

The Episcopal Church in South Florida 1764-1892

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IN 1892, the Diocese of Florida was divided. Since the creation of the diocese in 1838, it has been coterminous with the boundaries of the territory and state of Florida; and that vast area, extending from Pensacola in the northwest, Fernandina in the northeast, and Tampa on the Gulf of Mexico, to Key West in the extreme south, was under the supervision of a single bishop. With the growth of population, it was realised that a division should be made; and so, with the authority of the governing body of the Protestant Episcopal Church, that portion lying south of the northern line of Volusia, Lake, Marion, and Citrus counties—approximately the peninsula of Florida—was erected into the missionary jurisdiction of Southern Florida. The Right Reverend William Crane Gray, D.D., became its first bishop. Afterwards the missionary jurisdiction achieved sufficient financial independence to gain admission as the Diocese of South Florida.

During the British occupation, there was only one settlement of consequence in that territory now embraced in the Diocese of South Florida; and during the seventy-odd years between the acquisition of Florida as a possession of the United States of America and the division of the diocese, the peninsula was very thinly settled. Still the Episcopal Church has a history in that southern portion which parallels that of the more populous northern section. There were Church of England ministrations in New Smyrna at the same time that clergymen were active in St. Augustine, Pensacola, and Mobile; and Key West, in spite of its isolation, was one of the seven parishes which secured the incorporation of Florida as a

diocese in 1838. It is with the activities of the Anglican communion in that part of Florida now included in the Diocese of South Florida that we are concerned.

On the 10th of February, 1763, the King of Spain ceded and guaranteed in full ownership to His British Majesty, "Florida, with Fort Saint Augustine and the Bay of Pensacola, as well as all that Spain possesses in the continent of North America to the east or southeast of the Mississippi River, and, in general, everything depending on the said countries and lands."¹ On the 7th of October, the same year, the boundaries of East and West Florida were fixed by royal proclamation. East Florida was bounded by the Gulf of Mexico and the Apalachicola River; north by a line drawn from the junction of the Catahouchee (Chattahoochee) and Flint Rivers to the source of St. Mary's River, and by the course of that river to the Atlantic Ocean; and east and south by the ocean and the Gulf of Florida, "including all islands within six leagues of the seacoast."² At the beginning of the British occupation, the inhabitants of the whole of Florida numbered scarcely more than seven thousand; and they were gathered principally in the towns of St. Augustine and Pensacola. They depended largely on government and military employment. With the cession, there was a general exodus of Spanish-speaking people; this was replaced in time by the immigration of English subjects, particularly from South Carolina as well as from overseas. In 1766, settlers arrived from the Bermudas. Doctor Andrew Turnbull undertook the development of a colony at New Smyrna. After the American Revolution began, quite a few loyalists took refuge in Florida.

During the time in which East and West Florida were British provinces, no fewer than nine clergymen were licensed for service by the Bishop of London, who was the diocesan head of the Church of England in America. Besides, there were other ministers who held occasional services, as well as school-masters. The Society for the Propagation of the Gospel in Foreign Parts (incorporated in 1701, and the great missionary agency of the English Church during the colonial period) co-operated with the Bishop of London to the extent of selecting clergymen for the Florida posts, investigating their qualifications, and recommending their appointment; but the Society did not bear the expense of their journey or contribute to their stipend in either of the Florida provinces. Each

1. *British Record Office, State Papers*, 108/124.

2. *Annual Register, or a View of the History, Politicks, and Literature for the Year 1763* (London, 1765), p. 209.

regularly licensed clergyman received a royal bounty to defray the cost of his travel; while his salary, which amounted to £100 a year, was paid by the British government. The school-masters received a stipend of £50.

Clergymen were appointed for St. Augustine, Pensacola, and Mobile as early as 1764; but the history of the Anglican communion in the Florida peninsula begins with the New Smyrna colony. In 1768, some fourteen hundred Minorcans, a number of Frenchmen, and about seventy-five Greeks, under the leadership of Dr. Andrew Turnbull, formed a settlement on the North Hillsborough stream, which was named New Smyrna. The Reverend John Forbes, priest in charge of the congregation at St. Augustine and the first Anglican minister in East Florida, made visits to this colony before the appointment of a regular incumbent.

John Forbes was a man of exemplary qualities, and was destined to play a prominent part in the administrative and judicial life of the province as well as in the Church. He was born in Strathdon, Scotland, in 1740; and took his Master of Arts degree from the University of Aberdeen in 1758, afterwards attending classes in divinity. There he was a diligent student and good scholar; and proved of unblameable character. He enjoyed the friendship and approval of Governor James Grant; and from the time of his arrival in the province (1764) to his departure and death in 1783, he was one of the leading men of East Florida. Of his ministrations to the New Smyrna colonists, practically nothing is known.

The Reverend John Fraser was licensed to East Florida by the Bishop of London, on the 23rd of March, 1769. It was designed to send Mr. Fraser to St. Mark's on the Gulf coast. He received the royal bounty to defray the cost of his passage on April 1st.³ On reaching Florida, however, he found the prospects of an effective work in that small settlement hopeless; hence he turned to the more promising Turnbull colony. Thus Mr. Fraser became the first Anglican clergyman resident in the bounds of the present Diocese of South Florida, just as New Smyrna became the first established parish therein. Little is known of Mr. Fraser's services, although his name is mentioned from time to time in the documents. He died in 1772; after his death, other Church of England clergymen administered to the spiritual needs of the inhabitants.⁴

Another clergyman arrived in East Florida in the person of the Reverend John Leadbeater, who received the royal bounty for his passage, May 18th, 1773.⁵ Though officially licensed to St. Mark's, Mr.

3. Fulham MSS, Missionary Bonds; Fothergill, *List of Emigrant Ministers*, p. 28.

4. *Public Record Office: Colonial Office*, 5/550, p. 75; and 5/575, p. 94.

5. Fothergill, p. 40.

Leadbeater repaired to the New Smyrna colony until ill health caused him to return home, in 1775.⁶ Sometime afterwards, he secured the services of a young clergyman, the Reverend John Kennedy, who received the bounty for his journey, January 1st, 1777. Mr. Kennedy's stay was short. He was nominated as Mr. Leadbeater's curate in the parish of St. Mark's; but he probably visited outlying sections and worked at New Smyrna. A church for English worship had been built in New Smyrna as early as 1771, when Mr. Fraser was in charge. William Gerard DeBrahm, surveyor of lands in East Florida, mentions the existence of an English church as well as one for the Roman Catholics.⁷

Since East Florida remained loyal to the British Crown throughout the American Revolution, there was quite an immigration of the dwellers of the other provinces who had no desire to relinquish their allegiance to Great Britain, yet found residence in the war-swept colonies unbearable and precarious. Among the Tory refugees was the Reverend James Seymour, of St. Paul's parish, Augusta, Georgia, who arrived in St. Augustine in 1783, after a distressing experience. A native of Aberdeen and a graduate of King's College, Aberdeen University, Seymour had been a school-master prior to his ordination. At the outbreak of the war, his strong loyalist sympathies created antagonism; and he found himself deprived of his church and parsonage. In fact, his life was threatened. On his removal to Florida, he found work at St. Augustine and the surrounding districts. He was a very industrious man. Between the 8th of June, 1783, and the 14th of February, 1784, he baptised ninety-four children, married thirty-three couples, and buried forty-seven corpses.⁸ It is not improbable that Mr. Seymour visited New Smyrna in the course of his activities.

A solitary province, sparsely inhabited and mostly undeveloped, East Florida was an unprofitable possession at the close of the Revolution. About 1783, there were rumours afloat that the mother-country was about to cede the land back to Spain. Untold anxiety was caused among the settlers; many of them had staked their entire fortune on the prospect of a permanent abode in Florida, and had done their best to cultivate the land and build houses. They had no desire to exchange their holdings for grants in Nova Scotia or the Bahamas. A petition was, therefore, drawn up in the hope that the government would consider their case and retain control of the province. The principal inhabitants of East

6. **Public Record Office: Colonial Office**, 5/555, pp. 147-150.

7. DeBrahm MSS, original in Harvard College Library; several times reprinted.

8. S. P. G. New Photostats, Florida, in Library of Congress, pp. 302-305.

Florida signed this petition, which bore the date of June 6, 1783; and the Reverend John Forbes of St. Augustine was sent to England to present the appeal in person. It was too late. On the 3rd of September, 1783, Great Britain, by the Treaty signed at Versailles, provided for the cession of East Florida to Spain. Mr. Forbes himself, who had been in bad health for some time, died soon after reaching England. A note in the Public Record Office, of November 10, 1783, speaks of "y^e Rev^d Mr Forbes lately deceased."⁹

Thus ended the British rule in Florida. Eighteen months were allowed to the British subjects, in which to leave the province, sell their effects, and take up their abode in other territory. With the coming of the Spaniards, the Church of England dwindled away. The Roman Catholic religion alone was tolerated. The Minorcans, who resided in the colony, became Roman Catholics, as far as they paid any attention to religion.¹⁰

On the 19th of February, 1821, Florida passed under the political control of the United States of America, under the treaty of purchase which had been signed between the King of Spain and the American government, February 22, 1819. Thus it became an American territory. So far as the Episcopal Church was concerned, matters forthwith began to assume a favourable aspect. Soon after the change of flags, which took place in July, 1821, the American residents of St. Augustine "determined on procuring the services of a Protestant clergyman, and agreed that he should be of the Episcopal Church. Application was made, and the Rev. Andrew Fowler went there, under the auspices of the Young Men's Missionary Society of Charleston, S.C."¹¹ In the next few years, missions were established at Pensacola, Tallahassee, and several smaller places in the northern part of the territory.

In the meantime there was a movement towards parish organisation in the remote southern extremity of the territory. The earliest recorded data regarding Key West is to be found in a grant of the island of Cayo Hueso, August 26, 1815, by Don Juan de Estrada, the Spanish Governor of Florida, to Juan Pablo Salas. Nothing was done by Salas to settle or improve the island. On the 19th day of January, 1822, Salas sold the same to Mr. John W. Simonton of Mobile, who proceeded to secure other purchasers. By this time, several families from South Carolina and other

9. Public Record Office: Colonial Office, No. 12.

0. East Florida Papers, Escrituras, Library of Congress, 1792, p. 559.

1. Domestic & Foreign Missionary Society of the P. E. Church: Periodical Paper, Nov., 1831, pp. 2-4.

states, and from St. Augustine, had taken up residence on the island.¹²

This remote location had previously been only the resort of pirates, or of fishermen supplying the market of Havana. The general government soon proceeded to make it the rendezvous of the squadron engaged in the suppression of piracy. Commodore David Porter commanded the squadron organised to suppress the pirates of the West Indies, known as the "Brethren of the Coast." He selected the island of Key West as a base of operations; and erected a storehouse, workshop; hospital, and quarters for the men; and gathered a fleet of twenty-one craft, suited for the work of driving from the sea the "Brethren of the Coast." He captured and destroyed a number of the buccaneers' vessels; and finally put an end to piracy in the Caribbean Sea.¹³

Life was very hard in those days. The men were subjected to great exposure and to the want of many of the necessities and most of the comforts of living. Sickness made its appearance to a considerable extent among the inhabitants. Some of the early settlers, however, were men of fine character. One of them was Mr. William Adee Whitehead (1810-1884), of New Jersey, the son of Mr. William Whitehead, cashier of the Newark Banking and Insurance Company, the first bank chartered in New Jersey. Mr. Whitehead went to Key West in October, 1828, as assistant to his brother, John Whitehead, who had already taken up residence on the island. In 1830, he was appointed collector of customs; and during his ten years' stay at Key West filled several local offices, including that of mayor. He founded a newspaper in the town; and it was there that he began his meteorological observations, which continued for forty years. In 1838, he moved to New York, where he engaged in business; he was for several years in Wall Street, and subsequently he was connected with the New York and Harlem and New Jersey Railroads. In 1876, he was treasurer of a financial institution at Newark. His leisure hours were principally employed in historical research and in observing and recording meteorological phenomena for the *New York Daily Advertiser* and the Smithsonian Institution. He was actively interested in education, and served on the Board of Trustees of the State normal school, and was Vice-president of the New Jersey Board of Education.¹⁴ His son, Cortlandt Whitehead, became Bishop of Pittsburgh.

It was chiefly through Mr. Whitehead's efforts that the Episcopal Church of Key West was organised. Up to 1831, the inhabitants of the

12. Jefferson B. Browne, *Key West the Old and the New* (St. Augustine, 1912), pp. 7-9.

13. *Ibid.*, p. 73.

14. *Ibid.*, p. 200.

town had neither manifested a desire nor made an effort to obtain the establishment of a clergyman among them. "The observance of the sabbath was unknown, the ordinances of the church generally disregarded, and immorality and vice were daily and openly visible. Cut off from all direct communication with their friends, in the various sections of our country, and subjected to privations which are met with in no other part of it, the inhabitants of this isolated spot seemed to consider themselves beyond the pale of the church, and absolved from the ties of morality and religion. About this period, however, from various causes, but principally from the acquisition of a few intelligent families, an improvement in the morals of the people became apparent; and Mr. W. A. Whitehead, then a resident here, availed himself of the auspicious movement to impress upon all reflecting men the advantages to be derived from the presence of a clergyman. The result of his efforts was a request from the municipal authorities, that they would adopt immediate measures to carry his recommendation into effect."¹⁵

On the 7th of March, 1831, a resolution of the town council, proposed by Mr. William A. Whitehead, called for a public meeting of the citizens to adopt measures for obtaining the services of a clergyman; and among the duties required of him was the opening of a school. In pursuance thereof, a meeting was held on the 9th day of March; and Judge James Webb, of the United States Court, presided. A committee of six was appointed, consisting of the Hon. James Webb, of the Hon. David Coffin Pinkham (judge of the County Court of Monroe County), Mr. William A. Whitehead (collector of customs of the port of Key West), Col. Lachland M. Stone (United States marshal for the Southern District of Florida), Dr. Benjamin B. Strobel (surgeon of the army post), and Dr. Henry S. Waterhouse (postmaster of Key West), to ascertain as far as practicable how much could be raised by subscription for the support of a minister, and the number of children who would attend the school to be established by him, as well as to communicate with the Bishop of New York, requesting him to procure and send a clergyman to the island.¹⁶ (Fairbanks says, in his *History of Florida*, that services had
16. Browne, p. 26.

been held occasionally by clergymen visiting Key West; and Judge Jefferson B. Browne states that "in the earliest days of the settlement of Key West, . . . the people gathered together in the old court house in Jackson Square and held non-denominational services. Occasionally,

15. *Spirit of Missions*, VIII (1843), 131-132 (quoting a letter from the wardens and vestrymen).

when some clergyman would be transiently on the island, his services would be engaged and the islanders worshipped God with no thought of the denomination of the pastor."¹⁷ But there was no organised or concerted effort to secure a resident minister prior to March, 1831).

As a result of the meeting, the committee addressed the following letter to the Bishop of New York:

To the Right Reverend Benjamin T. Onderdonk, Bishop of the Protestant Episcopal Church, New York.

Sir:

The undersigned having been deputed by the citizens of Key West to address you on the subjects embraced in the second resolution herein enclosed, and to solicit your attention to them as soon as your convenience will permit. They have also been directed to state that should the objects contemplated in that resolution, be attained, it will be in their power to advance to the gentleman who shall undertake the duties therein specified at least five hundred dollars for his support during the first year of his ministry, and to furnish him with schools, the proceeds of which, during the same period, will add to his income at least five hundred dollars more and to assure him that a reasonable belief is entertained of the gradual increase of both sums, as society advances, and the benefits expected to be derived from his labors shall be developed. The citizens of Key West heretofore have had to submit to all the inconveniences resulting from the want of an enlightened minister of the gospel, permanently located with them and a well organized school. The transient character of a large portion of the population, and other circumstances beyond their control, have until now prevented their making any successful attempt to administer to these wants but late accessions of much worth to their permanent society, and a general state of improvement which has commenced, and is now progressing on the island, give them assurance that these conditions have, in a great measure ceased to operate and they feel it due to themselves, to their posterity, and to the respectability of their community, that they should avail themselves of the earliest opportunity of taking such measures as will prevent their being longer deprived of the advantages which they know must flow from a better system of religious, moral and scientific instruction than they now possess.

The undersigned have also been instructed to say that a gentleman with a family would be preferred, if one such, possessing equal qualifications in other respects, could be induced to reside here upon the terms proposed. So far as regards the health, enjoyment and comfort of his family, the undersigned do not hesitate in saying that he has little to apprehend. The society, both male and female, is rapidly improving and at this time affords the material for rendering pleasant the time of a gentleman or lady of refinement, taste and education. Should a married gentleman determine to come, it would not be expected of him to remove to the island before the month of October, and in that event, he will avoid the exposure which persons of a habit formed in a northern climate might experience on removing to a southern one in the summer season; nor will it be required in any year that he shall spend a greater portion of the months of August and September here than will be entirely agreeable to himself.

The undersigned respectfully beg leave to request an answer at the

¹⁷ Ibid.

earliest date convenient to you, in order that they may be enabled to communicate to those whom they represent the result of this application in time to take such other steps as shall be found necessary. They also avail themselves of this opportunity of tendering to you their high consideration and respect.

JAMES WEBB
 DAVID COFFIN PINKHAM
 W. A. WHITEHEAD
 L. M. STONE
 R. B. STROBEL
 N. S. WATERHOUSE

Committee.¹⁸

This appeal failed to secure the desired supply. On October 13, 1831, another public meeting was held and the committee reported that they had communicated with Bishop Onderdonk, and, although the letter appeared in a religious magazine published by the Episcopal Church in New York, no person had been appointed, and no reply had been received from the bishop. The committee recommended that, their efforts having failed, a clergyman of some other religious body be invited.¹⁹ "The Episcopal Church was the pioneer religious organization in Key West, and the entire population who desired a church to be established here, united for the purpose of public devotion under the name of the Protestant Episcopal Church, and many united with it who had not previously been of that faith."²⁰

The Reverend Sanson K. Brunot, of Pittsburgh, Pennsylvania, who was still in deacon's orders, arrived in Key West on December 23, 1832. He had letters of introduction from Bishop Onderdonk of New York, and Mr. S. J. Whitehead of New Jersey. He was only twenty-four years old; and had gone to Key West because of ill health. He was warmly welcomed on the island, and became the guest of Mr. William A. Whitehead. On Christmas day, 1832, he held services. It was after these services that the first step was taken towards the formation of a parish, by those present signing an act of association to form a congregation, to be governed by the rules and canons of the Episcopal Church. The following named persons were enrolled in the first Episcopal congregation: Mr. James Webb, Mr. William A. Whitehead, Mr. David C. Pinkham, Mr. Fielding A. Browne, Mr. Thomas Eastin, Mr. Alexander Patterson, Mr. A. H. Day, Mr. John W. Simonton, Mr. Adam Gordon, Mr. William H. Shaw, Mr. J. R. Western, Mr. William H. Wall, Mr. Theodore Owens, Mr. Eugene Trenor, Mr. L. A. Edmonston, Mr. Henry K. Newcomb, Mr.

18. *Ibid.*, pp. 202-203.

19. *Ibid.*, p. 26.

20. *Ibid.*, p. 27.

Francis D. Newcomb, Mr. Henry S. Waterhouse, Mr. Amos C. Tift, Mr. E. Van Evour, Mr. John Whitehead, Mr. Pardon C. Greene, Mr. Oliver O'Hara, Mr. George E. Weaver, Mr. Philip J. Fontaine, Mr. John J. Sands, Mr. Stephen R. Mallory, Mr. Francis B. Watlington, Mr. Charles M. Wells, and Mr. John P. Baldwin. At the first election of wardens and vestrymen, held April 5, 1833, Mr. James Webb and Colonel Oliver O'Hara were elected wardens; and Messrs. Fielding A. Browne, Pardon C. Greene, Alexander Patterson, David Coffin Pinkham, and William A. Whitehead were elected vestrymen.²¹

Mr. Brunot's services were well attended; and he was generally liked. His health was so bad, however, that his ministry soon came to an end. After officiating only a few times, frequent hemorrhages put a stop to further public services. Feeling that he should pass his last days in his old home, he left Key West in May, 1833; and died soon after his arrival in Pittsburgh.²²

Before leaving, Mr. Brunot advised the vestrymen to apply to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for aid. In January, 1834, that Society received a letter from the wardens and vestrymen of St. Paul's, Key West, representing the inability of the inhabitants of that island to maintain a clergyman unaided. On the 10th of February, the Executive Committee appropriated \$200 for one year. The parish added \$500 to that sum. On the 13th of April, the Reverend Alva Bennett, of Troy, New York, was appointed missionary there.²³ Mr. Bennett arrived in Key West in October, 1834; but he did not like the climate, and returned north the following April. On November 16, 1834, during his stay, the Holy Communion was first celebrated in Key West, in the court-house, in Jackson Square, where services were held. The wardens and vestrymen testified that "the good effects" of Mr. Bennett's residence among the people were apparent. "The moral tone of the whole population was elevated." At that time, the entire population of Key West, including about forty slaves, did not exceed 350.²⁴ There was no place set apart for worship; services were held in the court-house.

Mr. Bennett was succeeded by the Reverend Robert Dyce, also sent by the Domestic and Foreign Missionary Society. He arrived in Key

21. *Ibid.*, p. 27.

22. Browne, pp. 27-28; *Report of the Rev. Robert Dyce to the Convention of the Diocese of Florida, 1839.*

23. Browne, p. 28; *Proceedings of the Board of Directors of the Domestic and Foreign Missionary Society, May 13-14, 1834* (Philadelphia, 1834), p. 20.

24. Browne, p. 28; *Spirit of Missions, VIII, (1843), pp. 131-132.*

West in September, 1836. In 1837, Mr. Dyce made a tour of the country to solicit funds for the church; he succeeded in raising three thousand dollars.²⁵

It was during Mr. Dyce's stay at Key West that the Diocese of Florida came into organic being. The "Primary Convention" of the Church in Florida met in St. John's Church, Tallahassee, January 17, 1838—"this being the day and place agreed upon by previous correspondence, for a meeting of the Clergy and Laity of the Protestant Episcopal Church in the United States living in Florida, to organize themselves into a Diocese, to be in union with the General Convention of said Church." The seven parishes which at that time took step to form a diocese were Christ Church, Pensacola; Christ Church, Apalachicola; St. John's Church, Tallahassee; St. John's Church, Jacksonville; St. Joseph's Church, St. Joseph; Trinity Church, St. Augustine; and St. Paul's Church, Key West. All seven churches had lay delegates entitled to seats, with the exception of St. John's, Jacksonville; Judge James Webb was the delegate from Key West. The only clergymen in attendance at Tallahassee were the Reverend Robert Dyce (St. Paul's, Key West), the Reverend Joseph H. Saunders (Christ Church, Pensacola), and the Reverend J. Loring Woart (St. John's, Tallahassee). Resolutions were adopted, whereby the parishes united themselves into a diocese, and proceeded to obtain union with the General Convention. A constitution and rules of order were drawn up.²⁶ On September 7, 1838, at the General Convention, which met in Philadelphia, the Committee of the House of Deputies recommended concurrence with the House of Bishops in the resolution, "That the Diocese of Florida be received into union with the General Convention."²⁷ Thus the Episcopal Church in Florida assumed the mature organisation of a diocese seven years before the territory of Florida became a state.

On the 5th of May, 1838, Mrs. John William Charles Fleeming, wife of one of the original proprietors of Key West, gave to the vestry of St. Paul's Church a tract of land having a frontage of two hundred feet on the southeast side of Eaton Street, from Duval to Bahama Street, and extending on Duval and Bahama Streets two hundred feet; "the lot to be used for church purposes and the pews in the church to be free."²⁸ On the 10th of July, 1838, the vestry voted to erect a church, the building to

25. Browne, p. 28.

26. *Diocese of Florida: Convention Journal*, 1838.

27. *Journal of the General Convention, P. E. Church, Philadelphia, 1838*, p. 20.

28. Browne, p. 28.

be constructed of the native coral rock. It was to be forty-six feet long, thirty-six feet wide, and twenty-two feet high on the inside; and to contain thirty-six pews and a gallery at one end. The vestry proceeded with their work; and by December 23rd, four hundred and fifty pieces of the native coral rock had been quarried and placed on the grounds. On the 3rd of March, the church was so far completed that the pews were sold at auction. The church cost \$6,500.²⁹ Mr. Dyce stated at the 1839 Convention of the Diocese of Florida that the vestry had agreed to erect "a neat and beautiful stone church." He said: "I am sowing the seed; and though it be upon a hard rock where there is no depth of earth, I am encouraged by the persuasion that there is a power which can soften that rock."³⁰

On February 14, 1839, Mr. Dyce resigned the charge of the parish. He was succeeded by the Reverend A. E. Ford, who left in 1842. It was reported to the Board of Missions, April 17, 1841, that the church at Key West had been finished. It was capable of holding two hundred and fifty people. The pews were all sold, except four, which were reserved as free seats. From the beginning it was realized that the building was inadequate in size, "inasmuch as it is the only place of worship on the Key. It is, however, our misfortune rather than our fault; our means not allowing us to undertake a larger building."³¹ The Reverend Mr. Ford was succeeded by the Rev. J. H. Hanson, who remained in charge until May, 1845, when he resigned.³²

In October, 1846, the Reverend Charles Coffin Adams was appointed missionary by the Board of Missions. He started for Key West by way of Savannah and St. Augustine; but before leaving St. Augustine, he learned that the new church had been blown down by the hurricane of October, 1846. At the suggestion of Bishop Stephen Elliott, of Georgia, who was trying to exercise episcopal supervision in Florida in addition to his own diocese, Mr. Adams proceeded to Key West, "to ascertain the character of the parish and if he found it as being unworthy an effort to rebuild, to so report to him, and abandon it, otherwise, to go abroad and beg for funds to rebuild." After arriving in Key West, Mr. Adams decided on the latter course; but first he received assurance from the vestry that the new church should be forever free. Having assumed charge of the parish, he left Key West, January 11, 1847, for the purpose

29. *Ibid.*

30. *Diocese of Florida: Convention Journal, 1839.*

31. *Spirit of Missions*, VI (1841), p. 168.

32. *Browne*, p. 28.

of soliciting and obtaining donations.³³ He returned the following December, having raised about \$3,300 towards rebuilding the church. A frame structure was then erected; and the first service was held in it on July 30, 1848. The church was consecrated January 4, 1851, by the Right Reverend Christopher Edwards Gadsden, Bishop of South Carolina.³⁴

That the clergyman who worked in so isolated a field should have felt many discouragements is evinced by the statement of Mr. Adams, as recorded in the *Journal of the Convention of the Diocese of Florida*:

Many of our brethren think the days of martyrdom have gone by, and they have to those who live at ease on comfortable salaries. But the American Church as this day and this very hour, has her champions, who, without the eclat, are suffering the pangs of martyrdom. All along our Southern and Western frontier in sickly districts they yearly languish and expire. They scarcely murmur, but every year we read the names of those who die at their posts.³⁵

Up to 1851, the Diocese of Florida had not had a bishop of its own. Bishops from nearby states had given such assistance as their time would permit; but such an arrangement was attended with difficulties. On the 9th of January, 1851, the Reverend Francis Huger Rutledge, rector of St. John's Church, Tallahassee, was unanimously elected the first Bishop of Florida. He accepted the duties and responsibilities of his office, fully aware that the episcopal supervision of a frontier state such as Florida involved little of worldly reward or recognition, but much hard work and anxiety. The parishes were all feeble, and were still compelled to struggle against the most adverse circumstances. In fact, the total number of communicants did not reach more than 260.³⁶ Bishop Rutledge was consecrated in Augusta, Georgia, October 15, 1851. In his first episcopal address, January 16, 1852, he spoke of the obstacle which stood in the Church's path. Florida's wide extent was contrasted with the "very small portion . . . as yet occupied as Missionary ground." He dwelt on "the amount of ignorance, irreligion, error and prejudice to be combated and overcome—the scattered condition of the population, and the difficulty of gaining access to many of the settlements." But he urged his hearers to have courage; and he submitted several practical suggestions for strengthening and extending the Church.³⁷

At the 1852 Convention, it was recommended that Ocala be supplied with the ministrations of the Church. The rector of St. John's, Jackson-

33. *Ibid.*, pp. 28-29.

34. *Ibid.*

35. *Diocese of Florida: Convention Journal, 1847.*

36. *Diocese of Florida: Convention Journal, 1851.*

37. *Diocese of Florida: Convention Journal, 1852.*

ville, the Reverend William Davis Harlow, had visited Ocala in Marion County; and reported that there was "an encouraging field . . . open for the Church, and it is greatly to be hoped that it may soon be supplied with a missionary." At the same Convention, Mr. Adams of Key West stated that he had held services once "at Tortugas, an island sixty miles west; and once at Carysford Reef, one hundred miles northeast from Key West." This item is of particular interest, because of the military significance of Dry Tortugas, and because it points to services on an isolated spot several miles east of the peninsula of Florida long before the southern mainland attracted any attention.³⁸

Bishop Rutledge visited Key West on the 13th of May, 1852; and confirmed eighteen. On the 20th of July, he received canonical notice of the formation of a new parish at Ocala, to be known as Grace Church. The Bishop infused new life into the diocese from the outset of his episcopate. Although he remained rector of St. John's, Tallahassee, he had an assistant, and was able to visit the difference parts of the state.³⁹

His first official visit to Ocala was on the 11th and 12th of May, 1854. There he officiated in the Methodist Church three times, administered the Holy Communion, and confirmed four. The missionary at Ocala and vicinity, the Reverend Archibald Falconer Gould, visited Newnansville, Quincy, and other places; and held a burial at Fort King near Ocala.⁴⁰

On January 5, 1854, the Key West church declared itself a self-supporting parish. On April 1, 1855, the Reverend Mr. Adams resigned. In December, 1856, the Reverend E. O. Herrick was made rector. This position he occupied until his resignation in January, 1870. He then accepted an appointment as chaplain in the United States Army. He was for many years stationed at Fortress Monroe, where he served the church on the military post of that station. He died at Watertown, New York, October 1, 1907. In December, 1857, during Mr. Herrick's tenure, the rectory of St. Paul's parish was built at a cost of \$4,500. In 1860, the church was enlarged at a cost of about \$4,000.⁴¹

Church interest soon waned in Ocala; but in 1860, activities were revived there. The Reverend James W. Capen, of western New York, was engaged as missionary at Gainesville, Orange Lake, and Ocala. He was soon compelled to resign on account of ill health.⁴²

During the War between the States, the Church suffered considerable

38. *Ibid.*

39. *Diocese of Florida: Convention Journal, 1853.*

40. *Diocese of Florida: Convention Journal, 1854.*

41. Browne, p. 29.

42. *Diocese of Florida: Convention Journal, 1861.*

backset in Florida. The year after the close of hostilities, Bishop Rutledge passed away (November 6, 1866). He was a man of great piety, patience, industry, and benevolence; but he was hampered by poor health. At the 1867 Council of the Diocese of Florida, the Reverend John Freeman Young was elected as his successor. The new Bishop was born in Pittston, Maine, October 30, 1820. He studied at Wesleyan University, in Middletown, Connecticut, and at the Virginia Theological Seminary. After his graduation (1845), he served St. John's Church, Jacksonville, for about two and one-half years. He resigned in 1847; and after working as a missionary in Texas, Mississippi, and Louisiana, he became assistant minister at Trinity Church, New York. On the 25th of July, 1867, he was consecrated Bishop of Florida, at Trinity, New York. His episcopate was marked by diligence and expansion.

On February 24, 1868, Bishop Young left his home in Tallahassee, in order to take the steamer for Key West. He was desirous of visiting the southern portion of his diocese. To make the trip, his procedure was to board the ship from New Orleans when it arrived at St. Mark's. Four days after taking passage, he reached the anchorage of Tampa some five miles from town. "Though the wind was high and the sea heavy," he tells us, "and though my fellow passengers remonstrated, I resolved to accompany the mail ashore in the ship's boat." Next day, the Bishop left Tampa in the morning; but did not reach Key West till Sunday evening (the next evening), as the bell was ringing for services. The next morning, after having spent almost a week in arriving at the scene of his visitation, he was compelled to leave, since the steamer—his sole dependence—made the trip only twice a month, and it must return. While at Key West, he learned that "the frequent visitations of this place by yellow fever render the rector's labors at times very excessive. I was glad to learn that the dissensions from which this parish suffered during and immediately after the war, and which arose from political differences, have been of late gradually subsiding."⁴³

When Bishop Young visited Key West a year later, he experienced some of the difficulty of sea-travel. The following occurs in his diary, February 26, 1869:

I left Key West with a strong norther blowing, causing a heavy sea. Though quite unseaworthy, our vessel was loaded to the water's edge with a cargo of sugar. In crossing the bar she struck twice, and in so doing, broke the fastenings which secured the engine. At midnight it was feared that the ship was leaking badly, and though the pumps were immediately set to work, six or eight hours elapsed before she was cleared of water. With a crippled

43. *Diocese of Florida: Council Journal, 1868.*

engine, a head wind blowing a gale, and a heavy sea, we did not make Tampa harbour till nine o'clock Sunday night. I reached Tallahassee on the third of March, glad to tread upon firm ground, and with a grateful sense of God's mercy in having guarded us from the danger of the sea.⁴⁴

In 1869, the Reverend Edward McClure, as missionary on the St. John's River, extended his labours into the present vicinity of Sanford; he mentioned holding services at Volusia (south of Lake George) and Mellonville.⁴⁵ In December, 1870, Bishop Young visited Sumter County in the lake region in the centre of the state, at the invitation of a new colony started on Panasoffkee Lake. He found that the services of the Church were read there every Sunday.⁴⁶ This settlement was in a thinly

^{46.} *Diocese of Florida: Council Journal, 1871.*

settled region, not far from the scene of the massacre of Major Dade and his command, which was practically the beginning of the long Seminole Indian War, from 1835 to 1842, which nearly exterminated the existing settlements in South Florida.

On the 6th of December, 1871, Bishop Young left home for a visitation of the upper St. John's, Indian, and Halifax Rivers. This was the first episcopal visit to the Florida east coast, south of Palatka. The Reverend Francis Rader Holeman, "missionary on St. John's River," with headquarters at Palatka, embraced this territory in his mission. Bishop Young and Mr. Holeman started out from Palatka together, by steamer. The narrative of this journey, told in the Bishop's graphic style, is of interest and historical significance. The region was not served by railway; and the only inhabitants of the Indian River section dwelt along the shores. The fertile belt is comparatively narrow; and to the west stretched what was then a wilderness, hardly explored, and still haunted by the large game of Florida—bears, panthers, wild cats, and deer. Much of this region is swampy.

On Saturday, the 9th of December, the two clergymen reached Salt Lake, in Brevard County, the landing for Sand Point (the future Titusville)—three hundred miles from the mouth of St. John's River. "The scream of our steam whistle soon brought settlers to the shore. In due time we effected our landing; and after a ride of nine miles we reached the residence of Col. Titus, and received a very cordial welcome. Notice of our coming had been sent on before us, and the information, we were told, had been well published."

Next morning—Sunday—a congregation of nearly fifty assembled in the large dining room of the hotel; Mr. Holeman read Morning Prayer, and the Bishop baptised three children and preached. Afternoon services

^{44.} *Diocese of Florida: Council Journal, 1869.*

^{45.} *Ibid.*

were appointed for the original Sand Point settlement, five miles back from the river. Thus a congregation was gathered, as large as the one in the morning, but made up of different people. At the log school-house, where services were to be held, the Bishop found a Sunday-school in operation, which was taught by an earnest young man. He learned that the sessions were held regularly every Lord's day, "when not only the children assemble but most of the adults of the neighborhood, who, after the catechising is over, unite for some time in singing, reading the Holy Scriptures and prayer, this whole region being totally destitute of ministerial services of any denomination, or character, whatsoever."

Such a manner of spending the Lord's day speaks well for the character of the settlers in this far-off region, and I could not forbear saying to them before proceeding with my sermon, how much gratified I was at learning these facts, encouraging them to persevere in their good ways and bidding upon them the blessing of God. After service, though our forms were new and strange to them, they expressed an earnest desire, as had been done after the Morning Service, that our visit might be soon repeated, and I promised to do what I could to give them regular services.

On Monday, the Bishop and Mr. Holeman embarked in a large sail-boat for the settlements on the Mosquito Lagoon and Halifax River. By noon, they reached the canal uniting the Indian and Mosquito Lagoons, usually called the "haulover"—the northern part of Brevard County. Being within four miles of the famous orange grove of Mr. Dummett, and wishing to call on him, as he belonged to an Episcopalian family, the clergymen made fast their boat on the canal and started for the grove. After a brief and pleasant visit, they returned to their boat, and resumed their voyage, having about ten miles to sail to the River Hotel, where they proposed to spend the night. The Bishop described his experiences as follows:

This we could have done easily before dark with a good breeze, but the wind, unfortunately, had now died away, though our boatman hoped by the use of the oar, notwithstanding the size of our boat, to reach our landing by late bed time. But it was half-past one before he made what he supposed to be the house for which we were aiming. As the night was nearly freezing cold, and Mr. Holeman, who had recently recovered from a prolonged sickness, was suffering greatly, we halloed ourselves hoarse, in trying to arouse the people to come with a small boat to take us ashore, the water being too shallow for us to land from our boat; but all the response we could elicit was the barking of dogs, the crowing of cocks, and the hooting of owls, though our trying disappointment was somewhat alleviated by our interest in the gyrations of the fish in every conceivable angle and curve, which, seen by the phosphorescent light, were like numberless lines of fire in the waters beneath us. We surrendered ourselves to our fate for the night, and, at daylight, our boatman perceived that he had stopped before the wrong house and that our Hotel was some two miles further on. Pushing forward as fast as possible, we soon went ashore and appreciated the comfort of a good fire. Finding none of the family at home, we asked for hot coffee only, having a

supply of provisions in our boat. I was gratified as seeing some Prayer Books lying on a shelf, and, speaking of it, was told by our boatman that the people were Episcopalians. I then regretted that all were from home.

After getting thoroughly warmed, the Bishop and Mr. Holeman returned to their boat and set sail again. The wind, fresh when they started, soon died out; and when sunset and dark overtook them, they found themselves "hopelessly lost in the archipelago, or extensive group of islands, ten miles below (New) Smyrna. Every channel we tried, for hours, soon proved to be too shallow to carry our boat, and the rapid current setting us repeatedly on to sand bars and oyster banks, compelled our boatman to jump overboard and push her off, which he often did, quite to our alarm, at first, in the very midst of schools of porpoises and sharks. As night settled upon us, thus floundering about, swarms of mosquitoes did also, giving us sensible proof of what we had before been told, that, in honor of these pests, this Lagoon had been rightly named."

By dint of perseverance, they got into the right channel about nine o'clock; but as the tide had already run out, they were forced to resign themselves to another night in the boat. Next morning, when they awoke, they found that another flood-tide was coming in; so they had to spend another six hours more "of helplessness and wearied inactivity." They reached New Smyrna at noon that day, having lived in their boat two nights and nearly three days, "with boards only to lie on, no possibility of fire . . . no warm food or drink excepting a cup of coffee before spoken of, and the cold being nearly or quite down to freezing both nights." After that, the comforts of a really fine hotel at New Smyrna—which they found Mr. Loud's to be—were duly appreciated. An old churchman was found at New Smyrna, who welcomed the clergymen cordially. Mr. Loud's infant son was baptised; and services were scheduled for the following evening. They were not held, however, as the two missionaries—for such they were—had an opportunity to accompany a gentleman who was going by boat to Daytona. As it was difficult to secure conveyance, this opportunity could not be declined.

That trip—the matter of a few minutes today—proved one of great difficulty. We quote Bishop Young's description:

Before we reached the bar, where the waters of Musquito Lagoon and Halifax river mingle and empty into the sea, the tide turned against us, which, with a strong head wind, rendered it necessary for our friend to get overboard and pull the boat by the painter, close to the shore, while Mr. Holeman and myself did our utmost at pushing with poles. We had to go nearly out to the breakers in order to get round the long point of land, formed by the gradual approach of the two rivers, and for more than an hour we struggled with all our might, before we could get far enough seaward

to make our entrance into Halifax river. Perceiving, soon after we had started, that our friend by his mismanagement, would be sure to capsize us, with such a squally wind as was then blowing, I courteously admonished him of the danger, when he at once begged me to take command, adding that he had never attempted to sail a boat but once before in his life. Having been accustomed to this when a boy, I consented with pleasure and no little relief to my fears of our being overturned.

But as we bore away up the Halifax, what a spectacle did we present! Here we were, three landmen, in a large whaler's boat, steered, as they always are, by a huge unwieldy oar with a sail too large for the emergency and that could not be reefed,—on a broad surface of waters with which we were unacquainted, frequently dividing into several channels,—the wind blowing a gale in irregular gusts, with the black northeastern horizon in hoarse mutterings of thunder threatening an increase of the same—the rain pouring in torrents, as it had been doing for two hours—a dense impenetrable fog coming down upon us, and we twelve miles from the haven where we would be! We were the picture of desolation, and stood in mute silence, offering our ejaculations to Heaven, and watching with solicitude, the increase of the storm, while our mast bent to the gale and our boat buried herself in the foaming brine.

As I stood at my post, directing the course to be steered and retained in my hand the sheet, my oppression from a sense of danger and responsibility, holding as I did in my inexperienced hand the lives of us all, was for a few moments as much as I could bear. Yet onward, nevertheless, were we helplessly wafted, ploughing the foam with our dauntless barque, careening often nearly over as stronger gusts struck us, and as quickly righting when the whole sheet was given out. In half an hour, however, to our great relief, the storm began to abate, and in an hour more there was a perfect calm.

Thus they found themselves opposite a sawmill, which was the only place at which they could land until they reached Daytona. They called to a man whom they heard on shore—it was too dark to see him—and enquired if they could spend the night there. He replied that they could camp in a blacksmith's shop, not far distant. Having no wind to bear them on, and being wet, cold, and weary, they determined to land. Soon they had some coffee boiling, and their baggage and provisions housed. This was scarcely accomplished, however, when Mr. Holeman was acutely seized with lumbago from getting cold after his severe exercise and wetting, and could not move without ejaculations from pain. They made the best bed possible for him; the owner of the boat took the ground, and the Bishop took the work-bench, "which being made of three pieces of plank of uneven thickness, proved rather a bed of torture than one of rest." Next morning, the Bishop discovered that paint had been mixed on the bench, and that his blanket had become fully saturated. By daylight, they were around their fire eating breakfast; and, having a "pleasant sail," in due time they reached Daytona.

Daytona was then a new settlement, which was found to consist of

about sixty families, all intelligent, and some having the culture and education which characterise the best classes. Bishop Young called on every family; and was agreeably surprised to find that those who were Episcopalians outnumbered any other class. He intended spending several days there; but finding insufficient house-room, and that provisions had run very low by the recent wreck of a vessel bringing new supplies, he and Mr. Holeman held their service the night of their landing, and left in the stage on the following day. "Nearly every person in the settlement was present; and having previously distributed Prayer Books, which he had carried for the purpose, we had full response and a good rendering of the Canticles." Evening Prayer was said by Mr. Holeman, and the Bishop preached. Said the Bishop:

The inaccessibility of the place is the chief obstacle to this, and the permanence of the settlement depends very much upon the successful opening of communication with the channels of travel and commercial intercourse.

On the 16th of December, the two clergymen left Daytona for Enterprise, camping on the ground at night, midway on their journey. The next afternoon, they reached Enterprise, and soon afterwards took the steamer across the lake to Mellonville (Sanford-). That night the Bishop preached at the Hotel. Thus ended the visitation of the upper St. John's, Indian, and Halifax River section.

Bishop Young was not able to attend the diocesan Council of 1872, having been detained at Key West a month, awaiting an opportunity to reach the mainland. "On the 27th of January, I succeeded in getting away, and on the 31st reached home." The Reverend William T. Saunders was then in charge of St. Paul's, Key West; his incumbency lasted from July, 1870, to June, 1872.⁴⁷

On February 24, 1873, Bishop Young started for a visitation of Tampa and Manatee. Tampa was still a small city, near the site of Old Fort Brooke, a United States military post established in 1821, immediately after the acquisition of the Florida territory. It had been an important base of supplies during the Seminole War, and was maintained as a garrisoned post after the Indians were subjugated. The Reverend Ralph Williston, who had been appointed missionary to Tallahassee by the Domestic and Foreign Missionary Society in 1827, had reported as early as 1828 that an Episcopal clergyman might obtain a chaplaincy in Tampa, and a compensation for instructing the Indians; and there was a treaty stipulation, by which the United States agreed to furnish \$1000 a year for a teacher at Tampa Bay. The Indians, however, had declined

47. *Diocese of Florida: Council Journal, 1872.*

48. *Browne, p. 29.*

to receive a teacher; and no efforts had been made to further the cause of the Church in that locality.⁴⁹ In 1873, Bishop Young reached Tampa by steamer from Cedar Keys. There he remained a week, and confirmed eleven. During his stay in Tampa, he visited from house to house. The Reverend R. A. Simpson was in charge of the Tampa and Manatee work; in 1873, he reported fifteen communicants at Tampa, and eight communicants at Manatee. The latter place was reached by boat from Tampa. There the Bishop visited the people, preached, and confirmed three. Returning by vessel to Tampa, he started homeward by the tedious stage route by way of Brooksville, Sumterville (just north of the present Bushnell), and Ocala; "the steamer running to Cedar Keys having been blown ashore and nearly wrecked in a gale of wind."

Bishop Young was gratified at the good beginning which had been made in these two west coast towns. "At both places a good proportion of the best population attend regularly upon our services, and several others who are attached to other communions desire our prosperity, and contribute to promote it. A very strong and favorable impression was made in favor of the Church by the fearless and untiring devotion of our Missionary to all classes and conditions of the people during the fearless epidemic of 1871."

The same year, there was reported that "at Sanford—near Mellonville, on Lake Monroe, a beautiful Church, after designs by Upjohn is nearly ready for consecration, by the side of which is to be erected a rectory." The Bishop stated that "on Indian River, an earnest churchman, who is a graduate of Oxford University, England, and an educator of many years' experience, has opened a boarding-and-day-school, and by my authority, is acting as Lay-reader, and doing what he can for the establishment of our services in that benighted region."⁵⁰ During the nineteenth century, Richard Upjohn was perhaps the greatest single influence in the designing and building of Episcopal churches. Bishop Young was a builder of churches; and in a number of towns throughout Florida there are still standing—and in use—charming wooden churches, planned by Upjohn.

By 1874, the Ocala churchmen had some five hundred dollars in sight for a building. The Reverend Mr. Holeman was visiting different stations along the St. John's River; and regular lay services had been established at Sand Point (Titusville), Orlando, Orange Mills, Federal Point, and Fore Road. At Mellonville (Sanford), the beautiful little Church of the

49. Letter of the Rev. Horatio N. Gray, April 21, 1829, quoting Gov. W. P. Duval.

50. *Diocese of Florida: Journal of Council*, 1873.

Holy Cross had been completed; Bishop Young consecrated it on Low Sunday, 1873. Mr. Francis Eppes was acting as lay reader and catechist at Orlando, and was making "an impression for good which will be felt long after he has passed away." Regular lay services were established at Apopka, the Lodge, and Lake Jesup. Once a month, some thirty or forty people attended a service at Lake Maitland. Gradually the Episcopal Church was securing a foothold in the interior of the state.

Some of the delays and difficulties in travelling, when most of Florida was unreached by railroad or any sort of highway, and when there were few ports of entry and only the most irregular passenger service, may be gathered from the Bishop's accounts.

On the 2d of May (1873) I left home for the visitation of St. Paul's Church, Key West, and arrived there on the 6th. . . . It was my plan, on setting out on this visitation, to take the same steamer on which I went, on her return from Havana, and continue on her to New Orleans, in order to reach Pensacola for the visitation of West Florida. But on reaching Key West I learned that all vessels from New Orleans were to be quarantined at Havana twenty days, on account of cholera in New Orleans. As imperative engagements for the immediate future rendered it impossible for me to remain there twenty days and then proceed to West Florida, I determined to take the steamer from New York for New Orleans, but on making further inquiry as to the time when the next steamer was expected, I was informed it would be two or three weeks, as the vessel then about due had met with an accident, and would miss her trip. I have been twice detained for a month in this island, and once beside for a fortnight, notwithstanding every possible effort to get away; and as the yellow fever was now becoming epidemic in Havana, and might break out any day in Key West, and cause the quarantine of any vessel on which I might depart thence at any port of the United States, I determined to leave for the main land by the first chance that offered, and accordingly sailed on the steamer Clyde for New York, where I arrived on the 18th of May. Thence I proceeded to Fernandina, where I arrived on the 29th of May, just in time for the examinations and closing exercises of the school year at the Priory.⁵¹

Orlando is a flourishing city to-day; indeed, it contains the Cathedral of the Diocese of South Florida. But when Bishop Young visited Orange County in 1875, the Episcopal Church was scarcely known in the whole section. Mr. Francis Eppes was an active exponent of the Church in Orlando; and a prominent Church family had recently located at Lake Maitland. But most of the people in the localities mentioned were unacquainted with the service. The Bishop found the Episcopalians in Orange County exceedingly scattered. No settlement was large enough to form a nucleus or available standpoint for Church work. "The devoted and earnest missionary—Rev. Lyman Phelps—who had just then entered upon his duties in great feebleness of body, comprehended fully . . . the

51. *Diocese of Florida: Council Journal, 1874.*

nature of his work, and from the constant and considerable accessions to the population of that county during the past year, I hope there may be formed, ere long, the germs of several parishes within its borders."

The 3rd of December, 1875, the Bishop embarked at Cedar Keys; but he failed to reach Key West before the 10th, having a week in making the passage. "At Punta Rasa, where we were obliged to seek shelter from a terrible gale and furious sea, and where we lay for two days and nights, I found the gentleman in charge of the telegraph cable to be a Churchman, and his wife a communicant."

Tampa was supplied by the beginning of 1876, by the Reverend Harrison Dodge, a deacon; and was coupled with Manatee as a missionary station. Next to Tampa, Bishop Young felt at that time that the portion of the diocese most demanding attention was the eastern coast, south of St. Augustine. Since his visit to the Indian and Halifax Rivers, the population had been gradually though slowly coming in; and he deemed it important to establish the Church wherever a sufficient nucleus could be found. The two difficulties which had rendered any effort in that region impracticable had been, first, the fact that the settlers were generally isolated and distant from each other, extending along a line of river margin for some hundreds of miles; and secondly, the want of any established system of communication and travel between the different settlements, except such as could be provided by private arrangement and at great cost. The latter difficulty was being somewhat relieved.⁵²

The visit which Bishop Young paid to Key West in December, 1875, is of considerable importance in the history of Anglican missions, since it initiated a movement which has been of considerable dimensions—the work of the Episcopal Church among the Cubans. It was on this trip that the Bishop was keenly aroused to the opportunity and challenge provided by the Cuban natives. A large number had migrated to Florida; and there were prospects of more. Soon after his arrival in Key West, the mayor of the city, Mr. Carlos M. de Cespedes, and several other representative men of the Cubans waited upon the Bishop, and informed him of the very general desire on the part of their people, now numbering over five thousand, for the establishment of the Episcopal Church there in the Spanish language. Accordingly the Bishop proposed a public meeting of the Cubans, in St. Paul's Church, on the evening of December 20th. The prominent Cubans present at that meeting included Mayor Cespedes, Alejandro Rodriguez (afterwards mayor of Havana), and Messrs. Teodoro

52. *Diocese of Florida: Council Journal, 1876.*

Perez, Joaquin Leon, Juan B. Baez, and others.⁵³ Thus Bishop Young describes the occasion:

After duly organizing I addressed them for about an hour on the original independence of the Church of England of the Bishop of Rome, her subsequent subjugation by the Papal See, the causes which led to, and the circumstances which rendered possible the Anglican Reformation, with a general summary of what was rejected and what was retained by the Reformed Church, an explanation of our organic polity, and of our practices and usages in contradiction to those of the Church of Rome.

Mr. Cespedes translated my remarks, period by period, and, after I had concluded, addressed the audience at some length, and was followed by Mr. Baez, who, as well as Mr. Cespedes, spoke earnestly and eloquently. After these addresses a resolution, embodying an expression of the desire of which I had been previously informed, as unanimously passed, and largely signed by those present, and subsequently many who could not be present sought the privilege of adding their names.

Before leaving Key West, I ordered two hundred Prayer-books in Spanish to be sent at once to Dr. Steele; appointed Mr. Baez, who had been for some times a regular attendant and communicant of St. Paul's, lay reader, instructing him to commence services as soon as the Prayer-books should be received.⁵⁴

Mr. Baez evidently found his duties congenial; for on the Fifth Sunday in Lent, March 20, 1877, he was ordained deacon by Bishop Young, and on March 3, 1879, he was ordained priest by the Right Reverend Henry Benjamin Whipple, D.D., Bishop of Minnesota. As Bishop Young knew no Spanish-speaking priest, whose services he could obtain, he wrote to New York, inviting the Reverend Mr. dePalma to spend a month in Key West. Mr. dePalma promised to spend the following February there.

While in Key West that memorable week of December, 1875, Bishop Young took in hand the organisation of the first negro parish in Florida—a congregation which remained for many years the largest congregation exclusively composed of negroes in the Diocese. The problem of church-accommodation had long been a vexing one at Key West. St. Paul's Church had been built; the population of the city had almost trebled; and one of the largest elements in the accession of inhabitants had been the coloured immigration from Nassau and other British West India Islands. Some sixteen hundred of that class, one-half of whom had been baptised and reared in the Church of England, settled in Key West within the space of a few years, in addition to at least a thousand negroes of American birth, many of whom were likewise Episcopalians. With church

53. Browne, p. 31.

54. *Ibid.*, p. 29. The Reverend J. L. Steele, referred to above, had entered on his duties as rector of St. Paul's, Key West, in 1874; and continued till October 13, 1878, when he fell a victim to yellow fever.

facilities insufficient for the families which had built Key West's original parish, and this large accession of new residents, requiring unrestricted and equal Church privileges, yet unwilling to organise a separate parish and erect a church, lest they should thereby take upon themselves the stigma of an inferior caste, the situation was embarrassing. Bishop Young had been apprised of the matter, and had given it more or less thought for some three years. So, on this visit to Key West, he determined to have a meeting of those interested in the matter.

Though very doubtful as to the result, I was glad of the opportunity, at least, of assuring them of my fatherly concern for them, my earnest desire that they should be provided as soon as practicable with the Church and her services, under such circumstances as should be most for their edification, and of my readiness to co-operate with them in any practicable way for the attainment of that end.

After presenting his views, the Bishop asked for expressions of opinion. The result was the resolution, "carried, not only unanimously, but almost by acclamation," to proceed at once to the organisation of a new parish and the erection of a second church, "it being understood from the outset that the services were to be chorally conducted throughout, and with as high a ritual as, in my judgment, should be compatible with sound Anglican theology." This meeting was held on the 14th of December, 1875. The title of "St. Peter's Church" was adopted as the name of the new parish. On a subsequent evening, the organisation was effected. One of the most eligible lots in Key West, offered by Charles Tift, Esq., was gratefully accepted. Wardens, vestrymen, and other parish officers were chosen; and the rectorship was tendered to Dr. Steele, the rector of St. Paul's. His interest in the negroes and his devoted labours in their behalf had won all their hearts. Under his care, the work grew rapidly. Services were held in various rooms and halls, with the celebration of the sacraments at St. Paul's. After the death of Dr. Steele (1878), matters stood still for a time; but revived with much energy in April, 1887, when Bishop Weed sent the Reverend C. D. Mack as rector.⁵⁵

In Lent, 1877, Bishop Young visited Key West, where he found a satisfactory growth among the Cubans and the negro population. Mr. Baez was ordained to the diaconate on this visitation; thus the Spanish-speaking people were provided with a clergyman who might minister to them in their own language. The Bishop visited the new coloured parish; and took part in the choral services and preached and confirmed ten. The following Wednesday, he held a visitation of the Cuban mission, at which

55. Browne, pp. 32-33; *Diocese of Florida: Council Journal*, 1876.

the services throughout were conducted in Spanish. The Reverend Mr. Baez preached on the subject of Confirmation and "the more important differences between us and Rome"; then he presented a Confirmation class of twenty-nine, who retired after receiving the laying on of hands. Next, Mr. Baez presented a class of thirty-five, who had been confirmed in the Church of Rome, but were desirous, "after a year's instruction and consideration, of renouncing Roman errors, and being received (in) to the Communion of our Church." The Bishop said:

I felt it to be necessary to avoid everything that would tend to unsettle them by making them feel, in any wise, that they were laying aside the Old Religion and taking up a new one, and took special care to guard them against this error, in a somewhat lengthy address, which concluded with questions demanding renunciations, vows, and promises, covering the whole ground involved in that solemn transaction. In conclusion I received them to the Communion of the Church, ratifying the Confirmation they had received, and dismissed them with my blessing.

A little more than a year before, St. Peter's was barely organised, and the Cuban work was first inaugurated. Mr. Baez had been appointed as lay reader at that time to the people of his tongue, from the Island of Cuba, "who, with *very* few exceptions, in the whole five thousands of Cubans in that city, never at all attended upon the worship of God, or observed His Holy Day, except as the day for card-playing, cock-fighting, theatricals, and such like follies and sins." In that short period, there had been a gratifying increase in the regular attendance upon the worship in St. Paul's, the coloured parish of St. Peter's was in complete working order with a resident rector and a rapidly increasing congregation, and the Cuban mission was developing into the proportions of a parish. "The contrast presented by the present condition of the Church in Key West compared with what it was at my visitation in March, 1874, has led me repeatedly, almost involuntarily, to exclaim, 'What hath God wrought!'"

Furthermore, plans were on foot for a parochial school for boys; and Mr. Baez stood ready to start a mission among the coloured Cubans, provided it should be practicable.

Of this class, one thousand are resident in Key West, and hitherto could literally and truthfully say, 'No man careth for my soul.' Mr. Baez is all ready to take hold of this good work, provided he can be supplied with the means of support for himself and family. He is entirely willing to continue at the business he has hitherto pursued for this purpose, but such a course would demand his whole time, which is all required by the five thousand Cubans, who mostly look to him for all ministerial services which they require, to say nothing of the day school and Sunday-school he has to direct, his preparations for the pulpit and the prosecution of his theological studies

in preparing for the priesthood and for greater usefulness in his official life and labors.⁵⁶

In 1878, the Bishop reported to the Council of the diocese that Mr. Baez's Cuban work had held its own beyond expectation. There was a desire for a church independent of the other Key West parishes, though realisation of that hope seemed quite distant. A mission had been organised among the negro Cubans, and a lay reader named Perez officiated regularly for their benefit.

The Marion County missionary, the Reverend Robert Lansberger, held services in 1877 in six different places—Ocala, Millwood, Cabbage Hammock, Spring Hill, Silver Springs, and Spencer Place. His field embraced a territory fifty miles long and twenty-five miles wide. The Orange County missionary, the Reverend Lyman Phelps, stationed at Sanford, had eight communicants at Orlando (where he held occasional services); he visited Maitland also, as well as Fort Reid (where a Sunday-school had been organised) and Fort Mason (close to the present site of Eustis) and Zellwood. At Fort Mason—undoubtedly the beginning of the Eustis work—there was a Sunday-school under the charge of Mr. A. G. Rehrer, who acted as lay reader. Mr. Phelps made his first visit there, March 31, 1878. The same day, he drove to Zellwood; "and held a service in a pole school-house, which had sides, a temporary floor, and rafters, and ribs for the shingle. The service was hearty, and the whole tone was one of a people whose soul was in the work of the Master." On his return to Zellwood, April 28, he "found a churchly little building with roof on a temporary floor"; in it he celebrated the Holy Communion in the morning, and at the evening service he baptised one adult and three children. "No people have I met," said Mr. Phelps, "who deserve greater credit for their faithful and successful efforts to have a Church, than these. Not five dollars in money has been spent. It has been a labor of love thus far."

In 1877, two clergymen—the Reverend William H. Carter, D.D., LL.D., Ph.D., former rector of St. John's Church, Passaic, and the Reverend H. B. Stuart Martin, rector of St. Mark's, Jersey City—were appointed conjointly to the mission on the East Coast, embracing the entire length of the Halifax and Indian rivers. This largely and sparsely settled territory had been explored by Bishop Young and the Reverend Mr. Holeman several years previously; it was gradually gaining in population. Dr. Carter reported in 1878 that services at New Britain and Holly Hill (stations lying between Ormond and Daytona), at Daytona, and at Port Orange, and at Titusville, have been held as regularly as the

⁵⁶ *Diocese of Florida: Council Journal, 1877.*

weather would permit, "for the rivers, being the highways, were not always in condition for traveling."

The whole section is opened to the Church, with little or no opposition, but there is need of everything. There is no surplice, except those belonging to the Missionaries. At one place a box is covered with a piece of sand-fly netting, old and discolored. At another the plain table has a newspaper upon it. At another an ink-stained desk is used. While at still another, a bureau served as an altar. There is neither a Bible, nor Prayer Book for Chancel Service in the whole jurisdiction, nor in fact anything which the Church can call her own, except a few small Prayer Books, which are much the worse for—not wear, unfortunately—but for sundry dippings, the result of accidents by the river.

Some land had been promised; but the deeds were not made out. The whole amount collected was not quite two hundred dollars. Mr. Martin held services at the same places, alternating with his associate. "The services have generally been well attended, and increasing interest appears to be well taken in them at the several stations. . . . The people are unable to participate in the services, as the ritual prescribes." He had made a missionary visit to Titusville and Harveyville on the Indian River, and to New Smyrna; at all three places there were very good congregations for the size of the community. He had arranged to repeat the visits, and to go also to Cleveland on Merritt's Island.⁵⁷

Bishop Young visited the Indian and Halifax River section the following year. He arrived at Port Orange, May 26, 1878. The same day, he confirmed three at Daytona. The Sunday after Ascension, he officiated on the Indian River, at the house of a Mr. Cleveland, a former vestryman of Trinity Church, New Orleans. Settlers from both sides of the river attended. Dr. Carter assisted. "This was the first visit ever made by a Church clergyman to that region and we were welcomed heartily." The Bishop preached and celebrated the Holy Communion; in the afternoon, services were conducted on the opposite side of the river. "The congregation were seated in the shade of a fine grove of forest trees, closely surrounding the house, the piazza being occupied as chancel and pulpit by Dr. Carter, who preached, and myself." This service was held at the home of a Mr. Hatch, which stood on the site now occupied by the Indian River Hotel at Rockledge. From this beginning grew the future congregation of St. Mark's, Cocoa—to-day an active and zealous parish. From that day there was an organized group of churchmen, who assembled with more or less regularity under the ministrations of Doctor Carter. In 1866—the year after Bishop Young's death—the Cocoa congregation

⁵⁷. *Diocese of Florida: Journal of Council, 1878.*

built a church, which is to a large extent still in use, although considerably remodeled.

On the 3rd of June, Bishop Young and Dr. Carter proceeded together down the river to Eau Gallie, to visit some Church families there, "who were literally as sheep in the wilderness without a shepherd." The next day, services were held in the house of their hosts; an infant was baptised, and the Holy Eucharist celebrated. Dr. Carter preached. On June 5th, said the Bishop, "though sick with fever, I met, by appointment in the neighborhood in which we officiated on Sunday, those who could sing, to drill them in the chants, the novelty of the thing attracting a number, besides, who could not sing."

I was exceedingly pleased on the whole with my visit to Indian River. I was surprised to find so orderly, moral, intelligent, and respectable a population, though almost entirely destitute of religious service and instruction.

Dr. Carter had ten places under his care. "This involves a sail of nearly two hundred miles in an open boat." There were only about twenty-five communicants in the whole mission. Two lay readers were under his direction; and services were held every Sunday at Daytona and Rockledge.⁵⁸

In January, 1878, Bishop Young had visited Leesburg for the first time in nine years, "to ascertain what number of Church people had settled in that place and the region round about." There he held services in the union church; the Presbyterian minister and his elders acted as choir-conductors. He found less of positive Church strength in that growing town than he expected; but "unpropitious as was the prospect . . . the congregation was of such an excellent class of people, so appreciative, and of such admirable tone and spirit, that (he) enjoyed the services in an unusual degree."

Right after Easter, 1878, the Bishop visited Key West; and there he was encouraged at the progress of St. John's congregation—a group composed of Cubans who worshipped in St. Paul's Church. The services were conducted throughout in Spanish. After a sermon by Mr. Baez, twelve were confirmed and thirteen received "upon the formal renunciation of the errors of the Church of Rome." Mr. Baez had organised a mission among the coloured Cubans, of whom there were some fifteen hundred. The Bishop found the work at Key West "well sustained and prosperous, considering the great business depression there." Dr. Steele, the rector of St. Paul's, who was rector also of St. Peter's coloured parish

58. *Diocese of Florida: Council Journal*, 1879.

and of St. John's Cuban congregation, had added to his abundant labours a parish school for boys, which he taught himself without any assistance whatever. The vestry felt unable to render financial assistance; none the less Dr. Steele, feeling that the undertaking could no longer be deferred, added the school to his already crowded program. A layman named Green chorally conducted the services for the negro congregation and taught a daily Church-school. "He enters heartily into his self-denying work, has a strong hold upon the hearts of the people generally."

As the congregation consists entirely of laboring people, the very foremost of whom told me, when I was there, that they could not get a day's work in a month, they are naturally, in all respects, thoroughly depressed. Many are leaving for Nassau, whence they came, hoping to better themselves, while nearly as many are coming from there, seeking the same end here. This militates against the permanent success of the work, but all is being done that is possible under the circumstances.

The Bishop commented that Mr. Baez's work among the Cubans "holds its own beyond my expectation. . . . It is growing steadily in strength, and increasing in members and influence. Could he hold services at a convenient hour, St. Paul's Church, I was told, would be nearly or quite filled."⁵⁹

The faithful rector of St. Paul's, Key West, died on the 13th of October, 1878. Bishop Young paid a high tribute to Dr. Steele; and remarked that "it was mainly owing to his interest in the Cubans, and his well directed efforts in their behalf, that the work for their benefit was inaugurated." Mr. Baez, who owed his preparation, largely to that splendid priest, was ordained to the priesthood the Second Sunday in Lent, 1879. On the death of Dr. Steele, Mr. Baez held services until the new incumbent could take charge of St. Paul's. The Reverend Charles A. Gilbert, who had visited Key West in 1873, was called to the rectorship; but his ministry was of short duration. On November 8, 1880, he died at his post of duty of yellow fever. Only two years and a few days had intervened between his death and that of his worthy predecessor, who died in the same rectory of the same disease. The Bishop felt that Mr. Gilbert's resistance had been lowered by excessive work; he had served both St. Paul's and St. Peter's parishes, and had assumed the oversight of the schools.

The cyclone of August 29, 1880 destroyed the church at Sanford; but steps were promptly taken to rebuild the same. In the meantime, a church was built at Ocala; the town showed prospects of growth. Bishop

59. Diocese of Florida: Council Journal, 1878.

Henry Benjamin Whipple, of Minnesota, had become interested in Maitland; and it was through his generosity that the church there was in process of construction, in 1881. At the Council of 1881, the Reverend C. W. Ward, missionary in charge of Maitland and adjacent places, reported:

Since taking charge of the work assigned to me January 9, 1881, I have officiated publicly on forty occasion, thirteen times in Orlando, and the remaining times in Maitland. My customs having been to officiate twice a Sunday. . . . The attendance has averaged, in Orlando, about 45, and in Maitland, about 70. . . . The work of building the new church, which Bishop Whipple has so generously contributed for, has been undertaken by Mr. McGuire, a builder from the north, who is now engaged upon the church at Sanford, and expects to begin ours within a few days, as I am informed. The cost of this proposed building, when completed, will be \$1,800. . . . In this connection I would also mention that I have been offered a large church lot in Orlando for the erection of a building for church services, and have promised the people that I would lay the matter before you. We are in sad need of a church in Orlando, all the more because of the filthy and obnoxious character of the Court House, in which we are compelled at present to worship. At the same time our number are so small there, and owing to the many religious divisions and sects which peculiarly drain that portion of my Mission; the means for church building are likewise so small that a Mission Church could hardly be built there except by means of considerable aid from abroad. . . . There are under my jurisdiction at present in all, 31 communicants, that is, in Maitland 15, in Orlando 13, in Altamente 2. This does not include some scattering communicants in the remote outlying regions such as Zellwood and Apopka. I have also, in all, about 71 families, resident attendants upon the services.⁶⁰

After the Council, the Bishop left for Orlando to confer with the people about building a church, and securing a proper site for the same. On December 30, 1881, he met the few Episcopalians of that town and neighbourhood; and made certain proposals of aid, provided they did their utmost to help themselves. Their response exceeded his most sanguine expectations. "The finest site in or about the town was decided upon and secured, it being the crown of a ridge, descending to a lake, within two blocks of the Court-house, and therefore very central and accessible, and containing one acre of land." The contract for the building was made.

The year 1882 found the church and rectory at Sanford still unfinished; the Reverend S. B. Carpenter was missionary in charge. The Reverend H. W. Stuart Martin, who was in full charge of the East Coast missions after the removal of Dr. Carter to Tallahassee, reported twelve families of the Episcopal Church at Daytona. Thus he described his work in Volusia County:

60. Diocese of Florida: Council Journal, 1881.

I took charge middle of June, 1881; have maintained services at Daytona, Port Orange and Ormond, three services each Sunday, except one Sunday a month from August to November, 1881, and in March and April, 1882, when three services have been held in DeLand and Orange City each Sunday. In DeLand there are 18 Communicants, some of whom reside there only during the winter. In Orange City there are seven. At Ormond and Port Orange, I have not felt discouraged, but by the Divine blessing and by faithful work, it is hoped to recover the two years that were lost by the relinquishment of Missionary work there. Everything is to be hoped for at Daytona. There is no advance in one way; but we think that foundations are being substantially laid. A Chapel is expected to be built and ready for use by the end of the year. God grant it! A good lot has been secured, the gift of a Churchman, and three hundred and fifty dollars are in hand for the building of the Chapel. . . . At DeLand, a provisional offer has been made of an acre of land with eighty orange trees on it set out two years ago.⁶¹

On the Fourth Sunday in Lent, 1883, Bishop Young visited the Church of the Good Shepherd, at Maitland, and confirmed fifteen. "This beautiful Church, erected at his own expense by the Bishop of Minnesota"—Dr. Whipple—"as a memorial to his son, and which had been recently completed, was crowded to overflowing, notwithstanding both the Roman Catholic and Methodist Bishops, by a singular coincidence, were officiating at the same hour, at their respective places of worship. This was gratifying as showing the hold which the Church has already gained upon the major part of that intelligent and interesting community." A selection from Handel's "Messiah" was rendered. On March 17, Bishop Whipple himself consecrated the church.

On St. Mark's day, April 25, 1883, the cornerstone of St. Mary's, Daytona, was laid; the Reverend H. B. Stuart Martin was missionary in charge. Sixteen families of Episcopalians were reported at St. Thomas's Church, Eustis; there were five families at the mission at Manatee River, and a total of seven persons at the Thonotosassa mission. At St. Andrew's, Tampa, there were in 1883, six families—a total of twenty-five persons. A serious impediment in the way of the Church's work at Tampa was the difficulty of finding a room for worship; at last, lumber was being sent to the mill.

The Reverend Robert B. Welseley took charge of St. Barnabas's mission, at Deland, September 24, 1882. For services he had only a school-house, which he had to share with the Presbyterians and the Campbellites. By 1883, the building fund amounted to seven hundred dollars. Mr. Welseley also held services at St. Barnabas's mission, Orange City, where there were four families. "With the promised supply of a

61. Diocese of Florida: Council Journal, 1882.

horse and wagon of my own," he said, "I shall be able devote more time to this Mission; also begin services at Spring Garden, a point six miles north of Deland, where a few Church families are settled."

The Reverend S. B. Carpenter had twelve families at St. James's mission, Enterprise; he held services in the hotel, but ground had been given for a church. There were six families in 1883 in the Zellwood and Apopka mission. At the Yalaha mission, in Sumter County, there were ten families—thirty-six persons. By 1883, regular services were begun in Winter Park. "It is evident that a strong church community is soon to spring up there. The projectors of the town are predisposed towards the church, and have offered us every encouragement."⁶²

In 1884, St. Luke's, Orlando, was admitted into union with the Council of the Diocese of Florida; at the same time two other parishes fulfilled the canonical requirements — St. Mary's, Daytona, and the Church of our Saviour, at Mandarin in the northern part of the diocese. At Tampa, by this time, a very neat and commodious church, with seating capacity for about two hundred, had been completed. The church at Orlando had been finished, "with exceptionally fine windows," and "with beautiful church furniture made in New York, with a fine bell over five hundred pounds weight"; it was already proving too small a structure for the rapidly increasing population of the town, and contracts were signed for enlarging it. At Maitland, the windows and furniture (including a fine eagle lectern) had been introduced. At Sanford, the church had been completed. A fine lot had been secured at Enterprise, and a church built and paid for at a cost of nearly two thousand dollars. The DeLand church was ready for Easter services (1884); while at Eustis, the church had been occupied for some months.

During the session of the General Convention, in 1883, a petition with 258 signatures had been presented to Bishop Young from Mantanzas, Cuba, praying him to take measures for establishing permanently the services of the Episcopal Church in that city. In pursuance of that object, he repaired to New York, and attended the meeting of the Foreign Committee of the Board of Missions. "But so very disappointing had been the result of the large appropriation to the work of the Church in Mexico, that the Committee thought it more prudent to defer action as to any further grants of funds for Missionary work among the Spanish American race, till after my contemplated visit to Cuba . . . and the report of the actual state of things as I might find them here."

Accordingly, on the 22nd of February, 1884, the Bishop left home for

62. *Diocese of Florida: Council Journal, 1883.*

a visitation of the missions on the Island of Cuba. On the evening of Thursday, February 28, he officiated at Mantanzas. After Evening Prayer in Spanish, and a sermon by the Reverend Mr. Baez of Key West, he confirmed a class of forty-one. On the Fifth Sunday in Lent, at Mantanzas, he celebrated the Holy Eucharist, and confirmed twenty more. He preached to the congregation; Mr. Baez translated his remarks. On March 3, he left for Havana, where he officiated twice, and confirmed fifty-five. He called on the Governor-General of Cuba, meeting a most polite and cordial reception. From the Governor's palace, he drove to the house of an American Church family, which had been resident in Havana twenty years, in order to baptise a child a year old.

At the end of the sessions of the 1884 diocesan Council, Bishop Young hurried to New York, to attend the May meeting of the Foreign Missionary Committee, so as to secure an appropriation for the work in Cuba. On reporting the results of his observation, he was greatly surprised and disappointed at the refusal of the committee to entertain the subject at all, on the ground of want of jurisdiction. "It was a new field of missionary work," it was said; "and only the Board of Managers have the power of adopting such." "All very true," was the Bishop's comment; "but why was this not thought of at the meeting some time before, when I was given to understand, and others present received the same impression, that if I reported favorably of the prospect, after visiting Cuba, they would make an appropriation for carrying on the work?"

Although a whole month would elapse before the meeting of the Board of Managers, the Bishop resolved to wait in New York for the meeting of that Board. In the meantime, he issued a special edition of the account of his visit to Cuba, which he sent to every bishop and clergyman of the Church in the United States, and to many of the laymen. He also busied himself in revising the Spanish version of the Book of Common Prayer. At length he secured a temporary appropriation for the Cuban work, at the rate of three thousand dollars a year.

Early in 1885, the Bishop started for his second visitation to the island of Cuba. On February 24, 1885, he reached Havana. The next day, he confirmed two persons at Jesus del Monte; on the 27th, he confirmed ten at St. Luke's, Havana; on the 1st of March, he confirmed eighty at Gethsemane Chapel; on the 3rd, sixty at Jesus Maria y Jose; on the 4th, ninety-six at Guanabacoa; on the 8th, seventy-four at Mantanzas—in all, 325. The year before he had confirmed 116. There was tangible evidence that the Episcopal Church was gaining ground in Cuba.

And this result was reached without any increase of laborers, it being the fruit of the healthy and steady growth of interest in our truly Catholic

and Apostolic Church, keeping pace with the increase of knowledge and respecting her claims, and the blessed privileges which her worship and sacraments afford to the understanding and edification of all.

Returning from Cuba, Bishop Young officiated at Palma Sola, at the mouth of the Manatee River. The lower west coast of Florida was no better than the lower east coast. "Considering that the settlers on that river are scattered along its banks on both sides for some eight miles from its mouth, I was quite agreeably surprised to find assembled in the school-house at Palma Sola a congregation of over a hundred people of a manifest intelligence and culture that would compare favorably with the average congregations of our land; and moreover, a good proportion of them, as was evident from the responses, were Church people." The Reverend C. S. Williams was general missionary in charge of that section. Two days after his first service there, Bishop Young, accompanied by Mr. Williams and a servant, visited the Episcopal families on the south side of the Manatee River; next day, the kind host (Mr. Warburton Warner) took them in his steam yacht and visited the Church families on the north side of the Manatee, for a distance of eight miles. "On a former visit to Manatee, several years ago," said the Bishop, "there were only three or four Church families within a radius of ten miles. With the accession of quite a number of such within the last two or three years, it now presents a promising and important field for Church work, which I shall endeavor to have occupied by a faithful worker before next winter."

On the 22nd of March, the Bishop visited St. Andrew's Church, Tampa—a mission which had grown to nineteen communicants. There he confirmed seven. A few days later, while at Sanford, the Bishop became acquainted with a lady from Connecticut, Mrs. Lucy A. Boardman, who expressed a desire to contribute the means for the erection of two churches on the Indian River. In April, accompanied by the Reverend Mr. Carpenter, the Bishop started on a tour of observation, to decide upon the best sites. Mrs. Boardman had suggested Melbourne; and there the two clergymen arrived, April 17. Mr. Carpenter spent the following day in exploring the neighborhood, visiting the people, and collecting all the information possible. He learned that the money was in hand for the purchase of four acres as a site for the church and rectory, and that there were some twenty communicants within a radius of three or four miles. On Sunday, April 19, services were held in the hotel at Melbourne; "and, although the day was rainy and the wind so high and boisterous that one could not sail an open boat without becoming thoroughly drenched with sea-water, a congregation of some fifty persons assembled, who proved to

be nearly all Church people." After service and dinner, they sailed for the residence of Mrs. Stevens, a lady from Detroit who had recently settled there. The Bishop performed a marriage and baptised a child while the guest of Mrs. Stevens. Then he and Mr. Carpenter left for Rockledge; and the day after, returned to Sanford.

In his address to 1885 Council, Bishop Young stressed the financial difficulties under which the Diocese worked and the probable need of an assistant bishop. So little had been contributed by the Diocese to the support of its bishop, he said, that he did not know what assurance it could give, "in case of the sudden death of the present incumbent, of any competent support of the one who should be called as his successor."

The geographical area of Florida is more than ten thousand square miles larger than that of the State of New York, and nearly as large as all New England. A division of the Diocese, as matters now stand and as indications now point as to the future development of the State, is out of the question. The election of an Assistant Bishop, as soon as his support can be provided for, is the only thing that can be done to meet our necessities. . . . But why talk of another Bishop with the disgraceful record of the Diocese as it now stands as to meeting its pledges and obligations to its present Bishop, as well as to his successor in office?⁶³

In 1885, the Bishop could look back over eighteen years of service. He had come in 1867 to a sparsely settled diocese, most of its area unexplored and inaccessible—a diocese of fewer than a thousand communicants. Disorganised, impoverished, reduced as a result of the recent war, subject to scourges of yellow fever—the prospect was one of hardship and self-sacrifice. Here was a man who had spent several years in the security of the wealthiest parish of America, who had known all the comforts and convenience of city life. The challenge called for an heroic response; and Bishop Young was equal to it. He gave his best; he worked assiduously; he faced pioneer conditions; he threw in his lot with simple, primitive people; he was a builder. In 1885, he might have regarded with satisfaction the number of parishes and missions which had sprung into life since his arrival, and survey the large areas brought under the influences of the Church.

In a number of places where the Episcopal Church was entirely unknown twenty years before, there were in 1885 handsome church-buildings, quite a few of which are still in use. Struggling, feeble preaching-stations had been organised into missions or had assumed the status of independent parishes. Sanford, DeLand, Daytona, Winter Park, Orlando, and Tampa—strong and active parishes today—had their beginnings during the episcopate of Bishop Young. The great orange region of

⁶³. Diocese of Florida: Council Journal, 1885.

Central Florida was opened to the Church—Leesburg, Longwood, Zellwood, Apopka, Eustis, and a number of smaller places. The east coast, as far south as Melbourne, and the west coast, to the mouth of the Manatee River, had become a part of the Church's domain. A considerable work had been started among the negroes; the Cubans had their own services, and in their own language; and a great foreign missionary field was fostered and brought under the patronage of the general Church.

In the meantime, the Bishop had suffered in physical health; and he had found it increasingly difficult to endure the uncertainties and privations of his vast rural work. His later reports tell of enforced rests and periods of recuperation; still he fought a brave fight to the end. On the 15th of November, 1885, he passed away. He is buried in the Old City Cemetery on East Union Street, in Jacksonville, Florida. His successor, Bishop Weed, in his first address to the Council of the Diocese of Florida, paid a beautiful tribute to the late Bishop Young:

It is scarcely nine months since I began my work, so that I have hardly done more than learn how great were the labours and trials of my predecessor. . . . I feel I know him well, for his works speak, **though he sleepeth**. As I go over the Diocese, and behold his works, I feel he has written his own epitaph in the hearts of the people. Laborious and wise; gifted and accomplished, faithful and devoted.

Wherever I have been with the convenience of railroads and steamboats, he went on foot or by horse. When I take into account the labours which his extensive travel involved, it seems strange that his physical forces were not exhausted years ago. At Cocoa he went into the woods axe in hand, and prepared a site for the church. From Key West he passed over to Cuba, and established twelve congregations on that wretched island. His missionary labours were enormous. But his labours were not confined to mission work.

Throughout the Diocese I have learned how his care extended to the minutest details. His taste is to be seen everywhere. I venture to say there is not a Diocese in the American Church, with as many temples of worship, constructed with the same reference to the true principles of architecture. He was not only a wise and educated master-builder, however; his foresight was markedly shown in the selection of places for the erection of church buildings. When you consider what a wilderness Florida was when he was consecrated, and when you consider, also, how the Church has kept ahead of immigration, and how the population has followed and clustered round the places which he selected, as centres of worship, we must pay him the homage due the wise statesman. Not satisfied with planting and establishing the Church in the most remote districts, he did not rest till he had given the people a love of true Church music, and had instructed them in the proper rendering of the ritual.⁶⁴

At the diocesan Council of 1886, it was reported that an excellent church had been built at Oak Lawn, on Orange Lake (about eighteen

64. *Diocese of Florida: Council Journal*. 1887.

miles north of Ocala). Other places were receiving the ministrations of the Ocala clergyman. A mission had been organised at Brooksville, Hernando County. Winter Park had just been organised into a mission; Kissimmee and Bartow were calling for services. St. James's, Leesburg, had also become a mission; so had the Church of the Redeemer, Panasoffkee. The church in Key West had been destroyed by fire; and this loss was reported to the Council. The Diocese was asked to give every encouragement and assistance to the work in that important city.

In 1886, the Church was gaining ground in the territory recently opened. The Reverend Mr. Carpenter was holding services at Rockledge, Tropic, Eau Gallie, and Melbourne, on the Indian River; and at Maitland, Winter Park, and Bartow on the South Florida Railway. St. Andrew's, Tampa, with thirty-six communicants, valued its property at \$2,300. Ormond had a church-lot and seven communicants; Port Orange, a building fund of four hundred dollars, and ten communicants. St. Edward's mission, Lane Park—mentioned two years before—reported ten communicants. It had been organised as a mission; lots had been donated, and four hundred dollars subscribed for the building.⁶⁵

The Reverend Edwin Gardner Weed was elected to succeed Bishop Young in 1886. He was born in Savannah, Georgia, July 23, 1847. While still a student at the University of Georgia, he enlisted in the Confederate Army. At the close of the War, he went to Europe and entered the University of Berlin. After graduating there, he attended the General Theological Seminary in New York City. He was rector of the Church of the Good Shepherd, Augusta, Georgia, when he was called to become head of the Diocese of Florida. On the 11th of August, 1886, he was consecrated bishop in St. John's Church, Jacksonville. In his first address to the Council of the Diocese, he paid a beautiful tribute to his noble predecessor; and declared that he aspired to follow in his footsteps. "Our diocese is pre-eminently a missionary diocese," he said. "The Church is constantly finding her way into new fields, and making new advances into the *terra incognita* of the southern portion of the state." Within a year of his consecration, churches were erected at Winter Park, Thonotosassa, Cocoa, and Melbourne, besides at places which remained in the mother diocese after the division five years later. Dunedin and Clear Water Harbour combined in a subscription of three hundred dollars towards the stipend of a missionary.⁶⁶

At the Council of 1888, it was observed that "many material signs of

65. Diocese of Florida: Council Journal, 1886.

66. Diocese of Florida: Council Journal, 1887.

progress have marked the year. New churches have been built in ten mission fields, *viz.*: Clear Water Harbor, Thonotosassa, Tallahassee, Cocoa, Melbourne, Pable Beach, Fruit Cove, Lane Park, Huntington, and South Jacksonville. New missions have been regularly organized in Pinellas, Fort Meade, Clear Water Harbor, Port Orange, Ormond, Carrabelle, and Courtney. The Bishop has pushed his way into new settlements, where the Church services have never been heard, and in all of these places he has been gladly received."⁶⁷

A movement towards a church-school in southern Florida was made about that time. The Trustees of Auburndale College held two meetings during the twelve months preceding the Council of 1888; and determined to call their college, to be situated at Auburndale, Polk County, "The Florida Diocesan College." The assets amounted to \$16,482.09, of which less than half was reported in hand; but it was moved that a contract be let for the building.

On the 27th of September, 1887, Bishop Weed received the application of Christ Church, Fort Meade, to be organized into a mission. On the 27th of November, the same year, he consecrated St. Mary's Church, Daytona. The church at Key West (St. Paul's) having been rebuilt, the same was consecrated January 29, 1888. A visit was made to St. James's, Clear Water Harbor, on the 14th of March. On May 13, the Bishop visited Sarasota. There he preached and confirmed one person. The next day, he confirmed three at Bradentown. On the 15th, he celebrated the Holy Communion and confirmed one at Fayetteville; that evening, he preached at Palma Sola. He was at Dunedin on the 17th; and confirmed one. After that, he returned from his visitation into the southern part of the diocese.

At the 1889 Council, the Reverend Mr. Carpenter reported "much earnestness and activity" in the Indian River country, but a cry for more men and for temporal aid to sustain them. His account is very important, as the scene of his arduous and solitary labours has developed into one of the most widely known areas in the United States.

At Titusville a beautiful church has been completed, and funds obtained for the erection of a comfortable rectory. A well ordered Sunday School has been established, and the young men of the town are manifesting a most gratifying interest in the work of the Church. . . . About \$400 has been already pledged toward maintenance of a settled clergyman, and by uniting this mission with Rockledge and Cocoa below, a permanent clergyman could be comfortably supported. . . .

Opposite Titusville, on the Banana River, is the settlement of Canaveral. A competent lay reader has been appointed for this point, and there is

⁶⁷. Diocese of Florida: Council Journal, 1888.

prospect of rapid increase. On Merritt's Island, about fifteen miles below Titusville, is the mission of Courtney, whose whole history is a continual record of hardship, self-denial and faith. A comfortable Church building has been completed at this point, to the great joy of a faithful people, and frequent services are held.

The next point is Cocoa. The work in this attractive mission has been referred to. A sweet toned bell has been given this mission. a faithful lay reader holds weekly service. . . . Merritt is a settlement opposite Cocoa. There are about nine communicants here who attend service in Cocoa when the wind is suitable. They have already raised somewhat towards a Church of their own, which can ultimately be served from Rockledge.

Melbourne, with its pretty Church and furnished Rectory, is the next important point. The Rev. Dr. (William Porcher) DuBose, of the University of the South, kindly gave his vacation to this point last winter. . . .

Communicants of the Church are found settled along the whole length of the river, specially at Micco, St. Sebastian, Fort Paine, Eden and the Narrows. These are visited by me as often as occasion will permit. Lake Worth is the last point upon the coast where the Church has a foothold. The Rev. Mr. Mulford has done efficient work this past winter. A neat Church has been erected, and by the liberal generosity of Mrs. Lucy Boardman a comfortable rectory will soon be completed.

Three years ago there was not one place of worship on this whole coast; now there are five church buildings, with three rectories provided for.⁶⁸

When Bishop Weed addressed the Council in 1890, he spoke of the growth which had been manifest in spite of the shortage of clergymen for the field. A few years ago, it was observed, there was not a single church-building within many miles of Eustis, in the lake region. In 1890, there were churches standing at Chetwynd (Fruitland Park), Montclair, Leesburg, Eustis, Pittman, Lane Park, and Zellwood—eight in all. A church had been erected at Brooksville. "The Dean of the Southern Convocation remembers how, a few years ago, he began clearing in the wilderness. Now in that region, we have churches at Dunedin, Clearwater, Wilhelmsburg on the Manatee, Tampa, Thonotosassa, Fort Meade, and Acton. Soon will there be a church at Kissimmee and Bartow." On the 15th of November, 1889, the Bishop accepted the application of Holy Trinity, Conway, to become a mission; on the 29th of December, he consecrated the church at Picolata.⁶⁹

The reports at the Council in Pensacola, May 6-7-8, 1891, indicated continued progress. A new church-building was available at Merritt, on the Indian River; a beautiful church had been completed at Kissimmee; the church of the deserted village of Acton had been transplanted to Lakeland, where it was in use; a small church was in process of building at Punta Gorda; Narcoossee had funds nearly sufficient for building a good church. (The Narcoossee church, constructed on beautiful Gothic

68. Diocese of Florida: Council Journal, 1889.

69. Diocese of Florida: Council Journal, 1890.

lines, was afterwards removed to St. Cloud). Narcoossee was essentially an English colony; and there English customs prevailed and prayers for the Queen and Royal Family were said along with those for the American civil authority. At that Council, the realisation that the demands of the whole state were too great for one bishop to fulfil led to the appointment of a committee on the division of the diocese. The committee recommended the adoption of a memorial to the General Convention of the Protestant Episcopal Church, fixing the southern boundary on the south lines of the counties of Levy, Alachua, Putnam, and St. John's. The territory south of that line was to be ceded to the General Convention for the creation of a missionary jurisdiction. "It is time that the older settled portion of the state be occupied with missions," the report declared; "but this cannot be done so long as the necessity of caring for what has already been established remains so great. . . . The planting of the Church in the new field brings with it an increasing care and attention."⁷⁰

On the first day of the General Convention, held in Baltimore, October 5, 1892, Major George R. Fairbanks presented the memorial of the Diocese of Florida; and the same was referred to the Committee on New Dioceses. On the eighth day, October 13, the Committee reported favourably. The two Houses concurred. Thus the division of the work of the Episcopal Church in the state was ratified; and the missionary jurisdiction of Southern Florida came into being.⁷¹

When the Diocese of Florida was created, in 1838, there was only one Episcopal congregation in that whole peninsula area, which later became the Diocese of South Florida. Most of that vast region was an unexplored wilderness. At the first Convocation of the new missionary jurisdiction (February 21, 1893), groups of churchmen were reported at nearly sixty places. There were five independent parishes; thirty-five organised missions; and a group of mission stations, where occasional services were held. The list is as follows:

PARISHES

Key West	St. Paul's	Ocala	Grace
Key West	St. Peter's	Orlando	St. Luke's
	Sanford	Holy Cross	

ORGANIZED MISSIONS

Brooksville	St. John's	Leesburg	St. James's
Clearwater	Ascension	Longwood	Christ
Cocoa	St. Mark's	Maitland	Good Shepherd

70. Diocese of Florida: Council Journal, 1891.

71. Journal of the General Convention, Protestant and Episcopal Church, 1892, pp. 176 and 264.

Conway	Holy Trinity	Merritt	Grace
Courtenay	Mission	Myers	St. Luke's
Daytona	St. Mary's	Ocoee	Grace
DeLand	St. Barnabas's	Oaklawn	Trinity
Dunedin	Good Shepherd	Ormond	St. James's
Eustis	St. Thomas's	Pittman	St. John's
Fort Meade	Christ	Port Orange	Grace
Key West	St. Alban's	St. Petersburg ...	St. Bartholomew's
Key West	St. Cyprian's	Tampa	St. Andrew's
Kissimmee	St. John's	Tampa ...	St. James's
Lakeland	All Saints	Thonotosassa	Trinity
Lake Buddy	St. Mary's	Titusville	St. Gabriel's
Lake Worth ...	Bethesda-by-the-Sea	Wilhelmsburg	Christ
Lane Park	St. Edward's	Winter Park	All Saints
	Zellwood		St. Jame's

MISSION STATIONS

Arcadia	St. Edmund King and Martyr	Glen Ethel
Chetwynd (Fruitland Park)	Holy Trinity	Haines City
Enterprise	All Saints	Lake Mary
Montclair	St. John's	Melbourne
Narcoossee	St. Peter's	New Smyrna
Bartow		Orange City
Cassia		Pine Island
		Punta Gorda
		Tarpon Springs ⁷²

72. Journal of the First Annual Convocation of the Church in the Missionary Jurisdiction of Southern Florida, 1893.