

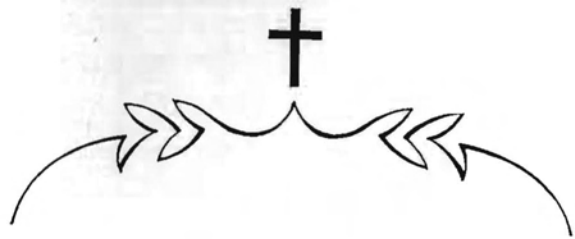
CENTENNIAL CELEBRATION

1850 • 1950

JULY 23, 1950



ST. JAMES EPISCOPAL CHURCH
GREENEVILLE - TENNESSEE



DEDICATION

To the several devoted priests and faithful laymen and -women of St. James' Church, who during a century have steadfastly laboured (at times against great odds) for Jesus Christ and the advancement of His Kingdom, this booklet is gratefully dedicated.



ST. JAMES' CENTENNIAL COMMITTEE

Haskell W. Fox, M.D., Chairman

Llewelyn M. Fox, Senior Warden of the Parish

R. Franc Brown, Junior Warden of the Parish

Quincy Marshall O'Keefe

J. Keats Owlett

Edith O'Keefe Susong

Marie L. Williams

Emmett N. Williams

ST. JAMES' EPISCOPAL CHURCH
GREENEVILLE, TENNESSEE
1850 • 1950

Some Historical Notes on its First One Hundred Years

Compiled and Edited by
HASKELL W. FOX, SR., M.D.
Parish Historiographer

Published by the
VESTRY OF ST. JAMES' PARISH
Greenville, Tennessee

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PREFACE

St. James' Parish, then known as "Greenville Parish, Greene Co.," was admitted to the Convention of the Diocese of Tennessee in 1848. A small group of faithful people had been organized in their labours for the Kingdom of Christ in Greenville since 1842, but it was only through occasional visiting priests that they had received the Services and Blessings of the Church during those six years.

The exact month and day that the building of the church commenced is not known, but it is certain that it was either during late 1848 or early 1849. The contract copied in the appendix of this booklet between the builder and the first vestry was dated December 11, 1849, but this was an "Article to finish Episcopal Church." No reference is made therein to indicate when the building had been started nor how much it lacked being completed at that time. We are certain that the work was completed during the first half of 1850 because the building was Consecrated on August 11, 1850, at which time the name "St. James' Parish" was adopted. At this time the first rector had been called and had begun his services.

Thus the church building is one of the oldest unaltered churches in the State of Tennessee, and the original organ (still usable) is one of the curiosities of a wide area. Various Chapters of the American Guild of Organists have made special visits to see this lovely old instrument.

During the years the simple beauty of the church building has been more and more appreciated. I am sure that few today would agree with the footnote quoted in the following, taken from "History of the Diocese of Tennessee," by the Rev. Dr. Arthur Howard Noll, published by James Pott & Company, New York, 1900:

"In 1845 the Rev. Mr. Tomes, with the assistance of the Rev. Mr. Humes, began missionary work in Greenville. Three years later a parish was organized and admitted to union with the diocese under the title of St. James' Church. In September, 1849, the Bishop made a visitation, and held services in an unfinished church building and confirmed twenty-six persons. The building was completed the following year, and it was claimed that it was the handsomest church edifice in East Tennessee.* (109)

"*It was, however, poorly located, and no very churchly plan had been adopted for it. It was a square building, with a tower resting upon the roof timbers.—Radford. Journal of 1895." (109)

Rather all who see or come into the church are impressed by its beauty and spiritual atmosphere.

After some consideration as to what day we should have our Centennial Celebration, it was decided that the Sunday nearest our Patronal Feast Day in the Centennial Year of the Consecration of the Church would be the appropriate date. It was also decided that for us, and for the future, it would be well to have a written record of the first century of St. James'.

The task of compiling this short history of the parish has been difficult in some ways. There are so many eras which are practically blank and data had to be collected from many sources—parts of old letters, notations here and there in newspapers, records written by early parishioners, one very incomplete early record book of the parish which is in the safekeeping of Mrs. W. H. O'Keefe (Quincy Marshall), and invaluable information

gained by interviewing older communicants concerning happenings in the parish either within their time or as told them by their parents and grandparents. As well as we could check, all information is correct. However, it is a well-known fact that in all human works errors do occur, and the indulgence of the reader is asked for those which may be discovered.

The Editor is grateful to Mrs. Edith O'Keefe Susong who carefully went through the early record book of the parish and who wrote the major portion of the history of the first seventy-five years of the parish. She very kindly wrote the paragraph concerning the Editor.

Miss Marie Williams and Mr. Emmett Williams graciously furnished photographs of their grandparents, old letters containing valuable information, the original deed of the land to the "Rector and Church Wardens," records of the early days of the church written by their father, and copies of the "Bill of Items" and Contract for "Finishing the Episcopal Church," between the builder, Mr. George M. Spencer, and the Vestry. These later documents had been given them by Mr. Gurney H. Smith, who found them among his grandfather's papers.

Mrs. R. Franc Brown, Mrs. Walter G. Carter and Mrs. Carl Lyerly have assisted greatly in the listing of gifts and memorials in the church.

Mr. J. Keats Owlett furnished us with the aerial photographs made by Mr. Oren Marshall, which show the church property very nicely. We are indebted to Mr. Richard Doughty, local historian, for his historical note on Greeneville, accompanying these photographs.

Acknowledgment is made to Canon James R. Sharp, Secretary of the Diocese, in the booklet for his very valuable assistance.

For the series of pictures of the Bishops of the Diocese, we resorted to—a photograph taken of a daguerreotype of Bishop James H. Otey given by the late Miss Zoe Williams to the Editor some years ago. The original daguerreotype had been given to her grandfather, Dr. Alexander Williams, by the Bishop; we obtained cuts of Bishops Quintard and Gailor from the University Press, Sewanee; the Rev. Mr. H. McC. Mueller, Rector of St. John's Church, Johnson City, furnished a photograph of Bishop Beatty; and the Rev. Mr. Guy Usher, Rector of the Church of the Good Shepherd, Memphis, and editor of "Forward in Tennessee," supplied us with photographs of Bishops Maxon, Dandridge, and Barth.

The Editor wishes to express his thanks to his secretary, Mrs. Lois Shepherd, and his grateful appreciation for her faithful interest and unceasing patience in typing and re-typing the manuscript. Without her assistance, this booklet would have been very difficult to publish.

The Editor, and, I am sure every member of the parish, is ever-grateful to Mr. R. Franc Brown for his never-failing interest in all phases of parish life, not the least of which is his arrangement for the publication of this booklet.

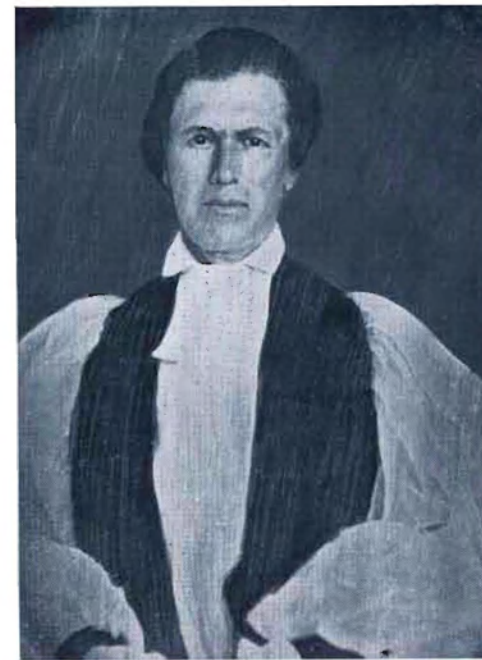
The entire Centennial Committee and others have been very kind to offer help and criticism at any hour that the Editor saw fit to inconvenience them.

It is the hope of the Editor that in the future the task of keeping accurate records of St. James' will be continued and that, when occasion arises, they will be published.

Haskell Wright Fox, Sr., M.D.

THE EPISCOPATE

Diocese of Tennessee



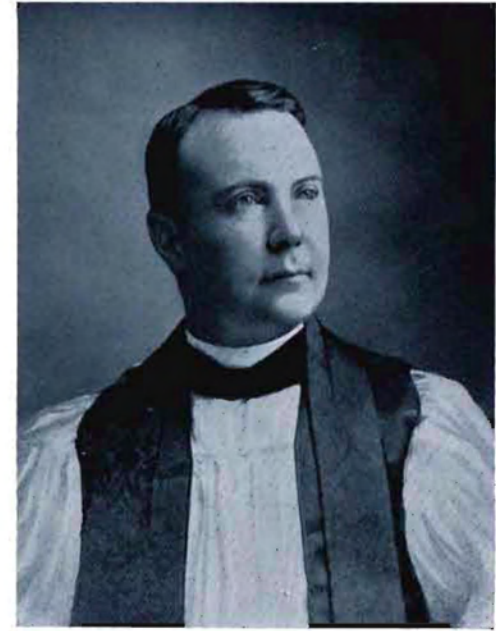
JAMES HERVEY OTEY, D.D., LLD.

Born January 27, 1800, Bedford County, Virginia. Ordained by Bishop Ravenscroft (North Carolina); Deacon 1825, Priest 1827. Consecrated as First Bishop of Tennessee, 30th in American Succession, in Philadelphia, January 14, 1834; chief consecrator, Presiding Bishop William White. Died April 23, 1863.



CHARLES TODD QUINTARD, M.D., D.D., LL.D.

Born December 22, 1824, Stamford, Connecticut. Ordained by Bishop Otey: Deacon 1855, Priest 1856. Consecrated as Second Bishop of Tennessee, 75th in American Succession, in Philadelphia, October 11, 1865; chief consecrator, Presiding Bishop John Henry Hopkins. Died February 15, 1898.



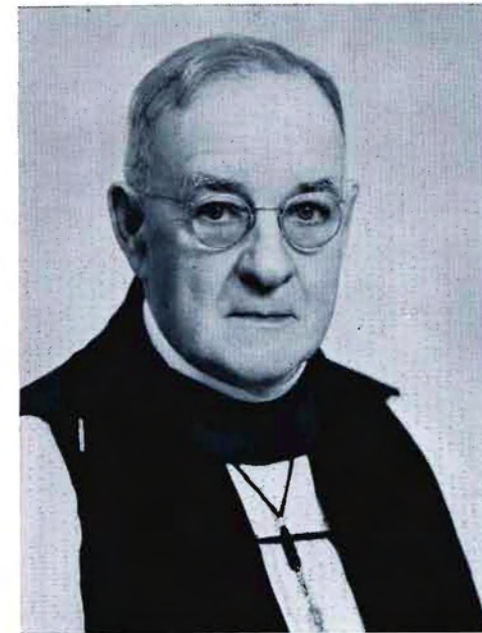
THOMAS FRANK GAILOR, S.T.D., LL.D., D.D. (Oxon.)

Born September 17, 1856, Jackson, Mississippi. Ordained by Bishop Quintard; Deacon 1879, Priest 1880. Consecrated as Bishop Coadjutor of Tennessee, 170th in American Succession, in Sewanee, St. James' Day, 1893; chief consecrator, Bishop Quintard. Third Bishop of the Diocese, February 15, 1898. Died October 3, 1935.



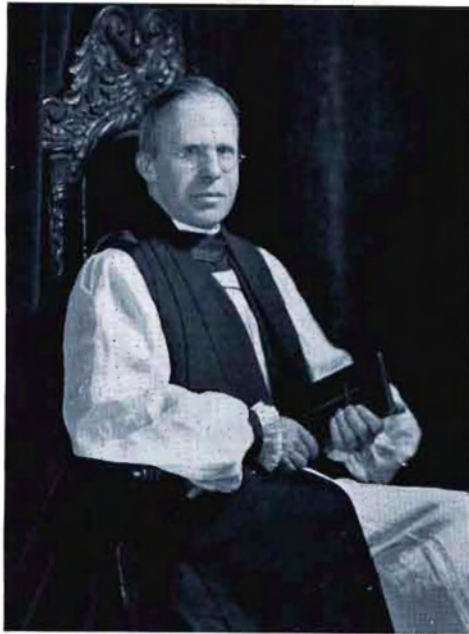
TROY BEATTY, D.D.

Born November 12, 1866, Tuscaloosa, Alabama. Ordained: Deacon by Bishop Gregg for Bishop Quintard, 1891; Priest by Bishop Quintard, 1892. Consecrated as Bishop Coadjutor of Tennessee, 301st in American Succession in Memphis September, 1919; chief consecrator, Presiding Bishop Daniel Sylvester Tuttle. Died April 23, 1922.



JAMES MATTHEW MAXON, D.D., LL.D.

Born January 1, 1875, Bay City, Michigan. Ordained by Bishop Fawcett (Quincy): Deacon 1907, Priest 1907. Consecrated as Bishop Coadjutor of Tennessee, 323rd in American Succession, in Nashville, St. Luke's Day, 1922; chief consecrator, Bishop Gailor. Fourth Bishop of the Diocese, October 3, 1935. Resigned January 1, 1947. Died November 8, 1948.



EDMUND PENDLETON DANDRIDGE, D.D.

Born September 5, 1881, Flushing, New York. Ordained (West Virginia): Deacon by Bishop Gravatt, 1906; Priest by Bishop Peterkin, 1908. Consecrated as Bishop Coadjutor of Tennessee, 407th in American Succession, in Nashville, September 20, 1938; chief consecrator, Presiding Bishop Henry St. George Tucker. Fifth Bishop of the Diocese, January 1, 1947.

E.P. Dandridge

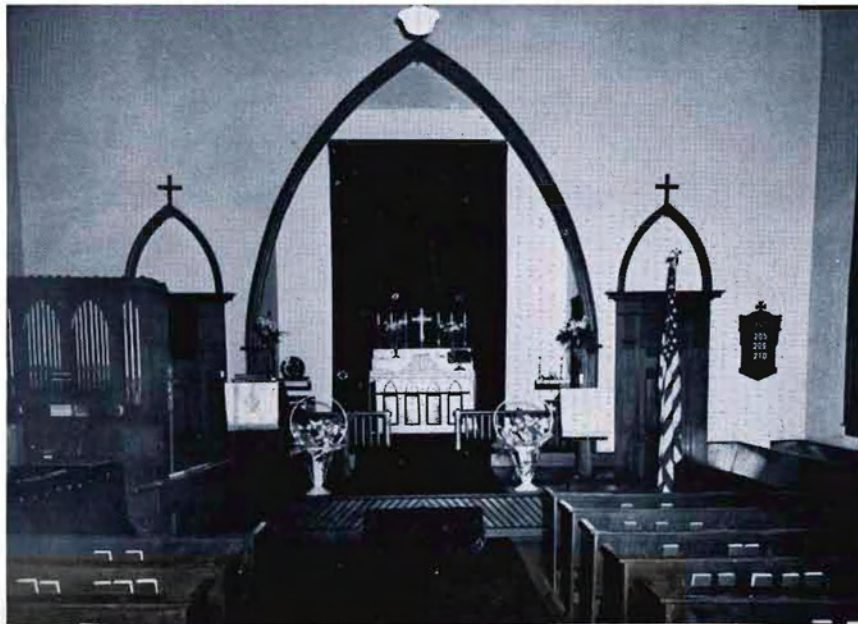


THEODORE NOTT BARTH, D.D.

Born July 11, 1898, Mount Savage, Maryland. Ordained by Bishop Murray (Maryland): Deacon 1921, Priest 1922. Consecrated as Bishop Coadjutor of Tennessee, 482nd in American Succession, in Memphis, St. Matthew's Day, 1948; chief consecrator, Presiding Bishop Henry Knox Sherrill.



ST. JAMES' EPISCOPAL CHURCH
CONSECRATED AUGUST 11, 1850



THE HISTORY OF ST. JAMES' CHURCH

The records of St. James' Episcopal Church, Greeneville, Tennessee, which is celebrating its one hundredth anniversary on July 23, 1950 (the Sunday nearest St. James' Day—July 25th), are far from complete. This is due to the fact that through the years there has been a shifting congregation, as well as a long succession of short-term priests who failed to put in writing church statistics and an account of their work while here.

The war between the States intervened, leaving in its wake a divided community. The church has had periods of practical inactivity, with no resident priest, when no records whatever were kept. For these reasons, to fill in gaps not recorded we have depended upon data as remembered by older members of the congregation or passed on to them from parents or friends.

There is in existence one record book of the early life of the Church, but the picture it presents leaves many lapses, as there are periods of remembered activity which were not recorded.

Then there are scattered papers here and there. Included among these is a record of the early church written by the late William Dickson Williams, which gave most of the information regarding the founding of the church in Greeneville. (Appendix I.) In this record Mr. Williams states that he does not remember the name of the first Episcopal minister who held a service here, though he well remembers the occasion and fixes the date by associating certain people living in Greeneville at the time. This date, he states, was approximately 1842. At that time several local families, having an Episcopal background, were desirous of having a church of their own in Greeneville. Occasionally a priest would come from North or South Carolina, or one would be passing through from Virginia on his way west and this small band of people would get together and have services in the Court House. These services consisted only of singing and sermon. As the years passed this group of interested people grew. We are indebted to the Rev. Dr. James R. Sharp, Secretary of the Diocese of Tennessee, who took a great deal of time to go through the Journals of the Diocesan Conventions of the years 1848 to 1853, inclusive, to furnish us with interesting references to the church in Greeneville. Included in this we find the listing of the Parishes with clergy and delegates to the Conventions, notes made by Bishop James H. Otey concerning his visits made here, and, finally, the annual reports made from this Parish to the Convention. (Appendix II.) We are also indebted to Canon Sharp for the list of clergy who have served here and which will be given later.

From these records one will note that "Greeneville Parish, Greene Co.," was admitted to the Convention in 1848, and that two delegates were present. These were Tippoo Saib Henderson, M.D., and Mordecai Lincoln. It is interesting to note that the latter was the first cousin of Abraham Lincoln, and that he was the squire who performed the marriage of Andrew Johnson, 17th President of the United States, and Eliza McCardle. The name "St. James' Church, Greeneville" first appears in diocesan records in 1851. The church was named and consecrated after the 1850 Convention.

It was the Rev. Dr. Thomas W. Humes, second rector of St. John's Church, Knoxville, and also President of the University of Tennessee, who encouraged the small group here in Greeneville in their desire to build a church. The first official records show that he baptized a number of people in Greeneville on May 11, 1848.

A Church School was organized during the forties of which Captain William L. Royce was Superintendent. The church grew and prospered and in 1848-49 plans were made and contract let for the erection of a church building. Bishop Otey's notes state that in July, 1848, the contract had been let. The original "Bill of Items" and "Article to finish Episcopal Church" between Mr. George M. Spencer and the Vestry was found recently by his grandson, Mr. Gurney H. Smith, among old papers and given to Miss Marie Williams and Mr. Emmett Williams. The date of the signing of the "Article to finish Episcopal Church" was December 11, 1849. (Appendix III.)

When it came to a question of where the church should be located, there was a difference of opinion. While there is no written record of the details, it is said that two members offered free land for the structure.

General Thomas D. Arnold owned a large acreage extending from Irish Street to his home one mile west of town. He offered a heavily wooded tract of ten acres, beginning at about the present corner of Maple and Highland Avenues and extending back to the hill top. His idea was that a lot of this size would allow for expansion as the congregation increased, and would also provide for a cemetery around the church, a consideration that churches being built at that time usually included in their plans.

Dr. Alexander Williams and his wife, Catherine Dickson Williams, offered a location in their yard on Church Street. The handsome Williams home, one of the show places of East Tennessee (now part of the Greeneville Sanatorium and Hospital, Greeneville's oldest hospital) faced on Main Street. It stood near Irish Street, and the front yard, beautifully landscaped with a vineyard on one side, occupied a whole city block, bordered by Church, Irish, Depot and Main Streets. Only two other buildings stood in this wide open space, the Mason and Lane properties, on the corner of Main and Depot Streets. Both were operated as hotels. Since this location was so close in, and therefore more convenient for the majority of the congregation than the Arnold site, it was chosen. The following deed to this land is of interest. It was found among old papers by Mrs. William Dickson Williams in 1918.



Dr. Alexander Williams
Mrs. Catherine Dickson Williams
DEED
Alexander Williams
and
Catherine Williams
to
The Rector and Church Wardens
The P. E. Church



"We, Alexander Williams and Catherine D. Williams (wife of the said Alexander), for and in consideration of the love and affection which we bear to the Protestant Episcopal Church, and for the further consideration that we are desirous to have erected in Greeneville Parish, in the Diocese of Tennessee, a suitable building in which to worship God according to the forms of the said Church—have given, granted, and conveyed, and by these presents do give, grant, and convey to the Rector and Church Wardens of said Protestant Episcopal Church, in the Parish and Diocese aforesaid, a certain lot of land lying in the town of Greeneville, in the County of Greene, and State of Tennessee, being a part of lot No. 40 as represented in the plan of said town, and bounded as follows—to wit. Beginning at a stake on Cross Street, and running thence South sixty eight East (with said street) forty two feet to a stake; thence South twenty two West, sixty nine feet to a stake; thence North sixty eight West, forty two feet to a stake; thence North twenty two East, sixty nine feet to the beginning, Containing by estimation be the same more or less: To have and to hold the same to the said Rector and Church Wardens of the said Protestant Episcopal Church, in the Parish and Diocese aforesaid, and their successors in office forever in fee-simple. We Covenant and agree for ourselves and our heirs to warrant and defend the title to said lot of land to the said Rector and Church Wardens of said Episcopal Church, in the Parish and Diocese aforesaid, and their successors in office forever against the lawful claims of all persons whomsoever. This donation is made, nevertheless, upon condition that the said lot of land so conveyed as aforesaid, shall not be permanently used for, or appropriated to, any other purpose by the said Rector and Church Wardens, and their successors in office, save the Worship of God according to the forms of the Protestant Episcopal Church; and should the said Rector and Church Wardens of said Protestant Episcopal Church, in the Parish and Diocese aforesaid, or their successors in office, violate this condition, then in that case, this donation shall be forfeited, and the title to said lot of land shall revert in us and our heirs in as full and ample a manner as if this deed had never been executed.

In witness whereof we have hereto set our hands and affixed our seals this 8th. day of September, 1848.

Witness:

John D. McCurley
William Mason

Alex Williams (Seal)
Catherine D. Williams (Seal)

State of Tennessee }
Greene County } Personally appeared before me, George W. Foute, Clerk of the County Court of said County, the within named Alexander Williams, and Catherine D. Williams, husband and wife, the bargainors, with whom I am personally acquainted, and who acknowledged that they ascended the within deed for the purposes therein contained.

And Catherine D. Williams, the feme covert, with whom I am personally acquainted, having also personally appeared before me, privately and apart from her husband, the said Alexander Williams, acknowledged the execution of the said Deed to have been done by her freely, voluntarily, and understandingly, without compulsion or restraint from her said husband, for the said purposes therein contained.

Witness George W. Foute, Clerk of said Court,
at office, the 8th day of September, 1849.

Geo. W. Foute, Clk.

State of Tennessee }
Greene County } Registers Office

This Deed received 1 o'clock afternoon of the 13th day of September, 1849, and with the Clerks Certificate Registered in said Office in Book No. 23, page 464, and noted in Book 1, page 129.

Thos. Lane, R.G.C.

Registered Gratis no charge."

A copy of the above document hangs in the vestibule of St. James' Church, with pictures of the donors.

The contract, as stated above, was signed December 11, 1849. The Church was designed along the line of churches found in early rural America. Without being in the least pretentious, it is quite effective. From the attractive belfry crowned with a plain gold cross to every detail of the ornamentation, extreme simplicity was observed, yet the woodwork on the front of the outside of the building, the small paned windows with their graceful lines, and old-fashioned shutters with gothic heads outside, add dignity and impressiveness.

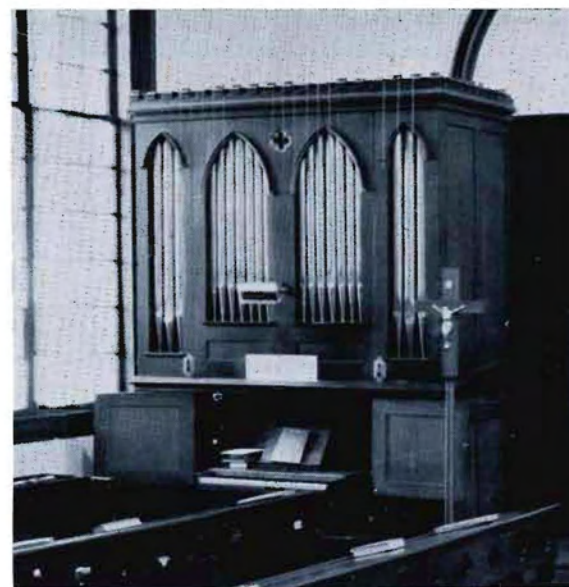
Chestnut, white oak, pine and yellow poplar were used in the construction of the building proper. The lumber was hand hewn, and morticed or pegged together. The construction is sound and sturdy, having been painstakingly fashioned to resist the inroads of time and use.

The interior was finished in the smooth and shining white plaster that was so much in vogue in 1850, and the chandeliers fitted with candle holders fell from beautifully handwrought medallions of plaster. All of the woodwork inside is solid walnut. Paneled pilasters support the gallery. It is interesting to note that the original locust log sills and brick of the foundation, tongue and groove hand hewn pine floor two inches thick, walnut pews and woodwork inside, the plaster, window frames, outside oak clapboard, and front of yellow poplar are in a perfect state of preservation. It is probable that there was an open fireplace for heating since the records show, in several places, "charges for cutting wood." It is very likely that members of the congregation had to supplement this form of heat by equipping themselves with heated brick and flat irons. It was not for years that two stoves were installed to provide warmth.

William H. Sneed, who operated a glass factory, gave the glass for the windows. The original frames fastened together with pegs are still in use, and the glass in all front windows is original. The glass in the side windows were changed some years ago from the clear to colored ones.

As may be seen in Bishop Otey's notes in the appendix, the church was furnished among other things with an organ at the time of its consecration in 1850. This was the first organ of its type in the state of Tennessee. It was built by James Hall, organ builder, in Baltimore, Maryland, and cost four hundred dollars (a vast sum in those days). The purchase was authorized by Dr. Alexander Williams. The actual purchase was made by John G. Thomas of Baltimore after his sister-in-law, Miss Ann Wethered, had examined and approved the instrument. When the organ was finished it was shipped by boat to Charleston, S. C., and was ferried from there to Hamburg, South Carolina (now extinct). Jim Allen, of Greene County, took his ox team over the storm washed mountain trails and hauled it to Greeneville. This instrument for ninety-nine years was hand pumped. Practically every boy and girl, who has grown up in the parish, has at one time or another been called on to pump the organ for services. One year ago the organ was completely overhauled and a motor put on. The hand pump was retained because of its rarity and the fact that in times of emergency it may be used. It is still in excellent condition, has a very sweet tone, and will be played during the Centennial. P. G. Rosenblatt, who was for years a leading musician in Greeneville and a master of instruments, assembled the organ on its arrival and kept it in tune without charge until his death. A very in-

teresting story concerning the beginnings of a fund to buy this organ belongs to the narratives passed down through the generations here in Greeneville. It seems that when the little flock decided in the forties to build a church in Greeneville, there was aroused in a little girl, then about thirteen, named Mary Lincoln, daughter of Mordecai (referred to above) and Sophia Lincoln, a strong desire to see an organ in the new church. One day while she busied herself knitting, a prominent merchant in town, Mr. William Ramsey Brown, then about thirty, happened by and inquired of Mary what she was doing. She answered, "I am knitting a bag, and when it is finished, I am going to sell it, and the money I get will be the first to start an organ fund for the new church." Mr. Brown immediately said, "When it is finished, Mary, send it down to the store. I will buy it." When she had finished her task, she carefully wrapped it and sent it by a little colored boy to Mr. Brown at his store. After a prolonged absence the little boy returned bringing back the package Miss Mary had entrusted to him. She immediately asked him if Mr. Brown had not been at the store, to which he replied "Yes." Mary's heart was broken, because she was certain Mr. Brown had refused to keep his bargain; but lo, to her great surprise when she reopened the package he had placed twenty dollars in gold in the purse. That was the beginning of the organ fund. The romantic touch was added a few years later when in 1852, Mr. Brown took Miss Mary Lincoln as his bride—the first wedding in St. James' Church.



Organ as installed in 1850

Another prized possession of St. James' Church is the five piece Communion Service in plate Silver. General Wade Hampton and his four daughters of South Carolina frequently passed through Greeneville en route to White Sulphur Springs in Virginia. They often visited the comfortable Williams home to rest after a tiring journey by stage coach, and through this family became interested in the little Episcopal Church here. The four sisters gave the Communion Service, and at the same time the General made a gift of one hundred dollars to the parish, a truly handsome gift in that day. The Service was used for ninety-five years, when a new and less cumbersome Service was given the church by Mrs. Haskell W. Fox (Ruby Lee) in memory of her parents.



Communion Service presented in 1850

Communion Service presented in 1850



The first church bell was one that had been used as a farm bell on the farm of Dr. Alexander Williams. It was later loaned to the Female Academy (still standing at the east end of Depot Street), and was later given to the public school (Roby Fitzgerald). The bell now used was bought by the congregation, and frequent references to subscriptions for it appear in the old records.

The first rector who had a regular charge here was the Rev. Mr. William H. Good. He was listed as "Rector of Greeneville Parish" at the 1850 Convention. He came here from Hampton, Virginia. When he came, the regular meeting place had been the upper room of the John Dickson building on Main Street (where the Capitol Theater is now located), and was approached by an outside stairway. However, the new church building was to be soon completed on Church Street.

Following the Rev. Mr. Good as Rector here was the Rev. Mr. W. P. Gahagan whose name first appears on the records in March, 1852 (See appendix II). Then the Rev. Mr. W. M. Steel appears in the local record in August, 1854.

The Rev. Mr. William Mowbray made his first appearance in the record on July 8, 1860. He was here all during the War between the States, the last entry in his name appearing April 15, 1869.

An interesting side light is the fact that St. James' Church was used as a hospital for the wounded at different times for the Confederate and the Union Armies.

Between April 25, 1871, and November, 1874, brief entries were made by the Rev. Mr. T. Duncan, the Rev. Mr. Clement Richardson, and the Rev. Mr. Everard Meade who was Rector of Epiphany (later St. James'), Knoxville. A few other names appeared from time to time. The years between 1874 and 1893, as judged from the records, were evidently a period of little or no progress. Another similar period was to come later when it appeared almost impossible for the church to survive.

An interesting fact about the first confirmation class, which was confirmed by the Rt. Rev. James H. Otey, first Bishop of Tennessee in 1848, was that though Mrs. Alexander Williams and Mrs. Thomas Arnold, two of the prime movers in organizing the church here, were members of the class, neither of their husbands was confirmed until the second class of September 2, 1849, when both were confirmed.

Those listed in the first class, in addition to Mrs. Williams and Mrs. Arnold, were Eliza Williams Sneed, Anne Maria Park, Sarah Amelia Barton, Sophia Lincoln (Mrs. Mordecai), Mordecai Lincoln, Matilda Martin, Sarah Dickson, and Phelicia Holloway.

The second class, a year later, included Mary Lincoln, Emily Louise Foute, Sarah Leslie, Sarah McCurley, Martha Washington Arnold, Dr. George Foute, Thomas D. Arnold, and Dr. Alexander Williams.

Among the names later listed were Stoner, Powell, Guinn, West, Kingsley, Rumbough, Jordan, McAlister, and others associated with Greeneville a hundred years ago.

The church was built with a beautiful and graceful slave gallery where the colored members of the families who belonged could worship. Thirty-nine colored children were baptized with their white friends standing sponsors for them. These were later confirmed. Among these was Rufus Vance, remembered by many still living. He was the father of Mrs. Jennie Farnsworth.



The Slave Gallery

The church families were careful and faithful in bringing their children to church for the sacrament of Holy Baptism, and later for Holy Confirmation, as may be seen in the old record book.

The first wedding in the church was that of Mary Lincoln, and William Ramsey Brown, referred to above. Martha Washington Arnold was the bridesmaid. Mr. Brown was the great uncle of Mr. R. Franc Brown, now Junior Warden of the parish. This wedding ceremony was performed by the Rev. Mr. W. P. Gahagan on January 15, 1852.

Their oldest child, Augusta Lincoln Brown, was baptized on February 23, 1853, by the Rev. Mr. Gahagan. The Rev. Mr. W. P. Steel baptized their next two children, Sophy Bettie (Sophia Elizabeth) Brown on October 30, 1854, and William Heiskell Brown on December 7, 1857.

The second wedding was performed by the Rev. Mr. C. F. Page, a Methodist Minister, and the third by a Rev. Dr. McCorkle, a Presbyterian Minister.

The sixth wedding was that of Martha Washington Arnold and Dr. John Coleman Marshall. It took place in the church on November 1, 1855, with the Rev. Mr. Steel officiating. Their oldest child, Quincy Loretto Marshall (Mrs. William H. O'Keefe), baptized by the Rev. Mr. John Foster on June 9, 1869, is one of the oldest members of the church today. Her godparents were her grandparents, General and Mrs. Thomas D. Arnold, and Mrs. Felix Reeve (a former Roman Catholic). Mrs. Reeve was the first person to be received into the church by the Rt. Rev. C. T. Quintard, M.D., on his first visitation to St. James' after he had succeeded Bishop Otey on April 23, 1863.

Oscar and John Brabson, sons of John and Mary Noell Brabson, were baptized by the Rev. Mr. Good on July 28, 1850. John Brabson (father of Thomas D. Brabson, president of the First National Bank of Greeneville) was a faithful and devoted member of the church all of his life.

Entries in the early records were interesting. Occasionally the word "unworthy" was listed after the name of a communicant, and in at least one case the name of a child was starred, and the footnote gave the name of the father and stated that the parents were not married.

In expenses the "Salary Promised" for the minister was three hundred dollars annually. Expenses did not seem to be high. The largest item was for candles, which then were used for lighting. The sexton's salary was apparently one dollar a month, and there were items like "washing surplice 10c"; "mending sconce 5c"; etc.

Frequent entries noted the amount found in the Missionary Box which ranged from 10c to 30c, the highest figure.

Expenses listed from July 30, 1854, to December 30, 1854, exclusive of salary, were \$33.01.

Both the Williams and Arnold families were musical, and with the exception of an occasional "fill-in," all the organists who have served this church throughout its century of life have come from these two groups. Eliza Williams Sneed, only daughter of Dr. and Mrs. Alexander Williams, was the first to play the quaint old organ. Martha Arnold Marshall, and her daughter, Franc Marshall Fox, all served as regular organists. Mrs. William Dickson Williams, wife of a member of the first vestry, and her daughters, Margaret and Marie, granddaughters of Dr. and Mrs. Alexander Williams who played such an important part in the history of this church, complete the list.

Margaret Williams was organist and assistant choir director during the time when the music at St. James' attracted overflowing congregations and wide attention. At her death her younger sister, Marie, then a very young girl, took over the responsibility and has been faithful and devoted in this capacity to the present day. No church member ever rendered more regular or more self-sacrificing service than she has given, both as organist and in all phases of church work.



Miss Marie Williams

These two families, whose lives in this community were so closely interwoven with the story of St. James' Church are the only two whose descendants are still connected with it. Though General and Mrs. Arnold had twelve children, all of them identified with the church as long as they lived here, all save one with their children went elsewhere to make their homes. Only one branch of this large family, then, is still in the Greeneville church—the descendents of Martha Arnold Marshall. They are Quincy Marshall O'Keefe, Edith O'Keefe Susong, Pelham A. Fox, Llewelyn M. Fox, Dr. Claude P. Fox, Edith Gouchenour Carter, Martha Arnold Susong Jones, John M. Jones, Jr., Alex Susong Jones, and Gregg King Jones. Alex Susong, another descendent, who lives in New York, still maintains his membership here.

Marie Williams, Lida Williams Hunter, and Emmett Williams are representatives of the Williams clan. An interesting side light on these two families is the fact that Mrs. Catherine Dickson Williams served as godmother when seven of the Arnold children were baptized. In January, 1950, Emmet Williams served as godfather for Gregg King Jones, a member of the sixth generation of the Arnold family in this church.

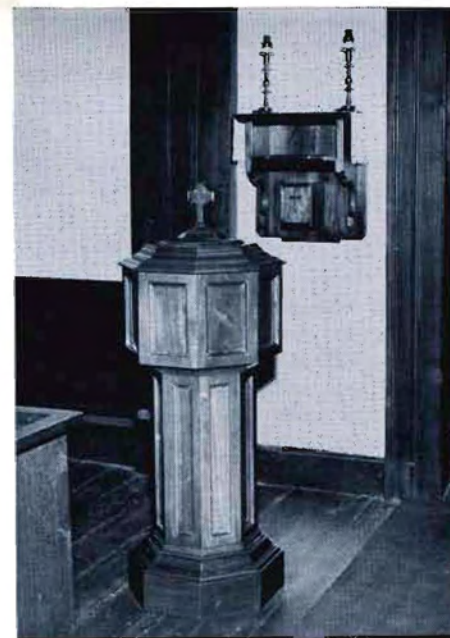
In 1852 there were listed thirty communicants. After the war a number of Episcopalians left town and by 1866 the list had dwindled to only eleven. Dr. Alexander Williams was dead, but Mrs. Williams was on the list. Mordecai Lincoln had also died, but Mrs. Lincoln and their daughter, Mary Lincoln Brown, were listed. General and Mrs. Thomas Arnold and their daughters, Martha A. Marshall and Anne Arnold, Mrs. Guinn and Sophia Guinn, along with Mr. and Mrs. Felix Reeve completed the number.

There was then a blackout period with only a brave and gallant few struggling along trying to have a service now and then to keep the interest from dying out completely.

In 1886 an attractive young theological student, Sam McGlohon, a deacon who was a student at Sewanee, spent the winter vacation here. Possibly he interested the Rev. Dr. Samuel Ringgold, rector of St. John's Church, Knoxville, in the Episcopal Church in Greeneville. At any rate he came here occasionally to minister to members of St. James', and was greatly beloved by them.

After the time the Rev. Mr. McGlohon was here the church was closed for the most part until 1892, when the Rev. Mr. Alexander C. Killeffer arrived to take charge. With his coming a new day dawned for St. James'. In all its hundred years no other person made a stronger or more lasting imprint on this church than this dynamic and enthusiastic young clergyman. An artist of unusual ability and a trained musician with a beautiful tenor voice, he immediately went to work with a will breathing new life into the institution, attracting additional members and securing their cooperation.

Seeing the needs of the building, he determined to meet them and extended it by building a sanctuary (there had been none previously) to make room for a new altar, a handsome Bishop's throne, and chair for clergy, which had been gifts from St. John's Church, Knoxville. A picture of the interior of the original St. John's Church appears opposite page 198 in "Anna's Of Its First Century" published in 1946, which shows the Bishop's throne. He knew what he wanted to do, but as was usually the case throughout the long history of this church, no money was available with which to accomplish the desired results. He saw to it that proper hangings for the altar and falls for the lecturn were made; and to crown the new altar he made a cross of walnut, and carved with his own hands the beautiful passion flower which was gilded and applied on the cross. This lovely cross is now used on the first altar used in the church, now placed in the small chapel of the Church School. He designed and made the graceful litany desk and the front desks for the choir stalls. Another work was a quaint baptismal font, which was only a few years ago replaced by a handsome one made of walnut to conform to the church furnishings.



*This Font, Baptismal Shelf, Aumbry,
and Candlesticks were a gift of
Mr. R. Franc Brown and Dr. Haskell W. Fox.*

He had miniature pews made for use of the small children in the Church School which he organized. The young people were gathered through most active chapters of the Daughters of the King for young women and the Brotherhood of St. Andrew for the young men.

All phases of church life flourished under the leadership of Mr. Killeffer, but perhaps his greatest genius lay in directing the music. He had an abundance of excellent material, and built a choir that attracted many to the church. On special occasions, like Easter and Christmas, the small building could not accommodate the people who came.

Margaret Williams was organist at that time, and was able to get the most possible out of the old organ. John Quintard Williams, her brother, had an excellent baritone, and her sister, Zoe, a strong, sweet alto. Marie Williams, the other sister, possessed an excellent soprano, and contributed much to this fine choir. Marie has been for many years a soloist in great demand here and in other cities. In addition to these there were Elizabeth Arnold, soprano, Roby Fitzgerald, alto, Edgar Willis (brother of Mrs. Wilson White), and the two Lane boys, Carl and Myron. Mr. Killeffer frequently sang with his choir in special anthems.

When he was succeeded by the Rev. Mr. Russell Kane Smith in 1895, the church had greatly increased in membership, and was moving rapidly forward. The Rev. Mr. Smith built well on the foundation that had been laid. He was a man of pleasing personality, and was popular in the town. Under his leadership the church became more stable and attained a good position. Before and while he was here Mr. N. T. Howard was superintendent of the Church School. It was very active and was the means of bringing new families into the church and the membership grew rather steadily.

After Mr. Smith left in 1901, however, there were several indifferent ministers. Interest waned, a number of valuable members died, and whole families left town. It seemed that again St. James' was faltering.

In the fall of 1903, Bishop Gailor thought that he would try the experiment of sending deacons, who were theological students at Sewanee, here for their long winter vacations. Geoffrey Cadman, a young Englishman, came, as did Prentice A. Pugh (now rector of the Church of the Advent, Nashville).

St. James', listed as "St. James' Mission" since 1887, and having suffered the misfortunes just referred to, was in no position to advance. There was a succession of kindly missionaries, as may be seen in the clergy list later, who gave very irregular services. The late Rev. Mr. Harry Keller, beloved rector of St. John's Church, Johnson City, was always most kind to come to the remaining few in time of trouble or need. The late Archdeacon Henry J. Geiger very faithfully rendered the last non-resident care of St. James' during the years 1931-37.

During the first quarter of the present century, then, the church being closed for long periods of time and with no funds available to take care of necessary repairs, the lovely old building sank into a state of neglect and disrepair. The shingle roof had developed leaks, the front steps were in bad condition, the building needed underpinning and painting, the belfry needed repairs, new paper was needed for the interior and a heating system was very much to be desired.

Seeing the church which had meant so much to her ancestors and to herself in this condition, and her children and grandchildren drifting off to other communions, was heartbreaking to Quincy Marshall O'Keefe, and in the face of great opposition and with practically no encouragement, she resolved to do something about it. The congregation by this time was a mere handful. Practically all were attending other churches, and some had identified themselves with other communions. The situation looked utterly hopeless to most, but not to Mrs. O'Keefe.

She set out by summoning aid from people in other cities whose families had once gone to St. James' Church. She sent out countless letters beseeching them to assist in repairing and improving the historic old building. The Rt. Rev. James M. Maxon, who had been Consecrated as Bishop Coadjutor of Tennessee in 1922, had made several visits to Greeneville and had made warm friends among the few church people, as well as among members of other churches where he had preached. Mrs. O'Keefe was one of his greatest admirers, and he in turn was very fond of her and respected her opinions highly. During one of his visits here she asked him to look over the property. He expressed the opinion that the church building was in such bad repair that there would be some question as to the wisdom of spending too much money on it. However, he did agree to try to get \$500.00 from the diocese to aid in such a venture. This he did, and with that Mrs. O'Keefe was able by 1927 to raise approximately \$3,500.00. This fund was used to do the much-needed repairs and improvements as mentioned above. The roof which was put on at that time is in excellent condition today. Had that one item not been attended to when it was, it is very likely that before long the interior of the building would have been irreparably damaged. Every member of St. James' feels very grateful to Mrs. O'Keefe for her long and faithful service.

A
Short History of
Greeneville, Tennessee
(1783 - 1950)

Greeneville, Tennessee, named in honor of General Nathaniel Greene of Revolutionary War fame, was founded in 1783 on land granted by North Carolina to Robert Kerr. The early settlers were predominantly Scotch-Irish, and the earliest homes were built around the famous Big Spring, which is now almost in the center of town.

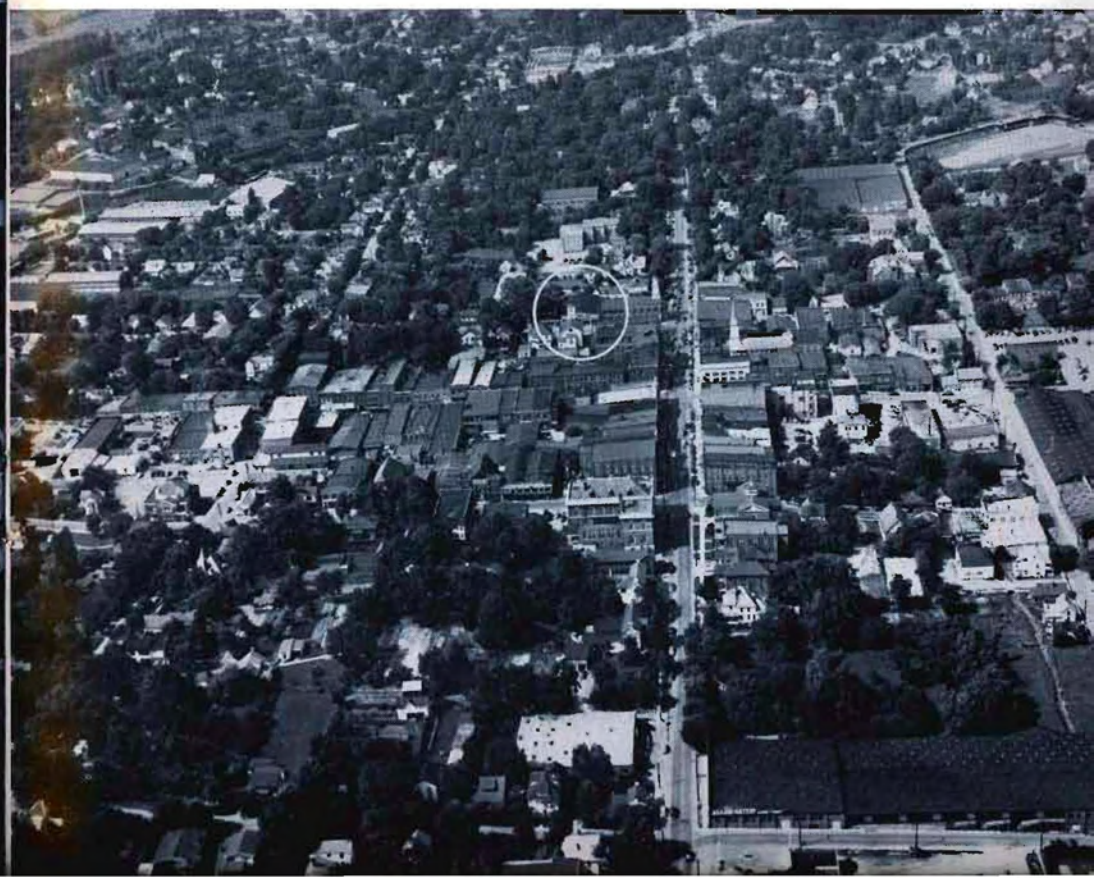
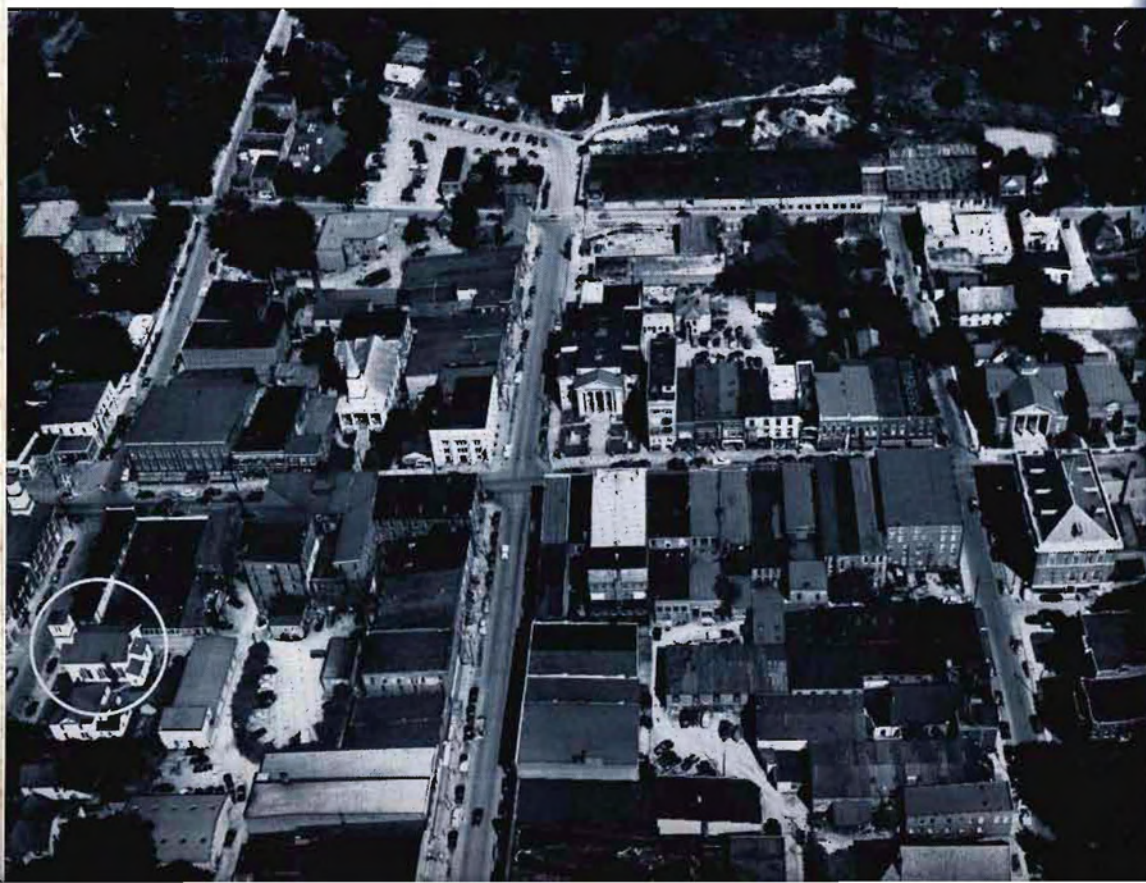
From 1785 to 1787, Greeneville was the Capitol of the lost State of Franklin, and here Governor John Sevier, Daniel Kennedy, and others, indelibly marked the pages of history. Greeneville's most illustrious son was Andrew Johnson, who settled here in 1826, and successively held every elective office in the gift of the people—from Alderman of the town of Greeneville, to seventeenth President of the United States.

The period of the war between the states in the history of the town is exceptionally interesting. Generals Burnside, Longstreet, and John Morgan

occupied the town during the course of the war, Morgan being ambushed and killed here on September 4, 1864. He had sought refuge under St. James' Episcopal Church before being shot.

The earliest institution of higher learning west of the Alleghenies—Greeneville College, was founded here in 1794 by the Rev. Mr. Hezekiah Balch. Another early center of education was Tusculum College, founded by the Rev. Mr. Samuel Doak in 1818. The two schools merged at the close of the war, and now the one name—Tusculum—is used. The Rhea Academy, founded in 1811, was Greeneville's earliest elementary school.

Religion early commanded the attention of the citizens of Greeneville, and the four first churches—First Presbyterian, First Methodist, Cumberland Presbyterian, and St. James' Episcopal (congregations organized up to 1842), give testimony today of the piety of our pioneer ancestors.



James R. Sharp

Joseph L. Kellerman

Charles Romaine

Eric S. Greenwood



Another factor in the growth and development of the church in its later days is the notable work of Dr. Haskell W. Fox, a licensed lay-reader, who came to Greeneville to make his home in 1934. At once he took hold and has given without stint of his time, his energy, and means to make a going concern of the Episcopal Church here. For years he has served as treasurer and has from time to time conducted services and given lectures on the faith and history of the church.

He, with the able assistance of R. Franc Brown, Emmett Williams, L. M. Fox, and others, has done much to enable the institution to move forward to better days.

In 1937 Bishop Maxon (now diocesan), as another act of faith and love for the flock in Greeneville, induced the proper authorities to support him in his decision to send us our first resident priest in thirty-six years—the Rev. Mr. Joseph L. Kellermann. Mr. Kellermann made many friends in Greeneville during his three years' stay, and a new interest was gradually awakened in a flock which had been without a shepherd for so long. The Woman's Auxiliary was reorganized during his stay in Greeneville and has been very active since. It meets monthly during the year and has been a constant and willing aid to the vestry in all matters concerning parish life. The United Thank Offerings have been outstanding for a small group, and it has done much in mission work. A very active Altar Guild of the Woman's Auxiliary meticulously cares for the Altar at all times. At present Mrs. Dixie Snapp is the President of the Woman's Auxiliary and Mrs. Fletcher Breeden is the President-elect. Mrs. Carl Lyerly is Directress of the Altar Guild. Except for temporary periods we have had regular resident priests since 1937, and the church has steadily gone forward under the leadership of the Rev. Mr. C. B. Romaine (1939-45), the Rev. Mr. Eric S. Greenwood (1945-48), the Rev. Fr. W. A. Farnum, locum tenens (1948), and the Rev. Mr. Armand T. Eyler (1948-).



The Rev. Armand T. Eyler
Present Rector St. James

Armand T. Eyler

For some years Mrs. O'Keefe had looked with longing eyes at the property next to the church, with the idea of increasing materially the value of the property which we had, and to provide adequate quarters for a Church School, vesting room, parish kitchen, and a convenient apartment for the rector. In 1938 she found that this property was for sale, but again no funds were available for the purchase. Then when she found that it was to be sold on a certain day, she also heard that a big warehouse would likely be built on it by the side of the church. She could not visualize this, and so in desperation she bought the property herself, borrowing the money at the bank. Bishop Maxon again promptly came to the rescue and arranged for us to borrow the money from the diocese to purchase this property. The house was immediately put in good repair, and has been in constant use since.



The Parish House

In 1941 the interior of the church was put in excellent order. Several layers of old paper were removed from the walls, and the original plastering put on in 1849-50 was found to be in good condition. Excess paint was removed from floors and woodwork, and we now see a mellowness in these aged timbers that cannot be excelled. A modern heating plant was also installed at this time.

In 1949 Mrs. Carl Lyerly, a very devoted and loyal member of St. James', very generously presented the church a Mohler organ which has added much to our worship. Several recitals have been given at Vespers by local organists. Mrs. Lyerly gave this instrument as a memorial to her mother. The inscription on it is:

A. M. D. G.
AND
IN MEMORY OF
JUDA HERROLD KIRTLEY
1874-1948
BY HER DAUGHTER
MARY GERTRUDE KIRTLEY LYERLY

On the Sunday nearest St. James' Day, July 23, 1950, we celebrate our Centennial. The schedule for our celebration includes a banquet on the evening of Saturday, July 22, at which the Rt. Rev. E. P. Dandridge, Fifth Bishop of Tennessee, will be the principal speaker. On Sunday, July 23, there will be a Holy Eucharist at 7:30 a.m., and a Festival Holy Eucharist at 10:15 a.m. At the late Celebration the Rt. Rev. Theodore N. Barth, Bishop Coadjutor of Tennessee, will pontificate and preach. Also at this service a brass plaque on walnut will be unveiled, honoring Quincy Marshall O'Keefe, by her great grandson, John M. Jones, Jr. The plaque is being presented by her daughter, Mrs. Frank C. Mills of Acworth, Georgia, and carries the following wording:

THROUGH THE LOVING AND FAITHFUL EFFORTS OF
QUINCY MARSHALL O'KEEFE
LONG A COMMUNICANT OF THIS CHURCH
FUNDS TO EXTENSIVELY REPAIR THIS BUILDING WERE
RAISED IN 1927



Mrs. Quincy Marshall O'Keefe

A story of St. James' Church would be incomplete without a few words concerning our present Church School. Along with progress in other fields it was organized in 1946 by Mrs. Hugh Dugger. She was the only teacher at first and there were only two pupils (Haskell Fox, Jr., and John Jones, Jr.). She is a most accomplished artist and uses this talent in her very excellent teaching program. The reports which she makes at annual parish meetings are remarkable. There are now twenty-five pupils and three classes. She is assisted by two other teachers, Mrs. Walter Carter and Miss Katherine Stephens. The Church School is definitely a live and going project.

It is well, too, to note that at the 1950 Convention, St. James' was admitted as an Aided-parish, and that we expect very soon to attain the status of a full parish.

Another healthy sign of unity was manifested on Sunday, June 18, 1950, after the morning service, when a congregational meeting was held to discuss plans for a centennial thanksgiving project. It has been known for some time that the present sanctuary is too shallow and the altar too small. Too, the sanctuary is gradually pulling away from the building proper. It was announced that a new Altar will be given by two members of the church when the sanctuary is enlarged to accommodate it—this Altar to be built to incorporate in its Reredos a painting of the Blessed Virgin. This painting is being given by a friend of the church and is to be painted by Sister Mary Veronica, C. S. M. Sister Mary Veronica is a well-known artist and does a great deal of church decorating. After an interesting discussion Mr. Nat Coleman made a motion to proceed with a definite plan to raise funds to do this needed work, and thus show our thanks to God for the first one hundred years of St. James'. This motion carried one hundred per cent. Indeed, it seems that this church was destined to overcome almost insuperable difficulties and live in Greeneville. At least twice during these hundred years of its life the light flickered so low that it was almost completely extinguished. It was fanned back into life by faith and prayers and is now brightly burning.

LIST OF PRIESTS WHO HAVE SERVED ST. JAMES'

Rev. Mr. William H. Good	1850-52
Rev. Mr. W. P. Gahagan	1852-54
Rev. Mr. W. M. Steel	1854-60
Rev. Mr. Wm. Mowbray	1860-69
Rev. Mr. T. Duncan	1869-72

In the Journal of the Diocesan Convention of 1874 is the following report:*

ST. JAMES' CHURCH, GREENEVILLE

I have, also, to report that at the request of the Bishop of the Diocese, I paid two visits to Greeneville where we have a church building, and about a dozen communicants. This Parish, St. James', has lately called the Rev. Clement Richardson, a presbyter of the Irish Church, but lately a resident of Norfolk, Va. Mr. R. has accepted, and the Bishop has written, giving him authority to officiate there. There are four candidates for confirmation at this Church. This Parish has had no regular minister since the close of the war, and the Church has been closed for eighteen months.

EVERARD MEADE.

(Mr. Meade was rector of Epiphany, Knoxville.)

Mr. Richardson is in the clergy list of 1875 as of St. James', Greeneville. For several years at this period the list of parishes was discontinued in the Journal, except as represented in the list of lay delegates, and St. James' thus disappears from the journal record, until 1887, when it reappears as "GREENEVILLE—S. James' Mission." This is the first spelling of Greeneville with the middle "e," apparently, which has continued since except for one or two places probably printer's errors.

In the Journal of 1893 is a report from the Rev. A. C. Killeffer that he went to Greeneville July 17, 1892. The available list from there is:

Alexander C. Killeffer	1892-95
Russell Kane Smith	1896-1901
Godfrey W. R. Cadman	1904
Edward S. Doan (Archdeacon)	1910
Dwight Cameron	(Nov., 1910 to March, 1911)
Lyttelton E. Hubard	1912-13
Archdeacon W. S. Claiborne	1914
William A. Jonnard	1915-16 (Rector of St. John's, Johnson City)
Carl I. Shoemaker	1917 (Rector of All Saints, Morristown)
William A. Jonnard	1918-22
apparently vacant	1923-26 no reports made
Archdeacon Henry J. Geiger	1927-29
Thomas E. Dudley	1930 (Rector of St. Paul's, Kingsport)
Archdeacon Gieger	1931-37
Joseph L. Kellermann	1937-39
Charles B. Romaine	1940-46
Eric S. Greenwood	1946-48
Arthur W. Farnum	1948
(locum tenens)	
Armand T. Eyster	1948-

*From here to end of list is information furnished by the Rev. Dr. James R. Sharp.

1850

The Rev. Mr. William H. Good—Rector

VESTRY

Thomas D. Arnold
John Dickson
George W. Foute
Mordecai Lincoln
John D. McCurley
William D. Williams

1950

The Rev. Mr. Armand T. Eyler—Rector

VESTRY

Llewelyn M. Fox, Senior Warden
R. Franc Brown, Junior Warden
Haskell W. Fox, M.D., Treasurer
James H. Rader, Clerk
Frederick H. Godwin, Sr.
E. Clifford Greenwood
George H. Hutchinson
John M. Jones, Sr.
J. Keats Owlett
J. Harry Price
C. Lynn Sentelle
B. Dixie Snapp
Emmett N. Williams

LIST OF BAPTIZED MEMBERS

ST. JAMES' CHURCH

GREENEVILLE, TENNESSEE

As of June 30, 1950

Mary Elizabeth Austin	Lora Brownlee
Robert Carter Austin, Jr.	Jay Clarence Bullen
Christy Austin	Edith Gouchenour Carter
Gladys Ricker Bowland	Mary Jane Coleman
Margaret Louise Bowland	Nathaniel Ragsdale Coleman
Fletcher Gibson Breeden, Sr.	Florence Moore Disney
Fletcher Gibson Breeden, Jr.	Muriel Ann Disney
Estelle Holland Breeden	James Walker Dugger
Charles Holland Breeden	Joan Michael Dugger
Dorothy J. Brown	Joan Walker Dugger
Marguerite Tay Brown	Armand T. Eyler
Mary Brown	Dan R. Field
Robert Francisco Brown	Betty Ann Fitzgerald

Roby Fitzgerald	J. J. McIntyre
Camellia Elizabeth Fox	Mary Jane Milligan
Claude Porterfield Fox	Quincy Marshall O'Keefe
Haskell Wright Fox, Sr.	Eva Mallicoat Olofsson
Haskell Wright Fox, Jr.	Olof Northen Olofsson
Kathryn Cutshaw Fox	Ellouise Orr
Llewelyn Marshall Fox	Forrest Clifton Orr
Pelham Agnew Fox	Robert Robinson Orr
Ruby Lee Fox	Elizabeth Riderolle Owlett
Frederick Hamilton Godwin, Sr.	John Keats Owlett
Frederick Hamilton Godwin, Jr.	Jonathan Harry Price
Greta Adams Godwin	James Herman Rader
William Frederick Godwin	Hermine Huntsman Reese
Hugh H. Gouchenour	Phoebe Catherine Remine
Edgar Clifford Greenwood	John W. Rugaber
James Michael Greenwood	Florence Lee Rush
Florence Ann Greenwood	Betty Louise Sentelle
Lida Williams Hunter	Carl Lynn Sentelle
Elise C. Huntsman	Benjamin Dixie Snapp
Ella Adelaide Hutchinson	Harriet Mina Snapp
George Herbert Hutchinson	Richard Bartlett Snapp
Harold A. Jackson	Mrs. Henry Bell Stamps
Joyce Jackson	Charles Stephens
Alexander Susong Jones	Elizabeth Ann Stephens
Gregg King Jones	Gus Stephens
John Martin Jones, Sr.	Katherine Pauletta Stephens
John Martin Jones, Jr.	Lucille Stephens
Martha Arnold Jones	Mary Ann Stephens
James King	Mary Charlene Stephens
Nancy Lou King	Alexander E. Susong
Vivian Thayer King	Edith O'Keefe Susong
Adele Lewis	Ann McCary Trickey
Judy Lewis	Ann McCary Trickey
Katherine Parmley Lewis	Russell Paul Trickey
Rachel Lewis	Julia Olofsson Walker
Mary Gertrude Lyerly	Emmett Nichols Williams
Marie Lanier Williams	

LIST OF GIFTS AND MEMORIALS—TO ST. JAMES'

1. *Five piece Communion Service of plate silver:*

Given by the four daughters of
General Wade Hampton of South Carolina:
St. James' Parish
Greeneville, Tennessee
1850

2. *Altar Cross:*

Given by Dr. Haskell W. Fox
in memory of his mother:
In Memoriam
Margaret Elizabeth Rogers Fox
January 6, 1883 — January 14, 1933

3. *One Candlestick for Altar:*

Given by Llewelyn M. Fox
in memory of his father:
In Memoriam
Claude P. Fox, Sr., M.D.
November 22, 1866 — March 7, 1939

4. *One Candlestick for Altar:*

Given by Edith O'Keefe Susong
in memory of her father:
A. M. D. G.
and
In Loving Memory Of
William Henry O'Keefe
R. I. P.

5. *One Candlestick for Altar:*

Given by John and Aurora Leigh Vaughan Poyas
In loving memory
of
our dear mother Mary Elizabeth Vaughan
1882 — 1932
John and Aurora Leigh Poyas

6. *One Candlestick for Altar:*

Given by Marie and Emmett Williams
in memory of their sister
In Memoriam
Zoe Lucille Williams
September 23, 1878 — August 31, 1939

7. *Two Candlesticks for Altar:*

Given by Dr. and Mrs. Haskell W. Fox

8. *Two Vases for Altar:*

Given by Dr. and Mrs. Haskell W. Fox

9. *Two Floor type Eucharistic Candlesticks:*

Given by Llewelyn M. Fox
in memory of his mother and wife:
A. M. D. G.
And in Memory of
Franc Marshall Fox
1868 — 1948
R. I. P.
A. M. D. G.
And in Memory of
Margaret Mathes Fox
1893 — 1949
R. I. P.

10. *Missal Stand:*

Given by Mrs. H. B. Stamps
in memory of her husband:
In Memoriam
Henry Bell Stamps
May 24, 1857 — December 22, 1935
Requiescat In Pace

11. *Two Credence Tables:*

Given by Mr. and Mrs. R. Franc Brown

12. *Cruets and Bread Box:*

Given by Dr. and Mrs. Haskell W. Fox

13. *Sterling and Gold Chalice and Paten:*

Given by Mrs. Ruby L. Fox
in memory of her parents:
St. James' Church
Greeneville, Tennessee
Presented by Ruby Lee Fox August 12, 1945
In memory of O. C. Lee, Louie G. Lee, and
Margaret C. Lee

14. *Collection Bags:*

Given by Dr. and Mrs. Haskell W. Fox

15. *Alms Basin:*

Given by Dr. and Mrs. Haskell W. Fox
in memory of their aunt:
A. M. D. G.
and
In Memory of
Franc Marshall Fox
1868 — 1948
R. I. P.
Haskell and Ruby Fox

16. *Wood for Processional Cross:*
Given by the late Mary Gertrude Wilds
Work done by the Rev. Mr. Joseph L. Kellermann
17. *Bishop's Throne and Clergy Chair:*
Given by St. John's Church
Knoxville, Tennessee
18. *Hymn Board:*
Given by the family—as a memorial:
To the glory of God
and
In loving Memory of
Mary Eaton Graddon
Died August 1, 1898 at
Newport, Tennessee
(Mary Graddon was a sister-in-law of the
Rev. Mr. Russell K. Smith—then at St. James')
19. *Baptismal Font, Baptismal Shelf with Candlesticks, and Aumbry:*
Given by Mr. R. Franc Brown and
Dr. Haskell W. Fox
20. *Baptismal Shell and Stole:*
Given by Dr. and Mrs. Haskell W. Fox
21. *Lavabo:*
As a memorial:
A. M. D. G.
and
In Memory of
Franc Marshall Fox
1868 — 1948
Dixie and Hattye Snapp
22. *Candle Lighter:*
Given by Dr. and Mrs. Haskell W. Fox
23. *Red Eucharistic Vestments*
Red Pulpit and Lectern Falls
Red Bible Markers:
Given by the Woman's Auxiliary
24. *White Eucharistic Vestments*
Green Eucharistic Vestments
Purple Eucharistic Vestments
Black Eucharistic Vestments:
Given by Dr. and Mrs. Haskell W. Fox
25. *White Pulpit and Lectern Falls*
Green Pulpit and Lectern Falls
Purple Pulpit and Lectern Falls:
Given by the Woman's Auxiliary
26. *Green Bible Markers:*
Given by Mr. and Mrs. Dixie Snapp
in memory of
Mrs. Anna Ellis Fox

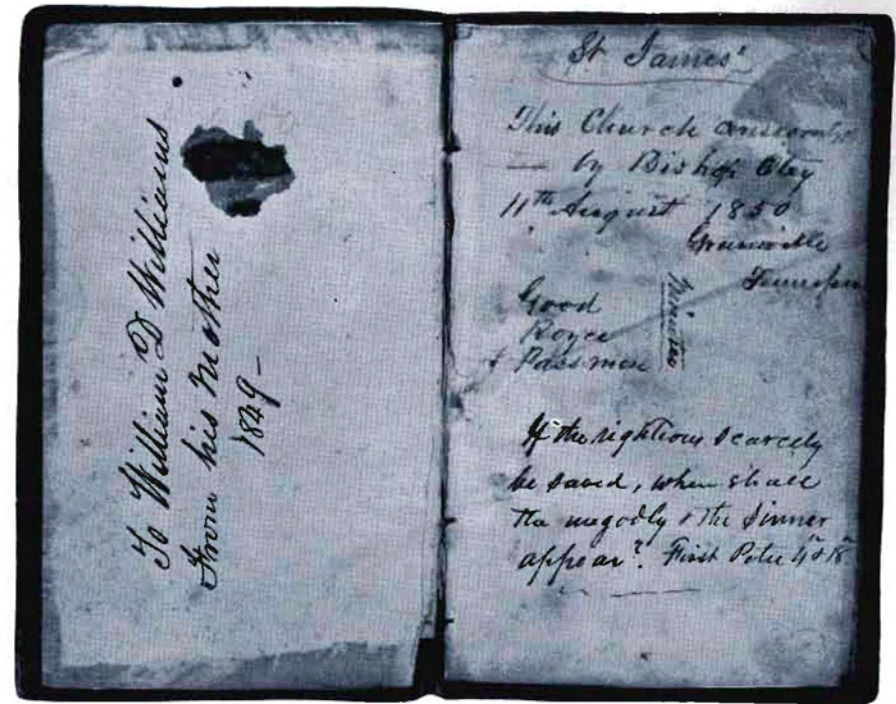
27. *Black Bible Markers:*
Given by Dr. and Mrs. Haskell W. Fox
in memory of
Mrs. Anna Ellis Fox
28. *Purple Bible Markers:*
Given by Dr. and Mrs. Haskell W. Fox
in memory of
Mrs. Margaret Mathes Fox
29. *White Bible Markers:*
Given by Dr. and Mrs. Haskell W. Fox
in memory of
Mrs. Mabel Rogan Lovette
30. *United States Flag and Staff:*
Given by Woman's Auxiliary
31. *Paschal Candlestick:*
Given by Dr. and Mrs. Haskell W. Fox
32. *Funeral Pall*
Given by Dr. and Mrs. Haskell W. Fox
in memory of
Mrs. Mary Gertrude Brown Wilds
33. *White Cope and Mitre:*
Given by Dr. and Mrs. Haskell W. Fox
Mrs. Edith G. Carter
34. *Green Cope:*
Given by Father Gale Webbe
of St. Mary's Church
Asheville, North Carolina
35. *Mobler Organ:*
Given by Mrs. Carl Lyerly—described in booklet
36. *Additional gifts from Woman's Auxiliary:*
Chant Books
Hymnals
Prayer Books
Altar Linens
White and Green Preaching Stoles
Carpet for Church
Furnishings for Church School, Piano, etc.
Furnishings for Parish House Kitchen
37. *The Painting of the Blessed Virgin to be placed
in Reredos of new Altar:*
Presented by Mr. Guy James
38. *Altar being built is being presented by Dr. and Mrs. Haskell W. Fox.*
39. *Hymnals now used for Church School were given by the
Williams family:*
Margarett Douglass Williams

APPENDIX I

The following is an undated account of the early days of St. James' Church, Greenville, Tennessee, written by William Dickson Williams. "I well remember the time, but not the exact date, nor the name of the minister who preached the first sermon in Greenville, but I think it was 1842; for the teachers in the Female Academy, Miss Agnes Mitchell, Miss Mary (her sister), and Miss Melville (for whom Patton Reeves was named) were then in Greenville and boarded at Uncle John Dickson's. They were all Scotch ladies, and the Mitchells were of high birth. Miss Melville was a cousin, and was educated by Miss Agnes Mitchell. She, however, joined the Presbyterians through policy, after the death of Miss Agnes, who is buried in the old grave yard—"Agnes Woods Mitchell". She was the author of the "Smuggler's Son", a beautiful novel. The McGruders of Washington City were relatives of the Mitchells.

"Services were first held in the Court House, only singing and sermon, when ever a minister came to Greenville from South or North Carolina, or who passed through from Va. going west. This was only occasionally. The first Pastor was Wm. H. Good, from Hampton, Va., and then services were held in the uproom of a brick building that belonged to Uncle John Dickson, and stood where the Brown "Pill Factory" is now. J. & J. Brown's Store was below, and the approach to the room used by the Episcopalians was up by outside high stairs. A Sunday School was organized and Mr. Royce superintended it. The congregation was made up by our family, John Dickson's, Mordecai Lincoln's, Esq., the Arnolds, Dr. Foute's, Dr. Barr, Wm. Jordan, Freeman Compton (afterwards Judge at Camden, Ark.), Capt. Royce, and a few others not now recalled. The present church stands on ground deeded by father and mother, and was mainly built by them, with contributions from a few others. George M. Spencer and Walter Willis were the builders. Sneed gave the window glass and money. The organ was ordered by Dr. Williams from Baltimore (cost \$400.00), shipped to Charleston, thence to Hamburg, S. C., and Jim Allen's wagon hauled it to Greenville—I paid the charges. The first bell was one that father ordered or bought in Augusta, Ga., for a farm bell, and is now somewhere in Greenville, perhaps the one at the Public School. It was loaned to the Academy by mother and me. The present church bell was bought by a congregational subscription. The 4 daughters of Col. Wade Hampton gave the Silver Service and carpet, and the old Col. gave \$100.00. Father went a visit to the Hamptons, and took Mr. Good along to 'beg' for the church, and he with the aid of Rev. Mr. Shand at Columbia, raised some money—I once knew the amount. The dedication was made by Bishop Otey (father's boyhood friend) on the '11th day of August, 1850,' and the ministers who were present or who assisted were Mr. Good, Mr. Royce, and Mr. Passmore. The text of the Bishop was, 1st Peter 4 and 8th Verse—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I have a note of this in my Prayer Book, made at the time, given to me by my mother, inscribed, 'W. D. W., from his mother, 1849.'

"The Church records no doubt will show who were the vestrymen and wardens, and the succession of pastors. I remember all of them, but not in regular succession."



Prayer Book referred to by Mr. Williams in above record

Baptisms, Adults	2	
Infants	5	7
Confirmations		10
Burials		6
Communicants—Died	1	
Removed	3	
Added	10	
Present number	40	
Contributions; collected at Communion.....		\$15.00
Semi-annual assessment for Bishop's Salary.....		12.50
For other purposes		30.00
		<hr/>
		\$57.50

The prospects of the Parish are encouraging. We are at this time making an effort to pay off the balance of our Church debt, and hope soon to be relieved from all embarrassment of this kind.

The Rev. W. P. Gahagan, Rector

APPENDIX II

REFERENCES TO CHURCH AT GREENVILLE (*sic*) IN JOURNALS OF THE DIOCESAN CONVENTION 1848 to 1853 inclusive

I. In *Journal of Proceedings, proper.*

1848 (List of Parishes and Delegates):

15. *Greenville Parish, Green Co.,* { Tippoo Saib Henderson, M.D.,
Mordecai Lincoln

(Record of Proceedings):

A memorial from a newly organized Parish at Greenville was referred to Rev. Mr. Tomes and Judge Reese for examination.

The Committee having made a favorable report, the Parish was admitted to union with the Church in this Diocese, and the following delegates having presented the proper credentials, were admitted to seats in this Convention.

Greenville Parish, Greene Co., Tippoo Saib Henderson, M.D.,
Mordecai Lincoln

1849 (List of Parishes and Delegates):

15. *Greenville Parish, Greene County.* None reported.

1850 (List of the Clergy):

The Rev. William H. Good, Rector of *Greenville Parish, Greenville.*

(List of Parishes):

Greenville Parish, Greene County. (Note: numbers of parishes dropped this year. *Greenv.* still at end of list.)

1851 (List of the Clergy):

The Rev. William H. Good, Rector of *St. James' Church, Greenville.*

(List of Parishes):

St. James' Church, Greenville.

1852 (List of the Clergy):

The Rev. W. P. Gahagan, Officiating in *St. James' Church, Greenville.*

The Rev. William H. Good, Rector of *St. Peter's Church, Columbia.*

(List of Parishes):

St. James' Church, Greenville.

1853 (Same as 1852 except Mr. Gahagan listed Rector of, etc.)

II. *References to Greenville in Bishop Otey's address to Convention and diaries*

Diary, Monday, July 24, 1848:

Accompanied by Mr. Wm. L. White I left Knoxville this morning, on a visit to Greenville, where a parish had been organized and received into union with the Convention, by the name of *Greenville Parish.* We arrived on Wednesday, and received a cordial welcome from members of the "little flock" in that place.

Thursday and Friday were spent in visiting various families in the village and neighborhood, chiefly for the purpose of conferring with persons desirous of Confirmation, and embracing opportunities when presented, of lecturing upon the subject of the Gospel, and the duty of man to accept its free and gracious offer of pardon and reconciliation. There being no minister in charge of the parish at the time, some such

course as this was indispensable, in order to arrive at a correct understanding of the views and state of preparation of those who were expecting to be confirmed. The congregation had enjoyed the advantages of occasional visits from Rev. Mr. McCabe, of Abingdon, Virginia, and Mr. Humes, of Knoxville, who managed between them to furnish a monthly service, and they were further aided by the labors of Mr. M. L. Royce, who to his duties in the public academy, had recently added those of a lay-reader. From all these sources of help, I found the little band of friends there united in the best of all causes, in a state of hopeful encouragement, and with God's blessing determined to labor on for the dissemination of His truth, and the establishment of His Church. Two or three spirited and generous-minded individuals, whom we pray God to "remember for good," resolved upon the erection of a church, and the call of a minister. Before I left Greenville the Vestry met and pledged a salary of \$300 for the support of a minister, and the church building had already been contracted for. Within a few months past, the Rev. Wm. H. Good has been received into this Diocese, upon letters dimissory from the Bishop of Virginia, and has taken charge of *Greenville parish,* and from the last accounts received, I am induced to believe that the church will be ready for consecration by the ensuing summer. This will add another to the many instances already recorded, of what the zeal, energy, and perseverance of a few persons can accomplish, under God's favor, in the extension of His truth, and the planting of His Church in the world. May others be encouraged to go and do in like manner.*

Friday, July 28. I read prayers and preached to a large and attentive congregation in the court-house, at night.

Saturday, July 29. I read Morning Prayer in the Cumberland Presbyterian house of Worship, baptized one adult and three children, and preached. At night attended a meeting of the Vestry, and other friends of the Church, at which new articles of association, in accordance with the recommendation of the Convention, were adopted, and measures likewise taken to call a minister and provide for his support.

Sunday, July 30. In the same house of worship, I celebrated Divine service, in which a respectable number out of a very large congregation joined; I then preached and confirmed *twelve* persons. In the afternoon I again said prayers, and preached to a very attentive congregation. The next day I left Greenville on my return home, and arrived at Nashville on the Saturday morning following.

(*COPYIST'S NOTE: In those days the diary was incorporated in extenso into the Convention address, frequently with later comments added, as evidenced above under July 24.)

1849: September 2. Preached in *St. John's Church, Knoxville,* and at *Greenville* on the 7th and 8th officiated by preaching and reading prayers.

September 9. After morning prayer in the new and unfinished church edifice at *Greenville,* I preached and confirmed *twenty-two persons.* Afternoon and at night, prayer having been said, I preached and confirmed *four persons,* making *twenty-six* in all, confirmed in this parish at this visitation. The congregation here appear to be animated by a good spirit. They are united in their objects and aims and seem to be striving together to keep the unity of the spirit in the bond of peace. They have erected a neat and commodious church building, which with some foreign aid they have been able to furnish with an organ, communion service of plate, and other suitable furniture, and the whole is now understood to be in readiness for consecration. The consummation of so desirable a work in so short a time is due to the activity and zeal of a few laymen aiding the judicious plans of their worthy Rector, the Rev. Mr. Good.

Sep. 11. On my return from *Greenville,* stopped and preached in the afternoon at *New Market.*

1850: Aug. 8. Left *Knoxville* for *Greenville,* which place I reached in the evening of the following day.

Sunday, Aug. 11. This morning, with the rites and solemnities prescribed, I set apart and consecrated to the service and worship of Almighty God, *St. James' Church, Greenville.* Morning Prayer was said by the Rev. Mr. Good, the Rector, assisted in the lessons by Rev. M. S. Royce. The ante-com. was read by the Rev. Mr. Passmore, of the Diocese of N. C.; the letter of request on the part of the Vestry, was read by Dr. Foute, and the instrument of Consecration and Sermon by myself. Thus, the work of building a house for the worship of God according to the forms of our venerable church, has been brought to a happy conclusion, and we earnestly hope that those who have contributed of their worldly substance to this end, may be blessed of God in their deed, and reap in their own spiritual improvement, by attendance upon the services of the sanctuary, a full reward. The building is a well proportioned and hand-

some structure, of wood, furnished with an organ and communion service, and is altogether creditable to the zeal and liberality of those who undertook its erection.

In the afternoon of the same day, the Rev. Mr. Royce read Prayers; the Rector baptized an adult; I preached, and confirmed *three* persons. It had been my purpose to spend a much longer time in East Tennessee on the occasion of this visit, but at Greenville, receiving information of the dangerous illness of a member of my family, I felt constrained to hasten homeward.

1852: Tuesday, 8th (June). In company with Dr. Alex Williams and family, I left Knoxville this morning, and arrived at Greenville the next day at night. The minister in charge of this parish was absent on necessary business in Georgia.

Thursday, 10. The Rev. Mr. Halsted came today, and at night read prayers in St. James' Church, when I preached.

Friday, 11. Read prayers, and Mr. H. preached.

Saturday, 12. In the morning read prayers and addressed a large congregation, explaining the rite of confirmation. At night again read prayers, baptized two adults and preached.

Sunday, 13. The Rev. Mr. Gahagan having reached home last night, read prayers this morning to a large and attentive congregation. At night a still larger congregation filled the church. Rev. Mr. G. read prayers, I preached, confirmed *ten* persons, and delivered an address.

Monday, 14. At the urgent request of many of our friends, I was induced to continue our services this and the following day, while waiting at Greenville for letters; the Rev. Mr. G. reading prayers and I preaching each evening. . . . Having left Greenville on the 18th by stage for Knoxville, we had travelled not more than five miles before one of the main braces of the coach gave way, and our carriage had to be supported the remainder of the journey on a green sapling taken from the woods. We arrived at Knoxville, after a wearisome ride of twenty-six hours, about dark, on Saturday, 19th.

III. Reports to the Convention from St. James' Church, Greenville

1851

Baptisms, White, 8; colored, 2.....	10
Adults, 5, infants, 5.....	10
Confirmations	4
Funerals	3
Present number of communicants.....	34
Alms during the year.....	\$25.00
Ravenscroft College	12.00

I have received nothing, up to this date, towards the support of the Episcopate, nor for the contingent expenses of the convention. I may, however, be able to send it in before the printing of the Journal.

I have resigned the charge of the parish, but by the request of the Vestry, shall remain until the 1st of June. . . .

W. H. Good

1852

Families	12
Baptisms, Infants	2
Adults	2— 4
Marriage	1
Burial	1
Communicants	30
Sunday School Teachers	8
Scholars, White	35
Colored	50
Contributions—Offertory	\$ 8.00
For Books	10.00

I came to this Parish about five months ago. Until my arrival the congregation had been without a Minister, since the departure of the Rev. Mr. Good in May. The Church, however, had not been suffered to stand closed. The Sunday School was regularly kept up, and services continued by a lay reader. So far as I can perceive, the people in this point are devoted to the Church, and devoted to the cause of its Great Head. We observe the Calendar, and fail not to assemble ourselves together as often as the seasons of Festivals and Fasts call us unto the House of Prayer.

The Rev. W. P. Gahagan, Minister

APPENDIX III

The following "Bill of Items" and "Article to finish Episcopal Church" were found among the papers of the late builder, Mr. George M. Spencer, by his grandson, Mr. Gurney H. Smith within the last year or so and given to Miss Marie Williams and Mr. Emmett Williams.

"Bill of Items for building Episcopal Church"

Hewing the timber for the Frame.....	\$ 115.88
Sawed timber	70.86
Weather Boarding	25.00
Flooring	43.00
Sheeting plank	20.25
17 thousand shingle @ \$4.00.....	68.00
Lumber for Cornice	58.58
Lumber for Front and Tower	55.80
Lumber of 11 Windows	30.58

Total Lumber for outside	\$ 487.95
Foundation \$120.00—Nails \$40.00	160.00
Paint \$47.00—Glass \$40.00—Putty \$8.00	95.00

Total materials for outside	\$ 742.95
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Shingling & Framing Roof 26 Squares @ \$2.50	\$ 65.00
All other Framing 114 Squares @ \$1.00	114.00
66 Squares of Weather Boarding @ \$1.50	99.00
Frame and Sash for 10 Windows @ \$12.40	124.00
406 Feet of Cornice @ 50c	203.00
Frame & Blinds for 8 Tower Windows @ \$4.00	32.00
Ornamental Window 5.00 Front Door \$10.00	15.00
Painting \$25.00—6 Pilasters @ \$10.00—60.00	85.00
Setting Glass in 10 Windows @ 1.00	10.00
Making Top of the Tower	10.00

Total Labor on Outside	\$ 757.00
Total Materials for Outside	742.95

Total	\$ 1499.95
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Laying Lower Floor 17½ Squares @ \$3.00	52.50
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Plastering 680 Lds. at 25c	\$ 1552.45
Lumber for 10 Window Casings @ 75c.....	170.00
Lumber for 28 Seats @ 69c	7.50
Work of Window Casings 20.00	19.32
Work on Seats 42.00	20.00
.....	42.00

Grand Total	\$ 1811.27
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"Article to finish Episcopal Church"

For hewing the square timber One hundred & fifteen Dollars 80/100.....	\$ 115.80
For Shingling and sheating main building thirty nine dollars.....	39.00
For Weather boarding main building and tower ninety nine dollars.....	99.00
For Making a door in front of tower for the main entrance to be in two parts with six panels each and hung to open right and left ten dollars.....	10.00
For Making eight pilasters to support the lower entablature of the main building and tower eighty dollars	80.00
For Making frames and sashes for ten windows one of which is an imitation window without sash, situate in the south two are half imitation, with sash in the upper half situate in north end, and seven are full windows, situate three on the east side—three on the west side, and one in the front of tower; over main door; all taken together One hundred and twenty four dollars	124.00
For Making cornices to run on both eaves, horizontally south end of main building, and up each gable rafter of the same; three bands around the tower, above the ridge of main building as represented in the said Spencers draft of said building in front—two hundred and three dollars.....	203.00

For Making eight imitation windows, situate in the two upper stories of the tower, to appear on the outside, as represented in Spencer's draft—Sixty four dollars	64.00
For Making one ornamental window (imitation) in the front of tower below the belfry cornice, to appear as represented in Spencer's draft—five Dollars	5.00
For Covering the top of the tower, either with planks tonged and grooved or with shingles, and making a parapet round its top, as represented in Spencers draft—ten dollars	10.00
For Making Anteas—or a kind of pilasters running from the lower entablature to the top of tower on its corners, of the same breadth of the lower pilasters, and finished as represented in Spencers draft twenty five dollars	25.00
For Making blinds for the outside of the ten large windows in the main building, one on the south—three on the west—three on the north, including the tower windows and three on the east—One hundred and twenty dollars	120.00
For Making south gable end window, three fold gothic heads and paneld base—twelve dollars	12.00
For laying the lower floor of main building and tower fifty two dollars and fifty cents	52.50
For Making twenty two seats,—thirty three dollars.....	33.00
For Making Chancel banisters, and Kneeling Steps,—and two vestry rooms one on each side of the Chancel—fifty dollars—which are now made.....	50.00
For lay a matched floor in belfry—two Dollars.....	2.00
For painting blinds to the ten lower windows two coats fifteen dollars.....	15.00
For painting the nine windows in tower nine dollars	9.00
For painting body of house two coats of lead,—twenty five dollars.....	25.00
For painting all cornices, and pilasters one coat of ochre, painting all jousts exposed to wet before puting the work together, and causing the tower to get four coats of paint instead of two,—twenty five dollars.....	25.00
framing the whole building one hundred and forty dollars.....	140.00
For Making a water table or drip projecting out 2 inches at the bottom of the weather boards, to protect foundation three dollars.....	3.00
For fitting stirrup irons on king posts,—one dollar and fifty cents.....	1.50
For hewing slabs for one dollar.....	1.00
For oiling and fitting nail heads to 22 seats,—two dollars.....	2.00
For kiln drying planks and scantling for church twenty two dollars, forty cents	22.40
For cutting, pooling & hewing sleepers for floor.....	3.00

I propose to finish the several items of carpenters work in the foregoing Bill, at the prices therein started, and according to the plan in my draft of St. James' Church in the Parish of Greeneville, (The Vestry of said Church finding and furnishing without cost or expense to me, lumber, paints, nails, butts, screws, brushes, oil and every other material necessary to finish said work according to the foregoing bill) on the following conditions: The said Vestry Mordecai Lincoln, Thomas D. Arnold, John D. McCurley, William D. Williams, George W. Foute and John Dickson, are to give amount which may be unpaid when the work is completed, payable three years from the date thereof with interest from the day the work is finished, which interest shall be payable annually—And for the performance of this proposition faithfully, and for the completion of the said building as early as possible, I hereby bind myself,

Witness my hand & seal this 11th day of December

1849 (The words "my heirs" erased before signing)

Signed Duplicates— George M. Spencer (Seal)

We the undersigned Vestry as aforesaid hereby accept the foregoing proposition of George M. Spencer, for the building of St. James' Church—and for the performance of the obligation imposed upon us in the said proposition we hereby bind ourselves

Witness our hands and seals this 11th day of December, 1849

Signed Duplicates

M. Lincoln (Seal)
 John D. McCurley (Seal)
 Wm. D. Williams (Seal)
 Geo. W. Foute (Seal)
 John Dickson (Seal)