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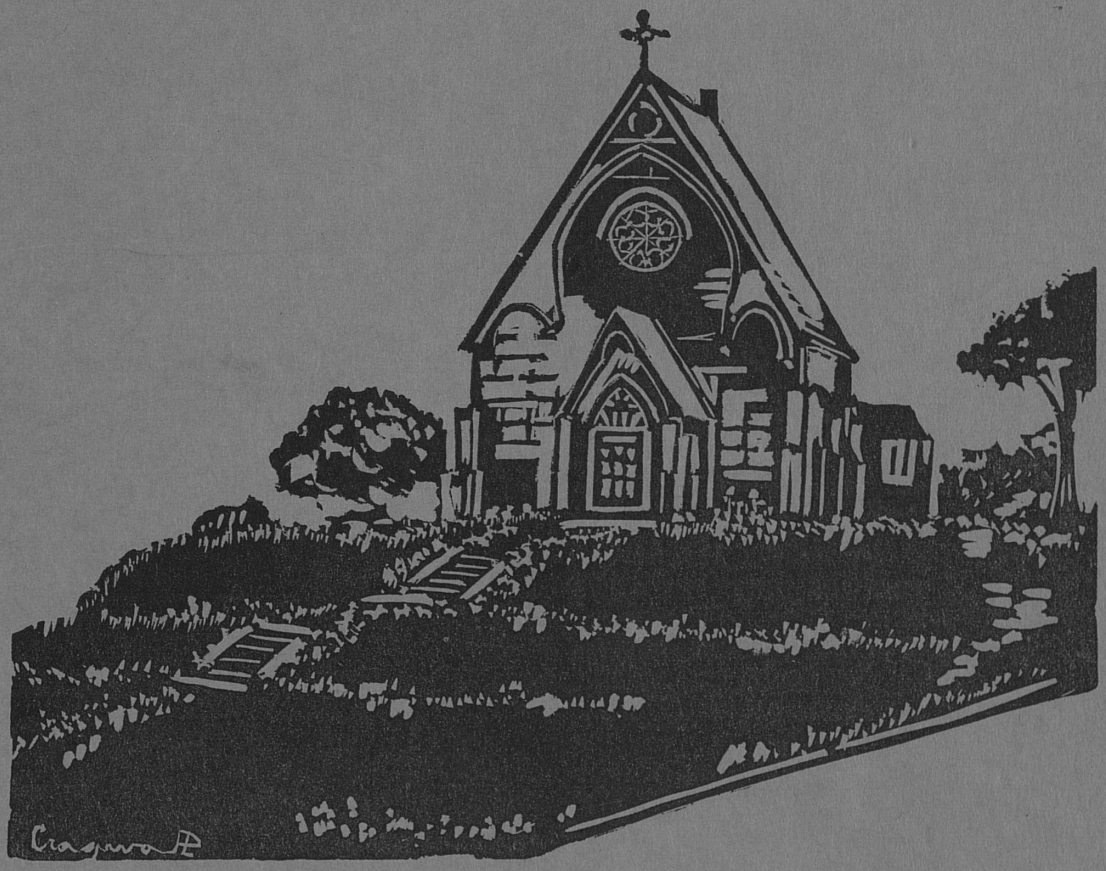
# Inventory of the Church Archives of Mississippi

## Protestant Episcopal Church

### Diocese of Mississippi



CHRIST CHURCH, CHURCH HILL, FOUNDED 1820

The Mississippi Historical Records Survey Project
Jackson, Mississippi

# INVENTORY OF THE CHURCH ARCHIVES OF MISSISSIPPI

Prepared by
The Mississippi Historical Records Survey Project
Division of Professional and Service Projects
Work Projects Administration

Official Sponsor
Mississippi Department of Archives and History

## PROTESTANT EPISCOPAL CHURCH
Diocese of Mississippi

* * * * *

Jackson, Mississippi
The Mississippi Historical Records Survey Project
June 1940

The Historical Records Survey

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# FOREWORD

An invaluable service is being rendered by the Federal Administration through the historical surveys being made throughout the country. History is the story of the achievements of visions. All great institutions are founded upon solid rock of faith in ideals, principles, and convictions. However small may be the group involved, the country village and the country Church, from the town hall where the citizens met to express their loyal interest in their political ideals or the small group of worshippers who gather to pay homage to the God whom they worship and unite in service to him through the Church to which they belong, there runs the golden stream of heroic and romantic adventure.

The sources of history are easily lost, and many have been in the exigencies of time. The effort being made to recapture much that has been laid away in moldy records, or in the memories of those who are rapidly passing within the shadow, deserves our grateful appreciation.

I am grateful that the Episcopal Church in the State of Mississippi was made a project of survey. Its history is linked with the glorious past and its principles are a rich part of the heritage of our commonwealth.

I am happy that this work has been under the direction of Mr. Nash Burger, who has with meticulous and laborious conscientiousness sought the fullness and accuracy of records. I am sure that the volume will be interesting and valuable.

WILLIAM MERCER GREEN
Bishop of the Diocese of Mississippi

# PREFACE

The Historical Records Survey Projects, operating in the 48 States, in New York City, and in the District of Columbia, are engaged in publishing inventories of church archives as one phase of their expansive work. The Inventory of the Episcopal Church archives is the first of this nature published in Mississippi by the Mississippi Historical Records Survey Project. It is hoped that it will be of service to the clergy, members of religious organizations, students of the social sciences, and those engaged in genealogical research. Information contained in this inventory has been acquired by personal interview and by research in printed sources and in church archives. In view of the nature of the undertaking, there will likely be certain omissions and deficiencies, but the Survey has made every effort to attain the highest degree of accuracy.

The Mississippi Historical Records Survey Project has followed general regulations and procedures applicable to all WPA project units throughout the nation. The inventory was prepared in accordance with technical instructions received from the Washington office of the Historical Records Survey Projects. Donald A. Thompson, assistant archivist in charge of church archives, reviewed the volume before publication. In addition, the Mississippi Survey has profited in all phases of its work by the constructive advice and criticism of John C. L. Andreassen, regional supervisor of the Survey.

Members of the Mississippi staff who made excellent contributions to the preparation of this inventory include Nash Burger, general foreman and editor of church archives; Catherine Shields, church forms editor; Connie Pearson, William M. Price, Dixon Pyles, and Mrs. Stella Tomlinson, writers; Virginia Plyler, typist; Fred Beacham, cartographer and editorial assistant; Bessie Kate Bradford, Zelma Ruth Jolley, and Elmise Fant, editorial assistants; and Robert E. Strong, assistant state supervisor and editor-in-chief. Much of the original research in the church archives in the counties was prosecuted by field workers working in their own communities.

The Mississippi Historical Records Survey Project wishes to express its deep appreciation of the interest displayed in this inventory by individuals throughout the State, and for the contributions they made toward its preparation. For the assistance granted by the Rt. Rev. William Mercer Green, Bishop of the Diocese of Mississippi, Captain Thomas Shields, Registrar, and the numerous clergymen of the Protestant Episcopal Church, we are profoundly grateful.

We wish to thank also the officials of the Work Projects Administration who have given the Survey their cordial support and cooperation, and Dr. William D. McCain, Director of the Mississippi Department of Archives and History, and official sponsor of the project, who has assisted in every way possible.

A list of publications issued by the Mississippi Historical Records Survey Project appears after the index in the volume.

Moina Evans, State Supervisor,
The Mississippi Historical
Records Survey Project

202 Millsaps Building
Jackson, Mississippi
June 1940

# EDITORIAL NOTES

## Organization Dates

The general plan of entry places the Churches in chronological order of organization. Canonical organization, especially in the early years of the Diocese, frequently came some time after active Church life was underway. Furthermore, many parishes after a brief lapse in services were organized a second time. Therefore, the organization date as given here is not necessarily the date of canonical organization, but the date after which services were more or less continuous.

## Form of Entry

The entry for each Church or organization within a Diocese adheres to a uniform style. Following the entry number appear the name of the Church or organization, the organization date and date of demise (if inactive), the street address, and city or village, and county in which the organization is located. Each entry is divided into two or three paragraphs. The first paragraph gives, wherever possible, the organization history, the building history, the first settled clergyman, and the present rector. The second paragraph gives bibliography pertaining exclusively to the particular Church. The third paragraph is devoted to the records of the Church.

## Parish and Mission

In the early years of the Diocese the word mission was not used, and the word parish was loosely applied to almost any group of Churchmen attempting to maintain a Church. The present Canon law of the Diocese, adopted 1897, in its Title II of the Canons, lays down careful requisites for both parish and mission. "Not less than twelve" persons, "three of whom shall be male communicants of the Diocese" are necessary for the establishment of a mission (Canon 15). In the case of a parish, twenty communicants, "of whom not less than ten shall be adult male members of the Church in the Diocese of Mississippi", are necessary (Canon 16). In both cases application is made to the bishop and there are various other requirements.

## Records

Unless otherwise stated, all Parish Registers include baptisms, confirmations, marriages, members, and deaths. Records not given as existing, are missing. The Civil War and fire have dealt heavily with records of the Church in Mississippi. In other cases, the Canons have been carelessly observed, and records have been incompletely kept, or not kept at all.

## Mississippi Law Pertaining to Religious Organizations

In Mississippi all corporations are formed only under the general laws (Const., 1890, sec. 178). Charters of incorporation are approved by the

Editorial Notes

attorney-general, signed by the governor, and recorded by the secretary of state as well as in the office of the clerk of the chancery court as recorder in the county of the domicile of the corporation (Code, 1930, sec. 4131). Prior to the adoption of the Constitution of 1890, charters for corporations were in many cases granted by specific acts of the legislature.

The laws of Mississippi governing religious societies provide that: "any religious society, consisting of the members of any particular denomination or congregation, desiring to act as an organized body, may do so by association together and electing or appointing from its membership any number of officers, trustees, or managers, by whatever name known, for the purpose of managing the affairs of the society; and such society or association shall keep a record of its proceedings, which shall show the name of the society, its organization, and the election of the officers, trustees, or managers; but the society so organized at each particular locality shall be a distinct and independent society; and any society so organized may sue and be sued by its society name or appelation, and process may be served on its presiding officer, or secretary or on the trustees or managers." (Code, 1930, sec. 4168).

The supreme court of Mississippi has held that a religious organization is not a corporate body under the statute without some affirmative action to avail itself of the provisions of the statute. A religious organization to become an organized body under the statute must elect officers, and keep a record of its proceedings, showing among other things its organization. (Cullett v. First Christian Church, 154 Miss. Rep., 516; 122 So. Rep., 732).

Any religious society, ecclesiastical body and/or any congregation may hold and own, at any one place, restricted quantities of real property, which include, Churches, community houses, parish houses, sunday school houses, residences for district officers, hospitals, nurses' homes, schools, colleges, orphan asylums, camp grounds for religious purposes, cemeteries, and a reasonable quantity of land in connection with each (Code, 1930, sec. 4169).

All property belonging to religious societies, ecclesiastical bodies, and/or congregations, used exclusively for such society and not for profit, and within the statutory limit as to quantity, is exempt from taxation. (Code, 1930, sec. 3108).

Until 1940, devises of real property and bequests of personal property by wills to religious bodies had been generally prohibited by the constitution and statutes of the state. By an amendment adopted by the qualified electors at the general election of 1939, and incorporated in the laws of the state by legislative act in 1940, these provisions were abolished, allowing religious institutions to acquire property by devises and bequests (Report of Election Commissioners of the General Election, November 7, 1939 to Secretary of State, Recapitulation file drawer Z, in office of Secretary of State, New Capitol, Jackson; L. M., 1940, H. B. No. 32). These mortmain statutes were first included in the laws of Mississippi in the Code of 1857. (Code, 1857, Chapter XXXV, arts. 55-56, pp. 302-303). These laws remained a part of the Code of 1871, but were omitted from the Code of 1880, and were again included as a part of the fundamental law of the state in the Constitution of 1890. (Code, 1871, Secs. 2440-2441; Const., 1890, sec. 269; Code, 1892, sec. 4500-4501; Code, 1906, secs., 5090-5091; Code, 1917, secs. 3378-3379; Code, 1930, secs. 3564-3565; Blackburn v. Tucker, 72 Miss. Rep., 735, 17 So. Rep., 737).

Editorial Notes

Canon Law of the Diocese and the National Church Relating to the Keeping of Records.

The following is extracted fron Constitution and Canons for the Government of the Protestant Episcopal Church, Chicago, 1937:

CANON 18

Of Duties of Bishops

II. (iii) Every Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese, and shall be transmitted to his successor.

CANON 21

Of Ministers and Their Duties

III. (i) It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Marriages, Burials, and the names of all Communicants within his Cure.

(ii) The registry of every Baptism shall be signed by the officiating Minister.

(iii) Every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons within his Cure, to remain in the Parish for the use of his successor.

The following is extracted from Constitution and Canons of the Protestant Episcopal Church, in the Diocese of Mississippi, Brandon, Miss., 1936:

CANON 20

Of Parish Register and Parochial Reports

Section 1. The Parish Register required by Canon of the General Convention shall specify the names and the time of the birth of the child baptized, with the name of the parents and sponsors; the names of the adults baptized; the names of parties married and two or more special witnesses of the same, the place where the marriage was solemnized; the names of the persons buried; and also the time when each rite was performed. These registers shall be kept by the Minister in a book provided for that purpose belonging to the Vestry of each Parish, which book shall be the Parish Register, and shall be preserved by the Vestry as a part of the records of the Parish. The list of communicants shall embrace all confirmed persons within his Cure, as nearly as can be ascertained, and in his annual report, he shall distinguish the additions, the removals and deaths since the last report; and said annual report shall state the amount of insurance on the Church and on all buildings and other property of the Parish. He shall also keep a list of the

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families and adult persons in his cure, as far as practicable, and also an accurate list of the persons confirmed by the Bishop.

. . .

Section 3. In every case where a Parish or Mission is without a minister, the register contemplated by this Canon shall be kept by the Wardens, or by some person appointed by the Vestry, whose duty it shall be to prepare and forward to the Bishop the annual parochial report.

See also: Canons 4, 5, and 8, reprinted in part, Entry 1.

Extinct Churches and Schools

Churches and schools no longer active are denoted by an asterisk and completed dates.

Abbreviations

| | |
|---|---|
| art., arts. | article, articles |
| c. | about |
| Const. | Constitution |
| ed. | editor |
| ibid. | in the same place |
| J. | Journal of the Diocese |
| JGC. | Journal of General Convention |
| L. M. | Laws of Mississippi |
| Miss. | Mississippi |
| n. d. | no date |
| n. p. | no place of publication |
| n. pr. | no printer |
| op. cit. | in the work cited |
| p., pp. | page, pages |
| Rep. | Reporter, Reports |
| sec., secs. | section, sections |
| sic | thus; according to copy |
| So. | Southern |
| vol., vols. | volume, volumes |

Symbols

| | |
|---|---|
| -- | to date or current |
| * | inactive Churches or schools |
| WPA | Work Projects Administration |

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HISTORICAL SKETCH OF THE DIOCESE OF MISSISSIPPI

In 1826, the General Convention of the Protestant Episcopal Church, assembled at St. Peter's Church, Philadelphia, resolved, "that the Church in the State of Mississippi be received into union with the General Convention."[1] This resolution was passed by both houses of General Convention on November 10.[2]

The Church had been active in part of the territory now included in Mississippi from as early as 1790, by which time the Rev. Adam Cloud, a native of Delaware, had introduced the services of the Episcopal Church into the Natchez district, then a part of the Spanish territory of West Florida.[3]

Although religious ministrations save those of the Roman Catholic Church were forbidden, Manuel Gayoso de Lemos, commandant at Natchez, had been lenient in enforcing the prohibition, hoping to win the good-will of the large number of citizens who were not Roman Catholics.[4] The times were turbulent and unsettled, as Spain, France, England, and the United States struggled for control of the Mississippi Valley, and a willingness to temporize in religious matters by Gayoso, at Natchez, and by the governor of Louisiana, Baron Francisco Luis Hector de Carondolet, at New Orleans, was one of many indications that the Spanish officials felt their position not overly secure. Official leniency in regard to religious laws in the Natchez country came to an end, however, with the appointment of the Rt. Rev. Luis Ignacio Maria de Penalver y Cardenas, as Bishop of Louisiana and the Floridas, with jurisdiction that included Natchez.[5] Bishop Penalver was not pleased with the loose, uncertain state of affairs, and its effect on the inhabitants, and one of his several reforms was to arrest and send out of the country the Rev. Mr. Cloud,[6] and to arrest at least one other non-Roman Catholic clergyman in the Natchez district.[7]

However, in 1798, the United States achieved possession of the Mississippi territory, and soon thereafter, in 1801, there is evidence of Episcopal services in Natchez by the Rev. Adam Boyd.[8]

Yet, no permanent parochial organization was effected in Mississippi until

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1. Journal of the Proceedings. . .of the Protestant Episcopal Church in a General Convention, New York, 1826, 75. Hereafter cited as JGC.
2. Ibid.
3. "Mississippi Provincial Archives, Spanish Dominion, 1759-1820," Transcript from Archives of the Indies, Seville, Cuban Papers, in Mississippi Department of Archives and History, Jackson, 9 vols., IV, insert preceding p. 787; hereafter cited as M. P. A., Spanish Dominion; The Rev. John G. Jones, A Concise History of the Introduction of Protestantism into Mississippi and the Southwest, St. Louis, 1866, p. 93. Hereafter cited as Jones.
4. "M. P. A. Spanish Dominion," V, 772-775.
5. Roger Baudier, History of the Catholic Church in Louisiana, New Orleans, 1939, pp. 223-232.
6. Jones, 94.
7. Ibid., 34.
8. William Buckner McGoroarty, (ed.), "Diary of Captain Philip Buckner," William and Mary College Quarterly, Williamsburg, Va., Series II, VI, (1926), 190.

the Rev. Adam Cloud returned to the State, and settled in Jefferson County, where he established Christ Church in 1820.[1]

In March 1822, the Rev. James Pilmore, of Philadelphia, arrived in Natchez and helped in the organization of Trinity Church, which he then served as rector.[2] In 1823, the Rev. Mr. Pilmore, in deacon's orders, returned to Philadelphia and was ordained priest.[3] He came back to Trinity Church, Natchez, and in 1825, resigned to become rector at Christ Church, Jefferson County.[4]

The Rev. James Angel Fox, began his ministry in Mississippi, at Pinckneyville, Wilkinson County, in August 1823, and in the same year organized St. Paul's Church, Woodville.[5] The Rev. Mr. Fox likewise began services at Port Gibson in 1825,[6] although the Journal states that organization there was completed under the Rev. Albert Muller, of Natchez, in April, 1826.[7]

Thus, when the first convention of the Diocese of Mississippi met in Natchez on the 17 and 18 of May 1826, it consisted of four parishes, all in the Natchez district, located at Church Hill, Natchez, Woodville, and Port Gibson; and five clergymen: the Rev. Adam Cloud, the Rev. James Pilmore, the Rev. Albert Muller, the Rev. James Angel Fox, and the Rev. John Wurts Cloud, the latter of Port Gibson, and a son of the Rev. Adam Cloud.[8] Lay delegates present were: from Christ Church, Jefferson County, Col. James G. Wood, and Dr. Samuel G. Cloud; from Trinity Church, Natchez, John T. Griffith, Joseph Dunbar, Robert Moore, Col. Henry W. Huntington, and Dr. Ayres P. Merrill; from St. Paul's, Woodville, Gen. John Joor; and from St. John's, Port Gibson, the Hon. Joshua G. Clarke, and Justin W. Foote.[9]

The Rev. Albert Muller and the Rev. James A. Fox were elected clerical delegates to the General Convention, and Levin Covington and Justin W. Foote, lay delegates.[10] These were the delegates charged with presenting the application of the Church in Mississippi for recognition as a Diocese of the Protestant Episcopal Church. This application, as indicated above, was approved in November 1826.

The number of communicants of the Church in Mississippi at this time was probably not over 100. Natchez, perhaps the strongest parish, was the only one to list the number of communicants, and it reported thirty-five.[11] (For a tabulation of the communicant strength of the Diocese by decades, see page 28). The number of communicants in the Diocese, as well as the strength of the Church, in general in Mississippi, was naturally affected by the lack of a bishop. However, the wealth and influence of the communicants that there

1. Jones, 96.
2. Journal of the Proceedings of a Convention of the Protestant Episcopal Church in the Diocess [sic] of Mississippi, Natchez, 1826, 6. The diocesan Journals are hereafter cited as J.
3. Ibid.
4. Ibid.
5. Ibid.
6. J1826, 7.
7. J1826, 5.
8. J1826, 3.
9. J1826, 3.
10. J1826, 9.
11. J1826, 6.

were, somewhat compensated for the smallness of their number. For example, the laymen mentioned, in 1827, in connection with the Protestant Episcopal Society for the Advancement of Christianity were among the leaders of the State. President was Gov. David Holmes; Recording Secretary, Joseph Dunbar; Lay Trustees were, Joshua G. Clarke (Chancellor of the State), Peter Randolph, Edward Turner, George Winchester, Dr. Ayres P. Merrill, John T. Griffith, Henry W. Huntington, Joseph Barnard, Robert Moore, and James J. Wood.[1]

The first Episcopal bishop to visit the State of Mississippi was the Rt. Rev. Thomas Church Brownell, of Connecticut, who, in August, 1829, was requested by the Board of Directors of the Domestic and Foreign Missionary Society to make a visitation of the States lying west and south of the Alleghany mountains, "to perform such Episcopal offices as might be desired, to inquire into the condition of the missions established by the Board, and to take a general survey of the country for the purpose of designating such other missionary stations as might be usefully established."[2]

Bishop Brownell left Philadelphia on November 12, 1829, travelled overland to Pittsburg, and descended by boat to Natchez, which he reached on December 22, taking lodgings "at the public house of Col. L. Purnell."[3] The Bishop had been accompanied on his trip to the southwest by the Rev. William Richmond, of New York.[4]

At Natchez on Christmas day, the Bishop celebrated the Holy Communion and consecrated Trinity Church, Natchez;[5] on the 27, he consecrated Christ Church, Jefferson County;[6] and on January 5, 1830, he consecrated St. Paul's, Woodville.[7] At Woodville the Rev. John C. Porter was ordained priest, the first ordination within the confines of the Diocese of Mississippi.[8] The Bishop also visited Port Gibson, holding services in the courthouse, December 29.[9] On January 6, after a visitation of about two weeks, the Bishop left the Diocese, continuing his labors for the Church by visitations in Louisiana and Alabama.[10]

Of the conditions he encountered, Bishop Brownell wrote, "The Church is probably regarded with less prejudice in Mississippi, than in any other part of our country. A very large portion of the wealthy and intelligent planters appear disposed to support its Ministry and institutions, whenever the appeal is made to them. Still the prospects of the Diocese appeared gloomy, on our arrival. The Revd Mr Muller and the Revd Mr Wall,[11] had just left the Diocese, and the Revd Mr Fox and Revd Mr Porter were preparing to take their departure,

1. J1827, 14. The Society, organized at Natchez in 1826, was still active as late as 1853, its name somewhat shortened. The meetings coincided with those of the Convention. See especially: J1828, 8-10; J1852, 113-115.
2. William A. Beardsley, (ed.), "Bishop Brownell's Journal of His Missionary Tours of 1829 and 1834 in the Southwest," Historical Magazine of the Protestant Episcopal Church, VII (1938), 308. Hereafter cited as Brownell.
3. Ibid., 310.
4. Ibid., 303.
5. Ibid., 310.
6. Ibid.
7. Ibid., 311.
8. Ibid.
9. Ibid., 310.
10. Ibid., 311, 316.
11. The Rev. Spencer Wall had come into the Diocese in 1828 as rector at Port Gibson (J1829,7).

in company with us. But during our stay in Natches [sic] that Congregation presented a call to the Rev^d M^r Porter, which he determined to accept."[1]

At the beginning of 1830, then, only the Rev. James Fox, in addition to the Rev. Mr. Porter, was active in the State. Of the original five clergymen in the Diocese, the Rev. James Pilmore had died in November 1827,[2] the Rev. Adam Cloud was inactive, and the Rev. John Wurts Cloud was out of the Diocese.[3]

In May 1830 the convention of the Diocese, meeting at Natchez, agreed to a proposal of the Church in Alabama, that the Churches of Alabama, Louisiana, and Mississippi join together to form one Diocese, to be called the Southwestern Diocese.[4] The perfecting of this plan, however, took some time. Meanwhile, the Church in Mississippi, continued to function as a Diocese, although consisting of only four parishes, two priests, and without episcopal ministrations save the occasional attentions of the distant Bishop of Connecticut.

The General Convention of 1832 was attended by one delegate from Mississippi, Justin W. Foote. He reported conditions in the Diocese unchanged, and that "the main obstacle to the extension of the Episcopal Church in this Diocese is the insufficient supply of clergymen."[5]

By 1835, arrangements for a convention to meet in New Orleans and form a Southwestern Diocese were matured. A special convention of the Diocese of Mississippi met in Natchez, February 23 and 24, of that year, and was presided over by Bishop Brownell, who had been in New Orleans and the vicinity since December 1834.[6] Delegates to the New Orleans convention elected at Natchez were, the Rev. Pierce Connelly,[7] and James G. Wood, Thomas H. Prosser, Joseph Dunbar, W. Newton Mercer, Ayres P. Merrill, Samuel Davis and John Joor.[8]

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1. Brownell, 311.
2. Natchez Ariel, November 2, 1827.
3. Brownell, 312; J1828, 7.
4. Journal of a Convention of the Protestant Episcopal Church in the State of Alabama, published by the convention, Tuscaloosa, 1831, 6-7. Although the Diocese of Mississippi seems to have held its annual conventions in the years 1830-1836, inclusive, there are no printed Journals known to exist for those years.
5. JGC, 1832, 51.
6. Brownell, 320.
7. The Rev. Mr. Connelly, of Philadelphia, had succeeded Mr. Porter at Natchez, and was at the time of his election the only clergyman actively employed as such in the Diocese. Mr. Connelly after an ecclesiastical career that took him into the Roman Church and back again, died in Florence, Italy, as rector of St. James' Episcopal Church in that city (Charles Stictenroth, One Hundred Years With "Old Trinity" Church, Natchez, 1922, 18).
8. Journal of a Convention of the Protestant Episcopal Church...From the Diocese of Mississippi and Alabama and the Clergy and Churches of Louisiana, New Orleans, 1835, 4.

The Diocese

The convention assembled at New Orleans, March 4 and 5,[1] and with the Rev. Mr. Connelly as president,[2] elected the Rev. Dr. Francis Lister Hawks, of St. Thomas' Church, New York, as bishop. The convention adjourned without further important action. However, Dr. Hawks, declined his election,[3] and interest in the proposed Southwestern Diocese declining, no further efforts to establish it seem to have been made.

The Diocese of Mississippi, had already in 1834, through its Standing Committee, invited the Rt. Rev. James Hervey Otey, of Tennessee to visit the Diocese, in his episcopal capacity.[4] This visit had been made, Bishop Otey arriving at Vicksburg, by boat from Memphis, in company with the Rev. [Thomas?] Wright, on January 3, 1835.[5] Leaving Mr. Wright to organize a congregation in that city, Bishop Otey continued on, making visits at Natchez, Church Hill, and Port Gibson. The congregation in the latter place,[6] the Bishop found in a "depressed state," lacking a clergyman for some time. A visit to Woodville was prevented by high-water in the Homochitto swamp,[7] and Bishop Otey left the Diocese in February.

In summary of his visit, the Bishop reported to the Standing Committee that he "received the most gratifying assurance of the willing disposition of the people to support the institutions of religion. . . .Nothing is wanted but the labors of faithful and well-informed clergymen. . . .But this supply must come from the North and East of us. . . .And few compartively, as past experience demonstrates, will be found ready to encounter the fatigues and dangers of exposure to a southern climate. . . .Under these circumstances, to say nothing of the difference between the North and South, it strikes me as an obvious dictate of prudence and sound policy to provide in the Southwest, as soon as practicable, for the education of young men willing and in other respects qualified to enter the ministry."[8]

Bishop Otey at the time of undertaking supervision of the Diocese of Mississippi had only recently been consecrated bishop, that event taking place in Christ Church, Philadelphia, January 14, 1834.[9]

James Hervey Otey was born in Bedford County, Virginia, January 27, 1800.[10]

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1. Ibid.
2. Ibid, 8.
3. Brownell, 321.
4. The Rt. Rev. James Hervey Otey, Report of a Visitation of the Diocese of Mississippi, printed by order of the Standing Committee, Natchez, 1835, 3.
5. Ibid., Bishop Otey did not give the first name of the Rev. Mr. Wright. The Rev. W. S. Slack, Alexandria, La., Recorder of Ordinations, suggests (1940) that he was the Rev. Thomas Wright, of Virginia.
6. Ibid., 5.
7. Ibid., 6.
8. Ibid., 7-8. This statement of the need for a southern Church University is one of the first indications of Bishop Otey's plans for the University of the South. (See entry 1-e).
9. The Rt. Rev. William Mercer Green, Memoir of James Hervey Otey, New York, 1885, 12. Hereafter cited as Otey.
10. Ibid., 3.

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At the age of sixteen he entered the University of North Carolina, taking the degree of Bachelor of Belles Lettres in 1820. Not reared as an Episcopalian, his first real acquaintance with the Church was after 1820, when as tutor of Latin and Greek at his Alma Mater, he had the accompanying duty of holding prayers in the college chapel every morning just after daylight. According to his biographer, Bishop Green, "This was to him a new and most irksome exercise. For a while he stumbled through the performance with no degree of improvement, and with less and less satisfaction to himself. At lenght a kind lady friend pointed his attention to the Prayer-Book, and presented him a copy. . .The more he became familiar with its contents, the higher and more fervent was his admiration for the soundness of its doctrines, the spirituality of its prayers, and its admirable fitness for all the purposes of public or private devotion. From that time he became what till the day of his death he delighted to be called,--a 'Prayer-Book Churchman'."[1]

At this time, October 13, 1821, he married Eliza Pannill, of Petersburg, Virginia,[2] and, shortly thereafter, removed to Maury County, Tennessee, where he opened a school for boys.[3] Returning to North Carolina, as head of an academy at Warrenton, he was baptized by the Rev. William Mercer Green (later first Bishop of Mississippi) then in charge of the Church at Warrenton, and soon after was confirmed by the Rt. Rev. John Stark Ravenscroft.[4] He received the office of deacon, October 10, 1825, and of priest, June 7, 1827, from the same bishop.[5]

For the following eight years, the Rev. Mr. Otey conducted a school at Franklin, Tennessee, and hold Church services in the Masonic Lodge. Among his students were Braxton and Thomas Bragg, and Matthew Fontaine Maury.[6]

The organizing convention of the Diocese of Tennessee, consisting of five priests and one deacon, met at Franklin, June 27, 1833. The Rev. Mr. Otey was easily elected bishop of the new Diocese.[7]

On his first visit to Mississippi, in January 1835, the Bishop reported confirming forty persons.[8] The only other occasion on which that rite had been available to Mississippians had been on the visit of Bishop Brownell in 1829, and, perhaps, at Woodville, on that Bishop's visitation in 1835.[9]

In 1837, the diocesan convention of Mississippi again invited him to visit the State,[10] but it does not seem that this visit was made.[11] Instead, the Rt. Rev. Jackson Kemper, missionary bishop in the Northwest, visited "many of the Churches in this Diocese," in 1838,[12] notably St. Paul's Church, Columbus, whose building he consecrated, April 22.[13]

1. Ibid., 6-7.
2. Ibid., 7.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid., 8.
7. Ibid., 11.
8. GCJ1835, 139.
9. Otey, 6.
10. J1837, 9-10.
11. Otey, 20.
12. J1838, 7.
13. JGC1838, 63.

The Diocese

The same year, the convention of Mississippi resolved that they felt it "expedient" for Mississippi to be placed, under a missionary bishop, if the General Convention would appoint one.[1] At this time, there were clergymen resident in the Diocese at Natchez, Columbus, Vicksburg, and two at Woodville.[2] The Rev. Roderick Ranney, formerly of Grand Gulf, and still canonically resident in the Diocese, was actually in charge of Grace Church, St. Francisville, Louisiana.[3] It was reported that "Mississippi is in great need of twelve or fifteen missionaries."[4] The Diocese reported 116 communicants.[5]

Receiving no action from General Convention regarding a missionary bishop, the diocesan convention invited the Rt. Rev. Leonidas Polk, of Arkansas, to visit the State.[6] Bishop Polk attended the fourteenth convention of the Diocese, at Woodville, in 1839, and opened that gathering with a celebration of the Holy Communion.[7] By 1840, Bishop Polk found his work in Arkansas too extensive to permit of further attention to Mississippi,[8] and Bishop Otey, being again asked to take supervision of the Diocese, agreed to do so.[9] However, Bishop Polk paid at least one other official visit to the Diocese, as Bishop of Louisiana, visiting St. Paul's, Woodville, for confirmation, in 1843.[10]

Addressing the convention of 1844, assembled in the capitol building (now the old capitol), Jackson,[11] Bishop Otey urged the election of a bishop, who should be charged with the care of the Diocese of Mississippi alone, pointing out that it was "an object greatly to be desired and intimately connected" with the best interests of the Diocese.[12] Agreeing to the suggestion, the Convention began the task of selecting a bishop.

The clergy first nominated and approved for the office the Rev. David C. Page, rector of Trinity Church, Natchez. The laity declined to confirm him. The clergy next nominated and approved the Rev. Nicholas Hanmer Cobbs, of Ohio, (later first bishop of Alabama). The lay delegates failed to confirm him likewise. Finally, the clergy nominated and confirmed the Rev. Francis Lister Hawks, who was evidently the choice of the laity, for he was immediately approved by them.[13] The Rev. Dr. Hawks had declined his election to the Bishopric of the Southwestern Diocese ten years earlier. At the time of this second election to the episcopate, he was rector of Christ Church, Holly Springs, and had recently established a boys' school there that was to develop into St. Thomas' Hall[14] (see Entry 1-b).

Before adjourning, the Convention passed resolutions of appreciation to Bishop Otey, "who entering the Diocese eight years ago with but one clergyman residing in it, now leaves it with seventeen."[15] The Diocese had been paying

1. J1838, 7-8.
2. J1838, 2.
3. JGC1838, 166.
4. Ibid., 174.
5. Ibid., 142.
6. J1839, 3 Bishop Polk, formerly of Tennessee, had been elected missionary bishop of Arkansas, September 15, 1838 (JGC1838, 80).
7. Ibid.
8. J1840, 15.
9. J1841, 31.
10. J1843, 15.
11. J1844, 37.
12. J1844, 19.
13. J1844, 35.
14. J1844, 16.
15. J1844, 36.

The Diocese

Bishop Otey, $1,000 yearly for his supervision of the Church in Mississippi,[1] and now agreed to pay his full-time successor, $2,000.[2]

However, the Rev. Dr. Hawks, in spite of being twice elected to the office, was not destined to serve as bishop of Mississippi, for the General Convention meeting the next year, 1844, refused to confirm his election.[3] No definite charges were brought by the Convention against Dr. Hawks, but he was not confirmed, and his election was referred back to the Diocese of Mississippi "to declare their sense of the subject."[4]

There was no diocesan convention in 1845, but in that year, the Rt. Rev. George Washington Freeman, bishop of Arkansas, made a visitation to most of the twelve parishes of the State on the invitation of Bishop Otey.[5] In 1846, the convention was addressed by Bishop Otey, who termed the action of General Convention, in failing to confirm the election of Dr. Hawks, "objectionable" and "calculated to embarrass and dishearten a weak and infant Diocese."[6] A resolution using these phrases of Bishop Otey was passed by the diocesan convention.[7] Dr. Hawks, however, left the Diocese the same year to become rector of Christ Church, New Orleans.[8]

Having failed for a second time to obtain a bishop of its own, the Diocese, meeting in the Methodist building in Jackson, in 1847, asked Bishop Otey again to take up the supervision of Mississippi.[9] The salary was increased to $1,500.[10] In 1848, however, Bishop Otey's increasing ill-health forced him for the last time to relinquish this extra and laborious task,[11] the convention accepting his resignation as Provisional Bishop with "sorrow and regret."[12] A resolution to invite Bishop Freeman of Arkansas again into the Diocese failed to carry.[13] The Diocese seemed confident of its ability to support, and determined to have, its own bishop.

The twenty-third convention of the Diocese met in Trinity Church, Natchez, in May 1849. Plans for the election and support of a bishop were presented and approved. In addition to a salary of $2,000, it was resolved that the Diocese should purchase an episcopal residence and raise $25,000 as a first step toward endowing the episcopate.[14] Trinity parish, Natchez, offered to supply $1,000 of the bishop's salary and to give him the title of rector, in addition to supply him with an assistant at $800, that he might devote most of his time to diocesan affairs.[15] This offer was agreed to by the convention, which further decided that the consecration of the bishop-elect should be held at St. Andrew's Church, Jackson.[16]

Pending the coming of a bishop, the convention asked Bishop Cobbs, of

1. J1843, 27.
2. J1844, 37.
3. JGC1844, 71.
4. Ibid.
5. Ibid., 19-20.
6. J1846, 10-11.
7. Ibid., 24.
8. J1846, 12.
9. J1847, 29.
10. Ibid.
11. J1848, 15.
12. Ibid., 22.
13. Ibid., 23.
14. J1849, 23.
15. Ibid.
16. Ibid., 25.

Alabama, to perform episcopal services in the northern part of the State, and Bishop Freeman, of Arkansas, to visit the central and southern parts.[1]

Proceeding to the election of a bishop, the clergy voted unanimously in favor of the Rev. William Mercer Green, of Chapel Hill, North Carolina, and the laity approved.[2] Before adjourning, the convention also resolved that seats in Church ought to be free, and that selling and renting pews was "injurious to the best interests of the Church."[3]

When elected Bishop, the Rev. Mr. Green had been for twelve years Chaplain at the University of North Carolina and professor of Belles Lettres. Born at Wilmington, North Carolina, on May 2, 1798, he had been largely reared by his mother, his father having died when William Mercer was still a child. The father, William Green, was a son of Dr. Samuel Green, of Liverpool, England, who had settled on the Cape Fear River near Wilmington, where he died in 1771. In 1814, William Mercer Green entered the freshman class at the University of North Carolina, and graduated A. B. in 1818. During his undergraduate years at Chapel Hill he was strongly influenced toward taking orders in the Church by reading a life of Bishop Berkeley. On December 22, of the year of his graduation, he married Sally W. Sneed, of Williamsborough, and about the same time began, privately, as was not unusual at that time, a course of study for the ministry.

After being ordained, the Rev. Mr. Green was, for four years, rector of St. John's Church, Williamsborough, and in charge of work in Halifax, Raleigh, Oxford, Milton, and Hillsborough. In 1826, he moved his residence to Hillsborough, as rector of St. Matthew's Church, which he had organized there. In 1832, his wife died, and in 1835 he was married again to Isabella Fleming, of Pittsborough, N. C., on December 18. His work at the University of North Carolina began in 1837 and continued to his election to the bishopric of Mississippi. In 1845, the University of Pennsylvania conferred on him the degree of Doctor of Divinity.[4]

The consecration of the Rt. Rev. William Mercer Green as the first bishop of Mississippi took place in St. Andrew's Church, Jackson, in 1850, on the Second Sunday in Lent (February 24), which was also the Feast of St. Matthias, the consecrators being Bishops Otey, Polk, Cobbs, and Freeman.[5] The chief consecrator was Bishop Otey, who had himself been baptized by Bishop (then the Rev. Mr.) Green.

Bishop Green continued in Mississippi the churchmanship of Bishop Otey,

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1. J1849, 20.
2. Ibid., 21.
3. Ibid., 26.
4. There is no complete published life of Bishop Green. The above sketch of his career prior to his coming to Mississippi is based on Gilbert Cope's, Genealogy of the Sharpless Family, Philadelphia, 1887, 497-498. The Rev. W. S. Slack, Recorder of Ordinations, states that he was made deacon April 29, 1821 and priest April 23, 1823, both ordinations being by the Rt. Rev. Richard Channing Moore, of Virginia.
5. J1850, 9. St. Andrew's Church, at that time, was located on the southeast corner of President and Amite Streets.

which, while it in no wise lacked evangelical fervor, carried with it a feeling for the discipline of the Church and the sacramental life that evangelical churchmanship has often been without. At the close of his first convention address in 1850, Bishop Green well summarized the position in churchmanship that he was to maintain for thirty-seven years in Mississippi, a State largely Protestant and with considerable prejudice against any form of Christianity not of the denominational variety: "My brethren of the clergy and laity, may you and I never be drawn aside from the faith and practice of the Prayer-book, which is but an epitome of the Bible, either by the seductive wiles of Romanism on the one hand, or the levelling, popularity-seeking devices of a diseased Protestantism on the other. Upon the safe and happy middle ground of Catholic truth may we ever be found, battling for God and his Church."

When Bishop Green took up his work in Mississippi, there were, according to his own figures, "but ten places in the Diocese containing regularly organized Parishes, and suitable Houses of Worship, viz: Vicksburg, Natchez, Jackson, Columbus, Woodville, Holly Springs, Yazoo City, Kirkwood [Madison County], Church Hill, and Epiphany [near Hermanville]; at two only of which was to be found a Rectory."[2]

At the end of his first year as Bishop, he reported that he had traveled more than 4,500 miles, preached 124 times, baptized forty-four persons, confirmed 106, and celebrated the Holy Communion twenty-five times.[3] He was then fifty-three years of age. Much of his work was that of a missionary, taking the services of the Church to towns and settlements where they had never before been known. Conditions under which he labored are indicated by an entry in his Journal, in 1851, that he "set out at sunrise, on top of a freight car, from Mount Alban [Warren County]."[4] At Hernando the Bishop reported that he "was here much annoyed by a dog. People ought not to let their dogs accompany them to the house of God."[5] And, in 1870, when the Bishop was seventy-two years of age, he wrote of "riding ten miles on the back of a mule, and in the teeth of a sharp north wind," to make a visit to St. John's Church, Early Grove.[6] Similar entries, indicating the difficulties of shepherding scattered Churches and isolated communicants in an extensive Diocese, are not lacking.

In 1852, the Diocesan Convention noted the purchase, at a cost of $5,000, of 140 acres, "about a mile from Jackson, on which was a handsome house and the necessary outbuildings." This was for an episcopal residence,[7] on part, of which property now well within the city limits, the present Bishop's Home and Diocesan Library are situated (see Entry 1-a). After the Civil War the property became known as Battle Hill, because of the fighting on this side of the city as Grant moved on Jackson from the southwest. St. Andrew's College, diocesan school for boys, opened January 1, 1852 on part of these grounds (see Entry 1-d).

In 1853, one of the almost annual visitations of yellow fever had a "disheartening influence" on diocesan work, killing "a number of esteemed Lay

1. J1850, 19.
2. J1880, 39.
3. J1851, 27.
4. J1851, 27.
5. J1854, 17.
6. J1870, 23.
7. J1852, 72.

brethren" and three of the clergy, the Rev. Amos Cleaver, Jackson; the Rev. Stephen Patterson, Vicksburg; and the Rev. John S. Chadbourne of Louisiana, who was working in Trinity Church, Natchez.[1]

For the most part, the first ten years of Bishop Green's episcopate, 1850-1860, were fruitful ones, marked by a steady growth, the result of the completed organization of the Diocese, increasing resources, and faithful ministrations. The Church was at work generally over the State, but was still strongest in the Natchez district. However, there were parishes along the Gulf of Mexico, which were especially active during the summer months, serving as chapels-of-ease for planters from the interior. Most of the remaining parishes were along the fringes of the Mississippi-Yazoo Delta, above Vicksburg, or across the north-central part of the State, where such towns as Holly Springs, Columbus, and Okolona had prospered, as the planters had prospered, in the flush times after 1830.

Bishop Green was active in the movement for the establishment of the University of the South, and of the original $500,000 quickly raised to start it, a considerable portion came from Mississippi.[2]

In 1860, the parishes were operating on an income of $29,757.74.[3] There was a growing endowment fund of $6,425,[4] and Church property, exclusive of schools, was valued at $159,840.[5]

Schools, under diocesan or Church control, were: St. Thomas' Hall, Holly Springs; Trinity School, Pass Christian; Rose-Gates College, Okolona; and Wilson Hall, near Holly Springs. In addition, land had been purchased looking toward the erection of "an Institution of the first rank for young Ladies, near the City of Jackson."[6]

On January 9, 1861, the State of Mississippi withdrew from the Federal union. In April, the thirty-fifth annual convention of the Diocese met in Christ Church, Holly Springs. Most of the clergy attended, but the sudden and complete change in the economic and political life of the State, that came with secession, prevented the attendance of more than twelve of the sixty-five elected lay-delegates.[7]

The Bishop presented to the convention a letter, sent from Sewanee by Bishops Polk and Elliott,[8] as senior Southern bishops, to all other Southern bishops, asking for a meeting in Montgomery, Alabama, on July 3, "to consult upon such matters as may have arisen out of the changes in our civil affairs."[9]

Delegates from Mississippi attended this and subsequent meetings. And proceeding on a theory of the Holy Catholic Church as consisting of autonomous national Churches, lay and clerical members of the Church in the Confederate

1. J1854, 31.
2. J1860, 30.
3. J1860, 23.
4. Ibid., 12.
5. "U. S. Manuscript Census, 1860, Social Statistics, Schedule 6 (8th U. S. Census)," Department of Archives and History, Jackson.
6. J1861, 23-24.
7. J1861, 3-6.
8. The Rt. Rev. Stephen Elliott, Bishop of Georgia.
9. J1861, 30.

The Diocese

States set up an organization for the Protestant Episcopal Church in the Confederate States.[10]

The organization of a Confederate Church was considered as involving only the temporal affairs of the Church and not as involving schism from the Church outside the Confederate States. As expressed by Bishop Green: "Whilst the State is thus passing through the fires of a painful revolution, how thankful should we be that the Church is at peace; and that although our political relations towards our brethren. . .have been severed, no change of name, of government, or national interest, will be able to lessen our affection for them as fellow members with us of the One, Holy, and Apostolic Communion. If a separate and independent Ecclesiastical organization shall be demanded. . .it will exhibit to the world a division without dissension, a separation without injury to the respective parts."[2]

And after the war, when the southern Dioceses returned to their former relations with the Church in the United States, the Bishop was gratified at being able "to show the world that the Holy Catholic Church of Christ, however separated by political boundaries, is still one."[3] Bishop Green did regret, however, that the name Protestant Episcopal was not changed, and he wrote, that, "If any form or phase of Christianity on this continent deserves the name of Catholic or American Catholic, it is our own Anti-Roman, Anti-Sectarian Branch of Christ's Church."[4]

In spite of the war and the unsettling effect on normal Church life of four years of armed conflict within the borders of the Diocese, considerable success was achieved in carrying on the work of the Church. Although, attendance was below normal, only one diocesan council[5] failed to meet, that of 1864.[6] Yet the prospect, at the conclusion of the war, was not a pleasant one, and it was observed by Bishop Green that "the reduced number of our clergy, the destruction of some of our Churches, the robbery and defacement of others, the general improverishment of our people, and the total ruin of many, joined to the complicated claims, the embittered feelings, and the disregard of moral obligation naturally growing out of a protracted war; all this, with other causes. . .has thrown our Church several years back."[7]

Many of the clergy enlisted in the Confederate army or removed from their

1. The detailed story of the Church in the Confederacy is given in Joseph Blount Cheshire, The Church in the Confederate States, New York, 1912; see also Nash Burger, "The Diocese of Mississippi and the Confederacy," in Historical Magazine of the Protestant Episcopal Church, IX, (1940), 52-77.
2. J1861, 35.
3. J1867, 53.
4. Ibid., 38.
5. The word council was used by the Confederate Church, and, after the war began, in Mississippi, to replace convention as the name of the annual diocesan meeting. The change was made official in 1868 (J1868,45).
6. J1867, 56. The proceedings of the councils of 1862, 1863, 1865, 1866, were not printed in full, but are available in abstract form in the Journal of 1867. The council of 1864 failed to meet.
7. J1867, 64.

charges for some other cause. Of the thirty-three priests listed in 1861 as resident in the Diocese, twenty-one had left their Churches by 1867, and only eight had the same rector at the end of the war that they had at the beginning, and of those eight not one had enjoyed uninterrupted ministrations during that time.[1]

Church property suffered generally throughout the Diocese, whether from the neglect of poverty and the distractions of the time, as at Yazoo City, where the Church building was pulled down because of lack of funds to repair it,[2] or, as at Jackson, where the building was burned by Federal troops.[3]

All the diocesan schools were forced out of existence by the war.[4]

However, both Bishop Green and the Committee on the State of the Church, commented on the increased respect of non-Episcopalians for the Church, as a result of the conflict. "The prejudice, opposition, and misrepresentation which have hitherto been so rife in regard to our branch of the Holy Catholic Church, seem, to a great extent, to have given way,"[5] wrote the Bishop. The Committee on the State of the Church thought the improvement perhaps due to the "devotion of our clergy to the soldiery," and the fact, "that our unity has been preserved intact."[6]

In 1869, first attempts were made to set up a convocational system, and the Diocese was divided into a Northern, Central, and Southern convocation.[7]

By 1870, the Diocese, although struggling against poverty and the still unsettled times, was beginning again to function in all its parts. Efforts to build up a native clergy for the Diocese seemed to be making progress, eleven candidates for the ministry being listed,[8] and an attempt to supply theological education within the Diocese and at small cost was soon to be made by the Bishop Green Training School at Dry Grove (see Entry 1-g), and the Annandale Training School, in Madison County (see Entry 30). Parishes had been organized or reorganized at Greenville, Grenada, Macon, and Water Valley, and a new parish, Holy Trinity, at Vicksburg, had been started.[9] However, debt still hung over the Diocese, and $2,429.35 of Bishop Green's salary was unpaid.[10] In 1875, this indebtedness to the Bishop was still $1,870.82.[11]

In 1871, the office of the Registrar was set up to "have the custody of all official documents and historical evidence relating to the Diocese and its several parishes."[12] Dr. William K. Douglas, of the Church of the Holy Comforter, Dry Grove, was the first to hold this office.[13]

The Diocese received, in 1873, as a gift from W. W. Corcoran of Washington

1. According to lists of clergymen as given in the abstract Journals of those years.
2. J1876, 60.
3. Ibid., 56.
4. J1867, 3.
5. JGC1868, 319.
6. J1868, 44.
7. J1869, 12.
8. J1870, 6.
9. Ibid., 27.
10. Ibid., 36.
11. J1875, 46.
12. J1871, 25.
13. Ibid.

The Diocese

D. C., "an undivided portion of a large quantity of land lying in the states of Mississippi and Texas. . .supposed to be of considerable value."[1] The total extent of this land seems never to have been ascertained, but it must have been considerable. References to sale of part of it are scattered through the diocesan Journals, but a complete summary of acreage sold and the amount received seems never to have been prepared. In 1875, 960 acres were sold for $3,140.[2] In 1876, it was reported that the land had been forfeited to the state for taxes,[3] yet in 1877 there were still references to selling some of it.[4] In 1881, there was listed $1520.54, in the diocesan treasury from the Corcoran land.[5] It is at least clear that the amount received by the Diocese from what was evidently a large and potentially valuable gift was comparatively slight. Much of the land was lost by the Church to squatters, under the Mississippi law giving title after ten years undisputed occupancy.[6]

In spite of efforts to strengthen the Church after the ravages of war and Reconstruction, the Committee on the State of the Church reported, in 1875, that, "the Church in our Diocese is passing through a period of trial and depression. . .For the condition of the Church, the condition of our State and people is a sufficient cause. Poverty, with all its trials, has overtaken those who were once the most liberal benefactors of God's Church."[7]

Conditions were not helped by the fact that increasing age lessened the ability of Bishop Green to attend to the needs of his large Diocese. The Diocese had not been able to rebuild the Bishop's home at Jackson, and during most of the post-war years his permanent home was at Sewanee.[8] In 1878, it was necessary for the Rt. Rev. Henry Niles Pierce, of Arkansas, to perform episcopal functions in north Mississippi,[9] and during the years 1877-1886, the Rt. Rev. William Forbes Adams, formerly missionary bishop of New Mexico and Arizona, and at that time rector of Holy Trinity Church, Vicksburg, assisted Bishop Green in diocesan work.[10] In 1879, the Rt. Rev. Charles Todd Quintard, of Tennessee, made an episcopal visit to some Mississippi Churches.[11]

As though the destruction of war and the accompanying poverty and distress were not enough, there came to the State, in 1878, a yellow fever epidemic more fatal and widespread than any before known. The Bishop Green Training School was wiped out of existence, and clergy and laity alike, over the Diocese, fell victim to the pestilence. Among the dead was the Rev. Duncan Cameron Green, son of Bishop Green and father of the present Bishop.[12]

In 1880, Bishop Green had been for thirty years at the head of the Diocese, and in spite of war, depression, and plague the Church had gone forward. Ten parishes had become fifty-one, two rectories had become eleven, and forty-one

1. J1873, 31. A special act of the legislature, April 2, 1873, authorized the Diocese to receive this land. (L. M., 1875, 62-64).
2. J1875, 30.
3. J1876, 30.
4. J1877, 47.
5. J1881, 41.
6. According to the Rt. Rev. William Mercer Green, II, January 1940.
7. J1875, 33.
8. J1875, 5.
9. J1878, 27.
10. J1878, 5, 27; J1886, 5.
11. J1880, 25.
12. J1879, 52.

new Churches had been built.[1] Communicant strength had increased from 441[2] to 1,694.[3]

At the conclusion of his address to the council of 1880, Bishop Green requested that an assistant bishop be given him.[4] As early as 1872 there had been some discussion of the need for an assistant.[5] The Convention of 1881, after considering the idea of an assistant, got no further than resolving that the parishes and missions "consider the propriety of electing an Assistant Bishop."[6] The Rt. Rev. John Henry Ducachet Wingfield, missionary bishop of Northern California, was elected assistant bishop by the council of 1882, but he did not accept.[7]

Two steps looking to the greater efficiency of the Church in the Diocese were taken in 1882: greater definiteness was introduced as to the requirements for a parish and as to the distinction between a parish and a mission,[8] and a program looking toward the better securing of Church property to the Church (including the incorporation of Churches) was undertaken.[9]

In November, 1882, a special council of the Diocese elected the Rev. Hugh Miller Thompson, rector of Trinity Church, New Orleans, Assistant Bishop of the Diocese, the Rev. Mr. Thompson receiving, on the first ballot, all save two of the clerical votes and all of the lay ballots.[10] He accepted his election and was consecrated in Trinity Church, New Orleans, February 24, 1883,[11] consecrating bishops being the Rt. Rev. Richard Wilmer, of Alabama; the Rt. Rev. John Gallaher, of Louisiana; the Rt. Rev. Samuel Harris, of Michigan; and Bishop Green.[12]

Bishop Thompson was born in Londonderry, Ireland, of English parents, June 5, 1830, and had been brought to this country at an early age. He attended schools at Caldwell, N. J., and Cleveland, Ohio. He walked from Cleveland to Nashotah, Wisconsin, to enter the theological seminary there. He graduated in 1852, and was ordered deacon the same year by the Rt. Rev. Jackson Kemper, and priest in 1856. He remained at Nashotah as Professor of Ecclesiastical History, having charge also of St. Matthew's Church, Kenosha and the Church of the Atonement, Milwaukee. Kemper Hall, at Kenosha, was founded by him. Although well known as a teacher and priest, his greatest

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1. J1880, 39.
2. J1850, 57, lists 405, but Holly Springs and Port Gibson with 27 and 9 listed in 1849 (J1849, 29, 31) were not included.
3. J1880, 69.
4. J1880, 41.
5. J1872, 25.
6. J1881, 53.
7. J1882, 58, 60-61.
8. J1882, 44-46.
9. Ibid., 39-41.
10. Proceedings of the Special Council of the Diocese of Mississippi Held in St. Andrew's Church, Jackson, November 28 and 29, 1883 [Should be 1882], Jackson, 1883, 7.
11. J1883, 23.
12. J1883, 38.

reputation was, perhaps, gained as a writer, and as editor of the Chicago American Churchman, and later of the Church Journal, of New York. Among his published works are: Copy (1872), More Copy (1897), Unity and its Restoration (1860), First Principles (1869), Absolution (1872), and The World and the Logos (1886). In 1875, he had become rector of Trinity Church, New Orleans, which cure he resigned to become assistant bishop of Mississippi.[1]

An uncompromising Churchman with a strong feeling for the Catholic and Apostolic heritage of the American Church, Bishop Thompson did not hesitate to express frankly his feelings regarding what he considered, careless and irresponsible Churchmanship or inept handling of Church affairs. As willing to expose his own failings as those of others, his annual addresses to the Council (1884-1902) are probably unique among episcopal charges for their realism and undeniable literary excellence.

Anxious to organize the Diocese to the fullest extent, one of Bishop Thompson's first efforts was to establish a Cathedral, whose altar would be "the spiritual hearth of the common family."[2] He established his home at Oxford and denominated the Rev. Melville M. Moore, of St. Peter's Church, as Dean, and the Church as a Cathedral. This arrangement continued to 1889, by which time a new Bishop's Home had been erected on the Jackson, Battle Hill property, and Bishop Thompson himself had removed there (1887),[3] the idea of a Cathedral at Oxford seemingly not taking hold.

Bishop Green died at Sewanee, on Sexagesima Sunday, February 13, 1887, and was buried at Jackson, February 17,[4] being at the time of his death Chancellor of the University of the South and the "eldest Bishop in the American Church."[5] He had previously, in 1884, turned over full charge of diocesan affairs to Bishop Thompson.[6]

The activity in Church journalism that had marked Bishop Thompson's early years was continued by him in Mississippi. He transferred to Jackson, the Church News (begun at least as early as 1882,[7] as a parochial organ of Trinity Church, Natchez,[8] by the Rev. Alexander Marks),[9] and made it the official Diocesan paper, which it still is. Earlier diocesan publications, The Episcopalian, of the 1830's;[10] the Vicksburg Church Herald (1852-1855),[11] and the Diocesan Record of Mississippi, edited by the Rev. William K. Douglas (1873-1875)[12] had all appeared, only to exist briefly, and then die.

One of the major problems facing the Diocese at the time was the short, average tenure of the parochial clergy. Resulting from several causes, beginning, perhaps, with the poverty and dislocation of all life that accompanied war, reconstruction, and pestilence, the problem was to the Diocese a

1. J1903, 50-51, a "Memorial" on Bishop Thompson delivered to the Council by the Rt. Rev. Thomas Frank Gailor of Tennessee; E. Clowes Chorley, "Hugh Miller Thompson," in Dictionary of American Biography, New York, 1928-1937, 20 vols., XVIII, 458.
2. J1884, 36.
3. J1887, 6.
4. J1887, 26.
5. J1887, 24.
6. J1884, 19.
7. J1882, 63.
8. J1883, 57.
9. J1889, 45.
10. J1837, 10.
11. J1852, 69; J1855, 51.
12. J1873, 30-31; J1875, 27.

serious and cumulative one. Of thirty-three clergymen canonically resident and at work in the Diocese in 1890, only three had a tenure of over ten years, and only six had been in the Diocese more than five years.[1] The study of the Committee and its report called sufficient attention to the problem to result in some improvement, for the matter seems to have become less pressing thereafter.

In 1893, Bishop Thompson had been ten years in the Diocese and in his address to Council he summarized the progress which had been made. Nineteen clergymen actively at work in the Diocese in 1883, had become twenty-eight. Eight rectories had been erected. Churches had been built at ten places and rebuilt at eight others. A new bishop's residence had been erected at Battle Hill, and St. Columb's Chapel, also at Battle Hill, had been built. Schools were in operation at Pass Christian and Vicksburg, and St. Thomas' Hall, Holly Springs was soon to reopen.[2] Communicant strength had likewise increased. In 1896, Bishop Thompson could report that "In the last decade the population of the State of Mississippi has increased, white and black, 10 percent. The communicants of the Church have increased 37 percent."[3]

Financial troubles arose at that time, however, to plague the Bishop and the Diocese. On the taking over of the affairs of the Trustees of the Episcopal Fund and Church Property by a new group of trustees, in 1895, they reported the trust "in a very unsatisfactory and confused condition,"[4] and that "the Canons have been grossly violated in the lending of money on known insufficient securities."[5] In the words of Bishop Thompson, "It seems to be the fact that a large part of the funds reported last year have vanished."[6] Nor was this the first time that disaster had overtaken diocesan funds, a large amount having been lost in 1883.[7] The result was a general tightening-up of the restrictions regarding the handling and accounting of these Church funds[8] that has maintained them in orderly shape since that time.

In 1902, Bishop Thompson, being seventy-two years of age and his health failing, summoned a special council to assemble January 20, 1903, to elect a coadjutor, but he died rather suddenly November 18.[9]

The special council met, fixed the salary of a successor to Bishop Thompson at $3,500,[10] and elected the Rev. Arthur Selden Lloyd, of New York as Bishop.[11] The Rev. Mr. Lloyd did not accept, and the regular Council of 1903, elected the Rev. Theodore DuBose Bratton, of Raleigh, North Carolina,[12] who accepted and was consecrated the third bishop of Mississippi, in St. Andrew's Church, Jackson, on the Feast of St. Michael and All Angels, September 29, 1903.[13] The chief consecrator was the Rt. Rev. Thomas Underwood Dudley, bishop of

1. J1890, 6-7.
2. J1893, 45-49.
3. J1896, 46.
4. J1895, 18.
5. Ibid., 19.
6. Ibid., 52.
7. Ibid., 51.
8. Ibid., 35, 42.
9. Journal of the Special Council of the Protestant Episcopal Church in the Diocese of Mississippi. . .1903, [Jackson, J. W. Tucker, 1903, 6-7].
10. Ibid., 9.
11. Ibid., 10.
12. J1903, 37.
13. J1904, 41.

The Diocese

Kentucky, assisted by the bishops of North Carolina, Florida, Georgia, Tennessee, West Texas, and Alabama.[1]

Born November 11, 1862, near Winnsboro, Fairfield County, South Carolina, Bishop Bratton was forty-one years of age when he took over the charge of the Diocese. His parents were John Bratton and Elizabeth Dubose, both of families long settled in South Carolina. John Bratton was a brigadier-general under Longstreet, in the Army of Northern Virginia. Bishop Bratton was born on Roseland Plantation, originally the property of his grandfather, Theodore S. M. Dubose, and he was reared there and on the neighboring Farmington plantation, also belonging to the family. His early education was received from ladies of the family and at the Sewanee Grammar School, Sewanee, Tennessee, which he entered in 1874. Proceeding to the University there, he completed the collegiate and post-graduate work by 1887, receiving the degree of B. D. in 1889, after the usual (at that time) two years' reading course that followed the courses taken in residence. He was ordered deacon September 1888, receiving both orders from the Rt. Rev. William B. W. Howe, of South Carolina. His first work was, in 1887, as missionary in York, Chester and Lancaster counties, South Carolina, under the Rev. Edmund Joyner. The next year, 1888, he went to the Church of the Advent, Spartanburg, S. C., and remained there until 1899. During his college years at Sewanee, he served as tutor in the Grammar School, and while at Spartanburg, he taught classes at Converse College, 1890-99. In 1899, he received a call to head St. Mary's Junior College, Raleigh, N. C., which call he accepted, and it was from St. Mary's that he came to Mississippi. He has been awarded the degree of Doctor of Divinity, by the University of the South, and of Doctor of Laws, by the University of Mississippi.[2]

Bishop Bratton's first council address, in 1904, not only pictures conditions in the Diocese as seen by one lately come into it but gives some idea of his own plans as well as his feelings in regard to the Church. He emphasized the importance of increased missionary giving to strengthen the smaller centers of Church work. He spoke of the importance of schools, especially Sewanee, and his hopes for their establishment in the Diocese. And, while asking for modification of a diocesan canon forbidding the use of Church buildings by non-Episcopal groups, that he might repay the courtesy of the denominations who had lent their buildings to him, he indicated his unwillingness to compromise in anywise the traditional teaching of the Church in regard to such a fundamental matter as the remarriage of divorced persons. And it was along the lines indicated in this first address that the work of Bishop Bratton was developed in the Diocese: an emphasis on missionary and educational activity, and a willingness to cooperate, where possible, with those outside the Church, while maintaining a faithful adherence to the Church's canons and traditions.[3]

Significant, too, was the first ordination performed by him: his ordination to the priesthood of the Rev. Richard Temple Middleton, colored.[4] Bishop

1. J1904, 52.
2. Information given to Nash Burger by the Rt. Rev. Theodore Dubose Bratton, January 1940.
3. J1904, 41-52.
4. J1904, 42.

The Diocese

Bratton's episcopate was marked by a more than usual interest in the welfare of the colored people of Mississippi (see below pp. 22-25).

The years from 1904 to the World War were marked by a steady growth in Church affairs. The Committee on the State of the Church reported in 1911 that, "the facts. . .present the state of the Church to be stronger and more progressive in all good works than ever before in her history. . .There seems to be a great awakening. . .new life springing up everywhere. . .we are on the eve of great things."[1]

In 1914, the council approved of the new provincial organization of the Church, which placed the Diocese in the Province of Sewanee (Fourth Province).[2]

On October 7, 1918, Bishop Bratton sailed for France as a religious worker, for the Y. M. C. A.,[3] working in Brest and the LeMans and Chaumont areas, until the end of the war,[4] the council of 1920 being the next one attended by him.

In 1919, the council elected for a second time, the Rev. William Mercer Green, II, of Jackson, as bishop-coadjutor, an election by a special council, in 1918, having been declined by him.[5]

Born July 12, 1876, in Greenville, Mississippi,[6] he had been ordered deacon November 29, 1899,[7] and priest December 9, 1900.[8] After having served at Grace Church, Canton,[9] and at Flora and Ridgeland,[10] he had worked in the Diocese of Tennessee until 1905,[11] when he returned to Mississippi to become rector of St. Paul's Church, Meridian.[12]

In 1909, he had become the first Dean of All Saints' College, Vicksburg,[13] coming to Jackson as rector of St. Andrew's, in 1912.[14]

A grandson of the first bishop of Mississippi, and the first native of the state to serve as its bishop, Bishop Green was well-fitted, by his background and experience, to continue the forward movement of the Diocese. His consecration took place in St. Andrew's Church, Jackson, May 29, 1919, with the Rt. Rev. Daniel Sylvester Tuttle, bishop of Missouri and Presiding Bishop as consecrator, assisted by the Rt. Rev. James Steptoe Johnson, former bishop of West Texas, and the bishops of Louisiana, Tennessee, and Arkansas.[15]

In 1922, Bishop Green presented a valuable summary of the Church's strength in the state, which showed among other things, that six of the State's eighty-two counties, Warren, Adams, Hinds, Washington, Harrison, and Lauderdale, contained 54 percent of the communicant strength of the Church, and that 77.7 percent of the communicant strength of the Church was found in counties

1. J1911, 54.
2. J1914, 23.
3. J1919, 88.
4. J1919, 88-95.
5. Ibid., 45-52.
6. The Living Church Annual, Morehouse-Gorham, New York, 1939, 424.
7. J1900, 42.
8. J1901, 31.
9. J1901, 5.
10. Ibid., 31.
11. J1903, 26.
12. J1905, 5.
13. J1909, 5.
14. J1912, 5.
15. The Living Church Annual, 1939, 424.

containing only 30.1 percent of the population; and that only twenty-eight counties had even one resident clergyman.[1]

The same year, a diocesan seal, the design of Charles Stietenroth, of Natchez, was adopted.[2]

The Council of 1922 also approved the employment of a full-time Executive Secretary,[3] which position was filled October 1, 1922, by the appointment of Capt. Thomas H. Shields,[4] who still occupies it.

In 1922, at the request of the Board of Missions, Bishop Bratton prepared a book, Wanted-Leaders, on the negro question,[5] and in 1935 delivered a series of lectures at the University of the South on Dr. William Porcher DuBose, published under the title DuBose, Apostle of Reality.[6]

From 1937 to 1939, Bishop Bratton was Chancellor of the University of the South, and that he might be free to render this service to his Alma Mater, he turned over all diocesan administration and authority to Bishop Green, November 2, 1938. Bishop Bratton's resignation as bishop, being accepted by the House of Bishops, Bishop Green succeeded to the title and authority of bishop of Mississippi.

During his years as Bishop Coadjutor, Bishop Green was active in various spheres of the Church's work. He was for nine years, 1928-37, Chairman of the Joint Commission of General Convention on Rural Work. In 1936, he delivered the Hale Memorial Lecture at the Seabury-Western Divinity School, with the assigned subject of "The Church and Rural Work." In addition he was, in 1932, appointed by Governor Sennett Conner, a member of the State of Mississippi's Trustees of Institutions of Higher Learning, the controlling board for the state colleges. He served as chairman to 1936, and his twelve-year membership on the Board does not expire until 1944.[7]

In 1940, one hundred and fourteen years after the formal organization of the Diocese, eighty parishes and missions in Mississippi reported 8,422 communicants and 10,035 baptized persons.[8] The Trustees of the Diocese reported assets of $67,373.54 in the General Fund,[9] while the various parishes and missions reported expenditures for the preceding year of $126,153.40.[10] Thirty-four clergymen were actively at work in the Diocese.[11] The ratio of communicants to the population of the state had shown an almost uninterrupted

1. Ibid., 64.
2. J1922, [3].
3. J1922, 25.
4. J1923, 43.
5. See Bibliography.
6. See Bibliography.
7. Interview with Bishop Green, March 1940.
8. J1940, insert at rear of Journal. This figure included 538 scattered communicants.
9. J1940, 100.
10. J1940, insert at rear of Journal.
11. J1940, 7, The Journal lists 33, but the Rev. John L. Morgan, Hattiesburg, was not listed.

rise from the one communicant to every 2,042 inhabitants in 1840 to one communicant for every 264 inhabitants in 1940 (see chart, p. 28).

In May 1940, a campaign to raise $150,000 for missionary and educational work in the Diocese was undertaken following a suggestion of Bishop Green made to the Council.[1] At the Council, also, the Bishop reported that income from the $51,200 Agnes Z. Carpenter bequest to the University of the South, was making "it possible adequately to care for a larger number of men preparing for the Sacred Ministry. . .at the University of the South."[2]

Finally, although "far from ideally satisfactory" the general condition of the Diocese in 1940 was described as "wholesome and sound."[3] In the words of the Bishop, "It is ours to determine that by the Grace of God we shall fail neither our Master, nor humanity, for whom He died."[4]

## Colored Work in the Diocese

From the beginnings of the Diocese of Mississippi, half the population of the State has been colored. This fact has had its effect on Church life in the State, and the Church has not been unmindful of its responsibility.

As early as 1842, Bishop Otey, then serving the Diocese, baptized 118 colored persons on the Laurel Hill plantation of Dr. William Mercer, near Natchez[5] (see Entry 13). Dr. Mercer maintained a missionary whose time was nearly all devoted to Negro work. Dr. Thomas S. Savage had his first charge in the Diocese on that plantation, and adjoining ones. He reported to the convention in 1848, that two services were held every Sunday afternoon for the Negroes, and that Bible Classes were held immediately after services. Sunday Schools for the Negro children were under the charge of Mrs. Savage and the wives of the overseers.[6] This sort of activity seemed to be general over the Diocese, as efforts were made to supply the "colored population with proper facilities for their spiritual welfare."[7]

From St. John's Church, Lake Washington (see Entry 21), Bishop Green reported in 1854, that "more than twelve hundred colored persons" were receiving religious instructions.[8] In 1860, near Okolona, the Bishop consecrated St. Cyprian's Chapel and cemetery, built for the slaves.[9] On May 24, 1861 he baptized forty-nine colored children, in the Deer Creek neighborhood of the Delta.[10]

At the Chapel of the Cross, Madison County (see Entry 30) on a Sunday afternoon just before the war, the Church was crowded, by a "throng of apparently eager listeners and devout worshippers," all colored, and the Bishop noted that "every required response was promptly and correctly made."[11]

1. J1940, 32.
2. J1940, 27.
3. J1940, 31.
4. Ibid., 33.
5. J1842, 26.
6. J1847, 36.
7. J1861, 22.
8. J1854, 68.
9. J1860, 32.
10. J1861, 37.
11. J1860, 40.

The Diocese

The Rev. Frederick W. Damus, (see Entry 41) undertook the spiritual charge of slaves on several plantations along the Mississippi River, south of Vicksburg, in 1854.[1] He reported this work with the colored people greatly hindered by the "pernicious influence of several Negro preachers,"[2] who "make it their peculiar mission to engender in their minds sentiments of suspicion and distrust."[3] Chapels were built for the slaves at Hurricane and Diamond plantations and the plantation of a Mrs. Freeland,[4] and in 1858, there were forty colored communicants reported from these places.[5] The Rev. Mr. Damus continued his "earnest and untiring"[6] labor with them until the Civil War.[7]

However, after the war, a Committee on the Relations of the Church to the Colored Population, reported that "by the sudden change in their social and political relations, this interesting work has been almost entirely interrupted."[8] The Committee, however, urged that the Church not throw off her responsibility to the Negroes, leaving "them to be led into error and fanaticism by the uninformed and self-appointed teachers of their own race."[9]

The bishop, clergy, and laity did take up again the task of taking the Church to the Negro, but it was an especially difficult task under the circumstances. In 1868, the bishop spoke of the "poverty and suffering to which their imposed freedom has already reduced them," but he rejoiced, "that many of them are beginning to find their best advisers and protectors in their former masters; and are also gradually returning to the altars of the Church."[10] In 1871, Bishop Green preached in Satartia and spoke of the chapel that was "once crowded with. . .well-instructed servants, now scattered over the land, left to their own guidance, and worse than all, fast coming under the influence of a religious teaching as blasphemous as it is unscriptural." At this time he baptized three colored children, "a remnant of a former faithful household."[11]

The Rev. George C. Harris, rector of the Chapel of the Cross, Madison County, reported: "It is now much more difficult for white men. . .to teach these people than before the war."[12]

Bishop Green baptized "one colored infant" at Osyka in November 1882. "The child was accompanied and presented by its grandmother only. Neither father nor mother came to take part in the blessed ceremony. . .the aged grandparent was only following out the wholesome instruction of a kind mistress in days when a misguided zeal and a mistaken philanthropy had not as yet torn the slave from the spiritual guidance of his master, and left him the victim of ignorance, self-will and a heathenish superstition."[13]

1. J1854, 26.
2. J1860, 76.
3. J1866, 63.
4. J1858, 46.
5. J1858, 77.
6. J1859, 41.
7. J1860, 50, see also Entries 29 and 30 for other evidences of the Church's work with the colored population in ante-bellum days.
8. J1866, 63.
9. Ibid.
10. J1868, 29.
11. J1871, 55.
12. J1868, 62.
13. J1883, 34.

The Diocese

In 1883, the bishop sent a circular to all other Southern and Southwestern Dioceses calling a council, "for a full and free conference on the relations of our Church to the, our late, slave population."[1] The Council met at Sewanee, July 26, of that year and resolutions were passed and sent to the General Convention.[2] These resolutions recommended an easing of the educational requirements for Negro clergymen and the organization of colored communicants, if the Bishop desired, into "a special Missionary Organization under the charge of the Bishop." These resolutions would have required changes in the canons of the Church, and the changes were not approved by General Convention.[3]

In spite of the failure to obtain what were considered needed reforms, the work with the colored population continued. The Rev. Edmund Charles Laughlin, Jr., of Warren County, devoted his entire ministry to the Negroes,[4] continuing the work begun by the Rev. Frederick W. Damus, above mentioned.[5] The Rev. Mr. Laughlin held services in a farm house on the Diamond Place plantation, and by 1871 had organized a congregation known as the Church of the Holy Communion[6] (see Entry 40). It was composed of eleven families with five communicants.[7] In spite of the small membership, Mr. Laughlin felt "very hopeful" concerning the work,[8] and he continued his services here until his death in 1889.[9]

St. Mark's Church at Jackson (Entry 88) was the outgrowth of a mission for Negroes, begun in 1883,[10] under the direction of Dr. Joseph Tucker, rector of St. Andrew's, Jackson, aided by the efforts of the Rt. Rev. Hugh Miller Thompson.[11] The Rev. Richard T. Middleton was the first colored priest of St. Mark's, taking charge of the work in 1904.[12] In that year Bishop Bratton confirmed six persons here.[13]

St. Mary's Church (Entry 90) was organized at Vicksburg, Warren County, in 1885,[14] largely as a result of Bishop Thompson's efforts.[15] Twenty-three communicants were reported in 1890.[16] In that year, a school, known as St. Mary's Collegiate Institute, was begun with an enrollment of sixty-five pupils.[17] This school has developed into the present Vicksburg Industrial School (Entry 1-h).

The Rev. Richard T. Middleton organized Trinity Chapel, Natchez, in 1889[18] (Entry 94). Fifty-two communicants were reported in 1895.[19]

The Okolona Industrial School, in Chickasaw County, a vocational College for Negroes, was founded in 1904 and taken over by the Church in 1920[20]

1. J1884, 29.
2. Ibid.
3. JGC1883, 136, 595-600.
4. J1868, 3; J1890, 53.
5. Ibid.
6. J1871, 44.
7. J1870, 60.
8. J1868, 69.
9. J1890, 53.
10. J1883, 23.
11. Ibid.
12. J1905, 77.
13. Ibid.
14. J1885, 40.
15. Ibid.
16. J1890, 69.
17. J1891, 37.
18. J1889, 38.
19. J1895, 76.
20. J1921, 63.

(Entry 1-j). The school reported 154 students in 1924.[1]

Trinity Church, Mound Bayou, Bolivar County[2] (Entry 117), and the Redeemer at Greenville, Washington County[3] (Entry 118), were Negro Churches organized in 1913. St. Luke's Church, Gulfport, was admitted to the Diocese in 1914 (Entry 101).

As a result of the efforts of Bishop Green and the Rev. Sampson W. Foster, St. Thomas' Church, Columbus, Lowndes County, was organized as a mission in 1935 (Entry 128).

At present, four colored priests minister to the several Negro Churches. The two Negro schools in the Diocese have been greatly aided by the American Church Institute for Negroes, an organization of the National Church organized in 1906, "to promote the cause of education of Negroes in the Southern States."[4] There were reported three hundred and ninety-nine Negro communicants to the council of 1940.[5]

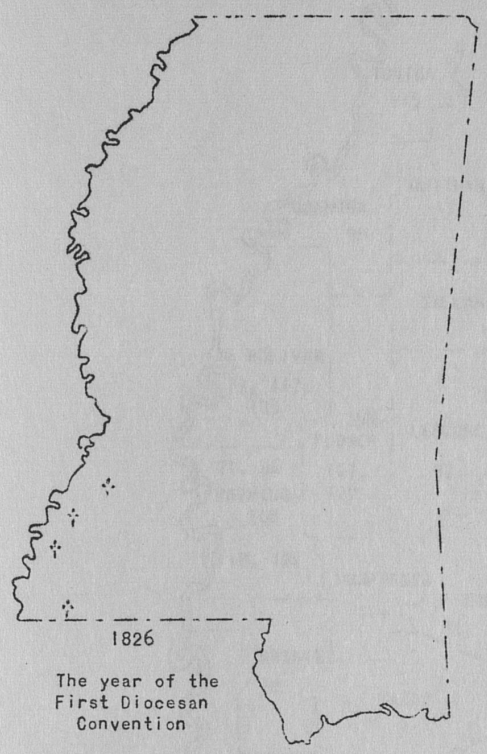
There is a colored convocation of the Negro workers in the Diocese.

Minutes of the Colored Convocation, 1934--, 1 vol., kept by the Rev. Sampson W. Foster, Dean, Greenville.

1. J1924, 61.
2. J1913, 55.
3. J1913, 35.
4. Living Church Annual, 1939, 93.
5. J1940, insert after index.

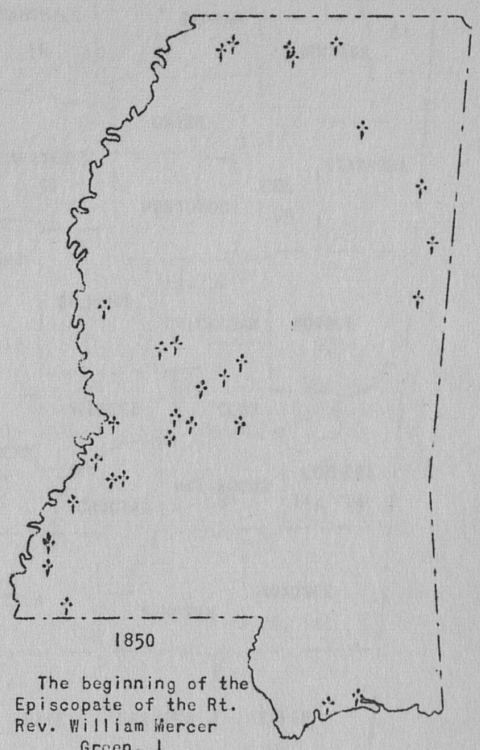
MAPS SHOWING GROWTH OF CHURCH LIFE IN MISSISSIPPI

(Crosses show location of Churches and Institutions)



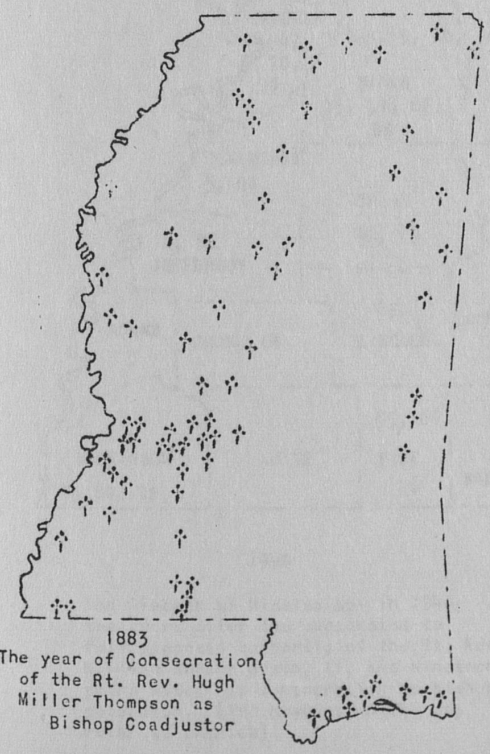
1826

The year of the First Diocesan Convention



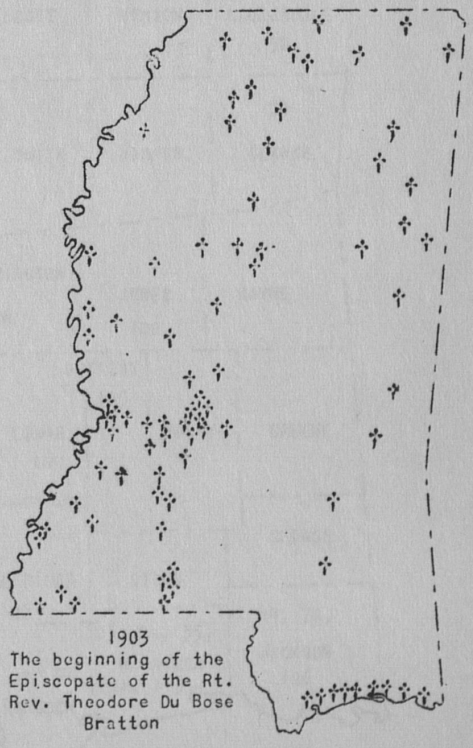
1850

The beginning of the Episcopate of the Rt. Rev. William Mercer Green, I



1883

The year of Consecration of the Rt. Rev. Hugh Miller Thompson as Bishop Coadjustor



1903

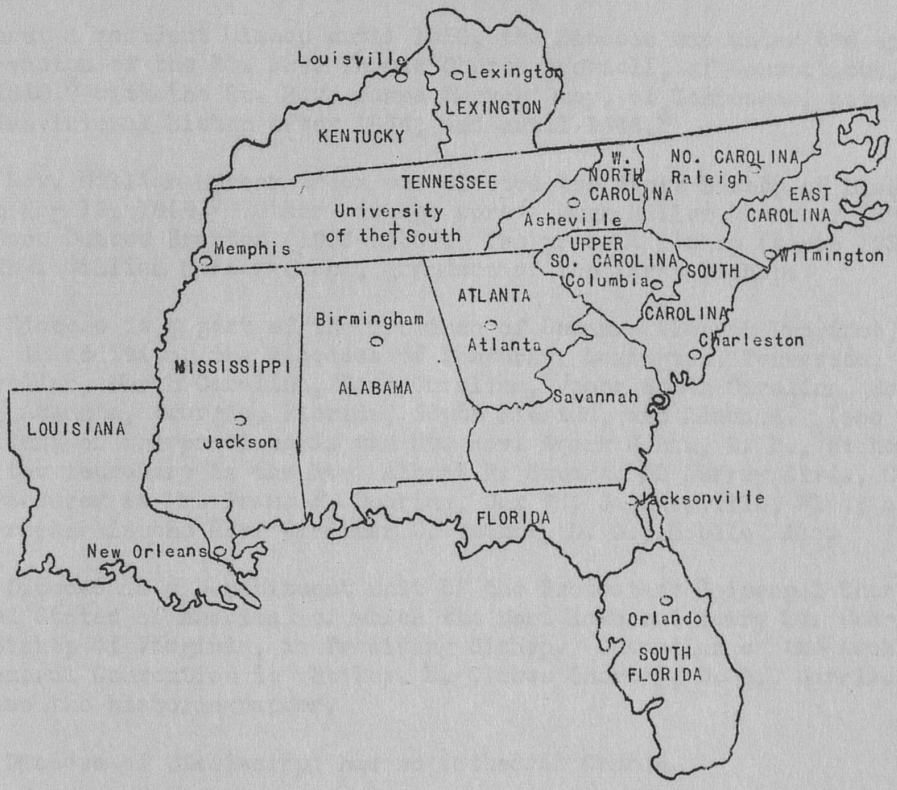
The beginning of the Episcopate of the Rt. Rev. Theodore Du Bose Bratton

1940

The Diocese of Mississippi in 1940, two years after the succession to full diocesan authority of the Rt. Rev. William Mercer Green, II, and nineteen years after his consecration as bishop-coadgutor. (The numbers on the map refer to entries)

THE PROVINCE OF SEWANEE (PROVINCE IV)

(Showing See Cities and the University of the South)




A TABLE OF DIOCESAN STATISTICS 1840-1940

| Year | Clergy at Work | Confirmations | Communicants | Population of State | Ratio communicants to population |
|---|---|---|---|---|---|
| 1840 | 8 | 27 | c.184 | 375,651 | 1-2042 |
| 1850 | 11 | 60 | 441 | 606,526 | 1-1375 |
| 1860 | 34 | 211 | 1356 | 791,305 | 1-584 |
| 1870 | 24 | 213 | 1267 | 827,922 | 1-653 |
| 1880 | 26 | 177 | 1694 | 1,131,597 | 1-667 |
| 1890 | 30 | 318 | 3029 | 1,289,600 | 1-422 |
| 1900 | 29 | 254 | 3792 | 1,551,270 | 1-409 |
| 1910 | 33 | 368 | 6552 | 1,797,114 | 1-213 |
| 1920 | 36 | 279 | 5989 | 1,790,618 | 1-299 |
| 1930 | 35 | 375 | 7612 | 2,009,821 | 1-264 |
| 1940 | 34 | 381 | 8422 | 2,229,046 | 1-264 |

Church statistics are based on the diocesan Journals. At present, the figures in any Journal are for the preceding year, but this has not always been the case. The figures used, therefore, are from the Journals of the years indicated. General population figures are based on the U. S. Census, except those for 1940, which are from the State Planning Commission, Jackson.

INVENTORY OF THE ARCHIVES OF THE DIOCESE OF MISSISSIPPI

1. THE DIOCESE OF MISSISSIPPI, 1826--, Diocesan Office, Battle Hill, Jackson.

The Diocese of Mississippi came into formal existence on May 17, 1826, when the first annual convention of the Diocese opened at Trinity Church, Natchez.[1] Although without a bishop of its own, the organization of the Diocese was approved by the General Convention of 1826.[2]

Without a resident bishop until 1850, the Diocese was under the episcopal supervision of the Rt. Rev. Thomas Church Brownell, of Connecticut, from 1830 to 1840,[3] with the Rt. Rev. James Hervey Otey, of Tennessee, actually serving as Provisional Bishop after 1836, and until 1848.[4]

The Rev. William Mercer Green was elected the first bishop of Mississippi, on May 19, 1849.[5] Other bishops were: Hugh Miller Thompson (1887-1902) and Theodore Dubose Bratton (1903-1938). The present bishop (since 1938) is the Rt. Rev. William Mercer Green, grandson of the first bishop.

The Diocese is a part of the Province of Sewanee (Fourth Province), which includes, in addition, the dioceses of Kentucky, Lexington, Tennessee, Western North Carolina, North Carolina, East Carolina, Upper South Carolina, South Carolina, Atlanta, Georgia, Florida, South Florida, and Alabama. (see page 28). The president of the province is the Rt. Rev. Frank Juhan, D. D., Bishop of Florida; the secretary is the Rev. Albert R. Stuart, 32 Murray Blvd., Charleston, S. C.; treasurer is Mr. Frank P. Dearing, Box 75, Jacksonville, Fla.; and the historiographer is the Rev. Gardiner C. Tucker, D. D., Mobile, Ala.

The Diocese is a constituent unit of the Protestant Episcopal Church in the United States of America, of which the Most Reverend Henry St. George Tucker, Bishop of Virginia, is Presiding Bishop. Custodian of the Archives of the General Convention is the Rev. E. Clowes Chorley, D. D., Garrison, N. Y., who is also the historiographer.

The Diocese of Mississippi has no Cathedral Church.

Although operating, in general, under the Constitution and Canons of the national Church, the Diocese has its own constitution and canons, as last adopted in 1897 and amended to date. A first constitution was adopted at the convention of 1826,[6] and later largely revised and the revision approved in 1840.[7] There was another revision begun in 1850,[8] and completed by 1853.[9] In 1886, a new constitution and canons were adopted.[10]

According to the Constitution of the Diocese, a council of the Diocese is held annually (Article II), usually, in recent years, at St. Andrew's Church, Jackson.

1. J1826, 3.
2. JGC1826, 75.
3. William Stevens Perry, The History of the American Episcopal Church, Boston, 1885, II, 211
4. J1848, 15.
5. J1849, 22.
6. J1826, 4-5.
7. J1840, 6.
8. J1850, 7.
9. J1853, 35-39.
10. J1886, 29.

Archives of the Diocese 1

The officers of the Diocese in addition to the bishop are a secretary, a treasurer, a registrar, "and such other Diocesan officers as may be required." (Article IV). It is provided also that "the Bishop shall nominate a lay communicant of the Diocese learned in the law" as Chancellor. (Canon 8, section 3). The present secretary is the Rev. Val Sessions, D. D., Bolton; registrar, Capt. Thomas H. Shields, Jackson; treasurer, Mr. Eugene H. Simpson, Jackson. The chancellor is Mr. A. M. Pepper, Lexington.

A Standing Committee of the Diocese consisting of four Presbyters and four lay communicants of the Diocese is elected by the Council "to advise the bishop or. . .to perform other duties." (Article IV, section 11 and Canon 2).

However, many of the details of diocesan work are administered through an Executive Committee (Canon III), with the Bishop as President, and twenty-one other members, as follows: "five (5) clergymen and five (5) laymen to be elected annually by the Diocesan Council, five (5) persons to be nominated by the bishop, one (1) woman to be elected by the Council of Churchwomen, one (1) person between the ages of fifteen and twenty-five, to be elected by the Diocesan Young People's Service League, one (1) person to be elected by each of the convocations of the Diocese, and one (1) person to be elected by the Rural Parson's Conference." The general function of the Executive Council is the unification, development, promotion, and evaluation of the missionary, educational, and social work of the Church in the Diocese.

Funds for the support of the episcopate are administered by three trustees, appointed by the Standing Committee (Canon 12). Since 1880 these trustees of the Diocese of Mississippi have been an incorporated body.[1] Present trustees are, the Bishop; Garner W. Green, Jackson; and Lester W. Dawley, Jackson. The Diocese is divided into four convocations: Northern, Southern, Rural, and Colored, each headed by a dean, appointed by the bishop (Canon 14).

The auxiliary organizations of the Diocese at this time are: The Woman's Auxiliary, Council of Church Women, Daughters of the King, Brotherhood of St. Andrew, the Young People's Service League, and the Church Peridiocal Club. Reports of these organizations are carried in the Church News, and the Council of Church Women publishes an annual booklet of its work.

The records of the Diocese of Mississippi are maintained under the direction of the registrar, the treasurer, and the secretary.

The duties of each as prescribed by Canon law are, in part, as follows:

CANON 4.

Of the Secretary of the Diocese

Section 1. At each Annual Council a secretary shall be elected. His duty shall be to take minutes of the Proceedings, and deliver to his successor all books and papers belonging to the Council, which may be in his custody.

1. L. M., 1880, 625; amended 1918, Secretary of State, State of Mississippi, Jackson, Incorporations, 21, 16.

Section 2. It is hereby made the duty of the secretary to transmit annually to each of the Bishops of the Church in the United States and to the Secretary of the House of Deputies of the General Convention, and to each of the Secretaries of the Diocesan Convention, a copy of the Journal of the Council, and he shall request the last named officers to send copies of their respective journals in exchange. He shall also transmit to each General Convention a certificate of the appointment of clerical and lay deputies.

• • •

Section 5. It shall be the duty of the Secretary, as soon after the close of each Council as possible, to cause to be printed eight hundred copies of a Journal of its proceedings, said Journal to contain also a list of Diocesan Officers and permanent Committees, the official list of the Clergy, the list of delegates to the Council, the Bishop's address, the parochial reports, the proceedings of the Annual Missionary Meeting, a summary of statistics and such other matter as is usually included in a diocesan journal.

CANON 5.

Of the Treasurer of the Diocese

Section 1. At each Annual Council a Treasurer shall be elected. It shall be his duty to receive and care for all moneys of the Diocese, not otherwise provided for, and to disburse them upon requisition made, and to submit, at each Annual Session, an account of all receipts and expenditures.

Section 2. The Treasurer shall keep a properly bound book, in which shall be entered accounts and statements, in detail, of all money, received and disbursed by him. He shall pay all bills allowed by the Standing Committee and Executive Committee in the interim, as certified by their secretaries.

Section 3. It shall be the duty of the Treasurer to collect and receive all assessments levied upon Parishes and Mission Stations by the Council, and pay out the same, as ordered by the Council.

• • •

Section 5. He shall make a report to the Council each year of his receipts and disbursements during the year, and a statement of his accounts with the Parishes and Mission Stations, showing payments and delinquencies in the assessments made for the support of the Episcopate and for other purposes.

CANON 8.

Of the Registrar

Section 1. At each Annual Council there shall be elected a Registrar of the Diocese, who shall keep the archives and official records of the same. The journals, files, papers, reports and other documents, which under the Canons, or otherwise, shall become

the property of the Council, including what may come into the hands of the Secretary, shall be committed to the keeping of the Registrar.

Section 2. It shall be the duty of the Registrar to procure, if possible, all such journals, files, papers, reports, copies of charters and acts of incorporation of parishes, and other documents, as may be of value in the history of the Diocese; to arrange, label, file, index, and otherwise put in order and provide for the safe-keeping of the same, and to hold the same under such regulations as the Council may provide; to preserve, in a proper book, a record of the ordination and the consecration of the successive Bishops of the Diocese, designating the time and place of the same, with the names of the ordaining and consecrating Bishops, and of the persons present and assisting; to record a list of all the Presbyters and Deacons and the date of their connection with the Diocese, and the dates of the charters of parishes in the same, with such additional facts as may be worthy of preservation in the archives of the diocese.

The depository for diocesan records (see Entry 1-a) is at Battle Hill, Jackson, where offices are maintained by the Bishop and Registrar. At Battle Hill also is a diocesan library of some 7,500 volumes. These volumes are for the most part from the private libraries of the bishops of the Diocese, are numbered but uncatalogued, and are of all types, although chiefly theological.

1-a. THE BISHOP'S HOME AND DIOCESAN LIBRARY, Battle Hill, West Capitol, St., Jackson.

In 1852, the Diocese of Mississippi purchased from F. S. Hunt, 140 acres, "about a mile from Jackson, on which was a handsome house and the necessary out-buildings," at a cost of $5,000.[1] This included all the land north of Capitol Street, from Monument Street to the western edge of the present Deaf and Dumb Institute, extending north, in part, beyond the Alabama & Vicksburg Railroad tracks. The chief reason for the purchase was to furnish a home for the newly-consecrated, first bishop of Mississippi, the Rt. Rev. William Mercer Green. The home and all furnishings, including Bishop Green's large and valuable library, were burned by Union troops, after the Civil War battle of Jackson.[2] Since that time the property has been called Battle Hill. An appeal was issued in 1867,[3] for rebuilding; however, a new residence was not completed until 1887.[4] This second building was destroyed by fire on January 17, 1919.[5] By April of 1920, a new home was completed, which included also an adjoining one-story library building of brick and stucco construction, the total cost being $21,768.44.[6] This home was first occupied by the Rt. Rev. Theodore DuBose Bratton, second bishop of Mississippi, and at present by the Rt. Rev. William Mercer Green. The adjoining library building contains a study for the bishop and an office for the Registrar. Much of the original Battle Hill property has been sold, leaving about eight acres in possession of the Church.

1. J1852, 72.
2. J1867, 15.
3. J1867, 14, 15.
4. J1887, 24.
5. J1919, 56.
6. J1921, 21.

Deeds: Chancery Clerk, Hinds County, Jackson, Land Deeds Record, Book 21. p. 319; Book 24, p. 36; Book 14, p. 482.

Diocesan archives found in the Diocesan Library at Battle Hill, unless otherwise noted, are:

Journals of the Proceedings of the Annual Councils, 1826--, [1830-1836, 1845 and 1864 missing] 32 vols. Publisher and number of pages vary. Include minutes of the Council, address and Journal of the bishop, reports of the trustees, treasurer and registrar, and parochial statistics (see page 30).

"Minute Book," 1850-1885, 1 vol. Record of acts of the Rt. Rev. William M. Green I, including baptisms, confirmations, marriages, ordinations, consecrations of Churches, bishops consecrated, ministers deposed or otherwise disciplined, candidates for the ministry. "Miscellaneous Papers," 1850-1904, 4 file boxes. Assorted letters, notes for sermons, receipted bills, notices of letters dimissory received or asked for, notices of election of bishops by other Dioceses, programs of Church services, clippings, and general miscellaneous material, the greater part from the episcopates of the Rt. Rev. William Mercer Green I, and Rt. Rev. Hugher Miller Thompson. Correspondence of the Rt. Rev. Theodore DuBose Bratton, 1903-1938, 8 file boxes. Miscellaneous correspondence of an official nature regarding the work of the Diocese. Arranged chronologically. Correspondence Relating to Diocesan Institutions and Departments, 1919--, 1 filing cabinet. Correspondence of Bishop Green concerning the Vicksburg and Okolona Industrial Schools and All Saints' College. Correspondence of the Rt. Rev. William Mercer Green II, as Bishop-coadjutor, and Bishop, 1919--, 27 file boxes. Letters relating to the general administration of the Diocese, correspondence with laymen and clergymen, within and without the Diocese. Arranged chronologically. Ordination Applications, 1922--, 2 file boxes. Letters of application to the Bishop asking ordination to the ministry, including also letters of reference. Correspondence of the Rt. Rev. William Mercer Green II, as Chairman of the Joint Commission of Rural Work, 1928-1937, 6 manila folders. Letters and literature relating to the work of the Joint Commission of General Convention on Rural Work.

The Church Herald, 1852-1853 (Vol. I). The first volume of the diocesan paper, published at Vicksburg, 1852-1855. Editors: the Rev. Stephen Patterson, and Messers George S. Yerger and William C. Smedes. "Journal of the Diocesan Missionary Committee," 1883-1892, 1 vol. Minutes of the meetings of the Missionary Committee. The Church News, 1885--, 13 bundles. Copies, with some duplicates, of the diocesan monthly paper. Arranged in bundles chronologically. "Services," 1892-1902. Record of services in St. Columb's Chapel, Battle Hill, Jackson. Deeds and Incorporations, 1900--. Originals and copies of deeds to Church property in the Diocese, and copies of the charter of incorporation of parishes and diocesan institutions. Kept in an iron safe in the Registrar's office. List of Church Members in Diocese, n. d., 1 vol. Baptized and confirmed members of the Church in Mississippi, arranged alphabetically by towns, seemingly compiled since 1900. Not brought up to date. "Diocesan Register," n. d., 1 vol., containing a clergy list of the Diocese for the years 1826-1852 and a few historical notes by the Rev. Nowell Logan. Financial Records of Educational Endowment Fund and All Saints' College, 1923--, 8 vols. Detailed record of receipts and disbursements of scholarship and general endowment funds of the Vicksburg and Okolona Industrial Schools and of All Saints' College. Miscellaneous File, 1923--, 3 drawers, Minutes of the Executive Committee, proceedings of the trustees of All Saints' College, correspondence and papers regarding insurance and investments of school and diocesan funds. All Saints' College File, 1930--, 1 file box. Letters concerning the operation of All Saints'

College. Annual Parochial Reports, 1933--, 8 bundles. These reports are bundled by years and are arranged alphabetically by towns; show year, by whom submitted, name of Church, location, name of rector, wardens, vestry clerk, and treasurer; list baptisms, confirmations, communicants, services, statistics of Church school, parochial organizations, indebtedness, endowment, and invested funds.

"Journal of the Standing Committee," 1826-1898, 1 vol. Minutes of meetings and members present at meetings of the Standing Committee. Miscellaneous Papers of Standing Committee, 1922--, 1 file drawer. Includes correspondence of the Standing Committee and reports on mortgages, sale of property, and general activities of the Committee. "Minutes of the Standing Committee," 1898--, 1 vol., kept by the secretary, the Rev. Val Sessions, in his study, Bolton.

Diocesan Financial Records, 1937--, 2 loose-leaf ledgers and 1 file drawer, showing current income and expenditures of diocesan funds (other than endowment funds) kept by Treasurer, Eugene H. Simpson, 610 South Farish Street, Jackson.

Correspondence of the Trustees of the Diocese, 1914--, 4 file boxes. Letters regarding meetings and activities of the diocesan trustees. Minutes of Trustees of the Diocese, 1917--, 1 file drawer. Proceedings of the Trustees of the Diocese of Mississippi.

"Minutes of the Convocation of Pass Christian," 1906-1920, 1 vol. Members, place of meeting, program of meeting, and general activities of the Convocation.

Records of inactive Churches or non-current records of active Churches; "Parish Register", St. John's Church, Early Grove, 1851-1909; "Vestry Minutes", St. Paul's Church, Grand Gulf, 1843-1861; "Vestry Minutes", St. Mark's Church, Mississippi City, 1857-1860; "Parish Register", Grace Church, Okolona, 1858-1887; "Vestry Minutes", St. Luke's Church Shieldsborough [Bay St. Louis], 1857-1860.

"History of the Young People's Service League," 1922--, 1 vol. Kept by Miss Rebecca Miller at All Saints' College, Vicksburg.

1-b *ST. THOMAS' HALL, 1841-1898, Holly Springs, Marshall County.

Organized 1841, as a parochial school connected with Christ Church.[1] In 1844, the Rev. Francis L. Hawks, rector of Christ Church, introduced a motion in the Diocesan Convention, "that there shall be established at Holly Springs an institution of learning, for males, of the highest order, affording all the benefits of collegiate education."[2] The resolution carried, and the name of the school became St. Thomas' Hall, in reference to the previous connection of the Rev. Dr. Hawks with St. Thomas' Church, New York City.[3] The school was incorporated Feb. 20, 1846.[4] In 1846, the Rt. Rev. James Hervey Otey "was much gratified at the reasonable prospects" of the school under the direction of the Rev. David C. Page.[5] The school furnished a theological and academic education,[6] being taken over by the Diocese in 1848.[7] The sixty students of 1849,[8] increased to ninety by 1855.[9] The school was closed, lacking a rector, for a year or two[10] between 1856 and 1858, and Bishop Green expressed "disappointment and mortification" on finding the buildings a "scene of ruin and desolation."[11] The school was revived under the Rev. Joseph Holt Ingraham, in 1858, and the building repaired.[12] In 1861, St. Thomas' Hall became a military school under Claudius Wistar Sears, West Point graduate and former acting head of the University of Louisiana.[13] The Civil War closed the school, and the buildings were used as a

1. J1895, 42.
2. J1844, 9.
3. J1895, 42.
4. L. M., 1846, 330.
5. J1847, 19.
6. Ibid.
7. J1848, 18.
8. J1849, 24.
9. J1856, 73.
10. J1859, 20.
11. J1858, 42.
12. J1859, 33.
13. J1861, 23.

hospital by both armies, at different times.[1] The school was revived under the Rev. William M. Pettis, in 1867, with forty pupils,[2] although the buildings were reported still "in comparative ruin," from their use and neglect during the war.[3] The school seems to have closed again, for it was reported in 1893 that the school was to reopen and occupy the buildings of the former Bethlehem Academy, on Salem Avenue, bought from the Roman Catholic Church for $9,000.[4] The original St. Thomas' Hall had been at the same site. Still a military school, there were fifty-three cadets in 1894,[5] under the Rev. Peter G. Sears, son of the earlier head, C. W. Sears. In 1898, the school was destroyed by fire[6] and has not since been operated.

Incorporation: L. M., 1846, 330; Deeds: Chancery Clerk, Marshall County, Holly Springs, Deed Records, Book 29, p. 243; Book 47, p. 303; Book 58, p. 221.

1-c *PASS CHRISTIAN INSTITUTE, (Trinity School), c. 1850-1893, Pass Christian, Harrison County.

Trinity School, for girls, was founded in connection with Trinity Church, at Pass Christian, around 1850, by the Rev. Thomas S. Savage, M. D.,[7] under whose supervision the school flourished for about ten years,[8] during which time he was assisted by a "Mr. Green,"[9] and at one time by the Rev. George W. Sill.[10] In 1860, Dr. Savage turned the school over to Mr. Revel Keith, who had been associated with Lieutenant Matthew Fontaine Maury in the National Observatory at Washington.[11] In 1862, the institution was forced to close its doors on account of the War Between the States.[12] Bishop Green, writing in 1862, said, "Trinity School, Pass Christian, which has, heretofore, done so much for the cause of education and the Church, has been forced, by the presence of the enemy, to close its doors."[13] The school was reopened in 1866, when the Rev. Dr. Savage, the founder, again became rector at Pass Christian, operating, at this time, a boys' school in conjunction.[14] Dr. Savage had, as associate principal, the Rev. John E. C. Smedes.[15] Also connected with the school, was the Rev. William E. Phillips.[16] For several years the Journal refers to the continued life of the school. It is spoken of as "in a growing condition,"[17] and as "a large boarding school."[18] In 1886, the school was reorganized as the Pass Christian Institute, under the Rev. H. C. Mayer,[19] Dr. Savage having left the Diocese by 1868.[20] The institute, at that time, was announced as an official Diocesan school, by appointment of Bishop Thompson.[21]

1. J1867, 43.
2. J1868, 43.
3. J1868, 28.
4. J1895, 42-43.
5. Ibid.
6. J1899, 27.
7. J1850, 7. For detailed account of life of Dr. Savage, see Remington Kellog, "Thomas S. Savage," Dictionary of American Biography, New York, 1928-1937, XVI, 391-392.
8. J1858, 39; J1856,13; J1861, 24, 25.
9. Probably the Rev. James S. Greene, from Ireland, who came to this country as a "classical Teacher" and taught in Jefferson County in 1854, and in St. Andrew's College in 1855. (J1867, 21; J1854, 30; J1855, 3).
10. J1857, 45.
11. J1861, 24, 25.
12. J1862, 43, 44.
13. Ibid.
14. J1867, 68. 3.
15. J1867, 3.
16. Ibid.
17. J1870, 17.
18. J1874, 15.
19. J1886, 23.
20. J1868, 3.
21. J1887, 29.

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In 1890, a new building was erected, by the assistance of Mr. George T. Lewis, of Philadelphia, father-in-law of the Rev. Mr. Mayer.[1] At this time, Bishop Thompson said of the school, "It has been worked to a high prosperity and housed in, perhaps, the most elegant and perfect building in the State."[2] In 1893, the school was reported "in a most flourishing condition. . .large number of pupils. . .many new and improved features. . .buildings have been fitted up and the ground beautified."[3]

Deeds: Chancery Clerk, Harrison County, Gulfport, Deeds, Book 9, pp. 358-361, 547-549, Book 10, pp. 42, 283, 410, Book 12, p. 300, Book 17, p. 344; Incorporation: L. M., 1866, 112; Secretary of State, State of Mississippi, Jackson, Incorporations, Book, 4, p. 9.

1-d *COLLEGE OF ST. ANDREW, 1852-1856, W. Capitol Street, Jackson, Hinds County.

Organized 1852, as a diocesan institution, the first session beginning January 1.[4] The school was located on 132 acres of land,[5] on the north side of Capitol Street, where the Deaf and Dumb Institute now stands. The school was opened chiefly with the help of $4,000 subscribed in the city of Jackson[6] and the "great liberality" of George S. Yerger, of Vicksburg.[7] In addition, $10,000 was sought from the Diocese at large.[8] The Rev. Meyer Lewin was appointed rector. Forty-five students were enrolled at the opening, twelve of whom were boarders,[9] and it was reported that several applicants "had to be rejected owing to the want of room."[10] Board and tuition were $250.00.[11] The College was incorporated by the legislature in 1852.[12] In 1855, it was reported that the school would be forced to close unless $20,000 were raised.[13] This distress was due to three years of unusually severe yellow-fever outbreaks in Jackson and the State at large, which caused a drop in enrollment.[14] In 1856, the college was closed.[15] Some of the land and buildings were sold in 1857, for $8,000,[16] but of the greater part of the land, now occupied by the Deaf and Dumb Institute, there is no record of conveyance from the Church.[17]

Deeds: Original deeds to the Battle Hill property (Entry 1-a) cover the St. Andrew's College land. Incorporation: L. M., 1852, 26.

1-e THE UNIVERSITY OF THE SOUTH, 1857--, Sewanee, Franklin County, Tennessee.

Organized July 4, 1857, at a meeting on Lookout Mountain, Chattanooga, Tennessee, by clerical and lay delegates from Tennessee, Louisiana, Alabama, Mississippi, South Carolina, North Carolina, and Texas.[18] As early as 1837, the convention of the Diocese of Mississippi had resolved that "the interests of Education and the Church are most intimately connected. . .and that therefore

1. J1890, 21.
2. J1890, 35.
3. J1893, 31.
4. J1852, 33-34.
5. J1878, 42.
6. J1852, 33-34.
7. J1853, 51-52.
8. J1852, 52.
9. J1852, 63.
10. J1852, 65.
11. J1852, 64.
12. L. M., 1852, 26.
13. J1855, 67.
14. J1856, 33.
15. J1856, 53.
16. J1857, 44.
17. J1881, 40-41.
18. George R. Fairbanks, History of the University of the South, Jacksonville, 1905, 22.

we regard the establishment of a comprehensive literary institution in the Southwest as among the most desirable of objects."[1] This ideal, furthered especially by Bishops Polk, of Louisiana, and Otey, of Tennessee, came to fruition with the issuance of a statement, October 23, 1856, by the Southern bishops regarding the contemplated southern university "under the auspices of the Protestant Episcopal Church."[2] Bishop Green presented the plan to his Diocesan convention of 1857,[3] which endorsed it and elected trustees for Mississippi, who would attend the organization meeting at Chattanooga.[4] Trustees elected were the Rev. W. W. Lord, of Christ Church, Vicksburg; George S. Yerger, of Vicksburg; and Eugene J. Hinton, of Madison County.[5] Following the Chattanooga meeting, other gatherings were held to complete plans for establishing the school, and by the time for laying of the cornerstone, October 10, 1860, the site at Sewanee, on the Cumberland plateau had been selected, a domain of 10,000 acres had been obtained,[6] the legislature of Tennessee had granted the school a charter[7] and $600,000 had been raised.[8] The name, the University of the South, was suggested by Bishop Green.[9] The Civil War halted plans for opening the University, wiped out the funds raised, and left the University with only its name, its land and its charter.[10] A second founding of the University was achieved, in 1866, by the Southern bishops, led by the Rt. Rev. Charles Todd Quintard, of Tennessee.[11] Bishop Green removed to Sewanee as Chancellor of the University in January 1867,[12] and maintained his residence there although still active as Bishop of Mississippi, until his death in 1887.[13] The University today consists of three schools: Sewanee Military Academy, the College of Liberal Arts, and St. Luke's Theological School. There is also a Graduate School of Theology conducted in the summer. There are fourteen permanent stone gothic buildings belonging to the University proper, and several other university buildings, as well as other stone structures occupied by fraternities and residents of the University community. The present Chancellor is the Rt. Rev. Henry Mikell, bishop of Atlanta, and the Vice-Chancellor is Dr. Alexander Guerry. Present University Trustees for the Diocese of Mississippi are Bishops Bratton and Green, the Rev. Joseph Kuehnle, Natchez, and Messers Ben F. Cameron, Meridian, and J. T. Welsh, Laurel.

See: George R. Fairbanks, History of the University of the South, the H. and W. B. Drew Co., Jacksonville, 1905, 403 pp.

The Rev. Moultrie Guerry, Men Who Made Sewanee, University Press, Sewanee, 1932, 102 pp.

For the records of the University of the South see the forthcoming: Inventory of the Church Archives of Tennessee, Protestant Episcopal Church.

1-f *ROSE-GATES COLLEGE, 1859-1862, Okolona, Chickasaw County.

Organized and in operation in 1859, as a diocesan institution. The Rev.

1. J1837, 10.
2. Fairbanks, op. cit., 11-21.
3. J1857, 46.
4. Ibid., 21.
5. Ibid.
6. Fairbanks, op. cit., 59.
7. Ibid., the date was January 6, 1868.
8. J1860, 52.
9. Fairbanks, op. cit., 31.
10. Fairbanks, op. cit., 59.
11. Ibid., 70-81.
12. Ibid., 82.
13. Ibid., 266.
14. J1859, 34.

Jonathan B. T. Smith had conducted a "flourishing female school" in Okolona in 1852,[1] which was being continued by the Rev. Thomas Lawson, in 1855.[2] Closed temporarily in 1858, the school was purchased in 1859, by Col. Charles Gates and reopened under control of a Board, made up of "members of the Church", with the Bishop as President.[3] The school was under the charge of the Rev. Dr. William B. Lacey,[4] and, in 1861, had fifty-six pupils.[5] However, the Civil War forced closing of the school, the buildings, located in the western part of the town, on what is now state highway 23, being used as a hospital.[6] It has not since been opened.

Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, 124-125; Deeds: Chancery Clerk, Chickasaw County, Okolona, Deed Records, Book RR, p. 468.

1-g *THE BISHOP GREEN TRAINING SCHOOL, 1872-1878, Dry Grove, Hinds County.

Organized in 1872[7] by the Rev. Wm. K. Douglas, rector of the Church of the Holy Comforter, Dry Grove (entry 64), a parsonage and two cottages were first used by the school, which was begun to prepare men for Holy Orders. There were originally four candidates in residence, who were being instructed in "elementary literary studies, and in the Exegesis of the Hebrew and Greek Scriptures".[8] Designed to aid students who might, for one reason or another, be unable to attend the more formal and expensive theological colleges, the school was, at first, supported mainly by the Ladies Society of the Church of the Holy Comforter. To raise funds, these ladies manufactured coarse cloth and other articles to sell to nearby plantations.[9] George H. Jackson, colored, was a student here[10] and was ordained deacon on May 13, 1874,[11] the first colored man to be ordained in Mississippi, to the ministry of the Episcopal Church. In 1875, Dr. Douglas, as Warden of the School, reported that, "In this large household of over twenty people, there has been no hired service outside the kitchen and laundry. Not only that, considerable carpenter work, the fencing and cultivation of a large garden have been done within ourselves".[12] By 1876, the school had grown to the extent that it necessitated the use of four rented buildings,[13] and by 1878, it had its own library, consisting of 1,000 volumes.[14] Nine Churches had been organized near the school, where twelve years before there were none.[15] In that year, the school was almost wiped out by the yellow fever,[16] suffering so much in the loss of its members that it was discontinued.[17]

Deeds: Chancery Clerk, Hinds County, Raymond, Land Deeds Record, Book 56, p. 595.

1-h VICKSBURG INDUSTRIAL SCHOOL (formerly St. Mary's Collegiate Institute), 1890--, Vicksburg, Warren County.

Organized as a parochial school in 1885, through the efforts of Bishop

1. J1852, 32.
2. J1855, 79.
3. J1860, 32-33.
4. Ibid.
5. J1861, 87.
6. J1862, 43.
7. J1872, 24.
8. Ibid.
9. Ibid.
10. J1873, 25.
11. J1875, 15.
12. J1875, 35.
13. J1876, 33.
14. J1878, 34.
15. Ibid.
16. J1879, 28.
17. J1879, 32.

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Thompson,[1] and with the Rev. Nelson Ayres, in charge.[2] In 1887, "A friend in the Northwest" gave $1,000 for a school in connection with St. Mary's Mission.[3] In 1890, the school became St. Mary's Collegiate Institute with sixty-five pupils.[4] It "succeeded beyond expectation," and by 1892 had an enrollment of 150 students.[5] Attendance in 1907 was "over a hundred."[6] In 1910, the school was incorporated as the Vicksburg Industrial School for Negro youths.[7] Since September 1933, it has been under the direction of the Rev. Alonzo Morgan, Priest-in-charge of St. Mary's Church (Entry 90) and Mrs. Morgan.[8] Its curriculum includes the usual grammar-grade subjects, the school preparing its 85 pupils for the city high-schools. St. Mary's Church, rectory, and school, occupy several brick and frame buildings on Main, First, N., and Third, N., Streets.

See: Entry 1-a; Deeds: Chancery Clerk, Warren County, Vicksburg, Deed Books, Book 107, p. 142.

1-i *ST. COLUMB'S CHURCH, 1892--c. 1905, Battle Hill, West Capitol Street, Jackson, Hinds County.

Built 1892, as a memorial to Bishop Green.[9] This Church constructed of stone from the old Hinds County jail at Raymond,[10] was gothic in design, and stood on the Battle Hill property. It served as a chapel for the Bishop and place of meeting for various Diocesan activities, including some of the sessions of the Diocesan Councils. Bishop Thompson spoke of it as "perfect in itself, but only considered as the Chancel of a future Church."[11] Seating 175,[12] the building was consecrated April 26, 1894.[13] Bishop Thompson was buried under the floor of the Church, but the chapel later being allowed to fall into disrepair, his body was removed to the cemetery of the Chapel of the Cross, Annandale, in Madison County.

Services, 1892-1902, 1 vol., Record of services, kept by Capt. Thomas Shields, at his office, Battle Hill; Deeds: see Entry 1-a.

1-j OKOLONA INDUSTRIAL SCHOOL, 1904--, Okolona, Chickasaw County.

Founded in 1904,[14] chiefly as a vocational college for Negroes. In 1920, upon recommendation of Dr. Wallace A. Battle, President, the Trustees offered the school to the Diocese and to the Church Institute for Negroes. The offer was accepted in December of that year, the Diocese agreeing to contribute $1,000 per year to the school. At that time the property consisted of 400 acres of land, Abbott Hall, a brick administration building and other buildings, all together worth $150,000.[15] In 1924, the school reported 154 students.[16] In 1917, a fire destroyed the power and heating plant, the steam laundry and printing shop. However, the activities of the school were not allowed to lag, and the school moved on until 1929, when the two largest buildings,

1. J1885, 40.
2. J1886, 39.
3. J1887, 48.
4. J1891, 37.
5. J1891, 45.
6. J1907, 90.
7. Secretary of State, Jackson, Incorporations, Book 16, p. 600.
8. The Rev. S. Alonzo Morgan, March 1940.
9. J1892, 57.
10. J1891, 53.
11. J1892, 57.
12. J1893, 49.
13. Ibid., 30.
14. J1921, 63.
15. Ibid.
16. J1924, 61.

Abbott Hall (in which the administrative offices, classrooms, auditorium, library, and girl's dormitory were located) and Springfield Hall (the boy's dormitory) were likewise completely destroyed by fire. Local white friends raised funds and replaced a dormitory on the Springfield Hall site, into which the girls were moved. The boys lived in small cottages, and classes were taught and assemblies held in what had formerly been the trades building for boys. During the next two years, the Board of Trustees arranged for the erection of a four-room classroom building, and a fire-proof building (ultimately designed to house the girl's industrial work). These buildings were put into use for administrative offices, classrooms, and auditorium.[1] The buildings today, exclusive of the President's home and six teacher's cottages, consist of one dormitory for male students; one dormitory for girls, McDougall Hall, with administrative offices, chapel, and five classrooms; a new unit of the Academic Building with four classrooms for the high school department, and administrative offices; the Rosenwald Building, with classrooms for the Junior College Teacher-Training Department, and the college library, a dairy barn; trade shop, laundry, beauty parlor, and a modern potato house.[2] The courses of study include: Teacher-Training, Junior College, High School, Music, and Vocational Trades. In 1939, the school had a faculty of 15 members and a student body of over 300.[3]

Official correspondence, 1918--, in 98 box files and three 4-drawer steel files; official scholastic records, 1902--, six loose-leaf record books, and two 4-drawer steel filing cabinets; official accounting records, 1920--, 16 bound and 4 loose-leaf binders, and four storage cabinets, all the preceding records kept in the school office by Herbert L. White; Church Register, 1926--, 1 vol., for the school chapel (St. Bernard's); Financial Records, 1926--, 1 vol.; Church School Minutes and Data, 1926--, the preceding Church records are under the supervision of the chaplain, the Rev. Charles G. Hamilton, Aberdeen; Deed: Chancery Clerk, Chickasaw County, Okolona, Deed Records, Book 148, p. 358; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 12, 532-533; Book 18, pp. 46-47. (See also Entry 1-a).

1-k ALL SAINTS' JUNIOR COLLEGE, 1907--, Vicksburg, Warren County.

In 1905, the Council of the Diocese resolved that "in the near future and as soon as practicable a Diocesan school for girls" should be established;[4] the Council, at the same time declining to join the Diocese of Tennessee in the management of St. Katherine's School, Bolivar,[5] although Bishop Bratton had recommended that the offer of the Diocese of Tennessee be accepted and that Mississippi establish a boys' school.[6] In 1906, a committee was appointed to raise $100,000 for the school,[7] at that time approximately $20,000 seemed already subscribed or paid.[8] By 1907, $41,655.75 was subscribed,[9] and the school was chartered by the State, September 28, of the same year,[10] with Bishop Bratton as President of the Trustees, the Rev. Albert Martin, Secretary,

1. The Okolona Industrial School, the school, n. d., n. p., 6 pp., [3-4].
2. Okolona Industrial School Bulletin, n. d., n. p., 28 p., 7.
3. Ibid., 6, 28.
4. J1905, 39.
5. Ibid.
6. J1905, 64.
7. J1906, 22, 31.
8. Ibid.
9. J1907, 156.
10. Secretary of State, Jackson, Incorporations, Book 15, pp. 255-256.

and J. C. Purnell, Treasurer.[1] In 1908, it was decided to locate the school at Vicksburg, that city donating twenty-five acres of land and $32,500.[2] The Diocese increased the acreage to twenty-eight and nine-tenths acres by purchase.[3] In the fall of 1909, the school was opened.[4] Since its opening the school has achieved an increasingly strong position in both its high-school and college departments. In addition to the large original brick and concrete building, costing $80.000, a second brick building made possible by a gift of Mrs. Fannie Willis Johnson was completed in 1927. The Rev. William Gerow Christian is rector, and Mrs. Jessie Palfrey Leake is dean.

School Correspondence, 1909--, 12 file-boxes and two steel files; Records of Students, 1909--, 6 loose-leaf books; Financial Records, 1909--, records to 1934, unbound, in one storage closet, records since 1934, 3 vols., all the preceding records kept in the school office in charge of the rector; Service Record Book, 1909--, 1 vol., kept by the rector in vesting room; for other records of the college see entry 1-a.

Deeds: Chancery Clerk, Warren County, Vicksburg, Deeds, Book 113, p. 224; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 15, 255-256.

2. CHRIST CHURCH, 1820--, Church Hill, Jefferson County.

Organized in 1820, by the Rev. Adam Cloud.[5] In 1825, the Rev. James Pilmore became rector.[6] It was reported in 1828 that to "the little flock of Christ Church, too much praise cannot be given for their laudable exertions. Though their members are few, they have erected a very neat and commodious brick Church."[7] On December 27, 1829, this building was consecrated by the Rt. Rev. Thomas Church Brownell,[8] of Connecticut, and at that time thirteen persons were confirmed.[9] The parish was "made up of a few wealthy planters and their families. . .well established Churchmen" and willing to "give about 600 dollars a year to a worthy clergyman. . .the chief supporters of the Church are Col. Jas G. Wood, Jos Dunbar, John Foster, Mr Young, Mr Green and Mr J. G. Wood, Jr."[10] The Rev. James A. Fox was rector for a time, taking charge of Christ Church in January 1839.[11] He reported ten communicants in that year.[12] The Rt. Rev. Leonidas Polk visited the parish the same year and spoke of the very large number of colored persons in attendance, giving "apparently devout attention to the services."[13] Although there were not more than one hundred white people, children and adults, within a radius of four miles of the Church,[14] as many of these as could, usually attended the services.[15] In 1846, the Rev. John F. Fish, rector in charge, reported thirty-five communicants.[16] An organ was installed in the Church and side-galleries for the colored added in 1849.[17] In October 1857, the corner stone was laid for a new building on the site of the old one.[18] It was completed in 1858[19]

1. J1908, 29.
2. Ibid.
3. Ibid.
4. J1910, 41.
5. Jones, 96.
6. J1826, 6.
7. J1828, 6.
8. Brownell, 310.
9. Ibid.
10. Ibid.
11. J1839, 7.
12. Ibid.
13. J1839, 21.
14. J1842, 23.
15. Ibid.
16. J1846, 38.
17. J1849, 28.
18. J1858, 59.
19. J1858, 46.

and on June 13 of that year was consecrated.[1] This brick Church is in use today. Bishop Green visiting here at that time, wrote, "on approaching the site of the old Church, I was pleased to find in its stead, a structure not only more commodious and Churchlike, but most tasteful in style, and becoming in all adornment."[2] For several years efforts had been made to erect an academy here and "a considerable amount subscribed."[3] In 1860, Mrs. Olivia Dunbar left "more than $50,000" for a girl's school in the parish.[4] The War Between the States, however, intervened, and there is no further mention of the school, the money evidently being lost in the war. In 1867, it was reported that ". . .no contribution has been made by the parish for any Church purpose, other than the Bishop's salary since 1862. . .for nearly three years the rector was absent on duty as Chaplain in the Army."[5] The parish was referred to as "once wealthy and flourishing."[6] In April 1870, Bishop Green found the Church "suffering. . .for want of a rector."[7] The number of communicants reported at that time was forty,[8] and in 1880 forty-four.[9] Following this the communicant strength declined to a number of twenty-seven in 1890,[10] twenty-three in 1915[11] and fourteen in 1925.[12] Christ Church continues today as the oldest parish in the Diocese, served by the Rev. Joseph Kuehnle, of Trinity Church, Natchez. The number of communicants reported in 1940 was sixteen.[13]

Parish Register, 1828--, 1 vol.; Vestry Minutes, 1826--, 1 vol., both volumes kept by the Warden, Mr. T. Rodney Shields, Church Hill. Deed: Chancery Clerk, Jefferson County, Fayette, Deeds, Book B. p. 243; Incorporation: L. M., 1827, 128.

3. TRINITY CHURCH, 1822--, Washington and Commerce Streets, Natchez, Adams County.

Organized 1822, the Rev. James Pilmore, of Philadelphia, arriving in Natchez in March, and assisting in formal organization of the Episcopal families in Natchez.[14] Services were held first in the Presbyterian building, corner Pearl and State Streets, then in the courthouse.[15] A partly finished Church, on the present site, was in use by the spring of 1823.[16] In 1822, the parish advertised in a local paper for " a person well calculated to act as clerk, and leader of a choir."[17] In 1823, the public was informed that there were a few pews in the new Church still unsold. Interested persons could see a floor plan in possession of Messers Henry Postlethwaite and John T. Griffith.[18] The organizing convention of the Diocese of Mississippi met in Trinity Church, May 17 and 18, 1826,[19] In 1827, the Rev. Albert Muller, who had succeeded Mr. Pilmore, reported thirty-seven communicants.[20] On Christmas Day, 1829, the Rt. Rev. Thomas Church Brownell, of Connecticut, celebrated the Holy Communion and

1. J1859, 29.
2. J1858, 46.
3. J1842, 23.
4. J1860, 43-44.
5. J1867, 27-28.
6. Ibid.
7. J1870, 25.
8. J1870, 60.
9. J1880, 68.
10. J1890, 56.
11. J1915, 111
12. J1925, facing 166.
13. J1940, insert after index.
14. J1826, 6.
15. Ibid.
16. Ibid.
17. Natchez, Mississippi Republican, November 7, 1822.
18. Ibid., June 26, 1823.
19. J1826, 1.
20. J1827, 6.

consecrated the completed Church,[1] "a costly edifice."[2] Bishop Brownell spoke of the parish as "large, respectable, and liberal."[3] In 1838, plans were under way for enlarging and improving the Church buildings,[4] and during the repairs services were held in the city-hall.[5] The remodeled Church was consecrated by the Rt. Rev. Leonidas Polk, Bishop of Louisiana, Easter, 1840.[6] Present also was the Rt. Rev. James Hervey Otey, of Tennessee.[7] The parish reported 100 communicants in 1848.[8] In 1850, $8,000 was paid for a rectory, at 813 Main Street, for the use of the newly elected first Bishop of the Diocese, the Rt. Rev. William Mercer Green, who was to serve as rector of Trinity as well as Bishop.[9] No damage was caused the building by the Civil War, and the occupation of the city by United States troops, but the conflict had a naturally depressing effect on the number and wealth of the membership.[10] In due time, however, the parish again began to grow, and 219 communicants were reported by 1880.[11] In 1884, the Church was repaired, and a new chancel and other improvements were consecrated by Bishop Thompson.[12] Today, the Church is a rectangular and concrete building in the classic style, with six Doric columns across the front supporting the pediment, on the front of which is a large cross. The stained-glass, memorial windows are rounded at the top in the classic fashion. A large two-story parish-house was built next to the Church, in 1885, and the present rectory purchased, in 1922, at 310 South Commerce Street. The parish reported 460 communicants in 1940.[13] The Rev. Joseph Kuehnle, 310 South Commerce Street, has been rector since 1914.[14]

See: Charles Stietenroth, One Hundred Years with "Old Trinity" Church, Natchez, Miss., Natchez, Natchez Printing Co., 1922, 77 pp.

Parish Register, 1827--, 5 vols., kept by the rector at the Church; Vestry Minutes, 1920--, 1 vol., kept by Mr. Ernest E. Bennett, Jr., clerk of the vestry, at the Church; Financial Records, 1908-1923, 4 vols.; Parish Cash Book, 1923--, 3 vols., these records kept by the treasurer, Mr. William Butler Marks, at his office, 325 Main Street. Deeds: Chancery Clerk, Adams County, Natchez, Deeds, Book Y. Y., p. 373; Book 4 D, p. 315; Book 4 I, p. 6; Book H. H., p. 26; Book M. p. 358; Incorporations: L. M., 1822, 4; L. M., 1827, 50; L. M., 1825, 20; L. M., 1829, 34.

4. ST. PAUL'S CHURCH, 1823--, Church St., Woodville, Wilkinson County.

Organized October 4, 1823, by the Rev. James Angel Fox[15] who became the first settled clergyman of St. Paul's.[16] Services seem to have been held in the courthouse during the first year. The Church building was begun in 1823,[17] and in use soon after, although it was reported in the Journal of 1829, that the building was still unfinished.[18] In 1830 it was reported, "The parish of Woodville has a neat wooden Church, well finished, with a good organ and good musick. A clergyman should be settled between this place and Pinkneyville.

1. Brownell, 310.
2. Ibid.
3. Ibid.
4. J1838, 4-5.
5. J1839, 6.
6. J1840, 8.
7. Ibid.
8. J1848, 31.
9. J1850, 47.
10. J1867, 26.
11. J1880, 69.
12. J1884, 45.
13. J1940, insert after index.
14. J1914, 6.
15. J1826, 6.
16. Ibid.
17. J1826, 7.
18. J1829, 6.

Woodville could raise 400 dollars for two thirds of his time. . .the situation of Woodville is peculiarly healthy. The principal members of the Church are General Joor, Judges Liddell, Randolf, and Prosser, Maj. Feltus, L. R. Marshall, Dr Eccleston, and Judge Posey."[1] The Church was described as being "in dimensions forty-two by thirty-seven feet, built with a convenient vestry."[2] In 1827, the Rev. Mr. Fox moved to Natchez and opened a school. He reports, "the business of the school has been exceedingly laborious, yet it has not been suffered to prevent the fulfillment of appointments for divine service at Woodville, every second Sunday throughout the year although the distance from Natchez to Woodville is nearly forty miles."[3] "On Tuesday the 5th Jany. [1830] the Church was consecrated by the name of St. Paul's Church. . .and the Revd John C. Porter was admitted to the Holy Order of the Priests."[4] The building was repaired in 1837 and an organ added.[5] By 1844, twenty-eight families were represented in the membership of the Church.[6] A rectory for the Church was purchased in 1853.[7] In 1868,[8] the Church reported sixty-eight communicants, eighty in 1880,[9] and ninety-five in 1925.[10] The parish is served today by the Rev. William Gerow Christian, rector of All Saints' College, Vicksburg. In 1940, the reported number of communicants was sixty-three.[11]

See: Anonymous, St. Paul's Episcopal Church, Woodville, Mississippi, Woodville, The Woodville Republican Print, 1923, 20 pp.

Church Register, 3 vols., 1825--, kept by Mr. Maxwell Bramlette, in his law-office, Commercial Row, Woodville.

5. ST. JAMES' CHURCH (formerly St. John's), 1826--, Church St., Port Gibson, Claiborne County.

Organized April 9, 1826 by the Rev. Albert Muller,[12] although it seems that services were held prior to that time by the Rev. James Pilmore, and the Rev. James Fox reported services here, May, 1825.[13] The first settled clergyman, the Rev. John Wurts Cloud, was in charge of St. John's from 1826 to 1828.[14] In 1830, the Rt. Rev. Thomas Church Brownell, of Connecticut, visited Port Gibson and found "several persons strongly attached" to the Church,[15] and added, "Mr Davo Vertner offered to pay 100 dollars a year towards the support of a clergyman, (say half the time) and to guarantee 500 a year from the place, provided he should be a man of talents & worth. Besides Mr V. the principal supporters will be Col. Jos Callender, Dr Magruder, Mr Greenleaf, Gen. Harring, &. It would be well that a Missionary should be sent, to divide his services between this place and Vicksburg."[16] In 1835, the Church was reported to be in a "depressed state,"[17] yet there were enough communicants and friends "to

1. Brownell, 312.
2. Perry, op. cit., II, 211, This building, still in use, is claimed to be the oldest Episcopal Church building west of the Alleghanies. It is apparently modelled on St. John's Church, Richmond, Va.
3. J1828, 5.
4. Brownell, 311.
5. J1838, 5.
6. J1846, 40.
7. J1853, 19.
8. J1868, 70.
9. J1880, 69.
10. J1925, facing 166.
11. J1940, insert after index.
12. J1826, 5.
13. J1826, 6, 7.
14. J1827, 3.
15. J1830, 312.
16. Ibid.
17. J1835, 5.

aid effectively the efforts of a devoted and faithful minister."[1] The Church was dropped from the Diocese in 1839,[2] and in 1844 there were reported to be but six communicants at Port Gibson.[3] The parish was reorganized in 1848 by the Rev. Frederic W. Boyd, under the name of St. James'.[4] The following year the number of communicants was reported as 9.[5] But this revival was short-lived and the Church was again revived in 1860, Bishop Green holding a service there on March 16 of that year, when several thousand dollars were raised for the purpose of building a Church.[6] In 1861, the Bishop reported that the "congregations were large and apparently much interested."[7] Funds raised for the Church building were evidently lost in the Civil War. It was not until 1885 that the present Church building of brick was completed,[8] at which time the number of communicants was reported as 56.[9] The structure was consecrated on St. Matthias' Day, February 24, 1897.[10] The Church has gothic lines and a steepled belfry, with a peal of three bells. There are several memorial windows and other memorial interior furnishings. The present priest-in-charge is the Rev. Joseph Kuehnle, who serves the Church from Natchez. In 1940, the number of communicants was thirty-three.[11]

See: Anna Jones, "Historical Sketch of St. James' Church, Port Gibson, Mississippi," Church News, Brandon, October, 1926.

Parish Register, 1860--, 4 vols.; Vestry Minutes, 1860--, 2 vols.; Minutes Ladies Aid Association, 1870-1905, 2 vols.; Minutes Woman's Auxiliary, 1902-1923, 2 vols.; Church Service League Minutes, 1923-1928, 2 vols.; Sunday School Minutes, 1895-1923, 1 vol.; Sunday School Treasurer's Book, 1922-1936, 1 vol.; all these records kept in the Port Gibson Bank in care of Mr. John Jones; Deed: Chancery Clerk, Claiborne County, Port Gibson, Land Deeds Record, Book, W. W., p. 413; Book J. J., p. 764; Book H. H., p. 47; Book I, I., p. 8; Book D. D., p. 149; Book C. C. pp. 198, 394; Book B. B., p. 64; Book Y, p. 422; Book R. p. 344; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book I, pp. 906-908; L. M., 1871, 552.

6. CHRIST CHURCH, 1828--, 1117 Main St., Vicksburg, Warren County.

The Rev. Albert Muller, rector at Natchez, held services and began organization here in 1828.[12] In 1830, the Rt. Rev. Thomas Church Brownell, of Connecticut, visited Vicksburg and reported numerous persons "attached to the Church," notably, "Mr Turnbull, Mr Cameron, Dr Bay, Mr Smyth, & Mr Berriton."[13] Organization was completed January 3, 1835, at which time Bishop Otey reported "a considerable number of persons friendly to the Church and her institutions, and desirous also of having the regular services of a minister."[14] The Rev. [Thomas?] Wright, accompanying Bishop Otey, remained here, and during that time he "read prayers and preached on Sunday."[15] The organization was completed by the Rev. David C. Page the following year.[16] The parish was admitted to the Diocese in 1837,[17] at which time the Rev. Richard Cox was rector and

1. Ibid.
2. J1839, 16, 17.
3. J1844, 31.
4. J1848, 36.
5. J1849, 29.
6. J1860, 43.
7. J1861, 56.
8. J1885, 34, 47.
9. J1885, 64.
10. J1897, 59.
11. J1940, insert after index.
12. J1829, 5.
13. Brownell, 312.
14. J1835, 3.
15. Ibid.
16. J1837, 6.
17. J1837, 4.

services were held in the courthouse.[1] In that year a lot was bought for $7,000 and $18,000 subscribed for a Church.[2] The Rev. Guy R. Pinching settled here, as rector of Christ Church, in 1838.[3] On April 14, 1839, the Rt. Rev. Leonidas Polk confirmed twelve persons,[4] and on the 19 he laid the corner-stone for the Church.[5] The number of communicants reported in 1840 was twenty-eight.[6] The rector speaks of the "rapid growth of Vicksburg" and the "strong hold which the Church already has upon the affections and respect of the community."[7] In 1843, services were held in the Presbyterian building.[8] The completion of Christ Church had been delayed for lack of funds and by a fire which destroyed part of the material for building.[9] However, at this time, Churchmen of the older parishes contributed $500 to the building fund,[10] and the Church was completed, at a cost of $30,000.[11] In 1846, the number of communicants reported was seventy-five.[12] It is interesting to note that up to 1850, the pews were still rented, but, in that year, were declared free.[13] In 1868, the Church building was enlarged and improved.[14] On December 23, of that year it was consecrated.[15] A new rectory was built in 1873.[16] The reported number of communicants in 1905, was 228;[17] in 1925, 404;[18] and in 1940, 386.[19] The parish today is served by the Rev. Charles E. Woodson.

Parish Register, 1829--, 6 vols.; Vestry Minutes, 1900--, 3 vols., both records kept by the rector at the rectory, next to the Church; Financial Records, 1934--, 2 vols., kept by Emile Jabour, 1425 Cherry St.; Deeds: Chancery Clerk, Warren County, Vicksburg, Deed Books, Book K, p. 362; Book Y. p. 692; Book 113, p. 266.

7. TRINITY CHURCH, 1834--, Main Street, Yazoo City, (formerly Manchester), Yazoo County.

Organized as a mission in 1834.[20] This status continued for several years, services being held by visiting clergymen, usually from Christ Church, Vicksburg.[21] In October, 1845, Trinity Church was organized as a parish by the Rev. Willard Presbury,[22] and admitted to the Diocese in 1846.[23] At that time the Rev. Norman W. Camp was rector.[24] On April 28, of that year, the Rt. Rev. James Hervey Otey, of Tennessee, visited Trinity Church and reported that the congregation had "hired a commodious house," that the Church furniture was "tastily arranged and cushioned, where needful and appropriate" and that everything wore "an aspect of comfort and neatness."[25] In 1847, there were thirty communicants reported.[26] Under the direction of the Rev. Mr.

1. J1837, 7.
2. Ibid.
3. J1838, 2.
4. J1839, 20.
5. J1839, 21.
6. J1840, 9.
7. J1842, 24.
8. J1843, 20.
9. J1843, 24.
10. J1843, 20.
11. J1844, 26.
12. J1846, 41.
13. J1850, 48.
14. J1869, 24.
15. Ibid.
16. J1874, 18.
17. J1905, 136.
18. J1925, facing 166.
19. J1940, insert after index.
20. [The Rev. Albert Martin] "History of Trinity Parish," in first pages of Parish Register, Vol. I.
21. J1841, 10.
22. J1846, 39.
23. Ibid., 5.
24. Ibid., 21.
25. Ibid., 24.
26. J1847, 34.

Camp, a Church was erected on the corner of Main and Jefferson Streets,[1] described as a "handsome gothic (plank) structure."[2] It was consecrated by Bishop Otey on June 11, 1848.[3] A rectory was purchased in 1850.[4] When Bishop Green was here in 1860, he reported that he "was much gratified at finding in this parish signs of health and increase."[5] During the Civil War the Church was used as a military hospital, and at the conclusion of the War, was torn down. After this, services were held in a house which had originally been prepared for the Baptists of the town,[6] which building occupied the site of the public library, opposite the present Church, on Main Street. Later under the leadership of the Rev. William D. Christian, who was assisting with the work at Yazoo City in 1867,[7] a new Church was built at a cost of about $4,000, at Main and Jefferson Sts., and this building was consecrated March 10, 1872.[8] In 1875, the Church reported forty-eight communicants[9] and fifty-two in 1890.[10] In 1895, the Church building was torn down and the present lot purchased.[11] A new, brick Church was completed in 1898, on the present site.[12] This Church was burned in the great fire, which destroyed most of the town, on May 25, 1904.[13] A new Church was erected the following year, on the same site,[14] and was consecrated, by Bishop Bratton, on October 1, 1906.[15] There were 153 confirmed members in 1910,[16] and 140 communicants in 1925.[17] The Church edifice was destroyed by a cyclone on May 1, 1933[18] and has not yet been replaced.[19] Services are held in the Albert Martin Memorial Parish House, adjoining the Church on the south. The present rector is the Rev. Edward Reynolds Jones. The number of communicants reported in 1940 was 185.[20]

Parish Register, 2 vols., 1904--, kept by rector in parish house, North Main St.; Vestry Minutes, 2 vols., 1925--, kept by rector in parish house; Financial Records, 1924-1940, 6 vols., kept by Parish Secretary, Miss Lula Halbert, in her home, Main St., Yazoo City; Young People's Service League Record, 1 vol., 1925--, containing record of most important events in the League, kept by the rector in the parish house; Deeds: Chancery Clerk, Yazoo County, Yazoo City, Deed Records, Book A, p. 640; Book BG, p. 36; Book BR, p. 260; Book CI, p. 634; Book CP, p. 475.

8. *ST. PAUL'S CHURCH, 1837-c. 1885, Grand Gulf, Claiborne County.

Organized under the guidance of the Rev. Roderick H. Ranney, a missionary clergyman, from the Diocese of New York.[21] The first service, held December 11, 1836, brought forth a congregation described as, "very respectable. It was made up of all denominations, Episcopalians, Roman Catholics, Presbyterians, Methodists and Campbellites."[22] The organization began and continued to exist

1. The Rev. Albert Martin, op. cit.
2. J1849, 31.
3. Ibid., 10.
4. J1850, 51.
5. J1860, 48.
6. The Rev. Albert Martin, op. cit.
7. J1867, 22.
8. J1872, 50.
9. J1875, 49.
10. J1890, 64.
11. The Rev. Albert Martin, op. cit.
12. Ibid.
13. Ibid.
14. Ibid.
15. J1907, 80.
16. J1910, 132.
17. J1925, facing 166.
18. The Rev. Albert Martin, op. cit.
19. Ibid.
20. J1940, insert after index.
21. J1837, 13.
22. J1837, 8.

under unusual difficulties of fire, flood and pestilence.[1] Efforts were made early to erect a Church building. Various sums of money being raised at different times,[2] a lot donated and a bell promised,[3] but, apparently, the building never materalized, since services were held in various public buildings, and even "in an upper room, above a warehouse."[4] There was, however, a rectory.[5] The Rev. B. B. Killikelly of Indiana, who came here, in 1843, thus described his experiences, "My family and self were visited with severe sickness soon after our arrival. Before the close of November heavy rains began to fall and continued through the entire winter, rendering the roads, in every direction, almost impassable."[6] The Rev. Mr. Killikelly conducted services here twice a month,[7] devoting the rest of his time to Port Gibson.[8] The parish maintained a regular existence until the War Between the States when "the town was entirely destroyed by the United States Army."[9] However, the parish was revived by 1870, when Bishop Green held service in a private home,[10] and services were held irregularly, during the years following.[11] As late as 1875, ten communicants were reported here, but the Rev. James S. Johnston, the same year, found the prospects unfavorable. "This old and once important town is now a place of no moment. The people are very poor and dispirited and very little progress can be expected here."[12] The importance of Grand Gulf as a Mississippi river port had diminished, and by 1885 the parish seems to have been extinct.

Vestry Minutes, 1843-1861, 1 vol., kept by Capt. Thomas H. Shields, Battle Hill, Jackson.

9. ST. MARK'S CHURCH, 1837--, Raymond, Hinds County.

Organized in 1837, by the Rev. James McGregor Dale.[13] The Rt. Rev. Leonidas Polk was here and held service in the courthouse on the night of April 15, 1839.[14] It was reported that "the number of Episcopalians is greater than in Jackson. . .a vestry has been elected, and steps are taking [sic] for the erection of a Church. The number of communicants is about 10."[15] The Church was admitted to the Diocese in 1840.[16] The Rev. James S. Greene settled here, as rector, on April 18, 1841.[17] In that year there were six or seven communicants.[18] Mr. Greene reported in 1843, that, "the Episcopal mode of worship is fast gaining upon the respect and veneration of the educated and intelligent portion of this community."[19] In 1853, a fund of $3,000 was raised to build a Church and a lot secured,[20] under the direction of Bishop Green and the Rev. R. Hober Weller,[21] who was serving as rector of St. Mark's at that time.[22] The building, "a credit to the congregation,"[23] was completed in

1. J1860, 42.
2. J1837, 8.
3. J1837, 8-9.
4. William Mercer Green, Journal and Address, Natchez, 1850, 5.
5. J1875, 38.
6. J1844, 31.
7. J1844, 18.
8. J1844, 31.
9. Vestry Minutes, Last entry n. p.
10. J1870, 25.
11. J1871, 37; J1872, 33; J1875, 38; J1876, 25; J1883, 24.
12. J1875, 38.
13. J1839, 23.
14. J1839, 20.
15. J1839, 23.
16. J1840, 4.
17. J1841, 12.
18. Ibid.
19. J1843, 21.
20. J1854, 22.
21. Ibid.
22. J1854, 19.
23. J1856, 29.

1855,[1] However, it suffered much damage during the War Between the States. Bishop Green was here on November 29, 1866, and held services in the Methodist building. He spoke of the Church as being "robbed of its benches whilst used as a hospital during the late war."[2] In 1868, the Church building had been repaired,[3] and on May 5 of that year, it was consecrated.[4] The condition of the parish was reported as "truly cheering."[5] At that time there were forty communicants.[6] Following this the communicant strength steadily declined. The number reported in 1890 was seventeen,[7] and by 1915 there were only four.[8] However, in 1925, these had increased to fifteen,[9] and the number listed in 1940 was twenty-four.[10] The mission today is a part of the Bolton Field, served by the Rev. Valentine Sessions, Bolton.

Parish Register, 1867--, 1 vol., includes also minutes of the Vestry for 1879-1881; Missionary Committee Minutes, 1919--, 1 vol.; Financial Records, 1937--, 1 vol., all these records kept by the Rev. Valentine Sessions, Bolton.

10. ST MATTHEW'S CHURCH, 1837--, no present building, Clinton, Hinds County.

Organized in 1837, and received into the Diocese the same year.[11] The Rt. Rev. Leonidas Polk of Arkansas, held services in the Methodist building, April 17, 1839,[12] and the Rt. Rev. James Hervey Otey was here on May 11, 1846.[13] Various visiting priests, notably the Rev. George Weller of Vicksburg, held services at Clinton.[14] Evidently there was a lapse in these services, for the parish was again received into the Diocese in 1847,[15] at which time James Roach was lay-delegate.[16] In 1850, the number of communicants was eight.[17] The Church had "no settled clergyman until June 1, 1853,"[18] when the Rev. Reginald Heber Weller, son of the Rev. George Weller,[19] and also principal of Mt. Salus Academy,[20] was placed in charge.[21] On March 30, 1856, Bishop Green was here and encouraged a reorganization of St. Matthew's.[22] The following year the Methodist building was purchased[23] and refitted.[24] Bishop Green wrote, "It was truly gratifying to see how neatly and appropriately the congregation had fitted up the Church building which they have recently purchased and to learn that Mr. Elwell's[25] services are well attended."[26] In 1887, the Church was "thoroughly repaired, indeed, almost rebuilt"[27] for services after being "ruined for a quarter of a century."[28] In April 1881, Bishop Green said, "It gave me no little pleasure to see this parish. . . so long dormant, waking

1. J1855, 74.
2. J1867, 19.
3. J1868, 21.
4. J1869, 19.
5. J1868, 21.
6. J1868, 21.
7. J1890, 61.
8. J1890, 61.
9. J1925, facing 166.
10. J1940, insert after index.
11. J1837, 4.
12. J1839, 20.
13. J1846, 17.
14. J1841, 10.
15. J1847, 21.
16. Ibid.
17. J1850, 54.
18. J1854, 73.
19. J1854, 22.
20. J1854, 30.
21. J1854, 19.
22. J1856, 29.
23. J1857, 52.
24. J1859, 38.
25. The Rev. Frederick Elwell, rector at Brandon and Clinton, (J1859,3).
26. J1859, 38.
27. J1887, 81
28. J1887, 47.

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up into a new life and expressing a determination to do what it can towards obtaining the ministrations of the Church."[1] Bishop Thompson, holding services here on April 4, 1888, reported, "This was the formal reopening of a Church ruined by the Federal forces in the advance on Jackson from Grand Gulf. It has been restored by gifts from our brethren in the north."[2] St. Matthew's was listed as an unorganized mission in 1886,[3] and as an organized mission in 1889.[4] In 1900, the reported number of communicants was fourteen.[5] In 1904, the chapel had been closed "for a long time,"[6] and although out of repair it was reported to be "built of brick and the cost of repairing the wood work will be slight."[7] However, Bishop Bratton, at Clinton in February, 1905, was forced to hold services in the Methodist Church.[8] On May 27, 1906 the Bishop held "first service in this chapel for several years" and addressed the faculty and students of Mississippi College on "the Gospel of Reconciliation."[9] The number of confirmed persons in 1920 was eighteen,[10] and in that year St. Matthew's again became an unorganized mission,[11] remaining so until the latest reorganization in 1937.[12] The present clergyman is the Rev. Valentine H. Sessions of Bolton. Services are held in the Methodist building on Main Street in Clinton. The number of communicants reported in 1940 was nineteen.[13]

See: The Rev. Valentine Hunter Sessions, Short Histories of St. Luke's Episcopal Church, Brandon, Mississippi; St. Mark's Episcopal Church, Raymond, Mississippi; St. Matthew's Episcopal Church, Clinton, Mississippi, [Brandon News Press, Brandon, Miss., 1937] 46 pp.

Parish Register, 1 vol., 1919--, kept by the Rev. Valentine Sessions, Bolton; Financial Records, 1936--, 1 loose-leaf vol., kept by Mrs. John R. Shields, Clinton; Deed: Chancery Clerk, Hinds County, Jackson, Land Deeds Record, book 26, p. 531.

11. ST. PAUL'S CHURCH, 1837--, Second Ave. and Fourth St. S., Columbus, Lowndes County.

Organized January 1, 1837, by the Rev. Mathias L. Forbes,[14] missionary from Tennessee.[15] A Church, located on what is now the north-west corner of the Stephen D. Lee High School grounds was consecrated by the Rt. Rev. Jackson Kemper, Missionary Bishop of Missouri and Indiana, on April 22, the first Sunday after Easter, 1838.[16] At the same time, Bishop Kemper confirmed fifteen, reported thirty-six communicants, and the prospects "flattering."[17] This, the first congregation in the Diocese at any great distance from the Natchez country and at the far corner of the State from the original parishes, was only briefly noticed by the Journal of 1838,[18] and its existence was still mentioned with a note of wonder in 1839.[19] However, the Church was plainly flourishing, and the next year, 1840, it was received into the Diocese.[20]

1. J1881, 32.
2. J1888, 44.
3. J1886, 8.
4. J1889, 20.
5. J1900, 51.
6. J1904, 44.
7. Ibid.
8. J1905, 101.
9. J1907, 74.
10. J1920, 158.
11. J1920, 16.
12. J1939, 80.
13. J1940, insert after index.
14. J1838, 2.
15. Spirit of Missions, I (1836), 11.
16. JGC1838, 63; J1838, 7.
17. Ibid.
18. J1838, 2.
19. J1839, 16.
20. J1840, 4.

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In 1854, the original, frame Church was sold, and a new building was begun on the present site.[1] This brick, gothic structure, with stained glass windows and numerous memorials, was consecrated November 13, 1860 by Bishop Green,[2] and is till in use. The first pipe organ in Columbus was installed in the Church in 1859.[3] Entries in the Parish Register during the antebellum years give many evidences of religious care of the slaves. Baptisms of colored persons totaled 136 between 1838 and 1861. A parish house and rectory adjoin the Church. In 1940, the parish reported 231 communicants.[4] The present rector is the Rev. Jones Stuart Hamilton.

See: William Lowndes Lipscomb, A History of Columbus, Mississippi During the 19th Century, Birmingham, Press of Dispatch Printing Co., 1909.

[The Rev. Duncan Gray], St. Paul's Episcopal Church, Columbus, Mississippi, Centennial Year Book, 1837-1937, n. pr., Columbus, 1937, 36 pp.

Parish Minutes, 1839--, (1856-1880 missing), 96 vols., kept by Mr. D. D. Patty, at the Merchants and Farmers Bank; Parish Register, 1856--, 2 vols., kept by the rector at the rectory, 300 Second Ave., S.; Altar Guild Minutes, 1887-1939, 9 vols., kept by Mrs. Frank P. Phillips, 601 Main St.; Financial Records, 1860-1939, 3 vols., kept by Mr. D. D. Patty, at the Merchants and Farmers Bank; Deeds: Chancery Clerk, Lowndes County, Columbus, Deeds, Book 28, p. 113; Book 66, p. 240.

12. CHURCH OF THE NATIVITY (formerly Immanuel Church) 1838--, Jefferson St., Macon, Noxubee County.

Organized as a missionary station in 1838[5] by the Rev. Mathias L. Forbes, "Minister of the Episcopal Congregation at Columbus."[6] The Rev. George W. Freeman held occasional services here in 1842 and 1843.[7] In the latter part of 1843, the Rev. John Henshaw, took charge of Immanuel[8] as the first settled clergyman. There were three communicants at that time.[9] In addition, twelve miles southwest of Macon near Shuqualak,[10] a small rural congregation, the Church of the Messiah held services between 1852 and the outbreak of the Civil War.[11] There was a "neat little Church,"[12] but most of the members eventually moved away or associated with the Church of the Nativity, Macon. Bishop Green officiated in the formal organization of the Church at Macon, on June 3, 1856.[13] The Bishop was again here in 1859 and held services in the Methodist building. In 1870, the Church was reorganized under the name of the Church of the Nativity,[14] and received into the Diocese the same year.[15] On October 15, the same year, Bishop Green and the community met in a newly completed Church building, at Eighth and West Streets, to pay honor to Robert E. Lee, whose funeral was on that day.[16] The building was consecrated by the Rt. Rev. Charles Todd Quintard, Bishop of Tennessee, on the Twentieth Sunday after Trinity, 1879.[17] The Rev. Richard Hines, rector of the Church of the Mediator, Meridian, was

1. Church News, Brandon, February 1927.
2. J1861, 45.
3. [The Rev. Duncan Gray], St. Paul's Episcopal Church, Columbus, 1937, 23.
4. J1940, insert after index.
5. J1838, 174.
6. J1838, 2.
7. J1843, 22.
8. J1844, 33.
9. Ibid.
10. J1857, 32.
11. J1852, 27; J1853, 8; J1860, 34; J1861, 86.
12. J1861, 45.
13. J1857, 32.
14. J1870, 27.
15. J1870, 34.
16. J1871, 52.
17. J1880, 25.

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holding services at Macon twice a month in 1876, but reported, "I never have seen the Church in a worse condition than at the present."[1] There were twenty communicants reported in 1881,[2] by 1885, the number had increased to thirty-six.[3] Following this the Church seems to have declined for in 1899 the Rev. Charles Morris reported the outlook "not at all promising."[4] In 1900, the number of communicants had decreased to twenty.[5] Bishop Bratton was here in November 1903 and held services in the Presbyterian building. In his address, at this time, the Bishop said, "our own Church was burned several years ago."[6] The rebuilding of a Church was discussed,[7] and by 1908 a building of brick was under construction.[8] It was consecrated on November 15, 1914.[9] The following year there were twenty-four communicants reported.[10] The Church of the Nativity continues today as a mission, occasional services being held by the Rev. J. Lundy Sykes, retired priest, living at Macon. The number of communicants reported in 1940 was forty.[11]

Service Record Book, 1913-1923, 1 vol., kept in the Church by the Priest-in-charge; Deeds: Chancery Clerk, Noxubee County, Macon, Deed Records, Book 83, p. 165.

13. *ST. MARY'S CHURCH, 1839-c. 1850, Laurel Hill, Adams County.

Organized 1839, in which year, on April 28, a frame, gothic Church was consecrated by the Rt. Rev. James Hervey Otey.[12] In the same year, St. Mary's Church was received into the Diocese.[13] The Church was built by W. Newton Mercer,[14] on his plantation, Laurel Hill, about twelve miles below Natchez, on the old Woodville road. Services for both whites and negroes were held in the Church. The Rev. Daniel H. Deacon, the first rector, in 1842, reported his chief work to be "visiting through the week, the servants attached to the estates."[15] In the same year, 118 colored persons were baptized.[16] Again in 1843, the Rev. Mr. Deacon spoke of his "principal and most important charge, the colored people."[17] The following year there were twenty-six colored persons confirmed here by Bishop Otey.[18] The building described as "a most beautiful specimen of gothic architecture,"[19] is still standing, although not often used. There has been no parochial organization since about 1850. The Rev. Thomas Savage was, probably, the last resident rector, being there in 1848,[20] and the 1854 Journal stating that the parish has been "for nearly five years unoccupied."[21]

14. *ST. ANDREW'S CHURCH, 1839-1895, Salem, Benton County.

Organized April 14, 1839, by the Rev. Colly A. Foster.[22] In 1842, it

1. J1876, 43.
2. J1881, 55.
3. J1885, 62.
4. J1889, 59.
5. J1900, 54.
6. J1904, 57, March 14, 1901, was the date of the fire. (Mr. Arthur G. Murphy, Macon, February 1940).
7. J1906, 82.
8. J1908, 74.
9. J1915, 58.
10. J1915, 125.
11. J1940, insert after index.
12. J1839, 21.
13. J1839, 17.
14. J1842, 36.
15. Ibid.
16. J1844, 25.
17. Ibid.
18. J1839, 22.
19. J1848, 35.
20. J1854, 22.
21. The Rev. Raymond E. MacBlain, Christ Church, Its History and Traditions, Holly Springs, 1936, 5; J1839, 24.
22. J1840, 11.

was reported that the congregation had "procured a building to their exclusive use, within three miles from the town of Salem."[1] This place of worship was described as a "log house, formerly used as a private dwelling."[2] The Church reported twelve communicants in 1842[3] and was received into the Diocese in 1844.[4] A Church was reported under construction in 1846,[5] being consecrated by the Rt. Rev. James Hervey Otey, May 2, 1847,[6] but in 1853, it was said to be "not yet finished."[7] By 1849, it had twenty-three communicants,[8] and in 1852 the number had increased to thirty-nine.[9] However, the Rev. William Fagg, rector of St. Andrew's in 1855, reported, "this parish is not improving."[10] In 1857, the Church had eleven white and twenty-three colored communicants.[11] In that year, Mr. Fagg reported, "I hold Divine Service in St. Andrew's Church, on the first and third Sundays in each month, in the morning for the white, and in the evening for the colored congregation. During the winter, on account of the badness of the roads, and the great distance of most of the people from the Church, I have given up the evening service at the Church, and instead, thereof, have preached one Saturday evening on one plantation, and one Sunday on another,--preaching the Gospel from house to house."[12] In October, 1857, Bishop Green was here and reported, "this parish. . .has suffered much, by the removal of several of its families; and. . .does not promise any immediate increase."[13] In 1870, only nine families remained to support the Church.[14] The Rev. John Gordon, in charge of St. Andrew's in 1876, reported, "the old Church three miles from Lamar, is in ruins. We worship in a school house."[15] (At this period, Lamar was sometimes given as the address for St. Andrew's). There were seventeen communicants in 1880.[16] On December 27, of the following year, Bishop Green was at Lamar and held services in the home of A. M. Clayton.[17] St. Andrew's was listed as an organized mission in 1886.[18] There were ten communicants in 1890,[19] and by 1895 the number had declined to five.[20] By 1910, active Church life here seems to have ended.

See: The Rev. Raymond E. MacBlain, Christ Church, Its History and Traditions, Holly Springs, n. pr., 1936, 12 pp.

15. ST. ANDREW'S CHURCH, 1839--, S. West and E. Capitol Sts., Jackson, Hinds County.

Organized in 1839 by the Rt. Rev. Leonidas Polk[21] with the assistance of the Rev. Daniel S. Lewis.[22] The first reported service at Jackson was held by Bishop Polk in the Methodist building on the morning of April 16, 1839, and "at candle-light" he "preached in the same place to a still larger congregation."[23] The Rev. Mr. Lewis served as the first rector of the Church, being at the same time in charge of the work at Raymond.[24] In 1839, the

1. J1842, 26.
2. Ibid.
3. J1844, 4, 5.
4. J1846, 40.
5. J1847, 14.
6. J1854, 76.
7. J1849, 33.
8. J1852, 88.
9. J1856, 20.
10. J1857, 55, 56.
11. Ibid.
12. J1858, 43.
13. J1870, 58.
14. J1876, 46.
15. J1880, 68.
16. J1882, 26.
17. J1886, 8.
18. J1890, 67.
19. J1895, 73.
20. J1839, 20.
21. J1839, 23.
22. J1839, 20.
23. J1839, 23.
24. Ibid.

Church had eight communicants.[1] After the departure of Mr. Lewis, the Rev. George Weller of Christ Church, Vicksburg, visited Jackson, holding services once or twice a month.[2] The Eucharistic lights on the altar of the present St. Andrew's Church are a memorial to the Rev. Mr. Weller. As late as 1841, it was reported that "this parish has been much discouraged by the failure of repeated attempts to obtain a pastor."[3] The Rev. Norman W. Camp became rector in December 1843[4] and remained until 1845. In 1848, the Church reported forty-seven communicants,[5] but at that time, when the Rev. James W. Haskins was made rector,[6] there was as yet no Church building, and services were held in the City Hall.[7] However, a Church was erected at the corner of Amite and North President Streets, in 1849,[8] and consecrated the same year[9] on January 14. The Rev. W. P. C. Johnson took charge as rector,[10] and the following year an organ was installed in the Church at the cost of $600.[11] The Rev. Meyer Lewin became rector in 1858,[12] having resigned the rectorship of St. Andrew's College[13] (see Entry 1-d). In 1855, the Church lost its rector and several members in one of the many yellow fever epidemics. On October 28 of that year, Bishop Green officiated at the Church and reported, "this was the first time within six weeks that its doors had been opened. During that period the goats had made a shelter of its vestibule and silence and dampness had reigned within its wall. The congregation was small in number, inasmuch as many families had not returned to the city. . .not only was the pastor missing from the Altar's side, but seven of the flock."[14] A new rectory was erected in 1860.[15] During the War between the States, St. Andrew's was burned by the Federal forces. On June 1, 1869, Bishop Green assisted by the Rt. Rev. Joseph P. B. Wilmer of Louisiana, laid the corner-stone of a new Church at the corner of Congress and Capitol Streets.[16] In 1870, the Church was in use,[17] although it was not wholly completed. It was consecrated on May 14, 1878.[18] In spite of the ravages of war, the Church had been able to report 106 communicants in 1868,[19] and this number had increased to 129 in 1875.[20] The present Church was begun in 1903[21] and was consecrated May 20, 1917.[22] The Church, of buff colored brick, in the gothic style, has a square tower, containing chimes, the gift of Richard Howard Green. There is a large circular window of the Ascension at the rear of the Church, as well as several memorial windows and other memorial furnishings. A two-story brick parish house at the rear of the Church was built in 1923-24. The rectory, a large, two-story frame residence, is at 705 North State St. In 1925, the number of communicants was 749,[23] and by 1940 had increased to 917.[24] The present rector is the Rev. Walter B. Capers.

Parish Register, 1877--, 3 vols., (vol. 3, 1934--, does not include members, which are kept separately); Vestry Minutes, 1877--, 5 bound and 4

1. J1840, 41.
2. J1841, 10.
3. J1844, 30.
4. J1848, 29.
5. J1848, 12, 29.
6. J1849, 30.
7. J1850, 13.
8. Ibid.
9. J1849, 30.
10. J1850, 49.
11. J1853, 18.
12. Ibid.
13. J1856, 18, 19.
14. Ibid.
15. J1860, 56.
16. J1870, 18.
17. J1871, 32.
18. J1879, 20.
19. J1868, 60.
20. J1875, 49.
21. Church News, Jan. 1917, 4.
22. J1918, 68.
23. J1925, facing 166.
24. J1940, insert after index.

loose-leaf volumes; Register of Services, 1 vol., 1935--; Marriage Register, 1907-1934, 2 vols. (vol. 2, 1922-1934, contains confirmations for 1922-1934 and one marriage entry for 1930); Financial Records, 1924-1931, 1 vol.; St. Andrew's Church Women, 1934--, 2 loose-leaf notebooks, containing papers and minutes of the work of the Church Women of St. Andrew's Church; Parish Cash Book, 1939--, 1 vol.; List of Current Members, kept on loose-leaf cards in 1 file box; all these records kept in the parish house by Mrs. J. W. Williams, secretary; Deeds: Chancery Clerk, Hinds County, Jackson, Land Deeds Record, Book 18, p. 288; Book 25, p. 572-578; Book 27, p. 48; Book 30, p. 304; Book 40, p. 150-151; Book 100, p. 116; Book 116, p. 492; Chancery Clerk, Hinds County, Raymond, Land Deeds Record, Book 18, p. 438; Book 31, p. 178; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 3, p. 466.

16. CHRIST CHURCH, 1839--, Van Dorn and Randolph Sts., Holly Springs, Marshall County.

Organized in March 1839, by the Rev. Collay A. Foster of Tennessee, with "Nine Episcopal families, besides many single gentlemen and ladies."[1] It was reported in 1840, that a Church building of the "Gothic order," 30 x 40, was under construction.[2] The Church was completed and an organ installed during the following year.[3] It was consecrated on February 4, 1842, by the Rt. Rev. James Hervey Otey, of Tennessee,[4] and admitted to the Diocese the same year.[5] In 1843, the Church reported fifty-eight communicants.[6] The Rev. David Cook Page was placed in charge in 1846.[7] In 1847, the Rev. George W. Sill began his duties as rector of Christ Church,[8] where he remained until 1856.[9] A new Church building was completed in 1858[10] and consecrated on October 7 of the same year.[11] The Rev. Joseph Holt Ingraham became rector in 1859.[12] Church life suffered heavily in the War between the States,[13] due to the almost constant fighting in north Mississippi. During most of this period the Rev. James Thomas Pickett was rector, coming to Christ Church on January 1, 1862.[14] The Rev. Mr. Pickett "ministered constantly to the Church in Holly Springs except when absent a part of two summers in rendering services as Chaplain in the Armies of Generals Braxton Bragg and Joseph E. Johnston."[15] Union Soldiers, however, used the building for a stable, and the altar was overturned and used for a trough in which to feed the horses.[16] The organ was dismantled and the pipes used in leading a parade through the town.[17] After the close of the war, the United States government granted to the parish the sum of $600 to help pay for the damages done.[18] In 1867, the Rev. William M. Pettis became rector.[19] At this time Christ Church entered upon a long period of sustained growth. In 1870,

1. J1839, 16.
2. Ibid., 24.
3. J1840, 10.
4. J1841, 13.
5. Ibid., 28.
6. J1843, 23.
7. J1846, 40.
8. J1848, 34.
9. J1857, 3.
10. J1858, 63.
11. J1859, 32.
12. Ibid., 33.
13. Church News, June 1939.
14. The Rev. James Thomas Pickett, "Autobiography of Rev. James Thomas Pickett, D. D." Diocesan Library, Battle Hill, Jackson, n. d.
15. Ibid.
16. Church News, Brandon, June, 1939.
17. Ibid.
18. Ibid.
19. J1867, 3.

there were seventy-two communicants,[1] and by 1895 the number had increased to 122.[2] In 1885, a rectory was completed at 700 Randolph St.[3] In 1940, the number of communicants was ninety.[4] The present rector is the Rev. Raymond E. MacBlain.

See: The Rev. Raymond E. MacBlain, Christ Church, Its History and Traditions, n. pr., Holly Springs, Mississippi, 1936, 12 pp.

Register, 1839--, 3 vols., (1842-1855, members only; 1860-1862, and 1883 missing); Vestry Minutes, 1883--, 2 vols., all records kept by the rector, except Vestry Minutes II, kept by Mr. John Craft, clerk. Deeds: Chancery Clerk, Marshall County, Holly Springs, Deed Records, Book F, pp. 82, 149, 150; Book H, pp. 275, 291.

17. CHURCH OF THE ASCENSION (formerly The Holy Evangelists), 1840--, Commerce and Center Sts., Hernando, DeSoto County.

Organized in 1840 by the Rev. Phillip P. Alsten of Memphis, and the Rev. Andrew Matthews of Alabama.[5] The first resident clergyman was the Rev. Andrew Matthews.[6] He was transferred to the Diocese of Mississippi in 1841[7] and had charge of this Church, then known as the Church of the Holy Evangelists, until 1859.[8] He received no salary from his congregation,[9] and supported himself by farming.[10] When the parish was admitted to the Diocese in 1848, its name appeared as the Church of the Ascension, that name replacing the original title.[11] The Rev. Mr. Matthews reported to the convention of 1851 that, "the services have been kept up as regular as the state of my health would admit."[12] The first Church building was erected in 1842, a "small but neat little Church."[13] The number of communicants at that time was reported as 11.[14] The Rev. Mr. Matthews was succeeded in 1859 by the Rev. M. Leander Weller,[15] and a new Church was purchased on Commerce St., in the following year.[16] In 1860, the Rev. Mr. Weller's first report declared conditions "not very encouraging," and added that there were "prejudices against the Church, as due however to the members of the congregation, I most cheerfully state that the Church building has been purchased, all necessary repairs made; a set of communion service has been provided and the parish is entirely out of debt."[17] In 1867, following the ruinous years of Civil War, the parish had fallen into sad decay.[18] In 1875, the prospects of the Church were still not encouraging and the financial condition "much to be regretted."[19] In 1881, Bishop Green held services in the Presbyterian Church, the Episcopal building being "no longer fit for use."[20] The Diocesan Journal stated in 1885, that the parish was entirely dead. . .no service, no vestry for years."[21] There was a revival of Church life after that time, however. In 1886, the Church was listed as an organized mission, and in 1890 the number of communicants was reported as 17.[22] The present building,

1. J1870, 56.
2. J1895, 73.
3. J1885, 33.
4. J1940, insert after index.
5. J1852, 90, J1841, 30.
6. J1840, 41.
7. J1841, 15.
8. J1860, 31.
9. J1842, 10.
10. J1844, 29.
11. J1848, 6.
12. J1853, 75.
13. J1842, 35.
14. J1842, 35.
15. J1860, 4.
16. Mrs. Robert Percy Cooke, Hernando, June 1939.
17. J1860, 70.
18. J1867, 20.
19. J1875, 43.
20. J1882, 25.
21. J1885, 43.
22. J1890, 66.

on Commerce and Center Sts., erected in 1888, has been described as "a beautiful Church in a fine position."[1] It is a frame building, of gothic design. a copper electric cross was placed above the roof in 1930. The Rev. Aubrey Maxted of Tunica (Entry 115) serves the Church today. The communicants reported in 1940 were seventeen.[2]

See: Mrs. Mary Stevenson Mitchel, "The History of Ascension Mission," 1939, copy in Mississippi Department of Archives and History, New Capitol, Jackson.

Woman's Missionary Guild, 1934--, 1 vol., kept by Mrs. Robert Percy Cooke, Sec.-Treas., at her home; Deeds: DeSoto County, Chancery Clerk, Hernando, Deed Records, Book 10, p. 286.

18. ALL SAINTS' CHURCH (formerly St. Paul's, later Grace Church), 1840--, Main St., Grenada, Grenada County.

Organized as St. Paul's Church, 1840, by the Rev. Andrew Matthews, of Hernando, and admitted to the Diocese the same year.[3] The nearest priest was the Rev. Guy R. Pinching, living at Charleston, but his report of missionary activity for that year makes no mention of Grenada.[4] Lay delegates from Grenada to the convention of 1840 were James A. Girault and Nathaniel Howard.[5] The organization seems to have been premature for the convention of 1842 dropped St. Paul's from the rank of parish.[6] It is likely, however, that occasional services continued, and it is certain that Bishop Green was making visits here as early as 1855.[7] These earlier services were held in the Presbyterian[8] or Methodist[9] buildings. Present organization dates from 1870, when a lot was bought and a building program undertaken.[10] This organization was effected under the leadership of the Rev. David Starke Goodlow,[11] a graduate of the University of North Carolina,[12] who gave one-half his time to Grenada.[13] The diocesan convention received the reorganized Church as Grace Chapel in 1870,[14] and the next year the first Episcopal Church building in Grenada was sufficiently finished to be used.[15] This building, of frame construction, stood on the present site. In 1873, the convention approved the change of name to All Saints',[16] the new building having already been consecrated by that name on January 16.[17] In 1875, the parish reported 55 communicants.[18] A "handsome gothic cottage,"[19] at 727 Main Street, was completed as a rectory for the Rev. Stephen Herbert Green, youngest son of the Bishop[20] in 1875. Bishop Green rejoiced, in 1878, "to see the success which already crowns efforts to establish a Parish School."[21] Some sixty boys and girls were enrolled in this school, the location of which is not now known, consisting of "a large and central lot, with a commodious school-house upon it."[22] Subsequent Journals make no mention

1. J1889, 38.
2. J1940, insert after index.
3. Spirit of Missions, VI (1841), 103-104; J1840, 4.
4. J1840, 12-13.
5. J1840, 5.
6. J1842, 28.
7. J1856, 23.
8. J1858, 41.
9. J1861, 46.
10. J1870, 24.
11. Ibid.
12. J1873, 57.
13. J1870, 34.
14. J1870, 34.
15. J1871, 44.
16. J1873, 35.
17. J1873, 23.
18. J1875, 49.
19. J1875, 39.
20. J1872, 44.
21. J1879, 24.
22. Ibid.

of the school, so it evidently did not long continue as a parochial enterprise. The present Church, of brick, in the gothic style, with a lofty steeple and bell was officially opened by Bishop Thompson in 1890.[1] There are several memorial stained-glass windows as well as other memorials among the interior furnishings. The parish reported 103 communicants in 1940.[2] The present rector is the Rev. Charles S. Liles.

See: Anonymous, "Episcopal Church Organized in 1870," Grenada Sentinel, May 24, 1929.

Parish Register, 1870--, 2 vols., kept by the Rev. Charles S. Liles at the rectory; Vestry Minutes, 1900--, 3 vols., (include financial records), kept by the clerk Mr. C. C. Cathey. Deed: Chancery Clerk, Grenada County, Grenada, Deeds, Book A, p. 216; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book I, 909-911.

19. *TRINITY CHURCH, (originally St. John's), 1842-c. 1875, Pontotoc, Pontotoc County.

Organized 1842, by twenty or more persons, "chiefly, gentlemen of high respectability and influence," under the leadership of the Rev. George W. Freeman, rector at Columbus.[3] The Church was received into the Diocese in 1844,[4] at which time, the Rev. Francis L. Hawks, of Holly Springs, was in charge.[5] In December 1851, the Rev. Joseph Holt Ingraham was here and reorganized the Church as Trinity Church.[6] In 1852, the Rev. Thomas B. Lawson was living in Pontotoc and conducting a school.[7] In 1854, the condition of the Church was given as "encouraging."[8] Mr. Lawson, at that time, was giving his whole attention to the Church.[9] He also, reported a lot bought.[10] In 1857, Bishop Green reported that, "The interests of this parish have sensibly suffered, by the removal of Mr. Lawson to Okolona. . .as they have a large and every way eligible lot for the purpose, they are desirous of erecting upon it, a neat and becoming place of worship, that which they now use, being held by them in joint ownership with one of the denominations."[11] In 1867, Bishop Green reported "a few faithful members" and he, himself, was visiting Pontotoc annually.[12] Four years later there were twenty-three communicants,[13] with the Rev. Henry Canova Harris, missionary residing in Meridian, serving them.[14] After the death of Mr. Harris, in 1873,[15] little is heard of this Church, and it seems, in a short time, to have become extinct.

Deed: Chancery Clerk, Pontotoc County, Pontotoc, Deeds, Book 10, p. 451.

20. CHURCH OF THE EPIPHANY, 1834--, Hermanville (formerly at St. Elmo), Claiborne County.

Organized in 1843, by the Rt. Rev. James Hervey Otey and the Rev. Frederic W. Boyd, rector of Christ Church, Vicksburg,[16] and located at "what is

1. J1890, 50.
2. J1940, insert after index.
3. J1843, 22.
4. J1844, 4, 5.
5. Ibid.
6. J1852, 91.
7. J1852, 32.
8. J1854, 70.
9. Ibid.
10. Ibid.
11. J1857, 31.
12. J1868, 13.
13. J1871, 46.
14. Ibid.
15. J1873, 59.
16. J1844, 12, 40.

called McCaleb settlement."[1] In 1844, Bishop Otey spoke of a "small Church" having been erected.[2] This building was consecrated by him on April 19, of the same year,[3] and the congregation received into the Diocese,[4] with a membership of ten to eighteen communicants.[5] The Rev. James S. Greene was the first settled clergyman.[6] At that time, measures were taken "by the people to erect suitable buildings for the minister and his family and for a school."[7] In 1849, an organ was purchased for the Church, costing $350.[8] Bishop Green visited here on January 11, 1857, and reported that "this Parish has been in a state of trial for some time. I now hope that its difficulties are at an end, and that by uniting with Grand Gulf, they may soon obtain a pastor, and give him a comfortable support."[9] On March 10, 1860, the Bishop confirmed nine white persons and five colored.[10] In 1868, the Church was reported as being "in an improving condition,"[11] but by 1872 had somewhat declined, "owing in great measure to the impoverished condition of the country."[12] This period of decline continued, and in 1881 it was reported that, "this little flock consists of only three or four worthy families, the remnant of a once prosperous Parish."[13] At this time, the address of the Church of the Epiphany was usually given as St. Elmo,[14] that being the name of the nearest railroad station and post office. It was reported in 1887 that a "new mission has been begun at Hermanville,"[15] five miles southwest of the Church of the Epiphany. Bishop Thompson visited Hermanville later in the year and spoke of it as an "unorganized mission."[16] At that time he confirmed four persons.[17] The remaining members of the rural Church of the Epiphany eventually joined with the mission at Hermanville, to which place the Church building was likewise removed. In 1897, Bishop Thompson "officiated in the old ruinous Church of the Epiphany, rehabilated [sic] as a new Church in Hermanville."[18] There is today nothing left at the original site of the Church except the old graveyard, with a few graves and tumbled stones. Epiphany reported forty-three communicants in 1900,[19] but by 1925 these had dropped to sixteen.[20] However, it has continued as an active mission. Today it is a part of the Bolton Field, being served by the Rev. Val H. Sessions of Bolton. The number of communicants reported in 1940 was twenty-five.[21]

See: James F. McCaleb, "My Recollections of Claiborne County," Port Gibson Reveille, July 28, 1921.

Parish Register, 1 vol., 1842-1888, 1938--, kept by the Rev. Valentine Sessions, Bolton; Minutes of Missionary Committee, 1 vol., 1940--, kept by Mr. William McCaleb, Carlisle, Miss.; Financial Records, 1938--, 1 vol., kept by Mr. William McCaleb, Carlisle; Deeds: Chancery Clerk, Claiborne County, Port Gibson, Deeds, Book 2, p. 91; Book 3-C, p. 204; Book 3-H, p. 501; Book 3-K, p. 14; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 2, 11-13.

1. Ibid.
2. Ibid.
3. J1844, 23.
4. J1844, 4, 5.
5. J1844, 12, 30.
6. J1844, 30.
7. J1844, 13.
8. J1849, 28.
9. J1857, 38.
10. J1860, 42.
11. J1868, 56.
12. J1872, 34.
13. J1881, 25.
14. J1881, appendix 18; J1883, 24.
15. J1887, 81.
16. J1887, 58.
17. Ibid.
18. J1897, 42.
19. J1900, 53.
20. J1925, facing 166.
21. J1940, insert after index.

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21. ST. JOHN'S CHURCH, 1844--, Glen Allan (Lake Washington), Washington County.

Organized in 1844, by the Rt. Rev. James Hervey Otey, assisted by G. G. Skipwith, and other planters of the Mississippi Delta.[1] Bishop Otey found "every disposition manifested favorable to the erection of a Church and the support of a minister."[2] The first services were held in a temporary, frame Church on Lake Washington.[3] Soon after the organization of St. John's, the Rev. William T. Leacock settled here as rector,[4] and the Church was received into the Diocese, 1848.[5] In 1852, $3,000 was raised for the erection of a new Church building and $1,000 for a rectory.[6] Bishop Otey visited here on January 28, 1855 and reported "The beautiful Gothic Church, begun by the liberal people last summer, will be, when completed, one of the most finished and tasty structures not only in our Diocese but in the whole Southwest."[7] This building of brick, in the gothic style, was located at the south end of Lake Washington, on the same spot as the original Church,[8] and was consecrated on April 5, 1857.[9] However, Bishop Green was here in May 1869, and spoke of the Church as being "unfit to be occupied having been so thoroughly defaced and defiled during the late war."[10] In clambering over these ruins the Bishop fell and broke his arm.[11] The status of St. John's was reduced from parish to mission in 1882,[12] and by 1892 it was listed as an unorganized mission.[13] Since 1936, St. John's has been reorganized, and at present is served by the Rev. James Sessions Butler, of Hollandale.[14] Services are held twice monthly in a brick union Church. The number of communicants reported in 1940 was forty-two.[15]

Parish Register, 1933--, 1 vol., kept by the Rev. James Sessions Butler, Hollandale; Woman's Guild Minutes, 1939--, 1 vol., kept by Mrs. William T. Touchberry, Glen Allan; Deed: Chancery Clerk, Washington County, Greenville, Deed Records, Book U2, p. 135.

22. *ST. JOHN'S CHURCH, 1845-c. 1865, Wakefield, DeSoto County.

Organized in 1845 by the Rev. Andrew Matthews, missionary in the northern part of the State.[16] A Church building and a school were erected in 1847.[17] The Church building was "a neat little frame Church, with Gothic windows, and of a sufficient size for the congregation,"[18] located in the country "20 miles S. W. [S. E.] of Hernando."[19] In addition to the Rev. Mr. Matthews, the Rev. Chauncy Colton, of Marshall County, visited St. John's,[20]

1. J1844, 17.
2. Ibid.
3. J1852, 22.
4. J1844, 17.
5. J1848, 6.
6. J1852, 22.
7. J1855, 25.
8. J1852, 22.
9. J1857, 41.
10. J1870, 17.
11. J1882, 20.
12. J1882, 56.
13. J1892, 90.
14. The Rev. James S. Butler, Hollandale, February 1940.
15. J1940, insert after index.
16. J1846, 36.
17. J1847, 33.
18. J1846, 39.
19. J1852, 16. Should be "S. E." (see J1851, 14) as Wakefield is that distance southeast of Hernando.
20. J1853, 66.

but Mr. Colton removed to Louisiana in 1855,[1] and Mr. Matthews had retired by 1860.[2] Without a priest-in-charge this small rural Church was unable to survive the unsettling conditions of the Civil War, and was inactive by the close of that conflict.

Deeds: Chancery Clerk, DeSoto County, Hernando, Deed Records, Book L, p. 213; Book H, pp. 422, 452-453; Book J, p. 128; Book G, p. 89.

23. ST MARK'S CHURCH, 1846--, Church and Second Sts., Mississippi City, Harrison County.

Organized 1846.[3] Admitted to the Diocese in 1858.[4] Probably the first settled clergyman was the Rev. James S. Greene, who came to Mississippi City, from Claiborne County in 1846 and remained here until 1849.[5] There is local tradition of Episcopal services in a log Church, but whether this was an Episcopal Church or simply a building used by all is not known. Bishop Green assisted by Dr. Thomas S. Savage held services in the hotel of "Dr. Teagarden," August 7, 1851.[6] In June 1855, after visiting here, Bishop Green wrote, "Every year witnesses the coming of more and more families from the neighboring cities and up-country, to make this either a place of sojourn for the summer, or a permanent residence. Among them are some already in connexion with the Church, as well as others kindly disposed to its interests. . .the Rev. Charles Whitall, late of New Orleans, has just been engaged."[7] The membership consisted of four communicants in 1859.[8] The first Church building was erected on the site of the present rectory in 1860,[9] and consecrated in May of 1869.[10] The Rev. L. Y. Jossup of Louisiana, who was teaching in the school of Dr. Thomas Savage of Pass Christian was in charge of the Church at this time.[11] The number of communicants, by 1871, had increased to twenty-three.[12] Jefferson Davis was one of two lay delegates from this parish to the Diocesan convention of 1878.[13] The status of the Church was changed in 1882 from parish to mission.[14] After a few years of slight activity the mission was reorganized in 1903.[15] The Church building was moved to its present site on Second St. in 1924, and remodeled in 1930. The building is of white, frame construction of simple, colonial design, in a good state of repair. A rectory was built facing the beach, at the rear of the Church in 1924. The present priest-in-charge is the Rev. Robert W. Emerson who has served the Church from Gulfport since 1929.[16] The Rev. Robert E. Grubb, retired clergyman, assists in the work of the mission. The number of communicants in 1940 was thirty-three.[17]

Vestry Minutes, 1857-1860, 1 vol., kept by the Registrar, Capt. Thomas H. Shields, Battle Hill, Jackson; Church Register, 1888--, 2 vols., kept in

1. J1855, 31.
2. J1860, 31.
3. J1847, 3; J1850, 12.
4. J1858, 12.
5. J1850, 12. However, the Rev. James Angel Fox made visits to the coast section as early as 1828 (J1829, 6).
6. J1852, 13; Dr. Willian Teagarden.
7. J1856, 14.
8. J1859, 61.
9. J1860, 72.
10. J1870, 17.
11. Ibid.
12. J1871, 39.
13. J1878, 10, See also Entry 35.
14. J1882, 56.
15. J1903, 81.
16. J1929, [7].
17. J1940, insert after index.

Church by the Rev. Robert W. Emerson; Missionary Committee Minutes, 1928--, 1 vol., kept in the Church by the Rev. Mr. Emerson; Deed: Chancery Clerk, Harrison County, Gulfport, Record of Deeds, Book 7, p. 458.

24. TRINITY CHURCH, 1848--, 2nd and Church Sts., Pass Christian, Harrison County.

Organized in 1848.[1] At least three clergymen held services in Pass Christian at this time and had a share in the organization of the parish. Namely, the Rev. James Greene, (see Entry 23) living at Mississippi City,[2] the Rev. J. A. Massey, of Mobile,[3] and the Rev. William Giles, of Natchez.[4] A building Committee raised $600 in 1848[5] to erect a Church. Lots were donated by John Henderson, and in March, 1850, the present building was completed and in use.[6] The parish was received into the Diocese in 1850,[7] and the building consecrated July 31, 1851.[8] The number of communicants at that time was 22,[9] and the parish grew steadily, "there being no other house of worship on the Pass, except a Romish Chapel."[10] The first settled clergyman was the Rev. Thomas Savage,[11] who also conducted a school for girls (Entry 1-c), one of the earliest references to which was made by Bishop Green in 1855, when he reported that "the school of the rector is in a highly and deservedly prosperous condition."[12] He resigned his rectorship in 1857, to devote his time wholly to the school.[13] In 1867, Bishop Green was gratified "to find that the increase or growth of the congregation had called for a considerable enlargement of their Church edifice and that the work was near its completion, and. . .was very thankful to witness also the truly prosperous condition of the Rev. Dr. Savage's School."[14] The Rev. Dr. Savage left Pass Christian, in 1861,[15] but returned in 1866,[16] to take charge again of the school as well as to be rector of the parish. Dr. Savage had gone to Virginia, however, by the convention of 1868.[17] The condition of the parish was "as prosperous as could well be expected considering that its minister, the Rev. Mr. Phillips,[18] has to give the larger portion of his time to his school," wrote Bishop Green in 1870.[19] The life of the parish seemed to recover slowly, however, from the depression of the war years, for in 1881, Bishop Green spoke of the "gradual decline of the Church there."[20] Fifty-six communicants had been reported in 1880;[21] these had increased to ninety-five in 1905,[22] and 118 in 1910.[23] The original Church building, still in use, is a frame structure, of gothic design with stained-glass windows, and numerous memorials among the interior furnishings. Situated in a grove of spreading live-oak trees the Church is adjoined by its own century-

1. J1850, 48, 49.
2. Trinity Church Register, I, 1.
3. Ibid.
4. J1850, 48, 49.
5. Ibid.
6. J1850, 48.
7. J1850, 7.
8. J1852, 12.
9. J1851, 41.
10. J1850, 48, 49.
11. J1850, 12.
12. J1856, 13.
13. J1857, 43.
14. J1858, 39.
15. J1867, 43.
16. J1867, 68.
17. J1868, 3.
18. The Rev. William E. Phillips.
19. J1870, 17.
20. J1881, 26.
21. J1880, 69.
22. J1905, 133.
23. J1910, 121.

old cemetery. The Rev. Warwick Aiken is the present rector. The number of communicants in 1940 was 164.[1]

Parish Register, 1849--, 2 vols., (Vol. I, 1849-1922, also contains some Vestry Minutes); Vestry Minutes, 1889--, 2 vols.; Sunday School Records, 1849--, 2 vols.; all the above records, except the current Vestry Minutes, are kept in the Church by the rector; Mr. Wolters Terrell keeps the current Vestry Minutes, 1915--, 1 vol., in his home at Hondersón Point; Deeds: Chancery Clerk, Harrison County, Gulfport, Record of Deeds, Book 4, p. 276; Book 6, p. 39.

25. GRACE CHURCH, 1848--, East Peace St., Canton, Madison County.

Organized in 1848 by the Rev. Elijah Dowming, and admitted to the diocese the same year.[2] By the time the diocesan convention of 1849 assembled, the parish had as resident priest the Rev. Edward Fontaine.[3] Unusual, for the Episcopal Church, is the entry in the Parish Register, under date of August 23, 1858, recording the baptism of three white and several colored persons by immérsion in Batchelor's Creek.[4] Services were held in "the old Methodist Church,"[5] 141 E. Peace St., until a new building was begun in 1851[6] and consecrated in 1853.[7] This building, although largely rebuilt in 1886, is still in use and is the oldest Church building in Canton. It is modified gothic architecture, with a steeple and bell, and of frame construction. The interior is well furnished, with stained-glass windows, a brass pulpit, and a handsome altar w ith furnishings of brass. The present rector is the Rev. Elnathan Tartt, Jr., who lives in the rectory at 132 E. Center St. The twenty communicants of 1849,[8] had increased to fifty-seven by 1870,[9] and, in 1940, were reported as 125.[10]

Sée: Mrs. A. K. Foote, "History of the Episcopal Church," Madison County Herald, Canton, Miss., March 23, 1934.

Véstry Minutes, 1853-1939, 2 vols., 1853-1865, kept by Mrs. Corrine Parker, Secy. & Treásurer, 22 East Peace St.; 1925--, 1 vol., kept by Mr. Hoffman Shackleford, Secretary of thé Vestry, 207 East Peace St.; Parish Register, 1848--, 4 vols., 1848-1869, 1 vol., kept by Mr. Ben E. Jones, Vestryman, Liberty and Peace Sts., 3 vols., 1869--, kept by rector, at rectory, 132 East Center St.; Grace Guild, 1926--, 1 vol., kept by Mrs. Corrine Parker, Secy. & Treasurer, 220 East Peace St.; St. Agnes Guild, 1926--, 1 vol., kept by Mrs. Catherine Mackintosh, Secy. & Treasurer, 447 East Center St.; Bratton Guild, 1925--, 1 vol., kept by Mrs. Virgil Gordon, Secy. & Treasurer, 105 E. Academy St.; Sunday School Record, 1926--, 1 vol., kept by Mrs. Corrine Parker, Treasurer, 220 East Peace St.; Financial Records, 1927--, 3 vols., kept by Mr. Leon Bailey, Treasurer of the Vestry, 212 E. Peace St.; Financial records for 1858-1865, kept in with Vestry Minutes; Deed: Chancery Clerk Madison County, Canton, Land Deeds Récord, Book N, p. 22. Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, pp. 884-886.

1. J1940, insert after index.
2. J1848, 6, 37.
3. J1849, 3.
4. Grace Church Parish Register, Vol. I.
5. J1849, 32.
6. J1851, 45.
7. J1854, 21.
8. J1849, 32.
9. J1870, 59.
10. J1940, insert after index.

26. *ST. PHILIP'S CHURCH, 1848-c. 1900, Kirkwood, Madison County.

Organized March 9, 1848,[1] by the Rev. Elijah Dowming who came to Kirkwood from South Carolina.[2] This organization was an outgrowth of services previously conducted in the home of Col. Wm. McWillie,[3] and it was largely through the efforts of the McWillie and Anderson families that this rural Church was organized.[4] Steps were immediately taken for the erection of a Church, which was completed and in use by August 3, 1849.[5] The Church was constructed on gothic lines, of hand-hewn, solid timbers.[6] The dimensions, not including the vestry, which was attached, were 36 x 20 x 17 ft.[7] Not only Mr. Dowming, but most of the parishoners constituting this Church were South Carolinians. In 1848, the parish was admitted to the Diocese,[8] and in 1849 reported 15 communicants.[9] The spiritual welfare of the negroes, in ante-bellum days at Kirkwood, was not neglected. In the Church gallery seats were provided for them, and there are many references in the parish records of baptisms and marriages of the slaves. In 1851, the house and land of Major Vaughn was purchased for a rectory.[10] A parish school was built, in 1849, and conducted by the rector, the rectory serving as boarding house for the students, the wife of the rector usually assisting with the teaching.[11] In 1857, the strength of the small parish was weakened by the removal of one of the largest and most active families.[12] By 1860, a revival of Church life was evidenced by the report of Bishop Green, who was "gratified, not only at finding this rural parish in healthy condition, but at witnessing the prosperous state of the rector's school."[13] The school continued to operate even through the war years, 1861-1865.[14] In 1870, the dilapidated condition of the Church building necessitated holding services in the rectory. Then the rectory was sold, and with the proceeds, the Church was reroofed.[15] By 1890, the community of Kirkwood had so dwindled, numerically, that the activities of St. Philip's had largely ceased.

Vestry Minutes, 1848-1888, 1 vol; Parish Register, 1848-1898, 1 vol.; these records are in the possession of Miss Louise Dinkins, great-grand-daughter of Gov. Wm. McWillie, at the Mosby residence, East Central St., Canton. Deed: Chancery Clerk, Madison County, Canton, Deed Books, Book M, p. 710.

27. ST. JOHN'S CHURCH, 1848--, Commerce Street, Aberdeen, Monroe County.

Organized the Monday after Easter, 1848,[16] by the Rev. Edward Fontaine.[17] Aberdeen had been listed as a missionary station by the Journal of General Convention as early as 1838,[18] and occasional services may have been held. The Rev. George W. Freeman, from Columbus, was certainly coming here by 1842.[19] In 1847, the Rev. David Cook Page, from Holly Springs, reported to the Diocesan

1. St. Philip's Vestry Minutes, 1848.
2. J1848, 14.
3. Vestry Minutes, op. cit.
4. Ibid.
5. J1850, 52.
6. Vestry Minutes, op. cit.
7. Ibid.
8. J1848, 6.
9. J1849, 31.
10. Vestry Minutes, 1851.
11. Ibid., 1849.
12. J1857, 30.
13. J1861, 39.
14. J1867, 60.
15. J1870, 52.
16. J1848, 32.
17. Ibid.
18. J1838, 174.
19. J1843, 22.

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Convention that he had organized a Church in Aberdeen.[1] The Rev. Edward Fontaine, who had been temporarily at Columbus, settled in Aberdeen after January 1, 1848,[2] and effected a permanent organization, admitted to the diocese by the Convention of that year.[3] The parish has been active since its organization, with occasional brief irregularities in the services when without a resident clergyman, notably during the last two years of the War Between the States. The present building, begun in 1851,[4] under the rectorship of the Rev. Joseph H. Ingraham,[5] is the only building the Church has had, and is the oldest Church building in Aberdeen. This building, which is of brick, is in the gothic style, with a tower seventy feet high.[6] The Rt. Rev. William Mercer Green, first bishop of the Diocese, consecrated the Church on November 16, 1859.[7] The bell in the tower was taken down during the War Between the States to be made into cannon, but the war ended before it was thus used, and it was later rehung. There are numerous memorial tablets and stained-glass windows in the Church dedicated to early rectors and members of the parish. The present rector is the Rev. Charles Granville Hamilton. The twelve communicants listed in 1851,[8] had increased to seventy-two by 1885,[9] and in 1940 were reported as twenty-five.[10]

Parish Register, 1850--, 1 vol., kept in Monroe Banking and Trust Co., by the Rev. Charles Hamilton; Service Record Book, 1913-1917, 1 vol., kept in the Church by the Rev. Mr. Hamilton; Financial Records, 1930--, 1 vol., kept by J. Sidney Hopkins, at Lamm-Carter Hardware Co., Commerce St., Aberdeen; Deeds: Chancery Clerk, Monroe County, Aberdeen, Miss., Deeds Record, Book 15, p. 282; Book 43, p. 566; Book 46, pp. 398-399; Book 50, p. 246; Book 63, p. 262; Book H, p. 390; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 2, 646-647.

28. ST. LUKE'S CHURCH, 1848--, College St., Brandon, Rankin County.

Organized 1848 and admitted to the Diocese the same year.[11] The Rev. Amos Cleaver was the first rector, serving the Church from Jackson.[12] At first the parish seems not to have flourished for Bishop Green reported a reorganization in May 1854.[13] First services were held in "a public room used in common by various denominations and for other than religious purposes."[14] The first Church building occupied the present site on College Street. It was of frame, gothic construction, begun in 1868, and consecrated October 29, 1870.[15] In that year the parish reported fifty-four communicants.[16] Hard times, however, caused a decline in the parish and temporary cessation of services around 1876.[17] Services, resumed after only a brief lapse, have continued uninterrupted to date. The parish was reduced to the rank of an organized mission by the council of 1921.[18] The present building, a neat, frame, structure, with three memorial windows, dates from 1925, the first building having been destroyed by fire.

1. J1847, 34, 35.
2. J1848, 32.
3. J1848, 6.
4. J1851, 43.
5. Ibid., J1853, 68.
6. J1853, 69.
7. J1860, 33.
8. J1851, 43.
9. J1885, 58.
10. J1940, insert after index.
11. J1848, 6.
12. J1849, 33.
13. J1854, 28.
14. J1860, 40.
15. J1871, 53.
16. J1870, 56.
17. J1876, 41.
18. J1921, 45.

Today, as a part of the Bolton Field, the parish is served by the Rev. Valentine Hunter Sessions, with residence in Bolton. To the council of 1940 the mission reported forty-two communicants.[1]

See: The Rev. Valentine Hunter Sessions, Short Histories of St. Luke's Episcopal Church, Brandon, Mississippi; St. Mark's Episcopal Church, Raymond, Mississippi; St. Matthew's Episcopal Church, Clinton, Mississippi. [Press of the Brandon News, Brandon, 1937].

Parish Register, 2 vols., 1870--, kept by the Rev. Val Sessions, Bolton; Missionary Committee Minutes, 1 vol., 1919--, kept by Mr. Wayne Howard, College Street; Woman's Guild Minutes, 1925--, 1 vol., kept by the Secretary, Mrs. Anthony Morrow, at her home, Felicity St.; Sunday School Financial Records, 1925--, 1 vol., kept by Mrs. James Morris, at her home on Mill Road; Church Financial Records, 1925--, 1 vol., kept by the Treasurer, Mr. Wayne Howard, at his home on College Street; Deed: Chancery Clerk, Brandon, Rankin County, Miss., Land Deed Records, Book 24, pp. 457-458.

29. *CHURCH OF THE CRUCIFIXION, 1848-1868, Ivanhoe, Yazoo (originally in Issaquena) County.

Organized 1848, by the Rev. Norman W. Camp, of Yazoo City,[2] as a Church for negroes, with Charles Snyder, as Senior Warden.[3] The Church was located at Ivanhoe, the plantation of Mr. George S. Yerger of Vicksburg, and was "about eight miles" from Yazoo City.[4] Beginning with one communicant, and twenty-three baptized persons the first year,[5] the parish increased to twenty-two communicants by 1858.[6] The construction of "a comfortable, and tasteful log Church" was begun the year of the organization, being completed with bell, tower, and chancel in 1851.[7] This Church was served by rectors from Trinity Church, Yazoo City, notably, the Rev. Wm. Parker Scott[8] and the Rev. John Foster.[9] The Civil War, especially unsettling to the colored population, brought an end to regular Church life here, and the Church of the Crucifixion was dropped from the Diocese in 1868.[10]

30. CHAPEL OF THE CROSS CHURCH, 1849--, Annandale, Madison County.

Organized 1849[11] under the guidance of the Rev. John F. Young, who came into the Diocese from Texas,[12] and with the financial aid of Mrs. Margaret Johnston, owner of Annandale Plantation, who was interested in the erection of a chapel for her family and slaves, a building was begun the year of organization.[13] Bishop Green wrote that the chapel was "indebted for much of its architectural completeness to the taste and unremitting labor of the Rev. Mr. Young."[14] Built of brick, burned on the ground and shingles riven by slaves of Annandale Plantation, it contains many of the original furnishings, donated by Mrs. Johnston.[15] The altar and Bishop's chair are of hand carved oak.

1. J1940, insert after index.
2. J1848, 31.
3. J1848, 38.
4. J1848, 31, 38.
5. Ibid.
6. J1858, 68.
7. J1851, 20.
8. Ibid.
9. J1857, 3.
10. J1868, 41.
11. Mrs. Fanny Thompson, Annandale, March, 1940.
12. J1851, 28, J1852, 22.
13. Mrs. Fanny Thompson.
14. J1852, 22.
15. Mrs. Fanny Thompson.

The completed chapel was consecrated by Bishop Green, October 19, 1852,[1] and admitted to the Diocese in 1853.[2] Following the services of the Rev. Mr. Young, the first rector, the chapel was served by the Rev. Henry Sanson, a native of Nottingham, England.[3] Bishop Green has thus recorded a service, for the slaves, during Mr. Sanson's residence: "At an afternoon service for the negroes, the Church was crowded by a throng of apparently eager listeners and devout worshippers. Every required response was promptly and correctly made. The 'Confession' and 'Lord's Prayer' and 'Creed' were repeated distinctly and with one voice, and the anthem was chanted with a heartiness that might well put-to-shame the listless indifference with which many a congregation amongst us leaves that most beautiful and devotional part of our stated worship to a band of hired singers."[4] During the Civil War, the Rev. Thomas S. Savage who had been conducting a girl's school, at Pass Christian, took over the work at Annandale.[5] The unsettled war years had a depressing effect on the parish, and in 1866, Bishop Green wrote that he held services here for "a small congregation of whites in the forenoon and an equal number of blacks in the afternoon. It was no light grief to me to see the change which a few short years have made in this neighborhood. Most of the former friends and members of the Church have removed away, their places being filled by strangers who are not likely to take much interest in keeping up the services of the Church."[6] In 1868, the Rev. George C. Harris became rector here and soon had underway a short-lived school, the Annandale Training School for the education of young men preparing for the ministry.[7] Mr. Harris left Annandale in 1871, and did not return until 1882.[8] Due to the decline of members and irregularity of services, the Chapel of the Cross was dropped from the Diocese, by the Council of 1903, and was inactive for several years.[9] However, in 1906, the Rev. Edward McCrady, of Canton, was holding services here,[10] and the Church was definitely revived under the leadership of the Rev. Val Sessions, in 1914,[11] and received as a mission the same year, with the address as Ingleside,[12] since which time services have been regularly maintained. The mission today is a part of the Bolton Field of which the Rev. Dr. Sessions, of Bolton, is rector. The Chapel of the Cross reported thirty-seven communicants in 1940.[13]

Church Register, 1919--, 1 vol., kept by the Rev. Val Sessions, Bolton; Deed: Chancery Clerk, Madison County, Canton, Land Deed Records, Book N, p. 588.

31. GRACE CHURCH, 1850--, Washington St., Carrolton, Carroll County.

Organized by the Rt. Rev. William Mercer Green, in April, 1850,[14] and admitted to the diocese, 1861.[15] The first settled clergyman was the Rev. John Charles Adams, M. D., deacon, in charge in 1861,[16] but who resigned in the following year to enter the Confederate army.[17] Prior to 1861, services were held as frequently as missionaries and the Bishop found possible.

1. J1853, 14.
2. J1853, 8.
3. J1853, 18.
4. J1861, 40.
5. J1867, 43.
6. J1866, 66.
7. J1870, 5.
8. J1883, 34.
9. J1903, 41.
10. J1907, 77.
11. J1914, 53.
12. J1914, 30.
13. J1940, insert after index.
14. J1851, 23-24.
15. J1861, 10.
16. J1861, 3.
17. J1867, 43.

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Sometimes service was held in the courthouse,[1] at other times in the Presbyterian building.[2] The corner-stone of the present building on Washington St., was laid by the Rt. Rev. Hugh Miller Thompson,[3] and was completed by October 26, 1884, when Bishop Green made a visitation.[4] The style is gothic, the walls brick, and there are three stained-glass, memorial windows. This building was consecrated May 30, 1906.[5] There is a one-story frame rectory next to the Church. The Church is served from Immanuel Church, Winona, (Entry 75) of which the Rev. Pipes Jones is rector. The twenty-three communicants listed in 1861[6] had increased to thirty-eight by 1905,[7] and in 1940 there were thirty-two.[8]

See: Frances Eggleston, "Grace Episcopal Church," Carrolton Conservative, July 13, 1934.

Vestry Minutes, 1884-1922, 1 vol., kept in home by the Senior Warden, Mr. Orman Kimbrough Gee; Parish Register, 1884--, 1 vol., kept in rectory by the Rev. Pipes Jones, Winona, Miss.; Sunday School Records, 1926--, 1 vol., kept in Church by Mrs. Hallie Sims Eggleston, superintendent; Children's Missionary Society Records, 1903-1914, 1 vol., kept in vestry-room at Church, by Mrs. Eggleston; Minutes of the Council of Church Women, 1898--, 2 vols., kept in home of Mrs. Eggleston; Deeds: Chancery Clerk, Carroll County, Carrolton, Miss., Deeds, Book 9, p. 476 and p. 678; Book 10, p. 80 and p. 762; Book 16, p. 754; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 2, pp. 543-544.

32. *ST. JOHN'S CHURCH, 1850-1910, Early Grove, Marshall County.

Organized in 1850, by the Rev. Thomas B. Lawson of Pennsylvania[9] and received into the Diocese in 1851.[10] In 1852, upon the departure of the Rev. Mr. Lawson, the Rev. William C. Stout, of Arkansas, but residing near Early Grove, was placed in charge of St. John's.[11] Mr. Maxwell Wilson had offered part of his estate to support a clergyman and school,[12] and in 1851, a brick parsonage was built and a parish school, known as Wilson Hall, was opened.[13] In 1852, the Church had eleven communicants.[14] The membership was worshiping in a log house,[15] but it was reported that, "the congregations are good and constantly increasing."[16] In 1853, a brick Church building was completed.[17] In October, 1857, Bishop Green wrote concerning St. John's, "this zealous little Parish continues in a healthy state, but I feel assured that its prosperity and growth would be much more promoted by having a resident and settled Pastor. At great labor and sacrifice, they have, since my last visit, erected a large and well finished brick building for an academy for boys."[18] The St. John's Parish School, known as Wilson Hall, had been erected at a cost of $3,100, and had an enrollment of fifty pupils,[19] with the Rev. James W. Rogers, rector

1. J1860, 46-47.
2. J1856, 24.
3. J1884, 44.
4. J1885, 31.
5. J1907, 74.
6. J1861, 84.
7. J1905, 124.
8. J1940, insert after index.
9. William Mercer Green, Journal and Address, Natchez, 1850, 9.
10. J1851, 8.
11. J1852, 86, 87.
12. J1851, 40.
13. Ibid.
14. J1852, 86.
15. J1852, 87.
16. Ibid.
17. J1853, 75.
18. J1858, 42.
19. J1858, 72.

of St. John's, in charge.[1] Bishop Green reported in 1860 that, "the condition of this hither-to prosperous Parish is likely to be seriously effected by the emigration of some of its families to homes still further in the south and west."[2] In 1858, of thirty-five communicants reported, seven were colored.[3] The Church continued to lose members by emigration, and in 1875, Bishop Green was grieved at the neglect of the buildings and grounds.[4] In August of the same year, the Rev. John Gordon became rector of St. John's and he reported that there had been no services here for three years.[5] In 1890, the mission reported nine communicants.[6] In 1906, Bishop Bratton spoke of "the discovery of this fine old brick St. John's Church."[7] The entire property, however, reverted to the heirs of Maxwell Wilson in 1910,[8] and Church and school passed out of existence.

Parish Register, 1851-1909, 1 vol., kept by Capt. Thomas H. Shields, Battle Hill, Jackson.

33. *ST. CYPRIAN'S CHAPEL (originally St. James'), 1851-c. 1870, near Okolona, Chickasaw County.

In 1859, Bishop Green consecrated a chapel and cemetery for the slaves of Dr. John E. Tucker and Major Duncan Hubbard, under the name of St. Cyprian's.[9] The building stood on Dr. Tucker's plantation. This chapel, or an earlier building, was mentioned, but called St. James', as early as 1851.[10] In 1870, the building was still standing, and Bishop Green reported Dr. Tucker as endeavoring, in spite of the effects of war and reconstruction, to keep alive in the colored folk "a love of the Church in which they were baptized and trained."[11] This was, however, the last reference to this Church.

34. CHRIST CHURCH, (formerly St. Luke's) 1851--, Carroll Ave. and Front Sts., Bay St. Louis, (formerly Shieldsborough), Hancock County.

Organized in 1851, when Bishop Green, assisted by the Rev. Thomas S. Savage, of Pass Christian, held services here,[12] and confirmed two persons.[13] Later services were held by Dr. Savage and the Rev. Charles Whitall.[14] The parish was organized as St. Luke's, and admitted into the Diocese in 1858.[15] The next year the Rev. Thomas Ozanne, rector of St. Luke's,[16] reported nineteen families and seven communicants,[17] $300 in hand for the purchase of a lot, and $900 for building a Church and rectory.[18] He also reported the purchase of a lot of 137 feet frontage on Bay St. Louis, and one and one-half miles deep,[19] with donation of material "amply sufficient" to build a rectory. The

1. Ibid.; J1855, 31.
2. J1860, 46.
3. J1858, 72.
4. J1875, 24.
5. J1876, 5, 46.
6. J1890, 65.
7. J1906, 57.
8. J1910, 52, 53.
9. J1860, 32.
10. J1851, 16, 44.
11. J1870, 23.
12. J1852, 12, 13.
13. The Rev. Francis P. F. Duffy, "History of Christ Church at Bay St. Louis, Miss." The Church News, Yazoo City, September 1913, p. 1.
14. J1852, 12, 13.
15. J1858, 12.
16. J1860, 3.
17. J1859, 61.
18. J1860, 73; Duffy, op. cit.
19. J1860, 73.

next year he reported a Church in process of construction, costing $2,000,[1] to be ready for consecration in June. He described it as "a neat Gothic Structure," fifty-six by twenty-six feet, fronting the Gulf of Mexico.[2] A rectory was also completed.[3] The Church and rectory were destroyed during the Civil War and title to the lot somehow lost.[4] In 1869, Bishop Green was here, and services were held in the courthouse. The number of communicants reported in 1871, was twenty-one.[5] In 1881, St. Luke's, Shieldsborough, was dropped from the roll of parishes.[6] Part of the congregation moved their membership to Grace Church, Waveland (see Entry 35). However, the congregation here was reorganized in 1892, as Christ Church,[7] under the direction of the Rev. Nelson Ayers.[8] A Church was built at Cedar Point,[9] on the Bay, which location was soon described as "unsuitable."[10] The Church was readmitted to the Diocese in 1901, as an organized mission.[11] In June, of that year, Bishop Thompson visited Bay St. Louis and reported "Mr. Trout holds services in a rented Baptist Meeting house, disused by them. He is to build a real Church here. . .the Waveland and Cedar Point congregations are to join in building a brick Church."[12] In 1905, a lot was purchased on the corner of Carroll Avenue and Front Street and "the Church. . .rolled down the beach about a mile from the old site," at Cedar Point, "to a far better location."[13] The first service was held in the renovated Church, on Whitsunday, June 11, that year.[14] A lot on Carroll Avenue, close to the Church, was purchased for the site of the present rectory. Christ Church was consecrated on July 8, 1913.[15] There were seventy-two communicants reported in 1915,[16] eighty-three in 1925,[17] and eighty-one in 1940.[18] It is served today by the Rev. Warwick Aiken, of Pass Christian.

Parish Register, 1904--, 1 vol., kept by the Rev. Warwick Aiken, Pass Christian; Deed: Chancery Clerk, Hancock County, Bay St. Louis, Deed Record, Book A9, p. 407; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book I, pp. 189-190.

35. THE CHURCH OF THE REDEEMER, 1851--, Bellman and East Beach Sts., Biloxi, Harrison County.

Organized August 10, 1851, by Bishop Green assisted by the Rev. Thomas Savage.[19] In 1853, the Rev. Lloyd Johnson came to Biloxi to serve the Church, but he died one week after his arrival.[20] Bishop Green and the Rev. Fredrick W. Damus, completed the organization of the Church, July 24, 1854,[21] and it was admitted to the Diocese in 1859.[22] The first settled clergyman was the Rev.

1. J1861, 81.
2. Ibid.
3. Ibid.
4. J1869, 20.
5. J1871, 39.
6. Duffy, op. cit.
7. J1892, 82, 83.
8. J1892, 7.
9. J1892, 83.
10. Ibid.
11. J1901, 20.
12. J1902, 35.
13. J1906, 72, Duffy, 2.
14. Ibid.
15. J1914, 52.
16. J1915, 105.
17. J1925, facing 166.
18. J1940, insert after index.
19. J1852, 13.
20. The Rev. Edward Albert DeMiller, "History of Church of Redeemer," Church of the Redeemer Record, Biloxi, May 5, 1923, pp. 3-4.
21. J1855, 16.
22. J1859, 8.

Charles Whitall, 1855-1856.[1] First services were held in the old Masonic Hall, the Rev. Whitall reporting in 1856, that "we have fitted up very neatly the basement of the Masonic Hall which serves us. . .as a. . .place of worship."[2] In June of that year twenty-one confirmed members were received into the Church.[3] For a number of years, beginning with the War Between the States, services were more or less irregular, being held by lay readers and visiting ministers.[4] In 1874, a "beautiful Church" was erected,[5] on the corner of Howard Avenue and Nixon Street. This building was later moved to its present location, adjoining the Church, on Bellman and East Beach Streets, and is used as a parish house.[6] In 1875, there were forty reported communicants;[7] by 1890 this number had increased to 185.[8] The present Church building was erected in 1891[9] and described as the "most exquisitely beautiful Church in the Diocese."[10] It was consecrated May 18, 1892,[11] by the Rt. Rev. Hugh Miller Thompson.[12] The Church was built, by Harry Howard as a memorial to the Rev. Robert Graham Hinsdale, who was rector of the Redeemer, 1883-1889 at which time the building was projected.[13] Jefferson Davis, (see also Entry 7), during his stay at Beauvior, worshipped in the old Church on Howard Avenue and Bishop Bratton dedicated several memorial windows to him October 27, 1906,[14] and one to Mrs. Davis, February 28, 1908.[15] There were 334 communicants reported in 1915;[16] 452 in 1925[17] and in 1940, 447.[18] The present rector is the Rev. Edward DeMiller.

See: Rev. Edward Albert DeMiller, "History of Church of Redeemer," Church of the Redeemer Record, Biloxi, May 5, 1923, pp. 3-4.

Church Minutes, 1921--, 3 vols., kept by Secretary of the Vestry, Henry Roberts, at his home, 613 E. Howard Avenue; Church Register, 1854--, 5 vols., kept at the Church by the rector, Rev. Edward Albert DeMiller; Financial Records, 1854--, 5 vols., kept at the Church by the Treasurer of the Vestry, Charles Schurnaum; Deed: Chancery Clerk, Harrison County, Gulfport, Deeds Book, Book 28, p. 204; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, pp. 893-894.

36. ST. MARY'S CHURCH (Formerly Calvary), 1851--, Tchula and Church Sts. Lexington, Holmes County.

Organized in 1851,[19] as Calvary Church, Holmes County, by the Rev. Benjamin Halstead,[20] assisted by Bishop Green.[21] It was admitted to the Diocese the same year.[22] A Church building, located "about six miles from Tchula,"[23] was completed in December 1854,[24] and the following year, on December 22, it was consecrated, by Bishop Green.[25] The Rev. Mr. Halstead settled here, as

1. J1856, 14.
2. J1856, 76.
3. J1857, 33.
4. DeMiller, op. cit.
5. J1875, 18.
6. DeMiller, op. cit.
7. J1875, 49.
8. J1890, 55.
9. J1891, 47.
10. Ibid.
11. J1893, 65.
12. DeMiller, op. cit.
13. Ibid.
14. J1907, 81.
15. J1908, 101-102.
16. J1915, 106.
17. J1925, facing 166.
18. J1940, insert after index.
19. J1851, 7.
20. J1854, 30.
21. J1854, 19.
22. J1851, 7.
23. J1851, 23.
24. J1855, 84.
25. J1856, 24.

rector of Calvary Church, in 1854.[1] There were nineteen communicants reported in 1857[2] and twenty-seven in 1867.[3] In 1876, the congregation was reported "greatly reduced by deaths and removals, and the results of a disastrous war."[4] In 1870, the Rev. Mr. Halstead organized a mission, the Church of the Advent, at Acona.[5] This mission was admitted to the Diocese in 1872.[6] Services were held here once a month by Mr. Halstead.[7] In 1875, he reported eight communicants.[8] About this time the life of the Church of the Advent seems to have ceased. In 1878, the property of Calvary Church was sold,[9] and the proceeds used to build a Church in Lexington,[10] the building being completed the same year.[11] The members of Calvary and the Church of the Advent moved their membership here. The Church, henceforth, was known as St. Mary's. On March 14, 1879 the Church was consecrated.[12] The Rev. Mr. Halstead reported twenty communicants in 1880,[13] and twenty-two in 1885.[14] A new building was completed in 1899,[15] and consecrated by Bishop Bratton on November 28, 1906.[16] The earlier building had been destroyed by fire.[17] The number of communicants reported, in 1905, was fifty-four.[18] St. Mary's is served today by the Rev. Elnathan Tartt, of Canton. The number of communicants listed in 1940 was sixty-two.[19]

Parish Register, 1851-1888, 1917--, 2 vols.; Vestry Minutes, 1878--, 2 vols.; Financial Records, 1926--, 1 vol., all records kept in law office of Mr. Archie M. Pepper, by Miss Lelia Stansbury; Deeds: Chancery Clerk, Holmes County, Lexington, Deeds, Book M, p. 846; Book 2, p. 85; Book 18, p. 15; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book I, pp. 891-892; L. M., 1878, p. 658.

37. GRACE CHURCH, 1851--, Main and School Sts., Okolona, Chickasaw County.

Organized in 1851 by the Rev. Joseph Holt Ingraham.[20] In its first year, the Church reported seven communicants.[21] A Church was completed in 1852,[22] being consecrated June 17, 1853.[23] In 1852, the Church was admitted to the Diocese.[24] The Rev. Thomas B. Lawson, in charge of the work here and at Pontotoc in 1855,[25] reported that "the people in this community are generally absorbed in the pursuit of wealth, and take little interest in religious matters, unless aroused by a spasmodic 'two days meeting', a few days after which they care for none of these things."[26] The Rev. Mr. Lawson reported eleven communicants in 1857.[27] When Bishop Green was here in November 1858, he found the parish "in every way, invigorated and improved."[28] In the same year the

1. J1854, 30.
2. J1857, 60.
3. J1867, 29.
4. J1876, 18.
5. J1871, 38.
6. J1872, 9.
7. J1875, 40.
8. Ibid., 49.
9. J1878, 54.
10. Ibid.
11. Ibid.
12. J1879, 26.
13. J1880, 68.
14. J1885, 62.
15. J1899, 33.
16. J1907, 82.
17. J1899, 33.
18. J1905, 130.
19. J1940, insert after index.
20. J1852, 25.
21. J1851, 44.
22. J1852, 25.
23. J1854, 15.
24. J1852, 37.
25. J1855, 3.
26. J1856, 73.
27. J1857, 61.
28. J1859, 34.

Church was repaired and beautified.[1] In November, 1868, Bishop Green was at Okolona and held services in the Methodist building, the Episcopal Church having been ruined by the War.[2] There were twenty-eight communicants in 1875,[3] but it was reported by Bishop Thompson in 1880 that there had been "no vestry for years."[4] In 1886, Grace Church was listed as an organized mission,[5] although a few years later it was noted that the Bishop had ceased to visit Okolona, and no services were held there for some years.[6] It was made an unorganized mission in 1891,[7] and an organized mission in 1908.[8] A year later a Church building was completed of brick, a replica of St. Columb's, Jackson,[9] and was consecrated October 5, 1909.[10] The following year the Church had twenty-six confirmed members[11] and fifteen in 1920.[12] At present, Grace Church is served by the Rev. Charles Granville Hamilton, rector of St. John's Church, Aberdeen. The number of reported communicants in 1940 was fourteen.[13]

Parish Register, 1909--, 1 vol., last few pages containing previous history of Church; Service Record Book, 1909--, 1 vol., both kept by the Rev. Charles Granville Hamilton, Aberdeen; Deeds: Chancery Clerk, Chickasaw County, Okolona, Land Deed Records, Book 97, p. 367; Book 98, p. 248.

38. ST. PETER'S CHURCH, 1851--, Jackson Ave. and Ninth St., Oxford, Lafayette County.

Organized May 12, 1851 and admitted to the Diocese the same year.[14] The Rt. Rev. James Hervey Otey, acting as Provisional Bishop of the Diocese, had asked the Convention of 1849 to send a missionary to Oxford, he himself having already visited here.[15] The year after organization the parish reported nine communicants.[16] The parish was briefly, under the charge, first, of the Rev. Thomas B. Lawson, missionary, living at Early Grove, Marshall County,[17] and then, of the Rev. Chauncy Colton, residing in Holly Springs.[18] Tradition has it that early services were held in the Court House, and in the Presbyterian Church.[19] The Rev. Frederick Augustus Porter Barnard, originally a member of the faculty of the University of Mississippi and later its Chancellor, was the first resident clergyman, taking charge in 1855.[20] It was during the tenure of the Rev. Dr. Barnard that the present Church was built, and largely completed by 1860,[21] a tall spire, part of the original plan, was not added, however, until 1893, the gift of Mrs. Alexander Pegues. In 1871, the land for St. Peter's Cemetery, at the eastern edge of Oxford, was conveyed to the parish by Col. Jacob Thompson, a parishoner, for one dollar.[22] The rectory, built in the 1880's,[23] situated at 113 S. Ninth St., was transferred to the Diocese on July

1. Ibid.
2. J1869, 22.
3. J1875, 49.
4. J1880, 44.
5. J1886, 8.
6. J1891, 49.
7. J1891, 35.
8. J1908, 17.
9. J1909, 63.
10. J1909, 84.
11. J1910, 120.
12. J1920, 181.
13. J1940, insert after index.
14. J1851, 7.
15. J1849, 11.
16. J1852, 89.
17. William Mercer Green, Journal and Address, Natchez, 1850, p. 9.
18. J1852, 32, 65, 84.
19. J1855, 80.
20. J1855, 3, 22.
21. J1860, 68.
22. Chancery Clerk, Lafayette County Oxford, Deeds, Book N. p. 389.
23. Mrs. Edward McCrady, Oxford, 1939.

7, 1883 as a residence for the newly elected assistant bishop, the Rt. Rev. Hugh Miller Thompson.[1] Bishop Thompson designated St. Peter's, the Cathedral Church of the Diocese, and its rector as Dean,[2] this arrangement continuing until 1888.[3] St. Peter's was thus for five years the only Cathedral the Diocese has had. The communicant strength of seventy-three members at this time was the greatest the parish has reported.[4] In November 1923, the parish became a mission.[5] The Church building, although enriched through the years by memorial windows and furnishings, still appears, with the addition of its steeple, very much as it did in 1860. It is of good gothic design, reputedly by Richard Upjohn,[6] in brick, with high, steep roof and a rose window over the altar. There were sixty-three communicants in 1940.[7] The rector is the Rev. William Mercer Green, III.

See: Members of David Reese Chapter, Daughters of the American Revolution, "Some Early History of Lafayette County, Mississippi," 1922, kept in the Library of the High School, University Ave. Oxford.

The Rev. Edward McCrady, "St. Peter's Episcopal Church," Oxford Eagle, Oxford, December 16, 1937.

Parish Register, 1851-1881, and 1900--, 2 vols., kept by the rector at the Church; Financial Records, 1851--, 8 vols., (records for 1851-1922 kept in the vault of the Bank of Oxford) all in charge of the treasurer, Mr. Carl Richard Coors, Jr., at his home, Filmore Ave. and Eighth St.; Deeds: Chancery Clerk, Lafayette County, Oxford, Deeds, Book H, p. 373; Book N, p. 389; Book BB, p. 92; Book FF, p. 62.

39. *CHURCH OF THE ADVENT, 1852-c. 1861, Washington, Adams County.

Organized in 1852 and admitted to the Diocese the same year.[8] Occasional services were held in the chapel of Jefferson College,[9] usually by a clergyman connected with the college.[10] In 1854, the Rev. Charles Reighley, then President of the college, served the Church as rector.[11] The number of communicants listed at that time was fifteen.[12] Bishop Green was here in March 1858, and reported, "the friends of the Church in this place have, for the last two years nearly, despaired of building up an independent and self-sustaining parish. There appears, however, at this moment, some better prospect of attaining their wishes. The Rev. Mr. Miller[13] who has occasionally officiated for them kindly offers to aid in the resuscitation of the Parish."[14] In 1860, the Bishop was again here and held services in the Methodist Church.[15] It was reported in 1861 that "as soon as the present unsettled condition of affairs shall have passed away, there will probably be erected by the congregation a temple of their own."[16] However, the War Between the States disrupted these plans, and after that time the Church of the Advent seems to have become extinct.

1. Ibid., Book BB, p. 92.
2. J1884, 31.
3. J1888, 6.
4. J1885, 63.
5. J1924, 8 .
6. Miss Kate Skipworth, Oxford, 1939.
7. J1940, insert after index.
8. J1852, 37.
9. J1853, 72, 73.
10. Ibid., J1854, 23.
11. J1854, 23.
12. J1854, 72.
13. The Rev. Benjamin Miller, rector of Christ Church, Church Hill.
14. J1858, 47.
15. J1860, 44.
16. J1861, 58.

40. *CHURCH OF THE HOLY COMMUNION, 1854-c. 1891, Warren County.

Organized 1854,[1] by the Rev. Frederic W. Damus, "late a minister among the Moravians,"[2] who undertook the spiritual charge of slaves on several plantations along the Mississippi river, south of Vicksburg, notably those of Diamond Place, owned by Edmund C. Laughlin, and Hurricane Place, owned by Joseph E. Davis, brother of Jefferson Davis.[3] The work at Hurricane Place, however, was given up in 1860, owing to "the pernicious influence of five or six negro preachers, who have been allowed to counteract all my [The Rev. Mr. Damus'] efforts."[4] This loss was somewhat equalized by work begun at "Mrs. Freeland's" in 1858.[9] Chapels for the slaves were built or prepared from existing buildings at Hurricane and Diamond plantations,[6] as well as at Mrs. Freeland's.[7] Bishop Green reported Mr. Damus' labors, "earnest and untiring".[8] Priested in Christ Church, Vicksburg, January 17, 1855,[9] the Rev. Mr. Damus continued to labor with the negroes of Warren County until forced by the Civil War to move inland, to Newton County.[10] After the War, the Rev. Edmund Charles Laughlin, Jr., son of the owner of Diamond Place, continued this work with the negroes and devoted his entire ministry to it until his death in 1889.[11] The fifty-one communicants under the charge of the Rev. Mr. Damus in 1858, forty of whom were colored,[12] had decreased to five by the time the Rev. Mr. Laughlin took charge after the war.[13] Yet the Rev. Mr. Laughlin felt "very hopeful",[14] and, holding services in a farm house on Diamond Place, had gathered eleven families together in the Church by 1871.[15] Although never officially admitted to the diocese, the Church of the Holy Communion had been making regular contributions to the Diocese. Finding this not possible in the poverty of reconstruction times, the Church asked to be dropped from the rolls in 1873.[16] The Rev. Mr. Laughlin was self supporting,[17] and continued to hold services until 1889, as mentioned. In 1891, it was reported that, "No services are being held at the Chapel; in fact, it is all covered with water, and has been for sometime."[18] However, the Church of the Holy Communion, Glass, Warren County, admitted to the Diocese in 1899 (see Entry 108) might well be considered a revival of this earlier Church, being only a short distance to the east.

41. *CHRIST CHURCH, Monticello, (1855-c. 1859), Lawrence County.

Organized in June, 1855, at which time Bishop Green spent four days here, and confirmed two persons.[19] The Rev. James S. Greene, was conducting a school in Monticello and serving as rector of Christ Church in 1857.[20] Mr. Greene reported: "the services of the Church are gaining on the people of this place, beyond my most sanguine expectations. We have a good choir and melodeon."[21] The Church was admitted to the Diocese in 1857,[22] and in 1858

1. J1854, 26.
2. J1853, 17.
3. Ibid.
4. J1860, 76.
5. J1858, 46; J1859, 62.
6. J1855, 29.
7. J1858, 46.
8. J1859, 41.
9. J1855, 24.
10. J1867, 51.
11. J1890, 53.
12. J1858, 77.
13. J1870, 60.
14. J1868, 69.
15. J1871, 44.
16. J1873, 36.
17. J1883, 74.
18. J1891, 76.
19. J1856, 12.
20. J1857, 3, 43.
21. J1857, 63.
22. J1857, 10.

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reported eight communicants.[1] However, in 1859, although the parish had acquired a lot on which to build,[2] Mr. William Vannerson, Senior Warden, reported the rectorship vacant, no services since October 1858, and conditions "not encouraging."[3] The parish seems to have become inactive after that time.

Deed: Chancery Clerk, Lawrence County, Monticello, Deed Records, Book G, p. 454.

42. *ST. JOHN'S CHURCH, 1855-1868, Annandale, (near Satartia), Yazoo County.

Organized 1850, by the Rev. David Kerr, of Yazoo City,[4] and admitted to the Diocese in 1855.[5] Delegates to the Convention of 1856, were Robt. W. Ewing,[6] Martin W. Ewing, and Jonathan A. Wainwright, M. D., the later being lay reader.[7] The Church was located "about thirty miles below Yazoo City."[8] In 1857, there were sixteen communicants, eleven of these being colored.[9] Bishop Green seems to have held services here on several occasions.[10] The Civil War brought an end to this plantation Church, and it was dropped from the Diocese.[11] However, an unorganized mission was reported at Satartia in 1889.[12]

43. *ST. THOMAS' CHURCH, 1856-1859, Egypt (formerly Pikeville), Chickasaw County.

Organized 1856, by the Rev. Thomas B. Lawson, rector of Grace Church, Okolona.[13] The Rev. Mr. Lawson, once each month, held services in Pikeville, a distance of eight miles from Okolona and reported, "I have good hope of building up a parish here. Mr. Charles Gates and his son, Dr. Gates have repaired an old house in which we worship and are zealous in the cause of the Church."[14] The parish was admitted to the Diocese in 1857.[15] In 1858, the Church, then listing two communicants,[16] was without a building and held services "under an arbor."[17] The following year St. Thomas' united with Grace Church, Okolona.[18]

44. ST. JOHN'S CHURCH, 1856--, Ocean Springs, Jackson County.

Organized June 16, 1856,[19] by Bishop Green,[20] on his first visit to Ocean Springs.[21] At this time there were three or four communicants here.[22] The Rev. Charles Whitall completed the organization of the Church in 1858, under the name of St. Paul's.[23] After the War Between the States, services were irregular, until, in 1877, the Rev. Wm. P. Browne undertook the care of

1. J1858, 74.
2. J1859, 60.
3. J1859, 59.
4. J1850, 50.
5. J1855, 12.
6. J1856, 40.
7. J1856, 25.
8. Ibid.
9. J1857, 62.
10. J1870, 55.
11. J1868, 41.
12. J1889, 10.
13. J1856, 73.
14. Ibid.
15. J1857, 10.
16. J1857, 63.
17. J1858, 75.
18. J1859, 34.
19. J1857, 33.
20. Ibid.
21. Ibid.
22. Ibid.
23. J1858, 79.

the Church as a part of his work in the Seacoast Mission.[1] Nelson Ayers, of Bay St. Louis, had charge of the work in 1892,[2] at which time, a Church was built,[3] at a cost of $2,000, on a lot donated by W. B. Schmidt,[4] and St. John's was received into the Diocese as a mission in 1901.[5] In 1905, the Church reported twenty-four communicants;[6] in 1915, fifty;[7] and by 1920, the number reported was sixty-three.[8] The mission is listed today as St. John's, having been so called since 1877, and is served by the Rev. Edward A. DeMiller of Biloxi. The number of communicants reported in 1940 was forty-four.[9]

Parish Register, 1900--, 1 vol., kept in the Church; (including occasional Missionary Committee Minutes); Financial Records, 1900--, 4 vols., kept by George Arndt, at his office, near the L & N Railroad station.

45. *[DEKALB] CHURCH, 1856-c. 1870, DeKalb, Kemper County.

Between 1856 and 1870 there was a small but active group of Church people in DeKalb. Bishop Green visited the town in 1856 and held services in the Methodist building.[10] Mrs. Ann H. Hampton was a leader in the group of Episcopalians and the Bishop spoke of her as "not only a pious and intelligent member, but one who is earnestly and zealously engaged in bringing others to acknowledge and love of our. . .worship."[11] In 1861, there were three communicants,[12] and the Rev. Henry C. Harris, missionary in east Mississippi, was living in DeKalb, in 1862, in a "comfortable Rectory."[13] There were eight communicants in 1867,[14] and, two years later, the Bishop reported "the little flock at this place are warmly attached to the Church."[15] However, after that date there are few references to the DeKalb Church, and it evidently became inactive through removal of its members. There is no evidence of a name for this Church, which was never more than a mission.

46. ST. JAMES' CHURCH, 1856--, Washington Avenue and Broadway St., Greenville, Washington County.

Organized 1856, when Bishop Green met at the house of "Col. Thos. J. Manly several gentlemen who were friendly to the Church." At this time a lot was offered and subscriptions made for a building.[16] The Rev. James Philson was residing in Greenville, conducting a "Classical School," and holding services every Sunday at his home.[17] In 1861, the Rev. John Wartrous Beckwith, later Bishop of Georgia, was ministering in Greenville and on Deer Creek.[18] Bishop Green, in 1869, reported the members, "though without a pastor for the last six years, still faithful to the Church."[19] A new organization was effected and St. James' received into the Diocese.[20] A Church building, frame, on

1. J1877, 57.
2. J1892, 57.
3. Ibid.
4. Ibid., 82.
5. J1901, 20.
6. J1905, 132.
7. J1915, 130.
8. J1920, 181.
9. J1940, insert after index.
10. J1857, 32.
11. J1860, 34.
12. J1861, 86.
13. J1867, 48.
14. J1867, 32.
15. J1870, 19.
16. J1856, 30.
17. J1856, 30, 35.
18. J1867, 43.
19. J1870, 17.
20. J1870, 34.

gothic lines, with seating capacity of two hundred, and was completed and consecrated in 1872,[1] on the south side of Main St., near Walnut. Under the leadership of the Rev. George Waldo Stickney, a "Female Institute was established" in 1871,[2] in connection with the parish. The Church building was destroyed by fire in 1884,[3] but was rebuilt by 1886 on the present site[4] and consecrated in 1887.[5] In 1893, the building was enlarged to its present proportions.[6] The enlarged building was frame until 1919, when it was veneered with brick and Sunday School rooms added.[7] The communicants were thirty-one in 1870;[8] 240 in 1895,[9] and in 1940, 381.[10] The present rector is the Rev. Philip G. Davidson.

See: Mrs. Helen Finlay Holmes, "Episcopalians of 1839 Shared Use of Methodist Church," Greenville, Democrat-Times, August 31, 1938.

Parish Register, 1884--, 3 vols.; Marriage Register, 1905--, 1 vol.; all volumes kept by the Rev. Philip G. Davidson, at the rectory, 109 N. Broadway; Vestry Minutes, 1934--, kept by Clive Metcalfe, II, at the City Hall, Main and Shelby Sts.; Minutes Young Women's Guild, 1921-1927, 1 vol., kept by Miss Grace Everman, 111 N. Hinds St.; Minutes Woman's Auxiliary, 1927--, kept by Mrs. Norris L. Mayhall, 1302 Main St.; Deed: Chancery Clerk, Washington County, Greenville, Deed Records, Book Y, p. 640; Book Q 2, pp. 512, 537; Book T 2, p. 567; Book R 2, p. 214; Book M 2, p. 858; Book G 3, p. 769.

47. ST. ALBAN'S CHURCH (Formerly Church of the Nativity), 1857--, Bovina (formerly Mt. Alban), Warren County.

Organized in 1857[11] by Bishop Green and the Rev. James A. Fox as the Church of the Nativity and admitted to the Diocese the following year.[12] Mr. Fox was living in this community and had held services previous to the organization.[13] As early as 1856, and perhaps earlier, the Bishop had visited the congregation, holding services in a Baptist building.[14] A frame church was built in 1859[15] and consecrated on May 5th of that year.[16] The Rev. Henry Sanson was rector of the Nativity during 1858[17] and again in 1861.[18] In January 1860, Bishop Green reported that "the rapid growth and prosperous condition of this infant Parish is truly wonderful. . .Three years ago our Church was but little known in this region. . .now a beautiful Temple, complete in all its arrangements, and well furnished for the worship of God, rears its cross and belfry. . .Most of the families have become constant worshippers before its altar; and within the last twenty-one months forty-eight persons (many of them heads of families) have received the rite of confirmation."[19] The number of communicants reported in this year was forty-six.[20] In 1861, the Church was reorganized and admitted to the Diocese under the name of St. Alban's.[21]

1. J1873, 32.
2. J1871, 43.
3. J1885, 33.
4. J1886, 41.
5. J1887, 57.
6. The Rev. Philip G. Davidson, Jan. 1940.
7. Ibid.
8. J1870, 61.
9. J1895, 72.
10. J1940, insert after index.
11. St. Alban's Parish Register, I,[4].
12. J1858, 12.
13. J1858, 12.
14. St. Alban's Parish Register, I, 4 ; J1856, 11.
15. J1859, 60.
16. Ibid., 29.
17. J1858, 59, 60.
18. J1861, 4.
19. J1860, 39.
20. J1861, 61.
21. J1861, 10.

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The Church building was destroyed by Federal troops during the Civil War, and in 1868, Bishop Green refers to St. Alban's as "once beautiful indeed, but with nothing now to mark the spot but a heap of mouldering and broken stones."[1] In spite of this, the congregation seems to have held together, and, in 1870, the Church reported twenty communicants.[2] In 1871, a new Church was erected "on the site of the one destroyed by the Northern invading army during the late War" at a cost of $1,200, $100 of which was given by St. Alban's Church, New York.[3] It was consecrated on February 27, 1880.[4] St. Alban's reported thirty communicants in 1880[5] and twenty-three in 1905.[6] It became an organized mission in 1921.[7] There were forty-four communicants reported in 1940.[8] St. Alban's Church today is in charge of the Rev. Valentine Sessions of Bolton.

Vestry Minutes, 1919--, 1 vol., kept by Mrs. Alex Cook, Bovina; Parish Register, 1857--, 2 vols., kept by the Rev. Valentine Sessions, Bolton; Financial Records, 1919--, 3 vols., kept by Mrs. Alex Cook, Bovina; Woman's Guild Minutes, 1919--, 1 vol., kept by Mrs. Thomas V. Batchelor, Bovina; Deeds, Warren County Chancery Clerk, Vicksburg; Deed Books, Book AA, p. 685.

48. *CHURCH OF THE REDEEMER, 1857-c. 1859, Coahoma County.

The Rev. William G. H. Jones, of Kentucky,[9] settled as a missionary in Coahoma County in 1857.[10] Encouraged by Col. H. C. Chambers, who gave forty acres of land, the Rev. Mr. Jones organized a Church, services being held, first, in "an old log-house," later, at the home of Col. Chambers.[11] A rectory and school-house were also built by the generosity of Col. Chambers. In 1859, the Church applied to the Diocese for admission, but its application being incomplete, the application was denied.[12] The Rev. Mr. Jones had removed to Virginia about the time of application,[13] and, probably as a result, this first attempt to establish the Church in Coahoma County did not succeed. After this denial of application no more was heard of this Church.

49. CHURCH OF THE REDEEMER (formerly St. Luke's), 1857--, N. Main St., Sardis, Panola County.

Organized 1857.[14] In 1860, Bishop Green reports holding services here "in the Presbyterian place of worship."[15] At that time Sardis was one of several points ministered to by the Rev. M. Leander Weller,[16] residing at Hernando.[17] Services were interrupted by the Civil War, but formal organization was achieved in April 1872, under the Rev. William S. Speirs,[18] and the Church was admitted to the Diocese that year.[19] A building, on N. Main Street, was undertaken at once and was in use by 1873.[20] In 1875 there were 13 communicants,[21] and the next year, the Rev. Chaplin S. Hedges reported prospects

1. J1868, 21.
2. J1870, 56.
3. J1871, 39.
4. J1880, 33.
5. J1880, 68.
6. J1905, 123.
7. J1921, 45.
8. J1940, insert after index.
9. J1858, 52.
10. J1858, 78.
11. Ibid.
12. J1859, 8.
13. J1859, 43.
14. J1939, 84.
15. J1861, 38.
16. J1860, 70.
17. J1861, 4.
18. J1872, 51.
19. J1872, 9.
20. J1873, 45.
21. J1875, 49.

"improved," the Church debt almost paid, and the congregation increased.[1] Bishop Green on a visit to consecrate "their handsome Church," in 1879, was too ill to officiate.[2] In 1890, this building was blown down by a tornado.[3] A new building was underway by 1891,[4] at the same site, and in that year the parish was reduced to the rank of an unorganized mission.[5] Again the Church was destroyed, this time by fire, in 1910, but again it was immediately rebuilt.[6] Finally, in 1932, the congregation had so declined that the frame Church, in bad repair, was torn down, the lumber used in building a rectory at Como and the altar installed in the Church at Batesville. The mission, however, has retained possession of the lot. The Church, still active, is served by the Rev. Thomas N. Brincefield, of Como. Twenty-six members were reported to the Council of 1940.[7]

Deeds: Chancery Clerk, Batesville, Panola County, Deed Records, Book W, p. 210; Church Lot Record Book, p. 5.

50. ST. MARY'S CHURCH, 1858--, Enterprise, Clarke County.

Organized in 1858,[8] Bishop Green and the Rev. George Stewart holding the first services.[9] The Bishop wrote that Enterprise at this time contained nearly 2,000 inhabitants, many of whom had never seen a minister of the Church, "but all seemed gratified, and gave an earnest as well as respectful attention."[10] The Rev. George Stewart, the first settled clergyman, was in charge in 1860.[11] At that time the Church had a membership of eight or ten communicants.[12] In September, 1869, Bishop Green reported, "The members and friends of the Church here are in rather a dispirited condition. . .my brief annual visitations are the only ministrations which they have enjoyed for several years."[13] The Bishop laid the corner-stone of a Church building on March 16, 1874,[14] and this building was still under construction in 1879.[15] Services during this time were being held in the Presbyterian building.[16] The number of communicants reported in 1881 was thirty-eight.[17] St. Mary's was admitted to the Diocese in 1884.[18] In 1886, the Church was finally completed.[19] The parish was made a mission in 1889,[20] and an unorganized mission in 1920.[21] Fifteen communicants were reported in 1925.[22] St. Mary's is now served by the Rev. Cecil B. Jones of St. Paul's Church, Meridian. The number of communicants reported in 1940 was thirteen.[23]

[Church Register], 1886--, 1 folder, 2 memorandum books, kept by the Rev. Cecil B. Jones, at his study, 1114 23rd Ave., Meridian; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 2, pp. 699-700.

1. J1876, 45.
2. J1879, 23.
3. J1890, 62.
4. J1891, 47.
5. J1891, 35.
6. J1911, 62.
7. J1940, insert after index.
8. J1859, 36.
9. J1860, 36.
10. Ibid.
11. Ibid.
12. Ibid.
13. J1870, 18.
14. J1874, 21.
15. J1880, 26.
16. Ibid.
17. J1881, 56.
18. J1884, 14.
19. J1886, 41.
20. J1889, 20.
21. J1920, 16.
22. J1925, facing 166.
23. J1940, insert after index.

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51. CHURCH OF THE GOOD SHEPHERD, 1858--, (formerly Zion Church), Terry, Hinds County.

Organized in the autumn of 1858, when the Rev. Henry Sanson, of Madison County, and his assistant, the Rev. Benjamin R. Smyser, assembled friends and communicants of the Church and undertook organization, obtaining a lot for a Church building and $1,000.[1] This original organization, under the name of Zion Church, was perfected April 17, 1859,[2] and on January 29, 1860, Bishop Green held services in a "new and beautiful little Church."[3] In 1867, this building was consecrated as the Church of the Good Shepherd,[4] with fifteen communicants.[5] Conditions, here, were reported as "very encouraging," in 1875.[6] This Church had never been admitted to the Diocese, but in 1881, the Council resolved that the parish be regarded as previously admitted.[7] Twenty-eight communicants were listed in 1875[8] and in 1940, thirty-five.[9] The parish was made an organized mission September 5, 1925.[10] The Church today is a mission of the Bolton Field, of which the Rev. Valentine Sessions, of Bolton is rector.

Parish Register, 1895--, 1 vol., kept by the Rev. Valentine Sessions, Bolton; Missionary Committee Minutes, 1923--, 1 vol., kept by Mr. John Collins, Terry; Minutes Woman's Guild, 1923--, 1 vol., kept by Miss Mary Terry Hutchinson, Terry; Financial Records, 1919--, 1 vol., kept by Mr. Warfield W. Hester, Terry; Deed: Chancery Clerk, Hinds County, Jackson, Land Deeds Record, Book 30, p. 331.

52. ST. PAUL'S CHURCH (Church of the Mediator), 1858--, 12th St. and 23 Ave., Meridian, Lauderdale County.

Organized November 24, 1858. At that time a parish under the name of the Church of the Mediator was organized in Meridian, "the point at which the 'Southern Railroad' will soon intersect the 'Mobile and Ohio Railroad'. . . though now containing not a half dozen houses." Bishop Green reported that "one of the proprietors of the place, kindly offered me a site for a Church."[11] About that time the Rev. George Stewart began his work as a missionary in Lauderdale County.[12] In 1861, there were four communicants, and some efforts seem to have been made to erect a Church. In that year the Rev. Mr. Stewart reported that $700 had been secured and "a very beautiful plan of a Church from Henry Congdon of New York City" to cost $2,000.[13] "This work would have begun before this but for the present state of our country."[14] The Rev. Henry Canova Harris was placed in charge of the work in 1867.[15] In that year the mission reported twenty communicants[16] and was said to be "deeply in need of a Church Edifice."[17] Bishop Green was here in October 1872, holding services in the courthouse.[18] Previously, services had been held in the Baptist building and

1. J1859, 39.
2. J1859, 62.
3. J1860, 39.
4. J1868, 12.
5. J1868, 68.
6. J1875, 42.
7. J1881, 44.
8. J1875, 49.
9. J1940, insert after index.
10. J1925, 16.
11. J1859, 36.
12. J1860, 32.
13. J1861, 87.
14. Ibid.
15. J1867, 43, 54.
16. J1867, 31.
17. Ibid.
18. J1873, 18.

in a schoolhouse.[1] The Rev. Richard Hines became rector of the Church in 1874.[2] The cornerstone for the new Church was laid on March 7, 1876 on the lot that had been occupied by the schoolhouse,[3] and services were held in the finished Church on March 10, 1878.[4] In 1881 thirty-seven communicants were reported,[5] 140 in 1890,[6] and 135 in 1900.[7] A mission, St. Paul's, was organized May 27, 1901,[8] and had as clergyman the Rev. Peter Gray Sears, of St. Andrew's Parish at Jackson.[9] Of the new mission it was reported that "the Hebrew Congregation asked St. Paul's congregation to occupy their spacious and well-appointed synagogue free, and that it has been so occupied through all the festivals of the Christian year. . . .It brings back the old days, when the Church was born in the Synagogue."[10] Bishop Thompson first visited the Church on January 5, 1902, when he confirmed a class of ten persons.[11] The mission was received into the Diocese as a parish in February, 1902.[12] The corner-stone for the Church building was laid on April 14, 1902 by Bishop Thompson, assisted by the rector. This was one of the last public and official acts of Bishop Thompson before his death in November of that year.[13] The first service was held in the finished Church on All Saints' Day, November 1, 1902.[14] A rectory next to the Church was built in 1903. In April 1905, the Rev. William Mercer Green became rector.[15] In this year St. Paul's reported 102 communicants.[16] On April 3, 1910, the indebtedness on the Church having been paid, the Church was consecrated by Bishop Bratton.[17] In that year St. Paul's reported 275 confirmed members,[18] and by 1920 the communicants numbered 346.[19] The Church of the Mediator and St. Paul's were merged in 1911,[20] and since that time have been one Church under the name of St. Paul's. In 1940, the reported number of communicants was 348.[21] The present rector is the Rev. Cecil B. Jones.

See: John McKay Wilson, History of St. Paul's Church, Meridian, n. pr., n. p., 1910 , p. 77.

Vestry Minutes, 1901--, 3 vols., kept in Parish-house by the treasurer, Mr. Charles Coors; Parish Register, 1867--, 2 vols., kept in parish-house by clerk of the vestry, Mr. Gilbert Dempster; Financial records kept in with Vestry Minutes; Annual reports of Sunday School, 1901--, 40 vols., kept in parish house by Mr. Gilbert Dempster; Deeds: Chancery Clerk, Lauderdale County, Meridian, Deed Records, Book 9, p. 544; Book 89, p. 149; Book 110, p. 220; Book 128, p. 423; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 3, 18-19; Book 10, 383.

1. J1867, 14; J1869, 24.
2. J1874, 5.
3. J1876, 22.
4. J1878, 21.
5. J1881, 55.
6. J1890, 59.
7. J1900, 54.
8. John M. Wilson, History of St. Paul's Church, Meridian, 1910, p. 5.
9. Ibid., p. 10.
10. J1902, 35.
11. John M. Wilson, History of St. Paul's Church, Meridian, Meridian 1910, p. 11.
12. Ibid., p. 14.
13. Ibid., p. 21.
14. Ibid., p. 22.
15. Ibid., p. 29.
16. J1905, 130.
17. John M. Wilson, History of St. Paul's Church, Meridian, 1010, p. 40.
18. J1910, 116.
19. J1920, 177.
20. The Rev. Cecil B. Jones, January 1940.
21. J1940, insert after index.

53. ST. CLEMENT'S CHURCH (formerly St. Chrysostom's), 1859--, Front St., Vaiden, Carroll County.

Organized 1859 as a mission by Bishop Green.[1] The Rev. Benjamin Halstéad seems to have held services here about once a month in the Baptist building, and some efforts were made to erect a Church.[2] Bishop Green mentions a visit to Vaiden,[3] in 1875, and it was reported in the Journal of that year that Dr. C. M. Vaidén offered a lot and $1000, for building a Church.[4] The following year, 1876, the building was completed,[5] and was consecrated under the name of St. Clement's on December 3, 1881.[6] The Church was admitted to the Diocese in 1883.[7] Two years later it reported nineteen communicants.[8] In 1900 the number of communicants had increased to 37.[9] In 1911, the Church was renovated, and a new brick tower was added.[10] The building is brick, of gothic architecture. The walls are panelled with local yellow pine. Memorial windows in the front end of the Church depict scenes from the life of Christ. The mission is now served by the Rev. Winfred Pipes Jones of the Winona Parish. The number of communicants reported in 1940 was twenty-eight.[11]

Church Register, 1920--, 1 vol., kept by the Rev. W. Pipes Jones, at the rectory, Winona; Deeds: Carroll County, Chancery Clerk, Vaiden, Deeds, Book 1, pp. 125 and 128; Book 9, pp. 470 and 670; Book 4, p. 299; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book I, 908-909.

54. *CHURCH OF THE SAVIOUR, 1859-1920, Liberty and First Streets, Osyka, Pike County.

Organized January 17, 1859[12] and admitted to the Diocese the same year.[13] The Rev. Benjamin R. Snyser, Principal of "the Free School" in Jackson,[14] was placed in charge.[15] Earlier in August, 1857, Bishop Green had reported that "a few ladies have resolved, with God's help, to do all in their power towards providing themselves with the ministrations of the Church."[16] A lot for the Church and some money had been obtained by 1858,[17] and on the 12th of February 1859, Bishop Green held services in a new Church, "commodious and beautiful."[18] This building was consecrated on October 2, 1864,[19] and in 1867 the number of reported communicants was 36.[20] In May, 1869, Bishop Green found the congregation "a good deal depressed from their want of a Pastor, and from other causes."[21] The number of communicants at that time was fourteen.[22] Things

1. Local tradition; Bishop Green's Journals do not mention his being here so early.
2. J1869, 26.
3. J1875, 22, 23.
4. Ibid.
5. J1877, 19.
6. J1882, 23.
7. J1883, 44.
8. J1885, 65.
9. J1900, 57.
10. J1911, 62.
11. J1940, insert after index.
12. J1859, 62.
13. J1859, 8.
14. J1859, 44.
15. J1859, 3.
16. J1858, 39.
17. J1859, 38.
18. J1860, 40.
19. J1867, 58.
20. J1867, 30.
21. J1870, 17.
22. J1870, 54.

seemed not to have improved by 1876, when it was reported that the "communicants are few, poor and scattered"[1] and again in 1885". . .there is a Church--no vestry, no one to care for it--none of our people."[2] In 1882, the status of the Church had been changed from a parish to a mission,[3] but by 1887, the condition of the Church, according to a report of Bishop Thompson, was somewhat stronger.[4] "The little town appears to be reviving and I think we may again count upon Osyka."[5] Even so, for a number of years following 1888, there were few reports from the Church, and by 1910, the number of confirmed members had dropped to 4.[6] In 1920, the Church was destroyed by fire,[7] since which time the Church has been inactive.

Parish Register, 1858--, 2 vols., kept by the Rev. Joseph Ord Cresap, 215 Broadway, McComb.

55. CHRIST CHURCH, 1859--, Magnolia and Baldwin Sts., Summit, Pike County.

Organized July 3, 1859, by the Rev. Thomas D. Ozanne,[8] of Jackson,[9] and Bay St. Louis.[10] The Rev. Mr. Ozanne had been "very much encouraged by the large attendance" at services held here in June,[11] and he returned in July, for organization purposes. A lot and lumber for a Church were donated.[12] The parish was admitted to the Diocese in 1862,[13] The Rev. Joseph Spencer, conducting a "Select Boy's School" at Jackson,[14] was in charge in 1860,[15] and by 1862 was settled at Summit and conducting a school there.[16] This, however, was but a brief enterprise. Mr. Spencer died in 1863,[17] and in 1864, Bishop Green reported the Church without services for nearly two years.[18] Mention of a lot and material for building occured again in 1866,[19] but no building seems to have been begun until June 2, 1871, when Bishop Green laid the cornerstone for a Church.[20] The same year this building, on the present site, and a rectory, already partly finished,[21] were sufficiently completed to be used.[22] This effort at building was reported to have left the congregation, still impoverished by the Civil War, "exhausted financially."[23] There were about thirty-four communicants at this time.[24] However, the parish continued, and the Church was completed and consecrated March 27, 1873,[25] though partly destroyed by a tornado in February, 1873,[26] Bishop Green mentioned Col. William H. Garland as one of the leaders in finishing the Church and maintaining the parish.[27] In 1875, communicant strength was down to twenty-five,[28] and in 1887, Bishop Thompson considered the parish "defunct."[29] Actually, the Church had never been officially received into the Diocese and its first request

1. J1876, 44.
2. J1885, 44.
3. J1882, 56.
4. J1888, 40.
5. Ibid.
6. J1910, 120.
7. J1921, 41.
8. J1860, 74.
9. J1859, 3.
10. J1860, 3.
11. J1860, 74.
12. Ibid.
13. J1867, 36.
14. J1860, 50.
15. J1860, 76.
16. J1867, 43, 46.
17. J1867, 61.
18. J1867, 58.
19. J1867, 17.
20. J1872, 43.
21. J1870, 17.
22. J1871, 41.
23. J1872, 36.
24. J1868, 66.
25. J1873, 23.
26. J1873, 23.
27. J1872, 48.
28. J1875, 49.
29. J1887, 59.

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for admission, as a mission, was denied in 1890, due to incomplete papers of application.[1] At this time the Church had eighteen members,[2] which had increased to forty by 1895.[3] Christ Church was finally admitted to the Diocese in 1893.[4] The present Church building, of concrete blocks, was built in 1924, after a tornado had destroyed the previous building. The mission is served from the Church of the Mediator, McComb, of which the Rev. Joseph Ord Cresap is rector. There were fifteen communicants in 1940.[5]

Parish Register, 1859-1928, 1 vol., kept by the Rev. J. Ord Cresap, in his home, 215 N. Broadway St., McComb; records since 1928, kept in with those of the Church of the Mediator, McComb, by the Rev. Mr. Cresap (see Entry 76). Deed: Chancery Clerk, Pike County, Magnolia, Land Trust Deed Record, Book 26, p. 44.

56. ST. PAUL'S CHURCH (formerly St. Jude's and Christ Church), 1860--, Taylor Street, Corinth, Alcorn County.

Organized in April, 1860, by the Rev. William H. Burton[6] under the name of St. Jude's. At the same time funds were raised towards building a Church.[7] Services seem to have been held at Corinth as early as 1858, for in that year Bishop Green visited the town and was surprised to find in a place not yet two years old, an active and thriving population of more than fifteen hundred inhabitants.[8] Two years later, the Bishop wrote that "active measures are on foot for the erection of a Church."[9] By 1861, the Church was made up of five families with eight communicants.[10] In 1871, the number of communicants had increased to thirty-one,[11] but it was pointed out at that time that St. Jude's had never been officially received into the Diocese.[12] The Rev. William H. Burton wrote that a building 22 x 40 had been erected for $800, which was "used as a School Room and Church,. . .[and] furnished with a cabinet organ. The impoverished condition of the people, however, is such that I have not called upon them for contributions of any sort, beyond that above named."[13] In 1874, the Rev. Andrew D. Drummond, of Tennessee, was made rector of St. Jude's.[14] The Church building was "improved" in 1877;[15] and, in 1881, it is first referred to as Christ Church,[16] by which name it was known for some years. It was listed as an unorganized mission in 1886.[17] In 1905, there were twenty-five communicants and the following year Bishop Bratton reported that St. Paul's "has erected a very pretty Chapel."[18] The number of reported communicants in 1925 was thirty-one.[19] The present Church, originally with a frame exterior, was enlarged and repaired in 1929 and is now of brick veneer construction.[20] The Rev. Charles Granville Hamilton of St. John's Church, Aberdeen, is in charge of St. Paul's. In 1940, the reported number of communicants was twelve.[21]

1. J1890, 30.
2. J1890, 60.
3. J1895, 70.
4. J1893, 22.
5. J1940, insert after index.
6. J1861, 85.
7. J1861, 42.
8. J1858, 43.
9. J1860, 31.
10. J1861, 85.
11. J1871, 46.
12. J1871, 9.
13. J1867, 33.
14. J1874, 21; J1875, 16.
15. J1877, 54.
16. J1881, 49.
17. J1886, 8.
18. J1906, 56.
19. J1925, facing 166.
20. J1929, 50.
21. J1940, insert after index.

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Parish Register, 1920--, 1 vol., kept by the Rev. Charles Hamilton, Aberdeen; Financial Records, some scattered financial records are found in the Parish Register.

57. *CHURCH OF THE REDEMPTION, 1860-1868, Hinds County.

Organized 1860, by the Rev. Edward Fountaine, rector of St. Mark's Church, Raymond.[1] First services were held in a "School-House belonging to a gentleman,"[2] located "12 miles North-West from Jackson, 10 miles North-East from Clinton, and 9 miles South-West from Livingston."[3] At that time there were four families and five communicants connected with the Church. The convention of 1860 admitted the Church to the Diocese.[4] In spite of the outbreak of the Civil War a "rude and temporary building. . .[was] erected by the congregation," and Bishop Green held services therein, in May 1862.[5] However, the Rev. Mr. Fontaine, father of the well-known Major Lamar Fontaine, enlisted in the Confederate Army, where he achieved the rank of Lieutenant-Colonel,[6] and the newly organized parish was without a priest. On the return of the Rev. Mr. Fontaine, after the war, he reported in the Diocesan Journal, "This is one of the dark and desolate spots left in the destroying track of the armies of the United States, almost a wilderness, where in 1860, the fair and fertile region teemed with abundance, and a happy and contented population lived ignorant of oppression and want. White and black are now familiar with both."[7] The parish seemed not able to take up its normal life again, and it was dropped from the Diocese by the Convention of 1868.[8]

58. ST. STEPHEN'S CHURCH, 1860--, Panola Ave., Batesville (formerly Panola), Panola County.

Organized June 1, 1860,[9] at a meeting presided over by the Rt. Rev. William Mercer Green.[10] Services had been held as early as 1855, when Bishop Green, assisted by the Rev. Samuel J. Hayward, missionary in North Mississippi, officiated in a Methodist building.[11] The Rev. M. Leander Weller, living at Hernando, DeSoto County, was in charge during 1860,[12] the organization year, and 1861, the year the parish was admitted to the diocese.[13] In 1875, the Rev. Chaplain S. Hodges, rector at Como, was holding services here and reported the "prospects of the Church. . .very encouraging,"[14] but "sadly in need of some place to worship."[15] In 1882, St. Stephen's became an organized mission, rather than a parish.[16] A frame Church with brick pillars was completed in 1898.[17] There were fourteen communicants in 1875,[18] eighteen in 1915,[19] and, in 1940, twenty-five.[20] At present the mission is served from Como, five miles

1. J1860, 3, 49.
2. J1860, 75.
3. Ibid.
4. J1860, 10.
5. J1867, 46.
6. List of Staff Officers of the Confederate States Army, Washington, 1891, 55.
7. J1867, 31.
8. J1868, 41.
9. J1861, 38.
10. Ibid.
11. J1856, 22.
12. J1860, 70.
13. J1861, 10.
14. J1875, 40.
15. J1876, 45.
16. J1882, 56.
17. J1898, 38.
18. J1875, 49.
19. J1915, 105.
20. J1940, insert after index.

to the north. The rector at Holy Innocents Church, Como, is the Rev. Thomas N. Brincefield.

Deeds: Chancery Clerk, Panola County, Batesville, Deed Records, Book G, p. 201; Book D, p. 273; Records of the Church are included with those of Holy Innocents' Church, Como (Entry 73).

59. *ST. BARNARBAS' CHURCH, 1860-c.1865, Warrenton, Warren County.

Organized by Bishop Green and the Rev. Frederick W. Damus (see Entry 40) February 26, 1860,[1] and admitted to the Diocese the same year.[2] The Rev. Mr. Damus was giving two services each month to this charge.[3] The outbreak of the Civil War and the years of military activity around Vicksburg seemed to put an end to this newly organized Church, and after 1860, St. Barnabas' was unreported. If there was a Church building no record of it is available.

60. *GETHSEMANE CHURCH, 1866-1869, Chatawa, Pike County.

Organized 1866, by the Rev. Albert Lyon, who was conducting a school for boys at Chatawa.[4] The Church, closely connected with the school, was admitted to the Diocese in 1866, as Gethsemane Chapel, over the adverse recommendations of the Committee on Admissions.[5] The opposition was perhaps, due to the fact that the communicants, thirteen in number at that time, were chiefly students of Mr. Lyon's School, and, hence, temporary. The entire vestry of the Church consisted of seven students of the school.[6] Among these, was James P. Lytton, a candidate for Holy Orders, who was ordained deacon and priest in 1871,[7] and three other students looking forward to becoming candidates for the priesthood.[8] All candidates were given board and tuition by the school.[9] The school for the year 1866-67 had seventy-three students and was reported in "full and vigorous operation."[10] However, the Rev. Mr. Lyon had removed to Vicksburg by 1869, as head of St. Stephen's Academy.[11] With the closing of the school at Chatawa, Gethsemane Church declined and was dropped from the Diocese by the Convention of 1869.[12]

61. CHURCH OF OUR SAVIOUR, 1867--, Eastport St., Iuka, Tishomingo County.

Organized October 1867, when Bishop Green made a first visit to Iuka and held services in the Methodist building.[13] In 1869, the Bishop reported that the congregation was "zealously exerting themselves" to build a Church.[14] A building was completed and consecrated by Bishop Green on September 28, 1873,[15] on Eastport Street, on a lot donated by a Methodist.[16] In addition to occasional services by the Bishop, the Iuka congregation was served in those early times by the Rev. Henry C. Harris,[17] missionary, residing at Columbus.[18]

1. J1860, 41.
2. J1860, 10.
3. J1860, 75.
4. J1868, 3.
5. J1867, 11.
6. J1867, 33.
7. J1871, 42.
8. J1867, 33.
9. J1867, 34.
10. J1867, 34.
11. J1869, 3.
12. Ibid.
13. J1868, 13.
14. J1869, 24.
15. J1874, 16.
16. Ibid.
17. J1871, 45.
18. J1871, 5.

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In 1880, the mission reported 16 communicants.[1] Services in recent years have been irregular. At present the mission is served by the Rev. Charles Granville Hamilton, of Aberdeen, and reported five communicants in 1940.[2]

62. TRINITY CHURCH, 1868--, Railroad Ave., Crystal Springs, Copiah County.

Organized 1868, as a mission of Christ Church, Summit,[3] of which the Rev. John Hewitt was then rector.[4] In May, 1869, Bishop Green wrote that although communicants were few he hoped "that our services would be both welcome and profitable to all the inhabitants of Crystal Springs."[5] Services were held in the Methodist building.[6] By 1870, a Church building was underway on Marion Ave., on a lot given by William H. Garland.[7] The mission was not officially admitted to the Diocese at this time,[8] and there is no record of later admission. Services, however, continued, and seventeen communicants were listed in 1875.[9] The original Church building had been in bad repair as early as 1877,[10] and a new one was necessary by 1881.[11] This new, frame building, with a steeple and bell, was partly financed by diverting the salary of the Rev. Upton B. Bowden, priest-in-charge, and doing without the services of a clergyman.[12] The Church, located on Railroad Ave., was completed by 1885,[13] and an era of growth set in. Bishop Green wrote that, "this pretty town has a future before it, as the centre of our orchard and garden district, and we have some steadfast and faithful Church people, who in the darkest day have never lost hope."[14] In 1900, Trinity Mission reported thirty-eight communicants;[15] in 1940, thirty-three were reported.[16] The mission is in the charge of the Rev. Honor Ellis Bush, of the Brookhaven Parish of the Redeemer.

Vestry Minutes and Parish Register (combined), 1882--, 2 vols., Vol. I (1882-1926) kept by Mrs. Maria Hill Mortmoor, at her home, W. Georgetown St.; Vol. II (1926--,), kept by Mr. Hugh Ray Loving, at his home, 208 N. Jackson St.; Financial Records are included with Vestry Minutes; Deed: Chancery Clerk, Copiah County, Hazlehurst, Deeds, Book JJ, pp. 565-566.

63. ST. STEPHEN'S CHURCH, 1868--, King Street, Hazlehurst, Copiah County.

Organized May 6, 1868,[17] at which time Bishop Green visited Hazlehurst and held services "in a new and as yet unused Presbyterian Church". In 1872, St. Stephen's was admitted to the Diocese.[18] Services were usually held by visiting clergymen.[19] In 1875, there were thirty communicants,[20] but during that same year when Bishop Green visited the Church, he was "grieved to find

1. J1880, 68.
2. J1940, insert after index.
3. J1868, 66.
4. J1868, [5].
5. J1870, 16.
6. Ibid.
7. J1871, 50.
8. J1871, 9.
9. J1875, 49.
10. J1877, 27.
11. J1882, 22.
12. J1883, 68.
13. J1885, 48.
14. J1888, 45.
15. J1900, 51.
16. J1940, insert after index.
17. J1869, 19.
18. J1872, 9.
19. J1873, 5; J1892, 48.
20. J1875, 49.

this late active and vigorous Parish in a depressed condition."[1] St. Stephen's was listed as an unorganized mission in 1891,[2] and the Church was not again very active until 1909, when Archdeacon George Gordon Smeade was placed in charge.[3] The original building, erected in 1873, was restored in 1886,[4] and again in 1926. The Church is of frame construction and modified gothic design, with stained-glass windows. The present priest-in-charge is the Rev. Homer Ellis Bush of the Brookhaven Parish. In 1940, the reported number of communicants was thirty-seven.[5]

Vestry Minutes, 1907-1939, 1 vol., kept at the Church by Mrs. Tuck Pitts, Clerk; Parish Register, 1907-1939, 2 vols., kept by Mrs. Tuck Pitts, Clerk; Financial Records, 1903-1939, 1 vol., kept by Mrs. Wade Lowe, Secretary and Treasurer; Deed: Chancery Clerk, Copiah County, Hazlehurst, Deeds, Book BB, pp. 382-383.

64. *CHURCH OF THE HOLY COMFORTER, 1868-1906, Dry Grove, Hinds County.

Organized 1868, and a frame Church built and consecrated November 29, the same year,[6] "through the admirable devotion of a few zealous ladies, and the generous aid of our brethren in the North."[7] The Church was admitted to the Diocese by the convention of 1869,[8] at which time the Rev. David G. Gunn was living at Dry Grove and in charge of the parish.[9] Twenty-five communicants were reported in 1870.[10] The life of the parish was well-nigh extinguished by the severe yellow-fever epidemic of 1878, "no parish in the Diocese having suffered so much, in the loss of its members."[11] Services were irregular for some years following, and in 1882 the parish became a mission.[12] In 1899, attempts to sell the property were not consumated, and services in the Church were revived by the Rev. David Eldred Holt.[13] In 1906, the Church was destroyed by fire, and the life of the mission seemed definitely to have ended.[14] However, title to the land and adjoining cemetery, in which lie several of the victims of the 1878 epidemic, is still vested in the Diocese. (For information regarding the Bishop Green Training School conducted at Dry Grove, see Entry 1-g).

Deeds: Chancery Clerk, Hinds County, Raymond, Land Deeds Record, Book 31, p. 372; Book 56, p. 595.

65. CHURCH OF THE REDEEMER, 1868--, East Monticello and Davis Fore Sts., Brookhaven, Lincoln County.

Organized 1868,[15] as a mission of Christ Church, Summit, of which the Rev. John Hewitt was rector. Services were first held in the buildings of various denominations, or in the court-house.[16] In 1872, Bishop Green wrote in his Journal, "A worthy member of the Methodist communion generously presented to me one of the most eligible lots in the whole place for the erection of a Church."[17] This lot was added to by purchase, and on part of this

1. J1875, 21.
2. J1891, 35.
3. J1909, 116.
4. J1886, 41.
5. J1940, insert after index.
6. J1869, 23.
7. Ibid., 17.
8. Ibid., 10.
9. Ibid., 3.
10. J1870, 52.
11. J1879, 20.
12. J1882, 56.
13. J1899, 14-15.
14. J1906, 57.
15. J1869, 19.
16. Ibid., J1870, 16.
17. J1872, 49.

property the present Church building, begun in 1878,[1] and fitted up and repaired in 1898,[2] was erected. The Rev. William P. Browne, was probably conducting services here in 1876,[3] and was certainly in charge by 1878.[4] The eleven communicants listed in 1868[5] had increased to twenty-six by 1920[6] and in 1940 there were fifty-nine.[7] The present rector is the Rev. Homer E. Bush, living in the rectory at 230 West Monticello.

Parish Minutes, 1920--, 1 vol., kept in vestry by rector; Parish Register, 1920--, 1 vol., kept in vestry by rector; Woman's Guild Minutes, 1937--, 1 vol., kept by Mrs. Archie Ramsy, 614 W. Chickasaw St.; Financial Records, 1926--, 1 vol., kept by the treasurer, Mr. Earl Guess, 326 E. Cherokee St.

66. CHURCH OF THE REDEEMER, 1868--, Magnolia St., and Clarke Ave., Magnolia, Pike County.

Organized at least as early as 1868,[8] probably by the Rev. John Hewitt, who in 1867 was living at Chatawa, and officiating regularly at Summit and Osyka.[9] Little more was heard of Church activity here until Bishop Green, in 1875, speaks of holding services in "a very handsome little Church."[10] This Church was begun in 1874, or earlier, largely the result of a gift of $1000 from the family of Judge William Conyngham (also written, Conyryham)[11] of Pennsylvania, killed in getting off a train.[12] This building was restored in 1886,[13] and is still in use. The congregation reported six communicants in 1875.[14] The Bishop returned in March, 1876, "but found nothing encouraging in the condition of that little congregation," and added that they had "little or no ability to obtain the services of a clergyman."[15] However, in 1881, the Rev. Alfred Severiano Clark, of Louisiana, was officiating here once per month.[16] In 1885, the mission reported 21 communicants.[17] The Church has had no resident clergyman, and is today served by the priest from McComb, the Rev. J. Ord Cresap. There were fifteen communicants in 1940.[18]

Parish Register, 1889-1905, 1 vol., kept in the rectory of the Church of the Mediator, McComb, by the Rev. J. Ord Cresap (Entry 76). Since 1927 records of the Magnolia Church have been included in the McComb Parish Register, likewise kept by the Rev. J. Ord Cresap.

67. ST. MARY'S CHURCH, 1869--, U. S. Highway 80, Bolton, Hinds County.

Organized 1869 by the Rev. Albert Lyon, Principal of St. Stephen's Academy, Vicksburg.[19] As early as 1855, Bishop Green held services in "the cotton shed,"[20] one such service being thus described by him, "The day was pleasant, and I found, on my arrival, a large congregation of blacks as well as whites, comfortably seated under the cotton shed. The rude extempore seats

1. J1879, 29.
2. J1898, 38.
3. J1876, 6.
4. J1878, 5.
5. J1868, 66.
6. J1920, 154.
7. J1940, insert after index.
8. J1868, 66.
9. J1867, 3.
10. J1875, 21.
11. J1874, 46; J1875, 21.
12. Ibid.
13. J1886, 41.
14. J1875, 49.
15. J1876, 23.
16. J1882, 23.
17. J1885, 62.
18. J1940, insert after index.
19. J1870, 64.
20. J1856, 16.

were covered with clean cotton bagging, and a triple tier of bales, at the further end, formed a very good sort of gallery for the accomodation of the wondering but attentive blacks."[1] In 1870, a lot was purchased and a building planned, on the occasion of a visit and service by Bishop Green,[2] and six years later, 1876, the Bishop held a service in what he described as an unfinished but "new and beautiful Church."[3] This Church was brick-veneered in 1929, a tower having been added in 1896. In 1921, a parish-house at the rear of the Church was built. The building was consecrated April 18, 1881,[4] and the parish was admitted to the Diocese the same year.[5] The next year sixteen persons were confirmed,[6] and in 1890, seventeen communicants were reported,[7] the number gradually increasing to twenty-six in 1915.[8] The parish was reduced to the rank of mission in 1916.[9] St. Mary's reported forty-eight communicants in 1940.[10] The rector is the Rev. Val Sessions, living in Bolton.

Parish Register, 2 vols., 1870--, kept by the Rev. Valentine Sessions, Bolton; Missionary Committee Minutes, 1 vol., 1870--, kept by the rector; Woman's Guild Minutes, 1919--, 1 vol., kept by Mrs. Valentine Sessions, Bolton; Financial Records, 1919--, 1 vol., kept by Mr. Guion G. Williams, Bolton; Deed: Chancery Clerk, Hinds County, Raymond, Deeds, Book 77, p. 564; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, 879-880.

68. CHURCH OF THE NATIVITY, 1869--, Main St., Water Valley, Yalobusha County.

Organized in 1869,[11] by the Rev. Alexander F. Samuels, of Grenada.[12] Bishop Green was here January 11, 1870 and reported services held, "in a room comfortable and appropriately fitted."[13] The parish was received into the Diocese in 1870,[14] the number of communicants at that time being seventeen.[15] The Rev. Wallace Carnahan visited Water Valley in 1871 and reported it "one of the most favorable fields for missionary labor of any town in the Diocese."[16] The parish had a small Church on Main St., partly finished and in use by 1872.[17] However, the building was not completed until 1874.[18] The growth of the parish was hindered by the instability of the membership, "the congregation being composed chiefly of railroad men and their families."[19] In 1885, Bishop Thompson considered the Church "utterly dead as a parish."[20] The number of communicants decreased from sixty-five in 1880[21] to twenty-one in 1895;[22] however, a revival of Church life came thereafter, and the number of communicants was fifty-one by 1910.[23] The original Church building burned in 1888,[24] and the

1. Ibid.
2. J1870, 26.
3. J1876, 24.
4. J1881, 31.
5. J1881, 39.
6. J1882, 30.
7. J1890, 55.
8. J1915, 107.
9. J1916, 27.
10. J1940, insert after index.
11. J1870, 27.
12. J1869, 3.
13. J1870, 27.
14. J1870, 34.
15. J1870, 52.
16. J1871, 44.
17. J1872, 37.
18. J1874, 20.
19. J1875, 40.
20. J1885, 44.
21. J1880, 69.
22. J1895, 79.
23. J1910, 129.
24. J1888, 60.

following year, work was begun on a new one,[1] at the corner of Clay and Main Sts. This Church was demolished and the lot sold several years later. The present building was purchased and remodeled, being consecrated on November 1, 1918.[2] It is constructed of brick, originally having a high spire with bell, which have since been removed, due to weakening of the upper structure. The sanctuary has two memorial windows. The mission today is served from All Saints' Parish, Grenada, the rector being the Rev. Charles S. Liles. Twenty-seven communicants were reported in 1940.[3]

See: The Rev. Clement Decimus Brown, "A Brief History of the Episcopal Church of Water Valley", Church News, Brandon, May, 1922.

Parish Register, 1869--, 1 vol., kept by Mr. F. A. Kendrick, Water Valley. Deed: Chancery Clerk, Yalobusha County, Water Valley, Deeds, Book T, p. 603; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, 886-888.

69. ALL SAINTS' CHURCH, 1870--, Jefferson St., Tupelo, Lee County.

Organized October 3, 1870 by Bishop Green on his first visit to Tupelo.[4] First services were held in the Presbyterian building.[5] In 1871, Tupelo was listed as a missionary station, the Rev. Henry Canova Harris having charge of the work here.[6] At this time the number of communicants was reported as six.[7] In 1889, All Saints' Church was made an unorganized mission.[8] When Bishop Bratton was at Tupelo in the autumn of 1903, holding services in the Methodist building, there seemed to be no active congregation, but he reported a "few communicants and work will be begun at once".[9] The Church continued to grow under the care of the Rev. Edwin Weed, of Aberdeen, who took charge in 1906.[10] In 1910, there were thirteen confirmed members[11] and when Bishop Bratton made a visitation in that year, he found the congregation worshipping in a new, brick building.[12] The Rev. Charles E. Clarkson was at Tupelo in 1920,[13] and in this year the number of communicants was reported as fourteen.[14] The Church building was destroyed by a tornado in 1936, but was rebuilt in 1938.[15] In 1940, the number of communicants was sixty-one.[16] In charge today is the Rev. Lewis Fry Schenck.

Missionary Committee Minutes, 1936--, 3 vols., kept by Mr. John Douglas Taylor, 315 N. Church St.; Church Register, 1936--, kept by the Rev. Lewis Schenck, at 608 Jefferson St.; Financial Records, 1936--, 2 vols., kept by Mr. Avery Kennedy Summerfield, 546 Magazine St. Deeds: Chancery Clerk, Lee County, Tupelo, Deed Book, Book 243, p. 491.

70. HOLY TRINITY CHURCH, 1870--, 900 South Street, Vicksburg, Warren County.

Organization begun 1869, and the Church admitted to the Diocese in 1870[17] with forty communicants.[18] The Rev. Albert Lyon served as the first rector,

1. J1889, 39.
2. Church News, Brandon, May 1922,[1].
3. J1940, insert after index.
4. J1870, 52.
5. Ibid.
6. J1871, 45, 46.
7. J1871, 45.
8. J1889, 10.
9. J1904, 57.
10. J1907, 5, 60.
11. J1910, 127.
12. J1911, 81.
13. J1920, 55.
14. J1920, 189.
15. The Rev. Charles G. Hamilton, former priest-in-charge, Jan. 1940.
16. J1940, insert after index.
17. J1870, 10.
18. Ibid., 53.

for four months after the organization of the Church.[1] The next year, a Church, 128 x 75 feet, with a 170 foot spire, was begun.[2] For the year following its admission, the Church reported ninety-two communicants[3] and in 1875, 100.[4] The Rev. W. W. Lord became rector in the autumn of 1870,[5] remaining here until 1875. On June 24, 1894, the brick, gothic Church was consecrated, the Rt. Rev. Davis Sessums, bishop of Louisiana preaching the sermon.[6] The Church is well-furnished with memorial stained-glass windows and other memorial interior fittings. There were 167 communicants in 1895[7] and 278 confirmed members in 1910.[8] The 1940 Journal does not list a rector here. The reported number of communicants in 1940 was 276.[9]

Deeds: Chancery Clerk, Warren County, Vicksburg, Deed Books, Book 162, p. 110; Book ZZ, p. 401; Incorporation: L. M., 1878, p. 647; Amended, L. M., 1890, 633; Parish Register, 1869--, 5 vols.; Vestry Minutes, 1869--, 5 vols., all kept at the Church.

71. CHURCH OF THE INCARNATION, 1872--, West Broad and Division Sts., West Point, Clay County.

Organized October 14, 1872, as St. Joseph's Church,[10] and received into the Diocese as the Church of the Incarnation in 1887.[11] Admission had been asked at the Council of 1873, but was, for some reason, denied.[12] West Point was a missionary station under the care of the Rev. Henry Canova Harris, then residing at Columbus, in 1870.[13] Services were held monthly in a Union Church building, which stood on Court Street.[14] In April, 1886, the Rev. William P. Browne settled in West Point as the first resident clergyman, with charge also of Okolona, Starkville, and Kosciusko.[15] He found twenty-six confirmed members, and services for them were held in the courthouse. A frame building was begun during the tenure of the Rev. Mr. Browne, and largely completed by his departure in 1889.[16] In June 1914, the frame chapel was moved to the northern part of the Church lot, and plans for a new building begun.[17] This building, in the gothic style, is of brick. It was built and consecrated November 6, 1932.[18] At present, the Church is served by the Rev. J. Lundy Sykes, of Macon, with a reported number of fifty-three communicants.[19]

See: Mrs. John Milton Ervin, "Historical Sketch of the Episcopal Church, West Point, Mississippi," West Point Daily Times-Leader, August 2, 1924.

Parish Register, 1913--, 1 vol.; Scrap Book, 1870-1935, containing clippings and items concerning the Church and members, both of these volumes kept by Miss May Ervin at her home, Jordan Ave.; Woman's Guild Minutes, 1880--, 2 vols., Vol. I, 1880-1921, kept at the Church; Vol. II, 1921--, kept by the

1. J1870, 64, 65.
2. J1871, 42.
3. Ibid.
4. J1875, 49.
5. J1870, 5, 10.
6. J1895, 60.
7. Ibid., 79.
8. J1910, 128.
9. J1940, insert after index.
10. J1873, 17.
11. J1887, 36.
12. J1873, 35-40.
13. J1871, 45.
14. Mrs. John Milton Ervin, "Historical Sketch of the Episcopal Church, West Point, Mississippi," West Point Daily Times-Leader, August 2, 1924.
15. J1886, 7, 66.
16. J1887, 47.
17. Ibid.
18. J1933, 45.
19. J1940, insert after index.

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Sec.-Treas., Mrs. John Brand, East St.; Financial Records of Church kept in with Parish Register; Deed: Chancery Clerk, Clay County, West Point, Mississippi, Deeds, Book 17, pp. 250-251.

72. ST. JOHN'S CHURCH, 1872--, (formerly St. Peter's, and Church of the Mediator), Spring and Live Oak St., Pascagoula, (formerly Scranton), Jackson County.

Organized 1872, by the Rev. Lycurgus Lurton.[1] Prior to this, as early as 1855, the Rev. Charles Whitall of New Orleans, who had charge of what was known as the Sea Coast Mission, along the Mississippi Coast, from Biloxi to Pascagoula,[2] undertook to establish a mission at this point, with the name of St. Peter's, services being held each fourth Sunday, "when practicable."[3] Mr. Whitall, however, died in 1859,[4] and the work languished, no formal organization being achieved until 1872, when the parish was admitted to the Diocese as the Church of the Mediator.[5] Bishop Green, reported in 1873, "Our flock, at this place, is a very small one, but larger than any one of the denominations. A very neat and becoming Church building is offered us for the small sum of four hundred dollars."[6] Whether this building was purchased is not now known. Nine years later, in 1882, the parish was reduced to the rank of mission,[7] although, the following year, it was reported that "the Baptist have possession of the Church and School."[8] In 1889, the Church became an unorganized mission,[9] but was revived the next year, and the communicants began increasing steadily, chiefly, by immigration, twenty-five persons being confirmed in 1890.[10] The Church continued to grow and construction of a building was begun in 1900, by the twenty-one communicants,[11] under the guidance of the Rev. Nowell Logan.[12] The completed building, in use today, is a neat frame structure, painted white, on simple gothic lines, with stained-glass windows, a porch entrance on the east and a vestry on the south side of the sanctuary. The rectory was built during the tenure of the Rev. Edwin Wood,[13] in 1904, and is located just back of the Church, at 345 Live Oak Street. The Church was consecrated February 1, 1914, under the name of St. John's.[14] The work seems to have attained a permanent foothold by this period as ninety-two communicants were reported the next year,[15] and 150, five years later, in 1920.[16] The present rector is the Rev. Edward G. Maxted. There were reported 108 communicants in 1940.[17]

Parish Register, 1904-1936, 1 vol., kept in rectory by the Rev. Mr. Maxted.

73. HOLY INNOCENTS' CHURCH, 1872--, Main St., Como, Panola County.

Organized 1872, by the Rev. William S. Speirs, who lived at Hernando and served also, Como and Sardis.[18] Prior to that time the Rev. M. Leander

1. J1872, 38, 43.
2. J1856, 75.
3. J1858, 79.
4. J1859, 43.
5. J1872, 9.
6. J1873, 15.
7. J1882, 56.
8. J1883, 74.
9. J1889, 10.
10. J1890, 68.
11. J1900, 56.
12. J1901, 52.
13. J1904, 75.
14. J1914, 52.
15. J1915, 133.
16. J1920, 182.
17. J1940, insert after index.
18. J1872, 6, 51.

Weller, of Hernando was visiting Como as early as 1860[1] and in 1861 reported that "the prospect for success is encouraging."[2] This original effort, at planting the Church in Como, was interrupted by the Civil War. The Rev. Mr. Weller enlisted in the Confederate Army and was killed at Shiloh.[3] There was, therefore, a lapse in services during the War and, perhaps, to 1872. In that year the work was resumed,[4] the present Church building begun,[5] and the parish admitted to the Diocese.[6] The lot for the Church was donated by Col. and Mrs. Monroe Pointer.[7] The structure is a frame, gothic edifice with stained glass windows. Col. Norfleet Sledge was a leading spirit in the building of the Church.[8] The Rev. Tullius C. Tupper, living at Sardis, gave part of his time to Como in 1874.[9] The Rev. Chaplin S. Hedges reported in 1876, "Here we have much to cheer us. The congregations are increasing."[10] In 1881, a rectory was built by the generous aid of Col. Sledge.[11] This building burned in 1919 and another was erected the same year, on the same site. A parish-house is located at the rear of the Church. In 1895, the parish reported 41 communicants,[12] and in 1940 thirty-six.[13] The present resident rector is the Rev. T. N. Brincefield.

Deed: Chancery Clerk, Panola County, Batesville, Deed Records, Book 5, p. 438.

74. *ST. PAUL'S ASSOCIATE MISSION, 1873-1875, Terry, Hinds County.

Organized June, 1873, by the clergy of the Jackson Convocation, as a center for missionary work in the central and southern portions of the State.[14] Originally two priests, the Rev. William K. Douglas and the Rev. Henry Forrester, and two deacons, the Rev. Stephen H. Granberry and the Rev. William B. Cooper were associated with the mission.[15] Services were conducted at Osyka, Magnolia, Summit, Brookhaven, Hazlehurst, Crystal Springs, Brandon, Livingston, Bovina, Terry and occasionally at McComb, Meridian, and Chatawa.[16] By 1875, only Summit, Hazlehurst, Terry, Brandon, Osyka, Crystal Springs, and Magnolia were being served,[17] and later Journals contain no reference to this enterprise.

75. IMMANUEL CHURCH, 1873--, Summit and Fairground Sts., Winona, Montgomery County.

Organized 1873,[18] under the direction of the Rev. Stephen Herbert Green, rector of All Saints' Parish, Grenada.[19] First services were held by Mr. Green in the Presbyterian building "once to twice a month," and the membership consisted of ten communicants.[20] On December 7, 1872, "a sum sufficient to cover the greater part of the cost of a Church building was offered," by Church

1. J1860, 4, 70.
2. J1861, 80.
3. J1867, 37.
4. J1872, 51.
5. J1873, 21.
6. J1872, 9.
7. J1872, 51.
8. J1880, 30.
9. J1874, 6.
10. J1876, 44.
11. J1882, 24.
12. J1895, 71.
13. J1940, insert after index.
14. J1874, 46-48.
15. Ibid.
16. Ibid.
17. J1875, 41-43.
18. The Rev. Jones Hamilton, "History of Immanuel Church," Winona Times, November 20, 1931, 8.
19. J1872, 6; J1875, 25.
20. J1875, 39, 49.

people here.[1] A lot was purchased on Summit Street and a frame building, costing $4,400, was erected, being completed in 1876.[2] At this time the Rev. Van Winder Shields took charge of the work at Immanuel, having a part in the formal organization.[3] The present rectory on Summit St., was built in 1878.[4] The Church was consecrated in 1879[5] and the parish received into the Diocese in 1881.[6] The number of communicants reported in 1895 was fifty-five.[7] The present Church, replacing the original one, destroyed by fire, was built in 1909, on the same site, and was a gift to the parish by Mr. James C. Purnell.[8] It was consecrated by Bishop Bratton on May 29th, 1910,[9] at which time the parish had sixty-three communicants.[10] This building is constructed of red brick. The architecture is gothic, and there is a belfry and bell surmounted by a spire and cross. The interior walls are plastered and there are several memorial windows. The Church is now served by the Rev. Winfred Pipes Jones. In 1940, the reported number of communicants was thirty-six.[11]

See: The Rev. Jones Hamilton, "History of Immanuel Church," Winona Times, November 20, 1931.

Vestry Minutes, 1911-1921, 1 vol.; Parish Register, 1875--, 2 vols., Minutes and Register, kept by the rector, Windred Pipes Jones, at the rectory; Financial Records, 1917--, 2 vols., kept by Mr. Frank Reed Hawkings, Sec.-Treas., Summit St., Winona; Deed: Chancery Clerk, Montgomery County, Winona, Deeds, Book 39, pp. 144-145.

76. THE CHURCH OF THE MEDIATOR, 1873--, N. Broadway and Clarke Sts., McComb, Pike County.

Organized 1873,[12] the outgrowth of services held from St. Paul's Associate Mission, Terry (Entry 74). A frame, gothic building, on the present site, was begun in 1878, on which the Rev. William P. Browne of Summit did much of the labor himself.[13] This building was consecrated November 21, 1882[14] during the rectorship of the Rev. Upton B. Bowden who was in charge here between 1881 and 1886.[15] A rectory was built the following year.[16] At this time there were forty communicants.[17] Since 1886, the Church has been listed as an organized mission.[18] In 1928, the original building was torn down and rebuilt of brick-veneer. This building is English gothic, with several stained-glass windows and other memorial furnishings. The present rector is the Rev. J. Ord Cresap. There were eighty-four communicants reported in 1940.[19]

Canonical Parish Register, 1878--, 2 vols.; Vestry Minutes, 1878--, 2 vols., preceding records kept by the Rev. J. Ord Cresap, at the rectory, 215 N. Broadway; Deed: Chancery Clerk, Pike County, McComb, Conveyance Record, Book 48, p. 482.

1. J1873, 20.
2. J1876, 19, 45.
3. J1876, 6.
4. J1878, 54; J1881, 30.
5. J1879, 31.
6. J1881, 18.
7. J1895, 80.
8. J1910, 60.
9. J1911, 82.
10. J1910, 131.
11. J1940, insert after index.
12. J1874, 48.
13. The Rev. J. Ord Cresap, Feb. 1940.
14. J1883, 34.
15. J1882, 5; J1885, 7.
16. J1883, 42.
17. J1883, 72.
18. J1886, 8.
19. J1940, insert after index.

77. GRACE CHURCH, 1875--, Main St., Rosedale, (formerly Floreyville), Bolivar County.

Organized June 2, 1875, at a visit by Bishop Green, who "preached twice in an unoccupied store room, to attentive congregation, some of whom witnessed our services for the first time."[1] Canonical organization took place "in the fall of the year 1879," under the direction of the Rev. Ralph Hylton Prosser;[2] in 1879, the Bishop reported, "a beautiful little Church lately built."[3] This Church was consecrated May 28, 1879,[4] and was received into the Diocese the following year.[5] Three years later a rectory was built.[6] In 1890, $1,000 was spent on repairs and painting the Church.[7] Four years later the building was injured by a cyclone, but was repaired the same year.[8] There were fifteen communicants in 1880,[9] and by 1900 there were thirty-eight.[10] The number continued to increase, numbering eighty-two in 1925[11] but sixty-one in 1940.[12] The present priest-in-charge is the Rev. E. Lucien Malone.

Church Register, 1904--, 1 vol., kept by Mrs. E. H. Woods, Sr.; Deed: Chancery Clerk, Bolivar County, Rosedale, Deeds, Book E 3, p. 571.

78. CHAPEL OF THE CROSS, 1875--, McLaurin Ave., Rolling Fork, Sharkey County.

Organized 1875, on a visit by Bishop Green and the Rev. Geo. C. Harris, the latter "possessed of large planting interests" in this section of the Delta.[13] Dr. Joel C. Hall was appointed lay-reader for the Church.[14] On May 17, 1879 more complete organization was effected, and the mission was placed under the care of the Rev. Ralph Hylton Prosser, of Rosedale.[15] A rectory on McLaurin Ave., was built in 1880,[16] and a Church building in 1892, which burned in 1921.[17] Earlier services had been held by the Rev. Geo. Harris in an old Union Chapel, "about one mile below what later became the village of Anguilla," and in a union Church in Rolling Fork.[18] The Church was received into the Diocese as a mission in 1894,[19] made a parish in 1903,[20] and reduced to a mission in 1921.[21] The twelve communicants of 1880,[22] had increased to forty-seven by 1905,[23] and sixty-three by 1940.[24] The present Church of brick, was built in 1924 and consecrated 1929.[25] The rector is the Rev. James Sessions Butler, living at Hollandale.

Parish Register, 1868--, 1 vol., kept by the Rev. James Sessions Butler, Hollandale; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 11, p. 154.

1. J1875, 15, 16.
2. Grace Church, "Church Register," 1.
3. J1879, 32.
4. J1880, 23.
5. J1880, 45.
6. J1883, 42.
7. J1890, 62.
8. J1894, 53.
9. J1880, 69.
10. J1900, 56.
11. J1925, (facing 166).
12. J1940, insert after index.
13. J1876, 21.
14. Ibid.
15. J1880, 23.
16. J1880, 34.
17. J1892, 57, The Rev. James Sessions Butler, Feb. 1940.
18. Rolling Fork, Parish Register, 6.
19. J1894, 28.
20. J1903, 30.
21. J1922, 75.
22. J1880, 69.
23. J1905, 134.
24. J1940, insert after index.
25. The Rev. James S. Butler, Feb., 1940.

79. *ST. JOHN'S CHURCH, 1875-1886, Ripley, Tippah County.

Organized 1875, by the Rev. Andrew D. Drummond, of Corinth and Iuka.[1] In 1877, the Rev. Mr. Drummond reported thirteen communicants here, and $350, 4,000 feet of lumber, 2,000 brick, and a lot acquired toward the building of a Church.[2] It does not appear that this building was ever erected, and no deed to a lot is recorded. Tradition has it that the lot was only selected, not bought, and was located at the east side of the Gulf Mobile and Northern railroad on Jefferson St. In 1885, St. John's was listed as an organized mission,[3] and as an unorganized mission in 1886.[4]

80. ST. SYLVANUS' CHURCH, 1876--, Pinckneyville, Wilkinson County.

Organized 1876, as a mission, by the Rev. Alex Gordon Bakewell, of Grace Church, St. Francisville, La.[5] Mr. John Evans being lay reader in charge.[6] As early as 1823, the Rev. James A. Fox had begun his ministry at Pickneyville, conducting services in a "regular and becoming manner," with "respectable congregations assembled."[7] In 1895, a wooden structure was erected, described as "a pretty little Chapel,"[8] and two years later, this Church was admitted as a mission and named St. Sylvanus.[9] In 1899, the chapel was dedicated.[10] The parish was reduced to an unorganized mission in 1920.[11] The communicants numbered nineteen, in 1925,[12] and eight in 1940.[13]

Deed: Chancery Clerk, Wilkinson County, Woodville, Land Record, Book KK, pp. 232-233.

81. *ST. ALBAN'S CHURCH, 1877-c.1920, Moss Point, Jackson County.

Organized as early as 1877, by the Rev. William P. Browne;[14] and reorganized January 21, 1906, by the Rev. Edwin Weed.[15] In 1905, five communicants were reported.[16] Original services were held in the Presbyterian building.[17] Later, in 1906, "a former school house," was purchased as a chapel.[18] Eighteen confirmed persons were reported in 1910.[19] Communicants today attend services at Pascagoula, of which the Rev. Edward G. Maxted is priest-in-charge, St. Alban's not having been active since 1920.[20]

82. ST. MARK'S CHURCH, 1877--, Fayette, Jefferson County.

Organized April 1877, by Bishop Green who reported: "There is here an encouraging prospect of a good parish before many days."[21] During the same year seven members were confirmed and the Bishop made further report of fair

1. J1877, 54.
2. Ibid.
3. J1885, 8.
4. J1886, 8.
5. J1876, 45.
6. Ibid.
7. J1826, 6.
8. J1895, 45.
9. J1897, 22.
10. J1900, 41.
11. J1920, 16.
12. J1925, facing 166.
13. J1940, insert after index.
14. J1877, 57.
15. J1906, 36, 61.
16. J1905, 131.
17. J1906, 83.
18. J1907, 57.
19. J1910, 118.
20. The Rev, Edward G. Maxted, March, 1940.
21. J1877, 29.

prospects for the erection of a building.[1] The Rev. Alexander Marks from Trinity Church, Natchez, served the congregation at this time.[2] In 1902, Mrs. Mary J. Truly gave a lot for a Church building on Main Street, but no building was erected, and after several years the property reverted to the heirs.[3] However, the mission has continued to exist, and has been served in occasional services by the rector from St. Paul's Church, Woodville.

Deeds: Chancery Clerk, Jefferson County, Fayette, Deed Record, Book X, p. 294.

83. *ST. PAUL'S CHURCH, 1877-1915, Baird (formerly Johnsonville), Sunflower County.

Organized 1877, mainly through the efforts of the Baird family, and "a neat and becoming Church" built and furnished.[4] Johnsonville was at this time the county seat of Sunflower County, and St. Paul's Church was the first Episcopal Church organized in the county. A tornado destroyed the building "not long after its erection," but it was immediately rebuilt.[5] The county seat was moved to Indianola (Entry 107) in 1882,[6] and Johnsonville soon became extinct. St. Paul's Church was officially removed to Baird, one mile to the north,[7] in 1894.[8] The congregation had six communicants in 1904.[9] In 1915, it was reported that most of the people in Baird had removed to Inverness, and that the Church was extinct.[10] St. Paul's seems never to have been officially admitted to the Diocese.

Deeds: Chancery Clerk, Sunflower County, Indianola, Land Deed Record, Book C, pp. 153, 514.

84. GRACE CHURCH, 1878--, Giles, Kemper County.

This rural chapel, "small but neat,"[11] built in 1878,[12] by Mrs. Maria F. Giles on her own property has never been officially admitted to the Diocese. Services have been held by visiting clergymen or lay-readers. Of it Bishop Green wrote in 1881, "Its services are not restricted to the ministers of our own Church, neither will it be thrown open to the indiscriminate use of all who assume to be teachers and preachers of religion."[13] There were 8 communicants listed here in 1881.[14] Mr. William Neville was licensed lay-reader in March 1883.[15] Occasional services are held and there is a community Sunday School. The Church and adjoining cemetery occupy three acres of land from the Giles estate, but no deed has been recorded.

85. *GRACE CHURCH, 1880-1903, Waveland, Hancock County.

Organized and admitted to the Diocese in 1880.[16] On December 29 and 30

1. J1877, 56.
2. Ibid.
3. J1913, 43, 44.
4. J1877, 20.
5. J1880, 35.
6. Dunbar Rowland (ed.), Encyclopédia of Mississippi History, n. pl., 1916, I, 972.
7. Ibid.
8. J1894, 53.
9. J1904, 60.
10. J1915, 58.
11. J1881, 28.
12. J1878, 52.
13. J1881, 28.
14. J1881, 56.
15. J1883, 40.
16. J1880, 36, 45.

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of that year, Bishop Green visited here and reported "a Church built nearly to completion."[1] In March, 1882, the Bishop was again here and spoke of the parish as giving "good promise of a healthy and progressive growth under the teaching & untiring zeal of its worthy Pastor,"[2] the Rev. A. J. Tardy, of Pass Christian.[3] In 1886, the Church was sold for debt,[4] but was later recovered.[5] Bishop Thompson was here on April 2, 1888 and reported services held "in our pretty Chapel."[6] In 1898, the Church property was again sold and the proceeds used in building a Church at Bay St. Louis[7] (see Entry 34). The following year it was reported that "this so called Parish has ceased to exist, the people have moved away. . .and there is nothing whatever left of the old congregation."[8] It was officially dropped from the roll of parishes in 1903.[9]

Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 1, 812-813.

86. *ST. BARNABAS' CHURCH, 1881-1922, (formerly St. Ambrose's) Edwards, Hinds County.

Organized as St. Ambrose's Church, April 26, 1881 by Bishop Green and the Rev. William P. Browne,[10] the latter serving as missionary between Bovina and Brandon at that time.[11] There was a reorganization of the Church, in 1893, and it was again admitted to the Diocese, this time as St. Barnabas'.[12] Services had been held in Edwards by Bishop Green as early as January 1, 1877.[13] A lot was donated for a building,[14] and in 1878, Bishop Green reported: "The members of our Church, at this place are very few in number, but they seem inspired with a becoming zeal and a hearty determination to do what they can toward erecting a house of worship for themselves."[15] A frame building was completed October 1894, but this building was sold, in 1922,[16] and the mission has not been active since that time. The lot, however, is still owned by the Church.[17]

Church Register, 1893-1922, 1 vol., kept by the Rev. Valentine Sessions, Bolton; Deeds: Chancery Clerk, Hinds County, Raymond; Land Deeds Record, Book 66, p. 144, Book 68, pp. 297-314.

87. CHURCH OF THE NATIVITY, 1881--, Church and Howard Sts., Greenwood, Leflore County.

Organized May 24, 1881, by the Rev. William P. Browne, of Canton.[18] A lot was given in 1882 by Mr. and Mrs. Littleton Upshur, on Main Street, next to the City Hall.[19] Bishop Green held services early in December, 1882, in the Court House,[20] at which time work " was nearing completion" on a Church building

1. J1881, 26.
2. J1882, 28.
3. Ibid.
4. J1886, 43.
5. J1889, 38.
6. J1888, 45.
7. J1898, 12.
8. J1899, 54.
9. J1903, 41.
10. J1881, 32.
11. J1880, 5.
12. J1893, 22.
13. J1877, 22.
14. J1877, 27-28.
15. J1878, 26.
16. J1922, 20.
17. The Rev. Valentine Sessions, Bolton, Miss., Jan., 1940.
18. Parish Register, I, 4.
19. Chancery Clerk, Greenwood, Leflore County, Deeds, Book 10, p. 391; the Rev. Duncan Gray, Feb. 1940.
20. J1883, 36.

to be "the handsomest piece of architecture in this part of the country."[1] There was, however, no resident rector until 1889 when the Rev. Cecil P. Wilson settled in Greenwood.[2] Mr. Wilson's tenure was for only one year, he being followed by the Rev. Jean B. C. Beaubien.[3] The parish reported thirteen communicants in 1883,[4] and fifty in 1895.[5] A new Church building was being planned by 1899 and was built in 1902 under the rectorship of the Rev. Charles Wheat Hinton.[6] This building is of brick, and is adjoined by a parish-house. There is a rectory, built 1912, next to the Church at 213 W. Church St. The present rector is the Rev. Duncan Gray. 352 communicants were reported in 1940.[7]

Vestry Minutes, 1884-1915; 1917--, 4 vols., kept by the Secretary, Mr. C. E. Holmes, in the parish-house; Parish Register, 1893--, 3 vols., kept by the rector, in the parish-house; Marriage Register, 1924-30, 1 vol., kept by the rector in the parish-house; Register of Church Services, 1934--, 1 vol., kept by the rector in the parish-house; Financial Records, 1927-31; 1939--, 3 vols., one volume, 1927-31, kept by the rector in the parish-house, the other two vols., 1939--, kept by Mr. Dalton McBee, Jr., at his office in the Bank of Greenwood; Deed: Chancery Clerk, Leflore County, Greenwood, Deeds, Book 10, p. 391; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 2, 544-546.

88. ST. MARK'S CHURCH, 1883--, Poindexter and Pearl Sts., Jackson, Hinds County.

Organized 1883,[8] being the outgrowth of a Sunday School, for colored people, conducted by the Rev. Dr. Joseph Tucker, rector of St. Andrew's, Jackson, and one conducted in West Jackson, by one Williams, "a colored man."[9] The organization was greatly aided by interest and efforts of Bishop Thompson.[10] There was no colored priest in charge at St. Mark's until 1904, when the Rev. Richard Temple Middleton, of St. Mary's Church, Vicksburg, took charge of the mission.[11] In that year, Bishop Bratton confirmed six persons, services being held in the building of the African Methodist Episcopal Church.[12] In 1912, a rectory and parish house were bought.[13] Services and kindergarten were conducted here until 1926, when the parish-house was moved to the rear of the lot, facing Poindexter St., where it now is, and a new Church and parish-house were erected at a cost of $26,594, facing Pearl St.[14] Of the cost of the new building $14,000 was a donation of Mrs. Fannie Willis Johnson, of Vicksburg.[15] St. Mark's day school is operated in connection with the mission, using the parish-house for classes. This school carries the pupils through the eighth grade. The present enrollment is around sixty. In 1927, St. Mark's Medical Clinic was opened in connection with the mission and operated very successfully until 1935 when the work was largely taken over by the County Health Department. The mission is, at present, in charge of the Rev. A. Buxton Keeling, and has 152 communicants.[16]

1. Yazoo Valley Flag, Greenwood, Nov. 23, 1882.
2. J1890, 7.
3. J1891, 7.
4. J1883, 69.
5. J1895, 72.
6. J1899, 22, the Rev. Duncan Gray, Feb., 1940.
7. J1940, insert after index.
8. J1883, 23.
9. Ibid.
10. Ibid.
11. J1904, 48.
12. J1905, 77.
13. J1912, 74.
14. J1926, 167.
15. J1926, 28.
16. J1940, insert after index.

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Church Register, 1921--, 1 vol., kept by the rector, 905 W. Pearl St.; Missionary Committee Minute Book, 1921--, 1 vol., kept by Maurice Elliott, 725½ Rose St.; Financial Records, 1934--, 1 vol., of detailed collections, kept by rector; 1 vol. disbursements and general summary, by Treasurer, Angus Morris, 809 W. Pascagoula St.; School Register, (including names of students, attendance, grading, names of teachers) 1934--, 15 vols., kept by rector; Young People's Service League Minute Book, 1934--, 1 vol., kept by Sec. Juanita Chaplin, 908 W. Pearl; Sunday School Records, 1934--, 1 vol., including members and attendance, kept by Secretary Celestia Chambliss, 1118 W. Pearl St.; Woman's Auxiliary Minutes, 1934--, 1 vol., kept by the President, Mrs. E. Scott Keeling, 904 W. Pearl St.; Daughters of the King Minutes, 1934--, 1 vol., kept by Thelma Dot Clark, 630 Rose St.; Altar Guild, 1934--, 1 vol., kept by Mrs. Keeling, 905 W. Pearl; Deed: Chancery Clerk, Hinds County, Jackson, Land Deeds Record, Book 77, p. 9.

89. *HOUSE OF PRAYER CHURCH, 1884-c.1915, Grove St., Wesson, Copiah County.

Organized 1884, at which time Bishop Thompson held services in the Presbyterian building.[1] Active in the organization of the mission were F. S. Boze and Capt. James G. Lyell.[2] In 1886, the Rev. Wm. W. DeHart of McComb and Summit, was serving this Church.[3] The same year it became an unorganized mission.[4] The erection of a Chapel was begun on Grove St., and in 1888 it was reported "nearly completed."[5] This was a neat, frame building with stained-glass windows, demolished after the Church became defunct, around 1915.[6] There were ten communicants in 1889,[7] and six in 1905.[8]

Deeds: Chancery Clerk, Copiah County, Hazlehurst, Deeds, Book MM, pp. 633-634, Book 4-F, p. 132.

90. ST. MARY'S CHURCH, 1885--, First, N., and Main Sts., Vicksburg, Warren County.

Organized 1885,[9] as a Church for negroes, chiefly due to the efforts of Bishop Thompson.[10] In 1886, the Rev. Nelson Ayres became the first settled rector.[11] A building was erected in 1886,[12] at Grove and Cherry Sts., and in that year St. Mary's was listed as an organized mission.[13] It was officially received as a mission the following year.[14] In 1890, a school, St. Mary's Collegiate Institute, was begun in connection with the Church[15] (see Entry 1-h). The Church property was sold in 1927,[16] and a new brick Church built on the present site, and consecrated, February 24, 1929.[17] The number of communicants numbered twenty-three in 1890,[18] 107 in 1905,[19] and 103 in 1940.[20] Priest-in-charge is the Rev. S. Alonzo Morgan.

1. J1884, 46.
2. Judge G. Garland Lyell (former member), Jackson, January, 1940.
3. J1886, 65.
4. J1886, 8.
5. J1888, 47.
6. Judge G. Garland Lyell, Jackson, January, 1940.
7. J1889, 62.
8. J1905, 137.
9. J1885, 40.
10. Ibid.
11. J1886, 39.
12. J1886, 41.
13. J1886, 8.
14. J1887, 37.
15. J1891, 37.
16. J1927, 15.
17. J1930, 78.
18. J1890, 69.
19. J1905, 137.
20. J1940, insert after index.

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Church Register, 1885--, 1 vol., kept by the rector, the Rev. Mr. Morgan; Deeds: Chancery Clerk, Warren County, Vicksburg, Deed Books, Book V, p. 149.

91. CHURCH OF THE RESURRECTION, 1886--, Montgomery St., Starkville, Oktibbeha County.

Organized 1886, by the Rev. William P. Browne, who in that year was making regular visits to this place.[1] The Church was admitted to the Diocese as a mission in 1888.[2] A reorganization took place December 2, 1907,[3] and the mission was readmitted by the Council of 1908,[4] although there is no record of its ever having been dropped. There were twenty confirmed persons reported in 1910.[5] The present Church was opened for services by Bishop Bratton September 2, 1913,[6] and is a brick gothic building, with several memorial windows. It was consecrated by Bishop Bratton May 7, 1916.[7] The Rev. Lysander Rose, in 1916, was the first settled clergyman.[8] In 1940, the mission reported 34 communicants.[9] The present priest-in-charge is the Rev. Pipes Jones, of Winona.

Missionary Committee Minutes, 1936--, 1 vol., kept at the rectory, Main Street; Service Record Book, 1913--, 1 vol., kept in vestry-room of Church; Parish Register, 1936--, 1 vol., kept in vestry-room of Church; Sunday School Record, 1936--, 1 vol., kept by Miss Audrey Levy at her home, Yeates Street; Financial Records, 1936--, 1 vol., kept by the Treasurer, Mr. A. G. Holmes; at his home, State College Campus; Deed: Chancery Clerk, Oktibbeha County, Starkville, Deeds, Book 123, p. 170.

92. ST. TIMOTHY'S CHURCH, 1886--, Caunder Street, Centreville, Wilkinson County.

Listed as an unorganized mission in 1886,[10] occasional services being held by the Rev. Joseph Wilmer Turner, rector at Woodville. Bishop Bratton made a visitation here in November 1907.[11] St. Timothy's was canonically organized March 1, 1929.[12] The next year thirteen communicants were reported.[13] A frame Church building on Howard St. was bought from the Roman Catholic Church in 1929. That building burned December 14, 1934. The present brick Church, on the present site, was built the following year. The present priest-in-charge, and the first settled clergyman is the Rev. Thomas Bennett Clifford who took charge of St. Timothy's in 1935.[14] The number of communicants reported in 1940 was fourteen.[15]

Church Register, 1929--, 1 vol., kept by Mrs. M. L. Robinson, Centreville; Missionary Committee Minutes, 1929--, 1 vol., kept by Mr. M. L. Robinson; Woman's Auxiliary Minutes, 1929--, 1 vol., kept by Mrs. M. L. Robinson; Deeds: Chancery Clerk, Wilkinson County, Woodville, Deed Book, Book 3B, pp. 298, 588; Book UU, p. 397.

1. J1886, 8, 43.
2. J1888, 18.
3. J1908, 81.
4. J1908, 17.
5. J1910, 125.
6. J1914, 52.
7. J1916, 56.
8. Ibid.
9. J1940, insert after index.
10. J1886, 8.
11. J1908, 93.
12. The Rev. Thomas Bennett Clifford, February 1940.
13. J1930, 41.
14. The Rev. Thomas Bennett Clifford, February 1940.
15. J1940, insert after index.

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93. CHURCH OF THE HOLY COMMUNION (formerly Church of the Holy Cross) 1887--, Mayersville, Issaquena County.

Organized 1887, and admitted to the Diocese the same year.[1] However, services had been held here, as early as 1875, in the Court House, conducted by Bishop Green,[2] but there is no record of an attempt at formal organization earlier than 1887. A frame chapel was built the year of organization.[3] In 1895, the mission listed thirteen communicants[4] and in 1903, it was reorganized as the mission of the Holy Communion.[5] Since 1939, the Church has been shared with the Methodist, on whose lot it is situated, and who have undertaken to keep the building in repair.[6] Members today attend services at Rolling Fork (Entry 78).

Parish Register, 1903--, 1 vol., kept by the Rev. James S. Butler, Hollandale.

94. *CHAPEL OF TRINITY CHURCH, 1889-c.1925, 915 N. Union St., Natchez, Adams County.

Organized 1889, for negroes, as a mission of Trinity Parish,[7] by the Rev. Richard T. Middleton. The parish Church has a gallery used by colored communicants since ante-bellum days, but this mission was an attempt to extend the colored work. Fifty-two communicants were reported in 1895.[8] The Church is a small, simple frame building used today as a Boy Scout meeting place. The mission has not been active since about 1925.

95. *ST. THOMAS' CHURCH, (formerly St. Andrew's), 1890-c.1925, Byhalia, Marshall County.

Organized April 27, 1890,[9] and admitted to the Diocese the same year,[10] at which time eleven communicants were reported.[11] Bishop Bratton reported services here in 1908, although there seems to have been no Episcopal building.[12] At that time the Rev. Frank Newell Atkin was serving the mission from Holly Springs.[13] After the death of the Rev. Mr. Atkin, mentioned in the Journal of 1925,[14] the mission seems to have become inactive.

96. CALVARY CHURCH, 1892--, Michigan City, Benton County.

Organized in 1892,[15] Prior to this, as early as 1877, Bishop Green was visiting and holding services here.[16] In 1889, Calvary Church was listed as an unorganized mission,[17] with eighteen communicants the following year.[18] Calvary was received as an organized mission in 1896,[19] and in the same year a building was erected, described as "a beautiful little Church with tower, spire, porch and vestry room."[20] This building burned in March 1938, but was

1. J1887, 36.
2. J1876, 15.
3. J1887, 47.
4. J1895, 75.
5. J1903, 30.
6. Church News, Brandon, Feb. 1940, 2.
7. J1889, 38.
8. J1895, 76.
9. J1890, 65.
10. Ibid., 30.
11. Ibid., 65.
12. J1909, 91.
13. Ibid.
14. J1925, 64.
15. J1939, 82.
16. J1877, 24.
17. J1889, 10.
18. J1890, 69.
19. J1896, 24.
20. J1896, 51.

immediately rebuilt and the new structure consecrated December 22, 1938.[1] The Church is served by the Rev. Raymond E. MacBlain of Christ Church, Holly Springs (Entry 17), and the members are listed in the register of Christ Church.

97. *CHAPEL OF PEACE CHURCH, 1892-1902, Friar's Point, Coahoma County.

Organized as a mission in 1892[2] and admitted to the Diocese in 1893.[3] As early as 1860, Bishop Green visited this community, and held services of the Church, writing in his Journal that "quite a large number was in attendance, as this was the first time that many present had ever witnessed our services."[4] A frame chapel was erected in 1896,[5] on a plot of ground donated by Mr. Frank L. Puckett[6] of Friar's Point. The mission had no settled clergyman, the services being held by visiting clergymen, notably the Rev. George C. Harris, Archdeacon, who was in charge of work in the Delta during the life of this mission.[7] Bishop Thompson, too, visited the Church on his trips through the Diocese.[8] The membership consisted of sixteen communicants in 1895.[9] With the growth of St. George's Church at Clarksdale (Entry 98), and removal of much of the membership to that place, the Friar's Point building was sold, in 1902, and the proceeds given to the Clarksdale Church.[10]

98. ST. GEORGE'S CHURCH, 1893--, First and Sharkey Sts., Clarksdale, Coahoma County.

Organized 1893, following a visit of Bishop Thompson on March 20.[11] The Church was received into the Diocese as a mission in 1894.[12] First services had been held during Lent, in 1892, in what had been a plantation cabin, situated on the site of the present Church.[13] In these first years the mission was under the care of Archdeacon George Harris.[14] After the spring of 1894, services were held in Granger Hall, in the old Grange cemetery, which was rented by the congregation.[15] The first resident clergyman was the Rev. Alfred Todhunter,[16] a native of London, England,[17] who served St. George's Church, from 1903 to 1908.[18] Mr. Todhunter resided in Clarksdale until ill health forced his resignation.[19] Under his care the mission grew in numbers and was raised to the rank of parish in 1905.[20] Church property at Friar's Point, twenty miles to the north-west, was sold in 1902 and the proceeds used toward a building fund at Clarksdale.[21] In 1904, the new Church was in use,[22] but was not consecrated until May 14, 1911.[23] During

1. The Rev. Raymond E. MacBlain, Feb. 1940.
2. Mrs. J. R. Shelton, 121 Leflore St., Clarksdale, former member.
3. J1893, 22.
4. J1861, 37.
5. J1896, 51.
6. Mr. & Mrs. J. R. Shelton.
7. J1897, 6; J1903, 19.
8. Mrs. J. R. Shelton.
9. J1895, 71.
10. J1902, 11.
11. J1893, 59.
12. J1894, 28.
13. Year Book and Directory, 1932, the Church, Clarksdale, [2].
14. J1896, 69.
15. Year Book and Directory, 1932, [4].
16. Ibid.
17. J1909, 62.
18. J1903, 57.
19. J1908, 71.
20. J1905, 42.
21. J1902, 11.
22. J1905, 80.
23. J1912, 73.

the rectorship of the Rev. Walter Dakin (1917-1932), this gothic, brick structure, with handsome stained-glass windows and memorial furnishings of various kinds, was improved and a rectory and parish-house were built, adjoining the Church. The parish reported 275 communicants in 1940.[1] The present rector is the Rev. E. Lucién Malone.

See: Year Book and Directory, 1932, the Church, Clarksdale, n. pr., 1932, 8 pp.

Parish Minutes, 1936--, 2 vols., kept by the Sec. of the Vestry, Chas. Clarke, Jr., in his office at the Ashton Land Co., Sunflower St.; Parish Register, 1910--, 2 vols., kept in rectory by the rector, 106 Sharkey St.; Financial Records, 1936--, 4 vols., kept by the Treasurer, Mr. Charles Sisson, at his office in the Planters Bank Bldg., Third and Yazoo Sts.; Deeds: Chancery Clerk, Coahoma County, Clarksdale, Land Deeds Record, Book 10, p. 338; Book 58, p. 30; Incorporation: Secretary of State, State of Mississippi, Jackson, Incorporations, Book 10, 396.

99. *ALL SAINTS' CHURCH, 1894-1923, Magnolia St., Long Beach, Harrison County.

Organized November 1, 1894, by the Rev. Thomas Burry of Pass Christian.[2] In March 1895, Bishop Thompson paid what was probably his first visit to this Church and confirmed two persons.[3] A frame Church building, built in 1895,[4] was partly dismantled in 1920 and seven stained-glass windows and a bell were installed in St. Peter's-by-the-sea, Gulfport.[5] The mission reported 47 communicants in 1915,[6] but the congregation merged with that of Gulfport in 1920,[7] that city being only two miles to the east. The Diocesan Council of 1923 dropped All Saints' as an organized mission, although, at the same time, pointing out that it had never actually been admitted.[8]

Church Minutes and Register, 1894-1920, 1 vol., (does not include confirmations or marriages); Sunday School Records, 1895-1920, 8 vols.; Woman's Guild Minutes, 1894-1920, 1 vol.; all these records kept by Mrs. James Jardy Bailey, at her home, Beach Boulevard, Gulfport.

100. ST. JOHN'S CHURCH, 1894--, Fifth Avenue, Laurel, Jones County.

Organized in 1894.[9] Shortly after the Eastman-Gardiner Lumber Company established their mill at Laurel, a few people belonging to the Episcopal Church organized a congregation.[10] The Rev. De Berneir Waddell, of Meridian,[11] came once or twice a month and held services in various places for the little group.[12] About the year 1900, a small wooden Church was built on Fifth Avenue.[13] In 1900, Bishop Thompson spoke of holding services here "in a new and beautiful chapel just completed by the liberality of a single family."[14] The Church was received into the Diocese as an organized mission in 1901,[15] and

1. J1940, insert after index.
2. J1895, 8; J1896, 52.
3. J1895, 55.
4. Mrs. James J. Bailey, Gulfport, former member.
5. Ibid.
6. J1915, 124.
7. Mrs. James J. Bailey.
8. J1923, 36-37.
9. Phillip Gardiner, "Episcopalian History Here Began 1894," Laurel Daily Leader, Dec., 1928.
10. Phillip Gardiner, op. cit.
11. J1892, 8.
12. Phillip Gardiner, op. cit.
13. Ibid.
14. J1900, 33.
15. J1901, 20.

as a parish in 1904.[1] In 1913, the little, frame Church was moved to the back of its lot and arranged into a commodious and useful Parish and Sunday School house.[2] In 1912, the present brick building was begun[3] and completed on April 28, 1914.[4] It is a good example of Norman architecture. The number of communicants in 1905 was 74,[5] and in 1920 these had increased to 156.[6] The present rector is the Rev. Holly Wells. In 1940, the number of communicants was reported as 173.[7]

See: Phillip Gardiner, "Episcopalian History Here Began 1894," Laurel Daily Leader, December 31, 1928.

Parish Register, 1894-1939, 1 vol., kept by the rector, 716 Fourth Ave.; Woman's Auxiliary Records, 1939--, 1 vol., kept by the Secretary, Mrs. Jack Devours, 1103 Eighth Ave.; Deeds: Jones County, Chancery Clerk, Laurel, Transcribed Records, Book 10, p. 132; Land Deed Record, Book V, pp. 551, 552; Book D, p. 623; Book E, pp. 392, 403, 469; Book S, pp. 120, 428; Deed of Trust, Book B-16, p. 491.

101. ST. PETER'S BY-THE-SEA CHURCH, 1899--, 13th St. Between 30th and 31st Avenue, Gulfport, Harrison County.

Organization begun 1899.[8] Bishop Thompson held services here in the Methodist building in 1901.[9] The Church was admitted to the Diocese as an organized mission in 1902 under the name of "St. Peter's By-The-Sea."[10] The Rev. Irenaeus Trout was the first settled clergyman.[11] In 1902, Bishop Thompson wrote, "Mr. Trout has another neat Church completed in that wild, western booming town, Gulfport, the site given by Mr. Jones of the Gulf and Ship Island Railroad."[12] In 1910, the number of confirmed persons was listed as 171.[13] The Church grew as the town grew and gained some members from All Saints' Church at Long Beach (see Entry 99). From the Long Beach Church were transferred the bell and also seven memorial windows after All Saints' was disbanded in 1920.[14] Between 1914 and 1924 the rectors at St. Peter's notably the Rev. Henry Harrison Sneed, ministered to a small group of colored communicants, under the name of St. Luke's mission.[15] The present St. Peter's Church is a frame building, with gothic, stained-glass windows. There is a belfry, bell and spire. The Church became a parish in 1921.[16] The present rector is the Rev. Robert Emerson. The number of communicants in 1940 was 350.[17]

Vestry Minutes, 1926--, 3 vols., kept by the rector at the rectory, 1222 31st Ave.; Church Register, 1906--, 10 vols., kept by the rector in the Church Vestry; Financial Records, 1938--, 1 vol., kept by the Treasurer, Owen Palmer, 1308 E. Beach St.; Sunday School Records, 1939--, 1 vol., kept by Richard Guice, Secretary, Long Beach; Deeds: Chancery Clerk, Harrison County, Gulfport, Record of Deeds, Book 103, p. 354.

1. J1904, 16.
2. Phillip Gardiner, op. cit.
3. Ibid.
4. J1915, 57.
5. J1905, 129.
6. J1920, 173.
7. J1940, insert after index.
8. Mrs. Rucks Yerger, Gulfport, March, 1940.
9. J1901, 33.
10. J1902, 19.
11. J1902, 52.
12. J1902, 35.
13. J1910, 109.
14. J1923, 37.
15. J1914, 30; J1924, 41.
16. J1921, 44.
17. J1940, insert after index.

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102. ST. LUKE'S CHURCH, 1899--, Ridgeland, Madison County.

Organized, 1899, by the Rev. Charles Morris, Diocesan Missionary, who "preached in the Town Hall---administered Holy Communion to thirty-six communicants," and reported steps were being taken toward building a Church, a very desirable lot having been given and a subscription started with several hundred dollars.[1] In 1901, a Church was built under the leadership of the Rev. William Mercer Green, II, rector at Canton.[2] The number of communicants increased from year to year, numbering twenty-five in 1920,[3] and twenty-two in 1940.[4] Services today are conducted by the Rev. Elnathan Tartt of Grace Church, Canton.

Church Register, 1936--, 1 vol., (contains financial records) kept by Mrs. William F. Battley; Sunday School Records, 1935--, 4 vols., and Woman's Guild Minutes, 1899--, 2 vols., both kept by Miss Myrtle Carr. Deeds: Chancery Clerk, Madison County, Canton, Deed Book, Book III, p. 324.

103. *CHURCH OF THE HOLY COMMUNION, 1899-1926, Glass, Warren County.

Organized 1899[5] by the Rev. Nowell Logan of Holy Trinity Church, Vicksburg.[6] This Church might be considered a continuation of the Church of the Holy Communion, Diamond Place (see Entry 40). A chapel, described as "plain and cheap," was erected in 1899,[7] and the Church was admitted to the Diocese as a mission in 1900[8] with seventeen communicants.[9] The mission decreased numerically, until in 1920, it was reduced to an unorganized mission,[10] and six years later, 1926, the property was sold.[11] During its existence the mission was served from Holy Trinity Church, Vicksburg.

Deed: Chancery Clerk, Warren County, Vicksburg, Deed Books, Book 80, p. 283.

104. *ST. JOHN'S CHURCH, 1900-1925, Flora, Madison County.

Organized 1900 by the Rev. William Mercer Green, II,[12] and received into the Diocese as a mission in 1901.[13] A frame chapel was completed by 1903.[14] Two years later the Church reported twenty-three communicants.[15] By 1915, communicant strength was down to eight,[16] and in 1925 the building was sold, although the lot was retained, and the proceeds devoted to the Chapel of the Cross, at Annandale.[17]

Deeds: Chancery Clerk, Madison County, Canton, Deed Books, Book KKK, p. 466.

105. TRINITY CHURCH, 1901--, West Pine St., and First Ave. Hattiesburg, Forrest County.

Organized 1901,[18] following visits of the Diocesan Missionary, the Rev.

1. J1899, 59.
2. J1901, 5.
3. J1915, 135.
4. J1940, insert after index.
5. J1899, 26.
6. J1900, 52.
7. J1899, 33.
8. J1900, 12.
9. J1900, 52.
10. J1920, 16.
11. J1926, 14.
12. J1900, 33, 35.
13. J1901, 20.
14. J1904, 53.
15. J1905, 126.
16. J1915, 115.
17. J1925, 41.
18. J1902, 19.

Charles Morris, begun in 1899.[1] Mr. Morris reported that he "received a most cordial welcome, holding two services in the Presbyterian Church. There is here a small but earnest band of Church people."[2] The first resident clergyman, under whom organization was effected, was the Rev. Arthur Randle Price,[3] at which time services were held in a frame building, formerly a residence, at 308 Buschman Street. The Diocesan Council of 1902 received Trinity Church as a mission.[4] As Hattiesburg grew under the stimulus of the expanding lumber industry in south Mississippi, the Church likewise increased, listing seventy-four communicants in Hattiesburg in 1905,[5] and 103 in 1910.[6] Services in 1911 were being held in the court-house.[7] Bishop Bratton laid the cornerstone of the present building January 3, 1912,[8] and consecrated the completed structure on December 19, the same year.[9] This building was begun and completed under the rectorship of the Rev. W. S. Simpson-Atmore, an Englishman,[10] and through his efforts received many gifts from abroad, notably from the Rt. Hon. Arthur Balfour, sometime Prime Minister of England, and has, among others, one memorial window dedicated to the (English) Society for the propagation of the Gospel. The building is of gothic architecture, of brick, with a square tower. The parish had 178 communicants in 1940.[11] The present rector is the Rev. John L. Morgan.

See: The Rev. Jones Hamilton, "History of Trinity Church." Hattiesburg American, Hattiesburg, October 24, 1936.

Parish Minutes, 1901--, 1 vol., kept by the Secretary of the Vestry, Mr. Robert Chapman, at his home, 1210 North Main St.; Parish Register, 1901--, 2 vols., kept by the rector in the rectory; Financial Records, 1901--, 1 vol., kept by the treasurer, Mr. Paul Lee Gaston, Jr., at his home, 111 Short Bay St.; Deeds: Chancery Clerk, Forrest County, Hattiesburg, Land Deed Record, Book 5, p. 511.

106. ST. MARY'S CHURCH, 1903--, Carrolton St., West, Holmes County.

Organized 1903, by the Rev. E. Sterling Gunn, a native of North Carolina.[12] Prior to this date there is record, as early as 1867, of services being conducted here by Bishop Green and the Rev. Benjamin Halstead, in the Methodist building, at which time the Bishop confirmed nine persons.[13] Services were held, also, in private homes, notably, in the home of Mrs. Annie Cross, now the home of Mrs. Zulma C. Alexander, on Carrolton St.[14] These services, however, seem to have been without any regularity until after the formal organization, in 1903. A Church building was consecrated on June 16, 1907.[15] This structure, still in use, is a frame building of gothic architecture with a bell tower and bell. This congregation had ten communicants in 1915[16] and nine in 1940.[17] St. Mary's Church is a mission, ministered to by the Rev. Winfred Pipes Jones, rector of Immanuel Church, Winona.

1. J1899, 59.
2. Ibid.
3. J1901, 5.
4. J1902, 19.
5. J1905, 74.
6. J1910, 110.
7. J1911, 99.
8. J1912, 73.
9. J1913, 65.
10. J1912, 9.
11. J1940, insert after index.
12. Mrs. Zulma Alexander, West, March, 1940.
13. J1868, 17.
14. Mrs. Zulma Alexander.
15. J1907, 58.
16. J1915, 143.
17. J1940, insert after index.

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Parish Register, 1907--, 1 vol., kept by the rector at the rectory, Winona; Deeds: Chancery Clerk, Holmes County, Lexington, Deeds, Book 26, p. 203.

107. ST. STEPHEN'S CHURCH, 1904--, 210 Gresham Street, Indianola, Sunflower County.

Organized November 29, 1904, by a part of the congregation of old St. Paul's Church at Baird, (Entry 83).[1] The present, and only Church building was consecrated June 3, 1909,[2] and the first service in the Church was held on Easter Sunday, April 11, 1909, by the Archdeacon of North Mississippi, the Rev. Robert E. Lee Craig.[3] Visiting rectors continued to conduct the services, until the Rev. John DeQuincey Donahoo was made the first resident rector in 1912.[4] The mission became a parish in 1921.[5] The year before it had reported sixty communicants.[6] The Church is a plain, white, frame structure with a steeple and organ. A rectory adjoins the Church. The present rector is the Rev. George Royster Stephenson. The number of communicants in 1940 was sixty-eight.[7]

Parish Register, 1904--, 1 vol., (1929-1936 missing); Register of Church Services, 1938--, 1 vol.; Minutes of Vestry, 1938-1939, 1 vol., these records are kept by rector, the Rev. George Royster Stephenson in rectory; Financial Record, 1938--, 1 vol., kept by Church Treasurer, Mrs. J. M. Fly, in rectory; Financial Records of Woman's Guild, 1938--, 1 vol., kept by Guild Treasurer, Mrs. E. S. Van Cleve at her home; Deeds: Chancery Clerk, Sunflower County, Indianola, Land Deed Record, Book S-2, p. 583.

108. *CHAPEL OF IMMANUEL CHURCH, 1905-c.1937, Middleton, Carroll County.

Organized in 1905[8] under the direction of the Rev. E. Sterling Gunn, rector at Winona.[9] Work here had been begun earlier by the Rev. James Bailey Fitzpatrick.[10] The chapel was located "at old Middleton. . .near Winona."[11] The building was totally destroyed by a storm in 1907,[12] being rebuilt the following year.[13] Occasional services were held until 1937 when the property was sold.[14]

109. ST. ALBAN'S CHURCH, 1906--, Main Ave., Lumberton, Lamar County.

Organized 1906[15] and received into the Diocese in 1912.[16] Bishop Bratton visited Lumberton, January 31, 1906, held services in the Methodist building and reported fourteen communicants.[17] The Rev. George S. Gibbs, living at Hattiesburg, was placed in charge of the unorganized mission, and plans for building a Church were begun.[18] Formal organization took place April 14,

1. The Rev. George Stephenson, Feb. 1940.
2. J1910, 60.
3. The Rev. George Stephenson, Feb. 1940.
4. Ibid.
5. J1921, 45.
6. J1920, 170.
7. J1940, insert after index.
8. J1905, 138.
9. J1905, 67.
10. The Rev. W. Pipes Jones, Winona, March, 1940.
11. J1907, 58.
12. Ibid.
13. J1908, 74.
14. The Rev. W. Pipes Jones, March, 1940.
15. J1906, 85.
16. J1912, 26.
17. J1906, 85.
18. Ibid.

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1912.[1] A Church building was completed in 1914 and consecrated March 1.[2] In 1925, the number of communicants was thirty-five.[3] The mission continued to grow until 1932 when the lumber mill which largely supported the town of Lumberton, closed. Since that time, the Church has been less active. The present priest-in-charge is the Rev. John L. Morgan, Hattiesburg (Entry 105).

Missionary Committee Minutes, 1912-1932, 1 vol.; Church Register, 1912-1932, 1 vol.; Financial Records, 1912-1932, 1 vol.; Record of Sunday School, 1912-1932, 1 vol., all records kept by Mrs. Robert Hinton, Second Ave.; Deeds; Chancery Clerk, Lamar County, Purvis, Land Deed Records, Book O, p. 6.

110. *CHURCH OF THE ADVENT, 1907--, Swan Lake, Tallahatchie County.

Listed as an organized mission in 1907.[4] The communicants numbering nine in 1915,[5] and increasing to fifteen in 1925,[6] include members from the towns of Webb, Glendora and Sumner.[7] Members today are listed at St. George's, Clarksdale (Entry 98) and attend services there.

111. CHURCH OF THE ASCENSION, 1911--, Brooksville, Noxubee County.

Organized 1911, by the Rev. J. Lundy Sykes, and admitted to the Diocese as a mission the same year.[8] Services had been held occasionally at least since 1871, in which year eight communicants were reported.[9] In May, 1904, Bishop Bratton reported services here, held in the Methodist building.[10] A simple, frame Church with gothic tendencies was built in 1912, and consecrated on Ascension Day, May 17, 1912.[11] Services are held monthly by the Rev. Charles Hamilton, of Aberdeen. The mission reported sixteen communicants in 1915,[12] and twelve in 1940.[13]

Church Register, 1909--, 1 vol., kept by Mrs. Ruth Cunningham, Brooksville, at her home.

112. *ALL SAINTS' CHURCH, 1911-c.1930, Charleston, Tallahatchie County.

Organized 1911, as a mission, and admitted to the Diocese the same year.[14] The Rev. Guy Pinching was visiting Charleston in 1840 and conducting services once a month.[15] Although offered a lot on which to build a Church,[16] no organization was achieved, and Mr. Pinching reported the prospects "discouraging."[17] Services, however, continued more or less regularly, being held in the Courthouse,[18] or a borrowed Church.[19] Bishop Green usually made one or more visitations during the year, but he, too, found "but few friends of the Church."[20] However, a slow increase in numbers was evident and, as mentioned,

1. J1912, 26.
2. Mrs. Robert Hinton, Second Ave., Lumberton, December 1939.
3. J1925, 166.
4. J1907, 9.
5. J1915, 140.
6. J1925, facing 166.
7. J1915, 139.
8. J1911, 22.
9. J1871, 45.
10. J1905, 76.
11. J1912, 74.
12. J1915, 109.
13. J1940, insert after index.
14. J1911, 22.
15. J1840, 12.
16. Ibid.
17. J1841, 30.
18. J1856, 22-23.
19. J1858, 50.
20. Ibid.

organization as a mission took place in 1911. Services in the Presbyterian building or homes of the members were maintained from Grenada. The mission reported eight communicants in 1920.[1] Removals and deaths have weakened the mission, but occasional services are held by the Rev. Charles S. Liles, of Grenada. The mission had no Church building of its own, although title to a lot is still held.

Deeds: Chancery Clerk, Tallahatchie County, Charleston, Deeds, Book 96, p. 215.

113. ST. PAUL'S CHURCH, 1911--, 218 Pine Street, Biloxi, Harrison County.

Organized in 1911 by the Rev. Charles B. Crawford,[2] rector of the Church of the Redeemer, Biloxi. In 1916, Bishop Bratton visited the Church, and confirmed four members.[3] The present Church was constructed in 1911 and dedicated on July 2, of that year.[4] It is a neat rectangular frame building with a portico over the front entrance, romanesque windows of colored glass, and high vaulted ceiling. The Rev. Edward Albert DeMiller, rector of the Church of the Redeemer, Biloxi, is in charge. Members are listed at the Church of the Redeemer, Biloxi.

Deeds: Chancery Clerk, Harrison County, Gulfport, Record of Deeds, Book 97, p. 240.

114. ST. THOMAS' CHURCH, 1912--, Jackson St., Belzoni, Humphreys County.

Organized 1912, at which time the Rev. John DeQuincey Donohoo, of Indianola, was in charge of this section of the Delta.[5] Early services were held in the Town Hall on Hayden St.[6] In 1915, the Rev. William DuBose Bratton was in charge and the mission listed twenty-four communicants.[7] St. Thomas' had been admitted to the Diocese in 1914.[8] On December 11, 1932, a new Church building was consecrated on Jackson Street.[9] Prior to this time services had been held in the courthouse.[10] Today the parish is served by the rector of Trinity Church, Yazoo City, the Rev. Edward Reynolds Jones. St. Thomas' reported forty-five communicants in 1940.[11]

Church Register, 1932--, 1 vol., kept by the Rev. Edward R. Jones, Monroe St., Yazoo City; Deed: Chancery Clerk, Humphreys County, Belzoni, Deeds, Book 6, p. 80.

115. EPIPHANY CHURCH, 1912--, Third South Street, E. Tunica, Tunica County.

Organized in 1912, by Archdeacon George Gordon Smeade, who reported "a rather remarkable nucleus of a mission."[12] The Church was received into the Diocese in 1914,[13] and formally organized by Bishop Bratton on April 13, of the same year.[14] During the first few years services seem to have been held about once a month in the Presbyterian building by various visiting

1. J1920, 156.
2. The Rev. Edward Albert DeMiller.
3. J1916, 92.
4. The Rev. Mr. DeMiller.
5. J1912, 7.
6. J1915, 91.
7. Ibid., 105.
8. J1914, 30.
9. The Rev. Edward R. Jones, Yazoo City, Feb. 1940.
10. Ibid.
11. J1940, insert after index.
12. J1913, 50.
13. J1914, 30.
14. J1914, 53.

ministers. There were ten communicants in 1915[1] and sixteen in 1920.[2] The present Church was built in 1923.[3] It is constructed of red brick, gothic in design, with stained-glass windows and a window of the Good Shepherd as a memorial to Archdeacon George Gordon Smeade. There are three Sunday School rooms and a vestry room, while a vicarage of similar construction adjoins the Church. The first settled clergyman is the present rector, the Rev. Aubrey Maxted, placed in charge in the autumn of 1939. In 1940, the number of communicants was forty-five.[4]

Missionary Committee Minutes, 1923--, 1 vol.; Register, 1923--, 1 vol., both kept by the Rev. Aubrey Maxted; Financial Records, 1923--, 1 vol., Sunday School Records, 1923--, 1 vol., both of these kept by Mrs. George Day Perry, Sr., Hollywood, Mississippi; Deeds: Chancery Clerk, Tunica County, Tunica, Land Deeds, Book Q-2, p. 526; Book P-2, p. 420; Book R-2, p. 19; Book V-2, p. 600; Land Mortgage, Book 28, p. 485; Book 37, p. 595; Book 41, p. 335; Book 46, p. 6.

116. *ST. PAUL'S CHURCH, 1912-1919, Arcola, Washington County.

Organized 1912, under the direction of Archdeacon George Gordon Smeade.[5] The Church was admitted to the Diocese in 1914.[6] In 1915, the mission was under the charge of the Rev. Daniel F. Hoke of Rolling Fork,[7] and in that year reported thirteen communicants.[8] The Church has been inactive since 1919, and members are listed and attend services at St. Paul's, Hollandale,[9] (Entry 122) of which the Rev. James Sessions Butler is rector.

117. TRINITY CHURCH, 1913--, Mound Bayou, Bolivar County.

Organized 1913, by the Rev. Richard Temple Middleton, Archdeacon for colored work.[10] The Church continues as an unorganized mission with services in a frame Church on Main Street, consecrated September 6, 1914.[11] Thirteen communicants were listed in 1915.[12] At present the mission is served by the Rev. Sampson W. Foster, of 412 O'Hea St., Greenville.

Records are included with those of the Church of the Redeemer, Greenville (Entry 118); Deed: Chancery Clerk, Bolivar County, Cleveland, Deeds, Book E-8, p. 605.

118. CHURCH OF THE REDEEMER, 1913--, O'Hea and Catley Sts., Greenville, Washington County.

Organized 1913, as a negro mission[13] under the leadership of Archdeacon Richard Temple Middleton and made an organized mission, in 1914.[14] The next year there were eighteen communicants listed.[15] First services were held

1. J1915, 140.
2. J1920, 188.
3. J1924, 71.
4. J1940, insert after index.
5. J1912, 73.
6. J1914, 30.
7. J1915, 136-137.
8. Ibid.
9. The Rev. James S. Butler, Jan., 1940.
10. J1913, 55.
11. J1915, 58.
12. Ibid., 150.
13. J1913, 35.
14. J1914, 53.
15. J1915, 148.

in Public School #2, at that time on Nelson St.[1] The present building of brick veneer was built in 1929.[2] The Rev. Sampson W. Foster has been resident clergyman since 1930.[3] There were 112 communicants in 1940.[4]

Parish Register, 1930--, 1 vol., kept by the Rev. Sampson W. Foster, in the Church; Missionary Committee Minutes, 1930--, 1 vol., kept by Will Ammons, Sec., in rector's study; Financial Records, 1930--, 1 vol., kept by Will Ammons; Sunday School Records, 1930--, 5 vols., kept by Miss Evelyn Moore, in rector's study; Woman's Auxiliary Minutes, 1934--, 1 vol., kept by Miss Georgia Robinson, at her home, Nelson St.; Daughters of the King Minutes, 1938--, 1 vol., kept by Miss Georgia Robinson, at her home, Nelson St.; Men's Club Minutes, 1939--, 1 vol., kept by Mrs. Payton Little, at her home, Cleveland St.; Young People's Service League Minutes, 1936--, 1 vol., kept by Miss Ora Mae Enid, at her home Theobord St.

119. *ST. PHILIP'S CHURCH, 1914-c.1920, Wiggins, Stone County.

Organized April 27, 1914, by Bishop Bratton,[5] and received into the Diocese as a mission the same year.[6] The Church was served by the Rev. Henry Harrison Sneed, of Gulfport.[7] In 1915, there were nineteen communicants.[8] The mission was reduced to an unorganized mission in 1920.[9]

120. ALL SAINTS' CHURCH, 1914--, Inverness, Sunflower County.

Organized April 9, 1914, by Bishop Bratton[10] and received into the Diocese as a mission the same year.[11] The Bishop had been at Inverness in December 1912, and reported that "Mr. and Mrs. Baird have made a very lovely chapel out of a former school-house, with all the necessary equipment, and Churchly arrangements, both within and without."[12] It was consecrated June 21, 1914,[13] and in 1915, the number of reported communicants was twenty.[14] Services were originally held by Archdeacon George Gordon Smeade, but the first settled clergyman was the Rev. William DuBose Bratton of St. Stephen's Church, Indianola, who served the Church from 1914 to 1917.[15] All Saints' has continued to be served from Indianola. The number of communicants as reported in 1920 was nineteen.[16] The Church building is of plain, white frame, construction with steeple, bell, memorial altar, brass candlesticks and art-glass windows. In 1940, the number of reported communicants was thirty-two.[17] At present the Church is served by the Rev. George Royster Stephenson of Indianola.

See: [The Rev. William DuBose Bratton] "Account of the Consecration of All Saints' Chapel," Church News, Jackson, July, 1914.

Church Register, 1914--, 2 vols., (1929-1936 missing); Register of Church Services, 1938--, 1 vol., kept by the Rev. George Stephenson, Indianola; Financial Records, 1914--, 1 vol., kept by the treasurer, Mrs.

1. The Rev. Sampson W. Foster, Feb. 1940.
2. Ibid.
3. Ibid.
4. J1940, insert after index.
5. J1914, 53.
6. J1914, 30.
7. Mrs. E. H. Stopp, former member, March, 1940.
8. J1915, 145.
9. J1920, 16.
10. J1914, 53.
11. Ibid., 30.
12. J1913, 85.
13. J1915, 58.
14. Ibid., 122.
15. Ibid., 7.
16. J1920, 171.
17. J1940, insert after index.

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George E. Hart; Deeds: Chancery Clerk, Sunflower County, Indianola, Land Deed Record, Book K-4, p. 326.

121. *MISSION OF ALL SAINTS' CHURCH, 1915-c.1925, Tie Plant, Grenada County.

Organized on June 11, 1915,[1] as a mission of All Saints' Church Grenada, by the Rev. Thomas Walker Jones assisted by Bishop Bratton.[2] There were eleven communicants reported in 1917,[3] at which time the congregation was worshipping in a union building.[4] Although not officially admitted to the Diocese,[5] the mission was for several years reported in the diocesan Journal.

122. ST. PAUL'S CHURCH, c.1915--, Hollandale, Washington County.

Organized about 1915 by Archdeacon George Gordon Smeade.[6] Early services were held in a Methodist building on the corner of Church and Washington Sts.[7] The first resident clergyman was the Rev. Fred W. Jones, 1921-1925.[8] A rectory at 316 Church Street, was built in 1920 and present services are held in the rectory.[9] The rector is the Rev. James Sessions Butler. Ten communicants were listed in 1925,[10] and twenty-four in 1940.[11]

Church Register, 1940--, 1 vol., kept by the rector; Woman's Guild, 1921--, 1 vol., kept by Mrs. Charles Clower, Hollandale.

123. *EPISCOPAL HUT AND CHAPEL, 1917-1918, Camp Shelby, Hattiesburg, Forrest County.

Under the guidance of Bishop Bratton and the Rev. W. S. Simpson-Atmore, of Trinity Church, Hattiesburg, an Episcopal Hut and Chapel was built at Camp Shelby, World War Training Camp, in 1917.[12] There was a Celebration of the Holy Communion in the Chapel every Sunday at 9:30 by the Rev. Dr. Simpson-Atmore or visiting clergy.[13] The Brotherhood of St. Andrew assisted in the entertainment and religious services in the Hut and Chapel.[14] Mr. George Murdock, of the Brotherhood, was stationed at the camp, in charge of the Hut.[15] In February, 1918, the Rev. Albert Martin, editor of the Church News, thus described the Hut; "Our Hut is a very neat building; inside there are benches, a large stove, an organ, and the altar. Behind this, on the left, is the vestry room; to the right is the sleeping room, where the man that is to conduct the service on Sunday sleeps on Saturday."

See: [The Rev. Albert Martin], "A Visit to Camp Shelby," Church News, Yazoo City, February, 1918.

124. *CHURCH OF THE ADVENT, 1919--, Whitfield and Bush Sts., Artesia, Lowndes County.

Organized 1919, and organization approved by Bishop Green, December 12,

1. J1916, 56.
2. Ibid.
3. J1917, 129.
4. Ibid.
5. J1917, 40.
6. J1915, 136.
7. The Rev. James S. Butler, Feb. 1940.
8. Ibid.
9. Ibid.
10. J1925, facing 166.
11. J1940, insert after index.
12. J1918, 57-58.
13. Ibid.
14. J1919, 36.
15. Church News, March, 1918, [2].

1919.[1] The organization was effected by the Rev. Lucien Malone, of Columbus, and the Church was received as an organized mission by the Council of 1920.[2] The Church has had no resident rector, and services have been maintained irregularly from Aberdeen and Columbus. A frame, cruciform building, with stained-glass windows and the usual interior furnishings, was erected soon after organization on a lot donated by James B. Whitfield. The Church is not used today, and communicants here are listed on the register at St. Paul's, Columbus. The Church reported 12 communicants to the Council of 1925.[3]

Deeds: Chancery Clerk, Columbus, Lowndes County, Deeds, Book 100, p. 292.

125. CALVARY CHURCH, 1921--, S. Court St., Cleveland, Bolivar County.

Organized October 3, 1921,[4] received as a mission by the Diocese in 1922.[5] Services were being held here as early as 1905, by Archdeacon Robert E. Lee Craig,[6] but it does not appear that any formal organization was attempted earlier than the above date. Reported number of communicants in 1925 was fifty-two.[7] The Rev. E. Lucien Malone, Clarksdale, has been serving Calvary since 1938. The number of communicants reported in 1940 was thirty-two.[8] Services are held in a yellow stucco Church building on S. Court Street, erected in 1928.[9]

Parish Register, 1930--, 1 vol., (communicants not listed) kept by the Rev. E. Lucien Malone, at the rectory, Clarksdale; Deed: Chancery Clerk, Bolivar County, Cleveland, Deeds, Book M-22, p. 480.

126. ST. PIERRE'S CHURCH, 1921--, Gautier (West Pascagoula), Jackson County.

Organized 1921 by Bishop Bratton and the Rev. John Chipman.[10] However, the Rev. Edwin Weed reported an unorganized mission here, as early as 1905 with four confirmed persons,[11] this number increasing to ten in 1920,[12] but there seem to have been no regular services until 1921, when the present Church was built.[13] This building, on LaMotte Bayou, is an oblong concrete structure with ridge-roof and gothic type, clear glass windows, and square steeple in front containing a bell. It has a seating capacity of approximately 200. The Church has had no resident rector, but after being served by the Rev. Edwin Weed, as mentioned, was a part of the missionary field of various clergymen on the Gulf Coast, notably the Rev. John Chipman, who served this point from 1907 to 1923, and under whose charge the mission was organized. The mission is served today by the Rev. Edward Maxted, of Pascagoula, and frequently, during the summer months, by Bishop Bratton, who has a home at Gautier. Records are kept in with those of St. John's Church, Pascagoula (Entry 72).

1. J1920, 22.
2. Ibid.
3. J1925, facing 166.
4. J1922, 75.
5. J1922, 28.
6. J1905, 109.
7. J1925, facing 166.
8. J1940, insert after index.
9. City Clerk, Cleveland, March, 1940.
10. Church News, Brandon, Sept., 1921, [3].
11. J1905, 127.
12. J1920, 162.
13. Church News, Sept., 1921, [3].

127. ST. PAUL'S CHURCH, 1929--, Picayune, Pearl River County.

Organized 1929,[1] by the Rev. Homer E. Bush, Brookhaven and the Rev. Girault Jones, Lumberton.[2] Twenty-two communicants were reported in 1930,[3] and twenty-six in 1940.[4] A brick Church, in the gothic style, with two rose windows, and the usual side windows, was completed in February, 1930.[5] The mission is served by the Rev. Warwick Aiken, of Trinity Church, Pass Christian.

Parish Register, 1929--, 1 vol., kept by the Rev. Warwick Aiken, Pass Christian.

128. ST. THOMAS' CHURCH, 1935--, 510 N. Fourteenth St., Columbus, Lowndes County.

Organized September 30, 1935, as a Church for negroes, through the efforts of Bishop Green, and the Rev. Sampson W. Foster.[6] The congregation met at the Union Academy on Tenth Street, until the present combination Church and rectory was purchased, being consecrated June 19, 1937.[7] This building is a white, frame structure with colored glass windows, with a rectory adjoining. Originally served by the Rev. Sampson W. Foster, of Greenville, the present resident clergyman, the Rev. Richard Temple Middleton, has been the rector since 1938.[8] The mission reported ten communicants in 1940.[9]

Missionary Committee Minutes, 1938--, 1 vol., kept in rectory by the rector at 510 N. Fourteenth St.; Church Register, 1938--, 1 vol., kept in rectory by rector; Sunday School Records, 1938--, 1 vol., kept by Secretary, Ellis Barry, in his home, 1323 N. 5th Ave.; Financial Records, 1938--, 1 vol., kept in her home, by the treasurer, Mrs. Eliza Aples, at 1315 N. Eighth Ave.; Deeds: Chancery Clerk, Lowndes County, Columbus, Deeds, Book 160, p. 206.

129. Occasional services of the Episcopal Church have been held, at one time or another, in most localities of the state. In this Entry an attempt has been made to give a record of the most important of these. The towns or localities are arranged alphabetically by counties.

Amite County

129-a Gloster. An unorganized mission was reported at Gloster in 1886.[10]

Attala County

129-b Kosciusko. Bishop Green held services in Kosciusko, in March, 1875,[11] and reported the Rev. Willard Presbury, of St. Phillip's Church, Kirkwood, as holding services here twice monthly.[12] Mr. Presbury had been visiting Kosciusko since October, 1874,[13] and found "about

1. J1929, 42.
2. The Rev. Warwick Aiken, Pass Christian, March, 1940
3. J1930, 179.
4. J1940, insert after index.
5. Church News, March, 1930, [1-2].
6. The Rev. Sampson W. Foster, Feb., 1940.
7. The Rev. Richard T. Middleton, Nov., 1939.
8. Ibid.
9. J1940, insert after index.
10. J1886, 8.
11. J1875, 22.
12. Ibid.
13. J1875, 41.

twenty communicants," and an "encouraging interest."[1] Services continued until 1876, when Mr. Presbury reported "a general depression" and services were suspended.[2] Bishop Thompson visited the town for services in 1884,[3] and nine confirmed members were reported in 1886.[4] Bishop Bratton held services in the Methodist building in 1903.[5] No formal organization has taken place.

Carroll County

129-c Black Hawk. Bishop Green visited Black Hawk annually, 1860-1880, and there were several communicants here. No organization seems to have been attempted. Communicants attended the Church of the Advent, Acona (Entry 36) during its life-time, at other times St. Mary's, Lexington (Entry 36).

Claiborne County

129-d In 1846, the Rev. Ambrose Prentiss Merrill, "Missionary to the slave population in the neighborhood of Port Gibson,"[6] reported services in "the African Church, near Port Gibson"[7] and listed nine communicants.[8] This was a plantation chapel, but its location is not now known. It was unreported after 1847.

Clarke County

129-e Quitman. Two communicants were reported in Quitman in 1861,[9] and in 1867 the Rev. Henry C. Harris was holding services here, from Meridian.[10]

Copiah County

129-f Gallatin. The Rev. Willard Presbury, rector at the Church of the Epiphany, Claiborne County, was visiting Gallatin by 1852.[11] In 1856, Bishop Green spent four days at Gallatin in the interests of the Church. At that time there was "no religious organization of any kind in the place."[12] There was, however, a "neat, little Church" used by all.[13] No permanent organization was effected before Gallatin itself became extinct.

Greene County

129-g State Line. Services were held here and four communicants were reported by the Rev. Henry C. Harris in 1867.[14]

Harrison County

129-h Handsboro. Services have been held from time to time in Handsboro,

1. Ibid.
2. J1876, 46.
3. J1884, 46.
4. J1886, 8.
5. J1904, 62.
6. J1846, 13.
7. J1846, 43.
8. Ibid.
9. J1861, 86.
10. J1867, 32.
11. J1852, 87.
12. J1856, 12.
13. Ibid.
14. J1867, 32.

since July, 1854, when Bishop Green visited the town and officiated in the Baptist building.[1] The Rev. Charles Whitall, of New Orleans, took charge of Handsboro and other work on the Gulf Coast in 1855.[2] Bishop Green continued to visit here occasionally, as did Bishop Thompson, the latter usually holding services in the Presbyterian building.[3] No organization of a Church has been attempted here, Church members usually attending St. Mark's, in Mississippi City, the two towns being immediately adjacent.

Hinds County

129-i Newtown. Bishop Green held services near Newtown, in September 1857, "at the house of Mr. Wm. Hester. . .the first occasion on which the services of the Church had been witnessed in this neighborhood." Bishop Green had "some hope of seeing ere long a Church building erected." A lot had been offered at Terrell's Depot.[4]

129-j Jackson. A frame Church in North Jackson on Lorenz St., was completed in 1909, under the name of the Church of the Epiphany.[5] In 1910, two candidates for confirmation were presented by Valentine H. Sessions, as lay-reader, and confirmed by Bishop Bratton.[6] Permanent organization of the Church was not effected, and the building was sold.[7]

Holmes County

129-k Tchula. An unorganized mission, Grace Church, was reported at Tchula in 1889.[8] Five communicants were listed in 1890,[9] and in 1892, plans to build a chapel were announced.[10]

129-l Durant. In 1906, an unorganized mission was listed at Durant under the charge of the Rev. Robert Elliott Boykin,[11] and the Rev. George Harris, Archdeacon, was in Durant in May, 1894, attempting to do something for "the few people we claim at this place"[12] but no formal organization was effected, then, or at any other time.

129-m Goodman. In 1906, the Rev. Robert Elliott Boykin reported services at Goodman.[13]

Issaquena County

129-n Grace. Four communicants were reported here in 1915.[14] Occasional services were held by Archdeacon George G. Smeade. Today members are listed at St. John's Church, Glen Allan (Entry 22) and at the Chapel of the Cross, Rolling Fork, (Entry 78).[15]

1. J1855, 15.
2. J1856, 14.
3. J1884, 46; J1888, 34.
4. J1858, 41.
5. J1910, 60.
6. Ibid., 95.
7. The Rev. Val Sessions, Bolton, March, 1940.
8. J1889, 10.
9. J1890, 70.
10. J1892, 81.
11. J1906, 99.
12. J1895, 81.
13. J1906, 101.
14. J1915, 136.
15. The Rev. James S. Butler, Feb. 1940.

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Jackson County

129-o Bayou Casotte, (East Pascagoula). In 1905, a "neat new chapel in the pine forest on the shore" was built by several residents of Greenville who summered at Pascagoula.[1] Five communicants were listed.[2] In September, 1906, the chapel "was floated off its foundation by the destructive storm."[3] It was, however, repaired and continued to be used.[4] Thirteen persons were confirmed here in 1910.[5] The chapel was referred to as St. James', and the address given, variously, as Bayou Casotte, East Pascagoula, Bellevue, Chico Park, and South Pascagoula.[6] Twenty communicants were listed as late as 1920.[7]

129-p Kreole. The Rev. John Chipman reported an unorganized mission here in 1920 with five communicants.[8]

Jasper County

129-q Garlandsville. The Rev. Henry C. Harris, of Meridian, was visiting Garlandsville in 1867, and reported two communicants.[9]

Jefferson County

129-r Greenville. In 1825, the Rev. James Fox visited the County seat of Jefferson County, "for the purpose of inquiring into the state of a society of Episcopalians formerly established" at that place.[10] The Rev. Mr. Fox found "their number much diminished. . .the remaining members, were, however, anxious to make exertions for the reestablishment of their Church."[11] There is no record of further services, however, and Greenville itself was soon extinct. It is probable that original services here had been held by the Rev. Adam Cloud, of Church Hill (see Entry 2).

129-s In 1869,[12] and 1870,[13] Bishop Green reported visits to "Grace Church", in Jefferson County, near Port Gibson. There is no record of a Church by that name in that part of the State. Whether these references were due to a confusion of names or whether there actually was a small, rural Church of that name, now forgotten, is uncertain.

129-t Rodney. Occasional services have been held in Rodney. In 1885, it was listed as an organized mission.[14]

Jones County

129-u Ellisville. The Rev. William B. Allan, of Brookhaven, reported an

1. J1905, 96.
2. Ibid., 122.
3. J1907, 57.
4. J1907, 57-58.
5. J1910, 99.
6. J1905, 122.
7. J1920, 156.
8. J1920, 173.
9. J1867, 32.
10. J1826, 7.
11. Ibid.
12. J1869, 25.
13. J1870, 25.
14. J1885, 8.

unorganized mission here in 1906.[1]

Kemper County

129-v Wahalak. Services were reported here by the Rev. Henry C. Harris, in 1867. Three communicants were listed.[2]

Lauderdale County

129-w Lauderdale (Lauderdale Springs). Occasional services have been held in Lauderdale, usually by the Bishop or a clergyman from Meridian, since at least 1861.[3] Five communicants were reported in 1867.[4]

Leflore County

129-x Sidon. In 1889, an unorganized mission was reported here.[5]

Madison County

129-y Livingston. At one time the county seat of Madison County. A small group of Episcopalians here were visited by Bishop Green, March 5, 1850, who reported plans for building a chapel in progress.[6] Later services were held in what was probably a union Church.[7] A mission was reorganized at Livingston in July, 1873.[8] Because of "the condition of the [Chapel of the Cross] [Entry 30], and its distance from most of the congregation. . .when the railroad from Vicksburg to Canton is completed, it is intended to build a chapel at or near the station."[9] A ball-room attached to the residence of Gen. S. A. D. Graves, outside of Livingston on the Flora road, was purchased in the 1880's, moved into Livingston to the north-east corner of the village square, and used as a Church. This was accomplished largely through the efforts of Mrs. Charles C. Parsons.[10] In 1882, the Rt. Rev. William F. Adams, retired Bishop of New Mexico and Arizona, confirmed four persons here.[11] Bishop Green reported services at Livingston in November 1884.[12]

Pike County

129-z Holmesville. In June, 1855, Bishop Green rode thirty miles, from Gallatin to Holmesville, then the County seat of Pike County, for services in the Baptist building, "the first time that a minister of our Church, of any degree, had visited this place."[13] There are, however, no indications of an attempted organization.

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1. J1906, 100.
2. J1867, 32.
3. J1861, 86.
4. J1867, 32.
5. J1889, 10.
6. J1850, 10.
7. According to the Rt. Rev. Theodore DuBose Bratton, Jan. 1940.
8. J1847, 47.
9. J1874, 47.
10. Mrs. Fanny Thompson, Annandale, March, 1940.
11. J1882, 26.
12. J1885, 32.
13. J1856. 13.

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Prentiss County

129-aa Baldwin.

An unorganized mission was listed here in 1905, with two confirmed persons.[1]

Scott County

129-ab Forest. The Rev. Henry C. Harris, missionary in east Mississippi, reported services and two communicants at Forest in 1867.[2] In January, 1870, Bishop Green held services "in an unfinished Presbyterian Church."[3]

129-ac Lake. In 1867, the Rev. Henry C. Harris reported 3 communicants in Lake for whom occasional services were held.[4]

129-ad Morton. Occasional Episcopal services have been held here as early as 1867, when Morton was a station of the Meridian mission, under the Rev. Henry C. Harris.[5] At that time three communicants were reported.[6]

Sharkey County

129-ae Cary. Occasional services have been held here in a union building since about 1915, usually by the rector at Rolling Fork. Seven communicants were listed in 1920.[7] No organization has been attempted, and present members are listed at the Chapel of the Cross, Rolling Fork (Entry 78).[8]

Simpson County

129-af Magee. Archdeacon Robert E. L. Craig held services here, April, 1905, in the Methodist building.[9] Ten communicants and eight other baptized persons were reported.[10]

129-ag Saratoga, [Sarasota?]. In March, 1905, Archdeacon Robert E. L. Craig reported a visit here, in spite of a noisy deputation from Sullivan's Hollow, who tried to break up the services and "said the county belonged to the Methodist and Baptists, and they did not want any clergyman of the Episcopal Church around there."[11] However, the services proceeded, with a friend of the Rev. Mr. Craig on guard outside with a gun.[12] There is no indication of later services.

1. J1905, 122.
2. J1867, 32.
3. J1870, 22.
4. J1867, 32.
5. J1867, 32.
6. Ibid.
7. J1920, 155.
8. The Rev. James S. Butler, Hollandale, March, 1940.
9. J1905, 110.
10. Ibid.
11. J1905, 109.
12. Ibid.

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129-ah,-ai,-aj,-ak,-al,-am,-an,-ao

Sunflower County

129-ah Moorhead. Archdeacon George C. Harris reported holding services in Moorhead in the spring of 1894.[1] And in 1921, All Saints' mission was admitted to the Diocese.[2] One service each month is maintained today by the Rev. George Stephenson, of Indianola. This service is held in the home of Mrs. W. W. Moore.

Tallahatchie County

129-ai Cascilla. An unorganized mission was reported here in 1901, but no details of its history or condition were given.[3]

Tate County

129-aj Senatobia. Bishop Green reported services at Senatobia, May, 1860, "in a storehouse temporarily fitted up for religious services."[4] Occasional services have continued, but there has been no formal organization. Seven communicants were reported in 1920.[5] Today most of these attend Calvary Church, Memphis, Tenn.

Union County

129-ak New Albany. Bishop Bratton and the Rev. Edwin D. Weed, of Aberdeen, held services here in a Presbyterian building in January, 1907, and reported six communicants.[6]

Warren County

129-al Redwood. Archdeacon George Gordon Smeade was reported in 1912 to be in charge of an unorganized mission in Redwood.[7]

Washington County

129-am In 1862, an application from All Hallow's Church, Washington County, for admission to the Diocese either was not acted upon or was denied.[8]

129-an Leland. The Rev. Daniel F. Hoke, of Rolling Fork, reported eight communicants here in 1915.[9] Today, members are listed at St. James', Greenville (Entry 46) and attend services there.[10]

Yalobusha County

129-ao Oakland. An unorganized mission was reported at Oakland, in 1890.[11] The Rev. Wilmot S. Holmes, of Grenada, reported five confirmed and eight other baptized persons here in 1905,[12] and in 1917, Bishop Bratton reported services in the Presbyterian building.[13]

1. J1894, 76.
2. J1921, 45.
3. J1901, 54.
4. J1861, 38.
5. J1920, 186.
6. J1907, 85.
7. J1912, 73.
8. J1867, 42.
9. J1915, 137.
10. The Rev. Philip Davidson, Greenville, January, 1940.
11. J1890, 10.
12. J1905, 132.
13. J1917, 68.

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