

## The Beginning of the Episcopal Church in the Miami Area

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When the Missionary Jurisdiction of Southern Florida was constituted in 1892, there was no work conducted by the Episcopal Church between Lake Worth and Key West. That long Atlantic seaboard—a stretch of 225 miles—was thinly settled, difficult of access, and of little promise. The first official mention of a prospect of development along the part of the Florida east coast is found in the *Journal of the Second Annual Convocation of the Missionary Jurisdiction* (1894) where Coconut Grove, Miami, and Lemon City are listed among the mission stations, and the Reverend Gilbert Higgs, D.D., rector of St. Paul's, Key West, is Archdeacon, with the counties of Monroe, Lee, and Dade "to Lake Worth" in his district.

Bishop William Crane Gray, the first Bishop of the new Missionary Jurisdiction, had been elected by the General Convention of the Church in October 1892, in the city of Baltimore, as Missionary Bishop. His consecration took place in the Church of the Advent, Nashville, Tennessee (where he was rector), on December 29th, the same year. On the 3rd of January, 1893, he took leave of his parish and the city of Nashville; and on the 5th he was present at Orlando for the meeting of "the Southern Convocation." A week later, he was on his way to Key West, for a prolonged visitation of the district.

On the 29th of April 1892, Bishop Gray reached the Biscayne region, where, so far as he could ascertain, "no Bishop had ever been, and only once had a Clergyman of the Church made a brief sojourn there." Bishop Gray became at once the guest of Mrs. Julia D. Tuttle at Miami;<sup>1</sup> and he expressed thanks in his convocation address to her "for the careful and painstaking way in which she had prepared for [his] visit, making it known far and wide, and arranging for the different services he was to hold, where to hold them, and

placing her private launch at [his] disposal." On the 30th of April, in a school house at Lemon City, the Bishop had a Baptism and a Confirmation and celebrated Holy Communion. At night, he held service in the Union Church at Coconut Grove, 13 miles farther down the bay. He regarded the prospect as "certainly good for the Church in this whole region, provided the ground be occupied at once." He spent an entire week visiting among the people, far and near, "by land and by water, visiting them in their homes, talking to them, instructing them, preparing some for Baptism and Confirmation, and in every way possible endeavoring to improve the opportunity before [him]."

He stated "I ascertained that in a large portion of this region the number of Church people, or those who have been more or less under the influence of the Church, is greater than that of any other religious body, and they are very anxious to see the Church established in their midst."

On May 6, Bishop Gray visited an isolated church family living on Elliott's Key; and was impressed by the 40 acres of pineapples, containing about 4,800,000 plants. On Sunday, May 7, he held morning service preaching at Coconut Grove and at night preached at Lemon City and confirmed three persons. The next day he left for Key West.

On November 28, 1893, Bishop Gray was again in the Biscayne Bay region, having arrived by stage from Lantana along the edge of the Everglades—the most trying and expensive journey I have to make in all my jurisdiction." He stopped first at a small house within a few miles of Lemon City—a house which was both the post office and a dwelling. He stepped inside and saw a number of children; thereupon he asked, "Have these children been baptized?" The parents both answered, "No." The Bishop found on inquiry that they were anxious to have it done and wanted him to do it; so he promised to prevail on the driver to start early enough on his return trip to attend to it.

Having had two good lots donated at Lemon City for a church, Bishop Gray, on November 29, appointed a committee to raise, subscriptions "towards the first Episcopal Church to be built on Biscayne Bay." The next day (St. Andrew's and Thanksgiving Day), he was taken in a private launch to Coconut Grove, where, in the evening, he held service and preached to a large congregation in the Union

Church. The first of December was partly spent in examining possible locations for the church at Coconut Grove. Lots were offered by different parties; but the Bishop was not quite satisfied. He held services again that evening at Coconut Grove; two days later he had a Baptism in the country, after which he held services in the Methodist Church, preached, confirmed four persons, and celebrated the Holy Eucharist. That evening (December 3rd), he held service and preached in the residence of Julia Tuttle, at the mouth of the Miami River, occupying the spot which used to be Fort Dallas. The Bishop foresaw the prospects of development through the anticipated extension of the Florida East Coast Railway and he felt that a clergyman should be provided for Biscayne Bay as soon as means were forthcoming.

On his return (December 4th), the Bishop found the children and parents awaiting him and their promised baptisms in the Biscayne post office.<sup>2</sup> He secured two men to act with the parents as sponsors. "I put on my robes in the one room" he said, "and had a brief service and baptized six children. Parents and sponsors solemnly promised to do their duty faithfully as it regards those children."<sup>3</sup>

These entries are very significant. They show the promptness with which Bishop Gray undertook the planting of the Church in remote and neglected areas; and specifically they furnish the dates of the initial services in Lemon City, Coconut Grove, and Miami.

The Reverend Doctor Gilbert Higgs, in his capacity as Archdeacon of "Monroe, Lee, and Dade to Lake Worth," followed up the Bishop's visit by a trip to the Miami area in the early part of 1894. Thus he reports it:

On the 25th January, 1894, I took passage in a sailing vessel from Key West to Coconut Grove, in Dade County, and arrived there on the evening of the 27th. Met with a cordial reception and was entertained by Mr. and Mrs. Kirk Monroe.<sup>4</sup> Made three visits that evening.

"On Sunday January 38th, I read Morning and Evening Prayer and preached twice in a Union Meeting House, made four visits, attended the Sunday School and addressed the scholars.

January 29. In company with Miss McFarlane,<sup>5</sup> a most energetic and faithful Communicant, made four visits in the morn-

ing. In the afternoon I made eleven visits. Was called out twice that night to read prayers with a sick woman.

January 30. Made two visits. Mr. Kirk Munroe kindly took me in his yacht to Miami, where I met with every attention from Mrs. J. D. Tuttle and her family and was most hospitably entertained by them.

January 31. Accompanied by Miss Tuttle, made fourteen visits, and arrived at Lemon City late in the evening.

February 1. Accompanied by Mr. Niles,<sup>6</sup> an earnest member of the Church, made ten visits. Visited the public school and addressed the children.

February 2. Returned to Miami to Mrs. Tuttle's who very kindly took me in her naphtha launch the next day to the head waters of the Miami River.<sup>7</sup> I baptized in the evening two adults.

February 4. Went in the launch to Lemon City. Read Morning and Evening Prayer and preached twice. Returned in the evening to Miami.

February 5. Left Miami at 9 A.M. for Key West. Detained all day; our sloop on the rocks; got off at 9 P.M.

February 6. Landed at Elliott's Key and made one visit.

Arrived at Key West February 7 in time for Litany.<sup>8</sup>

The next year, Doctor Higgs made only an oral report to the Convocation; and there is no record of his activities in or around Miami. Bishop Gray appeared in that region in March, 1895. On the 6th day of that month, he "took sailing vessel for Biscayne Bay at 9 A.M. The wind was 'dead ahead,' and the sea very rough. At night we had by taking gone 60 miles of distance, to make 20 miles towards our destination."

"Friday, (March) 8th. Entered Bay Biscayne at 10 A.M., and reached Miami at about noon Sunday 10th. Morning service and sermon at Coconut Grove. Took a launch to Lemon City, where I read service and preached. I baptized two children, and confirmed one person.



“Monday, 11th. Visited all day, and found several persons who should have been confirmed. I must have a clergyman here.

“Tuesday, 12th. Preached and administered Holy Communion at 10:30 A.M. Nine persons received. They have had no opportunity since I was here a year ago.

“Wednesday, 13th. Left Lemon City on hack at 10 A.M. for a two days’ trip through the desert region. Reached Camp LaFayette a little after dark. On the way was called on to stop and baptize a child.

“Thursday, 14th. Left Camp LaFayette at 7 A.M., and it was after 8 P.M. when we arrived at Lantana. Then went ten miles in a row-boat to W. Palm Beach, where I spent the night.”<sup>9</sup>

The late John Sewell, who was sent by Henry Morrison Flagler to represent his interests in laying out and developing Miami, has left us, in his *Memoirs and History of Miami* (published in Miami by the Franklin Press) a very interesting narrative and description of early Dade County life and conditions. In the summer of 1895, Mr. Flagler let the contract to extend the Florida East Coast Railway from West Palm Beach to Miami. Mrs. Julia D. Tuttle owned the land north of the Miami River; and at the time, said Mr. Sewell, “the Tuttle house, Fort Dallas, and the Brickell home, on the point south of the Miami River, and F. S. Morse’s house, just south of the Brickell home, were the only settlements of Miami proper. There was very little clearing around the homes.”<sup>10</sup>

When John Sewell, Everest G. Sewell (his brother), and their party arrived for the purpose of laying out the city, March 3rd, 1896, they “found Miami all woods. Mrs. Tuttle had opened up Avenue D—Miami Avenue—from the Miami River north to 14th Street,” and there were “several little shacks and tents started on this street.” Mrs. Tuttle had started to build the Miami Hotel, located east of Avenue D and south of the spur railroad track which was the lead down to the Royal Palm Hotel.<sup>11</sup>

Bishop Gray saw Miami in its pioneer days. He made a visit to the Bay Biscayne vicinity in February 1896—his second visit. He arrived after a very rough and arduous journey from Key West, on the Dellie (or the Della—the Cana Company’s boat). On board there was

“a motley crowd,” including a party whom the major of Key West had surprised in a gambling den.

“Thursday, February 13. Running slowly among the keys. Still very rough. At 3 P. M. only eight-five miles from Key West.

“Friday, February 14th. 9 A. M.—Off Coconut Grove. At 2 P.M. last night ran aground. ‘Dead’ low tide and no wind. The sun pouring down upon us makes it very warm and close. At dark the Captain came in to say that we must remain all night, and in the meantime everything has been drenched by a pouring rain. Truly, a trying day.

“Saturday, February 15th. Lemon City. More rain, and again low tide, so we could not reach the dock, but were sent ashore in a boat. Got baggage just in time to perform a marriage ceremony at Hotel Connolly, for Eugene Lee and Mrs. Marion Macdonald. Drove to Miami in the afternoon to arrange for services, and returned to Lemon City.”

This is the first recorded marriage performed by an Episcopal clergyman in the Miami area. The next day was Sunday, Quinquagesima; and Bishop Gray started at eight, by way of Miami, for Coconut Grove, for morning service. There he preached to a good congregation, after which he drove back to Miami, and “at 3 P.M. walked over to the hotel in the rain. Service and sermon in dining room, which was leading in every direction, but in spite of it all had good congregation, mostly men.” After service, the Bishop drove to Lemon City. It was still raining. In the evening,

“went over to the Methodist church, where service was appointed. Found it all dark. I went in and lighted up and some one came and rang the bell. Had service and preached to a good congregation, mostly men. After service two gentlemen came to speak to me and I found, to my great relief, that they could take me the next day to Lake Worth, in their steamer, in time for my appointment there on Ash Wednesday.

“Monday, February 17th. Took steamer at 9:30, thankful to get aboard, and so escape the tedious two days staging through the sand—in risk, too, of being late for my next appointment.”<sup>12</sup>

Mr. John Sewell has given a delightful account of one of Bishop Gray's early visits to Miami, and of the way in which a congregation was collected. Soon after his arrival, Mr. Sewell received a note from Miss Fannie Tuttle, daughter of Mrs. Julia D. Tuttle.

"She wanted me to go with her in her launch to Lemon City to hear some Episcopal bishop preach and she was going to bring the bishop back with her and he would preach in the Congregational tent that afternoon. She stated in the note that, if I could not go, she would like to borrow my light rowboat, called the *May*, as she feared the water was so low in the bay that her launch could not get to the dock at Lemon City. I wrote her in reply I was sorry that I could not go, but she was welcome to the *May*, and I would hear the bishop that afternoon in the tent. About 3:30 that afternoon I strolled over to the tent. I found the bishop sitting on the preacher's stand, also Mrs. Plass was at the organ, and Miss Tuttle and the bishop's secretary were sitting in the choir seats—only the four in the tent. The bishop rose and said that 'we have a preacher, an organist and a choir, and one for a congregation and that we had better begin the service.' I rose and asked him if he was going to preach and he answered in the affirmative. I told him just to wait a few minutes and I would get him a congregation, for there was no use of his wasting a sermon on me. He said that he was afraid to let me go for fear I would not come back. Miss Tuttle assured him that I would come back and he agreed to wait.

"First thing that I did was to go over on Avenue D where there was a pool room with a crowd of men playing pool. (I will state that there were pool rooms and cold drink stands along Avenue D near the Miami River within a week after my arrival here.) I told the men that ran this pool room to close up the pool room right then and for the whole bunch to go across the street to the gospel tent, as there was a preacher over there who wanted to preach and had no congregation and that I was not going to have a preacher come to Miami and go away and say that he could not get a congregation to preach to. So they closed the pool room and the men began to file out and go over to the tent. I went to the cold drink stands and gave them the same spiel. So they closed up shop and went to church. Then I went to our quarters in the Miami Hotel, where a great many of us

were kind of camping then, and went up and down the halls giving them the same spiel that there was a preacher here who wanted to preach and nobody to preach to. Some of the men were asleep in their rooms on their cots, as we didn't have beds then. Some of the men that were asleep on their cots didn't take to the idea of getting up and going to church. Those of that class I turned their cots over and spilled them out on the floor and the shock waked them enough to know and went to Church, a regular stream leaving the hotel for the tent. Among those in the bunch were J. E. Lummus, E. G. Sewell, C. T. McCrimmon, T. L. Townley and L. C. Oliver, that I remember. Altogether I sent between twenty-five and forty out of the hotel. Then I went around to the tents and shacks looking for a congregation, and sent all that I found to the tent. I finally ran across a couple of ladies walking up the railroad grade, as the railroad track had not reached Miami then. I asked them if they would mind going to the gospel tent to hear this bishop preach as he wanted to preach and I was trying to muster him up a congregation. They said they would be glad to go. I think one of these ladies was Mrs. A. B. Weaver and the other is a Mrs. Campbell. At this time this was a city of men—very few ladies. After sending these two ladies on to church, all the woods around seemed deserted, and I decided that I had gotten everybody over to the tent and went back to the tent myself.

“There I found the tent full and all singing, and it sounded good, and I finally found space on a bench for a seat, and the bishop started to preach. About the time that I got to my seat and had heard about a dozen words of his sermon, I heard the steamboat whistle blow for a landing at the foot of Avenue D. I had to leave the tent and go down and put my men to work unloading the boat, as we were bringing lumber and material for the Royal Palm Hotel on boats from Ft. Lauderdale, which was the terminal of the railroad at that time, and I had to unload boats as quickly as possible to keep them going. But I got the bishop a fine congregation by thrashing out the highways and by ways, even if I did not get to hear his sermon myself. Of course, at that time there was no law in Miami. I had no trouble closing pool rooms and cold drink stands, as the proprietors were willing to do anything I asked.<sup>13</sup>

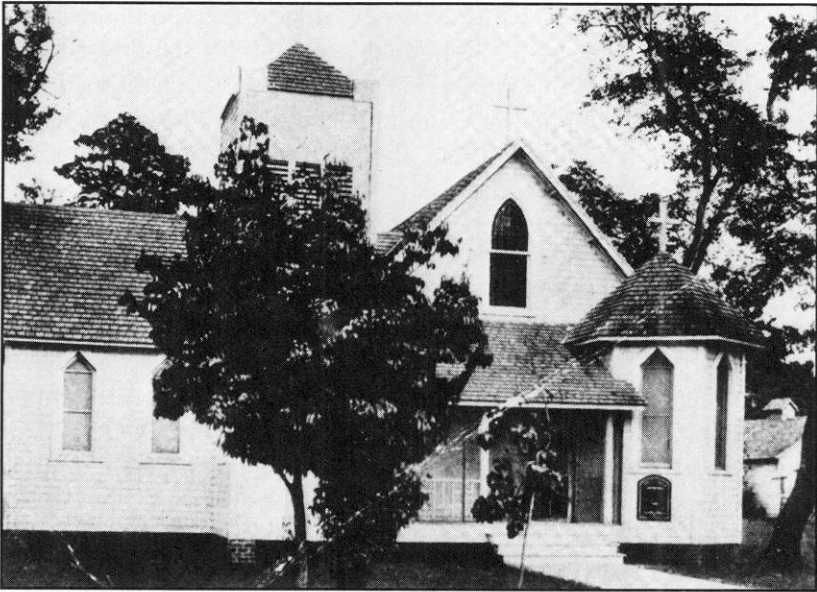
Bishop Gray had been increasingly impressed with the need of a resident clergyman in the Miami area; and at last the opportunity presented itself in the Reverent Henry Dunlop. That clergyman had been ordered Deacon in 1867, and ordained to the Priesthood in St. Matthew's Church (later St. Paul's), Savannah, on the 31st of May, 1874. His ministry in the Diocese of Georgia was first in connection with the Ogeechee Missions, and then with the Camden Missions. He had worked in a hard and difficult field, especially among the Negroes on the Ogeechee River; and his experiences had "tested the metal of the man, as did also his brave ministrations in Savannah during the yellow fever epidemic in 1876." The citizens, as a token of their appreciation of his services, gave him a purse of five hundred dollars. He declined, however, saying that there were others who needed it more; and he distributed the entire sum among the worthy poor. In May 1896, Bishop Gray made arrangements to take Mr. Dunlop with him to Biscayne Bay. On the 10th of June, Mr. Dunlop joined the Bishop at Jacksonville; and the following day—the feast of St. Barnabas—the Bishop held an early celebration at Mrs. Julia Tuttle's house in Miami.

After breakfast, Bishop Gray went with Mr. William Mark Brown,<sup>14</sup> who had become a resident of Miami, over most of the town; and he decided to ratify Mrs. Tuttle's choice of a lot for the Miami church. Officers were appointed, as well as a committee, to raise funds for building the church edifice. On the 12th of June, the Bishop went with Mr. Brown and measured the church-lot, locating a place for a temporary church in the middle, leaving space to be beautified. He marked the spot with a cross, and took possession in the name of the Blessed Trinity, calling the new church by that name.

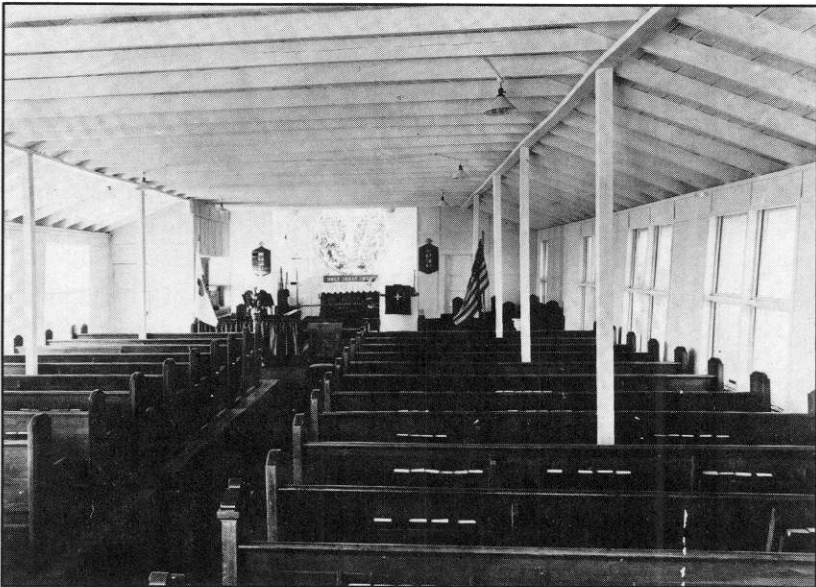
"The building is to commence at once; our church to be the first one in Miami, a notable fact. I held first public religious service in Miami three years ago."

On Saturday (June 13th), Mr. Brown took the party in a launch up to the falls of Miami River in the Everglades, and then down to Coconut Grove. "We had a most delightful day." On Sunday, June 14th, "rain, rain, rain, rain all day, and yet it has been a blessed day."

"Assisted by Mr. Dunlop, I held service in Presbyterian tent, which was kindly offered by Rev. Mr. Kegwin,<sup>15</sup> preached and celebrated Holy Communion. Service again at night—in the rain—but had a good congregation. All here has gone beyond my most sanguine expectations."



**Trinity Episcopal Church, built in 1897, on the corner of what is now NE Second Avenue and Second Street. In the beginning the church building had no glass windows, so cheesecloth was used to cover the openings to keep out the mosquitoes. Parishioners called themselves the “Church of the Holy Cheesecloth.” (Photos courtesy of Arva Moore Parks)**



At five o'clock the following morning, the Bishop boarded the train for Jacksonville, leaving Mr. Dunlop in charge of the Miami work. Railroad connections had been established at last; and transportation had become much easier. But Mr. Dunlop's Miami ministry was of short duration. On the 5th of December, 1896, he died at his post of duty. In the resolutions passed at the next Convocation, one of the committee attested that "he had already made a deep impression for good upon the resident population. Had his valuable life been longer spared, he would have doubtless achieved a most blessed work for the Church."

Bishop Gray arrived in Miami on the 16th of December. He appointed C. Milburn of Miami as Lay Reader.<sup>16</sup> Reaching the town late in the evening, the Bishop "went to see the church by moonlight," and found the frame up. It was expected to hold services in the new building Christmas. The Bishop paid a touching tribute to Miami's first resident clergyman.

"The Rev. Henry Dunlop was stationed at one of our outposts, almost on the very frontier of our civilization. He was at Miami [sic], with charge of the work on the whole Bay Biscayne region. He was living in a small cottage alone, and 'endured hardness as a good soldier of Jesus Christ.'

"On the 5th day of December, 1896, his soul went into the place of departed spirits. His body, after a brief service at Miami, was taken, by direction of his friend, Major Anderson, to Savannah for interment... 'He being dead, yet speaketh.'"<sup>17</sup>

On the 5th of May, 1897, Doctor Higgs visited Miami. He "drafted plans for a Mission Church under direction of Mr. Brown, architect." The following Sunday, he read Morning Prayer, preached, and administered the Holy Communion; he held a mission service in the afternoon, and addressed the congregation on the subject of organizing a Sunday-school. During this visitation, he baptized two infants and administered the Holy Communion in private once; he held two private services and made twenty-eight visits.

June 11th, Doctor Higgs was again in Miami. On Trinity Sunday (June 13th), he read Morning Prayer, preached, and administered the Holy Communion. He also opened a Sunday-school. On the 13th, he organized a Ladies' Aid Society; delivered one address; administered the Lord's Supper once in private; and baptized three adults



and one infant. He likewise made arrangements for a house-boat for Father Huntington, who had been at work in the Missionary Jurisdiction, and had promised to labor in the Miami area from October, 1897, to January 30th, 1898. Doctor Higgs visited Coconut Grove, and met some of the communicants there. He made fifteen visits at Miami.

Doctor Higgs returned August 18th, his main object being an endeavor to secure a building for the church at Coconut Grove, known as the "Union Church." He made four visits and spent one night at Coconut Grove. On August 22nd, he read Morning Prayer and preached at Trinity Mission at 11 A.M. Afterwards he took a steam launch, with twenty-six people, to Coconut Grove. On August 22nd, he read Morning Prayer and preached at Trinity Mission at 11 A. M. Afterwards he took a steam launch, with twenty-six people, to Coconut Grove. There he read Evening Prayer and preached. On that day, he went to Buena Vista (north of Miami), and made one visit. Thence he drove to Lemon City and made a couple of visits. In all, thirty-two visits were made by him. A choir was organized at this trip at the Trinity Mission. Progress was quite evident in the Bay Biscayne region.<sup>18</sup>

In the *Journal of the Convocation of 1899*, we find Trinity, Miami, listed for the first time as an "organized mission." Little River appears as a mission station, along with Coconut Grove; but Lemon City is not mentioned.

In 1897, the Order of the Holy Cross was beginning missionary labors in the Miami area. The headquarters of the Order were then located at Westminster, Maryland; and the members were doing effective service in some of the out-of-the-way places of the country. The planting which was effected in the region around Miami is now a cherished tradition.

In the September issue of the *Holy Cross Magazine* of that year it is stated that the Father Superior expects, towards the end of that month, "to leave for three or four months' work at Biscayne Bay in the Jurisdiction of Southern Florida. His address will be Miami, Fla." The Father Superior was the Reverend James Otis Sargent Huntington, who was born at Boston, July 23rd, 1854, a Bachelor of Arts of Harvard, 1875; a student of St. Andrew's Divinity School. He joined the Order of the Holy Cross in 1884, and became the Superior of the Order. He died June 29th, 1935.



On the 12th of October, 1897, Father Huntington wrote a letter regarding Miami, in which he said:—

“It is hard for us to realize that you are already having frosty nights and crisp mornings and even perhaps a flurry of snow. Frost never touches this sunny land; the lowest temperature in the last two years was 47 degrees F. The mornings are pretty warm but there is almost always a breeze from the sea by afternoon. Our house-boat is really the coolest place in town. We are anchored close to the shore, at the end of a little pier, about five minutes’ walk from the church. The boulevard runs all along the shore and makes the walk to town easy and pleasant. Looking seaward from the rear of our boat we have, first, the broad waters of the bay, its surface ruffled with little waves that roll up and break at our feet, then the sky-line, accentuated by the low-lying ‘keys,’ green in the sunshine or darkened by a passing shadow, and, lastly, above is the wide reach of sky, with clouds constantly changing and shifting and flushing with brilliant colors in the brief sunrise and sunset. To the southeast we can see the ‘inlet’ where the bay gives place to the ocean and the rippling of these lesser waves is lost in ‘the everlasting thunder of the long Atlantic swell.’

“That is the scene before us night and day, (the moonlight has been superb, I never appreciated the force of Macaulay’s ‘ivory moonlight’ before,) and, in face of it, under an awning that runs all round the boat, we say our Offices with no human presence to distract us save for an old colored man who rows patiently up and down all day, carrying barrels of water for the engine where they are building a dock some way north of us.

“Miami is a recent growth. Two years ago there were only two houses here; now there are about four thousand people and various smaller settlements up and down the coast. The town is well laid out, the main street, really a noble avenue. There is a great hotel, the Royal Palm, with accommodations for nearly a thousand guests.

“The church here is a plain little wooden structure and needs almost everything in the way of appointment and adornment. Even the windows are not in yet but that is a slight deficiency in this climate. We hope to leave the church more like a house

of God than we found it but that depends on what our friends enable us to do. I have had some generous gifts in answer to my letters. There is a splendid field for the church here, the people seem very ready to listen and learn. We have begun to visit them, and hope to build up many souls into the mystical Body of our Blessed Lord. There are a good many Negroes from the West Indies, brought up in the English Church there, and these, too, we hope to reach."<sup>19</sup>

On arriving in Miami, Father Huntington was accompanied by Brother Bernard, a novice who never made his profession in the Order of the Holy Cross. He retired from his novitiate and took orders. His name was William Elmer Van Dyke. He was born at Kane, Pennsylvania, December 25th, 1870, and was the son of Abram Sterner Van Dyke and Marinda Jane Stark. He was ordered Deacon in 1903, and ordained Priest in 1906, by Bishop Cortlandt Whitehead. He has been since 1907 the rector of St. Luke's Church, Ismethport, Pennsylvania, where he has been a faithful and effective priest.

November 3rd, 1897, Father Huntington and Brother Bernard were joined by the Reverend Colin S. Bassett, also a novice, who did not go to profession in the Order. Regarding Brother Bassett, the following information has been supplied through the courtesy of the Honorable Alexander B. Andrews, of Raleigh, North Carolina. Colin Sharp Bassett was ordered Deacon, December 30th, 1894, by the Right Reverend Charles Todd Quintard, Bishop of Tennessee; he was organized Priest, December 28th, 1895, by the same Bishop.<sup>20</sup> In the 1896 *Living Church Annual*, Colin S. Bassett is listed as residing at Sewanee, Tennessee, and doing work among the Negroes; in 1897 and 1898, he was at Westminster, Maryland (the headquarters of the Order of the Holy Cross). From 1899 to 1902, he was at Hoffman Hall, Nashville, Tennessee, serving the colored people. In 1903, he was in England; and from 1903 to 1908, the *Living Church Annual* continued to list his name as "in England," though canonically connected with the Diocese of Tennessee. After 1908, his name no longer appears. The Reverend Shirley C. Hughson, of the Order of the Holy Cross, informs the writer that Father Bassett was an Englishman, who, he believes, returned to England and died many years ago.

After he returned to England, he became curate of St. Andrew Croydon, in 1904; and remained in that position till 1906. He is listed

in Crockford's Clerical Directory as Rector of Margaret Roding, in the Diocese of Chelmsford, from 1906 through 1938. His name does not appear in the Crockford Directory of 1940; so it may be presumed that he died by that time.

In a letter written from Miami, November 17th, 1897, Father Huntington says:—

“Since I wrote to you last month, the ‘hurricane weather,’—frequent, sudden down-pours of rain and heavy winds, interrupted by ominous calms—has given place to the clear, bright skies of the ‘dry season.’ This is the first cloudy day in over two weeks; it has settled into a steady, quiet rain, with no wind at all. I was mistaken, in my last letter, as to the lowest temperature in two years. I find it stated that the mercury has been as low as 34 degrees F., but we have had nothing like that yet.”

Father Huntington proceeds to describe Father Bassett's arrival.

“Two weeks ago today, Fr. Bassett came sailing in at the back door of our houseboat. He arrived in Key West three weeks ago, but tarried over Sunday as the guest of Archdeacon Higgs, and came up here in the *Magnolia*, a sailing-ship which anchored out in the Bay. We went out on the ‘back piazza’ after service, and suddenly Brother Bernard pointed to a black-coated figure poling towards us in a small row-boat, and a few minutes later Fr. Bassett came aboard. He seems very well, and has taken hold of the work to the south at Coconut Grove, traveling to and fro, sometimes by sailboat, sometimes by gasoline launch, sometimes on land by a wheel kindly lent him by a gentleman here. Fr. Bassett goes to Buena Vista and Lemon City, north of here; he has several candidates preparing for Baptism and Confirmation.”

Father Huntington then tells of his work among the Negroes.

“I wrote you last month that there were some Negroes here who had been brought up in the English Church in the West Indies. We soon found access to them, and discovered that they are not from the West Indies, but from the Bahama Islands, most of them from Nassau. We have the names of over thirty who have been confirmed and there are sixteen or seventeen desir-

ing Confirmation. These Bahamians were rejoiced to have us come to the; they have had no opportunity of attending Church or making their Communions since they came. Most of them are young men and women; there are few families. They are intelligent and thoroughly at home in the Church. We found a rough 'hall' in the colored settlement and hired it for some months; then men took hold and white-washed it and put in benches, with room for over a hundred people, and now they have built out a neat sacristy, with convenient arrangements for hearing confessions. We ordered an altar from Deland—where we had one made last year—and the people are looking eagerly for its arrival and are preparing themselves to come with clean hearts to the Feast next Sunday morning. Sunday evenings we gather in a good many of the outsiders, and have had congregations of seventy and eight, twothirds of the number men.”<sup>21</sup>

In his letter of December 15th, 1897, Father Huntington tells of the arrival of the altar in time for an opening celebration of the Holy Communion on Advent Sunday. The Negro congregation has been placed under the patronage of St. Agnes. He and Father Bassett had gone by sail-boat to Cutler, and had held services under the trees. He had started going to Lemon City every Sunday evening and conducting services in an old school-house. An altar was being installed in St. Laurence's Mission Room at Coconut Grove.

“I wrote you about our colored congregation. There were a good many delays and disappointments as to the arrival of the Altar. The people bore them well and seemed to grow more earnest in their preparation. At length the Altar arrived and was ready for the first Mass of the new year on Advent Sunday. I hope to send you a picture of the Altar, and I am sure you will agree with us that it is most satisfactory. There is a green dorsal, with wings and a bladachin above with deep red fringe. The altar is of cypress wood, with two gradines, tabernacle and throne, six heavy wooden candlesticks and two smaller ones for the Eucharistic lights. The whole cost less than fifty dollars, but it does not suggest cheapness, and quite transforms the little chapel. We have had some very joyous services there and the people—many of whom have good voices—are learning

A. H. Brown's *Missa Quinti Toni* for Christmas. We have a class of nearly twenty, most of them young men, for Confirmation. Brother Bernard has been instructing them twice a week and they have come very faithfully and teach one another the catechism between wiles. Of course it is fair to remember that they have had good training before they came here . . . One of the older men has a license as layreader, given him by a priest in the island of Bimini, entitling him to minister in 'the Catholic Church in the Bahamas.'

"The other day Fr. Bassett and I went down, by the sail-boat that carries the mail, to Cutler, about fifteen miles to the south, the most southerly post-office on the mainland of the U.S.A. The town is not laid out yet, owing to a difficulty about the legality of the grant, but that has just been removed and there are many applicants for lots. We had announced a service and address at the school-house three o'clock in the afternoon. When we arrived we found the school-house not nearly large enough for those who had assembled, so we took the benches out and found a shady spot under the trees. It seemed like being really 'on the frontier' to stand, crucifix in hand, quite beyond the land of Christian places of worship, in this direction at least. We had a fine walk back through the pine-woods in the moonlight.

"I am going to Lemon City every Sunday evening now. It is about five miles north. We have taken an old school house there. It is being white-washed this week. I had about fifty people (white) there last Sunday evening and they joined heartily in the service. The principal interest in that neighborhood is tomatoes for the north market. . . . We are putting an Altar in St. Laurence's Mission Room at Coconut Grove."<sup>22</sup>

On January 15th, 1898, Father Huntington gave a report of the Christmas services. Trinity Church, Miami, "was very effectively adorned with great waving branches and feathery masses of 'palm and pine.'"

"We had a nice Christmas-tree for the children of the Sunday school and Catechism at seven o'clock Christmas Eve. The old, familiar carols rang out as gaily as though snow-flakes and sleigh bells were keeping time outside."

On Christmas Eve, Father Huntington went from Trinity Church to the colored mission of St. Agnes' to hear some confessions; and at eleven o'clock, he had Evensong and the baptism of four men.

"This left a few minutes before the Midnight Mass. The church was almost full (it holds about one hundred and the Service was very bright and joyous. Certainly the colored people have a genius for religion. Only they cannot, as a race, be measured by the standards of our Anglo-Saxon nature, restrained, and undemonstrative at best, and now doubly so in an age shot through with morbid self conscience. I see more and more plainly that the African temperament demands the expression of Christian Faith in striking and stimulating forms. Those forms may be either forms of subjective emotion, or of outward symbolism and beauty. The first have been extensively tried and the result has been to darken the Faith into superstition and turn worship into a religious wallop. It remains to try the effect of the forms of Christian symbolism and warm though dignified ceremonial. This, I am sure, is what we ought to do, to make the worship of our Afro-Americans rich with light and music, with incense and color. It is simply absurd to say that this much necessarily exclude clear teaching and moral training."<sup>23</sup>

Mrs. Edith Richmond of Miami had told the writer of the first service which Father Huntington held at Cutler, and of the way in which he moved his congregation to tears. Mrs. Turner Ashby Winfield has also recounted her recollections of the services which he conducted at Little River. He was the first Episcopal clergyman to officiate there, she states. He usually held services in a small shack which was used as a school-house near Lemon City; and he walked from Miami. Later a church was built at Little River. Mrs. Annie Westgaard Fickle speaks as follows of his connection with Buena Vista:—

"I was married in 1903, and came to Miami in June of that year. I attended services at Lemon City. Prior to my coming, the Reverend James Huntington of the Order of the Holy Cross had been holding services in Miami. He walked out as far as Lemon City, in order to officiate. He found no place for holding such, as the Lemon City Library was in use and could not be secured.

He was walking back to Miami exhausted, when Mrs. Charles Courly, a Roman Catholic lady who operated a boarding-house on what is now the corner of Northeast Second Avenue and 36th Street, Buena Vista (Miami), saw him, and invited him to hold services in his own house. Mr. Fickle lived at the foot of 36th Street, overlooking Biscayne Bay. Father Huntington accepted."

Bishop Gray reached Miami on the evening of January 30th, 1898; he was eager to see the results of Father Huntington's labors. The next morning, assisted by Father Huntington and the Reverend Mr. Bassett, he celebrated the Holy Eucharist in Trinity Church. After breakfast, Father Huntington took the Bishop as far as Lemon City, visiting candidates for confirmation on the way. At 3 P.M., that day, the Bishop confirmed nine persons, Mrs. Julia Tuttle, who had done so much for the Church in Miami, being one of the number. At 7:30 P. M. (January 31st), the Bishop held services in St. Agnes's Church, "which was filled to overflowing with colored people, a large number being unable to get inside the door." He preached, and confirmed twenty-four. Later, a sailor, who had not been able to reach the church in time, was brought to the Bishop's room in the hotel, where he was confirmed.

"I must bear testimony to the faithful, self-denying, and difficult work done by Rev. Father Huntington and his co-laborers in this very important field."

On the 15th of February, 1898, Doctor Higgs visited Miami, spending three days, celebrating the Holy Communion and making twenty-three visits. It was then that he secured the deed for the Trinity Church property, from Mrs. Julia Tuttle—"Lots eight (8), nine (9), and ten (10) of block one hundred and three N. (103N.) as shown on the map of the City of Miami, Dade County, Florida, which is now on record in the office of the Clerk of the Circuit Court in and for Dade County, Florida; said lots comprise a tract of land one hundred and fifty feet square, in the northwest corner of said block, one hundred and three N. (103N.), said map is hereby referred to for the purposed of fully identifying the lots which are above mentioned and by the deed conveyed."

The Bishop met Doctor Higgs at Miami, May 25th, for the purpose of settling in full the debt on the mission. Said the Bishop: "Dr. Higgs and I went at once to work in the matter of getting all

accounts here squared up, and all to be in black and white. Thursday, May 16. We were up till 2 o'clock in the morning. Solution of all in sight by my assuming additional responsibility, which I did." Before leaving Miami, Doctor Higgs made twenty-two visits.

He was back in Miami August 3rd; and during that stay, he made twenty-one visits to members of the missions. He spent several hours in the hospital tents, visiting the sick; and effected a final settlement of all the indebtedness of Trinity Mission. He also visited St. Agnes's Mission for the Negro population, and arranged a room and board for two or three weeks for the Reverend S. Kerr, of Key West, who had promised to give the colored people services during his stay. Mr. Kerr visited the mission at the request of the Bishop, who saw that, failing in health, he needed a change. On November 4th, Doctor Higgs visited Miami again, and made seven visits.

He was himself a busy man. Key West was the base of supplies and the nearest point to Cuba during the Spanish-American War; and many of the dead and wounded were brought there. Doctor Higgs held pre-burial services during 1898 over the remains of Ensign Worth Bagley; he buried the remains of some of the seamen killed on the *Maine*, and of all the seamen killed on the torpedo boat *Winslow*. He buried several other soldiers and sailors, and ministered to the vessels in port. He was active in hospital work.<sup>24</sup>

The Reverend Robert M. W. Black and his family spent at least part of the winter of 1898-1899 in Miami; but they were not able to stay. When Bishop Gray visited the town, February 3rd, 1899, he noticed that Mr. Black and his family gave him "a warm welcome to the new Rectory;" and he expressed pleasure at what he learned concerning the work there and in the surrounding places. On February 5th, the Bishop and Mr. Black held services at Trinity Church. That afternoon, they were at Coconut Grove where the Reverend Mr. Black baptized one person, and where Bishop Gray preached in the Methodist church and confirmed two. At 7:30 P.M. that day—Septuagesima—assisted by Mr. Black, the Bishop held services in the new church at Little River. There he preached.

It was found necessary to move St. Agnes's Church for the colored people to a different part of Miami. On Tuesday, February 7th, the Bishop celebrated Holy Communion at St. Agnes's; and afterwards he and Mr. Black went on bicycles to visit the Church people at Buena Vista. The next day, accompanied by Mr. Black and Mr. Morse,<sup>25</sup> a real estate agent, the Bishop examined various sites,



and selected one for the new St. Agnes's Church and, possibly, the rectory. "Mr. (Henry Morrison) Flagler will give deed to the lots when the church is erected."<sup>26</sup>

Mrs. Winfield has told the writer some of the circumstances connected with the building of the Little River Church. On Bishop Gray's visit to Miami, she says, a messenger was sent out to Mrs. Winfield, who stated that the Bishop was charmed to know that a church was in process of construction; and he wondered whether the building was in sufficient readiness for services. Mrs. Winfield replied with an invitation: "Come right along! We'll be ready." She promptly called her husband and he secured a carpenter. Mr. Winfield, Mr. Edward De Vere Burr, and a carpenter went to the church that afternoon and built seats with a little back to them. Under these conditions, the Bishop conducted his first Little River service. Lights were secured from private individuals.

In June or July, 1899, the Reverend Nathaniel Barnwell Fuller took charge of the Miami work. His ministrations were by no means confined to the Trinity Mission, but included the missions both north and south of Miami and St. Agnes's Mission for the colored population. Mr. Fuller was born in Beaufort, South Carolina, in 1823, and came to Miami from Monticello, Florida. During his stay in Miami there was a yellow fever epidemic, in which he was faithful to his duties. He was very much beloved; and doubtless much of the progress of the Church's work in the vicinity was due to his devoted and consecrated efforts and industry. He died January 10th, 1910, in Caldwell, Texas, whither he had gone for his health. He is buried in Dallas.

Miss Bessie Fuller, the daughter of the Reverend Mr. Fuller, has given the following description and account of Trinity Church at the time of her father's arrival, and of some of the circumstances which she recalls from personal experience and observation.

"When my father came to Miami in July, 1899, to take charge of Trinity Church, the church building, which was then situated on the corner of old Avenue B and 10th Street (now Northeast 2nd Avenue and 2nd Street), was very small.

"The altar was a wooden frame covered with red cheesecloth, as were the other hangings; and the windows were covered with the same material and of the same color. The young men would ask each other where they were going to church; and they

would reply, 'We are going to the Church of the Holy Cheese-cloth.' The cheesecloth altar was soon replaced by a very pretty altar, given by Mr. and Mrs. Charles A. Garthside; and the windows replaced by regular glass windows.

"The choir was in one corner of the chancels, and was entirely a volunteer choir. One Sunday we had services, and only two members of the choir appeared. So my father decided to have a vested choir. To do this, we had to enlarge the chancels, to make room for the choir-stalls. He started out to raise the money for it. He met Mr. Henry Wells, a pickle man, and told him his trouble; and Mr. Wells gave him a cheque for the work. After the stalls were put in, they took in so much of the body of the church that there was no room for the congregation. So out went my father again, to see what he could do to raise funds. With contributions and with the help of the women, he was able to extend the building towards the Avenue, to twice its size.

"About that time a Mrs. Emma B. Mallon, from Philadelphia, came down for the winter; and was very critical because we only had one set of hangings. My father told her that we were very glad to have even that one set. So, when she went home, she had a beautiful full set made and sent down. Then the question arose, 'Where are we to keep them?' My father's study was a tiny room on the right of the chancels, containing his desk, chair, table, and books. His solution, which we all thought was a bright one, was to buy a long steamer trunk, in which the hangings were carefully packed in tissue paper; and the trunk was placed under his desk. The next winter, when Mrs. Mallon arrived Lent, she attended services on Sunday. Concerned over the care of the hangings and feeling that the trunk was inadequate and inappropriate, she had a chest of drawers made for the same. This chest took up so much room in my father's study, that if more than one person came to see him at a time, he either had to see his visitors in the church or have them brought in one by one. At length, with the help of the women, the vestry, and outside contributors, my father was enabled once more to enlarge the church. This time he built the large room at the front and right of the church, to accommodate the chest of drawers. It was also used as a guild and choir room.

“This building remained until after my father’s death (1910), and until the Reverend James Cope, his successor, built a new rectory on one side of the little church, facing the Avenue, and the big stone church on the other side on the corner. To get the original church out from between the two buildings, it was cut in half and carried over to the colored section of Miami, where it was put up as a rectory for St. Agnes’s Church.

“Although, during my father’s rectorship in Miami, he did not have the luxuries and conveniences of the present day—having to do his visiting from Little River to as far south as Cutler, on bicycle and with horse and buggy, over rocks and palmetto roots, still I like to think that when he passed over to the other side, he was received by the words, ‘Well done, thou good and faithful servant; enter thou into the joy of thy Lord.’”

Bishop Gray visited the new priest-in-charge of Trinity Church, Miami, on Septuagesima, February 11th, 1900. After preaching and celebrating Holy Communion, he drove with Mr. Fuller to Coconut Grove, where they had afternoon service in the Congregational church. That evening they were at St. Agnes’s Church, Miami. Next day, the 12th, they had “a hard trip to Ojus to look up some Church families there;” and at night, assisted by Mr. Fuller, the Bishop held services in the church at Little River. After the service, the mother and four of the children whom he had baptized in the wilderness years before presented themselves; they had come some miles to be present at the service, and would not leave the church till they had shaken hands with the Bishop.

On the 13th of February, the Bishop held his first service at Cutler, after a “trying trip. . .in a sailboat.”

“Adverse winds hindered us and at last we ran around. Toiling, struggling and shouting for help quite used me up, and indeed for some days I was without any voice at all.”

The Bishop laid the cornerstone of St. Agnes’s Church on February 14th. This privilege had been reserved for him, even though the church had been built and, with that exception, completed. “Addresses by Mr. Hanna, a lay reader, Rev. Fuller and myself. A goodly number of black people were present.

Mrs. Colt, of Hartford, drove out from the Royal Palm to witness the ceremony.”

May 19th Bishop Gray was back in Miami for the consecration of St. Agnes’s Church.

“Saturday, 19. Miami. Spent a restful day in the rectory, notwithstanding heat and mosquitoes. Received a large bundle of letters.

“Fifth Sunday after Easter, May 20. A red letter day for the church at Miami. Rev. Fuller accompanied me to the church of St. Agnes, where a large congregation of colored people, with a few white people, were assembled. Every seat was occupied, some having to stand or go away. I consecrated the church. Rev. Fuller baptized a colored man and I confirmed a class of nine—six males and three females. At night in Trinity church, Rev. Fuller took most of the service. I preached and confirmed a class of five men and four women. This church has been much improved as to the interior. Very hot today and mosquitoes almost unbearable.”<sup>27</sup>

Chancellor Louis C. Massey reported to the 1902 Convocation the conveyance of the Church property at Little River Mission to the Missionary Jurisdiction of Southern Florida. The Committee on Finance and Assessments at that time recommended that the Coconut Grove Mission be assessed \$2.40, Trinity, Miami, \$12.00, and Little River \$3.60.

On the 24th of February, the Bishop and Mr. Fuller, with a two-horse team, drove to Coconut Grove, and held service in the Congregational place of worship. Afterwards they called on the colored lay reader.

June 8th, the Bishop was back in Miami. The next day was a very busy one—“going over important matters with Rev. Fuller in regard to Church work in Miami, Cutler, Coconut Grove, etc.”

“Together, we have done three days’ work in one day. Dined and took tea at the rectory—a delightful oasis.”

Another visit was made by the Bishop September 24th. Then he had an interview with the Lay Reader in charge of St. Agnes’s Church, and held a night service at Coconut Grove. He found that the Ne-

groes there had built a church for themselves. He was much pleased with the good, hearty service, in which Mr. Fuller assisted.<sup>28</sup>

In 1903, the Reverend Dwight Frederick Cameron was placed in charge of the missions about Miami. He was born at Geneva, Switzerland, January 2nd, 1875, and received his education at Cornell University and at the University of the South. Bishop Gray ordered him to the Diaconate at DeLand December 13th, 1903.

On the 28th of February, 1904, Bishop Gray visited Miami. He was gratified at new improvements in Trinity Church. "It has been made half as large again as it was, with a large Guild room attached, which also answers the purpose of a choir room." That afternoon he and the Reverend Mr. Fuller had at St. Agnes's Church "a very hearty service, the Negroes responding well and singing with heart and soul in their voices."

"I confirmed six in the Church and then walked a few blocks to where one is dying with consumption and confirmed her in her cabin ."

Next day the Bishop drove with Messers, Fuller, and Cameron to Cutler. After a service in the school-house there, they drove back as far as Coconut Grove, where a service was held for the colored congregation. On Tuesday night, March 1st, the three clergymen drove to Little River and held a service. "The church there has been destroyed by a recent hurricane, and we held the service in a hotel. I preached. Gave the offering towards the new church."

The Reverend Smith, a colored clergyman, was in charge of St. Agnes's Church in 1901; and when Bishop Gray visited Miami the latter part of March, he called on Mr. Smith, and was much pleased with his work among the people of his race. On the 24th of March, some twenty-five Negroes received at an early celebration at St. Agnes's. On the night of the 25th, the Bishop and Mr. Fuller held services at Little River. The Bishop preached and confirmed three persons. The "good congregation present" included the whole family which the Bishop had baptized years before in the wilderness. The next day there was an interview with a man from Little River, who felt that good work could be done there. The Bishop was driven by Mr. Fuller to Coconut Grove where he preached to a small congregation. On Wednesday, the 17th, the two were driven eighteen miles to Cutler, over rough roads. They held services in a schoolroom. Then the Bishop learned that Father Huntington had held the first Episcopal service in that place.

It was soon evident that the Negro population of Coconut Grove would need a church of their own. When Bishop Gray visited Miami December 20th, 1901, he rode with the Reverend Mr. Smith to inspect the lot which the colored people wished to secure. The following day—St. Thomas’—Mr. Smith, who had been in Deacon’s orders, was advanced to the Priesthood. December 22nd, the Fourth Sunday in Advent, the Bishop preached at Trinity, and celebrated the Holy Communion. That afternoon he confirmed six. Afterwards he and Mr. Fuller drove to Little River and ministered to a large congregation, “men being largely in the majority.”<sup>29</sup>

On September 11th, 1902, the Bishop received the resignation of the Reverend Mr. Smith, of St. Agnes’s Church.<sup>30</sup> Cutler was by 1902 listed among the mission stations of the Missionary Jurisdiction. When the Bishop visited Cutler (February 24th, 1903), Doctor Samuel Howard Richmond showed him the proposed lot for a church there.<sup>31</sup> The lot was given by the Model Land Company; no church was ever built.

By this time, great improvement had been made under the Reverend Mr. Fuller. The Bishop found (February 22nd, 1903), a vested choir at Trinity, with a tent for the vestry room. That night, “not nearly all the congregation could get in Trinity... The church must be enlarged to keep up with the steady improvement going on here.”

On Trinity Sunday, May 29th, 1904, the Bishop ordained Mr. Cameron to the Priesthood at St. Luke’s Cathedral, Orlando, at the same service at which he ordained his own son, Campbell Gray, to the Diaconate. The day before he had received notification of the completion of the requirements necessary for the organization of Trinity Church, Miami, into a regular self-supporting parish.

The little handful of communicants at Little River determined not to give up. The frame structure had been destroyed by a storm, but the resolution to conquer was admirable. On the 15th of August, Bishop Gray arrived in the village, and was the guest of Misses Mamie and Cenie Douthit at the hotel. Visiting the site of the new church, he found the lumber already on the ground to rebuild the church. That afternoon he drove to Biscayne, where he baptized three more children in the family where he had baptized six years ago when passing through the country with a mule team, before the days of the railway.

“So many persons were present today I considered it a public service. The eldest daughter, now married, was one of the spon-

sors; and Mr. Peden, a sponsor at the first occasion, and now again is father of the youngest child, having upon the death of the first husband married the widow.”<sup>32</sup>

The church at Little River was located north of 79th Street and Northeast Second Avenue, a few feet east of the Avenue and close to the present location of the Little River Bank and Trust Company. Its members were few but loyal and earnest; unfortunately, however, the village made slow progress in those days. Buena Vista, which lay about half-way between Little River and Miami, showed more promising signs of growth and was attracting several family of more substantial resources.

In 1905 the Reverend Mr. Cameron moved to West Palm Beach; and early in 1906, the Reverend George Bernard Clarke, formerly of Bethel, Vermont, was put in charge of the mission work close to Miami. Mr. Clarke was in bad health when he moved to Florida he was keenly interest in his labors and did a great deal towards building up the Church along the Florida East Coast extension. Having contacts with a number of people in the North he was successful in soliciting funds and obtaining gifts for his missions.

On the 13th of February, 1906, Bishop Gray met Mr. Clarke at Dania and the two clergymen went to inspect a lot which had been proposed for church. The Bishop accepted the same; and plans were made for the building of a church that year. The donor of the lot was a Lutheran; and most of the residents of the town were Lutherans, but they were favorably disposed towards the Episcopal Church. On that day, Bishop Gray preached and baptized a young lady, and confirmed three persons.

“A deep impression seems to have been made. Ours will be the first church in the town.”

On August 7th, Bishop Gray was again in Dania. He spent all the morning going over the lots, fixing the corners, and deciding the exact location of the new church, ‘which will be the first building for religious worship of any kind in Dania.’ He had interviews with a resident carpenter and builder. “A trying strain on my powers of endurance.” On October 2nd, the Bishop noted in his diary that he was “disappointed as to church at Dania. High bids change plans for a stone made church.” November 10th, the Bishop made another visit to Dania. “It seems impossible to get workmen to go on with the building,” he said. During the next year the Bishop struggled inwardly



over the slow progress; but in 1908, St. John's Church, Dania, became a realization.

The Reverend Mr. Clarke ministered to Coconut Grove, and in time extended his work to Naranja. He lived in Buena Vista. The name "St. Andrew's" had been given to the church at Little River; and occurs in the 1907 Convocation Journal. Previously, the work there had been designated as the Little River mission. The congregation of St. Andrew's had suffered serious backsets; but early in 1906, there seems to have been no thought on the part of the members that their mission would be abandoned or superseded. On March 6th, 1906, Bishop Gray and Mr. Clarke held an evening service in the church. The Bishop noted that Mr. Clarke was trying hard to raise money enough to build a house near the Church "so that he may have a roof over his head in connection with his missionary work."

"I bade him 'God speed,' a devoted the offering toward that object."



**St. Andrew's Episcopal Church. Children Margaret and Richard Burr, Mrs. B.C. DuPont, left. Mrs. C.D.V. Burr, Mrs. Amos B. Cutler, back row. Left to right, Mrs. T.A. Winfield, Mary Douthit, Mrs. Littlefield and the minister, Mr. Camoron. (HASF 1986-109-1)**



On March 7th, the Bishop and Mrs. Clarke filled an appointment at Coconut Grove. They were guests at "The Camp." There were present "a goodly number" at the Congregational place of worship; and the Bishop preached to "a very attentive congregation." That evening, the Bishop walked over to Christ Church, and preached to the colored people, confirming four. The Reverend H. A. Parris was priest-in-charge of Christ Church, Coconut Grove.

On March 8th, the Bishop and Mr. Clarke took the train for Perrine. There they were met by a vehicle, and carried through the country to Cutler.

"Visited some sick in the afternoon. We are guests of Mrs. Fuzzard, a very beautiful spot, where there are thousands of coconut trees and several beautiful Royal Palms, beyond anything I have known in Florida."

That evening, services were held in the school-house; and the Bishop "preached to a fair congregation for this badly diminishing community."

The first record of a service of the Church at Homestead is March 9th, 1906. It was held by the Reverend Mr. Clarke; and is mentioned in the Bishop's diary.

"Friday, 9th. A long drive to reach the railway station (from Cutler); a fine, bright morning, however, with bracing air. Reached Perrine in ample time for south-bound train. Reached Homestead, the extreme limit of railway at present. Found the service arranged for night and five miles further on. Sent Rev. Clarke on by wagon to hold the service, as it was quite impossible for me to go and get back in time to meet my other appointments. Took the return train for Miami where I spent the night."

On Bishop Gray's next visit to Miami, November 11th, 1906, he found a large congregation awaiting him in Trinity Church. In his sermon he alluded to a hurricane which had recently produced great consternation; and he urged the people to show their thankfulness for their narrow escape, by erecting a stone church as a thank-offering. That evening, in St. Agnes's Church, he was met by an overflowing congregation, "all standing room being occupied, and even outside the doors and windows." The Reverent Mr. Parris said the service; and the Bishop confirmed nine persons. "The apsidal chancels is a great improvement," he said; "and the windows are handsome."

In the recent storm the Little River Church had sustained damage. It had been blown off its foundations; a hole was dug into the



**The first black Episcopal Church in Miami, Saint Agnes' Church. (Photo from Semi-Centennial Celebration, Saint Agnes' Church 1948.)**

flooring and the roof had escaped injury. On November 12th, the Bishop drove with Mr. Clarke to Little River. There they called on several people, and went to the church. "I examined it carefully," said the Bishop; "the more so, as many think that now is the time to move to another location." The Bishop decided to put the building back on its foundations, "as means for securing another lot and moving the Church are not in sight" <sup>33</sup>

Mrs. Annie Westgaard Fickle and Mrs. Gertrude Westgaard Reid, original members of the Buena Vista congregation, have given the writer accounts of the beginning of the mission which was planted at Buena Vista and evolved into the Church of the Holy Cross, Miami. The writer has talked to several pioneer residents of Buena Vista, Lemon City, and Little River; and has found complete agreement regarding the circumstances. The Reverend Mr. Clarke was impressed with the need of a church in the growing community of Buena Vista; it had doubtless been suggested to him that such a project would prove feasible. Certainly the winter of 1906-1907 found him and the little group at Buena Vista busy with their plans. Mrs. Reid has furnished the following account:

“The founder of Holy Cross Church was the Reverend George Bernard Clarke, an elderly retired clergyman who came here in 1906 for his health. He saw the need of a church in the growing community, and set to work to supply that need. Mr. Clarke was the best solicitor for money I have ever known. He knew many wealthy people in various parishes where he had served; so he began writing them about the need of a church here. We lived just west of where the church now stands; and every morning we would look eagerly down the road, right after the morning train came through. If we saw Mr. Clarke almost running from the Post Office, brandishing aloft a letter, we knew he had received a cheque in answer to one of his letters. He always came straight to us, so that we might rejoice with him .

“The lot, which cost \$250,000 was bought with the first money collected. He consulted with my father, Peter Hansen Westgaard (a native of Norway), who drew the plans, superintended the building, and did much of the work. If we had the names of all the donors to our building fund, the list would seem like a page from the Social Register. Miss Gladys Vanderbilt sent \$75.00 which was used for the altar and alter rail. (The latter is still in use.) Among the contributors were the Cluettts, the



**Episcopal Church of the Holy Cross, May 1935. (HASF 1989-04-3031)**

Phillips of Philadelphia, and various members of the Vanderbilt family.

“Mr. Clarke received missionary boxes and barrels; and, as he was a bachelor, a miniature rummage sale was held after the arrival of each of these. This, however, was not a particularly lucrative source of income, as the boxes were usually filled with heavy winter suits, winter underwear, and overcoats not particularly salable here. The little wing which served as the vestry was completed first; and Mr. Clarke moved in it to live, doing his cooking over an open fire outdoors. He had a standing invitation to eat with us in rainy weather. Finally the church was built, and presented to the community free of debt. The first service was held in April, 1907, on a Wednesday afternoon.”

Mrs. Fickle adds that this service was held “in an unfinished building, there being no windows.” She states that, while the church at Buena Vista was under construction, her husband, Robert Bradley Fickle, suggested to Mr. Clarke that it should be named “Holy Cross,” since Father James Huntington, a member of the Order of the Holy Cross, had held the first Episcopal service ever conducted in Buena Vista. These services had been conducted, by the way, in Mr. Fickle’s house, prior to her marriage. Mr. Clarke approved the suggestion and adopted it.

The writer, as rector of the Church of the Holy Cross, has in his custody the register which Mr. Clarke kept—a register which includes Dania, Arch Creek, Little River, Lemon City, Buena Vista, Redland, Naranja and Homestead. There are entries of ministerial functions performed by him at Hallandale and Fort Lauderdale. The first burial recorded by Mr. Clarke at Buena Vista was that of the patron and architect of the new church, Peter Hansen Westbaard (March 8th, 1907); the first marriage in the new church was that of Fred R. Owens and Catherine L. Carroll (September 23rd, 1907).

On March 20, 1907, Bishop Gray and Mrs. Clarke visited Little River. That evening they had what the Bishop described as “a fairly good congregation in St. Andrew’s Church.” One person was confirmed. The next day the Bishop, with a group, drove to Buena Vista. The following comment appears in his dairy:

“I am much delighted with the good work done by Rev. Mr. Clarke in this town. Thus Church of the Holy Cross, which has been

erected there as the result of tremendous correspondence and unusual interest even in this new settlement. Had a suitable opening service of this new church, which is not yet ready for consecration and delivered an address of congratulation and said also some words in regard to the good man (Mr. Westgaard) who constructed this chapel, but died before it was quite ready to be opened. Four of his daughters were present. A Guild has been organized and is actively at work. A forward movement seems assured.”

The beginning of definite work at Buena Vista was not designed to supersede the mission at Little River, but simply to provide services for a progressive community. The Journal of the 1908 Convocation lists St. Andrew's, Little River, as an organized mission, which the name of Buena Vista church does not even appear. Neither Bishop Gray nor Mr. Clarke had any intention of abandoning the work which had been started and carried on several years, under great difficulties, at the more northern point. Mrs. Winfield always an active spirit in the Little River Church, states that Mr. Clarke assured her that he would never consent to that church's removal so long as she lived. After the erection of the church at Buena Vista, services were conducted for some time at Little River; but at last they were discontinued, and the building was demolished. It is deeply to be regretted that a beginning which involved much sacrifice and effort should have been abandoned; and all honor is due to the faithful handful of loyal men and women who kept the church alive for several years.

Bishop Gray visited Little River March 12th, 1910, and preached.<sup>34</sup> It was not until March 23rd, 1912—five years after the opening of the church at Buena Vista—that he noted in his diary that the efforts to keep the mission going seemed inexpedient.

“Saturday, March 23, Went up to Little River. I fear we can do nothing more at this point, and may have to let the building go before it rots down.”<sup>35</sup>

On the 15th of March, 1907, Bishop Gray visited the “Pine Knot Camp” at Coconut Grove—the Adirondac-Coconut Grove school for boys. He attended some of the recitations and became acquainted with that “fine lot of boys.” On Sunday, the 17th, he had services in the morning for the colored people at Christ Church; at four o'clock in the afternoon he and the Reverent Mr. Clarke had “a fairly good congregation” of whites in the Congregation place of worship. The next day he and Mr. Clarke took the early train for Homestead.

“It is marvelous how this new country is settling up among the widespread and prevailing coral rocks. At night, in the school-house some three miles further on, fully 100 men, women and children had assembled. We had evening service. I preached and confirmed one person. A reception was held afterwards and the Bishop was enabled to meet all these people, who had come from miles around. It was nearly midnight when we got back.

“Tuesday, 19th. At 8:45 A.M. at Mr. Baur’s house I confirmed his wife, who was not well enough to come out the night before, and immediately after proceeded with the service of Holy Communion, quite a goodly number receiving.”

Two years later the Bishop again visited Homestead in company with Mr. Clarke. From there they went to the Redlands neighborhood and held a service in the school-house with a congregation of some hundred people. April 1st they went on to Knight’s Key. There an evening service had been arranged in the open air. Thus Bishop Gray describes it:

“With a barrel to hold lanterns for me to see by, I put on my vestments and took my place, some hundreds of the workmen on the new railroad sitting on the verandah and steps of the camp dining room before me. I raised the tunes, and we were singing ‘Holy, Holy, Holy,’ when a heavy shower drove us into one of the large rooms, where I continued the service and preached. I had profound attention from them all. At night an extra cot was put in the steward’s room for me, where I had a good night’s rest.”<sup>36</sup>

The Reverend Mr. Fuller, the beloved rector of Trinity Church, Miami, passed away January 10th, 1910. The Committee on Memorials paid tribute to “his Christian character and fidelity to his mission as a Priest in the Church of Christ.” When Bishop Gray visited the Miami section, in March of that year, he was concerned over the problem of securing a new rector for the parish. For a short time, the Reverend Mr. Clarke was the only white clergyman at work in Miami and vicinity.

In September, 1910, the Bishop proposed that Doctor Jackson, who was doing missionary work in Jupiter and that neighborhood,





**The first Housekeepers' Club, now the Coconut Grove Women's Club. (HASF 1982-111-3)**

move to Coconut Grove and take charge of the field there. Charles Percival Jackson was born in Portville, New York, December 21st, 1854; and graduated from the medical department of the University of Pennsylvania in 1879. He moved to Coconut Grove, as the Bishop had suggested; and assumed the work among both races. It was in October, 1910, that Doctor Jackson arrived in Coconut Grove. In the absence of a church building, he held services during his first year in the Housekeepers' Club building on Biscayne Bay (its present site). There he continued to minister till the church was built. Bishop Gray had told the colored congregation of Coconut Grove that they should erect a new church of stone, and should respond to the best of their ability to his efforts.

Bishop Gray visited Coconut Grove on the 22nd of February, 1911; the following day he and Doctor Jackson began the quest of a suitable lot on which to building a church for the white congregation. At 3:30 P. M. that day the Bishop laid the cornerstone of the new Trinity Church in Miami. The Reverend Mr. Fuller had passed away after some eleven years of faithful service; and he was followed by the Reverend Janes Cope. Both the Bishop and Mr. Cope made addresses at the laying of the stone.

On the 6th of April, 1911, Bishop Gray and the Reverend Mr. Clarke took the train from Miami south to Princeton. After supper with Mr. and Mrs. Murray, they held a service at the school-house. After preaching to a very attentive congregation and confirming two persons, the Bishop went with Mr. Clarke to Naranja. There they were the guests of the Barcus family. At six o'clock the next morning, Holy Communion was celebrated in that household; and young Mr. and Miss Barcus, who had been confirmed the night before in Princeton, made their first communion with their mother.

After breakfast, the Bishop and Mr. Clarke "found some difficulty in getting across to Redland."

"The first horse soon cast his shoe, and as he could not proceed over the rocky road, we had to return and try again. We searched around and at last found a man and team, who succeeded in getting us to the church before sundown. We had our supper with Mr. and Mrs. Bauer, and at 7:30 had a very fair congregation for this busy time, when all are working hard shipping vegetables."

Next day, April 8th, the Bishop stopped at Coconut Grove, and further examined the proposed site for the church. He had an important interview with Mr. John Strong about a lot there, and felt that he had settled the matter to his great relief. The night was spent in "the new beautiful rectory" at Miami, where Mr. and Mrs. Cope gave the Bishop a warm welcome.<sup>37</sup>

On the 22nd of March, 1912, the Bishop and Mr. Clarke went to Fort Lauderdale and "looked all around at possible church lots. Nothing definite was accomplished." Two days later the Bishop held services at Trinity Church, Miami, at Christ Church, Coconut Grove, and at St. Agnes's Church, Miami. The name of "St. Stephen's" had been applied to the white congregation at Coconut Grove; and, under Doctor Jackson, there was a strong desire to go ahead. On the 25th of March, Doctor Jackson and the Bishop agreed to exchange the lot formerly selected for the church and located the building on a new one. Tuesday evening, March 26th, the Bishop held services at Buena Vista before a large congregation.

"Many came in to see me, among them a young man whom I had baptized in the country nineteen years ago and confirmed a few years ago. He came five miles to be present tonight."

On March 28th the Bishop visited Homestead, arriving in time to hold evening service and meet the people. Next day he found a good congregation at Naranja, "at the little new church, the only one



of any kind there." He had a good service, preached, and confirmed one person. After returning to Homestead, and holding services in the school-house, the Bishop took his first trip over the completed Florida East Coast Railway—the overseas extension.

"As the train glided through the air and over the water, the long line of curving waves circling around the rock columns gave forth beautiful reflections of the sun setting in glory. I leaned out of the window, thoroughly enjoying our flight between the waters, Gulf and ocean below, and the arched skies above."

The cornerstone of St. Stephen's Church, Coconut Grove, was laid on St. Barnabas's day, June 11th, 1912, on the present site of the church. Indeed the building now in use is an enlargement of the original structure. The first services in St. Stephen's were held shortly after the church was in sufficient readiness.

The Reverend Mr. Clarke died July 30th, 1912. In his annual address to the Twenty-first Convocation, Bishop Gray commended his services.

"One of our missionary clergy, who did good work and, indeed, opened up a number of new stations on the Florida East Coast railroad extension, and saw to the building of several churches, living, and working on a very small income here, as he had done for many years in the Northwest, was called away in July, and taken to his old home in Massachusetts for burial. 'He rests from his labors, and his works do follow him.'"

Besides being the founder of the Church of the Holy Cross, Miami, the Reverend Mr. Clarke planted the Dania mission, which has survived and developed as St. John's Church, Hollywood. The church at Redland was built under his supervision.

On the 28th of August, 1912, Bishop Gray was in Coconut Grove, where he "walked a mile in the hot sun to see the stone church the Negroes have been building. Then he walked another mile to the new St., Stephen's Church, for white people, both in charge of Dr. Jackson." That evening, in Miami, he conferred with the Reverend Mr. Cope regarding the status of the missions formerly under the Reverend Mr. Clarke.

In the fall of 1912, the Reverend John Partridge took charge of Holy Cross, at Buena Vista and remained till May 12th, 1913. He was born in England, April 5th, 1854, and had spent his early ministry in Canada and Nova Scotia. For some time he was rector of St. John's Church, Petaluma, California.



**St. Stephen's Episcopal Church in Coconut Grove (HASF 1975-81-2)**

At 10:30 A.M., January 26th, 1913 (Sexagesima), Bishop Gray consecrated the new St. Stephen's Church, at Coconut Grove. At the front door he received the keys, which later he laid on the altar; he preached and celebrated the Holy Communion.<sup>38</sup>

Less than a month later, the Bishop was back in the Miami area. At 7:30 P.M., February 20th, he preached and confirmed four in St. Stephen's Church, Coconut Grove. Next day, he and Doctor Jackson went to Pine Knot Camp, where they were warmly welcomed by Miss Ransom. The clergymen, the principal, the teachers, and the students had dinner together; and the Bishop addressed the boys. On the 22nd, he confirmed privately some members of Doctor Jackson's class who had been prevented by sickness from appearing at church.

"Third Sunday in Lent, February 23d. Received Holy Communion at Trinity Church, Miami, Rev. Mr. Partridge celebrant. At 10:30 A.M. the church was well filled. I said morning prayer, preached, confirmed a class and addressed them. After a hurried meal went by auto all the way to Fort Lauderdale. Rev. Mr. Partridge assisted me in evening prayer. I preached, confirmed a class and addressed them. Gave the offering to the ladies toward getting a lot for a church there. Came back to Dania, where the Hardee family gave us a good supper, and at 7:30 we had evening prayer. I preached and confirmed a class and addressed them. We then came back to Miami in auto to rectory, arriving at 11 P.M., a full, strenuous day."

The next day the Bishop and the Reverend Mr. Partridge went to Hallandale, where they held services in the Union Chapel. There was one confirmation. "The work now begun at Hallandale seems very promising." On the 25th, the Bishop and the Reverend Messrs. Cope and Partridge drove by automobile to Naranja. The Bishop preached and confirmed a class. The following day the three clergymen started for Redland, where they had Evening Prayer with a small congregation, and spent the night. On the 27th they went to Homestead for service, sermon, confirmation, and address. "It proved a rather trying trip." On the night of the 28th, there was a splendid congregation at Buena Vista.

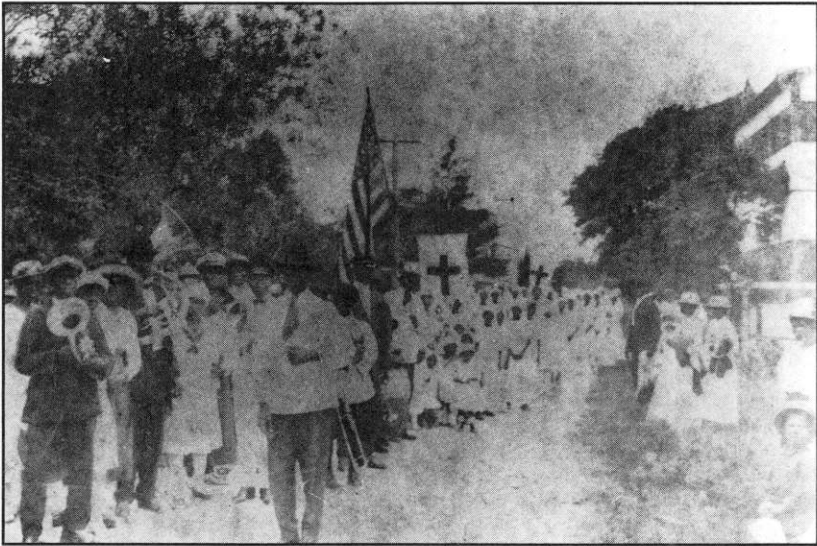
On the 24th of November, 1913, the Bishop visited the new Christ Church for Negroes in Coconut Grove. "It is of stone and Dr. Jackson has been most successful in having it built." The service was choral. The Bishop confirmed nine at the church; and "at the close of the service went vested to a private house and confirmed three more who had whooping cough, and could not come to the church."

"This has been a very satisfactory visit and I am especially thankful to have had one service in the new stone church."

Next day, the Bishop confirmed a young girl in St. Stephen's Church. After this he went with Doctor Jackson to St. Agnes's Church in Miami which he found "crowded to its utmost capacity." Twenty-two were confirmed. The Bishop spent the night as the guest of Mr. Cope and his wife at the Trinity rectory. He left the next morning for Orlando.<sup>39</sup>

This was Bishop Gray's last visitation. On the 14th of January, 1914, that venerable servant of God read his resignation to the Convocation. He had spent twenty-one years in the Episcopates and nearly fifty-five in the sacred ministry and he was in the seventy-ninth year of his life. When it is realized that the energy expended by him in the vicinity of Miami was typical of the expenditure of force which characterized his activities throughout the whole Missionary Jurisdiction, it is recognized that he was a man of most unusual resources and perseverance.

Prior to Bishop Gray's episcopates, there had been no ministrations of the Episcopal Church in that long stretch of land now comprehended in Broward and Dade counties. When the good Bishop resigned, there were no fewer than one vigorous parish and five organized missions and three unorganized missions in Dade county



**Members of Christ Church Episcopal parade in Coconut Grove. (Photo courtesy of Arva Moore Parks)**

alone. A little later, Homestead, under Doctor Jackson, formerly of Coconut Grove, was added to the list of active missions.

Doctor Jackson resigned his work at St. Stephen's, Coconut Grove, in January, 1916, and moved to Homestead. There was no mission in that town on his arrival. The church which had been built at Redland under the Reverend Mr. Clarke was used for services; later it was sold to the Lutherans. Afterwards it was destroyed by a hurricane.

Doctor Jackson's services at Homestead were held first in the school auditorium; then in the Wonderland Theater (since destroyed by fire). A church building was begun in the fall of 1916, and the first services conducted in the new building were on Christmas Eve, the same year. The new church was situated about one block west of the present location; when the highway was projected through the church property, the building was moved to the site which it now occupies. The County of Dade bought the right of way and moved the church building at its own expense. In addition to holding services at Homestead and Redland, Doctor Jackson also visited the village of Princeton a few miles north.

Here we may leave our narrative. We have watched the rapid development of a great work—a work which had the smallest of

beginnings. Many were the backsets; and many were the heartaches, the anxieties, and the hours of discouragement. Certainly, however, one may be sure that God has smiled upon His children's efforts in the lower east coast of Florida.

## Endnotes

1. Mrs. Julia D. Tuttle, of Cleveland, Ohio, moved to Miami with all her family and effects, at the beginning of the decade, to develop a large property which included all of the original site of Miami north of the Miami River and a great deal of property then a wilderness.

2. Identified as Fulford.

3. *Journal of Second Annual Convocation. Missionary Jurisdiction of Southern Florida*. 1894, pp. 46-47, 64-65

4. Kirk Munroe, a writer and early resident of the Miami area.

5. Flora McFarlane, winter resident of Coconut Grove; taught school because she realized the local needs; founder of the Housekeepers' Club.

6. Garry Niles, a naval officer residing at Lemon City.

7. About where Musa Isle, near NW 27th Avenue once stood.

8. *Journal of Third Annual Convocation*. 1895, pp. 23-24.

9. *Journal of Fourth Annual Convocation*, 1896, pp. 57-58.

10. *Memoirs and History of Miami*, p. 6.

11. *Ibid.*, pp. 10-11

12. *Journal of Fifth Annual Convocation*. 1897, pp. 59-60..

13. John Sewell: *Memoirs and History of Miami*, pp. 112-115.

14. William Mark Brown, a graduate of Amherst, 1885; moved to Florida in early manhood; cashier of the Indian River State Bank at Titusville; opened Bank of Bay Biscayne, Miami, May 2, 1896.

15. Henry Kegwin, Presbyterian minister in Miami and Coconut Grove; highly respected.

16. C. Milburn, an elderly Englishman; carpenter by occupation.

17. *Journal of Fifth Annual Convocation*, 1897, pp. 10, 31, 54, 66, 82.

18. *Journal of Sixth Annual Convocation*, 1898, p. 28.

19. *The Holy Cross Magazine*, Nov., 1897, p. 29.

20. *Journal of the General Convention. Protestant Episcopal*

*Church*. 1895, p. 566; *Journal of the General Convention. Protestant Episcopal Church*, 1898, p. 503.

21. *The Holy Cross Magazine*, Dec., 1897, pp. 38-39.

22. *The Holy Cross Magazine*, Jan., 1898, pp. 52-53.

23. *The Holy Cross Magazine*, Feb., 1898, pp. 64-65.

24. *Journal of Seventh Annual Convocation*, 1899, pp. 5, 36-37, 55, 68.

25. Frederick S. Morse, agent for the railroad lands in the Miami section; a highly respected citizen, who lived to see Miami a prosperous city.

26. *Journal of Eighth Annual Convocation*, 900, pp. 40-41.

27. *Journal of Ninth Annual Convocation*, 1901, pp. 37, 48.

28. *Journal of Twelfth Annual Convocation*, 1904, pp. 46, 60, 71.

29. *Journal of the Tenth Annual Convocation, 1901*, pp. 27, 54, 78.

30. *Journal of Eleventh Annual Convocation*, 1903, p. 86.

31.

32. *Journal of Thirteenth Annual Convocation*, 1905, pp. 49-50, 61, 71.

33. *Journal of Fifteenth Annual Convocation*, 1907, pp. 44, 47-48, 72-73.

34. *Journal of Nineteenth Annual Convocation* 1911, p. 47.

35. *Journal of Twenty-first Annual Convocation*, 1912, p. 49.

36. *Journal of Eighteenth Annual Convocation*. 1910, pp. 46-47.

37. *Journal of Twentieth Annual Convocation*, 1912, pp. 43-44, 52-53.

38. *Journal of Twenty-first Annual Convocation*, 1913, pp. 50, 73, 94.

39. *Journal of Twenty-second Annual Convocation*. 1914, pp. 50-51, 85.