William, Ashley, Juliet Mildred (died in early womanhood), and John Coleman Peay. Major Peay died August 29, 1898, deeply lamented by relatives and friends.

4. *William Nicholas Peay*, who married Nannie Nantz, orphan niece of Mrs. Frederick W. Trapnall, and had one daughter, Katie. Both deceased, but the daughter survives.

5. *Juliet Elizabeth Peay*, who married first, Dr. William Hammond, and had Fanny G. (Mrs. Jesse Blocker), Alice P., and William H. Hammond, and second, William Easley, and had one daughter, Sue C. (Mrs. Barclay), one grandson, Hugh. William Blocher is also a grandson.

6. *Sophonra Peay*, who married Dr. George Golder, deceased. Their children are Mary Alice Golder and Hen-

rietta Viola Golder, who married June C. Browne, manager of Iron Mountain Telegraph Company.

The family of Mr. Samuel W. Reyburn were also devoted Church members of the first Church.

1. *William Reyburn*, the eldest son, married Mary Fisher, who was the sister of Julia Fisher, first wife of Chief Justice Elbert H. English. They had one son, Elbert Woodward, who died.

Mrs. Reyburn afterwards became the wife of J. V. Zimmerman, and had three children. Two are living—Mrs. Julia Reed and Jesse F. Zimmerman.

2. *Joseph W. Reyburn* married Arkansas Lawson. Their children are Mrs. Caroline (Reyburn) Dutton, Mrs. Frances (Reyburn) Van Etten, Miss Nellie Reyburn, and Samuel Woodward Reyburn.

3. *Cordelia Wilder* married William Scull. Children: Reyburn (deceased), Samuel Christian, Zoe de Villemont, William Biddle, and Melanie.

4. *Mary Jane*, or "*Jamie*," who married Dr. Benj. Scull, a distinguished musician, and for a long time organist of Christ Church. Their only daughter, Eleanor Therese, or "*Nona*," married William Joseph Dunklin. They had Jamie Barnes, Anderson, Prudilla, and Joseph Dibrell. Jamie Barnes married George Coit Davis, of Austin, Chicago, Ill. The only son of Dr. and Mrs. Benj. Scull is Miles Scull, unmarried.

5. *Margaret Elizabeth*, who married John Coleman Peay. Two younger sisters, Annie and Fanny Reyburn, died in early womanhood.

The surviving members of these families are steadfast in their devotion to the Church, and their names should, and will be, perpetuated in the annals of the Church.

WILLIAM B. WAIT.

This name, so familiar to the members of the congregation of Christ Church, as the guardian of her financial interest from the time of Bishop Otey's first visitation till very nearly the time of his death, must have full space here as a trusted Church official and highly esteemed citizen. From "*The Encyclopedia of the New West*," published by the United States Biographical Publishing Company, at Marshall, Texas, in 1881, is quoted the subjoined accurate sketch of Mr. Wait's life:

A. D. 1808. *William B. Wait* was born in Groton, Mass., January 10, 1808. His father, Levi Wait, a Scotchman, a farmer, a Mason, and an eventempered kind of man, moved to Albany, N. Y., in 1817, and died there in 1822. Mr. Wait's mother was Elizabeth Jones, born at Acton, Mass. Her mother was married three times. First to Captain Isaac Davis, who was the first officer killed in the Revolution, near Concord Bridge, Mass., who is named in one of Webster's orations, delivered at Acton, on the occasion of the erection of the monument at that place.

A. D. 1881. Mr. Wait's mother raised eight children, of whom the subject of this sketch is the oldest, and six are living. (1881.) There has never been a stain or scandal heard of any one of these children, and there is not an officeholder among all the kith or kin.

A. D. 1824. Mr. Wait, leaving his home in Albany in 1824, went to Boston and remained five years, as a clerk, at \$75 a year and his board, the first four years, and \$100 for the last year, in a grocery store.

A. D. 1829. In July, 1829, he left Boston and went to Cincinnati to better his prospects. He was in and about Cincinnati and Louisville two years, as a clerk in a store and on steamboats. Up to this time he had saved no money. After reaching Cincinnati and paying his second week's board in advance, he had $12\frac{1}{2}$ cents left, and has never inherited anything since.

A. D. 1830-1843. On the 28th of December, 1830, he landed in Arkansas, and, being previously engaged, took the position of clerk in the store of Frederick Notrebe, a general trader at Arkansas Post. He remained with him till May, 1834, then went to *Little Rock* and went into business with Edward Dunn, under the firm name of Wait & Dunn, general traders. Mr. Dunn dying in 1836, Mr. Wait continued the business until 1838, when he went back to Arkansas Post, and went into business with Charles F. Notrebe, under the firm name of Notrebe & Wait, successors of Frederick Notrebe. He remained there till the fall of 1843, when (Mr. Notrebe having died in 1841) he brought the stock to Little Rock in September, 1843. From that time till 1854 he was actively engaged in selling goods, and all kinds of mercantile transactions.

A. D. 1854-1861. In February, 1854, he was burned out, and, from that time, went into the collection and exchange business, and so continued in that business until 1861, when the Civil War caused him to close up all business, as near as he could. During the war he remained in Little Rock with his family all the time, taking no part in it, except what is mentioned further on. Since the war Mr. Wait has been retired, doing no regular business, beyond taking care of his city and country real estate and other property. During the war his principal business was trying to take care of what he

had. For about a year prior to General Steele's taking possession of Little Rock, he was acting for Edward Cross, depository of the Confederate States, and handled and paid out \$33,000,000.

A. D. 1843-1863. Mr. Wait's practice through life has been to deal fairly with everybody. With the exception of five years at the Arkansas Post, he endeavored to do a cash business in selling goods. He never had trouble in buying goods on a credit from the beginning to the end of his mercantile career. From 1843 to 1854 he never sued but one man on a bill of goods sold. There was never a judgment rendered against him in any court in the State on an action of debt. He always paid his bills. Looking on all the business he has handled—his long and varied business career—this is a remarkable feature in his history. Nor was he ever forced into chancery that he did not beat the plaintiff. His note was never protested for nonpayment. He has not, as a rule, invested in public or general enterprises. He is president of the Little Rock Building Association, numbers three and four; is director and vice president of the Merchants' National Bank, of Little Rock, and was among the first directors of the Cairo and Fulton Railroad, and treasurer of that company from its organization till 1863, and was a director of the Bank of the State of Arkansas from its organization till 1838. He never belonged to any secret society or military company. He seldom kept more than one clerk; kept his own books; never hired a bookkeeper, and his success is to be largely attributed to his handling his money himself, and to the close attention paid to his own business. He was never ashamed to sweep out his store, or to do anything necessary about his establishment. Expenses and bad debts did not swallow up his profits. This record is valuable as suggesting

the pathway to financial success. Our young readers who would be wise, will be admonished by the perusal of these statements.

A. D. 1838-1869. Though Mr. Wait has been a Democrat, he has occasionally voted for candidates on the other side. He was against secession, but when his State went out he determined to remain at home and operate with the Confederacy. For many years prior to 1863 he served as an alderman in Little Rock. He has been twice married. His first wife, to whom he was married in Little Rock, December 11, 1838, died there December 31, 1863. Her name was Martha Lavinia Reardon, sister of John Reardon, the bookseller at Little Rock. She was born in Easton, Md., in 1809, the daughter of Lambert Reardon, a merchant in Maryland, first, and afterward in Little Rock. He was a man universally respected for his honest and correct character and gentlemanly manners, and was of Irish descent. By this marriage Mr. Wait had four children, only one of whom is living, viz: Charles Edmond, born in Little Rock, November 3, 1849; graduated at the University of Virginia; married in August, 1879, Miss Leila Beasley, of Petersburg, Va., and by her had one child, William Beasley Wait, December 24, 1880. Charles is professor of chemistry and metallurgy and manager of the school of mines at Rolla, Mo., a rising man, of whom any father might be proud.* Mr. Wait's second marriage, which occurred at Pittsburg, Pa., May 20, 1867, was with Mrs. Fannie Eastin Tyler, widow of William H. Tyler, lieutenant in the United States army. She was born and educated

*Mr. Charles E. Wait lost his wife and was married a second time to Miss Harriet Morrison. By this marriage are two children, Chas. E. Wait, Jr., and Fanny.

in Alabama. By this marriage Mr. Wait has one child, Robert Eastin, born at Pittsburg, Pa., July 24, 1869.*

Mrs. Wait belongs to the Episcopal Church. She is a sister of Mrs. W. W. Spotswood, formerly of the United States navy. Her sister, Matilda, was the wife of Colonel Alexander Montgomery, of the United States army. Mrs. Fannie Wait's father, Thomas Eastin, edited the first newspaper published at Key West, Florida. He was on General Jackson's staff at the battle of New Orleans; was navy agent at Pensacola, under Van Buren's administration, and died in Florida in 1863. His wife (Mrs. Wait's mother) was Lucinda Gayle, sister of Governor John Gayle, of Alabama. She died at Mobile, Ala., in 1870.

Mrs. Wait's first husband, William H. Tyler, a relation of President Tyler, graduated at West Point. Her sister, Helen, is the wife of R. P. Pulliam, a lawyer at Fort Smith. Her sister, Lucinda, died the wife of Dr. Rossell, of the United States army. She left a son, William Trent Rossell, a graduate of West Point, who now belongs to the corps of civil engineers of the United States army. One of Mrs. Wait's cousins, Miss Mary Eastin, presided in the White House during part of General Jackson's administration, and was married there to Lucius J. Polk, the first marriage, it is believed, that ever occurred in the White House. Mr. Wait owns the finest residence in the State of Arkansas,† built by Alexander McDonald, ex-United States Senator, at a cost of \$40,000. He owns and rents several storehouses, several blocks and lots in town, a small stock in the Merchants' National Bank, has \$17,000 stock in the two Little Rock

*Robert Eastin Wait married Miss Isabelle Evans Smart, daughter of Rev. Richard Davis Smart, a distinguished divine of the Methodist Episcopal Church. They have one daughter, Alice St. Clair Wait.

†Now owned and occupied by Colonel Thomas W. Newton and family.

Building Associations, and owns 4,000 or 5,000 acres of land in Lincoln, Arkansas, Lonoke, Clark, and Pulaski counties.

His height is 5 feet 4 inches; weight, 125 pounds; eyes, blue and of very amiable expression.

He has been treasurer of the Episcopal Church of Little Rock for about thirty years, since 1843, and was chairman of the street committee in the city for several years before the war.

Mr. Wait was first vice president of the First National Bank in this city. Upon his resignation, at the meeting of the board of directors, the following resolutions were adopted:

Resolved, That although we cannot expect our words to add to the honorable reputation of a man who commenced active business in this city more than half a century ago, and has been known of all men as a gentleman of business integrity, whose entire career has been without spot or blemish, yet we would violate our feelings and be recreant to our duty if we permitted our fellow-director, William B. Wait, to retire from the first vice presidency of this First National Bank of Little Rock, Ark., without some official acknowledgment of our admiration for his many excellencies.

Resolved, That we desire to bear cheerful testimony to the fact that during our years of association with William B. Wait, his uprightnes of action, his steadfastness of purpose and never failing kindness of consideration of all with whom he has been associated fills each of us with a sincere admiration for him that will be as lasting as our memories.

Resolved, That N. Kupferle, P. K. Roots, and M. M. Cohn be appointed a committee to present this expression of sentiments to Mr. Wait in such a manner and with such a souvenir as their tastes may dictate.

The children of Mr. Wm. B. Wait now living are:

1. *Charles Edmond*, of Knoxville, Tenn., who married first Leila Beasley, and had one daughter, Fanny. Both

mother and child died. Second wife was Harriet Morrison, of Virginia, who had one son, Charles Edmond, Jr.

2. *Robert Eastin*, who married Isabelle Evans Smart, daughter of Rev. Dr. Richard Davis Smart, of St. Louis Methodist Conference, and Julia Isabelle Evans, his first wife. A daughter, Alice St. Clair, was born to them.

WILLIAM S. FULTON.

A. D. 1835-1844. *William S. Fulton*, whose name heads the list of subscribers to the first Episcopal Church, in Little Rock (coming after the names of the collectors, Rev. Dr. Yeager, John H. Crease, Wm. C. Scott, and Jos. Grubb), served as fourth governor of the Territory of Arkansas in 1835. He was afterwards elected for the short term to the United States Senate in 1836, and died in 1844. His family attended the services of the Church. His father was Judge David Fulton, of Baltimore, Md., who married Miss Elizabeth Savin. Two sons and a daughter of this marriage were well-known citizens here, viz:

1. *Hon. Wm. Savin Fulton*, who married Matilda Nowland.

2. *Dr. John Fulton*, who married Caroline Scull.

3. *Jane Fulton* who married, first, Mr. Shall, and second, Dr. Holt.

The children of ex-Governor Fulton and Matilda Nowland, his wife, were:

Elizabeth Fulton, who married Moorhead Wright, and had William Fulton, Elizabeth Moorhead, Imogene, Amelie, and Isaac Wright.

William Fulton Wright, married Louisa Watkins, eldest

daughter of Chief Justice Geo. C. Watkins and Mary, daughter of John H. and Jane P. Crease. Their children are Moorhead (Watkins, died), Mary and Louisa Wright.

May Wright married S. French Hoge, of Kentucky, and had Virginia Briggs, William Fulton, and Charles Eugene Wright.

Elizabeth Moorhead married Dr. Putnam Dickinson, and had Elise and Wright (both died), Putnam, Imogene, and Annette Dickinson.

Imogene married Ambrose Hundley Sevier, and had Maude, Easter (died), Ambrose Hundley, Amelie, Imogene (died), Juliet Sevier.

Amelie married Dean Adams, and had one son, John D. Adams.

Isaac died, a minor.

Sophia Fulton married, first, James M. Curran, a distinguished young lawyer, and had William S., Matilda F., and Alice Jimora Curran, and, second, Chief Justice Geo. C. Watkins, and had Maria Louise, Elizabeth Wright (died), Georgie Claiborne, and Ida Watkins.

William S. Curran married Jennie Goodfellow, and had James Moore and Hattie Curran.

Matilda F. married Francis Johnson, and had Alice, Ada May, and Robert W. Johnson.

Alice married Celsus P. Perrie, and have one daughter, May Curran Perrie.

Alice Jimora married Frederick Elias Conway, and had Frederick Nelson, May Fulton, Alice Elise, James Curran, and Claiborne Watkins Conway.

Maria Louise married Wm. J. Turner, and had George Watkins (died), William J., and Helen A. Turner.

Georgie Claiborne married Pope Yeatman; no children.

Ida married Marshall Shirk; they have one daughter, Anne Bell Shirk.

In the north wall of the new Church is a window with six lifesize figures representing Dorcas, "who was full of good works and almsdeeds, which she did," and inscribed with these words:

Sacred to the memory of Sophia Watkins.
Blessed are the dead who die in the Lord from henceforth.

This window was donated by the two younger daughters of the deceased, Georgie and Ida.

Ida Fulton, youngest daughter of ex-Governor Fulton, married William Hunter, and had two children. All the family are dead.

2. *Dr. John Fulton* removed from Little Rock at an early date.

3. *Jane Fulton*, sister of William Savin and Dr. John Fulton, married, first, Mr. Shall, and had three children—David Fulton Shall, who married Mary Stout, and had one daughter, Mary Lizzie (parents and daughter, all dead); Margaret Ann, who married James Galloway, and had several children; only one of the name, David Fulton Shall Galloway, who married May Wesson, represents the family in this parish; Elizabeth Savin Shall, lives unmarried in this city. Jane Fulton's second husband was Dr. Holt, surgeon of the expedition sent out by the government under command of Captain B. L. E. Bonneville, U. S. A., to make a reconnoissance of the plain.* No children.

The following biography of James Hervey Otey, whose name is a household word in Virginia, Tennessee, Arkansas,

*See *Early Days in Arkansas*, by Wm. F. Pope, p. 152.

Mississippi, and Florida. and his pocket diaries, which have been transcribed, will be read with especial interest, as they develop the life of the Church and its founders :

RT. REV. JAMES HERVEY OTEY, D. D.

A. D. 1800. *The Rt. Rev. James Hervey Otey, D. D.*, the first Bishop of the Protestant Episcopal Church for the Diocese of Tennessee, was born on the 27th of January, 1800, near the Peaks of Otter, in Bedford County, Va. He was a great lover of mountain scenery and cherished a special affection for his native Peaks. He had, after he became a Bishop, an oil painting of them executed and presented by a friend, a local artist. His eyes sometimes filled with tears as he gazed upon this picture and thought of all the scenes which it recalled. Here he grew up on his father's farm and rendered some assistance in its work. But he early exhibited an inclination for study. He was sent to what was generally termed an "old field" school; but some of those neighborhood institutions were very good ones. Afterwards he entered the Academy at New London, in the same county, which has generally been a place of education of an excellent grade from that day to the present. There he made preparation for college and was matriculated in the University of North Carolina in his sixteenth year. He was well grown and athletic and was fond of outdoor sports, and especially of angling, for which he retained his love all his life, and was a great admirer of Sir Isaak Walton. He was also attached to his violin, on which he became quite an expert performer. Thus he had an abundance of recreation, though, during his vacations, he cheerfully assisted his parents. He gave up his violin, but his son, Mercer, still has it.



RT. REV. JAMES HERVEY OTEY, D. D., LL. D.

LINEAGE.

Bishop Otey was one of the younger of twelve sons and daughters of Isaac Otey and Elizabeth Mathews.* Isaac Otey was a well-to-do farmer, of sterling qualities of mind and heart, and a stern regard for moral principle, which he was careful to instil into his children. He was the representative of his people in the Legislature of Virginia for about thirty years, and as a State Senator, was so attentive to all appropriations of the public treasure that he was called "the Cerberus of the Treasury." His wife was of a high and strong character also, and his worthy helpmeet.

A. D. 1601-1613. Isaac was the son of John Otey and Mary Hopkins. The Oteys were, on both sides, of good old English stock and settled first in New Kent County. John Otey was a valiant soldier in the war of '76. There is a credited tradition that he, when the British had obtained possession of the Pamunky River, raised a company at his own expense and captured one of their boats. The Hopkinses go back to Sir John Petters, Knight, member of the British Parliament for Norwich, A. D. 1601 and 1604-1611, benefactor of Norwich Cathedral and subscriber of £25 (two shares) to the Colony of Virginia, of which he was one of the founders. He died April 19, 1613.

A. D. 1840. Colonel Thomas Sellers, one of his descendants, settled in Virginia in 1840. His daughter, Elizabeth, married Dr. Arthur Hopkins, and it was their daughter, Mary, who married John Otey. Hopkins became a Chris-

*William Mathews, father of Elizabeth Mathews, Bishop Otey's mother, was one of the seven brothers and partakers of the wars of that period (Indian, Colonial, and Revolutionary). His wife was named Frances Crowe. She left a little prayer book to her children with the words, "Keep steadfast to this faith once delivered to the saints."

tian name in the Otey family and John Hopkins Otey, of Franklin, Tenn., married one of Bishop Otey's sisters.

One of James Hervey Otey's intimates at the University of North Carolina was William Mercer Green, who became an Episcopal clergyman, a professor in his Alma Mater and the Bishop of Mississippi. He has published a memoir of his very dear friend, Otey, in which he says: "He had a keen, dark eye, a complexion made up of the ruddy and the brown, with straight, coal black hair, and the striding gait of the true son of the forest. No wonder then that he was soon dubbed with the nickname of 'the Cherokee.' But there was nothing vulgar about him." This "Cherokee" developed into an exceedingly fine looking and commanding person, in stature over 6 feet. One of his lady friends was once pressing him to avow whether he was High or Low Church. He arose, erected himself and said: "I am 6 feet 2 inches without shoes." He never would admit that he belonged to any party in the Church, but only claimed to be "a Churchman."

A. D. 1820. His career at Chapel Hill University was bright and honorable, and he was graduated with high honor in 1820, receiving the title of "Bachelor of Belles Lettres," the first time it was conferred by that institution, an evidence of his taste and culture. Bishop Green remarks: "Here may be seen the foundation of that clear, vigorous and correct style which marks his writings." He must have paid special attention to the precious classics, for he was appointed tutor of Latin and Greek in the university.

A. D. 1800-1821. The 13th of October, 1821, he was married to Eliza Davis Pannill, born March 27, 1800, very near his own age. She was the blooming daughter of William Pannill and his wife, with whom he had boarded whilst he was a student. Her father and mother were Virginians, and

prosperous, but owing to reverses of fortune, removed to North Carolina. He was the third William Pannill, of Virginia, and was related to the Strothers, Mortons, Bankes, and Bruces. Mrs. Otey was related to the two great generals, Zachary Taylor, the twelfth president of the United States, and J. E. B. Stuart, of Confederate fame. The Pannills can go back to the Roll of Battle Abbey. At the University, Mr. Otey, as a tutor, had to lead the morning religious exercises, and to offer prayer, in which he had had no practice, was embarrassing. A lady friend presented to him an Episcopal Prayer Book, which not only relieved his embarrassment, but enlisted his admiration and was instrumental in shaping his life. Soon after his marriage he removed to Tennessee and was about to open a school at Franklin, Williamson County, when he was induced to return to North Carolina to take charge at Warrenton of an academy, which was just passing out of the hands of the Rev. G. W. Freeman, who afterwards became Missionary Bishop of Arkansas. There he was baptized by his warm friend, Rev. William Mercer Green, Rector of that parish, and confirmed by Bishop Ravenscroft.

A. D. 1825-1827. Whilst engaged in teaching, he pursued his theological studies, and was on the 10th of October, 1825, ordained a Deacon, and on June 7, 1827, a Priest, by Bishop Ravenscroft, for whom he always cherished great affection and veneration. He returned to Franklin, Tenn., took charge of Harpeth Academy and preached in the Masonic Hall. He was a Mason and had attained a high degree in that order. In Warrenton he had under his instruction Gen. Braxton Bragg and his brother, the judge, and in Franklin, the world renowned Matthew Fontaine Maury. For eight years he led a hard and laborious life, as teacher,

minister and missionary. There was only one clergyman to aid him—Rev. John Davis, a Deacon, sent out by a Missionary Society in the North.

A. D. 1829-1831. In 1829 he had the pleasure and encouragement of a visit from Bishop Ravenscroft. The Diocese of Tennessee was organized in Nashville, July 1, 1829, and in 1830 Bishop Meade, of Virginia, held a convention there. In 1831 Bishop Ives, of North Carolina, visited the Diocese, and in that year the Rev. J. H. Otey was called to weep over the death of his oldest son, Reginald Heber.

A. D. 1833-1834. In 1833 there were five Presbyters and one Deacon in the Diocese. The necessity for a Bishop was seriously felt, and a convention was held, partly for the purpose of electing one, in Franklin, June 27, 1833, and Rev. J. H. Otey was chosen. He was consecrated in Christ Church, Philadelphia, on the 14th of January, 1834. The Venerable Bishop White was the Consecrator and was assisted by the brothers Onderdonk and Bishop Doane, who preached the sermon. Bishop Otey was then just 34 years old and proved to be one of the great and commanding members of the American Episcopate. About this time he was greatly reinforced by the arrival of the Rev. Leonidas Polk, who became Rector of St. Peter's Church, Columbia, Maury County, Tenn.

A. D. 1834-1836. Bishop Otey had long been practically, as well as theoretically, a friend of education and had commenced advocating it publicly as early as 1832. One of the first acts of his Episcopate was to urge it before his convention in Columbia, June, 1834. His plan always was to establish good schools for both sexes, and to have a college, which would embrace the preparation of ministers of the

gospel. He was strongly in favor of a native ministry so far as it could be obtained. It was not long before he conceived the idea of the Female Institute in Columbia, which was opened in 1836. In this he was warmly aided by Rev. Leonidas Polk, and his brothers, who were men of wealth and liberality. It was, however, a difficult task to raise all the funds which such an institution needed, but he stood firmly by it, and by his own efforts obtained, outside of the Diocese, from Boston and New Orleans, a large, if not the larger part of the means necessary for its erection and continuance. Besides being its visitor, he was one of its instructors. He also established "Mercer Hall" at his residence near Columbia and tried to establish "Ravenscroft College," and induced the Rev. John Thomas Wheat, D. D., to resign the Rectorship of his Church in Nashville to take charge of that college, but this enterprise did not succeed.

A. D. 1837-1860. Bishop Otey was also the originator of the germ of "The University of the South," now in operation at Sewanee, Tenn. The views which he had so often and earnestly presented to his Church friends, both in Tennessee and Mississippi, were at last embodied in a charter, which he obtained in 1837, for Madison University, to be situated at Jackson, Tenn., but to be for the three States of Tennessee, Mississippi, and Louisiana. His warm friend and colaborer, Rev. Leonidas Polk, was one of the incorporators, and undertook to visit the South for the purpose of obtaining funds for that university, but was prevented from carrying out his plans by the financial crisis of that year. Bishop Otey made various addresses in different parts of the Diocese and obtained some liberal subscriptions, but his hopes were again disappointed. Years afterwards, under more favorable circumstances and in a very different condition of

affairs, in both the Church and the country, from 1837 to 1860, Bishop Polk very naturally and properly expanded the former plan, so as to make it embrace all the Southern Dioceses. An autograph letter of Rev. James H. Otey to Thomas Adams, Esquire, of New Orleans, explains this plan :

Memphis, January 6, 1862.

Thomas Adams, Esquire, New Orleans :

Dear Sir—The following resolution was passed unanimously by the Board of Trustees of the University of the South, at the late meeting at Charleston, S. C., to-wit :

“Resolved, That the president of the board be requested to inform Thos. Adams, Esquire, that the trustees accede to his proposal to raise \$25,000 by subscription for building purposes, and duly appreciate the interest expressed by him in behalf of the University.”

I need not say how much the friends of education generally and the favorers of our enterprise in particular will be gratified by the successful accomplishment of the plan suggested by you. That plan, if I understood it correctly, was for the citizens of each of the States concerned in the University to provide each a building at Sewanee by contributions in their States respectively, as Louisiana one, Mississippi one, etc. We shall be truly thankful to you if you can inaugurate a scheme which promises such happy results by successful application in Louisiana. If you are asked for any authority to raise funds in behalf of the University, the above resolution will be regarded as furnishing ample power.

With the salutation of the season to yourself and Mrs. Adams and the expression of the hope of seeing you on the mountain next summer, I remain, very respectfully,

Your friend and obedient servant,

JAS. H. OTEY.*

*Copied from the original by the annalist.

A. D. 1835-1844. In December, 1835, Bishop Otey removed from Franklin to the vicinity of Columbia, so as to be nearer the Female Institute, that he might watch over it and place his daughters in it. He afterwards removed into the town and again, a little out of it, to "Mercer Hall," which he opened for students. He had the pleasure of preparing for the ministry of the Church several promising young men.

In 1838 Rev. Leonidas Polk was elected Missionary Bishop of Arkansas, and Bishop Otey succeeded him as Rector of St. Peter's. This only increased his Herculean task, but he felt constrained to accept the proffered position. The resources of the Diocese were then very meagre. In 1841 Bishop Polk was elected Bishop of Louisiana, and the missionary work in Arkansas was, by the General Convention, assigned to Bishop Otey, who was, most probably, the grandest missionary in spirit, zeal and actual labors, that the Church has ever had. His own Diocese was but a missionary field, a good part of his life. Shortly after his consecration the friends of the Church in Mississippi besought his assistance, and he afterwards became their provisional Bishop. At the request of the General Convention, he made a visitation of Florida. His efforts in Arkansas and the Indian Territory were the more difficult and trying on account of roads and the means of locomotion, wherever steamboats could not be used. How he had to get along is shown by a letter from him to his friend, Mr. Wm. C. Hopkins, of North Carolina, which is to be found in Bishop Green's memoir. He made full reports to the members of the Board of Missions, who published them in their organ, "*The Spirit of Missions.*" In 1844 he was compelled to resign this jurisdiction. One result of his services to the Church in Mississippi was the close friendship of Dr. William Newton Mercer. This estimable

and elegant gentleman was a wealthy and cultured planter near Natchez, but had a fine winter residence in New Orleans, where also the Bishop was his honored and welcome guest. Dr. Mercer was also a great friend of the Hon. Henry Clay, and on one occasion he entertained Mr. Clay and the Bishop at the same time. When Mr. Clay's son and namesake was killed in the Mexican war, and the sad intelligence reached New Orleans Bishop Otey happened to be there, at Dr. Mercer's, and was requested to write to Mr. Clay on the heart-rending subject. The Bishop put his own heart in that mournful epistle and it is thought that it had some instrumentality in bringing the great orator and statesman into the Church. Bishop Otey named for Dr. Mercer his residence and school, near Columbia, and also his youngest child, who is still living at Oakland, Cal., and doing business in San Francisco. Dr. Mercer was very liberal and took him to Europe. The Bishop had an earnest desire to explore the Holy Land of Palestine and would have gratified it, but Dr. Mercer was afflicted with the death, in Paris, of his idolized daughter, an only child, and the Bishop gave up all idea of any further travel and returned with his friend and his precious remains to the United States.

A. D. 1851-1863. Bishop Otey's constitution and general physique were strong and vigorous, but at last gave way under the character and extent of his devoted labors and he went to Europe in 1851 for health and recreation and made trial of the water cure at Malvern, in England. The Rev. Arthur Cleveland Coxe, D. D., since Bishop of the Diocese of Buffalo, in New York, met with him in his travels and gives an interesting account of him. He attached Mr. Coxe to himself, as he did everyone else. Mr. Coxe says that the Bishop's health manifestly improved from the time that he took with

him an early morning bath in the Baltic Sea. They sang together at the Bishop's suggestion "Old Hundred" in Fingal's Cave. The Bishop made a stirring missionary speech before a meeting over which the Prince Consort of England presided. This interesting and appreciative sketch by the Rev. Mr. Coxe is in the appendix to Bishop Green's Memoir. Whatever of Bishop Otey's views of the Southern Confederate war were, at its commencement, and his letter to Hon. W. H. Seward shows how he deprecated it, he became a warm sympathizer with the South; and one of the late acts of his noble life was the writing of that encouraging letter to General Leonidas Polk, whose mind was disturbed about his position in the Confederate Army. Bishop Otey remained at his home in Memphis during the war and died there, before General Polk was killed, April 23, 1863, aged over 63 years. His two sons were in the Confederate army. Two of his daughters were with him, and his eldest daughter and her husband tried to get there from Columbia, Mo., but were too late. His remains had already been consigned to the vault of a friend. They have since been interred at Ashwood, near Columbia, Tenn., where there are an Episcopal Church and a cemetery.*

The foregoing sketch of Rt. Rev. James Hervey Otey, D. D., first Bishop of the Diocese of Tennessee, and provisional Missionary Bishop of Arkansas after Bishop Polk's resignation, was kindly furnished at the request of the annalist, by B. B. Minor, M. D. LL. D., of Richmond, Va.† who, at the time of writing, is beyond "three score and ten years," but whose pen has lost none of the polish of the former distinguished lawyer, professor and journalist, nor the reverent grace of the Churchman. As it is, without

*St. John's Church, Ashwood.

†Son-in-law of Bishop Otey.

question, a faithful, trustworthy, though brief abstract of the life of the great man, who, throughout the South and Southwest, bore the title of "the good Bishop," and thus furnishes a valuable introduction to his work as a missionary in Arkansas, it is here given intact. There are yet many in the Diocese who will read the sketch with personal and affectionate interest.

A. D. 1842. After Bishop Otey's death there was found among his papers a written request to him to consecrate the first Episcopal Church of Little Rock, Ark., dated November 27, 1842. This paper bears the signatures of John H. Crease, Luke E. Barber, Wardens, and the following Vestrymen: Lambert Reardon, Sr., Charles Rapley, John Hutt, J. P. Norman, John Adamson, L. J. Reardon, F. W. Trappall, D. Butler, John Wassell, Wm. Prather.

A. D. 1841-1842. The Bishop's first visitation was made in 1841, and the services were held in the same old Presbyterian Church, on Main and Second (or Cherry) streets, that had been proffered to Bishop Polk, where he baptized and confirmed the members of the first congregation. At Bishop Otey's visitation in 1842 he confirmed a large class, among whom were Mrs. Reardon, Sr., and her daughters. Among the first infants baptized were Lambert Wait, Ben Field, and Buckner Reardon. A contract for the building of the Church was made by Mr. Lambert Reardon, Sr., with Messrs. Robins and Morrison. Bishop Otey's zeal was infectious. The Senior Warden and his wife, Mr. and Mrs. Crease, nobly sustained him. Mrs. Crease collected the ladies of the infant parish together and there was earnest discussion of ways and means for erecting the house of worship. It was resolved to hold "a fair" and thereafter all worked with one consent to supply articles for merchandise. How happy

they were in their hallowed undertaking! What germs of holy friendship were then sown, whose harvest is being reaped to-day! This fair was held in a large hall over the market house at the foot of Main street, near the river, and proved a great success, yielding \$1,500 with net profits of \$1,106.50. The Church building was begun and completed. Bishop Otey's memory is indelibly connected with its progress by the old Church people. These were Judge William Hume Field's family, who had known him in Tennessee, the Waits, Popes, Hutts, Adamses, Weavers, Merricks, and Pikes, in addition to those already mentioned.

To Mrs. Donna Otey Compton, of Washington, D. C., the youngest surviving daughter of Bishop Otey, the annalist is indebted for the loan of his pocket diaries, giving accounts of his tour through the missionary district of Arkansas, from the leaves of which a faithful transcript is here given.¹ Being herself an accomplished writer as well as a profoundly reverent and loving daughter, Mrs. Compton has also submitted for private inspection a graceful personal sketch of the Bishop, together with other letters and papers concerning him, of great interest to the Church and the annalist, but nothing can so well put the heroic missionary before the ecclesiastical world as his own earnest, single-hearted chronicle of his daily effort and progress in the cause of Christ. While the opening campaign of the war with Spain for the independence of Cuba was in startling progress,² and the glowing details were passing under the eager eyes of interested nations, the writer turned from the newspaper columns to the brief pages of this little diary with the consciousness that, glorious and thrilling as were the deeds of our sailors and soldiers and their gallant

1. Diaries received from Mrs. Compton, July 13, 1898.

2. War declared April 21; May 1, opening engagement of the two fleets in Manila Bay.

commanders in the cause of war for humanity's sake, here was a hero greater than they, who, in the cause of peace and righteousness, had left behind these footsteps, which

"Remind us
We can make our lives sublime;"

and when it is remembered that Tennessee, Mississippi, and Florida can bear similar witness to his zeal, it is in solemn choral that we of the South unite in doing honor to "the great missionary." In the words of the prophets "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth."

A. D. 1842. *February 22, Tuesday.* Montgomery's Point, Mississippi River. The Rialto is here this morning for Little Rock. Settle my tavern bill, which for three days is \$6. * * * Rialto arrived at dark. Go aboard and find Colonel Jos. W. Clay and family going up Arkansas. * * * The Rialto leaves Montgomery Point about 11 p. m.; passes over to Victoria and leaves immediately for White River and the Arkansas.

Wednesday, 23. Awake this morning ascending the Arkansas. Land on each side low and liable to overflow. Arrive at Mr. Clay's, about seventeen miles above the Post of Arkansas. The farm or cotton plantation is a beautiful one, reminding me much of the coast of the Mississippi, below Natchez. * * * Pass some fine looking plantations on the river, particularly McLean's, Harrison Douglass's, Dye's, and L. C. Taylor's. Reach Pine Bluff at 3 o'clock a. m.

Thursday, 24. Arrived at Little Rock, 7:30 p. m., and went to the Anthony House. Found there Mr. C. A. Harris and family. Mr. Harris sick abed, but convalescent. Paid passage on Rialto, \$10. Paid for trunk to hotel, 25 cents.

Friday, 25. Slept comfortably last night. * * *
At breakfast find that Mr. Anthony, the proprietor, is from Bedford, Va. Sent last night by Mr. Meigs two Prayer Books to the little Miss Nairs in the Indian Nation. Went out to see Rev. Mr. Yeager, whom I found at home. Went with him and visited the Church, a brick edifice with organ gallery, floors laid, pews yet to be made, pulpit and the walls to be plastered and house painted; will accommodate, when finished, 300 or 400 people. Called on Mr. Trapnell and delivered Dr. Greenfield's letter and take his receipt for three notes left with him for collection. Meet with Mr. Jeffreys and Mr. Haraldson. Go to Mr. Reardon's and take up my quarters there by his invitation. Many persons call in the afternoon—Colonel Ashley and lady, Mr. Grubb, Mrs. Reardon, Jr., and Lawyer W. O. Perkins.

February 26. At night Mr. Yeager read prayers, after which I preached to a large and apparently interested congregation. Returned to lodgings, the night being beautiful and bright with moonlight. * * * Many persons called this forenoon and among them a Mr. Stewart, a Methodist preacher, holding letters or orders from Dr. Thos. Coke. He is seeking orders in the Episcopal Church and had applied to Bishop Kemper, to whom I referred him, with the assurance that I could do nothing for him. Called on Mr. Sutton, who is very ill; communed and prayed with him. Called at Dr. Yeager's. Went to steamboat landing and engaged passage on the Corvette for next Tuesday. Called at Colonel Ashley's, at Mr. Anthony's, at Mr. Jeffrey's, and at Dr. Norman's. At night, after prayers by Dr. Yeager, I preached to a full house—very attentive congregation throughout.

Sunday, February 27. After prayer this morning I baptized *Lambert Reardon*, son of Wm. B. Wait and Lavinia Wait; *Simeon Buckner*, son of Lambert and Priscilla Reardon; *John Henry*, son of Jno. W. and Margaret Johnston, and *Clara Ophelia*, daughter of Rev. Mr. Yeager and his wife. Preached to a large congregation. At night, notwithstanding the weather was inclement, after prayers by

Mr. Yeager, I preached to a good congregation—very hoarse, and breast oppressed. This afternoon became acquainted with Dr. Desha and wife. Dr. Desha is a son of the former governor of Kentucky.

Monday, 28. Weather warm and cloudy, threatening rain; hoarseness increased. Write letters to Rev. Mr. Scull and Rev. Mr. Carder. Called on Mr. Sutton with Dr. Yeager, and again prayed with him. Dined at Judge Casseen's.* Called at hotel to see Mr. Harris, at Mr. Jeffrey's, and took tea at Mrs. Crise's.† At night, after prayers by Mr. Yeager, preached to a large congregation.

Tuesday, March 1. Weather warm and cloudy. * * * Report in town that the government Moorehead steamboat has been blown up and several citizens of this place on her killed! Dined at Mr. Anthony's and at 4 o'clock went to Dr. Norman's to meet the Vestry, only three of whom, Dr. Norman, Mr. Grubb, and Mr. Reardon, with Rev. Mr. Yeager, were present, in consequence, probably, of a storm of rain, thunder and lightning. I advised the Vestry by all means to recommend a reduction of their present number (twelve) to seven at their next election. I told them furthermore, that the subscriptions made for the support of the minister ought and must be collected by the Vestry and not by the minister; that care must be taken to have money matters between them and minister, especially, entirely straight and easy; that they might do much themselves by reminding others of their duty; that religious services were a public benefit, etc.

Wednesday. I stayed at house nearly all day. * * *

Thursday, March 3. * * * The Corvette steamer came down the river this morning and I go on board of her on my return.

The diary then notes the course of the Bishop through Mississippi and again, in November, of 1842, we find him in Arkansas and Indian Territory.

*Causine's.

†Crease's.

A. D. 1842. *Wednesday, November 16.* Left Rev. Mr. Scull's (Fayetteville) this morning. Very misty and raining. Pass through some fine farming land; prairie country. Saw a fine deer, numerous partridges, larks without number. Arrived at General Campbell's, on Canehill, in company with Dr. Yeager and Mr. Paradise, about 2 p. m. Very cold and covered with mud. * * *

Monday, November 21.—Left Evansville this morning and rode to Van Buren, thirty-three miles. Some good arable land; natural dam on Lee Creek; fine mountain scenery. Stop at Mr. Duval's. Put up at Colonel Drennen's. Meet Mrs. Clemm, just from Tennessee. Dr. Yeager reads prayer and I preach. Congregation good.

Tuesday, November 22. Breakfast and dine at Major Dillard's. Leave and ride fifteen miles to Major B. Moore's, which we reach long after dark. Buy buffalo robe at Van Buren for \$4.50. Very disagreeable ride through woods, following small trail. Much company. Mr. Gregg and family and others at Major Moore's.

Wednesday, November 23. Left Major Moore's late this morning and ride to Mrs. McLeland's, twenty-five miles. Weather again excessively cold—weary!!!

Thursday, November 24. Left Mrs. McLeland's this morning before sunrise. Very heavy frost and weather distressingly severe. Mr. Hintsen keeps house for Mrs. McLeland, whose daughter he married. Mrs. McLeland is a sister of Colonel Geo. Sevier, near Nashville. We rode rapidly to-day and crossed the Arkansas at Dardanelle before sundown, and came on to Ewing's early. Bill, \$1 apiece, \$3. Saw four deer near the road; also a flock of turkeys. Arrived at Allen's, near Cadron, before sundown, thirty-six miles. Ferriage at Dardanelle, 75 cents; at Point Remove, 37½ cents—\$1.12½.

Saturday, November 26. Left Cadron before sunrise. Bill, etc., \$3. Rain in the morning. Saw a fine deer. *Reach Little Rock* thirty-eight minutes before sundown, and stop at Mr. Trapnall's.

Sunday, November 27. Morning prayer by Mr. Scull; lessons by Dr. Yeager. *Consecrated Christ Church* and preach; congregation large. At night prayers by Scull; lessons by Yeager; sermon by myself. Weather very cold. Letter last evening from Dr. Anthon.

Monday, November 28. Wrote letters to-day to Dr. Mitchell, Dr. Freeman, Dr. Anthon, Mr. Goodman and to wife. Paid Mr. Scull for traveling expenses—\$10. Was waited upon by a committee of the Legislature with a request to deliver an address on education, which I agreed to do. At night Dr. Yeager read prayers and Rev. Mr. Scull preached.

Tuesday November 29. Wrote to the legislative committee, appointing 11 o'clock to-morrow to deliver an address. Weather gloomy and lowering. Dined at Major Butler's. Governor Yell, Captain Norman and others present. At night, after prayers by Dr. Yeager, I preached.

Wednesday, November 30. Dined to-day at Mr. Reardon's. Called at Mr. Dunn's and at Mr. Crease's. At night Dr. Yeager read prayers and I preached. Congregation pretty large. Weather is clear and cool.

Thursday, December 1. Went to the Hall of Representatives to-day and delivered an address on education. Well received. Dr. Powel muttered and mouthed and finally got up and left the room. Dined at Judge Causine's. Called at Mr. Rapley's, Colonel Ashley's and took tea at Mr. Dunn's. At night Dr. Yeager read prayers and I preached on the Apostolical Succession.

Friday, December 2. Went to Hall of Representatives and Senate Chamber, called on General Conway. Our Dr. Yeager very sick. Met Vestry. Adjourned to to-morrow at 10 a. m. At night read prayers and baptized the following *adults*: (1) Ann Reardon, (2) Priscilla Reardon, (3) Martha Lavinia Wait, (4) Helen Jane Scott, (5) Jno. Edmund Reardon, and (6) Judith Ellen Field; and the following *children*: (1) Daniel Walter Ringo, (2) Richard Watkins Ringo, (3) Mary Frances Ringo, (4) William Field Rapley, (5) Laura Letitia Rapley, (6) Ben Johnson Field,

(7) Laura Virginia Adamson, and (8) Laura Crease; after which I addressed the congregation, which was large, on confirmation.

Saturday, December 3. Met the Vestry this morning. They passed a resolution, granting Dr. Yeager leave of absence three months after the 1st of April, 1843. Appointed a committee to provide Dr. Yeager and family boarding and pay his servant hire till next April, and the eight present agreed to lend \$25 apiece to the Church to pay Mr. Crease's debt. Dined at Mr. Crease's. At night read prayers and preached.

Sunday, December 4. Read Morning Prayer and Ante-Communion; preached and confirmed *thirteen persons*: (1) Captain J. A. L. Norman, (2) Wm. C. Scott, (3) Mrs. M. L. Wait, (4) Mrs. H. J. Scott, (5) Mrs. Ann Reardon, (6) Mrs. John Adamson, (7) Mrs. Priscilla Reardon, (8) Mrs. Mary Watkins, (9) Miss C. Crease, (10) Mrs. Judge Hutt, (11) Judge Hutt, (12) Colonel Williamson Oldham, (13) Robert Clements. At night read prayers and preached to a large congregation. Weather warm.

Monday, December 5. Grant commission as lay reader to Mr. Jno. A. L. Norman. At night read prayers, baptized *John Field* and *Mary Elizabeth*, children of Judge Jno. Hutt and wife; preached and confirmed *five persons*: (1) Philip L. Anthony, (2) Mrs. Mary Ann Ringo, (3) Mrs. David Butler, (4) Mrs. Jane Crease, and (5) Miss Harriet Dickinson. Tea at L. Reardon's.

Tuesday, December 6. Staid all night at Anthony House. Mr. Crease called early and gave me a packet of letters to mail at Memphis. Left in the stage at 8 o'clock a. m., it raining hard, which continued all day; nine passengers in company. Captain Rogers, of Cherokee Nation, being one, a very large helpless man. Stage came near upsetting at the river in entering ferryboat; driver was thrown off. Paid for fare on the road to-day, \$1.50. Reached Rock Row at 9 p. m. Stage leaked badly and we were all uncomfortable and wet. Found several great rowdies

at Rock Row, blasphemous and profane wretches. Retired to bed and young Rogers, the Indian, presently turned in with me. Before we were composed for sleep we were aroused by the arrival of the mail boat; walked to the river, a quarter of a mile off, in the rain and mud up to the legs, went aboard and got to bed.

Wednesday, December 7. Very heavy rain all night; thunder and lightning. Boat started a little after light; still raining, which continued nearly all day. Long after night we approached the mouth of White River, which, for half a mile from the Mississippi, is full of snags. By the merciful guidance of Providence we steered clear of them and at length entered the Father of Waters. It had been lightning for some time and the storm burst upon us. Neither shore was visible and for a little time the pilot knew not which way to steer. At length we reached Montgomery's Point in safety, for which mercy God's holy name be praised. I never felt in greater peril. At the landing the Narragansett was just ready to depart and the majority of our passengers, eight or nine in number, went aboard of her. It seemed to me like a tempting of Providence to go on the river, so dark, foggy and stormy a night. I was invited by Mr. Greenwood to his house and accepted the invitation. Saw Captain Stevenson here.

Thursday, December 8. Slept well last night, and before breakfast was ended the "Josiah Nichol," a Nashville boat, hove in sight. I went aboard and took a berth and now, at 3:30 p. m., we are lying to for wood. The day has been cool, somewhat cloudy and windy and the river rather rough. At night about 7 p. m. ran upon a sandbar. After struggling for an hour, we at length backed off and ran the remainder of the night without accident.*

A. D. 1843. *March 16.* Our only prospect of getting on now seems to be to reach Fulton and take horses, 110 miles

*There is another account in the diary of a visitation of Bishop Otey to Arkansas by a different route. From Memphis to New Orleans, from thence up the Red River via Alexandria, Natchitoches, etc.

to Fort Towson. It is doubtful whether our captain will go beyond the bayou.

March 17. This morning met a rise in the river (Red River) and our captain resolved to take his cotton from the head of the bayou and return to the raft. Thus another whole day is lost. About sundown started down the river to the raft. Heard Lieutenant Armistead was on the "Hunter" in the bayou.

March 18. Wrote letters this morning to Dr. Mercer and to Wm. C. Hopkins and sent by the Belle of Red River. White frost on ground this morning; day clear and fine. Left Hurricane Bluffs second time at 3:30 o'clock and proceeded up the river, expecting to land at Fulton. Our captain, after losing three days in going up and down the river to remove his cotton, is at length fairly under press of steam for Fulton.

March 19. Weather clear and pleasant; river rising and drift wood running; banks higher and river wider; land good. Some fine plantations, particularly Garland's place, which is a prairie, also Bob Hamilton's plantation, called "Little Prairie." We reach Fulton on the night of March 19. In the morning hire a horse and a guide for Washington, which place we reach at 12 m. and stop at Mr. Britt's hotel. He hires us two horses to ride to Fort Towson, for \$25. Road for six miles bad. See Captain Norman, Mr. Sanders, Dr. Isaac Jones, and Mr. Trimble. Tea at Mr. Sanders. Mr. Sanders reads prayers and I baptize five children and preach. (Children of Benjamin Pendleton Jett and Hester Jett—B. P. J. Sponsor.) (1) Edward Davenport Jett, (2) Benjamin Pendleton Jett, (3) Rosinia Virginia Jett, (5) Emma Jett. Washington is a poor looking town of 300 or 400 people.

March 21. Leave Washington at 8:30 a. m. Mr. Trimble rides with us several miles to show us a good road; very kind in him. He married Miss Neal, of Franklin, Tenn. Have a lonely ride with Mr. H. Country very poor and thinly settled. Cross Mine Creek and the Saline, and reach Stalleup's at 4:30 p. m. Saw to-day five or six deer,

eight wild geese, two turkeys, and two ducks. Distance from Washington to Stalleup's, forty miles.

March 22. Leave Stalleup's at 7:15 a. m.; arrive at Ultima Thule, over an exceedingly poor country; pine ridges and forests; timber dead, on fire; wind high; swamps terrible; many deer. To-day entered the Choctaw Nation. First act to baptize a child, *Lucy Ellen*, daughter of Lorenzo T. and Elizabeth Harris. Ride to Rev. Mr. Byington's, accompanied by Mr. Harris and his nephew. The Harris (uncle and nephew) married sisters of Colonel P. P. Pitchlym. Rev. Mr. Byington is a teacher and preacher in Choctaw Nation. School under the control of B. C. F. M. Choctaws give seven-eighth or six-seventh for support of establishment. Everything seemed neat, cleanly, and in good order. Children appear happy and contented. Suggested to Mr. Byington and Mr. Wright the importance of a "Liturgy," which they received kindly. Stop at Colonel Pitchlym's. Lost his wife. Reach Towson at 7 o'clock p. m. Weary! weary! weary! !

March 24. Morning prayer was read by Rev. Mr. Harris. Sermon by myself. Afternoon prayer was read by myself and sermon by Mr. Harris, who also preached at night at Doakville. Saw Rev. Mr. Kingsberry, missionary. At night visited Mrs. Bacon, a sick lady.

March 25. Very unwell for a week past with dyspepsia, worse to-day. Wrote this morning to Colonel A. M. M. Upshaw, at Fort Washita. Nominate Mr. Wm. Johnson and Mr. Gay for chaplain at this post. Mr. Gay unanimously chosen. Rode to Doakville and to Mr. Kingsberry's with Major Andrews, Dr. Baily and Mr. Harris. Visited Mr. Kingsberry's school (female). It has thirty girls in charge with two teachers—Miss Arms and Miss Dickinson. The children do not look sprightly, but dull, and their exhibitions show much stupidity. Mr. Kingsberry and family appear to be amiable and devoted to their work. Had a long conversation with him about introducing a "liturgy." He professed to think well of the project. Have experienced many

and marked attentions from the officers of the garrison. The commandant has every day detailed an orderly for my use.

March 26. Rain this morning. Write to Messrs. Gay and Johnson, of Ch. Hill, Ala. Lieutenant Armistead and lady arrived by steamboat. Heavy rain. Mr. Kingsberry calls. Write to Mr. Ch. Tomes and send draft on T. at Harford, N. Y., for \$500. At night prayers by Mr. Harris and sermon by myself.

March 27. Left Fort Towson. Rain. Lieutenant Wetmore, three privates and wagon, Dr. Baily, to Spencer Academy. Fifty boarders, under Rev. McHenry, Mr. Wilson, and Mr. Dwight (Mr. Dwight, Choctaw); \$6,000 amount of allowance. Rode through a well watered and good country at first, then very poor and rough. Stop and pitch tents about 5 p. m.

March 28. Camp Pecose. Slept comfortably under a tent. Fished last night. Lieutenant Wetmore and I caught a mess for supper. March at 6:30. O, the mountains! the blue mountains! how they remind me of my own! my native land! Prairies; Kimishi River, thunder cloud. In camp by 6 p. m.

March 29. In a prairie (Camp Pluviose). Thunder, lightning; high wind and heavy rain all night; propose fire; rain and muddy in the morning; water courses all up. Left our camp at 8 a. m. Rains all day till at night it changes into snow. Reach Pursley's Creek; find it high, 10 or 15 feet of water. Pitch our tent. Cold, wet and muddy; high wind, etc.

March 30. Camp Moose. Snow half inch deep; clear and cold; light clouds flying. Slept with little comfort. Cross the dividing ridge between the Red and Arkansas rivers. Waited eighteen hours to cross Pursley's Creek. Broke the king bolt; roads very deep in places; extensive pine barrens; prairies; mountains on mountains!

March 31. Sunday. Camp Terrill. Day of rest. Reached Terrill's (Indian) at sundown. The Poteau im-

passable. Slept in Terrill's house last night—the *hardest floor I ever felt!* Went to top of mountain and again dedicated myself and all that I have in solemn prayer to God. This is the anniversary of my wife's birth. Ferently have I prayed for her!

April 1. Poteau still too high to cross, and we have to wait here to-day, perhaps to-morrow. Went "afishing" and caught *nothing*. Passed the remainder of the day in reading. Mr. Harris went with DeWit into the country to find some Indian families. Saw one family in a comfortable condition, etc.

April 2. Clear. I cross the Poteau this morning. Road passes to-day through some good land and some of the most beautiful prairies I ever saw. Mountains on our right, the "Sugar Loaf;" on our left, the "Cayiniolo"—called by the Indians, "Grumbling Mountain," an extinct volcano. Fine streams; grouse, deer; large mounds.

April 3. Left camp early this morning and reached Fort Smith about 9 a. m. Was invited by General Zachary Taylor to his quarters. After dinner rode with Major Hunter to see Mrs. Nowland. Saw Mrs. Berryhill, Mrs. Bates, Mrs. Pease, Mrs. Magee, and returned. Mr. McManus is, I hear, sick.

April 4. Rode with General Taylor this morning and viewed the new fortifications. Bought cigars, belting, bags, \$6. Saw Colonel Loomis and lady, Mrs. Hunton, Houghman and daughter. Dined with General Taylor, then rode to Van Buren. Saw Mr. McManus, who read prayers at night. I preached in C. H. Congregation large and attentive.

April 5. Good Friday. Very unwell this morning. Mr. Harris came down and left on steamboat "Roller" for Fort Gibson. Wrote to Bishop Whittingham and clergy in Baltimore. Met with the Masons in lodge; walked in procession and laid the *corner stone of Trinity Church, Van Buren*. Then delivered an address after appropriate religious exercises, etc.

April 6. Boat came last night at 11 p. m., went aboard. Left Van Buren about 9:30 a. m. Scenery on the Arkansas grand and imposing; high, beetling cliffs on the banks, especially on the right side. Heavy storm of rain, thunder and lightning.

April 7. Easter. Compelled to pass this blessed and holy day on a steamboat. Rain, thunder and lightning this morning. Rev. Mr. Foreman (Cherokee) left the boat last night at Spadra, making it a matter of conscience not to travel on Sunday. Mountains approach very near the river at times; sublime cliffs! Read prayers and preached in the afternoon.

April 9. Saw Mr. Brearly last night at Dardanelle. Passed the wreck of the "Arkansas" this morning; afterwards came to the mouth of Fourche La Fevre, where a dead man (drowned) was picked up from the Arkansas, the captain of which engaged a man to bury him—from Green County, Ohio. Preach at Little Rock and confirm thirteen. Letters from home. Write to Charles Tomes.

April 9. Left Little Rock last night.

A. D. 1844. Bishop Otey made another visitation to Arkansas in 1844. Rev. James Young, Missionary Rector. A list of those confirmed by him on April 8, 1844, thirteen in number, is here given:

(1) Harriet Grafton, (2) Mrs. Samuel F. Johnson, (3) Mrs. Clarissa Beebe, (4) Miss Caroline Elliott, (5) Miss S. S. D'Estimanville, (6) Mrs. Martha F. Trapnell, (7) Dr. Skinner, (8) Mrs. Merrick, (9) Mrs. Miller, (10) Mrs. Field, (11) Miss Frances Field, (12) Miss Ellen Field, (13) Mrs. Charles Rapley.

Copy of letter from Bishop James H. Otey to Rev. Otis Hackett, of Helena, Ark., which relates the appointment to jurisdiction of Arkansas, after the death of Bishop Freeman. Courtesy of Dr. B. B. Minor, son-in-law of Bishop Otey:

Memphis, Tenn., June 1, 1858.

Rev. and Dear Sir—I have just received a letter from the Rt. Rev. Senior Bishop T. C. Brownell, D. D., etc., appointing me to the office of Missionary Bishop of Arkansas, rendered vacant by the lamented Bishop Freeman's death. As I know not what clergymen or laymen compose the standing committee, nor where to address the committee, I write to you and ask of you the favor to communicate to the committee my acceptance of the charge, and furthermore to ask of the committee to communicate to me as speedily as possible the names of the standing committee, president and secretary, where it may be addressed, the names and residences of the clergymen belonging to the jurisdiction of the late Missionary Bishop, the organized parishes, missionary stations, and any other information necessary for me to have in order to the administration of the affairs of the late Bishop's jurisdiction. I cannot probably make a visitation of the State before the fall, though I may find it in my power to do something in that way during the summer for the congregations near the Mississippi River. I remain, very truly,

Your faithful friend and brother,

JAS. H. OTEY.

Rev. Otis Hackett, Helena, Ark.

From a sermon prepared by the Rev. John A. Harrison for a service held at Eastertide, on the *tenth* anniversary of his decease, during the session of a Diocesan Convention, the following beautiful tribute is taken:

The aged Saint received his release in the sixty-third year of his age, in the thirtieth of his Episcopate, and the thirty-eighth of his ministry. As he lay in the former chancel of this Church (at Memphis) in his robes, prepared for his burial, the long, large frame, with a cross clasped in his hand, he looked as he was, the Christian warrior in repose. His dear remains are interred in the sweet God's acre of St. John's, Ashwood* We have the comfort of a

*See picture near that of Bishop Polk, who with his brothers erected it.

reasonable, religious and holy hope that he now rests from his labors, "blessed in the Lord," in company with his wife and the children who had preceded him, in communion with the Stephens, Father and Son, and with Lytton, with Allston, and Tomes, and Fagg; with Ravenscroft, and Hobart, and White; with Crammer, and Latimer, and Ridley; with Augustine, and Chrysostom, and Polycarp; with St. Paul, and St. John, and St. Peter, and with the faithful departed of all ages. Their dust is gold! "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "The memory of the just is blessed." The good husbandman waited long for the precious fruit of the seed he had sown. It never fully came. It shall come finally. Tennessee shall honor the name of her first Bishop, and the Southwest the character of its great missionary. The young men and maidens he taught, the scores he ordained, the hundreds he confirmed, the congregations to whom he ministered, and all that knew him shall call him blessed. And the wilderness and the solitary places shall, after the early and the latter rain, blossom as the rose; and blessing shall be upon the head of him, who, for more than a quarter of a century, planted in and watered it. We will thank God for the good example of this, His servant. We will seek for grace to walk as he did in the footsteps of Christ. We will pray God, that with all those who are departed hence in the true faith of his holy name, we may have *our* perfect consummation and bliss, both in body and soul in His eternal and everlasting glory."

His own chosen epitaph was given on his death-bed. "Write me," he said, "the first Bishop of the Catholic Church of Tennessee. Say in my behalf, 'The blood of Jesus Christ cleanseth from all sin.'"

There are three portraits of him. One hangs in the Episcopal residence at Memphis, the second is at the University of the South at Sewanee, and the third is at the Historical Society rooms, at Nashville, Tenn.

Bishop Otey published a number of charges, sermons, speeches and addresses—"The Unity of the Church," "The Ministry," "The Apostolical Succession," and three discourses in 1852, viz: "Doctrine," "Discipline," and "Worship of the American Branch of the Catholic Church, Explained and Unfolded." His work in Tennessee lost nothing, it seems, by the generous distribution of his time in the interest and welfare of the mission in Arkansas. He died revered and lamented in both States. In the new Church at Little Rock a memorial has been placed to his memory—an eagle lecturn, with outspread wings, carved in walnut wood, bearing the reading desk. This is supported by a column with triangular base, having three feet, each foot a carved lion, the whole decorated with *fleur de lis*. It bears this inscription:

"In memoriam, Rt. Rev. James Hervey Otey, D. D., Consecrated January 4, 1834; died April 23, 1863."

The children of Rt. Rev. James H. Otey, D. D., and Eliza Davis Parnell, his wife, were:

1. *Virginia Maury*. Married May 26, 1842, in St. Peter's Church, Columbia, Tenn., Benjamin Blake Minor, a lawyer of Richmond, Va. They are now living in that city, both over three score and ten years. Dr. Minor has been editor and proprietor of the *Southern Literary Messenger*; corresponding secretary of the Virginia Bible Society; secretary of the Virginia Colonization Society; president of the Richmond Tract Society; director of the Virginia Historical Society; Vestryman, Warden, Register and Delegate of St. James's Church, Richmond, Va.; principal of the Virginia Female Institute (Episcopal), at Staunton, Va.; delegate and vice president of the Commercial Convention, at Memphis; president of the State University at Missouri, which conferred upon him the honorary degree of LL. D.; principal of Minor's

Seminary for Young Ladies, in St. Louis, Mo. He is now the secretary of the Virginia Society of the Sons of the American Revolution. Mrs. Minor was promoter of the Mount Vernon Association, and of other laudable enterprises, and has been the author of numerous highly creditable productions in prose and in verse, besides excelling in vocal and instrumental music on the piano, harp and guitar. They have had eight sons and three daughters.*

2. *Henrietta Coleman.* Married the Rev. Charles Tomes, who died in Nashville, whilst he was Rector of a Church there. She has recently died in Washington, D. C. They have left two children, Margie (unmarried), George, in New York (married and has children). Mr. Tomes was an Englishman, a widower with children and a member of a large hardware house in New York. He there became acquainted with Bishop Otey and went to Tennessee to pursue his studies for the ministry under the Bishop. After he became his son-in-law he took charge of a Church in Sing Sing, N. Y., but was called to Nashville, where he proved to be an efficient and successful Rector, and was instrumental in having built a new and handsome Church.

3. *Reginald Heber.* Died in his tenth year at Franklin, Tenn.

4. *Paul Hooker.* Died in Memphis of the last yellow fever there. In that visitation and the previous one, he ren-

*The accompanying notice from a Richmond paper announces the distressing death of one of these sons:

MR. MINOR'S BODY HERE.

KILLED NOVEMBER 4, 1898—HIS REMAINS INTERRED YESTERDAY.

The body of Mr. Washington Minor, who was killed at Wickford Junction, R. I., last Friday, arrived here at 8:40 o'clock yesterday morning, and was conveyed to the home of his father, Mr. B. B. Minor, No. 520 West Grace street, whence at 3:30 o'clock, it was taken to All Saints' Church, where funeral services were held. Rev. J. Yates Downman conducted the services, and the interment was in Hollywood. The family have not yet received the particulars of the young man's death, though they have been advised by the railroad authorities that a letter of particulars has been mailed.

dered valuable service. He attended Kenyon College, Ohio, but was educated medically in Richmond, and in Philadelphia, under the celebrated Dr. Mutter. He married Mary Ann Bowles, of Holly Springs, Miss., and became a planter near Marianna, Ark.; was a surgeon in the Confederate army; lost his wife about the close of the war, and settled in Memphis for the practice of his profession. They had no children, but adopted an orphan girl, whom they reared to be a fine woman, who survived them and married well.

5. *Sarah McGavock*. Died just as she finished her course at the Columbia Female Institute, and her eighteenth year. She was richly endowed in every respect. She was so beloved by her father that her death was a crushing blow to him.

6. *Mary Fogg*. Married Daniel C. Govan, of Mississippi. He became a planter near Marianna, Ark. During the struggle of the Southern Confederacy, he was the colonel of the Second Arkansas; was promoted to the rank of brigadier general; was wounded and taken prisoner in the battle of Franklin. After the war he resumed his planting in Arkansas. By the administration of President Cleveland he was appointed superintendent of Indian affairs in Washington State, where he is now. His wife was, not very long ago, killed by an accident on the street car in Seattle. They have sons and daughters, several of whom are married.

7. *Eliza Ripley (called Donna)*. Married Robert Compton, of Lexington, Va. He was a student of the Virginia Military Institute and a member of the famous Stonewall Brigade. Since the war he and his wife lived several years in Missouri, where he was a teacher. He died several years ago in Norfolk, Va. She has lived for years in Washington City, where she has some employment under the gov-

ernment. She has four interesting daughters, three of whom are married, and she is a grandmother.

8. *Frances Jane Bretney.* Died in her very promising girlhood.

9. *William Newton Mercer.* Named for the Bishop's very dear friend, Dr. Mercer, of New Orleans, La. Is now living at Oakland, Cal., and doing business in San Francisco. Has his second wife, Geraldine Gager, with three sons and two daughters. He left the Virginia Military Institute to go into the Confederate army; where he was engaged mostly in the signal service with General Polk's corps. After the war he married Patsy Compton (sister of Robert, who married his own sister Donna), and she and her first infant were buried at the same time.

From the Richmond Dispatch, of date April 24, 1900. we copy the notice of Mrs. B. B. Minor's death:

MRS. B. B. MINOR DEAD.

SHE PASSES AWAY AFTER A BRIEF ILLNESS.

Mrs. Virginia Maury Otey Minor, wife of Dr. Benjamin Blake Minor, died at her home, No. 520 West Grace street, last night, after an illness of short duration of pneumonia.

Deceased was in the seventy-eighth year of her age. She was the eldest child of the Right Rev. James H. Otey, D. D., the Bishop of Tennessee, but a native of Bedford County, Va. Just after the completion of her education at "the Columbia Female Institute," of which her father was the founder, he brought her to Virginia for the purpose of restoring, at the Greenbrier White Sulphur Springs, her health, impaired by earnest study, and of her visiting his and her mother's brothers, in Lynchburg and Petersburg. It was in the latter city that she first met the young lawyer who became her life companion for fifty-eight years. At the time of their engage-

ment he removed to the city of Richmond, and pursued his profession here for one year before marriage.

When she, a beautiful and brilliant bride, arrived here, in the summer of 1842, she was most cordially received by the very best people of Richmond. She was a fine musician and an exquisite vocalist, and played upon and sang to the harp and guitar as well as the piano. She was also a spirited and pleasing writer in prose and verse.

Before her graduation she was a contributor to the magazine of the Columbia Institute, called *The Guardian*. She was a contributor to the *Southern Literary Messenger*, and gave some assistance in the editorial department during some absences of her husband. She was the author of the "Prize-Tale, Stephano Colonna," and several others. She assisted her husband in his educational work in Staunton, Richmond, and St. Louis, Mo.

Before her removal to the University of Missouri she took an active part in whatever interested the ladies of Richmond, and particularly in the efforts of the Mount Vernon Association, to purchase the home of Washington. She, with a part of her children, returned to Richmond in 1884, and had resided here ever since.

On the 26th of May, 1892, she celebrated her golden wedding, which was largely attended by the friends of herself and family.

For several years past she had been an invalid, but her malady only endeared her the more to her family and friends, and yet it was an unexpected attack of pneumonia which closed her long and interesting life.

Her husband, B. B. Minor, and five children—Dr. B. B. Minor, Jr., of Texas; William P. Minor, of Michigan; Misses Viola, Jane, and Zelle Minor, of Richmond—survive her, together with Mrs. G. R. Frost, B. L. Minor, and Virginia S. Minor, her grandchildren, and one sister, Mrs. Compton, of Washington.

The funeral arrangements have not been made.

REV. JAMES YOUNG.

A. D. 1844-1846. *Rev. James Young* succeeded Rev. Mr. Yeager in 1844, bringing with him a wife and several children, the youngest of whom, if not born here, was baptized here, for there is a tradition that when the name of George Washington was suggested to Mr. Young, he demurred, on the plea "that too many George Washingtons had been hanged." In further evidence of his character, a letter written by him to one of his former parishioners has been kindly granted for use in these pages. It was written to the late Colonel Wm. E. Ashley on the occasion of his marriage with the beautiful Miss Fanny Grafton, and is here transcribed:

Berlin, Worcester County, Md., December 7, 1846.

Dear Will—I was truly gratified by the intelligence of your marriage, communicated by my cherished friend, Mr. Beebe, in a letter received from him a few days ago.¹ I trust that both yourself and Mrs. Ashley will allow me to offer my heartfelt congratulations on this happy consummation, and assure you of my prayers and desires for the continued happiness and prosperity of both in your new relationship. May God, our Heavenly Father, bless your union, and make it tributary to the temporal and eternal welfare of both. For the dear girls, to whom you stand in the relation of husband and brother,² I have ever entertained the affection also of a brother. Their happiness secured would add to mine, however distant I might be from them, and the consciousness that in this union the happiness of one of the little band was made

1. The late Roswell Beebe, who married Miss Eliot, half-sister of the bride. Mr. Beebe lived in a large, handsome brick residence fronting on Markham street, on the ground now occupied by the post office, *Gazette* building, and H. L. Remmel's insurance building. It was painted white, and surrounded on all sides by trees of forest growth.

2. Fanny and Harriet Grafton, afterwards Mrs. Richard Fatherly.

sure, so far as happiness belongs to this life, afforded me and my wife the sincerest and most lively pleasure and satisfaction. It would have added greatly to my gratification had I been present to officiate on the occasion, and still more to have enrolled you both as members of the body of Christ our Lord. This, I trust, will be done for you by some other in good time, and that you and yours will ever be found on the side of righteousness and truth. Do not leave the Church to which your hearty preference hitherto has led you; but let that preference only give way to principle, which shall draw the bond of connection closer until you become fully incorporated with the great body of the elect from every tongue and kindred under the whole heaven. And may every blessing in the gift of Him, from whom cometh every good and perfect gift, descend upon you and abide with you always. My wife joins me in love and congratulations, and sends her warmest love to you and the dear girls, your sisters,³ and to Mrs. Beebe,⁴ and in affectionate remembrance to your esteemed mother and sister,⁵ to whose kindness during the illness of our little boy, we owe so much. I assure you that when we look back upon our residence in Little Rock, now that all the asperities of a portion of my experience there are worn off, we discover many bright and cheering pages of its history that will ever keep open a warm place in our hearts for the wilds of Arkansas, or rather, the warm hearts that exist there, and if ever it pleases God to put me in possession of the means I shall see you all again before I die, God willing. I find pretty much the same effect following my efforts to make known the gospel in the Church everywhere it has been my privilege to preach. I have a small parish of about fifty communicants, composed of farmers, traders and professional men, with their families, and am getting to be quite a lion among them. My rough-hewn, straightforward, backwoods style seems to tell powerfully upon them all, the most

3. Miss Carrie Elliott, afterwards Mrs. D. C. Fulton, and Miss Harriet Grafton, afterwards Mrs. Richard Fatherly.

4. Formerly Miss———Elliott.

5. Mrs. Chester Ashley, and Miss Fanny Ashley, afterwards Mrs. A. F. Freeman.

intelligent and the most illiterate alike, and I hope for good, both to the people and the Church, from the divine blessing upon my efforts in this pleasant, but secluded nook. Remember me affectionately to Mrs. Henderson⁶ and to your grandpa and ma,⁷ to Mrs. Ringo and Mrs. Trapnall, and to all our friends in the Rock, and believe me, dear Will,

Yours affectionately,

JAS. YOUNG.*

GENERAL AND MRS. WILLIAM ELIOT ASHLEY.

General and Mrs. William Eliot Ashley were the first citizens united in marriage in the first Episcopal Church, October 26, 1846, although one other couple is reported to have been wedded there, in passing through the city.

General Ashley was the eldest son of Hon. Chester Ashley, United States Senator from Arkansas, and Mary W. Eliot, his wife, of Missouri. He married Frances Grafton, daughter of Joseph Dana Grafton, of St. Genevieve, Mo., and Mary Lewis Eliot, his wife. The bride and groom were of a common ancestry and were distantly related.

The name of William Ashley was the synonym of kindness, courtesy and culture. His genial temperament and quick sympathy caused his friends to be legion. In beauty of feature and symmetry of form Fanny Grafton, his wife, was acknowledged to be peerless. She had fine literary taste, and as a conversationalist was especially attractive. As she advanced in years her graces of spirit crowned and sanctified all other charms, and disclosed to her friends the most endearing aspects of her character. Both have passed beyond the silent river, leaving a memory that will long be cherished by

6. Sister of Mrs. Chester Ashley.

7. Mr. and Mrs. Elliott.

*By courtesy of the late Mrs. Wm. E. Ashley.

all who knew them. Of the five children born to them, only one daughter, Frances Ann, afterwards Mrs. Clifton S. Gray, survives.

THE FIRST EPISCOPAL CHURCH.

A. D. 1843-1873. The building was a simple parallelogram, built in brick, without transepts or vestry. There were two aisles and two entrances from the west. The windows were made with the pointed arch, pertaining to the gothic style of architecture. In the eastern part was the chancel, as is customary with all Episcopal Churches. This was enclosed with a circular railing, where a pulpit, placed within it, was reached by a short flight of steps. A reredos, carved in walnut, also of gothic design, was placed against the eastern wall, with the creed and commandments inscribed on a blue ground. On December, 1843, Rev. Mr. Paradise, of Philadelphia, presented the silver communion service. On either side of the chancel were two wide pews. Those on the south side were occupied by the treasurer and secretary of State, Mr. J. H. Crease and Mr. S. M. Weaver, with their families. Hon. Sammel M. Weaver, of New Orleans, La., came to Little Rock in 1840 and was Secretary of the State of Arkansas in 1860. He was not a Church official, but his family attended the services regularly in the first Church. He married Mary Eliza Rose, of Roseville, Ark. They had five children: (1) Omer R. Weaver, who lost his life at the battle of Springfield, Mo., August 10, 1861. The Confederate Camp of United Veterans perpetuates his name. (2) Horace Boardman, deceased. (3) George Vance, married Alice Compton, now deceased. Their son, George, married Maud Samstag. (4) Samuel Montgomery, married Effie

Coleman, deceased. (5) Mary, married Benjamin Johnson Field, deceased. Two of their children, Mary and Mildred, died in infancy. Four survive their father: Benjamin Johnson, Omer Weaver, Leila, and Samuel Weaver Field. As the Rector was compelled to robe in the presence of the congregation, after about eight years passed, there was built, during the incumbency of Rev. Andrew F. Freeman, a wooden tower on the western front. A Vestry room was arranged on the first floor, where the Rector robed and entered the Church from the outside, from which a narrow staircase led up to the second floor. This opened on the organ loft, which was sustained by two large columns rising from the nave, and from it the staircase led up higher to the belfry in the tower, from which a fine view of the city was had. An organ and bell were placed in the loft and tower later. This Church was located in the center of three lots, which were enclosed with a wooden fence. One magnificent oak of indigenous growth stood on the west, in company with the tower, which it overlooked as a loving guardian. In the heart of the tree about six feet from the ground was a small natural hollow, which served as a depository for the Church keys. As none but *habitues* and the sexton were in possession of the secret a bank could not have been safer. One of the succeeding rectors, Dr. J. T. Wheat, conceived and perfected a plan of supplying the Churchyard with shade, which was that the head of each family should plant an evergreen for each child in the family within the enclosure and an elm or maple on the outside as a border for the pavement. All these trees which had grown into the affections of the Church people, including the tower oak, were burned along with the Church on Sunday night, September 28, 1873. Not until 1893 were these trees replaced by Rev. Wallace

Carnahan. Later Dr. Cantrell, Senior Warden, had them boxed for preservation and iron hitching posts established. But this is antieipating.

REV. WILLIAM T. SAUNDERS.

A. D. 1824-1857. *Rev. William T. Saunders* succeeded the Rev. James Young as missionary minister at Christ Church, which office he filled not longer than two years. He is described by those who remember him as a grave, taciturn, shy man, though an interesting talker and intelligent preacher when the barrier of his constitutional diffidence was overcome. He went from here to Apalachicola, Fla., where he was Rector of Trinity Church for seventeen years. He married while there Eliza Morton, who was born January 24, 1824, in New York City. In the year 1867 he published a small volume called "*The Pastor's Wife*," or "*Memoirs of E. M. S.*," whom he had the misfortune to lose after prolonged suffering, borne with the heroism of a Christian martyr. Their children were John Morton, William Lawrence, Walter Burns, Robert Duncan, and Jane Morton. The last was named for his deceased wife's devoted sister, whom he afterwards married.

At that time the family of *Judge William Hume Field* was conspicuous in the early Church here. Judge Field was a native of Brunswick County, Va., and came from Tennessee to Arkansas in April of 1843. His wife was Mary Amanda Flornoy, of Giles County, Tenn. He was twenty years judge of the Fifth Judicial Circuit, which included Pulaski County, Ark. Mary Eliza Field was their second child and eldest daughter. On February 3, 1846, she was married to Wm. P. Officer, by Bishop Freeman, at the family

residence, on the corner of Holly (Eighth street) and Scott streets, where the eldest son, Wm. Hume Field (2d), with his family, still resides.

One son, Eustis Field Officer, was the only child of this marriage. Mr. Officer died about five years afterwards. In 1857 Mrs. Officer was married to Mr. Gilbert Knapp, in Christ Church, by Rev. Andrew F. Freeman. This worthy and highly esteemed pair has for years resided at their commodious home, built in colonial style, on corner of Rector avenue and Chestnut (Seventh) street, where the prophet's chamber was usually occupied. Bishop Lay, Bishop Pierce, with their families, and the Rev. T. B. Lee, all knew Mr. and Mrs. Knapp as the incomparable host and hostess. They now reside at their farm, Toltec station, a place celebrated for the Indian antiquities that have been obtained from the Indian mounds on the place. A lovely little daughter, Myra Flournoy, was born to them, who became a feature of interest to the town with her quaint sayings and earnest questions, and was lamented by all when the angel of death came to take her from the life she adorned. There was always a daintiness of fancy and speech, an exquisite delicacy of thought, that caused Mrs. Knapp to be called *aesthetic* and this was her patronymic for the first ladies' literary club of this city, of which she was the sponsor, so to speak, and Mrs. Rufus J. Polk, the founder. This mantle of refinement that was better proof against assault than a coat of mail, Mrs. Knapp has transferred to the club she named, which is acknowledged to be the most refined in the city, during the seventeen years of its existence. Her sisters, Mrs. Caldwell and Mrs. Lennox, both dead, and her nieces, Mrs. Crockett, Mrs. Andrew Hunter, Misses Nannie, Jenny, Zaida, and Ernest, Miss Adelina Lennox and brother have all been devoted members of Christ Church from infancy.

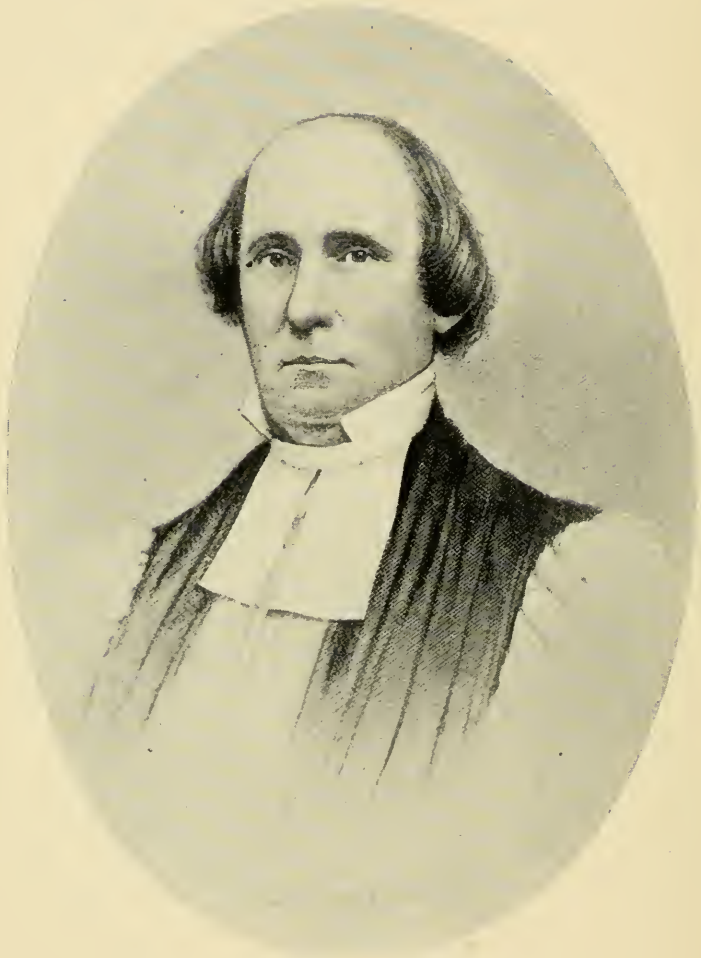
A. D. 1900. On May 29, 1900, the death of Mrs. Knapp's son, Mr. Eustis Field Officer, was announced as the result of injuries received May 14, by falling from the Choctaw bridge in East Little Rock. From the *Arkansas Democrat* of 30th, is transferred the following notice:

INTELLECTUALLY STRONG.

TRIBUTE TO EUSTIS F. OFFICER, WHOSE FUNERAL OCCURS
TO-DAY.

The funeral of the late Eustis F. Officer will occur at 4 o'clock this afternoon from Christ Church, Rev. G. Gordon Smeade officiating.

Mr. Officer was born in Little Rock April 6, 1849. He was a man of high intellectual attainments, a graduate of the Washington and Lee University of Virginia, where he graduated with the highest honors, receiving the Robertson prize medal. He was particularly proficient in mathematics and attained a high rank in civil engineering. He was employed in this capacity with the Iron Mountain and Cotton Belt roads, and in the river works of the United States government in the Arkansas and White rivers, and was in charge of the government works in Pine Bluff. He also taught in the public schools of this city and was at one time principal of the Peabody High School. Of late he has been associated with his stepfather, Gilbert Knapp, in cotton planting and merchandising at Toltec. His death was a particularly sad one, and is a great blow to his bereaved parents, to whom he was most affectionately devoted. Mr. Officer was a man of many noble qualities, a kind and affectionate son, and a generous and faithful friend. The members of his family have the sincere sympathy of a large circle of friends in their sad bereavement.



RT. REV. GEORGE WASHINGTON FREEMAN, D. D.

RT. REV. GEORGE WASHINGTON FREEMAN, D. D.

A. D. 1635-1789. *Rt. Rev. George Washington Freeman, D. D.*, Second Missionary Bishop of Texas, Arkansas and the Indian Territory of the Southwest, was a descendant of Edmond Freeman, who arrived in the ship "Abigail" from London in 1635, and located at Sandwich, Mass. In 1729 he removed to the State of Connecticut and settled in Mansfield. George Washington Freeman was born in Sandwich, Mass., on the 13th of June, 1789. He was the twelfth child of Dr. Nathaniel Freeman and Tryphosa Cotton, of Killingly, Conn., who were married May 5, 1763. The wife died July 11, 1796, aged 53. Dr. Freeman was twice married, and the subject of this memoir was the youngest child of his first wife. From "The Life of Bishop Freeman, of Arkansas," by the Rev. John N. Norton, D. D., is quoted the following record found in his father's commonplace book: "*George had read the Bible through, when between six and seven years of age.*" * * * Dr. Freeman had a very large family and he had little to bequeath his children beyond the precious example of his own useful, honored, patriotic, Christian life. Our little hero was remarkable from his earliest years, for his amiable disposition, obedience to his parents, respect for the aged, a generous heart and a scrupulous regard for the truth and right. During one of the Bishop's latest visits to his native place, he expressed a desire to call upon some of the elders of the place, and among them was an excellent Quaker lady, whose memory was now most active, as is often the case with the aged, in recalling the scenes and incidents of early life. On entering the room where she sat, the Bishop approached and gave her his hand. She not

appearing to recollect him, he said: "Don't you know me?" She looked intently for a moment, when, her face brightening, she replied: "Canst thou be he—he, that good little George?" The Bishop was evidently both amused and gratified. She recollected him from a natural mark of a raspberry upon one of his eyelids. She remembered very well that, whilst other boys of his age visited her father's celebrated orchard uninvited, "George was a good boy, and always asked permission." * * *

"It was not Bishop Freeman's privilege to be trained up in the bosom of the Church at whose altars he so faithfully ministered, his parents being rigid Congregationalists. His Puritan descent will account for some of his peculiarities of opinion, especially his very strict notions in regard to worldly amusements. It seems, however, that although George was thus breathing an atmosphere most unfriendly to the growth of Episcopacy, he early formed an acquaintance with the Prayer Book, and learned to love it."

This Prayer Book and Bishop Ravenscroft, of North Carolina, converted him from Calvinism to Episcopacy. He became a most zealous and devoted Churchman, although he was associated in teaching in North Carolina with his brother, a Presbyterian minister, during his early manhood.

A. D. 1818. In 1818 he married, while yet a layman, a most excellent and accomplished woman—Mrs. Ann Yates Gholson, of Virginia.

A. D. 1826-1827. On the 8th of October, 1826, Mr. Freeman was ordained Deacon by Bishop Ravenscroft, in the Episcopal Chapel, at Raleigh, in the thirty-seventh year of his age, and about eight months afterward was admitted to the Priesthood by Bishop Ravenscroft, on the 20th of May, 1827. The service was held in Christ Church, Newbern,

N. C. When Bishop Ravenscroft died at Raleigh, N. C., "Dr. Freeman ministered at his bedside and, by the Bishop's special request, read the burial service over his remains." Dr. Freeman's first field of labor embraced Washington, Durham's Creek, and Zion Chapel, North Carolina. At the time of his marriage, before he became a member of any Christian body, his wife was a pious and consistent member of the Methodist communion, to which she adhered, "after he obtained Baptism, Confirmation and Communion in the Church." But in a year or two, of her own accord, after a diligent examination of the claims of the Church, she was confirmed by Bishop Moore, of Virginia, and was thenceforward a devoted Churchwoman.

A. D. 1839-1841. Dr. Freeman labored eleven years at Christ Church, Raleigh, N. C., where he left a host of loving and appreciative friends.* From there he removed to Columbia, Tenn., where he officiated more than a year, when the feeble health of his wife obliged him to make a change. He next labored at Trinity Church, Swedesborough, N. J., which place he held from April to November, 1841. He then accepted a call to Immanuel Church, New Castle, Del. "At the General Convention of 1844 it was determined that a Bishop should be appointed for the Southwest, and Dr. Freeman having been nominated, he was chosen, almost by acclamation. A delegate to that convention who sat in the same seat with him, thus graphically describes the effect produced upon the good man when his name was announced by the secretary as having been sent down from the House of Bishops for the action of the Lower House:

"Dr. Freeman, whose hearing was a little impaired,

*He received the honorary degree of D. D. from Chapel Hill, the University of North Carolina, in 1839.

leaned forward, with his hand behind his ear. His head began to sink as his Christian name was uttered; and by the time that the secretary had spoken his surname, it had drooped below the top of the pew, and when the message was fully concluded, he had grasped his hat and was passing out of the Church. On reaching his boarding house, he was seized with a chill, which was succeeded by high fever, and he was not able to leave his room for several days.'

Here the exalted piety of his wife took effect, as the following incident, related by Rev. Dr. Norton, illustrates:

"Mrs. Freeman's claim to distinction among the many excellent clergymen's wives in the Church rests mainly upon her missionary zeal. She was not only ready to give, according to her ability, to the support of missions, but was willing to sacrifice (and she did actually sacrifice) her health, and the most of her worldly comforts for the supposed good of the cause. When her husband was called to the Missionary Episcopate of the Southwest, they were delightfully and most happily situated in a parish that perhaps both would have preferred to almost any other in the Church, and they had just completed their arrangements for, as they fondly hoped, a lifelong residence among agreeable and most affectionate parishioners. The call came upon him like a clap of thunder, and he felt that he could not accept it; and, after twenty-four hours' deliberation with prayer, he had made up his mind that he must decline it. The distressed look with which the announcement of his purpose was received by her, and the alarming inquiry which she made, 'Are you sure you will not be found fighting against God if you decline?' brought him to a pause; and, aided by the remonstrance and persuasion of others, led him ultimately to suffer himself to put on the mitre, although he knew it to be crowned with thorns."

A. D. 1844. He was consecrated as the Missionary Bishop of Arkansas, Texas and the Indian Territory of the Southwest in St. Peter's Church, Philadelphia, on Saturday,

October 26, 1844. The venerable Bishop Chase acted as consecrator, being assisted by Bishops Doane, Otey, Henshaw, Kemper, Polk, Lee, Whittingham, Elliott and Johns. "An able and appropriate sermon was preached by the Bishop of Georgia, from Isaiah liv. 2, 3."

A. D. 1875. "It may be remarked that during the fourteen years of his Episcopate, his duties caused him to traverse a territorial region that is now (1875) served by five bishops, who, all, no doubt with good cause, complain of the vast extent of their several Dioceses. Bishop Freeman traveled on horseback, over the territorial extent of all these five Dioceses, after he was three score years old, the hearty and robust young clergymen who attempted to travel with him, breaking down by their efforts. Thus much may be said for Bishop Freeman's sturdy New England stock, and it may be added for his old England stock."

The best account of his Episcopal labors is given by the Bishop himself, a portion of which is here appended:

"Having yielded to the solicitation of Bishop Otey, that I would undertake a visitation to the Churches in Mississippi, on my way from Texas to Arkansas, I was obliged to confine my labors in Arkansas to those portions of the State in which our missionary operations have hitherto been conducted. This, however, was nearly all that I expected, from the lateness of the season when I set out, to be able to accomplish on my first visitation. The points visited were Little Rock, Van Buren, Fort Smith, Fayetteville, Cane Hill, and the headwaters of White River. At Little Rock I found our missionary laboring under a slight and temporary discouragement, owing to the late strenuous, and but too successful efforts of one of the many modern sects. And, regarding this as the most important station in the State, Little Rock being, as yet, the largest town, and, at the same time, the seat of government, I yielded to the entreaties of the Rev. Mr. Young, the missionary, and many of the principal members

of the congregation, and remained with them ten or twelve days, preaching ten times, and confirming, on two separate occasions, nine persons.

Notwithstanding the discouraging circumstances just alluded to, however, the Church is growing here steadily, and in a highly satisfactory ratio of progression. The services are well attended; the congregation, embracing a fair proportion of the principal citizens, is large for the place, and increasing, and the missionary commands the respect and esteem of his parishioners; and were the worldly circumstances of the community at all prosperous, we might expect this soon to be stricken from the list of missionary stations. But, unfortunately, the people are poor and unable to do much for the support of a minister, and the probability is that for some time to come a full missionary appropriation will be necessary. From Little Rock I was compelled, from the low stage of water in the river, to make the journey to Van Buren and the other points visited, on horseback, a distance, going and returning, of 450 miles; so that much time was necessarily occupied in traveling. To Van Buren I was accompanied by the Rev. Mr. Young, and was there met by the Rev. Mr. Scull, from Fayetteville. I found here no communicants, no candidates for confirmation, and, I may add, no congregation *proper*. The missionary has officiated at this point, on alternate Sundays, in a house of worship common to all religious bodies, but to a mixed assemblage, of whom it is difficult to say what number, if any, consider themselves as Episcopalians. We held services here five times. I preached thrice, and, at the request of the missionary, baptized one adult and six children. At Fort Smith, where the missionary also officiates, as I understand, on alternate Sundays, I found the same state of things existing as at Van Buren. To that place I was accompanied by the Rev. Messrs. Young, McManus, and Scull, and we held two services, which were well attended, particularly by the officers of the United States army, many of whom were present in attendance upon a court-martial. I preached on both occasions, and have reason to believe that our services left a good

impression. From Van Buren I proceeded, attended by the Rev. Mr. Scull, to Fayetteville, Washington County. At this place I remained, with the exception of two days at Cane Hill, enjoying the hospitality of Mr. Scull ten days, including two Sundays, having been prevented by high waters from getting to the headwaters of White River (as I intended) to pass the latter of them. I preached in Fayetteville, in a schoolroom, six times, and administered the Holy Eucharist to ten persons, of whom only six or seven belong to our communion. At Cane Hill, in a small storeroom, hastily fitted up for the occasion by the personal labor of General Campbell and Captain Chew, I preached twice and confirmed three persons, viz: Captain Chew, his wife, and their oldest son (originally from Fredericksburg, Va.). The Church at this point consists at present of but two families, General Campbell's and Captain Chew's; but more devoted, warmhearted Church people I have seldom met with. The services here were well attended, and it was evident that a good, I hope, a lasting, impression was made upon the plain people, of whom the congregation was composed, and I felt encouraged to believe that the regular ministrations of one who could give himself to the work would be eminently fruitful in this interesting neighborhood. To insure the keeping alive, in some measure, of the flame which has been here enkindled by the occasional visits of the Rev. Mr. Scull, I licensed Captain Chew as Lay Reader, who has promised to officiate every Sunday in their little hired room until their log Church, which they are about to commence, is finished. There are now in this neighborhood five communicants.

“At the headwaters of White River (Madison County, thirty-five miles southeast of Fayetteville), where I only spent the night, I confirmed, in his own house, at the family altar, William McElroy. He and his wife are both communicants, and I was pleased to observe, are scrupulous in the daily performance of family devotion. In this neighborhood there are three or four communicants. Among them is Colonel Sumner, a patriarch of more than four score years, an emigrant from Vermont. The prospects for the establishment

and spread of the Church in this Northwestern and mountainous region of Arkansas appear, confessedly, not to be flattering. Yet, it would, I think, scarcely become us to abandon the field, and give up those few sheep in the wilderness which have heretofore been folded, with so much care, to the mercy of the wolves of the mountain, scattered though they be. Though the progress of the Church in that region must, from the nature of things, be very slow for some time to come, yet I doubt not that the labors of an able and prudent missionary, self-denying and capable of enduring hardness as a good soldier of Jesus Christ, would in a few years be found productive of much fruit to the honor and praise of God's holy name, and the edification of His Church. I have, as yet, visited no part of the Indian Territory, but purpose visiting some portions of it in the fall."

A. D. 1847. At the General Convention of 1847 the Bishop's first triennial report shows how he had improved the three years that had elapsed since his consecration. "Besides visiting all the Churches and missionary stations within his jurisdiction thrice, he has visited Columbia and Brazoria, in Brazoria County, Texas, twice; Richmond and Velasco, in the same State, once; Cane Hill, Fayetteville, and Batesville, in Arkansas, twice; Washington, Spring Hill, Louisville, Helena, Columbia, and Napoleon, in the same State, once; and Fort Gibson, in the Indian Territory, twice. That in most of these places he has held confirmation, and in all of them performed divine service, and preached at each visitation; that he has confirmed 166 persons, baptized seventy-eight children and ten adults, consecrated one Church, and preached more than 200 sermons. To this, he would add that in the performance of this amount of duty, he has been compelled to travel more than 18,000 miles. The number of communicants within his jurisdiction he reports to be, as

nearly as he has been able to ascertain, 200 in Texas, and seventy in Arkansas; whole number 270."

There is another incident related by Rev. Dr. Norton, which reveals one striking characteristic of this upright man. At the General Convention of 1856, a meeting of the Sunday School Union and Church Book Society was held in St. Andrew's Church, Philadelphia, during which matters of vital importance to the interests of the Sunday School Union were discussed.

"After several hours' debate the *practical* part began with the contribution of money for its relief and benefit. The Bishop of Maryland was instantly on his feet and stated what he would give; nay, more, with the energetic promptness peculiar to himself, he laid down the money then and there. Bishop de Lancey and the two Bishops Potter, and others, followed in his wake. Then a portly, dignified clergyman, about 6 feet in height, of robust and vigorous appearance, though evidently advancing in years, went to the secretary's table and put his name down for \$100. It was Bishop Freeman. When this was done, he took his hat and cane (the cane which Bishop Ravenscroft had carried in his day) and quietly passed out through the Vestry door."

Bishop Freeman was greatly sustained in his missionary labors by his excellent wife, whom the annalist affectionately remembers as a punctilious Churchwoman, a stately, refined, and cultivated woman and worthy helpmeet for a Bishop. When Bishop Freeman first located at Little Rock he took a suite of rooms in one of the handsome brick buildings erected by Charles Rapley, merchant, whose name is on the first Vestry list, on the north side of Markham street, between Scott and Main streets. The first floors of these buildings were occupied by dry goods merchants, the second

and third floors were arranged with spacious parlors and chambers in suites, with galleries surrounding the inner courts. The staircases to these stories opened from hallways on the street, with balustrades of mahogany, obtained from Cuba, where Mr. Rapley's father had amassed a fortune. These buildings were destroyed by fire several years later. Charles Rapley was a member of the first Vestry of Christ Church, but afterwards became a leading member of the newly organized congregation of "the Disciples of Christ," which the Bishop denominates "one of the modern sects." His wife, who was Ann Bailor Field, also seceded from the Episcopal Church, and their children were brought up in the new faith. The Bishop, his wife, and son occupied a suite of rooms on the third floor of the eastern building, and were greatly appreciated by the other occupants of the building, all of whom took board with the landlady, the widow Burnett. Mrs. Freeman was the widow of Hon. Thomas Gholson, of Gholsonville, Brunswick County, Va. She was the daughter of Colonel William Yates and granddaughter of Rev. Bartholomew Yates.

A. D. 1817. "Hon. Thomas Gholson, son of Thomas Gholson, Sr., was born at Gholsonville, Va., and educated at William and Mary College, Virginia. He married Miss Ann Yates and was a member of Congress from 1812 to 1816. He died in 1817 or 1818, four or five years after the receipt of the injury from a gunshot wound of the chest, in the war of 1812, so-called. He was acting, during a recess of the Congress, as volunteer aid, on the staff of some general, whose name escapes me. He left a wife, two sons and a daughter—my father, William Yates Gholson, Thomas, and Cary Ann. My grandmother, Mrs. Ann Yates Gholson, moved to Raleigh, N. C., after the death of her husband, and there met

and married George Washington Freeman, who was Rector of a parish in that city. He was afterward made Bishop of Arkansas and Texas. Soon after his consecration he removed his residence to Little Rock, Ark., where my grandmother and he died.”*

The children of Hon. Thomas Gholson and Ann Yates, his wife, were:

Hon. Wm. Yates Gholson, late member of the Supreme bench of Mississippi; *Hon. Thomas Gholson*, member of the Tennessee bar, and *Cary Ann*, who married her cousin, a very promising lawyer of Petersburg, Va., and had two daughters, *Georgie* and *Cary Ann Gholson*.

The children of Bishop Freeman and Ann Yates Gholson, his wife, were:

A. D. 1819-1895. 1. *George Russell Freeman*. Born December 6, 1819, in Raleigh, N. C.; married to Kate Walthall, of Holly Springs, Miss. She was the daughter of the late J. B. Walthall, and sister of Edward Cary Walthall, the lately deceased United States Senator from Mississippi, who sat continuously in the Senate from January, 1894, to March, 1895. He served in Confederate army in the Civil War as major-general.

2. *Andrew Field Freeman*, afterwards Rector of Christ Church, Little Rock.

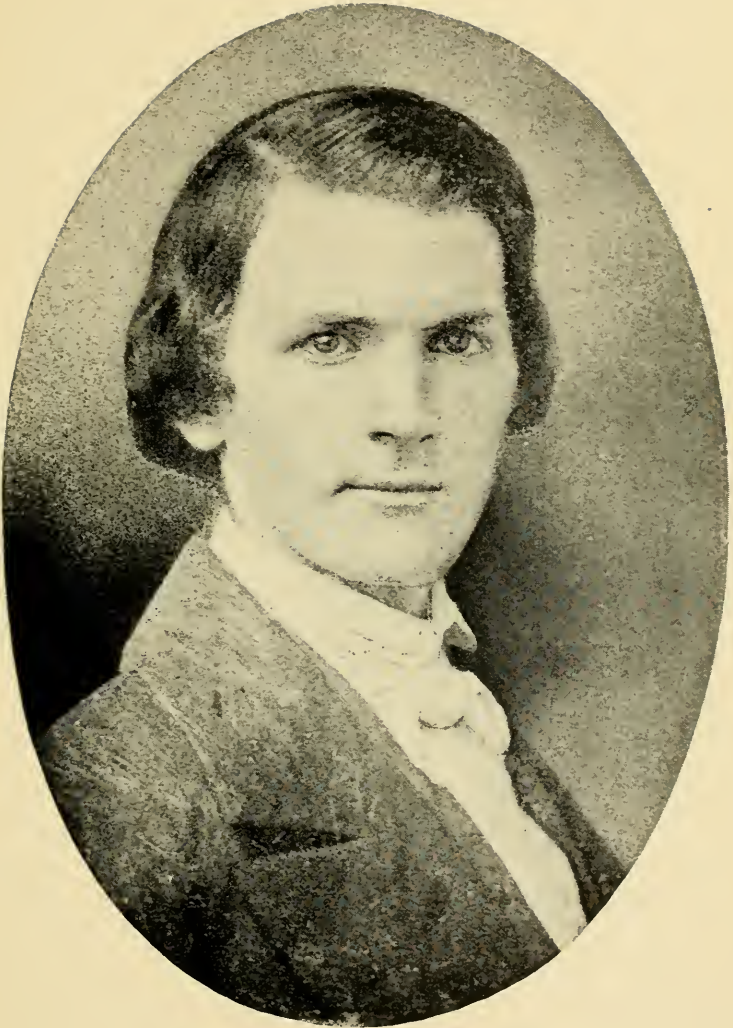
A. D. 1826. 3. *Charles Edward Freeman*. Born October, 1826, in Newberne, N. C., of whom no further accounts have been obtained.

*Extract from a letter of response to a request of the annalist by Dr. S. C. Gholson, of Holly Springs, Miss.

REV. ANDREW FIELD FREEMAN.

A. D. 1822-1849. *Rev. Andrew Field Freeman* succeeded Rev. William T. Saunders in charge of Christ Church, in 1849, and served as the first elected Rector for nine years. He was born in Warrenton, N. C., December 3, 1822, and was a graduate of the General Theological Seminary of New York, in 1845. Mr. Freeman was ordained Deacon and Priest by the Rt. Rev. Alfred Lee, D. D., of Delaware. The last ordination occurred in 1845. He accompanied his parents to Little Rock, where, on December 4, 1850, he married Frances Ann Ashley, only daughter of Hon. Chester Ashley, United States Senator from Arkansas. This was an ideal union, and, while it lasted, a blissful one. The Bishop and his son built a handsome residence on lots belonging to the bride on Holly (Eighth) and Cumberland streets, now owned by the widow of the late Hon. George H. Van Etten, a former member of Christ Church Vestry. They furnished it comfortably and tastefully for her occupation. She did not live to appropriate it, but died within the year, universally lamented, leaving a daughter.

Both families were prostrated with grief at this sudden sinking of their ship of life, freighted with all that made life beautiful. Mrs. Bishop Freeman did not long survive. She had been in failing health after exposures in a tour of visitation through Texas with her husband, and this great sorrow was too much for her strength. "On the 26th of March, 1856, the Bishop left her, with hesitation and great reluctance, for a visitation of Texas, which circumstances rendered highly important, if not absolutely necessary. He shortened his visitation as much as possible on her account; and after an



REV. ANDREW FIELD FREEMAN.

absence of two months and fifteen days, returned, to find her on that sick bed from which she never arose.

A. D. 1856. He arrived on Monday, 11th of June, and in a week from that day, June 18, her spirit took its flight from earth to "brighter worlds on high." She died in the serene faith of a holy immortality. Her funeral took place on Wednesday morning, June 26, 1856, from the Church, the services being conducted by her husband and son, according to her own request. The scene was most pathetic.

Both father and son being thus bereaved, the property on Eighth street was sold and a house on Fifth and Scott streets was purchased. Here the Bishop died April 29, 1858, in the seventieth year of his age.

The beautiful tribute which the Rev. Dr. Norton quotes from Bishop Hawks's address to the Convention of Missouri in May, 1858, forms a most fitting conclusion to the memoir of this distinguished Bishop, who conferred upon the annalist the holy rite of confirmation, and claimed her highest reverence.

"As a subject of deep interest to the Protestant Episcopal Church in these United States, and one which has called up very tender emotions in my bosom, I may now mention the recent departure from this life of the Rt. Rev. George Washington Freeman, D. D., our Missionary Bishop in the Southwest. At an advanced age, though not aged in his Episcopate, after thirteen years of hard and unceasing struggle for the Church in the desolate region assigned to him, a Christian Bishop has gone to rest. But to me, the departed was something more than a Christian Bishop. In my native town in North Carolina, he was one of the preceptors of my early youth, before my entrance upon collegiate duties as a student of the University. Boys do not always remember with tenderness the teachers who have had the charge of their youth; yet will I say that the manliness, truth-

fulness, and consistency of this good man claimed the love of my boyhood—that manhood, with me, only mellowed that love into softer and yet deeper hues, until professional association and sympathy fully proved to me that the affections of my boyhood had not been misplaced. There are those companions of my schoolboy days still living to whose bosoms the tidings of his death will bring like feelings to my own; for his fearless honesty, his hearty sincerity, his ceaseless fidelity, his Christian firmness, and his unbending principle, were proverbial with us all. Well do I remember when I last met him at the time of our late General Convention in Philadelphia. In company with another of his former pupils, I called upon him. We talked of former days. Among other things he showed us the staff upon which the godly and gifted Ravenscroft used to lean as he walked, and which had been given to him by one of his proselytes. What son of the Church does not reverence the name of Ravenscroft, the first Bishop of North Carolina? Yet, as we came away, we felt and rejoiced that the staff was still carried by one as honest and as true as Ravenscroft. Of the late good Bishop of the Southwest we may all say, ‘he has fought a good fight, he has finished his course, he has kept the faith, henceforth there is laid up for him a crown of righteousness.’”

On the day following his decease, the remains of Bishop Freeman were deposited in the same grave with those of his beloved wife.

His son, Rev. A. F. Freeman had marble tablets placed in the north and south walls of the chancel of the first Church in memory of his parents, which perished with the Church. In the new Church a Prayer Desk was contributed to the chancel furniture, of handsomely carved walnut, having a silver plate with this inscription:

“In memory of Rt. Rev. George Washington Freeman, consecrated October 26, 1844, died April 29, 1858.”

A. D. 1858. Four months after the death of his father, July 8, 1858, Rev. A. F. Freeman was married a second time to Susan E. Dunlop, daughter of James Dunlop, Esquire, of Petersburg, Va.

Previous to this, he had resigned the Rectorship of Christ Church, Little Rock. His letter of resignation is here given :*

Little Rock, Ark., May 3, 1858.

To the Wardens and Vestry of Christ Church, Little Rock :

Gentlemen—Impelled by the state of my health to relinquish all Parochial duty for a season, I do hereby resign the Rectorship of Christ Church, to take effect from the 1st instant, which completes the first half of the ninth year of my Rectorship.

Respectfully,

ANDREW F. FREEMAN.

The reply of the Wardens and Vestry was as follows :

Little Rock, May 5, 1858.

Reverend and Dear Sir—Having seen your letter of the 3d instant, addressed to the Wardens and Vestry of Christ Church, of Little Rock, the undersigned beg leave to state, that while they sincerely sympathize with you in your present deep affliction, and acknowledge the propriety of your withdrawing for a season from the cares and labors incident to the Rectorship of said Church, yet having an abiding confidence in your ability to perform the duties of the charge advantageously to the cause of Christ and acceptably to the congregation when the remembrance of the afflicting dispensation shall have been softened by time and your health fully restored, which we hope may be the case at no distant period,

*The annalist is indebted to the daughters of Warden John H. Crease for this letter.

we trust you will then find it agreeable to resume your pastoral duties among us, and in the meantime retain your position as Rector of our Church.

Very truly, your friends, etc.,

LUKE E. BARBER,
JOHN H. CREASE,

Wardens.

DANIEL RINGO,
THOMAS CHURCHILL,
JOHN WASSELL,
H. N. CASE,
WM. B. WAIT,
S. H. HEMPSTEAD,
C. F. M. NOLAND,
ROBERT CLEMENTS,
WM. A. CANTRELL.

A. D. 1862. Rev. Mr. Freeman went from here to Atlanta, Ga., from which place the annalist received a letter from him, dated April 18, 1862, concluding with these words:

"I should like above all things to look in upon you all once more. My own father and mother lie buried in your graveyard, and my child is amongst you. You may be sure for these reasons, if for no other, my mind often fondly and sadly turns to Little Rock. You will have heard of our great victories before this reaches you. May God soon restore peace to our distracted land. With my kindest regards to your husband and to your mother and sister, I remain,

"Yours faithfully,

"A. F. FREEMAN."

Later he went to Shelbyville, Ky., then to Vincennes, Ind., and finally settled at Louisville, Ky., where he died in June, 1896. The daughter referred to in this letter was Mary Ashley Freeman, who married the Hon. Sterling R.

Cockrill, afterwards Chief Justice of the Supreme Court of Arkansas. Their children are:

1. *Ashley*. Married Jennie, fourth daughter of Professor and Mrs. James Mitchell.
2. *Annie McDonald*. Married Maxwell Coffin, president of the Bank of Little Rock.
3. *Sterling R. Cockrill*. Not married.
4. *Emmett*, (5) *Garland*, (6) *Freeman*, minors. One infant daughter, *Mary*, died. There are two grandchildren, *James Mitchell Cockrill* and *Margaret Coffin*, who died early.

Of the second marriage, a daughter also was born, *Fanny Ashley*, named for the first wife, who married Mr. Carothers, of Bardstown, Ky.

Mr. Freeman was a person of studious habits and reserved manner, with a countenance of purity, which obtained for him the title of "St. John" by his admirers. His simplicity and truth of character were often misconstrued into austerity, but with those who understood him, there was absolute confidence in the gentleness of his nature and kindness of purpose. The Church flourished greatly during his incumbency.

The organist at this time was Dr. Ben F. Scull, who was a musician of first rank. His choir was composed of Miss Blanche Scott (afterwards Sokolski), Miss Laura Crease (Lewis), Miss Eliza Tucker (Beebe), Miss Mary Ellen Tucker (Ives-Strong), Miss Maggie Reyburn (Peay), and Miss Arbadoo Gibson (Farely), Messrs. Wm. E. Ashley, D. C. Fulton, Henry Ashley, Arlow Farmin, and John Wassell. Dr. Scull afterwards married "Jamic," the second of the five beautiful Misses Reyburn.

A. D. 1858. The last official act of Rt. Rev. G. W. Freeman, as Missionary Bishop of Arkansas, occurred in January, 1858, and is described in a daily paper at Little Rock by an eyewitness, a copy of which has been furnished the annalist, and appears in the account given later in the life of Bishop Wingfield.*

A. D. 1858. As has been related, Bishop Otey was appointed to the office made vacant by the death of Bishop Freeman, by the Senior Bishop of the Church, Thomas Church Brownell, D. D., LL. D., Bishop of Connecticut, in 1858. In his visitation as Bishop of Arkansas during that year, his last performance of the rite of confirmation took place. *Mrs. Elvira Cummins Adams* was the last person confirmed in the first Episcopal Church.

A. D. 1840-1842. She was the widow of Dr. W. W. Adams, a graduate of the medical college at Amherst, Mass., to whom she was married in 1842. He was for many years a practicing physician in Little Rock. She was born in Jefferson County, Ky., near Louisville, in 1820, and came to Arkansas in 1840. She had four distinguished brothers, William and Ebenezer, shining lights at the bar of Little Rock before the war; Dr. David Cummins, a distinguished physician of Louisville, Ky., and John Cummins, who lost his life while fighting for the independence of Texas.

Her devotion to the Episcopal faith never wavered. She was a regular and generous contributor to the cause of the Church. With refined grace of manner and well-stored mind, she was at all times an ornament to society. In the south wall of the new Church is a window, donated by her, representing our Lord as the great physician, healing the sick of the palsy, grouped with three other figures, in "Loving memory of W. W. Adams." She was a childless wife, but

*Page 121.

several nieces and nephews survive, who will cherish her memory as an example of rare virtue. She died December 31, 1898, and on Sunday afternoon was laid beside her husband in Mount Holly Cemetery, sincerely mourned by a legion of friends.

MRS. ELIZABETH-RECTOR (BEALL) HEMPSTEAD.

A. D. 1841-1858. Among the first acquaintances of the writer in Little Rock, in 1849, was *Mrs. Elizabeth-Rector (Beall) Hempstead*, wife of General S. H. Hempstead, who lived on lower Markham street, then the fashionable residence street of the capital. She became the wife of General Samuel H. Hempstead at Little Rock in 1841, having formerly lived at Bardstown, Ky. General Hempstead was distinct in the galaxy of legal lights, that has been claimed to be the most brilliant in the records of the State. He was a Vestryman of the Church in 1858, during the Rectorship of Rev. A. F. Freeman. His beautiful wife was an acknowledged leader in society, where her influence for sincerity, kindness, loyalty to her friends, and generous hospitality, which was nobly promoted by her husband, has been felt to this day. Later they purchased and occupied the large two-story brick house, built in colonial style, which crowned the hill on Walnut street (Fourth) in the eastern part of the city. This had been erected by Richard C. Byrd, president of Arkansas Senate in 1848-1849, and acting governor of the State in the brief interregnum after the resignation of Governor Thomas S. Drew and the inauguration of his successor, John Selden Roane. Having renovated and embellished this home, General and Mrs. Hempstead made it one of the most elegant and attractive in the city. Not a vestige of it remains, except the site. a part

of which is now occupied by the Forest Grove School. General Hempstead died in 1862. His wife survived him several years, and the memory of this noble woman, whose deeds of charity were seldom known to other than her God, still lingers, to embellish that of the husband, whom she so sincerely mourned. To the emigrant camps, so frequently set like a white village in the valley below her home, she appeared as an angel of mercy, as she passed in and out, accompanied by her servant, bearing delicacies for the sick. A family of interesting children was born to this worthy pair: Beall, Carl, Albert, Fay, Roy, Lena, Lee, and Shelby, all of whom were baptized members of the Church. Of the three brothers who survive, Messrs. Beall, Fay, and Roy, Mr. Fay Hempstead, poet and historian, is the only one married. His wife was Miss Gertrude O'Neale, of Virginia. Their children are Carrie, Samuel, Lindsay, Evelyn, Janet, Beall, and Robert O'Neal. Mrs. S. H. Hempstead's niece, Miss Ada Beall Cochran, became the wife of Rev. T. B. Lee, former Rector of Christ Church, and now Rector of St. David's Church, Austin, Texas, whose biography appears in these annals.

A. D. 1858. Bishop Freeman was the connecting link between Christ Church and the Northern District of California, in 1858, by the Episcopal act of ordination, of one who is affectionately remembered by the old citizens.



RT. REV. JOHN HENRY DUCACHET WINGFIELD, D. D., LL. D., D. C. L.

RT. REV. JOHN HENRY DUCACHET WINGFIELD,
 D. D., LL. D., D. C. L.,
 MISSIONARY BISHOP OF NORTHERN CALIFORNIA.

Consecrated December 2, 1874, in St. Paul Church, Petersburg, Va. Died July 27, 1898, at his home, St. Augustine College, Benicia, Cal.

On Friday, June 3, 1898, the annalist addressed a letter to Bishop Wingfield, asking for some notes of his residence in Little Rock, and his connection with Christ Church, where he was ordained Deacon by Rt. Rev. G. W. Freeman, in 1858. In the issue, August 4, 1898, of the *Southern Churchman* of Richmond, Va., under the article "Northern California," I read the announcement of his death with grieved surprise.

On August 16 a letter was received from his widow, Mrs. Anne M. D. Wingfield, enclosing notices of his death, with his picture and the following postal card:

St. Augustine College,
 Benicia, Cal., August 11, 1898.

I send you by this mail a photograph and some papers, and as soon as I can find cuttings from old Little Rock papers, will copy and send them, together with a letter written to you by Bishop Wingfield in answer to yours. Pardon this long delay.

ANNE M. D. W.

On August 17, 1898, Mrs. Wingfield again wrote, enclosing his letter and a copy of the newspaper clipping from a Little Rock paper.*

*The letter and clipping from newspaper are here appended.

St. Augustine College,
Benicia, Cal., August 17, 1898.

My Dear Mrs. Cantrell:

Some days ago I sent you a photograph of my husband, also newspapers containing notices of his death, which occurred July 27. The enclosed letter was written by him to you on June 27. I have not sent it to you because he asked me to copy whatever I could find in the form of a newspaper clipping, taken from an old Little Rock paper. His letter may be difficult to read, but I am very sure you will prize it, and more especially as his dear body is now laid to rest in Blandford Cemetery, at Petersburg, Va. I have a long letter from my sister, telling me of his burial.

When he fell on the floor, stricken with paralysis, on May 23, 1896, I made desperate efforts to help him, thinking he had fainted. I soon found that both my hands were sprained and helpless. Rheumatism settled in them, and I have not been able to use them for even writing, without suffering very much. Otherwise I should write more at length and give the particulars of his last hour. His death was unexpected after all his long, patient, weary time of suffering. His mind was deranged for a year lacking two days, and was fully restored. You can see from his letter how his memory has clung to him. He has always said he believed his body would be restored suddenly, and for some weeks past had seemed so well and so hopeful that I really believed he would get well. But, without any premonitory symptoms, his heart suddenly failed—he did not suffer, but died quietly, like as of one going off in sleep.

A young clergyman is a member of my household, and I have gotten him to copy the newspaper clipping. I found it pasted in a blank book, and it was the only one from a Little Rock paper—the title was not given.

Let me know, please, whether the photograph and news-

papers reached you. And now, I must close, my dear Mrs. Cantrell, with all good wishes for you.

Faithfully yours,

ANNE M. DANDRIDGE WINGFIELD.

Copied from a newspaper clipping from a blank book containing scraps, belonging to Bishop Wingfield.—Anne M. D. Wingfield.

Little Rock, January 18, 1858.

Messrs. Editors—It becomes my pleasing duty to inform you of an ordination in Arkansas. This event was of singular interest, from the fact that it was the first in the State, except one, and the first ordination of a Deacon belonging to this ecclesiastical jurisdiction. On the second Sunday after Epiphany, the Rt. Rev. Missionary Bishop of the Southwest admitted to the order of Deacons Mr. J. H. D. Wingfield, principal of the Ashley Institute. There were present the Rev. A. F. Freeman, Rector of the Parish; the Rev. Otis Hackett, Missionary at Helena, and the Rev. W. C. Stout, of the Diocese of Mississippi. The morning service was read by the Rector, assisted by Mr. Stout. The ordination sermon was preached by Mr. Hackett, from Acts xxviii. 22. It was an able argument in behalf of the Church, and a strong defense against numerous popular prejudices. A painful interest was given to the occasion by the feebleness of the Bishop, who was conducted from his room, in his robes, during the sermon, his health and strength not being sufficient to sustain him through the whole service. The venerable Bishop, after thirteen years of hard service in this State, leaving his sick room to ordain the first Deacon, is a picture to look on. Should he not have the sympathy and prayers of his brethren? No one out of this field of labor knows what hardness the Bishop has had to endure. And now that he is broken in health and oppressed by his heavy charge, shall he not have help? He has, at no time, had laborers to fill the places that were crying to him for the services of the Church. Fields have been ripe to the harvest, but there was no one to reap.

In the afternoon the Rev. Mr. Wingfield, the newmade Deacon, put on his harness, and after service by Mr. Hackett, assisted by Mr. Stout, preached from Acts xvi. 34, a discourse giving much promise of future usefulness. Mr. Wingfield is the son of the Rev. John Wingfield, Rector of Trinity Church, Portsmouth, Va. He was admitted a candidate in Virginia, and after pursuing his studies some time, was transferred to this jurisdiction. We trust that a field of great usefulness is before him, and that he is the pioneer of the many that shall follow in his steps.

At night, after service by Mr. Wingfield, Mr. Stout preached from Luke xvi. 23, 24, on the certainty of future punishments; and warning men against the seductions of "science, falsely so-called." The day was altogether a joyful one to those who pray for the prosperity of our Zion in these parts.

From some unaccountable reason, Arkansas has been apparently avoided by clergy seeking locations in the Southwest. The State is healthy. (See the census report on this matter.) Society is as good as it can be without the Church. The people are kind and cordial, and no one can be here long without forming strong attachments. There are many places where the services of a minister are greatly desired, and a competent support can be had. Brethren, "come over and help us!"

VIATOR.

St. Augustine College,

Benicia, Cal., Monday, June 27, 1898.

To Mrs. W. A. Cantrell, care Dr. W. A. Cantrell, Little Rock, Ark.:

My Dear Old Friend—Your much esteemed letter is at hand and I take advantage of the opportunity to write a brief reply. I am delighted to receive it and to know that I still live in the memory of my old Little Rock friends, who are kind enough to remember me when I have been separated from them for forty years. Yours is the first letter I have received from that city since I left there, with the exception

of one from my old friend, Langstrouth, with whom I lived, you may recollect, over the bank, and one from the Rev. Mr. Carnahan, when he was Rector of Christ Church. Strange to say, I have never met with any people from your city except General Albert Pike and Bishop Pierce, both of whom were so full of their own business that I could never learn anything of my old friends and acquaintances. My! what a flood of recollections is let loose by your valuable letter. It seems like a dream that I ever went to Little Rock and the two years I spent there were two of the happiest of my life. But to business! You ask me for a history of myself. I will try not to weary you.

A. D. 1856-1897. In 1858 I was a student of Divinity in the Theological School, near Alexandria, Va., and in the summer vacation went on a trip to Niagara Falls. From some imprudence I took a violent cold which left me with a wretched cough and this was followed by slight hemorrhages. Just at this juncture Colonel Wm. Ashley was looking for some one to take charge of his school for his son Chester, called the Ashley Institute. His brother Henry, who was a classmate of mine at St. Timothy's College, near Baltimore, where we had graduated together, recommended me to the place of principal. I accepted and took charge in October, 1856, and continued to pursue my theological studies under the Rev. Andrew Freeman. On the 16th of January, later, 1858, the Rev. Otis Hackett, of Helena, Ark., and the Rev. Wm. C. Stout, of the Diocese of Mississippi, arrived at Little Rock and I was examined for Deacon's orders, and the next day Bishop Freeman came across the street from his residence to ordain me. In the afternoon I preached my first sermon and continued to assist the Rector until June, 1858, when I returned to Virginia, reaching Portsmouth, Va., July 4, and going at once into the pulpit to assist my father, the Rector of Trinity Church in that city.

The following summer, 1859, I passed my examinations for Priest's orders and was married to Miss Mary Imogene Chandler, the youngest daughter of Surgeon John Chandler,

United States navy. Her sister is now the wife of Rev. Dr. Beard, of Birmingham, Ala. I remained Associate Rector in Portsmouth, Va., until 1863, when I fell into the hands of "Beast Butler," who condemned me to three months' imprisonment in the penitentiary and to wear ball and chain and sweep the streets of Norfolk, Va. As soon as I was released from prison I went with my wife and babe to a country parish, near Bel Air, Harford County, Md. On September 17, 1864, the mother died of galloping consumption, leaving me with a lovely boy of four months. If he were alive to-day he would be 35 years old, but alas! he was spared to me only to be *murdered* on the streets of Benicia, July 8, 1889!

Three of my brothers were in the army of Confederate States, one a colonel on General Blanchard's staff, the second on General R. E. Lee's staff as inspector general of all his hospitals, and the third, my youngest brother, was a lieutenant in one of the Norfolk companies. I was enlisted in a company but drilled only once, while I served as chaplain on two occasions to the soldiers in camp. All the rest of the time I was not confined in prison, I held continuous services in Portsmouth, Va., and in Harford County, Md.

In January, 1866, I returned to assist my father as Associate Rector of Trinity Church, Portsmouth, Va., and remained with him two years, when, in 1868, I accepted a call to Petersburg, Va. In 1866 I married Miss Lee, of Bel Air, Md. We were very happy in Petersburg and St. Paul's congregation of that city, but alas! death entered my home and robbed me of my wife, in August, 1872. I received several calls while there. One in New York City, one in New Orleans, one in Galveston, and one in Savannah, but finally a call from Trinity Church, San Francisco, came and it seemed that I must go. So I married a widow—Mrs. Anne Garland, of Mecklenburg County, Va., and went, on June 18, 1874, to take charge of my new field on the Pacific Coast. In the fall of that year I was elected Bishop of Northern California, and in April, 1875, began my work here.

I presume you have been wondering *why* I should write to you with a pencil. Well, my dear old friend, I will tell

you. All my life I have enjoyed most excellent health; in fact, I fancied that nothing could break me down. My nerves seemed to be made of steel, and my muscles of adamant; so I gave myself up to hard and continuous work, until at last, on the 23d of May, 1896, I fell on the floor, stricken with paralysis.* My whole left side was suddenly rendered utterly helpless. I was in a condition of entire unconsciousness. The doctor said I was paralyzed from overwork. I had on that day performed my fifteen thousandth service; and do you wonder that I was paralyzed? I remained unconscious until May 21, 1897, on the morning of which day I woke from my sleep—once more myself. Thus, nearly a *whole year* I knew nothing and recognized nobody. Still my imagination was active, for I thought I was traveling all over the world and reviewing my life. My wife says I talked of all my old friends who had lived in the various places where I had spent my early life. She says I talked of *you* and all my other Little Rock friends. It all seemed as real as though I had actually talked with them in the flesh.

On the 7th of June, 1897, I was brought down stairs and have ever since occupied my parlor for a chamber. I suppose I must be getting better, but my progress has been slow—scarcely perceptible. My appetite is very good, and I have discharged my doctor, retaining only the continuous services of a trained nurse. My wife watched me with constant care, and I expect to pull through in the course of time. It requires of me much patience, but I am hopeful and cheerful. Bishop Graves, of the Platte, has been sent to relieve me and perform all Episcopal offices, so that my jurisdiction has not suffered very much. If the good Lord should be pleased to restore me soon to health and permit me to go to Washington City next October to attend the meeting of General Convention, I'll promise to go by way of Little Rock and stop off a day to see my old friends. At present it looks dubious, however, and I can scarcely hope to be able to accomplish my fond desire, but *if* I am well enough to travel I'll surely make the

*Caused by cerebral hemorrhage.

effort to go. My only child, my daughter, Mrs. Jas. Hamilton Scott, who lives in Richmond, has exacted of me a promise to that effect.

I am very sorry to learn that Christ Church was burned in 1873. If you have a photograph of the old Church and its successor, may I take the liberty of asking you to send me a copy? My wife promises to send you copies of some clippings of newspapers which I preserved. I think they will interest you in making your book. Bishop Pierce has a book called "the Episcopate of America." Ask him to let you see it. Bishop Perry, of Iowa, got it up a few years ago, and I am sure you will be pleased with it. Ask him if he has another book by Rev. Mr. Batterson called "The American Episcopate," also. My wife says I must stop, but I cannot close without asking after all the people of Little Rock, in whom you may think I am interested. Is General Churchill alive and his wife? If so please tell him, I still prize a fine Prayer Book, which he gave me on my ordination day. I would like to inquire after Dr. Hooper. I saw his name as a member of the Medical Society which met in San Francisco a few years ago, and intended to hunt him up, but was prevented doing so. I wonder sometimes if my old friends are still living—the Ashleys, the Waits, the Reardons, and many others I cannot recall now. Please write to me, and believe me, with love to everybody that remembers me.

Your affectionate friend,

J. H. D. WINGFIELD.

GONE TO HIS REWARD.

BISHOP J. H. D. WINGFIELD IS NO MORE—THE HEAD OF THE
EPISCOPAL CHURCH OF THE NORTHERN DISTRICT
OF CALIFORNIA SUCCUMBS TO PARALYSIS.

This community was startled on hearing the sad news of the death of the Rt. Rev. J. H. D. Wingfield, which occurred Wednesday afternoon at 4:45 o'clock.

Notwithstanding the fact that he had been sick for the past two years, caused by a stroke of paralysis, it was generally supposed that he was in a fair way to recovery.

The death of Bishop Wingfield is a great loss to the Church, of which he has been a prominent member since 1853. He had filled the position up to the time of his death—Missionary Bishop of the Northern District of California—having been elected to this position in 1874. A short resume of his life will be of interest to his many friends on this Coast:

Bishop Wingfield was a native of Portsmouth, Va., where he was born September 24, 1833, and educated at first privately and then at St. Timothy's, Maryland, at which institution he was for two years an instructor. He was graduated at William and Mary College in 1853. He pursued the vocation of a teacher until 1855, when he spent a year at the Theological Seminary of Virginia, and then resumed his professional work as the head of the Ashley Institute, in Little Rock, Ark. He was ordained Deacon in Christ Church, Little Rock, January 17, 1858, by Bishop Freeman, and advanced to the Priesthood by Bishop Johns, in the Chapel of the Virginia Seminary, July 1, 1859.

After serving as a curate to the Rector of Christ Church, Little Rock, he assisted his venerable father, the Rev. John H. Wingfield, in Trinity Church, Portsmouth, Va., and subsequently served in Maryland at Christ Church, Rock Spring, returning to Trinity, Portsmouth, 1866. He served at St. Paul's, Petersburg, Va., 1868, where, in 1871, he founded St. Paul's School for Girls; and in 1874 became Rector of Trinity Church, San Francisco, Cal. The College of William and Mary conferred on him the degree of Doctor of Divinity in 1869, and that of Doctor of Laws in 1874.

The Missionary District of Northern California having been created at the General Convention of 1874, Dr. Wingfield was chosen as the first Bishop, and was consecrated in St. Paul's, Petersburg, Va., December 2, of the same year, by Bishops Johns, Atkinson, Lay, Pinkeney, and Lyman.

On removing to his Missionary See he became president of the Missionary College of St. Augustine, at Benicia.

Later he assumed the headship of St. Mary's of the Pacific, in Benicia, and also became Rector of St. Paul's Church, Benicia. During a laborious and devoted administration, Bishop Wingfield has declined four opportunities for translation—in 1879, the Bishopric of Louisiana; in 1882, the Assistant Bishopric of Mississippi; and in 1886 and 1887, the See of Easton.

His administration, under many untoward circumstances impeding his work, and with a tragic episode in which all hearts were won to him in sympathy and marked respect, has been earnest, acceptable and successful. His eloquence, zeal, devotion and energy commended the Bishop and his work to all men.

His published works are "*The Sacrament of Warriors;*" "*Answers to the Charge of Uncharitableness;*" "*The Churchman's Gratitude;*" Sermons, Pastorals, etc.

Bishop Wingfield, as a member of this community, was respected and loved by all who knew him. The members of his congregation of St. Paul's Church worshipped him. His charity was unbounded and his hand was always open to the needy. All who were educated under him at St. Augustine's College will hear with regret of his demise. He always had a kind and hearty greeting for all, and to those who had gained his friendship he was a friend indeed, and his loss will be felt by many who had always looked to him for advice and counsel.

He leaves a widow, Anne M. D., and one daughter, Mrs. Mary Scott, who now resides in Richmond, Va.

THE FUNERAL.

The funeral services were held on Friday at 6:30 p. m. at St. Paul's Episcopal Church. The remains were taken from his late residence to the Church, where the Rt. Rev. Wm. Ford Nichols, D. D., Bishop of California, in the full robe of his high office, and assisted by the Rev. J. T. Shirtleff, of Auburn; Rev. John Partridge, of Petaluma; Rev. James Cope, of Santa Rosa; Rev. Chas. L. Miel, of Sacramento; Rev. Wm. A. George, of Chico; Rev. A. A. McAllister, Chaplain U. S. N., Vallejo; Rev. Caleb Ben-Ham, of Napa, and Rev.

J. H. Waterman, of Benicia, met the funeral cortege at the outer door of the Church and escorted it to the Chancel, Bishop Nichols chanting a prayer. It was a most solemn and impressive scene, and one never to be forgotten by those who attended. When the words, "I am the resurrection and the life, saith the Lord" were spoken by Bishop Nichols there was hardly a dry eye in the congregation. The singing by the choir, which was especially chosen for the occasion, was beautiful. At the end of the burial service the remains were taken to the evening train for transmission to Petersburg, W. Va., where the remains will be interred in the family plot.

The Church was handsomely draped in the Royal Purple, interwoven with white carnations and roses, and branches of the triumphal palm helped to make it a beautiful and impressive scene. The following gentlemen acted as pall bearers: Colonel W. W. Lyman, of St. Helena; W. W. Armstrong, of San Francisco; Dr. W. A. Moore, of Benicia; Judge J. M. Gregory, of Suisun; F. W. Gabriel, of Suisun; F. P. Weinmann, of Benicia. The honorary pall bearers were as follows: Captain Geo. White, of Oakland; W. R. Porter, of Watsonville; Elliot McAllister, of Oakland; Jas. A. Nowland, of San Francisco; Geo. H. Andruss, of Oakland; Major Wm. B. Hooper, of San Francisco; Dr. T. M. Todd, of Auburn; John A. Walker, of Benicia; Dr. S. A. Deuel, of Benicia; Herbert J. Show, of Sutter Creek; Dr. R. P. Smith, of Santa Rosa; P. Torelli, of Benicia.

The world hath lost a man. His path he strewed
 With gentle kindnesses and words of grace.
 From all degrees of men his open face
 Won high regard or earnest gratitude.
 With sturdy honesty and truth endued,
 His soul was written on his countenance,
 And all might read him at a casual glance,
 As on a world-wide pedestal he stood.
 By unclean pelf his hand and heart unstained,
 Strong for the right, and turning not aside
 Whene'er the public weal was in debate,

He justified the honor he had gained.
 If specks in marble envious eyes espied,
 His faith in God was his sure armor-plate.

The will of the late Bishop Wingfield was filed for probate in the Superior Court of Solano County August 15. The estate consists of money in the savings bank, investments and promissory notes, amounting to \$57,086, and real estate valued at \$22,420; total \$79,506. The will was dated January 16, 1893, and the entire estate was bequeathed to the widow, Mrs. Anne M. Wingfield, for her sole use during the term of her natural life, after the expiration of which it passes to the daughter, Mary Wingfield.—*The Pacific Churchman*, San Francisco, Cal., volume xxxiv. number 111, September 1, 1898.

REV. WILLIAM C. STOUT.

A. D. 1824-1858. *Rev. William C. Stout*, who assisted at the ordination of Mr. J. H. D. Wingfield, principal of the Ashley Institute, was the son of John G. and Mary Kirby Stout. He was born near Greenville, Tenn., February 18, 1824; ordained Deacon in Alexandria, Va., by Rt. Rev. Leonidas Polk, of Louisiana, in 1847; ordained Priest in Fayetteville, Ark., by Rt. Rev. Dr. G. W. Freeman, in 1848. In 1851 Mr. Stout was married to Miss Mary Jordan, of Marshall County, Miss. In 1852-53 he officiated at Calvary Church, Memphis, Tenn., and in 1858, moved to Little Rock, Ark.

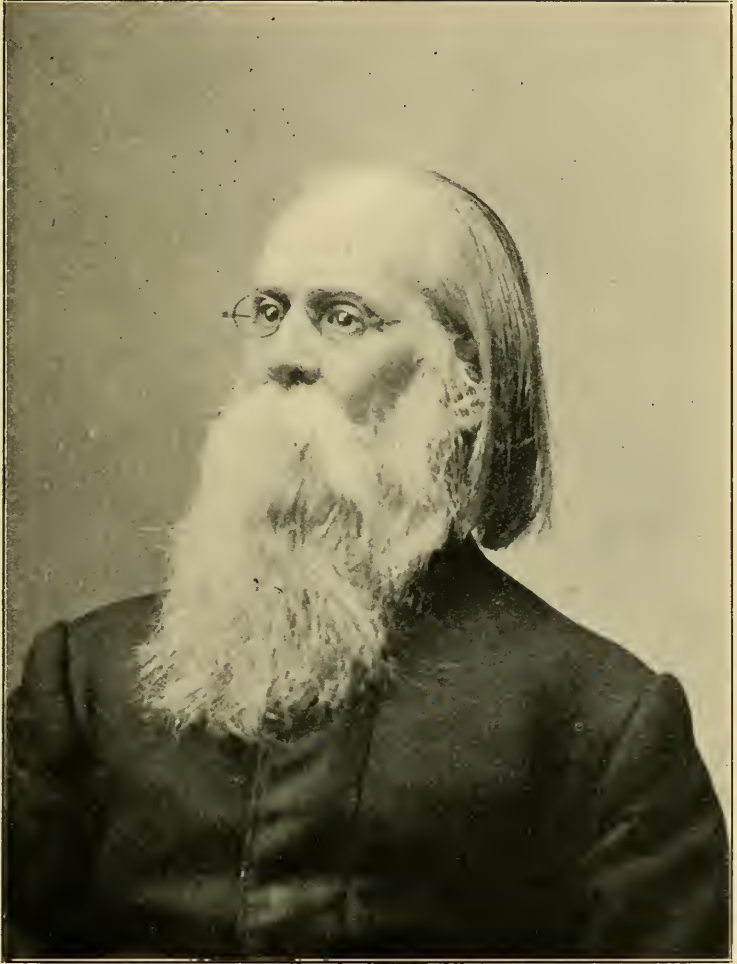
A. D. 1860-1886. During the interval between his marriage and that date, Mr. Stout was almost always employed in the care of his wife's possessions, consisting of slaves and plantations, of which she was the orphan heiress. The care

of these souls he felt to be imperative—a trust from the Creator, as well as a trust from his wife. She was left entirely alone on the death of her father and was very dependent on her husband. But whenever an opportunity for mission work offered that he could combine with his first, immediate charge, he embraced it gladly and wrought faithfully in the Master's vineyard, without compensation other than that bestowed in the blessing on his labors by the just householder. In the summer of 1860 Rev. Mr. Stout took charge of Christ Church, as Acting Rector, during the absence of Bishop Lay and Dr. Wheat, the Rector in charge. He had many friends in the parish. The bulk of his wealth dissolved during the Civil War, but in adversity as in prosperity he did not forfeit his allegiance to Him he vowed to serve. He died at Morrilton, Ark., on the 11th of December, 1886, deeply mourned by his bereaved family and at peace with God. The children of Mr. and Mrs. Stout were:

1. *William Jordan Stout*. Who married Miss Fannie Farrish, of Jackson, Miss., and died in 1883.
2. *James Jordan Stout*. Unmarried; died in 1885.
3. *Arthur Polk Stout*. Unmarried; died in 1883.
4. *Thomas Percy Stout*. Married Miss Ida Wendel, of Brownsville, Tenn.
5. *Mary Irene Stout*. Married Mr. G. P. Lane, of Mississippi. They have a son, De Lisle, and a daughter.

REV. JOHN THOMAS WHEAT, D. D.

A. D. 1801-1867. *Rev. John Thomas Wheat, D. D.,* who succeeded Rev. Andrew F. Freeman as the second Rector of Christ Church, was born November 15, 1801, in Washington City, where he lived until he became of age. He then removed to Alexandria, Va., where he studied for the ministry under Rev. Dr. Wilmer, of that city. While studying he also, at the age of 21, instructed thirty youths in the higher branches of learning. Under his good instruction and discipline this school increased to eighty or ninety pupils, requiring two assistants. Mr. Wheat was then, in 1825, admitted to the Diaconate of the Episcopal Church by Bishop Moore, of Virginia, in Christ Church, Alexandria, and in 1826 he was ordained Presbyter by Bishop Kemp, of Maryland, in St. Paul's Church, Baltimore. The next year he took charge of a Church in Wheeling, Va. From 1835 to 1838 he was Rector of St. Paul's Church, New Orleans, La. In 1839-49 he was Rector of Christ Church in Nashville, Tenn., leaving there to accept the chair of professor of logic in the University of North Carolina at Chapel Hill, where he remained until 1859. He then became Rector of Christ Church, Little Rock, Ark. During the war, in 1863, while cut off by the fall of Vicksburg, from his parish in Little Rock, he was chaplain in the Confederate army. From July, 1867, until he retired from active service in the ministry he was Rector of the Monumental Church of St. Lazarus, at Memphis, Tenn., which he resigned after nearly half a century of clerical labor. The farewell services, on his taking leave of his congregation, were very impressive. Previous to the opening of the regular services, Dr. Carmichel, of a neighboring Church, made an



REV. JOHN THOMAS WHEAT, D. D.

address, in which he paid a just tribute to Dr. Wheat's high standing and abilities, showing the effect of his eloquence upon his hearers. The *Memphis Appeal* in quoting from the address, says:

"Sixteen years ago, when the speaker was a young lawyer in Fredericksburg, Va., Dr. Wheat delivered an address to the young men of that town. The fervid eloquence, the lofty piety of the minister, and the great and glorious truths he revealed that day were not without their effect upon everyone there, and at once decided him to resolve to study for the ministry. This resolve was carried into effect, and it was owing to the earnest efforts of Dr. Wheat that day that he, the speaker, became a minister. His gratitude, his appreciation for the good man who had induced him to espouse the cause of the Lord were deep and lasting."

A. D. 1838-1866. Besides his local clerical labors, Dr. Wheat has filled the honorable position of Delegate to the General Convention of the Episcopal Church, during the triennial meetings of 1838, 1841, 1844, 1847, 1868, and 1871. In 1846 Dr. Wheat received the degree of D. D. from the University of Nashville, Tenn. In 1866 he published a "*Preparation for the Holy Communion.*" On March 10, 1825, in the city of Alexandria, Va., Dr. Wheat married Selina Blair Patten Roberdeau. In 1875 he celebrated his golden wedding. For that occasion he wrote and published a poem, dedicated to his wife, entitled "*Reminiscences of My Pre-Nuptial Life,*" containing the mention of many interesting incidents. Their children were:

A. D. 1826-1862. 1. *Chatham Roberdeau.* Born in Alexandria, Va., April 9, 1826. . He fought under General Winfield Scott in the Mexican War. After peace was declared, fought under Mexican generals for the State against the Church, going twice into the City of Mexico with a con-

quering army; first with General Scott, and afterwards with General Alvarez. He went to the rescue of General Walker in Central America; tried to liberate the Cubans under Lopez; went to offer his sword to Garibaldi in Italy, and was there styled "the Murat of America," because of his fearlessness on the battlefield; returned to America at the beginning of the Civil War and commanded the celebrated "Louisiana Tiger Rifles." He fell at the head of his command while carrying the colors that had five times been shot down in almost as many minutes, at the battle of Gaines's Mill, June 27, 1862.

A. D. 1827-1872. 2. *Selina Patten.* Born June 12, 1827. Married Dr. John Seay, of Nashville, Tenn. Died November 8, 1872.

A. D. 1830-1862. 3. *John Thomas.* Born December 3, 1830. Was killed in the Civil War at the battle of Shiloh, Tenn., April 6, 1862.

A. D. 1833-1853. 4. *Josephine May.* Born February 22, 1833. Married Hon. Frances E. Shober, secretary of United States Senate, July 11, 1853.

5. *Reginald Heber.* Born January 5, 1837. Died June 7, 1839.

A. D. 1841. 6. *Leonidas Polk.* Born May 5, 1841.

A. D. 1888-1896. Dr. Wheat lived to be 87 years old, spending the last few years of his life among his children. He entered into the Life Eternal February 2, 1888, from the home of his much loved granddaughter, Mrs. May Shober Boyden, at Salisbury, N. C., ministered to in his last illness by his faithful and devoted wife, his daughter, Josephine May, his granddaughter, May, and her husband Archibald Boyden. He was buried from St. Luke's Church, Salisbury, N. C., Sunday morning, February 5, and interred in

the old English graveyard near the Church. Dr. Wheat's old parishioners of St. Lazarus, Memphis, sent, as a memorial to their beloved pastor, a communion service of gold, enclosed in a brass bound oak casket, to St. Luke's Church, Salisbury. St. Mark's Church, Berkley, Cal., which he established while sojourning there in 1876, has placed on the altar a handsome brass cross and vases as a memorial to the founder of the parish. All Saints' Church, Concord, N. C., erected a handsome chancel window to Dr. Wheat, who organized that parish and was the first Rector. This was his last work on earth. His wife survived him nearly ten years. She fell asleep on the eve of Christmas, 1896, in the ninety-second year of her life, and was buried from St. Luke's Church, Salisbury, N. C., and laid to rest by the side of her beloved husband, there to await the resurrection morn.

The *Richmond Times* (Virginia), of date December 2, 1896, published the appended special dispatch:

MRS. SELINA ROBERDEAU WHEAT.

SALISBURY, N. C., December 26.—(*Special.*)—Mrs. Selina Roberdeau Wheat died night before last and was buried here to-day by the side of her husband, from St. Luke's Episcopal Church. She was the daughter of General Roberdeau, of Revolutionary War fame, and was born in Alexandria, Va., in 1805, and married Rev. John Thomas Wheat in 1825. She was the mother of Major Roberdeau Wheat, of the Louisiana Tigers; Captain John Thomas Wheat, Mrs. Selina Seay, of Nashville; Professor Leo Wheat, and Mrs. Colonel Shober, of this city, at whose home Mrs. Wheat died.

She was a noble and illustrious woman and lived an honored and useful life of over ninety-one years. It is said her husband was the first child born in the city of Washington, D. C., after its settlement, the family on both sides being of illustrious blood.

As an unconscious witness to the unselfish heart and Christian graces of this remarkable woman, the annalist feels it a privilege to transcribe one of Mrs. Wheat's letters taken from a treasured collection, premising that Mrs. Wheat had known her correspondent in childhood in Nashville, Tenn. The letter was addressed to her at "Grape Leaf" plantation, where she was visiting her mother and sister, and brother, Colonel John M. Harrell:

Little Rock, Ark., February 27, 1860.

Mrs. Dr. Cantrell:

My Dear Young Friend—You are doubtless wondering why I have not replied to your very kind letter, which came while I was nursing a very sore eye; but I was thinking you would be the gainer, as the doctor fully intended replying for me. He has been taking care of my correspondence, principally to our children, he confesses "to the utter neglect of all others." So I come to assure you that we, neither of us, have forgotten you or the doctor; indeed, we begin to look for you soon, for we have missed you terribly. Say to the doctor, I have been a patient of Dr. Peyton, and have taken my first dose of quinine, which I had dreaded so much. I seldom go near your shutup house without wishing you were there. I ever miss your sweet children, with their answering notes of "little drops of water." Will you not come back in time for the Easter festival? It is then the rewards are to be given. I do hope Lilly and May will be in the ranks. They do deserve their prizes. I will send them the Easter hymn and you will teach it to them. Bishop Lay sent it to the Sunday School. He was so delighted with our little Christians. I was truly sorry I did not see your mother at her late visit. We exchanged calls without seeing each other. I have met your brother at several of the bridal parties. I hope you saw the account of the dual wedding which took place in

our Church.* Never was there so beautiful a tablean in our Church, and seldom could you find so quiet and well-behaved an audience. You might have heard a pin fall. Yet the crowd filled the aisles to the very "horns of the altar." No levity, no whispering, and not a movement was made to leave till the wedded pairs were out. The night was lovely, and the entrance street filled, as was the Church, to its utmost capacity. Judge Rector is to take a pew in our Church, which he says, his wife shall always attend "if she chooses." By the way, there is such a demand for pews that I have given up mine to Mrs. Bertrand, who needed two and could not get one near to the one she still retains. The doctor is beautifying the Churchyard, which, you know, needed attention. You will find us with imperial ways! †Leo has not yet come; he was taken possession of by my friends in Richmond, who write "if you succeed in keeping Leo, you will have to come for him." My daughter Selina‡ has been in great trouble. Her loveliest child, 10 years old, has been laid in the tomb, or rather "has gone to live in heaven," which is her more devout expression. I was too unwell to go to her, and she is hoping to see me in the spring. We talk of visiting New Orleans after Easter, when Mr. Stout will be at home to take the doctor's place, who will need some rest about that time.

Please excuse my poor return for your most kind letter and be assured I have not willingly neglected you. The doctor has a great antipathy, as most gentlemen have, to letters, except on business, which have accumulated on him since the Bishop's visit; indeed, it seems that much of the duty of the Episcopate, that is not wholly official, has to devolve on the oldest Presbyter. The Bishop is to live at Fort

*Judge Henry M. Rector, widower, afterwards Governor of Arkansas, was married to Miss Ernestine Linde, and Major Brown to Mrs. Sallie Trapnall, widow, *nee* Faulkner, by the same marriage service.

†Leonidas Polk Wheat, youngest child of Dr. and Mrs. J. T. Wheat, and organist of Christ Church.

‡Mrs. John Seay.

Smith. The secretary of war has given him permission to occupy a part of the public building. He is to remove his family in May.

With love to Dr. Cantrell and a kiss to the children, I am
Yours truly,
SELINA WHEAT.

A. D. 1859-1886. Dr. Wheat's first object, when he took charge of Christ Church as Rector, was "to feed the lambs." The Sunday School was the field where he sowed good seed, looking for the harvest in the distant future. The children were gathered together, and before his encouraging eye and winning courtliness of manner, shyness vanished and enthusiasm spread through the ranks. A sketch of the first Easter festival held under his direction in 1860, referred to in the letter quoted in the *Arkansas Gazette* of Wednesday, April 7, 1886, twenty-six years afterwards, was printed as a reminiscence, from which the subjoined extract is taken :

"The Church, which was much enlarged and improved under the direction of the former Rector, Rev. A. F. Freeman, has been further embellished by the good taste of the present Rector, Dr. J. T. Wheat. The Churchyard, spacious, grassy and shaded by fine trees, has been enclosed with a fence of appropriate design, paved from the gate to the two entrances and planted with evergreens on each side of the Church. Directly in front of the tower (which had been added by Rev. A. F. Freeman), and overlooking it, is a stately oak, whose branches extend in kindly guardianship, forming a group more striking and pleasing than the finest sculpture; and the whole, colored with a springday sun, the green foliage of the trees and the brighter green of the turf, and animated with groups of worshippers entering the holy temple, presented a scene worthy of poet's pen and painter's brush. A flight of steps in the tower led to the gallery of the Church, where the pipe organ and choir were stationed. Mr. Leo P. Wheat, son of the Rector, was the organist. His

reputation as a skilled musician is a public one. On this Easter Sunday his voluntary was a transport of harmony, which merged into the anthem "The Lord is Risen To-Day," sung triumphantly by his well trained choir,* as the prelude to the morning service. This was conducted by Rev. Dr. Wheat, assisted by Rev. Wm. C. Stout. The sermon, on the text from Colossians iii. 1-3, was a continuation of a series delivered during Lent, and was one of the ablest efforts of the gifted Rector. It has not been quite a year since the congregation welcomed him, and, at the altar, at the bedside of the sick and dying, in his constant round of parochial visits among the rich and poor, his daily life and conversation have been so effective, that, like sheep straying from the fold, the members have assembled at his call, and through green pastures and by still waters have been refreshed at his hands, as the Master enjoined. The evening service, like that of the morning, was largely attended, and the series of sermons was concluded with one on the text, I John iii. 2, 3.

"On Easter Monday a parish festival was held at the Church. After morning prayer was said, the Rector made an address on the spiritual condition of the parish and the best means of promoting its prosperity. The secretary read his report of the finances. An interesting memoir of the parish was then read and commented upon, after which the new Vestry was chosen. The members of the Vestry used the occasion for the presentation of a testimonial from the congregation to the Rev. W. C. Stout in appreciation of his services in the parish as acting Rector. On Monday evening was celebrated the festival of the Sunday School. This supplied the crowning evidence of the Rector's zeal and success. Under his administration, supported by the superintendent, Mr. Matthews, a gentleman of rare culture and Christian excellence, the original little band of fifteen or twenty scholars has increased to ninety, and thirteen teachers now perform the duty which formerly fell to two or three, oftener to one—Mrs. Luke E. Barber. The celebration in the evening will

*It is a subject for regret that the names of those who formed this splendid choir cannot be procured.

long be remembered by our citizens. It was a brilliant and lovely scene—without blemish, complete and graceful in every detail. The scholars, with their teachers, occupied the front pews, the girls on the right, the boys on the left. The baptismal font (the gift of Mrs. Frederick W. Trapnall) was filled and wreathed with flowers. The Chancel platform was unoccupied except at the extreme right, where a small table supported a collection of premium books handsomely bound. Near the table sat Mr. Matthews, the superintendent of the Sunday School, and Colonel Thompson, president of St. John's College, the teacher of the young men's Bible class. The altar was lighted brilliantly and embellished with vases of flowers. Dr. Wheat, in vestments, was seated on the north side of the altar, the Rev. Mr. Stout on the south side. Near the Chancel at the head of the south aisle was placed a parlor organ. Mr. Leo Wheat presided, and to the magic inspiration of his strains must be attributed the especial charm of the exercises. These were opened with the usual offices of devotion of the Sunday School, conducted by the Rector. A hymn, "Glory to the Father Give," was sung by the school. Mr. Matthews then delivered an able address to the parents. The hymn, "Savior, Who Thy Flock Art Feeding," led by the marvellously sweet voice of Mrs. Thompson, followed this. The rules were then given in order, first by a little girl of 5 years, who stood on the Chancel floor, and recited them without any prompting, and then by the classes who recited in concert after her. These were:

1. Regular and punctual attendance.
2. Cleanliness of person and apparel.
3. Careful preparation of lessons.
4. Quiet and order in and about the Church.
5. Kindness and courtesy to each other.
6. Cordial respect to teachers.
7. Prompt and cheerful obedience.
8. Strict truthfulness in all things.
9. A place for everything, and everything in its place.
10. A time for all things, and everything at the proper time.

11. Business for everybody, and everybody to mind his own business.

After this the Rector catechised the children. The hymn, "Youth, When Devoted to the Lord," was then sung, after which the classes were called in succession for their Easter offerings. These were voluntary, had been collected in the previous half year and had been kept separate by the teachers to be devoted at Easter to missions in the Diocese of Arkansas.

The classes responded to their names, descriptive of the Christian life, which were:

1. Angels' Charge (little tots).
2. Lambs of the Good Shepherd.
3. Buds of Promise.
4. Crown Jewels.
5. Early Seekers.
6. Heirs of the Kingdom.
7. Children in the Temple.
8. Little Missionaries.
9. Christian Brotherhood.
10. Young Pilgrims.
11. Soldiers of Christ.
12. Heavenly Racers.

Each class, as it was called, advanced in succession, stepping to the music, the tallest going first, bearing a banner of white silk with a cross of gold painted on it. As each class approached the Chancel rail, one of the number presented the offering in a basket of flowers or in the heart of a bouquet, which was received by the Rector, who announced the amount and then placed it on the altar. The circle then turned toward the audience, one member recited a few selected verses of Scripture appropriate to the class title, another a hymn and then all returned to their seats. When all the classes had performed a similar exercise, the hymn, "Little Drops of Water," was sung with great unction. Colonel Thompson then made an address to the children, in which he introduced an original, instructive, and most beautiful allegory. Then

was sung the most animating of all the hymns, "Awake My Soul, Stretch Every Nerve."

The premiums were next awarded, the teachers having given previously the names of those pupils who had received the greatest number of merit cards. An address to the teachers was then made by Rev. W. C. Stout. His commendations must have gratified both teachers and scholars, and it is hoped that his inspiring appeal may be long remembered to incite them to renewed effort. An Easter hymn, sent to the children by our good Bishop Lay, concluded the exercises.

Dr. Wheat pronounced the benediction, and from many hearts went up the silent prayer, "God bless the Church! God bless the clergy."

A. D. 1886. This "Reminiscence" was sent to Dr. Wheat, which he acknowledged most cordially at Barrytown, N. Y., April 13, 1886, referring to the "little tots" who had become matrons, in conclusion:

"How very glad I should be to see them now! Your good husband and your children all—God bless them! And I should like much to see your new Church and worship with you in it. But, wife and I are too old ($80\frac{1}{2}$ and $84\frac{1}{2}$) to think of journeying so far again; indeed,

"I do not ask to see
The distant scene: one step enough for me."

"I wish you would write me a real gossiping letter about you all, and my old beloved friends and parishioners generally. Wife sends you the accompanying wedding song, with her kindest regards.

"Unto God's most gracious favor and protection I commit you all, and am, my dear daughter,

"Yours truly,

"J. T. WHEAT."

EPITHALAMIUM TO MY DEAR WIFE

ON THE SIXTIETH ANNIVERSARY OF OUR WEDDING DAY,
MARCH 10, 1885.

Would you know, dear wife, the meaning
Of the singular gradation
In the value of the Weddings—
Wood, Tin, Silver, Golden, Diamond—
Which, by wide-prevailing custom,
Are to Married Life accorded?
'T is the sole consideration
Of the rareness of the fortune
Which befalls the Happy Couple
Should both lives be long continued.
Half a century Golden Weddings
Are so distant and uncertain
That the cunning Twenty-fivers,
Under plea of "Carpe diem,"
Introduced the Silver Wedding,
Not so rare, therefore, less costly.
Going down from Tin to Wooden,
As the years were less in number,
Less the value of the wedding.
When we had, dear Wife, our Golden,
Far too distant and too precious
For our fondest hopes' aspiring
Seem'd the grand climact'ric Diamond.
Scientists, you know, have told us
That the basis of the diamond
Is, in truth, but common charcoal.
Could there be a greater contrast?
See! this black, coarse, soiling substance;
See! the diamond pure and brilliant,
So between ourselves, beloved,
Vile and miserable sinners,
And the Christ-like saints in Heaven
Made illustrious with His glory,

Still more striking is the contrast.
 Oh! what power in earth or heaven
 Can effect such wondrous changes?
 Only that of the Almighty.
 Not with human observation,
 But in secrecy and silence,
 This mysterious new creation.
 As in Matter, so in Spirit,
 Out of death the new life issues.
 That of matter, of course, painless;
 Ours by sanctified affliction.
 And most gladly should we suffer
 If thereby we may attain to
 Meetness for the bliss of Heaven,
 Holy, pure, and undefiled,
 Christ-like, sharing in His glory.
 Welcome! then the fiery furnace,
 If from dross it purify us.
 Welcome! wheel of lapidary
 With unsparing, sharp abrasion,
 If it make the gem more lustrous.
 Welcome! knife, if skillful pruning
 Give the vine still richer clusters.
 Welcome! the strong hand uprooting
 From its habitat congenial.

Reed, so delicate and slender,
 Stripping it of grace and beauty,
 Mutilating, scarring, notching,
 Pressing out its very life-pith,
 If, thereby, it may be fitted
 To breathe strains of heavenly music,
 When the anguish of the singer
 Gives the song its touching pathos.

As our Heavenly Father orders
 All things lovingly and wisely,
 There must be a special fitness
 In His various dispensations

To work out our soul's salvation ;
 This, dear Wife, has been His purpose
 In our married life's extension.
 Let us be devoutly thankful
 And go forward with fresh courage ;
 He that hath begun the good work
 Will assuredly complete it.
 But the question now arises—
 Years of Married Life—how many
 Must precede the Diamond Wedding ?
 Some say Seventy-five, some Sixty,
 We have reached this latter period,
 But as we could not ask diamonds
 E'en from those who love us dearly,
 While, alas! we must confess it,
All our charcoal's not transmuted—
 That, in Paradise, we hope for.
 Till then we must be contented
 With our Sixty years' attainment.
 What, dear Wife, shall be its symbol ?
 Pearl, I think, will be appropriate ;
 Both have had a like formation.
 Let us note the wondrous process.

A grain of sand, or other substance
 Foreign to it, uncongenial,
 Finds a lodgment in the Oyster,
 Sorely hurts its sens'tive body,
 And the sufferer has no power
 To expel the mischief-maker.
 But, behold! a marv'ulous instinct
 Covers over the intruder
 With a formative secretion
 That by slow degrees gives roundness
 To the sharp, aggressive angles ;
 Moulds it to a sphere, whose surface,
 Finished to a polished smoothness,
 Causes no more irritation.

Meekly, patiently accepting
The inevitable presence
As a part of its existence,
And when dying, as its life-work,
Yields a perfect Gem, all lovely
With the sky-tint's soft reflections ;
Lovelier far beyond the suff'ring,
And of value, too, transcending
The great cost of its production.
So, dear Wife, it sometimes happens
That in Married Life, the sweetest,
There unfortunately enters
Some discordant, most unwelcome,
Foreign element of suff'ring
And unrest—what the Apostle
Calls a “thorn”—from which he vainly
Prayed the Lord to be delivered,
Or perhaps it is a burden
Or a cross *which must be carried*.
Some thus dealt with chafe against it,
Till their feelings—lacerated
By its hard and cruel edges—
Become morbid and embittered,
And thus make its very presence
A perpetual pain and poison.
Others, wisely recognizing
The high purpose for which trials
And afflictions are appointed
In the training of God's children,
Meekly take this dispensation ;
Though it press them hard and sharply,
Still they wear it with sweet patience,
Making it thereby more easy,
Day-by-day, to bear the burden,
Till at length, 'tis seen to issue
In their spiritual improvement
And the growth of Christian graces.
Thus the character's developed,

And through suffering is made perfect—
Fully rounded out and radiant
With the beauty of Christ-likeness—
As the Dew-drop with the Sunbeam.
Note, dear Wife, that I'm referring
In these diff'rent illustrations
Not to you nor me exclusive,
But to our Married Life, distinctly,
And for that I may claim fairly
That these Sixty years' experience
Has a Union formed between us—
Neither giv'n nor tak'n in Marriage—
But in nature like the Angels',
Which our Blessed Lord has promised,
Where no flesh nor blood can enter
With earth's appetites and passions.
This new life—the old transfigured—
Pearl-like, full-orb'd, radiant, heavenly,
Is to us, "of great price," "goodly,"
(In the Gospel nomenclature,)
Therefore, with devout thanksgiving,
We will take the "cup of Blessing,"
With glad hearts and voices singing,
Here we'll raise our "Ebenezer" —
Hitherto the Lord has help'd us—
Surely all our past experience
Should with Hope and Trust inspire us
That His grace will be sufficient
In the future. Let us, therefore,
Keep the feast of our Pearl wedding,
Plighting troth, and vows renewing,
In the strength of an affection
Holier, stronger, than our First-love;
What has here this blest beginning
Must endure in heaven forever.

J. T. WHEAT.

Following this there came, some months afterwards, a brief note from the subject of the pearl wedding poem, accompanying a second poem, from Salisbury, N. C.

Mrs. Dr. Cantrell:

Dear Ellen—I hope I replied to yours. * * * I have been nursing my dear husband for three months, and he has, only within a few weeks been convalescing, after a severe attack of pneumonia. I am thankful to say he is much better. I send you my lovely poem, yet hoping you saw the one I sent to Major Adams, as I hoped. Do write me soon and tell me of your dear self and family also.

Love to all you love, from your old Pastor and his wife,
SELINA WHEAT.

Do tell me of Mrs. Churchill—does she live in Little Rock? Mr. Crease hopes still to visit your city.

(This was Mr. Orlando Crease, of whom Mrs. Wheat had written in a former letter.)

The wedding song is here given :

TRIBUTARY VERSES TO MY DEAR WIFE

ON THE EIGHTY-FIRST ANNIVERSARY OF HER BIRTHDAY,
SEPTEMBER 12, 1886.

Eighty-one years, you have numbered
In Life's pilgrimage, my darling;
Yet you keep your youthful spirits—
What a marvel of endurance!
In your character's formation
Many elements, and varied,
Are harmoniously blended.
France and Scotland, severally,
Huguenot and Cath'lic mingling;
Massachusetts and Virginia,
Thrift and Chiv'lry, "met together,"

North and South "have kissed each other."
 What a charming combination—
 "Useful and the Ornamental"—
 For the Wife of a poor Parson!
 Energetic, sympathizing
 With whatever is occurring—
 All you read of in the papers,
 All you hear of friends and kinsfolk,
 Keeping up a correspondence
 With them all—their common center—
 Binding scattered ones together;
 Always some sage plan contriving,
 Often Airy-Castles building,
 Chiefly for the good of others.
 "Old Virginy never tire!"
 Your endeavor to help others
 Shows itself on all occasions,
 And embraces all creation!
 Did kind Providence permit it,
 You would outvie Queen Victoria—
 Empress of more num'rous subjects,
 And far greater benefactions.

My good wife is truly pious;
 A Churchwoman, staunch and zealous,
 Yet, in Christian love, embraces
 All who, being God's dear children,
 Show it by their Christ-like spirit—
 By whatever name distinguished.
 Diligently reads her Bible,
 And her favorite "Bogatsky":
 Loves to go to Church, whatever
 Special service or occasion
 May call worshippers together;
 Likes to roam through Cemeteries,
 Tracing on old, time-worn tomb-stones,
 Quaint devices and inscriptions.
 She's a lineal descendant,
 As, *en badinage*, I tell her,

Of that queer man in Scott's novel,
Old Mortality, the Sculptor.

Wife's most striking characteristic
Is her faithful, ardent, clinging
To her family and kinsfolk,
Whether gone to Paradise, or
Still living—all are bound up
In her heart of hearts, forever.
She's the wonderfulest woman,
Of whom I have any knowledge—
Sui gen'ris, no one like her!
Calmly brooding, as the Haleyon,
In the smiling, summer weather;
Buoyant as the Petrel, riding
On the crest of stormy billows.

Wife's resiliency's a blessing
For which I am very thankful.
What if she had been despondent
In the dark days of affliction?
Or an invalid, requiring
Constant care, and whim-indulgence?
Oh, how diff'rent my experience!
Saved from cares innumerable,
By a Helpmeet, self-reliant,
Bent on all domestic duties,
And yet thoughtful of her neighbors:
Seeking out the poor and needy,
Helping them in want or sickness,
Not alone with worldly comforts,
But with spiritual consolations.

Yes, dear Wife, I sing your virtues—
Others, if they will, may fault you—
But your husband, quoting Shakespeare,
Tells you, "In your commendation
I am fed"—a perfect "Love Feast"—
Like that of the early Christians.

Paying you my Annual Tribute
Or commemorative verses.

I would give congratulations,
 Not in customary phrases,—
 Wishing this day's oft recurrence—
 Thus implying that a limit
 May be put to your existence,
 When Earth's Birthdays shall have ended.
 Dear Wife, I would have you, rather,
 Rest on Christ's distinct assurance,
 "He that liveth and believeth
 Me, shall never die." Now, dearest,
You are living and believing
 In Christ, only, for Salvation,
 Therefore, *You shall live forever!*
 "Know God, and His Son Christ Jesus"—
 "This," He says, "is Life Eternal."
 Cannot we, without presumption,
 Say we "know" our God and Saviour?
 Though it be as little children
 Really know an earthly parent?
 Little do they know *about* him—
 Whence he came, or what his business—
 But they know full well his person;
 Fearless run each day to meet him;
 Climb into his arms exulting;
 Give and take love's fond caresses;
 Tell him all their joys and sorrows;
 All their numerous wants and wishes;
 Oft offending, oft repenting,
 Living *in a state of pardon*;
 Never for a moment doubting
 That he loves them, and will, always.
 "Who's your father?" asks a stranger,
 "Don't *you* know him?" says the children,—
 Wond'ring much at such a question—
 "Why, *we* know him *just as easy!*
 "Just as easy," does the Christian
 Know and love his Heavenly Father.
 Constant *intercourse* assures us

That He *is*, and the Rewarder
 Of all those that seek Him, truly,
 Giving thanks, and praying, always:
 With all prayer and supplication,
 In the Spirit, and communing
 With the ever-present Saviour,
 A peculiar freshness, vigor,
 And reality, is given
 To the new life we have in Him:
 And His face, divinely tender,
 Seems, almost, an open vision.
 Not from overwrought excitement,
 Or fanatical delusion,—
 Always short-lived, and unreal—
 But in constant, close communion,
 In the stillness of the closet;
 And, sometimes, beneath the shadow
 Of some overwhelming Sorrow,
 Which has wrought its special purpose,
 Chastened and subdued the spirit,
 'Till, not only dwelling *with* Him,
 But completely *hiding in* Him,
 With a sense, unutterable,
 Of security forever!—
 Faith and Hope and Love made perfect.

Multitudes of simple Christians,
 Ignorant of Controversy,
 Through the witness of God's Spirit,
 In their own hearts, have discovered
 That, in truth, the Blessed Bible
 Is the voice of God, there speaking
 In this Age of Skepticism.
 Faith grows strong by Contemplation,
 Not of abstract truth, or dogma,
 But of Christ, Himself, in Person—
 All that He has done and suffered;
 Death and Hell for us o'ercoming;
 At His Father's right hand seated,

In the fulness of His power,
 "Bringing many souls to Glory."

Presently, another Birthday
 Both of us, dear Wife, will welcome—
 When we know not, neither *which*, first,
 Or, if God please, both together—
 His good pleasure we're awaiting.

The same Wisdom, Power, and Goodness,
 Which, when we were born, the First time,
 Made provision for our coming
 Into a new mode of being,
 Will do so, at our next Birthday,
 What more absolutely helpless
 Than the newborn, human infant?
 Left uncared for, it would perish.
 But the Merciful Creator
 Brings it safely through all dangers.

So, dear Wife, when God's good Angels
 To a higher life transport us,
 We shall be, again, as helpless,
 But as absolutely safe, too.
 He who did so wisely order
 This life's opening, will as surely
 To *that* nobler one exalt us.
 Nothing shocking, nothing monstrous,
 Or unnatural, shall happen;
 Left alone, for not one moment,
 Under convoy of good Angels,
 (As was Lazarus, Christ tells us,)
 Into Paradise emerging,
 We shall not be among strangers:
 Th' older members of the fam'ly
 Into loving arms will take us,
 With unutterable gladness;
 Friends and kinsfolk will come, eager
 To congratulate and welcome.

We can, now, form no conception
 Of the *mode* of that existence:

But both Moses and Elias,
 Though, then, disembodied spirits,
 Seen at Christ's transfiguration,
 Were both recognized by Peter.
 And those Spirits, "in safe keeping,"
 Whom our Saviour went and "preached to,"
 Must have known and understood Him.
 If St. Paul thought it "far better,"
 From the body to be "absent,"
 That he might with Christ be "present,"
 Surely, then, he must have thought of
 A Communion, far more perfect,
 Than is possible in *this* world.
 When, at parting, Christ would comfort
 His disconsolate disciples,
 Was it not with the assurance,
 That He'd come again, in Person,
 And unto *Himself* receive them,
 When a place was ready for them,
 In His Father's "many mansions?"
 Yes, dear Wife, our "Elder Brother,"
 (Oh, what wondrous condescension!
 He, Himself, claims that relation.)
 Gone to a far-distant country,
 To prepare a new home for us—
 There to dwell with Him forever—
 Gives this comforting assurance,
 When we come to the last Station,
 We shall find *Him* there to welcome:
 He the path of life will show us:
 Fullest joy is in his presence;
 At His right hand pleasures endless,
 Made like Him! To share His glory!
 What a destiny awaits us!

Take, dear Wife, love's benediction:
 May your Birthdays, all, be tending
 Toward the glorious consummation,
 Which my poor muse has, so feebly,

Striven now to set before you.
 May our loving Heavenly Father
 Do more for you, and far better,
 Than your husband can conceive of,
 Or find words wherewith to utter.

J. T. WHEAT.

Mrs. Churchill, referred to in the letter of Mrs. Selina Wheat, is the wife of ex-Governor Thomas J. Churchill, who was lieutenant in the war with Mexico, and brigadier general in the Civil War; the daughter of Senator Ambrose H. Sevier, and granddaughter of Judge and Mrs. Benjamin Johnson. These grandparents were prominent members of the Christian Church, but their daughter, Mrs. Jordan, and granddaughters, Mrs. Churchill, Mrs. Shelby Williams, and Mrs. J. Cabell Breckinridge, Mrs. L. P. Gibson, Miss Matilda Jordan, Mrs. John McClintock, and great grandson, John C. Breckinridge, Jr., are all baptized Episcopalians. General Churchill was a member of the Vestry during the incumbency of Rev. A. F. Freeman.

The name of *R. W. Johnson*, United States Senator from Arkansas for six years, and Confederate States Senator for four years, occurs on the list of subscribers to the first Episcopal Church. He was the eldest son of Judge Benjamin Johnson and Matilda Williams, his wife, who were among the founders of the sect called "The Disciples of Christ," in Little Rock. Robert W. Johnson married Sarah Smith, and their children were Ben. S., Robert (deceased), Francis and Sarah.

Benj. S. Johnson was baptized in infancy in the Episcopal Church. He married Lina Vandergrift. Their children were Adele (deceased) and James Vandergrift, who all became members of the Presbyterian Church.

Francis Johnson, who married May Fulton Curran. Their children are mentioned in his wife's line, Fulton.

Sarah, daughter of R. W. Johnson, married J. Cabell Breekinridge. Their children were John C., Laura, who married John C. Ten Eyek, and had Breekinridge, Julia, and John, Robert (deceased), and Benjamin.*

Irene, daughter of Judge Benj. Johnson and Matilda Williams, his wife, married, first, Dr. John A. Jordan. Their children were Matilda Johnson, Robert W., who married Effie Williford, one child, Irene Effie; Mary, who married L. P. Gibson; their children are Irene, Louise, and Helen; and Irene Jordan (deceased). Mrs. Jordan was married a second time to Dr. C. M. Taylor. Their daughter Maude married John McClintock: Children, Alexander, Robert Johnson, Laura Breekinridge, and John.

Annie Sevier, daughter of Juliette Johnson and A. H. Sevier, granddaughter of Judge Benj. Johnson and Matilda Williams, his wife, married T. J. Churchill. Their children were Abby (deceased), Sevier (deceased), Samuel J., who married Katie Hooper; children, Thomas J., Marie, and Hooper; Juliette married R. L. Goodrich; Emily married John Calef; Mattie married Edmund Langhorne; children, Annie Sevier, Churchill, and Agnes.

Mattie Sevier, daughter of Juliette Johnson and Ambrose H. Sevier, married Shelby Williams. Their children

*John C. Breekinridge, here named as a baptized member of Christ Church, was in the skirmish which preceded the taking of Coamo, Porto Rico, August 11, 1898, by the Sixteenth Pennsylvania, General Wilson in command. Ten of the Sixteenth were wounded. Richard Harding Davis, special correspondent of the Herald, made a graphic report of the incident. "General Wilson's two aids, Captain Breekinridge and Lieutenant Titus, with Captain Paget, the British naval attache, and four correspondents (one of whom was the narrator) entered the town in full speed amid shouts and white flags, to find it empty of American troops and that unwittingly and unwillingly we had been offered its surrender! Captain Breekinridge and Lieutenant Titus looked at each other's shoulder straps and Lieutenant Titus congratulated his superior officer on having taken a town of five thousand inhabitants with six men. Then they borrowed a flag of truce and wigwagged to the Sixteenth that it was safe to come in."



RT. REV. HENRY CHAMPLIN LAY, D. D., LL. D.

were Shelby, who married Mrs. Frazee; Maud, who married Robert Bonnie; children, Mattie Sevier, Shelby, Nannie Fassman, married Wentworth Johnston; children, Shelby and Sevier, a minor.

Ambrose Hundley Sevier, who married Imogene Wright, was at one time treasurer of Christ Church. Children already named in his wife's line (Fulton).

RT. REV. HENRY CHAMPLIN LAY, S. T. D.,
D. D., LL. D.

A. D. 1823-1860. *Rt. Rev. Henry Champlin Lay, S. T. D., D. D., LL. D.*, was born at Richmond, Va., December 6, 1823. He was the second son of John Olmsted Lay and Lucy (May) Lay, his wife. He went to school in Richmond and New York City; entered the University of Virginia October, 1839; received the degree of Master of Arts July, 1842. While at the university he was confirmed in Christ Church, Charlottesville, Va., by Bishop Moore; studied theology at the Virginia Theological Seminary, near Alexandria. While at the Seminary he taught Greek at the Episcopal High School near by, for some months; was made a Deacon July, 1846, by Bishop Meade and sent to take charge of the Churches in Lynnhaven Parish, Princess Anne County, Va. He remained there for six months. He became greatly attached to some of the people, especially to the family with whom he lodged, and they were much devoted to him, but Bishop Cobbs, whom he had known and loved for seven years, urged him to come to his help. He wanted him to take charge of the congregation in Huntsville, Ala., and said, "Henry, if you could see the field you would not *dare* to refuse." He was married to Elizabeth Withers Atkinson,

May 13, 1847, and arrived in Huntsville on June 10. The nearest Church or clergyman southward was 150 miles away; westward, 70 miles; northward the nearest was about 50 miles in the Diocese of Tennessee. Far away to the east, one might be reached in Georgia. For four or five months he held services in the courthouse, until a very attractive, but small Church—begun before he came—was finished. There was but one male communicant, who had been a fellow-student at the University of Virginia. In this "Church of the Nativity" in Huntsville, Ala., he was ordained Priest, by Bishop Cobbs, July, 1848. In a few years the little Church became far too small and a new and beautiful one was built. Though not entirely complete, the first service was held in it on Easter Sunday, April 24, 1859. This he had to leave, for at the General Convention in Richmond, Va., on October 23 of that year, he was consecrated Missionary Bishop of the Southwest by Bishops Meade, McIlvaine, Otey, Polk, Whittingham, Stephen Elliott, Cobbs, and Atkinson. The jurisdiction assigned to him consisted of Arkansas, Indian Territory, New Mexico, and Arizona. He began his first visitation in December, 1859. In April, 1860, he set out with his family for Fort Smith, Ark., but owing to low water in the Arkansas River, did not reach there till June 24.

A. D. 1862-1885. In March, 1862, he set off to take his family to Huntsville, Ala., intending to return to Arkansas immediately, but on the third morning after his arrival there, the Federal troops entered the town and for several months he was not permitted to leave. Once, he was a close prisoner for two weeks, guarded day and night by two soldiers, one on each side. No sort of charge was brought against him, but he was arrested, solely, as being a citizen of influence, in sympathy with the South. It was hoped that

he might be induced to take the oath of allegiance to the United States, and that thereby others might be induced to take it also. He never took it. In the autumn, as soon as he could, he returned to his jurisdiction. Most of that winter was spent in Little Rock, holding services and doing all in his power to help and comfort the people. By request of Bishop Polk, who had been made a general in the Confederate army, he made a visitation in Louisiana. Early in 1864, having been asked by Bishop Elliott to hold confirmation service in the Confederate army in Georgia, he was for some months with General Joseph E. Johnston's corps, and afterwards was with it, when it was under General Hood's command. When the war ended he, with Bishop Atkinson, of North Carolina, determined to attend the General Convention of 1865, which met in Philadelphia, Penn. How much inconsiderate action their presence averted, it is needless to inquire; how much good it did, can scarcely be estimated! He returned to Arkansas as soon thereafter as he could, but it was not till late in October, 1866, that he brought his family to Little Rock. In the summer of 1867 he attended the first Lambeth Conference at London.* After his return to the United States, at Cambridge, he received the degree of LL. D. He had previously, while still in Huntsville, received the degree of S. T. D. from Hobart College, and afterwards that of D. D., from William and Mary College in Virginia. In 1869 he was translated from the Missionary field of the Southwest to the Diocese of Easton, in Maryland. He was one of the committee on the lectionary and spent much time and thought on the work. He also spent much time in the work of the committee on the enrichment of the Prayer Book,

*Lambeth Palace has been the official residence of the archbishops of Canterbury for several centuries.

but did not live to see the book authorized and printed. He died in Baltimore on 17th of September, 1885, after an illness of six months, and was buried in Easton on St. Matthew's Day. Among his published writings are "Letters to a Man, Bewildered Among Many Counselors," "Studies in the Church," "Ready and Desirous," "The Mysteries of Providence," "The Church in the Nation," being the Paddock Lectures for 1885. It was while delivering these that he was taken ill, and the last lecture had to be read by another. They were his last work. Besides these, there were a good many sermons and articles in "*The Churchman*" from his pen.

Bishop Lay's wife was Elizabeth Withers Atkinson, daughter of Roger B. Atkinson, who was the brother of Bishop Atkinson, of Virginia, and grandson of Mr. Roger Atkinson, of Mannsfield, near Petersburg. He was the first Atkinson of this family who came to this country, and was an old Vestryman and staunch friend of the Church in that place. In Bishop Meade's book "Old Churches and Families of Virginia," volume 1, article XVII, page 220, there is an extract from a letter of his to his brother-in-law, Mr. Samuel Pleasants, of Philadelphia. In this letter, written before the Revolutionary War, he draws the portraits of the members sent to the first congress from Virginia, before the men he wrote of had made themselves famous.

Of Patrick Henry he says: "He is a real half-Quaker—your brother's man—moderate and mild, and in religious matters a saint; but the very d—l in politics—a son of thunder. He will shake the Senate. Some years ago he had liked to have talked treason into the House." Of Peyton Randolph he says: "A venerable man, whom I well know and love; an honest man; has knowledge, temper, experience, judgment—above all, integrity: a true Roman spirit. He, I find, is chairman. The choice will do honor to the judges,

and the chairman will do honor to the choice." Of Richard Henry Lee he says: "I think I know the man, and I like him: need I say more? He was the second choice, and he was my second choice." Of George Washington he says: "He is a soldier—a warrior; he is a modest man; sensible; speaks little; in action, cool, like a Bishop at his prayers." Of Colonel Bland he says: "A wary, old experienced veteran at the bar, and in the Senate; has something of the look of old musty parchments, which he handleth and studieth much. He formerly wrote a treatise against the Quakers on water-baptism." Of Benjamin Harrison he says: "He is your neighbor and brother-in-law to the Speaker (Peyton Randolph): I need not describe him." Of Mr. Pendleton he says: "The last and best, though all good. The last shall be first says the Scripture. He is an humble and religious man and must be exalted. He is a smooth-tongued speaker, and, though not so old, may be compared to old Nestor—

" 'Experienced Nestor, in persuasion skill'd
Words sweet as honey from his lips distill'd' "

A. D. 1658. Mrs. Lay is also eighth in direct lineal descent from *Richard Bennett*, one of the Colonial Commissioners, who was elected governor of Virginia, to succeed Sir Wm. Berkeley, and who retired from office March 13, 1658, having been succeeded by Edward Digges. She is also sixth in lineal descent from Richard Bland, who married Elizabeth, daughter of Colonel William Randolph. The Bennetts, Randolphs, and Blands were her paternal ancestors. On her mother's side she ascends through her grandmother, Elizabeth Withers, to Mr. and Mrs. Grammar, whom Bishop Meade describes as "saintly people, on whom, for a considerable time, by general consent, the very existence of the Episcopal Church in Petersburg seemed to hang. I need not speak, or seek for any epitaph. They live in the hearts of children and children's children yet alive, and in the

memories of many others who revere their characters and endeavor to follow their example. The social prayer meetings held at their house, when the old lady was unable any longer to go to the House of God, were refreshing seasons to ministers and people."—Vol. 1, art. XL., page 447.

Mr. Thomas Withers lived "hard by the Old Saponey Church," and Mrs. Withers "taught a Sunday School there for many years, often entirely unaided." After Henry Champlin Lay, when a youth of eighteen, was graduated at the University of Virginia as master of arts, he taught for two years before he entered the Theological Seminary. "During these two years he was a regular teacher in the Sunday School at Old Saponey, and in this way gave help to the old lady, who continued to teach there, furnishing all the books, tickets, prizes, etc., that were needed. She and her husband had the Church cleaned, fires made, etc., for fifty years."

Into this atmosphere of piety and brotherly love came the young university student, and for his reverence and zeal was rewarded by Providence with the blessing of a wife trained under the same spirit and influences, for he afterwards married the granddaughter and namechild of this saintly old lady. That this influence was the predominating one of her life, is shown by her reply to the question, "Why are you not an associate member of the Society of Colonial Dames of America?" "Because that takes time and money."

The children of Bishop Henry C. Lay and Elizabeth Withers Atkinson, his wife, were nine. Five died young. Of these, Thomas Atkinson died in Fort Smith, Ark., and Elizabeth Withers in Little Rock.

Henry C., the oldest living child, is a civil and mining engineer, and superintendent of public schools in San Miguel

County, Colo. Resides in Telluride, Colo. He is unmarried.

George is a Priest of the Church and a Master at St. Paul's School, Concord, N. H., of which Rev. Dr. Joseph Coit is Rector. He was married in Baltimore in June, 1894, to Anna Balch, a daughter of Rear Admiral Balch, who was retired and lives there. They have two children, George Balch and Elizabeth Atkinson.

Beirne is a Master at St. Paul's School. Both George and Beirne went to St. Paul's School and afterwards graduated at Yale. Beirne Lay is unmarried.

Louisa Lay was born in Little Rock.

OUR LORD, THE PATTERN TO THE BISHOPS OF HIS CHURCH:—

A sermon preached in Grace Church, in the City of New York, on the occasion of the consecration of the Rev. Charles Franklin Robertson, S. T. D., as Bishop of Missouri, by Henry Champlin Lay, D. D., LL. D., Missionary Bishop of the Southwest:

The consecration of the Rev. Charles Franklin Robertson, D. D., to the Episcopate of Missouri, took place on the morning of the twentieth Sunday after Trinity, October 25, A. D. 1868, at Grace Church, in the city of New York. Prayers were read by the Rev. Josiah P. Tustin, D. D., of the Diocese of Michigan, assisted by the Rev. Sidney Corbett, of the Diocese of Illinois, and the Rev. John C. Middleton of the Diocese of Connecticut.

The testimonials of the Bishop elect were read by the Rev. William Stevens Perry, Secretary of the House of Clerical and Lay Deputies, and the Rev. Henry C. Potter, D. D., Secretary of the House of Bishops. The clergy in attendance

from the Diocese of Missouri were the Rev. Edward F. Berkeley, D. D., of St. Louis, and the Rev. William B. Corbyn, D. D., of Palmyra. The presiding Bishop was assisted in the services by the Bishops of Michigan, Virginia, Iowa and New York. The sermon was preached by the Missionary Bishop of Arkansas. A large attendance of the clerical and lay deputies of the General Convention, together with a congregation filling every portion of the spacious Church chosen for this interesting ceremony, attested a widespread interest in these services, which were to add another to the number of our Bishops, and give to a bereaved Diocese its chosen head. The Holy Communion was administered to a large number of the clergy and laity.

At the close of services, the presiding Bishop having called the Bishops and clergy together, on motion of the Rev. William Stevens Perry, the thanks of the Bishops and clergy in attendance were unanimously tendered to the Right Rev. Dr. Lay, for the discourse just delivered, and a copy of the same respectfully requested for publication.

SERMON.

“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—1 PETER v. 4.

The names and titles of our Blessed Lord have ever furnished to devout minds themes of pleasant meditation. No one epithet can adequately describe Him; and thus prophet and psalmist, apostle and evangelist, and angel of the annunciation and the Exile of Patmos, have united to ransack the stores of language, to draw from them its sublimest words and its most endearing epithets, thus accumulating around the person of our Lord every title of worth and dignity until His name, in itself secret and incommunicable, is poured forth as ointment and diffused throughout His

Church in the hundred varying titles which express His majesty and His mercy.

Seldom, indeed, does the Church make mention of her Lord without adding some words expressive of her reverence and affection. She has no sympathy with the unseemingly familiarity which utters commonly the name of Jesus with no added word of honor; she invokes Him ever by some sacred title; she speaks to us of Him with some reverent description of His person or of His work; she varies that description with the occasion of her speech. At the bedside of the sufferer, Christ is "the Saviour of the world, who, by His cross and passion has redeemed us." Beside the open grave, He is "The Resurrection and the Life;" and yet again in the Institution office and in the Ordinal, she adopts the language favorite with St. Peter; she pleads "Thy merits, O Blessed Jesus, Thou gracious BISHOP AND SHEPHERD of our souls!" She encourages her newly-consecrated Bishop with the prayer that "When the CHIEF SHEPHERD shall appear," he may receive the never-fading crown of glory.

Times there are, my brethren, in the experience of life, when one or another of our Lord's titles falls upon the ear with singular sweetness. Times there are of new trial and added responsibility, when there flashes upon us the true force and meaning of some word that has been familiar to the ear and often upon the lips. Thus is it with the name before us. While every Christian delights to say "The Lord is my Shepherd," who can, as the Shepherd and the Bishop of Christ's flock, realize the comfort and the awfulness of the thought, that there is One who is himself Bishop and Chief Shepherd; One who has exercised in person the ministry and oversight entrusted to us; One in whose steps we tread, and at whose feet each pastoral staff is presently to be laid. Our Lord's life on earth is the fair pattern, which none of us indeed can equal, but which men in every station must strive to copy and reproduce. Woe is unto us, if we accept as our ideal anything below His sinless example and His finished work! Our little children find in Him the example of filial duty; to Him we are wont to direct the eyes of the worker

and the sufferer. And is there no special lesson in that life for those to whom chiefly He has confided the interests dearest to His heart? As man, we present Him as the example for all men to follow; as Bishop and chief Pastor well may we present Him to ourselves. Well may the Church, in forming her estimate of the Episcopal office, and in determining the qualifications which should belong to the chief Pastors, keep ever in her view the Holy One, her Chief Shepherd and the Bishop of our souls.

OUR LORD, THE PATTERN TO THE BISHOPS OF HIS CHURCH. Such is the lesson which we attempt to unfold to-day; a theme so sacred and so beautiful that we approach it tremblingly and with awe. Far be it from us, like the unbelievers or half-believers of the day, to criticise the sacred story, and self-complacently to express our approbation of the words and methods of the Master; no! we stand in the presence of an incarnate wisdom too vast for us to judge: and upon bended knee we follow the traces of its march on earth, happy if we may unquestioning tread where Christ's sacred feet have left their impress.

In our Lord's work as in His person, the human and the divine so shade into each other that we can draw no absolute line of demarcation. Without pretending to divide, we may yet distinguish two elements in the office He discharged towards His infant Church. He was its Bishop and its Paraclete. When He went away to Heaven, the divine function was assumed by that other Comforter, that ever-blessed Creator-Spirit, whose living presence in the Church gives to the consecration in which we are presently to engage all its energy and truth; and the human function, the earthly Episcopate, was conferred upon the College of the Apostles and their successors in office until the end of the world.

We may not even for a moment leave out of mind that divinity which separates by so vast an interval the Chief Shepherd from those who are now set to feed His flock; but we may yet, I trust, without irreverence, fasten our thoughts upon the human aspect of our Lord's work on earth, and analyze the

character of His Episcopate, as furnishing that true ideal which the Church should ever seek to realize.

Let us then recall our Lord's Episcopate in His intercourse with His Pastors, in the guidance of the Laity, and yet again in its personal characteristics. We are to consider,

I.—THE CHIEF SHEPHERD AMONG HIS PASTORS.

And here we are reminded at once, what unceasing care, and labor, and diligence, our Master expended upon His subordinates in the sacred ministry; a care almost disproportionate, one might say, in view of the multitudes who thronged His path and hung upon His words. Careful He was to select from among the believers such as He deemed competent to this sacred function. How imperatively He summoned the fisherman from his net and the publican from his engagements! and how distinctly He repelled the proffered service of such as would volunteer in His cause, without realizing its responsibilities and trials!

To say that He was accessible to His clergy would be a weak statement. He kept them habitually about His person, He was seldom separated from them; and this, although He was doubtless often weary of company, and longed for the repose of solitude and the society of His uninterrupted thought. He did not merely instruct them in the duties of their office; He carried them with Him! He showed them by example how ignorance should be enlightened, how suffering should be relieved, how favor should be borne, how agony should be endured.

With what marvellous skill did He train and strengthen them for usefulness! as they made progress in Christian virtue, detaching them from His person, yet even then only for brief periods, and in little companies, so that one might strengthen another; leading them from one responsibility to another, from lesser trials to greater, now exposing them to danger with Himself in the bark, and presently dismissing them to buffet the storm alone, unknowing that He upon the mountain top watched for their safety, thus leading them on

step by step until that sorrowful moment when His visible presence was altogether withdrawn.

Wonderfully considerate was the Chief Shepherd of His colaborers. He would not overwork them. "Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat." Wonderfully patient was He with their defects of understanding and their infirmities of spirit. How did He bear with the unintelligence of Philip, the melancholy of Thomas, the impetuosity of Peter! and then what mingled familiarity and dignity in His intercourse with them all! He treated them as friends rather than as subordinates! and yet there was a line of reverence which they might not overpass.

If Peter, overzealous for His Master's reputation, undertakes that He shall pay His quota towards sustaining the services of the Temple, He rebukes him for the concession of the claim, while yet He works a miracle rather than expose His disciple to the mortification of failing to meet the engagement. And then, how beautiful the picture of John leaning on the Chief Shepherd's bosom! In that holy familiarity, how marvellously do we see the profoundest reverence reconciled with the most genial friendship.

In view of these things, we do not fear to affirm that every Christian Bishop should regard himself first and chiefly as the Pastor of Pastors; and among his varied responsibilities and duties should set in the foremost place, those which appertain to the calling of men to sacred ministries, preparing them for their work, directing them in its prosecution, sustaining them under its trials. Not content to accept such as come to him, to preside over their deliberations, to interpose when some great mischief impends, he who patterns after that perfect example will identify himself with those in holy orders, and expend upon them the chief of his strength and the wealth of his affections.

There is much complaint in these days of the deficiency of clergymen. We have need to exhort parents to consecrate their children to the service of the altar, and the laity in

general to facilitate the theological education and to sustain the clergy. But we must not forget that ordaining, sending and laying hands upon others is peculiarly the function of the Bishop. It is his special duty to make choice of fit persons to serve in the sacred ministry; to suggest its claims to young men before their profession is chosen, to call into its ranks such as seem adapted for its holy employments. What if it seem cruel to separate the sons of Zebedee from an aged parent! what though the world may deem it extravagant to summon men from lucrative employments to comparative poverty! The Gospel must be preached, and we must send the men to preach it. Surely we do not err, if, following our Lord's example, we break in upon men's repose; now demanding, authoritatively, Go thou and preach the Gospel; now entreating, lovingly, Come with us, and be with us fishers of men.

The Bishop should be the friend and father of his clergy, extending to them a larger measure of confidence and sympathy than it is possible to give to all the members of the flock. Nor is this any disadvantage to the flock; for each instruction and consolation afforded the clergymen, is diffused through him to hundreds within his care. How much do pastors need a Pastor! How instinctively does the Priest or the Deacon in his doubts and anxieties, in distress and need, look to his Bishop! How little does the world know of the filial confidence and the fatherly benignity, the touching story of mortifications and trials told without reserve, the gentle pity and manly encouragement, which have often characterized the correspondence between the Bishops and their clergy! Oh, how wondrous is the power of a Bishop who is a true father to his clergy! How does he mould the opinions of the helpers, and impart to them his methods, and infuse his own great thought into the minds of others!

The Chief Shepherd had ever patience with His apostles. He explained things to them when they were alone together. He rebuked them, and sharply too, sometimes, but never, that I can recollect, in the presence of the people, where their credit might be impaired. He wrung the very soul of Peter once

with His rebuke, and yet while He rebuked, renewed the expression of His confidence and uttered no harsher word than "Simon, son of Jonas, lovest thou Me?"—And oh, brethren, a Bishop after this pattern; who stands in the center of the sacred order; not afraid to take responsibility, but serene and firm, teaching men of less experience and more timid nature; the Bishop who under no conceivable circumstances will admit that any competition of interests can exist between himself and his brethren, and in the midst of frowardness thinks only how to bring about a better mind; the Bishop who can enlighten ignorance without wounding self-respect, who can direct energies without fettering them by undue interference, whose ready sympathy never wearies, whose cordial affection sustains his clergy in all their troubles; such a Bishop may be after all but an earthen vessel, but in that poor earth men will recognize the outline and the likeness of Him in whom dwelt all the fulness of the God-head bodily, the Chief Shepherd and Bishop of our souls.

How can we fail to observe the persistence with which our Lord sought to elevate His chosen ones in their self-estimate and in the esteem of the people! When He fed multitudes, did He not give them an important share in that work of love? Did He not advise with them when He himself knew what He would do? Did He not leave it to them to baptize the converts to the faith? Did He not within limits admit them into the mystery of His own griefs and troubles? With such an example well may the Bishop learn to make much of his clergy; studiously to honor them before the people; to choose from among them his confidants, and to invite the same sympathy which he is so often called upon to extend. But, brethren, all this is impracticable unless there be something of dignified reserve, some recognitions of official superiority. We dare not claim for ourselves such reverence, such obedience, as the sinless One did rightly claim. But as rulers in God's family, and in the following of Christ's example, the Bishop should know how to assert the dignity of his office, how to repel unwarrantable freedoms, and how to

keep easy and confidential friendship from slipping down into unseemly familiarity.

But I may not dwell further upon this theme which has rather been suggested than expounded. Let us consider,

II.—THE CHIEF SHEPHERD AMONG HIS PEOPLE.

If we regard our Lord as a Bishop among His people, we recognize at once the fact that He was the chief preacher within His self-appointed diocese of Judea. If we think of Him as the Missionary Bishop (for such He truly was), how great the activity of His personal ministry! The sermons and the labors which are recorded are but specimens of his toil. Had the whole been written, St. John intimates that the volumes of that record would have been innumerable. In public and in private, by the seaside and on the mount, at the rich man's table, in the synagogue and in the porches of the temple, He ceased not to teach and to preach. He drove back His sorrows resolutely into His own breast, and taught still in His trouble. In the very presence of death He kept not silence but spake still of the Comforter.

Think of the long journeys, the villages visited in succession, the long continued speech to attentive crowds, the patient dealing with an individual soul, the pause to bless the little babes, the thoughtfulness that encouraged Zaccheus to stand forth and speak out his religious purpose. Brethren, how plain is this instruction! Make all allowance necessary to be made for a religion in its infancy which could be spread only by the living voice; grant that in our day the Bishop must often sit alone and think; must plan and organize and shape work for other hands; and still there stands plain before us the lesson that the Bishop must go about doing good, and as he goes must preach. He cannot do all the work himself; it were vain to attempt it; but he can lead the way; he can show his willingness to share in whatever toils and hardships belong to the clergy; he can by his example teach others how to recognize an opportunity and then how to use it; by his dealing with an individual soul he can

instruct the unexperienced man of God, as books would never teach him, how to silence the disputations, to cheer the penitent, to comfort the mourner.

And this reminds us of that wondrous prudence which characterized our Master's ministrations among the people. What contradiction of sinners against Himself did He endure! What a throng of captious, prejudiced, unreasonable men surrounded Him. But He aroused no unnecessary prejudice; again and again he stayed His speech or withdrew His person to avoid tumult. If men addressed Him with artful words intending to entrap Him, He did not hesitate to avoid the false issue, and to retort upon them the sharp question. How often did He make men who pretended ignorance, answer themselves, and turn away self-condemned by the exposure of their insincerity! How varied his teaching according to circumstances and persons! In his example we find no warrant for that narrowness which utters ever the same formula and the same doctrine to all sorts of people. To the self-complacent Pharisee He held up the better example of the half-heathen Samaritan, while presently conversing with the Samaritan He identifies Himself with the Jews, and affirms the authority of the Jewish Church. He taught the doctrine of the new birth of man's nature to one half-hearted and secret inquirer—while to Nathanael He uttered words of commendation only. I need not multiply illustrations. These things assure us that the Christian Bishop should, while valiant for the truth, be wise enough to avoid useless controversy; while doing good to others, be careful to protect himself from needless animadversion. They tell us that the Bishop should be large-minded in his work; not going out furnished with a few set phrases or favorite dogmas, thrown out without discrimination; but richly stored with all true doctrine and all right words, rightly dividing the blessed truth; giving to each man his portion—urging repentance upon one, confession upon another; now persuading a man to believe and now to do some act of self-sacrifice; now rising in indignation at the profanation of holy things, and now protesting against the lading of unnecessary burdens upon the

conscience of the faithful. There is nothing in our Lord's life and example to encourage a narrow partyism. How wondrously different, some might say almost contradictory, were His utterances according to the occasion that prompted His speech! Persistently did He press the deep and spiritual truths of religion, yet did He not hesitate to give His testimony to the value of things external. There is a singular humanness in our Lord's hovering around the temple during that sad week of expectancy which preceded His death. We know how a certain restlessness comes over men when death is near, and who, though they have wandered far, they come home to die. And as we read the story of the brief road so often traversed between Bethany and Jerusalem, the lingering in the temple, the pause in the twilight, and the musing eye fixed still on Zion, we recognize the truth that our Lord not only loved His Father, but held also in affection His Father's house.

The Bishop, least of all men, should be the slave of party or of prejudices. Sobriety of judgment, love of truth, should characterize all his ministrations. No ridicule should avail to make him ashamed of the system which he administers, to hide its true features, or to explain it away to meet the demands of miscalled charity; while no admiration of a system or a method should restrain him from keeping always in the foreground the great essential truths destined to survive when all systems shall have passed away.

If we analyze in its human aspects that influence which our Lord wielded over the masses, we cannot fail to observe that it was largely due to the commingling of gentleness with severity; oftenest He was gentle; most full of pity, affable and ready to make allowance; oftenest but not always. He was the Lamb of God, but when occasion demanded He showed Himself in the majesty of holy wrath, the Lion of the tribe of Judah. Strange that a speech so full of gentleness should rise at times into so fearful an invective. But who save the habitually gentle can rightly be severe? what wrath can so terrify the evildoer as the wrath of the Lamb? Listen to that fearful denunciation: "Woe unto you Scribes and Phari-

sces, hypocrites!" Woe follows upon woe, anathema upon anathema, straining our hearts as He approaches the climax, and almost alarming us lest when it be reached He shall remand them all into the hands of inexorable justice. But when all that torrent of burning words has been uttered, and while the threat of "the damnation of hell" rings into our ears and thrills the inmost soul, there succeeds by most abrupt transition the wail of pity, a cry of anguish such as defiance itself can scarce resist: "O Jerusalem! O Jerusalem!" The world has enough of stern critics, and bitter censors; but, oh, sweet pity! angel of healing and of consolation! If thou hast a home on earth, it should be in the breast of a Christian Bishop, causing him, like his Master, as he looks upon the guilty city, to weep over it, teaching him where men discover only the sin, to recognize the sorrow, where men condemn, to utter words of absolution. Gentle pity! be thou in our hearts, and how tenderly shall we bind up the spiritual wound, and how patiently will the sufferer endure the pains of healing! and then in the presence of wrong and outrage, of veiled hypocrisy and shameless effrontery, who can as the pitiful and the gentle abash the scorner and terrify the wrongdoer, while he denounces against them the judgments of the Most High! Such is the example afforded by this Chief Bishop among His flock! ruling His people prudently, with all His power, yet gentle among them even as a nurse cherisheth her children.

I pass on to consider—

III.—THE CHIEF SHEPHERD, WITH REVERENCE BE IT SPOKEN, IN THE PERSONAL CHARACTERISTICS OF HIS EPISCOPATE.

How overwhelming is the thought that He, the sinless one, used self-discipline; the discipline of fastings, watchings and voluntary retirement; that He, the all-wise, chose not the twelve, but after a night spent in prayer! that He illustrated by His example what He taught us in precept, of certain

fierce professions, "this kind can come forth by nothing but by prayer and fasting."

How single minded was He in His work! What cared He for on earth save the welfare of His infant Church? What were meat and drink to Him save as they strengthened Him for this gracious task? and yet how void was He of all asceticism! He came eating and drinking like other men; He dined with the rich man on the Sabbath day; He was known as the friend of publicans and sinners; He disregarded the ablutions and artificial tests of piety, of which the religionists of that day made so much. We are not left without numerous intimations of a constant regard to the welfare of His flock in His life and conduct. Recall such passages as these: "For their sakes I sanctify Myself;" "Notwithstanding lest we offend them," do thus and so. "The good shepherd" (He seems here as in soliloquy, to utter the secret of His own pastorate), "when he putteth forth his own sheep, goeth before them." "While I was with them in the world, I kept them in Thy name." These and the like utterances assure us how deeply the chief Pastor realized the responsibility laid upon Him in the guidance of the flock, and how He ordered all His life with reference to that responsibility.

Thus, brethren beloved in the Lord, have I attempted to speak to you of a theme which I am not able to expound. But thus much, perchance, our poor words may have impressed upon you for a moment, that the blessed Jesus, King, and Priest, and Prophet, is our Bishop, too; One who has borne the pastoral staff on earth, and who did thus bear it, not only in love for the flock, but for the guidance of such as He should set over them in the latter days. Well may we study this pattern! and well may the Church seek to put in her chief places Bishops eminent for those qualities which makes them most like the Chief Bishop; men of lofty self-consecration, men of gentle hearts, men of prudence and discretion; men who will take heed to themselves and to all the flock over which the Holy Ghost hath made them overseers.

Into this company of Pastors, my brother-elect, it is now my privilege to welcome you. We have diligently inquired

concerning you; and however severe may be the ordeal, let none complain that the Church should be jealous in behalf of her Episcopate, and should carefully scrutinize the qualifications of such as are presented to her for so holy a trust.

I am bold to say to you that the results of this inquiry have been satisfactory. God has not left you destitute of His manifold gifts, nor yet of grace to use them for His honor and glory in your ministry heretofore. Well may we, in view of the past, anticipate for you an Episcopate of solid merit and of steadily increasing usefulness.

You go forth to a new country, an untried office, among a stranger flock. You are to diffuse abroad that Gospel which teaches as its sublimest truth that there is sympathy in heaven for man. Let that same word be your comfort in every trouble! Henceforth there is to be another bond of sympathy between you and your blessed Lord. He himself was Bishop upon earth; He knows the trial and the burden of the office. In becoming a Bishop, you pass in some things beyond the limits of ordinary sympathies, but you go up into a nearer and closer intimacy and communion with Him who gathered first the flock and guided them a little way with His own hand before He resigned them to our care. It is not presumptuous to affirm that He has a special tenderness for His faithful copartners in this work, and that when we reach the farther shore He will stand ready to greet us with peculiar rewards of grace.

Lean then upon the Chief Shepherd, and take His Episcopate in its great features as the pattern of your own. No human art can make a good and efficient Bishop. That man will most excel who, with childlike simplicity, copies the one perfect exemplar.

Oh, my Brother! take good heed to the three things which stand forth so plainly in the chief ministry of the Son of God. Cherish your clergy. Be the chief missionary within your Diocese. Show yourself a pattern of good works, and you will not live in vain. The erring shall be brought into the fold of Christ. Brethren shall dwell together in unity. Your Diocese shall increase in strength

and saintliness, and at the last when the Chief Shepherd shall appear receive a crown of glory that fadeth not away!

Perhaps the domestic side of Bishop Lay's life could not be more simply or more attractively given than in the letters to one of his parishioners, which are here transcribed.*

A. D. 1866-1869.

Huntsville, Ala., July 23, 1866.

My Dear Mrs. Cantrell:

I have been here some ten days with my little flock around me. I find Mrs. Lay quite well and the little girl has gotten quite fat. She has no muscle to speak of, but she is content to lie on her back and kick for an hour at a time. This change from complete emaciation, and within about three weeks, we feel to be a great blessing. Henry comes back to us in good health, and has, I hope, done well at school. I am considering what to do with him next year. Oh that we could have good schools in Arkansas!

The unexpected summons to Helena has deranged my plans for the summer. I became sick and found it would not do to travel on steamboat in July. I hardly know what my arrangements will be, only, if cholera does not prevent, I shall have to go north before I return to Arkansas. I long for the time when I shall have a home and be able to concentrate my efforts. Our parish is in good hands and I hope Mr. Robert† will find much encouragement in his labors. I am anxious to make it a model parish in spirituality and in missionary zeal. The Church music here is at present mainly performed by the children and is very sweet. They chant the Psalter very well. I will bring back all the good ideas I can pick up. I have always a very affectionate recol-

*Bishop Lay's first parish was in Princess Anne County Virginia, the birth-place of the Annalist.

†Accented on the last syllable.

lection of your hospitable home. Remember me most kindly to the Doctor, to Miss Mary,* and all the girls, especially kiss the baby for me.

We have lately heard of the death of two saints very dear to us. The first was Mrs. Shipp, of Lincolnton, N. C., one of the loveliest women I ever knew. We were perfect strangers to her; but she could not have been kinder if Mrs. Lay had been her own sister. The other is Mrs. Lay's great aunt, Mrs. Walker, of Petersburg, with whom she lived for some nine years while at school. She was a woman of remarkable judgment and strong will. A widow of 55 years, she gave all her thoughts and efforts to the Church. She kept open house for the clergy and was known everywhere as Good Aunt Walker. The day of judgment alone will reveal how much good that quiet, sickly woman did in this wicked world. She was so glad to be released from sickness and pain. It is a comfort to know that there are such good people passing away into rest. May many such grow up in Arkansas!

Most truly your friend,

HENRY C. LAY.

Mrs. Cantrell, Little Rock.

There is another extract from a letter written three years later, after he had arrived at his new Diocese, dated Easton, Md., April 28, 1869.

My Dear Mrs. Cantrell:

Our journey was a very fatiguing one, the more so, for the many friends and acquaintances who occupied us at our halting places. We were taken possession of immediately on our arrival by Mr. and Mrs. Golsborough, and carried to a hospitable home, where we shall spend some weeks.

They have thrown themselves very heartily into our affairs, and will relieve us of much care and trouble in settling ourselves. The town of Easton is about a mile from

*Miss Mary E. Harrell.

the water. The steamboat runs in about five hours from Baltimore to Easton Point, the landing for the town. Just across a creek from Easton Point is a large farm of Dr. Adkins. He has just removed into town and rents us his farm home, with the garden, grounds and stables. The view is beautiful, looking out upon the salt water. Plenty of green grass and shady trees. The house is handsome, with six large rooms and a tower of three stories, each story giving a nicely finished room 16 x 16. There are porches and blinds enough to make it cool in summer. We expect to warm the main part of the house, five rooms and passages, with two stoves, burning hard coal. They have here what they call "self-feeders." The fire burns only at the bottom and the coal settles down as it is consumed, so that the stove burns straight ahead for twenty-four hours.

We have an icehouse besides, and buy milk from a dairy on the farm. My little boys are amusing themselves to-day cutting asparagus, which grows wild along the water's edge.

So we shall be comfortable, you see. We shall have troubles and trials I doubt not. I see enough to know that it will require energy and prudence to develop the Diocese. But we trust to be guided aright. With much love to the Doctor, the girls, and the baby, and all friends,

Yours affectionately,

HENRY C. LAY.

A. D. 1859-1866. About the time Dr. J. T. Wheat was installed as Rector of Christ Church, Little Rock, or not long after, Rev. Henry C. Lay, of "The Church of the Nativity," in Huntsville, Ala., was consecrated Missionary Bishop of the Southwest, which included Arkansas. He made a visitation in the spring of 1859, but having chosen Fort Smith as a place of residence, he did not remove his family to Little Rock until 1866. Dr. Wheat joined the Confederate army as chaplain in 1863. After his resignation, Bishop Lay was

elected Rector of Christ Church, and for a time performed the duties of both offices—Bishop and Presbyter. He made his lodging in the Vestry room of the Church and took his meals at the homes of his parishioners, successively. In this way his flock came to know him intimately and to love him. Dignity, combined with gentleness, gave to his manner an unusual charm which was heightened by a voice of singular sweetness. This, with the friendly humor and sympathy that marked his intercourse with children, caused them to become his loyal subjects. When he, with his family, arrived from Alabama after peace had been established, Mr. and Mrs. Gilbert Knapp received them at their hospitable home on Seventh street and Rector avenue. Afterwards they began housekeeping in the cottage on southeast corner of Sixth and Sherman streets. The eldest son, Henry, had been left behind at school, and two sturdy boys, George and Bierne, with baby Bettie, formed the household. When the Bishop returned from the Pan-Anglican Conference of Bishops at London, which was held at Lambeth Palace, he occasionally indulged in a jocose reference to the “Bishop’s Palace,” at Little Rock. He afterwards bought the property now owned by Colonel James Mitchell, on Fifteenth and Spring. To the original building he added, on the southwest corner, a commodious study. This was well equipped with books and I doubt whether he would have exchanged with the Archbishop of Canterbury, when once established. On one occasion the writer was entertained in this study. After discussing the new books and magazines, he said: “Here is a charming poem, that I will read to you, if I may.” Of course there was but one reply. With tones that made music to the words, he read—

CHRIST AND THE LITTLE ONES.

“The Master has come over Jordan,”
 Said Hannah, the mother, one day;
 He is healing the people who throng Him,
 With a touch of his finger, they say.

“And now I shall carry the children,
 Little Rachel, and Samuel, and John,
 I shall carry the baby, Esther,
 For the Lord to look upon.”

The father looked at her kindly,
 But he shook his head and smiled:
 Now who but a doting mother
 Would think of a thing so wild?

“If the children were tortured by demons,
 Or dying of fever, ’twere well;
 Or had they the taint of the leper,
 Like many in Israel.”

“Nay, do not hinder me, Nathan,
 I feel such a burden of care
 If I carry it to the Master,
 Perhaps I shall leave it there.

“If he lay His hand on the children
 My heart will be lighter I know,
 For a blessing forever and ever
 Will follow them as they go.”

So over the hills of Judah,
 Along by the vine rows green,
 With Esther asleep on her bosom
 And Rachel, her brothers between.

’Mid the people who hung on His teaching
 Or waited His touch and His word,—
 Through the row of proud Pharisees listening,
 She pressed to the feet of the Lord.

“Now why shouldst thou hinder the Master?”
 Said Peter, “with children like these?
 Seest not how from morning to evening
 He teacheth and healeth disease?”

Then Christ said, “Forbid not the children,
 Permit them to come unto Me!”
 And he took in His arms little Esther,
 And Rachel he set on his knee;

And the heavy heart of the mother
 Was lifted all eartheare above,
 As he laid His hand on the brothers
 And blest them with tenderest love;

As he said of the babes in His bosom,
 “Of such are the kingdom of heaven,”
 And strength for all duty and trial
 That hour to her spirit was given.

—*Julia Gill.*

It is a comfort to think that the mothers were objects of sympathy, to one whose beautiful utterances and persuasive eloquence had moved the reverend assembly of Bishops! Surely a shepherd after the pattern of his Master! As his Episcopal duties crowded in upon him, Bishop Lay called to his assistance, with the consent of the congregation, the Rev. P. G. Robert, of Virginia, late chaplain in the Southern army, who, in the course of a year, was elected Rector of Christ Church, the Bishop resigning all duty except that of his Episcopate. The Bishop was not robust in physique, and as he would set out in his ambulance to scale the mountains of Arkansas, his physician, Dr. Cantrell, would add many little comforts, that he foresaw would be needed to strengthen him on the route. He was better adapted to wield a pen whose influence would be felt through the confines of the Anglican Church than to carry the Gospel in person as a

missionary. So that he was translated to the Diocese of Easton in 1869, and Christ Church lost her most beautiful lecturer and sermonizer. One Good Friday sermon, "Alone; Yet I am Not Alone, Because the Father is With Me," and another Easter sermon, "Who Shall Roll us Away the Stone from the Door of the Sepulchre?" will never be forgotten here.

After Little Rock was occupied by the Federal army the Church was appropriated for a hospital for the sick soldiers. Bishop Lay was the guest of Judge Ringo at that time and inaugurated home services, which were conducted by lay readers at private houses, principally at the homes of Judge Ringo and Mrs. Judge Watkins, the Sunday School organ having been moved from house to house to lead the singing. When the Church was cleared of the sick, the Rev. E. Steele Peek, chaplain of General Steele's division, held the usual Sunday services there. A few of the Sunday School teachers returned to their charge. Mr. Peek inquired for the Sunday School organ. Learning that it was at the house of Judge Watkins, he requested one of the teachers to ask that it be returned to the Church. At that time such a request was felt to equal a command. Still Mrs. Watkins hesitated to comply, without advice from the Vestrymen of the Church. Another request was forwarded to her from Mr. Peek and the organ was delivered up and placed at the head of the aisle, near the chancel in the Church. For several Sundays the services went on peacefully. Mr. Peek was an upright, humane, Christian minister, bent on doing his duty. None felt the premonition of the explosion which soon followed. One Sunday morning at Sunday School, Mr. Peek was observed to go from class to class interviewing each teacher. At length he announced in deprecating tones, to the consterna-

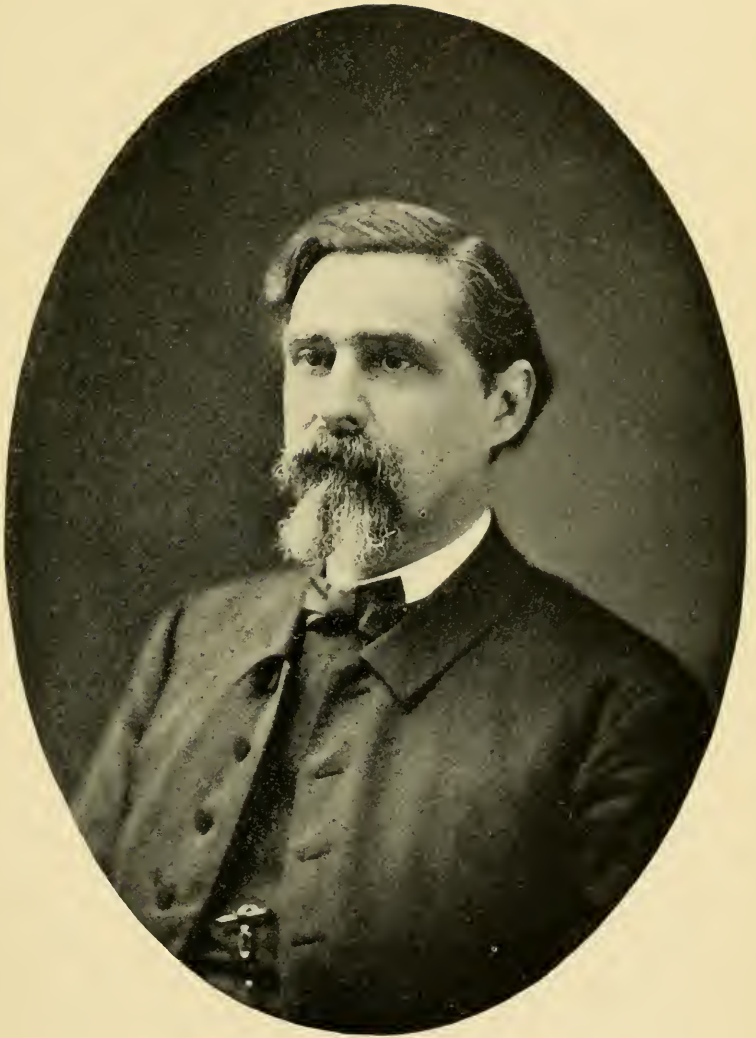
tion of all, that the organ had been taken from the Church! For some time subsequently a vain search was made for the missing instrument. After many months it was traced to a Church in one of the Northwestern States, where it had been sent by the Federal soldiers, probably those who had been sheltered there in sickness, as *confiscated property*! It was never returned, to Mr. Peek's undying chagrin. He did everything in his power to show his sympathy to a conquered foe, and won the love and gratitude of the community by his daily ministrations until death to the heroic martyr, David O. Dodd, who was executed as a spy, January 8, 1864.

REV. P. G. ROBERT.*

Rev. P. G. Robert was first called from Virginia as assistant to Bishop Lay in the duties of Rector, but soon succeeded to the full charge as Rector. From *The Church News*, the official paper of the Diocese of Missouri, Rt. Rev. D. S. Tuttle, D. D., Bishop, volume 26, St. Louis, June 15, 1895, the following corrected abstract of his life has been taken:

A. D. 1827. "Mr. Robert was born in Richmond, Va., December 16, 1827. He is the son of John Gibson Robert, of a Picard family, which traces back to the twelfth century; and of Amanda P. McRae, a lineal descendant of the Lord of the Isles. He received his preparatory education in the Richmond Academy, in the private school of Rev. Geo. A. Smith, at Clarens, near Alexandria. It was said of Mr. Smith that he "was as near to saintship as men ever get on this earth." Mr. Robert informs our interviewer that since then he has "pulled through by main force and stupidity." He was for a time clerk in Colonel Walter D. Blair's grocery in Richmond, and subsequently in the counting room of John D. Mayben, a large dealer in Virginia and Kentucky tobacco.

*Accented on the second syllable.



REV. P. G. ROBERT.

In 1846 his attention was turned toward the ministry, and he went to Clarens to brush up his Latin and Greek, and entered the Theological Seminary, Alexandria, the next year. He passed his examinations under such men as Drs. Sparrow, May, and Packard; which examinations, Mr. Robert insists to doubting ears were far more rigid and severe than those he inflicts upon the candidates who fall into his hands now as examining chaplain; and was ordained to the Diaconate by Bishop Meade, July 12, 1850, at Christ Church, Alexandria. He was advanced to the Priesthood by Bishop Johns, December 18, 1851, at Christ Church, Bruton Parish, Williamsburgh, Rev. Chas. Minnegerode and Rev. Edmund Withers, examiners. His first duty was assistant to the Rector of St. James Church, Richmond, then he was ordered by Bishop Meade to Meherrin Parish, Greensville County, and took charge as Rector-elect, October 6, 1850, where he remained for eight years. He married while there Elizabeth Scott, October 5, 1854. From 1858 to 1861 he was Rector of Christ Church, Smithfield, Isle of Wight County, and St. Andrew's, Southwark Parish, Surrey County, a Parish of which his great grandfather, Rev. Christopher McRae, was Rector in Colonial times. On the breaking out of the Civil War, Mr. Robert was commissioned chaplain in the Confederate States army, and served in the Second Louisiana, Thirty-fourth Virginia Regiments, Second Corps, A. N. V., until he was surrendered at Appomattox Courthouse, April 9, 1865. He was in nine general engagements, many skirmishes, and several affairs; and tells his friends that he is entitled to write "P. P." after his name, which means Paroled Prisoner, or Parish Priest, whichever you like. After the war, he "taught school and ploughed" for a year, when Bishop Lay invited him to Little Rock, Ark. He was assistant for one year and Rector for two years of Christ Church, Little Rock, and in 1869 came to St. Louis, and began to build up the Parish of the Holy Communion, preaching his first sermon as Rector July 6 of that year. Mr. Robert has made his impress upon the Church life of St. Louis, and always held important trusts in the counsels of the Church, and has

also kept an interest, and been an influence in the welfare of society and the city, outside of his immediate work."

Rev. Mr. Robert is a rare type of a Christian Apostle. He presents a combination of virtues—courage, steadfastness, unswerving faith, unquestioning obedience, together with a great underlying tenderness. He is a *man* among men, even though consecrated to the life of isolation, usually assigned to ministers of the Gospel; a man who holds the key to man's nature and knows how to adapt it; who, while honoring the female sex as a great throng of handmaidens of the Lord by election, seeks to reach and strengthen those of his own as being in more deadly danger from the assaults of the enemy;—who holds a visible, though perhaps unspoken, scorn for a willful villian, but a heart full of great compassion for a repentant prodigal—a man, who, being the type of a soldier-apostle, has left an impression, large, chivalrous and indelible on all the people of Little Rock, irrespective of sect, and an influence which will be undying.

Between Bishop Lay and his assistant, afterwards his successor as Parish Rector, there was an abiding friendship, sealed perhaps by their experiences as prisoners of war. In the wide divergence of paths which separated them after four years of comradeship and apostolic companionship, this affection never failed. Each pressed on to the same goal, the one as the faithful Shepherd of the sheep, during twenty-six years of leadership, reaching it first; the other scouring the outposts for wandering sinners, viewing the end from a calvary of suffering, but still sounding the cheerful call of *invitation*, rather than *warning*. "*Come and see!*"

After Mr. Robert had completed that portion of the Church of the Holy Communion designed for the chapel, in

St. Louis, to which place he had been called from Little Rock, he made a journey to the Holy Land and shared the pleasures of the Oriental visit with his parishioners in weekly letters to his parish paper. These were graphic and interesting and much enjoyed. Mr. Robert was a power in the Sunday School. The festivals at Easter were conducted with enthusiasm. He also prepared for the Sunday School of the Holy Communion "Questions on the Harmony of the Gospels, the Catechism and the Theme of Each Sunday." He is now an invalid with some heart trouble, but his trustful, loving words still warm the hearts and point the hopes of his legions of friends. A scheme for an Orphanage in Little Rock originated with him. The sum of \$340 or \$350 had been loaned to the Vestry in the first year of Rev. P. G. Robert's Rectorship, which "was a sum collected by him towards starting an orphanage," says a correspondent. "I remember the circumstance well," she continues, "because Mr. Robert told me at the time that everything was contributed, even brooms for the house. Then he looked for the orphans and could find none to put in it! Therefore the money was loaned to the Vestry—a long loan, for when I left Little Rock, I suppose not less than ten years afterward, no account of it had been given." In reference to this orphanage scheme, Mr. Robert writes:

"The loan to the Vestry and the failure to find orphans is correct. My Lutheran communicants used to adopt every orphan child they could find, according to their loving custom. God bless them!"

But the scheme was revived when orphans became more plentiful, and at this date, October, 1898, there is an Orphans' Home established on Fifth and Commerce streets, under the guardianship of Mrs. James Mitchell, president; Mrs. J. W. Beidelman, vice president; Mrs. John Fletcher, secretary;

Mrs. John Levering Matthews, assistant secretary, and Mrs. Helen Norton, treasurer. There are twenty-eight inmates. Of these five are babies.

The children of Rev. P. G. and Elizabeth Scott Robert are:

1. *John Gibson*, who married Miss Mary Thweatt Wilson, of Richmond, Va. They have one child, John Gibson Robert, Jr.

2. *Edward Scott*, unmarried. Born in Virginia.

3. *Deut Hayes*, unmarried. Born in Virginia.

4. *Douglas Wilkens*. Born in Little Rock. Married Eliza Clendenin.

5. *Lee Edward Robert* (Robert E. Lee reversed), unmarried. Born in St. Louis, Mo.

Two daughters have "gone before," *Amanda and Bessie*.

The members of the Vestry during the incumbency of Rev. P. G. Robert were L. E. Barber, Senior Warden; John Wassell, Junior Warden; Wm. B. Wait, Treasurer; S. L. Griffith, Gwynn Barber, W. A. Cantrell, Daniel Ringo, U. M. Rose, T. J. Churchill, B. C. Trapnall, Gordon N. Peay.

The organist was Dr. J. W. Beidelman. The choir was composed of Mrs. Mary Ellen Ives, *nee* Tucker, afterwards Mrs. Strong, Miss Laura Tucker, afterwards Mrs. Hardy, Miss Annie Reardon, afterwards Mrs. P. Raleigh, Miss Emma Scott, afterwards Mrs. James Lawson, Miss Johnanna Scott, afterwards Mrs. Clay Ro Bards, Miss Johanna Krause, afterwards Mrs. Peter Hotze, Miss Alice Compton, afterwards Mrs. George Weaver, General Albert Bishop, Major Smith, U. S. A., Lieutenant Post, U. S. A., Lieutenant Gregory, U. S. A., T. W. Bankes.

FORMER CHRIST CHURCH RECTOR.

[*Arkansas Democrat*, December 15, 1898.]

Rev. P. G. Robert, who will be remembered by old citizens as Rector of Christ Church in the sixties, has tendered his resignation as Rector of the Episcopal Church of the Holy Communion, St. Louis, after nearly thirty years' continuous service. Dr. Robert's determination to resign was reached after much consideration of the subject, and at the earnest solicitation of his physician. The reverend gentleman is suffering from an affection of the heart, which causes serious illness whenever he exerts himself too vigorously.

Dr. Robert was the founder of the Church from which he proposes to resign. He has been its only Rector. He has also been for many years the examining chaplain of the Diocese. His resignation as Rector carries with it the resignation from this office.

From the Hot Springs (Ark.) *Commercial*, of date December 10, 1898, we transfer the following notice of the wife of the former Rector of Christ Church:

SOMETHING ABOUT A DISTINGUISHED LADY
DELEGATE

TO THE NATIONAL UNITED DAUGHTERS OF THE CONFEDERACY
CHAPTER, WHICH CONVENED HERE LAST WEEK.

Mrs. P. G. Robert, a delegate representing the Daughters of the Confederacy, of St. Louis, Mo., at the convention or chapter which met in this city on the 9th ult., was a Miss Bettie Scott, of Henrico County, Va. (in which is the city of Richmond), having spent portions of her early life in Louisiana at her father's sugar plantation. She is a niece of the distinguished officer who commanded the armies of the United States in the war with Mexico, and still the ranking officer at the beginning of the Civil War, Major-General Winfield Scott.

Miss Scott married in Richmond an Episcopal minister, who served during the war as chaplain in Stonewall Jackson's "foot cavalry;" carried a rifle, and sometimes shot it, as he says, in self-defense. He went on Jackson's long marches as often on foot as mounted; and was near him when he met his calamitous death—most calamitous for the cause of the South as it proved; for had Jackson been with Lee, who called him his "right arm," the latter had not lost the battle of Gettysburg—and with it the Southern cause, as Great Britain was ready to "intervene" if Lee had won that battle.

Mrs. Robert, though the mother of five grown sons, two of whom are lawyers, one an editor, and one a doctor, in St. Louis, is a comely lady, who does not appear to have passed the vigor of her prime; for, though somewhat fleshy, her luxuriant tresses do not indicate the rapid advance of age. She is jovial and kind, but of marked decision of character, and possessed of the power of exercising an influence over others. Her husband is Rector of the Church of the Holy Communion in St. Louis, able, zealous and greatly esteemed. She has been so long an Episcopal Rector's wife and made it a duty to her Church and her husband to learn human nature, that she is tactful and confident in her intercourse with ladies in all social relations. She made her impress upon the convention in many ways, as it was to that end she was urged by her associates in St. Louis to attend the convention. Not given to any disposition to shine in "oratory," or to any fondness for display of whatever character, she was keenly alive to every detail of the proceedings, and promptly shared in debate when she deemed it appropriate.

During one of the sittings a point of order was endeavored to be settled upon the authority of a ruling of Speaker Reed, of the United States House of Representatives. Mrs. Robert was quickly on her feet and asked:

"Is his, the speaker's, course to be reasonably thought to furnish so high a standard of parliamentary law? Is he not rather distinguished as a violator of parliamentary rules; a parliamentary despot, whom one of the members of Congress of this State has called a counterfeit of the 'Czar?' Let

us not conduct our proceedings upon the practices of Thomas Bracket Reed, who is chiefly distinguished, like another 'ton of a man,' for 'wrenching the true cause the false way.' " She then explained her idea of the unfairness of enforcing the rule proposed—in her genial and matronly way. Czar Reed's precedent was ignored.

Mrs. Robert attended through the entire session, was present at all excursions and festivities. There was none who became acquainted with her who did not instantly admire her and even love her. She was but one of this gathering of many splendid women who met to honor the memory of the Southern soldier.

REV. HENRY HOBART MORRELL.

A. D. 1827-1889. *Rev. Henry Hobart Morrell* succeeded the Rev. P. G. Robert as Rector of Christ Church. He was born May 17, 1827; ordained Priest by Bishop McIlvaine in Trinity Church, Columbus, Ohio, March 14, 1856, and married October 21 of the same year to Mary Elizabeth Badger, and was in charge of the Church at Dayton, Ohio, at the time he was ordained Priest. In 1869 he accepted a call to Christ Church, where his work was especially good among the poor and needy, his legacy to his successor having been a huge hamper basketful of clothing that he had collected from the congregation for distribution among convalescent small-pox patients. He resigned the position during the fall of 1870. Six years after the death of his wife, in 1875, he married a widow, Mrs. Annie Ramage Smith, of Knoxville, Tenn., where he had assumed charge of St. John's Church from April, 1881, to February, 1886. Following this he was engaged in missionary work in Georgia and Florida and West Virginia. He died at Wheeling, W. Va., January 2, 1889. There were six children:

Emma J., unmarried.

Mary J., married Charles Henry Waring, of Knoxville, Tennessee.

Leonard McIlvaine, who died June 17, 1877, aged 15 years.

Charles K., unmarried.

Norman Blake, unmarried.

John Hampton, unmarried.

The consecration of Henry Niles Pierce to the Bishopric occurred at this time, who succeeded Mr. Morrell for a limited time as Rector of Christ Church as well as Bishop of the jurisdiction of Arkansas and Indian Territory.

From *The Little Rock Churchman* February, 1888, the following reference to this Rector is taken :

The Rev. Mr. Degen's paper, "The Diocese of Arkansas," has reappeared, after a suspension of six months. The contents evince conscientious industry.

The leading article is a historical sketch of Christ Church, Little Rock, illustrated by a beautiful engraving of the edifice. The materials at the command of the writer were evidently meager, *e. g.*, no mention is made of the Rectorship of the Rev. Dr. Morrell (1869-70), whose ministry amidst great difficulties was most faithful.

The history of this parish remains to be written.



RT. REV. HENRY NILES PIERCE, D. D., LL. D.

RT. REV. HENRY NILES PIERCE, D. D., LL. D.

A. D. 1820-1869. *Rt. Rev. Henry Niles Pierce, D. D. LL. D.*, fourth Missionary Bishop of Arkansas and Indian Territory, was born in Pawtucket, R. I., on the 19th day of October, 1820. He was the son of *Benjamin Bentley Pierce*, a Deacon in the Baptist Church at Pawtucket, R. I., who was born in East Greenwich, R. I., in 1786, and died in 1839. His mother was *Susan Walker*, born in Pawtucket, R. I., March 21, 1784, and died July 30, 1869. The history of the Walker family, of the old Plymouth colony, fills a volume of 450 pages. His grandfather was *Moses Pierce*, a ship captain, who died at sea about the year 1791, when his son, Benjamin Bentley Pierce, was only 5 years old. He was the great great grandson of *John Pierce* of East Greenwich, R. I., who had removed from Newport.

A. D. 1842-1854. The parents of Rt. Rev. Henry N. Pierce were both members of the Baptist Church, and at the age of 16 he was baptized into and remained a communicant of the same Church for five years. He left the Baptist Church because he found to his satisfaction that that Church originated in the sixteenth century, and had no descent from apostolic times. He became a communicant of the Episcopal Church when about 21 years old. On joining it he was hypothetically baptized. He graduated at Brown University, Providence, R. I., in 1842; was ordained Deacon at Christ Church, Matagorda, Texas, April 23, 1848, by the Rt. Rev. George Washington Freeman, D. D.; ordered Priest in the same Church on January 3, 1849, by the same prelate. From May, 1848, to May, 1852, four years, he labored as Missionary at Brenham, Washington, Independence and Chapel Hill,

in Washington County, Texas; was the first minister of the Episcopal Church that ever settled there. From 1852 to the spring of 1854 he was Rector of Christ Church, Matagorda, Texas. At that place he married, April 18, 1854, *Miss Nannie Haywood Sheppard*, who was born near Selma, Ala., March 6, 1830, the daughter of *Abram Sheppard*, a sugar planter and slaveholder, who was a native of North Carolina. Her mother was *Eleanor Wallace*, of Scotch, Irish, and Swiss descent.

Mrs. Pierce is the niece of the wife of *William Henry Haywood*, a leading lawyer at Raleigh, and, for a time, United States Senator from North Carolina. She was educated at St. Mary's School, Raleigh, N. C.

A. D. 1854-1880. In June, 1854, Rev. H. N. Pierce took temporary charge of Trinity Church, New Orleans, but left there in December following. In the spring of 1855 he became Rector of St. Paul's Church, Rahway, N. J., and continued in charge until 1857. In October of 1857, he became Rector of St. John's Free Church, in Mobile, Ala., where his income, dependent upon the offering alone, amounted to \$3,000 per annum until 1868. He established there the Church Home for Orphans. While residing there in 1861-62, he translated Muhlbach's Henry VIII. He received the degree of D. D. from the University of Alabama, at Tuscaloosa, in 1862, and that of LL. D. from the college of William and Mary, Williamsburg, Va., in 1869. From Mobile, Dr. Pierce went to Springfield, Ill., where he was Rector and Dean of Springfield from November, 1865, to January 1, 1870. On January 25, 1870, he was consecrated Bishop of Arkansas and Indian Territory, in Christ Church, Mobile, Ala., by Rt. Rev. William Mercer Green, D. D., Bishop of Mississippi, assisted by Rt. Rev. Henry John

Whitehouse, D. D., LL. D., Oxon; D. C. L., Bishop of Illinois; Rt. Rev. Richard Hooker Wilmer, D. D., Bishop of Alabama; Rt. Rev. Charles Todd Quintard, S. T. D., LL. D., Bishop of Tennessee; Rt. Rev. Joseph P. B. Wilmer, D. D., Bishop of Louisiana, and Rt. Rev. John Freeman Young, S. T. D., Bishop of Florida.

In March, 1870, he settled in Little Rock, where he now resides in his own home, on Seventeenth and Center streets. He is a great student and has a library of more than 3,000 volumes. He also owns 3,000 acres of rich, wild lands in Matagorda County, Texas. The children of Bishop and Mrs. H. N. Pierce are as follows:

Abraham Wallace, born in Rahway, N. J.; graduated at Sewanee University, August, 1877; studied for the ministry; has been Rector of Grace Church, Washington, and the Church of Our Redeemer, Nashville; Rocky Comfort mission, Arkansas, and is now the successor of Rev. D. I. Hobbs, at Trinity Cathedral, Little Rock. He is unmarried.

Henry Walker born in Rahway, N. J.; educated at Sewanee; married May 4, 1880, Marie Moffat, of English birth; died of rapid consumption, September, at Mobile, Ala., where, accompanied by his brother, Wallace, he had gone to recruit his waning strength. He was buried at Little Rock from Trinity Cathedral, September 4, 1886, by his father, the Bishop, assisted by his brother, Rev. A. W. Pierce, of Mobile, Ala.

Elizabeth Powell, born in Mobile, Ala.; educated at home by her father, and is ranked in the first class of musicians as an *artiste* by the musicians of New York, where she studied music several years. She was married at Trinity Cathedral

to Gerry Austin Lyman, of Boston. Her father performed the ceremony.

Susan Sheppard, the youngest child, was born in Mobile, and educated under the parental roof. She was married to Mr. William C. Stevens, son of Bishop Stevens, of Pennsylvania. Over the *non de plume* of Sheppard Stevens, she has published two novels, "I am the King," and "The Sword of Justice," both issued previous to the death of her father.

Bishop Pierce has written sermons, essays, addresses, besides a volume of verse entitled "The Agnostic," with other poems, issued by Thomas Whittaker, New York, in 1884.

At the seventeenth annual Council of the Diocese of Arkansas, which was held at Christ Church, Little Rock, May 3, 1889, Bishop Pierce formally accepted the office of Diocesan, in lieu of Missionary Bishop.*

From *The Daily Press* Little Rock, of date January 24, 1895, the following sketch of the life and services of Bishop Pierce is reprinted. It was written on the occasion of the twenty-fifth anniversary of his consecration as Bishop:

RT. REV. HENRY NILES PIERCE, D. D., LL. D.

TWENTY-FIFTH ANNIVERSARY OF HIS CONSECRATION AS
BISHOP—A VERY HAPPY SILVER JUBILEE—SKETCH
OF THE LIFE AND SERVICES OF A MAN WHOM
ALL ARKANSAS LOVES—THE GROWTH OF
THE EPISCOPAL CHURCH.

To-morrow, January 25, will witness an event of more than ordinary interest, the twenty-fifth anniversary of the consecration of the Rt. Rev. Henry Niles Pierce, D. D., LL. D., as Bishop in the Church of God. The silver jubilee of the pastorate of a simple flock, is an event of great interest and of congratulations, but the silver jubilee of a Bishop, is a far

*Abstract from the biography of Bishop Pierce in "The Encyclopedia of the New West," 1881.

more notable event in that the Episcopate is one of the greatest monumental evidences of the truth of Jesus and the resurrection. Indeed, the Episcopate was raised up for this very purpose, that it should be a witness to the resurrection unto the end of the world. That one should be spared for a quarter of a century to participate in this monumental witnessing, is an event that must command the attention of all thoughtful and earnest men.

The Rt. Rev. Henry Niles Pierce, D. D., LL. D., the fourth Bishop of the Missionary jurisdiction of Arkansas, and the first Bishop of the Diocese, was born in Pawtucket, R. I., October 19, 1820. He was graduated at Brown University in 1842. After passing his theological examination, he was ordained Deacon April 23, 1843, so that he has been in the ministry for fifty-two years. On January 3, 1849, he was advanced to the Priesthood, and was successively Rector of St. John's Church, Mobile, Ala., and St. Paul's Church, Springfield, Ill., his Rectorship of the two parishes covering a period of twenty years, or from 1850 to 1870. It was while he was Rector of St. Paul's Church that he was elected by the House of Bishops to be the Missionary Bishop of the jurisdiction of Arkansas and Indian Territory. His consecration to the Episcopate took place at Mobile, Ala., on the feast of the conversion of St. Paul, January 25, 1870, the consecrating Bishops being Bishops Green, of Mississippi, Whitehouse, of Illinois; R. H. Wilmer, of Alabama; Quintard, of Tennessee; J. P. B. Wilmer, of Louisiana, and Young, of Florida.

It may not be uninteresting to note that Bishop Pierce was the ninety-fifth Bishop consecrated in the American line of the Episcopate. Of the Bishops then living there were fifty-one, there being thus fifty Bishops ranking as his seniors in office. During these twenty-five years seventy-nine Bishops have been consecrated, making 174 in all. Of these eighty-two are still living, and Bishop Pierce ranks fifteenth in the order of consecration, thus showing what "manifold changes and chances" have characterized the history of the House of Bishops.

When the Bishop took charge of the jurisdiction to which he was assigned he entered upon a life of hardship, sacrifice and unremitting toil. The field he had entered was purely a missionary field, with a few scattered congregations, very feeble, both in means and numbers, and far removed from one another. The Episcopal visitations involved great labor, fatigue and exposure. Only a very strong man physically could undertake such work. The only railroad at that time in the State was the Memphis and Little Rock, and perhaps some portions of other lines. The great Iron Mountain system had not yet been completed. The railroad bridge at Little Rock was not built until 1872-73. Traveling in the State was mostly by stages, private conveyances and by boat. From the Bishop's first published record of visitations the following extracts are given. Lamenting the small attendance of the clergy and laity at the council, he says:

"I know better than most, it may be, the difficulties of travel in a State so ill supplied with means of communication as Arkansas is, and therein I find a partial excuse for the many vacancies in this body.

"May 2, 1871—Started for Lewisville, but the roads being so bad and the carriage out of order, we were obliged to return.

"May 8—At 2 o'clock in the morning started for Little Rock, arriving the next evening.

"July 21—At night took a boat for Fort Smith; the boat small and very greatly crowded.

"August 18—At 4 a. m. took stage for Camden, and, riding all night, reached my destination next day at 2 p. m."

The above extracts are simply taken at random and give some idea of the missionary field and work upon which the Bishop had entered. The old journals, as well as the later ones, show that he traveled as many as 8,000 and 9,000 miles each year, which is a remarkable record of endurance and faithfulness of purpose.

Shortly after the Bishop's arrival in the State steps were taken towards the organizing of the missionary jurisdiction of Arkansas into a Diocese. To this end a convocation was

held on Ascension Day, May 18, 1871, at which there were present seven clergymen and three lay delegates from three parishes. At this meeting a full Diocesan organization was decided upon and the Bishop was asked to call the primary council of the Diocese of Arkansas to be held on St. Bartholomew's Day, August 24, 1871. This primary council met in Christ Church, Little Rock, on the day appointed, and set forth a constitution and canons, and elected Bishop Pierce as Diocesan. The first annual council was likewise held in Christ Church, Little Rock, on May 9, 1872.

Of these early days of the Bishop's Episcopate, very little can be found in the way of statistics, showing the condition of the Episcopal Church in the State of Arkansas. But Church life was very feeble, the communicants few in number and greatly scattered, and what parishes there were were simply at the beginning of things. Long years of patient toil, many discouragements and drawbacks, but withal an abiding hopefulness must be experienced before anything like an assured and confident life could be realized. The Bishop's work and that of his clergy was foundation work, and with but small means to carry on even that. But already there are many evidences of life and strength manifested in this still small Diocese that are an earnest of the future. When Bishop Pierce took charge there were but five church buildings, one parsonage, and 605 communicants, as reported by Bishop Lay, who was translated to the Diocese of Easton, in 1869. To-day there are twenty-six church buildings, sixteen parsonages, or rectories, one guild hall, one hospital, nearly 3,000 communicants, and a Church membership of about 15,000. The Diocese has property valued at something over \$225,000 and the offerings for religious purposes average about \$30,000 a year. The Episcopal endowment fund has gradually grown, and without any special effort for its increase, until it now amounts to \$13,000.

One work in this enumeration must not be omitted. Bishop Pierce is to be congratulated that the twenty-fifth anniversary of his consecration witnesses the completion of his Cathedral and its entire freedom from debt. It has been

a marvel to us who were mere onlookers how the Bishop ever managed to accomplish so much. Year after year witnessed some addition until to-day it stands forth as a fine specimen of old English Church architecture and as a monument to the Bishop's unfailing faith, business management and of the high purpose he has in mind. For several years a burden of debt rested upon it which it was thought would take many years to lift, but through the large-hearted liberality of a member of the Cathedral congregation the debt was paid and the Cathedral is now free and ready for consecration.

Besides building Trinity Cathedral, the Bishop also built St. Philip's Church and parsonage for the use of the colored people of this city. This property is also free from debt through the Bishop's own efforts, and the Church is ready for consecration. It is used every Sunday by a congregation of colored people, a minister of their own race, Rev. Isaiah Daniels, officiating.*

But the life of a Bishop is not simply Diocesan; it belongs to the Church Universal; it touches the throbbing, pulsating life of the Church throughout the world. And what great events and mighty achievements and advances has the venerable Bishop of Arkansas witnessed during these twenty-five years of his Episcopate! Want of space forbids the happy enumeration, but for a moment let us turn our eyes on the growth of his own branch of the Church in the United States. On the consecration of Bishop Pierce in 1870 the Episcopal Church had thirty-nine Dioceses and nine missionary jurisdictions, fifty-one Bishops and 2,786 other clergy. The number of communicants reported was 170,000. In 1895 we find that the number of Dioceses has increased from thirty-nine to fifty-three, the missionary jurisdictions from nine to eighteen, besides eight missionary jurisdictions in foreign lands, and the number of Bishops has increased from fifty-one to eighty-two, while the number of other clergy

*In the Journal of the Twenty-seventh Annual Council of the Diocese of Arkansas of date May 3, 4 and 5, A. D. 1899, the value of this church building is given as \$10,000 by the Rector, Rev. Douglas I. Hobbs; Rectory \$2,000. In the parochial report of Rev. Isaiah P. Daniels, the colored Rector of St. Philip's Church for colored people, its value is given as \$1,000 and Rectory \$500.

is now nearly 5,000. To-day the Episcopal Church has about 600,000 communicants, and a Church membership of more than 2,000,000. The proportion of communicants to the population twenty-five years ago was one in every 225; today there is one communicant for every 103 of the population. Or perhaps a more interesting statement will be to state that in 1820, the year in which Bishop Pierce was born, the proportion of communicants to the population was 1 in 416. To-day, as already stated, there is one communicant for every 103 of the population. In 1850, when Bishop Pierce was just beginning his ministry, the population of the United States was 23,847,884 and there were only 79,987 communicants in the Episcopal Church. To-day the State of New York alone, with only 5,997,853 population, has 240,000 communicants. These are remarkable figures and it is not surprising that they attract attention. The *Roman Catholic News* said recently: "The gain of the Episcopalians in this country, steady, onward, undeniable and that at the expense of the denominations called evangelical, is one of the remarkable characteristics of our times." *The New York Evening Post* and *Public Opinion* have devoted much space to the consideration of this growth, the latter remarking: "The general growth of the Episcopal Church far exceeds, proportionately, that of the population at large, or of any other religious section of it in particular. It looks like the 'Church of the future.'"

All this remarkable growth and advance the Bishop of Arkansas has witnessed. To-day he sees that there is not a State or Territory which is not under the pastoral care of a Bishop, many of the States having several Dioceses, each with its Bishop at its head. To-day he realizes and thanks God for it, that the quiet, persistent loyalty to the truth as this Church has received the same, the missionary zeal and enterprise, the practical work enlisting so largely the labors and co-operation of the laity, the far-reaching influence on the religious thought of the day, the proposal of terms for Christian unity, the multiplying of services and the more frequent communions, all manifest the inner and outward growth of

the Church of which he is an honored Bishop, and demonstrate the reality and high purpose of her mission.

W. J. M.

A. D. 1899. As the "Journal of the Twenty-seventh Annual Council of the Diocese of Arkansas, 1899," relates in detail the last Diocesan work of the lamented Bishop while on earth, it is transferred to these pages intact:

BISHOP'S ADDRESS.

Dear Brethren of the Clergy and of the Laity:

Almighty God has spared me to meet you once more in Council, and it is with unusual peace of mind and freedom from care, that I welcome you to your seats in this, the Twenty-seventh Annual Session of this body. For I now know, so far as we are able to see the future, and estimate the probabilities thereof, that in case I meet you here no more, there will be one who has already won your confidence and taken from my shoulders a large portion of the burden, to assume the remainder of it when I lay that down, or am unable to bear it. Until that time I have the satisfaction of feeling that peace has been restored to the Diocese and left it free, and, as I trust, resolved to work for Christ and His one holy Catholic and Apostolic Church, which is His Body mystical, as it has never yet worked in its long years of struggles, sometimes severe struggles, for existence. To one and all, I say, let bygones be bygones indeed, and let us hopefully look forward to and pray and work for a grand and a glorious future for the Church in Arkansas.

In reviewing the events of the past conciliar Diocesan year, I find the most important, of course, to be the consecration of our beloved Coadjutor-Bishop. Of that and of his work since his consecration I need say little, for you are all fully informed on that subject. I add merely this: Much good seed has been sown and some of it in wholly new ground, and even now first fruits by no means scant have been gathered,

and the promised full harvest in due time is hopefully and joyfully anticipated in a not remote hereafter.

The number of Clerical changes in the Diocese during the past year has been unusually large. I have given letters dimissory as follows:

The Rev. John Gass, transferring him to the Diocese of Georgia.

The Rev. E. J. P. B. Williams, transferring him to the Diocese of Springfield, Ill.

Rev. W. T. Allen, transferring him to the Diocese of West Missouri.

The Rev. Douglas I. Hobbs, transferring him to the Diocese of Nebraska.

I have accepted letters dimissory presented by the Rev. W. D. Buckner, from the Diocese of Southern Virginia; the Rev. Caleb B. K. Weed, from the Diocese of Newark, N. J.; the Rev. R. W. Rhames, from the Diocese of Missouri.

The Rev. George Gordon Smeade has resigned the Rectorship of Trinity Church, Pine Bluff, and accepted the Rectorship of Christ Church, Little Rock. The Rev. W. D. Buckner has succeeded to the vacancy at Pine Bluff. The Rev. William Cross resigned the Rectorship of St. Luke's Church, Hot Springs; was chaplain for some months in the United States army, and is now out of the State, but still Canonically resident in the Diocese of Arkansas. The Rev. G. W. Flowers has recently resigned the Rectorship of Trinity Church, Van Buren, and is beyond the bounds of this Diocese at present, though Canonically resident here. The Rev. Mr. Weed has become Rector of St. Paul's Church, Batesville. The Rev. Mr. Rhames has become Rector of St. Paul's Church, Newport. The Rev. W. G. Coote, of the Diocese of Kansas, is officiating at St. Luke's Church, Hot Springs, and I have hopes of his becoming the Rector of that important parish. The Rev. I. M. Merlinjones, of the Diocese of Los Angeles, Cal., is officiating at St. Agnes's Church, Morrilton, very acceptably. The Rev. P. P. Boland, of the Diocese of Mississippi, is officiating at the parish of St. Johnson's, Fort Smith. Trinity, Van Buren; St. Andrew's,

Marianna; The Church of the Good Shepherd, Forrest City, and the mission points vacated by the removal of the Rev. Mr. Williams, are still without stated clerical services. But I feel assured that the most important of these vacancies will be soon filled. I do not speak of a vacancy at Trinity Cathedral, because no absolute vacancy can occur there as long as the Bishop is in residence, though additional workers are needed, and will, I hope, be soon secured.

I consecrated the beautiful new St. John's Church, at Helena, on Septuagesima Sunday last. Further particulars concerning this consecration will be found in the abstract of my journal under the date of January 29, 1899. On the 22d day of May, 1898, I laid the corner stone of the new St. John's Church, at Fort Smith. When I saw this fine stone edifice in December last, the workmen were finishing off the interior. Whether it was made ready for Easter services, as was then intended, I have not been informed. As there is on the building some debt, though not a large one, considering its beauty and substantial character, it may not be ready for consecration very soon.

Great progress has been made in paying off Church debts during the year. A grand Easter offering very largely reduced that of Christ Church, Little Rock. That of St. Luke's Church, Hot Springs, has been much cut down. The debt on St. Andrew's Church Rectory, at Marianna, is being steadily lessened. A mere fragment is left of the debt once resting on the Deanery of Trinity Cathedral. Except the five mentioned, I believe none of the parishes of Arkansas are encumbered with debt. Few, if any, of the Dioceses of the American Church can show a better record than Arkansas in this respect.

Spiritually, I have reason to believe the Diocese has advanced no little during the past twelve months. This is my conviction, though the small number of confirmations may seem to indicate the contrary. The past year has been, to a great degree, a broken one. Men's minds have been deeply stirred by discords—discords international, political, and ecclesiastical—both in our country and in other lands. But

the grace of God has been, and is, bringing harmony out of discord. That it has so far prevailed under circumstances so opposing and obstructive shows a decided advancement in the Spiritual life of the world, the nation, and the Church of God. I look for much greater and much richer fruits in the more peaceful years to come.

Of the missionary work in the Diocese and in the world I shall say nothing here. I leave that to our dear Bishop-Coadjutor, and to others. They will tell you more fully than I am prepared to do, what has been done, what needs to be done, what can be done, and what is required of all of us in order to accomplish it. And may the Spirit Divine stir up every soul to perform its duty to God and to man.

On the Festival of the Annunciation of the Blessed Virgin Mary the Rev. Caleb B. K. Weed, Deacon, was ordered Priest by the Rt. Rev. Dr. Starkey, in Grace Church, Orange, N. J. I mention the fact as certified to me by the Bishop of Newark, because he, in this case, simply acted instead of myself, and at my written request. This ordination will be reported by Arkansas at the next session of the General Convention, as a matter of course.

As nothing further occurs to me which seems to require saying in this connection on the present occasion, I here add an abstract of my Journal for the year forever ended, that you may, in some small part, see what your Bishop has been officially doing during the past twelve months:

May 8, Sunday. The fourth after Easter. At 11 a. m. in Trinity Cathedral, Little Rock, Dean Hobbs said morning prayer; the Rev. A. W. Pierce read the lessons; I said the Ante-Communion; the Rev. J. J. Vaultx reading the Epistle. The Rev. R. S. James, D. D., preached, and I closed the service. At 4 p. m. I attended a funeral in Trinity Cathedral.

May 15, Sunday: The fifth after Easter. At 11 a. m. in Woodmen's Hall, Baring Cross, after a special service, said by Mr. J. Huntley, I baptized two children, made a brief address and preached.

May 19, Thursday: Ascension Day. At 10:30 a. m.

in St. John's Church, Fort Smith, I preached and received the Holy Communion.

May 22, Sunday: After Ascension. At 11 a. m. in St. John's Church, Fort Smith, I preached, confirmed one person (1 female), and made an address. At 4 p. m. I made an address and laid the corner stone of the new St. John's Church, assisted by the Rev. W. T. Allen, the Rector, and members of the Masonic Lodge.

May 25, Wednesday: I this day gave my Canonical consent to the consecration of the Venerable William Montgomery Brown to be Bishop-Coadjutor of the Diocese of Arkansas. At 11 a. m. in Trinity Cathedral, Little Rock, I confirmed three persons (2 males, 1 female) and addressed the class. These candidates were presented by the Rev. A. W. Pierce, and are registered as parishioners of the Church of the Redeemer, Nashville, Ark.

May 29, Sunday: Whitsunday. At 11 a. m. in Trinity Cathedral, Little Rock, the Rev. A. W. Pierce said the Litany; I said the Communion office; Dean Hobbs read the Epistle and preached, and I celebrated the Holy Eucharist, assisted by the Rev. A. W. Pierce.

June 5, Sunday: Trinity Sunday. At 11 a. m. in Trinity Cathedral, Little Rock, Dean Hobbs said morning prayer, read the Epistle, preached, and assisted me. I celebrated the Holy Eucharist.

June 12, Sunday: The first after Trinity. At 11 a. m. I assisted in saying morning services in Trinity Cathedral, Little Rock.

June 14, Tuesday: I this day gave to the Rev. John Gass letters dimissory, transferring him to the Diocese of Georgia.

June 19, Sunday: The second after Trinity. At 10:30 a. m. in Woodmen's Hall, Baring Cross (St. Barnabas's Mission), I preached, confirmed two persons (1 male, 1 female), and addressed the class.

June 24, Friday: Nativity of St. John the Baptist. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion.

June 26, Sunday: The third after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I assisted in the service and received the Holy Communion. The Rev. Willard H. Roots preached, and the Rev. A. W. Pierce was celebrant.

June 29, Wednesday: St. Peter's Day. In St. Paul's Church, Newport, at 8:30 p. m., I joined in holy matrimony Thomas Jackson Gregg and Miss Lucy Lester Watson.

July 3, Sunday: The fourth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, the Rev. W. H. Roots said morning prayer, Bishop Brown read the lessons, I said the Communion office, Bishop Brown read the Gospel, and the Rev. Mr. Roots the Epistle. Bishop Brown preached and I celebrated the Holy Eucharist, assisted by the Bishop.

July 10, Sunday: The fifth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I assisted in saying the morning service.

July 17, Sunday: The sixth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I assisted at the morning service, and received the Holy Communion.

July 20, Wednesday: The Diocesan Board of Missions. At 5 p. m. Bishop Brown was present, and at my request presided.

July 24, Sunday: The seventh after Trinity. My health did not allow me to attend services.

July 31, Sunday: The eighth after Trinity. Crippled up by rheumatism and unable to attend services.

August 7, Sunday: The ninth after Trinity. At 11 a. m. in St. Peter's Church, Columbia, Tenn., I preached and received the Holy Communion.

August 14, Sunday: The tenth after Trinity. Too unwell to attend services.

August 21, Sunday: The eleventh after Trinity. At 11 a. m. in St. Peter's Church, Columbia, Tenn., I preached.

August 28, Sunday: The twelfth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion.

September 4, Sunday: The thirteenth after Trinity.

At 11 a. m. I received the Holy Communion in the Cathedral, Little Rock.

September 11, Sunday. The fourteenth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I assisted in saying morning service and received the Holy Communion. The Bishop said the rest of the service, preached and celebrated the Holy Eucharist.

September 18, Sunday: The fifteenth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion. The Rev. A. W. Pierce officiated.

September 19, Monday: I this day gave letters dimissory to the Rev. Edward J. P. B. Williams, transferring him to the Diocese of Springfield, Ill.

September 25, Sunday: The sixteenth after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion. The Rev. A. W. Pierce officiated.

October 2, Sunday: The seventeenth after Trinity. Owing to heavy rains and my rheumatism, I was housed all day.

October 6, Thursday: At the House of Bishops, General Convention, Washington City, D. C., all day.

October 7, Friday: At the House of Bishops all day.

October 8, Saturday: At the House of Bishops all morning.

October 9, Sunday: The eighteenth after Trinity. At 11 a. m. I attended service in the Church of the Epiphany, Washington, D. C.

October 10, Monday: The House of Bishops.

October 11, Tuesday: House of Bishops and the Board of Missions.

October 13, Thursday: House of Bishops.

October 14, Friday: House of Bishops.

October 16, Sunday: The nineteenth after Trinity. At 10:45 a. m. I preached in Christ Church, Poughkeepsie, N. Y. At 7:30 p. m. I preached again.

October 23, Sunday: The twentieth after Trinity. Spent in the country, three miles from Metuchen, N. J., want

of conveyance, added to bitter cold weather, prevented my attending services.

October 25, Tuesday: At the House of Bishops again.

October 30, Sunday: The twenty-first after Trinity. The weather too cold for me to attend services in the Cathedral.

November 6, Sunday: The twenty-second after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I celebrated the Holy Eucharist.

November 13, Sunday: The twenty-third after Trinity. At 11 a. m. in Trinity Cathedral, Little Rock, I read the pastoral letters of the House of Bishops.

November 20, Sunday: Next before Advent. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion.

November 23, Wednesday: I this day accepted the letters dimissory presented by the Rev. W. D. Buckner, from the Diocese of Southern Virginia.

November 24, Thursday: National Thanksgiving. The cold weather forbade my attending services.

November 27, Sunday: The first in Advent. Again my state of health and the cold weather prevented me from attending services.

December 4, Sunday: The second in Advent. A snowstorm last night kept me housed all day, the furnace in the Cathedral not being in working order.

December 11, Sunday: The third in Advent. At 11 a. m. in St. Paul's Church, Fayetteville, I preached and celebrated the Holy Eucharist, assisted by the Rector, the Rev. J. J. Vaulx. At 7:30 I preached and confirmed two persons (2 males), and addressed the class. These confirmations were administered at the request of Bishop Brown.

December 18, Sunday: The fourth in Advent. At 11 a. m. in St. John's Church, Fort Smith, I preached, confirmed six persons (5 males, 1 female), addressed the class and celebrated the Holy Eucharist.

December 25, Sunday: Christmas Day. At 11 a. m.

in Trinity Cathedral, Little Rock, I celebrated the Holy Eucharist, assisted by Dean Hobbs.

January 1, Sunday: The Circumcision. At 11 a. m. in Trinity Cathedral, Little Rock, I received the Holy Communion.

January 8, Sunday: The first after Epiphany. I preached in Trinity Cathedral, Little Rock, at the morning service.

January 14, Saturday: At 3 p. m. in Trinity Cathedral, Little Rock, I officiated at a funeral assisted by Dean Hobbs.

January 15, Sunday: The second after Epiphany. At 11 a. m. in Trinity Cathedral, Little Rock, I celebrated the Holy Eucharist, assisted by Dean Hobbs.

January 22, Sunday: The third after Epiphany. I attended morning service in Trinity Cathedral, Little Rock.

January 25, Wednesday: St. Paul's Day. The anniversary of my consecration to the Episcopate. I celebrated the Holy Eucharist in Trinity Cathedral, Little Rock, at 10 a. m. The Venerable Dr. Webber was gospeler and preached. Dean Hobbs was epistoler.

January 29, Sunday: Septuagesima. At 11 a. m. I consecrated to the service and worship of Almighty God the substantial and beautiful new St. John's Church, at Helena. In this service I had the pleasure and honor of being assisted by the Rt. Rev. Dr. Dudley, Bishop of Kentucky, and the Rt. Rev. Dr. Brown, Bishop-Coadjutor of Arkansas. Judge Thweatt read the instrument of donation and Bishop Brown read the sentence of consecration. Bishop Dudley preached the sermon. I said the Communion office, the Bishop of Kentucky being gospeler, and Bishop Brown being epistoler. I celebrated the Holy Eucharist, assisted by Bishop Dudley and Bishop Brown.

January 30, Monday: I conducted the examination of the Rev. Caleb B. K. Weed, Deacon, for the Priesthood, aided by the Rev. A. W. Pierce, and the Rev. William Cross. The Rev. Mr. Weed has recently presented letters dimissory from the Diocese of Newark, N. J.

February 4: I this day gave letters dimissory to the Rev. W. T. Allen, transferring him to the Diocese of West Missouri. I was very reluctant to part with so able and faithful a Priest.

February 5, Sunday: Sexagesima. The ground being a glare of ice and the temperature much below the freezing point, I necessarily remained at home.

February 12, Sunday. Quinquagesima. The thermometer this morning was $12\frac{1}{2}$ degrees below zero, the coldest weather I have known in Arkansas. I could not attend the services.

February 15, Wednesday: Ash Wednesday. Crippled up by rheumatism and at home all day.

February 19, Sunday: The first in Lent. Attended morning service, and received the Holy Communion.

February 26, Sunday: The second in Lent. Attended morning services in Trinity Cathedral, Little Rock.

March 5, Sunday: The third in Lent. I preached and received the Holy Communion in St. Peter's Church, Columbia, Tenn., at the morning service.

March 10, Friday: In St. Peter's Church, Columbia, Tenn., I preached at the night service.

March 12, Sunday: The fourth in Lent. In the morning I baptized an infant and preached in St. Peter's Church, Columbia, Tenn.

March 16, Thursday: I confirmed in my parlor one person (1 female), registered for Trinity Cathedral, Little Rock.

March 19, Sunday: The fifth in Lent. At 11 a. m. in St. Luke's Church, Hot Springs, Ark., I preached and celebrated the Holy Eucharist, assisted by the Rev. W. G. Coote, minister in charge. At 7:30 p. m. I preached again, confirmed seven persons (2 males, 5 females), and addressed the class.

March 26, Sunday: Next before Easter. At 11 a. m. in Christ Church, Little Rock, the Rev. G. G. Smeade, Rector, said the Ante-Communion. I preached, confirmed nine persons (2 males, 7 females), addressed the class, and cele-

brated the Holy Eucharist. At 4 p. m. I assisted in saying evening service in Trinity Cathedral, Little Rock.

March 30, Thursday: I this day accepted the letters dimissory presented by the Rev. R. W. Rhames, from the Diocese of Missouri, and sent Canonical notice of said acceptance. At 4 p. m. I attended services in Trinity Cathedral.

March 31, Friday: Good Friday. I attended morning service in Trinity Cathedral.

April 2, Sunday: Easter Day. At 11 a. m. I celebrated the Holy Eucharist in Trinity Cathedral, Little Rock, assisted by Dean Hobbs, and the Rev. A. W. Pierce. At 4 p. m. I preached, confirmed eight persons (2 males, 6 females), and addressed the class.

April 6, Thursday: At 5 p. m. I officiated at a funeral in Little Rock.

April 9, Sunday: The first after Easter. At 11 a. m. in St. John's Church, Helena, I preached, confirmed fifteen persons (5 males, 10 females), addressed the class, and celebrated the Holy Eucharist, assisted by Dean Lockwood. At 8 p. m. I assisted in saying evening service and preached in St. Andrew's Church, Marianna.

April 10, Monday: At 8 p. m. I said the evening service and preached in the Church of the Good Shepherd, Forrest City.

April 14, Friday: This day I accepted the resignation of the Rev. Douglas I. Hobbs as Dean of Trinity Cathedral, the same to take effect on the 1st day of May, 1899.

April 16, Sunday: The second after Easter. At 11 a. m. in Trinity Church, Pine Bluff, I preached, confirmed eleven persons (6 males, 5 females), addressed the class, and celebrated the Holy Eucharist, assisted by the Rector, the Rev. W. D. Buckner. At night I preached again.

April 23, Sunday: The third after Easter. I assisted at morning service in Trinity Cathedral, Little Rock.

April 30, Sunday: The fourth after Easter. At 11 a. m. in Trinity Cathedral, Little Rock, I celebrated the Holy Eucharist. At 4 p. m. I said evening prayer and lectured.

May 1, Monday: I this day gave letters dimissory to

the Rev. Douglas I. Hobbs, transferring him to the Diocese of Nebraska.

SUMMARY.

Sermons preached	24
Addresses made	17
Eucharists celebrated	17
Number confirmed	65
Ordinations, Priest	1
Letters Dimissory accepted	3
Letters Dimissory given	4
Churches consecrated	1
Corner stones laid	1
Marriages	1
Baptisms (infants)	2
Funerals	2
Miles traveled	7,145

The marriages, baptisms, and funerals referred to here are registered in the parishes where they took place, and will be included in their reports.

CONFIRMATIONS.

For St. John's Church, Helena.....	15
For Trinity Church, Pine Bluff.....	11
For Trinity Cathedral, Little Rock	9
For Christ Church, Little Rock.....	9
For St. John's Church, Fort Smith	7
For St. Luke's Church, Hot Springs.....	7
For Church of the Redeemer, Nashville	3
For St. Paul's Church, Fayetteville	2
For St. Barnabas's Mission, Baring Cross.....	2

65

The Bishop-Coadjutor will report the confirmations made by him.

COLLECTIONS FOR THE CHURCH DEBT AT
DARDANELLE.

Hot Springs	\$22.00
Christ Church, Little Rock.....	17.12
Pine Bluff	16.00
Trinity Cathedral	3.26
Helena	6.50
Marianna	2.50
Forrest City	2.11
	\$69.49

Before closing, I have one suggestion to make. I think that we have all found that in some few points our excellent Code of Canons are too indefinite, and, it may be, in some other points defective. I think it would be wise to create a small committee to carefully examine the matter and report to the next Annual Council what changes are absolutely required. The committee should be small—and it should invite the clergy and laity of this Diocese to express their views to them concerning what they may deem necessary changes.

With this suggestion, I leave you to prosecute the work before you. May the Holy Ghost be with you to guide you in all of your proceedings, and in all of your utterances.

HENRY NILES PIERCE,

Bishop of Arkansas.

ABSTRACT OF JOURNAL BISHOP PIERCE.

May 2, 1899.—I presided at a meeting of the Board of Missions at Bishop Brown's. We got through about midnight.

May 3.—I said the Communion office, Bishop Brown reading the Gospel, and Mr. Vaulx the Epistle. I read my

annual address, and assisted by Bishop Brown, celebrated the Holy Eucharist. Then called the Council to order and presided all day.

May 4.—Presided in the Council till 12:30 p. m., when the Council adjourned *sine die*.

May 7.—I celebrated the Holy Eucharist at Trinity Cathedral.

May 11.—Ascension Day. Attended celebration in the Cathedral and received the Holy Communion.

May 14.—I said morning prayer in the Cathedral and received. At 4 p. m. I closed the services.

May 21.—Mr. Coote said the services and I celebrated the Holy Communion at St. Luke's, Hot Springs, and preached both morning and night.

May 28.—Preached a sermon and received the Holy Communion at the Cathedral and closed the afternoon service.

June 4.—Attended service at St. Peter's Church, Columbia, Tenn., and at night preached the baccalaureate sermon.

June 7.—Commencement exercises at the Institute, Columbia, Tenn. I made an address and delivered the diplomas and certificates.

June 11.—At 11 a. m., at St. Peter's Church, Columbia, Tenn., I preached the sermon and received the Holy Communion.

June 18.—At 11 a. m., in the Cathedral, I said morning prayer and received the Holy Communion. At evening prayer I closed the service.

June 21.—At 9 a. m. I presided at a meeting of the Board of Missions, held at the Capital Hotel.

June 24.—St. John Baptist Day. I attended celebration at the Cathedral and received the Holy Communion.

June 25.—I said morning prayer at Trinity Cathedral and received the Holy Communion. At evening prayer I closed the service.

June 27.—Wrote Rev. J. N. Perkins, chairman Church Building Fund Committee, New York, and inclosed a draft for \$69.49 for Dardanelle Church debt, leaving a balance of \$60.27.

June 29.—St. Peter's Day. Received the Holy Communion in the Cathedral.

I this day accepted letters dimissory from the Diocese of Kentucky, and sent canonical notice of acceptance of Rev. W. G. Coote. Bishop Brown called and I handed over to him the statement concerning the Dardanelle Church debt, and have his promise to pay the balance, \$60.27, out of funds collected by him from my field.

June 30.—At 2:15 p. m., at Trinity Cathedral, Rev. A. W. Pierce presented and I confirmed three persons and made a short address.

July 2.—At 11 a. m., at the Cathedral, I preached and received the Holy Communion. In the afternoon I began a sermon on the "Catholic Oranda." At 5 p. m. I closed the Choral Evensong.

July 9.—At 11 a. m. I said morning prayer and received the Holy Communion. At Evensong I closed the service.

July 12.—At 8 p. m. I preached in St. John's Church, Helena, "The Spirit and the Bride Say Come." Confirmed eighteen persons and addressed the class.

July 16.—At 11 a. m., in the Cathedral, I said the Bishop's part in the celebration and received the Holy Communion.

July 19.—The Standing Committee of the Diocese met in my study at 10 a. m., I being present at their request.

July 23.—In the Cathedral, at 11 a. m., I took the Bishop's part in the celebration and received the Holy Communion, after which Rev. A. W. Pierce baptized William Starr Mitchell,* of Little Rock, and I confirmed him. At 5 p. m. I closed the Choral Evensong with benediction.

July 24.—I gave my Canonical consent to the consecration of Rev. Joseph Marshall Francis, Bishop-elect of Indiana.

July 30.—At 11 a. m., in the Cathedral, I said the Bishop's part and received. In the evening I finished writing sermon on the "Catholic Oranda."

*This was the Bishop's last confirmation.

August 1.—At 9:10 I took the train for Fayetteville via Van Buren. Rev. J. J. Vaulx met me at the cars at Fayetteville and I became his guest.

August 6.—At 11 a. m., in St. Paul's Church, Fayetteville, I preached the "Catholic Oranda;" said the Bishop's part in the celebration and received the Holy Communion. Rev. J. J. Vaulx celebrated.

The next note found in the Bishop's diary is that on August 8 Mr. Vaulx started for Colorado Springs at 8 a. m.

The last entry, August 9, is of letters written to Dr. James at Eureka Springs, to his wife at Little Rock, and to G. W. Millard at Poughkeepsie, N. Y., which was the last letter written by him so far as known.

On the next day he was seized with the illness which finally resulted in death. Having gone to Fayetteville for the express purpose of relieving Mr. Vaulx so that he might have a month's vacation, the Bishop, notwithstanding his illness, felt reluctant to omit a service, and on Sunday, August 13, he officiated for the last time by a celebration of the Holy Communion, without sermon, at St. Paul's, Fayetteville.

A. D. 1899. At Trinity Cathedral, Little Rock, on Wednesday, May 3, 1899, at 11 o'clock a. m. the foregoing address was read by Bishop Pierce before the members of the Twenty-seventh Annual Council of the Diocese of Arkansas, which adjourned *sine die* on May 5. Hoping and trusting that, propped by the vigorous strength of the youthful Co-adjutor, and relieved of care that had burdened his infirm shoulders, his clergy parted from him, predicting a long season of repose before he should be called to buckle on his armor to meet the conqueror Death. But this was not to be. On the 5th day of September of the same year, after the short interval of four months, he was summoned to "the eternal

Sabbath of his rest." The morning issue of the *Arkansas Gazette*, of the 6th, carried a shock to the hearts of its readers in the announcement of his death, which occurred at Fayetteville, Ark., at 10 a. m. the previous day. Bishop Pierce died there at the residence of Rev. J. J. Vaulx, Rector of St. Paul's Church at that place. For many years he had been accustomed to spend a three weeks' vacation with this steadfast friend and favorite brother in Christ. On this occasion he was there to conduct the services of the Church, while the Rector, who had been ill, went to the mountains of Colorado for some rest. When it became evident that the Bishop's illness would be fatal, his family was summoned to his bedside. His wife was ill and could not leave her bed, and Mrs. Lyman was in Paris, France, but his son, Rev. Wallace Pierce, and his daughter, Mrs. W. C. Stevens, were with him to the end, which occurred September 5, and accompanied the remains to his late residence in Little Rock. Rev. J. J. Vaulx and wife also were in the number of this funeral pilgrimage.

From the *Southern Churchman*, of September 14, 1899, the account of his burial is reprinted:

The funeral services were celebrated at Trinity Cathedral, Little Rock, Thursday, the 7th instant, and according to compact between father and son, the Rev. A. Wallace Pierce officiated. The services were very solemn and deeply impressive, as well as instructive to those who are unfamiliar with the best usages of the Church.

At 10 o'clock the Holy Eucharist was celebrated, the Rev. Mr. Pierce, celebrant, the Rev. J. J. Vaulx and the Rev. D. B. Ramsay (two oldest priests in point of residence, and bosom friends of the Bishop) being Gospeler and Epistler, respectively. Nearly all the clergy of the Diocese, together with the Rt. Rev. Drs. Brown, Arkansas; Tuttle, Missouri, and Garrett, Dallas, were present. On the casket were six candles lighted.

At 5 o'clock, on account of the heat, the regular burial service was said. At this service all the clergy, and also the choir, were robed. The large building was crowded to its utmost capacity, the people thus bearing silently their testimony of love to their beloved Bishop, venerable in years, patriarchal in appearance, and venerated by hundreds and thousands of hearts throughout the State of Arkansas, where he gave the best years of his life in the service of the Master and humanity.

At a meeting of the clergy of the Diocese of Arkansas, held at Little Rock on the 7th instant, the following minute was unanimously adopted:

"To-day the clergy of the Diocese, here assembled, bear witness to their grief at the death of our beloved Diocesan, the Rt. Rev. Henry Niles Pierce, D. D., LL. D.

"As our chief in holy orders his scholarship and spirituality were constant inspiration and guide. As our father in God he was essentially judicial-minded, in no case ever listening to an *ex parte* statement, no matter from whatever source it came.

"His sympathy always responded to our experience of life. He listened with a patient ear to the story of all our trials and sorrows, and left the narrator cheered and comforted.

"His mind was particularly that of an instructor, and it was a liberal education to listen to and appropriate his views on any subject.

"His hospitality was limited only by the circumstances of his habitation.

"His works were manifold and will live after him. They were beset with the difficulties and hardships of an early Episcopate—successes and disappointments which are matters of history, and will be discussed elsewhere.

"These are some of the prominent characteristics of the Bishop and the man which endear his memory, sanctify his

influence, and impress the nobility of Bishop Pierce upon us.

“While we mourn our loss on earth, we are not unmindful of the admonition ‘not to sorrow as men without hope for those who die in the Lord.’ Our Bishop’s clear thought, firm faith, and childlike trust have been a blessing from our Lord and Master.

“J. J. VAULX,
“D. B. RAMSAY,
“C. H. LOCKWOOD,
“R. W. RHAMES.”

The Bishops’ testimonial to their departed brother is as follows:

“The brethren of the House of Bishops gathered at the funeral of the late Bishop of Arkansas lay his sacred body with the offices of honor and reverence belonging to a soldier brother, with deep and affectionate sympathy extended to his family and friends, desire to leave on record this tribute to his memory.

“The late Bishop of Arkansas was a man of unusual mental energy. He was a constant student, and delighted in keeping perpetually fresh the university attainments of his early years. He was a graduate of Brown, and also professor of higher mathematics there.

“The young people of Little Rock know well how often they brought their mathematical problems and other puzzling questions to him for solutions, always finding a cordial welcome and ready solution of their difficulties.

“To the great force of natural ability the late Bishop united marked persistence of character, working with unabated courage towards the attainment of purpose. The building of the Cathedral illustrates these characteristics in an impressive manner. Almost single-handed he undertook the task of raising the necessary funds. The Cathedral was to express in the concrete certain ideals which were dear to

the Bishop's mind, but lacked any exemplification in the Diocese. The building in which the last solemn rites have just taken place over his remains stands as at once the monument and memorial of his earnestness and Catholicity of mind and feeling.

"As a man, his scholarship and superior ability gave him influence and authority; as a Bishop, he ruled his large and difficult field with courage and constancy. Everyone knew his views. His trumpet gave no uncertain sound.

"Consecrated missionary Bishop of Arkansas and Indian Territory January 25, 1870, and dying at Fayetteville, Ark., September 5, 1899, while supplying the services of a faithful pastor, who was taking a little time of needed rest, the Rt. Rev. Henry Niles Pierce, D. D., LL. D., was for nearly thirty years a leader of missionary work in one of the most eminently missionary regions of our domestic field. Obstacles were plentiful. Resources and help were meagre. But loyalty to the Church and his Master kept him unyieldingly steadfast to his aim of standing in his lot and doing duty to the end.

"His counsel given in the House of Bishops was of great worth to his brethren, as was his leadership in the field of value to the Church at large. The Church militant mourns his loss, while grateful to the loving mercy of Almighty God that his faithful servant was spared to do service to the last of his days and up to the seventy-ninth year of his earthly life.

"DAN S. TUTTLE,

"Bishop of Missouri.

"ALEXANDER C. GARRETT,

"Bishop of Dallas.

"WILLIAM M. BROWN,

"Bishop of Arkansas."

TRIBUTE TO BISHOP PIERCE

FROM REV. T. B. LEE, RECTOR OF ST. DAVID'S CHURCH,
AUSTIN, TEXAS.

Rev. T. B. Lee, Rector of St. David's Church, Austin, Texas, paid the following tribute to the late Bishop Pierce last Sunday:

"I have kept the faith." Beloved, last Sunday I took these words for my text, not knowing then that a "Prince in Israel" was on the point of departure from sharing his Master's cross to the radiance of his Master's crown. Of no one could these words be more fittingly said, "I have fought a good fight; I have finished my course; I have kept the faith," than of Henry Niles Pierce, D. D., first Bishop of Arkansas. Nothing was nearer his heart than the Catholic faith. Some of you may remember his definition, given from this pulpit. "Catholic," according to the whole Church. That held from the beginning—everywhere—and by all as distinguished from the accretions which have gathered upon it, from the opinions of different schools of thought. Bishop Pierce was so well known for his learning and his extraordinary gift of language, being a master in seven or more languages, that he was one of the several appointed by the late Archbishop of Canterbury to serve on a committee to confer with the Greek Church in regard to the disputed translation of a word in the Nicene creed, on which the eastern and western branches of the Church Catholic disagree. The Greeks say "from the Father through the Son," and we "from the Father and the Son." Bishop Pierce held with the eastern Church. When the Bishop held the Rectorship of Christ Church, Little Rock, I was his assistant and chaplain, and part of the time was an inmate of his family. I knew him as intimately as one can know another, and we loved one the other as father and son. I was taken into his great heart, and revered his commanding intellect and wide learning. Withal he was gentle as a child and his sympathies embraced all of God's creatures. He never felt it condescension to put himself on a level with

the least of his flock. It was said of him by one leaving the Diocese, "Bishop, I will miss the great rock which you are to your people." This describes his character—a rock—immovable—of firmness, of truth, of sincerity, of courage—and I say without hesitation that on the bench of Bishops he had not a peer. Bishop, doctor, shepherd, friend, weighed in the balance over against the high ideal of Thine own faith, thou art not found wanting. Therefore, we thank God on his behalf "for the grace of God which was given him by Jesus Christ, that in everything he was enriched by Him, in all utterances, and in all knowledge," and may his strength be given us that we may so live through the days of this earthly life that we and all God's faithful ones may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory through Jesus Christ our Lord.

IN LOVING MEMORY.

RESOLUTIONS ON BISHOP PIERCE'S DEATH BY THE LADIES OF
THE CHURCH.

[*Arkansas Democrat*, September 23.]

At a joint meeting of the Woman's Guild, the Woman's Auxiliary and the Daughters of the King, held in Trinity Cathedral September 18, 1899, the following resolutions were passed:

"Our beloved Bishop having entered into the Church Expectant, therefore be it

Resolved, That our heartfelt sympathy be extended his family in their deep sorrow. May God in His great mercy comfort them.

"We of the Cathedral parish are indeed thankful that it has been our great privilege to see him often and to know him well. Those of us who have felt his dear, gentle hands on our heads and the words, "Defend, O Lord, this thy child," from his lips, will as long as life lasts remember him with love and veneration.

“*Resolved*, That a copy of these resolutions be sent his family and spread upon our books.

[SIGNED.]

“MRS. S. M. APPERSON,
“*President Woman’s Guild.*

“MRS. P. K. ROOTS,
“*President Woman’s Auxiliary.*

“MISS EMILY ROOTS,
“*Directress Daughters of the King.*”

REV. THOMAS BOOTH LEE, M. A.

A. D. 1861-1872. *Rev. Thomas Booth Lee, M. A.,* of Oxford, England, was born in Brynderwyn, Flintshire, England. The name Lee was originally spelled Legh, being Welsh, but was changed in spelling with the inheritance of some property. His mother was Miss Ann Uenett Booth, who, with her daughters, was heiress to a large property. At the time of her decease, a few years since, an English paper published the fact that in her youth she and a sister undertook the maintenance and education of forty poor children. Rev. Thomas Booth Lee was ordained Deacon in 1861, and two years later, 1863, was ordained Priest. In 1869 he was induced to come to this country and act as Chaplain to Bishop Quintard, on the return of the Bishop from England. (Meeting Bishop Quintard in England he was induced to come.) After attending the consecration of Bishop Pierce at Mobile, Ala., with Bishop Quintard, who was one of the consecrating Bishops, he accompanied the former to Little Rock, Ark., January, 1870, where he was induced to remain, and served the Bishop as assistant in the office of Rector of Christ Church. In the following year the Bishop resigned the office of Rector and Rev. Mr. Lee was elected to fill the vacancy. He was the incumbent Rector for nearly four years. On July 18,



REV. THOMAS BOOTH LEE.

1872, he was married to Miss Ada Beall Cochrane. Her father, Richard Ellis Cochrane, lieutenant in the United States army, fell at the head of his company* at the battle of Resaca de la Palma. He was a descendant of the Cochrane family of England, and one of his maternal ancestors, Colonel Cooch, was a colonel in the French and Indian war. Another, the Rev. Evan Evans, was first Rector of Christ Church, Philadelphia. Mrs. Lee's mother was a Miss Beall, of Kentucky, whose family was from Virginia, her grandmother, a Miss Rector. The governors Rector and Conway, of Arkansas, were cousins germane.

The treasurer's books of the Ladies' Aid Society at that time show a loan to the Building Association of \$1,000, "which the Vestry appropriated at one time, but could not collect, as it was in Bishop Pierce's name, as trustee."

At this time came the great calamity of the burning of the Church. Through the kindness of Mr. Louis M. Samuel, who copied the account from the files of the newspaper of that date for the annalist, a description is here subjoined:

EPISCOPAL CHURCH BURNED.

BATTLE OF THE ELEMENTS—FIRE AND WATER—LOSS ABOUT
\$10,000, INSURED FOR \$5,000.

(From the *Daily Arkansas Gazette*, Tuesday, Sept. 30, 1873.)

Sunday evening and night a continual storm of rain and wind, accompanied by lightning, prevailed, which increased to almost a tornado between 1 and 2 o'clock. About 1 o'clock, while the rain was falling in torrents, the alarm of fire was sounded at the Pulaski and Torrent engine houses, and in a

*Acting Captain.

very short time it was discovered that the Episcopal Church, on the corner of Scott and Fifth streets, was on fire.

Owing to the storm, comparatively few persons turned out, but the fire laddies responded nobly, and were by far the largest portion of those present.

Colonel Page, chief of the fire department, was promptly on the ground. The Torrent hand engine, with a good force of men, was the first at the fire, but owing to the small amount of hose, was unable to do any service, no cistern being nearer than Fourth and Main streets. The steam engine Cleburne threw the first water, of which a limited supply was obtained at the corner of Scott and Third streets, two squares from the fire. Engineer Dale had steam up some time before men arrived to move the engine. Shortly after the Cleburne dropped the water a noble stream came from the hose of the Pulaski steamer, at the corner of Main and Fourth streets. Engineer Ives worked the engine handsomely, amidst the storm, about an hour, when the water gave out.

The hook and ladder was pulled to the corner of Scott and Second streets, when the men gave out, and no one came to their assistance. The members who responded to the call were Bob Bruce, Bob Newell, John Cowpland, Harry Thomas, and Geo. Wehr, who deserved to be set down as always ready.

Shortly after the fire broke out a few men forced an entrance into the window of the church, and removed the larger portion of the valuable furniture, which, however, was badly damaged by the rain. The organ was removed by Louis Bernays and Henry Brodkins, among the first on the grounds.

At 1:20 the whole tower was a mass of flames, burning like tinder, and the rain, which fell in volumes, seemed not to have the slightest effect.

At 1:25 the bell, with a terrible crash, fell to the ground and two of the corner posts fell out.

At 1:45 the roof caught fire from the inside, and the front wall fell out like a crash of thunder.

At 2 the whole building was a raging mass of flames, which no amount of water could subdue.

Policeman Wolf, who was on the night watch, was the first to see the fire, which was burning in the lower portion of the tower. He sounded the alarm and deserves credit for his watchfulness and prompt action.

After the roof was burned, the rain, in a great measure, subdued the fire, and at 9 o'clock yesterday morning the three standing walls and a few burned and charred timber were all that remained of what a few hours before was a handsome house of worship.

The cause of the fire is a mystery, but the general opinion is that it was occasioned by lightning. Assistant Rector Lee knows of but two ways in which it could have been fired—by lightning, or that some man went to sleep in the tower with a lighted cigar or pipe. The loss is about \$10,000, and the insurance \$5,000; \$2,500 in the Franklin, of Philadelphia; \$2,500 in the Peoples, of Arkansas.

There was to have been confirmation in the Church Sunday evening, but the storm prevented the service.

This Church was of brick, and erected in 1841, by Mr. Geo. S. Morrison. Bishop H. N. Pierce is the Rector and Rev. T. B. Lee, assistant, and the communicants number about 300. The lot on which the Church was erected was conveyed to Judge John Wassell, who laid out the lots, made the plans, and had the edifice built. The successive pastors were Rev. W. H. C. Yeager, Rev. Jas. Young, Rev. Wm. Sanders, Rev. A. F. Freeman. During the two years, commencing September, 1870, Rev. E. S. Peake, a Federal chaplain, occupied the position. Then came Rev. P. G. Robert, followed by Rev. H. H. Morrell, and then the present occupants.

The Vestry of the Church desires to express their thanks to the firemen and other gentlemen who so gallantly aided in rescuing from the flames numerous articles of furniture, which, but for their timely assistance and presence of mind, would have been destroyed.

The Vestry also desires to state that a temporary place of worship will be provided in time for the services of next Sabbath, notice of which will be duly given.

EPISCOPAL CHURCH.

(From the *Daily Arkansas Gazette*, Thursday, Oct. 2, 1873.)

The services Sunday will be held in the Opera House, on Main street, at 11 o'clock in the morning, and 7:30 in the evening. Every member of the congregation is earnestly requested to attend.

The Holy Communion will be celebrated at the Rectory, at the residence of Bishop Pierce, at 9 o'clock in the morning.

At the time of the fire the old Church was scarcely large enough for the regular congregation. The plans for the second Church were accepted and the foundation laid during the incumbency of Rev. Mr. Lee. The members of the Vestry were Mr. Luke E. Barber, Mr. John Wassell, Judge Ringo, Mr. W. B. Wait, and others. The organist was Miss Mary E. Harrell. The quartette choir was composed of sopranos at successive times, Mrs. Helen Ames, Miss Edwards; the alto, Mrs. Wm. G. Whipple; tenor, Judge W. I. Warwick; bass, Colonel W. G. Whipple. The president of the Ladies' Aid Society at this time was Mrs. H. N. Pierce; and Miss Ada Beall Cochrane, treasurer; Miss Georgie Woodruff, secretary. The organist was Mrs. Kerr; the choir was composed of Miss Lily Wright and Miss Lillian Cantrell, sopranos; Mrs. W. G. Whipple, alto; Major Smith, tenor, and Colonel W. G. Whipple, basso.

For four years the Rev. T. B. Lee administered the services of the Church in the Opera House and Chamber of Commerce. He was then transferred to the Diocese of Northern Texas, and became Rector of St. David's Church, at Austin, of which he now has charge.

Rev. Tullius C. Tupper, D. D., was called to fill the vacancy, and for eleven years he officiated in the Supreme Court room, and in the Chapel, which the congregation had caused to be erected, watching the upbuilding of the temple which grew to be the ornament of the city. He resigned his office to accept a call at Leavenworth, Kan., just before the new Church was completed.



CHRIST CHURCH, LITTLE ROCK, ARKANSAS.
OCCUPIED EASTER SUNDAY, APRIL 10, 1887.

PART SECOND.

THE BUILDING OF THE CHURCH.

MAKE THOU MINE EARTHLY HABITATION GLORIOUS.

BY FAY HEMPSTEAD.

Tall tower that risest fair and high,
Toward the vault of yonder sky,
And beamest o'er a prospect wide,
Of city waste and country side;
Look down in grace and grandeur more,
And stateliness than e'er before;
Look on us drawn through many ways
To lift the voice of grateful praise,
For this the end of all the toil,
The delving hand, the ceaseless moil;
Of all the labor and the care,
That marked thy growth from year to year:
And brought thee on by slow degree,
To this full strength that crowneth thee!

Fair house, ye long in building rose;
And now thy far-drawn labors close,
Thou standest clad in splendid guise,
All rich in tint and fair in dyes.
Like the King's daughter art thou made
In vesture glorious arrayed.
O'er aisle and chancel, nave and beam,
The sunrays, many-tinted, stream,
As clear thy blazoned windows shine,
Through vaulted arches roofed with pine.
And holier seeming shalt thou make,
Yon organ's rolling thunders shake;

Or loud thy towered steeple clang,
 When some deep clarion there shall hang,
 And scatter through the smitten air,
 The wide repeated call to prayer:
 Or yet o'er dirges sad and low,
 Shall toll a deeper note of woe.

And what were all the past regret
 So slowly wert thou forward set?
 Doth not this day for all atone?
 The triumph of this day alone?
 Not this enough? Doth not the end
 For all the past make fit amend?
 Yea, should we rather honor those,
 Who from the dawning to the close,
 The zealous few, the willing band,
 Who wrought with ready heart and hand,
 Through hours of censure and dispraise;
 Through weary seasons, cheerless days;
 Through days of failure, times of doubt,
 Till thus the end is brought about.

And long mayest thou, O house of prayer,
 Stand in thy shining presence there!
 Long may the years go by ere thou
 Shalt lightly show on breast or brow,
 The earlier traces of decay,
 Or that thy beauty fade away!
 Long may ye stand to be indeed
 The center of thy people's need,
 And be for them the force that stays,
 Their footsteps through life's winding ways!

To thee oft come the trusting bride
 And pledge to him who stands beside,
 Her life entire with his entwined,
 One equal blend of heart and mind.
 To thee for long the child be brought,

And in thy holy lessons taught,
To lisp the prayer, to hymn the praise,
Through numberless succeeding days.
In thee through time eternal be,
The infant pledged to purity;
The cross be signed upon the front,
Beside the waters of thy Font.

And as the future time unfolds,
Full many be the zealous souls,
To dedicate their lives anew,
To worship of the Pure and True;
Full many at thy sacred board,
By faith feed on the risen Lord,
And take through grace of Love Divine,
As sacred types, the bread and wine!

And more: when past thy portal go,
The feet that moving sad and slow,
Bear lowly forth the bier and pall,
To that low house that waiteth all,
Oh, may the word from out thy place,
Dry off the tear from many a face,
Of those who mourn the spirit fled,
To those fair lands where rest the dead:
And be the well-springs of relief,
To quell the rising pangs of grief.

And thou, O servant of His grace,
That speakest from the Holy place,
What Minister so'er shall prove
Interpreter to speak His love,
Be blessings showered on thy ways,
And peace be on thy forward days!
May all thy walk be whole and good,
Thy labors crowned with plentitude;
Thy prayers be voices of the heart,
In which thy inner self hath part!

Be purity in alb and stole,
 But typical of cleanly soul,
 And through the voice of fervor hurled,
 Preach thou the Christ to all the world!

—*Fay Hempstead.*

REPORT OF COMMITTEE

ON THE COST OF BUILDING CHRIST CHURCH, ACCOMPANIED BY
 AN ITEMIZED STATEMENT.

Little Rock, Ark., 1887.

To the Rector and Vestry of Christ Church:

Gentlemen—Your committee have examined the books and papers of the building committee of Christ Church, and after a thorough investigation, beg leave to submit the enclosed itemized statement of receipts and expenditures. This statement includes the names of subscribers and the amounts subscribed; the cost of windows donated, and the names of the donors; and the amounts paid for pews, and the names of the purchasers, and shows that—

The foundation cost		\$10,719.14	
The superstructure cost		45,799.01	
			<hr/>
			\$56,518.15
Amount received from subscribers, windows and pews	\$38,945.58		
Amount received from sale of Rectory	3,361.75		
Amount received from insurance on old church and interest	5,211.49		
Amount received from sale of ma- terial, etc	1,999.33		
		<hr/>	
		\$49,518.15	\$49,518.15
			<hr/>
Leaving a debt of		\$ 7,000.00	

It is but justice to the building committee to say in this report, what is well known to every member of this congregation, that they have built for us a most suitable and beautiful church at a remarkably low price, and the thanks of every member of Christ Church are due to them as a committee and individually.

Colonel S. L. Griffith rendered a service in soliciting contributions, with a degree of success that no one with less than his great zeal and urbanity could have achieved.

Mr. W. B. Wait has for years given to us the benefit of a ripe financial wisdom, that has guided the committee through difficulties that must otherwise have materially postponed the completion of the building. Such services could not be procured for money.

Mr. J. H. Haney for five years has superintended the work on the building; seen that everything was done in accordance with contracts and specifications; rendering services that have certainly lessened the cost of the building 10 per cent, with faithfulness and love of the work which it would be impossible to hire.

Mr. G. H. Van Etten has given the committee the benefit of his extensive acquaintance with the market price of building material, enabling them to buy with rare judgment, and at the right time and place.

Mr. Logan H. Roots has ever stood ready to furnish the means for the steady continuance of the work, which but for his timely pecuniary assistance must have stopped many times. This willingness to advance money to a struggling Church is one of the rarest of virtues.

Mr. W. G. Whipple, though not a member of the committee, yet eager to aid in the completion of the building, has taken upon himself the most disagreeable duty of soliciting subscriptions, and has performed the work in a manner that can only be appreciated when the large amount paid in is considered.

L. R. STARK,
R. L. GOODRICH,
F. D. CLARKE,

Committee.

P. S.—It is only honest to state that the immense amount of clerical work and investigation imposed by you upon this committee, has been performed entirely by Mr. Ralph L. Goodrich, the other two members only verifying his results.

L. R. STARK.

F. D. CLARKE.

ITEMIZED STATEMENT.

LIST OF SUBSCRIBERS AND AMOUNTS SUBSCRIBED TO CHRIST CHURCH.

Augspath, Mrs. Aldence	\$ 20.00
Arkansas Pump and Pipe Co.....	2.43
Anderson, Mrs	5.00
Adams, Sam B.....	68.75
Adams, Mrs. E. C. (window \$300, cash \$475)...	775.00
Adams, W. W.	105.00
Allis, H. B.	10.00
Adams, Mrs. K. and Mrs. Woodruff (col. by)....	56.25
Abeles & Co., C. T.....	25.00
Abeles, Cook & Co.....	66.59
Alexander, J. C.....	10.00
Allis, H. G.	90.00
Adams, A. F.	6.75
Austin, J. W.	15.00
Adams, Jno. D. (window \$800, pew \$2,000, cash \$500)	3,300.00
Adams, Mrs. John D. (rugs).....	11.00
Adams, J. Dudley	133.75
Barber, L. E. (window \$300, cash \$400).....	700.00
Barber, Gwinn	25.00
Bay, J. L.	7.00
Blass, Jacob	1.00
Butler, C. M.	100.00
Benjamin, M. W.	25.00
Brower, D. A.	50.00
Blass & Co., Gus.....	20.00
Baird, J. W.	25.00

Breysacher, Mrs. and Little May.....	6.00
Breysacher, A. L.	125.00
Bernays, L. C.	100.00
Bein, H. H.	5.00
Beach, A. D.	5.00
Brack, G. S.	180.00
Bunch, T. H.	10.00
Bankes, T. W.	175.00
Belding, A.	5.00
Brown, Geo. Russ	25.00
Bartlett, B. J.	32.00
Butler, Robert	5.00
Cochrane, Mrs. H. K.....	5.00
Clements, Miss Jennie B.....	20.00
Cribbs, Miss Lee	5.00
Caldwell, H. C.	10.00
Carnes, P. H.	10.00
Carroll, Mrs. Rachel	25.00
Carroll, Miss Fannie	5.00
Crease, Miss (col. by).....	10.00
Christ Church Sunday School.....	83.00
Christ Church S. S. (Easter col. at Church)....	174.35
Calef & Deshon	20.00
Colburn & Co., J. M.....	10.00
Cohen, Albert	10.25
Clark, Sol F.	10.00
Cohn, M. M.	15.00
Conrad, C. H.	17.50
Cole, C. H.	100.00
Cockrill, S. R.	250.00
Clements, Jno. B.	2.10
Curran, W. S.	8.75
Clark, F. D.	25.00
Cantrell, W. A.	30.00
Cherry, L. W.	5.00
Carroll, C. S.	4.00
Carroll, S. C.	2.00
Cassenelli, L. D.	2.00

Deshon, A. G. (window \$200, cash \$100).....	300.00
Dungan, Jno.	5.00
Dibrell, Mrs. Dr.	10.00
Darragh, T. J.	10.00
Davis, Oscar	10.00
Donations by ladies (col. by Mrs. Haney).....	9.00
Deuell, E. V.	100.00
Dooley, P. C.	35.00
Douglass, R. E.	25.00
Dean, C. C.	10.00
Fletcher, John G.	200.00
Fatherly, W. A.	7.00
Fones Bros.	84.80
Frolich, Mrs.	25.00
Faber, H.	1.00
Feeton, Jno.	15.00
Farrell, Wm.	50.00
Gibson, L. P.	10.00
Goodwin, John W.	100.00
Godbold, A.	5.00
Gress & Leigh	35.00
Goodrich, Ralph L. (window \$250, cash \$370)..	620.00
Griffith, S. L.	205.00
Garland, A. H.	35.00
Hooper, P. O.	50.00
Haney, J. H.	200.00
Hutt, A. J.	8.75
Hutt, W. S.	33.75
Hughes, Geo. A.	10.00
Hornibrook, Jas. A.	10.00
Hempstead, F.	5.00
Hall, Mr.	5.00
Homan, Mrs.	10.00
Halliburton, W. H.	50.00
Jabine, John N.	110.00
Jabine, Mrs. Harry	5.00
Jones, D. E.	15.00
Jordan, Miss Matilda	5.00

H. C. Jones	10.00
Jennings, R. G.	100.00
Kirkwood, J. B.	17.50
Kirkwood, T. C.	17.50
Kirkwood, Geo. F.	12.50
Kramer, Fred	20.00
Kutner, Wm.	1.00
Kirten, Wm.	92.50
Kendrick, J. T.	40.00
Knapp, Gilbert	30.00
Krause, Miss Lou	50.00
Lawson, Miss Nellie	5.00
Ladies' Aid Society	5,614.00
Ladies' Aid Society (carpets)	1,170.00
Ladies' Aid Society (upholstery)	125.00
Ladies' Aid Society (wardrobe)	25.50
Laudeau, Alex	50
Lawson, Mrs. James (col. by)	4.50
Lewis, Mrs. L. (window \$300, with Peyton, Peay, and Crease)	15.00
Lincoln, C. J.	100.00
Lenow, Mrs. J. H.	85.00
Martin, Mrs. A. E.	100.00
Meade, Geo. H.	325.00
Miller, Jas. R.	200.00
Mortimer, H.	1.00
McCarthy, J. H.	100.00
McNair, Willis	2.00
McSwine, G. R.	10.00
Marye, Travers	5.00
Maxwell, Mrs. Mary J.	17.50
Murphy, Will J.	8.75
Matthews, R. J.	50.00
Matthews, Jno. L.	100.00
Mandlebaum, J. J.	3.50
Martin, Fred	5.00
Mitchell, Jno. A.	10.00
Miller, D.	30.00

Miller, Wiley B.	297.00
Mivelaz, P. L.	1.00
Maxwell, Family	100.00
Matthews, Miss Annie	5.00
Mitchell, John	10.00
Martin, R. W.	10.00
Mast, J. W.	2.50
Martin, Geo. W.	5.00
McSwine, Mrs. P. A.	5.00
Mivelaz, P.	2.00
Morrell, Miss Lottie (Bible book mark).....	25.00
Newton, E. C.	40.00
Newton, T. W.	5.00
Navra, Sam	5.00
Peay, Mrs. Sue (window \$300, cash \$17).....	317.00
Peay, G. N.	145.84
Powell, T. C.	5.00
Percival, J. M.	20.00
Parker, Ed W.	17.50
Percival, J. C.	10.00
Pollock, A.	2.50
Pettefer, Ambrose	30.00
Pettefer, H.	30.00
Polk, R. J.	75.00
Peyton, Mrs. C. (window \$300, cash \$40, Crease, Peay, etc.)	340.00
Phillips, Philip (concert).....	42.75
Pollock, J. S.	25.00
Pabodie, Mrs.	5.00
Parkins, Mrs. S.	10.00
Penzel, C. F.	25.00
Quinn & Gray	25.00
Ragland, Mr.	10.00
Rudolph, C.	1.00
Ruley, A. G.	30.00
Reeves, W. L.	15.00
Reeves, E. T.	10.00
Ryan & Co., A. H.	1.00

Roots, Mrs. E. M.	50.00
Rees, S. P.	5.00
Rector, H. M.	10.00
Rose, U. M.	233.33
Roberts, W. L.	6.25
Reed, F. C.	10.00
Reiley, T. G.	10.00
Roots, P. K.	300.00
Roots, P. K. (altar).....	135.00
Rather, H. C.	5.00
Roots, L. H. (window \$1,200, two pews \$4,000, cash \$4,014.54)	9,214.54
Smothers, L. P.	35.00
Shadinger, J. H.	5.00
Sevier, A. H.	175.00
Stanus, W. N.	5.00
Slaughter, J. A.	87.50
Stark, Dr. L. R.	20.00
Smith, Sam O.	100.00
Stewart, Baylor R.	17.50
Smith, Mrs. R. S.	4.00
Shaw, M. W.	5.00
Stift, C. S.	5.00
Sterling, Mrs. B. B.	10.00
Stratman, G. H.	50.00
Scott, Mrs. E. L.	25.00
Seward, S. B.	10.00
Sappington, Mrs. Colonel.....	10.00
Skipwith, Mrs.	10.00
Sannoner, J. H.	95.00
Smith, W. W.	250.00
Smith, J. W.	15.00
Sell, Mrs. H.	5.00
Scott, Miss Fanny (by subs., altar cross).....	52.50
Shall, Miss Mary and others (Com. service)....	500.00
Turner, W. J.	62.50
Trezzare, Miss A. R.	2.00
Trezevant, J. T., Jr.....	142.73

Townsley, H. S.	10.00
Townsley, E. G.	10.00
Terry, F. A.	6.25
Tupper, T. C.	75.00
Trumpler, J. F.	1.00
Thompson, W. J.	10.00
Tobey, W. E.	10.00
Taylor, Dr. C. M. (col. by Miss Crease).....	100.00
Urquhart, E. (pew \$2,000).....	500.00
Upham, Mrs. Lizzie (window \$250, cash \$25)...	275.00
Van Etten, G. H. (pew \$2,000).....	2,000.00
Vickers, H. L.	10.00
Wilson, W. T.	5.00
Woodruff, Wm. E., Jr.....	50.00
Woodruff, Mrs. W. E., Jr.....	20.00
Woodruff, Ches. A.	8.75
Woodruff, Miss Willie	5.00
Woodruff, Miss Georgia and Mrs. Jno. Jabine (Bishop's chair).....	75.00
Waters, C. C.	50.00
Whipple, Wm. G.	150.00
Whipple, Wm. G. (C. C. concert).....	44.30
Wright, W. F.	300.00
Webster, Geo.	10.00
Watkins, Miss Ida	\$105.00
Watkins, Miss Georgia C.....	100.00
Window	300.00
	505.00
Wright, W. H.	25.00
West, Henry C.	8.75
Wilson & Webb	15.00
Watkins, Dr. Claiborne	475.00
Wells & Dungan	17.27
Woodsmall, W. H.	20.00
Williams, Ham	5.00
Williams & Co., by Slaughter.....	100.00
Waters, D. S.	45.00
Worthen, W. B.	60.00
Wait, W. B.	1,203.00

Wassell, John (window \$350, cash \$510).....	860.00
Young Ladies' Guild (font).....	265.00
Young Ladies' Guild (Bible).....	50.00
Zimmerman, J. V.	70.00

Amount individual subscriptions	\$38,945.58
Rectory, sale of	\$ 3,361.75
Materials sold by Captain Haney	1.00
Proceeds of pressed brick	121.25
M. & L. R. R. R. overcharges	93.33
M. & L. R. R. R. overcharges	6.00
Overfreight	21.00
Overwork	5.00
Insurance on old church	5,211.49
From sale of old material on foundation, etc....	1,751.75

Amount derived from other sources than individual subscriptions	\$10,572.57
Forward individual subscriptions	38,945.58

Debt	\$49,518.15
	7,000.00

Total cost	\$56,518.15
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LIST OF WINDOW SUBSCRIBERS.

Adams, John D.	\$ 800.00
Adams, Mrs. E. C.	300.00
Barber, Mrs. L. E.	300.00
Deshon, Mrs. A. G.	200.00
Goodrich, R. L.	250.00
Peay, Mrs. Sue	300.00
Peyton, Mrs. C. (Crease, Peay, Lewis).....	300.00
Upham, Mrs. Lizzie	250.00
Wassell, Mrs. J.	350.00
Watkins, Misses Ida and Georgia C.....	300.00
Roots, L. H.	1,200.00

\$ 4,550.00

Actual cost of foundation as per books		\$10,719.14
Actual cost of superstructure as per books	\$35,704.67	
Account paid	188.09	
Account paid	180.00	
Choir pews	74.00	
Ventilating apparatus	105.00	
Insurance	500.00	
Altar cross	52.50	
Altar	135.00	
Bishop's chair	75.00	
Bible	50.00	
Font	265.00	
Credence	20.00	
Carpets	1,170.00	
Stools	125.00	
Wardrobe	25.00	
Bible mark	25.00	
Moving organ	75.00	
Communion service	500.00	
Rugs	11.00	
Safe and furniture	130.00	
	<u>\$39,410.26</u>	<u>\$39,410.26</u>
		\$50,129.40
Less amounts not chargeable to cost of church as advances returned.	\$ 880.00	
Repairs on rectory	281.25	
Borrowed money now included in item "debt"	4,000.00	
	<u>\$ 5,161.25</u>	<u>\$ 5,161.25</u>
		\$44,968.15
Debt		7,000.00
Windows		4,550.00
Total cost		<u>\$56,518.15</u>



REV. T. C. TUPPER, D. D.

COST OF FOUNDATION.

	Received.	Expended.
Trezevant	\$ 8,983.08	\$ 8,966.34
Wait	810.32	772.45
Wait	130.00	184.61
Wassell	795.74	795.74
	\$10,719.14	\$10,719.14

COST OF SUPERSTRUCTURE.

Total amt. received as per books, etc.	\$34,249.01	
Total amt. expended as per books, etc.		\$34,249.01
Debt	7,000.00	7,000.00
Windows	4,550.00	4,550.00
	\$56,518.15	\$56,518.15

Whole amt. subscribed to church, individuals and windows, etc.	\$38,945.58
Sale of rectory	3,361.75
Insurance on old church	5,211.49
Sale of materials, etc.	1,999.33
Debt	7,000.00
	\$56,518.15

REV. TULLIUS C. TUPPER, D. D.

A. D. 1846-1895. *Rev. Tullius C. Tupper, D. D.*, was born in Canton, Miss., December 6, 1846. His parents were of the old Southern patrician stock. His father, General T. C. Tupper, "whose name was a household word in Mississippi," was a very eminent lawyer and one of the most polished and courtly men of his State. He was appointed by Governor Pettus and commissioned major general of the Mississippi State troops during the Civil War. His wife, Mrs.

Mary Harding Drane Tupper, was a descendant of a leading family in Southern Kentucky. Their son, Rev. Dr. Tupper, was educated at the University of Mississippi, and afterwards for the law, and was admitted to the bar soon after his father's death, in 1867. In 1868-69 he served as clerk of the Circuit Court of Madison County, and in the following year resumed the practice of law, forming a partnership with W. C. Calhoun, brother of the Hon. S. S. Calhoun, late of the Supreme Court of Mississippi. In the latter part of 1871 Dr. Tupper, having fully decided to prepare himself for the sacred ministry, was admitted a candidate for orders in that Diocese, and then entered and pursued his theological studies at the Nashotah Theological Seminary in Wisconsin. In 1873, soon after the death of his mother, he was ordained Deacon, and in July, 1874, admitted to the sacred order of Priests by Bishop Green, and assigned to an extensive field of missionary work in North Mississippi, from which point he was called to the pastorate of the Church of the Good Shepherd, Memphis, Tenn., and in the following year to the charge of Christ Church, Little Rock, Ark., where he served eleven years. A distinguished journalist, now of Atlanta, Ga., said of him: "He was not only a pastor of Christ Church but a citizen in every sense of the word. He was honored by the State with positions of trust connected with State institutions, and was a potent factor in all works of charity in the city of Little Rock. Everybody loved and honored him there, if we may judge from the encomiums heaped upon him by the press of the State on his departure. He is a classical scholar, and in evidence of the appreciation of him, both within the fold and outside of his Church, the Board of Trustees of the State University of Arkansas conferred upon him *honoris causa* in 1884, the degree of doctor of divinity. Since leaving Little

Rock, Dr. Tupper has held important charges, both in parochial and missionary work, in the Diocese of Kansas, Georgia, and Alabama. In July, 1874, he was married to Miss Imogen Hicks, of Sardis, Miss., a niece of Colonel John R. Dickens, who was a colonel in the Confederate army. From this union there were born six sons and four daughters, all of whom are now living. The eldest child, *Miss Mary Dickens Tupper*, was married in 1895 to Professor Philip Dudley Youngblood, of Atlanta, Ga., of fine family lineage, a distinguished young teacher and chemist, both in the public schools and colleges of that city. *Miss Viola Tupper*, the second daughter, was married November 17, 1898, to Mr. Robert S. Barnett, a journalist, of Mexico City. *Tullius C.*, the eldest son, is engaged in railroad business with the superintendent of the Kansas City, Pittsburg and Gulf Railroad; *Vernon S.*, the second son, has just entered the University of the South to study for the ministry. The other children, *Clifton Haywood*, *Imogen*, *Walter Vivian*, *Rosalind*, *Lamonte*, and *Noland*, are living with their parents.

The following named gentlemen, most of whom have gone to their reward, were the Wardens and Vestrymen during the Rectorship of Dr. Tupper:

Luke E. Barber, Senior Warden.
 R. H. Parham, Junior Warden.
 William B. Wait.
 W. W. Smith.
 J. H. Haney.
 Robert J. Matthews.
 William G. Whipple.
 Logan H. Roots.
 Geo. H. Van Etten.
 Samuel L. Griffith.
 P. K. Roots.

Judge John Wassell was Junior Warden up to the time of his death, when he was succeeded by Major R. H. Parham.

William B. Wait, Albert O'Neal, Albert Wassell, and R. H. Parham were respectively treasurers of the parish during this Rectorship. Mrs. Logan H. Roots and Miss Georgie Woodruff were president and treasurer of the Ladies' Aid Society. Mrs. Kerr was organist. Mrs. Whipple, Mrs. Katzenberg (Mandlebaum), Mrs. Williams, Miss May Cantrell, Miss Nellie Clark, Major Smith, Colonel W. G. Whipple were members of the choir, the greater part of the time; also Miss Daisy Cantrell and Miss Isadore Cantrell, successively. Colonel and Mrs. Whipple were connected with the choir for the entire eleven years. During this time the Sunday School was increased from forty children to 250 with a good corps of teachers, with Colonel L. H. Roots, succeeded by Major P. K. Roots as superintendent, and Mrs. P. K. Roots as organist. During Dr. Tupper's incumbency the Chapel was built and the new Church edifice was brought nearly to completion. He had held services in the Supreme Courtroom and in the Chamber of Commerce, while the Chapel was in course of construction. All the energy and enthusiasm of the congregation were brought to bear towards the accomplishment of this object. Bazaars were held, and concerts and cantatas were given for the purpose. This Chapel was completed and used for worship for nine years. The new Church gradually rose beside it, and the last touches were being added in the way of windows, and furniture, when Dr. Tupper resigned. Besides the windows already described, there were three in the north wall of the nave and one in the Chancel. This was a beautiful representation of Christ blessing the little ones, with fifteen life-sized figures. The inscription is "To the glory

of God and memory of our sons," by Logan H. and Emily Roots. The window in the nave near the south transept, represents the resurrection, with three figures, Christ, the Angel, and Roman soldier. The inscription is "In memory of Daniel Phillips Upham, November 18, 1882." It was donated by his widow. The next is "In memory of Hugh Hogart Bein, died April 18, 1884." This represents Apollos, "an eloquent man and mighty in the Scriptures," with the angel—two figures. Donated by the widow. The next window, representing two female figures, is inscribed "In loving memory of Albert Gallatin Deshon, February 28, 1884." Donated by the widow. In the front of the Church and above what was intended to be used as an organ loft, is a beautiful rose window, with the Holy Dove on the wing. The light coming through this window is intercepted by an organ loft, which is reached by a staircase going up in the north side of the vestibule entrance. Neither the staircase nor the loft was in the original design of the architect, who left the space on the south side of the altar for the organ, as is usual in all Episcopal Churches of size. This space had been walled up for a room by the building committee, and the organ, when taken from the Chapel, was set up in the organ loft. The Rector, Rev. Wallace Carnahan, did not approve of this, and, on the Easter Sunday marked by the first service in the Church, a cabinet organ, placed temporarily near the chancel, was used. The next week, with consent of the congregation, the room was torn away and the organ conveyed from the loft to the place thus made vacant, where it has since remained. In the wall of the north transept is a large window, representing the four evangelists, lifesize, Matthew, Mark, Luke, and John, with their symbolic figures, the Man, the Lion, the Ox, and the Eagle, at

their feet. This beautiful window was donated by Major John D. Adams. It bears no inscription. The window opposite, of the same size, has been reserved for the portraits of the four Missionary Bishops, Polk, Otey, Freeman, and Lay, but the funds collected by Mrs. Sappington, president of the Chancel Guild, for that purpose, not proving to be sufficient for that object, were devoted to a handsome eagle lectern in memory of Bishop Otey and two prayer desks in memory of Bishop Freeman, and Bishop Polk, and a pulpit in memory of Bishop Lay. It is earnestly hoped that the original idea may be developed and the window completed, which is now merely stained in solid, light green. One other window in the northwest wall is still unappropriated. The Chancel walls to north and south are pierced with two rectangular windows in each, while in the clere-story of the nave are eight trefoil windows. The altar table of carved walnut was donated by Major P. K. Roots as a "Thank Offering." The Bishop's chair was donated by Mrs. John N. Jabine and her sister, Miss Georgine Woodruff. The Rector's chair was donated by the Chancel Guild. The font and Bible were donated by the Young Ladies' Guild. The handsome vestibule is lighted from the south by two rectangular windows, the staircase closing the north wall, originally designed for two similar ones.

Dr. Tupper did not remain to enjoy the fruition of his eleven years' labor. His conservatism had been a rock of refuge in this age of radicalism. Secure in the affections and approbation of his congregation, which was uncompromisingly of Low Church principles, he had pursued "the even tenor of his way," making a sermon of his life. The ceremonial of pomp and display of vestments was not acceptable to the mass of Episcopalians in the State. Church history may bear witness.

to the usage of this elaborate ceremonial, but the testimony of the four evangelists and the apostles does not show it to have been established by the Divine Head of the Church on earth. He wore a distinctive dress, it is true, described by St. John as "without seam, woven from the top throughout," but there is no mention of albs, stoles, cassocks, chasubels, copes, and mitres in the accounts of His priestly wardrobe. "The breastplate and ephod, the robe and brodered coat, a mitre and girdle made of gold, of blue, of purple, of scarlet, and fine twined linen" may be the right things to wear in a Jewish tabernacle, but are they anywhere prescribed for the ministers of Christ?

Dr. Tupper decided to accept a call to Leavenworth, Kan., which seemed to come to him providentially in a painful crisis of mental doubt. He announced his intention of leaving for that place and that he would preach his farewell sermon to his Little Rock parishioners on June 6. His resignation took effect June 1. The farewell sermon was preached on the first Sunday after Ascension from the text "Love one another," John xv. 12. He left for Kansas without his family, but was recalled to conduct the burial services of the Senior Warden, Luke E. Barber, who died on Sunday morning, the 13th of June. On the 16th Dr. Tupper took his departure for Kansas, accompanied by his family. The Church, which was begun when he took charge of the parish, was finished outwardly, but he did not see the completion of the work he had so long overlooked.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

At this writing, Dr. Tupper is in charge of Christ Church, Portsmouth, Ohio, where he is most highly esteemed. An extract from a Portsmouth paper says:

Dr. Tupper gave two excellent sermons at All Saints' Church. The morning discourse was of the nature of a beautiful lecture upon the thought "As he thinketh in his heart so he is."

The illustration used was Hawthorne's Intelligence Office and the "Book of Wishes."

For the evening sermon the text was St. Luke xix. 12-13. "A certain nobleman went into a far country, and he called his ten servants and delivered them ten pounds and said unto them, occupy till I come."

This sermon was a helpful, earnest talk.

Dr. Tupper's dignity and polished diction and foreible gestures add much to the strength of his really fine sermons.

The outlook for the Episcopal Churches in Portsmouth is exceeding promising.

Dr. Tupper comes to us when the weather is almost unbearable, yet he has gone about among his people unceasingly and serenely as if the mercury registered at the most delightful point. There is hardly a member of his congregation who feels that Dr. Tupper is a stranger, his sympathies are so quick and his manner so cordial.

A. D. 1833-1871. The Junior Warden who succeeded Luke E. Barber as Senior Warden, during Dr. Tupper's incumbency was *Richard Henry Parham*, son of Richard Hill and Henrietta Elizabeth Parham, who was born in Sussex County, Va., December 18, 1833. His ancestors have been residents of Virginia from early colonial days. His grandparents on his father's side have been Methodist preachers in Virginia for more than a hundred years. Mr. Parham's ancestors on his father's side were Parhams and Hills; on his mother's side, they were Parhams, Booths, and Blands. In 1843 his family moved overland from Virginia to Marshall County, Miss. So difficult then were means of travel that it took two weeks to make the trip of fifty miles from

their Mississippi home to Memphis. The only railroad in the South was the Petersburg and Weldon Railroad. Mr. Parham's earliest recollections are associated with the cutting of timbers by his father's negroes for the construction of this railway.

Mr. Parham was educated in the elements of learning in an old field school, as such schools were called in those days. In his seventeenth year he entered the freshman class in the University of Mississippi at Oxford, and graduated in 1854.

After leaving the university, Mr. Parham taught school occasionally, but he spent the greater part of his time on his father's plantation pursuing his favorite studies. In those days he was strongly inclined to the ministry. Theology was his favorite study. In 1858 he was married to Ora C. Trezevant, daughter of Brooks Robards Trezevant and Rachel Godwin Trezevant, in Memphis, Tenn. Rt. Rev. Bishop Otey performed the marriage ceremony. Since marriage, Mr. Parham has lived the greater part of the time in Little Rock, having moved to that city June 28, 1871. Since he came to Little Rock, except the first year, he has been continuously engaged in teaching. He has two daughters living, Godwin, wife of Mr. Gray Carroll, and Ora, wife of Mr. Powell Clayton, both of Little Rock. There are two granddaughters, Godwin and Courtney Carroll, and one grandson, John Middleton Clayton.

Major Parham has been a valuable and highly esteemed member of Christ Church for many years, having served in the capacity of Secretary, Junior and Senior Warden. As he passes along the decline of life, his path is embellished with the tempered sunshine of an approving conscience and the flowers of good deeds done. He resigned the office of Junior Warden to

COLONEL S. L. GRIFFITH.

A. D. 1818-1866. *Colonel S. L. Griffith* was born in Harford County, Md., in 1818, and on attaining his majority moved to Fort Smith, Ark., in 1839. He married Elizabeth Nicks in 1844. Of this marriage there were two sons, John Nicks and George Nicks Griffith, who both died in infancy. Colonel and Mrs. Griffith moved to Little Rock in 1866 and became members of Christ Church. He was for some years a member of the Vestry and was chosen Junior Warden in 1885. He died in Little Rock January, 1893, after a long and successful career as a leading dry goods merchant. He was a thoroughly refined gentleman, and is affectionately remembered by his early friends. He was buried in Mount Holly Cemetery.

CHRIST CHURCH RECTORY.

A. D. 1849-1866. During the incumbency of Rev. Andrew F. Freeman as Rector of Christ Church there was no demand for a Rectory, as he, with his father and mother, lived in their own residence; but when Bishop Lay succeeded to the jurisdiction of Arkansas and also to the office of Rector of Christ Church, he saw the need of one, and urged his parishioners to enter upon some plan for erecting a home for future ministers. The "Ladies' Aid Society," which was organized at that time, with Mrs. Sim Bostick president, and Mrs. Charles G. Scott as vice president, began to devise ways and means for collecting funds with this object in view.

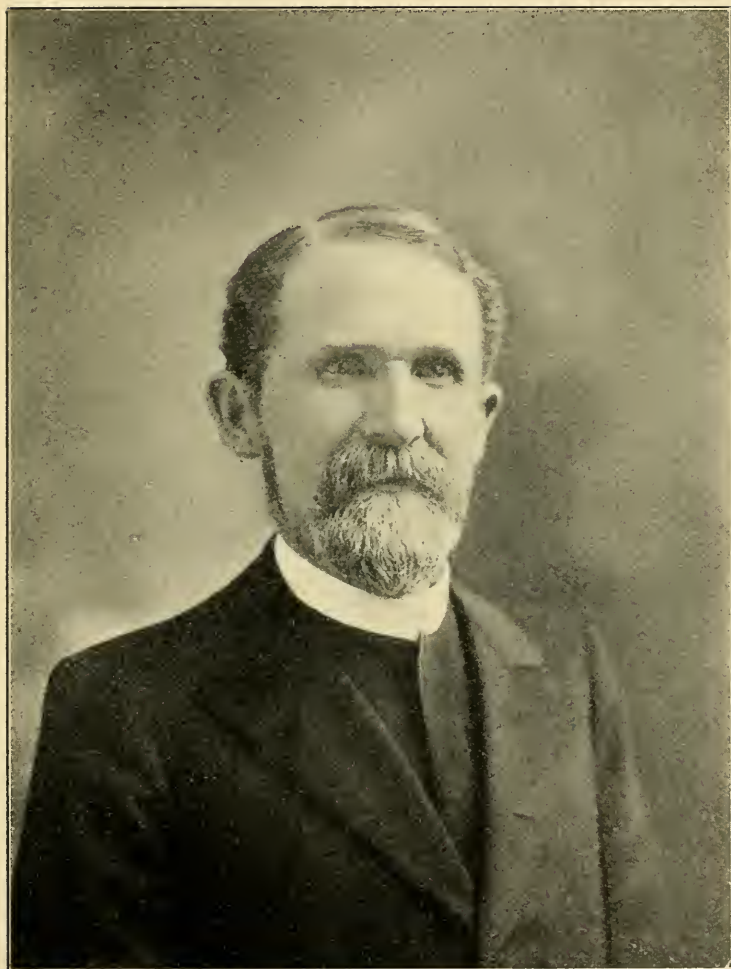
A. D. 1868-1875. "The Coronation of the Rose as Queen of Flowers," a cantata, was presented at the city hall by fifty children and young girls, in three successive years.

The net proceeds of the first presentation was \$250, the second \$500, the third \$400, whole amount \$1,150, the receipts for which were placed in the hands of the treasurer of the Church, Mr. Wm. B. Wait. About three years later "The Twin Sisters," an operetta, was presented twice; at the first the sum of \$180 was netted, and at the second representation \$77.15. In 1881 another operetta, "The Miracle of the Roses," was presented by children and girls and yielded a profit of \$80. To this amount, \$1,437.15, a handsome sum was added by the proceeds of two or three concerts: one, combined with a strawberry festival, was given at the Dutch Garden (situated in the block bounded by Third and Fourth streets and Commerce and Sherman), which yielded a clear profit of one thousand (1,000) dollars. Bazaars and suppers were also given and the proceeds added to this \$1,437.15, with which the ground for the Rectory was bought. This was located on the corner of Seventh and Cumberland streets. Mr. John E. Reardon gave to Christ Church a bond for title on February 5, 1867, and on August 11, 1874, executed the deed for lots 7, 8, and 9, block 28, in the city of Little Rock, consideration \$1,866.66. On this site the Rectory was built, fronting south, with four rooms, two on each side of a hall, at the end of which was a fifth room. A back porch with a storeroom taken off the east end, with a kitchen and servant's room in the backyard, completed what was thought to be a comfortable cottage. The Rev. P. G. Robert, with his wife, four sons and a daughter, was the first Rector to occupy it. He had been residing at the Crutchfield home, on Sixth and Cumberland streets, which has since given place to two new buildings.

When Bishop H. N. Pierce assumed the jurisdiction of Arkansas and Indian Territory, he was the guest of Mr. and

Mrs. Gilbert Knapp, on the corner of Seventh and Rector avenue.

After Mr. Robert resigned the Rectorship of Christ Church for that of the Holy Communion, in St. Louis, Mo., the Bishop asked that a second story be added for his use, which was accordingly done by the congregation, and he moved into it with his wife, two sons and two daughters. To this building of eight rooms was afterwards added on the west a long music room, opening by folding doors from the parlor, to be used for the study, exercise, and advancement of the science of music, to which the Bishop's family were devotees. The expense incurred by the building of this room was covered by the proceeds of concerts given by the young people. It was afterwards moved to the rear. Bishop Pierce and family occupied the Rectory for eight years. When they removed to the Bishop's own residence, southwest corner of Seventeenth and Spring streets, Rev. T. C. Tupper and family, who had, for about three or four years, occupied a cottage on Rock street, near Sixth, took up their abode at the Rectory. When Dr. Tupper removed to Leavenworth, Kan., the property was sold by the Vestry before mentioned, to Mr. Henry M. Cooper, recorded as follows: "Lot E 110, and lots 7, 8, 9, block 28, in the city of Little Rock, \$3,361.75." This hardly covered the original outlay. The amount was added to the building fund of the new Church, while the next Rector, Rev. Wallace Carnahan, was obliged to rent a dwelling house until the Chapel, which had been in use during the last nine years of Dr. Tupper's ministry, while the Church was being erected, was converted into a Rectory.



REV. WALLACE CARNAHAN.

REV. WALLACE CARNAHAN.

A. D. 1886. *Rev. Wallace Carnahan*, who succeeded Rev. Dr. T. C. Tupper as Rector of Christ Church, at Little Rock, September 1, 1886,* is a native of the Old Dominion, where his birth occurred April 18, 1843. His father dying when he was 8 years old, his mother moved with him to Newport, Ky., and there he received his literary education. He studied law and was admitted to the bar, and afterward practiced for about three years in partnership with the late Hon. Thomas L. Jones, member of Congress. At this period of his life Mr. Carnahan's attention was drawn to the ministry of the Episcopal Church. He abandoned the bar and entered upon the study of theology, which he pursued under Bishop Smith and the Rev. John N. Norton, D. D. He was ordained to the Diaconate by Bishop Smith, June 9, 1869, and ordained to the Priesthood by Bishop Green in 1870. He spent the first four years of his ministry in the Diocese of Mississippi, and the seven years that followed in Western Texas as a missionary. From Texas he was called to Grace Church, Anniston, Ala., and that parish was the field of his labors for six years. From Alabama he was called to Christ Church, Little Rock, September 1, 1886. In this Church Mr. Carnahan's work has been greatly blessed, and he is recognized as an able and eloquent preacher.

Rev. Wallace Carnahan was married in Mississippi to Miss Mary S. Hart, a daughter of Captain John D. Hart, a planter of Madison County, Miss. He is the son of James and Caroline (Smith) Carnahan, natives of Virginia. The grandfather was born in County Antrim, Ireland, and was a

*See Biographical and Historical Memoirs of Central Arkansas, published in 1889, by the Goodspeed Publishing Co., Chicago, Nashville and St. Louis.

noted Orangeman. The mother was a daughter of Major Henry Smith, a native of Maryland, and one of the original settlers of Wheeling, Va. Mr. Carnahan's maternal grandfather was a captain of artillery in the Revolutionary war, and his services were acknowledged by an act of Congress.

Mr. Carnahan resigned the Rectorship of Christ Church on account of failing health after eight years of service, so unremitting, so far-reaching in the purification of the Church in Arkansas, so helpful to the cause of missions, so unprecedented in the financial prosperity of the Church at home and throughout the Diocese, so uplifting in the standard of holiness in the parish, that the unanimous verdict of the public has been that he stands unequalled in spiritual fervor and eloquence, in culture and executive ability and the devoted allegiance of his parishioners, by any Rector of Christ Church Parish.

A. D. 1887. In the second year of Mr. Carnahan's ministry he began editing a Church paper, which was published by the contributions of "The Young Ladies' Guild," and was entitled successively according to the expansion of the subscription list, "*The Little Rock Churchman*," "*The Arkansas Churchman*," and "*The Anglo-Saxon Churchman*," the last issue completing its third year in December, 1890, after "three years of steady progress in journalism."

A. D. 1891. We quote from the May issue of "*The Anglo-Saxon Churchman*," of 1891, the following:

CHRIST CHURCH, LITTLE ROCK.

Anticipating the publication of the "Year Book" of Christ Church, Little Rock, we give an epitome of the statistics of the parish for the five years ending April 30, 1891.

Baptisms	205
Confirmations	172
Marriages	37
Burials	103

CONTRIBUTIONS.

For Parochial objects	\$55,218.24
For Diocesan objects	953.60
For Domestic Missions	836.33
For Foreign Missions	240.18
For other objects beyond the Diocese	403.60
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Total	\$57,651.95

PRESENT STATUS.

Families	356
Souls (about)	1,700
Communicants	620
Sunday School—teachers, 36, pupils (about) 400	436

VALUE OF CHURCH PROPERTY.

Church edifice and grounds	\$60,000.00
Rectory and grounds	8,500.00
Mission Chapel and lot	1,500.00
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Total	\$70,000.00

OFFICERS OF THE PARISH.

Rev. Wallace Carnahan	Rector.
Rev. J. E. H. Galbraith	Assistant Minister.
Major John D. Adams	Senior Warden.

Dr. W. A. Cantrell.....Junior Warden.
 Major R. H. Parham.....Secretary.
 Mr. John W. Goodwin.....Treasurer.

It is proper to state that the Rectorship of the Rev. T. C. Tupper, D. D., extended over a few months of the first of the above mentioned years, and that the following are to be credited to his ministry:

Baptisms	13
Marriages	2
Burials	2
Contributions (about)	\$900.00

Dr. Tupper left the parish with 329 communicants, and the new Church edifice nearly completed.

As nothing could be so acceptable for accuracy and so interesting as an exponent of the zeal and influence of this magnetic preacher, some selections from his paper are here given:

THE LITTLE ROCK CHURCHMAN—Vol. 1, No. 1.
 JANUARY, 1888.

This little paper is published by the Young Ladies' Guild of Christ Church, Little Rock. It is edited by the Rector and the Assistant Minister, Rev. John Galbraith. Its object is the stimulation of parish work. To that end the doings of the various parish societies will be published, together with the Diocesan news and items of general Church interest. Suggestions for the extension and advancement of the work will be offered; and, above all things, true principles and right methods of work will be inculcated. Although it is expected that the circulation of the paper will be chiefly amongst the Churchmen of Little Rock, yet we shall be pleased to receive subscriptions from other parts of the Diocese, and even from "regions beyond." We shall be

grateful to our brethren, clerical and lay, for items of local Church news. This paper is not published to make money. If there should be a surplus after paying expenses it will be given to missions.

Some of the congregation will be glad to know that the temporary window in the south transept is to be tinted, so as to soften the light that comes through the opalescent glass. Better still, before many months a stained glass window, memorial of the four Bishops deceased, who have exercised jurisdiction in Arkansas, will take the place of the temporary window.

The old parish Sunday School, now known as the Chapel Sunday School, is advancing in every element of healthy growth. The Chapel is almost as full as it will hold, and the instruction of the excellent teachers is more and more appreciated by the scholars.

The teachers in all three of our Sunday Schools are remarkably capable and faithful. The Sunday School children have just sent \$88 for domestic missions, making \$262 the Sunday School contributed to missions during the year 1887.

The success of St. Paul's Sunday School is most cheering. It was placed where it was supposed a Sunday School was most needed. The only available room that could be found was a vacated barroom. All signs of the evil spirits were removed and the work was begun the first Sunday in November. Over eighty scholars have been enrolled, and the attendance averages sixty. The only trouble is to find room for the constant increase. After awhile, God willing, we shall have a Chapel in West End.

St. John's Sunday School (East End) was begun last Sunday, January 8, in Forest Grove schoolhouse, the use of

which is kindly allowed us by the city school board. Five teachers and thirty scholars were in attendance. This is a grand field for loving, persistent work. In God's good time we look for the building of St. John's Chapel.

There has been a marked improvement in the Church music of late. It is simple, devotional and Churchly, and well rendered. The congregation join in singing more and more, as they learn the music. The organist is a master of the instrument, and the choir is evidently in practice.

The Christmas offerings amounted to \$187.80. The largest the parish ever made.

The Ladies' Aid Society, the most ancient organization in the parish, holds its own steadily. Besides keeping up its building association stock, this society has charge of the parish sociables, arranging, through committees, for the musical and literary features of these delightful gatherings. For fear some reader outside Little Rock may suppose that our sociables are entertainments for raising money, we must explain that they are monthly meetings of the adult members of the parish for social intercourse and the refining influence of music and literary exercises. No admission is charged, and no collections are made. And we may add that in this parish no money is ever raised by fairs, suppers, concerts or any other means, except direct giving.

THE LITTLE ROCK CHURCHMAN.

FEBRUARY, 1888.

EASTER OFFERINGS.

One of the gems in the crown of the "Queen of Festivals" is the Easter offering. The ideal offering for this great day is the devotion to God of the money value of all our self-denials of Lent. Another ennobling motive finds expression

in a thank offering at Easter. If you have received a signal token of God's goodness during the past year, ask yourself how thankful you are—what per cent of your capital? What per cent of your income?

In this Diocese there is canonical offering on Easter day for the endowment of the Episcopate. This will be observed of course; but another offering will be called for—to pay the Church debt. The two objects will be separately designated in the check of the contributor, or in envelopes to be used for that purpose. When the present Vestry came into office, last spring, they found a debt of \$7,000 on the parish; \$4,000 of it secured by mortgage, and paying 10 per cent interest, \$3,000 payable on demand. The Vestry borrowed \$7,000 at 8 per cent and paid off all other debts. This loan was made on four years' time; \$1,000 due next April, and \$2,000 each succeeding year until paid. The Vestry took the loan on this time out of abundant caution; but with the prosperous year we have had, and the bright outlook for the State, the city, and the parish, there is no need of this delay. We can pay off the whole \$7,000 this spring and be done with the incubus. This debt stands in the way of so many things that we ought to do that it ought to be swept out of the way. This parish is on the march, and ought not to tolerate any impediment. After the debt is paid we must buy back those pews that were sold, and then all the seats in Christ Church will be made free. Then will follow the establishment of the parish hospital, the building of St. Paul's and St. John's Chapels, the Boys' Academy, the enlargement of the Sunday School room, the Rectory and the chime of bells; after that, we shall contribute two or three thousand dollars a year to the fund for the endowment of the Episcopate.

Now, we can't have all that good work hindered by this pitiful debt of \$7,000. It is less than \$15 apiece for the communicants of the parish. There are, to be sure, some who can't pay \$15, but there are twice as many who can each pay more than that. Let us pay off the debt, have the Church consecrated, and sing an ardent *Te Deum*.

REPORT OF CHRIST CHURCH, LITTLE ROCK,
TO THE SIXTEENTH COUNCIL OF THE
DIOCESE OF ARKANSAS.

From April 19, 1887, to April 11, 1888—

Number of families.....	331
Number of communicants.....	508
Number of souls.....	1,628
Baptisms—	
Infants	40
Adults	17
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Total	57
Confirmations	38
Marriages	7
Burials	18
Sunday Schools—	
Teachers	41
Pupils	365
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Total	405

OFFERINGS.

PAROCHIAL.

Salary of Rector	\$ 2,332.90
Rent of Rectory	587.50
Salary of assistant minister (seven months).....	493.35
Communion alms	333.20
Church carpet and furniture.....	1,318.00
Church building and debt.....	3,804.79
Insurance on Church	498.15
Other parish expenses.....	1,402.32
	<hr/>
Total	\$10,770.21

DIOCESAN.

Council assessment	\$	160.00
Episcopate fund		72.49
Diocesan missions		82.73
Fund for widows and orphans of deceased clergy..		10.70
		<hr/>
Total	\$	325.92

BEYOND THE DIOCESE.

Domestic Missions—Missionary box, \$160; cash, \$109.09	\$	269.09
Foreign Missions		100.78
Society for Conversion of the Jews.....		13.50
American Church Building Fund.....		12.60
New York Bible and Prayer Book Society.....		10.00
University of the South		50.00
		<hr/>
Total	\$	455.97
		<hr/>
Aggregate	\$	11,552.45
Value of Church property.....	\$	60,000.00

A RETROSPECT.

This first day of September closes the second year of the present Rector's charge of Christ Church, Little Rock. It may be profitable for us to reflect upon the outcome of these two years of work and prayer.

What have we—minister and laymen—done? and what remains to be done? The former is very little indeed, compared to the latter. Still there is no occasion for discouragement. We think all feel that these have been eventful years. Perhaps no parish and no Rector ever had the extraordinary experience we passed through during the winter and spring of 1887. But we do not wish to recall anything painful. On

Easter Monday, 1887, the Rector's administration was sustained by an overwhelming majority of the parishioners, and was again indorsed on Easter Monday last by a practically unanimous expression of approval and affection. We believe that this is now one of the most united and harmonious parishes in the country.

Within these two years our magnificent Church edifice has been completed, including the finishing of the basement for Sunday School rooms. The old Chapel has been reconstructed for a Rectory, making it one of the most desirable residences in the city. A valuable property—the Campbellite Chapel—has been purchased for our West End Mission. So much for the material increase, not stopping to mention things of minor value, like Chancel furniture, the organ for St. Paul's, the bank safe for the parish office, etc. But we must add to things material the total of money raised in the parish for Church work, building and debt, amounting to over \$23,000.

Far more important than the above mentioned signs of progress, is the record of living increase. During this same time eighty persons have been baptized and sixty-four confirmed; the list of communicants has increased from 329 to 532, the average attendance at the Sunday services has doubled, and the number of Sunday School pupils has nearly quadrupled; in the way of increased organizations, two mission Sunday Schools have been started, and one of them has proved remarkably successful. The Young Ladies' Guild has been reorganized for the special work of supporting the assistant minister, and conducting the *Little Rock Churchman*; a chapter of St. Andrew's Brotherhood has been formed for work amongst young men; a missionary society, composed of the communicants of the Church, has been made the very heart of the parish; and monthly sociables are held for social intercourse and the enjoyment of music and literature. Be it noted that these sociables are not used to raise money, the whole system of fairs, suppers, concerts, *et id omne genus* for bribing people to serve God, having been religiously abandoned two years ago.

But after all, these signs of improvement that can be put into figures and minutes of meetings, are not the most significant elements of parochial prosperity; the spirituality of a parish is not susceptible of statistical statement, but for all that it is the real life of a parish, without which, all other signs of vitality are as the contortions of a galvanized corpse. We are almost afraid to speak of improvement in this regard, yet we think it not wrong to say that there has been a marked elevation of the religious tone of the parish.

We know there was a strong element of spirituality in the parish two years ago, but we know also that the predominant character of the parish at that time was a reproach to Christianity. But let all that pass, it makes one heartsick to remember it. Thank God, it is no longer *prima facie* evidence that a person has no religion to belong to Christ Church, Little Rock. We do not boast of these things; we allude to these tokens of God's blessing on the labors of minister and people only to thank Him for His mercy and goodness, and as an incentive to better work in the future. What is that work for the future? First of all duties, we must raise our standard of personal holiness still higher, and as a part of the means to that blessed end, as well as a regard for the direct objects of Christian duty, we must pay off the balance of that wretched debt; we must build a Chapel for St. John's Mission; we must organize a Sunday School in Argenta; we must establish a Church school to prepare boys for college; we must build and endow a hospital, and we must raise \$10,000 as our share of the Episcopate fund.

After that we shall find plenty more to do. In the meantime let us thank God that we are a united band, full of hope and courage.

The Chancel Society is doing its sacred work diligently and with reverence and good taste. The arrangements for the celebration of the Holy Communion and the care of the vestments show that this society deserves the injunction, "Let all things be done decently and in order."

The sociables suspended during Lent will be resumed. The next will be held on Thursday night, 19th of April. There were nearly 100 in attendance at the last sociable, but we hope to see three times that many after all our members learn how delightful these gatherings are.

The Vestry have had several interesting meetings during the past month. They are doing their part nobly in the matter of the Church debt, and if the whole \$7,000 is not paid off at Easter it will not be their fault. The Rector takes this occasion to thank the Vestry for their cordial and generous support during the past year.

The choir has laid the congregation under obligations for good Church music. We do not mean to say that it "tickles the ears of the groundlings," nor do we claim that it is "equal to a show." We say it is good Church music; that is to say, the congregation is led in devout praise, skillfully and reverently.

The Young Ladies' Guild are doing good, solid work. Besides doing all the clerk work of the *Little Rock Churchman*, they raise over \$500 a year towards the current expenses of the parish, not counting such little things as the \$45 chair which they have just bought for the Chancel. The Rector hopes that the young ladies may not work themselves to death.

The Vestry of Christ Church is certainly one of varied elements; amongst the eleven Vestrymen, eight vocations, both political parties and three shades of Churchmanship are represented. Notwithstanding these differences, they are a unit in their love of the Church, their devotion to the interests of the parish, and their cordial support of the Rector.

The Ladies' Aid Society, at their last meeting, resolved to use the funds now in hand, some \$150, to pay for the covering and cushioning of the kneeling stools, as soon as the work is completed. The missionary box which they are preparing

for a missionary in Western Texas is coming on finely. This venerable society has taken on new life. We feared at one time that their purchasing the carpet (it cost \$1,125) had exhausted the Ladies' Aid Society.

The Missionary Society is a thoroughly organized, compact body; there is a steady advance all along the line. Through the labors of the members of this society objects of charity are relieved, new Church families are found and visited, and strangers having no ecclesiastical belonging are brought under religious influence. Besides an interest in Diocesan, Domestic and Foreign Missions is constantly cultivated. The monthly dues are 50 cents for men, 20 cents for married ladies, and 10 cents for single ladies, which are devoted to missions. Every communicant of the parish ought to belong to this society.

The Sunday Schools are doing remarkably well. The Rector catechises each in turn; St. John's on the second Sunday in the month, the Chapel Sunday School on the third Sunday, and St. Paul's on the fourth. The last catechising elicited unmistakable evidence of good work on the part of the officers and teachers. The three Sunday Schools will have their annual festival at Christ Church on Easter evening at 4 o'clock. St. Paul's will occupy the north transept, St. John's the south transept, and the Chapel Sunday School the front of the nave. The congregation will be welcome to the rear of the nave. We think the exercises will be interesting to young and old.

MAY, 1888.

PARISH DOINGS.

The Easter offerings amounted to \$2,259, which is pretty good; but next Easter we shall more than double that.

The Chancel Society deserves great credit for its exquisite decoration of the Church for Easter; and the regularity with which all its work is done, all the more acceptable because not overdone.

A few weeks ago the parish had the honor of a visit from Archdeacon Fortin, of Winnipeg, Manitoba. The Rector begged him to occupy the pulpit whilst here, but his health would not permit.

The Guild is as "busy as a bee-hive;" it is making a success of the *Little Rock Churchman*, and is preparing to do a larger work than ever, of which many will hear very soon. No work in the parish has borne better fruit than that of the Young Ladies' Guild.

The Ladies' Aid Society paid off the debt for the kneeling stools, about \$150, and finished and shipped "the box" for the missionary in Texas. We verily believe the preparation of that box did our ladies as much good as the contents of the box will do the missionary and his family.

The choir is constantly improving. Our music on Easter day was most appropriate and edifying. We have never heard music in Church that so thoroughly fulfilled the purpose of Church music—to lift up the heart in gratitude to God. The show feature was severely absent. Of the 800 or 900 souls that crowded the Church, we hope not one came to be entertained.

The organist at the first service held in the new Church on Easter day, 1887, was Professor Brebegg. The choir was composed of Miss Marye Rumbough, Miss Bessie Cantrell, Miss Sophie Field (Mrs. Andrew Hunter), Miss Susie Carroll, sopranos; Miss Hallie Jabine (Mrs. Sayle), Miss Georgie Woodruff and Miss Nannie Field, altos; Messrs. George Martin, D. H. Cantrell and Dunbar Pope, tenors; Messrs. Henry Maxwell, and Otey Clark, bassos.

We congratulate the parish upon the re-election of the Vestry on Easter Monday. It is evident that the congregation is practically unanimous in the opinion that the affairs of the parish are in good hands. Certainly it is a good spectacle—a Vestry of eleven devout Christians, exemplary citizens, and everyone the warm, personal friend of the Rector. Happy is the parish and happy is the Rector thus situated.

By far the most successful sociable we have yet had was that of the 19th. We never saw a large company (there were about 100 present) seem to enjoy rational and wholesome pleasure more thoroughly. When these sociables were proposed some predicted their failure. "Who ever heard," some said, "of a Church sociable not intended for raising money?" Others remarked, "The idea of a party without either dancing or refreshments!" Well, strange things do happen.

St. Andrew's Brotherhood is steadily growing in membership and interest. The formation of another chapter of older young men is talked of. This society meets every Tuesday night in the parish office. A passage of Scripture is studied, a portion of some literary work is read and discussed, and then the members engage in conversation about the work of the society—that is, inducing young men to come to Church. There is no cant, no humbug, no axe-grinding about the Brotherhood.

The Sunday School festival on Easter evening was pronounced a success. There were nearly 400 children. When the Mission Sunday Schools marched in, 150 strong, there was some surprise and much joy amongst some of the old folks, who "didn't know that this work amounted to much."

As each class came up and planted its banner and presented its offerings, all felt that this work had been blessed. Each banner had a letter on it, these letters, when placed, making the sentence, "Children of God, being children of the resurrection."

The Rector is very grateful to the officers and teachers for their faithful year's work.

The building of those Chapels is now in order. We think we know the names of the two men who are going to give us lots to build them on.

MARCH, 1888.

THE BROTHERHOOD OF ST. ANDREW.

The society known as the Brotherhood of St. Andrew, is making rapid advances in the increase of its numbers and in the good work accomplished. This is an organization of young men in the Church for the purpose of inducing young men to attend Church, and for the mutual improvement of the members. The assistant minister of Christ Church proposes to organize a "chapter" of this society in Little Rock. We heartily commend the movement.

THE VESTRY ELECTION.

On Easter Monday, April 2, the annual election for Vestrymen of Christ Church will be held. The present efficient Vestry ought to be re-elected. They are all good men and faithful to their trust. There is perfect harmony between all the members of the Vestry and the Rector. Mutual confidence and mutual support have characterized every meeting and every act, and as a consequence the parish has enjoyed unprecedented prosperity, temporal and spiritual.

The income of the parish since this Vestry came into office last Easter Monday has been \$5,087. This does not include \$1,125 paid by the Ladies' Aid Society for the carpet, about \$400 raised by the Young Ladies' Guild, about \$50 contributed by the Missionary Society, and the Sunday School offerings, amounting to over \$200. The Easter offerings will add several thousand dollars to the year's income. Of the

\$5,087 already received, parish expenses consumed \$3,557; the balance, \$1,530, was expended on the Church edifice and grounds, the interest on the debt.

The financial success of the parish is largely due to the efficiency of the treasurer, Major John D. Adams.

If the congregation want this Vestry to serve another year they ought to come out Easter Monday and say so. We give the names of the Vestry below:

R. H. Parham, Jr.

W. W. Smith.

John D. Adams.

Dr. W. A. Cantrell.

R. L. Goodrich.

Dr. L. R. Stark.

R. J. Polk.

G. S. Brack.

C. H. Dolbeer.

F. D. Clark.

J. H. Haney.

“HONOR TO WHOM HONOR IS DUE.”

The parish owes a debt of gratitude to Major John D. Adams and Mr. R. L. Goodrich for liberal contributions to objects outside the regular expenses of the parish. Their offerings are always made with the characteristic modesty of gentlemen. No parade, no trumpeting, no bargaining for adulation and advertisement.

The Rectory rapidly approaches completion; the Rector expects to move into it the 1st of October. In the next number of the *Churchman* we shall give a description of the house.

The parish is under obligations to Major R. H. Parham for his faithful services as lay reader, especially during the Rector's vacation. Only an experienced clergyman knows how to appreciate a character like Major Parham's.

MAY, 1888.

The assistant minister of Christ Church, Rev. John E. H. Galbraith, has organized a chapter of St. Andrew's Brotherhood. The study of the Bible, mutual improvement, and a Christian influence amongst young men are the objects of this society. Most commendable.

AUGUST, 1888.

CHRIST CHURCH, LITTLE ROCK.

An assistant minister has been called, but has not yet accepted. It will be hard to fill Mr. Galbraith's place.

The sociables and the meetings of the Ladies' Aid Society and St. Andrew's Brotherhood are suspended until October, but the Missionary Society, the Vestry, the Guild, and Chancel Society are like Tennyson's brook.

The basement of the Church being finished, was occupied by the Parish Sunday School for the first time on the 22d of July. There is one large comfortable room opening into the cosy parish office, which will be used for the infant class. These rooms are a solid improvement upon the old Chapel.

During the past few weeks there has been quite an exodus of Christ Church people to the mountains and the sea shore. The attendance at the services has consequently fallen off. The largest congregation in July numbered only about four hundred.

The construction of the Rectory is going forward satisfactorily. When completed it will be one of the most commodious and pleasant residences in the city.

ST. PAUL'S MISSION.

Our West End Mission has now a local habitation, as well as a name. The building once used by the Disciples of Christ (commonly called Campbellites) as a house of worship has been bought and is now St. Paul's Mission Chapel. The title of the property is vested in the Vestry of Christ Church, but will be conveyed to the future Vestry of St. Paul's when the mission becomes a parish, which evolution the Rector and Vestry will cordially encourage. The situation of this chapel is admirably adapted for the work it is designed to do. It is removed about as far as possible from any other house of worship, and begins its work on this spot with a good nucleus carried there from the old temporary quarters of the mission. Those quarters had been a barroom—one of those "terrors to the neighborhood"—it now becomes a drug store. So we have converted this building as well, we trust, as some of those who came to our ministrations.

SEPTEMBER, 1889.

THE ARKANSAS CHURCHMAN.

The anniversary of the beginning of a minister's work seems to be a favorite time for review of the past. The present Rector of Christ Church took charge of the parish September 1, 1886. During these three years the Church edifice has been finished, the Sunday School room made ready for use, and the Rectory constructed; 113 persons have been baptized, and 120 have been confirmed; the net increase of communicants is 228, the average congregation has trebled, and the offerings have amounted to over \$35,000. The parish is united, active and growing.

How different the outcome of these three years of the "new regime" has been from what was predicted by some people who *did not know that the Episcopal Church taught religion.*

What a storm was raised when the new Rector did away with the fantastic show business in the choir, put a stop to suppers, lotteries and fandangoes as means of raising money for the Church, and preached the necessity of piety in Church members. Many people predicted that "if the Rector went on with these novelties he would soon be preaching to empty pews, and have no salary."

Thank God, that horrid nightmare of irreligion in Christ Church is past. No one now speaks of this parish as a "social club for Sunday amusement."

ARKANSAS CHURCHMAN.

OCTOBER, 1888.

The hour for the meetings of the Guild, the Ladies' Aid Society and the Sunday School Officers and Teachers, is changed from 5 p. m. to 4:30 p. m., and the meetings of the Chancel Society from 4:30 p. m. to 4 p. m. See list of meetings.

On Sunday, September 16, St. John's Mission was reopened in the new quarters, on the corner of Tenth and Welch streets. The following Sunday there were seven teachers and forty-five pupils present; and a most cheering interest was manifested.

Mr. E. M. Humphreys has become assistant to the Rector of Christ Church. Mr. Humphreys is a Sewanee man, and was a postulant for holy orders in the Diocese of Tennessee, but has been transferred to this Diocese, and hopes soon to be ordained.* Our young brother gives promise of great usefulness in the mission work, of which he has already taken vigorous hold. The man who fills John Galbraith's place has no sinecure.

*Mr. Humphreys' health compelled him to resign the office. He died not long after.

The Rector wishes to express his grateful appreciation of the consideration and liberality of the Vestry in the construction of the new Rectory. They have faithfully carried out the loving wishes of the congregation. Particular thanks are due the building committee—Major J. D. Adams, Mr. C. H. Dolbeer, and Captain J. H. Haney—and more especially Captain Haney, who has given his time and skill to the planning and supervision of the work.

The Sociables will hereafter be held on the same night upon which the Missionary Society meets.

Allusion to the gratuitous services of Captain J. H. Haney, in the building of the new Rectory, recalls the testimony of the building committee of the Church edifice in these words:

“Mr. J. H. Haney for five years has superintended the work on the building; seen that everything was done in accordance with contract and specifications; rendering services that have certainly lessened the cost of the building 10 per cent with a faithfulness and love of the work which it would be impossible to hire.”

Captain Haney has given to the Church during the past seven years at least \$5,000 worth of services as civil engineer and architect, which is more than any one cash contribution to our Church buildings, and in ratio to his financial ability, ten times as much as anyone else has given.

The most beautiful feature of all of Captain Haney's valuable service is the fact that it has all been rendered with the utmost modesty and delicacy, as if it were all quite a matter of course and called for no praise.

Christ Church, Little Rock, has now a home for its Rector, the new Rectory being completed. The outside appearance is quaint and unpretentious, giving very little idea of the beautiful and commodious interior. Passing a wide

gallery, running the whole length of the front, one enters through a heavy panelled door, the reception room, which is lighted by two windows of ground glass, bordered with tinted cathedral glass, and separated from the stairway hall by an arch supported by corbels.

To the right is the beautiful drawing-room, having double sliding doors opening from the reception-room, and likewise into the study, which comes next. The study is a room to suggest sermons on Paradise; the door opening from the hall intimates that it is meant to be easily accessible. Behind the study is the pretty guest room, which the Rector hopes to have frequently occupied. Beyond this point the house widens, and the hall, turning to the right, runs between the elegantly finished dining-room and a large, well-lighted chamber, behind which is the bathroom, with hot and cold water attachments. Across a back hall are two more comfortable bedrooms, surrounded by wide latticed galleries, upon which the dining-room also opens, and connecting with storeroom, kitchen and servants' room, below which are rooms for fuel. Returning to the main hall, we ascend by an artistic stairway to the second floor. Here we find two pleasant rooms, well lighted and ventilated. A china closet, a linen closet, and numerous wardrobes complete this model parsonage.

Here is a general quotation from the Diocesan paper called *The Diocese of Arkansas*, edited by Rev. Mr. Degen, Rector of St. John's Church, Fort Smith, Ark., 1888:

CHRISTMAS IN ARKANSAS.

"The glorious Feast of the Nativity was celebrated in all the parishes and missions of the Diocese with even more than usual care and elaborate preparations." * * *

"At Christ Church, Little Rock, the usual Sunday services were held, the Chancel being appropriately dressed. The Sunday School festival was held in the Chapel on the Feast of the Holy Innocents. We clip the following account of it from the *Arkansas Life*:

“At the Chapel of Christ Church last Wednesday, at 6 p. m. there was a threefold feast presented for eye, ear and palate. A large number of spectators with the children and teachers were seated in the part of the room near the entrance. An open space beyond was reserved for games, and at the extreme end on a low platform were arranged four tables extending the entire width of the room, from north to south. These tables were tastefully laid out with dainty napery, china and glass, and bountifully supplied with cakes, jellies, creams, fruits and nuts. The happy faces, the sheen of light on the crimson carpet and the warmth aroused a pleasant sensation among the assembly. The exercises opened with a Christmas hymn, Miss Harrell presiding at the organ, after which the Rev. Mr. Galbraith, superintendent, made a happy extempore address. The Rector, the Rev. Mr. Carnahan, then read a poem from the Rev. Phillips Brooks, sent to him by an absent teacher. The classes were called in order by the Rector and conducted to the tables for the feast, the infant classes first who afforded a charming picture as their cherub faces appeared just above the surface of the tables. A staff of teachers, Miss Georgie Woodruff, Miss Merrick, Misses Matthews, Misses Carroll, Misses Field, and Mrs. Hayman, served in dainty white aprons, supplying 150 children with a delicious supper. After these were all satisfied the adults were invited by the Rector to partake. Afterwards “the basketsfull” were set aside to be distributed to the sick and destitute the next day. Games followed, and, though there was an exuberance of glee, there was no breach of decorum. At 9 o’clock all dispersed, feeling that the festival had been no misnomer, but a joyful anniversary to all in attendance.”

JANUARY, 1889.

DIOCESAN NEWS.

CHRIST CHURCH, LITTLE ROCK.

Christmas and Christmas week were filled with joy and brightness in this parish. The service on Christmas morning

was well attended by devout worshippers, attracted not by advertisements, nor by shows, nor by any shifty vanities, but by the manifest desire to worship God and hear His word preached.

Thursday the children of the three Sunday Schools had their festival in the basement of the Church, and they had a "grand time."

On Friday St. John's Mission had their Christmas tree, which proved to be wonderfully fruitful of presents, sweetmeats and delight.

St. Paul's Mission Sunday School had their festival on Saturday, and matched St. John's in all manner of innocent pleasure for the children.

The Rev. Mr. Galbraith and the devoted officers and teachers of the three schools deserve much praise for their faithful labors in these nurseries of the Church.

Besides the parish and mission work, Mr. Carnahan and Mr. Galbraith laid the foundation for a Church school for boys, called Christ Church Academy, January, 1889, corner of Fifth and Scott streets. Prepares boys for college or business. Rev. Wallace Carnahan, principal; Rev. J. E. H. Galbraith, teacher of Latin and Greek; Mr. Palin Saxby, teacher of English and the sciences. The school work begun by the Rev. Mr. Galbraith last September is now to be enlarged and strengthened. The purpose is to build up an academic institution in Little Rock upon the model of the Episcopal High School at Alexandria, Va., which Professor L. M. Blackford has made so famous. Tuition, \$15 per quarter (three calendar months). For admission apply at the Rectory, No. 509 Scott street, Little Rock, Ark.

ARKANSAS CHURCHMAN.

APRIL, 1889.

Apropos of the offerings on Easter day being devoted to the Church debt, a few words of explanation may not be amiss,

especially as efforts seem to have been made to misrepresent the facts. We understand that it has been intimated by enemies of the parish that the present Vestry are not good financiers—that the revenue of the parish is not equal to the expenses, and that the parish is getting deeper into debt. The simple facts are these: The revenue of the parish not only covers the regular expenses of the parish, including the mission work of St. Paul's and St. John's Chapels, but pays the interest on the old debt—over \$400 a year—and \$700 a year on the building association loan, which was negotiated to construct the Rectory; an arrangement which stopped the payment of \$600 a year for Rectory rent. So we see that so far from the revenue of the parish falling short of its expenses, the revenue meets the regular expenses, the interest on the old debt and is paying for the Rectory.

As to the debt, let it be remembered that when the present Vestry came into office Easter Monday, 1887, there was supposed to be a debt of \$7,000 on the Church, *i. e.*, a mortgage debt of \$4,000, drawing 10 per cent interest, and floating debts amounting to \$3,000. The new Vestry at once took up that amount with a new loan at 8 per cent interest. No sooner had they done so than bills began to pour in that had not been taken account of, because there was no record of them; which unexpected bills amounted to nearly \$2,000. In May, 1888, an installment of the new loan—\$1,000—fell due. The Easter offerings, amounting to \$2,400, was used to pay that installment, and the balance was used together with a part of the parish revenue to pay off the aforementioned unexpected bills, namely, \$2,000. The loan negotiated to build the Rectory proved to be insufficient by nearly \$1,000, and finishing the basement for the Sunday School cost nearly \$1,000; this amount, about \$2,000, was borrowed on short time, and is to be paid the 1st of May; at that time another installment of the 8 per cent loan falls due—\$2,000—so that the amount we ought to raise from the Easter offerings this year is \$4,000. Every dollar that has been borrowed by the present Vestry has substantial improvements to show for it, or receipts for payment of parish debts contracted before the

present Vestry came into office. If the whole debt were paid, including the Rectory loan, the present annual revenue of the parish (exclusive of Easter offerings), would exceed its expenses by more than \$1,000. The administration of the present Vestry has been characterized by diligence, wisdom and integrity. The Rector, Vestry and congregation are in perfect harmony, and the parish is enjoying unprecedented prosperity.

MR. CARNAHAN'S VIEWS ON HIGH AND LOW CHURCH.

ARKANSAS CHURCHMAN, APRIL, 1889.

Perhaps there is no question relating to the Church that clergymen are asked more frequently than this: "What is the difference between High Church and Low Church views?" and occasionally the inquiry extends to "Broad Church."

It is no wonder that the average layman has hazy notions about these different shades of Churchmanship, for some of their theological guides use these terms very loosely. The names of the different schools of thought in the Church ought to be accurately descriptive; loose nomenclature is at once a cause and a sign of loose thinking.

It is admitted by the great body of our clergy and educated laity that there is a place in the Church for three pretty distinct schools of thought, with innumerable intermediate shades of opinion; and we believe that it is also the conviction of most Churchmen that there is an extreme wing of each of these ecclesiastical parties that has *not* a legitimate place in our Church.

The essential difference between the old-fashioned High Churchman and the loyal Low Churchman can be marked by emphasizing different parts of the same statement of the truth.

The regular Low Churchman (who prefers to be called Evangelical Churchman) accepts all that the protestant High Churchman claims as essential, but would lay his emphasis

upon the necessity of a truly converted heart and the importance of a personal relation of the individual soul to God; he would also lay stress upon justification by faith, as the great central doctrine of religion.

The High Churchman proper, would accept all this that the Low Churchman makes so much of, but he would emphasize the value of the sacraments as means of grace; and set a higher value upon the Apostolic ministry than his Low Church brother.

The orthodox Broad Churchman accepts all that both the High Churchman and the Low Churchman hold; though he does not emphasize any of it, but seeks to strengthen Christianity by the aid of science and philosophy. He is very lenient to all heterodoxy, and dogmatic about nothing.

Now, we repeat, that the great body of Churchmen, cleric and lay, readily acknowledge that these are legitimate differences of opinion that Episcopalians may hold; being different *aspects* of the *same truth*; concerning which men may differ, and yet be all loyal Churchmen. But there is, as already said, an ultra wing of each of these schools of thought. The extreme Broad Churchman eliminates entirely the supernatural from religion; in a word, he is a rationalist. The ultra Low Churchmen nearly all followed the late Bishop Cummins into his little schism; the very few that are left in our Church differ in no particular, in doctrine or practice, from the Cumminsites. The ultra Low Churchman thinks there are "Romanizing germs" in the Prayer Book; the conservative Low Churchman considers the Prayer Book the "bulwark of protestantism." The ultra High Churchmen, commonly called Ritualists, affect the name of "Catholic Churchmen," or "Advanced Churchmen," which is *lucus a non lucendo*, for this faction is the most un-Catholic and the most reactionary of all Churchmen. If we were an authority in philology we should call them *Romoids*.

The Ritualists (to use their commonest designation) believe in private confession to a priest, in order to personal, judicial absolution, which they say is necessary for the edifying reception of the Holy Communion, and for the production

of a highly spiritual life. They teach a theory of the Lord's Supper which is distinguishable from the Roman doctrine of transubstantiation only by expert metaphysicians; indeed, some Ritualists candidly accept that doctrine fully. They call the Holy Communion "Mass," claiming that the officiating "*Priest*" offers a real sacrifice in that sacrament. They have requiem masses for the repose of souls, they believe in prayers for the dead. Some few Ritualists believe in the celibacy of the clergy (without practicing it). Indeed most of them seem to accept every doctrine of the Church of Rome except the "Immaculate conception" of the Virgin Mary, and the Infallibility of the Pope, whose "rightful supremacy," however, they sweetly concede, to the great amusement of Romanists.

It is needless to say that old-fashioned, protestant High Churchmen repudiate the Ritualists as having no relation whatever to their position. The Ritualists return the compliment by rejecting the name of High Churchman, except when they want to deceive some one as to their real views, then they are apt to wear a High Church mask, doubtless with a wry face.

How any honest man, especially a clergyman, can hold the views of any of these extremists, and remain in the Protestant Episcopal Church, in peace of mind, is an ethical mystery. It is to be feared that many of these men have paltered with the truth as taught by our Church until a false casuistry has destroyed their honesty.

ANGLO-SAXTON CHURCHMAN.

1890.

SACERDOTAL CASTE.

It is a bad sign of the times that the clergy are so impatient of the influence of the laity in the Church.

It is not merely dislike of the "lay pope" in the parish; that is too small a factor to account for such a general feeling.

It is not, in all cases, a righteous zeal for the missionary duty of the Church, which chafes under the parochial narrowness of many laymen. If this were all, the drift we speak of would be occasion for rejoicing.

It is the growing *caste* feeling amongst the clergy that lies at the bottom of impatience with lay influence. It is the disposition on the part of some of the clergy to assert prerogative for the sake of prerogative, a feeling which may be expressed in clerical language like this: "You laymen must do as I say, because I am ordained."

Now this seems to us a false and pernicious attitude for the clergy. Truly, the ministry is a chieftainship, a chieftainship in things spiritual; but a position that can be held and exercised to the edification of the Church only by the *personal power and moral worth of the clergyman*. The army officer's commission gives him the right to command, but no officer can command successfully unless his courage and skill command the confidence of the troops.

The worst feature of the revival of priestcraft and priest *caste* in the Church is the decay of those qualities amongst the clergy that command the following of the laity without sacerdotal self-assertion.

The clergyman who lacks personal qualities of leadership falls back upon prerogative. This, we say, is the worst of it. The prevalent clerical jealousy of lay power is a sign of decaying manhood and natural chieftainship amongst the clergy. The cure for a blacksmith's waning muscle is not a heavier hammer, but the toning up of his health.

Clergymen of brains, will and piety have no need to emphasize clerical prerogative, and clerical weaklings shall emphasize it in vain. This is the nineteenth, not the thirteenth century.

The children of Rev. Wallace Carnahan and Mary S. Hart, his wife, are Mary Caroline, Hart, Emelyn Louise, Annie Sue, Wallace, Jr., and Barron. The last named was born in Alabama, and died there when thirteen months old.

From the foregoing extracts from the Church Journal it will be seen that Mr. Carnahan was a model of executive strength. His eye kept guard over every department of parochial duty. He believed in the influence of the Sunday School. The men and women who were to conduct human intelligence to its full splendor there obtained their inspiration, he thought, and the infant soul was there awakened to the sense of divine things. At the great festivals of the Advent and the Resurrection he spared no effort to impress the signal truths of Christianity on the minds of the children. With texts committed and banners, bearing holy legends, that stamped themselves on eye and brain, he led the youthful soldiers onward in the footsteps of the Great Captain of Salvation. One beautiful design on an Easter festival was a huge butterfly, six feet in height and seven feet from tip to tip of the wings when expanded. It was made in adjustable sections of woven wire into a frame. Each teacher took a section and her scholars provided the flowers with which to deck it; these were shaded in all the rich colors of a natural butterfly, which was closely imitated. At the festival each class was called to the Chancel to deposit its mite box. A member carried the floral section, which was received by the superintendent and put in place on the skeleton frame. The spectators watched intently as the butterfly expanded in form and beauty, until at length it stood complete, a lovely emblem of the resurrection. The Rector then made a lecture, explaining the process of growth from the larval state of the caterpillar to the glorious perfection of the winged butterfly; a miracle of Nature, which signified to us the great miracle of the resurrection of the body to the life immortal.

REPORT OF CHRIST CHURCH, LITTLE ROCK,
TO THE SIXTEENTH COUNCIL OF THE
DIOCESE OF ARKANSAS.

From April 19, 1887, to April 11, 1888—

Number of families.....	331
Number of communicants	508
Number of souls	1,628
Baptisms—	
Infants	40
Adults	17
	57
Total	57
Confirmations	38
Marriages	7
Burials	18
Sunday Schools—	
Teachers	41
Pupils	365
	405
Total	405

OFFERINGS.

PAROCHIAL.

Salary of Rector	\$ 2,332.90
Rent of Rectory	587.50
Salary of assistant minister (seven months).....	493.35
Communion alms	333.20
Church carpet and furniture	1,318.00
Church building and debt.....	3,804.79
Insurance on Church.....	498.15
Other parish expenses.....	1,402.32
	\$10,770.21
Total	\$10,770.21

DIOCESAN.

Council assessment	\$	160.00
Episcopate fund		72.49
Diocesan missions		82.73
Fund for widows and orphans of deceased clergy ..		10.70
		<hr/>
Total	\$	325.92

BEYOND THE DIOCESE.

Domestic Missions—Missionary box, \$160; cash \$109.09	\$	269.09
Foreign Missions		100.78
Society for Conversion of the Jews.....		13.50
American Church Building Fund.....		12.60
New York Bible and Prayer Book Society.....		10.00
University of the South.....		50.00
		<hr/>
Total	\$	455.97
		<hr/>
Aggregate	\$	11,552.45
Value of Church property	\$	60,000.00

The name of our faithful Senior Warden, Major R. H. Parham, has been suggested by some of the secular press for the office of State Superintendent of Education. We do not suppose he would accept it upon the pitiful salary attached to the office, but the State would indeed be fortunate to secure his services. A ripe scholar, a practical educator and an incorruptible citizen, he is eminently qualified for the position. We should prefer to see Major Parham President of the State University, but that his election to that post would take him out of this parish.

Our estimable Junior Warden, the Hon. W. W. Smith, has gone with his family to Florida to fortify his health, which has become somewhat impaired. We wish him speedy

restoration and return. Christ Church can't spare Judge Smith.

One of the most powerful sermons delivered by Rev. Mr. Carnahan during his incumbency was that on the text: "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and *the poor have the gospel preached to them.*"—Matthew xi. 5.

In this grand climax of priestly functions, laid down by the Master himself to John's disciples, Dr. Carnahan found the keynote of his ministerial work. The poor had his unflinching attention. As punctually as the Holy Communion was celebrated on the first Sunday of each month, he announced in direct, ringing tones from the Chancel, "the alms are for the poor." The offering was always the largest during the month, for the members of the congregation who were unable to go out in search of the poor, felt that their alms were sure to be distributed where most needed. No demand of the Church was ever allowed to divert this fund; and when a fifth Sunday occurred in the month, the offering was invariably set aside for some charitable purpose and so announced. Did not the regular expenses of the Church suffer by this plan? Never. They were increased by it. Of that Mr. Carnahan never harbored a doubt. Among those who so deeply lamented his withdrawal from Christ Church Parish the poor formed the most sincere band of mourners.

LIST OF CONTRIBUTORS TOWARD THE PAY-
MENT OF THE DEBT ON CHRIST CHURCH,
LITTLE ROCK, ARK., 1892.

The Vestry of Christ Church, Little Rock, issue an annual statement of the Easter offerings for the Church debt. The following sums were given on Easter, 1892. When the whole debt shall have been paid, a statement will be printed

showing the total amount received from each contributor toward the building of the Church and the payment of the debt.

Adams, John D.....	\$ 10.00
Adams, Sam B.....	50.00
Adams, Mrs. S. B.	10.00
Adams, Mrs. Elvira.....	50.00
Alley, Miss Fannie.....	1.00
Amsbary, D. H.....	2.00
Barber, Mrs. L. E.....	50.00
Berkley, Mrs. H. F.....	10.00
Billings, Mrs. A. D.....	5.00
Billings, C. H.....	5.00
Bohlinger, A.	10.00
Bond, J. B., Jr.....	2.00
Boyle, John F.....	10.00
Brack, G. S.....	25.00
Brack, Miss M. E.....	20.00
Breysacher, Dr. and Mrs. A. L.....	10.00
Brooks, F. S.....	2.50
Burchard, George F.....	3.00
Cantrell, Mrs. G. M. D.....	5.00
Cantrell, W. A.....	10.00
Carroll, Gray	15.00
Carnahan, Rev. Wallace.....	25.00
Carnahan, Mrs. W.....	10.00
Carnahan, Miss Lina.....	1.00
Cherry, L. W.....	5.00
Clarke, F. D.....	15.00
Cochran, Mrs. H. K.....	20.00
Cochran, Harry, Jr.....	2.00
Cochran, Sam	2.00
Cockrill, Mrs. S. R.....	20.00
Crease, Miss A. S.....	5.00
Crowe, Mrs. T. B.....	1.00
Cowpland, John B.....	5.00
Conway, Mrs. Alice.....	5.00
Darragh, T. J.	100.00

Deshon, Mrs. E. A.....	5.00
Dibrell, Mrs. J. A.....	10.00
Davis, Mrs. W. D.....	50
Dunlap, G. W.....	5.00
Ellis, Mrs. E. E.....	1.00
Emerson, Mrs. A.....	5.00
Eggleston, Mr. and Mrs. J. S.....	10.00
Erb, Jacob	10.00
Fletcher, John G.....	100.00
Fortson, Mrs. E. S.....	1.00
Fox, Mrs. Emma	5.00
Frolich, Mrs. J.....	1.00
Gear, Mrs. P. A.....	1.00
Goodrich, Ralph L.....	25.00
Goodwin, Mr. and Mrs. J. W.....	35.00
Goodwin, John B.....	5.00
Goodwin, Willie	5.00
Goodwin, Bessie	5.00
Gress, Mrs. R. B.....	15.00
Griffith, S. L.....	25.00
Griffith, Mrs. E. P.....	10.00
Griffith, Maude	2.50
Haile, B. M.....	2.50
Haney, J. H.....	15.00
Haney, Mrs. Mary C.	5.00
Haney, Will	1.00
Harnwell, Mrs.	5.00
Harrell, Miss M. E.....	2.00
Hodges, Mrs. C. T.....	3.00
Hollenberg, Mrs. H. G.....	5.00
Hollenberg, Mr. and Mrs. F. B. T.....	10.00
Hopkins, R. O.....	5.00
Horrocks, Mrs. M. S.....	4.00
Hutt, Mrs. F. E.....	10.00
Hutton, W. P.....	5.00
Jabine, Mrs. J. N.....	5.00
Jennings, R. G.....	10.00
Johnson, Mrs. Frances.....	5.00

Johnston, M. H.	15.00
Jordan, Miss Matilda	10.00
Kendrick, Joseph	10.00
Kirkwood, John W.	4.00
Kirkwood, T. C.	5.00
Klingel, Mrs. Henry	5.00
Kramer, C. J.	5.00
Kramer, Miss Emma	25.00
Lange, Mrs. W.	1.00
Langdon, Chas. A.	5.00
Langdon, H.	1.50
Lawson, Miss Nellie	3.00
Lee, George H.	3.00
Lenow, Mrs. J. H.	5.00
Leslie, Mrs. E.	1.00
Lewis, Charles H.	5.00
Lewis, Misses Lollie and Sue.	5.00
Marguth, Mrs. E. H.	1.50
Martin, Mrs. R. W.	10.00
Matthews, Mrs. J. L.	3.00
Miller, Mrs. J. R.	10.00
Miller, Miss Rosa	5.00
Mitchell, John A.	10.00
Myers, B. S.	1.00
Miller, W. H.	15.00
Newton, Mrs. E. C.	10.00
Peay, Gordon N.	10.00
Peay, Mrs. Sue C.	10.00
Percival, Mrs. J. M.	10.00
Peyton, Mrs. Caroline	25.00
Powell, T. C.	25.00
Rather, Mrs. H. C.	5.00
Ragland, W. H.	15.00
Ritchie, J. E.	1.00
Roberts, C. P.	2.50
Rutland, Mrs. A. A.	5.00
Rumbough, Mrs. G. P. C.	5.00
Sannoner, J. H.	10.00

Sappington, G. W.	10.00
Sayle, Mrs. Claude H.	5.00
Scott, Mrs. E. L.	10.00
Scott, Miss Fannie	5.00
Shall, Miss L. S.	20.00
Skirving, William	5.00
Simmons, Mrs. J. W.	5.00
Simmons, M. C.	1.00
Smith, Mrs. R. E.	2.50
Smith, Jim	25
Smothers, L. S.	5.00
Speed, Mrs. J. S.	5.00
Spinner, Mrs. G. V.	2.00
Southall, Mrs. J. H.	10.00
Stark, L. R.	10.00
Sterling, Mrs. B. B.	2.50
Stratman, G. H.	5.00
Sundholm, August	10.00
Timmis, T. J.	1.00
Tucker, Miss Jennie	2.50
Watkins, Claiborne	25.00
Watkins, Mrs. Susie	5.00
Whittemore, C. H.	10.00
Worthen, W. B.	50.00
Wright, W. F.	20.00
Wright, Mrs. E. R.	15.00
Zimmerman, J. V.	10.00
Zimmerman, Mrs. J. V.	5.00
Anonymous	100.96
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Total	\$1,554.21

August 21, 1894.

A PLEASANT CHURCH EPISODE.

Sunday was the occasion of a significant event in the annals of Christ Church, Episcopal, of this city. Rev. Wal-

lace Carnahan, having resigned the charge of this parish to accept the position of principal in the Church school at San Antonio, Texas, expects to leave with his family for the new field of labor on the latter part of the month.

The Ladies' Aid Society, which has for so many years been the bulwark of the Church here, and which has, during the last eight years done such effective work under his supervision, having the desire to make some expression of appreciation of his inspiration, guidance and example, united with other friends in an offering which was presented to him yesterday. This was composed of four dozen and a half pieces of sterling silver for table use, each piece inscribed with the name "Carnahan," to include both him and his lovely wife, who has endeared herself to the parish by her many virtues.

The prayers and best wishes of the congregation will accompany Mr. Carnahan and his family to their new home.

[*Arkansas Gazette*, August 28, 1894.]

BIDS THEM FAREWELL.

REV. WALLACE CARNAHAN, THEIR CHAPLAIN, TALKS TO THE
MACKS—OWING TO ILLNESS HE IS UNABLE TO PREACH
—HIS LAST LITTLE ROCK SERMON.

The McCarthy Light Guards attended Christ Church last Sunday morning in a body in fatigue uniform, to hear a few farewell words delivered to them by their Chaplain, Rev. Wallace Carnahan, who leaves for San Antonio next Friday morning. Owing to illness he was unable to preach his regular sermon, however. He complimented the company on its manliness and courage as displayed during the recent strike and urged them all to be soldiers of Christ.

He has been Chaplain of the company for some years, and they will regret his departure exceedingly. He announced that on Thursday evening, this week, he would preach his farewell sermon to his congregation, and other

friends. After his departure and until the arrival on October 1, of the new Rector, Rev. Gass, of Charleston, S. C., the Church will be closed for repairs.

REV. WALLACE CARNAHAN.

THE POPULAR CHRIST CHURCH RECTOR SAYS FAREWELL TO-NIGHT—HIS RESIGNATION TO HIS VESTRY AND THE ACCEPTANCE—AN EIGHT YEARS' PASTORATE.

Rev. Wallace Carnahan, the able and beloved Rector of Christ Church, who has served his congregation for eight years faithfully, on account of failing health, has been compelled to resign his pastorate, and to-night preaches his farewell sermon to his congregation and friends, leaving to-morrow morning for San Antonio to accept the principalship of a ladies' seminary.

His resignation was tendered some months ago. He wrote his Vestry as follows:

"To the Vestry of Christ Church:

"Dear Brethren—It gives me more pain than I can express to write this, my resignation, of the Rectorship of Christ Church.

"My work in this parish has been so blessed, the Vestry has been so kind and true to me, and the congregation has been so appreciative and devoted that it seems almost like a father leaving his family for me to separate from you.

"Nothing, I am sure, but death or the exigencies of health could sever the sacred bond that has bound us together in such close and loving relation for these seven and half years. I feel constrained to lay down this precious charge and accept work where the climate may possibly improve my impaired health and prolong my life.

"I expect to enter upon that work early next autumn, and, therefore, beg that you will accept my resignation, to take effect the 31st of next August. If God spares my life

so long, I shall on that day complete eight years of ministry with you; an imperfect ministry I sincerely confess, but I trust an honest and earnest ministry.

“Thanking you from the bottom of my heart for your loyal support as a Vestry, and for your innumerable personal kindnesses, I am faithfully your brother in Christ,

“WALLACE CARNAHAN.”

The Vestry accepted the resignation some weeks later in the following letter :

At a meeting of the Vestry of Christ Church, Little Rock, Ark., the following resolutions were unanimously adopted :

“*Resolved*, That the Vestry of Christ Church have received, with profound regret, the voluntary resignation of Rev. Wallace Carnahan, as Rector of this parish, which office he has filled for nearly eight years, to the building up and strengthening of pure religion and the welfare of many souls, during which time his influence has been felt in countless avenues for the good of mankind and which it was their belief and hope would continue many more.

“*Resolved*, That while considering his withdrawal from the parish as a public and private misfortune, in consideration of the benefit to be secured by a change of climate, we do reluctantly accept his resignation with a full consciousness of our loss, which is only balanced by the hope of the benefit that may accrue to him in change of duties.

“*Resolved*, That these resolutions be spread on the record book of the Vestry, and that a copy of them be sent to Rev. Wallace Carnahan and to the press.

“Attest :

W. H. RAGLAND,
Secretary.”

REV. WALLACE CARNAHAN.

THE BELOVED PASTOR OF CHRIST CHURCH PREACHES HIS FAREWELL—AN AFFECTING SCENE AT WHICH DEVOTED WOMEN AND BRAVE MEN SHED TEARS OF PARTING.

Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—*Hebrews* xii. 2.

Rev. Wallace Carnahan has bidden farewell to Christ Church and the City of Little Rock, leaving for San Antonio this morning with his charming family to seek the restoration of shattered health in the balmy breezes of the Spanish-American city, and to take charge of a ladies' seminary.

As Chaplain of the McCarthy Light Guards, he bade farewell to them last Sunday morning, announcing that on last night he would bid farewell to his congregation and friends.

Under ordinary circumstances this, in many respects remarkable preacher of Christ's gospel, attracts a large audience, not only from his own communicants, but from the public at large, without regard to creed, sect or schism. The fact that he would preach a farewell sermon last night filled the sacred edifice of Christ Church at Fifth and Scott streets to its fullest capacity, representative citizens of all denominations being among his auditors.

During an eight years' ministry in Christ Church Parish it is not unnatural that a man of such intellectuality, such breadth of imagination, such marked individuality and withal such spirituality and honesty of purpose should bind himself with hooks of steel to his parishioners. No man in or out of the pulpit in Little Rock has impressed himself to such a marked degree upon the community at large. His positivism, his strict adherence to a line of action, which, if not approved by others, had the approval of his own

conscience, has often been the signal battle in the Church militant, and no minister has received a stronger cross-fire of criticism than he. He possessed all the qualities of leadership, and of a pugnacious race, as he admitted in his sermon last night, with many imperfections, in every fight for what he believed to be right, he thought himself faithful to his Master.

The sermon was interlarded in the usual place in the beautiful and impressive service of the Church, Professor R. Jefferson Hall presiding at the organ.

He read as the evening lesson the 21st chapter of the Acts of the Apostles, choosing for his text Hebrews xii. 2, which appears at the beginning of this notice.

He spoke for half an hour, his auditors drinking deep of the words of devotion, admonition and parting of the beloved pastor. He likened the Church to the home, the family circle, of which the Rector is the fostering parent. He believed he had done his duty to his congregation; that he could say this without affectation. He had won the love and affection of his parishioners by his leadership. He overcame, at times, what had seemed insuperable obstacles, and had triumphed.

He would not have his hearers believe that this was due to his own personality, however. He would not presume so much. His success had been due to the Spirit of Christ behind him, to whom he had been ever faithful. To his success, a loving and devoted parish, Vestry, choir and parishioners, and Mr. Huntley in the mission field, he had been deeply indebted for the results attained. With upturned face and closed eyes, in prayerful attitude, he breathed a benediction upon his parish. He then turned from the past to the future, admonishing his congregation as to its obligations to the new Rector, Rev. John Gass, a man of God, who would be in every way worthy of their love, affection, and support. He would need no apologies. A minister, who needed any apologies for his manhood, should be banished from the pulpit. It should not be expected that Mr. Gass should be like himself; he hoped he would not be. Every strong man has his

own individualities and works, if a true minister of God, by different means to the same grand ends. He would not have his successor a "bastard Romanist," and his parish would not find Rev. Gass of such. He admonished his parishioners that if any should tease the new Rector with requests for a quartette or any other form of show in the Church that they should go to their Rector kindly and assure him of their support in his opposition.

He would like to see the spirituality of the Church preserved. He knew his parish would receive the new Rector with proper respect for himself as well as his opinions. The spirit of Christ had harmonized the differences between himself and his parishioners. It would do the same under any new conditions that might arise.

His closing words were uttered with deep pathos, he being at times almost overcome with emotion, and followed with a prayer for the new Rector, which will linger long in the hearts of those who heard it.

At the close of the service, the vast audience came to the altar, and one by one bade the departing minister of God a tearful farewell. It was an affecting scene, which moved strong men to tears.

A PRESENTATION.

The last farewell had not been said when Mr. C. T. Coffman, on behalf of the Brotherhood of St. Andrew, in a few appropriate and well chosen words presented the retiring Rector with a large sized photograph of Christ Church, as a reminder of his eight years of service and his faithful flock. The Rector was deeply moved, accepting the appropriate gift with deepest expression of gratitude.

CHRIST CHURCH, LITTLE ROCK, ARK., 1894.

REPORT FOR THE YEAR ENDING APRIL 24, 1894.

Number of Families.....	366
Number of Communicants.....	661
Number of Sunday School Teachers.....	40
Number of Sunday School Pupils.....	300
Number of Baptisms.....	26
Number of Confirmations.....	45
Number of Marriages.....	11
Number of Burials.....	23

OFFERINGS.

Communion Alms.....	\$ 147.70
Rector's Salary.....	2,400.00
Gifts to the Rector.....	315.00
Church Debt.....	1,491.60
Parish Expenses.....	1,475.60
Diocesan Missions.....	116.20
Domestic Missions.....	227.00
Jewish Missions.....	23.55
Deaf Mute Mission.....	10.00
Widows and Orphans of Clergymen.....	21.00
University of the South.....	30.00
Total.....	<u>\$6,257.65</u>

VALUE OF CHURCH PROPERTY.

Church Edifice and Grounds.....	\$60,000.00
Rectory and Grounds.....	8,500.00
St. Paul's Chapel.....	1,500.00
Total.....	<u>\$70,000.00</u>

THE FAMOUS RECTOR OF CHRIST EPISCOPAL CHURCH, IN THE CITY OF ROSES.

COMPELLED TO MOVE TO SAN ANTONIO ON ACCOUNT OF
FAILING HEALTH.

LITTLE ROCK, ARK., May 27, 1894.—Rev. Wallace Carnahan, for the past eight years Rector of Christ Episcopal Church, this city, and one of the foremost clergymen of the South, will shortly give up his pastorate here and remove to San Antonio, Texas, where he will assume charge of St. Mary's Hall, an institution of learning for young ladies, conducted under the auspices of the Episcopal Church.

When Mr. Carnahan's resignation was first laid before the Vestry of Christ Church, its acceptance was declined by a unanimous vote; but when he appeared before the Parochial Assembly and stated his real reasons for desiring a change, which was on account of his health, the resignation was accepted. He, accompanied by his charming family, will leave Little Rock in July, and immediately enter upon his duties as principal of St. Mary's Hall, succeeding the Rev. John G. Mulholland, D. D.

This school was established by Bishop Elliott in 1877, in a building given by Mr. John Wollfe, of New York, in memory of a daughter who had died. Miss Phillipe Stevenson was the first principal, and continued in that position for nine years, when failing health compelled her to resign. Under her guidance the school grew rapidly, and at the time that the present Bishop, Bishop Johnston, came to take up the work of Bishop Elliott in 1888, it had outgrown its quarters. One of the first enterprises of Bishop Johnston was to build a boarding department to the school, and in 1890 the front portion of the new building, known as Elliott Hall, was erected and occupied, and the next year it was completed as it now stands.

The departure of Mr. Carnahan from Little Rock is universally regretted by all who know him and are familiar with

his work in this State. He has done more for Christ Church than all his predecessors combined, and his successors will find one of the best organized parishes in the entire country.

That grand and noble man, the lamented Major John D. Adams, who was Senior Warden of Christ Church up to the day of his death, looked upon Mr. Carnahan as the peer of the Southern clergy. The writer well remembers a conversation he had with Major Adams, about two years ago, when the subject of this sketch was being discussed. "To know Mr. Carnahan," said Major Adams, "is to love him. He is no ordinary man, by any means; in fact, I look upon him as the peer of any man in our Church. A casual acquaintance does not give you a correct insight of the man; but when you learn to know him, and know him well, all earth and its possessions cannot sever the ties of friendship which bind you to him." This expression voices the sentiment of the entire parish.

LIST OF CONTRIBUTORS TO EASTER OFFERINGS.

The Vestry of Christ Church, Little Rock, issue an annual statement of the Easter offerings for the Church debt. The following sums were given on Easter, 1894.

When the whole debt shall have been paid, a statement will be printed showing the total amount received from each contributor toward the building of the Church and the payment of the debt.

E. N. Conway	\$ 5.00
Mrs. J. Erb	5.00
J. S. Speed	5.00
S. B. Stafford	5.00
S. R. Cockrill	25.00
Miss Fannie Bell	3.00
Miss Evie Bell	3.00
Miss Hattie Bell	3.00
Mrs. Mary Bell	5.00
R. H. Parham	10.00

G. R. McSwine	5.00
W. A. Cantrell	10.00
E. R. Wright	10.00
W. F. Wright	15.00
M. Wright	5.00
E. C. Adams	50.00
Jno. D. Adams	30.00
G. Brack, Jr.	1.00
C. Brack	1.00
Elbert Brack	1.00
Imogene Brack	1.00
Mrs. J. Blocker	1.00
N. Y. Bailey	5.00
G. M. D. Cantrell	2.00
Miss Bessie Cantrell	5.00
Miss Carrie Carnahan	1.00
Miss Lina Carnahan	1.00
Mrs. J. A. Crutchfield	5.00
Mr. and Mrs. H. K. Cochran	25.00
Miss A. S. Crease	10.00
Miss Sue Cooper	1.00
Sam Churchill	5.00
Miss Jennie Clement	5.00
W. A. Compton	10.00
L. W. Cherry	10.00
Mrs. G. A. Davis	5.00
Miss Emma Fox	5.00
Robt. Griffith	25
Mr. and Mrs. J. W. Goodwin	35.00
R. B. Gress	15.00
Miss Madge Henegen	5.00
R. O. Hopkins	5.00
Mrs. F. E. Hutt	5.00
Miss Alice Hammond	1.00
Mrs. C. T. Hodges	3.00
J. H. Haney	10.00
Mrs. J. H. Haney	5.00
Miss M. Jordon	10.00

J. W. Kirkwood.....	1.00
C. J. Kramer	10.00
Jas. Kendrick	10.00
Miss Nellie Lawson	2.00
Miss Emily Lewis	10
Mrs. Jas. Lawson	5.00
Mrs. E. S. Leslie	5.00
G. H. Lee	5.00
Miss Merrick	5.00
Miss Marquith	50
Mrs. Marquith	50
Fred Martin	5.00
Miss Amelia Miller	10.00
Miss Rosa Miller	10.00
Mrs. J. R. Miller	25.00
Mrs. J. S. Matthews	1.00
Mrs. A. E. Martin	15.00
Mrs. J. J. Morrison	1.00
R. T. Morye	1.00
Mrs. E. C. Newton	5.00
C. E. Niswonger	5.00
Miss Juliette Peay	2.50
Mrs. S. C. Peay	2.00
Miss Carrie Peay	1.00
Mrs. G. N. Peay	1.00
Mrs. C. Peyton	10.00
T. C. Powell	25.00
G. N. Payne	1.00
Edna Payne	35
Addison Payne	25
Bertha Payne	25
Rubit Payne	25
Mrs. S. Parkins	1.00
Mrs. M. W. Peabody	5.00
R. W. Polk	5.00
Mrs. Rumbough	5.00
Mrs. A. A. Rutland	10.00
H. C. Rather	5.00

Mrs. Fannie Scott	5.00
Mrs. S. P. Parks	2.00
C. H. Sayle	5.00
J. H. Sannoner	5.00
A. Sundholm	15.00
R. E. Smith	1.00
A. B. Sholars	1.00
E. H. Tobey	5.00
Mrs. Jennie Tucker	3.50
Mrs. J. V. Zimmerman	5.00
Miss May Wright	50
Herbert Wassell	10.00
Mrs. Margarett Wassell	10.00
Walter Watkins	5.00
C. H. Whittemore	10.00
Miscellaneous Cash	98.41
Dr. C. M. Taylor	10.00
Mrs. T. J. Churchill	1.00
Jno. F. Calef	1.00
Mrs. N. K. Sample	5.00
Mrs. Fred Martin	3.00
C. H. Lewis	5.00
Miss J. Churchill	50
E. O. Clark	2.50
M. Wright	5.00
J. M. Bracey	2.50
J. S. Eggleston	10.00
Mrs. A. R. Trazzare	5.00
G. M. D. Cantrell	2.00
Mrs. S. E. Barber	40.00
Mrs. G. S. Brack	10.00
G. S. Brack	15.00
Miss M. E. Brack	25.00
W. H. Ragland	20.00
A. R. Peyinghaus	10.00
L. W. Cherry	10.00
R. G. Pillow	2.50
G. H. Stratman	5.00

H. W. Morrison	10.00
Hal Cochran	1.00
Sam Cochran	1.00
H. N. Samstag	5.00
W. Carnahan	25.00
Bob Butler	5.00
M. H. Johnson	25.00
J. B. Cowpland	15.00
Harry Heck	3.00
Emma Kramer	15.00
J. E. Harbey	5.00
Chas. M. Fowler	5.00
Irene and Ella Adams	2.50
S. B. Adams and wife	10.00
Joe Calef	5.00
W. P. Hutton	2.50
Mrs. B. B. Sterling	2.50
Noland Williams	5.00
Jno. G. Fletcher	25.00
R. L. Goodrich	25.00
H. B. Armistead	5.00
W. S. Haines	10.00
Louis Mast	5.00
J. H. Southall	10.00
T. J. Darragh	25.00
C. Jennings	5.00
J. A. Van Etten	5.00
Francis Johnson	5.00
Jno. A. Mitchell	5.00
W. B. Worthen	25.00
G. N. Peay	5.00
Dr. Lenow	5.00
Mrs. Griffith	5.00
Dr. Dibrell	10.00
D. W. Jones	10.00
Gray Carroll	10.00



REV. J. E. H. GALBRAITH.

A. D. 1863-1894. *Rev. John E. H. Galbraith* (Assistant Minister of Christ Church, to Rev. Wallace Carnahan), was born September 2, 1863, in Bombay, India, where my father was, at that time, a missionary of the English Church Missionary Society, and in charge of the Robert Money Institution, a missionary school. I was baptized in the Cathedral there; was confirmed in Ireland, of which my parents are natives (father being of an old Scotch-Irish family, and mother of English parentage), by the late Archbishop of Dublin, R. C. French, D. D.; came to this country in 1883, having been educated at St. Columbus's College and Trinity College, Dublin, where I took "honors" in classics; took a theological course at the University of the South, Sewanee, Tenn.; was ordained by Rt. Rev. A. Gregg, D. D., Bishop of Texas, to the Diaconate, at Sewanee in September, 1887; to the Priesthood by Rt. Rev. J. S. Johnston, D. D., Bishop of Western Texas, at San Marcos, Texas, September, 1888; spent first months of my Diaconate as assistant at Christ Church, Little Rock, Ark.; was in charge of San Marcos and Lockhart from May, 1888, to June, 1889; returned to Little Rock, as assistant and in charge of St. Paul's Mission and Christ Church Academy, and in June, 1891, took charge of Lee County Mission, Beattyville, Ky., and remained five years, during which time a handsome stone Church was erected there; left Beattyville, November, 1896, and am at present Priest in charge of St. Peter's parish, McKinney, and St. Paul's, Greenville, in the Diocese of Dallas, Texas; married Miss Alice Gray Barnett, of Louisville, Ky., October 2, 1888. We have four children, viz: Richard William, John Gray, Selina Emma, and Hugh Barnett.

The Brotherhood of St. Andrew, "For the spread of Christ's Kingdom among men," was established in Christ

Church Parish, by the Rev. John E. H. Galbraith, Chapter No. 706, December 28, 1891.

Rev. Wallace Carnahan.....Rector.

Rev. Mr. Galbraith.....Curate.

The Boys' Department of Brotherhood of St. Andrew, Christ Church, "For the spread of Christ's Kingdom among boys," was organized by J. M. Bracey, January, 1894; chartered January 9, 1896.

Rev. John Gass.....Rector.

The Wardens of Christ Church during the incumbency of Rev. Wallace Carnahan besides those mentioned are given in order:

MAJOR JOHN DUNNING ADAMS.

Major John Dunning Adams, Vestryman and Senior Warden of Christ Church, was born in Humphreys County, Tenn., June 23, 1827. No member of the parish ever left a stronger impress upon it than Major Adams. He was blessed with a good heredity. His father, Samuel Adams, of Virginia stock, was president of the Arkansas Senate, acting governor of the State, and afterwards State treasurer. He was a man of high character and ability. Major Adams's mother was Rebecca May, of an excellent Tennessee family.

John Dunning removed with his parents to Arkansas in 1835. He received his education in the common schools of the State and an academy in Little Rock.

When 18 years old, he enlisted in the Volunteer Army of the United States for the war with Mexico, as a member of a cavalry company in Colonel Yell's Regiment. He was at once made orderly sergeant, and took part in the battle of Buena Vista, where he was severely wounded.

After the Mexican War, young Adams became private secretary to Governor Thomas H. Drew. He studied law, but never engaged in its practice.

In 1848 he married Catherine Yeiser, daughter of Dr. Daniel Yeiser, of Kentucky, and granddaughter of Philip Yeiser, of Baltimore, Md., a man of colonial fame.

Mr. Adams, for the greater part of his life, was engaged in the steamboat business, operating extensively on the Arkansas and Mississippi rivers. He also invested in plantation interests; in both pursuits he was eminently successful.

During the Civil War Major Adams having promptly enlisted in the Confederate cause, was soon made quartermaster of the Trans-Mississippi Department, which office he filled with marked success.

In 1892 he was appointed United States Commissioner for Arkansas in the World's Fair, held in Chicago. The same year he was elected Commissioner of Mines, Manufactures and Agriculture, having declined overtures for nomination as Governor of the State.

For many years Major Adams was an active and prominent member of the Masonic fraternity, and attained the highest degrees of that order.

In every relation, and in any position, Major Adams was always the chivalrous gentleman. Brave, generous, magnanimous and faithful, he was a modern reproduction of the Ancient Knight, "without fear and without reproach."

Major Adams's fidelity to his friends, and his benevolence towards all who appealed to his tender heart, became proverbial. As husband and father, Major Adams was most unselfish and devoted. It is scarcely a figure of speech to say that he was the idol of his family.

Strong and noble as Major Adams was in his business

and social relation, it was chiefly in his relation to the Church that his character exhibited its most beautiful aspect. He was baptized and confirmed in Christ Church during the Rectorship of the Rev. Wallace Carnahan, whose loyal parishioner and affectionate friend he was from the beginning of that Rectorship until Major Adams's death.

He was elected to the Vestry in 1887 and soon afterward was appointed Senior Warden, which post of duty he held for the remainder of his life.

In the judgment of this same pastor, Major Adams was an "ideal layman," earnest and faithful in the routine duty of a Vestryman and Warden, he rose to a height of moral grandeur in great emergencies. In the most trying and momentous period of the history of Christ Church, Major Adams sunk considerations of worldly policy, and bravely espoused the cause of righteousness. It is chiefly to the courage, wisdom and self-sacrifice of Major Adams that a great moral revolution in the parish was made successful.

Perhaps the most conspicuous point in Major Adams's character was cheerfulness in adversity; no misfortune could dampen his spirits or sour his temper.

After a painful, but short, illness Major Adams departed this life on the 7th of December, 1892, lamented by a larger circle of friends than those of any man who ever lived in the State.

He leaves a widow and two sons, Samuel B. and Dean Adams, and a memory redolent with the "sweet-smelling savor" of a grand Christian manhood.

In the north transept of the new Church is the large and beautiful window before described, representing the four evangelists, with their symbolic figures. It was donated by Major John D. Adams, but bears no inscription.

HIS LAUGH HIS FORTUNE.

IT WON HIM FRIENDS AND FORTUNE AND DISCONCERTED HIS
ENEMIES.

[From the *New Orleans Times-Democrat*.]

“Ever hear of a man who made a fortune out of his laugh?” said a guest of the St. Charles last night, as he looked over the register. “I have heard of girls whose faces were their fortunes, but I knew a man whose laugh was positively his fortune. That name—Sam B. Adams—on the register there, reminds me of a man who made a fortune out of his laugh. His name was John D. Adams, and he was the father of Sam, the gentleman registered there. John D. Adams was a typical steamboatman of Arkansas, and in addition to his steamboating was a planter of extensive interests, and was connected with other business enterprises. He was the first man to run a steamboat up the Arkansas River, and his name in that State to-day is a synonym for geniality, courage and business success. He was very successful, and his friends used to attribute his success to his wondrous laugh. It was not boisterous, yet loud, and was so musical and jolly that one could imagine old Kris Kringle was personified in him. And his good humor and genial disposition were contagious. Other river men would say that his laugh got him all the government mail contracts. He would go to Washington, get acquainted with the man who had charge of the contracts and he, like all of Adams’s new acquaintances, would soon come under the infection of his magnetic laugh, and form a genuine admiration for the jovial steamboatman. He was known at the hotel by everybody, and was pointed out for years by a negro porter, to whom he once gave a \$5 gold piece as a tip in a fit of jollification over the closing of a big contract in his favor. Amazing tales were told of his courage and his steamboat experiences. On one occasion when an accident happened to his boat and the passengers became panic-stricken, he calmed them as if by magic by calling them

children, and laughing at their fear—his famous laugh compelling confidence and mirth by its very melody and jollity. He even used his laugh when very much angered, but it was of a different character, and death lurked behind it. In a steamboat quarrel with three desperadoes, once, he denounced them with a laughing accompaniment, a cynical, chilling, dangerous kind of a laugh, his eyes glittering like a snake's, and his forefinger on his revolver, ready to dash out the life of the first one who made a move. One of the desperadoes said afterward, in speaking of the occurrence, that he never felt so queerly before in his life. He said he felt as though the very marrow in his bones was being frozen."—*St. Louis Globe-Democrat*, July 27, 1897.

The children of Major John D. Adams and Catherine Yeiser, his wife, are Samuel B. and Dean, the only surviving members of a group of five.

SAMUEL B. ADAMS.

Samuel B. Adams, Vestryman of Christ Church, a son of Major John D. and Mrs. Catherine Yeiser Adams, was born in Little Rock on the 17th of January, 1849. He was educated at the school of Rev. Pike Powers, in Halifax County, Va., at the Virginia Military Institute, and at the University of North Carolina. As a member of the Institute Cadet Corps he took part in the valley campaign under General Breckinridge during the Civil War, and fought in the battle of New Market.

He became captain of a steamboat at 22 years of age, and followed that calling for several years with much prosperity.

For a year Mr. Adams engaged in mercantile business in New Orleans, and in 1877 started the firm of Adams & Boyle, insurance agents. For ten years he was employed by the railroads entering Little Rock as local ticket agent.

Mr. Adams is a member of the Masonic fraternity, and has attained the highest degrees of that order.

Mr. Adams was twice married, first to Miss Mary Boyd, of Halifax County, North Carolina, and some years after her death, to Miss Sallie Haney, of Youngstown, Ohio.

Mr. Adams was elected to the Vestry in 1888 to fill the place of the late Hon. W. W. Smith, Judge of the Supreme Court of Arkansas. He was treasurer of the parish for two and one-half years, and chairman of the finance committee for several years.

It is largely to Mr. Adams's financial ability and devotion to the parish that its prosperity is indebted.

As chairman of the building committee, his most recent zeal has been devoted to the erection of the new St. Paul's Chapel. Mr. Adams was the author of the plan which was adopted by the Vestry for bonding the Church debt; a measure which gave the parish relief when staggering under an apparently hopeless burden. Mr. Adams's unselfish and delicate devotion to his pastors, has won for him the name of "the Rector's best friend."

At this time (March, 1899) Mr. Adams is still living, the head of a lovely household, composed of his venerable mother and his daughters, Katharine (Mrs. Farrar McCain), Irene (Mrs. Julius L. Witz), and Ella Sibley.

Dean Adams is a planter on the Arkansas River; married Amelia Wright, and has one son, John D. Adams.

The vacancy caused by the death of Major John D. Adams, Senior Warden of Christ Church, was filled by the former Junior Warden,

WILLIAM ARMOUR CANTRELL, M. D.

A. D. 1616. The Cantrell or Cantrill family is of English origin. The names of large families in the shires of Berks, Derby, Suffolk, Stafford, Norfolk, Wilts, and York are mentioned in the Heralds' Visitations Lists, from 1528-1664, as belonging to the gentry. Ralph Cantrell, of Bury St. Edmunds, Suffolkshire, England, received a baronetcy in 1616 from King James I, who instituted the order in 1611, and was granted Armorial bearings, which were copied from "Heraldry; by Woodward, LL. D., volume 1 plate xxviii, cut 12" in Astor Library, New York, by a friend, for the writer:*

"In 1712 Rev. William Cantrell procured the perpetual curacy of St. Alkmund's, Derby, England, and, when his benefice was created a vicarage, Cantrell was its first vicar, holding the living to his death. On the pavement within the communion rail is a flag, 'for the Rev. William Cantrell, A. M., fifty years vicar of this Church.'"

From the "History of Derby, by Glover," the following anecdote is quoted:

"St. Alkmund's Church is supposed to have been founded as early as the ninth century. It is undoubtedly the oldest in Derby. * * * Since the year 1712 it has enjoyed an endowment, bequeathed by a gentleman of the name of Goodwin, which Mr. Hutton hands down to us in the following words:

"An old bachelor of the name of Goodwin, descended from an ancient family in Derby, possessed an estate of sixty pounds a year. 'How will you dispose of your fortune,' says Mr. Cantrell, minister of St. Alkmund's. 'I am at a loss,' replied Mr. Goodwin, 'for I have no relations.' Here was a fine opening for Cantrell to increase his income and for

*Mrs. Harlan P. Christie *nee* Cantrill of Brooklyn, New York.



WILLIAM A. CANTRELL, M. D.,
PRESENT SENIOR WARDEN.

Goodwin to save his soul, by giving that property to pious uses, which he could keep no longer. 'My Church,' said the parson, 'stands desolate; instead of being a place of worship, it is only a nursery for owls and bats. No act of charity can surpass that of promoting religion.' 'Then I will give ten pounds per annum to St. Alkmund's at my death, and the residue at the death of my nephew,' which last happened about the year 1734. The estate is situated at Plumley, in the parish of Eckington. At that time produced sixty pounds a year, now about two hundred and ten."

A picture of this Church was sent to the annalist with the accompanying note from the vicar in charge, Rev. J. Stanley Owen:

"St. Alkmund's Vicarage, Derby England,
"July 13, 1900.

"*Mrs. William Cantrell:*

"Dear Madam—I am sending you the best unmounted cabinet photograph of St. Alkmund's Church that is to be had. I need not say that the present Church is not the building Mr. Cantrell used to minister in. That building, known now as 'Old St. Alkmund's', was taken down in 1842, and the present Church built on its site, at a cost of about £12,000. The photograph sent is very good of the Church, as it is now, with one exception: the Vestry at the southeast corner has been removed and a larger suite of Vestries built in its place. We should so like to have a memorial to Mr. Cantrell in our present fine Church, if you saw your way to erect one.

"Faithfully yours,

"J. STANLEY OWEN."*

The first historical mention of the name in America may be found in Captain John Smith's "General Historie of Virginia," where *William Cantrell* is mentioned among the four-

*See Church at the close of this biography.

teen gentlemen who accompanied him on his "discoverie of the Chesapeake Bay," in 1608.

A. D. 1609-1796. In Henning's Statutes or the Laws of Virginia, also in "The Genesis of the United States," by Alexander Brown, the name of William Cantrell, Gentleman, is mentioned among the number of grantees and an incorporator of the Second Virginia Charter, dated May 23, 1609.

In Ramsey's "Annals of Tennessee" is found mention of Stephen Cantrell, Sr., grandfather of the subject of this sketch :

STEPHEN CANTRELL, SR.

Stephen Cantrell, Sr., was born in Abingdon, Va., in 1758, and came to Tennessee from North Carolina in 1776, being then in the service of the Continental Commissioners of North Carolina, as Captain of the Guard. For his zeal and perseverance in the discharge of his duties he was awarded a grant of land of 640 acres on Stewart's Creek, in Davidson County, Tenn., which deed was placed on record in the register's office at Nashville, Davidson County. This land grant was located January 29, 1784, signed by Richard Caswell, Governor, with seal of the State of North Carolina affixed, dated October 8, 1787, and a certified copy of the same may be had by applying to the County Clerk of Davidson County.* This land afterwards lay in Sumner County, Tenn., which was erected in 1786 by authority of North Carolina, off the east end of Davidson. At Fort Blount, East Tennessee, Stephen Cantrell, Sr., met and afterwards married, in 1782, Mary S. Blakemore, daughter of Major John Blakemore, of the famous Donelson expedition. Stephen Cantrell, Sr., and William Montgomery were the first repre-

*Land Grant No. 64, recorded in Book "A" page 207.

sentatives sent from Sumner County to the first legislature in Tennessee, which met at Knoxville, East Tennessee, March 28, 1796. During the years 1792-93 he commanded a company as captain of sixty-three men for the protection of the country against the inroads of the Indians.†

A. D. 1727-1854. He died at his home in Sumner County, February 5, 1827, aged 68 years, 7 months and 7 days. His wife, Mary Blakemore, was born in North Carolina, March 8, 1765, and died August 2, 1849, aged 84 years, 4 months, and 25 days. Stephen Cantrell, Sr., and Mary Blakemore, his wife, had eleven children, nine sons and two daughters. The eldest of these, *Stephen Cantrell, Jr.*, was born in Sumner County, Tenn., March 10, 1783, and was married‡ at Nashville, Tenn., January 2, 1897, to *Juliet Ann Deaderick Wendel*. He was, at different times during his life, merchant, commissary and quartermaster during the Creek War; pension agent for all Middle Tennessee for many years; county magistrate; mayor of Nashville; president of the Bank of Nashville, and, finally, a cotton planter on the Arkansas River, where he died of pneumonia, September 5, 1854, aged 71 years. His wife, Juliet Ann Deaderick Wendel, was the daughter of David Wendel, Sr., and Susanna Deaderick, his wife, born in Winchester, Va., April 8, 1787. Her grandfather, David Diedrick, Sr., of Wurtemberg, Germany, who emigrated to the United States before 1750, was among the German Pennsylvanians who settled Winchester, Va., the oldest town in the Shenandoah Valley.* His name and that of Samuel Wendel, of Dort (or Dordrecht), Holland, her maternal grandfather, are numbered among thirty-three

†See the Edition of 1853, page 589 of "Ramsey's Annals of Tennessee."

‡See marriage notice in Parton's Life of Andrew Jackson, Vol. I, page 246.

*See Henry Howe's Historical Collections of Virginia, Rockbridge County, page 451.

of these emigrants, who built the first Lutheran Church in that town. A translation of the Latin document placed in the cornerstone of that Church is in the possession of her son,

WILLIAM ARMOUR CANTRELL, M. D.,

the subject of the subjoined sketch, who was the eighth, in a group of nine children, three sons and six daughters, born to Stephen Cantrell, Jr., and Juliet A. D. Wendel, his wife.‡

A. D. 1826-1900. "He was born at his father's farm, near Nashville, Tenn., January 23, 1826. At a later date the family removed to the city, where he attended the primary schools until he was 13 years of age. He was then sent to Princeton, N. J., and placed at Edgehill Seminary, where he made good record as a student. While there he met with the great bereavement of his life, in the death of his mother. Preceding this, came the financial wreck of his father, whose estate had been valued at \$200,000. He was recalled and became a student at the Nashville University, but soon began the study of medicine with his cousin, Dr. James Wendel, of Murfreesboro, Tenn. In 1845, he entered the medical department of the University of Louisville, Ky., where his kinsman, Dr. Lunsford P. Yandell, Sr., professor of chemistry and pharmacy, was one of his preceptors. Drs. Gross, Short, Cobb, Drake, Miller and Caldwell occupied chairs at the same time, and Dr. S. S. Nicholas was president of the faculty.

Dr. Cantrell graduated at this University, March 6, 1847. The year following he spent at New York, where he received the appointment of assistant physician in Bellevue

‡This sketch is copied from "Biographical and Historical Memoirs of Central Arkansas, published by the Goodspeed Publishing Co., at Chicago, Nashville and St. Louis in 1889.

Hospital. He was then appointed to relieve Dr. Winterbottom, as physician of the Nursery Hospital at Blackwell's Island, and remained there during the summer of 1848. In the following year he went to New Orleans, La., where, feeling qualified, he proposed to enter upon his life work.

The solitary condition of his father, however, impelled him to abandon his purpose. After one winter of medical experience at New Orleans, where he treated yellow fever, in epidemic form, he established himself at Pine Bluff, Ark., in the vicinity of which his father resided as a cotton planter, and later at Little Rock. Here, in 1849, he met his future wife, *Miss Ellen Maria Harrell*, who had lately arrived with her family, from Nashville, Tenn., fleeing from the cholera, then decimating the city of Nashville. On February 13, 1852, Dr. Cantrell and Miss Harrell were married in Little Rock by the Rev. A. R. Winfield. During what proved to be the last year of his father's life, Dr. Cantrell took his family to live on an adjoining plantation, and was with him at the time of his death, September 5, 1854. Afterward he resumed his practice in Little Rock, where he rapidly built up a solid reputation as a practitioner.

Dr. Cantrell has filled, successively and honorably, the positions of city physician, county physician, president of the State Board of Medical Examiners, president of the College of Physicians and Surgeons, delegate to the Medical Association, at Nashville, Tenn., besides attending to a heavy practice. He is the only surviving member of the first medical association in Little Rock, which he helped to organize. The managing board included R. A. Watkins, M. D., president; Wm. A. Cantrell, M. D., secretary; A. W. Webb, M. D.; Craven Peyton, M. D.; George Sizer, M. D., and Corydon McAlmont, M. D. On May 23, 1861, the president of the

Confederate States of America, at Montgomery, Ala., appointed him surgeon of "First Arkansas Mounted Volunteers," Colonel T. J. Churchill, commander, in the Second Arkansas Regiment of the Provisional Army of the Confederate States. In this capacity he served in several engagements.

After Lee's surrender he was solicited to take charge of the United States Post Hospital, at the Little Rock garrison. He accepted and held this position of acting assistant surgeon during the command of Brevet Major-General Arnold, captain Light Battery G, Fifth Artillery, and that of Colonel C. H. Smith, Twenty-eighth Infantry, a period of five years. His record as a physician at this hospital added much to the reputation for sagacity and skill, already earned. Very lately he has had charge of the medical department at the School for the Blind, in this city, and was appointed trustee of that institution by Governor S. P. Hughes.*

In 1855 Dr. Cantrell became a confirmed member of Christ Church (Episcopal) under the hands of Rt. Rev. George W. Freeman, who was his constant friend until death. He served as a member of the Vestry of Christ Church during the ineumbency of Rev. Andrew F. Freeman; of Rt. Rev. Henry C. Lay, Bishop of the Diocese of Arkansas, and Rector of Christ Church; of Rev. J. T. Wheat, and Rev. P. G. Robert; was Junior, and, later, Senior Warden with Rev. Wallace Carnahan; Senior Warden with Rev. John Gass, and Senior Warden with Rev. G. Gordon Smeade.

While the social amenity of his disposition and grace of manner have caused him to be sought by the most

*He is now (A. D. 1900) President of the County Board of Medical Examiners.

polished circles, the earnest simplicity and sympathy of his nature have endeared him to the most humble in rank. Like a full river, bravely bearing its own burdens to the sea, yet dispensing life and refreshment on each side, his course has shown a long succession of private and public services, which prove that the prominent desire of his soul has been to be useful.

Mrs. Cantrell is the daughter of Rev. Samuel Harrell and Ellen Catherine Collins, his wife.

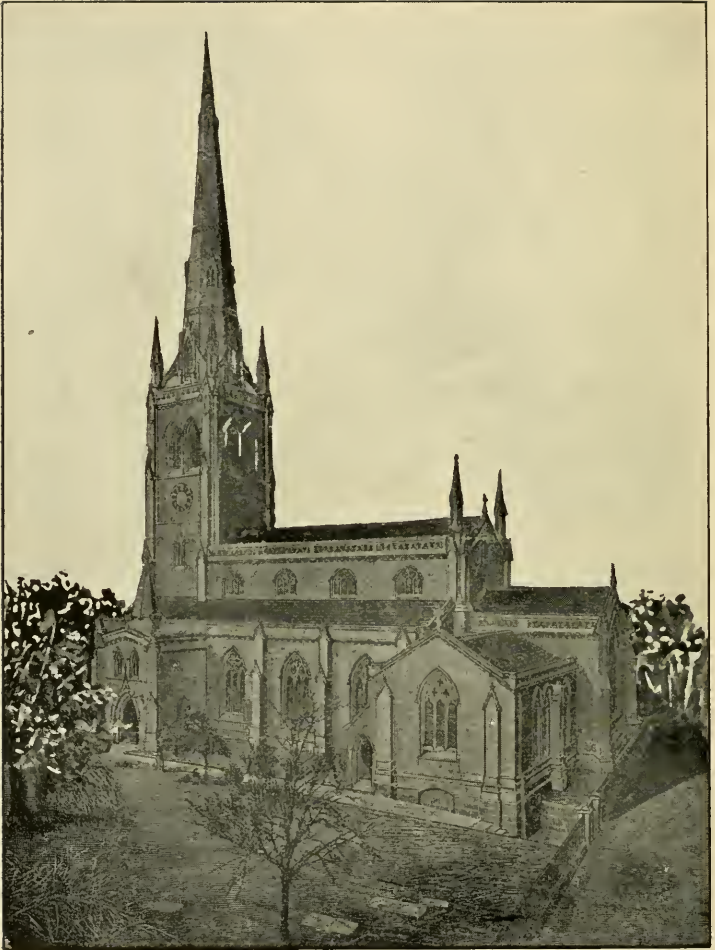
She was born at Princess Anne Courthouse, in Princess Anne County, Va., where her father was located, being a member of the Virginia Methodist Conference. He died at Meadville, Va., during her infancy, and is buried near McKendree Church, where he preached. Mrs. Cantrell is the granddaughter of Rev. Asa Harrell and Rachel Beeman, his wife, of Gatesville, in Gates County, N. C., formerly of Harrellsville, Hertford County, N. C., which town, now in decay, was originally in Chowan County, from which Hertford was formed in 1759. Asa Harrell served in the War of the Revolution under General Horatio Gates, in 1780-81. He was ordained Deacon in the Methodist Church by Bishop Asbury, Gates County, N. C., and was ordained Elder by Bishop McCandery at Somerton, Nansemond County, Va., on the 20th of November, 1820. He was the son of Jesse Harrell and Elishua Savage, his wife, and died at 80 years of age, leaving a numerous posterity.

Mrs. Cantrell accompanied her widowed mother, brother and sister to Nashville, Tenn., where she was educated under the direction of her mother—a woman of unusual talent, superior education and varied accomplishments, which she employed in the support of her family, as principal of a seminary for young ladies, situated on Vine street, near Union,

Nashville. Later the family came to Little Rock, in the spring of 1849, and finally settled on a farm on the Arkansas river. Mrs. Cantrell is a graduate of the Nashville Female Academy, Dr. C. D. Elliott and R. A. Lapsley, principals, also of the French Academy, M. Audigier, principal, and is a proficient in music. She has been a writer for magazines and newspapers—her earliest contributions at 16 years of age, having appeared in Godey's Lady's Book. She represented the State as essayist in the Woman's Congress at the World's Exposition at Chicago, also at the Exposition of Nashville, Tenn., and has served as State Regent in the National Society of Daughters of the American Revolution. She was confirmed in the first Christ Church in 1855 by the Rt. Rev. George W. Freeman. She is now the secretary of the Diocese in the Woman's Auxiliary to the Board of Missions.

The children of Dr. and Mrs. W. A. Cantrell, all natives of Little Rock and vicinity, each of whom has received a classical education, are:

1. *Lillian*—Mrs. Joseph Lovell Bay, of St. Louis, Mo.
2. *Ellen May*—Mrs. Decatur Axtell, of Richmond, Va. At Hot Springs, Va., their summer residence, Mr. and Mrs. Axtell have been the chief inspirers and contributors in the building of a Church, which was opened for service on Good Friday, April 1, and consecrated October 14, 1899, by Bishop Arthur McGill Randolph, of South Virginia.
3. *Daisy*—Mrs. Lucius J. Polk, of Galveston, Texas.
4. *Wendel*—Who died, aged 11 months.
5. *Isadore*—Mrs. Philo H. Goodwyn, of Galveston, Texas.
6. *Bessie*—For some years secretary of "The Little Rock Memorial Chapter of the United Daughters of the Confederacy."



ST. ALKMUND'S CHURCH, DERBY, ENGLAND.

7. *Deaderick Harrell*—Of Little Rock, lawyer.

8. *William Armour, Jr.*—Of Fort Worth, Texas, railroad agent.

The children of Mr. and Mrs. Bay are Lillian, Mansfield Cantrell, Amy Axtell (Mrs. Robert Tyler Sturgeon, of St. Louis, Mo.), Lovell, Ellen Virginia, who died in infancy, and Margaret Wendel.

The children of Colonel and Mrs. Polk are Armour Cantrell, Anne Leroy, Lucius Junius, Jr., Margaret Wendel, Daisy Cantrell, and Ellen Harrell, who died in infancy.

The children of Mr. and Mrs. Goodwyn are Philo Hiram, Jr., and William Cantrell.

HON. WM. W. SMITH.

Hon. Wm. W. Smith was Associate Junior Warden of Christ Church with Major John D. Adams.

A. D. 1838-1888. *Hon. Wm. W. Smith*, Associate Justice of the Supreme Court of Arkansas, was born in Cokesburg, Abbeville County, S. C., October 12, 1838. He was a graduate of South Carolina College, Columbia, S. C., and married Emma Connor, August 9, 1865. He came to Arkansas in 1866, was admitted to the bar in 1867, and entered into partnership with ex-Governor Simon P. Hughes (at present Associate Justice of Supreme Court) in the practice of law in the same year at Clarendon, Monroe County. He served at the bar till 1882, when he was elected one of the Associate Judges of the Supreme Court. He died December 18, 1888. His widow survives. The children of Judge Smith and Emma Connor, his wife, were Julia, Emma, Dennie, Frances,

Annie, and an infant son, William Wright Smith. Only two lived to be grown. Dennie was married February 24, 1892, to Harry B. Carter, and died August 18, 1895, leaving one child, Albert Carter. Judge Smith was an active and faithful member of the Episcopal Church. He served as Vestryman and Superintendent of the Sunday School of the Church at Helena, Ark., where he lived in 1877, and, during his residence in Little Rock, served as Vestryman and Junior Warden in Christ Church. As a staunch friend and counselor, he was inexpressibly prized by his Rector, Rev. Wallace Carnahan, who, in a time of parochial distress, was indebted to him for moral support and affectionate sympathy. His name adorns these annals as a beloved and honored Warden.

In the fifty-first volume of Arkansas Reports of the Supreme Court the opening pages are set apart and entitled "In Memoriam." Of the beautiful tributes there presented by distinguished orators, two, by those who knew him as a Churchman, are transferred to these pages:

Mr. Justice Smith died on the 18th day of December, 1888. The sad intelligence of his death was announced to the people of the State by the following proclamation:

Again the State of Arkansas mourns the loss of one of her best citizens.

The Hon. W. W. Smith, Associate Justice of the Supreme Court, departed this life at 11 o'clock p. m. the 18th instant, at his residence in the city of Little Rock. In his death the family has lost a most excellent, kind and affectionate husband and father; society, one of its most valued and best beloved members; the bar of the State, a modest, earnest, able and upright member; the judiciary, a just, conscientious and able judge; the State, a citizen of great worth, faithful, patriotic and true in all the relations of life; and the Church, a meek, devout and consistent member. In token of respect for his memory, the flag on the Statehouse will

be lowered to halfmast until after his funeral, and the offices of the State government will be closed on Thursday, December 20, after 12 o'clock m., that the State officers and employees may attend the funeral.

SIMON P. HUGHES,
Governor of the State of Arkansas.

Immediately after this announcement a meeting of the bar of the Supreme Court was held in the Supreme Court-room. The meeting was called to order by Governor Hughes and upon his motion, *Chief Justice Cockrill* was requested to act as chairman. On taking the chair, and after making other remarks appropriate to the occasion, Judge Cockrill spoke of Judge Smith as follows:

He came upon the bench six years ago, admirably equipped and prepared for the discharge of the duties of his office. His previous training had been rigid from close and systematic study. Those who knew him had no apprehension as to his career upon the bench, for they knew that he brought to bear upon its duties an aptitude for labor, and a well-trained mind that was clear and logical and never uncertain in its conclusions. They have not been disappointed in the result. His labor was gigantic. Immediately upon his entry upon the bench it was perceptible that business was dispatched more expeditiously, and even the most critical will be compelled to acknowledge that his work was well done. He may have committed errors. He must have been more than mortal not to have done so. In the discharge of his duties he was industrious, unassuming and far seeing.

He had the patience and willingness to hear and to learn, which, it has been said, is, in the assemblage of judicial qualities, perhaps the rarest and most valuable. His lucid and logical manner of statement is apparent to all who have listened to or who have read after him.

His judicial style is simple and direct. It was never diffuse and rarely ambiguous. It was in these respects but

the reflex of his character, for he was ingenuous, frank and direct to a greater degree than any man I have ever known. These qualities, aided by his clear perception and power of mental concentration, enabled him quickly to detect nonessentials in a cause, and penetrate at once into the very heart of a controversy—rarely being led off from the controlling points by any wavering desire to follow up useless investigations. The duties of his office circumscribed the limits of his ambition, and he delighted in their performance—not from any sense of pride of place or power, for he was of a sturdy mould that despised ostentation, and recognized more and more as the swift years went by, that officeholding is among the least of the pleasures or personal benefits of life. His ambition was to be useful to his fellow-men by the faithful performance of a sacred trust. No standard of honor was higher or sense of justice more robust than his. He recognized that the importance of an upright and capable judiciary cannot be overestimated in its value to the State. His aim was to lend his aid in perfecting it as far as in him lay. His effort was not without its fruits; but what he accomplished was not by the exercise of the qualities I have mentioned alone. It avails nothing that a judge is only patient, laborious and able. There is another quality, without which these are useless. It is courage. I do not refer to personal courage, though Judge Smith was endued, as I am informed by his war comrades, with as tried a courage as ever marched up to the roaring throats of a deep ranged artillery—but I refer to a bravery of a higher and a rarer kind—bravery which could be steadfast under the criticism of friends and against the assaults of enemies. In this, no man, I believe, in modern or in ancient times, excelled him. No popular prejudice or partisan clamor could move him. He was zealously devoted to duty and became a martyr to his devotion. He has as certainly sacrificed his life upon the altar of public service as did ever a soldier who, at his country's bidding, meet death upon the field of battle. Weary and worn with the travail of his office, he has dragged out the past year, bravely battling to regain the strength he had lost in the

service of his people. He is no longer trammelled. He is delivered out of bondage. Though dead he speaks. His voice, through his decisions, will still find audience among those to come after us. His impress is upon the bar and the judiciary, and through them upon the people. His influence was always for good; with him there was no retrograde movement. He despised hypocrisy and detested wrong. While the hands of all who knew him are raised to do him reverence, would that mine had the cunning to bring the sweetest rose of all the field to deck his name, for none deserved it more. I trust that better words than I can speak will tell how his loss will be mourned and felt. I do not think it the exaggeration of praise to say that now, when he has just reached the midday of his usefulness, the State could have better spared any other of her best and most loyal citizens. In reverent gratitude I do thank God that he has blessed this land with the birth of such a man, and made it my privilege to know him.

Mr. W. S. McCain was appointed secretary of the meeting. Upon motion, the chair appointed a committee on resolutions, consisting of Messrs. Sol F. Clark, U. M. Rose, E. W. Kimball, John Fletcher, J. W. Blackwood.

The chair appointed Judge Rose to present them to the United States Court; Mr. George W. Carnth to present them to the Supreme Court; Mr. W. C. Ratcliffe to present them to the Pulaski Chancery Court, and Mr. E. W. Kimball to present them to the Pulaski Circuit Court.

The resolutions were presented to the Supreme Court by George W. Carnth, late United States Minister to Spain, himself a faithful Churchman, in the form here quoted:

Supreme Court of Arkansas,
Saturday, May 18, 1889.

Present: Sterling R. Cockrill, Chief Justice; Burrill B. Battle, Monti H. Sandels, Wilson E. Hemingway, and Simon P. Hughes, Associate Justices.

Mr. George W. Caruth addressed the court as follows :

MAY IT PLEASE YOUR HONORS :

W. W. Smith, the Senior Associate Justice of this court, departed this life, after a long illness, on the 18th day of December, 1888.

On that day his professional brethren, keenly alive to the great calamity which had befallen both them and the State, took order touching his death, adopted a series of resolutions, feebly expressive of their feeling of admiration, love and respect for their deceased friend, and deputed me to present them in this tribunal, that they may be writ upon your honors' records, there to remain as long as those records themselves remain, as an earnest, heartfelt, but inadequate tribute to that upright judge. As I speak these words I am painfully impressed with the frequency with which death has flung its awful shadow over and about this chamber. When I came here, but a few years ago, to be enrolled at this bar—and oh, how short and swift have been those years—there sat on the bench, English, whose kindly features look down on us from yonder speaking likeness; Walker, whose strong, rugged personality made him so great a figure in our jurisprudence, and Harrison. English and Walker, after serving their country with fidelity and ability, now sleep with their fathers. Harrison alone, is left. Then came the courtly and learned Eakin, who soon wearied of the struggle and went to join the wife of his youth, who had preceded him to the great hereafter. There at the clerk's desk sat Luke E. Barber, whose presence here was a benediction for so many years, and by his side, his deputy, his brother, Gwyn; both are gone. Following fast and quick after these distinguished dead, came our lamented friend, and another judge of this court ceased from his labors. In delivering addresses of this character, one is naturally apprehensive, lest, following the admirable maxim, *de mortuis nil nisi bonum*, exaggerated phrases and extravagant eulogiums would find a place. But in this instance it is but the plain truth when I say my apprehension is not that I will say too much, but too little; in a word, that I will not be able to do simple

justice to the exalted character, great abilities and lovable qualities of him of whom I now speak. No language I could employ would be too strong in expressing my own estimate of the man and the judge.

A. D. 1838-1882. Judge Smith was a native of South Carolina, born near Cokesburg, in the year 1838. He had the benefit of a college education, having graduated from the South Carolina College in 1859. The year after his graduation he came to this State and settled in Monroe County. At the commencement of hostilities in the late war he joined the First South Carolina Regiment, commanded by Colonel Gregg. He subsequently served as Captain in the Twenty-third Arkansas, under Colonel Adams. When the war ended, having shown himself a brave soldier and skillful officer, he returned to Clarendon, and in 1867 formed a partnership with Simon P. Hughes, afterwards governor, and now a justice of this court, in the practice of law. Judge Smith continued the practice of his profession at Clarendon until 1877, when he removed to Helena, where he remained until he was elected an Associate Justice of the Supreme Court of Arkansas in 1882. In the spring of 1888 a pulmonary disorder discovered itself, making it necessary for him to seek relief in rest and travel. He made a resolute and manly struggle with his dread antagonist, undertaking weary journeying, striving vigorously

"To hold death awhile
At the arm's end."

Gallant as was his struggle, it was fruitless. To him the end was at hand, and finding himself mortally smitten in a distant State, he came back to his home to die. Surrounded by his family, ministered to by loving hands, without a murmur, in full possession of his faculties, fully realizing that the supreme moment had arrived, he calmly bade the world farewell.

Thus passed away a great jurist, and as clear souled and clean handed a man as this age has produced. Great intellectually, he was no less great morally and spiritually. My

acquaintance with him began in 1878. To have known him was a privilege, and to have had his friendship I account one of the most fortunate events of my career.

He was an admirable practitioner, splendidly equipped in the learning of his profession, studious, careful, painstaking, and the very soul of honor; but it was as a judge, in the discharge of judicial functions, that his pre-eminence was so marked. It is said of poets they are born and not made. I sometimes think it might with equal truth be said of judges. The profession knows that to be a good lawyer is one thing and to be a good judge is another. Something more is needed. It is the judicial mind, and Judge Smith had that to perfection. He had patience without limit, and although himself possessed of a quickness of apprehension which enabled him to grasp the situation in a moment, he was always willing to listen to the humblest and dullest of us with a courtly attention which made it an absolute pleasure to appear before him.

As a judge in this court, I am sure I do but speak the unanimous sentiment of the bar when I say, no one could be more thoroughly competent to discharge its high, delicate and always responsible duties.

With great learning ever at hand and ready for the occasion, whatever may have been its exigency, he was always most happy and felicitous in its application to the case under consideration.

As for his judicial opinions, from the first to the last they were models. For purity of style, for clearness of thought, for felicity of illustration and vigor of expression they stand among the finest of judicial deliverances. His mind was clear, earnest and powerful, and all his faculties severely disciplined.

His analytical and logical powers were remarkable. There was a delightful directness about all he said. He called things by their right names, and no man had to read twice to ascertain what he meant. There was, in addition, a simplicity of expression which was always charming. He wasted no words, but straightway went to the very core of things. This

characteristic directness and simplicity was exemplified in one of his last earthly utterances. But a little while before his dissolution he was asked if he was conscious of his condition. His response came clearcut and direct, "Yes, the end is near. I am all right." That was all he said, and why should he not be "all right?" If this white-souled Christian gentleman, who had been faithful to every trust, had discharged every duty, could not afford to die, who could?

The Psalmist asks: "Who shall ascend into the hill of the Lord?" and on answering seems almost to have had our dead friend in view: "Even he that hath clean hands and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor."

He loved the truth for the truth's sake; evenhanded justice was what he sought, and to accomplish that no amount of labor was too great, no extent of research too much. His convictions were always followed, and it never concerned him how his conclusions were received. He neither claimed nor sought applause. His was indeed a striking and unique judicial personality. All his ambitions were centered on a faithful discharge of his duties. I have, if your honor pleases, no hesitation in saying that nearly as any one I ever knew he filled the measure of a perfect judge. With abilities of a character to have commanded attention at any time or place, he never sought distinction in the political world, nor was he ever induced to seek any of its glittering prizes, because he loved the law.

He was, under all circumstances, a gentleman. No man more scrupulously observed those courtesies and amenities which do so much to soften and beautify life. No man endeavored more earnestly to fulfill all the duties of society as they came to him, and a truer friend or one more willing to oblige could not be found.

He despised sham, cant and hypocrisy, and was as open as the day, being, indeed, an "Israelite in whom there was no guile." His life was blameless as became a devoted Christian, for such he was. He believed implicitly in the truth

of our holy religion, lived accordingly, and could well say at the end, "I am all right."

We have laid away in his last resting place our distinguished and lamented friend, whither he went in the full faith and belief of a blessed resurrection. A stately and beautiful column of the State has fallen. This court can no longer profit by his wise and judicious counsel. His family, always so precious to him, is deprived of his protection and affection. But, if your honors please, we have this consolation: We have left the recollection of a life full of purity, exalted abilities and duty performed. We have this remembrance. Let us cherish that—

"For memory is the only friend
That grief can call her own."

Pursuant, therefore, to the request of my brethren, I now present these resolutions.

Mr. Caruth then read the resolutions adopted by the bar of the Supreme Court, which may be found on pages 36-39 inclusive, in the same volume of reports.

In Church, as well as State, this Warden was the pillar in the temple, whose top was finished with lily work, the name of which was Boaz—"In it is strength."

MR. JOHN WATTS GOODWIN.

A. D. 1831-1893. *Mr. John Watts Goodwin*, who had for some time served as treasurer of Christ Church, was elected Junior Warden in 1893. The death of Major John D. Adams, whose office of Senior Warden devolved upon Dr. W. A. Cantrell, occasioned a vacancy in the office of Junior Warden. This has been filled by Mr. Goodwin during the past seven years. He was born in Nelson County, Va., August 6, 1831; was confirmed in 1849 in the Chapel of

Jubilee College, Illinois, by Bishop Chase, and was married October 25, 1870, at Early Grove, Miss., by Rev. W. K. Douglass, to Elizabeth Rose Bailey, who was born August 5, 1839, in Fayette County, Tenn. She was the daughter of Dr. Isham G. and Susan Bird (Smith) Bailey. By occupation Mr. Goodwin was a merchant, and later the treasurer of the Little Rock and Memphis Railroad. Since 1887 he has resided in Little Rock. The children of Mr. and Mrs. Goodwin are:

(1) John Bailey, (2) William, and (3) Bessie.

Mr. Goodwin's grandfather and great-grandfather were both in the Continental Army. He is the descendant in the sixth generation from Major James Goodwin, who came over from England and settled near Yorktown, Va., about the middle of the seventeenth century, in the following line:

Son of James Doswell Goodwin, who died June, 1869, in Memphis, Tenn., and is buried in Elmwood Cemetery. His wife was Catherine (Watts) Goodwin, who died January 27, 1851, in Ralls County, Mo., and is buried near Hydesburg, Mo. Their children are:

1. *Marie Louise*—Born October 6, 1826; married Leroy P. Stewart.

2. *John Watts*—Born August 6, 1831; married Elizabeth Rose Bailey.

3. *Virginia Ella*—Born January 31, 1843; married Charles T. Hodges.

4. *James Overton*—Born June 14, 1846; died July, 1876; unmarried.

5. *Mary Catherine*—Born May 27, 1849; died July, 1860; unmarried, and three others who died in infancy.

Mr. Goodwin's grandfather was *Thomas Goodwin*; born May 25, 1765, in Hanover County, Va.; was married in 1789

to Temperance Harris, who was born also in Hanover County. She was the daughter of Overton and Ann (Nelson) Harris. He was a farmer, and in religion a Baptist. They resided in Nelson County.

Thomas Goodwin served an unfinished term of enlistment for his father in the Continental Army, and was a Revolutionary pensioner. He died in Nelson County, Va., April, 1838.

Great-grandfather, *John Goodwin*; born November 17, 1735, in York County, Va.; married to *Elizabeth Doswell*; born 1743, a daughter of Thomas and Rebecca (Drummond) Doswell; she, a daughter of a son of William Drummond, governor of the Carolinas.

Great great-grandfather, *James Goodwin*; born in York-Hampton parish, York County, Va.; was married first, to Diana Chisman; born October 12, 1715; a daughter of John and Eleanor (Howard) Chisman.

Great great great-grandfather, *Peter Goodwin*, was married before 1697 to Rebecca Tiplady, a daughter of Captain John Tiplady, Justice of the Peace for York County, and son of John and Ruth Beale Tiplady.

MAJOR JAMES GOODWIN.

Major James Goodwin, the head of the family, married, first, Rachel ————, of York County, Va., whose tombstone on Back Creek, says, that she was born in 1630, and died May 23, 1666, leaving, as it states, by Major Goodwin five sons and two daughters, viz:

1. *Robert*; married Anne ————.
2. *John*; married Elizabeth Moore.
3. *Peter*; married Rebecca Tiplady.



REV. JOHN GASS.

4. *Matthew*.
5. *Martin*; married Barbara ———.
6. *Susannah*; married ——— Duke.
7. *Elizabeth*; married ——— —Blinkhorn.

Though none, perhaps, place a higher estimate on the value of an honorable ancestry than does Mr. Goodwin, he is yet entirely exempt from the charge of resting on that for his advancement in life.

“Who serves his country well has no need of ancestors,” and in every charge of life Mr. Goodwin has endeavored so to perform his duty that he may leave the matchless legacy of a good name to those who come after him, rather than to look backward to those who went before for support. On his own merits he has won the esteem and confidence of the community and the Episcopal congregation.

REV JOHN GASS.

A. D. 1894. *Rev. John Gass* succeeded the Rev. Wallace Carnahan, as Rector of Christ Church, having arrived at Little Rock, October 4, 1894. The newspaper chronicled the event thus:

Sunday morning (October 9) at Christ Church a cordial and flattering reception was accorded the new Rector, Rev. John Gass, who recently came hither from Charleston, S. C. The distinguished young divine made his first appearance in this city before a very large representation of Little Rock's best people, all of whom were favorably impressed with him. He took his text at the Sunday morning service from Exodus, iv, 2: “And the Lord said unto him, What is in thine hand? And he answered, a rod.”

The eloquent young Rector's discourse was assuredly a splendid introduction of his force, intellect and capability to

the people of this city. He is one of the youngest divines in the country, yet he ranks with those much older than he is. He speaks without notes, and with a voice resonant and clear.

When fairly inducted in the various duties of his well-organized charge he began to establish what he deemed of first importance, namely, a school for Church girls. As doubts were felt and expressed as to the healthfulness of underground quarters for all-day sessions, and, as the patronage did not justify the expense of renting rooms in a more appropriate locality, the school was suspended after one year's experiment.

A. D. 1896. On Monday, October 5, 1896, Mr. Gass opened a Bible class for ladies, with thirty-three members, and also one later for gentlemen. The first lived to be the most vigorous arm of his consecrated service, the other became merged in the order already established by Rev. John E. H. Galbraith, the Brotherhood of St. Andrew. The Bible class did more towards promoting the spiritual growth of the parish than any other means employed during Mr. Gass's Rectorship. Taking "Blakeslee Graded Lessons" with written questions and answers, as a Bible study manual, he enlarged and expounded on each lesson with the lore he had accumulated by diligent study, in such clear style and with such winning friendliness that none ever went from the weekly meeting without being edified and strengthened to meet the demands of life. It seemed a marvelous thing to see fifty or more wives, mothers, grandmothers, and maidens seated in rows before him in the Sunday School room, with written answers carefully prepared, eagerly seeking instruction as it fell from the gracious lips of this gentle teacher. The good did not stop there. His familiarity with Scripture, obtained thus in constant study, brightened his discourses, like a thread of gold in a texture of fine cloth, and his hearers were sent back to the

field of the world, armed with "the sword of the spirit which is the Word of God."

A. D. 1895. In October, 1895, the Rector issued the first number of a parish paper, under the auspices of the Christ Church Chapter of the Brotherhood of St. Andrew. The initial page is here given :

OUR PARISH.

VOL. 1. LITTLE ROCK, ARK., OCTOBER, 1895. NO. 1.

CHRIST CHURCH.

Southeast corner Fifth and Scott streets.
Rev. John Gass, Rector.
Rectory, 509 Scott street.

VESTRY AND OFFICERS.

Dr. W. A. Cantrell.....Senior Warden.
Jno. W. GoodwinJunior Warden.
H. K. CochranTreasurer.
W. H. RaglandSecretary.
Sam B. Adams, W. F. Wright, J. H. Haney, A. A.
Rutland, J. M. Bracey, J. A. Van Etten, Gordon N. Peay.

SERVICES.

Morning Prayer Sermon11 a. m.
Evening Prayer and Sermon.....7:30 p. m.
Holy Communion, first Sunday11 a. m.
Third Sunday at 7:30 a. m.

SUNDAY SCHOOL.

9:30 a. m. Rev. John Gass, Superintendent; E. H. Tobey, Assistant; A. H. Newton, Secretary and Treasurer; Herbert Wassell, Librarian; Miss Irene Baird, Pianist; Miss Hattie Cowpland, Violinist.

MISSIONS.

J. J. Huntley, Superintendent.
 St. John's southeast corner Second and Rector avenue.
 Albert Wassell, Assistant Superintendent.

St. Paul's, Eleventh, between Ringo and Cross.
 Mr. Dunlap, Assistant Superintendent.
 J. M. Bracey, Bible Class Leader.

St. Luke's, Argenta.
 Herbert Wassell, Assistant Superintendent.

SOCIETIES OF THE PARISH.

BROTHERHOOD OF ST. ANDREW.

E. H. Tobey Director.
 Albert Wassell Secretary.
 J. M. Bracey Treasurer.

LADIES' AID SOCIETY.

Mrs. Thos. J. Darragh President.
 Mrs. Emma S. Lawson Vice President.
 Miss Sophia Crease Secretary.
 Mrs. T. J. Dill Financial Secretary.
 Mrs. G. S. Brack Treasurer.

DAUGHTERS OF THE KING.

- Mrs. John GassDirectress.
 Miss Rose Miller.....Assistant Directress.
 Miss Caroline Peay.....Secretary and Treasurer.
-

THE WOMAN'S AUXILIARY.

- Mrs. Catherine Skipwith.....Vice President.
 Mrs. John Gass.....Recording Secretary.
 Mrs. R. J. Polk.....Corresponding Secretary.
 Mrs. W. H. Ragland.....Treasurer.
-

CHANCEL GUILD.

- Mrs. G. W. SappingtonPresident.
 Miss Matilda Jordan.....Secretary and Treasurer.
-

A. D. 1896. The Missionary Society had been doing splendid work in the parish under the direction of the former Rector, Rev. Wallace Carnahan, and his successor emulated his zeal in the furtherance of the devoted object of his life. At the twenty-fourth annual council of the Episcopal Church in Arkansas, which was convened in Trinity Cathedral May 8, 1896, the Bishop, Rt. Rev. Henry Niles Pierce, reported the establishment in the Diocese of a branch of the Woman's Auxiliary to the Board of Missions, with Mrs. John Gass, Diocesan Secretary, under the direction of the general secretary, Miss Julia C. Emery, at the Church Missions House, New York, a woman whose inspiring zeal and wise administration have greatly stimulated the interest and enthusiasm of the Church in Arkansas on the subject of

domestic and foreign missions. Through the officers of the several branches she has transmitted much missionary literature and statistics that have greatly enlarged the survey of missionary fields.

Mr. Gass was the first Rector to introduce a vested choir of boys. These were supported by a double quartette of adults. On Easter Day, April 14, 1895, with Mr. R. Jefferson Hall, as organist and choirmaster, the following members marched from the Vestryroom across the Chancel to the main aisle and from thence to the choir stalls in the south transept: Henry Gass, Elbert Brack, Gottlieb Brack, Maurice Cowpland, Fletcher Kimball, Edwin Scott, Lovell Bay, Robert Johnson, Tim Allan Smith, Corydon Wassell, Cruger Smith, Jesse Dill, Mack Whiting, Charles Lawson, Will Skidmore, and Charles Polk. They took the front seats of the choir, those in the rear being already occupied by Mesdames Hall, Bailey, Cochran, Davis; Misses Field, Robbins, Lawson, Bell, Heath, Parham, Woodruff, Perry, Goodrich; Messrs. C. P. Harnwell, Walter Polk, J. L. Hornibrook, Louis Dodge, Birkett, Leonard H. Camp. T. Mc K. White, Harry J. Hall, Dunaway, and Armistead, in all forty choir members. A brilliant programme of music was rendered.

The Easter offering for Church debt was \$1,350, the Sunday School offering not included.

LIST OF CONTRIBUTORS TOWARD THE PAYMENT OF THE DEBT ON CHRIST CHURCH, LITTLE ROCK, ARK., 1896.

The Vestry of Christ Church, Little Rock, issue an annual statement of the Easter Offerings for the Church debt. The following sums were given on Easter, 1896:

When the whole debt shall have been paid, a statement will be printed showing the total amount received from each contributor toward the building of the Church and the payment of the debt:

EASTER OFFERING, 1896.

Adams, Mr. John A.....	\$ 10.00
Adams, Mrs. Elvira	25.00
Adams, Mr. and Mrs. S. B.....	5.00
Adams, Mr. C. S.....	5.00
Adams, Mr. J. D.	5.00
Adamson, Mrs. J. S.	4.00
Augspath, Mrs.	4.00
Armistead, General H. B.	5.00
Alley, Fannie	25
Allen, Mrs. A. D.	5.00
Barclay, Mrs. Sue	1.50
Bond, Mr. J. B., Jr.....	2.00
Boyle, Jno. F.	5.00
Brack, Mr. and Mrs. G. S.....	20.00
Blocher, Mrs. Jesse	1.50
Buchard, Mr. Geo. F.	25.00
Bond, Mrs. S. P.....	3.00
Blackwood, Mrs. J. W.....	10.00
Bracey, Mr. J. M.	10.00
Bailey, Mr. N. Y.	5.00
Bateman, Mr. H. C.	5.00
Burkett, Mr. R. L.	1.00
Bentley, Mrs. E.	5.00

Butler, Mr. C. M.	10.00
Bunch, Mr. T. H.	15.00
Brack, Miss Imogene.....	2.00
Brack, Elbert O.	1.00
Brack, G. S., Jr.	1.00
Brack, Clifton L.	1.00
Brodie, Mr. John.....	10.00
Butler, Mr. Robt.	1.00
Bernays, Mr. Louis C.	2.00
Cantrell, Miss Bessie	5.00
Cantrell, Dr. G. M. D.	5.00
Cantrell, Mr. D. H.	5.00
Cantrell, Dr. W. A.	10.00
Carroll, Miss Fannie	5.00
Carroll, Miss Susie	5.00
Calef, Mr. J. B.	10.00
Carroll, Mr. Gray	10.00
Cunningham, Miss Kate	5.00
Churchill, Miss Juliette	1.00
Clements, Miss Jennie	15.00
Cochran, Mr. and Mrs. H. K.	20.00
Church, Mrs. P. K.	5.00
Coffman, Mr. C. T.	5.00
Compton, W. A.	10.00
Casper, J. E. L.	5.00
Cherry, Mr. and Mrs. L. W.	10.00
Crease, Miss A. S.	5.00
Cockrill, S. R.	25.00
Curtis, Mr. Zay B.	2.00
Cowpland, Mr. J. B.	25.00
Cohen, Mrs. C. S.	5.00
Carroll, Mrs. C. E.	2.00
Carroll, Mr. Casey	5.00
Cockrill, Mr. Ashley	5.00
Daughters of King	20.00
Daughters of King	30.62
Dibrell, Mrs. J. A.	10.00
Dunklin, Mrs. W. J.	3.00

Deshon, Mrs. E. A.	3.00
Darragh, Captain T. J.	25.00
Denie, Mr. M. R.	2.50
Davis, Dorothy	1.00
Edwards, A. B.	5.00
Eberts, H. F. II.	10.00
Fox, Mrs. A. II.	5.00
Fox, Miss Gertie	2.00
Fowler, Chas. F.	10.00
Fletcher, Mr. F. M.	10.00
Fletcher, Mr. John G.	25.00
French, Mr. Ross	1.00
Galloway, Mr. D. F. S.	5.00
Goodwin, Mr. John W.	26.25
Gass, Rev. John	10.00
Gass, Mrs. John	5.00
Griffith, Mrs. S. L.	10.00
Goodrich, Colonel R. L.	25.00
Goodwin, Miss Bessie	5.00
Goodwin, John B.	5.00
Gress, Mrs. R. B.	10.00
Gress, Elizabeth	50
Hammond, Miss Alice	1.50
Hutt, Mrs. F. E.	5.00
Hutton, W. P.	2.50
Hennegin, Miss	5.00
Hempstead, Mr. Fay	5.00
Hollenberg, Mr. F. B. T.	10.00
Hunter, Mr. A. J.	5.00
Hodges, John	3.00
Harrington, Jas.	2.00
Harbey, Mr. J. E.	5.00
Hamilton, Robt.	2.50
Jenkins, Mr. W. E.	2.00
Jabine, Mrs. John	10.00
Johnson, M. H.	10.00
Jordan, Miss Matilda	5.00
Jemings, Dr. R. G.	10.00

Johnston, A. H., and daughter.....	50
Johnson, T. T.	2.50
Johnson, Francis	5.00
Johnson, Mr. and Mrs. H. P.	15.00
Jennings, Dr. Ches.	5.00
Jones, Mr. H. C.	10.00
Kendrick, Mr. Jos.	15.00
Kramer, Miss Emma	15.00
Kramer, Fred, Jr.....	5.00
Kramer, Mr. C. J.	10.00
Knights Templar	6.25
Kirkwood, Mr. John	5.00
Kirkwood, Mr. and Mrs. T. C.	3.00
Leslie, Mrs. A.	2.50
Lawson, Mrs. E. A.	5.00
Low, Mrs. Geo. J.	5.00
Leland, Mr. E. W.	10.00
Lee, Mrs. G. H.	10.00
Lange, Mrs. A.	3.00
Ladies' Aid	2.00
Lenow, Dr. J. H.	5.00
Ladies' Aid	51.20
Lewis, Mrs. C. H.	2.00
Morye, Mr. C. T.	5.00
Mayer, Mr. Max	2.00
McKay, D. A.	5.00
Martin, Joe	1.00
Miller, Mrs. J. R.	25.00
Miller, Marguerite	25.00
Miller, Wiley B.	25.00
Miller, J. R.	25.00
Miller, Miss Rosa	10.00
Miller, Miss Amelia	15.00
Meshon, Mr. Jeff	5.00
Mitchell, Mr. John A.	25.00
Martin, Mrs. Fred.....	5.00
Matthews, Mrs. L. B.	2.00
Morrison, Jennie	2.00

Matthews, L. and E.	50
Morrison, Mr. H. W.	10.00
Martin, Mrs. R. W.	10.00
Miscellaneous cash	112.74
Neiley, J. B., and wife	5.00
Norton, S. A.	2.00
O'Connell, Miss Fannie	5.00
Perrie, C. T.	2.50
Powell, W. J.	2.50
Polk, Mrs. L. G.	5.00
Polk, R. J.	5.00
Polk, Eugene	5.00
Parkins, Mrs. S.	2.50
Pillow, R. J.	10.00
Pierce, Mrs. H. N.	5.00
Parham, Major R. H.	10.00
Paine, Mrs. Osear	2.00
Pillow, Mrs. R. G.	2.50
Polk, R. W.	5.00
Penzel, Chas. F.	25.00
Peyton, Mrs. C.	5.00
Peay, G. N.	10.00
Peay, Mrs. J. C.	5.00
Rather, Mrs. H. C.	5.00
Rutland, Mr. and Mrs. A. A.	25.00
Riekon, F. J. H.	2.50
Reyburn, Sam	5.00
Ragland, Mr. W. H.	25.00
Read, Mrs. Julia	5.00
Scott, Miss Fannie	5.00
Speed, Mrs. J. S.	5.00
Sholars, Dr. A. B.	10.00
Smith, R. E.	2.00
Sayle, Mrs. C. H.	5.00
Southall, Dr. J. H.	10.00
Sannoner, J. H.	5.00
Spears, Miss Annie	2.00
Sannoner, Mrs. M. L.	1.00

Skipwith, Mrs. K.	10.00
Sappington, Mrs. W. A.	10.00
Sundholm, Mr. Aug.	5.00
Sterling, Mrs. B. B.	2.00
Smothers, Mr. L. S.	1.00
Shall, Miss L. S.	25.00
Sheltz, Mrs. M. A.50
Thien, Mrs. C. E.	1.00
Taylor, Dr. C. M.	25.00
Tucker, Mrs. Jennie	2.50
Tunnah, J. K.	5.00
Van Etten, Mr. J. A.	25.00
Van Etten, Mrs. G. H.	20.00
White, Juliette B.35
Wing, Mrs. C. M.	5.00
Worthen, W. B.	50.00
Woodcock, F.	5.00
Wassell, Mr. A.	5.00
Whittemore, Mr. C. H.	10.00
Wright, Morehead	5.00
Wright, Captain W. F.	10.00
Williams, Mr. Nal	5.00
Wassell, Herbert	10.00
Zimmerman, J. V., and wife.	7.50
Total	\$1,778.16

A. D. 1897. Two years later Professor R. Jefferson Hall conducted the Easter Services, with the following sub-joined programme:

Easter Sunday services at Christ Church to-day will be inaugurated at 7:30 a. m. with a celebration of the Holy Communion. There will be morning prayer with sermon and celebration at 11 a. m., Sunday School festival at 3 p. m., and evening prayer and song service at 8 p. m. The choir will be composed of the following singers:

Boys—John Gass, Jr., Henry Gass, Jack Mitchell,

Jamie Abbott, Thos. Howard, Hal Cochran, Oscar Schaad, Frank Mitchell, Sam Cochran, Randolph Newton, Clem Schaer, John Foulkes, Percy Skirving, Joe Kennedy, Allie Hemming, Gordon Blackwood, Gottlieb Brack, Chas. Lawson, Elbert Brack, Will Skidmore.

Men—Messrs. Robertson, Brantley, Waters, Berbig, Martin, Whiting, Schaer, Lescher, Wilson, McGee, Field, Hornibrook.

Ladies—Mrs. Hall, Misses Bell, Smith, Lawson, Ward, Johnson, Pickering, Carlisle, Deane, Freeman, Brack, and Mrs. McGee.

Mr. Gass was a pleasant speaker, and delivered some interesting lectures, representing the Association of Pastors of the several denominations in the city, and the Young Men's Christian Association.

One of his sermons that he deemed worthy of preservation in the form of a small printed pamphlet is here inserted:

SERMON PREACHED BY REV. JOHN GASS IN
CHRIST CHURCH, LITTLE ROCK, ARK.,
TRINITY SUNDAY, 1895.

In the name of the Father, and of the Son, and of the Holy Spirit.—*Matthew* xxviii, 19.

To-day is Trinity Sunday. It is the completion of the Christian year. All that has gone before looked forward to this truth; all that is to follow will be drawn from it. The one purpose of the life and work of Jesus Christ was to reveal, to make known the Father. Advent was the heralding of the cry, "Behold! He cometh;" Christmas was the incarnation of the Son of God. Then we beheld the life of the God-man in all its sympathy and helpfulness. Good Friday we saw the Lamb of God offering Himself for the sins of the world. Easter was His glorious victory over sin and death. Then

Whitsunday was the giving of the Promise, the coming of the Spirit to guide us to God, to teach us the truth of God in Jesus Christ. So to-day we stand at the very height and limit of Christian knowledge—the Being of God! The purpose of all Christian effort is to attain the vision of God, to be like God, so to-day we contemplate the end of our life—the Being of God! What a profound thought! When the Prophet Isaiah had the vision of the Lord, he said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.” When the beloved John beheld his ascended Lord in glory he fell at his feet as one dead. What shall we do? Pray to the Holy Spirit to make pure our hearts that we may see God. Now, before going on, let me make a few remarks as helps and safeguards against error.

(1.) The Trinity is not a doctrine about God that we must accept in order to be saved. It is not a theory about God that the Church or the clergy have formulated to force upon the laity. Sometimes I think persons in the pews think this. It is not necessary for salvation to accept any theory of the Trinity. The Trinity is not a *doctrine* even that Jesus Christ taught. The Trinity is a *fact* existing from all eternity. So the Trinity is not a doctrine about God, but the revelation of the Being of God. (2.) The Trinity is not a problem in heavenly arithmetic. Daniel Webster was once asked if he could explain the Trinity. He replied: “How can you expect me to understand the arithmetic of heaven, where three are equal to one and one to three?” The mathematics of heaven are the same as that of earth. The Trinity has not been revealed as a problem to worry, to puzzle us, and to make demands upon our credulity. (3.) The Trinity is not irrational. It is not a doctrine we must accept in blind faith, feeling all the time a revolt and protest in our minds against it. If it is a question between our reason and any theory of the Trinity, then we had better give up the theory, because reason is the highest, divinest part of us, and to be untrue to it, is to be untrue to ourselves. But happily there

is no such question. (4.) We must be humble. We are finite, God is infinite; we are limited, God is illimitable; we are sinful, God is holy. We cannot expect to know all of God. We do not know about the eternal existence of God before time and creation and therefore cannot speculate about, or try to define it.* The Trinity is not a complete definition of God, it is the revelation of God to our finite understanding *as He is to us*. Let us be willing to confess, "now we see in a mirror, darkly; but then face to face: now I know in part, but then I shall know even as also I have been known."

Now: (1.) We confess the unity of God. The Christian religion springs from the stock of the Jewish religion. It changes none of the truths of that belief, but takes them up, brings them into clearer light and fulfills them. The Jews were witnesses in history to the oneness of God. Their first and greatest commandment was, "I am the Lord, thy God, thou shalt have none other Gods but Me." "Hear, O Israel, the Lord thy God is one God." The New Testament never speaks of but one God. "One God and Father of us all." The unity of God is the very foundation of the Christian religion. We confess the oneness of God as strongly as any. We are unitarians not tritheists; monotheists not polytheists. Now in the unity of the Godhead we say there are three Persons. The cause of all the confusion, debate and schism has been the word, *Person*. I think it would be well to change the word and to substitute another in its place. The most orthodox of theologians, Calvin, once said the same. It is an indefinite word. It gives cause for misunderstanding. It does not mean the same thing in theology as in common speech and the people always give to its theological use their meaning. The early teachers of our religion, when they used the words "three persons," did not mean by the word

*We only know God as revealed to us in His relation to us. We cannot try to explain *how* God existed before this. There are certain statements that the Word or Jesus or the Son was before all things, was with God, was God—had the Glory of the Father before the world was—is the image of the invisible God, the first-born of all creation. John I, 1, 2; John XVII, 5; Col. I, 15. But from these we cannot construct any doctrine of the eternal Trinity before time.

"The name of the Holy Trinity expresses all that has been made known to us of the relation of the Godhead to ourselves as we are created, redeemed, sanctified.

person what we now mean. Person with us signifies *will*. You cannot conceive of personality without will. It is the very center and core of the person. Take any three persons you know, A, B, and C, they signify three separate, distinct persons, because of their three separate, distinct wills. Now this has been applied rigidly to the Godhead in many theological books, and to-day it is the popular conception of God. God the Father with one will, God the Son with another will, God the Holy Spirit with still another will.

The will of God the Father is opposed in anger to the man; the will of God the Son is moved with love to man and He reconciles the will of the Father; the will of the Holy Spirit in a mysterious, miraculous way works upon the wills of men. So we have really three Gods. Unitarianism was the righteous protest against this mechanical theory of God and has resulted in much good. Now in truth there is but one will in the Godhead and in this sense really but one Person—the will of the Father, manifested by the Son, energized by the Holy Spirit. According to the ancient teaching God is one in essence but threefold in operation—Father, Son, and Holy Spirit.

(a.) God is the Father. God is the source from which all things come, as the fountain from which all life pours is the Father. God, the Great "I Am" of existence, the eternal first cause—God in the primeval essence of His Being, is the Father. We do not know all of God, up in the heights we cannot scale, back in the infinite distances we cannot see, God is the Father. "The infinite, eternal energy behind all things," is God the Father. God "whom no man hath seen nor can see" is the Father.

(b.) God is the Son. But God is not self-contained, the fountain of life is not always shut up. Ever from all eternity God has been and is manifesting, revealing Himself, ever the fountain has been and is sending forth its life. That which comes from and is begotten of God is the Son. The Son is God manifesting Himself, "speaking out in phenomena and fact." God in revealing Himself has revealed Himself perfectly in the man Jesus Christ. "In him dwelleth the

Godhead bodily." "God was in Christ revealing Himself unto the world." Therefore we call Jesus Christ the Son of God. (Compare John I, i, 16; Colossians I, xv, 21.)

(c.) God is the Holy Spirit. But once more God has not left the world. He did not make the world and then leave it alone as a mechanic will leave his work. He is living, working, energizing in the world. He is an immanent God. What is the power in human history always turning and shaping it strangely upward, onward? What is the influence in human lives, speaking to conscience, stirring up from sloth and sin, arousing to action, quickening into life, producing holiness? This power, this influence, is the Holy Spirit of God. The personality of the Holy Spirit is the personality of God producing holiness, righteousness, in the world. "And this God is indeed the same God who is beyond and above all as the Father and through all as the Son." (Compare John xiv, 26; Romans v, 5; Romans xiv, 17; xv, 13, etc.)

To gather up our truth in a few words: (1.) There is God above all, the Source from which all things come; this is God the Father. (2.) Then there is God manifested through the world, through nature, through human life, supremely through Jesus Christ; this is God the Son. (3.) And then there is God energizing in human history, living in human life; this is God the Holy Spirit—"one God and Father of all, who is over all, and through all and in all." "The Father is the Life Transcendent, the Divine Source "over *all*." The Son is the Life, the Divine Stream "*through all*." The Holy Spirit is the Divine Inflow into the individual consciousness, giving inspiration to the conscience of each separate child of the Father of all "*in all*."*

Now, brethren, is all this theory and idle speculation? For what good? Let us see: (a.) What is the first serious question that comes to the human mind? Is it not this,

*This note is written for any theologian into whose hands this sermon may come. This may be said to be Sabellianism. According to that heresy the Son and Spirit were but transient, temporary modes assumed by God for a purpose; as soon as that purpose was accomplished these modes of being were discarded. But in the above, Father, Son and Holy Spirit are eternal operators of the one God. God is not an abstract unit, but a living Being with absolute relations to all that is—these relations are Father, Son and Holy Spirit. The Father is God above us, the Son is God with us, the Holy Spirit is God in us.

What is the power back, behind all things, at the very heart of the Universe, from which all things come, to which they go? Is it blind fate? Varying Chance? Eternal force? Is there any power at all? Ever the mind goes seeking, searching to find the secret. There is no rest until it is found. "Tell me thy name." The Trinity declares that above and behind all things and life as the source from which they come, as the end to which they move, is the Fatherhood of God. Back in the veiled, mysterious infinity, forward in the unsolved future there is nothing that can hurt us because the Fatherhood fills it. (b.) The second question is this: As we look out over the world with its light and darkness, its good and evil, its beauty and ugliness, we ask, who made it? Is there dualism? Did the powers of good and evil unite to create it? Is the Devil equal to God as the builder? The Trinity declares it is begotten of God. The power that governs the world, the life that fills the world, is the Son of God. The world is from God. Hope on. Work on. "God shall be all in all." (c.) The last question is, as we look out on the ceaseless, selfish strife between man, the dark social problems, sin and wrong so strong in human lives, we ask, Is there any higher power with man? Where is God? The Trinity declares that the Holy Spirit of God is present in the history and life of man at work, energizing, agonizing, and will give victory to truth and righteousness and will lead men on to the perfect knowledge of God. Oh! fellow-men, the truth of all truths for the world, for mankind, for us, is the Trinity. God *above* us as the Father, God *with* us as the sharer of our life, the bearer of our woes, the partner of our struggles, our Brother; God *in* us as our Life, our Conscience, our strength—the voice of our prayers. Indeed "if the Trinity is not in the Bible it ought to be."

"Teach us to know the Father, Son,
And Thee of both to be but one;
That through the ages all along
This may be our endless song—
Praise to Thy eternal merit
Father, Son and Holy Spirit."

A. D. 1896-1898. At the twenty-fourth annual of the Episcopal Church of Arkansas, which convened at Trinity Cathedral, Little Rock, May 7, 1896, Rt. Rev. H. N. Pierce recommended the election of a Coadjutor. Rev. John Gass, Dean of the Little Rock Convocation, chairman of the standing committee, and chairman of trustees of the University of the South, and Rev. C. H. Lockwood, of St. John's Church, Helena, Dean of the Helena Convocation, chairman of the board of managers of the parochial paper, were prominently mentioned for the place, also the Very Rev. Wm. Montgomery Brown, Archdeacon of the Diocese of Ohio. There was no election.

At a special session of the Diocesan Council, which met at Trinity Cathedral December 1, 1897, the last mentioned dignitary was elected, and the majority of the standing committee of the American Episcopal Church signified to the committee of this Diocese on April 5, 1898, their consent to the consecration of Archdeacon William M. Brown to be Bishop-Coadjutor of Arkansas. From the House of Bishops there came to Archdeacon Brown at Cleveland, Ohio, on June 3, 1898, the following telegram:

“Majority of Bishops’ consent received to-day.
(Signed.) “W. C. DOANE.”

Bishop Doane is the acting executive head of the House of Bishops. Accordingly, on the Feast of the Nativity of St. John the Baptist, June 24, 1898, at half past ten o'clock, in Trinity Cathedral, Cleveland, Ohio, Archdeacon Brown was duly consecrated Bishop-Coadjutor of the Diocese of Arkansas.

About three months previous, the Rev. John Gass was tendered a call from St. Luke's Church, Atlanta, Ga., and on April 22, 1898, it was announced that at the Vestry meeting

of Christ Church held before the convention of the annual Diocesan Council a letter was read from him, in which, with many expressions of regret, he tendered his resignation as Rector of the parish. Chief among his reasons for changing the location of his work, was that a serious throat trouble which caused him great and continual suffering could only be relieved by a change of climate. This resignation was accepted with profound regret by his Vestry and deplored by the congregation and community at large. On May 29, 1898, he preached his farewell sermon at Christ Church, and on June 7, 1898, he arrived in Atlanta and entered upon the work of his new parish. On Saturday, August 27, the *St. Louis Globe-Democrat* announced the death of Rev. John Gass in South Carolina, where he had gone for a brief vacation, from acute appendicitis. Through the *Arkansas Gazette* on Sunday morning, August 29, "the news came as a thunderbolt from a clear sky."

Arrangements were made for a memorial service at Christ Church, to be conducted by the Rev. C. C. Kramer, of New Iberia, La., who was the acting Rector at the time.

This was held on Sunday, September 4, an account of which was given in the *Arkansas Democrat* of Monday, September 5, and is here appended:

HE WAS A GOOD MAN.

LOVING MEMORIAL SERVICES IN HONOR OF REV. JOHN GASS,
LATE RECTOR OF CHRIST CHURCH—TRIBUTES SO TENDER—
ALL BORE TESTIMONY TO HIS GREAT
WORTH AS A MILITANT CITIZEN OF THE
LORD'S COMMONWEALTH.

Services in memory of the late Rev. John Gass were held yesterday forenoon in Christ Church, of which he was so long

the beloved Rector. The attendance of parishioners and friends from other denominations was quite large, and the services, conducted by Rev. C. C. Kramer, acting Rector, were very impressive and breathing a spirit of veneration for him in whose memory they were come together. Added interest attached to the service from the fact that this was the close of Rev. Kramer's connection with the parish, and the people have learned to love and admire his acting Rectorship. The altar and chancel were beautifully decorated with floral offerings, crosses, crowns and other designs. These flowers will be sent to the bereaved wife of the distinguished divine, who will cherish them, though faded, for the tender memories clustered about their petals.

At the conclusion of the beautiful Episcopal service a number of resolutions were offered, which are given below :

BY THE VESTRY.

Whereas, Our beloved Rector, the Rev. John Gass, was, on the morning of August 26, called by Almighty God to the life immortal, and we, the Vestry of Christ Church, desire to give expression to our personal loss, as well as that of the Church Militant in which he served so faithfully,

Resolved, That in the death of the Rev. John Gass, Christ's vineyard on earth has been deprived of a distinguished laborer, who never spared himself in doing his master's service.

Resolved, That his eminent qualities of mind and heart completely endeared his life to all who tasted of its sweetness and sanctity.

Resolved, That while humbly bowing to the Divine will, and fully believing this faithful workman has been summoned to a higher service, we cannot fail to express the irrepressible sorrow which hovers as a shadow upon those who called him a friend and pastor.

Resolved, That his labors in Little Rock as Rector and citizen were of the highest philanthropic and beneficent nature, and our city has been so abundantly blessed by his four years' residence amongst us that our people will never cease to hold his name in grateful remembrance.

Resolved, That to those dear ones who knew him as wife and children, whose affliction and grief are of the heaviest and severest character, we extend the most earnest sympathy of our hearts, and we pray that the Divine Comforter will console their sorrow and dissipate their cloud by the brightness of His presenee.

(Signed:) C. C. Kramer, Priest in Charge; W. A. Cantrell, Senior Warden; Jno. W. Goodwin, Junior Warden; S. B. Adams, F. M. Jefferson, Treasurer; Gordon N. Peay, Secretary; G. S. Brack, J. M. Bracey, H. K. Cochran, C. T. Coffman, A. A. Rutland, J. A. Van Etten.

LADIES' AID SOCIETY.

In compliance with a special request, a brief synopsis of the life of this distinguished divine was prepared by his own hand, and bestowed as a parting gift upon the writer. In its simple modesty it is a fair epitome of his character. In its record of work done there is no doubt of his having been happy in performing it, in reverent imitation of the Master. It is here appended: (Read by J. M. Bracey.)

Rev. John Gass, born Greenville, January 16, 1857; educated at Greenville, and the University of the South, Sewanee, Tenn.; ordered Deacon in Christ Church, Greenville, S. C., by Rt. Rev. W. B. W. Howe, October 29, 1882; first sermon preached November 5, 1882, in the same Church; married Miss Ivy W. Perrin, of Abbeyville, S. C., January 17, 1884; ordained to the Priesthood by Rt. Rev. C. T. Quintard in St. Augustine's Chapel, Sewanee, Tenn., July 13, 1884; sermon by the Chaplain, Rev. Thos. F. Gailor, text II Corinthians, iv, 18; first charge was the twin parishes, Winsboro and Ridge Springs, S. C., from June, 1885, to October, 1886; then went to Augusta, Ga., the Church of the Atonement, October, 1886, to June, 1890; served as assistant minister in Grace Church, Charleston, S. C., from June, 1890, to October, 1894; was Rector of Christ Church,

Little Rock, Ark., from October, 1894, to June, 1898. During his Rectorship in Christ Church, 188 persons were baptized, 151 confirmed, 46 marriages performed, 105 burials."

When the news of his death reached Little Rock a meeting of the Ladies' Aid Society was called for Friday afternoon, September 2, at the Church, by the vice president, Mrs. Francis Johnson, who, in the absence of the president, appointed a committee to draft resolutions of respect and sympathy. They are here appended:

A new and solemn experience has come to this association. For more than thirty years it has been, in all seasons, whether of success or failure, the main reliance of the Rector and the Vestry. Many times the members have met to unite in expressions of sorrow at the removal of an associate to a higher plane of service, but never before have they been called together to mourn the passing of their Shepherd from his place among them to the home eternal. Only three short months have slipped away since our beloved Rector, Rev. John Gass, bade farewell to this fold and assumed charge of another, but as his official successor had not as yet assumed the vacated place, and as four years of zealous leadership and loving guardianship had identified him with this parish of Christ Church, Little Rock, it seemed that this congregation should be accorded the place of chief mourner in the far-reaching processional of grief. That he was admired, respected and beloved at St. Luke's may not be questioned, but only this congregation, who knew him at the maturity of his physical strength, in the completeness of his intellectual growth and splendor, and in the perfection of his goodness, "when faith and love, which parted from him never, had ripened his just soul to dwell with God," can do full justice to his memory.

Whether in his robes of office at the font, at the prayer desk, pulpit and the table of Holy Communion, at the marriage altar, at the bedside and at the grave, in his daily walks through the streets and environs of the city, wherever one of his flock needed ministrations, he seemed always animated

with the same single-hearted, earnest purpose, the *saving of souls*, so that in his warfare with "the world, the flesh and the devil," while not a Goliath in frame, he was a David in might, and a Goliath might envy his unheralded deeds of heroism. Admirals and generals may be commissioned by man, but an apostle, such as he, is only commissioned by God. He died at Pendleton, S. C., at the residence of Colonel B. E. Sloan, on Friday, August 26, 1898, and was buried on Sunday afternoon at 4 o'clock at Greenville, S. C., the place of his birth. His remains were taken from the residence of his stepfather, Mr. H. C. Markley, to Christ Church, Greenville, where impressive services were held, and simultaneously at St. Luke's Church, Atlanta, Ga., his latest charge. He left a wife, who shared his highest aspirations, and whose greatest happiness was to sustain him in his parochial and apostolic work. He left also a group of lovely children, between the ages of 12 and 6—Ivy, Henry, John and Catherine, and Bessie, the daughter of a deceased brother, who had become his charge. Their best inheritance will be the memory of his virtues. As companions in their sorrow be it

Resolved, That in losing our Rector, the Rev. John Gass, we feel ourselves bereaved of a brilliant teacher, a loving counselor, an affectionate friend, and a worthy exemplar, who has passed like a shining light to the courts above. May we follow in the path he made!

Resolved. That we extend the united sympathy of this body to the bereaved members of his family, and the joint prayer that God may "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for heaviness."

Resolved. That these expressions of condolence be placed on the records of the society for our remembrance and admonition, and that a copy of the same be forwarded to the widow of the deceased.

(Signed.)

MRS. W. A. CANTRELL,
MRS. SUE CREASE PEAY.
MRS. J. M. BRACEY.

DAUGHTERS OF THE KING.

The resolutions of the Daughters of the King, Advent Chapter, in loving memory of Rev. John Gass, were read by Governor Dan W. Jones as follows:

For years we have walked and worked and sat with him in heavenly places. He was our head, teacher, counselor, friend. He consecrated us and by two simple vows we were pledged to higher, deeper, spirituality. He bestowed on us each the badge of our order, the little silver cross, bearing the Latin inscription, "*Magnanimiter Crucem Sustine.*" (Bear the cross courageously.)

Week by week we met for prayer, for advice and for working orders, for his was a practical religion. "Love is service."

If we grew to be an inspiration to him (and we are grateful for the high praise), it was only the reflection of what he was to us.

The life and character of John Gass were an epistle, seen and read by all men, telling them that he had been with Jesus and had learned Him.

But sad tidings come to us! He who was our head has been taken from us, and our hearts are filled with sorrow for his untimely death.

The old accustomed places which he frequented are eloquent reminders of him—the lecture room, where were spent those never-to-be-forgotten Lenten mornings, the chancel and pulpit which have echoed with his teachings, the altar where was broken the bread and blessed the chalice, seem yet to be filled with his presence.

Not yet can we realize that the eloquent teacher, the tender, generous friend, the strong, pure soul, has passed away.

"We have lost him; he is gone:
We know him now; all narrow jealousies
Are silent: and we see him as he moved,
How modest, kindly, all accomplished, wise.

With what sublime repression of himself,
 And in what limits, and how tenderly;
 Not swaying to this faction or to that,
 Not making his high place the lawless perch
 Of winged ambition, nor a vantage ground
 For pleasure, but thro' all this track of years
 Wearing the white flower of a blameless life."

To the one dear Daughter upon whom this sorrow falls
 with such crushing weight, we extend our tenderest sym-
 pathies, and for her our prayers ascend.

"May all love,
 His love, unseen but felt, o'ershadow Thee,
 The love of all Thy sons encompass Thee,
 The love of all Thy daughters cherish Thee,
 The love of all Thy people comfort Thee,
 Till God's love set Thee at His side again."

JULIA M. BRISCOE,
 MABLE RITCHIE,

Committee.

BIBLE CLASS.

Mr. R. J. Polk presented the following resolutions by
 the Bible class:

Inasmuch as it hath seemed well to our Father in
 Heaven to call from earth to paradise our beloved Rector,
 teacher and friend, Rev. John Gass, we, the members of his
 Bible class, desire to add our tribute of love and profound
 respect to his memory and to express our grief at our great
 loss.

"For nearly three years it was our privilege to meet with
 him weekly for the purpose of studying God's Word, and it
 was then that his deep spirituality, universal love and broad
 Catholicity were best manifested. There we learned from
 him to know God as our loving Father, and Jesus Christ as

our tender elder Brother, and to realize, through searching the Scriptures, God's constant care and guidance of those who do His will. The imparting of these spiritual truths to the members of his loving and earnest class was, as he said at our last meeting, the work he had most loved and enjoyed. At times he seemed almost inspired, as if, with St. John, he had been allowed a vision of the holy city, New Jerusalem, and had caught the reflection of its glory. He loved to dwell upon the beauty of holiness and the building of Christ-like character. He kept ever before us the fatherhood of God and the brotherhood of man, and God's faithfulness in the fulfillment of His gracious promises to those who keep His commandments.

"We on our part deemed that no greater privilege than being led by him 'beside the waters of comfort' could have come into our lives, and we desire to express our deep appreciation of the blessing we enjoyed in being members of his class and listening to his words of wisdom.

"To his loving wife and faithful companion in all his works, and to each member of his little flock, to whom he was a most tender father, we extend our heartfelt sympathy in their bereavement. We grieve with them, and for them, and mourn our own personal loss in his transition from earth to the mansions of God."

"He is not dead, but sleepeth.
 "Asleep in Jesus! O how sweet
 To be for such a slumber meet;
 With holy confidence to sing
 That death has lost its sting."

MRS. RUFUS J. POLK,
Chairman.

BY THE CONGREGATION.

Mr. C. T. Coffman read the following, signed by a large number of the members of the congregation:

“The undersigned members of Christ Church congregation wish to express hereby our deep and sincere sorrow at the decease of our dearly beloved pastor, Rev. John Gass. The intelligence of his death comes with a suddenness that is appalling; its unexpectedness makes our grief all the greater. During his pastorate in this Church he had become endeared to us through the tenderest ties, and it is difficult to realize that we will see him no more. To us his life seemed to be an epitome of all the Christian graces, and his soul to be filled with the Master’s law of love, which he so eloquently and forcibly taught. We can but pray that the Giver of all good will mercifully comfort his stricken family in their great bereavement.”

FIRST PRESBYTERIAN CHURCH.

Hon. Jos. W. Martin, of the First Presbyterian Church, read the following tribute by the session of that congregation:

“*Resolved*, That we have heard with profound sorrow of the death of Rev. John Gass, late Rector of Christ Church, and we desire to record here our great love and our high regard for this noble Christian man and minister. We bow with you to-day by his newmade grave and shed with you tears of profound sympathy and love. May the God of love minister consolation to his bereaved and loved wife in her great bereavement, and to his sorrowing little orphan children. Though recently removed from us, we feel with all good people of every name and class that not only your Church has lost one of its most valued men, but that his untimely taking off is a loss to his country and to humanity. Truly a great man hath fallen in Israel.”

S. C. BOSSINGER,
Chairman.

REV. C. C. KRAMER.

At the conclusion of the reading of the resolutions, Rev. C. C. Kramer delivered an eloquent sermon upon the text, “It is expedient that I go away.”—*John* xvi, 7.

Following is a synopsis of the address :

The words were spoken by the Savior at the Last Supper—words freighted with the spiritual character of Christ. The speaker reviewed the inner meaning of the words in their objective relations. It was to secure the incarnation of the divine nature that it was expedient for Him to go away. It is in this manner we contemplate the death of all men, such as the late Brother Gass. He had given sixteen years of his life to the militant service of God, but its effects cannot be measured within the bounds of years—rather by the flight of an unending eternity. God created humanity because he needed humanity. He needs our love and He needs our service. There is a continuity of existence not bounded by this life. In tender words he referred to the loving ministrations and the noble service of the deceased Rector, and laid upon his tomb a chaplet of eloquence that touched all hearts. The kingdom of God is the atmosphere enveloping the divine personality. Service is to open the eyes of the world to see celestial visions, to open the ears to hear celestial music—this was the mission which filled to the full the life of dear Brother Gass. Great qualities of mind and intellect do not make up the sum of a good life—its complement being great and tender heart qualities. Where there is such a union the convictions of man are thoroughly saturated with divine love. Another quality much needed in this life is manly strength and earnestness of purpose. Dr. Gass was so well rounded in all the quantities of tenderness and strength that all men could look upon his life and say, “He was a good man.”

The sermon was followed by the Eucharist, of which a large number partook.

WOMAN'S AUXILIARY.

The tribute by the Woman's Auxiliary was presented by Mr. Fay Hempstead as follows :

Whereas, The Woman's Auxiliary of Christ Church, Little Rock, realize a sorrow that words can poorly express

in the loss of their beloved Rector, Rev. John Gass; even though he was not with them they felt that they could rely on his valuable advice and guidance, and that his interest in this organization which he founded would always be maintained. But God, in His wisdom, has ordained otherwise, and called him to his reward in the heavenly mansions and left them to go on alone. We all know how deeply interested he was in this work, therefore let us do honor to his blessed memory by working more earnestly and follow closely in the path he laid out for us; therefore be it

Resolved, That our deepest sympathy be extended to our lamented Rector's most estimable wife and children, and our own prayer is that God will have them in His tender care, and comfort them in His mercy.

Resolved, That these resolutions be placed upon the minutes and a copy sent to the bereaved family.

MRS. CAROLINE COHEN,
MRS. SUSAN PEAY,

Committee.

TO THE LATE REV. JOHN GASS.

BEAUTIFUL SENTIMENT ADOPTED BY THE MINISTERS ALLIANCE
OF LITTLE ROCK.

Tribute to the memory of Rev. John Gass by the Ministers Alliance, of the city of Little Rock:

The Ministerial Alliance of this city, at its first meeting this fall was by the vacant chair again reminded that since their last meeting the Rev. John Gass, late Rector of Christ Church, had been called home. The shadows of sadness passed over the faces of all present as if they had fallen from a real cloud when his name was mentioned. Hearts were touched with sweetest memories—his most genial disposition, his sympathetic voice, his benign face, his words of wisdom, and his fraternal, Christ-like spirit. In the vision of our faith he is not dead, but glorified. We know that as his congregation

left behind poured out tears of lamentation that his parishioners who had passed on before waited for him in delight.

The beautiful words of Bickersteth were fully realized by this sainted pastor when he entered Heaven :

“In amaze
 I asked what meant such gratulations there,
 And one of many answered, ‘From thy mouth
 We heard of Jesus’ love, and thine the hand
 That led us to His feet.’ It was enough;
 For all the Parent and the Pastor woke
 Within me; all the holy memories
 Of bygone days flowed in a refluent tide
 Over my soul once more. Some I had known
 From rosy dawn of childhood;
 Some I had shepherded—Yea, many. And
 Some in after years had poured the burden
 Of a wounded spirit into mine.
 And others, dying, heard me read of Him
 Who on the cross for mercy cried to Christ,
 Heard, and themselves believed. All these I knew,
 And quick as light their story flashed on me.
 But in that group of filial spirits came many
 I knew not—part of that great store
 Of unsuspected treasure Heaven conceals.
 And they, too, poured on me beatitudes.”

We express to the bereaved companion of our dear brother our deepest sympathy and most fervent love. We commend her and the precious children into the hands of our most merciful Heavenly Father. He in this great habitation is a Husband to the widow and a Father of the fatherless.

The committee was ordered to furnish a copy to be spread on the minutes of this alliance, to forward a copy to Mrs. Gass, and to give copies to our city papers.

S. G. MILLER,
Chairman.

A. D. 1898. The Rev. C. C. Kramer, who officiated on this occasion, and whose profound and touching discourse was but inadequately reported, is Rector of the Church of the Epiphany, New Iberia, La., where, for ten years, he had been the constant officiate. He had just been granted a three months' leave of absence, when he accepted the invitation of Rev. John Gass to fill his vacated pulpit for one month. While performing the duties of the parish Mr. Kramer won the respect and regard of the congregation, by his scholarly and helpful sermons as well as by his winning personality. On Sunday, July 3, 1898, he preached at Christ Church and administered the Holy Communion.

On September 7, after a brief visit to Hot Springs, he left for Washington, D. C., via the Lakes, having kindly furnished the annalist with an abstract of his life, which he pencilled down during his farewell visit.

REV. C. C. KRAMER.

A. D. 1886-1894. The Rev. Charles Coleman Kramer was born in Baltimore, Md., January 8, 1858; attended the Episcopal Institute, Washington, D. C., where he graduated in 1876; entered the same year St. Stephen's College, Annandale, N. Y., and graduated in arts, 1880, taking his class prize for natural sciences; was educated in Divinity at the General Theological Seminary, New York City; was ordained Deacon April 10, 1883, by the Rt. Rev. J. N. Galleher in Christ Church, New Orleans, La., and Priest by the same Bishop in Christ Church, Napoleonville, La. He was a missionary in the Diocese of Louisiana from his ordination as Deacon, until his acceptance of the Rectorship of the Church of the Epiphany, New Iberia, in 1886, serving for one year as Archdeacon. He was Acting Rector of Trinity Church, New

Orleans, from 1892 to 1895. He returned to the Church of the Epiphany, New Iberia, as Rector in 1894, which position he still holds.

REV. JAMES NOBLE.

A. D. 1886-1897. *Rev. James Noble*, a young Deacon at Oklahoma, previously from New York, was called to assist Rev. John Gass, Rector of Christ Church, and made his first appearance in the Chancel at Friday afternoon service, June 12, 1886. He was admitted to the holy order of Priesthood by the Rt. Rev. H. N. Pierce and attending Priests, at Trinity Cathedral, May 11, 1897, during the session of the twenty-fifth annual Council of the Diocese of Arkansas, Rev. John Gass presenting the candidate. On the 15th of September, Rev. Mr. Gass officiated at the marriage of Rev. James Noble to Miss Mabel Hedges Simpson at El Reno, O. T. Mr. Noble left the parish October 1, 1897, for Marianna and Forrest City to take charge of the two Episcopal Churches in the two towns. On December 17, 1897, he accepted a call to the Episcopal Church at Tyler, Texas.

Mr. and Mrs. Noble have had one son, who died soon after birth.

Mr. J. J. Huntley, Missionary Superintendent and licensed Lay Reader of the Christ Church Missions, has kindly supplied the data of his mission work, which is here subjoined:

ST. PAUL'S.

A. D. 1890-1894. St. Paul's Sunday School and Mission was organized in 1890 by Rev. John E. H. Galbraith, under whose ministry it prospered for some time. After

his ministry ended it began to decline, so that in January, 1894, there were but six attendants. At the urgent request of Rev. Wallace Carnahan Mr. J. Huntley, as Lay Missionary Superintendent, took charge of it. The attendance began to increase, and continued to do so until eighty members were enrolled. Much of its success was due to the faithful attendance for a year or more of Miss Bessie Cantrell, whose ability as organist and teacher was so willingly given. Monthly entertainments of a Churchly character were given in this, as in all the other missions. The Rev. John Gass, as Rector of Christ Church, and its missions, by his loving oversight, did much to help this, as well as the other missions.

ST. JOHN'S MISSION.

A. D. 1892-1894. St. John's Mission was organized in the summer of 1892, as a Union Sunday School. In the spring of 1894 the superintendent, teachers, and scholars requested the Rev. Wallace Carnahan to receive in his charge as Rector of Christ Church, the mission, which was duly so received. The roll of membership was at this time seventy. Twelve baptisms and two confirmations was only a small part of the good done in this mission.

ST. LUKE'S.

A. D. 1894. St. Luke's was organized in North Little Rock in June, 1894, in a private parlor, with twenty scholars and four teachers. The attendance soon averaged thirty scholars, and the communicants twenty. In this mission there have been a large number of baptisms and six confirmations.

ST. BARNABAS'S—BARING CROSS.

A. D. 1894. St. Barnabas's Mission was organized in a private house on the 30th of December, 1894, with six scholars and two teachers. The attendance continued to increase until there was an average attendance of thirty scholars. After two years' successful operation, and during the ministry of Rev. James Noble, Assistant Minister of Rev. John Gass, of Christ Church, the Sunday School was closed for nearly two years. In May, 1898, it was reopened with the ultimate intention of making it a Diocesan Mission. The Bishop officiated the fifth Sunday after Easter and baptized three children. The Bishop again officiated, baptizing five children of different ages, and confirming two adults. St. Barnabas's has now twenty-three baptized children and eleven communicants.

ST. PAUL'S.

A. D. 1896. St. Paul's Mission—house and lot on Eleventh and Pulaski streets—which had been the investment of the Ladies' Aid Society (\$1,100), was sold for half that amount by the Vestry of Christ Church, in whom the title of the property was vested, and in December, 1896, a lot was bought for St. Paul's Parish by the Rev. James Noble, Assistant Minister of Christ Church, situated on Fifth and Victory streets, which location was then adjudged to be more favorable for the growth of a congregation. A neat brick chapel now stands on that corner, which was formerly occupied by a saloon, and several devout and active members of the Church have collected together the Sunday School, which had been scattered after the sale of the original mission chapel. The present Rector holds service there on Sunday afternoons.

In 1896 Mr. Gass assumed the editorial charge of *The Arkansas Missionary*, published quarterly in the months of February, May, August, and November, in behalf of the Diocese, with the subjoined list of the Clergy of the Diocese:

LIST OF THE CLERGY OF THE DIOCESE.

BISHOP.

Rt. Rev. Henry Niles Pierce, D. D., LL. D.... Little Rock.

PRIESTS.

Rev. W. T. Allen..... Fort Smith.
 Rev. C. E. Cabaniss Pine Bluff.
 Rev. D. I. Hobbs..... Little Rock.
 Rev. G. W. Flowers..... Van Buren.
 Rev. John Gass..... Little Rock.
 Rev. R. S. James, D. D..... Eureka Springs.
 Rev. J. W. Keeble Batesville.
 Rev. C. H. Lockwood Helena.
 Rev. W. J. Miller Hot Springs.
 Rev. A. W. Pierce Hope.
 Rev. D. S. C. M. Potter, D. D..... Morrilton.
 Rev. D. B. Ramsay Camden.
 Rev. D. L. Trimble Pine Bluff.
 Rev. J. J. Vault Fayetteville.
 Rev. E. J. Williams Forrest City.
 Rev. I. P. Daniels..... Little Rock.

This had been edited for the two years previous by Rev. John Davis, whose resignation as Dean of Trinity Cathedral took effect in September, 1895, and who, not long after, went to Tokio, Japan, to take a professorship in the Theological Seminary there.

A powerful factor in the hands of the Clergy of Christ Church has been and continues to be the Chapter of "The

Daughters of the King," an order which originated with the Episcopal Church. The Christ Church Chapter is here briefly described in its origin and progress by Miss Emma Kramer, one of the members, at the request of the annalist:

A. D. 1894. Rev. Wallace Carnahan, in 1894, asked the young ladies and young married ladies to meet and form a Chapter of the Daughters of the King. At the first meeting in January there were present Carrie and Lina Carnahan, Nonnie and Queen Lawson, Misses Georgie Woodruff, Mary Hennigan, Zoe Scull, Susie Martin (Mrs. Mayfield, of Alabama), Mrs. Sample, Mrs. Pope, Emma Kramer.

Mrs. Pope was our first directress. She then went to Alabama, after serving two months, and Miss Churchill took her place. Misses Maggie Dennison, May Wright (Mrs. French Hoge, of Kentucky), Carolyn Peay, Rosa Vickers (Mrs. John McClintock, of Kentucky), Hattie Bell, Leila Field, Jennie Clements, Juliette Churchill (Mrs. R. L. Goodrich), Annie Belding (the only member we have lost by death), Mary O'Connell, Rosa Miller. We were on probation until October, when Mr. Gass came here. We then were initiated and formed the Advent Chapter. Some who were at the first few meetings withdrew. Mrs. Gass was elected directress and it was through her influence the girls began taking interest in the work. Mrs. Goodrich, Misses Peay, Miller, Bell, Woodruff, and Kramer are the only original members that now belong to the order, though others have joined, and we have forty members now who are doing good work. The work, or sewing committee, alone made seventy-four (74) dollars during Lent, and the two months preceding.

A. D. 1898. At a meeting of the Vestry of Christ Church on the evening of June 7, after the resignation of the

Rev. John Gass had been tendered and accepted and he had departed for Atlanta, Ga., it was decided to call the Rev. Geo. Gordon Smeade, Rector of Trinity Church, Pine Bluff, Ark., to fill the vacancy. On the 29th of June following, the Rev. Mr. Smeade signified his acceptance of the office of Rector of Christ Church, to assume the charge on 1st of October.

Professor W. W. Lathurn, of New York City, had been secured several weeks previously as organist.

On September 29, 1898, Rev. Mr. Smeade arrived in Little Rock and became the spiritual head of Christ Church Parish.

REV. GEORGE GORDON SMEADE.

A. D. 1887-1899. *Rev. George Gordon Smeade* graduated with degree M. A. at Roanoke College, Salem, Va., entered the Theological Seminary of Virginia, completed the three years' course, was ordained to the Diaconate June 24, 1887, by Bishop F. M. Whittle, of Virginia, and to the Priesthood, June 29, 1888, by Bishop A. M. Randolph, of Southern Virginia, then Assistant Bishop of Virginia. He was sent to Pulaski City, Va., as a Deacon, and remained there until he accepted a call to Trinity Church, Pine Bluff, Ark., having declined several previous calls. He was Rector of that Church nearly two years, which he re-organized—it having long been dismembered and without a Rector—repaired and beautified the Church building, and largely increased the congregation, which reluctantly resigned him on his acceptance of the call to Christ Church, Little Rock. Mr. Smeade is a young man and unmarried and might well hesitate to assume control where such an illustrious line of leaders had preceded him, but he was well equipped for the arena, and, resting on the arm of the Almighty he



REV. GEORGE GORDON SMEADE.

entered upon his work with a divine courage, which found him at the end of a year, victorious and undismayed. Succeeding to a well organized and flourishing parish, with one incumbrance and one drawback, he set himself to remove that incumbrance—the remainder of the Church debt—and to restore peace, which had lately been disturbed in Episcopal waters. By way of numerical proof, showing the result of his labor in the first and second years of his Rectorship, the number of candidates presented by him to Bishop H. N. Pierce for confirmation on Palm Sunday, 1899, was nine, and those presented on the First Sunday after Easter to Bishop Wm. Montgomery Brown numbered forty-four—the largest class that has ever been presented for confirmation in Christ Church. The financial ability of the Rector has also been fully demonstrated by his plan of canceling the Church debt. The Easter collection for this object was \$2,529.70, of which the Ladies' Aid Society of the Church contributed \$743.58. With pledges for \$700, which Mr. Smeade still holds, augmented by \$1,000 from the Ladies' Aid Society, which will fall due from the Building and Loan Association next Easter, the incumbrance will be removed and the Church be consecrated. The Vestry gave a vote of thanks to their indefatigable Rector, in which the congregation heartily concurred. As a preacher, Mr. Smeade is logical, profound and persuasive and holds full congregations. His sermons have been blessed to his parishioners. Socially he is highly esteemed for his modest integrity.

At the request of the annalist, Mr. Smeade procured from a cousin the appended lineage, which is reproduced from the letter of Captain W. Gordon McCabe, one of the most brilliant and accomplished scholars in the country, and is now principal of the University School, Richmond, Va.

LINEAGE.

A. D. 1781. *Rev. George Gordon Smeade*, who was born at Old Point Comfort, Va., "is the son of Lieutenant Abner Smeade, United States Army, who resigned, entered the Confederate army and rose to be colonel and inspector-general on 'Stonewall' Jackson's staff, and Amanda Wentworth Gordon, his wife. She was the daughter of Alexander George Gordon, Commodore, United States Navy, and granddaughter of George Taylor, who was one of the Wardens of Christ Church, Alexandria, Va., during George Washington's attendance at that Church, and was a member of the standing committee of the Episcopal Church of Virginia. Said Alexander George Gordon, Commodore United States Navy, was the son of George Alexander Gordon, of Alexandria, Va., and Mary Morris, his wife. Mary Morris, born in Dutchess County, New York, was the daughter of John Morris, brother of Robert Morris, financier of the American Revolution. Said George Alexander Gordon was the son of Lewis Gordon, of Easton, Penn., and his wife, Mary Jenkins, of Philadelphia, brother of Elizabeth Gordon, who married James Taylor, son of George Taylor, signer of the Declaration of Independence. Lewis Gordon, your (Rev. G. G. Smeade's) great great-grandfather, was a most accomplished and cultured man. He was a lawyer of eminence in Northampton County, Penn., and of direct descent from the Gordons, of Kenmuir, Kirkcudbright, Scotland—

*"Kenmuir's up and awa' Willie!"

*William of Gordon, Sixth Viscount of Kenmure, is the hero of the Jacobite song referred to. In a letter to his daughter Sophia, Mrs. John Gibson Lockhart, dated London, April 3, 1820, Walter Scott writes:

"We had a very merry day yesterday at Lord Melville's where we found Lord Huntley (the late Duke of Gordon) and other friends, and had a bumper to the new Baronet whose name was gazetted that evening (Sir Walter himself). Lady Huntley plays Scotch tunes like a Highland angel. She ran a set of variations on 'Kenmure's on and awa'!' which I told her were enough to raise a whole Country side. I never in my life heard such fire thrown into that sort of music." See Lockhart's *Life of Sir Walter Scott, Bart.*, Vol. VI, page 20.

“Your Taylor relatives were people of character and high position. Through them you are closely related to Mrs. General Fitzhugh Lee and Governor Holiday, of Virginia; you are the great nephew of Rear Admiral Taylor; also great nephew of Colonel Frank Taylor, United States army, of Mexican War fame, who married the daughter of Chief Justice Taney; and you are connected with the Daingerfield’s, Fowle’s, and other distinguished folk.”

On his father’s side Mr. Smeade is related to Justice Lamar and the famous Madame Octavia Walton Le Vert.

The choir of Easter, 1899, with Professor Lanthurn, organist, was composed of the following members:

Boys—Oscar Schadd, Clem Schaer, Jack Mitchell, Frank Mitchell, Sam Cochran, Hal Cochran, John Foulkes, Percy Skirving, Melchoir Eberts, Robt. Bogardt, Willie Feeders, Gordon Blackwood.

Sopranos—Miss Heath, Mrs. Benj. Harnwell, Miss Edna Bragg, Miss Ernest Field, Miss Hudspeth, Mrs. McGee, Miss Fannie Bell, Miss Hattie Bell, Miss Nounie Lawson, Miss Rena Smith.

Altos—Miss Nannie Field, Miss Imogene Brack, Miss De Neler.

Tenors—Mr. Tate Robertson, Mr. Chas. P. Harnwell.

Bassos—Mr. Talbot Field, Mr. Jesse Dill, Mr. Terry Field, Mr. Chas. A. Magee, Mr. Geo. Lescher, Mr. Chas. Lawson.

PAROCHIAL REPORT FOR THE CONCILIAR YEAR 1899-1900, TWENTY-EIGHTH ANNUAL COUNCIL.

CHRIST CHURCH, LITTLE ROCK, PULASKI COUNTY.

The Rev. G. Gordon Smeade, M. A., Rector; residence, 509 Scott street; the Rev. James Dickinson Simmons, As-

sistant; Major Parham, Lay Reader; Dr. Wm. A. Cantrell and John W. Goodwin, Wardens; Frank M. Jefferson, Clerk; Gordon N. Peay, Treasurer.

Number of registered Parishioners, 1,000. Number of families, 350. Baptisms, infants, 20; adults, 11; total 31. Confirmations, 44. Marriages, 14. Burials, 18. Number of confirmed persons, 650. Communicants—Admitted, 44; received, 10; died, 3; removed, 2; present number, 538. Sunday School—Teachers and officers, 46; pupils, 318; total, 364. Public Services—On Sunday, 100; on other days, 100; Holy Communions, 50. Sittings in Church, free and rented, 650.

Services are supported by pew rents, by weekly envelope system and by voluntary contributions.

Offerings. Parochial—Communion alms, \$238.47; current expenses, \$4,825.25; payment of debts, \$3,200; Ladies' Aid Society, \$968.68; Daughters of the King, \$497.84; St. Cecilia's Guild, \$323; Chancel Guild, \$255; Christ Church Sunday School, \$260.96; St. Paul's Chapel Sunday School, \$378.60; total, \$10,947.70. Diocesan—Diocesan assessment, \$115; Diocesan Missions, \$210.25; Bishop's salary, \$113; total, \$11,385.95. Missions—General, \$82.67; Foreign, \$25; Domestic, \$25; University of the South, \$30.11; total, \$162.78. Total for all objects, \$11,548.73.

Value of all Parish land (exclusive of buildings), \$14,500; value of Church building, \$51,500; value of Rectory, \$6,000; other Parish property, \$1,000; total value of all Parish property, \$73,000. Total indebtedness of the Parish, \$1,200.

This has been the most successful year in the history of Christ Church. Every department of the Church is alive with activity.

The Assistant Rector (Rev. Mr. Simmons) will enter upon his duties this week.

The Easter offering amounted to \$2,554.70. After the pledges are collected, including \$1,000 in the Building and Loan Association, the indebtedness on the Church will only be \$200.

I cannot close this report without speaking of the wonderful work being done by Mr. Fay Hempstead at St. Paul's Chapel, a Mission of this Church. In a very short while I believe the work will be self-supporting.

REPORT OF THE COMMITTEE ON STATE OF THE CHURCH.

The Committee on State of the Church beg leave to report, and they are highly gratified and greatly encouraged by the improved condition in which they find the Church in Arkansas, and the signal progress made by the Diocese within the brief period of a few short months; that they have to record the grandest year in the history of the Church in this State. It is truly remarkable. The labors of the Bishop in the field, and outside of it, for its advantage, have both been untiring and eminently fruitful. The remarkable fund thus accumulated in aid of missionary work in the Diocese is far beyond all precedent. The Church in Arkansas has been placed in full touch with the American Church, thus auguring the brightest prospects for future years of co-operation and advancement.

It may well be believed that this beginning, stimulating as it is, is but the herald of a still more glorious day. That so much should be accomplished within so short a period by our new Bishop should fill our hearts with thanksgiving and gratitude to the bountiful Giver of all good. The blessed consequences are plainly visible in every quarter of the Diocese. The force of working clergy has increased within less than one year almost one hundred per cent, a marvelous augmentation of power for future good. New rectories, new chapels and Churches seem to be the order of the day. On every side there is life, energy and rapid development. Parishes for long years stagnant have experienced a happy awakening. Where before there was division and weakness, in some instances to the point of paralysis, now there is harmony and strength. Funds are freely contributed even by isolated Churchmen and Churchwomen long denied the dear

privilege of the services of the Church. The Church is being planted in new places. Large confirmation classes are presented to the Bishop.

All this, under God, is mainly the result of the diligent and tireless labors of the Bishop, and of the Archdeacons provided, appointed and inspired by him. He and they have been unremitting in their journeyings to and fro into every corner of the Diocese, visiting and preaching and laboring, and especially appealing for assistance to help on the Holy Cause of Christ and the Church.

Truly, this is a wonderful record. Heartily may we exclaim, What has God wrought? Hopefully now may we move on in the good work, putting behind us the dead past and gazing steadfastly into the brightness of the coming years, wherein, with the steady and faithful exertion of the same forces and influences, we may reasonably hope, with the benediction of the Father, to enjoy a constantly increasing growth and expansion, until within a very few years, the Church in America will have cause to point with pride to the great work done in Arkansas.

G. GORDON SMEADE,

For the Committee.

THE WARDENS AND VESTRYMEN OF CHRIST CHURCH.

A. D. 1839. John H. Crease, Senior Warden; Luke E. Barber, Junior Warden; Lambert Reardon, Charles Rapley, John Hutt, J. P. Norman, John Adamson, L. J. Reardon, F. W. Trapnall, D. Butler, John Wassell, and William Prather.

A. D. 1841. John Wassell, Senior Warden; Abner S. Washburn, Junior Warden. No record of the Vestrymen has been obtained.

A. D. 1849. Daniel Ringo, Senior Warden; John Wassell, Junior Warden; William B. Wait, Treasurer. No further record of Vestrymen obtained.

A. D. 1858. Luke E. Barber, Senior Warden; John H. Crease, Junior Warden; Daniel Ringo, Wm. B. Wait, Thos. Churchill, S. H. Hempstead, John Wassell, C. F. M. Noland, Wm. A. Cantrell, H. N. Case, Robert Clements.

A. D. 1867. Luke E. Barber, Senior Warden; John Wassell, Junior Warden; Wm. B. Wait, S. L. Griffith, Wm. A. Cantrell, U. M. Rose, Ben C. Trapnall, Gwynne Barber, Daniel Ringo, T. J. Churchill, and Gordon N. Peay, Sr.

A. D. 1885. Luke E. Barber, Senior Warden; R. H. Parham, Junior Warden; Wm. B. Wait, W. W. Smith, J. H. Haney, Robert J. Matthews, William G. Whipple, Logan H. Roots, Geo. H. Van Etten, Samuel L. Griffith, P. K. Roots.

A. D. 1886. R. H. Parham, Senior Warden; S. L. Griffith, Junior Warden; W. B. Wait, J. H. Haney, Robert J. Matthews, William G. Whipple, Logan H. Roots, Geo. H. Van Etten, P. K. Roots, C. H. Dolbeer, F. D. Clark.

A. D. 1887. R. H. Parham, Senior Warden; W. W. Smith, Junior Warden; John D. Adams, Dr. W. A. Cantrell, R. L. Goodrich, Dr. L. R. Stark, Rufus J. Polk, G. S. Brack, J. H. Haney, C. H. Dolbeer, F. D. Clark.

A. D. 1888. R. H. Parham, Senior Warden; W. W. Smith, Junior Warden; John D. Adams, Dr. W. A. Cantrell, R. L. Goodrich, Dr. L. R. Stark, R. J. Polk, G. S. Brack, J. H. Haney, John W. Goodwin, F. D. Clark.

A. D. 1889. R. H. Parham, Senior Warden; Dr. W. A. Cantrell, Junior Warden; John D. Adams, John W. Goodwin, R. L. Goodrich, L. R. Stark, R. J. Polk, J. H. Haney, G. S. Brack, F. D. Clark, S. B. Adams.

A. D. 1890. John D. Adams, Senior Warden; Wm. A. Cantrell, Junior Warden; R. H. Parham, G. S. Brack, L. R. Stark, Ralph L. Goodrich, J. H. Haney, Rufus J. Polk, Sam B. Adams, John W. Goodwin, T. C. Powell.

A. D. 1891. Same Vestry re-elected.

A. D. 1892. John D. Adams, Senior Warden; W. A. Cantrell, Junior Warden; R. H. Parham, J. H. Haney, G. S. Brack, R. L. Goodrich, L. R. Stark, J. W. Goodwin, S. B. Adams, T. C. Powell, W. F. Wright.

A. D. 1893. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; S. B. Adams, W. F. Wright, T. C. Powell, W. H. Ragland, H. K. Cochran, J. M. Bracey, G. N. Peay, J. A. Van Etten, H. F. H. Eberts.

A. D. 1894. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; G. S. Brack, S. B. Adams, J. M. Bracey, H. K. Cochran, W. H. Ragland, W. F. Wright, A. A. Rutland, G. N. Peay, J. A. Van Etten.

A. D. 1895. Same Vestry re-elected.

A. D. 1896. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; H. K. Cochran, Sam B. Adams, W. F. Wright, A. A. Rutland, W. H. Ragland, J. H. Haney, J. M. Bracey, Gordon N. Peay, J. A. Van Etten.

A. D. 1897. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; H. K. Cochran, S. B. Adams, J. M. Bracey, G. S. Brack, A. A. Rutland, Gordon N. Peay, J. A. Van Etten, C. T. Coffman, F. M. Jefferson.

A. D. 1898. Same Vestry re-elected.

A. D. 1899. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; G. S. Brack, H. K. Cochran, J. M. Bracey, A. A. Rutland, G. N. Peay, C. T. Coffman, J. A. Van Etten, F. M. Jefferson, Robert E. Wait.

A. D. 1900. W. A. Cantrell, Senior Warden; John W. Goodwin, Junior Warden; G. S. Brack, H. K. Cochran, F. M. Jefferson, G. N. Peay, S. R. Cockrill, T. H. Bunch, G. H. Lee, R. W. Polk, H. C. Rather.

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THE MISSIONARY SOCIETY.

This society, being understood to embrace all baptized members of the congregation, has no recognized head, except the Rector. The "Ladies' Aid Society" usually supplied the committees to work under Rev. Wallace Carnahan's direction. Some noble work was done in sending missionary boxes to clergymen in remote districts and donations in currency to feeble parishes within the Diocese.

Later this association, under the Rev. John Gass, took the title of "The Christ Church Branch of the Woman's Auxiliary to the Board of Missions in the Diocese of Arkansas." The "Woman's Auxiliary" was organized by Mrs. Twing, honorary secretary, at the instance of the general secretaries of the board, the Bishops of the Church, and its own general secretaries of the board's appointment, in New York, January, 1872. The present secretary, Miss Julia C. Emery, entered upon her duties October 1, 1876, and has carried the work steadily on since that time, assisted by her sister, Miss M. T. Emery.

A. D. 1886. The Christ Church Branch of the Woman's Auxiliary in the Diocese of Arkansas was organized May 17, 1886, with the following officers. Rev. John Gass, President; Mrs. Catherine B. Skipwith, Vice President; Mrs. G. H. Van Etten, Second Vice President; Mrs. C. S. Cohen, Third Vice President; Mrs. Rufus J. Polk, Fourth Vice President; Mrs. W. H. Ragland, Treasurer; Mrs. John Gass, Recording Secretary; Miss Matilda Jordan, Corresponding Secretary.

In 1898-99 the officers were Mrs. C. S. Cohen, Vice President; Mrs. Sue Crease Peay, Second Vice President; Mrs. Wm. A. Cantrell, Recording Secretary; Miss Matilda Jordan, Corresponding Secretary; Mrs. Edgar Holman, Treasurer.

In 1899-1900 the officers were Rev. Geo. Gordon Smeade, President; Mrs. G. H. Van Etten, Vice President;

Mrs. G. W. Sappington, Second Vice President; Mrs. Gray Carroll, Secretary; Miss Matilda Jordan, Corresponding Secretary and Treasurer.

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FORMED IN 1897—REV. JOHN GASS, RECTOR.

A. D. 1897. President, Mrs. Charles Martin (organizer); Vice President, Mrs. Edwin Bentley; Secretary, Miss Minnie Cowpland; Treasurer, Mrs. H. K. Cochran; Corresponding Secretary, Mrs. Frederick Martin.

A. D. 1898. President, Mrs. Charles Martin; Vice President, Mrs. Edwin Bentley; Secretary, Miss Minnie Cowpland; Corresponding Secretary, Miss Nell Dooley; Treasurer, Miss Imogene Brack.

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Advisory Board—Mrs. Gass, Mrs. Compton, Mrs. Sybert, Mrs. Miller, Mrs. Bragg, Mrs. Retan.

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Cutts Gould, Miss Margaret Woodruff, Mr. T. C. Deane, Mrs. Madison, Professor Brebegh, Mr. Palin Saxby, Mrs. P. K. Roots, Mrs. W. C. Denney, Miss Irene Baird (Mrs. Murray), Professor R. Jefferson Hall, Professor W. W. Lanthurn.

SINGERS.

Mrs. Helen Scott, Miss Lizzie Shall, Miss Frances Cocks (Mrs. Trapnall), Miss Mary Crease (Mrs. Watkins), Miss Lavinia Reardon (Mrs. Wait), Miss Helen Reardon (Mrs. Scott), Miss Harriet Grafton (Mrs. Fatherly), Miss Blanche Scott (Mrs. Sokolski), Miss Eliza Tucker (Mrs. Beebe), Miss Mary Ellen Tucker (Mrs. Ives-Strong), Miss Joanna Krause (Mrs. Hotze), Miss Arbaðoo Gibson (Mrs. Farrelly), Miss Maggie Reyburn (Mrs. John Peay), Miss Laura Crease (Mrs. Lewis), Miss Lollie Tucker (Mrs. Hardy), Miss Annie Reardon (Mrs. Raleigh), Misses Isadore and Lillian Pike (Mrs. Roome), Miss Jennie Whipple, Mrs. Ames-Billings, Mrs. Harris-Ryan, Miss Edwards, Miss Emma Scott (Mrs. Lawson), Miss Johanna Scott (Mrs. Robards), Miss Lily Wright (Mrs. Dickinson), Miss Imogene Wright (Mrs. Sevier), Miss Lillian Cantrell (Mrs. Bay), Miss Bessie Pierce (Mrs. Lyman), Miss May Cantrell (Mrs. Axtell), Mrs. Katzenstein, Mrs. Hanford, Miss Alice Compton (Mrs. Weaver), Miss Williams-Harnwell, Mrs. Whipple, Mrs. Cavanaugh, Miss Daisy Cantrell (Mrs. Polk), Miss Nellie Clarke (Mrs. Ward), Miss Isadore Cantrell (Mrs. Goodwyn), Colonel Wm. G. Whipple, Major J. W. Smith, Judge W. J. Warwick, Mr. Wm. Hunter, Mr. Geo. Gibbs, Mr. Victor Newton (in the old Church and Chapel), Mr. T. W. Bankes, Lieutenant Post, U. S. A.; Lieutenant Gregory, U. S. N.

A. D. 1899. Upon the demise of the aged Bishop Henry Niles Pierce, on September 5, 1899, after seventy-nine years of earthly pilgrimage, the Rt. Rev. Dr. Wm. Montgomery Brown, Bishop-Coadjutor since June 28, 1898, became Bishop

of the Diocese of Arkansas without further ceremony. He had been at his summer home at Galion, Ohio, and when notified of the serious illness of Bishop Pierce immediately set out for Fayetteville, Ark., to attend on him. When there was no hope of recovery and the end was at hand he left Fayetteville for Little Rock and was ready to receive the funeral cortege when it arrived here at 7:50 p. m., on the 6th of September, and take part in the funeral services before narrated. The biography of the latest Bishop will close the series given. It will naturally be shorter than those of his predecessors, as his career has but begun, but it is the sincere hope of the annalist that it will crown all that have gone before with a blessed fruition of their joint labors.

The following summary of Bishop Brown's work is quoted from the Journal of the Twenty-eighth Annual Council of the Diocese of Arkansas:

SUMMARY OF MY WORK IN ARKANSAS.

Places visited, thirty-four; number of visitations, fifty-one; sermons, sixty-five; addresses, seventy-five; lectures, sixteen; baptisms, ten; confirmations, 108; communions, twenty-eight; marriages, one; letters dimissory received, three.

Of the 108 confirmations mentioned, the candidates from Christ Church presented by Rev. George G. Smeade are:

Little Rock—Christ Church, April 22, 1900: Mr. Verne Ricord Stover, Mr. Rufus E. Brugman, Mr. Jno. C. Peay, Mr. W. A. Pickering, Mr. Reyburn R. Peay, Mr. Oscar Addison Schaad, Mr. James David Crockett, Mr. Ashley Cockrill, Mr. Shelby Tuppes Jabine, Mr. F. D. Leaming, Mr. E. H. Leaming, Mr. Clarence Shell Gordon, Mr. Robert Whitfield Newell, Mr. Robert Dorsey Wooldridge, Mr. Albert Retan, Major Claude H. Sayle, Mrs. Grace Anna Dean, Miss Winnie Grace Dean, Mrs. Lida Leopard, Mrs. Nettie Williams, Mrs. Clara Whayne, Miss ——— Prewitt, Miss Irene Elizabeth

Hamilton, Miss Ethel Marigold Smith, Miss Bettie G. Ward, Miss Gertrude Berbig, Mrs. F. D. Leaming, Mrs. E. H. Leaming, Mrs. Jno. W. Mast, Jr., Miss Serena L. Abbott, Miss Abbigale Belle Becker, Mrs. Jennie Mitchell Cockerill, Miss Jessie Eliza Scott, Mrs. Robert E. Wait, Mrs. Reyburn R. Peay, Mrs. Matilda Merriman, Mrs. Melissa Retan, Miss Zilla E. Retan, Miss Carrie May Retan, Miss June Sibeck, Mrs. Lucile Hillis Hooper, Miss Maggie Richard Henwood, Miss Martha Dickinson Brugman.

THE RT. REV. WM. MONTGOMERY BROWN, D. D.

A. D. 1855-1898. *The Rt. Rev. Wm. Montgomery Brown, D. D.*, second Bishop of the Diocese of Arkansas, was born in Wayne County, Ohio, near Orrville, November 6, 1855. His academic studies were pursued in the High School of Cleveland, Ohio, at Seabury Hall, Faribault, Minn., and under private tutors. He studied theology at Bexley Hall, the Theological Seminary of Kenyon College. Was ordered Deacon by Bishop Bedell, June 17, 1883, in Trinity Church, Cleveland, and was placed in charge of Grace Mission, Galion, Ohio. Was advanced to the Priesthood by the same Bishop on May 22, 1884, in Trinity Church, Toledo, Ohio. He remained at Galion, building up that mission, and establishing missions in adjacent places to the number of seven, until 1891, when he became the General Missionary of the Diocese of Ohio, with the title of Archdeacon. In the latter capacity he had, under the Bishop, oversight of all the missionary work in the Diocese, and was largely instrumental in establishing the Church in a great many places and of building twenty-one mission chapels. At the time of his election to the Episcopate he was also secretary of the Diocesan Missionary Committee and of the Diocesan Board of Trustees, and he was one



RT. REV. WILLIAM MONTGOMERY BROWN, D. D.

of the special lecturers at the Kenyon College Theological Seminary, Bexley Hall. He was elected Bishop-Coadjutor of Arkansas on December 1, 1897, and was consecrated in Trinity Cathedral, Cleveland, June 24, 1898, by Bishops McLaren (Chicago), Seymour (Springfield), Whitehead (Pittsburg), Vincent (Bishop-Coadjutor of Southern Ohio), Leonard (Ohio), Atwill (West Missouri), Hale (Bishop Coadjutor of Springfield), and White (Indiana). The appointed consecrators were the Bishops of Chicago, Pittsburg, and Coadjutor of Southern Ohio. The presenters were the Bishops of Springfield and Ohio, and the preacher the Bishop of West Missouri. The attending Presbyters were the Very Rev. D. I. Hobbs, of Little Rock, and the Rev. Professor Davies, of Gambier. Archdeacon Taylor, of Springfield, Ill., acted as deputy registrar. Bishop Brown received the degree of D. D. from Kenyon College and from the University of the South, 1898. He is the author of "*The Church for Americans*," first published in 1896, and now in its tenth edition.

On April 9, 1885, Rev. Wm. Montgomery Brown married Miss Ella Bradford, the adopted daughter of Mrs. Mary Scranton Bradford, of Cleveland, Ohio. His first charge was in Galion, Ohio, where he still retains his summer home. He moved to Little Rock with his family in November, 1898, where he has since resided.

The Right Rev. Wm. Montgomery Brown, D. D., Bishop of Arkansas, has just issued from the press of Thomas Whitaker, New York, the tenth edition of his remarkable book, "*The Church for Americans*." *Libertas*, writing in the *Fort Smith Times*, says that it is remarkable not so much for its great popularity, which is evidenced by the number of editions through which it has run, as for its broad-minded spirit, liberality and entire freedom from invective, ridicule

or harsh criticism in discussing a subject which ordinarily contains more latent heat than any other—that of religion—wherein too often our advocates of a peculiar cult—

“Prove their doctrine orthodox
By apostolic blows and knocks.”

The spirit of the work may be determined from the following paragraphs of the introduction :

“It was impossible to cover the ground marked out for this book without instituting comparisons between the Episcopal Church and other bodies of Christians. Where we are found to differ radically in matters of doctrine and government an uncompromising effort has been made to justify our position. But the uniform endeavor has been to speak the truth as Episcopalians understand it in a spirit of love and fairness, and it is hoped that we have nowhere been so unfortunate in our expressions as to wound the feelings of any who differ from us or to leave the impression that we are so narrow and bigoted as not to perceive that the various denominations of Churches have done and are doing a great amount of good. We believe that countless millions will be in heaven who followed not with us.

“But though we are aware of the Christian graces, the good works, and the bright heavenly prospects of tens of thousands of the representatives of the Roman Church and Dissenting Protestants, yet this glad conviction does not justify us in forgetting our prolonged, causeless, hurtful and therefore sinful divisions, and the consequent obligation to do what we can to restore the visible organic unity of the primitive Church. We are indeed all journeying toward the Promised Land; but how much better it would be for us and for the world if we were going together in the straight and narrow way of God’s appointment!”

Bishop Brown’s arguments are based upon the following broad tenets :

“(1.) Christ founded a visible, organized Church, and has laid upon us the obligation to ally ourselves with it. (2.) The way to that Church is not through the gates of Rome. (3.) Nor by way of Methodism, Presbyterianism, etc., but (4) Through the Episcopal Church.”

The writer follows the history of the Church in detail from the time it was planted in Britain in apostolic times, probably by St. Paul himself, through all its struggles with papacy, and gives a graphic account of the founding of the Church in America. His reviewer closes by commending “*Church for Americans*” to every fair seeker after knowledge, as one of the cleverest, wisest and most logical and least dogmatic presentations of Episcopal doctrine than can come to his hands. It will eradicate from the minds of many of us very mistaken impressions and fill us with a more wholesome respect for tenets, which perhaps we did not before understand.

[*Arkansas Democrat*, April 19, 1900.]

REV. BROWN ACTED

AS A SUBSTITUTE AT ST. MATTHEW'S CHURCH IN NEW YORK.

The following clipping from a New York paper will interest the friends of the Rev. Wm. M. Brown in Little Rock:

“An unusual incident occurred at St. Matthew's Church upon the occasion of the recent visit of the Bishop of the Diocese. Dr. Krans was so ill that he could not take part and present the class. Bishop Brown, of Arkansas, who happened to know of Dr. Krans's condition, because he made one of the Lenten week day addresses, volunteered to take his place as parish Priest, and did so, reading the lesson and presenting the class, Dr. Gallaudet reading the Collects and Psalter.

Bishop Potter, as could be seen, tried to treat Bishop Brown as another Bishop, offered him the chair, etc. But Bishop Brown refused. He was there to be the Parish Priest, and he refused to be anything else. Bishop Potter referred to the incident eloquently and touchingly, saying that while he had confirmed nearly one hundred thousand persons in this Diocese, this was the first instance he had known where the class had been presented by one Bishop to be confirmed by another. He recalled the story of St. Peter and St. John going to Samaria to confirm those converted under the preaching of St. Philip, the Deacon."

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