

THE EPISCOPAL CHURCH IN SOUTH FLORIDA, 1893 - 1961

by Randolph F. Blackford

(Note: this is a copy made in February 1997 by the Rev. Canon John W. Thomas, in order to make it more legible and to correct a few duplications and misspelled words.)

THE EPISCOPAL CHURCH IN SOUTH FLORIDA

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INTRODUCTION

In the concluding paragraph of the article of Dr. Edgar Legare Pennington entitled "The Episcopal Church in South Florida", 1764-1892, to which this is planned as a continuation, are these words;

"When the Diocese of Florida was created in 1838, there was only one Episcopal Congregation in that whole peninsular area which later became the Diocese of South Florida". This was at Key West. Between 1838 and 1893, when the first Convocation, or Convention, of the new missionary district was held, this number grew until there were groups of Churchmen at nearly sixty places. Of these, five were parishes. In order of size these were: St. Peter's and St. Paul's, both of Key West; Grace Church, Ocala; Holy Cross at Sanford, and St. Luke's at Orlando.

But the creation of the missionary jurisdiction was not initiated by this group. Rather it was by the Churchmen in the northern section of the state. It took place at the Convention of the Diocese of Florida meeting at Pensacola. It was planned that the Bishop of Florida might concentrate on the development of that section, and the southern part of the state was turned over to General Convention. Thus on May 8, 1891, Bishop Weed appointed a Committee on the Division of the Diocese. This body recommended the adoption of a memorial to General Convention to fix the southern boundary so as to include the counties of Levy, Alachua, Putnam and St. Johns. This was later changed so as to include the County of Flagler in the older Diocese. Territory south of this line was to be ceded to General Convention for the creation of a Missionary Jurisdiction.

On October 13th, the committee to which the memorial had been presented reported favorable and the Missionary Jurisdiction of Southern Florida came into being. The Rev. William Crane Gray, Rector of Christ Church, Nashville, was elected by the House of Bishops to head the new Jurisdiction, and he was consecrated on December 29, 1892.

The new bishop was born in Plainfield, New Jersey, in 1834. He came to Bexley Hall, Kenyon College for his theological training, and in 1860 to Tennessee.

Bishop Otey ordained him priest and he was destined to spend the next thirty two years of his life in various charges in that Diocese. During the War Between the States, he served for a time as Chaplain in the Confederate Army. In later years he afterwards got great satisfaction in attending various Confederate Reunions. He always spoke with affection of Tennessee, and when he retired made his home there.

CHAPTER I

THE BIRTH OF A MISSIONARY DISTRICT

The Rt. Rev. William Crane Gray, D.D., 1883-1907

Bishop Gray arrived on January 5, 1893, in time for the Convocation which had been called for 10:00am in Orlando on that date. Thirteen clergy were to meet him along with "a goodly number of laymen". It was decided that there should be another meeting of clergy and laymen held at Sanford, on February 21st for the organization of the new Jurisdiction. After a few days to get his family settled, and other important busines, the new Bishop started on his first visitation trip on Tuesday, January 12th

His first journey was to Key West. This was not only the most distant point, but also the most isolated place in which the Church was represented. We had no work between it and Lake Worth, a distance of 225 miles. His route took him through Port Tampa. There he took the Steamer Olivette, and after a rough passage, reached his destination between 10 and 11pm. He stayed at Key West, visiting the two parishes of St. Paul's and St. Peter's, and the two missions of St. Alban's and St. Cyprian's. Here, as in all his visitations, he spend much time visiting in the homes of the church members, and especially of the sick. He returned by boat visiting Bradenton, St. Petersburg, and Tampa. At the last named, he visited the two congregations of St. Andrew's and St. James. He next went to Thonotosassa, where he talked with Archdeacon Wedell. He next came to Bartow, Ft. Meade, Ft. Myers, Kissimmee, Sanford, and Winter Park, before returned home to Orlando for one night. Sanford and Lake Mary occupied the next day. Thus sixteen places and

places and twenty of his congregations had given him an idea of his territory.

Having now gotten a glimpse of his field of work, he felt ready for his first real and organizational Convocation. Fourteen clergy and eleven laymen met him in Sanford for this. They stayed for a day and a half. A number of committees were appointed and the work was launched.

Melbourne on the East Coast was the next congregation to see him. There he was welcomed by Archdeacon B.F. Brown. His Archdeaconry extended from Titusville to Lake Worth. Four days were now spent in visiting six places on the Coast. He then went into the interior which was the most settled part of his jurisdiction. On March 21st he started for Palm Beach, taking a week to reach it. He stopped at a little place called Jupiter. There he was welcomed by a layman, Dr. C.P. Jackson, who was later to become first a lay reader, and then a priest. He arrived at Palm Beach on March 26th.

From this rapid travel, which he was to keep up for most of the twenty-one years of his episcopate, it can be seen that his life was best described in the words of the cheers of football rooters: "Go, Go, Go." For, though the number of his churches was small, he made up for their paucity by giving each one of the most pastoral attention at all times. On April 22nd, he paid his second visit to Cocoa for the purpose of consecrating their church the next day. Another example of his intensive work was at Punta Gorda. Here in five years, he paid eighteen visits, though it was a small place. They claimed that their congregation was formed in 1891. Their Altar bears an inscription to "William Adams, Priest and Doctor, a member of the First Associate Mission of the Holy Catholic Church in America, 1841--97". Of this gentleman, we are unable to find any other trace in South Florida. One of the first founders of Nashotah House bore the same name, and it is thought he was a friend of one of the early settlers of Punta Gorda, and visited him in those early days. If so, it may have been to his work that Bishop Gray referred in his Diocesan Journal on October 18, 1893; "Here the Church has nearly lost her opportunity." But the Bishop was determined that "nearly" shall not become "absolutely". On February 9th, 1893, he preached in a school house there and confirmed three. On October 18th, in the same year, he preached in a

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store, and on May 21st held service in "Trabue Hall", giving as his opinion of Punta Gorda: "It is a place of growing importance. I am more than anxious to have a church edifice there as soon as possible." By July 2nd, 1894, he had secured a thousand dollars from a lady, whose son had died there, for a church to be built there as a memorial to him. On April 21st, 1895, he held both morning and evening service. On the 22nd, he went on the street begging for it. He collected \$272.00. On the 23rd, he sees the builders and signs the contract for it, and on the 24th, they started to work. He loved the green grass of Florida, but did not mean to let any of it grow under his feet. The Consecration of the church was held on January 15th, 1896, and the Reverend Samuel Hodgman, of Haines City, was placed in charge. When Mr. Hodgman left, he visited them and urged the people to be loyal to their lay reader as they had been to their Priest in charge. In 1899, Punta Gorda became an organized mission.

Of the parishes he found when he arrived, the largest in communicant strength, though not financially, was St. Peter's, Key West. It had an interesting history. Numbers of Colored People had emigrated from the Bahamas. Finding no place of worship as Churchmen, they decided to hold services among themselves, going from house to house as opportunity offered. On December 14th, 1875, a meeting was called. It was presided over by Bishop John Freeman Young of Florida. The name of St. Peter's was selected, a vestry was elected, and they elected the Rev. J.L. Steele, as their first Rector. The work grew rapidly with services being held in various rooms and halls with the Sacraments being celebrated in St. Paul's.

On Dr. Steele's death in 1878, the matter stood still until in April 1887 Bishop Weed sent the Reverend C.D. Mach to be their Rector. A lot was purchased and in December of the next year, Father McGill, who had succeeded Father Mach, began building the Church, the entire cost of the building and memorials being borne by the Church members. The Reverend J.L. Kerr, a colored Priest, did faithful service for over fifteen years. Under him, the communicant strength rose to 234, and the baptized strength to 514 in 1894. Under the Reverend Henry W. Liddle, in 1904, communicants were 451, and under the Reverend E.T. Demby, to 581, with a baptized strength of 1112 in 1908. Several times the church building was destroyed by storms and rebuilt.

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The Reverend A.R.E.Poe became Rector in 1908, but he resigned in the fall of 1911 to accept a call to Holy Innocents.

The most spectacular of Bishop Gray's undertakings, however, was in what is now thought of as the Miami district. When he first visited it in 1893, what we now call Miami had three families. Around these residences were small clearings, all else was woods and jungle. One of these was occupied by Mrs. Julia Tuttle. She entertained him and saw that he got to the other sections. One of these was Lemon City, and the other was a Negro rural community known as Cocoanut Grove. The Bishop had Father Kerr come up from Key West to develop the Colored work, and Archdeacon Higgs, also from Key West, to help the white work in a very few years. As we will see, the Miami District soon developed a full fledged parish, and today where there was then only jungle, we have seven parishes and six missions.

The second Convocation was held in Key West. There the Bishop told of his three great desires: the Seminole Indian work; a Church Home and Hospital; and a series of diocesan and parochial schools. He told of the many places he was continually visiting. This Convocation had representatives from only three parishes, Sanford and the two at Key West. Only very few laymen ever came to these early Convocations. To only one did more than 21 appear. This was 1902. His last Convocation was more promising, but then he was turning the chair to Bishop Mann.

In 1897, the Bishop had a break in his routine. This was his trip to the Lambeth Conference. For this he left on May 15th, returning on October 22nd. On this trip he was entertained by an Englishman who had a relative who lived in South Florida. His host informed him that his cousin lived in a small place, much too small to have an Episcopal Church in it. This seemed a challenge to Bishop Gray, so that on his return he sought out this Mr. Morris in Anclote, in the northwest corner of Hillsboro County. On finding him the proper timber for a lay reader, he licensed him, with the consequence that for a number of years a mission was a reality there. It often met in the lighthouse.

In a summary of the first fifteen years of his episcopate we are told that

forty churches had been built and that the communicant strength had been increased by fifty per cent. Clergy increased from twenty to thirty, and episcopal visitations annually were reaching a hundred spots. In doing this, instead of using the "coach and six", which it was claimed that the Bishops in England in the eighteenth century required, Bishop Gray used every thing else imaginable; "shanks mare", bicycle, ox team, livery vehicles, private buggies, mule wagons, row boats, sail boats, steamer, trains, and very rarely, an automobile.

Concerning the Bishop's pet project, the work among the Seminoles, we feel we can not do better than to quote his own words:

"Very early in my episcopate I determined to establish a mission for the benefit of the poor Seminole Indians in Southern Florida. I came into contact with them in one of my first journeys down the East Coast. I had a two day trip with a team of mules from Lantana to Lemon City. We camped for the first night not far from the location of the present Fort Lauderdale Station. But before we lay down on the ground for the night, I learned that a score or more of the Seminoles were camped less than a half mile down the stream. A companion accompanied me to show me the way, and I soon had my first interview with these very interesting people. One of them could speak English quite well, but was not in favor of any movement looking to giving the Indians the white man's kind of training, instruction or education. Before I had finished my journey to the extreme southern portion of Florida, I learned that the National Indian Association had a plant nearly forty miles beyond the boundries of civilization. This I determined to visit at once. Many were the remonstrances my own family besought me at least to wait, as it was now June, and the Everglades Section was supposed to be full of malaria, and I would surely be laid up on a bed of sickness. Others said, "Bishop, why will you waste your time going there? There can not be more than a few hundred of them, anyway." I answered them as I had answered my Vestry many, many years ago in Tennessee, when I insisted in doing what I could for the Negroes, and they thought I was wasting my time. I said, "Gentlemen, my marching orders from the Great Captain are 'Preach the Gospel to every creature. It is my duty to obey and leave the results to God'!" I went to Fort Myers. The blind trails out to the 'Allen Place' were known to very few.

Several days were required before I found a man willing to take me out there. He required \$5.00 a day for his little cart, his pony and himself. At last we reached our destination. My interview with those good Christian people, Mr. and Mrs. Brecht, confirmed me in my determination to secure the plant, and soon afterwards the National Society conveyed to the church, through the Bishop, not only its good will and the mission, but the 320 acres which we still have at this point, where now is located a post office with the name I gave the place, Immokalee, which means Home. I hoped the Seminoles would always feel free to camp there as an Indian home, and built Christ Church there, which I fondly hoped would one day it would be their Christian home.

"Well we have had our ups and downs, the details of which need not now be entered into. But gains have been made. The last of these in the medical missionary, and the Seminole Hospital. Now I have no resident clergyman down there, and must be content with occasional visits. But Dr. Goddard is there all the time, and at last has a man living with him to help him. The Church owns a square mile of land and water where the hospital is located on the edge of the Everglades, within seventy miles of Fort Myers. We can say confidently that the holy man who has consecrated his life to that work has evidence that his loving care of their bodies is reaching their souls, and convincing them that, after all, there are white men who have come to them simply not for what they can make out of them, but are striving for their best interests, both temporal and spiritual.

My recent visit there was crowned with success. About 100 Seminoles were present at the Christmas Eve out of door service, and witnessed baptism and confirmation, and listened with close attention as I preached to them in a simple and earnest way. Numbers shook hands and chatted with me afterwards. The Reverend Mr. Trout (of Fr. Myers) is taking hold in a very earnest way."

The Negro work which has grown so greatly in South Florida in recent years was greatly assisted by Bishop Gray who thus summarized his first fifteen years among them, "In 1893, the Church had no work among Negroes in Southern Florida except in Key

West and in Tampa, ----In Key West, St. Peters was a parish, though not a self supporting one. The Church was unfinished and had a debt on it. The Rector, the Reverend Mr. Kerr, lived in a rented house that cost over \$200. per annum, and it was a number of years before I could get the debt off of the Church, and at last, through the help of the Reverend Mr. Higgs, find a house, which, by borrowing some money, we bought near St. Peter's, and so saved Father Kerr from paying rent any longer. During those years the number of communicants were less than 250, and even with the rectory they did not achieve self support. Since the Reverend Mr. Denby became Rector, improvement is manifest in every direction. The church has been enlarged and completed, all indebtedness paid, all expenses annually met, large classes presented for confirmation, and there are now about 600 communicants at St. Peters

"St. Alban's, Key West, in 1893 was a very small mission with not a lot of ground for its own, but worshipped in a poor little shack of a building almost on the edge of a pool of water. Twelve or thirteen years ago I succeeded in buying two admirable lots for the mission, but never succeeded in getting a church built until a few years ago. The Priest in charge, the Reverend M.E.Patches was born and raised in Key West - - -in the first class he presented for confirmation was his own father. He has a great faculty for teaching and felt that the great need for St. Alban's, and for that entire part of the city was a school". The school was built and now has two other teachers besides the Priest and his wife. They have had in this their first year in their new building 182 pupils. The congregation here, and the communicant list, are steadily growing."

St. James, Tampa, was a small frame church on a very small lot, and although it had one of the best colored clergymen I have ever known, the Reverend Mr. McDuffie, he was struggling with a heavy debt and himself living in a rented house. We succeeded in removing the debt, and in obtaining an additional lot."---Its Rector, the Reverend John F. Porter, at present "also has charge of a mission in West Tamps,---- St. James brings the communicant list to 180. A school is maintained on the premises."

"Ocala, in 1893, had no work at all for Negroes. Now we have a really excellent church on a desirable lot, and a building for a school and a rectory. In Orlando there

was no work for Negroes. We now have a really beautiful church and 3 buildings for different departments of the school. There are about 30 communicants and from 60 to 70 pupils. St. Agnes, Miami, shows quite a striking growth. The Reverend H.C. Parris, has nearly 200 communicants. He has also Christ Church, Coconut Grove, a new work where we think we will have a large industrial school. I catechised 94 children in the Coconut Grove Church, which is entirely a rural congregation.

"Among the whites, 39 churches have been built, 3 of which were to replace old ones." He mentions great growth among many places. But we will only quote what he has to say about Ocala. "Ocala had a good strong parish when I came to Florida. But alas it was among the greatest sufferers from the calamity of 'the Freeze'. Yet they have not only rallied, but have secured the most commanding position in the city, and the new church is indeed like a city set on a hill that cannot be hid. The faithful priest in charge is trying to do what work he can in surrounding counties."

"Archdeacon Wedell, who has faithfully wrought for Christ and His Kingdom in this region for more than twenty years, visits quite a number of inland points, and has built several churches, is now about to begin another in Plant City."

"In Orlando in 1893 there was a parish, St. Luke's. But it was not self supporting. Conway had to be joined to it to afford a living for the Rector and his wife. The little St. Luke's was 72x18'. That and the Rectory was all the church property that there was then in Orlando. Now the church is 72'x40', and much beautified. A Chapter house stands on the same lot, and the Cathedral School for Girls adjoins it."

This Cathedral School was a part of a dream the Bishop has had ever since he came to South Florida. He felt that what we now call secularism must be combatted through church schools, and wished to build them for both boys and girls all over his jurisdiction. He felt that in this way, through Church teaching of the Bible, he felt that we could set a tone and example that would affect the public schools deeply. In 1900 the first of these started. The first was the Pell Clark Hall. It was located in Orlando. In 1902, Deaconess Palmer was put in charge, and the next year Deaconess Harriet Randolph Parkhill succeeded her.

Bishop Gray was not a novice in starting schools. At Commencement in 1905 he greatly amused the girls, telling of his experiences as a Chaplain in the Confederate Army, leading up to his retirement to his old parish in Bolivar, Tennessee. But there he and his parishioners were all so poor together that he felt something must be done to make some money. So he started St. Catherine's School, which has been a great success. After his address, he requested his audience to accompany him into the yard where he turned three spadefulls of earth, thus breaking ground for the second building, for the school was to be called "Bishop Gray Hall".

In 1907 the Harriet Randolph Parkhill Hall was added to the plant. This year Deaconess Parkhill resigned and was succeeded by Miss Annie Maud Taylor, who had been her Assistant Principal. Also this year the Rev. Mr. Bowker, an Englishman, was appointed the Rector. In 1908, the first two graduates left the school.

To continue the story of the Cathedral School, in 1910, the George B. Cluett Hall became the fourth building in the group. In 1913, it was reported that the number of pupils was double that of any year before that time. The Auditorium of Cluett Hall was greatly needed.

The second of the Bishop's Diocesan Schools was the Bishop Whipple School for Boys. This was named for the greatly beloved Bishop of Minnesota, who had moved on retirement to Winter Park, and had endeared himself to all that came into contact with him, as well as having been of great assistance to Bishop Gray. It was erected near Sanford and had not reached the point of having boarders when it burned. Though it was hoped that it would be rebuilt, this never became a reality.

The Bishop also told in his 1908 address, how the Church Home and Hospital had in three years grown from nothing to three small cottages on a lot 140'x50'. But it had not been content with this. It now had four acres of ground, a new hospital, rooms for pay patients, a new nurses' home, and another building was about to be erected at once.

In this first period of Bishop Gray's Episcopate, he brought four from mission into parochial status: these were Trinity, Miami, (1904); Christ Church, Bradenton, (1907); St. Peter's, St. Petersburg, (1907); and St. Andrew's, Tampa, (1907).

BISHOP GRAY'S LAST SIX YEARS 1908-14

Having now covered the first fifteen years of the Episcopate of Bishop Gray, there remain but six more years before the burden of years compelled his retirement. In 1914, he handed over the staff of office to his successor Bishop Mann.

A secular historian has said that somewhere in the reign of every king, or man who holds office for a very long time, there is a time when he ceases to be called simply "The King", but is referred to as "The Old King". When this happens, his faults are forgotten, he is looked upon as a fixture and all consider him with a kind of affection, and the emphasis is all on appreciation of what he has done. If the same could be said of so beloved a character as the aging bishop, Bishop Gray's fifteenth anniversary might be said to have been this point. He has now passed his seventy second birthday, when the modern Church enforces retirement. Though his strength might be expected to have faltered, we do not find his efforts slackening in any way, but the appreciation is more pronounced for his effort.

Thus in the year 1908, he left in February for a well earned holiday that lasted for a half year. In this he visited the Holy Land and parts contiguous, most of the countries of Europe, and ended by taking in the Lambeth Conference and the Anglican Congress. He tells he had always dreamed of this and looking forward to it, and the realization was far greater than the anticipation. On his return he was, of course, asked to lecture on his trip in many places, and was most obliging in acceding to the requests.

On May 5, 1909, he attained his 50th anniversary of his ordination to the priesthood. On that day he celebrated the Holy Communion at an early hour. At this service he was presented with a "personal offering" that had been taken up in the jurisdiction for him. It consisted of a thousand dollars in gold.

Shortly after he had reached his 75th birthday he records, "as our colored priest had gone to South Carolina, I agreed to give St. Agnes, Miami, an early service. So I was there promptly at 6:00 am, and was back in the rectory an hour before breakfast." That he was not afraid of early hours is shown by another story that records his having a service on March 15th, for the colored people at 5:30 am.

Although he was not forced in these days to use the old method of driving a mule team, automobiles were not then as reliable as they are now. Thus on April 2nd he started from Bowling Green on the "long tedious trip to Avon Park". After eight miles they had a blowout, and having no spare, they had to hire a buggy for the remaining twelve miles. On this trip he mentions, as always, how he went around visiting the sick of the congregation. He was truly a good shepherd. So at Brooksville he tells us he "hired a vehicle and drove 13 miles to find a young girl, a communicant, living with her uncle and aunt, of whom Dr. Kinner, of New York, had written me. It was a hot and trying ride -- when we reached Holden we found it was still two miles from where she lived. As the driver would not take us farther, I got another and at last found those I sought." Then there were other types of mishaps; at Jupiter he came by train on one occasion after dark. He thought he knew the way, but to make sure he did not get lost, the station agent decided to accompany him to his host's. But so many new roads had been put through, though they searched for an hour, they could not find the house. When the Bishop asked if there was not a house where he could spend the night, he was told that they were all full. The agent then insisted that he use his bed, and that he would use the floor. But the next morning, the Bishop rose early and walked several hours to let the people know about the service.

He was intensely interested in the Ecumenical Movement, and especially as regards our association with the Eastern Orthodox Church, and the Old Catholic Movement. Speaking in 1909 to his Convocation, he says of these Churches, "Unity can never come under the false system of the Papacy." He said he believed they "are turning more and more to the Eastern and Anglican Churches for sympathy, encouragement and sincere and heartfelt Intercommunion."

The Mission to the Seminoles to which so much attention has been paid was discouraging, though the Bishop was always most enthusiastic. In the statistical column it was represented by two missions. The first of these was Glade Cross with 3 baptized and 3 communicants. The second was Immokalee with 30 baptized and 30 communicants. Of this last group, most were whites. At it, a church and rectory had

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been built and the Rev. Dr. Godden was in charge.

In the 1913 Journal, the Bishop stated that at the next General Convention he, being in his 79th year, would resign. As a summary of his twenty one years, parishes had increased from five to thirteen, and organized missions from thirty five to fifty six. In these last six years, four organized missions became parishes.

Almost his last official visitation was to Safety Harbor. There on November 30, 1913, he dedicated the Church of the Holy Spirit. Led by him, they marched around the grounds, singing hymns and saying prayers at the corners. They then came into the Church for the dedication there.

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CHAPTER II

THE BIRTH OF A DIOCESE

THE RIGHT REVEREND CAMERON MANN, D.D., 1913-22

When Bishop Gray tendered his resignation as Missionary Bishop of the Jurisdiction of Southern Florida to General Convention and it was accepted, it was the duty of the House of Bishops to select his successor. Many thought that some priest of the jurisdiction would be elected. But this was not to be. Instead they decided to translate the Missionary Bishop of the District of North Dakota.

The Rt. Rev. Cameron Mann was born in New York City in 1851. He was both the son and grandson of clergymen. After graduation from Hobart College, he studied at the General Theological Seminary. In 1875 he was curate of St. Peter's Church, Albany. Next he was the Rector of St. Peter's Church, Watkins, New York. He then came for nineteen years to be Rector of Grace Church, Kansas City, Missouri. In 1901 he was elected Missionary Bishop of North Dakota and served there until elected in 1913 to be translated to the Missionary Jurisdiction of South Florida. He was an eloquent preacher, and of scholarly habit. He was also a great lover of poetry and of botany.

The new Bishop arrived on January 5, 1914, though, as he states in his diary, he had officially been Bishop since his election on October 1, 1913. He was received by several members of the Cathedral Chapter, and celebrated the Holy Communion with Bishop Gray assisting. He was, naturally, several days in getting settled and arranging for his family in Orlando, but by the 14th, when the Diocesan Convention met in Orlando, he was fairly well in touch with things.

He announced as one of his first changes that he was accepting the offer of the Auxiliary to make the Palm Branch the official organ of the District. Heretofore it had been the organ of the Auxiliary, since its aborning at the hands of Misses Elizabeth and H.R. Parkhill. The change was to double the size of the paper. He announced that he would endeavor to have the story of the various parishes and missions in it.

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along with many pictures and articles concerning the ecclesiastical history and doctrines of the Christian year. He also promised a list of the clergy and of the parishes and missions, but stated that it would not have less concerning the activities of the Auxiliary. Predominantly it would be news of the Missionary District, as he now called what Bishop Gray had called the Convocation.

Though no mention was made of it by the Bishop, naturally, he was a highly talented poet and many times inserted in its leaves, lovely poems that did much to make the magazine more attractive and inspiring.

Another change he made was in the name of the Negro Church in Orlando. This had been started as the Church of St. John the Baptist. But it was so often on that account confused with Baptist churches, that he stated that in the future it would be known simply as the Church of St. John.

The largest city in his jurisdiction was Tampa. This was, thus one of the first places that he visited. At this time, Tampa had one parish, St. Andrew's, and three organized missions. They were the House of Prayer, St. John's, and St. James (for Negroes). There were also two unorganized missions, El Salvador (for Spanish speaking Negroes) and St. Mary's. Inasmuch as St. Mary's in Tampa is now one of the largest parishes of the Diocese, it is of interest to note that when Bishop Mann made his first visitation to a church of that name in Tampa, at the 11:00 o'clock service they had ten present and the offering was \$2.25. But we have been unable to find any connection between that unorganized mission and the present parish. On March 2nd he made an exploratory visit to Haines City. In 1960, that city had 90 communicants and 138 baptized persons. But in 1914, the Bishop reported that they had no church building and that there was not a single Church member in the place.

Probably the most publicized work in the District was that among the Seminoles. This was centered in two missions, Glades Cross, and Immokalee. These had always been very close to the heart of Bishop Gray. But the work was very small. A few white people had been baptized and confirmed. But only three Indians had been baptized. On March 23rd, Bishop Mann paid his first visit to them. They were then under the care of the Reverend Wm. J. Godden, M.D. That Bishop Mann had caught their enthusiasm from Bishop

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Gray and Mr. Godden, is shown by the following entry in his diary for that date. He wrote, "My belief is that at some future time, it may be five years, or it may be fifteen, the greatest bulk of the tribe will be baptized and confirmed together." It was always held that the Seminoles wished to do things with the full approval and cooperation of the entire group. The Bishop was thus stating in these words his fullest belief in the worthwhileness of the mission.

But it was not to be. In the early '80s, Mr. Goddard had come to this country from London and settled in the little colony of orange growers then known as Pinellas. Imagine his surprise in finding an old friend there in the person of Mr. H.W. Gilbert whom he had known in London. His friend asked him to make his home with him. The two were in partnership for some years. Then Mr. Goddard had moved to Port Tampa where he ran a drug store. There he heard Bishop Gray speak of the Seminoles, and was persuaded by him to study medicine, and eventually to take orders so as to minister to them. The Bishop had had several clergy to serve there but none had stayed long. While there, Mr. Goddard ran the farm, the store and the hospital, and found time to study and be ordained Deacon. Each year when the high water would go down, he would give a note to an Indian and a coin. The Indian would then take it to the telegraph operator in Fort Myers, 75 miles away, and Mr. Gilbert would receive a wire to come down. Thus he made yearly trips. But in 1914 the wire was not sent. The operator, after a while, wired the Bishop that Dr. Goddard had died and that the Indians had brought his body to the Mission. So the Bishop got in touch with Mr. Gilbert and the two went down and gave him Christian burial. Later, Mr. Gilbert took a carpenter down and a coffin was made in which the body was brought back and interred in the cemetery of St. Bartholomew's Church in St. Petersburg.

Dr. Goddard had been the very heart and soul of the work. Though the Bishop did his best to replace him, he was unable to find anyone to take his place. Through the efforts of the Bishop and Mr. Goddard, the Seminoles had had a reservation given them by the Government, and one of our clergy was appointed to be their agent. As time went on, it was thought best to sell the stock and equipment, and eventually the money was put in the Diocesan Fund. While the Seminole Mission had been a noble experiment, and has never been regretted, it had never paid financially and had been very expensive.

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When Bishop Gray had come, he had felt that there should be an "Old Folks Home" and a Church Hospital run by the Diocese, as the need for both seemed paramount. Both were accordingly started. Much charity was always done at the Hospital and at the Home. The financial drain had made the Home impractical, and it was discontinued during Bishop Gray's time. But the Hospital was continued. Many used the Hospital, but with the passage of time and the charity work continuing, other hospitals were built and paying patients patronized them to such an extent that the Diocesan Hospital found itself in the hole so deeply that it was felt best to discontinue it temporarily.

At DeLand, the Volusia County Hospital was in difficulties and an arrangement was worked out by which the Diocesan Hospital and the County Hospital should go together. The combined Hospital kept the Church name and used the buildings of the DeLand Hospital, combining the financial resources of both. Thus the combined hospitals ran for a few years, and then we withdrew, letting the County Hospital run entirely on tax money. Our financial share was put into a fund which, many years later, was to be used to start the Bishop Gray Home for the Aged in the 1950s.

The work among the Negroes had also been a great favorite of Bishop Gray. This Bishop Mann continued with great success. In 1911, as a part of this work, the St. Alban's Industrial School for Boys and Girls at Coconut Grove was opened in a building loaned to it by Christ Church of that city. In October 1914, the School moved into a new two story building containing eight rooms and two halls. This was made possible by the generous help of friends. The building, however, was left unpainted for the time being for lack of funds. But in 1915, it received two coats of paint. In 1915, another building was added in which the use of tools was taught to the boys. It closed in 1915 with a debt of \$100,000 for which the Rector, the Rev. C.P. Jackson, assumed responsibility. The School made money by pressing and cleaning clothes under the supervision of Mr. J.E. Culmer at this time. The next year, 1916, cooking, sewing and agricultural classes were reported as doing well and it looked forward to great growth. At that time, it was the only school doing that type of work in the state. In October, 1918, a business course was added.

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Here also should be mentioned the Home for Colored Orphans that was started in June 1916. Of it the Bishop says in his June Diary, "Went with Mr. Soper to his temporary home in Coconut Grove, the house of one of his winter parishioners kindly put at his disposal until the Rectory, now building, shall be ready for occupancy,---I found Sister Martina also a guest. She arrived on Friday with her orphan charges. But as the furniture had not come they could not be put in the old Rectory which is to serve as The Orphan's Home. So the children were taken to St. Alban's School, and Sister Martina was welcomed by Mr. and Mrs. Soper." (Mr. Soper was at that time in charge of Christ Church, the Colored Mission in Coconut Grove, as well as of St. Stephen's.)

The work had been begun among the Negroes, as has been said, before Bishop Gray had arrived. In 1875, a number of Negroes from the Bahamas had held their own services in their homes in Key West, and had requested Bishop Young, of the Diocese of Florida, to arrange for the Sacraments for them. When Tampa's St. James and Miami's St. Agnes had been added, the three were the only churches for Negroes in the jurisdiction. St. Agnes was for many years the largest Church in the District in point of numbers. Then came Christ Church, Coconut Grove, and St. John's, Orlando. These were often under white clergy, though whenever possible the Bishop would get Negro clergy for them. Under Bishop Gray, St. James, Ocala was begun, but though a church was built, the Church did not take hold in that location. Under Bishop Mann the Church began to be expanded until there was a string of missions all up the East Coast. These were visited in June 1918 by Bishop Mann and included St. Patricks, Palm Beach, St. Matthew's, Delray, St. Christopher's, Fort Lauderdale; St. Mary's, Deerfield, and with the other three already named eight.

In 1921, St. Peter's, Key West, which had for many years been the largest church in the District, was demoted from a parish status to that of an organized mission. Numerically this step could have been seen coming by anyone who looked at the annual report of communicant strength. For in 1900, it led the District with 382 communicants, (St. Paul's, Key West being its closest compeditor with 273.) It had grown to 550 by 1910. Closest compeditor being 305. By 1916, it had gone down to 311, being passed by St. Paul's, Key West with 504. Then for several years there were no reports as to its strength.

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In 1920, the Rev. Wm S. Little, who had been there since 1911, resigned. Of him, Bishop Mann says in his diary of April 11th, "At 7:30 in St. Peter's, the Rev. W.S. Little said Evening Prayer and Te Deum - - I preached and confirmed a class of three, congregation 120. I announced to the people the resignation of the Priest in Charge, Mr. Little, and told them that for a time Archdeacon Irwin will have supervision. But I hoped we can soon have a priest for this important Colored congregation. - - After the service, I had a talk with Mr. Little. He has served here with great patience and self denial. He will go north for treatment in a hospital, and will, I trust, soon be in good health again." But it was not until September 15, 1922 that the Rev. J.R. Lewis was appointed to that charge. Concerning Mr. Lewis, the Bishop had remarked in a previous notation in his diary (Apr. 26th), "Mr. Little has worked most faithfully and affectionately, but he has not received anything like adequate support. It looks as if the parish must revert to the status of a mission".

Although St. Peter's has slowly risen out of its slump, we are glad to hear that it is looking forward to asking for restoration to parish status as this is written.

It has been mentioned that when Bishop Gray began his work, he planned that a Diocesan Endowment Fund should be started looking to the time when the Convocation should be able to assume Diocesan status. Under his regime not much was done towards this. Thus it was left to his successor to work out this dream. Five years after his arrival, Bishop Mann began his real drive to attain the \$100,000.00 felt to be necessary before he could apply to become a Diocese. The announcement was made in the Palm Branch. The response was small at first. In May 1919, the first contributions came in, \$85.00 from six churches. But with the tremendous drive of the Bishop and his many connections with wealth, this small sum began to snowball. Soon his diary began to have such items as "checks for \$500.00 from old friend for Endowment Fund, and "Mrs. _____ handed me a check for \$1000. for the Endowment Fund. This was all the more gratefully received because it was unsolicited," and "\$500.00 received to complete the \$1,000.00 pledge made to the Diocesan Fund for Endowment some time ago." Contributions from large subscribers came often, but they were not the only ones. Special collections were being taken up, and individuals and small groups were taking offerings that were coming in continually. The idea had captured the imagination of people both in and out of the District.

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Finally on March 29, 1922, he notes in his diary, "We have received the \$100,000.00 we set out to get." This was announced at the Convocation which met on April 25th. Thus 1923 was the first year of the new Diocese of South Florida.

For many reasons the number of missions remained approximately the same. But the number of parishes grew steadily after the first five years of Bishop Mann's episcopate. During the First World War, wherein the Church did its bit in ministering to the service men, no parishes came into being. But in 1919, St. John's, Tampa, and St. Stephen's, Coconut Grove applied to receive parochial status. From then on, new missions were seen each year, with one exception, rising to maturity. Thus in 1921, St. Barnabas, DeLand came forward. In 1922, Ascension, Clearwater asked for promotion. In 1923, Holy Cross, Miami, and St. Luke's, Fort Myers applied. In 1924, two more came; St. Paul's, Winter Haven, and All Saint's, Winter Park. Then in 1925, five received the accolade; St. Andrew's, Fort Pierce, St. John's, Homestead, St. Lucia, Stuart, St. Edmund's, Arcadia; and the House of Prayer, Tampa.

In 1925, Bishop Mann asked for a Bishop Coadjutor. The request was granted. According to canon law, a Coadjutor must be assigned his duties before he accepts. Thus Bishop Mann assigned the new Bishop the care of the missions, keeping the visitation of the parishes for himself.

At a special Convention called for the purpose, the Reverend John Durham Wing, Rector of St. Paul's Church, Chattanooga was elected.

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CHAPTER III

THE DIOCESE GETS A COADJUTOR

THE RIGHT REVEREND CAMERON MANN, D.D.

AND THE RIGHT REVEREND JOHN DURHAM WING, D.D., 1925-1932

The Bishop Coadjutor Elect had been born in Atlanta, November 19, 1882, and educated in the public schools of that city. He attended the University of Georgia, and from 1903 to 1906 went into business. His family had been Baptists, so that he had not been baptized, or united with any church. While at the University, he had heard the Prayer Book spoken of as one of the greatest devotional books in the English language, so he got one and began to study it. One day, as a young business man, he and a friend were walking down the street in Greenville, South Carolina, when they heard a church service going on in an Episcopal Church. They entered and sat through it. When it was completed, Mr. Wing told his friend that he would join him later. After the Rector, the Reverend Alexander Mitchell, had finished speaking to the congregation, Mr. Wing asked for a few minutes of private conversation. His first question was, "How would one go about it to become an Episcopal minister?" "You should see your Rector", was the rejoinder. "What is that?" asked Mr. Wing. "The minister of the church to which you belong, in which you were baptized." "But I have never been baptized." The outcome was, that fall Mr. Wing attended William and Mary University, and the following year entered the Virginia Theological Seminary.

On his ordination, he was sent to the Church of the Holy Comforter by the Bishop of Atlanta, in Atlanta. From 1912-13 he was Rector of the Church of the Incarnation, also in Atlanta. In 1913, he became Secretary of the Diocese. From 1913-15, he was at Grace Church, Anniston, Alabama. In 1913, he married Miss Mary Catherine Ammons. In 1923 he came to St. Paul's Church, Chattanooga, and was there until elected.

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Between his election and consecration, he paid a surprise visit to Orlando at the time of the Commencement of the Cathedral School. As can be well imagined, he met with a most hearty welcome and charmed everyone with his personality.

On September 29, 1925 he was consecrated in St. Paul's Church, Chattanooga. On October 20th, he arrived in Orlando with his family, and on November 12th, made his first visitation. This was at Stuart where the Rev. A.H. Tyrer was organizing the the Parish of St. Lucia. Going on to Miami, Coconut Grove, Lakeland, Auburndale, Haines City and Tampa, he completed this first trip on November 24th. From this trip one can get a fair idea of the tremendous energy and enthusiasm of the new leader. Two more visits in November and nineteen in December finished the year for him.

Bishop Mann, though in his 74th year, and so unable to travel as did the younger man, was kept busy though not in as spectacular a manner as his Coadjutor. For on his return from General Convention on October 25th, he immediately began the chore of moving into the new "Bishopstead", in Winter Park. This beautiful home, which is now the Diocesan Headquarters, he was careful to point out to the Diocese, had been built at no expense to it. For the price received for the old "Bishopstead" in Orlando was four times the cost of the new one. He tells in his journal, however, he was quite nostalgic in moving from his old home. He also rather mourned at the opening of a new street through the grounds of the Cathedral School.

By January 1926, Bishop Mann was back in his stride. He made fifteen visitations in that month. The big news, however, was that five new missions had been admitted as parishes. This was the largest number of parishes ever admitted in one year in the history of the Diocese. Up to that time, of this number, however, only two were able to remain parishes, the others reverting to organized missions as the depression came on. The five are accounted as Bishop Mann's score, as Bishop Wing did not arrive until the year was nearly over.

The Endowment Fund for the Cathedral School is announced as having reached \$6,968.36, a good beginning.

In his diary, Bishop Wing reports a rather strange incident. At least it would

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be very strange in any other location. It was that St. John's, Dania, would henceforth be known as St. John's, Hollywood. The reason for this was that when St. John's was made a mission, Hollywood had been an undreamed real estate development, and had since become the larger town, and so absorbed Dania.

On February 10th, Bishop Mann took a trip out of the Diocese to Gainesville, taking Bishop Wing with him. This was for the purpose of consulting with Bishop Juhan, of Florida, on the subject of starting what was later to be known as Student Work, at the University of Florida. Up to that time this work had been entirely carried on by the local Rector. Today we know that this work has grown until Student Work is being carried on in all the Institutions of higher learning in the State. Bishop Wing tells us in his diary that he was much pleased with the center, known as "Weed Hall"

In May, Bishop Mann took a trip to Key West, to consecrate St. Paul's Church there. He reported that St. Peter's new building was almost completed. Both of these churches had been demolished in the hurricane of a few years before. He especially commends the congregation of St. Peter's, as he tells us that this work was being done entirely by the people of the parish, even to the making of the brick. He also tells that at St. Agnes, our Negro Church in Miami, he had had the largest confirmation class during the year.

That fall, there was another severe hurricane that did much damage to the church property of the Diocese. Thus at Punta Gorda, the church was completely destroyed. It also did serious damage to the churches south of Delray. Services were held in the Rectory at Punta Gorda when the Bishop came. An emergency appeal was made to the General Church for the flood sufferers in South Florida. St. Paul's, Delray was blown from its foundations. All Saints, Fort Lauderdale; Holy Comforter, Miami, St. Stephen's, Coconut Grove, and several colored churches were also badly damaged. Trinity Church, Miami, was severely hurt. But by the time of the 1927 Diocesan Convention, they were all fairly well repaired.

By January 1927, another building had been built at the Cathedral School. In February of this year, two events of importance and great interest occurred. The first of these was one that has grown in importance as the years have passed. It was that Bishop Mann accepted Mr. Henry Irving Louttit as a Postulant for Orders. The second was that Bishop Mann

had the degree of LL.D. conferred upon him by Rollins College.

On May 13-15 was held the first Diocesan Convention of the newly formed Young People's Service League. This was a most enthusiastic occasion and prompted some of the older Churchmen to comment on the "Gospel of Noise". But all had a wonderful time, and considering what has been done by the movement, all welcomed it as a milestone in the life of the Diocese.

In March of 1928, Bishop Wing varied his visitation schedule by pausing to preach a mission at Eustis. His unbounded energy and enthusiasm found another outlet in June of this year when he headed the First Camp Wing Mann for the Y.P.S.L., something he was to repeat for several years. This was located twenty miles northwest of Miami on land loaned by the Dade County Council of Boy Scouts of America. The last two days of the Camp were given over to the Annual Convention of the Y.P.S.L. Only one delegate per league, so that there was only room for one hundred and twenty five. Also each Sunday School was allowed one delegate for each one hundred members. The same number for each sex was provided for.

The Rev. Melville E. Johnson came this year to be the student Chaplain of the University at Gainesville.

In September 1928, another hurricane struck the peninsula doing much damage. Coming on the heels of the 1927 hurricane, Bishop Mann again appealed to the General Church. The Presiding Bishop asked that each parish in the Church should take a special offering in the attempt to raise \$200,000.00 for rehabilitation for South Florida and Puerto Rico. This appeal was made in October and by November 1st, \$2,333.00 had been received. But this good start was not followed up as well as had been hoped.

In his 1928 Convention Address, Bishop Mann delivered a wonderful tribute to the Authorized Version of the Bible which no one who heard it, or read it, could ever forget. Then in 1929, he followed this up by another summation of the "Incomparable Liturgy" of the Prayer Book. He was a marvelous scholar and all who heard him on such occasions went away uplifted and inspired as well as enlightened.

This year, summing up the damage done by the storm, he stated that damage for the

Five colored missions and seven white church amounted to \$50,300.00, and \$53,900.00 respectively. To meet this and the Puerto Rico appeal, the special collection had raised only \$65,000.00

The corner stone for "Bishops Hall" at the Cathedral School was laid in 1929. But banks began to fail on every side as the great Depression was setting in. "Bishops Hall" was building all through the summer. Towards this end, the bank in which the \$8,500.00 to pay for the building had been deposited, closed and the funds were tied up. But the architect, contractors and laborers went right on with their work, feeling sure that they would eventually receive their money. This was a trust that was justified in the deed, but was greatly appreciated by the Diocese.

It was a time of storm and stress, that Depression, a time that tried mens' souls. Many men of great wealth, or rather that had been of great wealth, "could not take it", and we heard of many casting themselves out of tall buildings and otherwise doing away with themselves, demonstrating thus that the material things were ephemeral, and that the spiritual was the only reality. Thus was demonstrated that the people who had their feet planted on the Rock of Ages had a firm foundation. An example of this was shown by a certain Father Curtis. He had pledged a thousand dollars to the building fund of his parish, and when things got shaky, took out life insurance in favor of his parish to that amount.

By November, the faith of the builders of "Bishops Hall" had become known and Bishop Mann records in his diary that almost daily checks were coming in towards it. Some were for \$500.00, some for \$100.00, some for \$25.00, but the majority were for much smaller amounts.

In this year, the Diocese was the beneficiary of a very fine movement that had begun some years before. The School of Religion at Vanderbilt University had felt that it had a fine theological plant that was not being used as much as it should be. They decided that the greatest need was to bring the rural and small town clergy up to date in rural sociology and other matters that could assist them in the work such as parish management. Thus the Vanderbilt Rural Church School was founded. For this, sufficient funds were gotten together so that clergy could have all expenses, tuition, board, lodging and transportation paid so that all who desired could attend this school the two weeks after

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Easter. The School was interdenominational, and many of our church throughout the South attended. One of our clergy was named from our Diocese to make this available to our clergy, and during the five years of the life of this School, many from our Diocese availed themselves of its advantages. As a by-product of this, a Diocesan Social Service and Rural Life Conference was held in Winter Park. To this, the Rev. Harold Holt, Secretary of the Department of Social Service of our National Council and Professor Kilburn, of the Vanderbilt School of Religion, came as speakers. This was largely attended and was most helpful. It was immediately followed by a conference on Evangelism led by the Rev. Julius Schadd of Augusta, Georgia.

At the 1930 Convention, it was announced that though we were in the midst of the Depression, from which there were few of our churches not suffering, that every one of the churches damaged by the hurricanes had been restored. This year, the Rev. J.E. Culmer, who had been the Vicar of St. James, Tampa, had been transferred to St. Agnes, Miami. Father Culmer's record in Tampa had been so outstanding that we feel it should be mentioned here. For during his entire incumbency no member of St. James had ever seen the inside of a police court.

The Negro work in the Diocese had continued to grow until at this time we had six priests and eight teachers, all doing a flourishing work among them. At this time we had much discussion as to whether we should have a Negro Suffragan Bishop, or more than one of them in the South. This was brought up at the Colored Convocation of fourteen congregations, and they went on record as unanimously approving it.

In this year of 1930, among the clergy who came into the Diocese was the Rev. Edgar Legare Pennington, the author of "The Episcopal Church in South Florida, 1785-1993" of which this book is a continuation. He was later to become the Historiographer of the National Church, and the author of many books on Church History. He came to Grace Church, Ocala. Another newcomer of this year was the Rev. Wm.F. Moses, later to become our much loved Suffragan Bishop. Bishop Mann also announced that he was authorizing the Rev. Robert Fletcher, Provincial Missionary to the Deaf, to function in the Diocese. Though owing to the large territory Father Fletcher had to cover, he was not able to establish a permanent Church work here, he did bring together quite a few of our deaf fellow Church

men in St. Petersburg, Tampa and Miami. In the 1950s, he resigned the position of Provincial Missionary to the Deaf in order to confine his work to the Diocese of Alabama.

On November 30th, Bishop Wing announced that he had held the first services in the new St. Agnes, Miami. This had been begun in 1923 and had been erected at a cost of \$60,000.00. It was the second largest Negro Church in the South and the fourth largest in the country.

Bishop Mann, whose long episcopate was now drawing to a close, had brightened the pages of the Palm Branch not only with his comments on current events, but also with his delicate humor, poems and meditations. As an example of this, he remarked of an experience on the road between Ft. Pierce and Winter Park, "On our way home, our car halted and our chauffeur could not tell why. So we stood there while the Priests and Levites sped by. At last a good Samaritan, who paused, unmasked, located the trouble and remedied it. We went on our way rejoicing and were home by 7:00 pm."

The new Prayer Books were now authorized and Bishop Mann requested that all congregations supply themselves and burn the old ones as a reverent way of disposing of them.

The year of 1931 was the last year in which the aged Diocesan blessed us with his presence. On April 30th, he celebrated his 80th birthday. He was not able to make any more visitations. Indeed on October 1st, he announced in his diary, "Bishop Wing has kindly offered to take all my confirmation appointments."

On one of his last trips to Tampa, on March 29th, he had a most pleasant experience. It so happened that the British Cruiser "Dauntless" was in port and one hundred and fifty of its men came to a confirmation where Bishop Mann was preaching at St. Andrew's. Seventeen of them were confirmed. The men had to leave by 11:45am, so that his service was shortened for them. When they left, a large part of the regular congregation who had been unable to find seats before, came in and the Bishop had another service for them. He said that after the service the Captain told him of the great satisfaction he and his men had gotten out of the service, and especially in seeing what was for many of them their first confirmation.

The Diocesan Convention was held this year at Bethesda by the Sea, Palm Beach.

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It was also the occasion of the Consecration of the Church, and the Dedication of the Cluett Memorial Garth and Garden. This Church is remarkable in many ways. The actual communicant strength was only 18, but it is said to be located in what is one of the great concentrations of wealth in the country, if not in the world. Needless to say, the Convention was most sumptuously entertained. Owing to the type of the clientele, the Church is closed for several months in the summer, but in the season, seats are at a premium. Everywhere and at all times they were charmed by their genial host, the Rt. Rev. Nathaniel S. Thomas, formerly Bishop of Wyoming, but now Rector of Bethesda by the Sea.

On Feb. 8, 1932, Bishop Mann was called to his reward. Though the afflictions of age had made him for some time curtail his activities, he was only sick for a week. In his diary he mentions a severe attack of sciatica. On Jan. 24th he said, "Of course there is nothing to do but bear it." On Jan 26th to 30th he said, "Still wrestling with sciatica." On Feb. 1st he went to bed, and on the 8th passed away.

In his desk was found the first copy of a Lenten meditation on which he had been working, and which was later published in the Palm Branch. It dealt most appropriately with the Lord's Prayer. After treating the fourth clause, he began the next sentence "We are weak - - -". So he passed on, modest in his estimate, but a giant in mind, in spirit and ability.

In summarizing, it seems well to give some statistics: In 1893, when Bishop Gray took charge of the Missionary District, the entire territory's population was 140,000, about the population of Dade County in 1932. At that time it had five parishes and twenty missions, and a combined strength of 1900, the communicant strength of St. Peter's, St. Petersburg in 1961. When it became a Diocese under Bishop Mann, the five parishes had grown to sixteen, and the communicant strength to 7,000. This is slightly less than the communicant strength in Miami in 1961. Also in 1931, there were 24 parishes, 45 organized missions and 11,000 communicants.

CHAPTER IV

THE YOUNG BISHOP BECOMES THE DIOCESAN

THE RT. REV. JOHN DURHAM WING, D.D., 1932-45

Whenever the Diocesan goes out of office, whether by death, retirement or resignation of his See, if there be a Bishop Coadjutor, the Coadjutor becomes the Bishop without further ceremony. But, just as a new king, or queen has a coronation, it is customary that the new bishop have what is called an "Enthronement", as they call it in England, or an "Institution", as we call it here, to make the change in administration. With Bishop Wing, this took place in the Cathedral at 11:00 am on May 19, 1932.

It was a colorful ceremony. Many of the diocesan clergy were in the procession, as well as the lay members of the Standing Committee and of the Chapter. After the Processional Hymn and the chanting of Psalms 122 and 45, the Bishop knelt before the entrance to the Sanctuary while Dean Johnson bade the congregation to pray for him. Then followed the reading of Bishop Wing's letters of consecration and the Bishop's Oath by Chancellor Knight. Then came the Dean's prayer for him. The Bishop was then escorted to the Episcopal Chair after which followed the Holy Communion with the sermon preached by the Rev. P.S. Lander, President of the Standing Committee.

It seemed appropriate that shortly after the Installation, the new Episcopal Office was completed and the Diocesan Headquarters transferred to them. These were of stucco and attached to the eastern end of the Cathedral. Former they had been in rooms in the Parish House of the Cathedral.

Bishop Mann, on assuming office had taken over the editorial of the Palm Branch. Bishop Wing continued this task for a year. Then, in February 1933, the paper bore the name of the Reverend Edgar L. Pennington as editor.

The Depression was now bearing down on the country, and the many governmental agencies known by the letters of the alphabet such as the W.P.A. and the N.R.A. were appearing. The Church, however, was primarily concerned with the call for spiritual assistance presented by such of them as collected men and boys in camps away from their homes and the churches in which they had been raised. Thus the Citizens Conservation Corp Camps, and the Transient Camps were visited by the clergy who had parishes near them, and

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services were conducted in them as requested by the Commanding Officers. A little later Reserve Chaplains of the Army and Navy were regularly assigned to them. But our clergy were often called upon by these chaplains to continue their ministrations. Later on, when the War came, these technically went out of existence, but Camps of Migratory Workers were erected to do work with people imported from the West Indies, and our clergy again assisted. The most noteworthy work done in any of these was at Azukar, near Lake Okeechobee where many colored laborers were located. The Reverend James deCosta Harewood came over and visited among these to such good effect that he presented a class of ten to Bishop Wing for confirmation in 1943.

Another problem of somewhat the same character presented itself to the Diocese in the great number of Churchmen living where we had no churches close enough to attend conveniently. To meet this, a Department of the Isolated was formed after the pattern set by the Dakotas. This was headed by a clergyman who located those isolated Churchmen and then turned over their names and addresses to members of the Daughters of the King. These then wrote to them and supplied the families with literature of the Forward Movement and Sunday School literature. This was begun in 1935 and lasted through the period covered by this chapter, thus keeping many families in touch with Mother Church.

An interesting day in the history of the Diocese was May 7, 1933. In contrast to the work of the Department of the Isolated, it showed the results of constant and persistent work in the larger centers of population among both white and colored. For on that day, Bishop Wing confirmed 50 persons in the Church of the Holy Cross in Miami in the morning. Then in the afternoon, he drove to Homestead where he confirmed 6, and in the evening he returned to Miami where at St. Agnes, he confirmed 109, a total of 175 confirmed in one day. This was a record in the Diocese up until that time.

In 1933, there was another big storm that did many thousands of dollars worth of damage at West Palm Beach, Ft. Pierce, Kissimmee, Walton and St. Petersburg.

In Bishop Mann's time, the work among students at our Universities had been done by placing Student Chaplains, or workers, at our State Universities. In this period this was carried on by the erection of three Student Centers. The first of these was Weed Hall at Gainesville. The second was at Ruge Hall at Tallahassee, and the third was at Taylor Hall in Deland.

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In 1935, the Diocese was the beneficiary of what was known as a visit from the Church Army Troubadours. The Church Army is an organization of laymen somewhat on the order of the Salvation Army. They began in England and were now coming to this country. South Florida was the first diocese to have the Troubadours come to it. They came on bicycles, having their goods shipped to their destination, and cycling on their visit to places where they held services and on their pastoral visits. They slept in parish houses or any convenient places. After publicity had been given in the daily press, they came as directed by the Bishop and invited by the rectors or vicars. They started from the Cathedral on January 14. There were six of them, two of whom were commissioned officers, Captains Ralph Channon and Arnold Charnock. This was the third time such series of services had been held in this country. Bishop Wing, after advancing them on, gave them his blessing, and they started out on their bicycles. They specialized in open air services, though they also held services in all kinds of places and played musical instruments both stringed and of brass. They ended their tour in mid-May. By that time, they had visited 55 parishes, 66 communities, and had travelled 1500 miles, held 430 services with 32,810 in attendance. After they left, Captain Charnock remained in the Diocese at Marco Island for a couple of years. After that he became a candidate for the ministry, and is today the Rector of St. Bartholomew's Church in St. Petersburg.

The Seamen's Church Institute in Tampa had always done an excellent work for seamen under Diocesan auspices. Any seaman on coming into a strange port find themselves victimized by unscrupulous people, or places of business. The Institute did much for them, giving them a place to stay, letting them have their mail sent in its care, and letting them get meals, in other words just being a friend in need. Often seamen would think they would like to get jobs ashore, and the Institute would help them in this, or they would be left by their ships and the Institute would help them get another ship. The head of the Institute was a clergyman who in his work of helping seamen would visit ships, hospitals and jails. This work was felt to be so necessary that little by little the Community Chest helped more and more until finally they took over the entire financial burden.

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It has been stated that in the early days our communicant strength was small and Confirmations proportionate. But as time passed, the classes grew until in 1935 the Bishop announced that the Diocese of South Florida led the entire country in proportionate size of confirmation classes to communicant strength.

In 1930, the first Young People's Service League Camp had been started. It was called Camp Wing-Mann. Bishop Wing took this under his personal supervision for two years, then he handed it over to one of his clergy, but never ceased his interest in it. The first Camp was held at a Boy Scout site near Miami. Others were at different places while a permanent site was being sought. In 1937, the Camp was held on a lakeside near Avon Park, Lake Bird. In 1938, Mr. John Sears Frances, a communicant of the Church at Avon Park, donated a beautiful site in that neighborhood. This was accepted and the Bishop appealed for funds to build the Camp. By the summer of 1939, the Camp was built. Soon in addition to Camp WingMann, for boys and girls of 16 and over, Camp Perry, for boys of 15 and under, and Camp St. Mary, for girls of 15 and under, were also meeting on this site, as well as an adult conference.

In 1937 it was decided that the idea of a Layman's League, which was a reality in six parishes, was worthy of promotion, and the Department of Promotion undertook to make it a Diocesan Organization. By 1938, instead of six parishes with men's clubs, there were fifteen of them. They now began to look for a project. The Committee in charge of this decided that they should work for an infirmary at Camp Wing-Mann. For this, the sum of \$1,219.00 was raised and the Infirmary was erected.

No small part of our communicant list was among the Negroes. Indeed South Florida claimed the 40% of the Colored communicant strength of the Province of Sewanee was in this Diocese. In 1935, it was decided that there should be a diocesan organization for the Colored Young People. An organization meeting was held for this purpose at St. Agnes Church, and it was found that there were already six such clubs among them and more were planned. Bishop Wing in his annual address urged that careful thought be given for getting a Colored Camp for the Young People.

In 1937, a retired deaf priest, the Rev. Franklin C. Smielau, had selected Tampa as his home. He had decided to continue his work among the deaf. For some years, the Rev. Robert Fletcher, of Birmingham, had been coming into Florida. But with

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Father Smielau the work went faster. He received no stipend but a small amount for travelling expenses from each of the Florida Dioceses. He presented two classes in 1937 and in 1938.

On May 21st, the 100th Anniversary of the founding of the Diocese of Florida was held in Tallahassee. As South Florida at that time was included in the territory of Florida, (for it should be remembered that Florida did not become a state until seven years after the Diocese was formed), we were given a prominent part in the celebration and Bishop Wing preached the sermon. When the Diocese was formed on Jan. 17, 1838, there were three clergy and twelve laymen present. These represented six of the seven parishes. In 1938, there were 145 congregations in the two Dioceses, and 23,000 communicants, that had grown from this small beginning.

Following the 100th Anniversary of the Diocese of Florida in 1938, by four years or in 1942, was the Fiftieth Anniversary of the separation of the jurisdiction of South Florida from the Diocese of Florida. This was celebrated in St. Luke's Cathedral in connection with the Annual Convention of the Diocese. This was also the twentieth Annual Convention of South Florida. It was held on April 21st, 22nd and 23rd, 1942. The Presiding Bishop, the Rt. Rev. Henry St. George Tucker, was the preacher. He took as his text "Arise and go hence". At the banquet, it was found that there were present three persons who had been at the first Convention fifty years before. In 1893, there were 5 parishes, in 1942 there were 27. In 1893 there were 14 clergy, in 1942 there were 42. In communicant strength there had been in 1893 a total of 1,902, and in 1942 there were 17,581. In the year 1942, for the first time, the number of confirmations went over the thousand mark, there being 1,005.

It will be remembered that one of the great projects of Bishop Gray had been to have a Diocesan Hospital and a Home for the Aged. This had had to be discontinued shortly after Bishop Mann came into office as the need was being filled by private hospitals, and the financial cost of a Home for the Aged was too great for the wealth of the Diocese at that time. The property had been disposed of and the funds put into a trust fund. At the time that this happened, this fund had amounted to \$44,000.00. But Bishop Wing announced that the amount had now risen to \$113,000.00. This, in the opinion of the

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Trustees, after consultation with experts, would be a sufficient fund to serve as an endowment to open a home for the aged. He therefore urged the Convention to give the matter most sympathetic consideration. Though by 1945 the fund had risen to \$150,000.00, nothing was done about this.

Another of Bishop Gray's pet projects was the Mission to the Seminoles. This, too, had had to be discontinued after the death of the Rev. Mr. Goddard, because there was no one to take his place. But in 1933, an opportunity presented itself for reviving this work.

Deaconess Harriet M. Sedell, a missionary in Alaska, retiring from that field, was investigating South Florida, and wrote Bishop Wing on the subject of reopening the Glade Cross Mission, of which she had read some years before. She was present at the 1933 Convention and gave a brief resume of her plans verbally. As time went on, she gave a number of articles to the Palm Branch. The Church Service League promised her \$25.00 a month, and this with her small retirement pay from the United Thank Offering were her sole resources save what would come in from individuals and organizations.

But these were not slow in coming in. Thus the Collier interests provided her with a house as headquarters in Everglades City. A car was given by Friends. Other Friends gave half the money for a folding organ. The Young People's Service League gave the other half. The Indians found it a great attraction and often, on hearing her play, would say, "Play it again". She soon found it worthwhile to reopen the mission at Immokalee. There, though she collected the money for materials, the Indians put up a "cheekaa" for her. This was a building with a thatched roof, walls half way up, and screened, and with two rooms. One of these, 20'x20', she used as a hospital and assembly room, and the other for sleeping quarters. Here she had married couples come and spend some time with her. In the evening, they played Chinese checkers and the phonograph and looked at her pictures.

The Rev. Father Bache came for the Christmas Tree for two of the years, and a vivid description of the feast when three hundred pounds of food, beef, macaroni, tomatoes, rice, coffee and bread were given to the Indians. This they cooked in the open.

She also did much work helping them industrially, buying their goods in slack seasons, and helping them improve their product. She was indefatigable in ministering to them, going back and forth by car and in dugout canoes, and by wading at times. She

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helped them in sickness and in health. In a flu epidemic she thus nursed sixteen of them through the illness at Immokalee. Of course, the objective of it all was to bring them into the Church, and at one time she expected to have six full families baptized. But they were very shy and said that they could do nothing without the consent of the Indian Council. There are two tribes of the Seminoles. One of these were the "Cows". They were in the northern section of the Everglades centering about Fort Lauderdale. These accepted the white man's ways and schools, and the Baptists had quite a work among them. But the other were the "Big Cypress" and lived in the Southern section and fifteen and twenty miles apart. They had not made any treaty with the whites and would not accept any of their ways. In 1942, she did bring one Seminole girl to baptism. She was the grand daughter of the great Indian Chieftain Osceola. She had spent five years in an Indian school in North Carolina, and when she came back, spent two years with the Deaconess. The date of this baptism was August 12th. It was the first Episcopal baptism since the days of the Rev. Dr. Goddard and of Bishop Gray.

Though the main object was the evangelization of the Seminoles, and, as we have said this was most discouraging, there were certain by-products that were very interesting. The Diocesan Committee on the Work among the Seminoles, who made many visits to see it, in 1938, enumerated these as follows:

They said, "The work of the Glade Cross Mission has grown beyond proportion expected from financial and material provided. The labor of Deaconess Bedell has been constant and diligent and has brought forth fruit. This mission is essentially to the Seminoles. But because of the lack of an established congregation in Collier County, the Deaconess feels compelled to minister to other groups, mainly;

- (1) Eight white communicants who meet once a month for instruction!
- (2) A larger group of women in Marco also request such a meeting.
- (3) Fishing people who came to Everglades that their children might go to school while the parents live in their houseboats. Recently, a mother had five children from this group baptized.
- (4) Sixteen white people in and around Everglades have been found and restored to the Church."

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(5) Many families, and four of the Indian Council, are being given instruction in groups of twenty five or more, through an interpreter.

In 1941, the Second World War broke out and South Florida did much for the Armed Forces within her borders. She also sent seven of her clergy as Chaplains into the Army, Navy and Air Force.

In 1944, the Rev. Ben Axelroad, just out of the Virginia Seminary, asked the Bishop to allow him to go to Brazil. The Bishop, though loath to lose him, felt that he could not hold him back, and asked that the prayers of the Diocese go with him. He was the first product of South Florida to go to the foreign missionary field.

In the 1944 Convention, the Bishop asked the President of the Standing Committee to take his place while he went to have noonday prayers for the Auxiliary. As soon as he had gone, a motion was made that his salary be raised to \$1200.00, and it passed.

In the years beginning with 1942, the Bishop had been feeling his years and more and more often had had to request other Bishops to take visitations for him because of his ill health. His field had grown greatly and was more than anyone could manage, even when in good health. Thus in his annual address that year of 1944, he stated that he felt he must ask the Diocese for help in the form of a Suffragan Bishop, and called for a special convention to decide if this could be done for him. This convention met in November, and it was decided that if the majority of the Bishops and Standing Committees approved, another convention would meet in February 1945 to elect the new Suffragan.

At this convention it was decided that Chaplain (Major U.S. Army) Henry Irving Louttit should be the new Bishop. After the election, he was communicated with by telephone, and accepted. According to Canon Law, the Bishops and Standing Committees were asked for their approval. When this had been done, the Consecration was held in St. Luke's Cathedral, on May 23, 1945.

The Presiding Bishop happened at that time to be unwell and wired to Bishop Wing to request him to take his place. Thus Bishop Wing had the privilege of Consecrating a man whom he had made Deacon and ordained Priest. Other Bishops participating were the Rt. Rev. Reginal Mallet of Northern Indiana, the Rt. Rev. Spence Burton of Nassau, the Rt. Rev. Edward Penick of North Carolina, the Rt. Rev. Frank Juhan of Florida, the Rt. Rev. C.C.J. Carpenter of Alabama and the Rt. Rev. John Long Jackson of Louisiana.

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THE RT. REV. JOHN D. WING, D.D., DIOCESAN

THE RT. REV. HENRY IRVING LOUTTIT, D.D., SUFFRAGAN, 1945-47, COADJUTOR, 1947-50

THE BISHOP GETS HELP.

CHAPTER V.

The Rt. Rev. Henry Irving Louttit, Suffragan-Elect of South Florida, was born in Buffalo, New York, on New Years Day 1903. He attended the public schools and high school of that city, after which he proceeded to Hobart College. Graduating from that institution in 1925 with a Bachelor of Arts Degree, he decided to go to Miami and go into business. There he became a member of Trinity Church. With the hearty encouragement of the Rector, the Rev. Robert T. Phillips, and an old friend the Rev. J. Mitchell Taylor, he offered himself for the ministry. That Fall he entered the Virginia Theological Seminary, graduating with the Bachelor of Divinity Degree in 1929. On July 15th, he was ordained Deacon by Bishop Wing, and on the 23rd of June of the following year, he was advanced to the Priesthood.

After a few months as Priest in charge of All Saints, Tarpon Springs, he returned to his home parish of Trinity as Curate, remaining there until called to Holy Cross, Sanford in 1930. In 1933, in the depths of the Depression, he came to West Palm Beach, a parish burdened with debt and facing the loss of its property. There, under his leadership, most of its debts were paid off and a new rectory and Sunday School building were erected. In 1936 he married Miss Amy Moss Clerkler. In 1941, being a Reserve Chaplain, he was called to the Colors. He served with distinction in the South Pacific and was decorated with the Silver Star. After three years service at the front, he was sent home for a minor ailment to be treated just before his election as Suffragan Bishop.

He was consecrated on May 23, 1945 in his former parish church of Holy Trinity, West Palm Beach. On the following Sunday, he confirmed his first class in the morning, and in the afternoon, confirmed his second class at St. Patrick's, the Colored Church in the same city.

Bishop Wing explained that for the summer Bishop Louttit would be occupied in getting settled and in study after four years away from his books in the Military service. His headquarters would be in West Palm Beach, where he would also supply for the hot months through September.

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This time, which might seem to have been lost from his Episcopal duties, was soon caught up as is shown by his first annual address as Bishop Suffragan. For he tells of how he, in his first year of office, had visited 31 of the 32 parishes, 39 of the organized missions, and 6 of the unorganized missions. He had also confirmed 245 persons.

As one of his first duties, he was assigned the Chairmanship of the Reconstruction Fund decided upon by the National Council for the aid of churches in wartorn Europe, and other theatres in the recent War. South Florida's quota for this was \$70,000.00. Of this, by April of 1946, he had raised \$57,775.00. Eventually the entire amount was secured.

He also stated in his address, that from his army experience he had come to the conclusion that one of the great failures of our Church, as well as of others, was the lack of an effective and dynamic religious education program. To remedy this, he urged that the Diocese should employ a full time worker in religious education, and that we should make an especial effort to reach the unchurched.

Along this line, we feel that it should be here mentioned that, the Department of the Isolated, of which mention was made in our last chapter, was continued with a high rate of efficiency under the guidance of the Daughters of the King. In some years during this period, 117 families were reported as being reached and kept in touch with the Church through this agency.

The Bishop Suffragan also urged that a large Diocesan Building Fund be started from which needy parishes and missions could borrow, so that from the start they could be equipped with suitable and effective church, parish houses and rectories. Though this could not be done immediately, the amount of \$100,000.00 was set as an objective for this purpose. In 1947, a surplus in the missionary fund of the Diocese was found and this was put in this fund.

The first of the Young Peoples Camps had been held at Moccasins Island, west of Dania, in the summer of 1927. This was called Camp Wing-Mann. For a time they used rented sites, but in 1939, a permanent site had been given the Diocese at Avon Park. The use of this site had steadily increased. Besides three Camps for boys over fourteen and girls of that age, and one for boys under fourteen, and one for girls under fourteen, a number

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of conferences and retreats were being held here. In 1946 another type of Camp was undertaken. This was called St. Francis, and was for underprivileged boys and girls over 10 and under 15. Those who attended were not Episcopalians but were under privileged and selected by a number of Welfare organizations. Each camper had their fee paid by some League of Young People. A hundred and fifty were cared for in this first year. Many of those who came had only the clothes on their backs, no toilet articles or other necessities for campers. Thus the expenses were a bit over regular camp fees. But it was managed and turned out to be such a success that it was repeated each year. They came from 27 different localities this first year. But the next year 40 localities were represented.

At the Young People's Convention they decided that they would like to give a substantial memorial to those from the Diocese who had given their lives in World War II. As a Chapel was greatly needed at the Camp, this was selected as their project. For this they raised \$3,000.00 and the first service in the Chapel of the Atonement was held on June 20, 1947.

In his first address to the Convention, Bishop Louttit stated that for eight years now, the project for a Camp for Colored Youth had been discussed. He now urged that something be done about it. In 1945, Dr. J. Seth Hall, Senior Warden of St. Timothy's Mission at Daytona Beach, gave a plot of forty acres for this Camp near Daytona, and it was urged that steps be taken immediately to build it. The Committee on this in 1928 reported that it would cost in 1928 the sum of \$25,000.00 to build it and that it would be better not to build until prices came down a bit. To this, Dr. Culmer, as spokesman for the Negroes, agreed. In 1929, it was announced that the first Colored Youth Camp would be held at Camp Howard near Sanford, on rented property. After this it was felt it would be possible to determine how many of the Colored Youth wished the Camp on its permanent site.

In 1946, the Headquarters and Residence of the Bishop Suffragan were moved to Orlando where a Residence was purchased for him. The Diocesan Headquarters were also moved from the set of rooms at the end of the Cathedral, to the lower part of Pell Hall. Also the Cathedral School and the Day School of All Saints, Winter Park, were combined. In this year also, it was moved that the salaries of the Bishop, and of the Bishop Suffragan be both raised by \$1,000.00 each. But Bishop Wing protested so vigorously that a compromise (? was reached.)

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This ideal had been changed to \$3,000.00 for a married man and \$2400.00 for an unmarried man. Bishop Louttit now stated that each Priest should have a travel allowance of \$300.00. The ideal had not been reached, as only 14 of the 33 Priests in the Diocese were receiving the \$3000.00. But he urged that every parish and mission should strive earnestly to attain the ideal. He also stated that no missionary should have more than two missions, and that no mission should have to depend on the services of a Priest in a busy parish.

By 1950, South Florida was the largest Diocese in the Fourth Province with 93 clergy actively engaged. Bishop Louttit stated that though our needs were so great that difficulty in procuring clergy was no longer a problem for him, save for Colored clergy.

Bishop Wing's health had not been good for some time and in the latter part of 1949 he became ill. He stated in January "This is the first time I have officiated since Michaelmas". He was unable to attend the Convention in April 1950, and the Rev. Martin Bram, President of the Standing Committee read his address for him. In this, he announced that he was resigning his bishoprick to take effect on Dec.31. Michaelmas, September 29th, would be the 25th anniversary of his Consecration. In November he would reach the age of sixty eight and under the rules of the Church would thus be eligible for retirement, and the action was being taken under the advice of his physician.

Bishop Louttit, in summing up the work of the Bishop said, "He came to a Diocese numbering 8121 communicants. On January 1st of this year, our reports show 25,562. For the first year of his Episcopate there were 358 confirmations. Last year, 1501 were confirmed. Total receipts for all purposes in 1926 amounted to \$381,989.00. Our people contributed \$1,111,160.00 in 1949. Then he went on to say, "Next September 29th, being the 25th anniversary of his Consecration, this Convention will desire to make a proper provision for the observance of that day, as well as make some fitting expression of our regard and affection for the Bishop."

As the time for this silver anniversary approached, Bishop Wing called a special meeting of the Convention to ask their consent to a Bishop Suffragan for Bishop Louttit. He did this as he felt that it would be impossible for one Bishop to care for the Diocese, and he felt that if this were done, that consent to elect a Suffragan could be received by the time of the regular Convention in April, and the election could be [? accomplished.]

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The Rt. Rev. Henry Irving Louttit, 1945-50 Bishop Suffragan & Coadjutor
1950 - Bishop of South Florida

The Rt. Rev. Martin Julius Bram, 1950-1955 Bishop Suffragan

CHAPTER VI

In the preceding Chapter it was stated that Bishop Wing had called a Convention in September to ask that a Suffragan Bishop be supplied for Bishop Louttit when he became the Diocesan, as it was evident that the work was too great for any one man. This Convention had so voted and the Standing Committees of all the Dioceses and Missionary Districts had signified their approval, and the majority of the Bishops had given their consent by April when the regular Convention took place. Accordingly on April 11th, they elected as their new Bishop Suffragan the Rev. Martin Julius Bram, the Rector of Holy Trinity, West Palm Beach, where the Convention took place. He accepted and the second round of letters were sent to the Standing Committees and to the Bishops to get their consent for his Consecration.

The new Bishop-Suffragan-Elect was born in New York City on September 25, 1897, the son of Samuel Bram and Helen Chambers Bram. He attended the high school in New York, and in 1925 received his B.A., Magna Cum Laude, from Hobart College in Geneva. The following year he attended the Virginia Theological Seminary, in Alexandria. Although a native of New York, he was a Postulant from the Diocese of Delaware, and a Candidate for Orders also from that Diocese. The reason for this was that the Bishop, the Rt. Rev. Philip Cook, had been the Vicar of the Bishop-Elect's parish during his boyhood. Bishop Cook ordained him Deacon in June 1928, and Priest in November 1929. His ministry was begun as Rector of St. Phillip's Church, Georgetown, Delaware, in 1929. In 1932, he accepted the call to become Rector of Holy Cross, Sanford, Florida. While in Sanford, he married Miss Mabel Harris Bowler on June 7, 1933. Becoming Rector of St. Andrew's, Tampa in 1941, he remained there until 1945 when he accepted the call to Holy Trinity, West Palm Beach.

He was elected Bishop Suffragan on April 11, 1951, and his Consecration took place on September 21st in the same year in his parish church. The consecrating Bishops, in addition to Bishop Louttit, were the Rt. Rev. Avery Mason, of Dallas, the Rt. Rev. F.E.I. Bloy of Los Angeles. These four had been classmates at the Virginia Seminary. In addition to these, other bishops were

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the Rt. Rev. Spence Burton, of Nassau, the Rt. Rev. Frank A. Juhan, (retired) of Florida, the Rt. Rev. Hamilton West, of Florida, the Rt. Rev. Robert E. Gribben, (retired) of Western North Carolina, the Rt. Rev. C.C.J. Carpenter, of Alabama, and the Rt. Rev. Randolph R. Claiborne, of Atlanta.

The Enthronement of Bishop Louttit had been held in the Cathedral upon the Feast of the Conversion of St. Paul, January 25, 1951. Bishop Wing was the Bishop presiding at this traditional service. In the procession were also Bishop Burton, S.S.J., of Nassau, Bishop Paul Matthews, (retired) of New Jersey, and Bishop G. Ashton Oldham, (retired) of Albany, together with the Rev. John Heuss, D.D., Chairman of the Department of Christian Education for the National Council. Bishop Burton was the Preacher for the occasion. After the Celebration of the Holy Communion, which followed the Installation Service, the Bishop of South Florida led the procession to the entrance of the Cathedral, blessing the congregation during the recessional. Then on the steps, he blessed the city and the Diocese.

For two years now, the Diocese had had an objective of raising the amount of \$330,000.00 for the Advance Fund. This was to be raised by quotas assigned the parishes. But to date only \$32,000.00 in cash and \$32,000.00 in pledges had been raised towards this. Of this amount, \$15,000.00 was allocated to the Bishop Gray Inn, \$10,000.00 for the Diocesan Building Fund, and \$5,760.00 for the University of Miami Student Center. This was obviously insufficient to allow anything to be done for the Bishop Gray Inn, or to do more than plan for the Center at Miami. But there had been small loans made to begin construction on three small churches; Dade City, Enterprise and St. Michael's, Orlando.

The most pressing need was felt to be the Center at the University of Miami. At that institution, there were 700 students who named the Episcopal Church as their preference of Churches. Thus the Rev. Wm. T. Ward had been there since the September of 1950. The University had supplied him with office space and the use of a lecture hall for the Holy Communion on Sundays. It was evident that this condition could not be allowed to continue long. Thus it was decided that all funds collected for the Advance Fund should go to this purpose. On Nov. 18, 1950, ground was broken on land that had been donated for it.

On October 5, 1951, the Center was dedicated. At this service, Bishops Louttit

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and Wing of South Florida, and Bishop West of Florida were present with the Rev. G.I. Hiller, Rector of Trinity Church, Miami as the Preacher. The first service in the temporary Chapel was held on Easter Day, April 26, 1952. When the permanent Chapel would be completed, the space allotted for the temporary Chapel was to be adapted for other uses. At this time, however, the Student's Lounge, the Library, Chaplain's Office, and Chaplain's Residence were occupied. The whole was named the Bishop Mann Memorial, and was called, as are all student centers, the Canterbury House.

When speaking of matters financial, there was another fund that was of great help to the Diocese. Mrs. Joseph C. DeFina presented the Diocese with a gift of \$50,000.00 with the proviso that the Diocese raise an equal amount to be loaned in a revolving fund to help build small churches. This was to be known as the Flagler Fund and was a memorial to her grandfather, the President of the Florida East Coast Railroad, and philanthropist, who had done so much to build up Florida. It should not be forgotten here that the American Church Building Fund had up to this date helped well over a hundred and fifty churches and is continuing to help more all the time.

To come back to the Convention of 1951, Bishop Louttit then made an important announcement. In 1945, the National Church had put on a drive for what was termed the "Advance and Reconstruction Fund." This was to assist in repairing the damage done during the War just ended in Europe and other war torn fields. Of this, South Florida had contributed \$70,000.00, the total amount asked. But political conditions in that country did not seem to be a wise thing to make capital investments in China, for which the National Church had put aside \$1,500,000.00 for its rebuilding. The National Council had therefore determined to turn this into a revolving fund from which the domestic dioceses, and missionary districts might make loans for building. The Diocese of South Florida had applied to borrow \$150,000.00 from this. The loan had been approved to the extent of \$90,000.00. From this and other funds, the Diocese had made loans of \$33,000.00 to the Advent, more recently called St. Albans, St. Petersburg Beach; the Church of the Resurrection, Miami Shores; and smaller amounts to St. Martin's, Pompano Beach, and Epiphany, Hialeah.

During this period, the whole country was much concerned over the problems of the displaced persons. Our own Department of Christian Social Relations was successful in

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placing seven of these families. This was quite a difficult task, as not only must the sponsoring organization place the family, but must follow up to see that the arrangement was satisfactory both to the employer and the employed. As an example of this difficulty, there was a family our Department had placed on a farm near Kissimmee. Our representative made a number of calls both on the family and on the employer. Finally they had to appeal to the National Department of Christian Social Relations for funds with which to move the family to Chicago. In the process, they had to contact the Serbian Defense Council, in Chicago, before they could be satisfactorily settled. But this seems to have been a most unusual case, as the majority of cases were happily located and proved most appreciative of what was done for them.

It should here be mentioned that the Department of the Isolated, begun in the 1930s, continued its fine work under the Daughters of the King and through this period experienced even greater fruitfulness in both restoring, and in keeping many people in touch with the Church, who otherwise would have been numbered among those "Lost, strayed or stolen".

It has been mentioned that the Home for the Aged, or Bishop Gray Inn, had come in for much discussion for many years. In 1950, it had been decided to start it, using rooms in Pell Hall. In 1951, the Department of Christian Social Relations reported that they had inspected three buildings as possible locations for such a home, but were unable to recommend any of them. But two months after this, on June 2nd, Bishop Louttit noted in his diary that he had inspected the Holly Hill Hotel, at Davenport, three miles from Haines City, and found it satisfactory and had agreed to purchase it. Bishop Bram was consecrated in September, and on October 9th had the Home assigned to him as his responsibility. Both Bishops, however, visited it quite frequently.

On Jan. 30th, its first guest arrived, Mrs. Leon Conklin. Guests continue to arrive until on Feb. 14th, when the official opening took place, there were eight of them in residence. At this official opening, Bishops Wing, Louttit and West were present as were 400 people from all over the dioceses. By October, all twenty six rooms were taken and they wished that a plan could be arranged to enlarge it. Though the expenses this first

year were only \$50.00 a month a person. People who had only that amount, Bishop Bram announced, were being turned away as it was felt that expenses would soon be much more than that. This prophecy was soon found to be correct, as he announced in 1954 that the cost was \$109.00 per month per person.

The Rev. Wm. Cavell, a retired clergyman from St. Petersburg, was the first Chaplain of the institution. He had to use the eastern end of the dining room as his Chapel. But it was hoped that they might soon have a real chapel for the inmates, or guests.

Bishop Bram had always been a man of the most intense energy and seemed the very picture of health at all times. Thus it was a great surprise to the entire Diocese when on July 11, 1953 he was stricken with an attack of coronary thrombosis. He was out action until November 30th, when he made his first visitation to Ft. Pierce. He kept his host of friends informed through his journal published in the Palm Branch and they breathed a sigh of relief on October 19th, when he came to church for the first time in his illness, and another when, on November 11th, he mentioned that his Doctor had told him he might make visitations every other week, if he would not drive more than 100 miles in any one day.

The Diocese of South Florida has always been proud of its success in work among the Negroes. For a number of years it had more Negro communicants than all the other Dioceses of the Fourth Province. It also now had the fourth largest number of Negro Communicants of any diocese in the country. This work had been done with white clergy often, although the proportion of Negro Priests had steadily increased. Though many of the Negro churches have changed, there is one parish where the Rector, or Priest in Charge, has not changed, and to him it is felt that much of this success can be attributed. This leader has been the Venerable Archdeacon John E. Culmer, Rector of St. Agnes Church, Miami. In 1952, the Diocese was glad to hear that the Governor had given recognition to Father Culmer by appointing him to the Welfare Board of the District 9, in which Miami is located. This organization had charge of aid to the needy, the aged, the blind and the dependent children. This was the first time since Reconstruction Days that such an appointment of a Negro had been made. Father Culmer also had his twenty fifth anniversary of his coming to St. Agnes in 1954, and the 35th anniversary of his ordination. The occasion was celebrated with special festivities at St. Agnes, which culminated in an illuminated parchment of appreciation by Bishops Louttit

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and Bram.

College work in South Florida had grown greatly and in 1954 work was going on by Canterbury Clubs in seven colleges or Universities. Among these was Cookman Bethune, at Daytona, a Baptist owned College but where we had twenty students with an active Canterbury Club.

When we think of work among Negroes our mind naturally turns to the Young People's Camp for them that had been agitated for so long. Property had been given for this, but it had been decided that it was too expensive to build, so that it had been announced that it would be held on rented property near Deland in 1950. But something occurred to prevent this from being held. In 1953, a Negro Camp was held. Also at the Convention that year it was announced that Camp St. Peter would be held at a Boy Scout Camp, "Camp Rocky Pine", near Princeton for boys and girls between 10 and 18 years of age. This was a few miles south of Miami. The Rev. Elisha S. Clarke was appointed Director for this, and with the help of two other Negro clergy and of six laywomen, the Camp was held with much success. Ninety four boys and girls made up the campers and it was felt to have been a most happy occasion for all.

But in 1954, it was announced to the Convention that Camp Trustees had released funds for the building of the Negro Camp in the northern part of Polk County, and it was also announced that Camp St. Peter could not be held in 1954 because of the inability to find facilities for it. So the plans had to be called off.

Before the 1955 Convention, the Supreme Court had made its famous decision that separate school facilities could not be considered as equal, so that schools must be integrated. Bishop Louttit preached a stirring sermon on the subject of Integration to the Convention, and at the end of his annual address, requested we do something towards integrating our Young People's Camps. Accordingly, the Rev. C.H. White, of All Saints, Lakeland, of the Department of Christian Relations, moved that each Director of a Camp, or Conference, be instructed to accept enrollments at Camp Wing-Mann without regard to race or color. This was passed. Accordingly in 1955, of the 580 enrollees at the Camp, 18 were Negroes. Everything went smoothly.

In October 1954, Bishop Louttit, as a member of the General Commission of Chaplains, was invited to go as the guest of the United States Air Force, on a tour of the Air Bases of the Far East. Three members of the General Commission of Chaplains, and three representing the Overseas Department of the National Council of Churches had been chosen to make a survey

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of off time and off bases recreational facilities provided for military personnel.

Bases in Alaska, Korea, Okinawa and Hawaii were visited. It was a most interesting and enlightening experience, covering 25,000 miles of travel. In addition to the military aspects of the trip, Bishop Louttit also had the opportunity to visit some of our Church's work overseas. Thus he visited Anchorage, Alaska, and saw our plant there. In Korea we have no work, but he had hoped to see that of the English Church, but time forbade his seeing anything more than the exterior of their Cathedral in Seoul. In Japan, he spent several hours with certain of our missionaries in Kyushu, and in Tokyo. He also visited St. Luke's Hospital and our Central Theological College. Then he saw the work in Okinawa and there confirmed a Japanese couple and an American. In Hawaii, he lunched with the Bishop and saw the Cathedral. He came back most enthusiastic over our missionary work and proud of the oneness of our Anglican Communion.

But the greatest work of this five years was the tremendous growth of the Church in South Florida. When Bishop Louttit became the Diocesan in January 1951, the communicant strength was 25,199. But in 1956, it was 38,602, more than 60% growth. But the gain can be better grasped by comparing the number of churches that obtained parish status with the other periods into which we have divided this history. Thus under Bishop Gray, a period of 21 years, there were 8 parishes admitted. Under Bishop Mann, a period of 19 years, there were 15 parishes that came in. Under Bishop Mann and Bishop Wing, six years, there were 3. Under Bishop Wing as Diocesan, 5 parishes in 5 years. When Bishop Louttit, helping 5 years, there were 7. But with Bishop Louttit with Bishop Bram, five years, there were twenty one parishes admitted. And to get ahead a bit, more under Bishops Louttit and Moses, a period of 5 years, there were twenty seven parishes.

The Monastery of the Good Shepherd of Augustinian Monks came into the Diocese in the Episcopate of Bishop Wing. He stated at the time that he felt that they would add a mystical and devotional element that would be most helpful. But these were not the only ways in which they helped. For example, they furnished Priests for Communion Services in a particular mission for three years. They also held numerous retreats for both clergy and laity that were much appreciated, as well as holding many missions about the Diocese.

The last incident in this period in which they functioned was on February 9, 1956.

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On the 8th, Bishop Bram had arrived with a number of other clergy for a retreat at the Monastery. At 6:25 A.M. on the morning of February 9th, he gathered with the rest of the clergy in retreat in the chapel for the reading of the monastic service of Lauds. The last words he spoke were of that service. The office ended at 6:45 A.M. and while awaiting Prime at 7:00 A.M., to be followed by the Holy Communion, he sat on the Chapel steps, a common custom. A few minutes later he was found lying on the steps by Father Duncan and Father Fleming. A doctor was called who pronounced him dead on his arrival.

The funeral was scheduled at the Cathedral on Saturday morning, February 11. His body lay in state before the Altar before the funeral. Active pallbearers were six of the clergy whom he had ordained, and honorary pallbearers were older clergy who had been in the Diocese when he arrived in 1935. The Burial Office was read by Bishop Wing and the committal by Canon Hargrave. Interment was in Winter Park Cemetery.

Bishop Bram had been a classmate of Bishop Louttit both at Hobart and at the Virginia Seminary. He was beloved by all that had ever known him, and was bemoaned by not only this Diocese, but all throughout the Church who had had the privilege of knowing him. For to know him was to love him.

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THE RT. REV. HENRY IRVING LOUITTIT, D.D. Bishop of South Florida, 1956-61

THE RT. REV. WILLIAM F. MOSES, D.D., Bishop Suffragan

On Feb. 9, 1956, as has been said in our preceding chapter, Bishop Bram passed to his reward. Much as he was missed, the Church's good work must go on, so that in the April number of the Palm Branch, Bishop Louttit announced that the Diocesan Convention, which met at the Church of the Redeemer, Sarasota, on May 23th, the third Suffragan would be elected. The new Bishop Suffragan as elected at that time was the Reverend William Francis Moses, Rector of the Church of the Redeemer.

The new Bishop Suffragan Elect was born in Atlanta, on Feb. 6, 1898. He attended schools in Atlanta, after which he went to the Georgia Institute of Technology. He took his theological training at the University of the South, at Sewanee, and was ordained both deacon and priest by Bishop Mikell in the years of 1924 and 1925. In 1924, he married Miss Cornelia Chaffee. He started his ministry in the Diocese of Atlanta at Cedartown and Cartersville, Georgia. Later he came to Sheffield and Tuscombria, Alabama. In 1930, he came to the Diocese of South Florida where he served All Saints, Lakeland, until 1952, when he became the Rector of the Church of the Redeemer. He had served the Diocese as a member of the Executive Board, and as Secretary of the Convention. He also had been a delegate to the General Convention six times. His Consecration took place in the Church of the Redeemer, Sarasota, on St. Luke's Day, October 18, 1956 with Bishop Sherrill, the Presiding Bishop, as Consecrator, and Bishops Louttit and Wing, as Co-consecrators, and Bishops Girault Jones of Louisiana, and Thomas N. Carothers of South Carolina assisting.

Om 1956, Bishop Louttit announced a step he had long been contemplating as a means of honoring men who had been preeminent in their work and faithfulness. He nominated four men to be Honorary Canons of St. Luke's Cathedral. They were the Reverend Messrs. Richard I. Brown, J. Mitchell Taylor, LeRoy D. Lawson and Charles E. Hood. These gentlemen were then elected by the Dean and Council of the Cathedral. They are called together about once a year on matters concerning Cathedral business at the will of the Bishop. The plan is

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that the number of Honorary Canons will be kept small that the honor will be the greater.

In 1955, also, the movement of Parochial Day Schools was started. These were sixteen this first year. Most of them were kindergartens. By 1961, their number has grown to twenty five with a hundred and sixty four teachers. There were 2108 children enrolled in them. This is the largest number of parochial schools of any diocese in the country. Not only has the number of parochial schools in the country and their enrollment grown, but it is felt that the quality is continuing to grow. In 1961 the St. Andrew's Preparatory School at Boca Raton is being built. This will be a boarding school and prepare students for any college. In the Day Schools, while most of these have only kindergartens, some carry on through the eight grade.

An interesting event in the Church School line recently took place in Tampa. An organization calling itself the "Episcopal Academy Private School Inc.", opened in Tampa the "Berkeley Preparatory School". This says in its prospectus, "Religious instruction at Berkeley will be in conformity with the principles and practices of the Episcopal Church. It should be noted, however, that the Berkeley Preparatory School is not a parochial school, and that it will be neither operated nor financed by any parish or diocese of the Church."

Our Bishop Gray Inn has continued to function, though the rates have had to be raised with the high cost of living. They now have forty guests. An additional building has been added which includes the Bishop Bram Infirmary, a chapel and laboratory.

Financially, the greatest accomplishment of this period was what was called the Episcopal Church Development Fund. This was initiated in the 1956 Convention. It was launched by a special Convention held in St. Petersburg on January 29, 1957. Bishop Moses explained the need for College work; Canon Hargrave told of the need for a Retreat House and for a Conference Center at Camp Wing-Mann. The Reverend Samuel W. Fleming showed the need that Overseas Work be included. (The Bishop insisted that one tenth of all funds received should be sent overseas.) The Rt. Rev. Benjamin M. Washburn, retired Bishop of Newark, spoke on "It can be DONE" (referring to the \$770,000.00 objective). Father Gurney spoke of how money was needed to get small churches started. General Charles H. Gerhardt, U.S. Army Retired, was appointed Chairman of the drive. The whole Diocese caught fire and money and pledges poured in. The result was that instead of \$770,000.00 being raised, a total in cash and pledges was

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raised of \$1,213,211.00.

It will be remembered that a few years before this, Bishop Wing had welcomed the Religious Order of St. Augustine to come into the Diocese and that they had held many retreats and missions. Now in 1957, Bishop Louttit announced that he had given permission to Father Joseph, Superior of the Order of St. Francis, to open a Retreat House in the former Deanery of Orlando. Two priests and two lay brothers came and set up shop. They announced that they were available for teaching missions, retreats and other spiritual exercises. In 1960, it was announced that the Friars were building a Friary and Retreat House at Avon Park at Camp Wing-Mann. In 1961 this was completed. As one example of the fine work done by the Friars, a Priest of the Diocese was forced to go suddenly on sick leave and one of the Friars took charge of his parish for a month.

Bishop Louttit kept up the tremendous pace he had set from the beginning of his Episcopate. As an example of this, on one occasion he addressed a meeting in New York City one morning at 10:00 A.M. and on the same day addressed a Laymen's Deanery Meeting at Fort Lauderdale at 7:30 P.M. In 1956, he received a testimonial from General Twining, for inspecting the Chaplains of the Air Force and their equipment in the Far East, and in 1957 took a similar trip to Bercktesgarden, Germany. In 1960, when Mrs. Louttit's illness forced him to cancel his visitations for a number of months, he was fortunate to be able to secure the services of six retired Bishops. These were the Rt. Reverend Robert E. Gribbon (Western North Carolina), Benjamin F.P. Irvine, (Milwaukee), Norman S. Binsted, (Philippines), Frederick L. Barry, (Albany), and Harwood Sturdevant, (Fond du Lac), and of one Bishop not retired, the Rt. Rev. Walter H. Gray, (Connecticut). To these, the Bishop and the entire Diocese were most grateful.

The work among Negroes during this period held its own and in 1961 had the greatest number of Negro clergy in its history. There were ten priests, two deacons, and one perpetual deacon, and four white priests doing part time work. These were working in two parishes and in nineteen organized missions. But we regret to say the number of communicants and baptized persons was not rising. As always, Archdeacon Culmer, while he made the distressing picture, saw a light to brighten matters, saying, "With the largest number of Negro clergy we have ever had in the Diocese, we should have grounds for hope that the future of our work will not be as this would indicate".

The Florida Council of Churches might seem to many to be persona non grata to our Bishops and the powers that be in South Florida. But exactly the opposite has been the case. Indeed Bishop Louttit was one of its founders and its first President. This position he held for two terms. When he went out of office, the Executive Secretary, Canon Hargrave was President. The Bishop has been one of its strongest supporters, going so far as to travel to Talladega, Alabama to assist them in that Diocese to form a similar organization. As an example of what it could do, he explained to the Diocese that when the then Governor told the Council that they were the only way of speaking that the non-Romans had, and asked them to petition the Legislature to amend the Florida "Quickie Divorce Law". They did so and the Legislature made the desired amendment.

In the Autumn of 1950, it was announced that the Rev. James L. Duncan, Rector of St. Peter's Church, St. Petersburg, had been selected by the Society for Promoting Better Relations Between the United States and South Africa, to exchange pulpits for six months with a South African Priest. Accordingly Father Duncan left in February 1951, and his place was taken by the Rev. Philip Russell, Rector of All Saints, Ladysmith, Natal, South Africa. While in this country, Father Russell spoke in many places, as did Father Duncan in South Africa, thus accomplishing their mission with great success. Both left many friends behind, not only personally but for their countries.

The problem of a ministry to the Deaf had been much on the heart of the Bishop. In 1951, an opportunity to again attack it presented itself. The Rev. Charles E. Kennedy had had to be retired because of a throat infection. Living in St. Petersburg, he saw the need for a ministry to the deaf and took a three months course in the sign language at Gallaudet College, the only Institution of Higher Learning in the country. He returned and in October came out of retirement to minister to the deaf as a member of the staff of the Church of the Cross in St. Petersburg.

The national work of resettling refugees and displaced persons from Europe, and especially from Hungary, had this Diocese doing its share. But in 1960, another phase of Refugee Work presented South Florida with a real task. This was the fugitives from Castro's Communist Cuba. Miami, as the nearest port of any size received tremendous numbers of them.

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In 1961, President Kennedy had appointed the Secretary of the Federal Department of Health, Education and Welfare, Mr. Abraham Ribicoff, to take charge of the Cuban Refugee work in Miami. An appropriation of a million dollars was made for organizing the work and to transport the refugees to other places in the country.

The refugees do not receive relief, nor are they resettled by the Government. That is done by the Churches and an organization known as the International Rescue Committee. This latter looks out particularly for professional people. The Churches work through two other organizations. The first of these is the "Catholic Charities". As Cuba is considered a Roman Catholic country, it would be thought that they would care for those in need. But they restrict their work to those in families where both parents are members in good standing in their church. They will not assist families where there is divorce, or where there are mixed marriages. Those are, accordingly, left for the "Church World Service".

For this, Bishop Louttit appointed Mrs. Benedict Aiken, of Miami, as Diocesan Chairman. Each Deanery had its chairman then who gave publicity to the need and looked for persons to resettle the refugees. To care for a family did not mean that there must be \$200.00 as a backlog, though this was necessary. The entire parish must be enlisted to get the job; to get the place for them to live; to furnish this place; to get a director to help when they were getting settled without charge; and even for such details as not thrusting the parties into crowds where they would be embarrassed; and getting places where they can take lessons in English. It was a big job, but many were cared for.

The Social Service, or Department of Christian Social Relations, had another similar project. This was the Migrant situation. This was handled from the State viewpoint by the Florida Migrants Association of which Canon Hargrave was Vice President. The harvesting of fruit and vegetables employed many migrants. These would come in the harvest season and move north as the territory was harvested. Many of these came from Jamaica and the Bahamas. At home, they had been members of the Church of England and they wanted their own Sacraments and Church Services. At the 1958 Convention it was moved that a missionary be detailed to care for their spiritual needs. At first it was estimated that there were 500 Anglicans among them. The Rev. John C. Petrie, Rector at Clewiston,

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was first appointed to care for them. In 1961, it was the Reverend Lloyd A. Cox. Father Cox had become interested in migrants at Leesburg, where many of them were employed in the fields. His task was to move ahead of them and arrange with clergy in the 57 towns near the camps to furnish services for them. The Diocese appropriated \$10,000.00 for this work.

The Diocese had invited General Convention to meet in Miami in 1958. Great preparations were made for its coming. Among these preparations, Bishop Louttit set a goal for the Diocese to reach by the time it came. This was that the Communicant strength which was 38,603, by 1958 should be 50,000. That the number of parishes (in 1956 at 59) would be 75, that the organized missions (in 1956 at 76) should be 75 or more. (With missions becoming parishes this meant more than it sounded.) With the clergy, (in 1956 at 117) should be 150. In the number of parishes alone they reached this goal, for by 1958 there were 50,110 communicants and 65 parishes. (But they expected 11 to come in next year) and instead of the 150 clergy there were 178. This was but typical of the tremendous strides the Church was making. In 1959, Bishop Moses mentioned that there were several hundred more confirmations than the year before, and in 1960 it was stated that in the past ten years, a new parish or mission had been started every six weeks.

This tremendous growth was expected to continue because of the explosion of population in South Florida. Whereas in the next ten years, according to Kiplinger, the population analyst, the country was expected to increase its population by 20%. South Florida was expected to increase its population by 78%. With such growth it was considered that we must continue our building of churches to take care of them. Our Bishops were confirming often four times on Sundays, and only six Sundays in the year were not devoted to visitations.

With this task, the Bishop asked that a committee study the Diocese to see whether it needed two Suffragan Bishops, or three Archdeaconries, headed by Archdeacons with more authority than had been given before, or whether what was needed was a promotion man and a business manager. The advice of National Council was also asked.

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They replied with a detailed plan of great magnitude. These ideas were presented to the 1961 Convention, and laid on the table for another year for consideration and decision in 1962.

Bishop Moses left on vacation in July 1961. He landed in England on July 14th. He spent twelve days there visiting friends and renewing old acquaintances. He was then taken ill. Father Duncan, returning from South Africa, came to see him there and reported his illness to Bishop Louttit, but stated that the Doctor considered him out of danger. He was improving greatly and was told he could leave the hospital from his heart attack much sooner than had been expected. On Monday, July 29th, he and his wife were having a morning tea and he asked her to fetch him a book. When she returned, he had passed away. The body was cremated to avoid delay and confusion in sending it home. It was interred in the family lot in Atlanta, while a requiem mass was held at the same hour at the Cathedral in Orlando. It was said of him in the Palm Branch, "Bishop Moses accomplished many things in his ministry, but what is outstanding about his life is the host of people who called him friend."

Bishop Louttit called a special Convention at the Cathedral in September 14th in order to have the Diocese request of General Convention which met on September 17th, that he be allowed to elect a successor to Bishop Moses. At this convention he also explained that under the normal circumstances he would have waited until the regular Convention to make this request, but that the pressure of episcopal work was so great that he felt that speed was of the essence. He also explained that he felt that in place of the three archdeacons in the reorganization, he felt that the need was that we have a second Suffragan Bishop, so that he planned, if agreeable to this Convention and General Convention, to have two Suffragan Bishops, which he there requested. He also stated that if granted the two Bishops, that he planned that one should live on the East Coast and one on the West Coast, while he remained in the center. He also said he planned that each of these should act as a Bishop in this territory as far as the canon law allowed, but that he would keep general oversight, and be responsible for the entire Diocese. This would be in preparation for a division of the Diocese into three Dioceses in 1970. The Central section would be composed of the Deaneries of Orlando,

Daytona and Lakeland. The Eastern would be composed of the Miami, the Fort Lauderdale, and the Palm Beach Deanery, and the Western of the Tampa, St. Petersburg and Sarasota Deaneries.

The petition to General Convention was approved, so that another Convention was called on October 19th. There the Rev. James L. Duncan, of St. Peter's Church, St. Petersburg, was elected on the Fifth ballot, and Canon Wm. L. Hargrave, the Actuary and Canon to the Ordinary, was elected on the eighth ballot.

Bishop-Suffragan-Elect Duncan was born in Greensboro, North Carolina on September 11, 1913. He received his B.A. at the University of the South in 1939. He served as Assistant at All Saints, Atlanta, for one year, and at St. Peters, Rome, Georgia, for five years before coming to South Florida in 1945. In 1943, he had married Evelyn Burgess. He was Rector of All Saints, Winter Park, for five years and then came to St. Peters, St. Petersburg. In St. Petersburg, his work had been outstanding, not only in his large parish, but as organizer of St. Thomas', St. Bede's, St. Vincent's St. Matthews' and the Church of the Cross, and in his most hearty cooperation with St. Augustine's, St. Alban's, St. Dunstons and St. Giles. This has been locally in addition to being up to his neck in civil affairs. On the Diocesan level, he had been a member of the Standing Committee for ten years, and its President for eight. He has been Chairman of the Department of Social Relations for the Fourth Province. He has also been a delegate to General Convention three times. He has just returned from being exchange minister in South Africa.

Bishop-Suffragan-Elect Hargrave was born in Wilson, North Carolina, on November 10, 1903. He received his LL.B. from the Atlanta Law School in 1924, and graduated from the Virginia Theological Seminary in 1932. He received his S.T.M. from the University of the South in 1952. He was ordained Deacon in 1931 and Priest in 1932 by Bishop Wing. He served for eleven years as Rector of St. Mark's, Cocoa. He was Priest in Charge of St. Luke's, Courtenay and of St. Phillip's, Merritt Island. He was Rector of St. Andrew's, Ft. Pierce, and of Holy Comforter, Miami. He married Miss Minnie Frances Whittington, in 1939. In 1948, Canon Hargrave became Rector of the Holy Communion, Charleston, S.C., and acting Principal of Porter Military Academy. He returned to South Florida to be Executive Secretary