The Story of Grace' St. Luke's Church

Part One - Grace' Church: 1852-1940
Grace Church, Corner of Vance and Lauderdale, Decorated for a Wedding
The Story of Grace St. Luke's Church

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by
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Introduction

In the fall of 1976, Janet Tate told me that the rector and vestry of Grace-St. Luke’s Episcopal Church wanted a history of old Grace Church. They would find a writer and asked me to do research for the book.

With the constant enthusiastic help of my daughter, Elizabeth Breytspraak, the research became a hobby, and then an obsession.

Mrs. Josephine Horsley supplied memorabilia and copies of records. Things worth remembering had been in her care for twenty years. I turned to my life-long friend, Dorothy Sheeley Hoshall, for names, events, and what next. Many members of Grace-St. Luke’s shared their stories of the old church with me.

Mary Elizabeth Peete gave me her father’s scrapbook. He was superintendent of the Sunday School from 1905 to 1935. Lovingly, carefully collected, it proved a treasure. I was fortunate to have talks with daughters of two former rectors, Margaret Wright Olive and Lucy Bratton Brown, and with daughters-in-law of three former rectors, Mrs. Granville Allison, Jr., Mary Bratton, and Ernestine Beatty.

After a year, I had folders stuffed with my almost illegible notes, Xeroxed copies from books and newspapers, bulletins, pictures, and pamphlets. No one but me could understand the reasons why much of this was relevant to the history of Grace Church. So I decided to write it out like a child putting beads on a string.

When I had finished Chapter II, both my sons read it and were encouraging. Wharton offered his skill in technical details and in organizing materials. William conscientiously read every word and edited the manuscript. Then it was ready to show to Mr. Trimble, my rector. He gave it his careful perusal, approval, and blessing.

Now it is finished. My fondest critic said “This really needs editing.” I replied, “You know I sort of identify with the bear in the story about Emerson. He saw a trained bear walk on his hind legs around the village square. That evening his comment was, ‘It is not that the bear walked so well, but that he walked at all.’” Then Mr. Trimble told me that Dr. H. Hall Peyton was willing to edit my manuscript. I am deeply grateful to him.

Martha Wharton Jones
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In 1796, following the American Revolution, Tennessee became the third state after the original thirteen to enter the Union. At that time, the land from the Tennessee River to the Mississippi River, called the Western District, was an Indian reservation controlled by Congress. Ten years later, in 1806, the Western District was added to the state of Tennessee. The Louisiana Purchase, the expulsion of the Indians, and large grants of land to individuals contributed to rapid settlement of the area.

Three Nashvillians — Andrew Jackson, John Overton, and James Winchester — bought a large tract of land in the Western District on bluffs high above the Mississippi River. In the past, this location had been selected by the Chickasaw Indians for villages; it had provided safety, ease of defense, and dry land during the spring floods when the river was often forty miles wide at this point. The Spanish and the French had in earlier days built forts there. These bluffs were the apex of the delta, spreading out to the south to the Gulf of Mexico. For the same reasons which had made the location desirable for the Indians, the Spanish, and the French, the site attracted the three developers, who chose a place to erect a settlement on a bluff north of the American Fort Pickering. First they carefully surveyed the land. Then they planned for a city with a promenade along the river, four squares — Auction, Market, Exchange, and Court; three streets running north and south — Front, Main, and Second; streets running east and west — named for Presidents of the United States. With dreams of its future grandeur out of the Egyptian past, they called it Memphis.

Known as the “father of waters,” the Mississippi, with the Ohio and tributaries, made transportation by water possible from Pennsylvania, Virginia, and North Carolina. Flatboats carried families’ household goods, along with the settlers themselves. The high bluffs at Memphis were a welcome sight to the travelers. Hundreds came through; a few remained to build taverns, open stores for supplies, and provide services for the stream of newcomers.

In the 1820’s, there were 500,000 settlers in Tennessee, and many were undoubtedly of Episcopal background. There was, however, no organized church. The story of the Episcopal Church
in the state begins with James Hervey Otey, who first came to Franklin, Tennessee, in 1822. Nine years later he was consecrated the first bishop of the diocese and served until his death in 1863. The chronicle of his courage and dedication through dangers and discouragements establishes him as the “Patron Saint” of Episcopalians in Tennessee.

James Hervey Otey was born in 1800 in Bedford County, Virginia. His father was prominent in that farming community and represented his district in the Virginia legislature. James was sent to the University of North Carolina at Chapel Hill. When he arrived at the university, Otey was sixteen years old, tall (six feet, three inches), swarthy of complexion, and nicknamed the “Cherokee.” After he graduated in 1820, he remained at the university as instructor and tutor. He married Elizabeth Pannell of Petersburg, Virginia. In 1822 he and his bride came to Franklin, Tennessee, where he taught in Harpeth Academy. After several years, he returned to North Carolina to become principal of a school in Warrenton. There a unique group of friends gathered and became the pioneers for the establishment of the Episcopal Church in Tennessee. In the group were William Green (then a deacon, later Bishop of Mississippi); Robert Alston, who migrated to a high bluff north of Memphis; John Anderson, who moved to LaGrange; and the Oteys. There must have been much talk at Warrenton of life in Tennessee, the church, and education. Friendships formed among the Oteys, the Andersons, and the Alstons in Warrenton led to the founding of Episcopal churches in the Western area of Tennessee in the early 1830’s.

Apparently there was no religious affiliation in the Otey family in Bedford County, Virginia. Through the influence of his Warrenton associates, Mr. Otey was baptized. Then on October 10, 1825, he was confirmed and ordained deacon by Bishop Ravenscroft at St. John’s Church, Williamsboro, North Carolina. The Reverend Mr. Otey and his wife left North Carolina to return to Franklin, Tennessee, and his teaching post, but in his new commitment he also established St. Paul’s Church — the first Episcopal church in Tennessee. Travelling on foot, by mule, and by horse, he visited Nashville and Columbia, found interested groups of Episcopalians, and through patience and love, organized congregations there.

The Robert Alstons, members of the Warrenton group, built a fine home and a beautiful chapel on their plantation, which they named Ravenscroft for their beloved bishop back in North
Carolina. Their home became a hospitable haven for the Episcopal priests who came to West Tennessee. Years later Bishop Otey baptized and confirmed a young nephew of Mr. Alston, Philip Alston. Philip was elected delegate to several diocesan conventions and to a General Convention. After study under the bishop, he was ordained deacon, and in 1839, at the age of twenty-six, he became rector of Calvary Church. The present building of the church was erected under his guidance in 1844. Bishop Otey wrote of it, "a large and commodious building seating 600 people and with a fine organ." The Reverend Mr. Alston, by his intelligence, consecration, and charm, made Calvary the second largest church in the diocese by the time of his death in 1847.

The John Andersons had settled at LaGrange. Early in 1827, Mrs. Mary Gloster and her son-in-law, John Anderson, rode horseback for 200 miles to Franklin to ask Mr. Otey to send priests to the Western District. Through Mr. Otey's efforts, the Foreign and Domestic Missionary Society sent three priests, James Chilton, Samuel Litton, and Thomas Wright. In reporting the death of his friend John Anderson to the diocesan convention of 1848, Bishop Otey said, "He was in Christ before me and to his meek, but instructive conversation, to his exemplary deportment witnessed twenty-five years ago, do I now feel I am greatly indebted under God's blessing in being turned from love of the world and to seek Christ, and the peace that only he can give."

Immanuel Church at LaGrange was established by the Reverend Thomas Wright as the first church in the Western District. Congregations were then formed at Clarksville, Paris, Jackson, Brownsville, Randolph, and Memphis. This same Thomas Wright was the first Episcopal minister to come to Memphis. On August 17, 1832, he wrote to his wife: "At Memphis, a town of 1200 inhabitants, I organized a church of most respectable material. Much praise is due to Thomas Brown, who aided me in all my exertions, and particularly in conducting services. Indeed, at first he was the only one to respond. I shall never forget his kindness, and always think with him that the hand of God was visible in the foundation of the Church at Memphis. In four weeks, I shall visit this place again, and trust, by the help of God, to strengthen and confirm the members of Calvary Church. Mrs. Alston, at whose home I arrived yesterday, is from Warrenton."

The fourth Tennessee diocesan convention met on June 27, 1833. There were five priests, threedeacons, and about 100
Inconvenient place for worship. Mr. Wright had gone to New Orleans to seek funds and hopes a temple, dedicated to the service of the living God, may soon rise on the banks of the majestic Mississippi to reach the hearts of the thousands that are borne almost daily on its ample bosom." Unfortunately, Mr. Wright contracted cholera in New Orleans and died in Memphis soon after his return.

The Reverend Mr. Otey journeyed to Philadelphia to the General Convention and was consecrated Bishop of Tennessee, January 14, 1834. He remained bishop from 1834 until his death in 1863.

Bishop Otey’s efforts in Tennessee had been strengthened by the arrival of the Reverend Leonidas Polk at Columbia, Tennessee. Mr. Polk was born in Raleigh, North Carolina, graduated from West Point, and served in the army for a short time. Under the influence of the Reverend Mr. McElwaine, chaplain at West Point, he was converted, resigned his commission, and was ordained priest by Bishop Ravenscroft. Mr. Polk moved from North Carolina to Columbia, Tennessee, where he owned a large tract of land. He became rector of St. Peter’s Church, a congregation organized earlier by Bishop Otey. The ideals, devotion, and courage of these two friends fashioned the narrative of the region.

The port of Memphis developed from a refuge and supply station for frontiersmen and settlers into a market for cotton grown by owners of large plantations. The early colonies had depended largely on tobacco for trade with England. In the nineteenth century, the expanding cotton trade with England dominated the economy of the deep South. The invention of the “spinning and weaving” machines built England’s textile trade. Cotton came to England exclusively from the United States. The cotton gin enabled planters to meet the huge demand. Settlers learned the magic of the April floods from the Indians. Before the days of levees and locks, the Mississippi River became an inland sea in flood years. Even today a Southerner shows
If he says, "If the good Lord's willin' and the creek don't rise." This delta land attracted many Georgians and Carolinians. They came, not in covered wagons but in carriages followed by a long train of wagons carrying slaves, household goods, farm implements, and gold.

A third invention of the Industrial Revolution, the steamboat, established Memphis as a port for shipping cotton to England via New Orleans. Transportation on the river changed from flatboats to steamboats. The vision of the three Nashvillians began to become a reality. For the “Bluff City,” Andrew Jackson, as President, fulfilled a campaign promise and drove the Indians out of the delta. The rich land was rapidly settled. John Overton, a very wealthy man, continued to invest and build in the growing town with Marcus Winchester as his agent.

A fourth Nashvillian, Robertson Topp, came in 1831 to start his law practice in Memphis. He was an early member of Calvary Church. Fifteen years later, he had been so successful that he invested $50,000 in land just south of Memphis. His mother came to visit him but had to stay in Raleigh, “not finding a hostel suitable for a lady in Memphis.” On a high bluff a quarter of a mile south of Memphis, overlooking the harbor from which merchants were shipping cotton to New Orleans, Mr. Topp built a luxurious white-columned hotel. It was surrounded on three sides by dense forest. Ridiculed as an extravagant folly, it proved a great success. For fifty years the Gayoso House was crowded with planters who enjoyed its comfort and leisure while they conducted their business. At the time Memphis shipped 100,000 bales of cotton to England annually. Mr. Topp opened South Memphis for fashionable residences by building his own “mansion” a mile due east of the Gayoso House. The road between was Beale Street.

In 1849 Memphis and South Memphis combined at Union Avenue. The next year in the budget of Calvary Church, there was an item of $128.00 to support a chapel in South Memphis. The financial support of most Episcopal churches at this time was by rental of pews since the tithes (taxes?) of the pattern of the established churches had been lost by the separation of church and state. By 1850 all pews in Calvary Church were rented. It was a very expensive and highly prestigious distinction to own a pew. One large family rented three pews which were handed down for forty years. A brass plate hung on the aisle post to designate ownership. There was no room for newcomers.
March 17, 1850, Bishop Otey wrote in his journal: "In the afternoon, I preached to the Mission Church organized within the last year and placed in charge the Reverend R. H. Weller. This enterprise was commenced with very encouraging prospects of success." Mr. Weller soon went to Missouri and the mission was left in charge of the Reverend David Page, rector of Calvary Church.

In April 1851 Bishop Otey, exhausted by long rough trips throughout Tennessee, Mississippi, and Louisiana, and by discouraging results, made a six months trip to England to take part in the centennial of the Society for the Propagation of the Gospel. Bishop Otey moved to Memphis November 12, 1852, "where by the kindness of a few friends, I am provided with a comfortable house for my family." He wrote in his journal, December 12, 1852: "I commenced celebrating the worship of God in Hightower Hall, a room over an oyster saloon, having also a dancing academy in an adjacent apartment. The hall is used as a billiard room all week and is appropriated to divine worship on Sunday. The question arises, shall we worship in the house of Rimmon or not at all." Hightower Hall was on the north side of Union Avenue between Main and Front streets. After six months with bishops in Victorian England in the 1850's, this atmosphere must have been a shock to Bishop Otey.

Nonetheless, the congregation seems to have proceeded in an orderly manner. He noted on March 28, 1853, "A new congregation has been organized in Memphis under the name of Grace Church, by adopting articles of association, and electing wardens and vestry men on Easter Sunday, March 28th." The Reverend George Schetky became rector of Grace Church, July 18, 1853. The church had moved in March from Hightower Hall to the second story of Hunt's China Shop on the west side of Main Street between Union and Monroe avenues.

In Memphis in the 1850's, three churchmen collaborated, all three coming from several generations of American colonists. James Hervey Otey was of English ancestry, Leonidas Polk of Scottish ancestry, and Charles Todd Quintard of French Huguenot descent. By early 1800 all three families were prosperous. They had endured the rigors of pioneer life, the long years of revolution, and the establishment of state and federal government. The parents were ambitious for their sons and gave them the best education attainable.
The main interests of these three men were identical — the church and education. In pursuit of these interests, the men shared attitudes: "They dared beyond their strength, they risked beyond their judgment, and in excellent hope." Otey was Bishop of Tennessee from 1834 to 1863; Quintard was Bishop of Tennessee from 1865 to 1898. Polk was missionary Bishop of the Southwest in 1841, then Bishop of Louisiana from 1845 to 1862. He laid the cornerstone of the University of the South.

Otey was born in Virginia in 1800. Polk was born in North Carolina in 1806; Quintard, in Connecticut in 1827. Otey was educated at the University of North Carolina (the first state university, founded in 1795.) Polk received his education at the University of North Carolina and at West Point. Quintard graduated from Trinity College in Connecticut and earned the M.D. degree at New York University.

Otey came to the ministry through the "meek and instructive conversation" of an older friend, John Anderson. Polk was influenced by the West Point chaplain, Charles P. McIlwaine. Quintard was drawn to the ministry through his close friendship with Otey when Quintard came to Memphis in 1852.

In 1856 Bishop Polk sent a very strong, remarkable 4,000 word letter to nine other Southern bishops, proposing an institution of higher learning for the region. The letter was amazingly specific in detail. "The location was to be in the South Allegheny range, where newly constructed railroads gave easy access to all parts of the South; pure water insured against epidemics and miasmas fostered by coastal plains." Every detail of organization — chancellor, board of trustees, etc. — was planned to insure participation by ten dioceses. Before the start of the university, $500,000 must be raised. Bishop Otey presented this document to diocesan and general conventions where it was enthusiastically received.

Four years later, after rigorous and enthusiastic promotion, especially by bishops Polk of Louisiana, Elliot of Georgia, Green of Mississippi, and Otey of Tennessee, the following results were attained:

A name was chosen — University of the South
(proposed by Bishop Green.)
Bishop Otey was elected chancellor, with a board of trustees representing all ten dioceses.
A site was selected at Sewanee (an Indian word for 'mother mountain') overlooking broad valleys to the west.

Ten Thousand acres were procured by gifts.
Five hundred thousand dollars was raised for starting the institution.

A gala celebration was planned for laying the cornerstone. The marble cornerstone was quarried near Elk River and weighed six tons. It was drawn up the mountain by a yoke of six oxen and placed at the apex of a gentle slope, the highest point of the domain. Tents were erected for serving the banquet which was supplied by a caterer from Nashville. A reporter from New York City wrote, "Almost by magic, the mountain teemed with life, the shriek of arriving railroad trains, the tumbling of omnibuses and carriages, a band from Nashville poured forth martial music. Booths and peddlers indicated a gala day." Dr. Quintard trained the choir and arranged the procession. Bishop Leonidas Polk laid the cornerstone. Bishop Otey, newly elected chancellor of the university, also took part in the ceremony.

In 1834, at Bishop Otey's consecration at the General Convention in Philadelphia, Bishop Donne of New Jersey had described the situation in the new bishop's diocese: "Thus there is a common notion that bishops are stately persons, and that large salaries, noble edifices and splendid equipages are somehow appendages of their offices. But here is a bishop who has never had a church to preach in, and has never had a living at the altar, but has been obliged to labor for his children's bread at the laborious, though most honorable vocation of teaching, spent five days out of seven teaching, and has never had a month's vacation." The diocesan convention of 1858 held at Immanuel Church, LaGrange, must, therefore, have been a great source of satisfaction to Bishop Otey. Prospects for growth in the diocese were very encouraging. Three parishes were admitted: the Church of the Advent in Nashville, with the Reverend Dr. Charles T. Quintard as rector; St. Mary's Church, Memphis, with the Reverend Richard Hines, rector; Grace Church, Memphis, with the Reverend George Schetky, rector. St. Mary's, which was to serve the east suburbs, was given a lot at the site of the present St. Mary's Cathedral by Mr. Robert Campbell Brinkley. He made one stipulation with this gift. There was never to be pew rent. Through the efforts of the Ladies' Missionary Society a small wooden
chapel was built. Bishop Otey’s “commodious” house was next door.

Grace Church, started in 1852, seems to have grown appreciably in its location over the oyster saloon in the middle of town. No question of pew rent there. Nevertheless, the saloon must have been a quiet place over which to worship, for the Sabbath laws were strict in Memphis in 1852. At that time, it was against the law to dance on Sunday even in private homes. By 1857, no doubt encouraged by the bishop, Grace Church was able to call the Reverend George Schetky from Louisville and, in preparation for his coming, to move to a hall over a china shop on Main Street.
CHAPTER II

The 'Struggle' for Existence 1861 - 1885

The South enjoyed a period of unprecedented growth between 1850 and 1860. The ties with England were very strong. Memphis grew in population from 6,000 to 22,000. Many business connections were made with Liverpool merchants which lasted into the twentieth century. (By 1860 the city was the largest inland cotton market in the world, exporting 360,625 bales annually, worth $18,350,000.) Cotton was king for a hundred years until other industries crowded him out. When President Roosevelt sent a commissioner to investigate the cotton business in 1933, the man reported, "I came to investigate a business, but found it a theology."

Plantation owners from the Mississippi Delta, Arkansas, and West Tennessee came to Memphis for supplies and for marketing their cotton. The Chickasaw bluffs on the Mississippi made the city the natural center for trade, land purchases, banking, and distribution of goods. From Vicksburg north to St. Louis, Memphis was known as a good place to make money.

Trips to Memphis for social events, even for church services, were scheduled, weather permitting. Outside the city, delta mud grew a very fine long staple cotton. Within the growing metropolis, a mule drowned in a hole at the corner of Main and Monroe. Railroads were being built throughout the South. When the Memphis and Charleston railroad, promoted by John C. Calhoun, was proposed, the citizens of Memphis subscribed $100,000 and the aldermen $500,000. The railroad was completed in 1857.

It was expected that Charleston would become a great port to rival New York and leave that city to the merchant princes of the North. For many long years, a line of ships had given direct service from Charleston to England. Like many young Southerners, Edward Rutledge of Charleston had studied law in England. When he went as a delegate to the First Continental Congress in New York City, he wrote home, "This is my first visit to a foreign country." Indeed, the ties with England were strong.

During the first seventy years of its existence, the United States saw increased antagonism and rivalry between the North and the South. Nine of the Southern bishops met in 1860 to
discuss the mounting sentiment in the South for separation from the United States and for a nation of the Confederacy. Bishop Otey addressed the meeting. He was a Whig and a strong Unionist. Bishop Polk urged that the church "follow the nationality." By this time he was sure of the success of the new nation. Even after the firing on Fort Sumter, Bishop Otey pleaded and hoped for a peaceful separation.

Jefferson Davis, elected President of the Confederacy, persuaded his former West Point roommate, Leonidas Polk, to join the Confederate army and accept a commission as major general in charge of Memphis and the defense of the area to the north of the city. The Reverend Mr. Quintard joined Major General Polk and served as his chaplain. Memphis was to be defended by ships from Fort Randolph. After a short naval battle, however, the Confederate forces were defeated. Memphis surrendered in June 1862 and was occupied by Federal troops until the end of the war.

The army of Tennessee had carried the struggle almost to Lexington, Kentucky. Shelby Foote in his History of the Civil War describes the following incident during the battle of Perryville: "Receiving word from Wheeler, who had charge of the rear guard Cavalry, Polk rode with his Chaplain, Quintard, afterwards a bishop like himself, to an Episcopal Church at Harrodsburg, where the Tennessee Chaplain donned his surplice and stole and entered the sanctuary. While Polk knelt at the altar, Quintard read the litany and pronounced the benediction, accompanied by the murmur of rain against the stained glass windows. Overcome by emotion as he contrasted the peace of the present interlude with what he had seen yesterday in one of the great battles of that fratricidal war, the gray clad bishop bowed his head and wept."

Charles Carroll Parsons was a young Federal officer at the battle of Perryville. Fifteen years later he became rector of Grace Church at which time his bishop was Charles Todd Quintard, Major General Polk’s former chaplain.

In 1863 when Polk’s army retreated over the mountain, the men found complete devastation. At Sewanee all houses which were in the path of Federal troops sweeping south had been burned. The cornerstone of the university had been blasted. Small bits of the marble were scattered over the site. Eleven months later Major General Polk was killed at Pine Mountain, Georgia.
In the years before 1862 most Memphians were Whigs and against secession. After Memphis fell to Federal troops in 1862, and especially after the invasion and occupation by General Sherman, this sentiment changed drastically. Many citizens were imprisoned, others fled. A group went to New York City, to engage in "breaking the blockade" of Southern ports, imposed by the North. This turned out to be a very lucrative venture. Cotton must go to England. Millions of textile workers in Lancashire were completely dependent on the South for cotton, and Memphis was the largest inland cotton market in the world. The means of distribution and the storage of supplies saved the city from the devastation that many other Southern cities experienced.

Sympathy for the South was strong in England and in European capitals. Democracy was in experimental stages and not widely considered to be a permanent form of government. Bishop McIlwaine of Ohio, the former West Point chaplain who converted Polk, went with a group to England to present the Federal cause. Polk and McIlwaine had pledged that they would pray for each other every Sunday.

Bishop Otey was in Mobile when he heard the news of the fall of Memphis. He returned home to find that his slaves had stripped his house, carried away most of his furniture, and fled. Bishop Otey’s last years were saddened by the death of his wife, division in the church, secession of Tennessee from the Union, and the departure of his close friends, Bishop Polk and the Reverend Mr. Quintard. He died in April 1863.

After the end of the war, countless plantations in the South were out of production, food was short, money almost non-existent. Cotton had been confiscated. Sherman’s path of destruction was the longest and widest, but there were many other areas of extreme devastation. Thousands of ex-slaves were on the roads, moving towards no definite destination, just traveling.

Devastation of churches throughout the South was widespread. They had been used as stables, ordinance depots, and barracks. Immanuel Church, a brick building in LaGrange, Tennessee, was stripped, pews used as coffins, stoves stolen, and walls defaced. St. Paul’s, Franklin, was so disfigured that it could not be used as a church. Ravenscroft Chapel, which the Robert Alstons had built just north of Memphis, was destroyed.
In September 1865 the diocesan convention met at Christ Church, Nashville. The diocese had been without a bishop since Bishop Otey’s death in 1863. Bishop Hawks of Missouri had come for confirmations at Calvary, St. Mary’s, and Grace churches in January 1865. The Reverend Charles Todd Quintard was elected Bishop of Tennessee. The Triennial Convention was to meet in Philadelphia in October of that year. The question of the reunion was debated hotly. The most serious bar to reunion was the strong anti-Southern feeling of radicalism in the Northern churches. It happened that no Northern bishop was so sympathetic to the idea of reunion with the Southern churches as the presiding bishop, the Reverend Henry Hopkins of Vermont.

Back in the days when Bishop Polk was planning the laying of the cornerstone at Sewanee, he had secured the services of his friend, then Bishop Hopkins of Vermont, who came to Sewanee for six months to draft plans for roads, sites for buildings, and designs for landscaping. Bishop Hopkins was an engineer and a painter. He caught the vision of a university for the South and made close friendships among the group of dedicated Southern bishops. Hopkins’ son had come to Georgia as tutor in Bishop Eliot’s home, and the ties between the Eliot and Hopkins families remained close throughout the years.

In July 1865 Bishop Hopkins wrote to the ten Southern bishops: “I trust I shall have the great satisfaction of serving you at the regular Triennial Convention in Philadelphia.”

Quintard of Tennessee, Atkinson of North Carolina, and Lay of Arkansas came to the convention and were warmly received. When Quintard was consecrated bishop in Philadelphia, Bishop Hopkins wrote: “The consecration of Bishop Quintard for the vacant diocese of Tennessee crowned the work of reunion, as far as it could be consummated at that season, and the wise and loving moderation with which all delicate points were handled insured voluntary surrender of all Southern bishops in a few months.”

Bishop Quintard’s ancestors were Huguenots who left France after the Edict of Nantes and went to Bristol, England, where they joined the Anglican Church. The family later migrated to Rhode Island, then to New York City and to Connecticut where he was born in 1824. His father, Isaac Quintard, was a wealthy and well educated man. He sent his son to fashionable Trinity College in Hartford. Quintard received his degree in medicine at
New York University, practiced medicine in Georgia, and came to Memphis as professor in Memphis Medical School in 1852. Through a close friendship with Bishop Otey, he was ordained priest at Calvary Church in 1855. He served at mission churches in Tipton County, at Calvary, and at the Church of the Advent. After joining Polk as chaplain, Quintard served throughout the war. Bishop Maxon quotes a veteran who once told him: "Wall — when things wuz sort of quiet, he preached to the boys, when they wuz sick or wounded, he doctored on 'em, and when the Yanks pushed us hard, he grabbed a gun and fit." At the age of forty-one, as Bishop of Tennessee, six months after Appomattox, he inherited a diocese which had been invaded, fought over, and occupied by Federal troops. Most churches had been desecrated or destroyed, congregations had been scattered and impoverished. Of his deep interest in education, all that was left was a vision for a university for the South, minute detailed plans for physical building of such an institution on a devastated mountain, and explicit plans, partially worked out for a university faculty, student body, and seminary.

Memphis was in contrast to other cities in Tennessee. The town’s early surrender and its occupation by Federal troops, who used it as a supply and distribution center, saved it from destruction. The town was expanding, bustling with activity, and overcrowded. There was great social upheaval, for war profiteers mingled with carpetbaggers, freed Negroes, and returning wounded and ruined soldiers. Fortunately Bishop Quintard was willing to meet the challenge, and he returned to Memphis after his consecration and remained there through the early months of 1866. Tennessee was, of course, occupied territory, but in Memphis there were three congregations with buildings intact and with fairly stable memberships. The Reverend George White had been at Calvary throughout the war; Dr. Hines at St. Mary’s had been Bishop Otey’s closest friend and companion; Grace Church was without a minister.

First Bishop Quintard visited the devastated churches in the region around Memphis, with a special visit to Immanuel Church at LaGrange. His journal tells the story of his next few months vividly: "I officiated at a service at Stillman House where the Reverend James Rogers was starting a new church with every prospect of success." The service at Stillman House was the beginning of the church later called St. Lazarus'.
The bishop was encouraged by a visit to Chelsea north of the city where the Reverend Mr. Vault had found a group of Englishmen and had organized a mission of St. Mary’s. This mission became the Church of the Good Shepherd. The bishop was concerned for the plight of destitute blacks pouring into the city. This concern led him to establish an orphanage for black children. In addition, a fund called the Church Charity Association was formed to raise money for an orphanage for white children. Work began in a building on Shelby Street and soon moved to the village of Bunctyn where a house and chapel were built. In 1875 the Church Home moved to fine quarters on Raleigh Road (now Jackson Avenue) where it thrived into the twentieth century. The chapel in Bunctyn was subsequently used to start St. John’s Church.

Even before his election as bishop, Quintard's thoughts had turned to the reconstruction of Sewanee. He met with the Reverend David Pise, secretary of the board of trustees of the University of the South, and Mr. George Fairbanks to plan fund raising. By the spring of 1867, they had collected sufficient funds to initiate construction of a one room frame building to house a classical school for boys, and another building consisting of seven rooms and a kitchen, to be used for a seminary. They secured the Reverend John Austin Merrick to be president of the theological school. Mr. Fairbanks and the bishop also started building their own residences. March 22, 1867, the bishop, Mr. Fairbanks, and Mr. Merrick rode horseback to Sewanee with a few workmen. They planted a wooden cross twelve feet high on the spot where the cornerstone had been. Bishop Quintard held a service of dedication and announced that the University of the South was established. Then he went about the task of making this promise come true. He travelled to New York City, and with the help of Bishop Hopkins, many Northern bishops responded. Bishop Quintard then made his plea for Sewanee at the Lambeth Conference in England. There both archbishops were sympathetic. Bishop Quintard stayed in England ten months, where he organized a committee of eminent English clergy and laymen for support of the institution. He returned with $11,000, a magnificent sum in the South of 1867.

For the benefit of the parishioners, Bishop Quintard decided to bring the Reverend James A. Wheelock from Covington to Grace Church. Mr. Schetky had returned to Louisville in 1859.
He was succeeded by Mr. Edward McLure. During the rectorship of the Reverend Mr. McLure, the church bought a lot in South Memphis on Hernando Street and built a fine brick structure there.

Mr. McLure is mentioned in the journal of the diocesan convention of 1860 as one of the three rectors in attendance from Memphis. There were no diocesan conventions after 1860 until 1865. In January 1865, however, when the diocese was without a bishop and Grace Church without a minister, Bishop Hawks of Missouri came to Calvary Church for confirmation, and Grace Church presented nine candidates.

The Reverend James Ambrose Wheelock was called to Grace Church in late 1865. Bishop Quintard had known Mr. Wheelock many years before when Quintard was a deacon serving several missions in Tipton County. Mr. Wheelock was first at St. Paul's, Randolph, then in Covington at St. Matthew's. He was the first rector there when a brick church of Gothic architectural style was built. The centennial of the building of this church was celebrated in 1958.

Mr. Wheelock gave a report of his first months in Memphis: "The average attendance at communion for the first five months was eight. There was not during that time, but one man that I was aware of, doing business and he was barely making expenses. Of course, they could offer me no salary. The average congregation was about forty on Sunday. The average yearly offering was $400.00"

Mr. Wheelock died suddenly in 1867, just two years after he had come to Grace Church. Bishop Quintard later wrote of him: "One of the earliest deaths in the band of faithful clergy who stood by this diocese throughout the dark days of 1861-1865 was the Reverend James Wheelock, whose whole ministerial life was spent in Tennessee, since his ordination in 1849. He died with his boots on, preaching Christ one day and with Christ in glory the next. Ministering to his people, he fell victim to the disease. He endured many hardships and much privation, but closed his life as rector of Grace Church, Memphis, when there was every prospect of success and when he himself was laying plans for enlarged usefulness."

Two old stained glass windows in the chancel of St. Matthew's, Covington, are cherished reminders of Bishop Quintard's trip to the Lambeth Conference. They were discarded from Canterbury
Cathedral while a restoration was going on, and given to the bishop. They are dedicated to the memory of the Reverend James Ambrose Wheelock. A fine oil portrait of the Reverend Mr. Wheelock hangs in Grace-St. Luke’s Church. The brass plate bears his name and the years 1865-1867.

At the diocesan convention in the fall of 1866, the bishop announced that St. Mary’s had been selected as the cathedral and a chapter had been formed. There was some dissension over the admission of St. Lazarus’ as a parish. The promoter of St. Lazarus’ was a former Confederate chaplain, the Reverend James Webb Rogers. The name of the proposed church officially honored Lazarus, who came back from the dead. Perhaps the name of the church coincided with the origin of the expression, “The South will rise again,” for it was certainly the spirit of the unreconstructed Southerners who composed the St. Lazarus’ group. The comment in the bishop’s journal was, “It is probably unnecessary to point out that the usual interpretation of the name was ‘He [the beggar in St. Luke’s gospel] too was licked by the dogs’.” When the rectors, White of Calvary, Hines of St. Mary’s, and Wheelock of Grace, consented to the formation of this new parish, the bishop protested the name as liable to “misapprehensions on the part of certain well-wishers of the church in Memphis.” Jefferson Davis, the former president of the Confederacy, brought his family to Memphis immediately after his release from his two year prison term. He was a vestryman at St. Lazarus’ Church. This church soon became the largest Episcopal church in Memphis both in members and in financial strength – but not for long. The journal reports of Rogers’ tenure: “Rogers stayed with the church nearly a year when, I am told, he won a large sum in a lottery, and went abroad [to Ireland] without permission. The bishop replaced him with the venerable Wheat whom the congregation called.” On Rogers’ return, he was a Roman Catholic, vehement as ever; he founded a church called the Blessed Virgin and wrote a pamphlet “Why I Am A Catholic.”

At the request of Canadian bishops, the first worldwide conference of Anglican bishops was held in London in 1867. The bishops were invited to the Lambeth Palace. They have met every ten years since, and the Lambeth Conference has united and influenced the church for a hundred and twenty years. Bishop John Henry Hopkins was Presiding Bishop of the American church at the time of the first Lambeth Conference. Bishop Quintard
accompanied his friend of early Sewanee days to England for this event. Any Englishman will tell of the preparations for these events and of the hospitality extended to these visitors throughout all England. Bishop Quintard stayed for ten months, returning in June 1868. In 1870 he moved into the Bishop’s House next to the Cathedral in Memphis.

In his voluminous history of Memphis, J. M. Keating, editor of the newspaper Appeal, wrote: “In 1870, the Federal census stated the population of Memphis to be 40,126; 18,000 more than the population of 1860. Of these 24,735 were whites, 15,171 colored, 6,780 foreigners, with 3,371 Irish and 2,144 Germans, the rest being of other nationalities.”

Reconstruction had come to an end in Tennessee, and the people of the city felt encouraged to embark on large enterprises such as extending means of transportation and the facilities of trade. It is true that the people of the surrounding states were still under radical rule, but this did not deter the merchants of Memphis from pushing their fortunes in every direction and as often as they felt it their duty, to lend a helping hand to ease the pain and penalties of the people of Mississippi, Arkansas, and Alabama. They even encouraged their neighbors in their battle against the ignorance and cupidity which controlled their affairs. In this year, 1870, Memphis citizens, looking to the North, sent $50,000 to aid Chicago after its disastrous fire.

Memphis had been an early target for Federal troops, and after its early capture it was used as a distribution and storage center. The sporadic raids by the brilliant Nathan Bedford Forest destroyed much ammunition. Many prisoners were taken, to the delight of the citizens of the occupied town. Physically, there was no destruction of property, and the city expanded. Many cotton factors had fled to New York City where they kept their contacts with Southern sources and with England by running the blockade. They made great fortunes.

These men returned in 1870 to spend their money at home. Many fine houses were built out Adams Street and on Poplar Avenue, and in South Memphis on Beale and Vance streets. Memphis’ bicentennial was celebrated by the erection of a fountain in Court Square – the goddess Hebe, cup bearer to the gods. There was a Mardi Gras celebration with invitations and fine gowns designed in Paris. The Mardi Gras drew 20,000 visitors and was very good for trade. Memphis was a community of contrasts.
The city government was chaotic. While the war had meant great wealth for some, others had become impoverished. The flood of ex-slaves presented an abiding menace of riots.

By 1870, under the leadership of the Reverend James Wallace Carmichael, Grace Church was the largest Episcopal church in Tennessee, by ten communicants. Grace had 260 communicants; Calvary, 250; St. Lazarus’, 168; Good Shepherd, 92; and the newly organized St. John’s, 31. Mr. Carmichael had come to Grace Church after the sudden, tragic death of Mr. Wheelock. The Reverend Mr. Carmichael was a native of Fredericksburg, Virginia. He had entered the Confederate army as chaplain of the 30th Infantry Regiment on April 11, 1861, and was paroled in July 1865. He came to Grace Church soon after St. Lazarus’ was organized, when there was intense animosity between Confederate and Union sympathizers. Many members of Calvary left to join St. Lazarus’, which was situated only three blocks from Calvary. Grace Church in the southern part of the city was remote from the conflict. Mr. Carmichael was very popular and quite successful in the parish, now housed in its own fine building.

Charles C. Parsons followed Mr. Carmichael as rector of Grace Church. The story of how he came to Memphis was told by Bishop Quintard, who wrote of one incident of a New York visit: “In 1866, I preached in the Church of the Holy Trinity in Brooklyn, a sermon on repentance and the divine life. Col. Charles Parsons, an assistant professor in the Military Academy of West Point, was in the congregation. God, the Holy Ghost, took of the things of Christ and showed them unto him. At the General Convention of 1868, I met him at the hospitable mansion of the faithful churchman and late Secretary of State, Hamilton Fish. [Thus the Federal colonel in charge of forces at Perryville, Kentucky, and the chaplain for General Polk met after six years.] He told me of his confirmation and expressed great happiness at meeting me. He insisted on my visiting him at the military academy. Our acquaintance soon grew into a friendship of close and lasting character. It ripened for eternity. I visited him again. We continued our correspondence on religious matters. He had the most earnest desire to know God’s will. By fasting and prayer, he sought Divine direction. Finally, he resolved to resign his commission in the Army and devote his powers of soul and body in the service of the Altar. In January 1870, he wrote me as follows, ‘It gives me sincere satisfaction to tell you, first that I
believe God has blest your good counsel, and my own prayerful meditation upon it for the result has led me to the conclusion — that I trust meets Divine approval — to become a candidate for holy orders, in your diocese, and under your instruction'."

Charles Parsons was instructed at St. Mary's, and was ordained deacon there in 1871, then priest in 1872; he was rector of the Church of the Good Shepherd, and then was called to St. Lazarus'. Thus the Yankee colonel served the church founded by the Rebel chaplain. He married Miss Margaret Britton. The ceremony was in the Church of the Holy Cross on the plantation Annandale near Madison, Mississippi. This was the home of Mrs. Richard Hines, whose husband was dean of St. Mary's. The beautiful Gothic church there was built in memory of Mrs. Hines' father. Both Bishop Quintard and Dean Hines officiated at the wedding.

In the first two weeks of September 1873, the city was more prosperous than it had ever been before, at least until yellow fever struck. There had been several outbreaks of the disease in the town, but none had been as extensive as that of 1873. It soon reached epidemic proportions. Thousands fled the city. Mr. Carmichael joined Dean Harris and three sisters of the Community of St. Mary's, who had arrived in August to take over St. Mary's School, in caring for the sick, suffering, and dying. The sisters were Sister Constance, Sister Theola, and Sister Hughetta, a Snowden from Memphis, who was a novice at the time. The Howard Association was most active, and funds for relief came in from all over the country. Panic over yellow fever always aroused speculations and rumors of how the disease originated. The town was quarantined from without and in sections within the city. Mr. Carmichael sent his wife and two sons home to Fredericksburg, Virginia, at the outbreak of the epidemic. One son died on the train on the journey.

Memphis is located on a sort of peninsula, with the Wolf River on the north, the Mississippi on the west, and Nonconnah Bayou on the south. By August in 1873, the Wolf River and Nonconnah Bayou were very low, filled with stagnant water where mosquitoes bred. With the first frost, the disease disappeared. It would be twenty-five years before the carrier was discovered.

Many people returned to the city, and life returned to near normal although the population was much diminished. The congregation of St. Lazarus' had declined, and Grace Church was
seeking a minister. In January 1877 Mr. Parsons accepted a call to the parish, and a merger was made with the name Grace-St. Lazarus'.

Summer 1878 was unusually dry and hot. News came that yellow fever had reached New Orleans, then Grenada, Mississippi. It crept into Memphis in spite of quarantines. The first death was on August 18, 1878. The disease had become an epidemic by August 22. Sanitary conditions were like those of a medieval village. Water was drawn from defective wells and cisterns. Streets were pools of filth. The city had pavement of wooden blocks which had rotted out from torrential spring rains and the blistering heat of summer. In the year 1878, 25,000 fled, leaving in the city 15,000 blacks and 6,000 whites who had no place to go.

Bishop Quintard had turned over Bishop's House to the nuns of the Community of St. Mary's in 1873 when St. Mary's School was given to this order. With activities centered at the cathedral, a close group of workers for the relief was formed: the Dean and Mrs. Harris; Charles Parsons of Grace-St. Lazarus'; Dr. White of Calvary; Dr. Armstrong; five nuns, some associates, and lay volunteers. Mr. Parsons appealed to the bishop for aid through the press in New York City where the House of Bishops was meeting. He wrote: "Help was asked so that we 1. can feed the hungry, who can earn nothing; 2. provide necessities for the sick; 3. minister to the dying; 4. bury the dead; 5. care for the orphaned children."

Aid poured in from all over the nation. Thirty clergymen volunteered, but the Memphis clergy did not desire unacclimated priests. One, however, was allowed to come — the Reverend Louis Schuyler. Bishop Quintard wrote: "The Rev. Louis Schuyler would not be dissuaded for he gave himself with supreme devotion to this work. On Sept. 4th, I telegraphed to the Rev. Dr. Daltzell of Shreveport to know if he could recommend to me any acclimated priests who could go to Memphis to assist Dr. Harris, Mr. Parsons, and Dr. White. That same day I received his reply, 'I will leave for Memphis tomorrow'."

Mr. Parsons telegraphed Bishop Quintard daily and wrote details often. Later the bishop wrote of him, "How cheerful he was through it all to the very last. Every telegram he sent me while I was at the House of Bishops in New York City had some note of cheer. On the first of September, he telegraphed me, 'The fever struck Dr. Harris last night. We think it is a light case. I am well and strong'." On the same day Mr. Parsons wrote to Bishop Quintard: "The situation is indescribable. People constantly send
to us saying 'Telegraph situation.' It is impossible. Go and turn the destroying Angel loose on a defenceless city; let him smite where he will; young and old, rich and poor, the feeble and strong; and as he will, silent, unseen, and unfelt; until his dreadful blow is struck. Give him for his dreadful harvest all the days and nights from the burning midsummer sun until the latest heavy frost and then you can form some idea of what Memphis and all this valley is, and what they are going to be for the next eight weeks. The sisters are doing a wonderful work. It is a surprise to see how much these quiet brave unshrinking daughters of Divine Love, can accomplish in efforts and results. I am well and strong and devoutly thank God that I can write that in every letter.” On September 6, 1878, Charles Parsons entered his Father’s house, entered it as a little child. As he caught the sight of that far off land, he cried, “Lord Jesus, receive my Spirit.”

On the day of Mr. Parsons’ death, Mr. Schuyler and Dr. Daltzell arrived in Memphis. Thus Grace-St. Lazarus’ had its sixth minister, the Reverend Louis Schuyler. Unfortunately, Mr. Schuyler died on September 16, ten days after his arrival. From then on, death struck the small band of Episcopalians with dreadful frequency. Sisters Constance, Theola, and Ruth died; also Dr. William Armstrong, a volunteer who had lived in the Harris home, and Dr. Paul Otey, son of Bishop Otey. Some were stricken but survived — the Dean and Mrs. Harris, Dr. White, Sister Hughetta, Sister Claire, and Sister Helen.

In the story of Grace Church, one small orphan of the epidemic is important. Charles Wright, born in London, had come to Memphis with his widowed father in 1873. When Mr. Wright died in 1878, Bishop Quintard took the eleven year old boy to his own home at Sewanee. Charles Wright became rector of Grace Church in 1920.

After the deaths of Mr. Parsons and Mr. Schuyler, the Reverend Dr. Daltzell took over the ministry at Grace Church. The name St. Lazarus’ was dropped. Thus the last symbol of the bitter hatred of that fratricidal conflict was erased in the church community through the efforts of Charles Carroll Parsons, the attractive young Yankee colonel, and Charles Todd Quintard, his Confederate chaplain bishop, who had first met fifteen years before on the battlefield at Perryville, Kentucky.
In January 1879 the future of the city of Memphis looked bleak. Yellow fever had reduced the population by half. Contractors had won a suit against the city for wooden paving blocks which had completely rotted out. The city had become bankrupt and had lost its charter. Memphis, as a city, ceased to exist until 1893 but was part of the Shelby County Taxing District under a new state government which controlled taxing and spending.

In February 1879, Dr. David Tinsley Porter was called to Nashville and appointed president of the district. It was a fortuitous choice. Dr. Porter, born in Robertson County, Tennessee, in 1827, had come to Memphis in 1857. He had learned about drugs and drug stores as an apprentice in Nashville, and soon he was very successful in his own store. He started as a commission merchant in Memphis but then expanded into other business ventures. Twenty years later he was president of the Planters Fire Insurance Co. and of the Memphis National Bank, vice-president of the Mercantile Bank and of the Memphis Oil Co., and director of the Brush Electric Co. Having accepted the leadership of the stricken community, he turned over all his business interests to his associates and gave himself full time to cures for the ills of the town.

Dr. Porter realized that the first need was for sewers and drainage. At a convention of the American Public Health Association, he learned of the new Waring plan for carrying water from street gutters underground to natural streams. Sanitary wastes would be gathered in small conduits with constantly flowing water. The plan was considered idealistic and was certainly expensive. Dr. Porter decided it was just what Memphis needed and started installing it. News of it spread, and many visitors came to Memphis to observe its success. Dr. Porter also brought in federal inspectors for house to house inspection of sanitary conditions.

In the spring of 1879, Bishop Quintard suggested that an altar be given in memory of the three nuns who had died in the epidemic the previous year, an altar which is now in St. Mary’s Cathedral. The dread disease was not expected to break out again in 1879, for there had never been epidemics in two successive summers. However, in the summer of 1879, yellow fever and
Cholera struck again with renewed severity. Most people who could, fled the city, and many business firms moved to St. Louis.

Dr. Porter stayed with his job and continued to fight disease and unsanitary conditions until July 1881. Not only did he accomplish great results in cleaning up the city and reducing its susceptibility to disease, but also he served as judge of the city court and streamlined the city government. He stayed in Memphis and prospered with its recovery. In the nineties, he bought Memphis’ first skyscraper, which was eleven stories tall. The Mid-South flocked to ride on the first elevator in West Tennessee.

John Overton took over the Shelby County Taxing District for eighteen months. Then the district elected David Park Hadden, who held the position of president of the district from 1883 to 1891. Paul Coppock wrote in Memphis Sketches: “In the gallery of colorful characters decorating the story of Memphis, a prominent place must be reserved for David Park Hadden. Although his name was written D. P. Hadden, he was almost always spoken of as Pappy Hadden. He had a neat and silken beard of reddish hue. Sometimes he wore a big pearl in his tie with matching gloves of gray, and he carried a gold walking stick.”

Elections were permitted in Tennessee after all military occupation had been completely withdrawn. When Mr. Hadden was elected president of the taxing district, he recognized the excellent achievements and ordinances of Dr. Porter and began to work towards restoration of self-government. He had a buckboard drawn by his mule Hulda, and he regularly drove through streets and alleys. “People saw and met the ‘mayor’ who had never seen a ‘mayor’ before.” He was compassionate and understanding and built morale while checking up on what needed to be done.

The Park family had migrated from Ireland to Elkton, Kentucky. John Park came to Memphis in the 1840’s. He had large real estate holdings, was elected mayor, and surrendered the city to Federal troops in 1862. D. P. Hadden was his nephew. Mr. Hadden was educated in Clarksville and became a lawyer. He went to New York City to work for a cotton factor for three years and came to Memphis in 1864. He was successful in business and enjoyed the gaiety of the social life of the 1870’s. Mr. Hadden was one of the organizers of Memphis’ first Mardi Gras and of the secret society, Memphi. The Memphis Cotton Exchange was formed in this decade, and he was twice president.
He first improved the city by paving the streets. As a city court judge, he was popular because of his wit and fairness. Impressed with the number of murders and razor slashings over crap games, he invented the Hadden Horn, a bell of heavy leather. When the device was set on the ground, the dice were dropped on the small end and bounced off two leather thongs crossed on the inside. The Hadden Horn became popular over the country and was a standard among gambling house supplies for fifty years.

The city debt was finally reduced to a reasonable size. When at last Memphis got its charter again and an election was held, Mr. Hadden ran for mayor but was defeated by a narrow margin because he opposed the Jim Crow law. At this time the mood of Memphis and the entire cotton region rose and fell with the price of cotton. Paul Coppock calls the years 1883-1891 “The Hadden Years.” One merchant complained: “I never liked that man [Hadden] when cotton was a dollar a pound.” For Mr. Hadden’s great gift was an attitude of deep calm articulated by whimsical humor. One fall when cotton was very cheap, he walked into the Memphis Cotton Exchange leading a small bull. In the vernacular of the market, bull is up – bear is down.

Memphis recovered gradually from the devastation of yellow fever and by 1900 grew to a city of 100,000 population. Contributing factors to such growth were no new outbreak of yellow fever as a result of the success of Dr. Porter’s introduction of the Waring plan of drains and sewers; the return of individuals and firms because of improved economic conditions; the paving of the streets; reduction of municipal debt; and better relations between whites and blacks in the Hadden years.

In 1887 an ice company had discovered an ocean of pure water deep below the region, which then received, as it now does, its water supply from artesian wells. Everything related to the cultivation and marketing of cotton prospered. The career of the Orgills illustrates how business grew. As early as 1848 an English family named Orgill established a hardware firm in Memphis to supply farm needs. Orgill Brothers continues in that business today. The family has contributed steadily to the growth of the Episcopal Church as well as to the economy and culture of the city. Edmund Orgill was the first mayor to end the rule of Boss Crump.

The charter was returned to Memphis in 1893 ending the existence of the Shelby County Taxing District after fifteen years. Seven additional railroad lines reached the city. A railroad bridge
was built across the Mississippi River, opening trade to the west. Captain Jim Lee's steamboat line owned thirty-six boats for hauling cotton, along with many luxurious passenger boats. The Gayoso House on its high hill overlooked the cobblestone bluffs filled with drays drawn by mules hauling cotton bales.

The Memphis Cotton Exchange, comprising several hundred buyers who dealt with cotton mills in England and New England, along with factors who represented the plantation owners, was housed in a splendid building constructed at the corner of Madison Avenue and Second Street. There were luxurious club rooms for the members.

The flood of newcomers arrived primarily from rural communities in Mississippi, Arkansas, and West Tennessee. There were eight fine churches in the city, all with great towers in the Gothic style: St. Peter's and St. Mary's Catholic, Calvary Episcopal, First and Second Presbyterian, First Methodist, Christian, and First Baptist.

The Reverend Dr. Daltzell who had left Shreveport, Louisiana, to rescue Grace Church in the yellow fever epidemic, stayed for three years but returned to his parish in 1881. That same year Mr. Edgar Orgain became rector of Grace Church. He endeared himself to his people, who felt his loss keenly only two years later. The Reverend William Page Cash followed Mr. Orgain. During his rectorship, the church bought a lot at the corner of Vance and Lauderdale on which there was a small wooden building which was remodeled for a church. This was in the southern section of the city where Robertson Topp's plan for a residential neighborhood had proven most successful. Many fine homes were built on Beale Street, Linden Street, and Vance Street. This district was known as "the silk stocking ward."

While Dr. Quintard was bishop, the Oxford Movement started at Oxford University in England and spread throughout the Anglican communion. It had a profound effect on the American church. This period was a time of bitter controversy fired by fear and hatred of the Roman Catholic Church. Extreme Protestants fought any semblance of following the Roman Catholic tradition, while scholars were turning to the heritage of dignity, order, and beauty of the early church. The two parties were described as Low Church and High Church. It is difficult to understand the violence of the emotions aroused by this struggle. It seemed to tear the church apart. Nevertheless, it resulted in the diversity and
tolerance which are the unique characteristics of the Episcopal Church—and its glory.

In *A History of the Christian Church*, William Walker stated: “Any estimate of the Oxford Movement would be erroneous which failed to recognize its profound religious zeal. It not only brought a new emphasis of Catholic worship and theology to the church, it brought a genuine devotion to the poor and unchurched.” When Bishop Quintard attended the first Lambeth Conference in 1867, that experience and a ten months’ visit in England convinced him that this movement of over thirty years’ duration had strengthened the influence and missionary effort of the church. On his return to the United States, he went to the General Convention. A resolution was proposed denouncing the Oxford Movement. Bishop Quintard refused to vote for the resolution and forcefully stated the reasons for his stand.

In his own diocese, the very struggle for the existence of the parishes was acute. The Sewanee dream had all but been destroyed. It took extraordinary courage to plan a university for training clergy and laity in the year 1868, especially after he had seen Oxford. However, with the encouragement and financial help he had received from English friends, he began work. As stated earlier, he had only a charter, 10,000 acres of beautiful mountaintop land, three good friends who were bishops of the region, and memories of the gala when he had trained and led the choir. But he had renewed spiritual strength derived from his visit to England and his experience with the Oxford Movement. With great joy, therefore, he chose sites for a chapel, a college, and a seminary, and erected a huge wooden cross.

An even more extraordinary development stemming from Bishop Quintard’s sojourn in England was his vision of Memphis as his cathedral city. Although it had been left physically unharmed by the enemy occupation, the mood of the city was one of bitterness and depression after the defeat of the Confederacy. Memphis was a good location for communication by land and by river. Calvary, the mother church, was strong with a fine building and active communicants; Grace Church had grown and moved to a brick structure on Hernando Street to the south of the city. St. Mary’s was on the eastern outskirts of town with a small wooden church and a house next to the church which had been used by Bishop Otey. Bishop Quintard chose St. Mary’s for his cathedral, and it was so dedicated in an elaborate ceremony on the
Feast of the Assumption in 1870. The dean of the cathedral was the Reverend Richard Hines, a graduate of the University of North Carolina, who had been Bishop Otey's protege and close friend. Dean Hines had been the first rector of St. Mary's ten years before and had lived through the city's occupation struggle. Bishop Otey had obtained a charter for a girls' school in 1858, but it was not founded until the early seventies. This school and an orphanage were Bishop Quintard's first projects when he moved into the bishop's house.

During Bishop Quintard's medical school days in New York City, he sang in a choir in a Brooklyn church. There he formed a lifelong friendship with Harriet Stone Cannon. He was elected Bishop of Tennessee in 1865. On February 2 of that year Harriet Stone Cannon and four other young women knelt before the Bishop of New York, Horatio Potter, and offered themselves to the service of God in the holy state of religion. By that simple ceremony, the Community of St. Mary's came to be and another facet of Anglican religious life came to America. Harriet Stone Cannon was chosen Mother Superior of the community and served until her death in 1896.

Bishop Quintard's urgent request to Mother Harriet for nuns to manage his school for girls and his orphanage in Memphis was granted in 1873. Thus Memphis had the first community of nuns of the order to be established outside New York City. Their heroic work in two yellow fever epidemics was legendary. Only one sister of the original four, Sister Hughetta, survived the 1878 epidemic. It was due to the courage, devotion, and brilliant leadership of Sister Hughetta that the work of the nuns strongly influenced the church in Memphis for the next half century. Sister Hughetta, born in Nashville, was a novice in the order of St. Mary's in New York City. According to Bishop Gailor, she was most influential in bringing the order to Memphis. Her brother, Colonel Robert Bogardus Snowden, had come to Memphis as a young man. He married Ann Brinkley, the daughter of Robert C. Brinkley, the loyal friend of Bishop Otey. It was Mr. Brinkley who donated the land for St. Mary's Cathedral. Now through the generosity of Colonel and Mrs. Snowden the sisters' house, the school, and the chapel were built. The devoted and heroic work of the sisters during the yellow fever epidemics, their work in the Church Home and in St. Mary's School, their life of prayer and devotion gave the church in Memphis a unique and lasting quality.
The story is told that on a certain day while Bishop Quintard was preaching in a large cathedral in England on the needs and problems of the church in Tennessee, a young man, the son of a rich grain merchant of Liverpool, remained behind, sought out the bishop, and begged to come to Tennessee to aid him. The young man, William Klein, came to Tennessee in 1876, studied at Sewanee, was ordained deacon in 1877, and priest in 1878. He became dean of St. Mary's Cathedral in 1881. For the first time, St. Mary's had chanting in the service, as well as flowers and candles on the altar. The ministry of Mr. Klein and the coming of the sisters to Memphis fulfilled the two main objectives of the Oxford Movement; there had been no significant controversy over it in Memphis.

Twenty years after his first visit to England, Bishop Quintard, in his address to the diocesan convention in May 1887, was happy to say: "Many of the churches have been improved and beautified. There is an evident growth in churchly and religious life. The services in most churches are more reverent and beautiful and hearty. We are getting gradually a better style of ecclesiastical music. In the six or eight parishes where surpliced choirs have been introduced, they have given great satisfaction." The bishop's comments were in sharp contrast to the camp meetings and revivalism which were widely popular at the time.

For years two men carried on the life work of Bishop Quintard with loyalty to his ideals. First was his successor, Thomas Frank Gailor, whom Bishop Quintard had known and guided since childhood. Bishop Gailor had served as professor of church history at Sewanee, then as chaplain, and as vice chancellor there, and finally as coadjutor. The second man was George Patterson, who became rector of Grace Church, a rapidly growing congregation, and then dean of the convocation of West Tennessee.

The parents of Bishop Gailor, Mr. and Mrs. Frank Gailor, moved to Memphis with their two year old son Thomas Frank from Jackson, Mississippi, in 1858. Mr. Gailor had been editor of the Jackson newspaper until he accepted the position of city editor of the Daily Memphis Avalanche. When the war broke out, he volunteered. Mrs. Gailor and the two children stayed with friends in the residential Memphis suburb called Chelsea. There she heard the booming of guns from the naval battle as the Confederates were defeated, and Memphis was soon occupied by Federal troops. A few months later she received news that her husband, Major Gailor, had been killed at the battle at Perryville,
Kentucky. Ten days afterwards her baby girl died in her arms.

Charlotte Moffat Gailor was a young woman of great courage and strength. She took her young son to her family in Cincinnati and set out on a journey to Kentucky to learn details of her husband’s death. When she discovered nothing, she decided to return south to consult Confederate officers. She and her seven year old son travelled to Memphis, to Jackson, Mississippi, to Chattanooga — back and forth across enemy lines — sometimes carrying messages, drugs, and even pay to Confederate soldiers. Finally through a Confederate spy, she learned details of her husband’s death and even received his sword. The memories of these days were vivid and grim for young Thomas Frank ever afterwards.

Charlotte Gailor returned to Memphis to dedicate herself to procuring the best possible education for her son. He began the study of Latin and Greek with Dean Hines at the school at St. Mary’s. Then for three years, he went to the public school, a struggling project which had just added high school grades. At the age of fifteen, Thomas Gailor was the first high school graduate of the Memphis public school. For a year after graduation, he worked for a Greensware firm, studying Greek and Latin in the evening with the school principal. He caught yellow fever during the epidemic, but he recovered. He convalesced at the home of his grandmother in Cincinnati and entered Racine College in Wisconsin.

It is significant that Thomas Gailor spent his formative college years at Racine. The ideals and inspiration for the three distinctly important periods of his life’s work were formed there. These periods define his service to Sewanee, to the Diocese of Tennessee, and to the Episcopal Church in America. He wrote of his college days: “I believe there are two important factors in education, the influence of an environment and the contact of personalities, so as I look back on it, I am persuaded that Racine College at that time was first the kind of college I would like to perpetuate in this country. The environment was beautiful and the men were the noblest type of scholars. The two who made the deepest impression on me were the Rev. Dr. DeKoven and Dr. J. J. Elmendorf. Dr. DeKoven was regarded as our best friend. He took an active interest in all our activities and shared in our pride when we won at baseball or cricket. Great was our indignation when we learned that his election as Bishop of Illinois had been negatived by the standing committee because he was a high church man. At the 1874 convention of the whole church in the U.S., his
speech on ‘Ritual’ was so convincing and so brilliant that he became a foremost figure in the religious discussions of the day. When the Church was struggling in the swaddling bands of the first century of life on the continent, he appealed to a historic heritage of 1800 years of Christian History, to let her do her work unhindered. Against the narrow provincialism of mere Protestant dogmas that were making thought impossible, he worked, he fought, he plead for liberty. He did more for freedom of thought than any man who has served the ministry.”

After Thomas Gailor’s graduation from Racine College, he went to seminary in New York City. He was ordained deacon in 1879 and priest in 1880 by Bishop Quintard. The Reverend Mr. Gailor’s first charge was a mission church in Pulaski, Tennessee. When he began his first sermon, a fire alarm in the town sounded, and his entire congregation left the church. When they returned, he resumed his preaching. They sincerely welcomed the young priest and loved him, and to this day boast of his time there. Mr. Gailor was appointed professor of church history at Sewanee in 1882. Dr. DuBose was chaplain and head of the School of Theology. The next year he resigned as chaplain, and at his suggestion, Mr. Gailor was elected to that position. In his memoirs, Bishop Gailor wrote: “Those were happy days. I knew every student intimately, played with them, visited them and my Sunday night receptions and choir suppers were a joy to us all. . . . When I was married [to Miss Ellen Douglas Cunningham of Nashville] the students gave us a tremendous welcome with barn fires and cannon and hitched themselves to the carriage and dragged it a mile uphill to my home.” The house at Sewanee was his real home ever afterwards. Indeed the question has often been asked: “Why Sewanee in a sketch of Grace Church?” The answer is quick to come: “When Episcopalians in Tennessee think of heaven, they do not think of streets paved with gold and pearly gates, but of Sewanee.” Bishop Gailor was one of the first to express this deep affinity for Sewanee. Bishop Otey and Bishop Polk had chosen the site, bought the land, and planned the university from landscaping to seminary. Both had summer houses there. Bishop Quintard reconstructed the dream from ruins left there after the Civil War. He returned there frequently and entertained all important guests. To Sewanee he brought the orphan of the yellow fever epidemic, Charles Wright, future rector of Grace Church.
A friend of Bishop Gailor said, "Wherever Bishop Gailor was, he yearned to be at Sewanee." It has always been a place where two or three or twelve could gather for apparently casual but creative fellowship, with no agenda, no committees, no resolutions, but a place where the real power was generated to go out into the world.

While the Reverend Thomas F. Gailor was chaplain at Sewanee, George Patterson, some thirty years older than he, was travelling for the university throughout the South. They became close friends. Their warm friendship grew during the last years of Bishop Quintard's episcopate.

George Patterson was born in Boston, Massachusetts, July 15, 1828. His mother, Louisa Miles, was a descendant of John Miles, who came from England about 1636, settled in Concord, and was said to be the progenitor of many respectable families. George Patterson's father, Petro Paphthakes, was a Greek whose father had brought his family to Boston in 1816. Petro and Louisa were a devoted couple. When their only son was born, Louisa, although a Unitarian, consented to his being baptized in St. Paul's Episcopal Church. Three years later Petro, under his wife's influence, had his name changed by an act of Congress to Patterson. Petro died when George was four years old. Following her husband's deathbed wish, Louisa brought up her son in the Anglican faith.

When George was twenty-one, he told his mother that he was determined to take orders in the Episcopal Church. She objected strongly and tried to dissuade him. Finally, she went so far as to say that if he became a priest he should take a vow never to marry. George stood firm, took the vow, and remained unmarried all his life. His mother was later confirmed in his church.

George Patterson studied at Nashotah House in Wisconsin, the seminary closest in religious views to those of the Greek Orthodox Church. He was ordained deacon in 1854 by Bishop Ives of North Carolina, who soon afterwards renounced his vows and joined the Roman Catholic Church. Mr. Patterson was ordained priest by Bishop Atkinson of North Carolina in 1856. As a candidate for holy orders, he assisted the Reverend W. A. Watson in a parochial school in Plymouth, North Carolina. In his memorial address for George Patterson, Bishop Gailor recalled: "For five years he was chaplain on a large plantation owned by Josiah Collins at Lake Scuppernong near Hillsboro, North Carolina. He was universally loved. The Negro slaves responded to him with childlike
delight and affection. The associations of this period were the most sacred and helpful of his life, he used to say.” Thus the son of a Greek immigrant from Athens, reared in Boston by a typical New England Unitarian mother, educated in Wisconsin, and ordained in North Carolina appears to have found his own people in the South.

George Patterson was a strong advocate of the Southern cause and served four years of the war as chaplain of General George Stewart’s brigade with the army of General Robert E. Lee. Mr. Patterson loved war stories, especially the one of a casual meeting with General Lee, who saluted him. Patterson asked: “Why are you saluting a mere chaplain, sir?” General Lee’s reply was: “I was saluting the Living God whom you represent.”

After the war, Mr. Patterson was assistant rector of St. James’ Church in Wilmington, North Carolina, serving five years with his friend, the Reverend W. A. Watson. When St. James’ outgrew its building, St. John’s, a small struggling church nearby, called him in the following way, “We invite you to a great and arduous work in the vineyard of our Lord. We can offer no pecuniary inducement to leave your present charge for our poor parish. The salary is $1200, but we hope to make you comfortable.”

He accepted the call to St. John’s and stayed ten years. While there, he served on the board of directors of Sewanee. He refused two calls to the Church of the Advent in Nashville, but eventually he resigned from St. John’s to work full time for Sewanee procuring financial aid and recruiting students. After a year there, he took a missionary church in Tyler, Texas. While there he was awarded the degree of Doctor of Divinity by the University of North Carolina.

Bishop Quintard persuaded his longtime friend and associate, the Reverend Dr. George Patterson, to accept a call to come to Grace Church. Dr. Patterson arrived February 6, 1886. He and his friends celebrated this date as a special anniversary for the next fifteen years.

In May 1892, the diocesan convention met at Calvary Church. The Western District wanted to separate from the rest of Tennessee and establish a new diocese. This suggestion was overruled, and one year later the vice chancellor of Sewanee, the Reverend Thomas F. Gailor, was elected coadjutor.

The move from Hernando Street to the corner of Vance and Lauderdale had just been made when Dr. Patterson came to
Grace Church. Dr. Patterson was already well known and loved in the diocese for his work at Sewanee. It did not take long for it to be known that he was in charge at Grace Church. The frame building had been remodeled and equipped for church services. The location was ideal as most of the parishioners lived in walking distance of the church. The year 1885 was a pivotal point in the recovery of the city. In the decades preceding the turn of the century, many beautiful homes were built in the fashionable district around Grace Church. Bishop Quintard realized the necessity of expanding, so he personally asked many Episcopalians in the neighborhood to transfer to the struggling small church.

December 2, 1893, the small wooden building which Grace Church had occupied for four years burned to the ground. Dr. Patterson watched hopelessly while all records and furnishings brought from Hernando Street, even his precious vestments, went up in flames. Only the pulpit, the baptismal font, and a small silver box were saved. This box, now in the rector’s study at Grace-St. Luke’s, bears the inscription:

"Grace Church Sunday School 1891
To be placed in the cornerstone of the New Church
The Rev. George Patterson, rector
Robert Garside, Superintendent."

The box contained cards with the names of the Sunday School children, along with amounts of their Easter offerings and how they made the money — some by doing without candy, some by doing odd jobs or receiving rewards for taking medicine. Dr. Patterson had placed the silver box under the altar where it remained safe at the time of the fire.

After the church burned, the congregation was loaned a Negro church on Vance Street for worship services. Plans were soon made for a brick and stone chapel to be built on the extreme southern end of the lot at Vance and Lauderdale. A fine Gothic church was to occupy the northern end. The women of the church formed an altar guild to replace all altar linen and vestments. With the help and advice of Sister Hughetta, Mrs. Benton and Mrs. Huse went to New York City to learn the art of ecclesiastical embroidery from the sisters of St. Mary’s Community there. They were able to instruct the rest of the women of the church. There was a vested choir of forty boys. All was in readiness for Easter services in the chapel, which was completed in 1896.
As chaplain of the Order of St. Mary’s, Dr. Patterson dedicated a chapel built between St. Mary’s School and the cathedral. This chapel was given by Colonel and Mrs. R. B. Snowden in memory of Aspasia Saraphina Imogene Bogardus Snowden, wife of John Snowden of Nashville. She was the mother of Sister Hughetta and Colonel Snowden. By this time, both St. Mary’s School and the Church Home for orphans were very successful and in many ways dominated the educational and charitable activities of the Episcopal women of the city.

While the new chapel for Grace Church was being built, Dr. Patterson participated in laying the cornerstone of yet another church. Calvary Church was forming a mission in the village of Idlewild just east of the city limits at the corner of Union Avenue and Idlewild Street. It was to be called St. Luke’s. Three clergymen were present when the cornerstone was laid: Bishop Gailor, the Reverend Mr. Davenport, rector of Calvary Church, and Dr. Patterson. The laying of the cornerstone of St. Luke’s marked the beginning of one of the two congregations which are now merged to form the largest church in the diocese.

Dr. Patterson was also chaplain of the Chickasaw Guards. This was originally a secret group formed during the Federal occupation of the city and continued during the reconstruction years when the city was governed by carpetbaggers. When military protection was no longer necessary and times were prosperous, the guards loved to drill and parade. By the mid-eighties, they had grown into a prestigious men’s club.

The Chickasaw Guards commissioned a fine oil painting of Dr. Patterson, which now hangs in Grace-St. Luke’s Church. The portrait was given to the church by Miss Elizabeth Bridges. Many years after the death of Dr. Patterson, Miss Bridges’ aunt, Mrs. Harry Jay, rescued it from the basement of the Exchange Building. It had been sent down to be burned, but the janitor said he could not destroy it because of Dr. Patterson’s “angelic” expression. Mr. Brinkley Morton had it cleaned and restored. It was nearly one hundred years old. Mr. Morton hung it in the corridor between the church and Trezevant Hall. Mrs. Jay herself wrote a short history of Grace Church at the time of its merger with St. Luke’s. Memorials from each of the original churches now adorn Grace-St. Luke’s Church. In the chancel, the altar, the carved oak paneling in the choir, as well as the Ascension window in the south wall, are dedicated to the memory of Dr. George Patterson.
Many members of Grace-St. Luke’s whose grandparents had been parishioners of Grace Church in the mid-nineties tell anecdotes about Dr. Patterson handed down in their families. The oldest concerns St. John’s Church, Wilmington, North Carolina, about the year 1870. A young mother was standing at the baptismal font. Dr. Patterson asked, “What is this child’s name?” The mother replied timidly, “Kitty.” Dr. Patterson quickly retorted, “That is not a name. This child will be called Catherine.”

In Memphis, in the eighties, there was a favorite meeting place on Court Square for the young dandies of the town. It was called Luehrman’s Saloon. One day when Dr. Patterson was there, a brazen young man accosted him: “Come have a drink with me, doctor.” Dr. Patterson replied: “I will gladly have a drink with you if you will kneel down on this sawdust floor and pray with me.”

A parishioner seldom seen at church, nevertheless a very good friend of Dr. Patterson, spoke to him as she left one Sunday. “If I had known you were going to preach on Heaven, I would not have come at all.” The reply was: “Madam, if I had known you were coming, I would certainly have given you Hell.”

In preparation for a large fashionable wedding, a bride read over her marriage vows. She was a Vassar graduate, possibly a little proud of that fact, and had taught mathematics at St. Mary’s School. Her groom was twelve years older and headmaster of a military school for boys. She thought, “I certainly do not intend to obey the professor. I will say ‘love, honor, and mumble-mumble!’” That is exactly what she did. Dr. Patterson paused and in a loud voice said, “Obey, woman!” She repeated, “Obey.” Later the young bride and Dr. Patterson became such friends that he left her his personal cross. It is now owned by her grandson, the Bishop of Missouri.

With another young bride Dr. Patterson revealed his compassion and tenderness. Louise, a reserved gentle young girl, was preparing for a huge and socially proper church wedding when her younger sister died very suddenly. The family was, of course, stricken, but especially Louise. The custom of that time demanded a year’s mourning and postponement of the wedding. For the first six months heavy black would be worn; perhaps later a little touch of lavender would be permitted. When the family consulted Dr. Patterson, he persuaded them that a marriage was a holy sacrament and that a quiet ceremony and a trip abroad would be best for the frail young bride.
December 11, 1901, notice appeared in the Commercial Appeal that George Patterson, D.D., pastor of Grace Church, one of the best known and most generally loved ministers in the South, had died of heart failure very suddenly the night before at his home. When the news of his death reached Hillsboro, North Carolina, his friends notified the vestry that he had wished to be buried there. However, many of his Memphis friends remembered that he had talked of being buried at the very spot where the chancel of the new church would be. He had carefully planned and saved for this church for many years.

Dr. Patterson’s lawyer and closest friend, Mr. Stonewall Jackson Shepherd, hoped that funeral directions would be found among the deceased’s papers. It was decided to have a funeral service and a temporary interment in a vault in Elmwood Cemetery. Bishop Gailor celebrated at a Holy Communion service at 11 A.M., December 13, 1901. The list of active pallbearers includes: J. E. Beasley, R. Brinkley Snowden, George H. Cunningham, General A. R. Taylor, D. M. Scales, General S. T. Carnes, Attorney General George R. Peters, and Captain W. B. Mallory.

The honorary pallbearers were: J. A. Austin, from the standing committee of the diocese; Edmund Orgill, from Calvary Church; Bolton Smith, from St. Mary’s Church; J. J. Freeman, from St. Luke’s Church; Dr. Cecil Hicks, from the Church of the Good Shepherd; Robert Garside, from St. John’s Church; H. C. Warinner, representing North Carolina friends; Harry Ramsey and S. M. Williamson, from the Chickasaw Club; Christopher Plasara and James Avdalis, from the resident Greeks; Dr. T. R. Watkins, John Pritchard, John W. Garrett, A. H. Kortrecht, I. H. Watts, John S. Robinson, W. P. Halliday, H. H. Reese, S. R. Montgomery, Fred Jones, W. A. Gage, R. Heber Jones, and W. A. Robinson from Grace Church.
CHAPTER IV

The Reverend Granville Allison 1902 - 1920

In 1900, when a History of the Diocese of Tennessee by Arthur Howard Noll was published, there appeared on the cover an inscription in gold "Pro Opis Tennessiensis Sigil Carol T. Quintard." Also on the cover is a shield with the bishop’s symbol, which is a mitre with a shepherd's crook, and two symbols of the church, a sheaf of wheat with scythe and a sailing ship. The Reverend Dr. Noll was a well-trained historian, author, and artist. He was diocesan historiographer and illuminator of texts. This book constitutes the only published history of the diocese. The copy among the carefully preserved memorabilia at Grace-St. Luke’s Church bears the inscription on the fly leaf: "Geo. Paphakes, Memphis, Tenn., Xmas 1899."

Because the records and notes of two former historiographers were lost, Dr. Noll looked to diocesan journals and individual reports for information. Fortunately Mrs. Dorothy Otey Compton was able to provide him with Bishop Otey’s journal and private papers. Dr. Noll's work is an invaluable source for information about the history of the diocese.

With the deaths of Bishop Quintard and Dr. Patterson, the last Confederate chaplains serving the church were gone. In the twentieth century, Memphis men would go "to fight to save England and make the world safe for democracy." They would go singing, "The Yanks are coming."

The first decades of the twentieth century were prosperous years. The population of the city in 1900 was 100,000; in 1930 it was 250,000. Situated a few miles from Mississippi, across the river from Arkansas in the extreme southwest corner of Tennessee, Memphis became the big city, the commercial center for 500 miles in all directions, like the hub of a wheel. The economy was mainly based on cotton, but Northern interests developed the lumber trade. Memphis became the largest hardwood market in the nation.

In 1901, Mr. Sam Carnes brought the first automobile to the city. At first it was regarded as a stupid fad to frighten children and mules. Just a short time later, merchants in the Delta were selling big cars instead of yellow-wheeled buggies. A parkway was built like a horseshoe around the city, from Riverside Park on the
southeast through Overton Park on the north. Virgin forest trees were respected so that even today one can look over Memphis from a high-rise apartment or a skyscraper and see a forest of trees between the broad streets. Railroads expanded their facilities, and new lines came in when a new railroad bridge was built. This time there were also expanded roadways for automobiles and trucks. There were a few small factories but usually in connection with supplies for transportation or farming. In no definition of the word was the area an "industrial" development.

With the coming of World War I, the Navy built a training station for aviators at Millington twenty miles north of the city. The drill teams, so popular for festive and solemn occasions, put aside their colorful uniforms for khaki. Tennessee was known as the Volunteer State, but even the draft was popular. Patriotism was glorious, for men going to war were heroes.

Over it all was Mr. Crump. A nineteen year old boy, he came to Memphis looking for a job in 1893. By 1909 he was elected mayor, then served three terms, was ousted from that office, was elected County Trustee, and finally decided to give up all elected positions. It was not necessary. For forty years, he controlled Memphis, the state legislature, and Tennessee representatives in Congress. Certainly he was dedicated to the good of the city, but he alone could decide what that "good" was. Apparently he had no sympathy with Samuel Adams' dictum, "The Voice of the People is the Voice of God." Old timers now say that his dictatorship was benign. He strode about Main Street, or Front Row, or Beale Street, a tall, lean red-haired man swinging a cane, greeting friends black and friends white with the same cordiality and letting his enemies know that he was well aware of what they were up to.

After the end of reconstruction in the South, blacks had voted first in Memphis in the state of Tennessee. Now they were voted as a block for Mr. Crump and his candidates. Nashville was furious. W.C. Handy wrote his theme song, "Mr. Crump don't 'low no easy-ridin' or banjo-pickin' here." Either "easy-ridin'" or "banjo pickin'" might suggest union organizers, communists, or just threats to the power of the Boss.

As mechanization of farms increased, blacks began flooding to the North. Stopping in Memphis, they settled largely in the southern section of the suburbs. Free medical service for the poor was available. This was due to the generosity of a French immigrant, John Gaston, who had made a fortune in earlier days.
with a fashionable restaurant on Court Square. Memphis Medical School, started in the 1850’s, had been taken over by the University of Tennessee. John Gaston Hospital was used for training interns and residents.

In 1896 the Supreme Court had made a decision that compartments on railroad trains must be separate but equal. This was then the law of the land just as busing is today. In the spirit of the Supreme Court ruling, two fine high schools were built — separate and almost equal. Central High School, for whites, was accredited for graduates’ entrance to Ivy League colleges without examination. Booker T. Washington High School for blacks was named for their remarkable leader. It gave courses for college entrance and also had a well-equipped vocational department. Today the president of the NAACP and the mayor of Washington, D.C., are both graduates of Booker T. Washington High School.

Because education had been all but ignored in the early growth of the city, there was a great need for teachers during the first decades of the twentieth century. The West Tennessee State Normal School, started as an institution for teacher training in 1912, has grown into Memphis State University. Although Memphis was a bustling, commercially-minded city, the group which fostered efforts for better education was small and intimate.

Mr. Crump’s power in the state legislature aided most of the expansion in education. He was more interested in ostentatious architecture, playgrounds, and athletics than in academic excellence. However, there was an inner ring of religious leaders whom Crump supported in their ideas and efforts which related to education and educators. He called them “the intelligentsia.” Bishop Gailor was one of the leaders in this group.

Succeeding Bishop Quintard in 1898, Thomas Frank Gailor became the third bishop of the Diocese of Tennessee, an office which he held for thirty-eight years. During a period of 102 years, the diocese had only three bishops. All three were unusually strong in body, mind, and spirit, utterly dedicated to the church and the education of clergy and laity alike. Bishop Otey had inspired and trained the young Dr. Quintard. Bishop Quintard in turn guided the young Memphis lad, Tom Gailor, from childhood. There was, therefore, an unusual sense of continuity in the three bishops’ practical objectives.

At the memorial service for Bishop Quintard, Bishop Gailor spoke of him thus: “For 25 years I enjoyed the privilege of his
friendship, and was blessed with the love and confidence of his
great heart which was rich beyond the measure of ordinary men in
generosity and power, giving forth with unbounding unselfishness,
and ever graceful and gracious, with the love of the Lord Jesus
Christ. Every important event of my life was connected with him.
He confirmed me, admitted me as a candidate to the ministry, ordained me to the diaconate and priesthood, married me, and
consecrated me bishop.”

Immediately after his consecration, Bishop Gailor and his
family moved to Memphis. He quickly made a place for himself
and became one of the leading citizens. Dr. John Henry Davis,
author of the History of St. Mary’s Cathedral and historiographer
of the diocese describes Bishop Gailor: “Endowed with a large
rugged physique, a brilliant mind, a retentive memory, he had a
talent for conversation and a gift for eloquence. He had the elusive
quality of leadership and an impressive manner which inspired
respect in others. In the growing bustling city there was a vacuum
of culture, which Bishop Gailor with his eloquence, erudition and
energy attempted to fill.”

For a few years, the Gailor family occupied the old Bishop’s
House next to the cathedral although it was in bad repair. A group
of his friends under the leadership of Mr. Albert S. Caldwell gave
him a beautiful spacious stone residence of which the bishop said:
“‘It dignifies the Episcopal Church in Tennessee.’” It now serves as
the diocesan house next to the cathedral.

In the long tradition of bishops in the church, the cathedral
was always near the bishop’s residence and was the center for
diocesan activities. The first small, wooden structure had been
replaced in 1871 by a larger structure with a steeple and rose
window. It housed the beautiful altar, the memorial for yellow
fever martyrs of 1878. Bishop Gailor undertook the task of build-
ing an appropriate cathedral for Tennessee. It was to be a memorial
to churchmen who had been pioneers in the history of the diocese.
For three years, on his trips to New York City he consulted a
famous architect, G. Helsey Wood. He knew in some detail exactly
what he wanted. Mr. Wood’s design was accepted in 1895. A train
trip to New York from Memphis took two nights and a day. On
one trip he was chatting with his Pullman porter who asked him
“Sir, is you a judge?” “No,” replied the bishop. “Well, is you a
sheriff or some kind of big lawyer or what is you?” “I am a bishop
in the Episcopal Church.” The reply was, “I knowed you was some
kind of a face card.”
Sister Hughetta had prepared a long list of donors for memorials for the cathedral, and funds were raised. The problem was that only the extensive foundation was to be constructed at first, and the existing church building had to be torn down. It was difficult to obtain gifts for a huge hole in the ground although it was for an adequate foundation for the dream cathedral.

The crypt, finished in 1898, is a spacious underground structure with seating capacity for several hundred, and it is very useful even today. Then it housed the nave, altar, sacristy, choir rooms, and office for the dean. It has a broad stone entrance on the west towards the Bishop’s House and one on the east towards the garth and the chapel. Here the congregation worshipped for seven years. In 1906 the nave of the cathedral was built, and the completed building was dedicated in 1926 as the Gailor Memorial Cathedral.

Bishop Gailor was a brilliant, forceful man, and yet he was sensitive in his judgment of men. This was proven by his choice of a new rector for Grace Church. The Reverend Granville Allison was called to be rector of Grace Church in March 1902. Born in Nashville, September 13, 1867, he was the son of Chancellor Andrew Allison of Nashville. He was educated in law at Vanderbilt University, then spent two years studying for a doctorate in Germany. On his return, he practiced law with his father’s firm for three years. When Chancellor Allison was brutally murdered, this tragic happening changed his son’s life. He decided to enter the ministry. He studied at Sewanee and was ordained by Bishop Quintard. After a short time as assistant at St. Anne’s Church in Nashville, he was sent by Bishop Gailor to the Church of the Messiah in Pulaski, Tennessee. Mr. Allison married Miss Eleanor Omberg, daughter of Mr. J. A. Omberg, who was president of the First National Bank of Memphis. They had three children.

In sending the Allisons to Pulaski, Bishop Gailor remembered his own first years as a priest and the benevolent nurture of that congregation and town. After three years there, Mr. Allison was ready for a challenge and greater responsibility. His first official task as rector of Grace Church was to arrange for the burial of Dr. Patterson’s body which had been placed in a vault in Elmwood Cemetery. The cemetery had donated a beautiful wooded lot to Dr. Patterson’s memory. Bishop Gailor officiated in a solemn service before a huge crowd of mourners.
The transition from a tenure such as that of Dr. Patterson to that of a young man of thirty-five might have been difficult. Such was not the case. Mr. Allison, although frail physically, was a man of deep spirituality, humility, and sincerity. He was received with affection and respect. Soon the congregation at Grace Church outgrew the chapel in which it was housed. Mr. Allison studied the plans for the new church which had been so carefully and meticulously worked out by priest and people fifteen years before. There was a fund of $25,000, an architect's plan, an active building committee, and a list of memorials selected and donated. Three years after his arrival at Grace Church, the cornerstone of the new church was laid.

The event was announced April 12, 1905, in the Commercial Appeal: "An elaborate programme is being prepared for the laying of the corner-stone at the Grace Episcopal Church, corner of Vance and Lauderdale Streets, which takes place Sunday afternoon. A military escort will be present and the occasion should be an auspicious one. The Reverend Granville Allison, rector of the church, is chaplain of the Second Regiment, Tennessee State Guards, and Companies A, E, L and M, all of Memphis, will march to the church in uniform and participate in the affair. The Hospital Corps will also be present. All officers will wear regulation dress uniforms with side arms, and the men will be dressed in regulation blue uniform, campaign hats and leggings and will be under arms. Officers and men of the Second Regiment living outside of the city are invited to attend, and it is expected that a large number of the State Guard will be present. The Memphis companies of the regiment, together with the field and staff officers who will participate in the ceremony, will assemble at their respective headquarters Sunday afternoon at 2:30 o'clock and will march to the church under the command of Col. Canada or Maj. J. C. James. Orders have been issued by Regimental Adjutant Albert Moore, calling on the members of the Memphis company to turn out in honor of Capt. Allison. The Rt. Rev. Thomas F. Gailor, Bishop of the Diocese, will lay the corner-stone. Before this ceremony is performed services will be held in the church and a procession consisting of the local clergy, the military escort, the two church choirs, the auxiliary choir, the wardens and vestrymen, and the Sunday School classes will be led around the church by Bishop Gailor, chanting the Psalms of David in old English style. The Bishop will then lay the corner-stone and dedicate the church to God."
The newspaper account describes what seems at first sight to be alarmingly like the Church Militant. On the other hand, the opening procession was more like a half-time show at a modern football game. The emphasis was on colorful uniforms, drills, and parades. It must be remembered that the Chickasaw Guards had even given the debutante balls in their splendid ballroom at the Cotton Exchange Building in years preceding this ceremony.

Two objects from the cornerstone of Grace Church are in the rector’s study in Grace-St. Luke’s. The silver box found its place there as directed in 1891 with the record of the Sunday School Easter offering. Also there is a long scroll in Dr. Noll’s fine script with complete lists of the parish offices and activities of 1905. The Reverend Granville Allison heads the list as rector; then comes the vestry, M. B. Trezevant, senior warden; C. E. Ford, junior warden; J. A. Goodwin, treasurer; M. C. Bartels, clerk; Dr. B. J. Byrnes, John Pritchard, A. M. Collier, Levi Joy, W. C. Dewey, E. M. Ford, and D. B. Fargason, members. The Building Committee is J. A. Goodwin, chairman; M. B. Trezevant, and W. C. Dewey, members. There follows a complete list of all communicants as of 1905. Then are listed the names of the choir, the boys’ choir, the Sunday School choir, the Children’s Lenten Choir, the names of those in the Brotherhood of St. Andrew, the Junior Brotherhood of St. Andrew, and the Guild of the Holy Name, and the sexton.

The new white stone church was finished for Easter 1906. The architect’s plan had been followed; only the tower and narthex were left to be added later. The church was set back twenty-five feet from Vance Street. The simple entrance was adequate. Entering, one felt a sense of space and light. The nave was large.

There was a great vogue for Tiffany glass from 1890 to 1930. Tiffany glass windows are now treasured as museum pieces. In 1978 Mr. Dan Oppenheimer of Rainbow Stained Glass Studios, found a 1915 list of Tiffany glass windows which had been sold all over the United States. In the list, Mr. Oppenheimer saw that in Memphis an Ascension window had been purchased by Mrs. W. A. Gage for Grace Church. In Grace-St. Luke’s Church he found that very window, along with five more Tiffany glass windows. Three small windows in the chapel, two angel windows in the chancel, and the Ascension window in the center of the large window in the balcony are all made of Tiffany glass.
The story behind the Tiffany windows is an interesting one. Mrs. W. A. Gage, a member of Grace Church, planned to visit her step-daughter, Mrs. William Spandow, in Paris during the 1898 exposition. There was to be a special section there on religious art. Memorials were being planned for the new Grace Church, and Mrs. Gage and two friends were seeking suggestions for the chancel. The arrangement was undoubtedly planned by Dr. Patterson. In the Greek Orthodox liturgy there is emphasis on the Resurrection and the Ascension rather than on the Passion and the Crucifixion. The chancel in a Greek church, therefore, symbolizes the Church Triumphant.

At the Paris exposition, Mrs. Gage met the representative from the Tiffany Glass Company. She and her friends found an Ascension window in a church in France which he could duplicate. When the memorials were finally in place in 1906, the Ascension window over the altar, given by Mrs. Gage, was placed there in memory of Dr. Patterson. It was flanked by two Tiffany angel windows representing the Annunciation angel and the Resurrection angel. These two windows were in honor of Mary Ann Boyd (Mrs. David Park Hadden’s mother) and of Mr. Granville Allison.

The walls of the wide chancel were white in contrast to the carved walnut paneling which surrounded it. The chancel furnishings, the altar, bishop’s chair, and clergy and choir stalls were of the same walnut. All these were given in memory of Dr. Patterson. The sacristy, choir rooms, and conference rooms were spacious. Thus the new church was designed for the worship and work of future larger congregations.

When the church was completed for that Easter service in 1906, there was an elaborate military procession, for Mr. Allison was chaplain of the Chickasaw Guards. Then came the three choirs, the Sunday School, and various organizations of the congregation. Mr. Allison’s calm, gentle dignity disguised his attention to every detail. The task was in reality too great for his frail, frail body, and his health failed. The Reverend Caleb Weed was called to assist him, hoping the relief would restore his health. But Mr. Allison had to resign the next spring and died March 13, 1907.

There followed a period of eight years when four ministers served Grace Church. The Reverend R. M. Black left after two years because of illness. Then the Reverend John Brown Cannon came from Trinity Church, Clarksville, Tennessee. His youthful
vigor and enthusiasm brought new inspiration. He presented two of the largest confirmation classes the church had ever had. Unfortunately for this parish, he left to become chaplain at Sewanee. The Reverend Sterling Gunn departed after a short but effective ministry to take up work in a missionary field. Then, in 1916 the Reverend Troy Beatty was called to Grace Church. A period of so many changes and adjustments tests the strength and dedication of the laity. Among the many leaders who carried on the work, two individuals, John Robinson and Sara Snowden, seem to be especially remembered.

Mr. John Stocks Robinson was appointed superintendent of the Sunday School by the Reverend Mr. Allison in 1905 and lay reader by the Reverend Mr. Cannon. Mr. Robinson gave of himself and his substance to various activities of the congregation. He was superintendent of the Sunday School for thirty years.

At the time when the new church was completed, the congregation was composed of many prominent and wealthy people. In those days, one was dressed in his "Sunday best" for the services at church. A gang of young rowdies dressed in sloppy clothes decided to test their reception at this fashionable church. Mr. Robinson, an usher, met them cordially and escorted them down the center aisle to the third pew, directly under the pulpit.

John Robinson was the son of Mr. W. A. Robinson, who had been a vestryman in 1858 when Grace Church first became a parish. He lived to be eighty-eight years old and saw the new building in use. He and his family had served his Lord in Grace Church for fifty years through all its struggles. His daughter Virginia was sacristan for many years. After the church burned in 1893, she supervised the preparations for worship services to be held in the chapel.

Born in 1866, John (Tully) Robinson had a sort of "Pied Piper" magnetism for children. He always greeted each child as "Child" never bothering to remember the name. He naturally recruited teachers who loved children, and the teachers were inspired by his diligence. They were carefully chosen and allowed to select pupils of an age with whom they were most sympathetic.

At this time Sister Annie Christine was in charge of the Church Home for Orphans. A fine brick orphanage had been built under her leadership and a sizable endowment established. Someone asked her how a nun could be so successful as an administrator. She replied, "I thanked personally and from the heart anyone who gave us one dollar."
Grace Church Sunday School sponsored a yearly Pound Party to stock the pantry of the Church Home for the winter. Each child would bring a pound of food, but this was hardly necessary. The pantry was well stocked regularly by merchants and businessmen, with all donations collected and delivered by Robinson Transfer Company. The churchwomen took homemade cakes to the Church Home, and the Sunday School saw that there was plenty of ice cream. Mr. Robinson made sure that each child had a noise maker. A three piece orchestra played for dancing all afternoon in the pavilion on the grounds. Pound Parties were always great successes.

In the second decade of the twentieth century, the church began the tradition of a picnic in the park, first held at Riverside Park. The ride on the steamboat "Kate Adams" was a very important feature. One Sunday School teacher asked a five year old girl, "What was the name of Adam's wife?" The child replied positively, "Kate." Many danced in the park pavilion, with two orchestras providing continuous pleasure. Mr. Robinson loved music and dancing and planned for them on all occasions. When he died in 1936, his son-in-law, Mr. Charles Peete, succeeded him as superintendent of the Sunday School.

When Grace Church merged with St. Luke's, the first objective was to build a parish hall. It was appropriate that the fund for it was raised in memory of Mr. Robinson, who had influenced generations of children. Truly the joy of the Lord was his strength.

When Brinkley Snowden was a student at Princeton University, he met a young girl of rare beauty and charm named Sara Day. The two were married at Trinity Church, Bergur's Point, New Jersey, in 1892. As a twenty-one year old bride, Sara Day Snowden was warmly received in the large and prominent Snowden family. After the birth of her daughter Dorothy and of her first son Robert Bogardus, Ashlar Hall was built for her. Located across from the site of the home of Colonel R. B. Snowden, Brinkley's father, the design of the interior of this mansion is unique. The entrance leads to a large hall, surrounded by the dining room, parlors, side entrance, and a broad stairway.

Because World War I and the departure of young men resulted in the employment of young girls in the business world, many came to Memphis from the surrounding territory. For their protection and help, Calvary Church had started the Girls' Friendly Society. This soon expanded into an organization known as the
Church Mission of Help. Mrs. Brinkley Snowden was its first president. However, there were many business women who were members of Grace Church, so she formed a chapter of the organization just for them. The women chose the name Sara Day Snowden Chapter for their group. She held their monthly meeting in Ashlar Hall and several times a year had fine concerts for them and for the church choirs. She was able to procure renowned visiting artists through her work with the Beethoven Club. The room-size stair landing at Ashlar Hall looks like a stage. The grand piano was placed there. The stairs to the second floor lead to a round balcony with entrances to the bedrooms. The house was built for entertaining, and this Mrs. Snowden certainly did. Ashlar Hall was not only the scene of many social and cultural events, but also served as a sort of satellite parish hall for Grace Church two and a half miles away. Sara Day Snowden was dedicated to the church and participated actively in planning for the new church building.

By 1917 the Navy was training airmen at Millington. The Red Cross was organized in Memphis. In connection with this work, Mrs. Snowden brought the first visiting nurse to the city. Sara Snowden had beauty, a brilliant mind, administrative ability, great wealth and social position, five devoted children, and a fine mansion to maintain. She gave generously not only of her wealth but also of herself. Meeting her, a small child or a young woman entering the rough business world would suddenly feel like a real person and an important individual.

The Reverend Troy Beatty, who became rector of Grace Church in 1916, was born in Tuscaloosa, Alabama, in 1866. He was educated at Sewanee while Bishop Gailor was chancellor there. Mr. Beatty was ordained deacon by Bishop Quintard in Otey Chapel at Sewanee and ordained priest by him in Calvary Church, Memphis, in 1892. He served Trinity Church in Mason, Tennessee, for a year. Then he went to Georgia and came to Grace Church from Emmanuel Church, Athens. In her short sketch of Grace Church, Mrs. Harry Jay sums up his ministry thus: "During these three years Grace Church was under the splendid leadership of the Rev. Troy Beatty, a man of deep spirituality and devotion combined with strong convictions and firm stability in support of them. In three years, he made a place for himself in the hearts of all his parishioners as well as in the civic life of Memphis. Through his guidance, the missionary conscience of the church was thoroughly awakened. He was vitally interested in the church
school and started a fund for a new primary building, which was finished soon after he left." His extra-ordinary administrative ability coordinated and streamlined the various activities of the congregation.

In 1919 he was elected coadjutor and was consecrated bishop at Grace Church. This was a source of great pride for the parish in him and in the recognition of his ability, despite the disappointment at his leaving. It had been necessary to elect a coadjutor for Tennessee because Bishop Gailor was about to enter the third phase of his work for the church. Having served Sewanee and the Diocese of Tennessee, his next field of endeavor was the national church. In his memoirs, he describes the situation: "It was decided by the National Convention in 1919 at Detroit, to legalize the national organization of the activities of the National Church and a canon was adopted describing the Presiding Bishop and Council. For ten years, under the able leadership of the Presiding Bishop, Tuttle of Missouri, such an adequate organization had been proposed and discussed. There were separate organizations for Missions, Social Service and Religious education. The constitution of 1919 made the office of Presiding Bishop elective. He was the executive head of the missionary, educational and social work of the National Church."

Prior to this time, the Presiding Bishop had simply officiated with no real power. The Senior Bishop automatically became Presiding Bishop according to the plan made in 1783. The convention decided to delay so drastic a step as the election of its executive but instead chose Bishop Gailor as President of the Presiding Bishop and Council for three years. He had the responsibility of organizing the council, of making the new plan known to the whole church, and of winning support for the idea.

The following summer he went to England to attend the Lambeth Conference. In the absence of Bishop Tuttle, Bishop Gailor was recognized as the head of the American Church. He was given a Doctor of Divinity degree at Oxford in special recognition of his contribution to education. He preached the closing sermon of the conference in Westminster Abbey. At the Queen's garden party, he stood beside her to introduce the sixty-five American bishops. When the Bishop of Oklahoma came by, he was afraid Bishop Gailor might not remember, so he whispered audibly "Oklahoma! Oklahoma!" The Queen asked, "What does that mean?" Bishop Gailor replied, "Oh, that is not a password but the name of his diocese."
In 1922 Bishop Beatty died, and Bishop James M. Maxon was elected coadjutor in Tennessee. Bishop Gailor was re-elected President of the Presiding Bishop and National Council that same year. He summarizes his six years thus: “For those six years I had the responsibility of explaining the new organization to the clergy and the people of the church, and of trying to win their approval and cooperation. I visited nearly every diocese and I spoke at 94 cities and towns. I was received with much cordiality from Maine to California and from Minnesota to Florida, although it took some time for the dioceses and parishes to adjust to the new regime.”

From throughout the country, the church recruited prominent clergy to assist him. In Tennessee the Reverend William Loaring-Clarke had just returned to St. Paul’s, Chattanooga, from his service as chaplain in the British army, but he agreed to come to Sewanee with his family to be near Bishop Gailor and help with the planning and implementation of the task. His title was General Missioner. He held preaching missions and study groups for clergy and laity throughout the nation for six years. Mrs. Ada Loaring-Clarke, his wife, was so much a part of this work that she was appointed the first woman member of the National Council.

At the General Convention in 1925, after six years of study and explanation, the time came for settlement of the question of a central organization for the national church. With nine nominees for the office of Presiding Bishop and after fourteen ballots, the Reverend John Gardiner Murray of Maryland was elected. Bishop Gailor writes in his memoirs, “I was happy to return to my own diocese and to the University at Sewanee.”
CHAPTER V

Times of Prosperity 1920 - 1932

In the 1920's there was in the United States a euphoria that is difficult to understand sixty years later. The country had become united as never before. Germany, the personification of evil, was crushed. England was saved and the world was ostensibly safe for democracy. A League of Nations was formed to preserve the peace. There was great expectation that there would never be another world war. A glorification of the American way of life permeated the atmosphere not only in the United States, but also in much of the entire world. Memphis participated wholeheartedly in this exhaltation. Many Memphians were of British ancestry, and years of prosperous trade had strengthened ties with England.

Cotton was the main business of the region and of the city. War demands had expanded the markets of England and New England. Although second in importance, the hardwood lumber trade had developed to the point that Memphis was the largest market in the nation.

A new Peabody Hotel was constructed on Union Avenue. For fifty years afterwards it would be said that the Mississippi Delta started at the Peabody. Sears, Roebuck and Co. built its distributing center for the Mid-South region in Memphis. Clarence Saunders, with his enormous fortune made from Piggly Wiggly grocery stores, built the Pink Palace on a 155 acre tract of land near the Memphis Country Club. Victory parades on Armistice Day were usually elaborate but always popular. The city gained 100,000 in population between 1920 and 1930.

Southwestern, a Presbyterian liberal arts college, moved to Memphis from Clarksville, Tennessee. This move was the result of the courageous vision and years of persistent effort of the president, Dr. Charles E. Diehl. His purpose was to establish a Christian college of the highest academic standards which would fill a void in the educational opportunities in Memphis. Public education had been much improved during the ten years’ existence of the West Tennessee State Normal School for teachers. For a hundred years, Memphis had been known as a good place to make money, but students had had to go elsewhere for a liberal arts degree. Bishop Gailor's son Frank was a Rhodes Scholar, and the bishop's daughters were graduates of Vassar.

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Dr. Diehl gained the support of the Presbyterian Church throughout the region. Then a loyal and enthusiastic surrogate alumni association was formed. Mayor Rowlett Paine was a leader in this movement. Dr. Diehl bought a stone quarry in Arkansas and looked to Oxford, England, for models in architecture and in the tutorial system, one professor for each eleven students. The enrollment was limited to one thousand. There is no memorial to Dr. Diehl on the Southwestern campus, but there is a row of fifty year old oaks, which he planted as saplings, leading up to Palmer Hall. Two generations of leaders who have contributed to the civic and cultural development of the city attest to the scope of Dr. Diehl’s vision.

The first commencement at Southwestern after its move to Memphis came in June 1926. Charles Thomas Wright, rector of Grace Church, was awarded the degree of Doctor of Divinity in recognition not only of his being a member of the Board of Regents at Sewanee, but also for the practical help which he had given to members of his church.

The decision made at the General Convention in 1919, when Bishop Gailor was chosen President of the Presiding Bishop and Council, necessitated the election of a coadjutor in Tennessee to replace Bishop Gailor. When the Reverend Troy Beatty was elected to that office, it was necessary to choose a new leader for Grace Church. Mr. Beatty had come to Grace Church after many years at Athens, Georgia. A friend of his Sewanee days, Charles Thomas Wright, had been for some time at Albany, Georgia. In 1870 Troy and Thomas had been choir boys at St. Mary’s Cathedral in Memphis. When the yellow fever epidemic struck in 1873, both boys, Charles, who was ten, and Tom, seventeen, contracted the disease and survived it. When the young Reverend Tom Gailor, professor of church history at Sewanee, brought his bride home from their honeymoon, Charles Wright was among the undergraduates who unhitched the horses from the carriage and pulled it up the hill to the newlyweds’ house.

In 1920 Bishop Gailor was assigned the job of organizing the Central Committee for the National Church; Bishop Beatty was coadjutor of Tennessee; and Charles T. Wright, a member of the Board of Regents of Sewanee, was a natural and fortunate choice for rector of Grace Church.

Charles Thomas Wright was born in London, England, in 1863. After the death of his mother, his father brought him
to Memphis, where they found a congenial group for the boy, namely Dean Harris and the "dame" school in the neighborhood. Mr. Wright died in the yellow fever epidemic of 1873. Bishop Quintard took the orphan to his home in Sewanee and adopted him. Tom was educated at Sewanee all the way through seminary years. While in college, he founded the Delta Tau Delta fraternity. He was ordained priest in 1887, his first parish being at Mason, Tennessee. There he married Miss Ann Rivers Seay, daughter of Major Charles Seay. She was the organist at the church in Mason. Mr. Wright later served churches at Pulaski and Tullahoma. He also served at Otey Memorial at Sewanee and at St. Anne's, Nashville. He then went to Albany, Georgia, for a long ministry and came to Grace Church in 1920. The next twelve years were "all times of prosperity for Grace Church as well as Memphis."

In a January 1922 edition of the Grace Church Messenger, there is a complete list of the activities of the parish. This edition of the Messenger was among many treasures in a scrapbook meticulously kept by the superintendent of the Sunday School, Mr. John S. Robinson. This scrapbook is now in the possession of his daughter Mary Elizabeth, now Mrs. Charles Peete, Sr., and is a valuable source of information about Grace Church. In that annual report, eight pages long, there are many names of families now represented in Grace-St. Luke's Church. A few excerpts from the report are worthy of note:

GRACE CHURCH MESSENGER

Board of Managers The Rev. Charles T. Wright
Assisted by Mrs. W. A. Witsell and Mrs. J. T. Fargason

ANNUAL REPORT

Directory
The Rev. Charles T. Wright, Rector
Mr. M. C. Adams, Senior Warden
Mr. J. G. J. Perkins
Mr. Troy Beatty, Jr.

Standing Committees of the Vestry
Church Welfare
Mr. Geo. Batchelor, Mr. Kyle Kilvington
Church School
Mr. M. C. Adams, Mr. Troy Beatty, Jr.
Church Property
Mr. Bayard Cairns, Mr. F. G. Prout

Finance
Mr. B. F. Witsell, Dr. E. M. Holder, Mr. J. E. Lippitt

Music
Dr. E. M. Holder, Mr. J. G. Perkins, Dr. J. J. Hobson

Reports of Organizations
Grace Church Service League
President ex officio The Rev. Charles Wright
President Mrs. Brinkley Snowden
Vice-President Mrs. Wharton Jones

The Altar Guild
Directoress Mrs. Litt Meyers
Vice-Directoress Mrs. H. C. Pfifer

The Choir Guild
President Dr. W. H. Smythe
Secretary Miss Katie Able

Grace Church School
John S. Robinson Superintendent
Assisted by Mrs. B. F. Witsell,
Mr. Charles Robinson, Mr. W. A. Witsell

Supervisors
Beginners Miss Elsa Mejster
Primary Miss Virginia Yerger
Junior Miss Carrie Smith
Senior Mrs. Davis Taylor

The Women’s Auxiliary
President Mrs. M. C. Hobson
Vice-President Mrs. W. A. Witsell

Young Peoples Service League

“The distinction between former ways and present ways is that formerly children were taught on Sunday duty, kindness, worship of God, love of neighbor and missions — now they are taught these things on Sunday, but on Monday, they go out and do something about it.”
The next year all debts were paid, and the church was consecrated on April 5, 1923. The Right Reverend Theodore D. Bratton, Bishop of Mississippi, the Right Reverend James Winchester, Bishop of Arkansas, and the Right Reverend James Maxson, Bishop of Tennessee, assisted Bishop Gailor in the service. Plans were made to finish the tower and the narthex and to add a large parish hall, south of the chapel on Lauderdale Street.

A glass tile mosaic, a copy of Leonardo da Vinci’s “Last Supper,” was placed above the altar in 1924. Mrs. Edward Falls, the former Margaret Boyle, tells the story of its purchase: “I saw this mosaic for the first time at Gorham’s in New York in 1920. My mother and aunt and I were shopping for my wedding, and I had selected my silver there. We were shown this mosaic at that time. We were told that it had been made in Italy and that the price was $5,000.00. Two years later my grandmother died. Her daughters felt that it would be a fitting memorial for her.” Today, the reredos is installed in Grace-St. Luke’s Church in memory of Mrs. Anne Overton Brinkley Snowden, the daughter of Robert Campbell Brinkley, who gave the lot for St. Mary’s Cathedral. Mrs. Snowden was the granddaughter of John Overton, one of the three founders of Memphis. As Mrs. Robert Bogardus Snowden, she had entertained Sister Hughetta and three other nuns in 1873 when they came to found St. Mary’s School. The mosaic above the altar was given by Mrs. Anne Snowden Fargason and Mrs. Imogene Snowden Boyle.

When $10,000 was contributed for the purpose, the cathedral was completed and was consecrated in 1926 as the Gailor Memorial Cathedral. That same year the Reverend Mr. Wright received his degree from Southwestern. In awarding the degree, Dr. Diehl recognized publicly the rector’s contribution to education and his work with young people.

At Grace Church, Dr. Wright was ably aided by Mrs. Bowdre Scarfe Nicholson. As a young widow, she had come to Mr. Wright in need of consolation. He suggested that she work with the children’s Lenten Choir which sang at evensong every weekday during Lent. Recently she reminisced, “One afternoon when the vested choir was in the vestibule waiting for the service to begin, one tiny chorister handed me his half-finished lollipop to keep for him, and a small boy put his hand in mine and said, ‘Mrs. Nicholson, why do you wear black all the time? Blue would be more becoming.’ ” She concluded, “It was all such fun.” She worked with the young people in Tennessee for twenty-one years.
With deep devotion to the church, Mrs. Nicholson had a rare gift for understanding adolescents. To her, discipline was a routine necessary for training. As one boy put it, “Trying to be what you know you ain’t, by doing what you oughta.” She knew the young people’s intense need for friendship and recreation. At a national conference, she learned the details of the Order of St. Vincent. She established it at Grace Church and in many Tennessee parishes. She was also instrumental, with Dr. Wright, in founding Gailor Maxson Camp. The story of Grace Church would be incomplete without reference to the abiding influence of “Mother Nick,” as she was called.

Gradually, almost imperceptibly, the decade of prosperity was running out even before the stock market crash of 1929. The neighborhood around Grace Church was changing. The activities of the parish were drastically altered. The city annexed property to the east beyond Parkway. The automobile dominated the new life style, and the younger generation built “modern” homes in the new sections. Many of the huge old mansions were turned into boarding houses. Plans for completing the tower, narthex, and a parish hall for Grace Church were abandoned. A large old home next to the church was bought to be used as a community house for the neighbors and the church groups which had been organized to aid the needy. Mr. Robinson and his volunteers made a careful survey for the purpose of establishing priorities. A free kindergarten and a thrift shop for secondhand clothes were started. The former Girls’ Friendly Society had developed into the Church Mission of Help, now serving under the able leadership of Miss Grabeau and Mrs. Livaudais, with Mrs. Brinkley Snowden as president. This group operated out of the community house. All the Episcopal churches in town were represented on the Board of Directors and among volunteers working with the Church Mission of Help. When the need for a physician and a lawyer arose, Dr. Joel Hobson and Mr. Walter Chandler of Grace Church accepted the challenge.

The Lambeth Conference for all Anglican bishops was scheduled for 1930. Bishop Maxson appointed Dr. Wright as his chaplain. The congregation added a generous gift so that the trip could include Mrs. Wright and their daughter Margaret. When Dr. Wright applied for a passport, he discovered to his amazement that he was actually a citizen of England, even after having lived in the United States for sixty years and never before having reason to question his status. Bishop Gailor and Mr. George Yerger solemnly escorted him to Judge Harry Anderson’s court, and at
long last he became an American citizen. Nevertheless, this trip became increasingly interesting to him, for he had never before visited his native country.

In July 1932 Dr. Wright appeared to be in perfect health as he participated in the festivities pertaining to the marriage of his daughter Margaret and Mr. J. M. Olive. Quite suddenly he suffered a stroke and died August 16. He was survived by his son, Charles Quintard, of Albany, Georgia, as well as by his wife and daughter.

Bishop Gailor’s tribute to him was, “I knew him nearly all his life and loved his simple unostentatious devotion to duty. Dr. Wright was a modest but real scholar. He loved the lofty and pure ideals of life. We thank God for his gentle, generous Godly example of truth and goodness. Right dear in the sight of the Lord is the death of his Saints and their works do follow them.”

The Commercial Appeal added its voice in praise of the deceased rector in an article entitled “The Rev. Charles T. Wright”: “The influence of the Episcopal clergymen of English birth on American communities has ever been salutary; such men as Charles T. Wright, the beloved rector of Grace Church have always added something beautiful to the parishes they have served. In Dr. Wright’s passing, Memphis loses a gentleman of genuine scholarship and a minister whose presence was always felt in time of need. Devoted to the ideals of chivalry, integrity and soundness in morals, education and upright living, Dr. Wright was a pillar of strength against vulgarity, cynicism, hard materialism and the hysterics of boom days and depression. For 15 years, he served as member of the Board of Regents of the University of the South at Sewanee and in the Councils of the Diocese of Tennessee his influence was held in high esteem.”
CHAPTER VI

Time of Tribulation 1933-1940

The decision to give up the completion of the tower, narthex, and parish hall of Grace Church was made in the late 1920’s. The activities of the congregation centered more and more in the now named Wright Memorial Community House.

The Reverend William DuBose Bratton came to Grace Church in January 1933. He was the son of Bishop Theodore DuBose Bratton of Mississippi. Born in Spartanburg, South Carolina, he came to Mississippi at the age of fifteen when his father was elected bishop in 1903. He graduated from Millsaps College and taught school in Pascagoula, Mississippi, for one year before he decided to enter the ministry.

His seminary days were unusually happy. Sewanee was almost a family gathering place for him. His father was chancellor, his grandmother, Elizabeth Porcher DuBose, was a sister of Dr. William DuBose, the eminent theologian and founder of the Divinity School at Sewanee.

In 1914 he married his step-sister Miss Ivy Gass. Two years later their son, Theodore DuBose Bratton, was born. World War I came. William Bratton served overseas as chaplain of the First Mississippi Regiment.

After the war, his first charge was in Indianola, Mississippi. While there, he started a mission church in Inverness. He came to Memphis January 7, 1933, from a downtown church in Wichita Falls, Texas. Moving to Memphis was like coming home. As the Bratton family drove across the Harahan Bridge, Mrs. Bratton said, “Now I will be called ‘Ivy’ again instead of ‘Mrs. Bratton’ all the time.”

The rectory was a large stone house on a quiet street, four blocks from the church. It was ideal for a family with four children, including three teenagers. Their names were Theodore DuBose Bratton, Lucy Bratton, William DuBose Bratton, Jr., and young John Bratton.

With his experience in a downtown church, Mr. Bratton accepted the fact that Grace Church was now in that category. A few of the older generation still lived in the neighborhood, but the majority lived out east. It was a congregation which included
many civic leaders, professional men, and some families of inherited wealth.

Mr. Bratton participated in many citywide activities. Through his frequent hospital visits, he formed an organization for nurses. Each year there was a celebration of Florence Nightingale Day at Grace Church.

In 1933, Mr. Bratton’s first year in Memphis, there were high hopes all over the nation that the depression would be over. There was a new President who had bravely overcome his own devastating affliction, who had inspired the entire country with: “We have nothing to fear but fear itself.” The government would do all it could to help. Even the way to accomplish all this was clear and definite — government spending, social reform, and mandatory control of wages and profits.

When the price of cotton became fixed, Memphis firms which had supplied the mills of Manchester, England, for seventy-five years, were notified that cotton could be bought more cheaply in Egypt. The news spread quickly, for the region was almost entirely dependent on trade in this commodity. Cotton was never king again — important always, but never king.

Strangely Memphis increased in this decade by 40,000 people. Farmers left their farms to seek jobs in the city. Black laborers from the fields, who were being tempted to the industrial centers of the North, drifted through the city. More and more of them settled here. Chicago might be thought of as heaven, but in Memphis they had relatives and friends, John Gaston Hospital for charitable cases, high school education, and LeMoyne College. The churches, the community fund, and other charitable institutions aided the migrating workers. The National Recovery Act established an office to bring industry and jobs to Memphis — hopefully. The National Emergency Act sent social workers and labor leaders to make surveys and coordinate efforts.

In the spring of 1937 there was a severe flood which was dramatically and quite extensively proclaimed by radio. Refugees poured into Memphis. It was bitterly cold and they were housed in the public schools. The Red Cross took over, aided by hundreds of volunteers, supplying services, clothes, and food.

Grace Church and the various agencies in the Wright Memorial Community House were strategically located to help the refugees. Mr. Bratton was temperamentally suited to lead his people in this work. He was deeply compassionate, gentle, quiet, and patient.
No man, woman, or small child felt himself a stranger in the rector's presence. One could automatically pour out to him any distress.

Those times were quite different from the atmosphere today. If a hungry man came to your door, you fed him at the kitchen table and listened to his story. Mr. Bratton brought whole families to meals in his home.

One source of relaxation and pleasure for him during these difficult times was the Cross Cut Club. This was a group of thirty ministers of various denominations who met once a month in homes for the purpose of discussion. In the fall of 1937, he was elected president of the club and also received its award for his work in the community.

Mr. Bratton was elected dean of the West Tennessee Convocation on January 7, 1938. William DuBose Bratton drowned in the Mississippi River January 10, 1938. His body was never found.

Grace Church mourned him deeply. Nevertheless, the communicants were determined to carry on his work with renewed vigor. First the buildings and grounds must be renovated. Then they would try to find someone to accept leadership in the difficult situation which they believed to be their assignment for service. The financial status was excellent — no debt and an increased budget for 1938. Troy Beatty, Jr., was senior warden, McCleland Joy, junior warden. Members of the vestry were J. A. Thomas, Frank R. Beene, Dr. Chester Allen, W. P. Allen, Hugh Davis, Allan Fisher, Robert M. Gamble, George F. Paintor, Charles G. Robinson, and F. S. Vories. Miss Evelyn Smith was church secretary.

The center for social work of the parish was the Wright Memorial Community House adjoining the church on Vance Street. Mrs. F. S. Vories was chairman of the Church Mission of Help located there. Miss Agnes Grabau was director, assisted by Mrs. Livaudais and volunteers from all Memphis Episcopal churches. A Well Baby Clinic was free for all mothers in the neighborhood. Miss Ida Bartels directed a free kindergarten for 100 children. They were served milk and crackers and hot soup. The Thrift Shop for the sale of good used clothing at a small price was managed by Mrs. H. A. Washington. Mrs. Hal Pfifer was president of the Women's Auxiliary with eight active chapters. When the building and grounds were renovated and restored, the church
sought a minister who had experience in social work. In August
the *Commercial Appeal* announced with large headlines, that "there
was a new rector and a transformed church at the corner of Vance
and Lauderdale. It was a haven of beauty, peace and contentment."
A three by seven picture of Mr. William Gregg Gehri in his pulpit
introduced the article which was a five column spread. The
Reverend Mr. Gehri came to Memphis from Morgantown, West
Virginia. He had graduated from Kenyon College and Virginia
Seminary. He continued his studies in sociology in London, at the
University of Chicago, and at the New York School of Social Work.
While in Morgantown, he was one of the first organizers of the
County Welfare Agency and was president of the Monongalia
Council of Social Agencies. He was as enthusiastic at the challenge
of Grace Church as the parishioners were in welcoming him.

The *Commercial Appeal* article continued with a description
of the interior of the church: "The soft beige tones of the walls
harmonized with the rich dark red tones of the carpet, pew
cushions and kneeling benches, and with carved dark walnut
furnishings. In the chancel the Tiffany windows and the mosaic of
Leonardo da Vinci’s ‘Last Supper’ were illuminated by new
lighting." Mr. Harry Steuterman presided at the organ which had
been equipped with chimes, given by the Young People’s Service
League in memory of Bishop Beatty. The chapel had been
redecorated for the Sunday School. Mr. Lyle Kilvington was
superintendent and Mr. Robert Hoshall assisted. The first service
in the refurbished church was held August 7, 1938.

The hopeful atmosphere at Grace Church was unique. The
depression had deepened all over the country. The news from
Europe was beginning to sound ominous. The general depression
was complicated in Memphis by the influx of 40,000 additional
residents. They had come from the rural communities within a
radius of 200 miles around the city. These were the people
Memphis had always served.

Today there is a popular and scornful expression in current
use "the plantation syndrome." Paternalism was surely evident in
Memphis in the thirties. A peculiar trait of all Southerners, both
white and black, is that family ties and generations of close
associations in small towns and rural communities are never lost.
Strangers are baffled by the strength of these emotions. This is the
other side of "the plantation syndrome." Lord Keynes and Mrs.
Roosevelt did not know that it existed and would not have
believed it if they had. Nevertheless, a hundred and twenty-five years after the Civil War, black and white know when it is there and trust it completely.

There was a desperate need for housing. In the mid-thirties the housing authority built two housing projects, one for whites and one for blacks – equal but separate according to law. An unfortunate situation had arisen in South Memphis just within the city limits near the Mississippi state line. North of this area was the most prosperous residential district for blacks. LeMoyne College, Booker T. Washington High School, and Howe Institute were all there. Many large churches were built along Mississippi Boulevard. Fine old homes were occupied by blacks. Bishop Gailor had relocated Emmanuel Episcopal Church there.

In the fall of 1938, the housing authority decided to clear fifteen acres for the William Foote Homes. The north border of the area to be cleared was Vance Street; the east, Lauderdale Street; the west, Fourth Street; the south, Mississippi Boulevard. Rumors of this plan began to spread a month after Mr. Gehri’s arrival at Grace Church. For his parishioners, this was a difficult period.

During the trying period which began with Mr. Bratton’s death in January 1938 and lasted until the time of the merger of Grace Church and St. Luke’s Church in July 1940, Troy Beatty, Jr., as senior warden, was of outstanding service to Grace Church. An intimate friend once described him as unselfish in leadership, intense in enthusiasm, and steadfast in perseverance. This was the spirit in which he served his church through these troubled years. Born in Georgia, he spent his childhood in Athens. In 1916 he graduated from the University of the South at Sewanee and moved to Memphis with his family when his father accepted the call as rector of Grace Church. He served as a pilot lieutenant in World War I. After the war, he returned to Memphis to work first at Union Planters National Bank and then at First National Bank.

His father was elected bishop coadjutor in 1919. Bishop Beatty died suddenly of pneumonia in 1922. Troy, Jr., and his father had been unusually close, and Bishop Beatty’s death deepened the younger man’s dedication to the church. In 1926 he founded the Trust Department at the First National Bank, which he directed for forty years, retiring as senior vice-president of the bank. He married Miss Ernestine Hill of Auburn, Alabama, in December 1938. The two were active in the civic and cultural life.
of the city. He was influential in the diocese, serving on the Bishop and Council, the Standing Committee, and the Board of Regents at Sewanee. His good judgment and skill and his training in the Trust Department and in the law were valuable in the eventual sale of the church building and the relocation of 1,000 communicants.

The church building, the community house of eleven rooms on Vance Street, and the chapel on Lauderdale Street were sold to Mt. Nebo Negro Baptist Church for $40,000. The Baptist group was a large congregation whose five year old building had been condemned and purchased by the housing authority in preparing for the new housing project. Only the memorials in Grace Church were reserved from the sale: the carved walnut paneling and furnishings of the chancel, the Tiffany windows, the reredos, and the contents of the cornerstone.

The sale was closed in April 1939. A letter from Mr. Gehri states:

Dear People:

Temporary quarters for all our operations – church office, rector’s study, church services, Sunday School, etc., have been secured at the old Memphis University School on Manassas across from Forrest Park. The first services will be held May 7 at the usual hours.

I have never felt closer to you than on last Sunday. I realize how much the old church has meant to you. You showed a love for the church, which is not after all a building, but a fellowship of people, in your desire to do what seems best.

Please pass on any suggestions that come to you. Keep in your mind a picture of an adequate plant to meet the needs of a modern people.

I will look for you Sunday.

Sincerely and faithfully,

Wm. Gehri, Your rector

There followed months of planning for a new church and searching for a site within the Parkways. There was no thought of going to suburbia. In the fall, five suggestions were presented to the parish meeting: four probable sites – or merger with St. Luke’s Church. During this unsettling period, the women’s work was carried on with fervor. The free kindergarten used a public school near the old church.

Easter Sunday 1940, the auditorium of the old Memphis University School was decorated with seven crosses of lilies. At 4 P.M. the Young People’s League met in Elmwood Cemetery
for a short service. Then the seven crosses were carried to the graves of seven beloved rectors: the Reverend C. C. Parsons, the Reverend Louis Schuyler, the Reverend Edgar Orgain, the Reverend Dr. George Patterson, the Reverend Granville Allison, Bishop Troy Beatty, and the Reverend Dr. Charles Wright. This service had been a tradition for many years.

One name was often mentioned in the stories of this transition period, that of Mrs. Clara Peters Pfifer. Her father had been Attorney General of Tennessee, a close friend of Dr. Patterson, and a devoted churchman. She had trained several groups of young girls in the service of the altar. Her courageous acceptance of all the changes of these times was an inspiration to other members of the parish. After the merger with St. Luke’s Church, she became the first president of the Women’s Auxiliary. She earned the name of “peace maker.” Various spellings of her last name exist in the church records. She married a German-born officer who fought in the United States Army in the Spanish American War. Although his name was originally spelled Pfeiffer, he changed it to Pfifer after World War I. The name Pfifer will always be revered in the story of Grace Church.

Finally the search for a new site for Grace Church was abandoned. The two missions of Calvary Church – Grace Church started on Main Street ninety years before, and St. Luke’s Church started in the suburbs before the turn of the century – merged in July 1940 to become Grace-St. Luke’s Episcopal Church. Forty years later, Grace-St. Luke’s is the largest church in the Diocese of Tennessee, yet it retains the warm, friendly spirit of a residential parish and maintains a concerned outreach to the poor and oppressed of the city, the diocese, and the world.
BIBLIOGRAPHY


