

The Mission of St. John's



St. John's Church
Fau Gallie, Florida

Some notes from work
copies - "no info. on this,
ask V.W. - check SKW's records - explain -
re-do - add source - needs title - switch para. s -
still not clear - O.M.: "include Castle factory" - condense - 25 -
write Lorraine abt FEC - can't omit this! - V.W. no ()'s - caps here - ^
ask Fannie - see insert - seats free?? put in chrono. order - dupl. - bc here -
This can't be true! - Fr. Gray: you're the historian! - write archives - re-write - of new
data - ③①② for emphasis - new info! - use []'s - programme? - ^ (sic) here -
ready for 2nd typing - dup. sp. here - put in alph. order - Thanks to Fred Hopwood!
ask Sally S. - emphasize climax - check footnotes - omit this (lack of data) - Hold -
Thos. Day, ask RTH - re-type - see pp. b, j + k - quotes here - re-type - } -
put V.W. in script - re-arrange chapters - needs a better lead para. 2
start here - call Biddy - separate N + S from chapters - s.s.
Plan A, B, + C - ^{4th} 2nd typing - check for excess commas -
check sp! - author? call Maggie - old list -
get ch. off! lds. up to date - needs
editing - add index - "
mhh



**Mary Newell Taylor (1880-1962),
who served St. John's for sixty years.**

The *Mission* of St. John's

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A History of St. John's Episcopal Church

Eau Gallie, Florida

Presented by — St. John's Episcopal Church, Melbourne, Florida

The *Mission* of St. John's

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**Dedicated
to
Edwin S. Hicks
and to
the memory of
George F. Schlatter**

ACKNOWLEDGMENTS

The reason I accepted the challenge of writing the early history of our church was because I had lived in Eau Gallie as a teenager and had known some of the Episcopalians. Miss Violet Watts has been a Communicant of St. John's since 1921 and she remembered me. I asked her to tell me about church life from her earliest memories on. This she did gladly, but repeatedly remarked that she wished we had something to back her up on certain dates. She has a fabulous memory and I was not worried at all. We put together a "nice little history" and it was almost finished when I met Mr. Fred Hopwood, a most knowledgeable local historian. He volunteered to send me items from old newspapers whenever he happened to find them. Over the next thirteen months he sent hundreds of items about St. John's. I could not keep up with the revisions! He found evidence, and the three of us agreed, that up to 1917 or 1918 they were written by J. E. M. Hodgson, a member of St. John's. The items he wrote covered a period of 26 years! Miss Watts was especially pleased for they backed up her part.

Without Violet Watts and Fred Hopwood, this history could not have been written. They have my undying gratitude. The narratives in script are Miss Watts'. She also furnished the names of early Altar workers, Sunday School teachers, musicians and donors of many memorials and gifts for the early period up to 1940. Except where noted, every news item about St. John's--and a great deal was incorporated in the text--was supplied by my friend, Mr. Hopwood.

Many others furnished information (four of whom are not now affiliated with St. John's and others who have died* since the history was begun): For Altar workers--Mary Louise Jackson*, Fannie Langstroth and Ruth Smith; for Sunday School teachers of the 1950s--"Peggy" K. McCombie*, and for the 1960-1961 period, Mrs. Mickey Meer; for Organists and Directors--Miss Frederika Dorset, Mary Louise Jackson, Jean Todd Meade for her friend Hildreth Varnum Tucker, Dian Hoskins Milligan and Elaine Murray Stone; for donors of Memorials, Gifts and Bequests--mainly Mary Louise Jackson, Grace Preston, Sally Seaverns and "Biddy" Schlatter.

Other members who cheerfully gave information or answered questions on various subjects were: Betty and Gerald Baker,

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Opal Lindsley, our church secretary, aided me in innumerable ways and I am grateful for her patience as well as her help. Charles Caldwell did some investigating and helped with a special problem. Betty Baker gave me a great deal of encouragement; there were a number of times when I needed it!

Information was furnished by others, most of whom have had no affiliation with our church: Dr. R. Tucker Abbott, Joe T. Blackwell, Mrs. H. Eugene Eley, Nell Stewart Ginter, Nell Gleason, Lola Mathers Haskins, Mrs. Constance Hodgson*, Catherine Taylor Johnson, Kathryn Thompson Kyzer, Mr.* and Mrs. Claude Law, James Langfried, Margaret B. MacNeill, Virginia Nugent, Margaret Edwards Patton, Lorraine Ridge, James Rossetter, Walter E. Sage III, Clifford "Pat" Stewart Smith, Mrs. Jessie Stewart*, and Claire Westlake. We appreciate their interest in our written history project.

Naomi S. Banke at the Diocese of Florida office in Jacksonville suggested where to start in my research; Mrs. Celia Storjohan at our own diocesan headquarters, Winter Park, was very helpful; Elinor S. Hearn, Assistant Archivist of Archives and Historical Collections at Austin, Texas, searched the records for biographies of our early missionaries and vicars. For their prompt assistance and suggestions I am certainly grateful.

Mr. George R. Bentley, of Gainesville, history professor and historiographer of the Diocese of Florida, helped me to understand the 1886-1892 period when south Florida was still under the Diocese of Florida. On the surface it may not be apparent, but Chapter III was the most difficult to write. When I finally put all reliable sources in chronological order, the problem was solved.

I was most fortunate that From These Beginnings was published first. This history of St. Mark's Episcopal Church, Cocoa, was an immeasurable amount of help to me for the whole Missionary Period. So to its author, Robert H. Martin, my sincere gratitude.

An early version of Chapter I was read by Fr. Frederick Chapman. For helping with parts of the "The Church in America," "The Settlement of Indian River before 1893," and "The Lay Readers," I wish to thank my husband, Edwin S. Hicks. Chapter XVI (where it pertained to vestry minutes) was read by Tyler Jackson, Stephen Laker, Ormond Minton and George F. Schlatter. I appreciated their indulgence. Mr. Minton also gave us the story of "The Silver Chalice."

An early version of the history was read by Fr. Francis C. Gray. More recently the near-final version was read by Fr. Jim Dannals and the final copy by Fr. Ned Bowersox.

The history was read and approved by a committee composed of members of the Vestry and ECW: Andre Arrouet, Dorothea Bell, Nannie Busby, Harland Hodge, Kathy Oas, Ann Smith and Willa Wadleigh. Betty Baker and Willa Wadleigh did the first proof reading; Betty, the layout and first typing; Mary C. Atcher did the final typing. Fr. Bowersox and Dr. Francis M. Bradley were responsible for having the history printed.

When I accepted the job of writing our history, I received no instructions and there were no restrictions. I was warned that some early records were missing. Therefore I knew that I would need help. So, to each and every one, my sincere thanks!

Please read the Notes, Sources and the three Appendices for additional data which should serve to augment or clarify parts of our history for which there were little or no records.

And finally, for PART TWO, which I did not wish to do and felt I could not do, the history of St. John's --The Parish, Eleanor "Biddy" Schlatter was chosen by Fr. Gray to write this portion of the history. As Biddy and her husband George were active from the time they came to St. John's in 1961, this part of the history could not have been in more capable hands. I am sure you join me in extending to her our thanks and appreciation.

This history was a labor of love. If it brings you a better insight and understanding of what occurred before your time, as it did me, then the effort was worthwhile.

Miriam K. Hicks
Eau Gallie, Florida
May 1980
June, 1982

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PART ONE
The Mission of St. John's
1890-1962

THE BISHOPS OF FLORIDA

THE DIOCESE OF FLORIDA

Francis Huger Rutledge
1851-1866¹

John Freeland Young
1867-1885

Edwin Gardner Weed
1886-1892²

THE MISSIONARY JURISDICTION OF SOUTH FLORIDA

William Crane Gray
1893-1913

Cameron Mann
1914-1922

DIOCESE OF SOUTH FLORIDA

Cameron Mann
1922-1932

John Durham Wing
1932-1940

Henry Irving Louttit
1950-1970

THE DIOCESE OF CENTRAL FLORIDA

Henry Irving Louttit
1970-1970

William Hopkins Folwell
1970-

DATES OF CONSECRATION

| | |
|----------------------------------|--------------------|
| Francis Huger Rutledge, D.D. | October 15, 1851 |
| John Freeland Young, S.T.D. | July 25, 1867 |
| Edwin Gardner Weed, D.D., S.T.D. | August 11, 1886 |
| William Crane Gray, D.D. | December 29, 1892 |
| Cameron Mann, D.D., LL.D. (1927) | December 4, 1901 |
| John Durham Wing, D.D., LL.D. | September 29, 1925 |
| Henry Irving Louttit, D.D. | May 23, 1945 |
| William Hopkins Folwell, D.D. | February 9, 1970 |

THE CHURCH IN AMERICA

A Short History Emphasizing Some Events and Conditions
That Affected the Growth of the Church
in the Colonies, in East Florida
and in Brevard County

- 1607-1685 The religious and political situation in England brought colonists to America, and with them, the Church. English Christianity was established on May 13, 1607, at Jamestown. In 1630, there were only 300 colonists, but by 1640, some 21,000 had emigrated to this land. The Church grew very slowly, but steadily; however, there were no bishops.
- 1685-1764 Valiant efforts were made to establish a Protestant Episcopate in the Colonies. Over the years many letters were sent; petitions were signed. The clergy had to travel to England to be ordained; churches went unconsecrated; none could be confirmed. The Church's work was under the direction of the Bishop of London, three thousand miles away. When England gained control of Florida in 1763, nine clergymen were licensed, and the work of The Society for the Propagation of the Gospel was begun. The Church in St. Augustine was established during this period.
- By 1764, there were 401,000 Anglicans, or about one-third the entire population in America. They pleaded for four bishops. The Church's greatest writers and orators gave their all to the cause. When political differences between England and the Colonies became increasingly obvious, any constructive plans to obtain the episcopate were thwarted.
- 1775-1790 The American Revolution resulted in the separation of the Church here from obedience to the rule of the Church in England. The war was over in 1783, and the Church in America began the great task of organization.¹ Spain regained control of Florida in 1783. The Church in St. Augustine was torn down and the material used for the erection of a

Roman church. One devoted Church family used the Prayer Book privately during the rule of Spain. There was no progress made here by the Church until 1821.

Negotiations toward establishing the Episcopate lasted until 1790. By this time the third bishop was consecrated and the Church in America was able to maintain itself.

- 1790-1821 This was a period of quiet, slow recovery from losses incurred in the Revolution. In 1790, the population of the United States was 3,929,211. Slightly less than half this number lived in the South. Many people had migrated beyond the Alleghanies, along the Ohio River and into the fertile lands of Kentucky and Tennessee. The pioneer settlements presented a stupendous missionary challenge to all denominations. Most were less traditional and conservative, and used circuit riding evangelists and lay preachers. The Episcopal Church would not allow this practice.² The Domestic and Foreign Missionary Society was organized in 1820, but work in the Northwest did not get started until 1835.
- 1821-1855 The colony of Florida was purchased from Spain in 1819, and in 1821, it was officially a U. S. Territory. Yellow fever was just one of the deterrents to progress at this time. The Second Seminole Indian War began in 1835 and lasted seven years. In January 1838, the Diocese of Florida was organized but finances were not available until 1851. In 1845, Florida became the 27th state. The Rev. Francis Huger Rutledge of Charleston, South Carolina, became the First Bishop of Florida on October 15, 1851. Brevard County was formed from Saint Lucia County in 1855.
- 1856-1861 The Church began to grow. In Florida, five parishes and several parochial schools were opened. The Church was not involved in the slavery issue. The slaves were included in Sunday School and participated with their masters at Holy Communion. They were being baptized, instructed and confirmed.
- 1861-1866 Many of the civil and military leaders in the South were Episcopalians and so the Church became a force for secession, which took place at the

beginning of the Civil War. Of course it slowed the progress of the Church in Florida.

The churches (north and south) did not declare a separation. The Episcopal dioceses in the Confederate States met in Montgomery, Alabama, on July 3, 1862, but were not completely united and always asserted their lineal connection. (The Southern Dioceses were absent from one General Convention only, and all returned as the Southern States came back into the Union.)

Bishop Rutledge had supported secession. Prayers for the President of the United States were no longer read from the Prayer Book. Churches were looted and burned; southern Churchmen experienced arson, defeat, and economic ruin. By the war's end the Church was in poor condition. Bishop Rutledge, now sixty-seven years of age, was weakened by worry, fatigue and poor health. He developed cancer of the face and died on November 5, 1866.

1866-1885 The Diocese of Florida had almost insurmountable problems caused by the war. With the death of the bishop, the ecclesiastical and temporal affairs of the diocese were thrown into chaos. Reconstruction problems had to be solved, but finally, after another eight months, the Church was once again united, and John Freeman Young, D.D., S.T.D., became the Second Bishop of the Diocese of Florida, on July 25, 1867.

1867-1885 The Church grew despite war, yellow fever epidemics, hurricanes, and uncertain and primitive traveling conditions. The postwar social problems were faced by the Church at large. By 1870, the Church was supporting 62 white and 44 Negro clergy in its work in the education of the Negroes. Christian education pressed vigorously forward under Bishop Young, though he served during the postwar years when many were impoverished. In 1878, after a visit to the Halifax and Indian River regions, he became ill with a violent fever, which weakened him. He asked for an assistant bishop, but there were no available funds. He used money from his own securities for his work, and still the Diocese was constantly in arrears, and no travel allowance was allotted to him. The Diocese was incorporated on February 1, 1881.

Bishop Young died of pneumonia at age 65, on November 15, 1885. He was greatly mourned.

1886-1892 On August 11, 1886, The Rev. Edwin Gardner Weed of Savannah, Georgia, became Florida's third Bishop. He was 140th in the line of succession to the American Episcopate. The Church moved forward. In 1888, the diocesan council allotted the Bishop \$500 a year traveling expenses, the amount Bishop Young had used of his own money each year for that purpose. Travel was still a problem, but on the St. Johns and Indian Rivers steamboats could now take him where his predecessor had had to travel by horse or by foot.

During this administration, the progress of the Church in Florida was tragically interrupted by another yellow fever epidemic (1887-1889) and Bishop Weed himself contracted it. For days, his life hung in the balance but he rallied and was able to continue his work.

In 1886, transportation into the Indian River area was improved immensely by a short railroad line that connected Enterprise on the St. Johns River, to Titusville on the Indian River. This was the real beginning of steady growth of the Indian River area, and in turn, the Church.

Shortly after Holy Trinity, Melbourne, was completed in 1886, St. Mark's,³ Cocoa, was erected and St. Gabriel's, Titusville, was started. In 1888, St. Luke's, Courtenay, was built. The Church people at Merritt had to sail across the river to attend St. Mark's, but sometimes the weather made attendance uncertain, and in 1890, they built Grace Mission. Later, when the first bridge was built across the Indian River, in 1917, Grace Church was closed and sold, and its congregation joined St. Mark's. In 1890, twenty-nine Episcopalians in Eau Gallie pledged themselves to build a church and to name it St. John's; it was completed in 1897. St. Andrew's, Ft. Pierce, was founded in 1896 and built in 1902. St. Paul's, Eden (Walton), was built and opened in 1898, but blown down by the hurricane of 1949. This church was also referred to as the Eden-Tibbals Church. All Saint's, Waveland (Jensen Beach) had an uncertain existence in its early days, but was consecrated in 1899. (The towns of Ft. Pierce, Eden

and Waveland were a part of Brevard County until 1905.)

By 1890, the Diocese of Florida--the whole state--had 97 parishes and missions, 9,317 persons, 1,680 families who were served by only 40 clergy and 32 lay readers. The sprawling diocese was so wide-spread that it was decided that it should be separated for efficiency's sake. The division was accomplished on October 13, 1892, and The Rev. William Crane Gray of New Jersey was elected as the first Bishop of the Missionary Jurisdiction of South Florida. He was consecrated on December 29, 1892.

1893-1913 Bishop Gray's first visit to Eau Gallie was on April 24, 1893. On June 26, 1893, the railroad reached Eau Gallie; by 1896, it had been completed as far as Miami. The coming of the railroad resulted in a steady rise in population on the whole east coast of Florida. In 1896, auto vehicles were first produced in this country. The first autos in Brevard County were brought by steamers and assembled at their destination. As good roads were built, thousands more began to come to settle here permanently. In 1900, a concentrated effort was made to wipe out yellow fever; the fear of it had been a great hindrance to the growth of the state.

Bishop Gray was one of the great missionary bishops of the Church. He gave careful pastoral attention to his widely scattered parishes and missions when travel was still precarious, walking on trails through the woods, or using mule wagons, livery vehicles, sailboats, rowboats, steamboats, or even a bicycle. He founded the Cathedral School, Diocesan Hospital and Home for the Aged, and established a Seminole Mission before he retired in 1913.

1914-1932 The Rt. Rev. Cameron Mann of North Dakota became Bishop of the Missionary Jurisdiction of South Florida in 1914.⁴ Under Bishop Mann, it became a self-supporting diocese in union with the General Convention in 1922, and was named The Diocese of South Florida. Bishop Mann was a scholar and an eloquent preacher and seemed untiring as he continued Bishop Gray's work with the Seminoles. As part of his work with the black people, he established a "Home for the Colored Orphans," as well

as St. Alban's Industrial School which was opened in Coconut Grove. He remained active until death came at age 81. By this time the country had been through the first World War and was in the depths of The Great Depression.

1932-1950 Bishop John Durham Wing's service (from 1925 as Bishop Coadjutor) spanned the Depression and World War II, during which time many changes came to Florida. Medical science helped again. In 1932, the cause of malaria was known at last, thus removing the last of the obstacles to the growth of the state. When Bishop Wing took office, 8,121 persons were received into his care; when he retired in 1950, 25,562 souls were entrusted to his successor.

1950-1970 The Rt. Rev. Henry Irving Louttit had been elected Suffragan Bishop of Florida in 1945, Bishop Coadjutor of South Florida in 1948, and became the Diocesan Bishop in 1950. During his administration the Diocese of South Florida experienced a tremendous missionary expansion, greater than any in the history of the American Church. It had taken until the early 1950s to recover from the wars and depression. By that time the Space Age had arrived.⁵ Brevard County was the center of the space program in Florida. Between 1960 and 1970, this county was the fastest growing area in the United States! By 1965, the then Diocese of South Florida was numerically the largest diocese in the southern United States, and by the late 1960s, there was a mission established at the rate of one each month.⁶

It became imperative to divide the Diocese of South Florida into three dioceses--the Dioceses of Southwest, Southeast and Central Florida. Bishop Louttit became the First Bishop of Central Florida, then retired. On December 3, 1969, the new Diocese of Central Florida elected The Rt. Rev. William Hopkins Folwell to succeed Bishop Louttit, and he was consecrated on February 9, 1970.

The first annual convention was held in November, 1970. The constitution and canons adopted at that time, and the structure of the diocesan organization permits more direct involvement of church members in the planning and the accomplishment of the work of the Church, the Body of Christ. The Church goes forward!

II

THE SETTLEMENT OF INDIAN RIVER BEFORE 1893

East Florida Before 1859

A beautiful lagoon stretches parallel to the central east coast of Florida. This lagoon, called a river, extends well over 100 miles from part of the southern boundary of Volusia County to the St. Lucie River in Martin County. The Indian River varies in width from three hundred feet to three miles and is part of the Intracoastal Waterway System. This area was sparsely settled from 1818 until 1886, after which it developed into a famous citrus and resort section. Since the 1950s, when it became the locale of the Space Program, it has been known the world over as the place where men were launched to land on the moon. It is called the Space Coast, sometimes the Platinum Coast.

Some of the people who lived here in 1890 played a role in the early history of St. John's Church. We think it is not only appropriate, but important, to relate a little of what took place before the establishment of the Church in the area, and something of what life was like in this place, so ideally warmed by the sun and cooled by the trade winds.

Until 1696, very little was known of the area along the Ais, or Indian River, except by the Ais, the Jeagas and Santa Luceros Indians, and the Spanish and French conquerors. The native Indian population died out rapidly by the mid-1700s, due mainly to contracting European diseases.

During the twenty years of English rule (1763-1783), a few Anglican missions were established in north Florida and as far west as Pensacola. In 1783, when the Spanish regained control of Florida, most Englishmen were evacuated from East Florida and the growth of the Anglican Church was halted.¹

New Smyrna was first settled in 1769 by Dr. Andrew Turnbull, who brought 1,400 Corsicans, Greeks, Italians and Minorcans to the area two miles south of Mosquito Inlet.² In 1777, while Dr. Turnbull was on a visit to England, the unhappy people, having been badly mistreated, abandoned their homes and farms and went to St. Augustine.

As early as 1765,³ William Bartram, botanist and ornithologist, came to Florida and traveled up the St. Johns

River seeking new species of flora and fauna. When Bartram reached "Round Lake" (Lake Harney), he was satisfied that he had found the headspring of the St. Johns, and on January 13, 1766, he turned back. In 1818, when Florida was under the rule of Spain, Thomas Say, entomologist and conchologist, came into this area, but only as far as Fort Picolata; due to the Indian situation he ventured no further. In 1831, after Florida became a U. S. Territory, John James Audubon, famous ornithologist and artist, came up the St. Johns, but only as far as New Smyrna. None of these early naturalists explored the wild Indian River area, though they must have known that it existed.

In the early 18th century a number of unrelated Indian tribes began to move into Florida from Georgia and Alabama; the majority of these were Muskogean, affiliated with the Creek Confederation until 1818. After Florida was ceded to the United States by Spain in 1821,⁴ a few hardy souls ventured into the area where Titusville is now; a few more where Ft. Pierce is now, and a few more on south to Sewell's Point, still so called, opposite Stuart.

The "Simanoli," "separatists" or "renegades" as they were called, numbered some 5,000. An effort was made to move them to the western territories, but as they had lived here for about 100 years they resisted strongly; though treaties were made, they were also broken. Late in 1835, the Second Seminole War began and it lasted seven years. A concentrated effort was made to contain the Seminoles in a large designated central area, west of the St. Johns, but they kept moving about in search of game. By 1838, it was necessary to establish a few military posts in the Indian River area. The largest of the three was Fort Pierce which was in operation from January 2, 1838 until August 7, 1842.

When the war ended, the United States government decided that something had to be done to encourage settlers to come to Florida, in the hope that they could prevent further uprisings. The Armed Occupation Act of August 4, 1842, offered free 160-acre homesteading lands, with a few stipulations. Public lands were also offered at \$1.25 an acre. The districts around what is now Ft. Pierce and the Lake Worth, Miami River and Biscayne Bay areas drew from 20 to 35 settlers each. The area from Sebastian River south to St. Lucie River and Sound drew about 46 settlers. At the northern end of what was then Mosquito County, in the Cape Canaveral area, a colony had already been established in 1818 by Colonel Thomas Dummett⁵ and his son, Captain Douglas Dummett and their friends.

There was a short, seven years of peaceful existence until August, 1849, when trouble arose in the Sebastian River area and a large number of the settlers, fearing a general uprising, fled by schooner to St. Augustine. A third Seminole war failed to materialize, but another post was established in March, 1850, several miles north of old Fort Pierce, named Fort Capron. By the time of the 1850 Federal Census, some of the settlers had returned. There were, then, 139 people living in the county recently renamed Santa Lucia or Saint Lucia. This figure included twenty-one heads of families, sixty-one women and children, thirty soldiers and twenty-seven slaves, who lived in twenty-two dwellings. Fort Capron remained in operation until June 14, 1859.

The Territory of Florida, acquired in 1821, had been admitted to the Union in 1845. Brevard County was erected on January 6, 1855. Its boundary lines at that time were, generally speaking, Cape Canaveral on the north, the Kissimmee River on the west and Lake Worth on the south.

Early Transportation--Florida

The improvement of transportation in this territory was one of the main concerns of Congress in 1821. In 1824, a road was built from St. Augustine to Pensacola, commonly called the King's Highway. Other roads were authorized but never constructed. The demand was for canals to connect the many lakes and rivers. The first steamboat service was started in 1827 on the Apalachicola River. The first railroad was in operation by 1836, between Tallahassee and St. Mark's. In the next seventy years 174 railroads were built, and 255 more were incorporated but never built. By 1852, there was a weekly steamboat service from Charleston, South Carolina, up the St. Johns as far as Enterprise. By 1859, there was a network of trails and unpaved roads connecting the forts and temporary depots in the center of the state. Shorter trails led off these to the small settlements. For many years, the Capron Trail, a military road connecting Fort Capron and Fort Brooke (Tampa), was the only road in south Florida that connected the east and west coasts. Another section of this trail ran from west of New Smyrna to Fort Capron and was called the Hernandez-Capron Trail.

It was not impossible to reach the north and central sections of the Indian River area, but it was difficult. At the northern end was Mosquito (Ponce de Leon) Inlet that was a treacherous entrance to the Halifax River to the north and the Mosquito River (Mosquito Lagoon) to the south. In order to reach the Indian River from Mosquito River, boats had to

be hauled over a narrow strip, a sand spit.⁶ Another method of getting into the area was from the back country. You could travel by boat as far as Enterprise, but from there a team or two of oxen and wagons were needed to carry household goods. By following the Hernandez-Capron Trail to west of Titusville, or south to Lake Washington, you could enter the Indian River area. If you used a small boat and traveled light, you could come further south, haul your boat over at a shallow place just north of Titusville, and get into the Indian River that way.

1856-1893

In 1856, there were only eight families⁷ scattered along the lower Indian River, starting at the site of the military Fort Pierce on south to St. Lucie Inlet. The family of James Paine (or Payne) arrived at Fort Capron about 1858, when the fort was still in operation. By 1859, there were a few people in the Sand Point or Titusville area. A post office was established there on November 11, 1859, but was closed seven months later on June 30, 1860.⁸ New Smyrna,⁹ in Volusia County, therefore, was the nearest post office when John Houston, the first settler, came into this area and called it Arlington after a place near Jacksonville, Florida. The Village was named Eau Gallie by W. H. Gleason in 1870, when the people requested a post office.

In 1879, Brevard acquired the southern portion of Volusia County which brought the total number of square miles to 3000.

The earliest families experienced many discomforts in order to reach their destination, but they had great faith in the future. Here is what Brevard had to offer at that time: 108 miles of Atlantic seacoast, several fresh-water rivers and their tributaries, a very large lake, many shallow but navigable lakes, a brackish water lagoon called a river; wilderness hardly explored, a heavy growth of timber and a fertile belt of land--all fifteen to twenty feet above the high tide line. The climate was mild and this factor alone drew many of the pioneers.

The earliest residents traded with the Indians for corn, bear, venison, and furs. Later, as they learned where to hunt the animals, they tanned their own animal hides and made their own shoes. Of course they had to build their own boats and wagons, too. It was a two-day trip to Lake Winder to meet the barge that came up the river from Jacksonville twice a year with supplies for the settlers--the much needed flour,

sugar, salt, soap, coffee, and tobacco.

It had taken John Houston, his son, and fourteen slaves one year to clear some of his land for a garden, a few log dwellings, and to fence in his eighty acres to keep his cattle from roaming. They moved their families in November, 1860, but in a few short weeks the Civil War began. They were cut off from the northern part of Florida a good part of the time for the next four years. Life was even harder than they had expected it would be, but they learned to manage and their resourcefulness has been recounted by their descendents. Their problems and the way they handled them were pretty much the same wherever the people were cut off from civilization. It was difficult to keep flour, for instance. If weevils got in it, they picked and sifted them out, and used the flour anyway. If they needed soap for laundry, they made their own potash soap from the ashes of Black Jack Oak and whatever fat they had saved. They planted sugar cane and this "long sweetening" syrup was a substitute for granulated sugar. A poor substitute for coffee was ground chicory roots; even acorns and hard-roasted sweet potatoes were used. During the war, when salt was such a precious commodity, the pioneers had to boil down sea water to get the salt. Almost everyone learned to get along with the Seminole Indians and learned a great deal from them. One thing was that if a wild pig ate coontie, a palm root, its flesh turned pink, and too, it was much too highly seasoned to eat; it was as if the meat had been flavored with red pepper. The Indians gathered coontie roots, ground them and flavored sofkee with it. Their sofkee was, or is, ground cornmeal, a basic food, to which is added whatever is at hand.

The women learned how to use available herbs for medicinal purposes, and which plants to avoid, but they brought with them the knowledge of how to make bayberry candles, sassafras tea (a good spring tonic), ink from pokeberries, wine from elderberries and dandelion weeds, and how to use many of these berries for dye. Girls were taught how to sew and weave at an early age. The most popular material for weaving hats and fans was palmetto fronds, dried and split before being cut from the main stem. Palm fronds were used in making temporary shelters for many years. Pine needles were used to make all kinds of baskets and trays, and cattail rushes for chair seats and large baskets. The women and girls also gathered wild flowers for bouquets and dried some of them for winter bouquets. Gourds were used for dippers. In this area they were blessed with fresh-water springs for drinking, cooking and washing clothes.

Life was a great deal easier after a few more families moved in. Actually, the first to arrive were relatives of the Houstons--Jonathon Stewart to south of Horse Creek; Jack Simmons to seven miles northwest of "Arlington"; Israel Stewart, nine miles to the north, later called Bonaventure; and Bethel Stewart to Bovine, near Lake Washington. "Going fishing," long a necessity, was a pleasure to the young people when they could be together. Any foraging trip was more fun when there were cousins to share the experience.

The Indian River, Eau Gallie River, and Elbow Creek were fairly alive with salt and brackish water species of fish. Oysters and clams were plentiful in the backwater and bay areas. Fresh-water fish was abundant in Lake Washington, and even in the roadside ditches, one could catch a mess of bream. To get to the ocean, you had to have a boat to cross the river, and the stamina to walk a narrow, winding trail the men had cut to the ocean, but once there, many salt-water varieties of fish could be caught. Coquina clams for chowder, for those patient enough to collect them, were plentiful, and the job was fun for a child scrambling to get them between waves. If a manatee was accidentally caught in a net (in the river) and drowned, it was butchered and divided among the neighbors for food. If an alligator was killed, the 'gator tail became a meal.

Boys learned to hunt at an early age in those days and were proud when old enough to join their elders to hunt for wild rabbit, quail, turkey, opossum, raccoon, muskrats, wild pigs, and gophers (land tortoises). Mallards and other ducks were hunted in the back country where the fowl ate wild rice, as the game tasted better than those that ate fish. Occasionally, they brought home a small bear. In the fall there were organized hunts for deer, as venison was always a popular meat. Wherever they went, however, they had to watch out for rattlesnakes, water moccasins, alligators, and panthers. At times, sand gnats, mosquitos, and horseflies were very plentiful. A poultice made of crushed leaves of bristly black currants eased the pain of mosquito bites. In an emergency, a person who chewed tobacco could apply wet tobacco on severe stings and get immediate relief.

The women and girls wrapped their limbs and wore netting veils for protection against the insects before they went out to look for wild huckleberries, elderberries, sea grapes, cactus pears, and natal plums. To get mulberries you shook the branches of the tree. The seeds of the water chinquapin tree were ground and used for a cereal. The tart Rose Apple made a delicious jelly that had a beautiful color. Chufa, a species of sedge having a small edible tuber with an almond-like taste, was eaten by wild pigs and little boys. Young

boys often had their first experience at smoking by using dried leaves of a certain plant which they rolled and smoked; they called it "rabbit tobacco."

Of the wild plants used for vegetables, cooked young leaves of pokeweed was popular with many. Chickweed was spinach-like when boiled, and after some labor, swamp cabbage (heart of palm) was a special treat, especially with gopher, or used in a salad.

Some folks planted guava, mango, papaya, alligator pear (avocado), fig, banana, as well as several varieties of citrus trees. Some families kept bee hives, and either sold or bartered their honey, a popular sweetener. Sugar cane was a much needed crop. When it was time to make syrup, the farmer in the area who owned a sugar mill would invite the neighbors for miles around. The last of the syrup would be boiled down thick enough to make taffy, so after the "boiling off," a taffy-pulling party and dance would take place.

Most families had "table gardens" as they called them, and a few cows, pigs, and chickens. Some of the crops, such as sweet potatoes, corn, squash, peanuts, and watermelons had been grown in Florida for some time, and new crops were being successfully added each year. There were farmers in the area who wished to expand and send their produce to northern markets, but no matter which route they took, it would spoil before they could get it to St. Augustine or to Jacksonville.

Henry M. Flagler spent the winter of 1883-84 in St. Augustine, was charmed with it and could visualize its potential as a resort. At that time wealthy Americans were going to the Mediterranean each winter. Flagler was convinced that they could be induced to come to Florida, so he immediately made plans to build a magnificent hotel to be named the "Ponce de Leon." He also built or bought two other hotels there, but needed better transportation facilities for the huge amount of building materials the work required. He had not intended to become a buyer or builder of railroads, but in order to carry out his dream, railroads were needed. He purchased existing small lines, improved them, and by 1886, one could travel as far as Daytona Beach by rail. That same year a line was completed connecting Enterprise on the St. Johns to Titusville on the Indian River. The J. T. & K. W.--dubbed the "John Thomas and Kate Watson"--the Jacksonville, Tampa, and Key West Railway, leased the line and began operating steamers on the Indian River. The farmers could now safely ship their produce a greater distance. The year 1886, then, was the real beginning of growth and prosperity for the Indian River area.

The Indian River had been used for transportation from earliest times, but suddenly it was bustling with activity. Preachers came, roving photographers, horse traders, cow traders, drummers who specialized and sold all kinds of clothing, kitchen utensils, books, or most anything that was needed. Organ grinders with monkeys came, and medicine shows, where they sold snake oil and Indian remedies that were supposed to cure anything from aching joints to "ground itch." It was a happy period, with new people moving in steadily and winter visitors building homes; the early settlers could see their dreams coming true. By 1890, the population of Florida's east coast counties totaled 48,541 and thirty-five year old Brevard had 3,339! There had been 76 registered voters in 1887 (all men, of course), so we can safely estimate that there were at least 175 persons living in Eau Gallie in 1890, when twenty-nine of them decided it was time to build an Episcopal church.

By this time, Eau Gallie was a busy little town of hardworking people. Its main industries were lumber, turpentine, citrus and fish. There was a hotel, sawmill, lumber company, boat basin, a post office in a riverfront store, and a woodcraft business on Merritt Island, as well as pineapple and other citrus groves. For several years, public school was held in the First Baptist Church, founded 1887. The Hodgson Bros. General Store (added to Boat Ways and Machine Shop, established 1884-1885), filled a great need; the railroad did not arrive until eight years later. The telephone was years away, but there was a single line telegraph, erected during the Indian wars, and in operation during the Civil War. It was still working in 1887, and the local telegraph office was situated at Hodgson Bros. store. The few stores and river boats could not supply the people with everything they needed and mail order catalogs were in almost every home. (Montgomery Ward had published its first catalog in 1873-1874.) The Industrial Age was in full swing and the public's demand for manufactured goods was great. The mail still came by boat and even Merritt Islanders received mail twice a day.

Eau Gallie was beginning to have more and more winter visitors and winter residents. There was plenty of social activity, such as picnics, beach parties, hay rides, group singing, fish fries, chicken pilau (pronounced "perloo") dinners, moonlight rides on the river--all attractive entertainment.

On June 26, 1893, the railroad reached Eau Gallie, but it took another year to be completed as far as Ft. Pierce. There was a period of unrest during the Panic of 1893, but Henry Flagler had plans for the Palm Beach and Miami areas,

so he pressed on with his railroad. On September 7, 1895, he named the line the Florida East Coast Railway, but before 1896, when it reached Miami, the state had experienced two devastating freezes (1894-1895).

After the railroad was completed, another form of activity or pastime became popular. "Meeting the 29," the southbound train, or "Meeting the 30," the northbound train, was a popular thing to do. The mail now came by train, as well as newspapers and weather reports, a service subscribed by wholesale fish dealers, farmers and citrus growers. Mr. Schade, a piano tuner, and Dr. Harvey, a dentist, came by train and stayed in each town for a few days, as long as their services were needed. The road show, Silas Green Minstrels from New Orleans, came through regularly, using baggage and Pullman cars to transport their equipment and entertainers.

The time had come. "Progress" had no meaning if it did not include a place of worship. The Episcopalians were making plans to build a church and the name they chose was St. John's.

III

THE EARLY CONGREGATION

1886-1896

On June 3, 1878, Bishop John Freeland Young and The Rev. Mr. William H. Carter came to Eau Gallie and visited some Church families, "who were literally as sheep in the wilderness, without a shepherd," and held services. The Bishop conducted his own choir practice, calling together those in the community who could sing "in order to drill them on the chants." The choir practice, the Bishop reported with a trace of humor, attracted not only the singers, but a large number "who could not sing."¹ We have no record of who the Church people were before 1883.

In 1883 and 1884, the three Hodgson brothers moved here from Canada. All were Episcopalians and confirmed. They purchased land, built their homes, their place of business, and settled into the social and business life of the community. Everything was fine; life was good, but there was no place of worship.

On March 25, 1885, Bishop Young met Mrs. Lucy H. Boardman, of Connecticut, on a steamer bound for Jacksonville. Mrs. Boardman had visited the Indian River area and had offered a site for a church and rectory in Melbourne. The Bishop accepted her generous offer. Later, in April, the Rev. S. B. Carpenter accompanied the Bishop to Melbourne, where they held services (April 19th) and no doubt made the grand announcement. If Mr. Hodgson did not attend, he at least heard about it later, and so, plans for a church in Eau Gallie may have taken form at that time.

Edgar Legare Pennington, in his history, "The Episcopal Church in South Florida 1764-1892," published in Tequesta, March, 1941, stated that in 1886, The Rev. Mr. Carpenter "was holding services at Rockledge, Tropic, Eau Gallie, and Melbourne, on the Indian River;..."

At the time of his death and long after, eulogies extolled the virtues of the senior Hodgson brother and since there are people living today who knew him, we know that his praisers were sincere. J. E. M. Hodgson is credited with organizing nondenominational Christian services in Eau Gallie. At least two groups were formed from the town's

people--the Baptists and the Episcopalians. William H. Gleason² gave the property on the northwest corner of Montreal and Highland Avenues as a site for a church building. The Baptists founded their church in 1887, the building was started in 1888 and finished in 1889. The Episcopalians planned to meet there. If they did, it was for a brief period. As soon as the building was completed it was needed for a schoolhouse as well.

In 1888, Mr. and Mrs. William Treutler of Chicago built a fine, three-story hotel on the north side of Eau Gallie River to the east of the present bridge. At some point, Mrs. Treutler, an Episcopalian, offered the use of the hotel for services. The Church people met there until it burned down on November 30, 1893.³

In 1889, before Mr. Carpenter moved to Atlanta, he reported to the Council that there was "much earnestness and activity" in the Indian River country, but a cry for more men and for temporal aid to sustain them.

By 1890, there were twenty-nine persons in Eau Gallie who wanted an Episcopal Church. They met sometime that year and pledged their aid and assistance, "by money and work" to build a church. It was unanimously agreed by "the members present" to name it, "St. John's Church." Thus the congregation was formed. The Parish Register states, page 1, that St. John's was founded in 1890. It does not say by whom it was founded. On page 158 under Burials, it states, "July 12, 1909, Henry U. Hodgson 'one of the founders of St. John's Church,' age 47..." It is clear to this writer that the people considered themselves the founders.

In 1891, Bishop Weed transferred the Rev. B. F. Brown from Maitland to be the rector at St. Gabriel's, Titusville. In addition to his duties as rector, he was made Archdeacon of the East Coast. On April 15, 1892, a notice appeared in the Indian River Advocate announcing that divine services would be held in Eau Gallie by the Rev. B. F. Brown, every fourth Sunday. We have no records for this particular period but services were probably held until the summer months.

Holy Trinity, Melbourne, was fortunate to have Dr. William Porcher DuBose⁴ when he vacationed there. He was never assigned to Holy Trinity; he gave generously of his services when needed from 1886 to 1917, but not on a regular basis. Records show that Dr. DuBose preached to the Episcopal congregation in Eau Gallie several times in January and February of 1893. Holy Trinity had had two resident vicars by the time The Rev. William C. Barnes⁵ arrived, probably sometime after November 1, 1893 (see Note 9).

In 1892, the work in Florida was too much for one Bishop to handle alone. At the General Convention in October, the decision was made to divide the state. The southern portion became The Missionary Jurisdiction of the Diocese of Florida. The new division had to have a bishop; The Rev. Mr. William C. Gray was elected. He was consecrated on December 29, 1892. Before he left Tennessee, he confirmed a class of twenty-nine. Early in January, Bishop and Mrs. Gray moved to Florida.

At the time of the first convocation of the new missionary jurisdiction there were, on the entire East Coast of Florida from Daytona to Key West, two parishes (both at Key West), ten organized missions, and two mission stations.⁶ In addition, there were two congregations that had not reached mission station status--a small group in Ft. Pierce, holding services with a lay reader, which would become St. Andrew's by 1896; and a larger congregation in Eau Gallie, with plans made to build a church and a name chosen. The Church people in Eau Gallie were in a poor position at that time--no building, no rectory, no regular minister (see Note 5), and no status.

It was announced that Bishop Gray planned to visit the east coast area between February 22 and 26, but the Primary Convocation did not take place until February 21, and the trip was delayed. In his diary for 1893, Bishop Gray wrote, "Monday, April 24. After an early celebration at the Church at Merritt, went down the river to Eau Gallie, where a fine lot has been given and \$600 subscribed towards building a Church." It is possible that no service was held at that time, for after he was here on November 17, when he confirmed nine in the parlors of the Treutler Hotel, he wrote, "This, I am informed is the first visit of a Bishop to Eau Gallie."⁷ Of course, we know that the Bishop was mis-informed, for Eau Gallie had been visited by Bishop Young in 1878, but there was no one around who remembered it. Also, since the Bishop himself said that he was so informed, it stands to reason that it was his own first official visit to Eau Gallie. Although we have no records to substantiate it, we may assume that April 24, 1893, the date of the Bishop's first visit to Eau Gallie, was the Bishop's official recognition of the Church people in Eau Gallie.

John E. M. Hodgson, the recognized leader in the endeavor to have an Episcopal Church built in Eau Gallie, was a man of "liberal culture, decided opinions, and outspoken in their utterance." He was reliable, an upright, worthy citizen, a respected man, held in high esteem. He was also untiring and persistent.

As often happens with a person of such qualities, J. E. M. Hodgson was not a patient man. Since he was obviously not privy to conditions facing the new missionary jurisdiction, he began to show some irritability when Eau Gallie did not receive the attention expected. A man of many interests, the advancement of the community was high on his list. He became one of the first correspondents for the new Indian River Advocate newspaper, published in Titusville.⁸

The resolution of south Florida's ecclesiastical matters moved slowly, and more frequent services for Eau Gallie had not developed as Mr. Hodgson had hoped. He showed his impatience by being subtly sarcastic. In the IRA dated September 15, 1893, he wrote, "Mr. J. E. M. Hodgson, Notary Public, in the absence of an Episcopal minister, married C. J. F. Campbell of Melbourne to Miss M. L. Punnett who had just arrived from England. The marriage took place on August 30, 1893."⁹

The next month, in IRA, October 20, 1893, "Mr. A. R. Hodgson was married to Miss Margaret McCormick of Ottawa, Canada. There being no Episcopal minister on Indian River at that time, were married in St. John's Episcopal Church, at Jacksonville [Florida] on October 17, 1893."

The nation was experiencing financial problems that year, known as the Panic of 1893. The Diocese of Florida and its missionary division were most likely having difficulties unknown to Mr. Hodgson. For the last time to our knowledge, he wrote his 1895 version of a Letter to the Editor. It was fourteen months after the Bishop's first sermon and confirmation class on November 17, 1893. He wrote in IRA dated February 1, 1895: "Eau Gallie Churchmen are somewhat surprised to notice that the Right Rev. W. C. Gray, Bishop of South Florida, in his Episcopal appointments, completely ignores us, while visiting almost every other place, large or small, on the East Coast. One year ago at the time of his appointment, he visited us and administered confirmation to more applicants than at any other town south of Titusville. We should like to be remembered by the Bishop and hope to have the pleasure of service by the Bishop and satisfaction of his presence at one of our services." No, our church leader-correspondent was not carrying on a feud with the good Bishop. He was showing active concern. Mr. Hodgson had probably learned that Bishop Gray was expected at Holy Trinity to confirm a class. He had not received notice that the Bishop would come to Eau Gallie and concluded that the Bishop did not intend to come. Such was not the case.

The entry for that date in Bishop Gray's diary reads, "Friday, Feb. 1, 1895. Had little sleep that night [Jan. 31 on a steamer going to Melbourne from Ft. Pierce] as I was waked for Melbourne at 4:30 a.m. and was on the dock at 5. Walked to Mr. Hector's and had to awaken him. After breakfast walked to Rev. Dr. DuBose's house. Had a fine congregation at 3 p.m. Dr. DuBose and Rev. Mr. Barnes both assisting. Confirmed seven. After tea, came in Mr. Barnes' yacht to Eau Gallie. There he read the service and I preached." Holy Trinity's people expected the Bishop by mid-afternoon for services but evidently did not know when he would arrive or they would have met him at 5 a.m. The reader can see how poor communication and uncertain transportation made many problems in those days.

Luckily, we have Mr. Hodgson's next news item: "Episcopal services were held at the Casino on Friday Evening last [February 1, 1895] by the Right Rev. W. C. Gray, Bishop of South Florida, assisted by Rev. W. C. Barnes of Melbourne. Owing to lack of previous notice, the attendance was rather small, but we hope to make a better showing the next time the Bishop honors us with a visit."

Mr. Hodgson had drawn attention to the congregation in Eau Gallie and had made his point. Archdeacon Brown had had no help since Deacon Bayliss had been transferred to the Kissimmee-Narcoosee area, but he came and preached once a month until summer. The Rev. Stuart-Martin, who was Archdeacon of the Merritt Island missions, held services at the Casino on the fourth Sunday in the month throughout the summer months up to September 22. On November 15, Archdeacon Brown was back and announced that services would be held on the third Sunday of each month that winter season.

Let it be noted here, that at the Fourth Annual Convention of The Missionary Jurisdiction of South Florida, held on January 21-24, 1896, the 'mission' at Eau Gallie was assessed \$3 for that calendar year. Up until now we had not seen the word 'mission' used in connection with Eau Gallie.

The Church people in Eau Gallie were recognized at last.

IV

THE MISSIONARIES

The Church's missionary effort had extended to the west coast of Florida by the early 1870s, and was beginning to reach the east coast.

1877-1878

The Rev. Henry B. Stuart-Martin was serving as a missionary priest in the Daytona area in 1877, when he reported to Bishop Young in detail of the great need for church supplies for the congregations that were building up. The Bishop visited the east coast in 1878.¹

The Rev. William H. Carter, D.D., LL.D., Ph.D., was a mission priest in the Halifax and Indian River areas in 1878. On June 3, that year, he came to Eau Gallie with Bishop Young to visit some Church families.²

1878-1908

The Rev. Mr. Stuart-Martin was born in England. He was ordained Deacon on May 3, 1868, by Bishop Talbot of Indiana, and served in Indiana and New Jersey until 1877, when he came to Florida. He served in the Daytona area until 1879; Hibernia in 1880; Pilatka (Palatka) in 1881; Holly Hill, 1882-1883; and Halifax River area, 1884.³ In 1882, he was in full charge of the East Coast Missions, replacing Dr. Carter after his removal to Tallahassee. In 1885, he was in New Jersey for a short time, but returned to the south where he served in the Valdosta-Waycross, Georgia, area from 1886 to 1893. In 1894, he returned to Florida, where he was Rector at St. Luke's, Courtenay; from about October 1, 1895, he was in charge of missions on Merritt Island. Beginning July 27, 1895, he held services in Eau Gallie at the Casino on the fourth Sunday of each month. He was Rector at St. John's, Kissimmee, from 1898-1900; Rector at Grace Church, Merritt Island, 1901-1907.⁴ It was during this last charge in Florida that he came to St. John's Church, where he baptized, presented candidates for confirmation, and officiated at the first wedding held in St. John's Church.

Mr. Stuart-Martin returned to Indiana in 1908, and served in Cannelton and New Harmony, Indiana, until 1911. He returned to England in 1912.

The Bishop of Indianapolis, in his report to the Annual Council in May, 1915, described The Rev. Stuart-Martin as one of the saintliest men he had ever known. "Majestic in appearance, overflowing with love and sympathy and kindness, he was beloved and respected by all. . . ."5 He was almost totally deaf as an old man, and so cut off from his people by his infirmity, he returned to his native land, where he died on November 20, 1914.

1882-1889

The Reverend S. B. Carpenter was a native of Detroit, Michigan, and a graduate of Trinity College, Hartford, Connecticut. He was Archdeacon of the Indian River section for this period.

Bishop Young died on November 15, 1885. Bishop Weed was elected, and consecrated on August 11, 1886. Thus, Archdeacon Carpenter served under two bishops who knew of the growing need for a church in Eau Gallie. John E. M. Hodgson, credited with gathering together, from at least 1886, all persons in Eau Gallie with an Episcopal background, was probably in touch with the Archdeacon urging him to include Eau Gallie in his itinerary.

In 1886, the Church was gaining ground in the Indian River area, partly due to the little railway line that had been completed, connecting Enterprise with Titusville. Edgar Legare Pennington in "The Episcopal Church in South Florida 1764-1892" stated, "In 1886. . . The Reverend Mr. Carpenter was holding services at Rockledge, Tropic, Eau Gallie, and Melbourne, on the Indian River."6 About 1889, the Archdeacon moved to Atlanta, Georgia. He died at age 60 on Sunday, May 26, 1912.

1887-1904

A convert from the Methodist body,⁷ Benjamin Franklin Brown was ordained Deacon and Priest in 1860, by Bishop William Rollison Whittingham, who was a close friend. His last charge before leaving the Middle Atlantic States was at St. Mark's, Lewiston, Pennsylvania, 1883-1887.

He came to Florida about 1887, where his first parish was St. James, Linwood, 1888; he was also in charge of the Zellwood, Maitland and Winter Park congregations. In 1890, he was canonically resident at Maitland and entitled to a seat on the Council. In 1891, he was one of six of the Standing Committee on the State of the Church. In 1891, The Rev. Mr. Brown was Rector at St. Gabriel's, Titusville, and canonically resident there until 1904, during which time he came to St. John's to preach, where he baptized eight, presented thirteen for confirmation, officiated at one wedding and buried none. On April 15, 1892, IRA announced that he would hold services every fourth Sunday in Eau Gallie. From 1893, he was Archdeacon of most of the East Coast of Florida, or from north Volusia County to Ft. Pierce. He was an examining Chaplain, on the Finance and Assessment Committee, Clergy Relief and a Deputy to the General Convention.

At age 74, in 1904, he left the area and presumably gave up missionary work, returning to the Orlando area. At the time of his death on January 4, 1914, at age 83, Archdeacon Brown was Senior Canon of St. Luke's Cathedral, Orlando. Bishop Gray, a close friend, after his death, described him as a brave and faithful soldier of the cross, and added, ". . . pray God that we, too, may prove faithful, even unto death."⁸

Miss Violet Watts was born in Eau Gallie, baptized and confirmed at St. John's and has been a communicant since 1921. She was asked to tell about the various ministers she remembers.

As an only child I spent much time in the company of adults. We had many conversations about our church people who lived in Eau Gallie ahead of my time. I was born in 1903 and as Dr. Brown left about 1905 I have no memories of him, but during my lifetime I heard him referred to by the local Episcopalians and others, always with affection and respect. They quoted him often. His influence was felt for years.

Archdeacon Brown had a little help occasionally. Deacon Francis Cecil Bayliss, a young Englishman, served for three months in 1893, and for a short time in 1894. During this time he preached at the Casino. There was no one else until 1897. Mr. Edward Everett Johnson was ordained to the diaconate and priesthood in 1897 and 1898, respectively, by Bishop Gray. He became assistant to Archdeacon Brown early in 1897 and rector of the Church in Cocoa. An account of his first services, held on February 7, 1897, at the Casino, was printed in the Indian River Advocate. "His address at

the Evening Service was listened to with rapt attention. We cordially welcome the rector [of St. Mark's] to his new field of labor and its arduous duties, hoping he will not be altogether discouraged in finding little interest in ecclesiastical affairs among the people living within the limits of his new charge." Services were held at the Casino on the first and third Sundays throughout the winter months, and while Dr. Brown was in Baltimore that summer, Mr. Johnson held services all along the coast. It is presumed that from then on, Mr. Johnson devoted his time to St. Mark's and the other missions, at least through 1899. After this, he moved to the Diocese of Florida and was in South Jacksonville in 1900-1901. After a year in the Diocese of Los Angeles, he returned to the east, where for four years (1903-1907), he was living in New Jersey and Georgia, but with no parish connection. By his own request, he was deposed from the ministry on May 14, 1907, by Bishop Nelson.⁹

The third assistant was The Rev. Mr. George M. Davidson. He served from late 1898 until May, 1900; we have no record of his coming to Eau Gallie.

As travel became easier a number of retired clergymen began to come south for the winter months. They would invariably offer their services and were warmly received. There was an Episcopal priest, The Rev. J. W. Black, in the area in 1900; a J. G. Black in 1906. The Rev. R. H. McKim, Rector of St. John's Episcopal Church of Washington, D. C., spent a lot of time in the area in 1902, 1903 and 1904, as did The Rev. J. N. Converse, of Philadelphia, who preached at St. Gabriel's while visiting the area.

After Archdeacon Brown moved to Orlando, The Rev. L. D. Day of Sanford, Rector of the Church of the Holy Cross, came over to St. John's twice in January, 1905. The Rev. E. N. Webber of Philadelphia was in charge of the Episcopal churches at Titusville, Cocoa, Eau Gallie, and Melbourne for the winter season of 1906-1907. Mr. Webber made Cocoa his headquarters.

Miss Watts recalled none of the early missionaries before the arrival of Dean Robottom. *He lived in Titusville with his wife and son, she began. He was a big man with a dominant disposition. He was a good mixer and enjoyed being with people. His wife, I remember, was small and very quiet. I do not know what his responsibilities were in regard to the various mission churches, but he is the only one I remember at St. John's during 1907-1911.*

My grandfather, Charles L. Taylor and his son, Ernest, had the livery stable in Eau Gallie. Grandfather had a

carriage and did what today would be taxi service. As a child I was his frequent shadow and was taken with him on many Melbourne calls. Some that I especially remember were going with him to get Dean Robottom. If the Dean was alone, he always rode up front with Grandfather and this child bounced alone in the back seat which was at a lower level, with a low step allowing the ladies to get in and out easily with their long skirts. If Mrs. Robottom was with him, they rode in the back seat and I stayed up front. I loved those leisurely rides up the river road. We probably met no other vehicle and passed no more than two houses. The Robottoms often stayed over Sunday with the C. L. Taylors and would have Sunday dinner at the Watts' home. On Monday, they would take the local train back to Titusville. They sometimes stayed at the A. R. Hodgson home. The Castlemans also enjoyed having them as house guests. The Dean visited the homes and knew all the people of St. John's.

1907-1911

The Very Rev. Percy J. Robottom was Dean of Trinity Cathedral, Little Rock, Arkansas, when he was called to serve as missionary to all of the Brevard missions, and as Rector of St. Gabriel's. Dean and Mrs. Robottom had two daughters, Frances and Mollie, students at the Cathedral School in Orlando, and two sons, Ennis and Percy Kent, one a cadet at the U. S. Naval Academy.

Dean Robottom became interested in the Cadets at the Kentucky Military Institute's winter home in Eau Gallie. Lectures were held quite regularly, so one can assume he was their Chaplain. The lectures were attended by people from nearby towns, as well as local residents. At times, special services for the cadets were held at St. John's. Their dress parades at Military Park brought out a large gathering and invariably the Dean was the featured speaker.

Dean Robottom's first sermon at St. John's was on Sunday, October 13, 1907, and the church was filled to capacity. He came to Eau Gallie about twice a month and was entertained by the townspeople as well as St. John's. He lectured at St. Paul's Methodist Episcopal Church early in February, 1908, and the proceeds were given in aid of the road to the beach. His special talks during Lent were well attended.

The Dean and Mollie Robottom were at St. John's on Sunday evening, January 2, 1910, when word was received that Mrs. Robottom had died. They left immediately on the

Robbin's launch, Bonita. E. B. Wagner, editor of the Florida Star (Titusville), owned the fastest schooner in that town and headed for Eau Gallie but the two boats passed unseen in the dark. The Dean and his daughter went ashore at Cocoa, where Mr. John A. Fiske took them to Titusville, arriving at 12:15 a.m. A newspaper account mentioned that the Dean and Mrs. Robottom were married on October 11, 1887.

On Sunday, January 15, 1911, Dean Robottom preached a sermon for the young cadets at K.M.I. and the chapel was filled to overflowing. This was his last address in Eau Gallie. He was scheduled to conduct services at St. John's on January 29, but the congregation was disappointed. Dean Robottom had received a call from one of the oldest parishes in the United States, the church at Charleston, South Carolina. He wrote a hurried note to the treasurer of St. Gabriel's, and she allowed a portion of it to be published in the East Coast Advocate on February 3, 1911. Dean Robottom, a widower with four children whose educations were not complete, said he was fairly overcome with the generosity and hospitality of the Georgetown branch of South Carolina aristocracy. He sent love and thanked all his good friends along the East Coast and left, evidently, with the Bishop's blessing.

At one point in our research we saw these names, all "claiming" to be Episcopal priests: J. M. Walker, J. W. Walker, Milledge Walker, John W. Walker and J. Millidge Walker. All "claimed" by their signatures and write-ups in the newspapers to live in Melbourne at the same time; all lived in Cocoa at some time, though not at the same time; all were entertained equally well by the church people.

In the end we had two men only. One was John Millidge Walker; the other, John W. Walker. Milledge Walker was known to the Church Archives;¹⁰ John W. Walker was not. Holy Trinity had records of Milledge, but not John W.; St. Mark's and St. John's knew both men as both had served these two churches. When Archdeacon Robottom left suddenly in 1911, it was The Rev. J. Milledge Walker who stepped in and assisted The Rev. W. H. Cresson, who was Deacon at both St. Gabriel's and St. Mark's at the time.¹¹

1904-1911

The Rev. J. Millidge Walker graduated in 1872, was ordained Deacon in 1874, Priest in 1875 by Bishop Williams of Mississippi. He had served at Lime Rock, Connecticut, 1876-1884; was rector at St. Paul's, Bridgeport, Connecticut,

1884-1890; St. Paul's, Newark, New Jersey, 1890-1896; St. Peter's, Cheshire, Connecticut, 1896-1899; St. Paul's, Salt Lake City, Utah, 1901-1902; and Groton, Connecticut, 1902-1904.¹²

He came to Holy Trinity, Melbourne, Florida, in 1904, where he bought a home. They also had a summer home in Echo Lake, Pennsylvania, and built a new home in Melbourne in 1910. The Walkers had four children; all followed in his footsteps by becoming ministers, missionaries, or the wife of a minister.¹³

After Archdeacon Brown left in 1904, both Millidge and John W. Walker preached at St. John's on a regular schedule from April 21 through December, 1905. Our Parish Register, page 86, shows that on February 22, 1906, the name John W. Walker was recorded as the minister who presented Eleanor Bonner to Bishop Gray for confirmation. J. Millidge was sent to St. Mark's in 1906. Later, he accepted a call to a New York church, but returned to the warmer climate during the winter months. In a few years, it became evident that The Rev. Millidge Walker was not a well man. Nevertheless, he stayed fairly active, and according to newspaper accounts, one or the other preached at St. John's off and on through 1910. As previously mentioned, Millidge Walker helped with services after Archdeacon Robottom left early in 1911.

J. Millidge Walker died in Melbourne, on October 6, 1918, and his wife returned to her family in the north. A year before he died, St. Gabriel's listed the rectors who had served their parish. Among them were Millidge Walker and his son, John W. Walker. There is nothing in our records to dispute the relationship, and since Melbourne people knew Millidge Walker and his family, there is every reason to believe that this was a correct statement.

1908-1919

Mr. William H. Cresson was a resident of City Point (just north of Cocoa), a grove owner active in civic affairs and 60 years of age when he was ordained to the diaconate in 1908.¹⁴ "He was a man of the widest attainments, having enjoyed a liberal education and a wealth of travel, visiting in past years the remotest parts of the globe, and when he could be induced to talk of his life in South Africa, in South America, and in other interesting parts of the world, he held one fascinated by his rare descriptive ability."¹⁵

As Deacon, his first charges were St. Luke's and Grace Church on Merritt Island, and St. Mark's in Cocoa.¹⁶ Mr. Cresson's first service at St. John's was on March 29, 1908. He came often to Eau Gallie, but in 1911, on a weekly basis, except for the twice monthly summer schedule.

As previously stated, Dean Robottom left in 1911, and Millidge Walker helped out for a few months. Deacon Cresson could have decided at this time to go on with his calling, for he was ordained to the priesthood in 1912. In the meantime, however, a priest was needed, and Bishop Gray appointed the Venerable R. M. W. Black of Nashville, Tennessee, to St. Mark's for the winter season of 1911-1912, and to both St. Mark's and St. Gabriel's for 1912-1913.¹⁷

On November 2, 1913, The Rev. Mr. Cresson held services at Holy Trinity, Melbourne, and afterwards, accompanied by Mrs. Allen Campbell, Frazier Campbell and Mrs. R. W. Goode, went to Tillman (between Melbourne and Malabar), where he held the first Episcopal service ever held in that area, at the home of Alexander J. Goode. That evening, Mr. Cresson notified the congregation at St. John's of the resignation of Bishop Gray, who would be succeeded by Bishop Cameron Mann of North Dakota. We can reasonably assume that Mr. Cresson had been made Archdeacon by November, 1913, as his territory had been expanded.

On May 9, 1916, Grace Church's rectory was destroyed by fire. The Archdeacon was living there. He was not injured, but suffered, nevertheless, for the early vital records of St. Gabriel's, St. Luke's and St. Mark's were destroyed.¹⁸ St. John's first Parish Register was in Eau Gallie. Since most of Mr. Cresson's service at St. John's was before he was ordained priest, his name does not appear in the Parish Register. If it were not for Miss Watts' excellent memory and the newspaper accounts which back it up, we would have very little about this dear, gentle man, who was so much loved. Miss Watts added a personal touch as she reminisced:

Mr. Cresson was elderly, a quiet, friendly, sincere man, small in stature. He would come down on the local train #29, arriving in Eau Gallie, about five o'clock, Sunday afternoon, for Evening Prayer. He usually stayed at the Watts' overnight, returning to City Point on the #30 on Monday. He may have held Morning Service, or stayed over to call on the people, but my memory is of the evening services. He had traveled extensively to remote areas of the world and so he had lived an interesting life. My father enjoyed his company. They had a common interest in geography and enjoyed talking summer nights after

service, on the screened porch. When Christmas time came, there was a gift of membership in the National Geographic Society for Father. It was a joy to him for the rest of his life. He subscribed to it himself after the first year. Later, we saw Mr. Cresson on our summer vacations at Daytona Beach. He spent his summers there and held services in Port Orange.

My father's family was Baptist but he had not joined the church. I think he considered the Episcopal service more elaborate than he liked. We were Low Church but very dignified and formal in the church. Father had respected Dr. Brown and knew him well, then Mr. Cresson became a personal friend, so when Mr. Cary-Elwes came, in his quiet sincerity, Father decided to join the church. He was confirmed at Trinity in 1915.

Archdeacon Cresson retired in 1919.¹⁹ His son, Harry, came from the Philippines to visit him in April of that year; it was their second meeting in eighteen years. The Archdeacon died in June, 1921. He was survived by his son, Capt. Harry Cresson of the U. S. Army, and a daughter, Mrs. Newbold of Washington. He had good friends all along the East Coast from Ormond Beach to Miami and on Merritt Island. Many attended the impressive memorial service held at Grace Church, a tribute to their beloved Archdeacon.

1911-1913

Robert Mickleberry Williamson Black was ordained Deacon in 1891, by Bishop Quintard; Priest in 1893, by Bishop Nelson. He was Rector at St. Andrew's, Darius, Georgia, 1891-1892; Ass't., St. Luke's Cathedral and City Mission, Atlanta, Georgia, 1892-1896; temporary charge All Saints Church, Biltmore, North Carolina, 1896-1897; Rector, St. Johns in the Wilderness, Flat Rock, North Carolina, 1897-1901; Rector, Zion Church, Douglaston, L.I., New York, 1901-1902; Rector, St. Barthelmas, Brooklyn, New York, 1902-1908; Rector, Grace Church, Memphis, Tennessee, 1908-1911; Archdeacon of the East Coast of Florida, 1911-1913.²⁰

The Rev. Mr. Black conducted services twice a month at St. John's beginning October 15, 1911. The last time he came (for which we have records) was reported in ECA on April 26, 1912. The congregation was deeply touched as he spoke of the sinking of the Titanic, when a college friend, Major Butts, had lost his life along with many others. He urged the people to live a good, true life, a pure life, to

be ready when that time comes to all, sooner or later.

The Rev. Mr. Black had at least two children, a son and a daughter. The family spent the summer of 1912 at Flat Rock, North Carolina, and returned to the area for another winter season. The Venerable Mr. Black was later Rector at the Church of the Advent, Columbia, Tennessee; and at Zion Church, Douglaston, New York. He died in Houston, Texas, on May 7, 1929, at the age of 67.

1919-1922

Following Archdeacon Cresson's retirement in 1919, the Rev. Mr. J. Goodrich Litch of Enterprise was appointed by Bishop Mann to serve as Missionary of the East Coast district.²¹

We should now have a better understanding of the effort it took to maintain continuous services at the little East Coast missions. Multiply that effort by three, for our area was one-third the size of all southern Florida. Bishop Gray, from 1893 to 1913, took us two-thirds of the way toward independence. The long Missionary Period in south Florida came to a close nine years later, in 1922, when the Missionary Jurisdiction of South Florida became the Diocese of South Florida.²²

"THE 29"

"The following names are those of the members who aided and assisted (by money and work) in building this Church . . . "

First Parish Register

John Aspinwall*
 Juliet Aspinwall*
 Jno. E. M. Hodgson*
 Annabella M. Hodgson*
 Alex. R. Hodgson*
 Henry U. Hodgson*
 Chas. L. Taylor*
 Mrs. Chas. L. Taylor*
 Mrs. Wm. Treutler*
 Mrs. Isabelle G. Gilbert
 J. Arlington Gilbert
 Mary G. Gilbert
 A. Florence Hodgson
 Mrs. A. R. Hodgson
 Walter J. Nesbitt
 Mrs. W. J. Nesbitt
 W. R. Harris
 Mrs. W. R. Harris
 C. J. Young
 Mrs. C. J. Young
 J. Maxwell Randall
 Eugene S. Randall
 Mrs. Jno. Aspinwall, Sr.
 Frank Turner
 Mrs. Jno. L. Harrison
 Mrs. Jno. Hodgson
 J. Kingan Hodgson
 Jane Kingan
 Ernest Taylor*

*The first communicants

First Families

John and Juliet Aspinwall of Barrytown, New York, came to Eau Gallie about 1889. They invested in a number of parcels of land, some for orange groves and the experimental culture of pineapples and various delicate plants, which included cucumbers. They were winter residents for approximately eight years. Mr. Aspinwall helped Henry Flagler obtain the right of way for the railroad as far as West Palm Beach, Florida.

John Aspinwall was born in Paris, France, on October 15, 1858, of American parents. His father was a member of the old commission house of Howland and Aspinwall of New York. They were direct descendants of John Howland of the Mayflower.¹ John Aspinwall was the founder and general manager of The New York Leather and Paint Company, Newburgh, New York, and was president until it was sold to the DuPont interests in 1910. His other New York business interests were too numerous to include here.

The names John and Juliet Aspinwall were written at the top of the list of the twenty-nine, not to put it in alphabetical order, but more than likely because they were extremely interested in having the church built. Mr. Aspinwall's mother had given the property and built the Episcopal Church, St. John the Evangelist, at Barrytown, New York, as a memorial to her husband.

In April, 1893, Juliet Aspinwall became the first president of The Ladies Guild² of the future St. John's Church. She, too, was public-spirited and is credited, along with Mrs. E. G. Vivell, wife of an officer of Eau Gallie's first bank, in the organization and erection of AVILAH House,³ a community endeavor.

After the devastating freezes of late December, 1894, and early February, 1895, when the Aspinwalls lost 150,000 pineapples, 800 orange trees and experimental plants, he did not have the heart to revisit Florida for another ten years. He had two men to look after his business interests and groves. In 1908, they sold their home which was situated on the south bank of the Eau Gallie River. It was torn down and the lumber used to build a fine home on Highland Avenue. Later on, when they returned to Florida, they made the trip in, and lived aboard, their 70 ft. yacht, Tarpon.

John Aspinwall died April, 1949, and his wife, Juliet, March, 1948.

* * *

Miss Watts was asked to tell about her grandparents and her uncle, three of "The 29."

Katherine Billings Taylor was born in Canada of Scottish parents, she began. The parents moved with their four older children to Canada from Edinburgh. Katherine was their seventh and youngest child, born in Broom, Canada. Her oldest brother moved to the States and Katherine followed him down. She met Charles L. Taylor in Gleasondale, Massachusetts. The name of the town was later changed, perhaps to Clinton; I am not sure.

Charles Taylor was raised in his great-grandmother's home with his grandparents, Mr. and Mrs. Henry Moore, and his widowed mother and younger sister. This was a Colonial family. His great-grandmother had been granted the land by the Continental Congress in appreciation of her services to the Army during the Revolutionary War. She carried mail to the troops, sometimes through the forests, at night.

Charles and Katherine were married and had a son, Ernest, born in 1873. When he was a small boy, they moved to Wisconsin. It was an underdeveloped frontier type part of the country. They were in constant fear of Ernest straying into the woods and being attacked by a bear.

My mother, Maude, was born in Wisconsin, in 1879. In this state the weather was severe and the work hard. One summer, Mr. Lloyd Breck, their closest neighbor, told my grandmother that his cousin, John Aspinwall, was coming to spend the summer with him. John, he said, was a college student from a wealthy family and used to every comfort, a home with a staff of servants. Mr. Breck said he knew very little about cooking and asked if she would let them eat with her family that summer. Katherine loved to cook and liked to have people around, so she gladly consented.

After John Aspinwall returned home, he wrote to tell his cousin that his mother needed new managers for two of her farms. It seemed to him that Wisconsin was too rugged for Mrs. Taylor and the little ones. He suggested that his cousin, Lloyd, give up his Wisconsin farm and come to manage one for his mother, and the Taylors take the other one. In time, the deal was made with

the Taylors to have their own dairy on the farm they managed. They moved to Barrytown, New York, when Maude was two and Ernest was seven or eight, about 1881. A little girl of two, Mary, called "Mamie," was adopted while they lived in Barrytown.

The Aspinwalls were an old Episcopal family. They attended the church Mrs. Aspinwall had given as a memorial to her husband. Her daughter married a clergyman, Francis E. Shober.⁴ The Taylors joined the Episcopal Church at Barrytown. St. Stephens College was located nearby and many of their students went on to seminary and became Episcopal priests, I am told. My grandparents had good voices and enjoyed inviting groups of students to the farmhouse for the evening. One would play the organ and the rest would sing. Grandmother would have bowls of apples, milk, homemade bread and doughnuts. The students enjoyed being in a home while the family welcomed their company.

John and Juliet Aspinwall were married on September 9, 1885, I learned later. They began to come to Florida for the winter about 1888 or so.

In 1889, Charles, my grandfather, who had had bronchial trouble, grew seriously ill and the doctor said his only chance was to move to a warmer climate. They told Mrs. Aspinwall, Sr., and she wrote to her son who was in Florida for the winter. The Taylors were investigating the possibility of going to Virginia, when they received a letter from John Aspinwall, urging them to come to Eau Gallie, where they would be with friends, and work for them. Mr. Aspinwall was interested in Florida's potential, especially the pineapple plantations. People were still experimenting to learn what could be grown in the various parts of the state. They were not sure just what could be raised here.

The Taylors came from New York to Jacksonville by Clyde Line and then down the St. Johns to Sanford; then portage to Titusville and a river boat to Eau Gallie. They arrived here in February, 1890.

In 1897, Maude married Samuel K. Watts at the Taylor home on Pineapple Avenue. St. John's was not built by then. The Baptist minister officiated and only the family was present.

My father, Samuel, was raised in a Baptist family but had never joined the church. They had two children. My brother, Samuel, Jr., died in infancy.

Ernest was seventeen when St. John's was founded. On November 25, 1903, he married Mary Irene Newell in St. John's. It was the second wedding held there. Dr. Brown married them. Aunt Mary was also from a Baptist family, but was confirmed at St. John's and active there for the rest of her life. She and Uncle Ernest had four children -- Charles Dudley, Ernest Lyman, Gordon Newell and Mary Catherine. Three generations, nine of us, have been baptized at St. John's, the youngest are Charles' and Katherine's great-grandchildren, Ernestine Ann Taylor, Gary Lyman and Scott Alan Johnson. There have been five confirmations, two marriages and six burials.

* * *

Members of the Scotch-English Hodgson family comprise one-third of the "founding members" of St. John's. The two bachelor brothers, Alexander Rathven and Henry Unwin, nicknamed "Harry," arrived in 1883. They had such enthusiasm for the area that they returned to Montreal, Canada, and persuaded their oldest brother, John Edwin McConnell and his family to return with them. John had worked for J. G. McKenzie and Company, a well-known dry goods establishment in Montreal, for a number of years, and when the family was ready to leave, forty-five fellow employees gave John a testimonial dinner and a Winchester rifle.

In 1884, they started on their journey. With the three Hodgson brothers were John's wife, Annabella (McIver), their two children, Annabella Florence, age seven, and John Kingan, age six, and their aunt, Jane Kingan, age 65. They brought a cat, their dog, a Scotch Skye Terrier, furniture, paintings, books, even a Chickering piano (Mrs. Hodgson was a talented musician).

They traveled by train to New York, then by Central Steamer, "San Antonio," for Charleston, South Carolina. After purchasing many needed items, they continued on the same boat to Fernandina, Florida, the major port at that time. At Fernandina, they took a steamboat to Lake Poinsett. There, the family and their furnishings, including piano and pets, were loaded onto mule wagons for the overland trip to Rockledge. They stayed at an inn, the site of the Indian River Hotel built later. For the final lap of their long

journey, they boarded another boat, and with their possessions loaded onto barges, journeyed down the Indian River to Eau Gallie.

As soon as possible they built a two-story building to house a general store, ship's chandler and ways. This business, known as Hodgson Bros., sold hardware, dry goods, clothing, boots and shoes, crockery, and groceries. They also had a machine shop. The local telegraph office was situated at the store. John was a Justice of the Peace and in that capacity married quite a few couples until the first two churches were established, or when there was no clergyman available.

After the family moved here, John and Annabella had two more children, Elizabeth Isabelle (1889-1912) and Gordon McDonell (1891-1892).

In 1893, Margaret McCormick came down from Ottawa to marry the younger brother, Alex. They were the parents of Marguerite Elizabeth "Gretchen" and Alexander McCormick "Mac." Mrs. Hodgson, affectionately known as "Mrs. Ackie," was none other than "M. M. Hodgson, Agent, Commercial Union Assurance Company, Ltd., Eau Gallie, Florida."

Harry Hodgson married Eliza Danforth of Olean, New York, about 1902. He died suddenly of a ruptured appendix at age 47, in 1909. Eliza stayed on here for a number of years.

Not all the Hodgson family came to Florida. A younger brother, George, stayed in Canada; he had one son, Clayton, who was in the Canadian Army in France, W.W.I. Years later, Clayton's wife, a former nurse, Constance Irene Ward Hodgson, lived here during the winter months for a number of years. She died May 13, 1979. They had two children, Donald Ward and Patricia Ann Hodgson Frawley. There are several grandchildren. Donald's daughter, Denise, lives here and is a member of St. John's.

Our first Parish Register shows three Baptisms, seven Confirmations, one marriage and eleven burials for the Hodgson family. John's wife, Annabella, died in 1892, not long after her son, Gordon, and her aunt, Jane Kingan. John later married Dr. Sarah Collins Sharp, a physician. A drug store was built on the corner of Young and Houston Streets and Dr. Sarah had her office upstairs. Kingan never married. He was very popular, especially with the young people. After Dr. Sarah died, Florence made her home there (and later her

cousin). It was an interesting place, filled with many antiques, family pictures, art objects, and, of course, memories.

* * *

Mr. and Mrs. William Treutler were German people from Chicago. In 1888, they built a three-story hotel located near where the bridge spans the Eau Gallie River. This area was called Hyde Park after a place in Chicago. Albertina Treutler was an Episcopalian and one of "The 29." Episcopal services were held at the Treutler Hotel until it burned down on November 30, 1893. Soon, the Treutlers bought and improved the hotel called Eureka Hall, located on the southwest corner of Ninth Street and Pineapple Avenue. The Ladies Guild of St. John's met there; held bazaars and entertainments there. Mr. Treutler died in 1901, and his wife sold the hotel to Mr. and Mrs. Preston A. McMillan. She married Mr. Robert Menzel on November 8, 1915.

* * *

Miss Watts knew of the Gilberts:

Mrs. Isabelle G. Gilbert and her son, J. Arlington Gilbert, and daughter, Mary G. Gilbert, were winter visitors from New York State. Arlington and Mary were in the group of local young people which included Florence and Kingan Hodgson, Maude and Ernest Taylor, and later, Elsie Nesbitt, Mary N. Taylor, and S. K. Watts. The Gilberts had stopped coming here by the time I was old enough to remember.

* * *

Mr. and Mrs. Walter J. Nesbitt were faithful church people wherever they lived, Miss Watts continued. Their daughter, Elsie, married A. S. Bottsford and the couple's son, Walter, was baptized at St. John's. The Nesbitts moved to Ft. Pierce, in 1902. Later, they moved on to Redlands and then to Coconut Grove, I believe. They visited the A. R. Hodgson's and the Watts' from time to time.

* * *

Three items in the Indian River Advocate tell all that we learned of Mr. and Mrs. W. R. Harris, two of the twenty-nine original members. Soon after St. John's doors were open for the first time, an item appeared announcing the opening of St. John's, and St. Paul's at Eden. It stated,

". . . the chancel furniture was made by a resident mechanic, Mr. Harris, an English woodcarver. The altar is a perfect gem; for elegance and artistic finish, is equal to, and rarely seen outside of our cities."

The Harris' were still here on October 7, 1898, as the Ladies Guild met at their home on that Friday. Later, they moved to Daytona, where Mr. Harris died. An item dated November 24, 1899, reads, "We grieve to learn of the death of W. R. Harris which occurred last week at their residence in Daytona. Mr. Harris and his estimable family made many warm friends who tender their sincere condolences and sympathy to the bereaved ones in their great loss. The altar and baptismal font of the St. John's Church are artistic evidence of Mr. Harris' skill as a woodworker. He was also the builder of the Gilbert Cottage."

* * *

Charles J. Young married Mary J. Houston, granddaughter of the first settler in this area. On April 6, 1897, Mary Houston Young signed away her dower rights to a portion of land she had received from her parents, John and Susan Stewart Houston. Then she and her husband signed the Warranty Deed transferring a lot in the Houston Addition to Eau Gallie, to the Protestant Episcopal Church of the Missionary Jurisdiction of Southern Florida, for the purpose of building a church already named, "St. John's." The documents were witnessed by Henry U. Hodgson, and Jno. E. M. Hodgson, Notary Public. The examination of title (search) was made on April 26, and the transaction recorded in Deed Book "B.B." page 650, on May 1, 1897. The Young family moved to Miami about 1922, where Charles Young continued to work for the East Coast Lumber and Supply Company.

* * *

J. Maxwell and Eugene S. Randall were winter residents for many years. St. John's Treasurer's Records and items in the Titusville paper (by this time called East Coast Advocate) reveal all we know of these two brothers except for the gift of the Orchestrelle (see Music of St. John's).

"June 14, 1901. We are sorry to chronicle the sudden death of J. Maxwell Randall of Boston, well and favorably known in his lifetime to many on Indian River and the whole of the East Coast of Florida. Mr. Randall's death took place on Friday, June 7, 1901, in Boston. His many friends in Eau Gallie extend their sincere sympathy to the family in their sad bereavement. Mr. Randall was unmarried. He was a member of St. John's Episcopal Church of Eau Gallie and at

various times made liberal contributions to the expense fund...Mr. Randall was quiet and unassuming; always the first to aid in any good or charitable cause." An undated source stated that the brothers had a famous uncle who was the "Bishop of Boston."

"E.C.A. December 25, 1903. E. S. Randall will be married to Mrs. Archie Robertson of Montreal in January, 1904. They will honeymoon several months throughout Europe." Later, E. S. Randall returned to Eau Gallie for the 1906 season after an absence of three years. He brought his wife with him. He had purchased a launch which he called, 'Helen.'"

"ECA: March 30, 1917. Eugene S. Randall of Boston, Mass., and Eau Gallie, Florida, gave a handsome donation to the funds of St. John's Episcopal Church. The Randall family have been men of the Episcopal Church ante-dating the Revolution of 1776."

* * *

Frank Turner was an enigma to this writer for months, but after receiving Mr. Hodgson's little news items about him, Frank became a real person. August 15, 1890: "Frank Turner's house is completed and it looks very well. All Frank wants now is someone to keep him company." October 1890. "Mr. Frank Turner has the contract for hoeing Mr. J. L. Harrison's orange grove." November 21, 1890: "Mr. Frank Turner will commence shipping eggplants in a few days." (So he had his own garden.) March 18, 1892: "Frank Turner has one of the finest cabbage gardens we have seen in a long time." July 1, 1904: "Frank Turner will spray your orange trees. He has just procured a brand new spraying pump." July 15, 1904: "Frank Turner has purchased a horse and will go into the dray business in Eau Gallie if given sufficient patronage." From these few lines it can be deduced that Frank was unmarried, a hard worker, and ambitious.

We did find one person who remembers him. Mrs. Nell Stewart Ginter says he was always welcome at their house and at their table. He had a fine appetite and liked her mother's cooking.

Our Parish Register states that Frank Turner moved to Jacksonville but no date was given.

* * *

Miss Watts knew Mr. Harrison:

John L. Harrison married Anna Simpson of Canada and they lived in Montreal much of the time. When they were here winters they were regular attendants at church. Mrs. Harrison and her sisters who visited here were among the good needlewomen of the Guild. One of the sisters was married to an Anglican Dean who helped Dr. Dorset by taking a service at times, when they visited here.

* * *

Three more remain of "The 29." Jane Kingan, Mrs. Annabella Hodgson's aunt, was not actually living in 1890. She was buried on March 28, 1889, on the private grounds of J. E. M. Hodgson and services were read by the Baptist minister, H. M. Prince, "there being no Episcopal minister in Eau Gallie at the time." She was seventy years of age. Her name was included in the list because she had, most likely, made a contribution to building fund.

Mrs. John Aspinwall, Sr., John Aspinwall's mother, and Mrs. John Hodgson, mother of J. E. M., A. R., and H. U. Hodgson, were visiting in Eau Gallie at the time the decision was made to build a church and they, too, obviously, made a contribution.

We are glad that we have been able to introduce you to the twenty-nine who were the leaders in building St. John's Church.

* * *

VI

OUR FIRST BISHOP

William Crane Gray, the great-grandfather of our fourth rector, The Rev. Francis C. Gray, Jr., was born in Lambertville, New Jersey, on September 6, 1834. At ten years of age, he moved with his parents to Tennessee. His parents were Hannah (Price) and Joseph Gray. On his maternal line he was related to Bishop Croes, First Bishop of New Jersey, and Bishop William Rollison Whittingham of Maryland (1805-1879). South Florida's future bishop was graduated from Kenyon College in Gambier, Ohio, and received his theological training at Bexley Hall. He was ordained to the diaconate in 1859, and to the priesthood in 1860. He served as a Chaplain of a Tennessee regiment during the Civil War, and after the war, served churches in Bolivar and Nashville. His first wife was Maggie Trent, of Tennessee. Later, he married Fannie Campbell Bowers, daughter of William Varner Bowers of Philadelphia.

The degree of Doctor of Divinity was conferred on The Rev. Mr. Gray in 1881, by Kenyon College, and two years later, the same honorary title came to him from the University of the South. Dr. Gray had served in the Nashville area for thirty-three years when he was elected bishop of the new jurisdiction of South Florida. At his consecration on December 29, 1892, the presiding Bishop's representative was Charles T. Quintard, Bishop of Tennessee. Other consecrators were: The Rt. Rev. Bishops Weed of Florida, Dudley of Kentucky, Nelston of Atlanta, and Hale of Springfield.

Bishop Gray presided over the primary convocation of the new missionary jurisdiction on February 21, 1893, in the presence of Bishop Weed. This event took place in Holy Cross Church, Sanford. Five parishes, 39 organized missions and six mission stations were turned over to him--some "2000 communicant souls."

Miss Watts' early memories include some of Bishop Gray's visitations to St. John's:

He was highly respected by the adults and his visit was a high spot in the Church year, she said. Years later, while reading his diary as published in the Palm Branch, I realized better the problems and trials he had. South Florida was truly blessed to have such a man who was dedicated to serving

this wild area where the little settlements were so far apart and the transportation so uncertain.

Here are some entries from his diary that mention traveling facilities and discomforts, his first visit, first confirmation class, consecration of St. John's and mention of a baptism.

From the report of the Second Annual Convocation, Missionary Jurisdiction of South Florida, held in St. Paul's Church, Key West, January 18-22, 1894: "Monday, April 24 [1893], after an early celebration at the Church at Merritt [Grace], went down the river to Eau Gallie, where a fine lot has been given and \$600 subscribed towards building a church." This seems to have been his first visit here. It was, most likely, a business meeting.

"Friday, November 17 [1893], we had a very pleasant visit to Eau Gallie. A good congregation assembled in the hotel parlors. The Archdeacon [Brown] read the service, I preached and confirmed seven¹ persons. This, I am informed is the first visit of a Bishop to Eau Gallie."²

Another entry, three years after the church was built, from Palm Branch, April 1900: "February 25 [1900]. Quinquagesima. A red letter day for St. John's Church, Eau Gallie. They have paid every indebtedness and with the assistance of the Archdeacon, I, this day, consecrated the Church, and the people are very happy."

"March 7, 1900...was rowed in a skiff to Eau Gallie [across Eau Gallie River coming from the south side], where I spent the night."

"March 8, 1900. Banyan. After a very early breakfast at Eau Gallie, was rowed across the Indian River to Spartan, which was reached in a couple of hours. Spent a quiet day here and had services and preached to a schoolhouse full of people at night." Bishop Gray probably visited with the McMillan family, as he often stayed with her family, according to Mrs. Jessie Stewart. Preston A. McMillan was Mrs. Stewart's father and she was seven years old at the time. "Friday, March 9, 1900. Pouring rain. Captain McMillan sent me to Pineda in a sailboat. A long walk of more than a mile in the rain and wet grass from the river bank up to the little shed station of the town wetted me from my knees down. For five hours I had to wait in this lonely uninhabited spot and at last was glad to be able to wave the train down and go aboard"

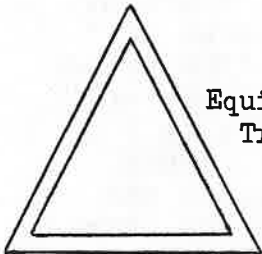
"Friday, August 15, 1901. Was told that the sun and mosquitoes would be death to man and beast, to attempt to get to Tropic the usual way, across the island, so had to go by sail across to Cocoa then by rail to Eau Gallie, then with the mailman in a rowboat to Tropic"

Miss Watts also recalled, *My aunt, Mrs. Ernest Taylor, always remembered her consternation when he baptized Dudley, her first baby. Dudley immediately took a firm grip on a fist full of beard. She said the baby never uttered a sound and the Bishop looked so completely unconcerned that she decided it was not the first time it had happened.*

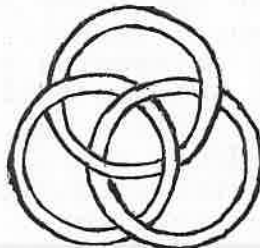
From Bishop Gray's diary: "March 23, 1905. Came to Eau Gallie at 7:30 service, baptized an infant³ and preached to a good congregation present."

Bishop Gray was here on many other visits for which we have records, but this is the last entry concerning St. John's that was noted. "Tuesday, April 15, 1913. Left Deland in an auto for Orange City and caught the train to Eau Gallie where I found Mr. Cresson waiting for me. We are the guests of Mrs. Gen. Castleton [Castleman]. 7:30 p.m. we found a fair congregation at St. John's Church, Mr. Cresson assisted me in the service. I preached. Many came up to speak to me after the service."

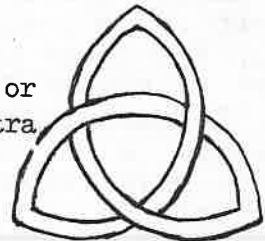
Bishop Gray had served another twenty years and was 79 years of age when he retired in October, 1913. He and Mrs. Gray returned to Nashville, where she died on May 11, 1915. Bishop Gray died there on November 14, 1919.



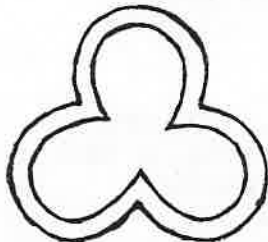
Equilateral Triangle



Three Interwoven circles

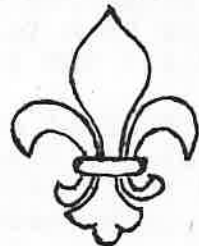


Vesica or Triquetra



Trefoil

SYMBOLS
of
the
HOLY TRINITY



Fleur-de-lis

VII

HOW THE CHURCH WAS BUILT

Before Bishop Gray's first visit to Eau Gallie on April 24, 1893, he had heard that the people had the promise of a fine lot and \$600 subscribed towards building a church. He made no mention of a service in his diary, so this may have been a "get acquainted" or business meeting. We know that the very next day the ladies met to organize a guild¹ as it was reported in IRA on April 28.

It was not a very good year to raise money for anything. The Panic of 1893 had everyone worried. There was little activity reported. The people knew they would get a church building in time; what they needed at that time were regular services and the comfort of clerical or pastoral ministrations.

The area had barely recovered from the financial scare, when late in December, 1894, and early February, 1895, the temperature dropped so drastically that the vegetable and fruit crops were ruined; one popular, newly developed variety of string beans was killed, never to return. Mr. Aspinwall was one who had invested in pineapples as well as oranges, and his crops were killed. The great Freeze was devastating. In a few years there was a fair recovery, but pineapples were not grown this far north after that.

By early spring 1896, the church people were ready to go ahead with their plans to build the church. On Thursday, March 19, a boatload of people came up from Melbourne to join the local residents in an Evening of Music. "The piano duet by Misses Paddison and Hodgson will long be remembered," Mr. Hodgson reported in IRA. There was a vocal duet by Messrs. A. R. and H. U. Hodgson and a song by Mrs. Hanna. "Miss Mary Valentine's artistic execution on the piano was listened to with breathless attention." Miss Paddison, Mrs. Sweet and Mr. Fred Mount appeared in a leap year sketch. The programme was brought to a close by a character song, "Going back to Dixie." Over \$40 was added to the building fund for the proposed St. John's Church.

Most of such affairs were held at the Casino, the community building on Guava Avenue, where the Church people had held their services ever since the Treutler Hotel burned down on November 30, 1893. Some of the money raising affairs were held at the homes of members, such as the

entertainment and supper at the residence of Mrs. William Treutler, on December 11, 1896. Messrs. Hodgson, Hays, and Gilbert; Misses Paddison, Gilbert, and Hodgson; and Mesdames Nesbitt, Hanna, and Sweet gave assistance to their genial and popular hostess and \$26 was netted for the Fund.

A few days after Sunday, January 29, 1897, our favorite correspondent, Mr. Hodgson, reported that Archdeacon Brown's lecture on that day was both interesting and instructional. "The Archdeacon, having been furnished with an assistant, will be enabled to devote the first and third Sundays of each month to this Parish [sic], beginning with the ensuing month. It is hoped the communicants of St. John's Church will testify their appreciation of these services by attending themselves and urging others to do so. The committee in charge of the creation of a fund for the building of a Church Edifice, reports a favorable progress."

"On February 5, 1897, Mrs. William Treutler received a gift in the form of a contribution from Mrs. Ruth Silk, of Middleton, New York, to be applied to the Church Building Fund. Mrs. Silk will be remembered as a resident on the Indian River some three years ago."

J. E. M. Hodgson announced that he would host the next affair. Mr. Hodgson's wife had died in 1892, and their six-month old son just a short time before that. He was probably just beginning to enjoy life again by 1897. He was 47 years of age; his daughter, Florence, 19, made a splendid hostess. His youngest daughter, Bessie, was only 8, but old enough to join in the festivities. Mr. Hodgson chose the eve of St. Valentine's Day; it was on Saturday. Admission for the entertainment and supper would be 25 cents. A "goodly company" had gathered. "Mrs. Mary Valentine entertained with [piano] music and a well ordered programme was gone through and enjoyed. The evening's enjoyment was brought to a close by the perfection of a sparkling and merry extravaganza, entitled, 'St. Valentine's Revenge' in which Miss Florence Hodgson, Mrs. A. W. Sweet, Miss Helen Ives of Grand Rapids, Michigan, and J. A. Gilbert took parts. Miss Ives, a petite little miss, very radiant and pretty in black knickerbockers, white waist and pink sash, made a very charming cupid, contributing much to the success of the evening by the naive and careful rendering of her role. The proceeds netted \$22 which will be presented to the Church by the Ladies Aid Society."²

"Archdeacon Brown officiated at Episcopal Services at the Casino on February 21, 1897. The new church building will be begun as soon as a suitable location is decided on,

from plans drawn under direction of Archdeacon Weddell," it was announced.

"On Tuesday evening, March 16, 1897, a lawn fete and entertainment was held at the residence of Mrs. Gilbert, in aid of the building fund of St. John's Church. A Shadow Play, 'Hezekiah's Dilemma' and a farce, 'His Heroine' was presented and refreshments were served by the ladies."

"On April 2, 1897, plans for the new building were submitted to responsible builders and work was to commence as soon as the contract was awarded.

On April 6, the property, donated by Charles J. and Mary Houston Young was transferred to The Protestant Episcopal Church of the Mission Jurisdiction of Southern Florida. The sum of \$5 made the transaction legal.

Another entertainment took place at the Casino on Wednesday, April 14, "a varied and interesting programme being given. A comedietta, 'Rainbows,' was presented, parts being taken by Misses Hodgson, Gilbert and Paddison; and Messrs. Hodgson, Smith and Gilbert. The proceeds of the entertainment added over \$30 to the Church Fund."

The lot had been cleared. Archdeacon Brown officiated at the ceremony when the cornerstone was laid on Monday, April 26, 1897. In the cornerstone was placed a copy of the Florida Times-Union dated April 24, 1897. Mr. George Hazelhurst, the contractor, began construction immediately.³

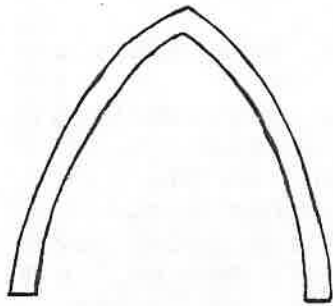
On June 18, 1897, a handsome altar was promised.

Later that year, Mrs. Isabelle Gilbert entertained again. "A large gathering was on hand and everyone thoroughly enjoyed the delightful entertainment given under the direction of J. Arlington Gilbert, ably assisted by Mrs. W. J. Nesbitt, Miss Florence Hodgson, Miss Mary Grace Gilbert, Miss Annette Paddison and Messrs. Eugene S. Randall, 'Harry' Hodgson and Ernest Taylor. A recitation by Mrs. L. D. Lockwood, of Melbourne, was a pleasing feature of the programme. The large grounds surrounding the house were tastefully decorated and hung with many colored Chinese lanterns, making a pleasant promenade in the starlight. Ice cream and other refreshments being served under the trees. The sum of \$40 was realized, making a neat little addition to the fund."

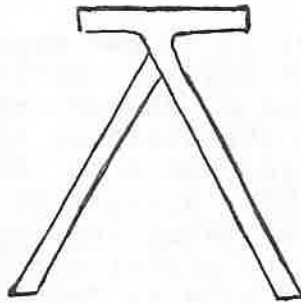
By the middle of November, 1897, the church was completed and November 21 was the date set for the opening services. The big day was postponed, however, and no reason

given. In the meantime, St. John's people put on still another show on Tuesday, January 25, 1898, at the Casino. It was attended by a large audience and a 'handsome amount' was realized. "Miss Lamdon and Miss Wilson rendered charming piano selections; Mrs. Hanna sang two numbers very sweetly; Mr. Gilbert was amusing as a Cafe Chanteuse and Mr. Wilson's songs were greatly enjoyed."

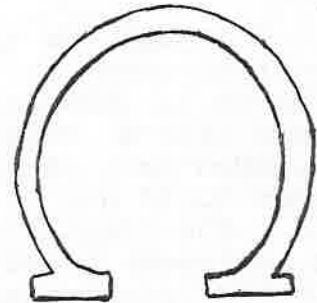
Finally, after five postponements, the big day came at last. Archdeacon Brown conducted the first services held at St. John's Church when its doors were opened on February 20, 1898.



Arch



Alpha



Omega



Alpha and Omega in a Monogram
symbolizes
The Everlasting Nature of Christ's Divinity

VIII

ST. JOHN'S - THE EDIFICE

And its Early Furnishings

(1897-1940)

What could be more appropriate than a Bible for the first gift to St. John's? Late in April, 1898, Archdeacon B. F. Brown received a "very handsome Bible from his friend, The Rev. Dr. Powell of Grace Church, Baltimore, Maryland, for St. John's Church at Eau Gallie."

Although the church building was completed, some money was still owed, so the fund raising continued. On November 4, 1898, Mr. George E. Andrews of Eden very kindly made a liberal donation to the building fund. It was announced that the old Casino would be torn down, so the Ladies Guild had to hold their affairs at some other location. The Treutlers had purchased and improved the hotel on the southwest corner of Ninth Street and Pineapple Avenue, so entertainments were then held at Treutler Hall, or Eureka Hall, as it was still called. Three more big affairs were held. That fall they had a bazaar on Halloween; on the last Wednesday in March, 1899, a comedy, "The Boarding House," was presented and the evening's entertainment was concluded with several tableaux and some musical selections. Late in December, 1899, the church treasurer received "a handsome donation from Mrs. S. E. Barbour which will be applied to liquidating the church debt. The generous gift is much appreciated." Then on Monday evening, January 22, 1900, a "laughable farce" was given by Dr. Wells and Mr. Mitchell "in their most merry manner," violin solos by Prof. Deymon and Mr. Perneroy, and vocal selections by Prof. Adams and Mr. Mitchell, after which stereopticon views were shown and the guests danced to the music of a gramophone for the remainder of the evening.

The church building was paid for at last and the Bishop was notified. Plans were made for the consecration. The Palm Branch for April, 1900, printed Bishop Gray's diary for February of that year. "February 25. Quinquagesima. A red letter day for St. John's Church, Eau Gallie. They have paid every indebtedness and with the assistance of the

Archdeacon, I, this day, consecrated the Church, and the people are very happy."¹

Miss Watts tells of this earlier period:

At the time the little church was built, the Charles J. Young residence was the only building on Young Street between Highland Avenue and Magnolia Avenue, now U. S. 1. It was the typical native wilderness of this part of Florida, with palmetto scrub, mossy oaks, pines, Sabal palms, even on what is now Water Street and Shady Lane. The church was not in view of any neighbor, not even the Youngs. The street was a narrow dirt road with little traffic.

The boat basin, started by Capt. Bennett, was in its present location, but the land from Young Street down near it was not cleared. The homes on the Eau Gallie River were probably the Bennett's, Paddison's, Harrison's and Gilbert's. They had fruit trees, grove style in the long back yards, so there were no homes in view of St. John's.

Recently it was learned that Mr. George Haslehurst was the contractor. I was not sure of his name, but do recall that the members were very grateful for the good workmanship he put in the interior and they felt that much free time had been given by him. The general opinion was that Mr. Haslehurst had built the lectern, the prayer stall and hymn board, as well as the pews and kneeling benches, which were not fastened down.

Originally there were three steps to the altar which was against the wall. The altar rail was at the second step. The third step was under the altar, extending out about a foot around the sides and front.²

There was no water on the premises. Fire was the constant fear of the people who had given so generously to get it built. For many years to come, whoever took care of the altar kept the communion silver and linen at their home, thus, in case of fire, the church would have that much for a continuation of services.

The choir sat to the left of the chancel in the area that is now the vestry. There was no south wall, just a supporting post. The organ was

placed according to the wishes of the organist. The Processional and Recessional was not a part of the service at St. John's in this period.

The three beautiful stained glass windows on the north wall were installed when the church was built. (See Fig. 1 and Notes and Sources.) J. E. M. Hodgson had them made as memorials to his wife, son and wife's aunt. Mr. W. H. Harris built the altar,³ the gift he had promised, and was commissioned to build the carved baptismal font, a gift from Mrs. John Hodgson, mother of the Hodgson brothers. According to the writing under the basin, it was finished on March 4, 1898, just in time for the baptism of three and one-half month old Marguerite Elizabeth Hodgson, daughter of Alex and Margaret. Mrs. Hodgson, Sr., was visiting here from Como, Canada, and held her granddaughter during the service, we were told.

At least three large affairs were held 'for a worthy cause' connected with St. John's: A Domino Ball on February 22, a concert on April 16, and a stage show on May 29, all in 1901, and at Eureka Hall. (See Figs. 2, 3 and 4.) From the East Coast Advocate: "The new organ is set up in St. John's Church and ready for the January 12, 1902, service. It was made by the Beethoven Company of Washington, New Jersey, and is a very handsome and sweet-toned instrument." No doubt the organ was paid for by entertainments such as those listed above.

It is not known when the silver communion service was given, nor by whom, nor the Parish Register which has a date of its printing: 1902. Early in December, 1902, Mrs. S. E. Barbour of Walden Cottage gave a linen cover for the organ which completely covered it--for protection then, not for beauty. Late that month, Mrs. Albertina Treutler gave matting and carpets for the Chancel and aisle of the church. Late in February, 1903, the choir was presented with a new set of hymnals, "The Rev. Charles L. Hutchins Edition," by Mr. H. Northwood, a member of the choir.

On Sunday, June 13, 1907, Mrs. Treutler presented the church with a handsome offertory plate of engraved silver in memory of her husband, William Treutler. A 100-candlepower incandescent lamp was ordered by the Ladies Guild from Hodgson Bros. and installed on the church building. It was used for the first time on Sunday, January 19, 1908, and lighted the grounds perfectly.

In mid-April, 1908, Mrs. Isabella Graves Gilbert of Odessa, New York, gave St. John's four complete sets of Altar linens. They were in the church colors of white, red,

purple and green, made of felt, embroidered with silk thread and trimmed with fringe. (See The Altar.) In December, 1909, Mrs. Eliza Danforth Hodgson gave a cross in memory of her husband, Henry Unwin Hodgson. It was placed on the Altar during the week just prior to December 3, 1909.

The entrance of St. John's was provided with "mosquito proof" doors, read an item in the ECA on August 12, 1910. Copper screens were installed in 1915; the building was wired for electricity in 1921. Miss Watts recalls that sometime after General Castleman died in 1918, Mrs. Castleman gave St. John's an antique chair for a Bishop's chair, and describes it as "oval, ornate and heavy."

Heat was a problem that concerned the Guild, as the ceiling was high, Miss Watts continued. Some of those attending were bothered by fumes from the oil heaters. One Sunday after service, Mr. Ballard asked the people if they would be interested in an antique Shaker stove for the church. He described it, 'A little black, metal stove on four legs with a little hearth at the burner level.' Above the burner part was a top that looked like an inverted warmer pan on four legs that added to the effectiveness of the stove and gave off more heat. The Ballards had brought some down from Kentucky for several of the bedrooms at Sunny Point and would give one to the church if we wanted it. Those present were interested and after a week or two of debate decided to give up two pews on the east side near the rear, and build a chimney so the stove could go there. When installed, it added so much warmth it was greatly appreciated. There was a way to leave the door ajar to increase the heat, but it took a bit of 'know-how' to keep the fire going. We thought the antique heater blended well with the interior of our Mission Church. We still used oil portables in the front aisle and choir. These all helped, but I still would not say the entire church was heated.

Over the years the Guild was involved to a certain extent in beautifying the church grounds. The Ballards were very much interested in this and donated much in labor, plants and planning. Palms, several very pretty varieties of oleanders and bignonias were used and probably other shrubs, as well.

There were very few changes⁴ made in the church building until after the 1940s, when we entered "The Space Age," and our little church, originally built for one hundred persons, was suddenly too small!

THE NEW CHURCHES AT
EAU GALLIE AND EDEN.

INDIAN RIVER ADVENTURE 2-25-98

On Sunday last Archdeacon B. F. Brown held the first service in the new church, St. John's, at Eau Gallie. The Archdeacon laid the corner stone of this church on the 23th day of last April. The building is now completed, and in both proportion and finish is one of the handsomest churches on the East Coast. The three chancel windows, the gift of Mr. Edwin Hodgson, are memorials to members of the Hodgson family. They are the work of Mr. Geinhardt, of Baltimore. The centre window contains a life-size figure of St. John; in the side windows, one has the cup and the other the paten—the symbols of the Blessed Eucharist. All these windows are in very fine stained glass. Two other handsome colored windows are in the chancel, which are also donations. Three more are now promised which will soon replace that number of the plain glass windows. The building is very handsomely ceiled within, and finished in hard oil. The chancel furniture was made by a resident mechanic, Mr. Harris, an English wood carver. The altar is a perfect gem; for elegance and artistic finish, is equal to, and rarely seen outside of our cities. The services on Sunday last were morning prayer and Holy Communion; evening prayer and sermons by the Archdeacon at both the services. Congregations were large and appreciative.

The Bishop will visit St. John's on March 6th, in the evening. On the morning of the same day the archdeacon will hold service there, and administer both adult and infant baptism. The mother of the Messrs. Hodgson has donated a font to the church, which will be in place by that time.

On Sunday next, the 27th inst., Archdeacon Brown will open the new church, St. Paul's, at Eden. The corner stone of this church was laid by him on January 17th, of this year. Mr. Decker has pushed the work rapidly on this building. The people have been generous and energetic. The church is handsomely ceiled throughout, and is larger than the St. John's, at Eau Gallie. Both these churches will be ready for consecration in a short time.

IRA FEB 25 98

VIATOR.

Fig. 1

BALL AT EAU GALLIE.

FEB 22, 1901

The Domino Ball at the Eureka Hall on Tuesday evening last, brought out all the best dancers in the town. The costumes were in many cases expensive and beautiful; among the most noticeable were those of Miss Lizzie Danforth and Miss Florence Hodgson. Both these young ladies completely mystified the many onlookers, their identity not being discovered until they unmasked. Miss Evans, of Hardeeville, S. C., wore a pure white Domino. The Misses Houston and Snell were costumed alike and were completely disguised. Mrs. S. K. Watts also wore pure white. Miss Jessie Goode, of Melbourne, wore one of the handsomest costumes on the floor. Among the gentlemen who were on the floor may be mentioned, were H. U. Hodgson, Geo. F. Paddison, S. K. Watts, R. P. Paddison, Chas. Dukes, Harry Cole, J. K. Hodgson, W. J. Nesbitt and many others. Mr. J. A. Gilbert, as usual, wore one of the most comical costumes on the floor, and caused no end of fun and laughter.

A large number of our guests were present as onlookers, and participated in the dancing after 10 p. m. Professor Earle Adams presided at the piano, and J. E. M. Hodgson ably filled the position of ticket-puncher at the door, reporting at the close of the evening's amusement a neat little sum to the credit of the Guild. The ladies of Eau Gallie kindly furnished refreshments, consisting of sandwiches, various kinds of delicious cake and hot coffee.

Dancing was kept up until midnight, when the strains of "Home Sweet Home" warned the merry dancers the Lenten season had begun. Each and all voted the evening one of the pleasantest of the many dances of this pleasant winter season.

Fig. 2

CONCERT AT EAU GALLIE.

On Tuesday eve last the 16th, the Eureka Hall at Eau Gallie was packed to the doors by representative citizens from Melbourne, Melbourne Beach, Tropic, Banyan, Lotus and other adjacent points, the occasion being the concert by Professor Adams, of Melbourne, in aid of St. John's church, Eau Gallie. The following ladies and gentlemen took part in the program which is here given in detail.

Orchestra: P. A. McMillan, violin; Miss Jessie McMillan, guitar; Leland McMillan, violincello; Miss Claudia McMillan, mandolin; Prof. Earle Adams, piano.

Quartette: Miss Mamie L. Evans, Miss A. Florence Hodgson, Mr. H. U. Hodgson, Mr. H. M. Willhite.

Solofists: Misses Mamie L. Evans, A. Florence Hodgson, Mamie Taylor, Laura Houston, Jessie McMillan, Claudia McMillan; and the Messrs. L. Earle Adams, H. U. Hodgson and H. M. Willhite.

The following voc. and instrumental pieces were well and pleasantly rendered, eliciting many encores by the delighted audience, which were in most cases happily acceded to.

- PART I.**
- May Flower, Orchestra Lichner.
 - We Come With Song, Quartette Thompson.
 - Hercules, Miss McMillan Lange.
 - Vocal Solo, Miss Taylor, Selected.
 - In the Starlight, Miss Hodgson
 - and H. U. Hodgson Glover.
 - Song of the Rose, Miss M. L. Evans, Rossellen.
 - The New Kingdom, Mr. Adams, Towers.
 - Whispering Hope, The Misses Houston
 - and McMillan Hawthorne.
 - For You, Miss M. L. Evans Smith.
 - Curfew Bells, Miss Houston, Mr. Adams, Glover.
 - Venus, Mr. Willhite Von Filger.
 - Evening Star Waltz, Orchestra Oeven.
- PART II.**
- Mandolin Solo, Miss McMillan.
 - With Guitar and Mandolin accompaniment.
 - Beautiful Moonlight, Glover.
 - Misses Evans and Hodgson.
 - Guitar Solo Miss McMillan Selected.
 - Piano Solo Prof. Adams Original.
 - O! Restless Sea, The Misses Evans and
 - Hodgson and H. U. Hodgson, White.
 - Waves of the Ocean, Blake.
 - Miss Houston, Mr. Adams.
 - Could the Waters Speak as they Flow, Selected.
 - Miss Hodgson.
 - Ulamen Ritt, Misses Evans and Hodgson, Beyer.
 - Love Old Sweet Song, H. U. Hodgson, Mollay.
 - The Sweet Long Ago, Miss McMillan, Blake.
 - The Holy City, Miss M. L. Evans, Adams.
 - Oh! Hail Us, Quartette, From Ernain, Verdi.

At the conclusion of the program, refreshments were served by the ladies of St. John's Guild assisted by many willing hands, after which the hall was cleared for dancing, which was merrily kept up till 1 a. m., the music being rendered by the orchestra and J. A. Gilbert and Prof. Adams. Professor Adams is to be congratulated on his management in bringing such an evening to so successful a finish, and it is hoped the professor will soon again give us the opportunity of hearing and enjoying another such evening of amusement. The Spartan's excursion to Melbourne and return was well patronized on this happy occasion. APRIL 19, 1901

Fig. 3

GUILD ENTERTAINMENT AT EAU GALLIE.

On Friday evening last, the Eureka Hall was packed to the doors by a most enthusiastic audience. Tropic Banyan, Bonaventure, Melbourne, Tillman and other points were well represented. The program consisted of vocal and instrumental solos and duets, and Messrs. Gilbert and Alexander in their negro specialties were loudly encoered. The piece of the evening was the play "His Lordship," with the following ladies and gentlemen in the caste. Miss Minnie L. Evans, as Mrs. Farrington; Miss Hodgson, as Helen Page, cousin of Mrs. Farrington; Miss Goodspeed, guest of Mrs. Farrington, as Jessie Vincent; Miss Mamie Taylor, as Polly Eastman, guest of Mrs. Farrington; Miss Lizzie Danforth, as A mette, alias, Ernestine Countess De LoVill; Sir Henry Tipton, represented by Mr. Willhite; Mr. Marmaduke Craft, by C. P. Alexander; Mr. Jack Brady, reporter for the ADVOCATE, represented by Person Paddison; Tom Boynton, reporter for the Star, by J. Kingan Hodgson; James Robert Hauly, a valet, by H. U. Hodgson. The attention of the house was held by the entire troupe from the rising of the curtain to the closing scene, and the acting of the Misses Evans, Danforth and Hodgson was especially worthy of mention. The play was followed by a vocal solo by Miss Evans, of Hardeeville, S. C., which received a deserved encore, when Miss Evans happily rendered a coon song with the inimitable accent of the tropical southern girl. The evening closed with a song and dance in negro costumes by the gentlemen of the troupe. A handsome sum was netted for the St. Johns church fund by the entertainment. Mr. J. A. Gilbert kindly acted as master of ceremonies and general manager, and ably succeeded in carrying out the very lengthy program. The erecting and ornamenting of the stage is also due to the taste of Mrs. J. A. Gilbert.

MAY 29, 1901

Fig. 4

IX

THE ALTAR

Years served

| | | |
|-----------|--|----------------------------------|
| 1897-1915 | Jno. E. M. Hodgson | Mary Louise Payne Jackson * |
| | | Gwendoline Percival Laker |
| 1915-1939 | Samuel K. Watts | Annabelle Jones Minton * |
| | Maude Taylor Watts | Effie J. Tallant |
| | Eliza Danforth Hodgson | Mrs. Robert E. Manders * |
| | Mary Newell Taylor | |
| | Helen Friend Smith | 1956 Mary L. Scheible Thompson |
| | A. Florence Hodgson | Georgia L. R. Marshall * |
| | John Kingan Hodgson | |
| 1939-1953 | Sally Cox Hume | 1957 Helen Batz |
| | Maude Dickinson | Phyllis Hager Harmon? |
| | Violet Watts | Helen Murphree |
| | Mary N. Taylor | 1958 Janice Robbins? |
| | Florence Hodgson | Cora Ashley Houser |
| | Agnes J. Gardner | Trudy Marshall |
| | Mrs. George L. Granger | Ruth Pringle Smith |
| | | Beulah DeWolfe? |
| | | Flora Hughes |
| | | Veda C. S. Spangler |
| | ALTAR GUILD (Reorganized 1954-55) | |
| 1954 | Agnes J. Gardner | 1959 Fannie Horn Langstroth * |
| | Florence Hodgson | |
| | Mary N. Taylor | 1960 Eva Harris Moore |
| 1955 | (In order of appearance in first Parish Register) | 1961 Mary L. Richards Willoughby |
| | | Eunice Grimshaw * |
| | Anna Jessup Billings | 1962 Nell Calkins Gleason * |
| | Fern Griffith | Volta Mae Cottrell |

* = Indicates that person was a directress at some time during the time she served, not necessarily the year indicated.

Note: No attempt was made to determine length of service for those listed from 1954-1962.

THE ALTAR

Early Workers and their Schedules

Mr. J. E. M. Hodgson took care of the Altar and opening and closing the church for services until 1915. Flowers were often from his own yard. I suppose he took care of the portable oil heaters and lights. We had no electricity until after 1914.

After Mr. Watts was confirmed in 1915, Mrs. Watts asked if he would care to offer to help Mr. Hodgson if he wanted help. It seemed to her that it was a lot for one person to do. Mr. Hodgson gratefully accepted the offer and they arranged to take turns. Mrs. Watts took care of the altar cloths of the era. There were four sets--white, purple, green and red, lovely felt ones embroidered in gold with gold fringe. Each set had covers for the altar, lectern, prayer stall and bookmarks to match. They were handled with great care, folded with tissue over the embroidery after service, and kept in a very tight chest especially built for them. These three also took care of sweeping, dusting and tending the oil heaters that were placed in the center aisle in the winter. I would not say that the church was heated. Before we had street lights I remember some of the men brought their lighted lanterns into the church and used them to heat their feet and the floor during the service.

After Mr. Hodgson's health failed there were years when Mrs. H. U. Hodgson, Mrs. Ernest Taylor and Mrs. Watts took turns by the month caring for the altar and the church. Mr. Watts tried to help them with opening and closing the church and with the fires but he was sometimes detained at the drug store until he sold the business in 1925.

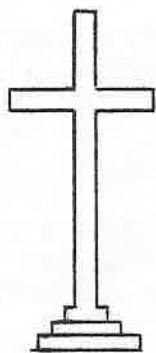
When Mrs. Helen Friend Smith was here she did a lot of the altar work and often took her little girls with her to try to substitute for lack of Sunday School for them, but Mrs. Hodgson, Mrs. Mary Taylor and Mrs. Watts were the main ones through many years.

In the late 1930s, it was the Watts' one month, and Miss Florence and Kingan Hodgson, the next. They did the altar work and were responsible for opening and closing the

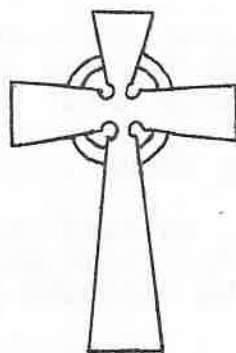
church for services including going early to start fires in time to heat the church for the 9:30 a.m. service in winter.

The Watts' kept up their part until the middle of March, 1939. Mrs. Watts was sick for six weeks before her death on May 10. This left Miss Florence with the altar part which she did until she realized it was more than she could do all alone.

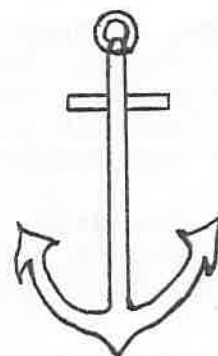
A few dedicated workers carried on this work until the congregation began to increase. In 1954, the Altar Guild was reorganized and Mrs. Mary Louise Jackson became the Directress.



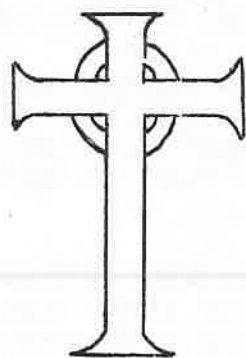
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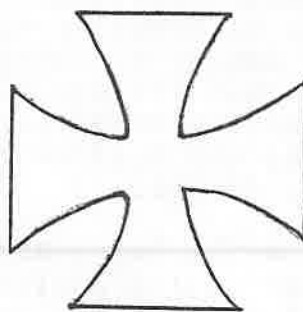
Celtic



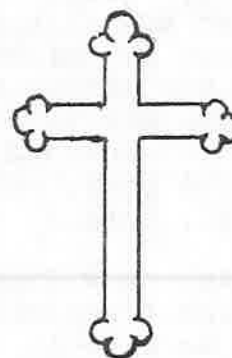
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Patee



Budded

A FEW OF THE MANY TYPES OF CROSSES USED IN THE CHURCH

THE SILVER CHALICE

On May 3, 1955, Mr. and Mrs. Robert E. Manders became communicants of St. John's. St. Agnes Guild met at the Manders' home one day during the week previous to Sunday, February 26, 1956, and after the business meeting, Mrs. Minton, President of the W.A., asked the vicar if he had anything to say to the ladies.

In a letter to the Reverend William T. Walker, dated June 18, 1967, Mrs. Manders relates what happened:

"Fr. Cuthbertson spoke of the need of a larger chalice at St. John's. The congregation was growing and the only chalice at St. John's was very small and not adequate for the coming Palm Sunday and Easter Day communions. He asked each of the members to pray about this most fervently.

"A few days later, Mr. Manders answered the sound of the knocker on our ocean front home and there stood our neighbor, Col. George Jacobs, holding a beautiful silver chalice.

"'I've come to see if you can find a home for this,'" Mrs. Manders heard him say, "and he came in and told us the story of the chalice.

"Col. Jacobs was stationed in Burma with the U. S. Military Assistance Forces. [W.W.II]. In 1944, Col. Jacobs was about 200 miles north of Mandalay when the village beyond his office was in danger of being destroyed and so was being evacuated. In this village was a mission church [Church of England]. A native Christian lad went into the chapel to pray, and seeing the chalice and the need to safeguard it, took it to Col. Jacobs.

"As the village was still uninhabited when Col. Jacobs was being transferred back to the States, and as there was no one to give it to, the chalice was still in his possession when he and his wife came to Florida to live. Col. Jacobs had been looking for a home for the chalice. When he heard we were Episcopalians he brought it to us.

"After Col. Jacobs left that morning, Mr. Manders phoned Fr. Cuthbertson and when our vicar heard the

wonderful news, he said, 'Truly, this is an answer to prayer.'

"And the silver chalice from Burma had found a blessed and thankful home."

SUNDAY SCHOOL

(Officers and Teachers)

- 1898-1900 J. E. M. Hodgson, Superintendent
Miss M. Grace Gilbert, Treasurer
Mrs. W. J. Nesbitt, Mr. and Mrs. Richardson, Mrs.
W. H. Scott, Teachers
Miss A. Florence Hodgson, Organist
- 1914-1915 Mrs. Mary N. Taylor, Supt. and Organist
Mrs. Eliza D. Hodgson, Mrs. Maude T. Watts,
Teachers
- 1916-1917 Mrs. Mary N. Taylor, Supt. and Organist
A winter visitor, name unknown, Teacher
- 1930-1931 Mrs. Lela Robertson Snell, Mrs. Emma B. Stewart,
Miss Violet Watts
- 1932-1933 Mrs. Carol H. Gleason, Mrs. Harriet Purdy
- 1945-1946 Mrs. Houghton, Mrs. Clara Krug
- 1954-1955 Mr. F. Courtney Stone, Supt.
Mrs. Charles Cooper, Mrs. Gwendoline P. Laker
- 1955-1956 Carl Pister, Supt.
Mrs. Gwendoline P. Laker, Mrs. Julia Miller,
Teachers
- 1956-1957 Comdr. S. A. Taffinder, Supt.
Mrs. Helen H. Douglas, Mrs. Mickey Meer, Mrs.
Julia Miller, Teachers
- 1957-1959 Mrs. Mickey Meer, Supt.
Mr. Cecil J. Leaney, Mrs. Margaret Knerr McCombie,
Mrs. Julia Miller, and Mrs. Mary Louise Scheible
Thompson, Teachers
- 1959-1960 The Rev. Hugh E. Cuthbertson, Supt.
Charles F. Owens, Supt.
Misses Elizabeth and Judy Bassett, Mrs. Hazel
Jones, Mr. Cecil J. Leaney and Mrs. Margaret K.
McCombie, Teachers

1960-1961 The Rev. Hugh E. Cuthbertson, Act'g Director
Mrs. Mickey Meer, Director, Religious Education
Aug. 1960-Nov. 1961
Timothy Bass, Misses Doris and Judy Bennett, Mrs.
Helen H. Douglas and Mrs. Julia Miller, Teachers

Sunday School

1898-1945

In 1897, when St. John's was built, Florence Hodgson was nineteen and her brother, Kingan, was eighteen years of age. The other children of those attending St. John's services ranged in age from sixteen on down to one year.¹ Charles Dukes, the oldest; Owen Stanley Sailsburg, 14; Stella Dukes, 11; Elizabeth Isabelle Hodgson, 8; Leland Duncan McMillan, 7; Minnie Dukes, 6; the Young twins, Minnie Ethel and Mabel Rebecca, 5; William Harry Young, 3 or 4; James Errol McMillan, 4; John Preston McMillan, 1. Margaret Elizabeth Hodgson was born the year St. John's was built, and Walter Sidney Bottsford, as well. There were just about enough children to have a Sunday School with some other local children and a few winter visitors added. Miss Watts was asked if she knew anything about this early period.

Years ago I saw a five cent composition book with the treasurer's record of a Sunday School. I suppose it was from the late 1890s. At that time there were several families with children of Sunday School age. The Young twins were among those attending. The record gave the names of those present and the collection for each Sunday--a few pennies per child. I do not know what became of this book but it was in such poor condition I assume it was not kept.² Those of us who saw the book were wishing that St. John's could have had that many children and their young parents in the 30s and 40s.

The earliest Parochial records that we have seen³ show that there was no organized Sunday School in 1913, but in 1914, there were twelve children. We estimate 10 children for 1915 and 6 for 1916.

1914-1915

A Sunday School attempt in my time was with my Aunt Mary Taylor as Superintendent and organist;

Mrs. Henry Hodgson as teacher for the younger class, and my mother, Mrs. Watts, teacher for the older class. We had classes on Sunday morning that winter. Dudley Taylor and I were among about four in the older class. Gordon and Ernest Lyman Taylor were with a few others in the younger class. I do not remember who the other children were.

When it was time to close for the summer, Mrs. Hodgson suggested a picnic for the children. She offered to take us down to Melbourne Beach in her boat, where we would have our lunch at the Casino and return before dark. She and Aunt Mary and Mother supplied the lunch. The "Lee" was an open motor boat and Mr. Tuppin was the Captain. About halfway there, one of Florida's very sudden rains poured down on us and there was only one possible course of action--return to home and dry clothes. The rain ended as abruptly as it started so we enjoyed the picnic lunch on the boat and, in fact, found it an exciting adventure. I remember after lunch, Mrs. Hodgson took a handkerchief out of her pocket and it was so wet we laughed as she wrung the water out of it!

There was another Sunday School attempt in 1916, by Aunt Mary and a young lady winter visitor. Aunt Mary was everything but teacher for that time also. At Christmas time, our vicar's wife, Mrs. Cary-Elwes, suggested that St. John's join Holy Trinity in a Christmas party at the rectory.⁴ There was room for all of us in the living room. We had a good time with gifts for all on the Christmas tree.

These were the two Sunday School attempts of my childhood. The four Taylors and I were the only children much of the time. After the Ballards and Mortons came, the three Morton children were at Sunny Point all winter. Thruston and Jane attended service with the family. After Dr. Dorset arrived in 1922, and made it clear that he wanted the little ones in church too, Mrs. Morton brought Rogers with her, occasionally, though he was very young. Mrs. Castleman enjoyed a visit from two of her grandchildren for the month of March, and they also attended services at St. John's.

When I was a child, the members felt that the children must be brought to the church and made to

feel a part of it. We were greeted the same as adults after service, nevertheless, the parents worried about Sunday School year after year. As I said, Dr. Dorset insisted that the young children be brought to service and the mothers should not be so worried about the little ones disturbing others. He said if they moved around a little, it should not bother anyone and even if one came up where he was preaching, it would neither disturb him nor interrupt his sermon. He wanted the children to know that it was their church, too. As a result they behaved beautifully and did not move around.

One Palm Sunday, Mrs. Ralph Stewart with her two children⁵ and Mrs. Roy Snell⁶ with her two⁷ were seated in the pew behind the Watts'. At the conclusion of the service, Mrs. Stewart attracted Dad's attention to water on the floor and in the pew due to a very bad leak in our old wood shingle roof. They had had a hard time keeping the children dry. We had been worrying about that roof for some time but money was so hard to find to cover expenses. Those four, beautiful, little children, so well-behaved under such circumstances, were a strong appeal for help.

Mr. William Cox, a relative newcomer, and a very quiet man, took a quick look at that scene. After most of the people were gone, all worried about how to get a new roof, he quietly told my father to get a bid on a new roof from Torrence Construction Co. Dad met him outside the church a Sunday or two thereafter and quietly told him the amount. Mr. Cox told him to go ahead and let him know when he needed the check. It seemed like a miracle to most of us, but Dr. Dorset was always so sure that if we did our best, the Lord would provide, as was best for us, so he probably was not so surprised, but equally relieved. That was just the beginning of Mr. Cox's helpful eye on St. John's.

During Dr. Dorset's time, but later, about 1930 or 1931 or so,⁸ attempts were made by Mrs. Stewart and Mrs. Snell to hold Sunday School. I was involved in only one of these, as a teacher. The first Sunday, I took the beginners in the shady yard behind the church. They were being very proper children. With enthusiasm I asked, 'Would you like to hear a story?' One little boy wearily

replied, 'Yes, but not now.' I was an elementary supervisor and first grade teacher and that quickly I learned that Sunday School teachers needed special training, and a room set up for teaching would also help! As I remember, we reached the conclusion that we had to have more children before we could make it go. Later, another group tried to get their children involved in St. John's. Mrs. Lansing Gleason and Mrs. W. E. Purdy worked on choir robes for a children's choir and their efforts may have included Sunday School as well, I do not know.

The World War II influx had brought some children to the area, though their families were service connected and not very often at church. After Fr. Granger came in 1945, Mrs. Granger's mother, Mrs. Krug, and one of our parishioners, Mrs. Houghton, had Sunday School in the afternoons before the four o'clock service. The Houghton family were about the main ones and the children were too bored without more present.

And so, for the next ten years, St. John's had no Sunday School, for there were never enough children; more often, there were no children at all!

OTHER CHURCH ORGANIZATIONS

(Year organized--or in some cases* reorganized--and number of members at that time)

| | | |
|------|---------------------------------------|-----|
| 1949 | St. Margaret's Guild ¹ | |
| 1954 | Altar Guild * | 6 |
| 1955 | The New Church School * | 21 |
| 1955 | Acolytes Guild | 3 |
| 1956 | Laymen's Club | 18 |
| 1956 | St. Monica, St. Agnes Guilds | - |
| 1957 | Episcopal Young Churchmen | 28 |
| 1958 | Daughters of the King | 9 |
| 1959 | Sr. Choir * | 14 |
| 1959 | Little Theater Group | 8 |
| 1960 | Jr. Choir | 14 |
| 1961 | College Age Group | 18 |
| 1961 | (Total number of women in St. John's) | 108 |
| | St. Monica's Guild | 18 |
| | St. Agnes Guild | 30 |

OUR VICARS

We were still under the Missionary Jurisdiction of the Diocese of Florida in 1914, when the arrangement was made for Holy Trinity and St. John's to share a clergyman. Holy Trinity could furnish a rectory, so the priest resided in Melbourne. They could also afford to pay the largest portion of his yearly salary. St. John's portion at that time was \$400 a year. This arrangement was in effect until 1953, with the exception of one season--1920-1921. So the minister at Holy Trinity was their rector, and our vicar. It was not the custom at that time to address the priest as Father. He was addressed as Mister, unless he had the title of Doctor.

The Rev. Mr. Herbert Cary-Elwes was born in Bedford, England, February 14, 1877. He received his B.A. at Oxford in 1904; was made Deacon in 1910, Priest in 1913 by Archbishop of Ottawa. He was married to the former Gladys Ethel Maud Coulson; they had five children. He served three years in Canada before coming to Melbourne, Florida, in 1914. His father, Dudley George Cary-Elwes was one of the many Anglicans who came to Florida about that time.

Surely St. John's has been especially blessed in having real dedicated Christians as ministers, Miss Watts continued. Trinity and St. John's were such small congregations, and Melbourne and Eau Gallie such small towns, and there was so little money available, it must have required real dedication to prepare sermons and carry on for so few.

For his calling time, Mr. Cary-Elwes could come up on the noon train and as Grandfather met the trains with the carriage, he would take our Vicar to his first stop and during the ride they would have a visit. Mr. Cary-Elwes always stopped to see the Hodgson brothers at their store and my father at the drug store. Later in the afternoon, he returned to Melbourne on the afternoon train, the #29. Mrs. Cary-Elwes was very gracious and friendly and a big help to him as he was quiet and shy. The children were small and she was a busy mother.

Mr. Cresson¹ said he stopped at the Rectory and Mrs. Cary-Elwes told him that her husband was upstairs putting the baby to sleep and to go up. He did, and found Mr. Cary-Elwes lying on the floor reciting a Greek classic from memory; the baby was astride his back using him for his horse. Mr. Cresson said he presumed that if the child was like most modern youths, the Greek classic would likely put him to sleep. My point is that he was a scholar, well-educated. I wonder how his calling to the ministry could carry him through years of service in such small churches.

With the growing family to care for, he took a teaching position in the Melbourne school and kept Trinity, but gave up St. John's. Years later, Mrs. Irene Christen, elementary principal, told me what an opportunity his pupils had. Our teachers did not have the education Mr. Cary-Elwes had and he was able to inspire his pupils. Unfortunately, his health made it necessary to move to North Carolina.

The weather in North Carolina was agreeable and after two years, Mr. Cary-Elwes served in Edneyville and Bat Cave, North Carolina, until 1939. His last service was in Glendale, Ohio, where he stayed ten years until he retired in 1949. He died March 4, 1959, at age 82.

The Rev. Charles Barron Crawford was made Deacon in 1876, Priest in 1877 by Bishop Stevens. From 1877, he served in Pennsylvania, Nevada, Washington State and Ohio. From 1893-1898, he was an Army Chaplain and served in the Spanish-American War. He was an Archdeacon in Kansas from 1899-1905, then Rector at the Church of the Redeemer in Biloxi, Mississippi, where he retired.

When Mr. Cary-Elwes gave up St. John's, it made it hard for us as we could not possibly finance a minister of our own. That same year, in the fall of 1920, the Rev. Charles B. Crawford, who had recently retired after many years at Biloxi, Mississippi, wrote to his old seminary friend, Bishop Mann, and told him he would be glad to supply a mission church for the winter season if the Bishop should need him. Bishop Mann quickly got in touch with St. John's and secured him for the winter season.

By then, the Bishop was well aware of St. John's needs. The Ballards came here to visit

their old Louisville friends, the Castleman's. They liked Eau Gallie so much they bought the property across the lane, south of the Castleman's home, and built Sunny Point. Bishop and Mrs. Woodcock were personal friends and enjoyed winter visits at Sunny Point. They soon became acquainted with Bishop and Mrs. Mann and they, also, visited at Sunny Point. After General Castleman died,² Mrs. Castleman's sister, Mrs. Galleher, who was a Bishop's widow from Sewanee, Tennessee, lived with her. Mrs. Galleher's daughter, who was the wife of Bishop David Sessums of Louisiana, visited her and attended St. John's. Bishop Mann must have been glad that St. John's could have his old friend, The Rev. Charles B. Crawford for that winter.

Mr. Crawford stayed at the only hotel; it was on the southwest corner of Ninth and Pineapple Avenue. He let the ladies know that invitations for home-cooked meals were most acceptable. We enjoyed having a local minister that we would meet at the Post Office, club, and other places around town, as well as having all the favorite hours for services.

Bishop Mann made a visit on Sunday afternoon, February 13, 1921. The confirmation class consisted of Mrs. J. W. Welsh and Violet Watts. It was a beautiful, sunny day and the Church was well filled. As organist, I was quite concerned with the special music we had planned. Mrs. Walker sang, "I Heard the Voice of Jesus Say." It had an especially lovely accompaniment. After service the Bishop said he enjoyed the solo as it was one of his favorite hymns. This service is a most memorable one for me.

The church had a very active year. The hotel closed its dining room for the summer on Palm Sunday. Our house was only one block west so Mr. Crawford had his meals with us until the Monday after Easter. We had a big attendance that day with chairs in the aisles, and it was a lovely service. Mr. Crawford corresponded with my father as long as he lived³ and was always interested in hearing about St. John's.

The Rev. Dr. Frederick W. B. Dorset was born in the Bahama Islands, B.W.I., January 5, 1869, the son of Joseph D. and Laura (Nairn) Dorset. Degrees: "Dur. Eng.

L.Th., 1892; F.R.G.S. and M.A.S. London, 1898." Atlanta, D.D., 1917. He was made Deacon in 1892, Priest in 1893. He married Maude Tarilton, Barbados, B.W.I., May, 1894. He was Curate, Cathedral British Guiana; Georgetown, Demerara, British Guiana, 1892-1896; Rector, St. Andrews Church, Grenada, B.W.I., 1898-1910; Church of Our Saviour, Montoursville, Pennsylvania, 1910-1911; St. Mary's Church, Williamsport, Penna., 1911-1912; All Saint's Church, Paradise, Penna., 1912-1915; Church of the Atonement, Augusta, Georgia, 1912-1922; Holy Trinity, Melbourne, Florida, 1922--where he was Rector, Holy Trinity, and Vicar, St. John's, until he died at Melbourne, May 5, 1939.

The next winter, on the Sunday afternoon between Christmas and New Year's Day, Dr. F. W. B. Dorset called at our house to arrange for his first service at St. John's. He was anxious to have communion service on New Year's Day, 1922, so with the help of the other members, Father spread the word, and that was the beginning of his seventeen years of service through good years and depression years.

When he arrived, we were at our best. Mr. Albert Crawford was giving us such a wonderful choir year. The Guild was a strong organization and there was a good congregation every Sunday. The nation's economy was good and Florida was growing, steadily approaching the boom, so financing was easier.

Mrs. H. U. Hodgson opened her charming home for a reception for the new Vicar and his family. Her house was nestled among surrounding palms, oaks and bamboo. That afternoon, the sunshine was streaming in the many windows, bringing out the beauty of the wood walls. It was a friendly atmosphere with the winter visitors, winter residents and home people mingling; there was no receiving line. Mrs. Dorset was seated in a large comfortable chair near the archway to the dining room where the tea table was set. We enjoyed meeting her and having the chance to visit in little groups made a good start toward becoming acquainted. Mrs. Dorset was a good conversationalist and wanted us to know their family. Dr. Dorset and their daughters, Frederika and Carrie, visited among the groups. There was a warm, friendly spirit among the people of St. John's that afternoon and the Dorsets surely did their part to keep it that way for the next seventeen years.

By now we were in the automobile era and the five miles from Melbourne did not seem so long. It was easier for our Vicar to call on the sick and newcomers, and keep in touch more closely with all of us. They enjoyed the Crawford concert at Mrs. Castleman's, the Mixer Sunday evening musicals, and were more a part of our community.

Dr. Dorset brought a very interesting background into his sermons. He had lived in San Salvador part of his life where his father was a Judge. He and Mrs. Dorset had been missionaries in British Guiana, on the Orinoco River. She went where no white woman had ever been before. His interest in natural history and in the mission work added much to his sermons. While in South America, they had a serious time with malaria. Three doctors gave up hope for Mrs. Dorset, but a black doctor in Georgetown who had been studying malaria was credited with saving her life. The family felt that the malaria undermined Dr. Dorset's health. He had attacks of it even after he was in Melbourne.

They went from South America to St. Andrew's Parish on the Island of Granada and their four children were born there. They came to the United States so the children could attend school. On the Island, the white families, including the Dorsets, had governesses and they thought the children would benefit from schools. Before coming here the Dorsets were in Augusta, Georgia, so he came to us with an unusual background of experience in both mission work and large city churches.

Dr. Dorset had a very active mind. He had sent reports to the British Geographical Society from South America. He was definitely a philosophical thinker which helped immensely during the depression years. He was a believer in the healing power of prayer and stressed the Christian's attitude toward illness. While I was in college, Mother sent an article to me that she had cut out of a widely circulated magazine of that day. Our Vicar was the author. In our prosperous years, his sermons reflected all of this mental activity as well as his theological training and knowledge of the Bible, and of the Episcopal Church.

Then, when the hard times came and he was hearing everyone's troubles and saw the people moving away, reducing our congregation, and the

financial problems increasing, the sermons changed to meet the needs of the times. One Sunday, the faithful few talked seriously to him after service. They saw no way to pay his salary and felt that St. John's would have to close. His answer was that only the Bishop could close St. John's and as long as the Bishop did not do that, he would be there. His text, or theme, for many years, was Matthew 18:20, 'For where two or three are gathered together in my name, there am I in the midst of them.' He preached Sunday after Sunday with this thought, and expressed faith and encouragement.

The Real Mission of St. John's

Still, we were quite concerned because we could not do what should be done and at Mrs. Ballard's request, Bishop Wing came over to meet with the church people at Sunny Point one Saturday afternoon.⁴ As I remember, Dr. Dorset was not included. The members talked it over with the Bishop. He said he was glad that our problems were financial; other problems could be more serious! Somehow he gave us the courage to carry on. His sermon the next time he visited St. John's, with its small congregation, was to impress us with the idea that we were to keep it open, not for ourselves and our convenience, but for the future years when more would come into the area and it would be open and ready to serve their needs. I usually recall those two men and their faith in St. John's mission when I attend in recent years.

In our Taylor-Watts family, Dr. Dorset had read the last rites for Mr. and Mrs. C. L. Taylor, presented Catherine and Gordon for confirmation, baptized the third generation, Ernestine Taylor, and married Catherine Taylor and Merritt Johnson.

Dr. Dorset and Mrs. Watts missed their first service on the same Sunday. His funeral was held in Holy Trinity five weeks later, on May 6, 1939. Mrs. Watts' was in St. John's on May 12. We were surprised to learn that he was the only Episcopal priest we knew. Fr. C. H. Bascomb of St. Gabriel's in Titusville came down to St. John's for her last rites. We met him at the Church and never saw him again. I understand he was to St. Gabriel's what Dr. Dorset was to St. John's. It was a comforting

service, but we so greatly missed the one who meant so much to St. John's and our family.

If there had been a sermon at Dr. Dorset's funeral, I think the appropriate text would have been II Timothy 2:7, 'I have fought a good fight, I have finished my course, I have kept the faith.'

In 1940, the Bishop sent Fr. Gordon L. Graser to us. He was 38, well-educated and unmarried. His parents lived with him at the Rectory in Melbourne. Fr. Graser had a good sense of humor and was an excellent conversationalist. He was the first minister who expected to be addressed as Father and preferred High Church services, but the majority of our small congregations, mostly elderly, were used to and preferred Low Church services. Fr. Graser prepared and delivered excellent sermons, had good administrative ability and was qualified for serving much larger and active congregations, but he had come to us when there were only a few left to attend services. As it turned out, he stayed less than two years and went to Buffalo, New York.

The Rev. Mr. Gordon Louis Graser was born in Washington, D. C., on June 30, 1902, the son of Louis John and Nellie E. (Harleston) Graser. He received his B.A. at St. Stephen's College, New York, in 1927, SWTS; earned STB, 1930. He was made Deacon in May, 1930, and Priest, December, 1930, by Bishop Cross. He served in missions in Washington State until 1936; was Rector at Emmanuel in Washington, D. C., for four years before coming to this area. He was Priest-in-Charge of Holy Trinity and St. John's, 1940-1941. After leaving here, he was at St. Andrew's, Buffalo, New York, until 1948, and at St. Andrew's, Denver, Colorado, from 1948-1954. He later served in New York State in administrative work for a few years. He returned to Florida and served as vicar at St. Cecelia's, Tampa, from 1960-1962, then to Port Orange from 1962-1964, and Lehigh Acres from 1964-1966. He was vicar at Church of Our Saviour, Palm Bay, from 1966-1967. When Fr. Graser retired in 1968, he made his home in Dalton, Georgia.

The Rev. Edward Bull was with us from 1941-1945. These were the war years with special problems and tensions. Our Vicar and his wife had three little girls in elementary school when they came. They had lived in Canada and Australia, but came to us from Tampa where he had served for a short time. Mr. Bull led the singing and his wife

was organist, which solved a main problem. They were very friendly and were satisfied to return to Low Church. He was nearing retirement so was adjusted to the elderly church membership. They were ready to serve our Mission in any way possible.

During the war, Eau Gallie was not kept up as well as in the past as to yards and grounds with so many young men in the armed forces. We saw more wildlife than usual. Mrs. Bull at the organ had a view of a mother skunk leading her offspring in the neat line across the churchyard, regularly, during our four o'clock Evensong. It was feeding time for them.

The Rev. Mr. Edward Bull was born in Sidney, NSW, Australia, September 29, 1883. He was the son of Charles E. B. Bull and Cecilia Elizabeth (Harrington). He attended Moore College, Sidney; King's College, London, was made A.K.C., and attended G.T.S. He was made Deacon March, 1913, Priest November, 1916, by Bishop of Ottawa, Canada. He served in Canada, England, and Australia; in the New York area from 1926-1940, then came to Florida. He was Rector at Holy Trinity, Vicar at Eau Gallie from 1941-1945, when he retired. Mr. Bull died on his 65th birthday, September 29, 1948.

The Rev. Mr. George Lemuel Granger was born in Worcester, Massachusetts, May 3, 1892, son of Joseph and Lilla F. (Bumpus) Granger. He was made Deacon April, 1931, and Priest May, 1932, by Bishop Horner. He married Olga Margaret Krug on June 19, 1937. He served in North Carolina churches from 1931-1937; was Rector at St. Luke's and St. Peter's, St. Cloud, Florida, from 1937-1945, then Priest-in-Charge at Holy Trinity and St. John's from 1945-1949. Later he was Priest-in-Charge at St. Matthew's, Clermont, and Holy Spirit, Apopka, Florida, from 1949-1954. Mr. Granger died at age 69 on August 26, 1961.

Mr. Granger was with us from 1945 to 1949. He and his mother-in-law, Mrs. Krug, solved our music problem. They also attempted a Sunday School. Mrs. Granger helped as opportunity arose. She helped with singing and did altar work alone for several months. They were actively interested in the Guild. He called at the homes, kept in touch where there was sickness and often met the people at the library and club. They had a lot of interest in our social life. They were a part of our life.

The Rev. Mr. George Couch Wyatt, Jr., was born in Brooklyn, New York, May 30, 1906, son of George C. and Edna

Irene (Fountain) Wyatt. He graduated G.T.S. in 1933; made S.T.B. in 1959. He was made Deacon June, 1933, Priest December, 1933, by Bishop Mize. He married (1) Carmen Guilty April 9, 1936 (dec.); they had five children; (2) Muriel Niven on October 10, 1963. He served as a missionary priest 1933-1937; in the New York area from 1937-1942; then in Mexico City, Mexico, to 1949, when he was made Rector at Holy Trinity and Priest-in-Charge at St. John's until 1953. He then served as Rector at Bishop Gray Inn, Davenport, Florida, 1953-1956; Vicar at St. Luke's and St. Peter's, St. Cloud, Florida, 1953-1955; and Ass't. at St. Paul's, Winter Haven, Florida, 1955-1956. He was active in administrative work from 1936 to 1953. Fr. Wyatt died July 1, 1966, at age 60.

The Rev. George Wyatt was with us from 1949-1953. His family had a difficult time while they were here. Mrs. Wyatt was putting up a brave struggle with illness. Their five children were all young enough to be at home and in need of a real home life which both parents were trying to give them. He kept in close touch where there was sickness and did everything possible for the people of St. John's. I appreciated his concern during my father's illness and death and my continuing illness. In September, 1953, they went to Bishop Gray Inn.

Mr. Claude Lillicrop became our first lay reader and held services until Fr. Boyer arrived on Christmas Day, 1953. We realized what a sacrifice this was because of Mrs. Lillycrop's serious illness at that time. He did not like to leave her even though she was not afraid to be left alone while he was at church. They had always worked together in the church and she was in this together with him, one hundred percent. They showed great faith as he continued with this greatly needed service. I am sure that St. John's people appreciated him.

The Rev. Mr. Alexander William Boyer was born in Roselle, Wilmington, Delaware, on June 13, 1918, son of Reuben Snow and Ann (Crawford) Boyer. He received his B.A. at the University of Delaware in 1940, his B.D. at the University of the South in 1946, made Deacon February, 1943, and Priest February, 1944, by Bishop McKinstry. He is married to the former Margaret Mailly Aspril of Wilmington, Delaware. They have two sons. Fr. Boyer served in Delaware churches and held administrative positions through 1951. He served in the U.S.N.R. as Chaplain from 1951-1953. He came to Holy Trinity and St. John's in December, 1953. He

organized Holy Trinity Parish Day School; became President of Trinity Towers, Inc., in 1967. After twenty-six and a half years in the area, Fr. Boyer is well-known, popular and well-loved. He recently retired as Rector of Holy Trinity, but decided to make Melbourne his home.

One of the first things Fr. Boyer was called on to do (by the Bishop) was to aid St. John's in obtaining a residing vicar, even if he had to be shared with another Mission. But, first, the men of the church had to get organized. By February 25, 1955, Bishop Louttit could recommend the ideal man for St. John's and sent a short resume on The Rev. Mr. Hugh E. Cuthbertson:

He was born in Vermont in 1916. Before going to college, he served in the U. S. Navy for a term of duty. Graduated from Phillips University in Oklahoma, 1935; two years at Yale Divinity School and one year at Nashotah House, one of our seminaries. He was ordained in 1951 both Deacon and Priest by Bishop Donegan of New York, and came here from St. John's Church in Greenwich, New York City.

We shared Fr. Cuthbertson with St. David's-By-The-Sea at Cocoa Beach for four years, the two churches dividing the salary. For a short time, he lived in an apartment here, before the first Vicarage was purchased in 1957. He was instrumental in having historic old St. Andrew's moved from Ft. Pierce to Satellite Beach in July, 1959; its name was changed to Holy Apostles and he became their vicar, having left the post at Cocoa Beach.

By June 1, 1960, he was St. John's full-time vicar. Fr. Cuthbertson came to the area during the Space Age build-up and served here during the greatest period of growth our little church had known up to that time. By December 1, 1961, the percentage of growth for the previous six years was 1200 percent. We were able to pay him the full salary and car allowance as well as housing, and so St. John's was only months away from becoming a Parish when he resigned and accepted a call from Palm River, to start February 15, 1962.

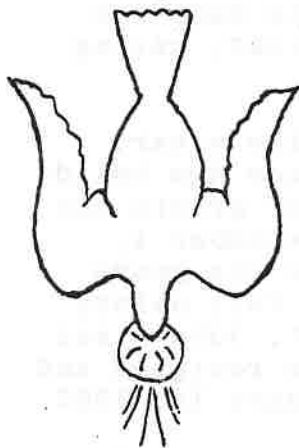
General Richard E. Nugent, a member of the Vestry from 1958, wrote an article for release to the news media when historic old St. John's gained Parish status. In part, it reads:

"The Rev. William A. Bosbyshell is the son of Mrs. Lilla G. Bosbyshell, Springfield, Pennsylvania, and Colonel John H. Bosbyshell, U. S. Army. He graduated from Swathmore College in 1955 with an S.T.B. degree. In 1958 and 1959, Father Bosbyshell served as Curate of Grace Church, Mt. Airy,

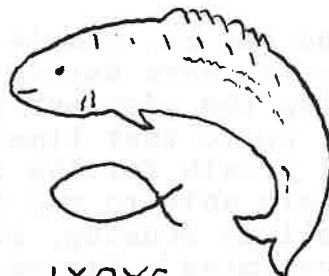
Philadelphia, and from 1959 until 1961 as Canon, St. Luke's Cathedral, Orlando. In 1958, he married Miss Caroline Thomas, of Tampa, Florida, who is also a graduate of Swathmore. They have one son, William, Jr."

When Fr. Bosbyshell arrived, two important items of business were in the process: (1) the Vicar and Vestry had already applied to the Diocese of South Florida to become a Parish; and (2) the majority of parishioners attending a special called meeting on December 10, 1961, had voted for the expansion of the church building.

Fr. William Bosbyshell, our third residing vicar, was soon to be our FIRST RECTOR.

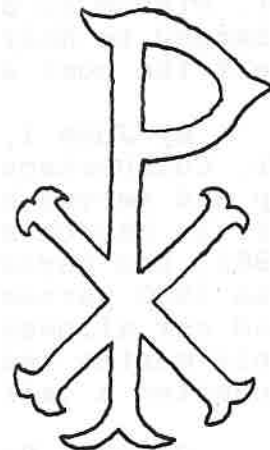


Dove
Symbol of the Holy Spirit



IXΘYC

Ichthus
Greek for fish--used by early Christians for identification



Chi Rho

Gr.-XP Abbreviation
XPICTOS=CHRISTOS

LAY READERS

| | |
|-----------|---|
| 1954 | Claude G. Lillycrop |
| 1955 | C. R. Berghult (of Cocoa Beach) |
| 1956-1957 | F. Courtney Stone |
| 1958 | Herbert W. Jenkins |
| 1959 | Hoyt L. Murphree Lawrence Meyer, Jr. |
| 1959-1961 | Charles R. Scott |
| 1961 | Ernest L. Bennett Robert Lawler |

Canon 49 of the Protestant Episcopal Church, in four sections, provides for a written license; states persons must be active in support of the Church; states length of period of license; states the portions of the service which may be read, manner of dress and from whom he receives direction.

"He shall not deliver Sermons or address of his own composition, unless, after instruction and examination he be specially licensed thereto by the Bishop.

"Sec. 5 (May serve in a unit of the Armed Forces with permission of the Presiding Bishop or his Episcopal representative.)"¹

A short definition of a Lay reader: "A layman who is licensed to lead public services of worship, with the exception of those services or parts of services that require a priest."²

EPISCOPAL YOUNG CHURCHMEN

From May, 1957, Fr. Hugh Cuthbertson was in charge of Holy Apostles Mission, Satellite Beach, as well as St. John's. The young people of both congregations were formed into one EYC. When Fr. Cuthbertson became our full-time vicar in June, 1960, he and Holy Apostle's new vicar, Fr. Swallow, agreed that the group would have to be separated. In September, 1960, they managed a separation of sorts by forming a Jr. EYC. The big separation was postponed until after the sub-deanery dance and St. John's bazaar. Their last meeting together was on November 13, 1960. The program discussion was "On Going Steady."

The combined group had a membership of over fifty active young people. Three of the young men, Ernest Bennett, Jourdy Burk and Steve Cook, had read the Lessons and Prayers on special occasions and so the group must have been proud when they learned later that Ernest had gone into the ministry. (See Part Two.) Some of St. John's members were:

Gale Addiscott
Tim Bass
Betty Bassett
Judy Bassett
Marian Bearū
Doris Bennett
Ernest Bennett
Charles Breeden
Jourdy Burk
Suzann Cattrell
Steve Cook
Michael Hansinger
Peter Hansinger
Ashley Houser

Robert Kraft
Steve MacDonald
Trudy Marshall
Jane Miller
Sheila Moore
Bobbie Parks
Walter Parks
Sandra Reber?
Mickie Robbins
John Schnatz
Doug Schulthies
Gregory Schulthies
Pam Schulthies
Felicity Thoet

St. John's Sponsors and Benefactors of combined EYC:

Mr. and Mrs. P. W. Bassett
Mr. and Mrs. Ernest D. Bennett
Mrs. Ann Billings
Mrs. Frank W. DeWolfe
Mrs. Helen Fenton

Mr. and Mrs. Wayne Martindale
Mrs. Richard E. Nugent
Mrs. Garrett Quick
Mrs. Charles R. Scott
Mrs. Mary Taylor

and
Miss Florence Hodgson

XII

MUSIC AT ST. JOHN'S

1890-1961. *

- 1890-1896** John Aspinwall--Organist;
Mrs. John Aspinwall--Leader
- 1897- Miss Annette Paddison--Organist;
J. Arlington Gilbert--Soloist
- 1901-1902 Mesdames William Tylander, J. C. Clark (Olean,
New York), Miss Florence Hodgson--Organists
- Misses Mary Newell, Florence Hodgson, Isabelle
Hopkins, Claudia McMillan, Minnie L. Evans
(Hardeeville, South Carolina), Faith Coon
(Syracuse, New York), Mrs. J. C. Clark,
Messrs. Norwood, J. Arlington Gilbert, H. U.
Hodgson, Wm. Tylander and H. M. Willhite--Choir
- Misses Florence Hodgson, Claudia McMillan,
Messrs. Haight and J. Arlington Gilbert--Eau
Gallie Quartet
- 1903-1904 Mr. and Mrs. William Tylander--Organists;
Mrs. Mary Newell Taylor--Organist; Mr. Haight--
Choirmaster; Miss Florence Hodgson--Choirmaster
Mr. and Mrs. Charles Snodgrass (Youngstown,
Ohio)--Duos
- 1905-1906 Prof. L. Earle Adams¹--Organist;
Miss McAllister²--Organist;
Mrs. H. W. Christian--Organ and Choir;
J. A. Gilbert--Choirmaster; Miss Perry--Singer;
and the Eau Gallie Ladies Quartet

* = Musicians listed but once may have performed once or
many times.

** = No dates available

- 1907-1908 Mrs. H. W. Christian--Organist and Choirmaster;
Miss Georgia Spiller--Organist;
Mrs. C. C. Houston, Captain Saunders--Soloists;
Miss Bessie Hodgson, P. A. McMillan, Mr. and
Mrs. George W. Hyde (Richfield Springs, New
York)--Choir
- 1913 March 16 (Palm Sunday). Misses Wadsworth,
Louise Ketch and Florence Hodgson³ assisted in
the choir.
- April 13. The Eau Gallie Quartette; Mrs. E. B.
Taylor--Organist; Miss Harris and Mrs. C. C.
Houston--Soloists
- 1914-1915 Mary Newell Taylor--Organist;
Misses Vivian Horn, Alice Snodgrass, Bertha
Brett (Boston, Massachusetts), and Gladys
Berkshire (Springfield, Illinois)--Soloists
- 1920-1921 Miss Violet Watts--Organist; "When needed" 1922-
1943; 1945-1953;
Mrs. W. T. Walker--Soloist
- 1921-1922 Albert Crawford--Organist and Choir Director
- 1922-1928 Miss Frederika Dorset, 1938; 1940; 1952; 1953;
1954--Organist
- 1925 March 15. Mesdames Kreh and E. B. Taylor;
Messrs. Clarence Nelson and H. H. Shambaugh
sang this date.
- 1925-1928 Mrs. Carrie Langish Kreh, Soloist--Organist,
1938; 1941; 1945; 1951; 1952; 1953; 1954;
Harold T. Brundin and H. H. Shambaugh--Soloists
Mrs. Carol Gleason--Leader, North Star Quar-
tette
- 1925-1930 Miss M. Serena Kramer--Organist
- 1938-1939 Miss Maude Dickinson--Organist
- 1940 Winter. Mrs. Toner--Soloist (winter visitor);
1941
- 1941-1945 Mrs. Edward Bull--Organist
- 1945-1949 Miss Doris Jean Stewart--Soloist, 1953-1958
- 1945-1949 Mrs. Clara Krug⁴--Organist

- 1949-1953 Miss Hildreth Varnum Tucker (Mrs. K. H. Dieter)--Organist
- 1951-1954 Miss Dian Hoskins (Mrs. Keith Milligan)--Organist
- 1952-1953 Mrs. Helen Gardner--Organist
- 1953-1954 Mrs. Carol Hurlbut Gleason, Soloist--Organist
- 1955-1956 Mrs. Elaine Murray Stone, 1958--Organist, Choir Director
- 1956- Kenneth Trumble--Organist (March, May); Mrs. H. C. Derby--Organist (July); Rodney Emory--Organist (July-3 months); Mrs. J. H. Howkins, Ed Hayes--Organists Mrs. Helen Crandall--Organist (6 months)
- 1956-1957 Miss Helen Batz--Organist; 1958
- 1957-1959 R. Miles Beard--Organist and Choir Director
- 1959-1961 Mrs. Estelle Breeden--Organist
- 1961- Kenneth Badger--Choir Director

'Miss Florence' told me that Mr. John Aspinwall played the organ and Mrs. Aspinwall led the singing for service in the early years. Aunt Mary said, 'Mr. Ackie' Hodgson had a very good voice but that 'Mrs. Ackie' insisted that he sit with the family in the west front pew. Although he did not join the choir he was near enough to be a real help to them. The choir sat to the west of the altar where the enclosed vestry room is at the present time.

The organ was a typical little reed organ and had been in the church all my life and may have been the first one, I do not know.¹ Aunt Mary came to Eau Gallie in 1902, married Uncle Ernest in 1903, and she consented to play if necessary but preferred to sing. She had a nice alto voice. Claudia McMillan Christian was the organist for a number of years until she and her husband moved to Jacksonville about 1907.

We were always hoping the vicar would have a good voice and could lead the singing. The congregation seemed strangely lacking in good singers at

that time. We did have winter visitors and winter residents who helped, however. Among those I remember well were Misses Vivian Horn and Alice Snodgrass. We enjoyed their voices the winters they spent here with their parents. The winter of 1914-1915 was an especially good winter with Miss Florence home from New York, Misses Bertha Brett and Gladys Berkshire, winter visitors and Mrs. Mary Taylor as organist.

In 1917, we had such a serious music problem that Mrs. Ballard gave a Victrola and records of the hymns we used and we tried to have the congregation sing along with them.² We even met at the church an evening or two for practice but it was not a successful arrangement. Eventually, we gave the Victrola to the school for use in music appreciation class.

Later, about 1919, Mrs. Ballard suggested a children's choir. Aunt Mary took her three boys and me down to the Ballard home to practice with Jane and Thruston Morton. Aunt Mary played the piano and the Ballard-Morton family and their house guests gathered around and joined the practice session. Mrs. Ballard's brother, Credo Harris, gave the children special help. At Sunday service, we were seated in the two front pews on the west side with Mrs. Ballard in the front pew and another adult in the second pew to help in starting the singing. They made sure that we had our proper places in the hymnals and prayer books. They only tried that the one winter.

After a few years, Claudia and Harry Christian moved back to Eau Gallie. She had studied at Miss Foster's School of Music in Jacksonville, and I became one of her pupils.

In the fall of 1920, Mrs. Christian attended one of the first services of the season and afterwards everyone gathered around to ask if she would be our organist for the winter. She said she would not but that she could supply one for St. John's. My aunt asked, 'Who?' My family was as astonished as I was when she replied, 'Violet.' She assured them that I could play anything they would need, even accompaniments. She told them I could bring my church music when I came for lessons, if I wanted help.

Mrs. W. T. Walker had recently moved to Eau Gallie. She had a sweet soprano voice and sang in our choir regularly and was a soloist. Aunt Mary sang alto. We had a good attendance at that time; they responded well and seemed to enjoy the music. We sang the choral communion service the first Sunday in the month and for special services. On other Sundays we had Morning and Evening Prayer services. The Rev. Mr. Crawford was with us that winter so we had more Lenten and special services, having a vicar of our own.

A very high point was reached in 1921-1922. Mr. Albert Crawford had recently retired as organist and choir director of the Cathedral of St. John the Divine in New York City. He and his mother rented a home and were spending the winter in Eau Gallie. He was promptly asked if he would be our organist. He was also a singer and made an annual concert tour in Florida. He agreed to play for St. John's; he led the singing, too, and Mrs. Walker sang with him. Later in the season a prima donna friend of his, and her husband, were their house guests. She sang with them every Sunday she was here. They gave their services so graciously; those two lovely voices were a real joy to the congregation and vicar.

On January 1st of 1922, the Dorsets came. They had a great love of music and the ability to sing. Then, too, Miss Frederika would play the organ when needed, so we really had no music worries for the first time.

Mrs. Castleman thought it would be a musical treat if Mr. Crawford would give an evening concert at her home. The church women could sell tickets and the proceeds would go to him. He consented and this was the nearest that he came to accepting payment for all the pleasure he gave that season.

Dr.³ and Mrs. Sam Mixter, who were spending the winter with Mrs. Friend, gave Sunday evening musicals as was their custom at home. They rented a piano and secured the services of Mr. Crawford for the programs. He had the help of his friend and Mrs. Walker. The programs were lovely. St. John's people were among those invited. This was before the days of radio. We never had enough music to suit us in this small town. After playing for Evening Prayer at St. John's, Mr. Crawford went to 'Walden'⁴ where the Mixters had the living room

and porches set up for the concert.

As further evidence of Mr. Crawford's generosity, he taught me the use of the organ stops. I had been using them even though I did not fully understand how they operated. It was Grandfather's idea; he asked Mr. Crawford and offered to pay him, but he said he would be glad to show me all there was to know and there would be no talk of payment. One Sunday after the postlude ended he did this, which greatly added to my confidence. He left the first of May and did not return. We were back on our own again.

In the summer of 1922, Mr. Eugene Randall wrote a letter saying that their church was getting a new organ and his uncle, Mr. Sheldon, of Boston, Mass., was offering St. John's the \$50,000 pipe organ they were replacing. I am not sure if we had to pay the transportation or not, but it would have to be cut down to fit our smaller church. Dr. Dorset loved good music and pipe organs were being put in some Florida churches at that time. He said he had a beautiful dream of having such an organ and he was no doubt praying for the right decision. One Sunday morning, he was waiting for the ferry⁵ to cross the Eau Gallie River. He talked with a nearby stranger who happened to be a pipe organ builder. By the time the ferry arrived, the man agreed to attend service and answer questions afterward. The small group who was there asked questions at a rapid rate as to cost and changes that would have to be made at the church. In the end we had to decline the gift for financial reasons.

Then Mr. Randall suggested to his uncle that he give us his Orchestrelle that he seldom used. It would require no installation cost; it fit the choir wall; it could be played like a player piano if no organist was available. It had a piano keyboard, lots of stops and an organ tone. That gift was accepted. Our little old organ was given to a mission in Micco at the suggestion of Dr. Dorset.

The Orchestrelle arrived⁶ after I had gone to Florida State College in Tallahassee. The music sounded good, but the Orchestrelle proved too difficult for some organists to pump easily. That was the main problem with it, but the cost and changes necessary for putting in an electric motor did not seem practical.

Miss Serena Kramer moved to Eau Gallie during the boom and became the organist. We still had the Orchestrelle. Miss Kramer was a real church worker. As she met new people she encouraged them to come to St. John's. At times we were actually crowded in our little church that was built to hold one hundred.

The Edward Krehs moved here about the same time. Carrie Kreh had a beautiful voice, trained at Curtis Institute in Philadelphia. Miss Kramer asked her to lead the singing. She did this for the rest of the season. She came much of the time with this arrangement until Miss Kramer moved away. Mrs. Kreh took over the music from time to time for many years. She always liked to have Miss Dorset at the organ when she sang but was glad to do both to help out.

When Mrs. Ballard was preparing to sell her home and leave Eau Gallie, she tried to plan ahead to help St. John's. She suggested that the most practical thing might be for her to give us a little reed organ that would be easy to pump and the volume adequate for the smaller congregation and church. The new organ arrived on December 13, 1925, just a week before a visit from the Bishop. After the larger keyboard, more stops and the beautiful tone of the Orchestrelle, it was a step backward, it seemed, but it was easy to use.

As time went on the climate did not seem to agree with the little organ and it became temperamental. When Fr. Graser came he could lead the singing, for which we were most thankful, but the organ had developed a habit of some keys sticking at inconvenient moments. It was somewhat nerve shattering to have one note going full volume throughout the entire hymn! The church women paid various technicians to work on it. It was considered a Florida climate problem--dampness causing swelling--but technicians had not solved it. One of them showed the ladies a note a previous one had left inside the organ saying, 'This organ can be fixed only by the grace of God.'

One summer Mrs. Hume met the head of the organ company at a social function in the north and told him about the trouble with our organ. He said if St. John's would send it back to the factory, they would fix it free of charge. The ladies did that

so we were without an organ for some time. Miss Florence brought a violinist to see if we could sing with that but it was impossible so we had no music while the organ was away.

When it was returned it did not stick but had a tremolo that was a bit amazing. We were reluctant to ask a professional musician to play or sing with it. However, Miss Dorset and Mrs. Gleason continued to come for special services during this time and Mrs. Toner was soloist for two winters. After a time the keys started sticking again.

During these troubled years Mr. Payne had not been available when the Guild was active or the Church open. The summer of 1940, he came to our house to service the piano and my father asked him to check the church organ. He was used to the Florida problems and had installed many organs. He said the tremolo was due to the factory putting in smaller size reeds. The sticking had not been due to the reeds but to the dampness causing swelling of the board behind the keyboard. He replaced the reeds with the original size and planed the varnish and a little wood behind the keyboard. Then the little organ behaved beautifully. After that the vicar and organist could select the hymns instead of having to use the ones that did not require the 'sticky key of the day.'

Fr. Bull came in 1941. He had a trained voice and could lead the singing. Mrs. Bull was a licensed music teacher in Canada and graciously gave her services as organist. Mrs. Kreh attended quite regularly and enjoyed singing in the congregation with Fr. Bull doing the leading.

While Fr. Granger was here we were again fortunate for he had a good voice and his wife helped with the singing at times. Her mother, Mrs. Krug, was our faithful organist while they were here from 1945-1949. Doris Jean Stewart sang much of the time and did solos.

When Fr. Wyatt came Hildreth Tucker was organist until she moved to Miami in 1953. Mrs. Helen Gardner, Dr. Gardner's wife, a good pianist, took it one season but health prevented her taking it the next fall.

Holy Trinity came to our rescue when they got a nice new organ; they arranged for St. John's to get their old one. The ladies got Mr. Payne, our regular technician, to install it. This was October, 1951. It was such an improvement; we were very grateful. We did not have an organist, except for Miss Dorset, who could use the pedals. However, it was a great improvement even without the pedals.

One summer when Fr. Wyatt was still here, they were in need of me again. I was not keeping up my music and was on 'last resort' call. The organ sounded too bad for even me, I thought. I had understood that reed organs did not need tuning, so it was puzzling. Volume was a problem, too. The size of the church coupled with the small congregation made it too loud.

After a few weeks, Mr. Payne came to the house to service the piano and I asked him to check the organ. He lowered the volume and was surprised to find that it was out of tune as that rarely happens. He replaced the reeds and we passed another music problem.⁷

After Fr. Wyatt left we held services with Mr. Lillycrop as Lay Reader. He had a good tenor voice. I kept on as organist. When Fr. Boyer was to be at St. John's on Christmas morning, 1953, I told Mr. Lillycrop that I thought we should ask Miss Dorset to play for Christmas and then make a permanent arrangement without me. I had been filling in for emergencies from 1922-1943 when I was too busy to keep up practice and then to a lesser degree from 1945-1953, during disability retirement. St. John's had now grown enough to have someone else.

All through the years from 1922, Miss Dorset had been so very wonderful to come when called, sometimes for Christmas, Easter, or the Bishop's visit, for a funeral or wedding, sometimes regularly. When we got our own vicar, one that did not serve Holy Trinity, the conflict in hours made it impossible for her to come, but we older members will never forget her gracious kindness and generosity to St. John's.

Doris Jean Stewart, a life member of St. John's, had been the principal soloist since 1945. Even before she was trained at Juilliard she had a beautiful voice. Her music was greatly appreciated by the entire community as well as St. John's.

As St. John's grew, the choir grew. The old organ, acquired in 1951, had required repair work. In November, 1956, Doris Jean started an organ fund in her name and a Wurlitzer organ was installed that month. On Wednesday, January 9, at 8 P.M., St. John's sponsored "An Evening of Music" at the Melbourne High School Auditorium featuring Gerson Yessin of Rollins College at the piano, Ruby Leite of Jacksonville, and Bill Cook and Doris Jean Stewart, local artists. Miss Frederika Dorset accompanied the three soloists. The affair received 'rave' write-ups and the proceeds were turned over to the organ fund.

R. Miles Beard came to the area about 1949. He had studied ecclesiastical music at the General Theological Seminary and the Guilman Organ School, both in New York City. He was a graduate of Columbia University and did graduate work at the Detroit Institute of Musical Art. After a career of performing and teaching, he retired in October, 1957, and became the organist and choir director for St. John's and the Palmdale Presbyterian Church.

For about eighteen months or so, the Palmdale congregation had used our church for their services. On Sunday, March 30, 1958, at 8 P.M., these two churches combined their best musical talents in singing the cantata, Love Divine, by Christopher Marks. In addition, five other solos and duets were heard; Doris Jean sang, "As it Began to Dawn." The finale, "Death is Swallowed Up," was rendered by the 28-voice combined choirs.

This was not an affair to raise money. It was an example to the community of Christian cooperation and good will by sharing the same church building.

These are the highlights of the first sixty-eight years of the musical efforts of St. John's Church.

XIII

THE WOMEN OF ST. JOHN'S

The Early Years

(1890-1907)

Of "The 29" who formed the congregation in 1890, only six ladies and one young girl were year round residents. Nevertheless, a short time later, in April of 1893, after Bishop Gray's first visit, a guild was organized and the officers were: Pres., Mrs. John Aspinwall, Vice-Pres., Mrs. W. H. Gleason, and Sec.-Treas., Mrs. W. Wilson.

By late 1907, when Miss Watts' story begins, there were only eleven women and two teenage girls listed as communicants, but with the help of the winter residents and visitors, and the other women regularly attending, there were quite enough workers to hold the bazaar she describes. Who were the members? A study of the Parish Register shows the following:

Katherine B. Taylor (Mrs. Charles L.) - Confirmed before 1890
Margaret M. Hodgson (Mrs. A. R.) - C 1893
Eliza Danforth Hodgson (Mrs. H. U.) - transferred
Dr. Sarah Collins Hodgson - C 1904
Mary N. Taylor (Mrs. Ernest B.) - C 1904
Mary Houston Young (Mrs. Charles) - C 1907
Laura Houston Braddock (Mrs. Edward) - C 1893
Maude Taylor Watts (Mrs. Samuel K.) - C 1893
Clara Belle McMillan (Mrs. Preston A.) - C 1899
Claudia McMillan Christian (Mrs. Harry W.) - C 1901
Elizabeth Isabel Hodgson, age 18 - C 1904
Minnie Ethel Young, age 15 - C 1907
Eleanor Bonner (Principal School No. 5, Eau Gallie) - C 1906

(Florence Hodgson was in nurse's training in 1907)

Women and girls not listed as communicants in 1907:

Anna Simpson Harrison (Mrs. John L.)
Miss Anna Danforth
Mabel Rebecca Young, age 15, B
Marguerite Elizabeth Hodgson, age 10, B

Violet Watts, age 4½, B
Lucille Braddock, age 3, B

By using the Parish Register it was learned that five men were Communicants and that eight boys had been baptized. As a result, we have an "Unofficial" Parochial Report!

Statistics for St. John's in 1907

Number of Families at St. John's as of December 31, 1907 = 10.

Number of Individuals, (Confirmed), not counted with Families = 3.

Number of Baptized Persons = 30.

B: Women and young ladies = 13; Girls = 4; Men = 5;
Boys = 8.

Total number of Baptized and Confirmed = Communicants = 18.

Between April 17, 1899 and late 1907, at least seven entertainments were conducted by St. John's men and women and their friends. These affairs were held at the following locations: Avilah House; Eureka Hall; Stelfox Hall; Eau Gallie Hall; and McMillan Hall (formerly called Eureka) located in the hotel on the southwest corner of Ninth and Pineapple.

There was a musical, and a combined musical and drama. The latter must have been successful for they presented four plays after that, one followed by a dance; later an oyster supper and dance.

Amounts netted were not announced; just "a neat little sum was turned over to the Ladies Guild."

We could account for the church people, but without J. E. M. Hodgson's announcements and follow-up items in ECA, we would not know who the others were. Here are the names of those who performed or aided in other ways: Misses Beach, Coon, Goodspeed, Mather, Perry, Rochsler, Bertha Scott, and Mary Evans of Hardeeville, S. C.; Mesdames Barbour, Canfield, Colby, Pingrey, Potter; Mr. and Mrs. Calvin Ainsworth, Mr. and Mrs. E. W. Stickney and Mr. and Mrs. Thomas; Mr. J. Edwards, and Prof. L. Earle Adams of Melbourne.

It is reasonable to assume that most of these people also attended St. John's services.

"Miss Watts Recalls"

(1907-1921)

One of my early memories was of my mother and grandmother allowing me to go to Guild meetings with them at the McMillan hotel on the corner of Ninth and Pineapple. It was a three-story wooden building. The ladies met in the large hotel parlor. In that day, most of them took pride in good needlework and it was a social affair to gather for sewing and visiting. Handmade dresser scarfs, fancy aprons, and so on, were in vogue and sold well.

There was a variety of silk sewing bags at the first bazaar I remember, and they attracted my interest. The bags were made from wide ribbon of pastel shades with beautiful floral designs. The ladies carried them when going out to sew and they held all that was needed. There was a clothesline with the bags displayed on it. I admired them to such an extent that there was one on the Christmas tree for me at my grandmother's home that year. I had no need for one, and perhaps Grandmother was carrying indulgence of her granddaughter rather far, but she said she knew I thought they were pretty and had things I could put in one. That year the bazaar was a happy occasion but I do not remember another until the Ballard years.

The ladies of the church took turns giving silver teas in their homes during the winter season. When one decided to give a tea she simply had the vicar announce it at service. Eau Gallie was small and we met often at the few stores and Post Office, so the word spread easily. They were social events.

My earliest memories of these are at the J. E. M. Hodgson home, lovely "Pinewood Lodge," a two-story frame dwelling with a veranda on all sides. Like most homes in the old south, the kitchen was on the opposite side of the veranda, separate from the main house. There was a broad, grassy driveway through the grove that circled around the fountain in front. The wide central

hall gave an entrance from the driveway at the front, and one on the other side for those who arrived by boat and tied up at the dock.¹ In the early years there were usually more who came by boat. I went in the carriage "with the fringe on top" with my mother and grandparents. The ladies went inside. Grandfather joined the men visiting outside and this shy little one was happy to sit in the carriage enjoying the scene.

Age overtook me and the day came when Mother said I should go in with the ladies. Grandfather always called these affairs "pink teas." One such gathering was at the A. R. Hodgson home, Windmill Grove. It was also a two-story frame house, nestled among citrus trees on the street side, with its driveway to the house on the bank of Elbow Creek. I was quite happy seeing so many of the ladies I knew but the high spot was when Mrs. H. U. Hodgson, who was pouring at the tea table, coaxed Mother into allowing me to have some "cambric tea." My Scottish family simply said no tea for children. It was mostly milk, of course, but I had a teacup like the grown-ups present. When I returned to the front seat of the carriage, Grandfather asked how I liked pink tea and I can still see the utter amazement on his face when I said, "It is not pink! It is like any other tea."

The big active years were the Ballard years. Mrs. Ballard had excellent executive ability. The Church was an integral part of their home and family life; I think it was on their minds seven days a week. She felt that the officers should be St. John's members and year-round residents, a small group consisting of three Hodgson families and three Taylor-Watts families as far as I know. Year after year, Mrs. Ernest Taylor was president and Mrs. Watts, secretary-treasurer. The Hodgsons wanted it that way. Mrs. H. U. Hodgson and her sister, Miss Anna Danforth, worked faithfully through the years. Mrs. C. L. Taylor, Dr. Sarah Hodgson and Mrs. A. R. Hodgson were having to accept age and were letting the younger generation carry on, though they did what they could. Miss Florence Hodgson had been living in the north since 1907 and was only home on vacations until retirement. She was a busy and successful registered nurse.

Mrs. Ballard was unquestionably the leader and inspiration of the Guild. Membership was open

to the ladies who wished to join and there were other than Episcopal church attendants who came to the meetings and worked along with our members. Again we need to remember that Eau Gallie was still a small town where church members of various denominations helped each other. Our ladies attended the Methodists' teas, bazaars, suppers and food sales and some of their services. They attended ours. There were also members of denominations without a local church who attended the Guild meetings at Sunny Point.

At first they tried meeting in the various homes but that was not successful. People said they missed some meetings because they could not remember where it was to be. Mrs. Ballard asked if they would like to have all of the meetings at Sunny Point so that everyone would know where it was to be. They accepted her offer, so for several years the Guild met at Sunny Point.

It was a more serene time in history, even during the war years. The community was law-abiding and secure. We did not lock our homes. Entertainment was meeting together, at family and neighborhood outings. There were no radios until the early '20s, and as there were no bridges to the beach until then, either, we depended on each other for boat trips to the beach, to parties, musical programs and help in sickness--there was no local hospital, either. It was generally a relaxed and friendly town.

The ladies gathered in the large, beautiful living room at Sunny Point with its lovely river view; in cool weather there was a fire in the fireplace. We enjoyed those afternoons. A short business meeting was followed by visiting while we sewed or knitted articles for the annual project, a bazaar, held on the Ballard's beautifully landscaped grounds. Jane Morton and I attended those meetings. I enjoyed them and I think she did.

Most Guild affairs were held before Easter. The winter people started to leave about Easter time. At a bazaar the food table was always a popular one and some of the annual donations were from non-Episcopal members, such as Mrs. Jessie Torrence's beaten biscuits, Mrs. Parker's cakes, etc. Another popular table was on the order of a

white elephant table. Members donated things they no longer wanted that some one else might enjoy. We had no library at that time. Some families donated books they had brought for their winter reading and these were of special interest to those of us here all summer. The people attending were free to walk over the grounds which was an added attraction for those who came up from the Melbourne area. Times were good; the articles for sale were tempting and the bazaars did well. Only once was the weather rainy and the tables were moved into the Yacht Club.²

The Florida Boom Days

(1922-1926)

The Rev. F. W. B. Dorset came to St. John's on January 1, 1922. There were just a few people (eleven pledges) and the members depended upon, and appreciated, the help of the winter residents, a situation that would not be changing for many years. Services were held the year-round in 1922, 1923 and 1924.

In 1922, the church's regular expenses were: Clergy, \$400 per year (St. John's portion); Pension Fund, \$36 per year; Episcopate, \$5; National Apportionment (Missions) varied, \$22 in 1923; electricity, \$1.80 each month it was turned on. In 1922, they sent \$6.20 for Japanese Relief; \$8.91 for mountain children relief and the Good Friday offering of \$4 to the Jewish Mission.

The Ladies Guild was expected to (or the ladies took it upon themselves) to take care of all upkeep on the church and unexpected expenditures. An example of the first: In 1923, they paid for repairs to roof and a window, varnishing floors, cleaning up yard, material for repairs, painting and carpentry by Herbert I. Spiller, totaling \$143.79. An example of the second: In 1924, the Orchestrelle had to be repaired, it cost \$60; in February, 1926, \$12 for flowers for Mrs. Alice B. Castleman's funeral.

Some of the winter residents in that period were: Gen. and Mrs. John B. Castleman and Lt. Gov.³ and Mrs. S. T. Ballard of Louisville, Kentucky; Mr. and Mrs. G. H. Strong of New York; and Mrs. Augusta T. Friend, companion to Mrs. Sarah Barbour, grandmother of Dr. Dorset's good friend, Dr. Thomas Barbour.

The church families were the two Taylor families, the Hodgsons, the Watts, and the C. L. Knowles. Mr. and Mrs. John B. Phillips became residents in 1923. Mrs. J. W. Welsh was here for a time then moved away. Others were Mrs. W. T. Walker, Miss Anna Danforth, Wm. G. Hendrickson, Mrs. Galleher, Dr. and Mrs. Morton, Jane Morton, Miss Serena Kramer, Mrs. O. T. Lougee and M. A. Lougee, H. U. Jesup, J. P. Atkinson, Mr. and Mrs. William Horner and Mrs. Edward Kreh.

In 1925, services were held from November to about the last of May or the first of June. There were very few St. John's people in the summer months; they went to Holy Trinity or St. Paul's Methodist Episcopal Church.

After Mr. Ballard's death, the big meetings and happy days at Sunny Point were over. It was a heavy blow to all of us; it was a great loss to Eau Gallie. Then it was followed so soon by Mrs. Morton's death. About this time, Mrs. Mixter died suddenly at home, so we missed their activities, too. Mrs. Ballard worked for, and with the church, as long as she was here.

The boom was over by 1927. It affected every one and every thing. Many people left town due to lack of employment. Miss Watts added, *It was not easy to raise money. I think the ladies must have grown weary of so much sewing for the bazaar during the short, busy, winter days. As a result the Shrove Tuesday card party at the Yacht Club came into being as the big annual event of the Guild.*

Pre-Depression and Depression Years

(1927-1939)

At the beginning of this period there were twelve winter residents and a few winter visitors attending. Mrs. Ballard, Mrs. Friend and Mrs. Sarah Phillips were among those who made a pledge and were faithful in attendance. However, the pledges made by communicants in December, 1927, amounted to less than one-third the budget requirements for 1928. On March 4, 1928, Sunshine H. Ballard, widow of former Lt. Gov. S. Thruston Ballard, expressed her concern by mailing a check for \$5,000 to Bishop Wing (then Bishop Coadjutor) to set up a trust fund for St. John's, the original purpose of which was to make sure that the Assessment and National Apportionment would be paid, and on time, each year.

Then, on July 11, 1928, the State Bank of Eau Gallie closed and the church lost what little was in the bank. Gloom prevailed. After the Bank closed, Dr. Dorset received but \$76.65 from St. John's to the end of the year. On October 29, 1929, the stock market crashed and the rest of the country experienced what Floridians had felt for some time: Gloom and Despair. In 1930, Dr. Dorset was paid only \$301.87, almost \$100 short of what he had been promised for that year.

By the time that boats and horses had yielded to sidewalks and autos, the ladies had food sales that were popular. Some of these were held on the screened porch of the Watts' home on Highland Avenue, but more often on the sidewalk near the State Bank Building. Some years, these were held without an organized Guild. The ladies planned them at the church, after service.

From the Parochial Reports of 1933-1939, we know that services were still held about eight months out of the year, and that the clergy's salary was set at \$600 per year, St. John's share. From January 1, 1933 to December 31, 1938, the congregation dropped from seven to four families; there were twenty-one communicants. Twenty-three were baptized persons. Still, there was no vestry. There were not enough men!

In February, 1936, Miss Florence Hodgson gave a Bridge Tea and the Guild turned over \$40 to go toward church expenses. Mrs Fannie Horn netted \$50 from a Silver Tea given in her home; later, a sale of some sort brought \$27.60. On April 23, 1936, a buffet supper was held at the Yacht Club by Mrs. W. Lansing Gleason, Mrs. Fannie Horn, Miss Florence Hodgson and others, that netted \$50. In March, 1938, Mrs. Horn had another Tea that brought \$61.10, and Miss Florence held one the next February and made \$78.50. All of it went to help pay Dr. Dorset's salary. From 1935 to 1939, Dr. Dorset's old friend, Dr. Thomas Barbour, sent seven generous checks that, totaled, were the equivalent of one year's (promised) salary. In the first five months of 1939, he drew \$395 and the situation was slightly improved. Then, on May 5, 1939, Dr. Dorset died in his sleep, and St. John's had lost a true friend as well as beloved vicar.

The Episcopal women worked hard to manage during the '30s and '40s, Miss Watts continued, There were so few who could work among our small, elderly congregation. Tables had to be prepared for the card parties, tickets sold, prizes solicited

from merchants and members, refreshments had to be prepared in the homes and taken to the Yacht Club. They were always very short of volunteers for kitchen duty. The duties had to be divided, but of course some wanted to be with their invited guests. Afterward, there was much to be done in returning chairs, tables, food containers, and so forth. It was a big effort, but a gala event, and enjoyed by many each year. Food sales and an occasional tea were still held.

Pre-War and War Years

(1940-1941)

After Dr. Dorset died, St. John's did not have a vicar until February 4, 1940, when the Rev. Gordon L. Graser came. The ladies got busy and raffled off a quilt and made \$39.05; in April of that year, Mrs. Horn had another Tea that brought \$38. From February to December, St. John's managed to pay Mr. Graser \$378.29, somewhat short of the salary set for the clergy, which had been set back to \$400.

Over the years the group called "The Guild" had met and worked when there were enough women to get things done. It had deteriorated into a small, loosely knit group where only a few were able to, or wanted to hold Silver Teas, or chair a large social event. At this time all over the country there was apprehension over the trouble in Europe. Travel had fallen off; some of the winter visitors who had been so generous in the past had passed away. Pledges from residents were not large enough and something drastic had to be done. Mr. Graser surveyed the situation and presented the women of St. John's with the problem.

On January 16, 1941, eight ladies met at the home of Miss Elizabeth P. Grouard to organize the Guild. The vicar opened with a prayer, then outlined the aims of the organization: first, to raise money for parish expenditures; second, to provide new linens and supplies for the Altar.

Officers elected were: Pres., Mrs. Sally Hume, Vice-Pres., Mrs. William Horn, and Sec.-Treas., Miss Effie J. Tallant. Miss Florence Hodgson reported that the Guild had \$2.40 remaining from the previous year, so they must have been acting as a group, and not as individuals.

Money-making projects were planned. A Silver Tea, a card party and a sale. Whatever they decided had to take place before Lent. Mrs. Horn offered her home for another Silver Tea, but they decided to have a card party first and would hold it on February 25, at the Eau Gallie Yacht Club. They arranged for tables, new cards, had 220 tickets printed, planned refreshments, the collection of prizes and posters, the laundering of linens, and the cleaning of the Yacht Club afterwards. There would be a charge of twenty-five cents for those who came to the Tea. They set the date for a bazaar--March 19, at 2:30 P.M., to be held on the grounds of the Lansing Gleason home. Food and other items were planned. After expenses, the three projects netted \$189.50 which they put toward the vicar's salary on March 31. From dues and donations they paid for material for altar cloths, and a \$7.52 balance was turned over to Mr. Watts to hold until the next season. At the last meeting of the season, on April 3, 1941, regret was expressed over the resignation of the vicar who was to leave for a pastorate in Buffalo, New York, on April 24.

Although we do not have their minutes, we know that The Ladies Guild continued to meet from then on, regularly. In addition to the officers, other members were Mrs. Anderson, Mrs. Bond, Mrs. Susan Edwards, Mrs. Louis J. Graser (the vicar's mother), Miss Elizabeth P. Grouard, Miss Florence Hodgson, Mrs. Ketchum, Mrs. Emma Stewart (Mrs. Ralph G.), Miss Violet Watts, Mrs. Margaret M. Hodgson, Mrs. Tom Harriman, Mrs. John Harrison, Mrs. C. C. Harriman (wife of a retired Episcopal priest), Mrs. Mary Taylor, Miss Agnes J. Gardner, Mrs. Hincks, Miss Dickinson, Miss Martha Barr, Mrs. Glazebrook, Mrs. Carol Gleason, and Mrs. Kreh. A total of twenty-four, and the remarkable thing about this group was that only five of them were communicants of St. John's!

The Parochial Report for the year ending December 31, 1941, therefore, did not show the true picture as far as the women were concerned. It reads, (in part): Families: 1; Individuals not included in Families: 5; Number of Communicants: 7. The family was Mr. and Mrs. Ernest B Taylor; the five not included with families were S. K. Watts and daughter Violet; Mrs. Ralph G. Stewart; Miss Florence Hodgson and Mrs. Margaret M. Hodgson. (Alex had died in 1934, and Kingan, in 1941. Miss Agnes Gardner, Mrs. Kreh and Miss Tallant had not yet been confirmed.) As far as we could determine, the other ladies in the Guild never became communicants of St. John's. Most were Episcopalians with memberships elsewhere, but they were active at St. John's, and their labors were deeply appreciated.

On December 7, 1941, the Japanese attacked Pearl Harbor and we were at war with Japan. St. John's had a new vicar on December 14, 1941, when the Rev. Edward Bull and his family arrived at Holy Trinity, Melbourne.

By December, 1942, there were four families, four persons not included in families, seventeen confirmed persons, twenty-one who were baptized and twenty-one were communicants. Services had been held on twenty Sundays. There was no Church School. The clergy had received only \$345 of the \$400 promised; there was still no residence for the clergy, and no vestry. The total value of the land, church, furniture and organ was now valued at \$5,500 and was insured for \$2,500.

In 1944, Mr. Bull drew \$111 more than the year before and the salary was raised back to \$500. It was not brought back up to \$600 until 1948, at which time the clergy received the salary promised. The Ladies Guild was active. On May 7, 1945, Germany surrendered. On May 27, Mr. Bull retired. On September 2, 1945, the war with Japan was over.

The Post War Era

(1946-1951)

Optimism prevailed. There were still only a few pledges, but larger checks were coming in and Morning Prayer offerings were larger. During the Advent Season of 1945, St. John's had five relief ministers, then on January 27, 1946, the Reverend George L. Granger arrived and held his first service.

The Woman's Auxiliary had been organized some years before (1922-1923 when we became the Diocese of South Florida), but in January, 1946, the Ladies Guild became The Woman's Auxiliary, so we can assume that this is the date when it became affiliated with the national organization. St. John's, the church building, was 50 years old in 1947. By January, 1948, the vicar received the salary promised him. Mr. Granger was with Holy Trinity and St. John's until September 1, 1949, when he was transferred to Clermont, Florida.

The town was in better financial condition as well. An item from the Florida Times-Union, Jacksonville, Florida, reads, "CITY OF EAU GALLIE LOWERS BONDED DEBT \$917,500 IN DECADE. Eau Gallie, July 27, (1949) - Residents of this

city today watched retired bonds and certificates of the municipality totaling \$917,500 go up in smoke at a public bonfire.

"On January 1, 1938, the city had a total bonded debt of \$1,043,000 and the retiring of the \$917,500 of bonds and certificates lowers the municipal debt to \$183,000.

"The debt was reduced during the past 11 years by careful planning and officials state the credit goes to Mayor J. M. Law, Commissioners J. C. McLendon, George A. Gleason and Louis Coleman, Jr., and City Clerk S. K. Watts, as well as Lansing W. Gleason, former mayor and the late E. B. Taylor, city commissioner.

"Mayor Law said that burning of the bonds was an event of great historical importance here."

On November 10, 1949, the Reverend George C. Wyatt, Jr., came to St. John's. There were fourteen families in December, and thirty-three communicants. The Woman's Auxiliary had twelve members and had collected \$200 ". . . for all purposes; \$65 was paid to the Parish Treasurer."

The post war era was ending and the space age was just ahead. From a space program booklet, ". . . the first missile--a combination of WAC Corporal and German V-2--roared from its makeshift launch pad back in July of 1950."

Included in St. John's Parochial Report for 1950 is a typed copy of a report of the WA's activities for that year. From three food sales, card party, donations, and UTO, they realized \$739.38. They made final payment on loan to fix church roof; paid Missionary Apportionment and Diocese Assessment, mailed UTO offering, contributed to vicar's salary, ordered The Forward Movement, sent a delegate to the annual convention in West Palm Beach (Mrs. Mary Taylor), contributed to Ministerial Alliance, sent household goods to Camp St. Francis, bought flowers during the year for the altar, donated to Bishop Wing's retirement gift, and had a balance of \$347.42. The only officer's name we have for 1950 is Mrs. Helen C. Barley, Treasurer.

The Rev. Mr. Wyatt held burial services for six in 1950; one was for Samuel K. Watts, who had been an officer in the church since 1918.

By the close of 1951, there were twelve families, eleven individuals, twenty-nine confirmed persons, forty-two baptized persons, but only twenty-five communicants. Services had been held on 42 Sundays. The clergy's salary was

still \$600.

Mr. Wyatt installed the following Woman's Auxiliary officers on January 5, 1951: Pres., Mrs. Y. M. Edwards (Susan T.), Vice-Pres., Mrs. E. B. Taylor (Mary N.), Sec.-Treas., Miss Agnes J. Gardner. In their annual report for that year, Miss Gardner gave a detailed report of their work for the year 1951, and it was declared the best financial year in the history of St. John's WA which celebrated its fifth year. The highlights of the year were: Under the chairmanship of Miss Florence Hodgson they paid to have the outside of the church steam cleaned. With Mrs. E. B. Taylor as chairman, the church and vestry floors were refinished and were described as "beautiful, rich and mellow and a joy to behold." In October, they had received an electric organ from Holy Trinity in exchange for St. John's small organ which would be used in a mission. Other accomplishments were: Purchase of 43 new Hymnals, sent delegates to annual conference in Daytona Beach and to consecration of Bishop Bram in West Palm Beach. District meeting was attended by Mrs. Taylor, Miss Hodgson and Miss Gardner; paid full quota Missionary Apportionment and Diocese Assessment in March; made up deficit in vicar's salary; had an increase in UTO offering, and reported that two checks for \$100 each had been received from Mr. Robert Barbour⁴, which helped immensely.

With the launching of the first missile a new and exciting era began. This area was soon to be the fastest growing community in the United States!

Enter the Space Age!

(1952-1953)

In 1952, St. John's held its own. The Parochial Report showed no change in statistics. The Woman's Auxiliary presented a long list of disbursements and accomplishments for the year. The officers installed in 1951 completed their second year in office. There were three items of special interest:

In January, 1952, the president presented \$125 to Bishop Gray Inn for the purpose of furnishing a room, and a brass plate to read, "Woman's Auxiliary of St. John's, Eau Gallie," and \$25 to the Infirmary of which Mr. Wyatt was Chairman.

On February 14, six St. John's WA members attended the dedication of Gray Inn for Older People at Davenport, Florida.

On November 1, Mrs. Alex M. Hodgson (Margaret M., known affectionately for years as "Mrs. Ackie"), became a resident of the Inn at age ninety.

In September, 1953, the Reverend and Mrs. Wyatt left to go to the Gray Inn as Managers-in-Charge. Mr. Claude G. Lillycrop became the first Lay Reader, as the congregation waited for the arrival of its next vicar, the Reverend Alexander W. Boyer, who preached his first sermon on Christmas Day, 1953.

Attendance increased slowly, but steadily. The nearby government installations were building up for the space program. Soon there would be a great influx of people in the area. The Bishop voiced a wish that St. John's have its own priest in residence, even if he had to be shared with another mission.

For many years the women of the church had been helping to pay the vicar's salary and the general upkeep and repair of the church building. Lately they had been able to pay the organist and soloist, and even more recently had been able to give the vicar, organist and soloist a cash gift at Easter and Christmas to show the appreciation of the congregation. The successful money-raising affairs, plus donations from generous winter residents had enabled the organization to do what was needed, and for several years, there had been a small working balance in the treasury to start the new year. The WA's membership of 12 in 1952 increased to 21 by the close of 1953, and the good news was that almost all were communicants!

Although they may not have realized it, they had come to the end of an era, when, lacking enough pledges from a small congregation, the women alone had been responsible for making up the deficit in the expenses, and attending to the needs of the church. They would soon be relieved of some of these items, for St. John's was beginning to get some MEN in the congregation!

SIX OUTSTANDING LAY PEOPLE



John Edwin McDonell Hodgson was born on April 2, 1849, in the Province of Quebec, near Montreal, Canada. At thirty-three years of age, he moved his family to Eau Gallie, started a new career¹ and was a successful business man. He was a man of high morals. He worked continually for the improvement of community life. He served as Justice of the Peace of the Fifth District, was an active member of the East Coast Chautauqua, a communicant of St. John's Church, and served as a lay delegate to at least two south Florida church conventions.² He was an accomplished small boat navigator, a member of the Eau Gallie Yacht Club, and various other civic organizations. To promote Eau Gallie and his church, he became a correspondent of the Indian River Advocate (Titusville). Fifty-eight years later, we turned to IRA and ECA and learned that he had left us 26 years of church history!

I have learned a great deal about this tall, handsome, charming man and wish I could have known him, but what was the most impressive to me was the fact that he took care of the altar, alone, for eighteen years.

Near the end of his days and knowing the time was drawing near, he selected these friends to be his pallbearers: J. H. Simmons, C. G. Redstone, J. M. Law, J. O. Simmons, C. L. Taylor, and S. K. Watts. When he died, on June 17, 1918, the whole town mourned their loss. All businesses closed and the entire town turned out for his funeral. The church could not contain the people. "Chopin's Grand March was rendered by Mrs. Christian while the cortegé left the church."

*A replica of Mr. Hodgson's signature--from a legal document. The remaining five replicas were from signatures found in church records.

Watts

Samuel Russell Kenneth Watts was born in Indiana, on May 15, 1869, and came to Florida in 1894, to become the railroad's first station agent in Eau Gallie. Later, he was in business as a druggist for 14 years. He showed a continuing interest in the development of the City of Eau Gallie. He was one of the early Mayors before 1915, a Treasurer Comptroller, Tax Collector, and Assessor. In addition, he did bookkeeping for a number of firms and organizations in the town. At age 61, he became the City Clerk, a post he held for the next 20 years, until a day or so before his death.

He married Maude Taylor in 1897, and their only daughter, Violet, is our "oldest" member. She was born in Eau Gallie, baptized and confirmed at St. John's, has lived here all her life, and so a life member.

On May 31, 1914, Whitsunday, Samuel Watts was baptized at St. John's; his father-in-law, Charles L. Taylor, his wife, and his vicar, Mr. Cary-Elwes, were his sponsors. The next year, he was confirmed on April 27, 1915, and thereafter served his Lord and the Church as he had promised.

Mr. Watts was known to me personally, as I worked at the town's only drugstore, The Eau Gallie Pharmacy, in the late 1920s. He was kind, considerate, patient, and understanding. Many long, serious discussions were held between Mr. Watts and that teenage clerk. His closest friends and many townspeople, I noticed, called him "Doc" in an affectionate manner.

He showed his concern for the church by frequently checking the building and grounds for years until the neighborhood built up. Miss Watts revealed this to me: *There was a time when he suspected that tramps had begun to come into the church; they would sleep on the pews. Nothing was done at first, but when burned matches were found on the floor and in a pew, he locked the door until Sunday. After service, those present were told and they were very reluctant to lock the church, but finally decided it was more important to preserve the church than to leave it open at such a risk. They put a Yale lock³ on the front door and had keys made so that anyone attending could have a key if they wanted it. Those who were doing altar work, music, etc., asked for keys from time to time. A key was always available at the Watts' home which was conveniently located,*

and people borrowed it for temporary use. This system was used for many years.

Today, his records speak for him. While searching for information on the Ladies Guild, I made the 'discovery' that he had written personal checks to help out when needed. Sometimes, he could pay himself back; more often, he could not. I noticed that there were no entries for electricity bill payments in one particular period, and before checking further, asked his daughter about it. Yes, I remember, she said, and when Fr. Granger learned what was happening, he made him stop. He asked my father about those light bills. 'Oh, that's not much,' Father said, 'the bill comes to me and I just pay it along with mine.' 'But what about the wood for heating?' Fr. Granger persisted. 'Oh, that's all right. I have to go by my woodpile on the way to church and I just pick up what we need each time.'

Over the years, Mr. Watts served under six vicars and three Bishops and as church secretary had written many a letter to his bishop. They were well-acquainted with his deep love for the Church. The Rt. Rev. Henry I. Louttit was consecrated Suffragan Bishop on May 23, 1945. His first visit to St. John's was on November 18, 1945, the Sunday before Thanksgiving. Mr. Watts had been quite ill and dressed that afternoon for the first time, his daughter told me. After service, at the Bishop's suggestion, he and Fr. Granger went by to see him. No doubt he felt signally honored.

Within three years, his health began to fail, but he continued his church work. I was thinking about his concern for fire when I was looking over his entries, and there, in a hand that had been getting shakier by the month for almost two years, was his last entry, "Sept. 14, Fire Ins. \$5.38." Later, on October 4, he made his subtotals and put down his pen.

He died four weeks later on November 8, 1950, at age 81, having served St. John's for thirty-two years.

Claude Lillycrop

Claude and Vera Lillycrop were at St. John's for several years before they transferred from All Saint's Church, Pontiac, Michigan, in March, 1949. It does seem

that he was Heaven-sent. St. John's was soon to lose their faithful treasurer, and if this job required a certain type of person, then Claude Lillycrop was the man for the job. He was asked to take over the treasurer's duties late in 1950.

He worked many hours at the church and though his wife's health was failing she did not complain as she thoroughly approved. He became St. John's first Lay Reader while waiting for Fr. Boyer to arrive, between September and December 25, 1953. He worked closely with Dr. Francis P. Gardner (who moved to Virginia in 1958) and two more friends, Ormond H. Minton and Stephen Laker. Both Mr. Lillycrop and Mr. Laker came from England, so they had much in common.

Mr. Lillycrop served in six lay positions in his short time here. His wife died in July, 1955, while they were visiting in Michigan. One of his last acts was on Saturday, November 12, 1955, when he and Mr. Laker spent most of the day cleaning out the sprinkler system. Mr. Lillycrop died just a few weeks later, on January 4, 1956. He had great hopes for St. John's to have a parish house, but he didn't live to see it finished.

The Lillycrops will be remembered for many years to come.

A. Florence Hodgson

Annabella Florence Hodgson was born in Montreal, Canada, and baptized at St. Martin's in that city. She came to Eau Gallie with her family in 1884. When still a child, Florence learned the Morse Code to help her father and uncles with the telegraph office located at the Hodgson brothers' store. As there was no public school on a permanent basis, her parents had a tutor for the children most of the time. They attended Stetson University to get their high school education. In 1907, Florence decided to become a nurse; she graduated from St. Barnabas Hospital in Newark, New Jersey.

After the Pancho Villa raid of 1916 on Columbus, New Mexico, a Red Cross unit was made up at St. Barnabas, and Florence was appointed to the ARC Nursing Service on August 8, 1916, Badge No. 7182, and was sent to the Mexican

border where General John J. Pershing was serving. Following the entrance of the United States into World War I, General Pershing was chosen to command the Army Expeditionary Force to be sent to Europe. Florence was in the second convoy that arrived in Europe sometime after June 8, 1917. She was at the front twice and while in the Army Medical Corps, she served under General Henri P. Petain.

Before and after the war, she served for many years as a registered (surgical) nurse in the New York City area. She kept her membership at St. John's, sent her pledge to the treasurer and came home when possible. Early in 1932, she was called home for the second time due to the illness of her stepmother, "Dr. Sarah," who died in April of that year at the age of 78. 'Miss Florence' was fifty-four at the time and decided to retire. She spent her remaining years in Eau Gallie in service to the community, and to St. John's in particular. She was considered a "pillar of society," and is remembered as a loving, generous, devoted communicant and peacemaker. She died at age 83 according to the Parish Register. She was buried from St. John's on January 5, 1961.

Mary N. Taylor

Mary Newell Taylor's loving service to St. John's is revealed to us throughout this history by her husband's niece, Violet Watts. Mrs. Taylor's husband, Ernest, was seventeen years old when his parents and twenty-six other Episcopalians decided to build a church; Ernest was one of "The 29." Their marriage on November 25, 1903, was the second to be held at St. John's. Jno. E. M. Hodgson, J. A. Gilbert, and A. Florence Hodgson were witnesses; the Rev. B. F. Brown officiated. On March 13 of the next year, she was confirmed.

Mary Taylor was a devoted wife and mother. Her children say that she was strict about church attendance. When there was no Sunday School at St. John's, they attended the Methodist church with their friends. They remember the ladies in the family working on altar linens and the priest's garments. "The congregation was so small at times," her daughter, Catherine, said, "it was almost like a family church!" She also remembers a big bazaar held at the Ballard estate and all the food was made from 'scratch'--no easy-to-prepare foods in those days!

During the Depression and continuing on when her husband's vision was impaired, Mrs. Taylor worked at the hospital which included Sundays, but somehow managed to find time for church work. She was a good cook, and a big help with food sales and parties, and willing to open her home for meetings, her friends recall.

Mrs. Taylor died December 1, 1962, and the service was held in the Parish Hall because the addition to the church was not finished. As she had been a friend, 'sister' and 'aunt' to so many, the room was overflowing with those who loved her, and had known her to be a loving and faithful communicant of St. John's for sixty years.

Agnes J. Gardner

Agnes Jane Gardner was born in Essex, England, on February 7, 1882. At age twenty-four, she came to this country and graduated in 1909 from the Margaret Fahnestock School of Nursing at Post Graduate Hospital, New York City. She was a supervisor there until 1913, when she went to Serbia (Yugoslavia) with a Red Cross Unit--a team of doctors and nurses. All were decorated by the Serbian Red Cross for their work in caring for the Serbs, Austrians, and Turks during the Balkan Wars. A short time later, she served for two years in France, in the Army Nurses Corps, from 1917 to 1919, where she may have met Florence Hodgson.

After a number of years in supervisory work, she moved to Brevard County, where she made another long record in hospital and clinic work.

At St. John's, she participated in church life with the same dedication she had given to her profession, and is remembered best for her altar work and as Treasurer of the Woman's Auxiliary from 1951 to 1954. The records she made at that time reflect that she strived for perfection.

Miss Gardner retired to Bishop Gray Inn on November 16, 1956. A few weeks later, on December 3, after two guilds were formed in the WA, the largest group named their guild, "St. Agnes," partly in honor of their friend of 27 years, who had spent her lifetime devoting herself to her fellowman through "genuine goodness of heart and charitable deeds."

Agnes J. Gardner died at Gray Inn on May 27, 1966, at age 84.

On the preceding pages we have told you more about six lay persons, whom we consider to have been outstanding for their contributions to St. John's. They were those for whom we have good records and good memories, but they were only six of the many dedicated lay people in the history of our church.

When you think of all the unsung that have served, it is staggering. Let us never forget all those who scrubbed and cleaned and painted; those who laundered vestments by hand and made twenty stitches to the inch on altar linens; those who played the organ without pay, or for so little it was almost the same thing; those who loved to sing and though they couldn't sing very loud (and sometimes not very well), sang happily; those who set up tables and chairs and washed countless dishes from countless suppers; those who took children on trips and filled in for sick teachers; or served at Father and Son breakfasts; visited the sick; gave flowers for the altar when needed; and the one who folded church bulletins every week for twelve years⁴ and the ones who followed her that do this.

We have been blessed to have an outstanding leader every few years, but leaders can't do everything. Some work quietly, alone, and unnoticed; some work best with others. Whatever service we give, it's not for praise. It's for our Lord.

THE MEN OF ST. JOHN'S

- 1896-1912 No records
- 1913-1918 Charles L. Taylor, Sr. Warden
Preston A. McMillan, Jr. Warden
J. E. M. Hodgson, Secretary
Alex. R. Hodgson, Treasurer
- 1918-1924 Charles L. Taylor, Sr. Warden
C. L. Knowles, Jr. Warden
Samuel K. Watts, Secretary
A. R. Hodgson, Treasurer.
- 1922-1933 No records except Treasurer's
- 1933-1937 Charles L. Taylor, Sr. Warden
Kingan Hodgson, Jr. Warden
Samuel K. Watts, Sec.-Treas.
- 1937-1941 Kingan Hodgson, Warden
Samuel K. Watts, Sec.-Treas.
- 1938-1941 Ernest B. Taylor, Warden
Samuel K. Watts, Sec.-Treas.
- 1942-1950 Samuel K. Watts, Warden and Sec.-Treas.
- 1950-1953 Claude G. Lillycrop, Sr. Warden and Treas.
Dr. Francis P. Gardner, Jr. Warden

*The Vestry Committee

(March 11, 1954)

- * Claude G. Lillycrop, Sr. W.
- * O. H. Minton, Sec.-Treas. **
- * Dr. Francis P. Gardner
- * Stephen Laker **
- * Charles Tyler Jackson **

- 1954 In order of appearance

W. Lansing Gleason
Charles Whitmire

- 1955 Harry S. Kemp
F. Courtney Stone
- 1956 Herbert C. Addiscott **
Herbert William Jessup, Jr.
Charles Pierce
- 1957 Charles R. Scott **
Carl Pister
Homer Thompson
- 1958 Comd'r S. A. Taffinder
Hoyt L. Murphree
Gen. Richard E. Nugent
Frank W. DeWolfe
Richard D. Moore
- 1959 Theodore William Langstroth
Wayne Milton Martindale
Lawrence Robbins
Richard Westfall **
- 1960 Richard M. Cook
Russell Smith **
Lawrence Meyer, Jr.
Garrett Quick **
Ernest D. Bennett **

12-Man Vestry **

(December 31, 1961)

- 1961 Walter G. Miller, Jr. **
Kenneth Badger **
Brig. Gen. Geo. F. Schlatter, Ret. **

Early Officers

Between 1913 and 1933, our church records are scarce, not uniform, or incomplete. Halfway this period--the year 1921--we have a work copy of a Parochial Report for that year. There were seven families and two individuals, a total of 28 persons, 22 of whom were confirmed. The 'season' ended on March 27, Easter Day, and services must have resumed about October 15, as 22 services were reported for that calendar year. Attendance varied from 28 to 56. During the year, there were two baptisms, no weddings and one burial.¹ There was no Sunday School. The total receipts were \$294.06;

total disbursements, \$251.97. Electricity had been available since 1914, presumably, as the officers had discussed having an estimate made for having the church wired, but this was not done until 1921, at a cost of \$5.08. A supply of light bulbs was \$3.80 and the monthly electricity bill was \$1.80 when electricity was in use, most likely the minimum charge. Vicar C. B. Crawford and others received a stipend of \$35 a month. The Ladies Guild had 13 members; they had contributed \$60 toward expenses that year. Beginning with 1922, we have excellent church treasurer's records.

In the entire history of our church, up to 1950, four men served as officers until the day of their death. J. E. M. Hodgson served at least eight years as secretary (plus 18 years on the Altar) when he died in June, 1918, at age 69. Charles L. Taylor had served at least 24 years when he died in November, 1937, at age 91. Kingan Hodgson served at least five years when he died in December, 1941, at age 62. Samuel K. Watts served 32 years when he died in November, 1950, at age 81. An item in the Eau Gallie Record dated October 29, 1925 stated that A. R. Hodgson had served as treasurer for 30 years. Mr. Hodgson was active until about 1932 and died April, 1934, and so, if the newspaper item was correct, Mr. Hodgson served from about 1902 to 1932.

Claude G. Lillycrop officially transferred to St. John's in 1949, but he was actually here several years before that. On December 27, 1950, Mr. Lillycrop took office as Sr. Warden and Treasurer, and Dr. Francis P. Gardner as Jr. Warden, and these two men held these offices through 1953.

The Vestry Committee

On Thursday, March 11, 1954, the "first meeting of the group selected by Bishop Loutit at the suggestion of the parishioners of St. John's Mission for the purpose of organizing a committee to attend to the affairs of the Mission," was held at the home of Mr. and Mrs. Ormond H. Minton, who had recently moved here from St. James Church, Hyde Park, New York. Officers elected at the meeting are indicated on list. Present in addition to these two men were: The Rev. Alexander W. Boyer, Dr. Francis P. Gardner, and Mr. Stephen Laker. In April, C. Tyler Jackson joined the group.

From the beginning, the Vestry Committee was confronted with the same sort of problems that they can have today-- seeing that St. John's had adequate fire insurance, how to

fix a leaking roof, how to raise and disburse monies, finding enough people to make an Every Member Canvass, planning a budget and so forth, but before the second meeting was held on April 21, 1954, a letter was sent to The Woman's Auxiliary thanking them for all the financial help they had given in the past (61 years, from 1893), when there was no vestry, and stated that the Vestry Committee would assume the task of making Parish disbursements for which they were accountable.

At the fifth meeting held on September 30, The Rev. M. William Hargrave, then Executive Secretary of the Diocese of South Florida, was also present. With Fr. Boyer, Fr. Hargrave had surveyed the area in and around Eau Gallie, and had concluded that there were two main things to discuss-- obtaining a vicarage and a site for a new church building. At following meetings, the Vestry Committee favored obtaining a vicarage first, however, before that could be accomplished, it was clear that expanding the present church facilities would have to be given priority.

Although the space program brought a great many people into the area, there was a great turnover in the congregation, as some of the people built homes in the newly developed beach areas, or were transferred away from the area altogether. By January 15, 1956, there was a 9-Man Vestry and finally, by 1960, there was a 12-Man Vestry. It was not possible to have a rotating vestry until after 1960. Several parishioners were pressed into double duty and when taking their sabbatical year were designated as Keyman or Every Member Canvass Chairman, so that three members of the Vestry Committee served continuously from the beginning through 1961. These men were Messrs. Minton, Laker, and Jackson. Mr. Lillycrop died on January 4, 1956, and Dr. Gardner moved to Virginia late in 1957, or 1958.

SOME STATISTICS FOR A TEN YEAR PERIOD IN ST. JOHN'S HISTORY

| | 1952 | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 | 1961 |
|--------------------------------------|-------|------|-------|-------------|-------------|---------------|---------------|---------------|---------------|---------------|
| Number of Families | 12 | * | 19 | 36 | 56 | 90 | 92 | 92 | 97 | *Note |
| Individuals not included in Families | 11 | * | 23 | 20 | 23 | 23 | 16 | 18 | 27 | *Note |
| Confirmed | 29 | * | 56 | 81 | 116 | 152 | 174 | 190 | 248 | *Note |
| Baptized | 42 | * | 71 | 120 | 183 | 225 | 286 | 299 | 389 | 402 |
| Communicants | 25 | * | 21 | 34 | 47 | 75 | 99 | 115 | 152 | 172 |
| St. John's Share of Clergy Salary | \$600 | * | \$600 | \$1200 | \$1500 | \$1800 | \$2700 | \$3250 | \$4500 | *** \$4500 |
| Housing Furnished | None | * | None | None | None | Yes | Yes | Yes | Yes | Yes |
| Church School | None | * | None | 21P. 3T. | 31P. 4T. | 40 P. 4 T. | 47 P. 7 T. | 76 P. 6 T. | 59 P. 5 T. | 92 P. 6 T. |

*No Report sent

**Full salary paid by St. John's, but no car allowance at that time

***Full salary, plus \$600 car allowance

*Note - new type Parish Record did not require these figures

Sources:

Parochial Reports

Vicar's Annual Report

Correspondence

XVI

THE MEN AND THE WOMEN OF ST. JOHN'S--1954-1962

The climax of our early history was reached in 1928, when the Bishop and clergy made it clear to the tiny congregation that St. John's real mission was to keep the doors open for future generations. This was accomplished, though it was often a struggle! Now we reach the last eight years of St. John's as a mission church--the buildup toward the ultimate goal of independence.

Only the most pertinent and most newsworthy items from the vestry minutes and the various reports were used, and these were abridged, or condensed and left in chronological order for easy reading.

(1954)

March 11. The Vestry Committee, organized on this date, met monthly thereafter. They had a great variety of matters to settle, but the most important was giving consideration to renting a house so that St. John's could have its own vicar, even though they may have to share him with another mission.

April 21. On this date they voted that paying the organist was one of their duties.

June 2. The VC voted three to two in favor of concentrating their efforts on plans for a parish house. The dissenting voters favored buying priest's vestments first.

August 12. Dr. Gardner reported that he had been making candles in his home for the Sanctus, or Sanctuary Lamp, as a money-saving effort.¹

September 9. In August, Mr. James Chapman, a local businessman, had expressed a wish to do something for the church. He was told that vestments were needed and on this date Mr. Chapman paid for five Gothic Chasubles in the church colors. At that time they were \$20.32 each.

Mr. Lillycrop and Mr. Laker jacked up one corner of the church where it had settled; repaired the roof and relocated

a closet in the sacristy. A handrail was provided for the steps that led to the Sanctuary. Mr. H. W. Jessup, not yet a communicant, built an Ambry to hold the new vestments. Mr. Chapman and Mr. Jessup were thanked by letter.

November 11. The church had nearly reached its quota in the Builders for Christ and Advanced Work Program; the Vestry voted to make up the difference and to send a check to the Diocese for the full amount.

The WA (Woman's Auxiliary) had a very good year in 1954. The annual card party, food sales, 'Patchwork Apron' (the patches covered members' donations), a Cakeless Cake Sale, were all successful, as were the five family parish suppers. Before the annual meeting they voted to ask Fr. Boyer to remain their vicar, rather than attempt to get another man. Mrs. Flora Whitmire wrote the 1954 report. We do not have the names of the other WA officers.

(1955)

January 10. At the first annual meeting, held at the Lansing Gleason home, Fr. Boyer informed the group that the Bishop wanted a deacon or a vicar in the Eau Gallie area by June, 1955.

February 10. The Diocese had requested monthly and quarterly reports showing the status of the affairs of the mission; forms were turned over to the secretary for this purpose. St. John's was assessed \$50.75 by the City for street improvement in front of the church, which was paid this date.

March 2. The name of The Rev. Mr. Hugh E. Cuthbertson was presented by letter from the Bishop and after discussion the Vestry Committee agreed to contact Mr. Cuthbertson.

April 14. By letter read this date, Mr. Cuthbertson accepted a call from St. John's and St. David's of Cocoa Beach, and said he would be in residence in Cocoa Beach. By phone call to the Bishop that evening, the hours of service were set (7:30 A.M. and 11 A.M. for St. John's); the Bishop suggested that St. David's and Fr. Cuthbertson be apprised of the action. The arrangement was a harmonious one.

April 26-28. Mr. and Mrs. Ormond H. Minton, Dr. Francis P. Gardner and Mrs. Anne Billings were delegates to the Thirty-third Annual Diocesan Convention held in Fort Lauderdale on these dates.

May 8. Church bulletins were used from this date on. The first bulletin was done on a ditto machine.²

June 5. Sunday School was started again after ten years! Children, ages 3-5, went directly to the Woman's Club on the corner of Water and Montreal Streets; Mrs. Charles Cooper was the teacher. Children in grades 1-8 went to 11 A.M. opening services, then to classes under the direction of Mrs. Stephen Laker. Mr. Courtney Stone was the Superintendent. All children in the community were invited.

July 7. For the first time, sacramental wine was purchased by the case (one-half case by St. David's) at a saving of \$.25 per bottle.

With an increase in the congregation the vestry had to be concerned with cooling the church, but first the wiring had to be checked.

August 21. After the 11 A.M. Morning Prayer service, a special vestry meeting was held in the churchyard. The Vestry Committee had previously offered \$750 to St. Joe Paper Company for the two lots directly west of the church property and the offer had been accepted. Mr. Cuthbertson made the motion to purchase the property; motion passed; they would have to borrow one-half the sum from the Diocese.

September 27. A loan of \$375 was approved by the Diocesan Trustees as half payment on the two lots needed by St. John's for building the proposed parish house.

October 2. On this date, the first Sunday of the month, the 11 A.M. service was broadcast over Radio Station WMMB. (Broadcasting was continued for several years.)

The 1955-1956 WA officers were: Pres., Mrs. Ormond H. Minton; Vice-Pres., Mrs. O. Whitmire; Sec., Mrs. Anne Billings; Treas., Miss Fern Griffith; Ass't Treas., Miss Effie Tallant.

November 8. The WA held its regular meeting on Monday, this date, at the Vicarage, 920 So. Atlantic Ave., Cocoa Beach, by invitation of the Vicar. Mrs. Minton presided. Others present were Miss Agnes Gardner, Miss Florence Hodgson, Mrs. Mary Taylor, Mrs. Stephen Laker, Mrs. Anne Billings, Mrs. H. W. Jessup, Mrs. Fred McCarrick, Mrs. Hickman, Miss Alice Fenton, Miss Effie Tallant, Miss Fern Griffith. Mr. Cuthbertson, a bachelor and a gourmet cook, served delicious refreshments.

November 12. (Sat.) Mr. Laker and Mr. Lillycrop spent most of the day cleaning out the sprinkler system "with an occasional shovel lift from Mr. Minton and Dr. Gardner."

December 15. The Vestry Committee voted to set aside the Christmas offering for the purpose of building the new parish house. This appears to be the beginning of the drive to raise the money needed for this purpose.

(1956)

January 10. A new floor furnace (oil burner) was installed this date.

January 15. Dr. Gardner was appointed Sr. Warden to replace Mr. Lillycrop who had died on January 4. The number of vestrymen was increased to nine.

February 9. Increased attendance necessitated use of ushers. More ventilation was needed when warm, especially for the choir. Also needed were folding chairs which they decided to borrow from one of the funeral homes until some could be purchased. The vestry accepted the first floor plan, drawn up by Mr. Minton. Mr. Laker displayed a small model; at the same time said he would construct one to scale.

February 24. In a letter from The Rev. William Hargrave, Executive Secretary of the Diocese, receipt was acknowledged of the special warranty deed, dated Dec. 14, 1955, from St. Joe Paper Co., to the Trustees of the Diocese of South Florida, covering Lots 1 and 2 of Snell Subdivision of Block 25 of Houston's Addition to Eau Gallie. He asked Fr. Cuthbertson to send plans, etc., for the parish house, in detail, to Bishop Louttit or to him, before it was projected at a parish meeting.

March 15. The Vestry (VC) asked WA to help in the problem of unsatisfactory kneeling conditions. The Easter offering was slated to be added to the building fund. There was some publicity being done by then, and the drive to raise the money was on in earnest.

April 16. Mr. Cuthbertson announced that he had composed a letter to be circulated to many local business firms informing them of the expansion plans and inviting them to participate financially, or with material, or labor. He stressed that the building could be used for community purposes. (The letters were dated April 17.)

Due to the rapid growth of various communities, the Diocese had a deficiency of funds and sent a letter stating that they could not help St. John's financially. Letter was read this date.

Mr. Cuthbertson said he needed an assistant and established a stipend of \$100, also a typist to be paid on an hourly basis. (Shortly after that, Mrs. Mary Louise Thompson became the first paid typist at \$1 an hour.) By June, the idea of an assistant clergyman was abandoned. The Vestry voted to purchase 24 all-steel folding chairs, which were ordered on April 23. By May 7, they ordered 30 more. Price: \$3.95 each.

June 14. The Vicar stated that he had been paying the church telephone bill out of salary and asked that this be paid by the church. A motion was made to the effect; carried.

The Vicar said he had met a Mr. Carl Pister, a new architect in town, and Mr. Pister said he would draw up the building plans, gratis. Fr. Cuthbertson advised the vestry that he told Mr. Pister to go ahead. The Vicar suggested a working day to start clearing up the building lot. June 23rd was set.

June 22. Twenty-four contributions to the building fund were acknowledged; letters were signed by the Vicar and Mr. Tyler Jackson, Committee Chairman.

July 17. Mr. Cuthbertson notified parents of small children that there was a Nursery for children under three years at the home of Mr. and Mrs. John Schnatz, 1026 Water Street, nearby St. John's.

July 21. The Vicar and Mr. Jackson sent eighteen more letters and thanked donors of cash and other gifts for the parish house building fund.

November. During the week of the 14th, a Wurlitzer organ was installed at St. John's. Doris Jean Stewart, St. John's soloist since 1945, spearheaded the fund drive.

The Woman's Auxiliary had a very busy year, and active members numbered 30. The Thrift Shop, started in October, was open every Friday from 1-4 P.M., staffed by volunteers. From the beginning, it was a good money-maker and challenged the bazaar in receipts. In June, the WA made the down payment on a car for the Vicar (though, today, some think the credit should go to Miss Florence Hodgson entirely.) During

the year, a total of \$1,324.66 was spent on many sorely needed items for the church, having paid all assessments, etc., first.

December 8. In letter of this date, Fr. Cuthbertson wrote to Miss Agnes Gardner and told her that the afternoon guild had named their guild "St. Agnes Guild" in honor of the saint not yet canonized, now residing at Bishop Gray Inn. The other guild was "St. Monica's."

December 14. The Vestry Committee voted for an expense account of \$15 per month for the Vicar; he was presented with a check for \$50 for a Christmas gift on this date.

(1957)

January 6. There was a special meeting held by the vestry to discuss the feasibility of having a full time vicar as proposed by Bishop Louttit. It was decided to send a letter to the Bishop and remind him of their building program and insufficient finances to pay a vicar on a full time basis, plus living quarters. Mr. Cuthbertson was called into the discussion and advised of the decision. A letter was mailed on January 8.

January 9. St. John's sponsored "An Evening of Music" featuring a concert pianist, a Jacksonville artist and two local artists. (See Chapter XII.)

March 16. St. John's observed a Quiet Day conducted by Sister Mary Michael, O.S.H., of St. Helena's Convent, Newburg, New York.

March 31. At a special meeting, the vestry voted to have bids made on the block work of the parish house, including lintels.

April 11. The Vicar spoke of his need for housing in Eau Gallie.

May 4. The Vicar disclosed that he had obtained an option on a house. The vestry agreed to attempt to purchase this property.

May 10. Fr. Cuthbertson outlined steps to take to become a parish. The first thing was to become an incorporated mission so that the mission could own its own property. Also, an incorporated mission could call its own clergy.

(In May, 1957, Fr. Cuthbertson organized Holy Apostle's Mission at Satellite Beach.)

June 13. Mr. Jackson moved that St. John's incorporate. Mr. Scott seconded the motion and it passed, unanimously. Mr. Minton moved, and Mr. Scott seconded the motion that the name be "Saint John's Episcopal Church."

Fr. Cuthbertson told of the Women's work. They had purchased a new mimeograph machine and were purchasing 54" wide, dull-gold carpeting for the aisle and wall-to-wall in the sanctuary.

Fr. Cuthbertson announced that his pension premium would advance 15 percent over the present \$75.

June 27. A Progressive Dinner given for the benefit of the building fund, and sponsored by the WA, was a well-planned event and considered successful. The dinner began at the Fenton's waterfront home with friends in Spanish costume. The Eau Gallie Yacht Club was one of the stops, where the main course was served. Fr. Cuthbertson served French pastries he had made, at their stop at the temporary Vicarage on Hyde Park Lane. French songs were sung by Mrs. Charles Scott. Over 100 enjoyed the trips to "Foreign Ports."

July 18. By now the vestry was concerned about how to keep the new carpet clean, but voted to buy two 20" fans before purchasing a vacuum cleaner, and to purchase door mats for the time being.

August 20. Bids were presented on completing the parish house.

August 29. Date of incorporation; papers were signed by the Vicar and six vestry committeemen.

October 17. Mr. Minton reported on his search for a vicarage and described a house at 291 Teal Avenue and Thomas Barbour Drive. Mr. Addiscott moved, seconded by Mr. Stone, to buy the Teal Avenue property. St. John's had to raise \$1,700 as half the down payment. Question: Would the Diocese lend the other half? Mr. Laker offered to lend St. John's the \$1,700 and Mr. Minton offered the \$50 binder. The motion passed to purchase.

December 12. The Vicar announced the first payment received on the Diocesan loan. A discussion of roof finishes for the new Parish House took place; also on how to finish the interior of the new building.

The 1957-58 Woman's Auxiliary officers were: Pres., Mrs. Homer Thompson; Vice-Pres., Mrs. Stephen Laker; Sec., Miss Helen Batz; and Treas., Mrs. C. E. Badgley. The WA's Thrift Shop, held on the corner of Highland Avenue and Young Street, moved to "The Big Orange." The name had been changed to The Bargain Shop by this time. Mrs. Laker and Mrs. Jackson were cochairmen and in 1957, this activity realized \$543.08.

(1958)

January 9. The Annual Parish Meeting was held at the Yacht Club. This would be the last time St. John's would have to meet elsewhere--the parish house was almost finished! (In 1957, they had met at the Woman's Club.) In the Vicar's annual report, he said that he had made 479 house calls in 1957 that did not include St. David's, where he spent half his time until May 26, 1957. The 479 calls did not include 39 sick communions to shut-ins, nor the sick in hospitals, nor the parish counseling. The Vicarage, purchased in 1957, was named the Watts-Lillycrop Memorial Vicarage. A bronze plate was installed on the Vicarage. Miss Florence Hodgson told of some of the church's past history.

February 13. Among other items of business the vestry decided to purchase a vacuum cleaner. A committee was established to draw up a set of rules for using the Parish House. There were reports made on the status of the organ fund, and ushers list. Fr. Cuthbertson outlined plans for the Parish House dedication service.

February 16. Bishop Louttit came to dedicate the Parish House and a class of fourteen was presented for confirmation.

March 15. The Vestry Committee met in the new building. The first payments on the parish house loan were made and the WA agreed to make the September payment. The payments on the Vicarage had been reduced since the deletion of taxes. Fr. Cuthbertson said he needed a lawn mower for the Vicarage and the vestry authorized him to rent one. Church signs were ready to be erected, but permission had to be obtained from the State Road Department before erecting them. March 29 was set as a work day to put waterproofing on the parish house.

March 30. Sunday. The combined choirs of Palmdale Presbyterian and St. John's churches presented a cantata in the new parish house. (See Music of St. John's.)

April 10. The vestry voted to use the Easter offering to make payment on loans on the Vicarage. The new church signs were erected on April 19. The Presbyterian Church had been using our facilities for holding their services since August 5, 1956, and there was a discussion of rent. The vestry suggested a donation to the building fund, instead. With the money received, 48 new folding chairs were purchased.

Mr. and Mrs. Tyler Jackson were the elected delegates to the General Convention held in Orlando that year.

April 21. The organ fund was transferred from Miss Stewart's name to St. John's.

June 12. By this time some pledges were late; the vestry was worried. They were running \$100 a month behind in expenses. One of the vestrymen loaned the church \$150 to make current expenses. The Home Demonstration Club wanted to meet in the new hall and the vestry agreed, for a \$25 a year donation. About this time, Mrs. Frances Smith, Mrs. Helen Nugent and Mrs. Mildred Lange began to do volunteer work in the church office. (Mrs. Smith says they did this for about one and a half to two years, and that Mrs. Vivien Prien did the church bulletins among other duties.)

August 10. A low point where money worries predominated. The Eau Gallie Jr. Chamber of Commerce asked to rent the hall for \$5 a meeting. The vestry agreed. YPSL asked if they could paint two shuffleboard courts on the floor of the parish house. The vestry agreed. Broadcasting over radio was discontinued in September. The vestry voted to use remaining money in the building fund to paint the interior of the parish house. A church bowling team was suggested that month.

October 9. Fr. Cuthbertson said the Sunday School teachers had requested a small altar. Mr. Minton offered to build one from materials on hand. The Sunday School would supply flowers; the women's groups would supply altar linens. Fr. Cuthbertson explained the Order of St. Andrews and asked that the vestry consider it. The 9:30 A.M. service was started in October. A Halloween costume party, sponsored by St. John's, was a success. Prizes for the most original costumes were won by Mrs. Richard Moore and Stephen Laker; for the most comical, Mr. and Mrs. Homer Thompson. Fr. Cuthbertson was attired in an old-fashioned nightshirt and cap.

November 17. The WA's successful Holiday Bazaar was held on this date, an annual all day affair that netted

approximately \$750. Miss Elizabeth P. Grouard donated two 125-year old black lace, handmade Spanish shawls that were awarded as prizes. The shawls were brought to the U. S. by Miss Grouard's grandfather, Capt. Shackford, who died in 1846. The bazaar was cochaired by Mrs. George Soderquist and Mrs. Richard Nugent. The Thrift Shop/Bargain Shop had its fourth profitable year.

December 31. The traditional midnight carol and choral eucharist service was held at St. John's, 11:30 P.M., Christmas Eve. On Christmas Day, the Holy Eucharist with carols was celebrated at the 11 A.M. service, with the blessing of the children at the service.

(1959)

At the annual parish meeting, the Vicar stated that the year 1958 was a year of "financial tightness" but that office equipment, Sunday School equipment, and kitchen equipment had been acquired (mostly from the women); the organ was paid for; new altar linens, an alb and amice had been given. The first Communion Breakfast of the men of the church had been held. The Vicar concluded his report by outlining the needs for 1959.

February 12. Pledges were \$700 behind the budget. The Vicar said the church needed ceiling fans and suggested that the WA buy them.

February 15. A workday for cleaning the Parish House and Church. The \$175 Parish House payment was postponed to March 23. A street map of Eau Gallie was divided into eight areas and ten people assigned to call on new people in these areas. Committee assignments were reviewed.

March. From the proceeds of a spring bazaar, the church women had a new front porch added to the church.

March 28. The Wurlitzer organ, now paid for, was blessed on this date, and Doris Jean Stewart was invited by letter to attend this service, which was held on Easter Eve at 4 P.M.

April 9. A parish supper raised \$289.50. The church-women agreed to have the interior of the church refinished and bids were being sought for the job. Some of the Building Fund account was used to pay General Fund bills.

May 14. The women voted to have Mr. Russell Smith refinish the church interior, it was reported. There was a discussion on the need for capping of the church roof.

June 11. The Vestry Committee was concerned about how to raise money to meet expenses. It was the general opinion of those present that it was unwise to ask the congregation to donate any more at that time. It was agreed that something had to be done to reduce expenses and thought the best solution was to increase the size of the congregation. (At this time, three services were being held; the church held only 85 persons comfortably and folding chairs had to be used at times. See chart for ten-year period.)

The vestry voted to request the churchwomen to co-sponsor a series of suppers with freewill offerings.

July 9. The resale of Christmas trees had been successful in the past and the vestry wished to continue this project. The Vicar suggested that the vestry borrow bazaar money for payment of the trees when delivered.

October 22. The vestry discussed the possibility of having Fr. Cuthbertson on a full time basis. The Vicar said that would be possible if St. John's were able to pay the full stipend. Mr. Laker and Gen. Nugent offered to lend the down payment of \$150 for the Christmas trees that was necessary upon ordering. The \$600 balance had to be paid when the trees were delivered.

Fr. Cuthbertson recommended asking the Diocese to consolidate the two loans into one loan, payable on a quarterly basis. Motion passed.

Mrs. Connie St. Clair, Bazaar Chairman, asked the vestry to get people to help set up booths for the bazaar.

November 12. The churchwomen agreed to lend bazaar funds to pay for Christmas trees when delivered. The vestry asked the women to help with the tree sale. (The women obtained the use of the property and helped to sell the trees.) Mrs. H. L. Murphree was the WA president in 1959.

December 10. After the Every Member Canvass, Mr. Addiscott and Mr. Minton reported that from 73 pledges and projected income from seven other sources, the expected income would be a little over \$10,400. The vestry discussed the expenses involved in paying the full stipend by June 1, 1960.

(1960)

January 14. Thirty-five persons were present at the Annual Meeting held in the Parish House. Mimeographed copies of the treasurer's report for 1959 and proposed budget for 1960 were distributed. The 1960 Annual Meeting was the last time that oral reports were made for previous year.

Fr. Cuthbertson expressed his thanks to Mr. Addiscott, the treasurer, and the other vestrymen, lay readers and organist. The Vicar presented the report from the Altar Guild in the absence of Mrs. Marshall. Steve Cook reported on the Acolytes; Mrs. Jonker presented the report of the Churchwomen. The Vicar gave his thanks to all the churchwomen and to Mrs. Murphree for running the church nursery during the 11 A.M. service. Mrs. Laker gave a report on the Daughters of the King; Steve Cook reported on the activities of the Young Churchmen; the activities of the Theater Group were also reported. Mr. T. W. Langstroth was elected to fill the two-year unexpired term of Frank DeWolfe; Wayne Martindale, Larry Robbins and Richard Westfall and Tyler Jackson were elected for terms of three years. Mr. Murphree was appointed Sr. Warden for 1960. A memorial fund was established in honor of the late Frank DeWolfe, an outstanding member of the Vestry Committee, who had died one week previous, at age 67.

February 11. Finishing the interior of the parish house was discussed. The Vicar suggested painting the walls in lieu of furring.

Early in the year, Mr. Charles Scott was appointed Sr. Warden to replace Mr. Murphree, who was on duty down range.³

May 12. Fr. Cuthbertson announced that the Bishop had notified Holy Apostles that Fr. Swallow could be their vicar on June 1, 1960, and that Fr. Cuthbertson would be the full time vicar at St. John's on that date. The Vicar brought up the need of wiring in the church. This was tabled until the fall.

May 17-19. Mrs. Stephen Laker was the delegate to the Annual Convention held in Miami on these dates. The thirty-seventh meeting of the Women of the Diocese of South Florida held their first meeting under the new name of Episcopal Church Women. From the Report of Branches for 1960: St. John's--promoted CPC; Chapter of Daughters of the King; mission gift was above assignment; gave \$150 to UTO; had cooperation in community projects; helped Bishop Gray Inn Endowment Fund; gave \$10 as corporate mission gift; \$25 to

administrative budget. There were 44 active ECW among St. John's 98 women communicants.

July 14. The Vicar announced to the Vestry Committee that a \$5,000 "donation" had been made. The vestry accepted with the stipulation that only the income from it would be used, except in dire emergency. "The principle or any part thereof shall not be used except by unanimous consent of the whole vestry in meeting assembled and, additionally, by approval of not less than two-thirds of the active communicants of St. John's Episcopal Church."

The Vicar announced a new plan to contact new arrivals in the Eau Gallie area. (There were approximately 20 new families arriving in Eau Gallie each week!)

November 15. An attempt was made to obtain the \$5,000 Ballard Trust Fund, but by the terms of Mrs. S. T. Ballard's bequest, it had to remain under Diocesan control.⁴

The Vicar announced that all annual reports would be prepared in writing; they would be mimeographed and distributed to the parishioners at the annual meeting.

December 8. Rewiring of the church was discussed. It was needed for aesthetic as well as safety reasons. More light was needed by the congregation during evening services, and by the choir and organist.

In January, 1960, the WA had elected: Pres., Mrs. Phyllis Jones; Vice-Pres., Mrs. Ruth Smith; Sec., Mrs. Blanche Quick; and Treas., Mrs. Doris Cook; but illness, moving away, etc., necessitated resignation of various officers during the year and three offices had to be filled.

(1961)

Just before the annual parish meeting held early in January, Miss A. Florence Hodgson died. She was buried on January 5, 1961.

We have minutes for one vestry meeting only in 1961. However, we have the annual and parochial reports, and the salient facts and figures necessary to know what was going on.

Next to 1928, a critical year, the year 1960 was the most important for St. John's. After 61⁵ long years, it was finally able to prepare itself to become an independent

parish. It's true, members had to be pushed sometimes, beyond what some thought was possible, but enough people had faith. With the goal in sight at last, an all-out effort was made. By June 1, St. John's had their own vicar. They had a vicarage and a parish house, too, and although in debt, the Diocese was receiving monthly reports and had confidence in the outcome. The two trust funds were approximately one-half the total debt. The value of all church properties, including land, buildings and their contents was \$81,500, over four times the amount of the indebtedness. The percentage of growth since May 1, 1955, was 1,200 percent. The important thing in 1961 was to prove that St. John's could pay the vicar the full set stipend, plus a travel allowance. The chart shows the set stipend. Actually, Fr. Cuthbertson received only \$4,187.50, or \$312.50 short, so a great push had to be made.

It is interesting to note that in both crucial years of 1928 and 1960, St. John's received a \$5,000 trust fund--both from women!

At the time of the annual meeting in 1961, the ECW officers were: Pres., Mrs. Flora Hughes; Vice-Pres., Mrs. Gwen Laker; Sec., Mrs. S. Miller (who had replaced Mrs. B. Yount); and Mrs. Doris Cook, who was still the Treasurer. The regular meeting time had been changed from evening to morning and they had Corporate Communion at 9:30 A.M., on the third Wednesday in January, March, May, September, and November. In 1960, the women used a budget for the first time; the two Guilds met each month. The annual Shrove Tuesday Card Party had been a financial and social success. The Thrift Shop had been discontinued, but rummage and food sales were held twice a year and both were successful. Some of the members of the ECW made the usual annual visit to Bishop Gray Inn; a delegate and alternate attended the Training Conference at Camp Wingman in April, 1960. Delegates were sent to the Diocesan Convention in Miami in May, and very informative and interesting reports were submitted by them. The quota for Mission and Supplies was sent to Puerto Rico. Boxes of clothing, etc., were also sent to the Indian School at Wakpala, South Dakota. Other gifts were sent to St. Vincent, B.W.I., and St. Michael's House, Ponce, Puerto Rico. The bazaar held on November 19th was a success, and most of their balance of \$634.78 was to be used toward rewiring the church. Mrs. Alberta M. Jonker, Acting Secretary, ECW, submitted the report.

Other equally cheerful reports were submitted by the Sunday School, Altar Guild, EYC, Acolytes, Junior Choir, and of course, the Treasurer and Secretary of the Vestry. (All of these reports were typed and mimeographed well in advance

of the annual parish meeting, held early in January, 1961.)

The Vicar's three and one-half page report had this introductory paragraph: "This is my sixth annual report to the people of St. John's Episcopal Church, Eau Gallie, and if all goes as expected, I will not make more than one more report to you as your vicar." It was reported that Holy Communion had been celebrated 148 times in the past year and there had been a total of 82 services other than H.C. during the year. The Vicar had made 619 parish calls, 98 sick communions and had counseled in 49 situations. He had served as Director of Camp Wingman for nine, ten, and eleven year old boys with 148 boys present for ten days. Assisting him from this church were Steve Cook, Steve McDonald, Jourdy Burke and Ernest L. Bennett. He attended the Diocesan convention in Miami; Mr. Stephen Laker was the Lay Delegate. Fr. Cuthbertson attended the Town and County Church Conference in North Carolina, the Conference for Youth Leaders, the Clergy Conference and was one of the delegates of the Diocese of South Florida to the Provincial Synod in Memphis, Tennessee, in November. He had been a member of the Diocesan Department of Missions, a Daytona Deanery advisor of the Department of Youth, and had been very active with the youth groups of St. John's. He gave complete credit to the pioneers of the family service and to the lay readers for the success of the family service. Fr. Cuthbertson reviewed the events of the (then) five and one-half years, and closed by saying, ". . . Let me offer my hearty congratulations to each and every one of you for the part you have had in the development and expansion which continues as the Kingdom of God develops and grows in the area. We have not yet reached our height, for greater things come to those who love their Lord."

Although we have but one vestry record for 1961, we do have information on a special meeting of the congregation that was called for December 10, 1961. The purpose of the called meeting was to make a decision for or against expansion of the present church building. Two floor plans were presented, one that had been drawn up in 1956. The Vicar stated that a philanthropic group in Eau Gallie had offered the congregation of St. John's a sum of money, not over \$7,500, if the congregation would also meet this amount. The Vicar mentioned the anticipated growth of the area within the next two year period, stating that the cost of buying land for a new church would be prohibitive and that it would not be possible to borrow from the Diocese. After a general discussion, Mr. Quick explained the stipulations-- he represented the group offering the money. There was a motion; a vote followed with 21 persons voting yes, and 14,

no. They decided to begin a campaign immediately to raise the money to enlarge the church building.

The Parochial Report, dated December 31, 1961, shows that the total value of the land, the church, vicarage, parish house, and their contents now totaled \$87,500; this was exclusive of the \$10,000 in trust funds.

(1962)

It was the consensus by this time that most parishioners knew that the \$5,000 trust fund had been given to them by Miss Florence Hodgson, this being approximately one year after her death. In her last will, dated June 25, 1959, she also left "any funds" in the U. S. Postal Savings in Eau Gallie, Florida, to St. John's Episcopal Church, Eau Gallie, and with no stipulations. In another paragraph, "any funds" found in the Florida National Bank of Jacksonville, Florida, to St. John's Woman's Auxiliary, to be disbursed where needed for upkeep and repair of the church building only under the supervision of said auxiliary.

Any Postal funds found were probably put into the church expansion fund. The income from her legacy to the Woman's Auxiliary (ECW)⁶ is still carefully used in this year of 1980, some nineteen years later.

January 14. In the Annual Report for 1961, the church treasurer's report shows that \$623.29 was received in interest from trust funds. In addition to the church paying the organist, the ECW paid \$120, and had been doing so from about 1952, in cash gifts at Easter and Christmas to organist and any special soloist. The church records also show that the ECW made the September payment on the parish house, \$210. The Vestry's proposed budget for 1962--estimated expenses--\$13,653.50 including the total stipend for the clergy, plus his car allowance.

A copy of the Church Secretary's report was not included in the Annual Report for 1961. All other reports showed the same type of work being carried out, with an increase in attendance, especially in Sunday School. At the time the ECW report was made, their officers were: Pres., Mrs. Charles R. Scott; Vice-Pres., Mrs. Paul Douglas; Sec., Mrs. Mary Louise (Richards) Willoughby; and Treas., Mrs. Richard Cook. Chairman, St. Agnes Guild, Mrs. Russell Smith; Chairman, St. Monica's Guild, Mrs. Cecil Leaney. The ECW 1962 budget included \$690 to be used within St. John's and \$130 to be used outside the church. From the 1960

bazaar proceeds, the church building was rewired and new fixtures installed; a new stove was donated by one of the churchwomen; draperies were purchased for the Parish House.

The Vicar's Report for 1961 read about the same as for 1960. He read a poem from a newspaper, author unknown:

*A lot of Christians are like wheelbarrows - no good
unless pushed.
Some are like canoes - they need to be paddled.
Some are like kites - if you don't keep a string on
them, they fly away.
Some are like a good watch - open face, pure gold,
quietly busy and full of good works.*

Fr. Cuthbertson wrote, "As reported last year, this will be my last report to you as the Vicar of St. John's Mission. We will become a Parish at the Diocesan Convention to be held in Palm Beach on April 30, May 1 and 2." He concluded by saying that the growth of the Church was in the hands of the members. Its success, or mediocre condition, or failure, rested in the hands of the members, every member, not just the Vestry or by the work of the Priest, but all those professing to be Christians.

January 21, 1962. The Vicar announced to the Vestry that he was resigning and would be leaving St. John's on February 15. The Vestry secretary asked the Bishop if they could choose their next priest as they were so close to becoming a parish. The Bishop replied immediately saying that he knew that Fr. Cuthbertson was resigning in order to accept a call to a new and challenging work in Palm River to take effect on February 15. He gave a high recommendation to the Rev. William A. Bosbyshell, a young priest, married and with one small child. (See OUR VICARS.)

On January 26 and February 2, the Vicar wrote letters to key lay people appointing them to various positions. They were: Finance Comm., Herbert C. Addiscott, Chairman, with Ormond Minton and Charles R. Scott; Building Comm., Walter C. Miller, Chairman, with Ernest D. Bennett, Garrett Quick and Richard Westfall; and Grounds Comm., Russell Smith, Chairman, with Tyler Jackson, Stephen Laker and Walter C. Miller, Jr. Estelle Breeden, organist, was put in complete charge of instrumental music, and Kenneth Badger in complete charge of vocal music, until the arrival of the new priest. Kenneth Badger was also Chairman of the Stewardship Comm., with Gen. George Schlatter and Walter C. Miller, Jr. Charles Scott was the Sr. Warden.

March 6. On this date, the Rev. William Bosbyshell's household goods and furniture were moved from Orlando to the Vicarage at 291 Teal Drive, Eau Gallie.

March 31. In a letter from the Suffragan Bishop William L. Hargrave on this date, he informed Fr. Bosbyshell that the application for St. John's, Eau Gallie, to become a parish in union with the Convention had met with the approval of the Standing Committee. The next step was for it to be presented to the Convention. Fr. Bosbyshell was asked to reply if he thought it a good step for the congregation to take. Bishop Hargrave said, "In the absence of strong evidence to the contrary, I should certainly let it go ahead and assume parish status." (In Fr. B.'s handwriting at the bottom of the letter, "April 3, Yes, I think so.") It is evident that Fr. Cuthbertson and the Vestry had sent the application sometime before that, as he stated in his January, 1961, report that St. John's would become a Parish at the Diocesan Convention. (See OUR VICARS.)

And, so, we come to the end of another era, a period when St. John's grew by leaps and bounds, due to a great extent, of course, on the surge of population during the buildup of the nearby government installations. In less than five weeks, St. John's was due to become a self-supporting, Independent Parish at last.

End of Part One

NOTES AND SOURCES

THE BISHOPS

Notes

¹Although the Diocese of Florida was organized January, 1838, the first bishop was not elected until 1851. During the first thirteen years, the Bishops of Tennessee and Georgia were in charge.

²Bishop Weed continued as Bishop of The Diocese of Florida until his death in 1926.

Sources

Library, Diocesan headquarters, Winter Park, Florida.

Bishops' degrees: Letter, dated September 19, 1979, Archives and Historical Collections, Austin, Texas.

CHAPTER I

Notes

¹The Church in America became the Protestant Episcopal Church in the United States. It did not depart from the Church of England "in any essential point of doctrine, discipline, or worship . . ."* maintaining the faith and practice as it had been received from the Church of England. It was (and is) a Catholic (universal) Church, not in communion with Rome. After the Constitution was adopted, the Prayer Book was revised as necessary to fit it to the conditions in the United States.

*BCP, Preface, vi, 1928 ed.

²The requirement of seven to eight years of study and service before ordination is reason enough for us to understand that the growth of the Church could not be pushed too far beyond its capacity, or the number of clergy needed to serve the missions and parishes. Lay readers, licensed by the Bishop, were used to assist the clergy and to serve in their absence. but were not (and are not) permitted to preach a sermon of their own. (See Lay Readers.)

³The original name was St. Michael's, changed to St. Mark's around 1890-1891.

⁴A mission at Tillman (Palm Bay) was organized in 1914, the first service was held November 2, 1913. (Years later, in 1967, The Church of Our Saviour was built in Port Malabar (Palm Bay) with a few of the Tillman Mission people as its earliest communicants.)

A beautiful, little mission church, St. Mary's, was built in Micco in 1915. The roof was blown off by the hurricane of 1928. Later, it was completely destroyed by fire and the new Highway, U.S. 1, took what was left of it, according to local residents.

⁵Some residents of Cocoa Beach petitioned for a church and St. David's-by-the-Sea was organized in 1951. At Satellite Beach, Holy Apostles Mission was organized May, 1957. In 1959, old St. Andrew's, Ft. Pierce, was acquired and the building floated by barge up the Indian River to its new location; its new name: Holy Apostles.

⁶At Melbourne Beach, St. Sebastian's-by-the-Sea was organized in 1964, and the building completed in 1965. Gloria Dei Mission was formed in 1965, located at the north end of Cocoa. In 1967, The Church of Our Saviour, Port Malabar. (See Note 4.)

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*Works consulted. Unless otherwise noted, listed in the order used, and, in general, follows the text. This applies to all lists of sources.

CHAPTER II

Notes

¹The Church was not established in St. Augustine again until October 28, 1821, when Trinity Parish was organized.

²Renamed Ponce de Leon in 1926.

³Or 1774, according to some histories.

The source of the St. Johns was determined in 1822; Lake Hellen Blazes, southwest of Melbourne.

⁴In 1821, in the entire territory, there were 35 Indian villages. At least two were situated east of the St. John's --"back of the Musquitoe" (Mosquito River or Lagcon) and at Spring Garden, above Lake George. (See Notices of Florida and The Campaigns, by Myer M. Cohen (1836), Chapter III.

⁵Also spelled Dumit; Dummit(t). New Smyrna had been resettled and was a busy town. Douglas Dummett was the Customs Collector in 1842. The homes of most of these were probably on the Volusia County side in 1844, when the county's boundary lines were changed.

⁶Years before, the Indians solved the problem (for themselves) by using stripped stalks of papaw trees on which they could slide their canoes. After 1843, Army engineers built a canal there, somewhat wider, but not as deep as Gilbert's Bar (St. Lucie Inlet), which early settlers dug manually about 1844. This primitive inland waterway was in operation at least until 1849.

⁷Brayton, Garcia, Davis, Barber, Merrill, Holdrin, Herman, and Morrison.

⁸In 1867, Col. Henry T. Titus came to Sand Point; it was renamed Titusville in 1870. There were also a few houses west of the Titusville area (four by 1860) and this little settlement became known as La Grange.

⁹In 1786, there were 469 persons in the area, mostly planters: 241 males, 228 females, and among them, 97 married couples. The slaves totaled 70. In 1821, there were still six large landowners. The second settlement of New Smyrna, however, is said to have been in 1838. Recommended reading: New Smyrna - An Eighteenth Century Greek Odyssey, E. P. Panagopoulos, University of Florida Press, Gainesville, 1966.

Sources

A Handbook of Florida, C. L. Norton (1894).

Pictorial History of Saint Lucie County, 1565-1910, Kyle S. Van Landingham. The Sun Bank of Saint Lucie County and The St. Lucie Historical Society (1976).

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Minorcans in Florida-Their History and Heritage, Jean Quinn, Mission Press, St. Augustine (1975).

Exploring with the Bartrams, Ann and Myron Sutton, 1963.

Transactions of American Philosophical Society XXXIII, Part I, "John Bartram's Diary of a Journey through the Carolinas, Georgia and Florida," published Philadelphia, 1942. [John and William Bartram in Florida. Note: There is no known manuscript diary in existence for the period December 19, 1765, to February 12, 1766. This period was reconstructed from the Bartrams' notes and published in 1769 by a Dr. Stork.]

Audubon in Florida, Kathryn Hall Proby, 1974.

Thomas Say-Early American Naturalist, H. B. Weiss and G. M. Ziegler, 1931.

The Florida Historical Quarterly, Vol. XXXX, July 1961-April 1962, "Armed Occupation Act of 1842."

Ibid., January 1965, No. 3, "Ponce de Leon Inlet," by Alice Strickland.

Flight into Oblivion, A. J. Hanna (1938).

Pioneer Life in Southeast Florida, Charles W. Pierce (1970).

"Pioneer Days on Indian River," unpublished MS by Laura Houston Braddock, about 1956.

"History of Eau Gallie," as presented by the Eau Gallie Chamber of Commerce, written about 1965, author unknown.

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Indian River-Florida's Treasure Coast, Walter R. Hellier, 1965.

Handbook of Florida Edible Wild Plants and Those that are Poisonous, Michalowski, 1963.

Using Wayside Plants, Nelson Coon, 1957.

Florida Crops, Bulletin No. 1, rev. August, 1964.

That Vanishing Eden, Thomas Barbour (1944).

The Story of a Pioneer (History of F.E.C. RR), 9-56.

CHAPTER III

Notes

¹A Goodly Heritage, Joseph D. Cushman, Jr., 1965, pp. 120, 121; and Tequesta, March, 1941, p. 75.

²Early landowner and developer of Eau Gallie; gave the town its name in 1870; (French-Chippewa Indian, meaning "Rocky Water"); surveyed and recorded the Village Plat of Eau Gallie in 1884.

³After that, they met at the Casino, a community building on Guava Avenue.

⁴Dr. DuBose was a graduate of VMI in 1855, and a Confederate soldier in the Civil War. He was Dean of the Theological Seminary of the University of the South in Sewanee, Tennessee, and spent a few winter months in Melbourne, from 1886-1917. The people may not have known that he was one of the greatest theologians in the United States and had written twenty-four books on theology. He died in Sewanee, on August 18, 1918. His son, The Rev. Haskell DuBose, also preached at St. John's several times, in 1913.

⁵The Rev. Mr. Barnes was from Kentucky, where his father was the well-known "Mountain Evangelist." He was ordained Deacon in 1887, served at the Church of the Incarnation, Amite City, Louisiana, and area, 1887-1889; Grace Church, Hammond, Louisiana, 1889-1890; Cincinnati, Ohio, 1890-1892, and Baltimore, Maryland, 1892. He was ordained Priest in 1892. After 1892, our source adds, "Non-Par. Dio. Ia . . ." Lloyd's Directory of 1902 did not include his service in Florida. Mr. Barnes probably did not go to Holy Trinity, Melbourne, until late 1893. The Journal of the Fourth Convention (1896) mentions a discontinuance of his work at Eau Gallie, but we have no records of his service and no mention of him until he came to Eau Gallie with the Bishop on February 1, 1895. The Palm Branch, dated July, 1899 (reporting the activities of the previous year), stated that Mr. Barnes resigned and went to Washington, D. C. The last record (Archives) states that he was deposed by the Bishop of Louisiana on June 5, 1907.

⁶Journal of the First Annual Convocation of the Church in the Missionary Jurisdiction of Southern Florida, 1893.

⁷Journal, p. 46. Report (for 1893) to Second Annual Convocation of the Missionary Jurisdiction of Southern Florida, held at St. Paul's Church, Key West, January 21-22, 1894.

⁸From at least 1893, and for many years, Mr. Hodgson would submit two advance notices of the expected clergyman. In 1911, he sent four notices of the arrival of The Rev. R. M. W. Black, who preached here for the first time on October 15. A follow-up item appeared on October 20, saying

that Mr. Black preached "an eloquent sermon." He often included the title of the sermon (especially Archdeacon Brown's); remarks on attendance; later, on the musical renditions, names of soloists; even the names of the flowers on special occasions. He urged the Church families to bring their friends and neighbors. If attendance fell short of his expectations, he chided them in print and told what a good sermon they had missed!

⁹The Campbells had a Church wedding later, on November 1, 1893; The Rev. Mr. Francis C. Bayliss officiated. It was the largest wedding in Melbourne up to that time.

¹⁰AD Brown did more than that. He held two services--one at 10:30 A.M., and another at 3:30 in the afternoon, usually in the form of a lecture. By May, 1896, Sunday afternoon Bible talks were a special feature of the Archdeacon's monthly visits.

Sources

Diocese of Florida, 1885.

Journal, 1893, 1894, and 1896.

Indian River Advocate newspaper (Titusville, Florida), 1892-1896.

Lloyd's Church and Parish Directory, 1906.

Thy Lighted Lamp, Amey R. Hoag, 1958.

Archives and Historical Collection-Episcopal Church, Austin, Texas, letter, dated August 5, 1976.

Other sources as indicated.

CHAPTER IV

Notes and Sources

(Henry B. Stuart-Martin)

¹Tequesta, March, 1941, "The Episcopal Church in South Florida, 1764-1892," Edgar Legare Pennington, p. 74.

²Ibid., p. 75.

³Letter, dated August 5, 1976, Archives and Historical Collection.

⁴Ibid.

⁵Journal-Annual Council, Diocese of Indianapolis, May, 1915, p. 46.

(S. B. Carpenter)

⁶Tequesta, March, 1941, p. 84.

(Benjamin Franklin Brown)

⁷Having been in the Methodist ministry eight years previous to that time, Indian River Advocate, June __, 1897.

⁸Journal-Twenty-Second Annual Convocation, Missionary District of South Florida, 1914, Archives and Historical Collection.

Other sources:

Council Journal, 1890, of the Forty-Seventh Annual Council of the Protestant Episcopal Church in the Diocese of Florida, held May 7, 8, and 9, 1890. Library, Diocese of Central Florida, Winter Park, Florida.

Ibid., 1891.

Journal of the Fourth Annual Convention of the Church in the Missionary Jurisdiction of South Florida, held January 21-24, 1896. Library, Winter Park.

Palm Branch magazine issues in 1900 and 1902.

Lloyd's Clerical Directory, 1913, p. 57, Archives and Historical Collection.

(Edward Everett Johnson)

⁹Letter, dated November 24, 1976, Archives and Historical Collection, and From These Beginnings, Robert Hayne Martin, 1978, p. 12.

(J. Millidge Walker)

¹⁰Letter, dated August 5, 1976, Archives and Historical Collection.

¹¹From These Beginnings, Robert H. Martin, pp. 19-20.

¹²Lloyd's American Church Clergy, year? p. 272, Archives and Historical Collection.

¹³Thy Lighted Lamp, Amey R. Hoag, 1958, p. 61.

(William H. Cresson)

¹⁴From These Beginnings, p. 20.

¹⁵E.C.A., portion of news article, about June 16, 1921, author unknown.

¹⁶From These Beginnings, p. 20.

¹⁷Ibid., p. 22.

¹⁸Ibid., p. 23.

¹⁹Ibid., p. 24.

(R. M. W. Black)

²⁰Stowe's Clerical Directory, 1926, Archives.

(J. Goodrich Litch)

²¹From These Beginnings, p. 24.

²²Diocese (Central Florida news magazine), July, 1976, p. 4.

Newspaper Sources

Indian River Advocate (Titusville, Florida), April 15, 1892, through January, 1900.

East Coast Advocate (Titusville, Florida), 1900 to February 1, 1920.

CHAPTER V

Notes

¹See Appendix B for simple chart showing John Aspinwall's descent from early immigrant, John Howland.

²An early name for Woman's Auxiliary, which later became The Episcopal Churchwomen.

³The letters in the name AVILAH stood for: A Village Improvement (association) (for) Library, Arts (and) History. Eau Gallie's first library was started in that building, located in or near the Hyde Park area on the north side of Eau Gallie River. The formal opening took place on April 15, 1898, and was well attended by the public. The Ladies Guild used the building for some of their meetings and entertainments.

Sources

Mrs. Virginia Wagner Somerville (granddaughter of John Aspinwall).

The Alumni - The Stevens Institute of Technology, year? p. 298.

St. Augustine Evening Record, January 21, 1924.

St. Petersburg Times, January 20, 1935.

Miss Violet Watts.

Newspaper clipping, article by Mrs. Ray Fagan (1955).

Personal interview with Mrs. Constance Hodgson on December 9, 1975.

Parish Register.

IRA and ECA news items, 1891-1917.

Legal File - Diocesan headquarters, Winter Park, Florida.

St. John's Church files.

Woman's Auxiliary Treasurer records.

Church Treasurer's records.

Other sources as indicated.

CHAPTER VI

Notes

¹Nine persons should have been listed in the Parish Register as having been confirmed that day, but only eight names were recorded. Maude Taylor's name was omitted; her daughter Violet Watts has her mother's certificate. Bishop Gray also preached on Saturday and Sunday. These were the last Episcopal services to be held at the Treutler Hotel, as it burned on Thanksgiving Day, 1893.

²The Bishop had no way of knowing, and the people did not know, either, that Bishop Young had visited Eau Gallie on June 3, 1878.

³Most likely Charles Dudley Taylor.

Sources

A Goodly Heritage, Joseph D. Cushman, Jr., 1965.

The Episcopal Church in South Florida, 1764-1892, Edgar Legare Pennington, 1941, p. 47. (See also pp. 1-3; 5-9; 11-33.)

The Episcopate in America, William Stevens Perry, Bishop of Iowa and Historiographer of the American Church; New York, 1895, p. 345.

Diocese, July, 1976.

The names of Bishop Gray's wives, parents, and relatives were from an undated Orlando newspaper published before his death.

Other sources as indicated.

CHAPTER VII

Notes

¹Guild: a word loosely used; at St. John's, the women's group was called The Ladies Guild until January, 1946.

²The Ladies Guild was sometimes referred to as "The Ladies Aid Society," the name used by the Methodists.

³The building material was purchased from the East Coast Lumber and Supply Co., which had the best of material. The founder, Mr. George F. Paddison, was interested in obtaining what they wanted. It was hauled to the site by Mr. Young.--Miss Violet Watts.

Sources

I.R.A., 1893-1898.

Legal Files, Diocese of Central Florida.

CHAPTER VIII

Notes

¹Our Charter hangs in the secretary's office in Lelia Hall.

²It remained that way until Fr. Graser came and requested its removal as it made the altar too high for a priest of his height. His successors thought it best to leave it that way.--Miss Watts.

³See Fig. 1 which tells about altar, baptismal font, and three stained glass windows. The windows: Three, on north wall.

Center - St. John the Evangelist (Our Patron Saint)
M-Annabella McIver Hodgson 1852-1892

Left - The Cup
M-Jane Kingan 1820-1891

Right - The Paten
M-Gordon McDonell Hodgson 1891-1892

The windows were given by John Edwin McConnell Hodgson and were installed when the church was built, 1897. Note the wording in Fig. 1. Though the language sounds a bit like Mr. Hodgson's, it was signed, "Viator," meaning a traveler, a wayfarer (possibly a reporter vacationing in Florida).

⁴The Walter J. Nesbitts gave two glazed windows as a memorial to their daughter Elsie; the year is not known. They were the windows nearest the Altar rail. They were decorative and from a distance had the appearance of stained glass windows. By the 1930s, they had deteriorated badly and the glaze was removed.

A set of glass cruets with I.H.S. engraved were given by Dr. and Mrs. Sam Mixter in the 1920s. Later on in the 20s, another Bible was given, in memory of Walter J. and Laura Helen Redington.

In the 1930s, a wooden plaque and cross were made by Mr. John Ginter, a local contractor. They were installed on the exterior of the church building. The cross was given by Mrs. Fannie Horn in memory of her daughter, Vivian Horn Gale (1896-1935), sister of Mrs. Fannie Horn Langstroth. When the church was remodeled, the cross was refinished and installed on the wall beneath the choir loft. The plaque may have been given by Mrs. Sally Hume in memory of her husband, Charles, as it was referred to later as "the Charles Hume plaque." It was refinished by Ormond H. Minton and still hangs on the front of the "new" addition to the church.

Shortly after November 21, 1937, there was a memorial in memory of Mrs. W. E. Purdy and Charles L. Taylor, but we have no record of the item.

No information could be found on the little handmade Bishop's/Priest's chair except that it was there in 1954 and most likely before that time.

Sources

I.R.A.: E.C.A.

Miss Violet Watts.

Treasurer's records.

CHAPTER IX

Sources

See Acknowledgments.

THE SILVER CHALICE

Sources

St. John's Bulletin, dated February 26, 1956.

Letter to Fr. Walker from Mrs. R. E. Manders, dated June 18, 1967, in church files.

Ormond H. Minton.

CHAPTER X

Notes

¹Ages estimated by using the Parish Register.

²A small ledger was found, probably not the one mentioned by Miss Watts. It is entitled, "St. John's Sabbath School." The first entry was made on December 4, 1898, and the last on March 11, 1900, all in the handwriting of J. E. M. Hodgson, Superintendent. An interesting feature of this ledger is that Mr. Hodgson recorded the weather as well as the following: dates; the designation of the Sunday according to The Lectionary, such as "1st Sunday after The Epiphany"; hymns; collections; teachers and the total number of pupils in attendance, which ranged from four to twenty-four. The fourteen original pupils were listed but once, an indication that there was another record book, kept by the treasurer: Clarence R. Bennett, Marietta Taylor, Isabelle M. Hopkins, Eva Roesch, Mabel and Minnie Young, Elizabeth I. Hodgson, Maude Harris, Lizzie Proudfoot, Bertha and Harry Scott, Della Kitchel, Jessie St. Clair and Frank Lamont Houston.

At the start there were three classes--Junior, Middle, and Bible Class; on August 20, 1899, a class was started for the youngest children.

Mr. Hodgson added a few notes from time to time: On May 7, 1899, Rogation Sunday, "The organist and treasurer, Miss M. Grace Gilbert, leaves for Dayton, Ohio, for the summer months May 9, 1899." The next Sunday, his daughter, Florence, was appointed treasurer, organist, and choir director during Miss Gilbert's absence.

On May 21, 1899, it was noted that Dr. Brown was absent due to the burial service for Mr. LaRoche of Indianola.

June 18, 1899. "Dr. B. F. Brown conducted the Service and catechised the children also gave a short instructive lecture. Organist very late this date [no name mentioned] disturbed the service much by the negligence."

October 1, 1899. "Two of the Pupils in Bible Class leave tomorrow for school. Miss Scott for Lake City. Kingan Hodgson for Stetson University, both most regular in their attendance. They will be missed this coming fall."

November 5, 1899. "No service this day. Organist Miss Hodgson nursing her sister who is ill . . ."

Sunday School services were cancelled on six Sundays due to bad weather, no teachers, or no pupils. The average attendance for the 51 weeks that services were held was 11; the average collection was 73¢ for the year, per child.

³Charts on Parochial Reports, Journal of the Annual Convention of the Church in the Missionary Jurisdiction of Southern Florida, 1913; 1915.

⁴ECA reported the first one held, in 1914. The Children's Christmas Party may have been a yearly affair.

⁵Doris Jean and Ralph Carlton Stewart.

⁶The former Lela Robertson.

⁷Roy, Jr., and Harriet Jacqueline "Jackie" Snell.

⁸Mr. Watts; treasury records show that there was a Sunday School for a very short time in 1932.

Note: The ECA published an item on November 26, 1909, that St. John's Sunday School would be reorganized in the near future. The teachers were to be Mrs. H. W. Christian, Mrs. S. B. Taylor, Mrs. Roy Snell, and Miss Elizabeth Isabelle Hodgson. Unfortunately, it could not be determined if this plan was actually carried out.

Sources

Source of most names on list of officers and teachers were found on copies of Parochial Reports on file for 1954-1961.

See also Acknowledgments.

OTHER CHURCH ORGANIZATIONS

Notes

¹A brief mention of this group by the church treasurer. No other records available.

Sources

1949 Treasurer's records.

Parochial Reports for 1954-1961.

The annual report for 1961 included the information that the Choir Mother was Mrs. Edith Bennett; Jr. Choir Director, The Rev. Hugh E. Cuthberthson; and Ass't. Jr. Choir Director, Mrs. Judy Miller.

CHAPTER XI

Notes

¹See The Missionaries, Chapter IV.

²The Castlemans were here at least as early as 1908; The Rt. Rev. Cameron Mann became our Bishop January 15, 1914; the Ballard's home was built in 1916; Gen. Castleman died in 1918.

³Mr. Crawford died at Biloxi, Mississippi, on October 7, 1919.

⁴Early February, 1928.

Sources

Biography and Necrology data from Stowe's Clerical Directory for 1929, 1938, 1941, 1947; The Clerical Directory for 1950, 1956, 1958, 1961, as furnished by Archives and Historical Collections, Austin, Texas.

News article by Gen. Richard E. Nugent.

Vestry Minutes; Correspondence.

Parochial Reports.

Items from ECA.

LAY READERS

Notes

¹Canon 49, printed on reverse side Appointment of Lay Reader card, to Edwin Sembler Hicks of the Diocese of Florida, dated January 1, 1967, and signed by Hamilton West, Bishop of Florida.

²The Vestryman's Manual, Howard Harper, New York; The Seabury Press, 1964, Appendix, p. 85.

Sources

Parochial Reports.

Vicar's Annual Report for 1958.

EPISCOPAL YOUNG CHURCHMEN

Sources

St. John's church files.

Mrs. Edith Bennett.

CHAPTER XII

Notes

(List)

¹Music teacher in Eau Gallie.

²School teacher in Eau Gallie.

³Home on vacation.

⁴Mrs. George Granger's mother.

Sources

(List)

East Coast Advocate (Titusville, Florida), 1901-1907.

Church Treasurer's records, 1922-1950.

W. A. Treasurer's records, 1951-1958; Scrapbook, 1956-1958.

Vestry Minutes, 1954-1960.

See also Acknowledgments.

Notes

(Text)

¹A new Beethoven organ was in use for the first time on January 19, 1902; ECA.

²Item in ECA, 3-9-17, told of using Mrs. Ballard's graphophone on Sunday evening, 3-4-17.

³Dr. Mixter was one of Massachusetts General Hospital's most prominent surgeons, and a friend of Dr. Thomas Barbour.

⁴"Walden" was the home of Mrs. Sarah Elizabeth Warren Barbour; built about 1884. (Mrs. Barbour was an admirer of Henry D. Thoreau, famous naturalist.) Dr. Barbour, her grandson, was a good friend of Dr. Dorset's. Mrs. Augusta Friend was Mrs. Barbour's companion and friend and lived at Walden for many years after Mrs. Barbour's death.

⁵The first bridge was worn out and had been torn down. While the new humpback bridge was being built, there was a ferry service.

⁶Mr. Watts' records: October 1, 1922.

⁷The trouble did not end even then. W. A. Treasurer records show that \$168.56 was paid out for new bellows and other repairs between 11-21-51 and 2-2-56.

CHAPTER XIII

Notes

¹Pinewood Lodge was situated on the south side of Elbow Creek near where the Kentucky Military Institute built their winter headquarters a few years later. Mrs. W. J. Nesbitt was president in 1901; Dr. Sarah C. Hodgson was president in 1908; Mrs. Preston A. McMillan in 1909-10-11. News items show that teas, plays and musicals were held in the 1908-15 period. One musical held on March 11, 1910 was concluded with a lecture on Napoleon and the French Empire by Dean P. J. Robottom. The Guild used the proceeds of these affairs to have an outside light installed, copper wire screens installed, and for repairs to roof and belfry. See Appendix B for more on this period.

²The first Yacht Club, at foot of Houston St., S.E. corner.

³Lt. Gov. Ballard's term of office was 1920-23. He died January 18, 1926, in Kentucky.

⁴Robert Barbour was Dr. Thomas Barbour's brother.

Sources

Newspapers: IRA 1893; 1899. ECA 1900-1907.
FTU 7-27-49.

Parish Register.

Parochial Reports, 1922-1950.

Mission Treasurer's records, 1922-1950.

The Ladies Guild Sec.-Treas. minutes, 1-16-41 to 3-2-41.

W.A. Treasurer's records, 1951-52.

Handbook, W.A. Reports to National Council, 1952.

CHAPTER XIV

Notes

¹From 1884-orange groves; operator steamboat; from 1890-mercantile; grocery; marine ways; machine shop.

²1898 and 1899.

³There is an entry in Mr. Watts' ledger (1927-1950) that indicates a Yale lock was purchased on January 3, 1927, at a cost of \$2.25.

⁴Mrs. Frances Smith.

Sources

An indenture, dated 10-25-1890.

Mrs. Constance Hodgson.

Parish Register.

IRA; ECA; Eau Gallie Record.

Thy Lighted Lamp, Amey R. Hoag, 1958.

Treasurer's records, 1922-1950.

Diocesan records.

Correspondence, church files.

Parochial Reports.

Parish Secretary's minutes, 1954-1957.

Ormond H. Minton.

Stephen Laker.

The Ladies Guild minutes, January-April 1941.

Woman's Auxiliary Treasurer's records, 1951-1958.

Newspaper clippings, dated 11-15-56; 12-5-56.

Encyclopedia Americana, 1958 ed. (Pancho Villa raid and Balkan Wars).

CHAPTER XV

Notes

¹Just "McMillan," presumed to be Preston A. McMillan. It was not entered in the Parish Register.

Sources

Journal, annual convocations held in 1913, 1914, 1920, and 1921.

Correspondence, church files.

Treasurer's records, 1922-1950.

A contract, April, 1924.

Certificates.

Parochial Reports, 1933-1961.

Vestry Secretary minutes, 1954-1961.

CHAPTER XVI

Notes

¹Sanctolites cost \$.55 in cartons of twelve.

²Later, in 1957, a mimeograph was purchased. Partially printed bulletins were used after July, 1957. A printed bulletin was mimeographed for a memorial service held for 1st Lt. Judson P. Hurd, on February 2, 1952.

³An expression, not originating in the space program, but here refers to duty usually somewhere in the Bahama-Caribbean area or as far away as South Africa, involved with the missile tracking station or with the space program.

⁴It is understood by this writer that the Ballard Trust fund was later released. No record was located of when this occurred or how it was used.

⁵From February 25, 1900, when St. John's became an established mission.

⁶Letter, Florida National Bank, Jacksonville, dated November 23, 1977--A. Florence Hodgson's Account closed on January 5, 1962, with balance of \$4,708.55.

Sources

Copies letters to Bishop Wing and Dr. Dorset re \$5,000 Trust Fund from Sunshine H. Ballard, dated March 4, 1928,-- Church files.

Vestry Minutes, 1954-1961.

W.A. Treasury records, 1951-1958.

Correspondence: Sec. Vestry; Treas. Vestry; Vicar-- Church files.

Newspaper clippings and photos from W.A. Scrapbook.

Handbook of W.A.-1959; Year Books, E.C.W., 1960-1961.

Annual Reports.

Parochial Reports.

MEANINGS OF SOME ABBREVIATIONS USED IN TEXT*

| | |
|------------|---|
| A.K.C. | Associate of King's College |
| A.S. | Authorized Services - The New Liturgy |
| BCP | Book of Common Prayer |
| B.D. | Bachelor of Divinity |
| COR | (L. cordis--heart, mind, judgment) The name chosen for a family oriented retreat program |
| D.C.L. | Doctor of Civil Law |
| D.D. | Doctor of Divinity |
| ECA | <u>East Coast Advocate</u> newspaper, Titusville, Florida, organized about February, 1901 |
| ECW | Episcopal Church Women |
| EYC | Episcopal Young Churchmen |
| F.R.G.S. | Fellow of the Royal Geographical Society |
| F.I.G.C.M. | Fellow, Incorporated Guild of Church Musicians |
| FTU | <u>Florida Times Union</u> , Jacksonville |
| G.T.S. | General Theological Seminary |
| IRA | <u>Indian River Advocate</u> , Titusville, organized about 1880 |
| LL.D. | (L. Legum Doctor) Doctor of Laws |
| LYNX | Not an abbreviation. A group named for an animal known for fleetness and fast action. A program that stresses physical fitness as well as young Christians in action. |
| PR | Parochial Report |
| P.-in-C. | Priest-in-Charge |
| S.T.B. | Bachelor of Sacred Theology |
| S.T.D. | (L. Sacrae Theologiae Doctor) Doctor of Divinity |

UTO United Thank Offering
VC Vestry Committee
WA Woman's Auxiliary
YPSL Young People's Service League

*Fifteen of which are for the benefit of out-of-state readers and non-Episcopalians

Unexplained abbreviations in biographies are universities attended and degrees received in countries other than the U.S.A.

APPENDIX A

Appendix A is devoted to Baptisms, Marriages, and Burials from the first Parish Register. MARRIAGES: No information was omitted from the marriage records. Except where noted, all ceremonies took place at St. John's Church. BURIALS: Some parish registers include cause of death. Our first parish register did not. The date given in the left hand column was the date of burial, not the date of death, although a few dates of death were added by the priest-in-charge. The date and place of birth added to some burial records must be credited to the priest, not to this writer.

Just a few words about this record book. The date of printing for the first parish register was 1902. The earliest date was 1889, a clear indication that the first entries were made after the fact. Between 1889 and 1906, the handwriting and color of ink were the same. The handwriting remained the same through 1910 for baptisms, 1909 for confirmations and communicants, 1903 for marriages, and 1912 for burials. Between 1889 and 1909, a number of baptisms and confirmations were omitted, and a number of entries were not in sequence. There is a good explanation for this: Bishop Gray baptized and confirmed in Banyan and in other small communities on Merritt Island. All persons received a certificate, and a few years later, when the Parish Register was started, some brought their certificates in for entries to be made.

It would be interesting to print it as written, but more difficult to follow, therefore, entries for early BAPTISMS have been put into chronological order for the reader's convenience. Some changes were made to conserve on space: the dates were reduced to numerals; the minister's name to initials (with a list at the end of the records); and if a parent's name was used in full elsewhere in the history, initials were used to save space. The sponsors' names were omitted.

Those doing genealogical research are directed to county and state offices if more information is required.

BAPTISMS

| <u>Date</u> | <u>Place</u> | <u>Name</u> | <u>Parents</u> | <u>Minister</u> |
|-------------|-----------------------|--|---|-----------------|
| 6-23-90 | Parents' residence | Elizabeth Isabelle Hodgson | J. E. M. and A. McI. Hodgson | FES |
| 12-31-91 | " | Gordon McDonell Hodgson | same as above | WPD |
| 5- 7-95 | St. John's | Minnie Ethel and Mabel Rebecca Young, twins William Harry Young | Charles J. and Mary J. Young | BFB |
| 3-26-97 | Residence, Banyan, FL | Leland Duncan, James Errol and John Preston McMillan | Preston A. and Clara B. [Houston] McMillan | WCG |
| 3- 6-98 | St. John's | Marguerite Elizabeth Hodgson | A. R. and M. McC. Hodgson | BFB |
| 3- 6-98 | St. John's | Walter Sidney Bottsford | A. S. and E. E. Bottsford | BFB |
| 3-19-00 | Parents' residence | George Dow Houston | Frank J. and Gertrude Houston | BFB |
| 4-14-01 | St. John's | Charles Dukes Stella Dukes Minnie Dukes | Edward and Georgia Augusta Dukes | S-M |
| 3-13-04 | " | Elizabeth Tylander | William and Minerva Cook Tylander | BFB |
| 3-14-04 | Private home | Owen Stanley Sailsbury (in illness) | Father absent Olive Sailsbury | BFB |
| 11-23-07 | St. John's | Ernest Lyman Taylor | Ernest B. and Mary N. Taylor | PJR |
| 1- 5-08 | " | Richard Edward Braddock | Edward and Laura Braddock | PJR |
| 1- 5-08 | " | Violet Watts | S. K. and Maude T. Watts | PJR |
| 2- 7-09 | " | Bernice Mervin Chambliss | Alfred P. and Isabella M. Hopkins Chambliss | PJR |

| | | | | |
|----------|----------------------|---|--|------|
| 3-21-09 | St. John's | Gordon Newell Taylor | Ernest B. and Mary N. Taylor | PJR |
| 11-13-10 | " | Ovill Leon Bullard | Joseph and Raphleta Bullard of Tillman, FL | PJR |
| 5-31-14 | " | Samuel Russell Kenneth Watts [Adult] | James A. and Sarah A. Watts | C-E |
| 2- 2-15 | " | Jessie Margaret Snell | Roy S. and Beatrice Farley Snell | C-E |
| 2-21-15 | Private residence | Florida Marie Segui [Adult] | David B. and Louisa H. Houston | C-E |
| 9-24-16 | St. John's | Catherine Mary Taylor | Ernest B. and Mary N. Taylor | C-E |
| 11-16-19 | " | Alma Helen Knowles | Conrad Louis and Blanche Knowles | C-E |
| 2-11-21 | " | [Mrs. J. W.] Welch [Adult] | - | CBC |
| 6-23-21 | " | Thomas Ladone Walker | - | FWBD |
| 1922 | " | Leland Minor Hart | John Minor and Gladys Stewart Hart | FWBD |
| 1924 | " | Hazel Etta Knowles | Conrad Louis and Blanche Knowles | FWBD |
| 5-23-26 | Melbourne, FL | Robert Granger Jessup b. Mockville, NC | Mr. and Mrs. Herbert W. Jessup | FWBD |
| 5-30-27 | Eau Gallie | Jacqueline Wilson Knight | John Richard Watrons and Maud Hill Wilson Knight | FWBD |
| 1-22-28 | St. John's | Lela Robertson Snell [Adult] | - | FWBD |
| " | " | Roy Simmons Snell, Jr. | Roy Simmons and Lela R. Snell | FWBD |

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|----------|------------|---|---|------|
| 1-22-28 | St. John's | Harriet Jacqueline Snell | same as above | FWBD |
| " | " | Emma Marjorie Stewart [Adult] | Franklin E. Beckley | FWBD |
| 3-21-28 | " | Ralph Carlton Stewart | Ralph G. and Emma B. Stewart | FWBD |
| 2-20-29 | " | Doris Jean Stewart | same as above | FWBD |
| 3-27-31 | " | Kenneth Hodgson Kerr | Kenneth W. Kerr Marguerite H. Kerr | FWBD |
| 1-12-35 | " | Ernestine Ann Taylor | Ernest Lyman and Louise Hillebrand Taylor | FWBD |
| 5-10-36 | " | Gretchen Hodgson Kerr b. Clearwater, FL | Kenneth W. and Marguerite H. Kerr | FWBD |
| 5-21-44 | " | Patrick Cameron Cagle b. Melbourne, FL | Malcolm Winfield and Virginia Lee Power Cagle | EB |
| 12- 3-44 | " | Lee Jaye Colby | Cornelius Lawrence and Margaret Jaye Farley Colby | EB |
| 4-14-46 | " | Dorothy Louise Lawrence | William J. and Dorothy Holn Lawrence | GLG |
| 1-26-47 | " | Brook LeMesurier Gillespie | G. S. and H. B. Gillespie | GLG |
| 2-19-47 | " | Hildreth Varnum Tucker [Adult] | Edith V. Tucker | GLG |
| 8-12-51 | " | George Kenneth Blackwell b. Jacksonville, FL | Holden and Virginia Spackman Blackwell | GCW |
| 8-12-51 | " | David Brian Blackwell b. Melbourne, FL | same as above | GCW |
| 4-27-52 | " | Jane Elizabeth McHose b. PAFB, FL | Lucius Henry and Marie E. Rank McHose | GCW |

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|---------|-----------------------------|---|--|-----|
| 5-18-52 | St. John's | Roxanne Adrienne Harmon b. Melbourne, FL | Carl Matthew and Roxanne O'Neill Harmon | GCW |
| 3-29-53 | " | Gary Lyman Johnson b. Jacksonville, FL | Merritt Ellis and Mary C. Taylor Johnson | GCW |
| 6-28-53 | " | Meridith Ann Meade b. Melbourne, FL | Thomas Leroy and Jean Todd Meade | GCW |
| 6-28-53 | " | Paul Todd Meade b. Gainesville, FL | same as above | GCW |
| 4- 6-54 | 530 Highland Ave., EG | Effie Josephine Tallant [Adult] | Andrew Kossuth and Angie Laura (Robey) Tallant | AWB |
| 1-30-55 | St. John's | Scott Alan Johnson | Merritt E. and Catherine T. Johnson | AWB |
| 2-27-56 | " | Margaret Louise Perry [Adult] | Grover Herschel and Willie Anne Perry | HEC |
| 3-31-56 | " | Leslie Dianne Oeler | John and Joane (Parker) Oeler | HEC |
| 4-18-56 | " | Homer Harrison Thompson, Jr. [Adult] | Homer and Martha (Reebee) Thompson | HEC |
| 5- 6-56 | " | Henry Charles Pierce, III | Henry Charles and Mary Louise Pierce | HEC |
| 6-16-56 | " | Herbert William Jessup, Jr. | Herbert William and Nellie (Bearden) Jessup | HEC |
| 4-14-57 | " | Laurie Jean Westfall | Richard and Marlene Gritzbach Westfall | HEC |
| 7- 7-57 | " | Mark Edward Pister | Carl and Ruth Pister | HEC |
| 7- 7-57 | " | Carla Ruth Pister | same as above | HEC |
| 7-15-57 | " | Sheila Anne Moore | Richard D. and Dorothy J. Moore | HEC |

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|----------|------------|--|--|-----|
| 11-10-57 | St. John's | Nanette Ann Thompson | Homar and Mary L. (Scheible) Thompson | HEC |
| 1-20-58 | " | Ruth Adlai (Pringle) Smith [Adult] | Dr. Cyrus and Mamie Rockwell Pringle | HEC |
| 4- 5-58 | " | Patricia Ann Boyce | Waldo L. and Mary (Hensley) Boyce | HEC |
| 4-5-58 | " | Sandra Westfall | Richard and Marlene (Gritzbach) Westfall | HEC |
| 11- 9-58 | " | LaVon Katherine Earle b. 7-24-1920 [Adult] | Algie and Marion Hall | HEC |
| 11- 9-58 | " | Lawrence Hall Lambert | Tevis Lambert and LaVon K. (Lambert) Earle | HEC |
| 11- 9-58 | " | Gene Allan Lambert | same as above | HEC |
| 11-17-58 | " | Robert Henry Shore, Jr. | Robert H. and Doris Bush Shore | HEC |
| 11-27-58 | " | Peter Edwin Yount | Cecil Edwin and Bettye (Ellis) Yount | HEC |
| 11-27-58 | " | Winfield Lee Yount | same as above | HEC |
| 1-11-59 | " | Rodney Michael Edwards | Richard and Helen (Trammell) Edwards | HEC |
| 3- 1-59 | " | Jane Ann Bentley | James R. and May Emmerson Bentley | HEC |
| 4- 5-59 | " | Michael James Collins | James and Nancy Collins | HEC |
| 4- 5-59 | " | Linda Diane Collins | same as above | HEC |
| 5-17-59 | " | Kathryn Marie Lintner | John and Marjorie (Gessler) Lintner | HEC |
| 7- 5-59 | " | John Granger Jessup | H. William and Nell Bearden Jessup | HEC |

| | | | | |
|----------|------------|---|---|-----|
| 12-27-59 | St. John's | Thomas Charles Boyce | Waldo and Mary (Hensley) Boyce | HEC |
| 2-14-60 | " | Bobby Ray Parks | Francis and Elizabeth Parks | HEC |
| 2-14-60 | " | Walter Jackson Parks | same as above | HEC |
| 2-14-60 | " | David William McCombie, Jr. | David Wm., Sr., and Margaret Alice McCombie | HEC |
| 2-14-60 | " | Martha Ann McCombie | same as above | HEC |
| 2-14-60 | " | Linda Lou McCombie | same as above | HEC |
| 3- 6-60 | " | Victoria Frances Stone | Frederick Courtney and Elaine Murray Stone | HEC |
| 3- 9-60 | " | Richard Monroe Cook [Adult] | Ira Fred and Maybel (Burch) Cook | HEC |
| 4-16-60 | " | Teresa Ann Tillette | John and Ella (Moore) Tillette | HEC |
| 4-24-60 | " | Douglas Stevenson Campbell | Richard O. and Virginia (Pringle) Campbell | HEC |
| 5- 4-60 | " | Joseph E. England b. 10-9-07 [Adult] | Joseph and Lillian England | HEC |
| 5-22-60 | " | Cynthia Ann Thompson | Homer H. and Mary L. S. Thompson | HEC |
| 6-19-60 | " | Tracy Louise Hoskins | Gary and Helen (Mallison) Hoskins | HEC |
| 8-14-60 | " | Leslie Joanne Allen | Barry and Natalie (Klingman) Allen | HEC |
| 9-21-60 | " | Eric C. Edwards | Alden L. and Eleanor (Cree) Edwards | HEC |
| 9-21-60 | " | Alden L. Edwards [Adult] | Norman L. and Edith (Simpson) Edwards | HEC |

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|----------|------------|--|---|-----|
| 9-21-60 | St. John's | Jeffrey A. Edwards | Alden L. and Eleanor Cree Edwards | HEC |
| 9-21-60 | " | James L. Edwards | same as above | HEC |
| 10-16-60 | " | Lei-Anne Renwick Marshall | William Carter and Lei (Renwick) Marshall | HEC |
| 11- 1-60 | " | Dorothy Nell Hathaway [Adult] | Nay Shelton and Maysel (Salisbury) Hathaway | HEC |
| 2- 5-61 | " | Tammy Susan Robbins | Lawrence J. and Janice Walter Robbins | HEC |
| 2- 9-61 | " | Donelle Ijo Willoughby | Kenneth Willoughby and Mary Louise (Richards) | HEC |
| 2- 9-61 | " | Mary Louise (Richards) Willoughby [Adult] | Hubert and Esther Richards | HEC |
| 3-10-61 | " | George Earl Peters (Conditional Baptism) [Adult] | Leonard Peters and Della (Williams) | HEC |
| 3-10-61 | " | Thomas Edward Boyd [Adult] | William Jackson Boyd and Lucy (Daniels) | |
| 3-24-61 | " | Gary Kenneth Wallsten [Adult] | Waldorf Wallsten and Kertha (Dench) Wallsten Graham | HEC |
| 4- 1-61 | " | Timothy Wayne Douglas | Paul A. and Helen (Hanscom) Douglas | HEC |
| 4- 1-61 | " | Edward Andrew Douglas | same as above | HEC |
| 4-14-61 | " | Jean Ann Mathis | Robert and Sandra (Bassett) Mathis | |
| 5-18-61 | " | Richard Stephen Gill | Robert and Eleanor (Stevenson) Gill | HEC |

| | | | | |
|----------|------------|--|--|-----|
| 5-18-61 | St. John's | Rebecca Suzanne Gill | same as above | HEC |
| 5-18-61 | " | Julia Lynn Gill | same as above | HEC |
| 6-18-61 | " | Donna Edith Bassett | Percy Wm. Henry and Janet (Mohns) Bassett | HEC |
| 8-20-61 | " | Donald Langdon Thompson | Homer H. and Mary L. S. Thompson | HEC |
| 9-10-61 | " | Christina Louise Berghult | Carl Robert and Judith (Frese) Berghult | HEC |
| 9-17-61 | " | Gordon Vincent Jackson | Howard and Olwyn (Jones) Jackson | HEC |
| 12-17-61 | " | Laura Douglas | Paul and Helen Douglas | HEC |
| 2-10-62 | " | James Allan Livingston | Jim and Vera Minor Livingston | HEC |
| 2-11-62 | " | Terri Lynn Rodman | Edward T. and Stella Mae (Jackel) Rodman | HEC |
| 2-11-62 | " | Kim Ellen Marshall | William Carter and Lei R. Marshall | HEC |
| 4-17-62 | " | Richard Foster Atkins (Conditional Bap.) [Adult] | Harry Oliver and Ola (Foster) Atkins | WAB |
| 5- 6-62 | | Natalie Preston Allen | Barry Powell Allen and Natalie Venable Klingman | WAB |
| 6- 2-62 | " | Craig Ira Del Buono | Joseph Albert Del Buono and Margaret Ruth (Arrighie) | WAB |
| 6- 3-62 | " | Martha Larie Gleason | Charles I., Jr., and Larie (Lumpkin) Gleason | WAB |

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|----------|------------|--------------------------------------|---|-----|
| 9-30-62 | St. John's | Deborah Ann Bowman | Harold Vaughn and Fay Joyce (Higgins) Bowman | WAB |
| 10- 7-62 | " | Cynthia Yolande Termine | Joseph and Carrie Jane (Capik) Termine | WAB |
| 10-23-62 | " | Jack (Raymond) Calloway | - | WAB |
| 10-27-62 | " | Frances Bosbyshell | William A. and Caroline (Thomas) Bosbyshell | WAB |
| 11-20-62 | " | Charles Stephen Landherr | Charles Wm. and Shirley Mildred (Gonzales) Landherr | WAB |
| 12- 5-62 | " | Wayne Richard Morgenstern [Adult] | Roy Richard and Thelma (Scott) Morgenstern | WAB |
| 12-30-62 | " | Edward Darbe Gleason | Charles I., Jr., and Martha Larie L. Gleason | WAB |
| 1-20-63 | " | Kim Irveen McGee | James E. and Kathleen (Shirakawa) McGee | WAB |
| 1-20-63 | " | Jeffrey Lee Shirahawa | Harris and Joan Cooper Shirakawa | WAB |

(Continued in next Parish Register)

Ministers: Francis E. Shober of Barrytown, New York; William P. DuBose of Monteagle, Tennessee; Archdeacon B. F. Brown, William Crane Gray, Bishop, H. G. Stuart-Martin, Dean Percy J. Robottom, Herbert Cary-Elwes, Charles B. Crawford, Dr. F. W. B. Dorset, Edward Bull, George L. Granger, George C. Wyatt, Alexander W. Boyer, Hugh E. Cuthbertson, and William A. Bosbyshell.

MARRIAGES

| <u>Date</u> | <u>Names</u> | <u>Witnesses</u> | <u>Minister</u> |
|----------------|---|---|-----------------|
| June 24, 1903 | Alfred P. Chambliss Isabelle M. Hopkins | J. E. M. Hodgson H. Christian | HB S-M |
| Nov. 25, 1903 | Ernest B. Taylor Mary Irene Newell | J. E. M. Hodgson J. A. Gilbert Florence Hodgson | AD BFB |
| Dec. 29, 1926 | William C. Hendrickson Mina Comerford Chambers | A. M. Dorset M. Serena Kramer | FWBD |
| June 26, 1929 | Kenneth Wilson Kerr Marguerite Eliz. Hodgson | A. R. Hodgson Ralph Dickinson | FWBD |
| June 1, 1938 | Merritt Johnson Catherine Taylor | Mary Taylor E. B. Taylor | FWBD |
| Feb. 4, 1955 | Tom Everett Oeler Joanne Edith Parker | Helen Rae Howell Henry Jos. Bender | AWB |
| Aug. 24, 1957 | Edward E. Ulmor Katherine Ann Butler | * Brenda Hearrell Robert W. Chomk? | HEC |
| May 14, 1960 | Robert Mathis Sandra Bassett | Roger Cederholm Elizabeth Bassett | HEC |
| April 24, 1962 | Seth Dallas Adams Melinda Weber Jones | Greta Jones J. Denham Bir?, Jr. | WAB |
| June 3, 1962 | Ronald Laine Ranta Maria Therese Kraft | Bonnie Sue Stewart Lawrence Ray Baker | WAB |

*Melbourne, Florida

Ministers: The Rev. H. B. Stuart-Martin, Archdeacon B. F. Brown,
Dr. F. W. B. Dorset, The Rev. Messrs. Alex W. Boyer,
Hugh E. Cuthbertson, and William A. Bosbyshell.

BURIALS

| <u>Date</u> | <u>Name</u> | <u>Age</u> | <u>Place</u> | <u>Minister</u> |
|-------------|--|------------|--|-----------------------------------|
| 3-28-89 | Jane Kingan | 70 yrs. | Private grounds J. E. M. Hodgson | HMP |
| 3-21-92 | Gordon McDonell Hodgson | 6m.14da. | same as above | - |
| 7- 9-92 | Annabella McIver Hodgson | 40 | Episcopal Ch. Como, PofCan. Hudson, Can. | JWP, St.James, Hudson, Can. |
| 7-12-09 | Henry U. Hodgson "one of the founders of St. John's" | 47 | Cemetery,E.G. | PJR |
| 5-20-12 | Elizabeth Isabelle Hodgson | 22 11/12 | " " | RMWB |
| 1-25-18 | John Preston McMillan | 21 | " " | H C-E |
| 6-18-18 | John Edwin McConnell Hodgson | 69 | " " | H C-E |
| 1-16-23 | Leland Minor Hart | 1mo. | " " | FWBD |
| 1-28-26 | Clara B. McMillan | - | " " | FWBD |
| 2- 8-26 | Alice B. Castleman | - | Cave Hill, Louisville,Ky. | FWBD, at E.G. |
| 2- 9-26 | Henry Casper | 54 | Cemetery,E.G. | FWBD |
| 4-16-32 | Sarah Collins Hodgson | 78 | " " | FWBD |
| 4-25-34 | Alexander Ruthven Hodgson | 78 | " " | FWBD |
| 5- 4-35 | Katherine R. Taylor | 86 | " " | FWBD |
| 11-20-37 | Charles L. Taylor | 91 | " " | FWBD |
| 5- 5-39 | Rev. FWB Dorset, Priest | 70 | Melbourne Cem. | Dn.J. |
| 5-10-39 | Maude Anna Watts | 60 | Cemetery,E.G. | CHB |
| 12-23-41 | John Kingan Hodgson | 62 | " " | EB |

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|-----------------------|--|----|--|-----------------|
| D.7-7-44 7- 9-44 | Franklin Ezra Beckley | 87 | Cemetery,E.G. | EB |
| D.3-28-44 | Stephen D. Baker Bu. 4-3-44 | 76 | So.Britain,Ct. | EB,at E.G. |
| D.12-9-44 12-13-44 | Henry Haller Mitchell service at St. John's | 85 | Easton,Pa. | EB and "WCH" |
| D.2-11-45 2-13-45 | William Robinson Cox service at St. John's | 82 | Cremated,Orl., Fla. Ashes dep. Indian Rv.,Fla. | EB and CCH |
| 4-12-49 | Ernest Boynton Taylor | 76 | Cemetery,E.G. | GLG |
| 12-13-49 | Mrs. Edith Varnum Tucker R.I.P. Sunday, Dec. 11, 1949 Melbourne Convalescent Home | - | " " | GCW |
| Ministers: | H. M. Prince, J. W. Pyke, Dean P. J. Robottom, Robert M. W. Black, Herbert Cary-Elwes, Dr. F. W. B. Dorset, C. H. Bascom, Dean Johnson, Edward Bull, "WCH," C. C. Harriman, George L. Granger, George C. Wyatt | | | |
| 1- 6-50 | Walter D. Hall R.I.P., Monday, Jan. 4, 1950 Brevard Hosp. | - | Washington,D.C. | GCW |
| 1- 9-50 | Edward Herman Kreh | 77 | Cemetery,E.G. | GCW |
| 2-14-50 | Mary Tuisley Gardner R.I.P., Feb. 13, 1950 Coquina Ridge, E.G. | 83 | Cloverfield,Va. Family plot | |
| 11-10-50* | Samuel K. Watts Nov. 8, 1950* | | Cemetery,E.G. | GCW |
| 12-11-50 | John Thomson Hendricks | 86 | " " b. Sept. 22, 1864 Indiana | GCW |
| 1- 3-51 | Carolyn Maxwell Cant d. Dec. 31, 1950 Brevard Hospital. | 81 | Cemetery,E.G. b. Feb. 6, 1869 Amsterdam, N.Y. | GCW |

*Dates corrected by V.W.

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|-----------------------------------|---|-------------------------------------|---|-----|
| 7-25-51 | Henry Peter Zerfass | 66 | Cemetery, E.G. b. Sept. 8, 1884 Phila., Pa. | GCW |
| 11-27-52 Thanks- giving Day | John Churchill Gardner Nov. 25, Rocky Mount, N.C. | 77 | Cemetery, E.G. b. 7-1-1875 Nelson Co., N.C. | GCW |
| 4-15-53 | Olive Kittle Hendley d. 4-13-53 Brevard Hospital, Melb. | 67 | Cemetery, E.G. b. 3-1-1886 Malden's Bridge, N.Y. | GCW |
| 6-25-53 | Letitia Bennett Hart d. 6-23-53 | 87 b. 4-20-1866 N.Y., N.Y. | Green Wood Cem. Brooklyn, N.Y. | GCW |
| 6-29-54 | Fred A. MacCarrick | 79 b. 11-12-1874 Elmira, N.Y. | Cremation | - |
| 9-21-54 | George Washington Douglas | 82 b. 9-23-1871 Heck, Pa. | Cemetery, Melb. | HEC |
| 5-10-55 | Gertrude Ragg Monroe | 61 b. 7-5-1893 Ohio | Cemetery, Melb. | HEC |
| 6-26-56 | Thomas Hamilton Beery | 81 | Orlando Cemetery | HEC |
| 6-27-56 | Minnie Morgan McLaughlin | 86 | Cemetery, Melb. | HEC |
| 12- 4-56 | Herbert Norman Jessup | 70 | Cemetery, E.G. | HEC |
| 1-30-56 | Madge Coate Vigus | 86 | Cremation | HEC |
| 7-22-57 | William Frank Siefert | 71 | " | HEC |
| 12-23-57 | Baby Boy MacQuinn | 2da. | Bar Harbour, Me. | HEC |
| 11-25-58 | Fletcher Breeden | 58 | Cremation | HEC |
| 12-10-58 | Elizabeth Grouard | 95 | Cremation | HEC |
| 1-17-59 | John Adey | 70 | Cemetery, E.G. | HEC |
| 5-20-59 | Margret (<u>sic</u>) McC. Hodgson | 97 | " " | HEC |

| | | | | |
|----------|----------------------------|----|--------------------|-----|
| 5-25-59 | Charlotte Boyle | 77 | Cleveland, O. | HEC |
| 1- 7-60 | Frank William DeWolf[e] | 67 | Reading, Pa. | HEC |
| 1-11-60 | Martha Bannigan | 90 | Cremation | HEC |
| 6- 2-60 | Margret Ann Smith | 79 | Jacksonville, Fla. | HEC |
| 6-20-60 | Christine Ann Cramer | 72 | Cemetery, E.G. | HEC |
| 1- 5-61 | Annabella Florence Hodgson | 83 | " " | HEC |
| 2-15-61 | Perry Oscar Hughes | 68 | Indiana | HEC |
| 11- 4-61 | Laura Houston Braddock | 83 | Cemetery, E.G. | HEC |
| 5-26-62 | Onolee B. Scheible | 69 | " " | HEC |
| 12- 3-62 | Mary Newell Taylor | 82 | " " | WAB |
| 12-29-62 | Bertha Solomon Schnatz | 58 | " " | WAB |
| 12-28-62 | Maxwell Kenneth Smith | 61 | " " | WAB |
| 7-14-63 | Mary Elizabeth Minton | 92 | Red Bank, N.J. | JGR |

Ministers, continued: Hugh E. Cuthbertson, William A. Bosbysshell,
James G. Radebaugh

Note: Records of Burials after last date above continued in next P.R.

APPENDIX B

Genealogy Anyone?

Throughout Part One and the Memorials, Gifts and Bequests lists, every attempt has been made to include all available information of genealogical as well as historical value. The chart below took a little extra effort but we thought the readers might find it interesting.

This is a simple chart showing John Aspinwall's descent from early immigrant, John Howland. Numbers denote generation.

John Howland of the Mayflower m. Elizabeth
Tilley of the Mayflower

Joseph Howland² m. Elizabeth Southworth

Nathaniel Howland³ m. Martha Cole

Nathaniel Howland⁴ m. Abigail (Burt) Lane

Joseph Howland⁵ m. Lydia Bill

John Aspinwall m. Susan Howland⁶

John Lloyd Aspinwall⁷ m. Jane Moore Breck

John Aspinwall⁸ m. Juliet Wilson

Bessie Reed Aspinwall⁹ m. Hayden Wagner

Virginia Wagner¹⁰ m. Duncan S. Somerville

Source: The Mayflower Index, vol. 3, 1960 edition, compiled and edited for the General Society of Mayflower Descendants, by William Alexander McAuslan.

"Seats Are Free"

All during the time that Mr. Hodgson announced the coming of Episcopal clergymen, he often added these words, "Seats are free." Help was needed to clarify this phrase, so questions were asked of those thought to be the most knowledgeable. We offer this explanation: From Colonial days, it was the practice for families or individuals to purchase pews when the church was built. (It still is, but read on.) The family and their servants or slaves sat in the pew they had purchased. If a full pew was not needed, they could buy half a pew--this is why some pews were divided. The use of the pew was inherited by the younger members of the family and as long as there was someone to inherit the use of the pew, the pew was theirs. If the family moved away or died out, it could be sold, or rented, and this became a way to defray church expenses. This practice was never in effect at St. John's and Mr. Hodgson wanted visitors to know that they did not have to rent a pew, hence, "seats are free."

* * *

More About Bishop Gray

From an undated Orlando newspaper item, sometime during World War I:

"NEW LIBERTY SHIP HONORS MEMORY OF ORLANDO BISHOP. The S. S. William Crane Gray, Liberty Ship, launched yesterday at Jacksonville, was named in honor of the first bishop of the Episcopal Church of the Diocese of South Florida, who established his official residence in Orlando and made St. Luke's Church here the cathedral of the diocese.

"The late Bishop Gray, who died in Nashville in 1919, by his residence here made Orlando the 'see city' of the diocese, which it has remained. He served from 1892 until 1913.

"From Orlando as a center the Bishop traveled constantly up and down his vast district, by the few railroads then built, by boat and sometimes by mule back. In the heart of the Everglades he

established a trading post and mission station for the Seminoles at the town of Immokalee, which settlement he named.

"His official residence, known as 'Bishopstead,' stood on the lot now occupied by the Orange County Courthouse."

From Memoirs of a Pioneer, by William R. O'Neal, 1933, pp. 198-200:

"Forgetful of self, disregarding his own comfort, he traveled many nights on trains, in coaches, rarely ever using sleeping car, driving or walking on trails or through the woods, with but one purpose, bringing the religion of his Christ to all he came in contact with . . . It is said that the bishop was the first white man admitted to the sacred feast of the Seminoles, known as the Green Corn Dance . . . No one who knew Bishop Gray will ever forget that firm, strong hearty handclasp with a pull toward him, his cheery smile and the twinkle in his eye. He was a priest of the Most High God and was diligent in his Father's business. To know him was to love him."

Readers interested in The Cathedral School for Girls, founded by Bishop Gray in 1900, and his work with the Seminoles, can turn to at least two sources:

The History of Orange County, by William Freemont Blackman, 1927, p. 56, and The History of Orlando, by E. H. Gore, 1951, pp. 38-39.

* * *

The Dates of Bishop Gray's Visits

| <u>Date</u> | <u>Source</u> | <u>Number of Confirmations</u> | <u>Number of Baptisms</u> | <u>Other</u> | <u>Ass'tg Clergy</u> |
|-------------|---------------|--------------------------------|---------------------------|--------------------|----------------------|
| 4-24-93 | Diary | | | Business | |
| 11-17-93 | Diary;PR | 9; 1 not rec. | | Preached 18th;19th | BFB; FCB |
| 2- 1-95 | IRA | | | Preached | WCB |
| 2-27-96 | IRA | ? | | Preached | |

| | | | | | |
|----------|-----------|-------------|------------------------|---------------------------------------|-------------------|
| 3-28-97 | IRA;PR | 3, not rec. | 3 on 26th priv.res. | | |
| 3- 6-98 | IRA;PR | ? * | 2 | Preached | BFB |
| 2-24-99 | IRA;PR | 1 | ? * | In Banyan on 27th | BFB |
| 2-25-00 | Diary;IRA | | | Consecra- tion Day | BFB and others |
| 3- 8-00 | Diary | | | Preached -Spartan | |
| 3-14-00 | IRA | | 1, not rec. | | |
| 3- 8-01 | ECA;PR | 1-8th | | In Banyan on 8th; Preached 10th | HB S-M |
| 3-10-01 | ECA | 1 | | Preached | |
| 3-16-02 | ECA | | | Preached | |
| 3- 8-03 | ECA | | | Preached | |
| 3-13-04 | ECA;PR | 4 | 2 | | BFB |
| 3-14-05 | ECA | ? | 2, not rec. | | |
| 2-23-05 | Diary | | 1 | Preached | |
| 2-26-06 | PR | 1 | | | JWW |
| 11-18-06 | ECA | ? | | | JWW |
| 2-12-07 | ECA | ? | | | PJR |
| 11-15-07 | ECA;PR | 2 | | | PJR |

In Holy Land

| | | | | | |
|---------|--------|---------------|--|----------------|-----|
| 3-14-09 | ECA;PR | 7, 2 not rec. | | KMI in P.M. | PJR |
| 9-28-09 | ECA | | | Business | PJR |
| 3- 1-10 | ECA | 2, not rec. | | Preached | PJR |

| | | | |
|---------|-----------|----------|-----|
| 2-13-11 | ECA | Preached | |
| 9-15-12 | ECA | Preached | WHC |
| 4-13-13 | Diary;ECA | Preached | WHC |

(Bishop Gray retired October 1913)

Note:* These dates of visits were compiled because of omissions in the Parish Register. Neither newspapers or Bishop's diary mentioned names. Certificates were given at the time of the event.

Note: "?" indicates C and B services were announced but names were not recorded in the PR. Bishop Gray most likely preached every time he came, but no mention except where noted above. The assisting clergy were: Archdeacon B. F. Brown, Messrs. F. C. Bayliss, William C. Barnes, H. B. Stuart-Martin, John W. Walker, Dean Perry J. Robottom, and Mr. W. C. Cresson.

Sources of Bishop's visits: IRA and ECA; Parish Register, and Bishop Gray's diary as printed in Palm Branch or Journal.

* * *

St. John's First Wedding*

On Wednesday, June 24, 1903, St. John's Episcopal Church was the scene of one of the prettiest weddings ever solemnized in Eau Gallie, when Miss Isabelle M. Hopkins and Mr. Alfred P. Chambliss were united in holy bonds of wedlock. The church was tastefully decorated with roses, lilies, oleanders, vines and ferns, and before the ceremony, the church was crowded to the doors by the friends and connections of the bride and groom. The Rev. Henry B. Stuart-Martin read the service, Mrs. William Tylander, organist, played The Wedding March, Messrs. Taylor and Christian acted as ushers, Miss Claudia McMillan was bridesmaid, and Mr. McMillan took the place of the bride's father. A collation was served after the ceremony and the bride and groom left on the 12 o'clock train for a month's trip in Alabama and Tennessee. The presents were beautiful and numerous.

*Newspaper source slightly reworded and list of guests arranged into alphabetical order.

| | |
|-------------------------------|------------------------------|
| Mr. and Mrs. Claude Beaujean | Mr. and Mrs. W. L. Marshall |
| W. S. Birnis | Mrs. Morgan |
| Annie Booth | Mrs. Nekon |
| Sarah Blake | Mr. and Mrs. W. J. Nesbitt |
| Garland Budd | H. R. Olmstead |
| Mr. and Mrs. Frank Cartright | Mrs. Prince |
| Harry Christian | E. S. Randall |
| W. H. Colson | Willie Roesch |
| Claude Edge | Mr. and Mrs. W. R. Roesch |
| Mr. and Mrs. W. H. H. Gleason | Mrs. George Sears |
| Mrs. Jessie Goode | Mr. and Mrs. George Sears |
| Mr. and Mrs. Ezra Hatch | Kate Sears |
| John Henry | Jackson Simmons |
| The Hodgson Family | Sarah Simmons |
| Mr. and Mrs. Craig Hopkins | Mrs. S. A. Smith |
| Mrs. John Hopkins | Mr. and Mrs. C. J. Snell |
| Sue Hopkins | Sadie Snell |
| Arthur Houston | Mr. and Mrs. A. A. Stewart |
| Bessie Houston | Mr. and Mrs. Charles Stewart |
| Blanche Houston | Eugene Stewart |
| Mrs. C. M. Houston | Gertrude Stewart |
| Mr. and Mrs. Frank Houston | Mr. and Mrs. J. T. Stewart |
| Frankie Houston | Ernest Taylor |
| Mr. and Mrs. George Houston | Fossie Taylor |
| Mrs. John Houston | Mrs. Albertina Treutler |
| Laura Houston | Mrs. William Tylander |
| Raymond Houston | R. B. Turner |
| Mr. and Mrs. N. S. Johnson | Mrs. S. K. Watts |
| Lizzie Kennedy | Mr. and Mrs. Whitaker |
| Mrs. A. V. Lansing | Charles J. Young |
| Mr. and Mrs. P. A. McMillan | Mabel Young |
| Jessie McMillan | Minnie Young |
| Claudia McMillan | |

* * *

Archdeacon Brown

Among the many newspaper items written by J. E. M. Hogdson and copied seventy years later by Fred Hopwood were little items of social interest combined or linked with mention of the church services. An example: "Mr. George F. Ensey and Family [Mrs. Ensey was the daughter of Colonel Henry T. Titus, founder of Titusville] came over from Tropic last Sunday, May 16, 1897, to attend the Episcopal Service.

They were the guests of Mrs. [Isabelle] Gilbert until Monday, returning to Tropic by the Steamer Spartan. Archdeacon Brown conducted the service at the Casino."

Of all the missionaries who preached to the Church people in Eau Gallie, the Archdeacon's sermons must have impressed him most. Here are a few of the titles: "Relation of the Old Testament Scriptures to Christ and the Church," "The Early Growth of the Christian Church," "The First Five Books of the Bible" (Informal Bible talks were a special feature of the Archdeacon's monthly visits in 1896), "The Intermediate State," and "The Ethical Significance of our War in Spain." Following this May 15, 1898* service, Mr. Hodgson reported that the Archdeacon's stirring address showed "how strong and powerful nations from ancient history up to the present time had fallen and been wiped out of existence because of cruel and wicked oppression, ignorance, intolerance and bad government. His able review of the History of Spain and the causes which have accompanied its decay were listened to with earnest attention by a large congregation." Two sermons on one Sunday were "The Authority and Mission of the Church in the World" and "The Hinderances to her Work and the Danger They Involve." After the July 18, 1897, service, Mr. Hodgson reported, "'The Proper Observance of Religious Duties' was a well-delivered discourse on a timely subject." "Lessons on the Recent Earthquake in the West Indies" was the sermon on January 8, 1902.

Back in April, 1896, Mr. Hodgson had written, ". . . The attendance was poor, a matter of regret . . . considering the learned and eloquent character of the discourse." JEM was tolerant, however, and would sometimes blame the less than a full house on bad weather, sometimes caused by a hurricane. After one Sunday in January, 1900, he wrote in IRA that "services were conducted without music. The choir and the organist failing to respond." (!) Later, he reported that the singing "was of a high order," and still later, "full choral services." His public chiding really paid off! Long before the Archdeacon left the area, the people not only appreciated, but loved this great friend of St. John's.

*Two weeks after the American Fleet, under the command of Commodore George Dewey (later Admiral), destroyed the Spanish Fleet, in the Battle of Manila Bay, The Philippines.

* * *

St. John's Second Wedding

The marriage of Miss Mary Newell of Kenosha, Wisconsin, took place on November 25, 1903. The church was beautifully decorated and filled to the doors. Miss Claudia McMillan played the Wedding March. Miss Florence Hodgson was the Maid of Honor; Mr. J. Arlington Gilbert was Groomsman, with Messrs. Harry Christian and Garland? Budd as Ushers. The ceremony was read by Archdeacon Benjamin F. Brown.

* * *

Some J. E. M. Hodgson Social Items

J. E. M. Hodgson had long been a boating enthusiast, and in 1907, boat repair and upkeep was added to his business enterprises--the same year the Eau Gallie Yacht Club was built. Some of his social items now included the names of the boats and the owners, those who brought people over from Merritt Island to attend services at St. John's.* Just a few can be mentioned here. Capt. Bennett used his launch, "Rochester"; Capt. Henry Casper, his launch, "Mystic"; and, later, he had a larger vessel, the "Indian River"; Capt. Saunders had a steamboat, "Tomoka"; Capt. R. Symonds, a sloop, the "Mattie H."; Capt. Robert Henkel of Detroit, Michigan, used his yacht, "Wayfarer"; and E. B. Wagner, editor of the Star Advocate, used his launch, "Bonita."

*They came to hear Dean Robottom.

* * *

Mr. Hodgson's church-related news items often revealed the names of those who entertained the visiting Bishops, Missionaries, and other Episcopal clergymen. The following local residents were hosts during the period 1892-1918: Mrs. Sara E. Barbour, General and Mrs. John B. Castleman, Mr. and Mrs. Harry M. Christian, Mrs. Augusta Friend, Mrs. Isabelle Gilbert, Mr. and Mrs. Haight, Mr. and Mrs. A. R. Hodgson, Mr. and Mrs. H. U. Hodgson, J. E. M. Hodgson and daughter, Florence, later Dr. Sarah C. Hodgson, Mr. and Mrs. Mrs. Preston A. McMillan, Mr. and Mrs. Walter J. Nesbitt,

Mayor and Mrs. George F. Paddison, Mr. and Mrs. E. W. Stickney, Mrs. Albertina Treutler, Mr. and Mrs. Charles L. Taylor, Mr. and Mrs. Ernest L. Taylor, and Mr. and Mrs. Samuel K. Watts.

* * *

Additional Names for Period 1909-1915

An excellent source in the research for our history was the Communicants section of the Parish Register. The first list, of course, was ten of "The 29," dated 1890.

When Mr. Cary-Elwes came in 1914, he revised the communicant list, dated it October, 1914; he revised it again in March, 1915, November, 1915, and February, 1920. Mr. Watts revised it in 1925. Not until April 1, 1955, was a new list made in the P.R. Mrs. Anna Jessup Billings was #1. It continued on through December 21, 1962, with Sandra Morgenstern as #260. These lists are not included in our history. For other records, see Baptisms, Marriages, and Burials in Appendix A. We can, however, go back and add a few more names to make our records more complete.

In 1909, Ruth Farley was added to first list of communicants that began with John Aspinwall in 1890.

In 1914, three families were in a separate listing: Mr. and Mrs. Edward Braddock, daughter, Lucille, age 10, and sons, Richard-8, and Leland-3. The children had been baptized and Mrs. Braddock (Anna Laura Houston) had been baptized and confirmed. Mr. and Mrs. George Segui and four children: Herbert-10; Rosina-8; Ione-6; and Marguerite-3. "Formerly Roman Catholic." (See also under Baptisms, Florida Marie Segui.) Mrs. Tucker and son, Elmer, age 3.

On the 1914 list, Frank Turner, one of "The 29" was a communicant, and obviously one of the names omitted of those confirmed. (See Bishop Gray's visits.)

In 1914, Mrs. Augusta Friend's grandson, William Friend, age 6, B, was mentioned as a winter visitor; also a Mrs. Parker.

On 1915 list, Mrs. Wilson and Miss Margaret Wilson, B.C.C., as winter visitors.

In 1914 and again in 1915, Thomas Ringold (Ringgold?) was listed as a resident member; and in 1915, a Mrs. Meachum was listed as a winter visitor.

When Mr. Watts revised the list in 1925, he added Miss A. Serena Kramer as transferred from Christ Church, Warren, Ohio, on May 25, 1925. When she left, it was noted that she moved to Washington, D. C.

A Mr. Boucher and Mr. and Mrs. Wingate were listed in 1925, but not 30 years later in 1955; however, both surnames appeared in the Treasurer's ledger for 1927-1950 for several years.

The following names appear elsewhere in our history: Mrs. Edward Braddock, Lucille and Richard; Frank Turner, and M. Serena Kramer. We have no idea if the Mrs. Wilson above could have been the same as one of the first officers of the Ladies Guild elected in 1893.

* * *

Small World Items

The Forward Movement Publications was organized in 1934. Following that, about 1935, its first editor, The Rev. Canon Gilbert P. Symons (1934-1950) made a trip to the east and while in Florida attended services at St. John's. Miss Florence Hodgson showed him the Parish Register. He was surprised to learn that the Aspinwalls had been among the founders. Canon Symons said he had been a student at St. Stephen's Seminary and the Aspinwalls had given the dining hall. They also allowed the school to use their docks on the Hudson River.

(From Miss Violet Watts' reminiscences)

More recently, one day when Fr. Frederick Chapman was conducting services at St. John's, Mrs. Chapman noticed a bronze plaque engraved with the name of the Rev. Charles Conant Harriman. They were quite interested because Fr. and Mrs. Chapman had been married by Fr. Harriman and Fr. Chapman had been his organist for five years, at St. Peter's Church in Albany, New York. Their questions were answered by Miss Watts who was able to tell them where the Harrimans lived, and so on.

* * *

The Candle Factory

Dr. Francis Phillip Gardner transferred to St. John's from Emmanuel Church, Covington, Virginia, on December 3, 1954; soon after, he became a member of the Vestry Committee.

The WA had given a Sanctuary Lamp in 1948 and a lighted candle burned there constantly. One candle lasted approximately seven days and they were expensive even in 1954. Dr. Gardner told the vestry that he thought he could save some money by making the candles in his home. This effort began in August, 1954. He asked for used candles and received an abundance of them. Mr. Minton brought some used candles from St. James Church, Hyde Park, New York. Dr. Gardner made one batch after another, but failed repeatedly. The problem seemed to be with the wick. He tried various types of string and cord, but none of them worked. He was kidded about it. "How's the candle business these days, Dr. Gardner?" He gave up, finally, and ordered a carton of twelve. (Today the candles are ordered through the Diocese, a year's supply at a time. They are delivered to Diocesan headquarters and picked up there, a great saving on freight.)

* * *

Incorporation

The articles of incorporation are in the 1961 vestry minutes. They were dated August 30, 1957. Filed and recorded #142 431 at 2:27 P.M.

Verified and signed by Clerk of the Circuit Court.

St. John's signers: Garrett D. Quick, Attorney and Notary Public, Dr. Francis Gardner, Stephen Laker, Charles Scott, Ormond Minton, Tyler Jackson, Herbert Addiscott, Homer Thompson and Charles Pierce.

* * *

Why All this Talk about the Number of Communicants?

In the Protestant Episcopal Church, infants are baptized as soon as practical. The godparents make certain promises concerning the Christian teaching the child shall receive. The baptized person is a member of the Church. When the baptized child is old enough to understand the responsibilities he must assume for himself, and has received instruction, he may confirm those promises made earlier by his godparents. This usually takes place around the age of twelve to fourteen or so, sometimes a little younger.

From a practical point of view, the number of baptized persons alone is not a good criteria on which to base the status of a mission. A baptized child is taught sharing; a confirmed person continues to learn about sharing and giving. The definition of a communicant is one who receives Holy Communion, but for practical purposes the word communicant was used to indicate a person who had been baptized, confirmed, and was receiving Holy Communion regularly, but was also in good standing in the Church. "Good standing" covered several things, one of which was that the person contributed regularly to the support of the Church. Therefore, the number of communicants was a key figure in the yearly parochial report and a way to rate the growth of a particular mission congregation.

Shown here are the number of communicants for various times in the first 71 years in the history of St. John's. Of the first twenty-nine members, only ten, or approximately one-third, had been confirmed in 1890. That percentage should not be taken as an average.

| | | |
|------|-----|---------------------|
| 1890 | 10 | |
| 1907 | 18 | "unofficial report" |
| 1914 | 12 | |
| 1915 | 7 | |
| 1920 | 13 | |
| 1922 | - | (11 pledges) |
| 1925 | 14 | |
| 1928 | - | (15 pledges) |
| 1936 | 22 | |
| 1938 | 21 | |
| 1941 | 7 | |
| 1951 | 25 | |
| 1956 | 47 | |
| 1961 | 172 | |

APPENDIX C

FRIENDS AND BENEFACTORS

In the 1927-1950 period alone, there were at least forty-six persons who attended St. John's for varying lengths of time who were not canonically members. The records show that they were faithful in their attendance and support. Some, if not most of the women, were active in the Guild and made their contribution through that group. Others worked in the Guild and made an additional pledge to the Church. A few made their contributions directly to the vicar's salary--a practice that ended in 1954, when the Vestry Committee was organized.

All of these men and women have been named, either in the text or in some other manner. A few were outstanding. For the period 1908-1950, we selected General and Mrs. John Castleman; the former Lt. Gov. and Mrs. Thruston Ballard; Mrs. Sarah Barbour and her grandson, Dr. Thomas Barbour; Mrs. Fannie Horn and Mrs. Susan T. Edwards.

The Castlemans

The Castleman Equestrian Statue stands at the corner of Cherokee Road and Cherokee Parkway, side entrance to Cherokee Park, Louisville, Kentucky. The general is seated on his favorite black mare, Carolina. The inscription reads, "Erected 1913 in honor of John Breckinridge Castleman, born June 30, 1841-- died May 23, 1918, by friends who loved and respected him as a noble patriot, a gallant soldier, a useful citizen, and an accomplished gentleman, Major, CSA, Brigadier General, U.S.A."

He was born at "Castleton," the family homestead in Fayette County, near Lexington. When the Civil War began, he was 19 years old and joined the Confederate Army as Captain. The rank of Major was attained when he was captured on a mission to release prisoners from northern jails and was exiled to Europe. The exile lasted from 1864 to 1866, at which time he was pardoned by President Johnson. He graduated from the University of Louisville as a lawyer in 1868. He was a lifelong Democrat and closely supported

the Episcopal Church. He was the Father of the Louisville park system and organized four parks. He was organizer and first President of the American Saddle Horse Association. He was commissioned a Brigadier General during the Spanish American War.

The Castlemans most likely came to Eau Gallie for the first time in 1908. A news item welcomed the family and stated that they were "among the first people" of their state. By February 29, less than a month after their arrival, Mrs. Castleman had entertained with a tea, and "a neat sum" was handed to the Treasurer of the Guild "as a result of this pleasant afternoon."

On April 3, they returned to Kentucky. They had already made many friends in Eau Gallie as well as St. John's and Mr. Hodgson said they would be much missed by all. The same atmosphere prevailed for the next ten years or so, for Mrs. Castleman returned after her husband died. The Castlemans played an active part in Church life and encouraged their friends to visit Eau Gallie. They were probably the most active nonmembers until the Ballards arrived.

Sources: P.R.
ECA

Research at Filson Club, Louisville, Ky., by
Walter E. Sage, III

An Unusual Easter Service

On Sunday, March 31, 1918, there was held what was probably the first outdoor Easter Service in Brevard County. Eau Gallie celebrated Easter with special religious services on the Ballard grounds on the harbor. The Kentucky Military Institute was represented with all their cadets and their fine band under command of Major Nash. A pleasing feature in the morning services was a long procession that ended in downtown Eau Gallie. An unusual feature of the procession was carrying, in conjunction with the Stars and Stripes, the Canadian Ensign (due to the large number of former Canadians plus our tourist friends from the Canadian Provinces.)

The public school pupils were present and joined in the program carried out under the auspices of St. John's Episcopal Church. Many of our guests and residents joined in the procession, showing their appreciation of the solemn service.

The program was closed by the large crowd singing "America" while standing about in the center of town. The patriotic and religious program, so well carried out was the conception of our patriotic townsman, General John B. Castleman, ably seconded by Colonel S. Thruston Ballard on Sunny Point on the Harbor. (Adapted from an article in Cocoa Tribune, April 4, 1918, author unknown.)

The Ballards

Samuel Thruston Ballard was born in Louisville, Kentucky, on February 11, 1855. He was the son of Andrew Jackson and Anne (Thruston) Ballard. He graduated from Cornell University in 1878. He married Sunshine Harris on January 25, 1883. With his brother, he organized Ballard and Ballard Co., flour manufacturers. He was president of that company, president of Liberty Coal and Coke, vice-president of the Louisville National Bank, and elected Lt. Gov. of Kentucky for the 1920-23 term. He was extremely active in the welfare of working men; he was a leader in securing child welfare and labor legislation in Kentucky. Among his wartime activities, he was a member of a commission of 29 millers appointed by Herbert C. Hoover, Food Administrator, 1917.

The Ballards came to Eau Gallie to visit their friends, the Castlemans, and by December 10, 1915, had awarded a contract to Ginter Brothers to build a private residence to cost \$25,000. Mentioning this sum would have been out of character for J. E. M. Hodgson, so this was probably reported by someone else at ECA. At any rate, a carload of tropical and semitropical trees and shrubs in great variety were planted and Sunny Point, as it was named, soon became a popular show place of the town.

Mr. Ballard died at Glenview, Kentucky, on January 18, 1926. When Mrs. Ballard decided to sell their winter home, she set up a trust fund with the Diocese for the benefit of St. John's. For many reasons besides this, the family was very close and dear to the people of St. John's.

Their daughter, Mary, was married to Dr. David Cummings Morton. The Morton children, Thruston, Jane and Rogers, visited their grandparents often and attended St. John's. (See Chapter XII.) Thruston served in the House of Representatives, was elected to the U. S. Senate and became National Chairman of the Republican Party. Rogers ran the Ballard flour business until it was merged with the Pillsbury Company in the early 1950s. Although Rogers was a seventh

generation Kentuckian, he spent the last twenty-seven years of his life on the Eastern Shore of Maryland and was active in politics. He was a Maryland Congressman for five terms, Secretary of the Interior and Commerce, and head of the Republican Party. Rogers Clark Ballard Morton died at age 64 on April 19, 1979. Jane Morton married George Washington Norton III and is the author of a number of novels.

The Ballards' love and concern for St. John's, expressed in many ways, has been mentioned in various chapters in our history.

Sources: Who Was Who in America, Vol. I, 1897-1942.
The Washington Star, April 20 and 23, 1979.
Miss Violet Watts.

Closing the Gaps in the Records

After Mr. Cary-Elwes revised the communicant list in 1920, it was not revised again until 1925. The Church Treasurer's records for 1922-1926 and 1927-1950 gives us some names not previously mentioned in the history; usually surnames only. These names have been checked with the P.R. and as far as can be determined, they did not become members. The names may appear but once, or over a period of years--in other words, some names appeared because they gave an occasional check; others because they made a pledge. Some of these were year-round residents. We cannot state in which year the named failed to appear, for it might not mean that they died or stopped attending services. A question mark beside a name indicates the writer was unable to decipher the handwriting. The year indicates the first time name appeared in this ledger.

1923 Mrs. E. D. Knowles; E. C. Elise; Logan Raily; C. C. Shecker

1924 Mrs. F. D. Taft; Alice J. McNab

1925 Nelson (see list of musicians, Chapter XII)
Mrs. C. B. Church; M. W. Taft; Walter Hawkins

1926 Mrs. Collins; Mina Chambers; S. D. Babers (see 1927)

(End of first ledger)

1927 Babers

1928 No names not previously mentioned in our history

- 1929 same as 1928
- 1930 same as 1928
- 1931 same as 1928
- 1932 same as 1928
- 1933 Stella R. Mitchell
- 1934 C. Miner Dodson
- 1935 H. H. Mitchell, cf Burials, 1944; Margaret L. Conquest;
Rossetter
- 1936 Mrs. F. E. Mornman? L. Hawthorn; Ella Brinkman?
- 1937 Nellie Green; Genevieve Woodruff; Ambrose Tompkins
- 1938 same as 1928
- 1939 Ann Adams; Ann Jenks; Janet Ballow
- 1940 same as 1928
- 1941 same as 1928
- 1942 Lydia S. Wood
- 1943 Mary L. Willetts
- 1944 same as 1928
- 1945 Mrs. Redington; Hall; Steadman
- 1946 Mrs. W. D. Hall (see 1945); Coleman, E. M.?
- 1947 same as 1928
- 1948 Mrs. Iredell, Walter D. Hall (see 1945, 1946)
- 1949 John F. Turner, Henry M. Kreh
- 1950 Mrs. Taft (see 1924 and 1925)

The Barbours

Dr. Thomas Barbour was the son of William and Julia Adelaide (Sprague) Barbour.¹ He was born at Martha's Vineyard, Massachusetts, home of his maternal grandmother, on August 19, 1884. Soon after Thomas' birth, his father inherited the family business--the linen thread mills firm, William Barbour and Son, which was founded near Lisburn, Ireland, three generations before. In America, the two main firms were The Linen Thread Company and American Net and Twine Company, manufacturers of linen thread, twines, netting and cordage, used in sailmaking, the shipping and fishing industries, and wherever such products were needed.

About 1884, Thomas' grandmother, Sarah Elizabeth Warren Barbour,² built a home she called Walden Cottage, on the west side of the Indian River, facing the southernmost point of Merritt Island. When Thomas was fourteen, he began to spend every summer possible in Eau Gallie. Mrs. Barbour instilled in him her love of nature and the outdoors. He spent his summers exploring, hunting, fishing, fossiling, examining Indian kitchen middens for bones and artifacts, and learning about the flora and fauna of the area.

Mrs. Sarah Barbour was as generous to civic projects as she was with St. John's. One of her interests was the AVILAH House. She donated the portable stage and it was in place on April 17, 1899, when the Ladies Guild gave an entertainment--piano and vocal selections; a monologue with shadow illustrations, plus Capt. McIntyre and his phonograph.

Thomas Barbour was interested in natural history museums from age seventeen, and as an undergraduate was associated with several, but his favorite was The Agassiz Museum at Cambridge, later named the Museum of Comparative Zoology at Harvard College. At age twenty-two, he graduated from Harvard with an A.B. and that same year married Rosamond Pierce, on October 1, 1906. They honeymooned in Ireland, Egypt, India, and China, and everywhere they went they explored, hunted, and collected or purchased live, preserved or fossil specimens for the museum. Two years later, he earned his A.M. and his Ph.D. in 1910. On November 1, 1927, he became the Director at MCZ and held this post, without salary, until his death. He called himself an old-fashioned naturalist because he did not specialize. He was a Zoologist; a Museumologist. Throughout the years, he

traveled all over the world, collecting for MCZ. He was associated with museums and societies far and wide. In his travels, or as a Fellow of the Royal Geographical Society, he met Dr. F. W. B. Dorset, St. John's vicar from 1922-1939.³

When his grandmother died,⁴ Dr. Barbour insisted that her friend and companion remain at Walden Cottage and make it her home for the rest of her life, if she wished. Mrs. Augusta T. Friend accepted his offer. Whenever possible, he came to Eau Gallie to see "Aunt Gussie" as he called her, and to see if anything was needed. After Dr. Dorset came, Dr. Barbour attended services at St. John's during his visits to Eau Gallie.

Mr. Watts, St. John's treasurer for many years, would often insert a word or two of extra explanation to figures in his ledgers. During the Depression, there was seldom more than a few dollars or so in change left in the alms basin. Then one Sunday morning after Morning Prayer, on May 10, 1931, he found \$53.70 in the alms basin. It was such a large sum, that Mr. Watts must have felt compelled to explain the \$50, and wrote, "Dr. Barbour attended."

Dr. Barbour began church life as a Presbyterian because his father was one, but later turned to the Episcopal Church, which his wife attended, and was confirmed. He served on the Vestry of Trinity Church in Boston, and was still Treasurer of St. John's at Beverly Farms in 1943.

One of his favorite parts of the Book of Common Prayer was in a Collect for Peace: "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; . . ." The last phrase were the words of Saint Augustine.

He derived "great refreshment of spirit and a real lift from good ecclesiastical music." He enjoyed Gregorian music and the plainsong of the Roman Church. Two of his favorite hymns were, "Once to Every Man and Nation," words by James Russell Lowell, and, "O Lord and Master of Us All," by John Greenleaf Whittier, but at the top of the list was, "Let All Mortal Flesh Keep Silence," a hymn used during Communion Service on feast days.⁵

When travel became impossible during World War II, Dr. Barbour wrote four books--on Florida, Cuba, his worldwide travels and his experiences in collecting and obtaining specimens for the various museums, and stories about his colleagues. In That Vanishing Eden there is a picture of his grandmother and Mrs. Augusta Friend, but the printer,

when he saw "A. Friend," did not think it should be capitalized, and changed it to lower case, reading simply, "and a friend"!

Mrs. Barbour owned property on the south side of the Indian River, where old orange and grapefruit trees grew. Thomas Barbour Drive, in the Old Loveridge section, is the southern and eastern boundary of this property, separating it from what used to be Aspinwall Point, and later, Hawthorne Point.

Not far from there, in Ballard Park, a small group of about thirty-five local residents gathered on a cool, sunny day in February, 1977. The Bowe Gardeners' Garden Club had erected a bronze plaque in Dr. Barbour's memory. His daughters,⁶ Mrs. Samuel H. Hallowell and Mrs. Jefferson D. Parker, were there to accept the plaque.

Dr. Barbour died in Boston on January 8, 1946. He and his grandmother will be remembered for many years to come.

Notes:

¹There were three other sons: Robert, Warren and Frederick.

²Mrs. Barbour's father was the Rev. Dr. David Allen Warren, a Presbyterian turned Congregationalist. Her mother was a Sayres.

³See also Chapter XI, Our Vicars; Chapter XIII, The Women of St. John's.

⁴Early in December, 1911, at her home in Bath Beach, New Jersey.

⁵From A Naturalist at Large, Barbour, pp. 287-288.

⁶His other children were Martha Higginson Barbour, dec., Mary Bigelow, who married Dr. Alfred Kidder II, and William, who died as a young man, a senior at Groton.

Sources:

ECA.

A Naturalist at Large, Barbour, 1943.

That Vanishing Eden, Barbour, 1944.

American Malacologists, R. Tucker Abbott, Editor, First Edition 1973-1974.

Melbourne Times, 2-16-77.

Miss Violet Watts and Joe T. Blackwell.

Fannie Schmidt Horn

Some of the hard-working winter residents felt so close to St. John's that they called themselves, "Winter Members," said Fannie Langstroth, Mrs. Horn's daughter, a communicant of St. John's. An account of some of her mother's activities is related in Chapter XIII. See also list of musicians and narrative of Chapter XII for Fannie's sister, Vivian.

Here is one of the last of Mr. Hodgson's little items from ECA, dated February 15, 1918: "The ladies of St. John's . . . met at the home of Mrs. W. E. Horn on Houston St., on Thursday, February 8, 1918. Work of the Church was organized and dainty refreshments served the ladies present by Mrs. Horn and the Misses Vivian and Fanny Horn. Mrs. Horn is prominent in Church work."

The Horns had a home in Stapleton, Staten Island, New York, and their membership was at St. Paul's Memorial Church. They had been winter visitors here since about 1910, but in 1932, they built their two-story brick Colonial home on the site where the Hodgson Bros. store had stood. Fannie Langstroth has many pleasant memories of her early years in Eau Gallie. She recalls a Fair held on their grounds that had "everything," even pony rides. Her mother was active until her death in 1956. Fannie and William T. Langstroth moved here in 1959, transferring to St. John's from Church of the Ascension, Staten Island, New York.

Susan Terry Edwards

Mrs. Edwards (1878-1972) came to Eau Gallie as early as 1931. She and her husband, Younglove Marcy Edwards, had two children; one is Margaret Edwards Patton of Indialantic. Mrs. Edwards' church membership was at All Saints Church, Brookline, Massachusetts, but during the winter months she spent in Eau Gallie, she was very much involved in church life at St. John's. She was active in the Ladies Guild, later WA, and was several times an officer of that group. She worked diligently but quietly, and was probably always aware of St. John's special needs. After the ladies had done their best and there was still a deficit, Mrs. Edwards often made up the difference, but as quietly and unobtrusively as possible. She was also active in civic affairs. She helped to organize the Eau Gallie Garden Club. A plaque

was dedicated to her memory, erected on the site of the oldest cemetery in Eau Gallie, on Highland Avenue. Mrs. Edwards was active until 1958, when she reached the age of eighty. She continued to return to the area until 1972, when she died, on April 3, at the home of her daughter and son-in-law in Indialantic. Those of the older generation of St. John's remember her as a kind, warm, thoughtful and generous lady.

IMPORTANT DATES

- 1890 Twenty-nine Episcopalians met, decided to build a church and chose the name: St. John's Church.
- 1893 Bishop William C. Gray's first visit to Eau Gallie's Church people on April 24; first guild organized April 25. First Confirmation Class, November 17.
- 1896 First year to be assessed as a mission (Mission Station).
- 1897 On April 6, The Protestant Episcopal Missionary Jurisdiction of South Florida received the gift of a lot on which to build the church. Ground breaking ceremony and cornerstone laid April 26. Building erected and completed by November 21.
- 1898 Opened for first service on February 20; first Baptism on March 6.
- 1900 Consecration of St. John's on Quinquagesima Sunday, February 25 (Organized Mission).
- 1903 First wedding, June 24.
- 1941 The Ladies Guild reorganized January 16.
- 1946 The Ladies Guild name changed to Woman's Auxiliary in January.
- 1954 The Vestry Committee organized on March 11.
- 1957 Purchase of property west of St. John's.
- 1958 First Parish House completed and dedicated on February 16.
- 1959 Church was incorporated and officially named on August 29.
- 1960 Woman's Auxiliary became Episcopal Church Women in May. W.A. used a budget for the first time. First full time vicar on June 1.
- 1962 Reached Parish status on May 27 (Independent Parish). Addition to church edifice completed and in use on Christmas Eve.
- 1965 Purchase of property east of St. John's; building remodeled and St. Nicholas House opened for office and classrooms.
- 1975 Burning of the Mortgage - Rededication of St. John's on February 23.
- 1977 Bishop Folwell consecrated a plot of ground behind church for burial of ashes at May 1 Visitation; Cross erected; blessed October 30.
Old parish house torn down and rebuilt.
- 1978 Dedication of new parish hall named "Lelia Hall" on March 6. First Pictorial Directory.
- 1980 Purchase of property west of Lelia Hall, for parking.

MEMORIALS, GIFTS AND BEQUESTS

List A

This part of a church history is traditionally limited to items for the church building and for worship. Over forty-five memorials, gifts, and bequests have been mentioned, and in some cases described, in Chapters V, VII, VIII, IX, XII, XVI, and Appendix C, and are not repeated here. It is not possible to include the many names of those who contributed to general memorial funds. If applicable, the church group, or the words, "and friends," or "and many friends" are used instead, which may also include persons not affiliated with St. John's. Omitted also are the many names of those who purchased expendable items, such as flowers and candles.

The letter "M" denotes a memorial. To the best of our knowledge the other items were gifts. The letters, "E" and "W" refer to location of windows or pews. The date shown was the date item was purchased, received, blessed, dedicated, installed or reported. When the year is enclosed in (), it indicates an approximate time. Memorials that are engraved read, "In Loving Memory of . . ."; "To the Glory of God and in Loving Memory of . . ."; "To the Honor and Glory of God and in Loving Memory of . . ."; or "To the Glory of God and in Thanksgiving"; but due to lack of space, these words are omitted and should be understood by the reader. Memorial items, not engraved, have the same though implied meaning. This portion of the history is not indexed.

1940-1949

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|--|--|--------|
| BRASS PLAQUE, 3rd pew W, old section M-William Robinson Cox 1883-1945 (new ceiling lights installed) | In recognition of monetary gifts, Family, Friends | 1945 |
| BRASS PLAQUE, E wall, old section M-The Rev. Charles C. Harriman | In recognition of monetary gift from his wife | 1946 |
| CANDLE HOLDERS, brass, 6, on Retable M-William Horn, Charles Hume and Dr. F. W. B. Dorset | Family and Friends | (1940) |

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|---|---|----------|
| CREDESCENCE TABLE M-Martha Barr 1868-1947 and Cecilia Millicent Hincks 1860-1942 | Woman's Auxiliary | 1947 |
| LIGHTERS-SNUFFERS, 2 | | |
| MISSAL, red (1928 Edition) | | |
| SANCTUARY LIGHT or TABERNACLE LAMP | Woman's Auxiliary | 1948 |
| WINDOW, W, nr. Baptismal Font, Good Shepherd M-John Edwin McConnel Hodgson 1849-1919 (originally installed over entrance) | A. Florence Hodgson | 11-18-45 |
| WINDOWS, 2, low, in Sanctuary M-J. Kingan Hodgson 1878-1941, Epistle, E. M-Elizabeth I. Hodgson 1889-1912, Gospel, W. | A. Florence Hodgson | 11-18-45 |
| 1950-1959 | | |
| ALB, AMISE, 12 PURIFICATORS | | 1958 |
| ALMS BASINS, 2 handmade wooden | Claude G. Lillycrop and Annabelle Minton | (1955) |
| ALMS BASINS, 2, and RECEIVING BASIN M-Samuel K. Watts; Annabella M. Hodgson; Rec. B., Col. H. Murray-Jacoby | Violet Watts; Florence Hodgson; Elaine Murray Stone | 7-26-56 |
| ALTAR, miniature: crucifix, candles, bottle for Holy Water | Mary and Robert Martin | 1958 |
| CASSOCKS, 5 | | 5-29-59 |
| CHASUBLE; AMISE; CASSOCK, black; COTTA | | 1955 |
| CORPORALS, 3, outlined crosses | Woman's Auxiliary | 12-19-55 |
| CRUCIFIX, for Ambry (now hanging behind Pulpit) | Mary Louise Jackson d. 3-1-80 | 1954 |
| EUCCHARISTIC VESSELS, BAPTISMAL SHELL M-Joseph King | Mrs. Anna King, Miss Eleanor Rose | |

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|---|---|---------|
| FLOWER CHART | Mrs. William Marshall | 1956 |
| GIFT of MONEY for a LECTERN M-Milton Berliner 1895-1959 | By his wife, Thelma Berliner | 1958 |
| HASSOCKS, 2 Kneeling | | |
| HYMNALS, 43 | Woman's Auxiliary | 3-19-51 |
| HYMNALS, 24, Choir Edition | Woman's Auxiliary | 5-1955 |
| MISSAL and MISSAL STAND | | |
| PLANT HOLDERS, 2, brass | Mary Louise Jackson | 1955 |
| PRAYER BOOKS, BCP | Woman's Auxiliary | (1951) |
| SUPERFRONTAL, imported handmade white linen and lace M-Isabel Rutherford and Mary Emma Payne | Mary Louise Jackson | 1956 |
| TABERNACLE, handmade of wood | Dr. Francis P. Gardner Elizabeth P. Grouard Herbert N. Jessup | (1954) |
| TABERNACLE, brass (on altar until altar was pulled away from wall) | Dr. Francis P. Gardner | 1957 |
| WINDOW, E, Gethsemane M-Lt. Judson Porter Hurd 1922-1951 | His mother, Betty Dennis and Friends | 1954 |
| WINDOW, E, Trinity M-Carolyn Maxwell Cant 1869-1951 | By her daughters, Helen Barley and Betty Dennis | 2-8-52 |
| 1960-1969 | | |
| AIR CONDITIONING SYSTEM | Mr. and Mrs. C. I. Gleason, Sr. | 1963 |
| ALB | Mrs. C. I. Gleason | 6-17-64 |
| ALTAR RAILS M-George Griffin Gleason and Mary Hitchings Gleason | Mr. and Mrs. Charles I. Gleason, Sr. | 6-19-64 |
| BELLS: SANCTUS; SACRISTY (in Vestry) | Mr. and Mrs. Herman Eberts | 1966 |
| CABINET, for vestments, supplies | | 1960 |

| | | |
|---|--|---------------|
| CABINET, for Jr. Choir vestments | Ernest Bennett | 1961 |
| CARPETING, aisle and Sanctuary | Episcopal Churchwomen | 11-1967 |
| CROSS, PROCESSIONAL M-Robert Emmett Manders, Jr. d. 2-17-42 | By his Mother | 1965 |
| CUSHIONS, 2 Matrimonial, kneeling in needlepoint | Mr. and Mrs. G. Merritt Preston | 10-1969 |
| DOSSAL, LECTERN FALL, BIBLE MARKER M-Mr. and Mrs. Charles Adrian, Mary Coley Minton, Albert Ward and Eleanor VanRiper Jones | Annabelle and Ormond Minton | 4-19-64 |
| FAIR LINEN M-Harriet Badgley | | 1960 |
| FUNERAL PALL M-Frank DeWolfe d. 1-(5)*-60 | | 1-1960 |
| GUEST REGISTER M-William Arthur Harrison and Margaret L. Goodwin d. 2-17-69 | Episcopal Churchwomen | 5-1969 |
| HYMNALS and PRAYER BOOKS M-The Rev. John Mercer Patton Logan, D.D. | From his Granddaughter, Ellen Kent Millsaps | (1964) |
| HYMNALS and PRAYER BOOKS | The People of St. John's and Friends | 2-63 to 10-64 |
| HYMNALS, 65; PRAYER BOOKS, 61 M-H. N. Jessup, W. J. Matthew, Nancy C. Hathaway, and Al. McKnight | Many Friends | 1964 |
| LIGHTS, 4, ceiling, old part | Richard M. Cook | 4-21-69 |
| LINEN, 2 pc. for Credence Table | | 1960 |
| MEMORIAL BOOK | Gen. and Mrs. George F. Schlatter | 3-20-69 |

*Approximate date of death
(First Parish Register gave date of Burial)

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| MISSAL STAND, brass M-Frank DeWolfe | By Friends | 1960 |
| PATTEN and CHALICE, pottery | Heinz and Ruth Brown | |
| PEWS, E, Front to Rear, all Memorials | | 4-1-64 |
| Eva Harris Moore | By Friends | |
| A. W. Fielding; Mr. and Mrs. E. A. Moore | Mrs. May N. Fielding (d. 10-26-68); Mr. and Mrs. Richard Moore | |
| Dr. John C. Nugent | Gen. and Mrs. Richard E. Nugent | |
| George E. Schlatter, Maude G. Schlatter, Lundy E. Beatey | Gen. and Mrs. George F. Schlatter | |
| Walter Mason Sanders | Mr. and Mrs. Kenneth Sanders | |
| Onolee B. Scheible d. 5-(24)*-62 | Mrs. Homer Thompson Mrs. Clayton Hodgson Mrs. Beulah DeWolfe Col. and Mrs. D. K. Donelson | |
| Mary N. Taylor | Many Friends | |
| Fannie Horn d. (1956) | Mr. and Mrs. Wm. T. Langstroth Mrs. Theo Langstroth | |
| Florence Hodgson d. 1-(3)*-61 | Mr. and Mrs. Clayton Hodgson | |
| PEWS, W, Front to Rear, all Memorials | | 4-19-64 |
| Helen Elizabeth Donelson | Col. and Mrs. D. K. Donelson | |
| Mr. and Mrs. George W. Batz | Mrs. Vivien Prien | |
| Judge William E. Richardson | Gen. and Mrs. Richard E. Nugent | |
| Arthur W. Stitzel, Sr. | Mr. and Mrs. Robert E. Stitzel | |
| Fred A. MacCarrick d. 6-(27)*-54 | Mrs. Flora MacCarrick | |
| Frank W. DeWolfe and Frankie DeWolfe | Mrs. Beulah Bell DeWolfe | |

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| Eleanor and Albert W. Jones; Mary and Charles A. Minton | Annabelle J. and Ormond H. Minton |
| H. N. Jessup d. 12-(2)*-56 | Mr. and Mrs. H. N. Jessup |
| Mary E. Percival; Eliza M. Laker | Mr. and Mrs. Stephen Laker |
| PRIE DIEU (Confessional kneeling bench) M-William Arthur Harrison 1925-1969 | By his wife, Mrs. Marsha Harrison and Family 6-5-69 |
| PULPIT M-Robert Emmett Manders 1892-1965 | By his wife, Jean Manders 9-6-68 |
| STOLE, Baptismal, reversible M-Pearl Richardson | Gen. and Mrs. Richard E. Nugent 8-30-64 |
| SUPERFRONTAL, LECTERN HANGING, and 2 BIBLE MARKERS | People of St. John's; Friends |
| TORCHES, PROCESSIONAL, Ruby cylinder M-Margaret Phillips | ECW and Friends 6-10-68 |
| TRACK RACK | Ernest Bennett 1963 |
| VESTMENTS, Eucharistic, Green | Episcopal Churchwomen 6-1969 |
| VESTMENTS, Eucharistic, Green | Mr. and Mrs. Russell B. Smith |
| VESTMENTS, Jr. Choir | Mrs. Ernest Bennett 1961 |
| VESTMENTS, Red | Episcopal Churchwomen 5-1966 |
| VESTMENTS, White | 1960 |
| WINDOW, E, Trinity M-A. Florence Hodgson | People of St. John's 4-1-61 |
| WINDOW, W, St. John the Apostle M-Alexander R. Hodgson 1855-1934 Margaret M. Hodgson 1861-1959 | Mr. and Mrs. Kenneth Wilson Kerr Palm Sunday 3-30-69 |
| WINDOWS, 2 M-Vera A. Lillycrop 1885-1955 E, St. Mark's M-Claude G. Lillycrop 1891-1956 W, St. Luke's | Hope G. Perreault; The Rev. and Mrs. John Alexander, Inez Lillycrop Alexander 4-21-69 |

1970-1980

| | | |
|---|---|------------------------|
| ACOLYTE VESTMENTS | Women of the Parish | 1-1971 |
| ALB , for lay reader | Women of the Parish | 1974 |
| ALTAR FRONTAL | Vacation Bible School | |
| ALTAR FRONTAL, Tapestry M-Henry M. Harris | His wife, Janet Harris and Family | 6-1978 |
| ALTAR LINENS | Mrs. Edith Burnham | |
| ALTAR SERVICE BOOK M-Albert Earl Calkins | Mr. and Mrs. Charles I. Gleason | |
| ASPERGES (Sprinkler, Holy Water) | Mr. and Mrs. Raymond Stokes | |
| BANNER, Church M-Lillian Clark d. 7-25-72 | Chapter #106, O.E.S. | 3-17-73 |
| BANNERS, handmade | | 1974-1979 |
| God is Love | Vacation Bible School | |
| "For the King's Kids" | Mrs. C. Lowell Roberts | |
| Joy; Peace | Jr. High Sunday School Class | |
| Baptism; Christmas; Lent; Easter; | Nannie Busby (7) | |
| Strength through Faith; Wedding; | | |
| Loaves and Fishes | | |
| St. John | Mary Redding | |
| Awakening | Bobbie Robinson | |
| Wedding | Sara Roley | |
| Dove and Flame, wood, red | Made by Fr. Francis C. Gray, Jr. | |
| BIBLE, New English Version, lectern M-Clyde Todd | Anita, Diana and Nancy Todd | 4-18-72 |
| BIBLES, 50, New English Version (pews) | People of St. John's | 12-5-78 |
| BIBLES; New English Version (pews) | The Willey Family | 12-5-78 |
| BOOKS, Christianica | Marie James, Friends | 10-26-76 to 11-2-77 |
| BOWL and CHALICE, pottery, handmade | Dorothy Moore | |
| BRASS PLAQUE, Front end new pews, E M-Muriel Daisy Lauer, d. 10-1973 | In recognition of monetary gift by her husband, Richard Lauer | 1-1974 |

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|---|-----------------------------------|---------|
| BRASS PLAQUES, 2, W wall near Baptismal Font M-Clayton Hodgson d. 4-27-64 Constance Hodgson d. 5-13-79 | By their Family | 1964 |
| CABINETS FOR SACRISTY | Gift of G. Merritt Preston | 1978 |
| CANDELABRAS, 4, wrought iron (convertible-also used for Advent) | W. C. Haire, Jr. and Friends | 8-29-74 |
| CANDLE SNUFFERS, 2 | | |
| CANDLE STAND, PASCHAL M-James Earl Pettijohn | Mr. and Mrs. Newton Pettijohn | 5-12-70 |
| CANDLES for Sanctuary Light M-Arnold James d. 5-30-76 | Episcopal Churchwomen | 1976 |
| CANDLESTICKS and MENORAH | | 8-23-76 |
| CANDLESTICKS, 1 pr. brass, extension | | |
| CANDLESTICKS, 1 pr. brass, 18" | | |
| CARPETING, red, aisle and Sanctuary | Anonymous | 1980 |
| CARPETING, Choir loft | Anonymous | 1980 |
| CHALICE and PATEN | Joseph A. King | |
| CHASUBLE | Summer Vacation Bible School | |
| CHASUBLES, red, tan, yellow | Mary Hilton | |
| CHRISTMAS WREATHS | Mary Louise Jackson | 1974 |
| COMMUNION SERVICE; 3 silver Cruets Ciborium, Lavabo M-Gwen Laker d. 2-1-71 | Many Friends | 8-28-71 |
| COMMUNION SERVICE (for sick), S, and PATEN, brass M-Annabelle J. Minton d. 4-10-76 | Ormond Minton and Many Friends | 6-8-77 |
| CRECHE SET | Judy Fields | 1974 |
| CROSS and CROWN, nail artwork | Bob and Edith Peters | 1-5-75 |
| CROSS, Lenten M-Warren Hastings Miller, Sr. | Hastings Miller and Family | 1977 |

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| CRUETS, 2 crystal M-Gertrude Johns | Elaine McOwen | 11-2-77 |
| CUSHION, needlepoint, for Bishop's/Priest's Chair | By Jane Parker | 5-1980 |
| DESCENDING DOVE, CROSS, Sunburst Sculpture M-Millis G. Haire d. 3-1-74 | Family and Friends | 1-5-75 |
| FLAG, American; FLAG, Church | Mr. and Mrs. Clyde Todd | 1971 |
| FONT, Holy Water M-Bill Borders | Saramae and Roscoe Ingram | 1-1978 |
| HYMNALS, PRAYER BOOKS, BCP M-Constance St. Clair d. 3-31-74; Alberta Jonker; Delight Haire d. 6-18-74 | Families and Friends | 12-31-74 |
| HYMN BOARDS M-William Winslow Balter | Jack E. Balter | 9-1971 |
| LIGHTS, under Choir Loft M-Eunice Grimshaw d. 2-5-71 | Friends | 5-18-72 |
| MISSAL STAND, wood, adjustable M-Roland Rider d. 2-25-72; Clyde Todd | ECW and Friends | 4-1-72 |
| OVER-STOLE, Tapestry M-Arnold James? d. 5-30-76 | The People of St. John's | (1976) |
| PALL, Child's Funeral, white, purple cross | Mary Hilton and Sally Seaverns | |
| PEW CARD HOLDERS | Anonymous | |
| PIANO M-Hilda M. Eley d. 4-30-76 and Newton Pettijohn d. 2-18-76 | The Eley Family, Employees of Rockwell Int., Aerospace Corp., Dr. and Mrs. Jack Bechtel, Mrs. Caroline Davis, Mrs. L. O. Beth; Jane and Ron Szelist and Many Friends | 1976 |
| PIPE ORGAN (see Part Two of history) | Ron Willey, Gerry Baker, Ernest Bennett, Grover Robinson, George Schlatter; ECW; People of St. John's | 11-1970 |

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|---|--|----------|
| PLAQUE, ceramic, The Holy Family, E wall new part | By Mickey Meer | 11-1970 |
| PLAQUE, Visitor's Crosses | | |
| PLAQUE, Welcome | | |
| PRAYER BOOKS | | 5-25-77 |
| PRAYER BOOKS, A.S. M-Constance St. Clair d. 3-31-74 | Loved Ones | 1974 |
| PRAYER BOOKS (Trial Liturgy) | ECW | 6-7-71 |
| PRAYER BOOKS, 12 M-Nell Jessup | St. Agnes Guild | 3-16-70 |
| PUBLIC ADDRESS SYSTEM | Charles B. Scrivener, Sr. | 12-21-70 |
| New Speakers for P.A. System | Jim and Kitty McGee | 1968 |
| SONG BOOKS, "Sound of Living Waters" | Charles Burleson; Jane Parker | 4-1978 |
| SONG BOOKS, do | Many Friends, in honor of Carol and David Rothery's Wedding | |
| SONG BOOKS, do M-Mildred A. Dodge and Nell M. Normandin; Mrs. Earl Chandler; Helen Fenton; Myra and Leonard Dodson; Anne Ashby; Virginia Morgan Gray; Ernest J. Paine; Henry Harris | Mr. and Mrs. Harland Dodge and Paul B. Normandin; Mrs. Spear; Mabel Vineyard; Myra Moriano; Mr. and Mrs. Richard D. Moore; Mabel Sturgis; Martha E. Paine; Mr. and Mrs. Robert Chesley | |
| STOLE | The Children | |
| STOLE, Palm Sunday | Nannie Busby | |
| STOLE M-Dorothy Brockett | Jane T. Beury, L. B. Brockett; T. W. Langstroth, Virginia Saunders, Mr. and Mrs. F. Tod | 12-15-75 |
| STOLE M-Annabelle Minton d. 4-10-76 | Many Friends | 5-11-76 |
| STOLES, Lenten and Easter | Mary Hilton | |

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| "THE AWAKENING," Music for the Eucharist M-The Rev. John E. Matthews 1887-1940 (Vicar, All Saints, Weston Diocese, Guilford, England) | By his granddaughter, Elizabeth H. Eyles | 1976 |
| TABLES, Pedestal, 2 | ECW | (1978) |
| TORCHES Thank Offering | Dave Seaverns | 12-1974 |
| URNS, 2, bronze; CLERICAL VESTMENT; and CARD RACK, for Bookstore (see List B) M-George Lord d. 6-16-73 | By his wife, Mildred Lord, and Friends | 9-10-73 |
| VESTMENT, Green Eucharistic | Mr. and Mrs. Russell D. Smith | |
| VESTMENTS, Acolyte | Women of the Parish | 1-1971 |
| VESTMENTS, set of White Festival, with Tapestry Stole M-Annabelle Minton | Gift of Ormond Minton Made by Sally Seaverns | |
| VESTMENT sets; Chasuble, Dalmatic, Tunicle and Stoles; in Blue-Advent; Red-Festival, Pentecost; Green-2 sets; Pentecost Over-Stole | Sally Seaverns | |
| WINDOWS, Cathedral, shaded, on south, and Windows, E and W, Church addition M-Ernest Lange, Mildred Lange, Constance St. Clair, and Susan T. Edwards | Mildred Lange,** Constance St. Clair,** Stephen Laker, Margaret Patton, ECW, and Many Friends | 9-25-72 |
| WINDOWS, 4, W, Church addition | Dedicated | 12-21-80 |
| The Garden M-Gertrude Batti 1911-3/22/80 | The Batti Family and Many Friends | |
| The Flood - In Thanksgiving to God for His Many Gifts | Judy and Henry Paul Vislocky | |
| The New Creation - To the Glory of God and in Thanksgiving | The Schlatter Family | |
| The New Man M-George Fletcher Schlatter 1908-7/21/79 | The Schlatter Family and Many Friends | |

Note: The four newest, stained glass windows, dedicated December 21, 1980, were the work of artists Jane and Dan Vislocky. The windows were entered in two art festivals before they were installed. They won the Best of Category in Village Autumn Art Festival, October 5-6, 1980, and in the Space Coast Art Festival, November 26, 1980.

** (refers to Cathedral Windows) Mildred Lange and Constance St. Clair contributed to the Ernest Lange Memorial Fund, but both died before the windows were installed, and their names were added to those memorialized.

In List A, some memorials were for other than members of St. John's, therefore, date of death is not available for all. Some members died elsewhere and their date of death is not available. Some dates are mentioned in Part One of history, or in the appendices.

Many items mentioned in various chapters, and some items on list may not be on premises. It has been the practice for many years to share with new, Indian, burned-out, or foreign missions, therefore, some items on list above were replacements of similar items of earlier years.

Since memorial and gift records have not been uniformly kept through the years, there may be errors and omissions. If so, it is regretted, but unavoidable.

List B

The following is a list of memorials, gifts and bequests for areas other than the church building.

| | | |
|---|---|-----------|
| BENCH, concrete, The Cloister | John and Judith Robinson | 2-1968 |
| BOOKS, for MacCarrick Memorial Library M-Millis G. Haire, Delight Haire, Gladys Young, Geraldine Skinner, Albert Jonker, Susan T. Edwards, Lillian Clark, William Zimmer, Constance St. Clair, Walter Miller | Many Friends | 1974 |
| BOOKS, for MacCarrick Memorial Library | Wm. R. Drake, Caroline Tolbert, The Davids, The Scheoberts, Mildred Lange, The Rev. Messrs. Wm. A. Bosbyshell, Terry Jackson and Charles W. Wood, Betty and Harrison Cook | (1974) |
| CABINET, for tapes and supplies | The Merry Family | (1977) |
| CARD RACK, for Bookstore | (See URNS, List A, 1970-1980) | |
| CHILDRENS: ALTAR CROSS, AMERICAN FLAG, CHURCH FLAG, CANDLESTICKS, PROCESSIONAL TORCHES, ALMS BASINS M-Infant son, Robert Russell Martin b. 12-26-63 | Mary Luvon Martin and Many Friends | 1964-1966 |
| CLOISTER ENTRANCE (concrete blocks) | Episcopal Churchwomen | 9-18-71 |
| CROSS and two stones, for Burial Plot M-Leo C. Dunn, d. 2-11-1975 | Edith Dunn | 10-30-77 |
| CROSS, large wooden, in Lelia Hall (made for outdoor services) | By Ormond Minton | (1960) |
| CROSS, small wooden | | |
| CROSS, walnut, in S.S. Supt. Office | By Wm. R. Drake | 1960 |

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|--|---|----------------------|
| CROSSES, CHRISTUS REX (for Sunday School rooms; Library) M-Eunice Grimshaw d. 2-5-71 | Many Friends | 8-28-71 |
| DICTIONARIES, set | A. Florence Hodgson | 12-19-59 |
| FOUNTAIN, Drinking (outside S.S. rooms 1st Parish House) | Stephen Laker and ECW | 1964 |
| GAS HEATERS, Parish House | Mr. and Mrs. Wm. Harrison and Mr. and Mrs. Warren St. Clair | 3-67 |
| JARDINIERES, 2, The Cloister | | 1968 |
| LEGACY (used for MacCarrick Memorial Library, first parish house; and repaving parking area) | Flora MacCarrick d. 7-26-69 | 8-1969 and 9-1971 |
| MONETARY GIFT of \$1,500 for rectory repairs; moving expenses for new rector | Constance St. Clair | 12-1973 |
| PAINTINGS: "Allamandas" - Lelia Hall "All God's Children" - Lelia Hall "Landscape" - The Study "St. John's Church" - Sec.'s Office "Woodland Scene" - Sec.'s Office | Gift of the artist: Hilda Eley Sophia Melbourne Faye Gayikian Flora Whitmire Faye Gayikian | (1973) (1973) |
| PIANO, Chickering, - Lelia Hall | Onolee Scheible | 1958 |
| PIANO, Currier, - Lelia Hall | Roslyn Bickerstaff | 1978 |
| STATUE, St. Francis of Assissi - Sec.'s Office | Audrey Berndt | 1980 |
| STATUE, St. Francis of Assissi - The Cloister | Dorothy Moore | 1964 |
| THE COVERED WALKWAY M-Clayton McDonald Hodgson d. 4-27-64 | By his wife, Constance, and Family | 1964 |

It would not be practical or, indeed, possible to name the many persons who have been so generous with their time, talent, and money for building, repair, upkeep, and decoration projects, of not only the church edifice, but the rest

of the church plant and rectories. Chapter XVI gives some information about the first parish house. Part Two tells about additions to the vestry and sacristy and how Lelia Hall was built.

THE PEOPLE OF ST. JOHN'S have held bazaars, dinners, fish fries, etc., the proceeds of which paid for chairs, drapes, tables, and other furnishings; ceiling and floor tile, paint and other building finishing or repair projects for both parish halls, kitchens, offices, Sunday School rooms, and rectories; also special equipment such as overhead projector. THE PEOPLE have given their talents as well as time and money, and by their labors much has been accomplished.

THE LIBRARY CORNER is managed by Mrs. Peggy Drake. The sofas and lounge chair and area rug were donated by church members.

THE STUDY furniture was given by the Episcopal Churchwomen; the material for the paneling, paint, floor tile, etc., was paid for anonymously; the work was done by Carol and Michael Gent, Kathy and Bob Oas, and Carol and Ronald Rudd. It was completed in 1979, and is used for a conference room, board meetings, and other small groups.

THE BOOK STORE was organized by Mrs. Nell Jessup and Mrs. Caroline Bosbyshell, wife of St. John's first rector. Mrs. Joan Ford ran it for a short while, followed by Mrs. Hazel Bentley. Mrs. Edith Bennett took it over on January 28, 1967, and ran it for over eleven years. Mrs. Jane Parker became the manager in May, 1979, and Mrs. Peggy Drake, the bookkeeper. Previous to coming to St. John's, Mrs. Parker ran the Book Store at Holy Apostles for ten years. The Book Store at St. John's is a nonprofit endeavor. The shop sells Bibles and Prayer Books, paperback books on religious subjects, greeting cards, jewelry and other gift items. They carry the well-known handcrafted James Avery Jewelry. The Book Store is open during the Coffee Hour between Sunday morning church services.

ST. NICHOLAS HOUSE is now used by the EYC, for their activities, and for some Sunday School classes. The redecorating was accomplished by members of the EYC and completed in the spring of 1980. The material (paint, etc.) was furnished by the church. On Friday nights, this building is called THE HAVEN, where young people gather. It is EYC sponsored and chaperoned by Fr. Jim Dannals.

THE BURIAL PLOT was fenced in 1980. The fencing was purchased by the ECW from bazaar funds. The fence was

erected by Mike Gent and Kathy and Bob Oas, and painted by Willa and Joe Wadleigh.

Work days for building clean-up, painting, and yard clean-up is traditionally accomplished with volunteer help of St. John's people.

MISCELLANEOUS MEMORIAL FUNDS: Over the years, undesignated memorial funds (small sums not needed for church or worship items at the time) were used to purchase books, cassettes, religious prints, and special items and tools used in teaching.

An ANONYMOUS gift of \$10,000 toward the purchase of property west of St. John's was recently made; then a second gift of \$10,000 also toward the purchase of this property; one lot has been cleared to be used for parking. Still another ANONYMOUS gift covered the cost of reupholstering the furniture in Fr. Bowersox's office. The cost of the material to repair the pipe organ is being borne by an ANONYMOUS donor, and the labor is being done by Hastings Miller, our choir director.

ST. JOHN'S BLOOD BANK ACCOUNT: The precious gift of whole blood is needed from time to time. Donors give blood at the Holmes Regional Medical Center, Melbourne, and ask that it be credited to St. John's. One member has given over five gallons to St. John's and to Holy Trinity, Melbourne.

Sources--Lists A and B:

Church files including memorial account ledgers, Vestry minutes, WA records, bulletins, newsletters, Memorial Book, two surveys, three parish registers, and persons named in Acknowledgments.

PART TWO
St. John's — The Parish
1962-1980

ST. JOHN'S--THE PARISH

1962-1980

St. John's of the early 1960s was virtually unchanged from its original building. It was still a small, white, wooden structure in the Gothic style, sitting close to Young Street, and seating approximately 85 persons.

Walk up the three steps to the covered stoop, enter the double doors which were never locked, walk down the center aisle flanked by heavy, dark, wooden pews equipped with narrow, creaky kneelers. The stained glass windows would be ajar if the weather was fair, providing quiet breezes and the sound of birdsong and lawn mowers.

The choir and organ were at the front of the church just outside the altar rail. The choir processed in robes and caps each Sunday. The congregation was small, and there were three services each Sunday--7:30, 9:00, and 11:00--so that, except for Christmas and Easter, there was sufficient seating even though the interior was not large. In the early 1960s, the ladies of the congregation habitually wore head coverings, veils or hats, and church dresses; white gloves were common, and slacks unheard of in church. The pants suit was still several years ahead, as was the mini-skirt, the leisure suit, and long-haired, mustachioed, bearded men (the latter looking much like tintypes of their great-grandfathers).

The parish hall consisted of one large building west of the church, with small rooms on its east side for the kitchen, vicar's office, and rest rooms.

The area surrounding St. John's was different also: A vacant lot at the southeast corner of US 1 and Young Street (where McDonald's now stands) was beautiful, with one of the largest Bougainvillea in town; a small, family, furniture store stood where Fine Interiors is now. The vacant lot near US 1 provided handy parking for bazaar-goers and for those attending the popular annual Shrove Tuesday card party and luncheon.

The house to the east of St. John's on the corner of Water and Young Streets was occupied, obviously by

non-Episcopalians, who seemed to delight, on Sunday mornings, in hanging out the weekly wash on clotheslines strung along the Young Street side. It was a great boon to St. John's when the property eventually became available and was bought, remodeled, and turned into St. Nicholas House. On Houston Street, Mr. and Mrs. A. O. Stephenson owned the property where Ramshur Towers stands today.

Downtown Eau Gallie in the early 1960s presented a different face to the newcomer also: A new City Hall had recently been built, housing the city offices and police department, where the present police department of Melbourne now occupies the entire structure. In the Civic Center next door, there were several small rooms given over to use as the Public Library. Across from City Hall on Highland Avenue (where a wing of the Brevard Art Center and Museum now stands) was Curry-Dunlap Department Store; south on that block was Karrick's Grocery and the Eau Gallie Florist (long owned and operated by St. John's members, Mary Louise and Tyler Jackson).

On Highland Avenue, in the block south of City Hall, was a small but fairly complete shopping area: two modern drug stores, both with lunch counters where most of the town gossip and news was regularly passed along over morning coffee; a bank building, Mathers' Bakery (still operating), a Woolworth's 5 and 10, Eau Gallie 5-10 & Jr. Dept. Store, owned by Mr. and Mrs. Abraham Belsky, still living in the area, Harden Holt Dress Shop, a dry cleaners, a gift shop, and a cobbler's shop. Ken's Stationery and Eau Gallie Hardware were side by side on the south side of Ninth Street (now Eau Gallie Boulevard).

The northeast corner of Ninth and Highland was known as Gleason's Corner, and had a small, rustic, log building, complete with totem pole, known as the Scout Hut. The corner was regularly and generously lent to St. John's, as well as to other organizations, for rummage and bake sales. The Scout Hut was always useful refuge when the inevitable rains came! The old, original Eau Gallie Yacht Club, located at the river's edge at the southeast corner, Houston Street, was now a private residence.

In the early 1960s, there were no traffic lights for many miles on US 1, making it an adventure to try to cross east to west during the morning and evening rush hours to the Cape. And rush hours there were--as the space buildup, which had started in the 1950s, was accelerated in the 1960s after the Russians sent up Sputnik, challenging the world and U. S. supremacy. President Kennedy directed an all-out space exploration, and Brevard was off and growing.

Eau Gallie was often the choice of "home" by many of the space workers who arrived; both Melbourne and Eau Gallie were "bedroom towns" for many who regularly traveled the 60-mile round-trip each day to the Cape. Secrecy on space shots was tight; often, the only intimation that a shot was to go up would be the reflection of floodlights from the Cape in the night sky 20 minutes before lift-off. This glow in the sky showed a shot or launch was imminent and residents would flock outdoors to the beach or the causeways to wait for the shot to go.

Many of the new communicants coming to St. John's in the 1960s came because of the Cape and the space program. They were, and are, real assets to the church, bringing diversified sets of talents and backgrounds; many of them made definite contributions to the life of St. John's which live on long after them. Many of them were with us for only a few years, but gave of themselves as though they would be at St. John's for a lifetime; others have remained to enrich the life of St. John's and the community.

With the advent of a year-round population, the vicar, the Rev. Hugh E. Cuthbertson, and the vestry recognized as early as 1961 that St. John's had great need to think ahead to enlarging its facilities and seating capacity. An expansion program was voted on favorably at a congregational meeting in December, 1961. A group of benefactors, business men of Eau Gallie and not members of the parish, had agreed to contribute \$5,000 to \$7,500, if matched by donations and pledges from the parishioners. A letter from Fr. Cuthbertson to "Members and Friends of St. John's" says in part,

"Dearly Beloved: . . . I can personally only say that I feel strongly that this is the will of God for the people of St. John's Church. It is the working of the Holy Spirit that prompted the matching gift that God's Church could go forward with the growth of Eau Gallie."

And so it did, though Fr. Cuthbertson was not here to participate. It is interesting to note that as of December 31, 1961, the church's indebtedness amounted to \$19,500, of which \$12,500 was the balance owed on the rectory at 291 Teal Drive (later renumbered to 501 Teal). The water bill for December, 1961, was \$14.25, the telephone charge was \$14.98, and the church's electric bill amounted to \$27.40. Heating oil was purchased at 18¢ per gallon!

In March of 1962, a 29-year-old priest, the Rev. William A. Bosbyshell succeeded Father Cuthbertson, who went to Tampa. Father Bosbyshell, along with Caroline and son,

William, Jr., came to Eau Gallie from St. Luke's Cathedral in Orlando where he had been Canon. He was a graduate of Swarthmore and General Theological Seminary. The rectory was redecorated and refurbished by the men and women of the church for the Bosbyshell's arrival.

Father "B," as everyone called him, arrived just in time to preside over the ceremonies connected with elevating St. John's Mission to parish status, 62 years after its consecration. This was voted at the diocesan convention in Palm Beach, and in late May, 1962, the Rev. Canon A. Rees Hay, of St. Luke's Cathedral, assisted by the Reverend Alexander Boyer, of Holy Trinity Church in Melbourne, conducted the ORDER OF INSTITUTION which officially brought St. John's to parish status. Father Bosbyshell was installed as our first Rector and the keys to the church were presented to him by Charles Scott, Senior Warden, and Walter Miller, Jr., Junior Warden. Father B. added to the good work of Father Cuthbertson in bringing vigor and enthusiasm and youth to St. John's. The Sunday School now had 70 children and was still growing, as was the church family as a whole.

On Palm Sunday, April 15, 1962, an intensive, fund-raising campaign was completed, with 90 percent of the parishioners giving cash or pledges toward the expansion, totaling \$15,430. The Diocese of South Florida was asked to commit a loan of up to \$10,000, if needed. Plans were to hire an architect by April, begin construction in June, and have the expansion completed by August. In the meantime, all pews, organ, and the altar were to be moved into the Parish Hall; Sunday School was to be held outdoors. A number of church services was held outdoors also, as it was a lovely spring and the area behind the church was a beautiful setting. And so, the old part of the church was jacked up, moved to the rear of the lot, and the expansion began.

On December 5, 1962, the final payment to the contractors (Wickham and Jessup) was authorized by the architect, Rhoderic Taylor. The contract price came to \$21,306, which with the two heat-pump type air conditioners and architect's fee made the total nearly \$30,000, a sum which by 1979 standards seems an exceedingly wise investment by the people of St. John's. Individual subscriptions, totaling some \$3,000 more, paid for the new pews and kneelers, and a new altar rail. The pews in the new part of the church are all marked with brass plaques indicating those memorialized.

Father B. recalled that on the first Christmas Eve service in the new building, the senior warden was momentarily upset, thinking from the acrid odor that the new heating and

air conditioning system (which had not yet been approved by the building inspectors) was afire. He was much relieved when the Wise Men came in, and it was found that the smell came from the incense burning in the incense pots!

Wonderful as it was to have the new church building, the task ahead was still great. Needed were a choir loft, rugs for the church aisle and altar, enlarged Christian Education facilities, a walkway to join the parish hall to the church, and improvements to the cloister. Father B's office in the Southeast corner of the parish hall was redecorated and furnished by generous parishioners; his small air conditioner was the only one in the parish hall, making his office a favorite meeting place for the vestry and assorted board meetings.

The Churchwomen, as usual, were in the forefront of the work, helping with all aspects of the expansion. All bazaar funds were turned over to help finance the air conditioners, and other ECW funds paid for staining the new woodwork and contributed substantially towards the tile for the floors.

As Father B. neatly summarized the year in his Rector's Report for 1962:

"As I look back over the past year, I register amazement and gratitude . . . it's truly amazing to realize that the people of St. John's have broken in a new, young Priest, conducted a building fund drive, been admitted to Parish status, staged a successful stewardship education program, remodeled and enlarged the Church, continued to reach new people, and have grown in understanding and dedication to our Lord and Savior, all in 12 months."

These accomplishments may be greatly attributed to the foresight, leadership, drive, and energy of Charles R. Scott, Senior Warden.

In December, 1962, the total number of communicants was 210, to grow to 250 the next year. In 1962, 71 families pledged a total of \$175 per week; 1963, 96 families pledged \$302 per week; 1964, 98 families and \$358 per week.

The Treasurer's report for 1962 was a most heartening one--normal bills and debts were paid promptly, and the year-end balance was just short of enough to repay the operating loan of \$800 from the Hodgson Fund, which was fully replaced in the savings account early in 1963. Of Annabella Florence Hodgson's original \$5,000 bequest to the church, \$3,500 was allocated to the church expansion program

just completed, the remaining \$1,500 was maintained as an emergency fund. (The "matching gift of money" from the group of businessmen did not materialize.) In 1963, with the generous help of the Churchwomen, a successful fish fry by the men, and a rising level of attendance and giving, total operating expenses just under \$15,000 were met.

As Father B. pointed out, a parish has four functions: Worship, Education, Missionary Outreach, and Stewardship. And in each of these functions the rector and parishioners were looking ahead. The theme for 1963 was "Christian Education and Missionary Outreach."

The year 1963 presented a real need in the Christian Education area--especially for the Sunday School, whose enrollment was to the point where St. John's was bursting at the seams: There were 80 pupils in grades one to nine; 31 in kindergarten; and the nursery overflowed with 15 babies and toddlers. So, in June of 1964, a building permit was issued for classrooms to be built on the west of the parish hall, to provide seven classrooms at a cost of \$10,000. The new addition was a tremendous help, and many work parties participated in the painting and decorating and landscaping. The landscaping in the center of the L-shaped addition had a gravel circle with a lovely statue of St. Francis (made by Mrs. Richard Moore), surrounded by crown-of-thorns and a graceful bottle-brush tree. It was a serene and artistic scene from Young Street.

Another expansion was added in 1965, when it became possible to buy the house and lot on the corner of Young and Water Streets, adjacent to the church. This would become St. Nicholas House, containing the nursery, EYC meeting room, the rector's office (1968), and badly needed secretarial and storage space. (It also eliminated the laundry drying on the clothesline on Sundays.)

To assist the rector with growing administrative burdens, a part-time secretary was employed, and a new typewriter and mimeograph machine were purchased. A paid sexton to do the weekly cleaning had also become necessary.

But St. John's did not only think about itself: Missionary gifts increased from \$1,800 in 1962 to almost \$5,000 in 1965, as the number of families grew from 75 to nearly 200.

For two years, the stewardship program was characterized by parish dinner parties at the new Yacht Club and the Pines, where in an atmosphere of fellowship and dedication, the principles of tithing one's time, talent, and

treasure were emphasized. This was done at restaurants so that the churchwomen would not have to prepare and clean up after a church supper, and could devote their attention and enthusiasm to the program.

In looking ahead to 1966, planning continued for greater goals. Included were personnel salary raises, expansion of the Church School program, an increase in Missionary gifts by \$1,000, and subscriptions to the Episcopalian magazine for each family. Capital improvements were planned: additions to the rectory, the purchase of an Addressograph machine, and carpet for the church aisles. New pews for the old portion of the church were considered, but the majority opted to keep the original pews and kneelers, even though less comfortable, as being in keeping with the architecture as well as the sentiment felt for the old part of the church. Padding for the pews and kneelers was added, which took care of most of the problems.

The early 1960s were not always serene, either for the country or for St. John's. The Vietnam war was a reality, and not always popular. At Christmas, the women of the church sent boxes of gifts to Vietnam to express concern for our men in the armed services. The second grade class exchanged letters with two soldiers in Vietnam, telling of their gratitude to the men fighting for freedom. Even so, at least one parishioner left the church entirely, after interpreting a Sunday sermon to be a lesson in how to avoid the draft.

The space program was still building up, and many of our members were directly involved with eventually putting a man on the moon. The names of Alan Shepard, John Glenn, Gus Grissom, and first-men-on-the-moon, Armstrong, Aldrin, and Collins, were household words to all of us. What was national news of NASA's great strides was local news for Brevardians. Those lucky enough to be present at a launch will always remember the launch-watchers chanting in crescendoing unison, "GO.....GO.....GO....."

In April, 1965, the church's first newsletter, called THE JOURNAL (later, the EPISTLE), made its appearance, and was to become a valuable tool in communicating to a growing parish. The first issue included parish news, schedules of events with a calendar indicating meeting dates for Altar Guild, ECW Guilds (of which there were three), an ECW rummage sale, Couples Club, Paschal Candle lighting, and the fact that Bishop Louttit confirmed 29 persons at the 9:00 A.M. service. The newsletter also noted the collection of church school mite boxes, proceeds to be given to support the Episcopal church among the Spanish speaking people of

Latin America and Miami; EYC's Easter egg hunt for the children on Easter Sunday at the Yacht Basin; and the completion of landscaping around the covered walkway.

Issue #2 of the newsletter in June featured a history of the Feast of the Pentecost, followed by the important announcement that the first young man from St. John's to study for Holy Orders would be Ernest L. Bennett, who would enter Virginia Theological Seminary in Alexandria, Virginia, in the fall. At St. John's, Ernie was a leader in the Youth Group, an acolyte, and lay reader; the December issue confirmed that his first semester was successfully completed and that he would be at St. John's to assist in the Christmas services.

The Christmas issue spelled out the prototype for many other Christmas weeks: Pageant rehearsals, Acolyte rehearsal, a church decorating party with the young people gathering greenery and branches--all helping to put up the candles, greens, and to decorate the tree and set up the Nativity Scene in the courtyard. Carols, cocoa, and coffee wound up the activities. All children would participate in the Biblical drama; preschoolers form an angelic chorus; first grade boys and girls to be shepherds and angels; third and fourth graders would be kings, Mary, Joseph, Gabriel, and the Innkeeper; fifth and sixth grade boys and girls to be ushers and hostesses. A joyful Christmas season for all!

Not all was sweetness and light: The annual meeting of 1966 was an uncommonly bitter one, with a very dedicated and influential former senior warden making the accusation that the 1965 vestry was the worst in the history of St. John's--based on his assertion that for the first time, all bills had not been paid. This was refuted with the statement that St. John's was living with the budget that the previous committee had set up. There were nominations from the floor for vestryman (unusual, in that a nominating committee from the vestry usually chose the candidates) and eventually the meeting was adjourned more or less amicably. Nevertheless, there were some hard feelings carried over, with the resultant loss of two or three family units who transferred to other churches.

The new vestry revised the budget downward, and by the end of 1966, no known debts remained outstanding, other than normal current obligations and long-term mortgage payments. Inflation was already recognized as a problem--it was estimated that for 1967, it would cost \$30,000 to maintain the same austere level of operation which cost \$28,500 in 1966.

In May of 1966, Father B. was accepted at the University of Florida to work toward a doctorate degree in pastoral

counseling and psychology, and the vestry accepted his resignation, effective in August, with regret. Fr. B. and Caroline were given a fine going-away party in July. They were greatly loved and respected at St. John's, and they and their children, William, Mary Helen, and Frances, had become a real part of St. John's life.

In September, 1966, the Reverend Wm. T. Walker, from Fort Lauderdale, arrived to fill the vacancy, along with his wife, son, and daughter. Fr. Walker had formerly been with CBS Radio as supervisor of the announcing staff, and was an enthusiastic volunteer fireman chaplain. Fr. Walker was instrumental in planning the renovation of the sanctuary area and the enlargement of the altar. A sanctuary bell was given and first used at St. John's during this time. Father Walker was especially remembered by the Altar Guild as a fine instructor and a perfectionist in regard to their duties.

In January of 1967, after several months of negotiations and planning, Ron Willey was instrumental in arranging the gift and acceptance of an old, Austin pipe organ (vintage about 1934), from St. Paul's Episcopal Church, in Winter Haven, which would replace the electric organ. With seven helpers from St. John's, they numbered and moved approximately 1,500 pipes--ranging in size from one inch to sixteen feet long--from Winter Haven to Melbourne, along with its large electric blowers. To facilitate reassembly, the men carefully took many, many, consecutively numbered, color slides as the organ was taken apart bit by bit. With special donations and contributions (about \$2,000 was estimated), a special chamber on the east side of the church would be built to house the instrument, the largest pipe organ in Brevard.

In the next three years, many special fund-raising events (labeled the POP for "Pipe Organ Project") and many hours of volunteer work culminated in November, 1970, when the organ was formally dedicated on a Sunday evening. An organ recital by Myers Mason, with a 30-voice choir from BCC, led by Eldon Moen, followed the dedication. St. John's was at long last truly able to MAKE A JOYFUL NOISE!

The Annual Convention of 1967 was a lively one, with four major issues of interest to parishes: division of the Diocese of South Florida into three parts; major changes in the method of assigning assessments and apportionments to individual parishes; women on vestries; and the permitting of women delegates to the convention. The year 1970 was established as the target date for the permission to divide. Women on vestries passed easily, though all St. John's delegates voted against it. The seating of women delegates was

defeated by a bare margin of seven laymen, three of them from St. John's. Our returning delegates noted that their stand was controversial, that they had voted their consciences, and further suggested that, had the parish expressed an interest in a preconvention meeting, the delegates could have been instructed to vote differently. It was suggested that all issues of future conventions be discussed at a special parish meeting--"After all, apathy has no voice"--and in following years, this was often done, generally at the adult class meetings, which began in October, 1968.

In the summer of 1967, the vestry approved a revised schedule for the season, with services at 8:00 and 10:00 o'clock, partly to save air conditioning costs of three services, reverting after summer vacation to the normal 7:30, 9:00, and 11:00 o'clock schedule.

Not that summers were idle: An annual Sunday School picnic was planned, and Vacation Church School was approved (provided costs were borne by donations, as they always were). A Fourth of July barbecue was planned by the ECW in lieu of a bazaar, with the proceeds to be applied against the half of the Missionary Apportionment not covered by vestry budget commitment.

Throughout these years, money was almost always a problem to St. John's vestries. Minutes of vestry meetings suggest that much planning and penny-pinching had to be done to make ends meet, and occasionally they didn't! Appeals were made regularly before summer vacations to remind us that church expenses went on even while on vacation. A low point might have been reached when the sexton (a church member) asked that he NOT be paid for his services, but that his salary be applied to the purchase of a new lawn mower.

Nevertheless, in the true St. John's spirit of self-help, the church and parish hall and rectory were regularly painted and repaired; lawns were mowed and water pumps donated, work parties repaired sagging doorsills and flaking paint and faltering air conditioners--somehow, with prayer and hard work, the bills were paid and St. John's remained solvent and optimistic for a great future.

The role of the Episcopal Church Women (the ECW) can never be underestimated in St. John's past, present and future. From the early days, these dedicated women have worked and do work unceasingly for the glory of God and the good of St. John's. In the early 1960s, there were two guilds, St. Agnes and St. Monica's Chapters, meeting afternoons and evenings, respectively; later, a third chapter was formed, St. Mary Martha, for those whose children were in

school in the morning. The groups met jointly bimonthly for fellowship and the planning of projects which required total cooperation. And those projects sometimes seemed endless. Even with fluctuating budgets and number of participants, a typical year's activities in the late 1960s, as shown in parish meeting reports, would show the following:

A yearbook outlining organization, with time, place and subject of meeting; three rummage and bake sales; two or three covered dish and "dollar" dinners; sale of Christmas cards and correspondence notes; contribution to renovation of the rectory; bazaar, proceeds to go to air conditioning the church; clothing sent to Puerto Rico, migrant workers and a South Dakota Indian Mission; periodicals distributed to local hospitals and nursing homes; Thanksgiving and Christmas baskets for the needy; annual visit to Bishop Gray Inn, with cherry pies; receptions for the clergy and Bishop; greeting cards, eyeglasses, and Christmas gifts to South Dakota school; delegates to Annual Diocesan Convention and Deanery meetings; trading stamps collected to help replace Camp Wingmann's bus; cards and church news to college students; calling committee for new members; participation in UTO collection; sponsorship of two Indian River Players' productions; fashion show and luncheon; and kitchen cleaning and inventory.

All this activity from approximately 50 active churchwomen, out of a possible total of 140 to 160 (in the 1960s)! It is almost impossible to read an annual report or a set of vestry minutes without being aware of the tremendous contributions throughout the years to St. John's, the community, and the world.

ECW financial contributions would look like a laundry list of church needs: A few such were the contributions toward the new church, new vestments for the rector, a water fountain, \$550 to the organ fund--the list goes on and on, and surely will continue to do so as long as the Churchwomen of St. John's carry out their mission as expressed in the Churchwomen's Prayer:

"Almighty God, our Heavenly Father, bless, we pray Thee, our work for the extension of Thy Kingdom, and make us so thankful for the precious gift of Thy Beloved Son, that we may pray fervently, labor diligently, and give liberally to make Him known to all nations as their Saviour and their King, through Jesus Christ, our Lord. Amen."

In later years, the three ECW guilds were merged into one, with monthly meetings except for the summer months. At times, the participation, numbers-wise, dropped off and this was often a cause for discouragement, though the faithful few were as active and accomplished as much as ever. It was comforting to have the Bishop point out that this was a nationwide trend, not confined to St. John's, and it was thought to come from a combination of circumstances: partly because more women were going back to work due to inflation, but primarily because women now had a greater role to play in the church than ever before, as vestrypersons, lay readers, and acolytes.

The final ECW meeting of the year, in May, came to be a dinner meeting, with husbands invited and singing groups to entertain. Members spent the summers thinking of projects for next year's Bazaar and working toward that end. In 1968, the ECW published its first of two successful cook-books, OUR FAVORITE RECIPES, followed in 1977 by AUTHORIZED RECIPES.

In the 1970s, the Sunshine Committee was formed, becoming an important outreach to the parish. This committee made sure that any of the church family in need would be furnished with hot meals, brought in each day, to tide over an emergency such as hospitalization or bereavement. The work of this committee resulted in the ECW receiving a plaque as "ECW OF THE YEAR" at the Diocesan ECW Convention in 1978.

The Altar Guild has always been an offering of time and love on the part of a few specially trained churchwomen. As a priest remarked, "Your Altar Guild does more on my behalf, and yours, than possibly all of our organizations combined. The only people who spend as much time at the church as the rector are these dedicated ladies (and their honorary husband-members)." In 1963, the Altar Guild joined the Diocesan Altar Guild for the first time, with dues paid by the ECW. They regularly prepare for five celebrations of the Holy Eucharist each week, plus marriages, baptisms, burials, and all other worship services. In 1976, after the ladies attended a five week course in vestment making, the following items were made for St. John's: Overstole and Deacon's Stole for Lent; Overstole for Pentecost, green vestments and advent vestments, and a Festival set of white vestments given as a special memorial for Annabelle Minton, a long-time directress during the 1960s.

Father Walker, who had come in September, 1966, had a brief tenure. He submitted his resignation in December, 1967, to take effect in January, 1968, in order to be able to accept a call to St. Matthews Church in Miami. A special

vestry meeting was held December 18, 1967, for the purpose of interviewing the Reverend Terry Jackson, then assistant at Holy Trinity Church in Melbourne, and a Seabury Western Seminary graduate. The vestry meeting was also to discuss the possibility of interviewing other nominees named by the Bishop. After a two-hour interview, the vestry decided that because of his past experience in the area and his excellent rapport with his congregation at Holy Trinity, Father Jackson would be called, and no further nominees were interviewed.

This was a happy decision, as Fr. Terry and his family--wife, Donna, and three daughters, Kim, Debbie, and Shelly (and later a fourth, Jennifer) were a wonderful addition to St. John's family. One of Fr. Jackson's first actions was to mail to the 170 parish families a questionnaire "which can help me at least avoid some blunders of ignorance," admitting that, perhaps, these were not the most important things, but those which could be most unnecessarily irritating in a new parish relationship. The questions were about ideas regarding church ritual, school programs, fellowship events, etc.--all could be answered by checking off columns labeled "ALWAYS WANTED IT-----SOUNDS OK-----TELL ME MORE-----DON'T CARE-----DON'T LIKE-----." The last question was, "Reaction to rectors-elect asking too many questions like these?-----"

Fr. Terry felt that family counseling, because of the many pressures on young "space" families, was a real need in Brevard, and he did a great deal of this, not only for members but others as well. He taught a number of history classes, and Church history classes, at Rollins PAFB Branch and FIT, while at the same time pursuing his own studies for an additional master's degree in business. This made a busy schedule for him while carrying out a full range of activities for our growing church.

June of 1968 brought two important events: St. John's seminarian, Ernest Bennett, was graduated and ordained Deacon, and the new Trial Liturgy was introduced. The use of the Trial Liturgy was required for half the year, with a return to the 1928 Prayer Book for the other half. Forms were distributed by the Diocese for congregational reaction to the liturgy after its first use and again at the end of the trial period. Many lively adult class discussions were held on the pro's and con's.

The 1968 summer schedule of services was announced, with the Holy Eucharist at 7:30, 9:00 and 11:00, with morning prayer on the first Sunday. Nine and eleven o'clock services were followed by coffee hours in the parish hall, with movies on the life of St. Paul for the youngsters.

In the autumn of 1968, an Adult Class was formed, which met following the 9:00 A.M. service for coffee, discussion, and instruction. The class was dismissed at 10:30, the same as church school; topics varied widely, all related to our lives as Christians in a challenging world. The class, with its wide range of discussion topics as well as outside speakers, helped keep the adults alert to many interesting facets of the national Church, the Diocese, and close-to-home problems which needed Christian scrutiny--such as drug abuse which was becoming a problem in these years. The class proved to be very popular as well as a good way to bring together parishioners from both services, and the adult group has continued to the present. Programs and approach varied, sometimes covering Biblical history and geography, sometimes studying the Bible passages of the day's sermon, and were conducted by the priest or a qualified layman. Typical programs in 1969 were "Problems of Divorce" by a local judge, gospel stories and the first Christians, National Organization of the Episcopal Church, and Gospel in the Mass Media.

In addition to Sunday activities, there were ECW meetings, Altar Guild meetings, Teachers' meetings, Adult Inquirers and Confirmation Class meetings so that St. John's was typically a busy place. In one month alone, eleven family letters-of-transfer-in were recorded, coming from North Carolina, South Carolina, New York, Iowa, and Pennsylvania. Almost as many were transferred out, showing the fluctuating employment patterns of the 1960s. There were special prayers for the astronauts in July, 1969, as Neil Armstrong became the first man to step on the surface of the moon.

At this time, Father Jackson moved his office into St. Nicholas House, where there was room for a large, private office and a small one for the church secretary, as well as space for the mimeograph and supplies. The former office was lined with bookcases and at the August, 1969, meeting of the vestry, this room was designated the MacCarrick Memorial Library, dedicated to the memory of Mrs. Flora MacCarrick, a deceased parishioner and a benefactor of St. John's. The ever-helpful EYC was enlisted, as one of their many projects, to help catalogue the books; funds were made available in the budget to add new volumes in addition to those donated. Several parishioners have acted as librarian over the years, and a tape library has been added as well.

In 1969 (the same year that Melbourne and Eau Gallie merged into one city), the Diocese of South Florida was given permission to divide, and St. John's became part of the Deanery of Orlando. Bishop Louttit was to retire in

1970, and in November of 1969, he made his final visit to St. John's for confirmation.

The late 1960s and early 1970s were busy, interesting years. The ECW published its cookbooks; the EYC catalogued the library and redecorated and staffed the church nursery; a telephone prayer circle began; a parish council was formed, and in 1970, St. John's elected its first woman vestry member, Barbara Willey, who was also organist from 1965 to 1980. The men's fish fry provided funds for sound equipment for the church. The ambry was installed, the altar cross lowered and the altar made free-standing. Three new stained glass windows were memorialized (Saints Matthew, Mark, and Luke). A Center for College Ministry was formed as an interfaith cooperative venture. In 1971, Sunday services were changed to 8:00 and 10:00 o'clock, year-round, with evening services held on a trial basis for those whose work schedules prevented their attending mornings. Morning prayer, as a Sunday service, disappeared.

Also during this period, the church safe, with a great many of the church records, was stolen, along with two cases of wine; insurance covered the loss but could not, unfortunately, replace the old records. THE GALLERY (pictures of parish families) was arranged on a parish hall wall, as a help in getting to know one another. And in 1971, to accommodate Father Jackson's growing family, a larger, more comfortable rectory, at 631 Westchester Avenue, in the Oxford Ridge section, was purchased.

The NUMBER ONE priority for 1972 throughout the Diocese was "Spiritual Renewal." To this end, in June of 1972, the vestry scheduled a "FAITH ALIVE" weekend. FAITH ALIVE is a national movement of dedicated and enthusiastic laymen who have found a new life in Christ and want to share this with their fellow Christians. These laypersons from other cities and other churches came as a group to the parish and spoke about what their faith meant to them in their day-to-day living. Some 30 men, women, and young people, from varying backgrounds and communities throughout Florida and Georgia, came at their own expense to share the relationship of their faith to their daily lives.

Members of the team stayed with parish families while visiting. The schedule for the weekend began on Friday afternoon, after a 24-hour prayer vigil in the church. Visitors were introduced at a parish supper, where they shared their experiences in living with the Lord. On Saturday, there was coffee, and discussion at neighborhood homes; at noon, separate luncheons for men, women, and youth; Saturday night, a parish gathering with visitors witnessing to their commitment in their everyday lives. Sunday,

at both services, there was a Holy Eucharist, an address by a visitor, and an opportunity to rededicate our lives. Sunday, at 7:30 P.M., a Eucharist of Thanksgiving and an evaluation of the weekend.

The Senior Warden, in his report in the following January's annual parish meeting, said, "Obviously, the Faith Alive Weekend has helped awaken a number of us at St. John's, and as a direct result, 1973 looks like a great year, not only financially, but even more important, spiritually."

As a result of Faith Alive Weekend, a number of Prayer and Share groups began, and the EYC instituted weekly prayer meetings and individual daily devotions. Surely there was an opening of hearts to the Holy Spirit, and a clearer understanding of our Lord's truth and purpose for us.

The rector, Terry Jackson, wrote in his parish meeting report: "Fiscally, we seem to be in very good shape only because of our Spiritual Condition! The Faith Alive Weekend has, indeed, brought NEW life into the parish family. As a direct result of the gifts of the Spirit, we have more tithers than ever before . . . We do, indeed, praise the Lord for all the benefits derived from our Weekend."

In November of 1973, Father Jackson accepted a call to become rector of St. James Church in Leesburg, and the vestry and a committee from the congregation began the process of seeking a new rector. Once again, the Lord took good care of St. John's: In February, 1974, Father Francis C. Gray, Jr., was installed as our priest. Father Gray's great-grandfather, the Reverend William Crane Gray, was the first Missionary Bishop of Florida, who helped establish St. John's in the 1890s, and for whom Bishop Gray Inn is named. His father, the Rev. Francis C. Gray, Sr., served as dean of St. Luke's Cathedral in Orlando. Our Father Frank served three years in the U.S. Marine Corps, graduated from Rollins College and Nashotah House Seminary, coming to St. John's from Sarasota, where he was curate and chaplain to Manatee Jr. College in Bradenton. Fr. Frank, wife, Karen, daughters Katy and Libby (followed by Timothy in 1975) were joyfully welcomed by the parish. Their warmth, concern, and love were mirrored by St. John's feeling for them.

On April 25, 1974, Father Gray was officially installed as Rector, in an impressive ceremony with six priests participating along with a number of laypersons from St. John's. Fr. Gray was presented with a Bible, a book of prayers, a stole, oil, water and bread and wine. After the presentations Fr. Wolfe presented the new rector to the congregation, which welcomed him with vigorous applause. After a

celebration of the Holy Eucharist, there was a gala reception in the parish hall for Fr. Gray and his family.

The Grays were immediately plunged into the swing of the church year and specific St. John's projects. As an outreach to the community, a FISH group was formed (so-called from an ancient Christian symbol), by volunteers from area churches who tried to act as good neighbors to anyone in need or trouble. It operated successfully for two and one-half years, at last falling victim to the high price of gasoline and the availability of public Dial-a-Bus for the disabled. Other activities, such as King-Cake parties, were begun: weekly get togethers in parish homes for fun and fellowship. The EYC promoted a trip to the Passion Play, planned their pancake supper and a Folk Mass, and looked ahead to a Lynx bus trip to the North Carolina mountains.

Marriage Encounter weekend programs were announced-- "designed to make good marriages better." The Deanery had a Lay Institute training program, the acolytes and lay readers planned a camp-out, and the ECW took orders for Easter Hot Cross Buns, and planned their semiannual rummage sale. The Parish Hall Bookstore managers urged us to shop for gifts at their enlarged corner, and the Spiritual Development Task Force announced a REACH-OUT at the Ramada Camp Inn. The vestry voted approval of a Deanery program dealing with Memorial Societies to provide, by preplanning, dignified and inexpensive funeral arrangements for its members. July 20th was scheduled as a day of Prayer and Healing, with a leader from the Cathedral, a quiet time for prayer and counseling, lunch and hymns, and a 3:00 P.M. Holy Communion Healing Service.

As part of the celebration of the Centennial of the Cathedral in Orlando, August 11, 1974, was set aside to honor St. John's; a different church in the diocese was honored each week. Classes were scheduled for children's Communion Class, as the church now felt that children, ages five and up, should be allowed to take part in the Lord's Supper.

As a further outreach to the community, the Vestry extended an invitation to the federally-funded Senior Nutritional Aid Program (SNAP) to use our parish hall for serving lunches to senior citizens. A number of persons, aged 60 and over, are served a hot lunch five days a week, with various laypersons helping with this project over the years. An Alcoholics Anonymous group also makes weekly use of the parish hall.

In 1974, the first of a number of banner-making classes was set up, resulting in many beautiful banners and vestments made for St. John's by the churchwomen. And in this year, as every year, the United Thank Offering, as an important part of our outward gratitude for our blessings, was stressed as being for the entire congregation, not just the churchwomen.

In September, 1974, a devastating hurricane, Fifi, struck Honduras. St. John's, as part of the companion diocese of Central Florida, made a great effort to help with food, money, and supplies. It was an all-out effort--almost an "overwhelming success"--as a committee worked very hard for several days packing and sorting the donations. The Bishop reported that 40 tons of supplies were loaded and sent by boat, and that \$33,000 was collected in six weeks for the relief effort. A newspaper clipping of December, 1974, was titled "AMEN! NEEDED DUMP TRUCKS APPEAR IN ANSWER TO THEIR PRAYERS," continuing . . .

"Never underestimate the power of prayer. The Rev. Francis Gray of St. John's Episcopal Church found it sometimes gets almost instantaneous results, even to the point of having two dump trucks appear as if by magic."

The news story went on to say that Fr. Gray had attended a service at the Cathedral where the Bishop explained the need for the trucks and asked that all return home and pray about it. The dump trucks needed for Honduras were promptly donated by parishioners, along with a much-needed generator; the trucks and the shipping costs as well were helped by contributions from many persons in Eau Gallie. Letters from Honduras indicated that the donations were able to serve over 500 families.

The ECW has continued contributions to the Honduran Church throughout the ensuing years. A member of St. John's, Sophia Melbourne, was inspired to go there as a missionary-teacher after attending a FAITH ALIVE in Honduras as a witness. Sophia is an artist and an excellent teacher, and her two years stay in Honduras was fruitful, but also difficult for her. Her letters and reports to St. John's brought the problems and the people of Honduras closer to us. Her work was supported by the Diocese as well as St. John's. Many items of the lovely crafts she taught were brought to Florida and sold throughout the diocese as "HONDURAN CHRISTIAN CRAFTS," which helped her pupils to become self-supporting.

The year 1975 was special for St. John's in many ways. A second FAITH ALIVE weekend brought much joy as well as

rededication and would eventually in some way touch every church member. On a memorable weekend in February, we were honored by our Bishop in the rededication of St. John's Church and the symbolic "Burning of the Mortgage." Father Bosbyshell returned to assist in the services and the ceremony. Afterward, a supper in the parish hall honored Bishop Folwell and all "Old Timers" who were at St. John's when the addition to the church was constructed.

The year 1976 was our country's Bicentennial, and St. John's was included as an historical spot in the bicentennial tour of the city of Old Eau Gallie. We celebrated 1976 for other reasons also: Ross Ingram was sent by the Bishop to be our first Deacon. He was able to be a very real help to Father Gray with hospital calling, communion for the sick and shut-ins, acolyte training, Sunday School teaching, and assisting with the Sunday worship service. He and his family were a great blessing to St. John's, and it was with regret that we learned of his reassignment in 1978 to Holy Trinity in Melbourne.

We also saw in 1976 two much-needed additions, to the Vestry room and the Sacristy, all being accomplished by the men and women of the church, with no indebtedness. All who participated were given hand-carved wooden crosses made from wood of the old church when the new additions were blessed by the Bishop in May. The new additions have added efficiency and pleasure to the work of the Altar Guild.

In October, 1976, a special Bicentennial Day was observed, using the 1776 service for the Sunday Eucharist. Following was a noon picnic on the church grounds for all the parishioners, many of whom attended in Bicentennial costumes. The fall Bazaar also had a Bicentennial theme that year, in keeping with the year-long celebration.

A lovely gift was made to St. John's in 1976 by Elizabeth Eyles, when she wrote a musical setting for the Eucharist, entitled "The Awakening"; it is dedicated to her grandfather, who was an English clergyman, and has been used and enjoyed throughout the years.

Early in 1976, the ECW began work on its second cookbook, titled appropriately AUTHORIZED RECIPES, which was published in 1977. As one Weight Watcher member put it, "There isn't a single recipe I can use--but it's WONDERFUL to read!"

Reports at the annual meeting of 1977 showed that 513 baptized persons were on the "actively participating" list. Average Sunday attendance was 75 at the 8:00 o'clock service and 140 at 10:15; an average of 45 persons attended one of

the three weekday services; 60 children were enrolled in church school; a pledged income of \$44,884 was paid in full, and total disbursements of \$54,700 made it a record year. St. John's was able to minister to the needy, construct buildings, and repair equipment without having to hire others to carry out the responsibilities, earning Father Gray's commendation for good stewardship of time, talent, and treasure.

Although the year 1977 was filled with turmoil and tension in the National Church over such issues as homosexuality, the new Prayer Book, and the ordination of women, St. John's continued to grow stronger both in number and commitment, even accepting a record 110 percent of the Diocesan Apportionment.

A goal for 1977 was to add to the existing parish hall without having a capital fund drive. Each Saturday morning, a work party helped vestryman Merritt Preston, our volunteer construction superintendent, to knock out walls, remove ceiling panels, clean debris and rubble, and get everything ready for Bob Stitzel's contractors. The parish hall was ready for Christmas season use; dedication was on March 6, 1978, with Fr. Terry Jackson, our former rector, as the guest speaker. Fr. Gray announced that the new addition would be named Lelia Hall in honor of those handicapped and shut-ins who will never be able to use the parish hall, and in special honor of Lelia Preston, daughter of G. Merritt and Grace Preston.

At the Bishop's May visit in 1977, he consecrated a plot of ground behind the church as a place provided for the disposal of ashes. Its use is free and available by arrangement to everyone, regardless of creed. Two stones, with space for names of the deceased, were later installed.

In 1978, with more communicants and more office space, it was possible to add to the church staff a Director of Lay Ministries, Louisa Hedman--not to do our work for us, but to organize us to do our own work. A proposed plan for lay ministries was developed, with the help of visiting/learning seminarian Paul Wolfe. Four commissions were established: Outreach, Pastoral Care, Administration, and Education. Vestry and other lay persons serve on each of the committees.

New groups formed during the year were Beautification, Singles, Quilting, SNAP volunteers, Youth Prayer group, evening Adult Prayer groups. St. John's was represented on seven diocesan task groups also, including Christian Education, Stewardship, Senior Churchmen, Spiritual Development, Youth, Lay Ministry, and Prayer Counseling Training.

Our first pictorial directory of church members was printed in 1978, also, and was very useful in identifying our church members to each other.

There are many lay ministries in many areas: As always, the organist, choir, and choir director add much to our Sunday services. For our young people, there are COR and HAPPENING weekends, as well as LYNX bus trips and Youth Sundays. The Sunday School children, under the direction of devoted teachers, continue to learn about God and their faith. For adults, there are Cursillo weekends and Marriage Encounter weekends; Saturday Schools and Bible study and prayer groups. Local outreach includes food for the Sharing Center, hosting United World Day of Prayer, and lay readers, who conduct Sunday services at Carnegie Gardens Nursing Home. The church library now has 700 books and more than 20 teaching tapes.

To help with all these activities and to deepen the life of the Church, the vestry voted in 1978 to call a curate. The Rev. Jim Dannals and his family arrived in June, 1979, just as Father Gray left to go to Emmanuel Church in Winter Park. The vestry and people of St. John's once again began the search for the priest who is called by God to continue the growth in numbers and spirit which is the future for St. John's. A mission church is under consideration to accommodate projected future growth. The proposed budget for 1979 is \$103,874.

In July, as the search for the new rector was beginning, a 24-hour prayer vigil was held at the church to ask the Lord's blessing and guidance in the calling of our new priest. In October, 1979, the Reverend Ned Bowersox, along with Annie, Beth Ann, and month-old Benjamin, came from St. Christopher's in Orlando in answer to our prayers.

It may be a good time to reread this quote from an October, 1969, newsletter, author unknown:

"A parish is a group of people in a geographical area who come together to worship Jesus Christ Who has gathered them into His Body. It is not a rector and a vestry, not a group of buildings, or any other material convenience. Any and all activities of the parish--from washing coffee cups to picking up paper on the lawn--can be done to the glory of God, if they are done with a sense of common unity in worship of Christ: singing in the choir, serving as an acolyte, opening a door, raising the heart and voice to God--all make divine sense in the light of worship. The parish has meaning only as a unit in the family

of God--a family which stretches to the four corners of the world and which is open and welcome to all people who will accept Jesus Christ as their Lord and Saviour."

CHURCH OFFICERS AND CHURCH LEADERS

(August 1981)

STAFF

The Rev. Ned F. Bowersox, Rector
The Rev. James C. Dannals, Assistant
Louisa Hedman, Director Lay Ministries
Hastings Miller, Choral Director
Paul Eccles, Organist
Nell Capers, Pianist
Carol Gent, Parish Secretary

VESTRY

Dorothea S. Bell
William H. Besosa
Philip Christensen
Harland Dodge
Robert G. Dyke
Michael Gent

Terry Hodgkinson
Barbara Parker
William Schultz
Charles Scrivener
Earl D. Seaverns
Ann Smith

ALTAR GUILD

Elayne McOwen, Directress

Sally Seaverns, Manager

Grace Arrouet
Roslyn Bickerstaff
Susan Bly
Sandy Bryan
Silvine Caldwell
Helen Christensen
Sally Clisby
Helen Dodge
Mary Dyke
Irene Hall
Janet Harris

Beulah Harnack
Pat Ingwersen
Jane Jackson
Mildred Lord
Rita Marchiano
Barbara Parker
Barbara Phipps
Geri Phipps
Evelyn Primont
Marie Raissle
Jo Woertendyke

EPISCOPAL CHURCH WOMEN

Board Members

Susan Bly, President

Cindy Lee, Vice President

Dorothea S. Bell
Faye Gayikian
Ann Rita McDonald

Eleanor B. Schlatter
Ann Shearman
Kathy Oas

SUNDAY SCHOOL TEACHERS

Paula DeHart, Superintendent

Fr. Jim Dannals, Adult Class

Susan Bly
Lynn Bryan
Victoria Chadbourne
Helen Christensen
Philip Christensen
Arlene Griffin
Irene Hall

Sharon Hodgkinson
Joy Jimeian
Kathy Mieth
Evelyn Primont
Tami Scott
Gail Woodruff

YOUTH LEADERS

Fr. James C. Dannals

Susan Bly
Harland Dodge
Carol Gent

Mike Gent
Gail Gaffney
Don Seaverns

LAY READERS AND LECTORS*

Carl Smith, Chairman

William Besosa
Hubert Burghardt
Philip Christensen
Ernest Diggett

Carl Smith
Harland Dodge *
Stephany Eley *
Carl C. Gay *

Robert Dyke
Arthur G. Griffin
Charles Scrivener

Elayne McOwen *
Russell B. Smith *
David Woertendyke *

Robert B. Platt, Wednesday Services

ACOLYTES

Chris Gent, Chairman

Cindy Besosa
David Besosa
Chris Bowers
Kathy Bryan
Doug Burghardt
Gerry Carson
Kevin Christensen
Colin Flynn
Darren Flynn
Kevin Flynn

Paul Gaffney
Greg Gay
Brian Gent
Chris Gent
Kelly Gent
Greg Gent
Renee Hodgkinson
Susan Mieth
Evan VanEtten
Mark Woertendyke

USHERS

Albert Busby
Charles Caldwell
Joseph C. Daube
William Fields
Robert Fitzgerald
Terry Hodgkinson
Charles Leatherberry

Robert Peters
Robert B. Platt
Walter Primont
Ronald Rudd
John A. Saunders
Robert Schweitzer
L. A. Wadleigh

NOTES TO THE READER

Indexing

THE MISSION OF ST. JOHN'S contains twelve lists of names in the text alone, plus three in Appendix A, and two in Appendix B. In addition, there are two Memorials, Gifts, and Bequests lists.

These lists are NOT indexed. However, some names entered in the index for another reason may also include the page number where he or she appeared on a list. This effort was not carried out one hundred percent as the task became too great!

Some cross indexing was done.

An asterisk (*) to the right of the page number indicates that there is more than one reference to the name on that page.

If the entry is the title of a chapter, or a shortened version of a title, or a part equal to a chapter, such as "The Silver Chalice," then the entry is in capital letters. The names of the Bishops, and "The 29" are also in capital letters.

Please read ACKNOWLEDGMENTS, which is not indexed, but where you will find the names of over ninety persons who aided me in various ways.

Frontispiece

Mary Newell Taylor (1880-1962) served St. John's Church for sixty years; her photograph was loaned to us by her daughter, Catherine Taylor Johnson.

Illustrations

The sketch of St. John's was made from a postcard photograph, and an earlier pen and ink drawing. Since the cross and plaque were added in the mid-to-late 1930s, the date is: ca. 1940.

Some symbols used in church art and architecture have been added. See pages 45, 49, 59, and 78. The interested reader is directed to at least two booklets for a much wider range of symbols, their history, meaning and use, and an explanation of church terms: "Some Ought-to-be-Known Symbols and Terms of The Church," by Rev. William Galpin, and "Dictionary of Church Terms and Symbols," compiled by Loice Gouker.

mkh

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ready for 2nd typing - skip sp. here - put in alph. order - Thanks to Fred Hopwood!
ask Sally S. - emphasize climax - check footnotes - omit this (lack of data) - Hold -
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get ch. off! - lan. up to date - needs
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