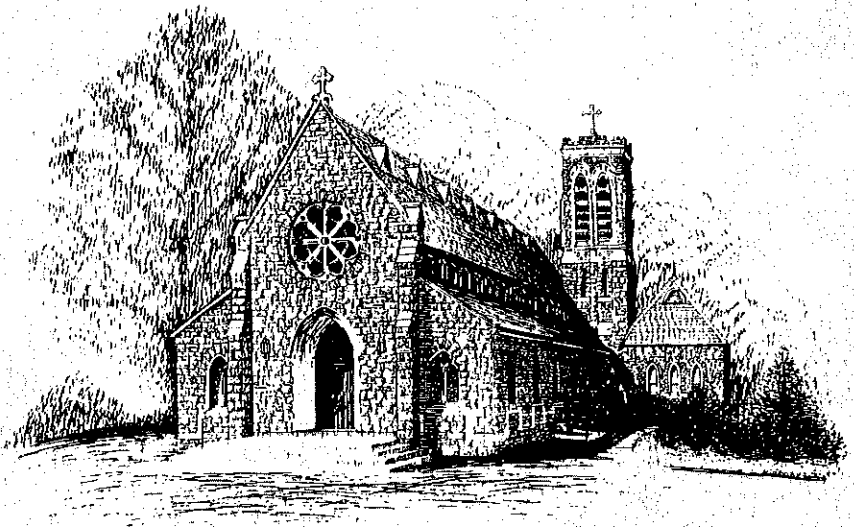


GRACE CHURCH

Yesterday, Today, and Tomorrow



1881 - 1981

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A history of Grace Episcopal Church

Anniston, Alabama

at her

Centennial Re-dedication

1881 - 1981

Compiled from histories of Louisa Nonnenmacher and Carleton
Lentz and from subsequent records.

GRACE CHURCH
YESTERDAY

In the Summer of 1874, the Rev. J.F. Smith of St. Peter's, Talladega, stood on the long front porch of the Woodstock Hotel and conducted the first Episcopal, indeed the first Christian, service of worship ever held in Anniston, Alabama. Every worshiper was an employee or connected in some way with, Woodstock Iron Company. Woodstock, later Anniston, was a company town, and everything in the town then belonged to Woodstock Iron Company.

Just above the northeast corner of Tenth and Noble Streets and right across from where Wikle Drug Company is now, two buildings had been joined together to form the Woodstock Hotel. The Boyer sisters, cousins of Sam Noble had come down from Pennsylvania to run it, and it was often called, facetiously, Hotel de Boyer; but they had given it up, and in 1874 it was being run by a Mrs. Tonkin, another cousin of Sam Noble.

Seeking capital to build an iron furnace and exploit his large ore and timber holdings in the Anniston area, Samuel Noble, "the Englishman", had in about 1871, gone, with letters of introduction to Charleston, South Carolina, to the office of Alfred Lee Tyler, president of the Carolina Railroad Company. Seated in a sunny corner of that office, reading the morning paper, was General Daniel Tyler, Retired, former Union general, engineer,

and rebuilders of bankrupt railroads.

Alfred Tyler read the letters. "What can I do for you, Mr. Noble?" he finally asked.

"I am trying to raise capital to build an iron furnace and start up a town," Sam replied.

Among Mr. Tyler's remarks, Sam caught the words: "-----New towns are a dime a dozen these days -----". Certainly a new town in northeastern Alabama would not be on the Charleston line.

Rising, Sam said, "I'll not trouble you further, Mr. Tyler", retrieved his papers and his hat and started to leave.

"What kin are you to those Nobles in Reading, Pennsylvania?" asked the general. Sam stopped and turned.

"I know those Nobles", the general said, "And they know how to make iron."

A three-way conversation ensued in which the general recounted his trouble trying to make iron with anthracite coal and a Welsh furnace master, and in which the general promised to inspect Sam's property.

He did, on horseback for several days, despite his 72 years.

The conclusion of the story was the joint successes of the Nobles and the Tylers: Woodstock Iron Company, Anniston Manufacturing Company, the City of Anniston, and Grace Episcopal Church.

MEN and WOMEN

The Rev. Mr. Smith continued to come whenever possible, preaching and conducting service, sometimes at the hotel, sometimes at a private home or in a store, sometimes in the waiting room of the Selma, Rome, and Dalton Railroad station, which was built right across Fourth Street, now Tenth Street, just west of Moore Avenue.

Sunday School was held regularly over Wikle's, about where Wikle's present building is now. In 1880 the congregation built a brick chapel on the northeast corner of Tenth and Noble. It was in an ell with a square lawn right on the corner.

Anniston then had 941 inhabitants, 70% of whom were born in Alabama and Georgia, and only 6 1/2% of whom, or 61 persons, were foreign born. Thus, the idea of an Episcopal Church filled with Church-of-England laborers fades in the face of the 1880 census.

Anniston was then classed as a mission station. The first rector was the Rev. Frederick Dorset, for whom Mr. Fred D. Noble, brother of Gen. Robert E. Noble, was named. Mr. Dorset and family lived at the Woodstock Hotel.

In a very short time he was replaced by Dr. Daniel Hoke of Jacksonville, who was then a young deacon.

The altar was in the conjunction of the two ells. Sunday School was held here every Sunday. On weekdays Dr. Hoke, later the Rev. Wallace Carnahan, taught school in that building.

According to Rev. Carnahan's reminiscences, the school was attended promiscuously by both black and white.

Mrs. William Lowndes McCaa (nee Addie Noble) was confirmed in this building. Her sister Kate Quintard Noble had a high noon wedding here with four bridesmaids to Mr. Edward Ennis Graham Roberts. The school children were given a holiday so that the wedding party could have the exclusive use of the building and preacher.

If the odd little building had a name, such has not survived.

The Rev. Wallace Carnahan, from San Antonio, Texas, took charge on February 17, 1881. On Easter Monday, April 8, 1881, Articles of Association of Grace Episcopal Church were signed. The name was suggested by Mrs. Alfred Lee Tyler, the Annie for whom Anniston was named. The signers were:

R.P. Huger	Miss E.C. Tyler
Alfred L. Tyler	Mrs. A.L. Tyler
George Noble	Mrs. Susan T. McMillian
S.N. Noble	T.H. Hopkins
Geo. S. Klein	J.H. Clabough
Wm. H. Jeffers	F.M. Hight
Miss Kate Noble	W.M. Steiger
Miss Fanny Fleet	B.F. Wyly, Jr.
Mrs. Wm. H. Jeffers	W.A. McMillian
	T.D. Parsons

Incidentally, S.N. Noble was Stephen Nicholas Tucker Noble, brother of Samuel and George Noble and youngest son of James and Jenifer Ward Noble, and an ironmaster in his own right.

Some years later, he put his daughter, Evringham, on the train at Aragon, Georgia, and whirled around and stepped directly in front of an oncoming locomotive on the next track and was killed.

Local descendants of the signers include:

Mrs. Hallett Brazelton (née Eliza Alwera Huger) and Mrs. Irwin M. Boozer (née Ruth Noble Huger), granddaughter of Dr. Huger; George Deyo, great-grandson of Mr. and Mrs. Alfred L. Tyler; John B. LaGarde, grandson of W.A. and Susan T. McMillian; Mrs. Karl Wilson (née Winifred Brooks Roberts), granddaughter of Miss Kate Noble.

In close relation to signers was Samuel Noble, father of Miss Kate Noble and of Susan Tucker Noble McMillian. Samuel Noble was also the father of Addie McCaa, who was the mother of Mrs. Frank (Addie) Butler and the grandmother of Nellie Tyler Bennett.

Mrs. McCaa was also the mother of John McCaa, who, in turn, is the father of Margaret McCaa Stough (Mrs. Furman C.).

Alfred Lee Tyler's brother was Augustus C. Tyler, grandfather of Nellie Tyler Bennett.

Another brother was Edmund Leighton Tyler, great-grandfather of Tyler Stanley Roberts (Mrs. Thomas Scott).

Two of the signers, Miss Fanny Fleet and Mrs. Wm. H. Jeffers, were Baptists.

At the organizational meeting a vestry was elected:

Dr. R.P. Huger	W.H. Steiger
George Noble	T.D. Parsons
Stephen N. Noble	Robert Chappel
T.H. Hopkins	F.M. Hight
J.H. Clabaugh	George S. Klein

When the vestry met on April 18, 1881, and ratified the Articles of Association they were also met by the written resignation of Mr. Hight. They elected Jesse Lane Wikle in his place on that day. Dr. Wikle served until January 1940, when the canons of the diocese were changed to prevent a vestry-man's succeeding himself.

The new parish was admitted into union with the Diocese of Alabama at its convention at Huntsville in 1881.

"TO BUILD OUR CHURCH"

In 1881 or '82 Gen. Tyler was visiting Sam Noble in his home one evening.

"General", Sam said, "I think it is time to build our church, and I want it to be of stone like the English churches."

"I agree", said the general, "And I'll do my part." So seven Nobles and Tylers did their parts, each putting up \$5,000.00 for the building of the church.

The names are not recorded, but these persons lived in Anniston then or later.

Samuel Noble	Daniel Tyler
George Noble	Alfred Lee Tyler
Charles M. Noble	Augustus C. Tyler
William Noble	John Ward Noble
James Noble, Jr.	George A. Noble
	Edmund Leighton Tyler

An interesting but unprovable story is still current.

The "operatives" of the Woodstock ore beds and furnaces were patronizing saloons in the edge of Oxford. To stop this the company opened a small saloon in the commissary for the sale of beer and ale and levied a tax on it, which was used to further the construction of the church.

On February 28, 1883, a local ordinance against alcoholic beverages was adopted by majority vote, encouraged by Sam Noble. When the ale dried up, the tax dried up; and the large porch projected in the plans was abandoned in favor of the little gingerbread porch that remained until after the Korean War.

A departing traveler left Mrs. Tonkin a note:

"Miserable woman, you served me salt fish for breakfast in a dry town."

Sam wanted a stone church with interior finished in cedar and brass as in Solomon's temple (I Kings 5, 6, and 7). The general chose the corner of Tenth and Leighton, where the drive came down from the Tyler property. A serpentine drive, lined with young oaks, came from Sam Noble's home on Christine Circle now the Anniston High School property, to the corner of Eleventh and Leighton.

The general had also greatly admired, while a young cadet at West Point, a memorial church at Highland Falls, New York. He employed George Upjohn, a famous architect of the day to copy and adapt the design.

Work began immediately. The Woodstock Iron Company gave two city blocks from Wilmer to Leighton. Quarries were opened in Rocky Hollow two miles away for the buff sandstone of the walls. Simon Jewell, a master stonemason of England known to Sam's father, and his sons were imported and employed to set the foundations and lay up the walls.

Charles Milton Noble, a mechanical engineer and superintendent of furnaces for Woodstock, and nephew of Sam Noble, became the supervisor of construction.

The plans furnished by Gen. Tyler called for lower walls, with no difference in elevation between the floors and the bottoms of the windows. C.M. Noble, however, prevailed on the building committee to allow him to add thirty inches in height between the floor and window sills.

The cedar was ordered from Tennessee. Old members, still living in 1942, stated that the incense of the cedar interior, especially on warm summer Sundays, was noticeable for years and years.

In fact, it was noticeable at the wedding of Emily Cater (Thames) after an electrical fire in the basement had overheated the church.

General Tyler took the keenest interest in the site preparation and foundation work. The foundations had been laid and the stone brought to the site in November of 1882, when word came to the family that General Tyler had died in New York City.

His body was returned to Anniston on a special train furnished by the Pennsylvania Railroad. The Episcopal funeral service was pronounced, without eulogy, over this great man within the confines of the foundation enclosure of Grace Church, and he was buried among the boulders in the high part of Hillside Cemetery.

At that time the 100,000 willow oaks planted by Woodstock had been in the ground only one year, and nothing impeded the view from the cemetery of the work in progress at Grace.

The labor on the church was hourly work. Every Saturday Robert H. Hampson, the office boy, would drive the carriage up from the furnace, carrying V.H. Marshall, the paymaster of Woodstock Iron Company, to the site to pay the men off.

L.M. Weathers was superintendent of work. R.D. Thompson was one of the skilled woodworkers.

Thus the slow and careful shaping of the individual stones and carving and fitting of the wood proceeded until the church was completed in December, 1885, "a poem in cedar and stone", * and a model for architects' textbooks of the day.

*James Ryder Randall, author of Maryland, My Maryland

The Midnight Eucharist on Christmas Eve was the very first service in the church.

Woodstock had signed a deed of gift in September, 1883.

CONSECRATION

On May 19, 1886, on the occasion of the consecration of the church, this deed was handed to Bishop Richard Hooker Wilmer in the opening service of the 55th annual convention of the Diocese of Alabama, held here.

The Anniston Daily Hot Blast published a full report on May 22. It is excerpted here:

Wednesday was a red letter day --- to everyone in Anniston, for on that day the new Episcopal church was consecrated ---

The floral decorations had to be seen to be fully appreciated ---

Promptly at 10 o'clock the procession of clergy entered the church from the main entrance, headed by the Rt. Rev. R.H. Wilmer, bishop of Alabama, followed by the Rt. Rev. C.T. Quintard, bishop of Tennessee, who were followed by Drs. Tucker, Stringfellow, Spalding, Bannister, Lee Smith, Cobbs, Carnahan, McQueen, Barnwell, and Stickney. As the procession moved up the aisle they repeated alternately the Twenty-fourth Psalm. After reaching the chancel, the instruments of donation and endowment were presented by John W. Noble and Alfred L. Tyler as representatives of the Woodstock Iron Company and after the sentence of consecration was read, the deed was placed on the table. The consecration sermon was preached by Dr. Stringfellow of Montgomery, and the Holy Communion was administered by Bishop Wilmer to a large number of communicants after confirming a class of thirty-one people.

C.T. Quintard was one of two friends of the young Sam Noble, when, in 1869, the three climbed to the top of the hill above the old, ruined Oxford Furnace and viewed this valley for the first time. They stood just north of where the Downtowner Motel is now.

"This is the most beautiful spot on earth!" exclaimed Sam, "And if I ever build a town, this is where it will be."

The other friend was Charles Henry Smith, (Bill Arp) who later recalled the event for the Daily Hot Blast.

The first limonite, or brown one, for the new Woodstock Furnace in 1872 or 1873 was dug from that same hilltop.

MISSIONS AND SCHOOLS

Dear Mr. Carnahan! He had wrought well. Here was a brand new church building full to bursting. The Noble Institute for Boys and the Noble Institute for Girls had been built. He had taught black and white alike. He had interested others in the poor and ignorant, for during his latter years or the first years of Dr. Fitts, two missions were established one at Fourth and Chestnut and one at Eleventh and Pine.

His work with the cotton mill workers, their wives, and children, and his first mission at Eleventh and Glen Addie behind the "Old Mill" began our long missionary history. But let's let him tell it, in his privately printed Odd Happenings:

The Tylers and Nobles built Grace Church and rectory at a cost of about \$50,000.00 and endowed the parish. Mr. Samuel Noble and his children invested about \$40,000.00 in the diocesan school edifice for girls and erected a building for a boys' parochial school, costing about \$20,000.00 Shortly after I took charge of the parish, I became much interested in the people of the "factory quarter",--- the poorest of all the numerous employees of the place.

For several years after I removed to Anniston, I was the only resident clergyman, and therefore, the whole population was, in a measure, my flock ---

The spiritual destitution of these people was more deplorable than their material poverty. I spent half of my time visiting them, trying to minister religious instruction, comfort, and encouragement, especially to the sick, of whom there were a great many ---

The factory proprietors paid for medical attendance, and never failed to respond to my calls for contributions and for the relief of the needy. Dr. Huger does not to this day know how often I discovered his quiet charity amongst his patients, medicine, food and clothing bestowed upon those poor people out of his then moderate income. ---
--- I --- urged the factory people to attend public worship at Grace Church, and send their children to its Sunday School.

Although my prosperous parishioners were most kind to the few poor people who ventured to come to their church, and (being well bred) never wore their fine apparel to church, my efforts to induce the factory people to attend Grace Church in any considerable number, were a failure --- and so I determined to afford them an opportunity for public worship in their own quarter.

I looked in vain for a suitable place; and at last was obliged to utilize a large blacksmith shop that had been abandoned. Mr. A.L. Tyler granted me the use of it and gave me the money to put it in order. I had it floored, walls whitewashed, and glass put in the windows. The irreverent boys of the town called my new chapel "Saint Blacksmith Shop."

The attendance at "preaching" was pretty good; but I found it harder to secure pupils for my Mission Sunday School ---

(Mr. Carnahan goes on to explain how an old man living "upon the earnings of a puny grand-child" was sowing suspicion. Then he tells a pathetic story of how a fifteen year old girl came to die in the Lord.) --- I placed Lucy in the Sunday School class of one of the lovely Christian women who had consented to help me in the Mission; one of those wise, tender-hearted, spiritually minded creatures whose womanhood is an incarnate poem ---

Mr. Carnahan's description fits so many of the female communicants of that day that it is impossible to guess whom he meant. Mr. Carnahan really named "St. Blacksmith Shop" St. Luke's Chapel for "Luke, the beloved physician". Did he actually have another beloved physician in mind?

He took leave of the parish for a church in Little Rock, Arkansas, on August 31, 1886, but, before he left, the young men of the Episcopal, Methodist, Baptist, and Presbyterian denominations in Anniston presented him with a gold headed walking stick, an opulent gift for a man who often deprived himself that the poor might eat.

In November of 1886 the Rev. Philip Augustus Fitts arrived. Soon (1887) the rectory was begun on Quintard where the south portion of Anniston National Bank and the parking lot are now.

Hon. Maximilian Bethune Wellborn, deceased, vestryman, treasurer, and junior warden variously between 1894 and 1915 and father of Margaret Wellborn Matthews (Mrs. James Fouche'), recalled that during 1887, 1888, 1889, and 1890, in Anniston's second land boom, it was necessary to place chairs in every available space in the church every Sunday to accomodate the crowds.

On December 6, 1887, the Vestry consented for John Ward Noble to establish an independent parish and build its church. On September 29, 1890, the 60th birthday of Mr. Noble and the feastday of St. Michael and All Angels the magnificent church was consecrated. The land, grading, construction and all furnishings, with two exceptions, were the gift of John Ward Noble. The font was given by his wife, Alwera Abbott Noble, and the Pilcher organ was given by his son, George Abbott Noble.

There was already a mission in Glen Addie in a vacant store. It was a part of J.W. Noble's plan that his church should be for the working man; so in 1888 he built a beautiful white clapboard chapel at Fourth and Chestnut to house the intended congregation until St. Michael's was finished.

It was named St. Paul's and continued to be operated by Grace Church for a number of years, even after St. Michael's

opened. The Bates family attended there before 1890, and possibly after.

For at least a year Mrs. Samuel Noble paid a resident minister at St. Luke's, Rev. C.H. Lockwood. Miss Annie Noble, sister of C.M. Noble, and Miss Kate Stoeckel, Sister of Mrs. Samuel Noble, taught a sewing school there. Mrs. William Goldsworthy was organist. Teachers included Thomas Burry, William Lowndes McCaa and his future wife, Addie Noble, Dr. J.L. Wikle, Miss Margaret Brewer, and Dr. Richard Campbell Young, the dentist and great-grandfather to Miss Alice Young.

This mission closed when St. Michael's was completed.

Workers at St. Paul's included William Goldsworthy, Misses Harriet and Olive Tabb, Miss Lucy Stickney, and other students at the Noble Institute. This mission eventually closed, and many of the faithful went to St. Michael's. The building and lot were sold to a Baptist congregation, and the name was changed to Glen Addie Baptist Church. The foundations, framing, sheathing, rafters, and decking of St. Paul's still exist in the imposing red brick edifice at the corner of Fourth and Chestnut.

In 1889, while Dr. Fitts was still here, the rectory was completed and furnished at a cost of \$10,500.00.

On June 25, 1884, Sam Noble had put certain stocks in trust to be sold and the money used to build two church schools, one immediately behind the church and one on Stringfellow Hill from 18th to 19th on the east side of Leighton. Title to the

diocese in the latter block was secured.

Two brick and stone structures were completed in 1886, and the diocese had the responsibility of running them. After ten years the diocese deeded both in fee simple to Grace Church on the simple promise from the vestry that it would keep them going as long as it could.

James Jefferson Davis Hall (later known as Daddy Hall) was vice-principal and a teacher at Noble Institute for Boys on Stringfellow Hill. He also tutored slow pupils at night.

He went from there to Virginia Theological Seminary, and later became known as the "bishop of Wall Street", operating the Christian Rescue Mission. He preached in the open air on Wall Street and drew crowds of as many as 10,000 at a time.

He felt a call to take the faith into the speakeasies and night clubs of New York, and he and his helpers had to resort to placards on standards because of the din. One reveler called him a fool, but he was ready. He displayed a placard with the legend, "I am a fool for Christ. Whom are you a fool for?"

When he preached, he would have your attention; he would not allow it to be any other way. He visited his niece, Mrs. Mary Willard Hall Huger, at 1901 Wilmer, more than once, and preached in Grace Church in his unique and arresting manner.

The Noble Institute for Boys was leased to the City of Anniston and on August 31, 1896, became Boys' High School.

On January 31, 1910, it burned to the ground. In 1918 the block was sold to the W.W. Stringfellow. The city opened its Anniston High School in a green board-and-batten monstrosity on 14th and Wilmer known as the Anniston City Auditorium. The boys and girls soon re-named it the "High Barn", and received their education there until about 1925, when the "old" Anniston High School opened on 17th and Leighton.

The girls' school behind the church lasted longer. It was first operated as a day school, but on August 13, 1888, Sam Noble died. In 1889 his widow and children built and donated a large brick and stone building on the corner of Eleventh and Leighton.

The school was converted into a boarding school, patronized, not only by day pupils, but also by resident pupils from all over the South. It had a real French teacher and art department, and a music department. The head of the music department usually played the organ and directed the choir for Grace Church.

Miss Margaret Lea took over in 1914 and operated the Institute as a co-educational day school. The dormitory was converted into a resident hotel and so remained until in the 1940's. Miss Alice Pettus will be remembered as a long time proprietor; also Mrs. Purefoy of Talladega, also Blanche (Mrs. Will) Mallory.

On Sunday, May 20, 1894, the school burned, and the fire

spread to the north wall of the church. All furniture and furnishings were successfully removed from the church. However, the font was damaged. The altar window was ruined.

Dr. Wikle had become the de facto fire chief. When Woodstock bought the reel and equipment, it was housed just south of the drugstore. Dr. Wikle tinkered with it and learned how to handle it. When a fire broke out, he went out with the "boys" to help set up the equipment. He and his "boys" saved the church, but not the school.

The ladies of the church commissioned Mrs. A.L. Tyler to select an altar window in New York City. She selected the present Christ Among the Lilies, based upon Matthew 6:28-30. On the east the Nobles later placed a memorial window known as the Gorham Epiphany window; and on the west Mrs. Alfred Lee Tyler gave the large window in 1910 in memory of her husband. It has been referred to as "the Tiffany window", a possible reference to Lewis Comfort Tiffany and his glass favrile, or fabrication.

On the subject of memorials, the bas-relief bust of Gen. Tyler was executed by Augustus Saint-Gaudens. The bishop's chair, without inscription, was given by a group of little girls who pledged to devote ten minutes a day to making something or performing a service to earn money to buy the chair, and they did it.

The school was rebuilt (on the old plan, judging by pictures) and continued to be operated by diocese and parish until, in 1922, it was seen that, on account of excellent public schools, it could not draw enough pupils to pay expenses without endowment. It was closed, and Mary Comer (Mrs. Aubrey Hobbs) was one of the last pupils.

The school building itself became Grace Church Parish House and so remained until demolished. The dormitory which absorbed the name Noble Institute, was sold for \$25,000.00 to Judge S.E. Boozer.

On April 7, 1946, a wind and hail storm struck Anniston on a Sunday afternoon, sometime between 3:00 and 6:00 P.M. Hundreds of trees blew down on and across houses and streets. All glass and roofs on the north and northwest sides of buildings were destroyed by hail. The small, thick pieces of stained glass are set in H-slots of lead and can hardly be damaged by rifle fire.

The wind blew the west gable end out of the Institute. Judge Boozer replaced it, and covered the new part with sheet-rock.

E.D. King, Sr. bought the building later and after some time undertook to demolish it. The demolition crew forgot to have the main gas line plugged off, although they removed all gas stoves and heaters. They sat down to eat their lunches and

have a smoke. Suddenly the building went up in flames with a great "whoosh". It proved impossible to extinguish the gas-accelerated blaze, although no one was hurt. The building went to the ground. There was not as much as 12 feet clearance between the north end of the parish house and the south end of the "Institute". All contents were moved to the yard on the east by men out for lunch. As soon as the blaze went down, everything went back in, because it was beginning to sprinkle.

The corner lot, the ground, eventually was bought back and is now covered partly by the new Parish House and partly by the parking lot.

The money was conveyed by the vestry to the trustees, in trust, that they would invest it and use the income for the theological education at Sewanee of our nominees. Bishop Furman Charles Stough was one of the first, if not the first, of the Samuel Noble Memorial Scholars. On June 6, 1952, the vestry announced that he had been nominated.

Meanwhile, back at the ranch (or rectory, rather) bad things had been happening. In 1942, the rectory had been rented out for eight years and was falling down. The furnace was, too. No sooner did we have all that repaired, than a new plague descended.

The houses on the east side of Quintard and on the north

side of Eleventh Street were torn away to make room for the new post office. A hungry horde of rats crossed Eleventh and invaded the Institute, Parish House, and Rectory. Two even bit the Rev. William Shannon Stoney, our rector. A rather expensive extermination contract, renewed annually for about four years, cured that.

There were still changes to come: a new rectory, a new trust, a new roof, new windows, addition to the church, and, after 70 years with a temporary porch, a new and permanent one.

EARLY RECTORS

Dr. Fitts departed Anniston in April, 1894. The Rev. Joseph Francis John came to Grace from Uniontown on September 1, 1894, and remained until December 1, 1900. The Rev. Francis Langdon Coyle arrived but left on February 1, 1902.

The Rev. James Gamewell Glass came to Anniston from Summer-ville, South Carolina, where Dr. Huger's father had maintained a summer home and summer office for the care of the wives and children of his Charleston patients.

Mrs. Glass' wife was a blood relative of Bishop Beckwith's wife. Bishop Beckwith moved to Anniston and resided in a two-story frame house on the southwest corner of Sixth and Quintard, "on the carline". The bishop was a great admirer of the Rev.

Mr. Glass.

The bishop was given a plot of ground at the intersection of Eleventh Street and Fairmont to build a home. The Rt. Rev. "Sir" was seen in season there in his galluses plowing a mule, but he built no home. When Mr. Glass left, the bishop sold out and left too.

After 1902, a mission was established on Kaplan Row under the leadership of Miss Harriet Pegues Tabb, secretary for years and years of the Anniston Cordage Company at about Third and Noble. Many persons working at "the Cordage" lived on Kaplan Row and had many, many children.

There are two north-south alleys running from Ninth to Eighth between Noble and Wilmer. A row of "stripped-up-and-down" houses was built between the two alleys and close to a big ditch on the east. This was Kaplan Row.

The ladies got the use of a six-room cottage (in the block below, I believe) and there maintained a bathhouse. On Saturday afternoons the ladies visited the homes, brought in the children and bathed them. They also furnished such clothing as was necessary.

The children were always wading and playing in the gray-looking ditch, and the divine love of these women is reminiscent of that of the woman washing Jesus' feet or of Jesus washing the Disciples' feet.

They were the Misses Harriet and Olive Tabb, Ida and Olive Reynolds, and Annie Noble, Mrs. James Greene, and Mrs. Elizabeth Sweets.

On Sunday afternoon these same women taught Sunday School in the same building. The mission lasted about two years.

A sequel is that the ladies furnished bathtubs for the houses, and on continuing to visit the children, found the tubs being used to store "lump coal", the universal fuel of the day.

The Rev. John Durham Wing came to us in November of 1913, from Atlanta. He left on June 30, 1915, for Christ Church, Savannah. He eventually became Bishop of Southern Florida.

He organized, by invitation only, a chapter of the Daughters of the King. The women chosen vowed to accept any commission from his regardless of previous engagements and to keep the communion vessels and linens spotless and ready.

The Rev. Carleton Barnewell (rector from the summer of 1916 to October 10, 1920) comes into the actual memory of those who have been in Grace Church for 65 or more years.

Ft. McClellan grew from 0 to 40,000 during his ministry. Perforce, he was constantly serving the men. He is remembered for his wartime slogan, "Take a soldier home to dinner".

The usual trouble was that they came in two's and three's to dinner, stayed for supper, and into the evening. They were homesick for family life, and many taught the good Christian lesson of loving the unlovable just because they needed our

love. Some 146,000 such men never saw home or family again.

MORE MISSIONS

The Rev. James Moss Stoney began his ministry here on June 12, 1921, and left during the last week in April, 1942, for his new post as Missionary Bishop of New Mexico and Southwest Texas, arriving in Albuquerque on May 1.

Upon his arrival in Anniston, Jim Stoney had immediately commenced the most intense and widespread missionary effort Grace has ever known, an effort that led directly to his election by the House of Bishops. During one period Grace Church was operating no fewer than four mission chapels --- Resurrection, Redeemer, Epiphany and Good Shepherd.

The first, the Chapel of the Resurrection, was built in 1922 on the east side of the Old Gadsden Road. Mr. and Mrs. Dalton Whitford gave the land, and Sunday School and church were conducted in the little wooden building.

The Whitfords, Martins, Watsons, and other families were God-fearing people eager for a church and public worship. Mrs. Vera Martin Helton, then a girl, is still with us. St. Michael's has today many other faithful members from these fine families. Never was there a rural group without a church that heard the Word of God more gladly or did more to help themselves and their neighbors.

Grace Church failed to respond sufficiently to the waiting harvest. Mrs. Elbert Willett and Mrs. George Reid are notable exceptions, but the laborers were few.

Fairy (Mrs. Chives M.) Woodruff, the same whose personally created estate purchased and endowed our present fine organ, took charge, enlisted the late Mrs. Louis H. Klein, Sr., canvassed the countryside, and built up a sizable congregation. Mrs. George Reid gave the pedal organ or melodeon and played it.

IN THE VINEYARD

Mrs. Woodruff, Mrs. Reid, Mrs. Elbert Willett, William R. Brice, Mr. and Mrs. John D. Bibb (Phebe Mosgrove Colwell) and others were later workers. A bus was bought to round up unchurched children from nearby and as far away as Glen Addie in southwest Anniston. Mrs. Whitford helped with all work and was official caretaker of the chapel.

Her name is imperfectly remembered as Nettie G. Whitford; but later, after the death of her husband, she became quite well known as Deaconess Whitford, the matron of the Church Home for Orphans, Spring Hill (Mobile). She and Mrs. William R. Brice formed a close attachment, and Deaconess Whitford was an occasional visitor to Grace Church, where she received great and much deserved respect and deference.

The last driver of the bus whose name comes to mind was

Durrough Watson. With three bad tires filled with sawdust and a cracked engine block, the bus was finally hauled away for scrap for the war industry.

On December 2, 1931, the Resurrection Chapel was moved to Leatherwood on the west side of the same road, and Mrs. Jim Stoney (Nora Greene) took over leadership.

Mrs. Woodruff's husband had met with severe reverses and she could not devote time to any pursuits other than keeping body and soul together. Her husband's business, Malone-Woodruff, had sold high-quality clothing and other goods. Completion of a paved highway between Birmingham and Atlanta in 1932, and the onslaught of the depression sounded the death knell of their business and took all but their natural endowments and their spirit away.

They knew nothing of public relief. They worked at any jobs, humble or hard. After losing their beautiful home on East Sixth, she sold cosmetics and dressed hair in the much smaller house on 22nd Street to which they had moved.

Nevertheless, she worked and earned her own way into comfortable circumstances, a situation of which she was justifiably proud. The early death of Chives Woodruff was but a temporary separation and another loss to overcome.

She was the daughter of a circuit judge of South Carolina, where that position was exalted indeed. She had been delicately

reared and beautifully educated. She was an accomplished and winning golfer, had a fine talent as a singer, and demonstrated always sweet manners and a pure faith. May the organ which memorializes her ever be as sweet and persuasive of faith as her Christian character.

- AND MORE

The congregation under Mrs. Stoney's leadership at last could not be housed in the chapel. A new chapel, that of the Redeemer, was opened in November, 1927, in an old Woodstock Iron Company house, built by George Noble, who at one time had 300 houses under construction. This house was at the corner of Fourth and Mulberry.

Later, The Resurrection congregation began to dwindle. The Army took over Pelham Range, thus forcing the departure of most of the member families. The bus was gone. All the young men were in uniform. In the summer of 1942, the vestry sold the building. The lot was later sold as well.

From around 1924, Jim Stoney served not only Grace but also St. Peter's in Talladega, St. Luke's in Jacksonville, and possibly Piedmont, Alpine and Sylacauga. William R. Brice and John D. Bibb regularly assisted him as lay readers at the Resurrection, Grace, St. Peter's and St. Luke's in a kind of rotation that allowed him to administer the Eucharist at least

monthly at each place.

In later years, one John Stoney "Doe", baptized by Jim Stoney as a baby at one of the missions, required a pastoral call to arrange bail at the county jail. Jim remarked that in such case, he regretted that the family had not chosen the name, James Bibb "Doe".

When a young Potts girl at the Redeemer, with little help, fought her way to become a registered nurse in the face of grinding poverty and the needs of four younger sisters at home, Jim remarked that no number of discouragements could diminish the joy of such success in Christian mission.

The Resurrection had its successes. The first people were of the old rural aristocracy, proud people, ambitious for their children whom they brought to chapel. These children brought their children. Until war work started, the greatest lack for these families was of cash and reliable transportation.

They had a Young People's Service League, a Women's Auxiliary, preaching missions, cottage prayer meetings, picnics, Easter egg hunts, the union Easter service at Grace, Christmas trees, pageants, canning schools and parties.

The Chapel of the Redeemer began with the children who had been riding the bus to The Resurrection at Leatherwood. Their mothers and very few fathers came. The same courage, gallantry, and cheerfulness were noticeable, but the children seemed frailer than those from around Leatherwood, Alexandria and Peaceburg.

The mothers and children were cordial, smiling and loving but more diffident and less sure of their position than were those of the Resurrection Chapel. Times were hard. Jobs were nonexistent. Money had disappeared, but those mothers were magnificent. The children were always clean and their manners beautiful.

Memory still calls up a picture of one of those mothers, after a stroke, hobbling along the sidewalk, holding out her good hand, and smiling her lopsided smile.

The activities of the Redeemer, similar to those at the Resurrection, provided exciting and happy times. Later a chapel was built at Seventh and Mulberry and the congregation moved there from the house on the corner of Fourth.

Miss Harriet Tabb started the work there, but got too old. Dr. S.H. Livingston, a very unusual character, actually named Levenstein from Austria, who was studying for the ministry, helped with the service. When he left, Capt. Ralph Channon of the Church Army and later Capt. Carlton Greene of the same organization assisted.

At that time the Redeemer Chapel was used on weekdays as a gathering place for youth. But when Glen Addie Homes was built in 1940, the members were dispossessed; the tenants of the project itself could not be interested; and as would happen to Resurrection, the chapel closed.

Another mission was established in Mechanicsville. Mr.

William R. Brice had been working among people living there and a number of children had been transported to and from the Redeemer.

In 1935 the Chapel of the Epiphany began in a store building, later in a cottage, both lent by William Hornbeck Deyo. It never really got off the ground, however. Mr. Brice died in 1936. Capt. Channon and Marshall Seifert, a candidate for holy orders took over. In 1941 Channon left. Forney Brice, who was helping, went into the army on April 7, 1941. In the fall, Capt. Greene was in sole charge. That winter, the chapel closed.

Christian leadership prevailed dramatically in one instance. On July 21, 1936, a grand jury of Calhoun County indicted one Roosevelt Collins, also known as Son Collins, for rape. The defendant was black. The alleged victim was white. Jim Stoney refers to the community actions after the alleged act in his 1937 report:

If you remember, the summer of 1936 was one of rioting and fear in the Peaceburg neighborhood. At least two men were killed; several others were wounded; one was hanged later; two man hunts took place; houses were burned; and a general air of hysteria pervaded everything in the neighborhood.

The chapel workers were on the job every day, as many of our people were involved, either directly or through members of the family. As a result of our efforts, more was done than the law could ever do. Many of these people have been brought to a far better frame of mind, several to complete conversion, and some

of them have been baptized and confirmed, because we were able to show them a better way.

If I never have a hand in another piece of good work, I will always be proud of what the Chapel of the Resurrection has been able to do for this situation in the past eighteen months.

A few years later, Capt. Channon reported:

Several years ago the late Mr. Brice conducted services for children in Mechanicsville, which were discontinued upon his death. Last February we visited the children on his lists and started a Sunday School with those children as a nucleus. So strong was their remembrance of their former leader that they came back almost every one.

And in the process of ministering to those who had but recently come from Heaven, Grace Church also served those that were "almost home".

THE LEAST OF THESE

The county closed the Addie Weaver Home in about 1936, and "farmed out" the aged inhabitants to private homes. One group of five old ladies lived in Oxford with one householder.

In 1937 we found them and provided weekly religious services and comfort to them in the room where two were bed-ridden. Magazines were regularly furnished, as was a Christmas tree with gifts. This was the Chapel of the Good Shepherd.

And then there was the Clinic! Yes, the Clinic.

Jim Stoney's first wife, Mary Clifton Roberts, or Cliffie, was able -- God knows how -- to reopen the Clinic in the Sister House of St. Michael's. The first chapter belongs to St.

Michael's, Sister Amelia Propper, and Susan Tucker Noble McMillian.

The second chapter, however, belongs to Cliffie, to the women of both churches, and to the doctors. All donated their services and furnished, free of charge, drugs, bandages, food, milk, bedding, gowns, diapers, layettes, and clothing where necessary. They did what hospitals do.

The first boy born there was named Michael for the mighty general of the Heavenly Host. The first girl was named Grace for the unmerited, freely given favor of God.

The clinic worked an enormous good until the doctors decided that all charity patients must go to Garner Hospital. The city ceased its subsidy. The clinic closed.

The organizational base of the clinic gave birth to the Anniston Community Chest and the present United Givers' fund.

In describing the mission work of Jim Stoney, it would be unfair not to point out that his three boys --- Jimmy, now a priest, Paul, and Billy --- were active in all phases of choir and missionary work.

A MAN SENT FROM GOD

The election of the Rev. James Stoney in 1942 has been referred to. New Mexico and Southwest Texas was a missionary diocese; it was, therefore, the function of the House of Bishops to elect its bishop.

Jim Stoney had bought a house and small farm at Alexandria and had moved there about eight years before. He thought he was settled for life and did not want to go, but he accepted the election as God's call to wider usefulness.

He believed that the "saved" congregation was under the Great Commission just as he was. He said so.

. . . several of the congregations . . . kept their plants up by . . . neglecting their obligations to the general church and diocese . . . If it is a question of keeping up appearances at the expense of the missionary program of the church, I for one say, 'Go ragged'.

Jim Stoney was a forceful preacher. He was also a kind, modest, generous, dedicated, tactless but completely lovable man. He wanted little -- indeed, seemed to push off -- money or gifts for himself. He had no requests concerning his consecration save one, that the choir and congregation sing the hymn beginning "He leadeth me . . ."

On April 16, 1942, at St. Michael's in the presence of about 1500 persons, the Rt. Rev. Henry St. George Tucker, Presiding Bishop and Bishop of Virginia; the Rt. Rev. Charles C.J. Carpenter, Bishop of Alabama; the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas; the Rt. Rev. Charles Clingman, Bishop of Kentucky; the Rt. Rev. Edmund P. Dandridge, Bishop of Tennessee; and the Rt. Rev. Richard A. Kirchhoffer, Bishop of Indianapolis, laid their hands upon him, and the Presiding Bishop said:

Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

As he stood before the altar, Mrs. Stoney sang a paraphrase of the 23rd Psalm, "The King of Love my Shepherd Is", by Schelley.

Among many gifts and a substantial check, Bishop Stoney received the pectoral cross of Bishop William G. McDowell from his wife. His episcopal ring was made from heirloom gold and jewels donated by members of the congregation of Grace.

WOMAN'S WORK IS NEVER DONE

Grace has always had a women's auxiliary in one form or another. Serving, sewing, cleaning, polishing, hosting, teaching, loving, feeding, caring, nurturing, nursing, prior to Women's Lib and ERA were thought of as women's division of the world's labor - "the dirty end of the stick", some may say.

A person, after an arduous, sweaty task, asked with some exasperation:

"Why do we do all this?"

"You are expressing your mystical feelings," replied Bill Stoney. "Most of you don't believe that."

The Grace Church Parish Guild was formed in 1886.

During Mrs. Louis Kidd's presidency they undertook barbecues, catering to civic clubs, and cake sales to cushion the pews and

lay down a red carpet. The effort succeeded after two long years but seems to have fully discharged those mystical feelings for a couple of years thereafter.

Eventually an overall organization was formed in 1943. The war years seemed to deplete all energies and enthusiasms. In 1946 no woman would accept the presidency.

At the suggestion of Martha Stoney, Carleton Lentz focused her organizational genius on the problem and offered a plan that was immediately adopted. It was based on function and has re-kindled enthusiasm.

There are the Churchkeepers, the Hostesses, Parish Planners, the Firesiders, the Altar Guild which cuts across these lines, and the Business Women. The overall organization is The Episcopal Church Women.

Among their most valuable civic projects are Anniston Clearing House and the Thrift Sale. The first correlates the efforts of all churches that wish to distribute baskets and other gifts.

The second is a neverending effort that involves the entire parish, requires endless hours, and accomplishes two goals. It was the brain child of Martha Stoney.

Anyone may send any unwanted garment, appliance, piece of furniture, or other "plunder" to the parish house, but no junk. Devoted women sort it, clean it, size it, price it, mark it, and, once a year, expose it for sale after ample adver-

tisement.

The sale allows any person to buy serviceable items at extremely low prices and generates about \$3,000.00 a year for the charitable purposes of the ECW.

WAR AND PEACE

Rev. William Shannon Stoney and wife, Martha Hunt Stoney, commenced their tenure in June, 1942. Actually Bill came alone at three o'clock one morning, riding on top of a load of furniture. A door was found open and he had his furniture in the rectory before his flock had awakened.

The rectory had been rented out for eight years but had just been vacated. Work on it commenced immediately - roof, floor, walls, paper, windows, etc., etc. Sometimes he lived from room to room. Sometimes he stayed with parishioners. Sometimes he had a cot on the south porch and ate out. In September Martha, Billy, and Martha Washington arrived.

Bill and Martha functioned as a team. She would soak the grits overnight in an earthenware crock and cook it the next morning in the same crock. The children would eat and leave for school. She would then scrape out what grits she could and fill the crock with water to soak the skin of grits loose. They would have a second cup of coffee.

Bill said they would talk very seriously and very straight

for thirty to forty minutes. Then they would go on about the day with a complete understanding, each of the other's opinions and intentions.

The YWCA-USO had the parish house, supposedly on weekdays, but changing personnel forgot the limitations. Crowds of army wives and children overran the building. They cooked, washed clothes, ironed, sewed, played games, danced, and wrote letters home. All parish organizations suffered. They had nowhere to meet or function and the parish house roof leaked. The church roof leaked. The sacristy roof leaked. The tower leaked.

The USO cemented the basement to give the new scout troop a place. That leaked too.

Many votes were taken on a new roof for the church. There were always "more important uses for the money."

In 1942, the vestry decided Grace was a downtown church and the mission program should be phased out in favor of building up the central membership and providing centralized services.

The war ended. The soldiers and their families left. The parish house was ours. Our young men came home.

Not a man was lost to us. Gambrell M. McCarty presented the bronze plaque on the back wall in gratitude. Every name was inscribed.

TREASURE, NEW AND OLD

Then one night a society wedding took place. The ladies

turned out, bareheaded and coiffured of course, in their evening dresses. At least 300 persons were present. And how it rained! It almost seemed that each guest from another church was sitting under his own separate drip.

The bell-wethers of the vestry changed their vote immediately. Oscar Kilby procured estimates on the finest thick-butt Vermont slate in random widths, lengths, and colors. Interstate Roofing Company undertook the work.

"Skeets" Persons was not let down through the roof like the paralytic. He came in "through the roof" under his own steam and brought his family with him.

He stood on the ground, smoked his pipe, and laid out on a table the slates that were to go up next. The thickest slates were to be at the eaves, the thinnest and smallest at the ridge. The colors were not to be allowed to aggregate into squares, diamonds, zigzags, or any discernible pattern. He alone seemed able to control all the variables.

After the roof was complete, the whole family came into the church. We were delighted to welcome them.

The roof was dedicated at the Feast of Lights service of the Episcopal Young Churchmen on the Second Sunday after Epiphany, 1948. It was a very cold night, and probably there was no rain. Certainly it was not raining inside that night!

The next project was a new roof for the old parish house, which had high, steep slopes, and deep valleys. No slate, but

a serviceable asbestos shingle, was used.

Roofs have a tendency to spread and flatten out. Various members and fastenings hold in place. The old parish house roof was held together with bolt plates, bolts attached to pipes across the bottom of the inverted vee, joined in the center with turnbuckles to hold them tight.

There was some argument to completely renovate the parish house because it was a part of the history of early Anniston, but we were advised by competent architects that it was not a sound building and we should not spend large sums on it. Such advice prevailed.

Charles Leonard Henry, son of Mrs. Leonard G. (Margrete) Henry was out with Bishop Stoney. He was ready to become a priest. On April 4, 1950, the vestry recommended him as a candidate to the standing committee in Albuquerque.

Ted Sykes, formerly employed by the M&H Valve and Fittings Company, and a member of this parish, completed his senior year at Sewanee and was ordained in June of 1952 at Grace. Charles was ordained December 19 in St. John's Cathedral, Albuquerque by Bishop James M. Stoney.

In early 1953, Mr. Reynolds of Reynolds, Francis, and Rahnstock came to Grace, explained the technique of creating and installing a stained glass window, and showed slides of the windows in the Gothic Cathedrals of Europe.

We worked out a plan for replacing the colored glass church windows and, on March 16, signed a contract for the high-quality Medieval style windows now in the nave and the narthex of the church. All windows have been subscribed for.

Bill had allowed us to talk in the church after the closing prayer and kneeling hymn. We had felt that to say nothing to guests inside the church building might be decorum but seemed cold to them.

In the direction of relaxation, he encouraged us to shed our coats, but we sat there as if deaf. In June of 1954, we air-conditioned the church.

KILBY MEMORIAL

The Korean War came and went, but we suffered a grievous loss.

Thomas Erby Kilby III, only child of Oscar M. and Mary Pope Maybank Kilby, died.

He was a lieutenant with his troops in Korea during the time of the retreat from the Chosin Reservoir. His arm was broken in battle in some way, either by enemy action or otherwise.

There was a group of wounded, unable to walk. He chose to send his company on and to remain with the wounded, although he was able to keep up with his men. He and the other wounded were captured by Chinese troops.

He was put in a prison camp without adequate clothing or medical attention. He contracted pneumonia and died.

On February 15, 1955, Mr. O.M. Kilby presented his plans for lengthening the nave and adding a narthex to the church and the long hoped for porch as a memorial to Tommy Kilby.

END OF AN ERA

On May 30, 1955, Bill Stoney resigned, effective September 15. He went to three country churches at or near Hagood, S.C., which he had previously served. He said they needed him and could use him, whereas, he said, Grace needed a younger, better trained, and more vigorous priest and pastor.

Thus ended 34 years of Stoneys. He had said there were two kinds of Stoney's in South Carolina, the sacred and the profane. Jim and Bill were and are sacred to us.

He retired to Saluda, N.C. He later had a coronary occlusion but recovered. Some years after, he went to sleep in his bed at night and died with no outcry or struggle.

A few years later, Martha was going out one morning. She was sitting in a chair in her living room waiting for her friend to pick her up. Her white gloves and her hat were on. Her purse was in her lap.

Her friend blew the horn. Then she knocked at the door. Then she entered, and that is how she found her, dead. Only

the saints are permitted such deaths.

While they were yet alive our congregation over-subscribed the Stoney window, which is in the east side wall of the church near the back.

FRUIT OF THE VINE

Allen Theodore Sykes was elected rector and was called, and accepted, all on October 16, 1955. He soon arrived with his wife Dorothy and commenced an active and well-thought-out ministry, especially with the sick. He was also a great favorite with the children and young people.

The Supreme Court of the United States had decided that a state or instrumentality of a state, down to a classroom teacher, could not compel pupils in public school to pray or to listen to a prayer. Bible reading, as the Word of God, was also proscribed.

There was a widespread popular view that praying in school by pupils or reading of the Bible by pupils had become unlawful. This was the real genesis of a private religious school at St. Michael's. On June 12, 1956, we were asked to join with them but refused. In 1961 St. Michael's began the school.

In 1967 we did participate. Then we undertook to build a new parish house, and we planned it so that it could accommodate a school.

Ted and Dorothy Sykes left us, and Alvin Sinclair (Mike)

Bullen and his wife Sarah came.

We became bogged down in futile plans to close the alley or re-route it and face a new parish house toward Tenth west of the church.

Mike left, and we called Albert Stratton Lawrence. It did not take long to demolish the old parish house and build the new. G. Clifton Colyer contracted and built it for us. There has been no dissatisfaction, and it speaks for itself.

Meanwhile, Cliff had carried out Oscar's plan on the church. He took out the front end and laid each stone on the ground, each in its proper order. Then he ordered stone from Sand Mountain which matched the weathered stone of the church. He added two bays and the narthex and replaced the front wall and built the porch and doorway and narthex screen.

He installed a larger and brighter rose window with very fine stained glass predominating in reds and blues.

Bill Stoney came and preached the sermon, likening the sacrifice of the life of Tommie Kilby for the comfort of the wounded to the sacrifice of the life of Jesus Christ for the sins of the whole world. After many anxious and grief-stricken years, Mrs. Kilby announced herself satisfied.

ASSURING THE FUTURE

For the new parish house we all signed pledges to pay

certain sums weekly for three years. Soon we were in the grip of a runaway inflation and were asked to extend the same pledges to a total of five years. We did.

On November 16, 1956, Ted Sykes called a special vestry meeting to consider an offer of \$75,000.00 for the rectory on 105 feet about in the middle of the block on Quintard between Tenth and Eleventh.

Mr. J. J. F. Steiner of Birmingham was called in and appraised the property at \$118,500.00, and we did sell for that amount. The Grace Church Endowment Trust was established, to buy or build a new rectory with principal or income or both, and to use the income for charitable or eleemosynary purposes connected with the church.

With wartime industry and increased population, St. Peter's at Talladega should have progressed rapidly with a top-class priest and pastor. Bishop Carpenter had been written to apprise him of that line of thought.

Bishop Stough had many a talk with Stratton Lawrence, and, after much soul searching, Stratton Lawrence consented to accept the charge of Talladega, Sylacauga, and Alpine; and the churches were built up and given new life.

About seven years ago Thomas Gwr Jones, his wife, Nan, his son, Steve, and daughter, Cheryl, then a baby in arms, came to us from Fairfield. He had addressed a convocation or convention in Decatur and had captivated the ladies. Since the

ladies make all the larger decisions of life, Tom Jones was the church's first and only choice to be its new rector.

One of his first concerns was the Episcopal Day School. After George B. Daniell of St. Michael's, between 1961 and 1966, had expended thousands from his own funds to keep alive the opportunity for a Christian education, Grace was again asked to, and did, come into the project on a joint basis.

The school, being the first six grades of grammar school education, was moved into the new parish house. The next year St. Michael's was forced to withdraw. The secret benefactions of Harriet Donoho were sufficient to maintain EDS as a quality school. After the school was re-named Donoho School, her gifts were no longer secret.

The mere presence of the little people, numbering over a hundred, brought a new joy to the staff and members of the church. Many pupils would drop by the office of our secretary, Rosalie Reynolds, daily to tell a caring person what they had been doing and to receive a little love.

There are only certain times when one can compete successfully for pupils and dollars with the public schools. The past years have been such a time. On economic considerations Donoho School, formerly Anniston Academy determined to teach grades one through six and to build them a school building.

The pupils we would attract would be substantially the same group of persons they would draw. Seeing the handwriting

upon the wall, our trustees entered into negotiations with the Donoho Board.

It was agreed that Donoho would operate the school in our building until their building was ready, and then vacate our parish house. That was done in 1980. They bought our school furniture and moved to the Lake Louise area.

At the suggestion of William C. Bibb, the vestry investigated the Bethel Bible Series. El' Nathan Juedes came down from Madison, Wisconsin to explain it. We bought it, and the knowledge and love of God began to become far greater and deeper in the parish as a result.

Teachers were selected. Tom went to Madison twice to learn to be the teacher of the teachers.

He taught his teachers on Wednesday nights for about 18 months out of two years. The teachers went to Madison for one week to a seminar on teaching the course.

Then two courses were opened to adult members of Grace. Then one more. Then a Sunday morning course. Then an advanced course. Harley Swiggum, the author, and his overview of the whole Bible and God's plan for the reconciliation of man became common topics of conversation.

GRACE CHURCH TODAY

We have a well appointed church, fit for a congregation of 750. Its beauty and appointments all are conducive of the love

and worship of God.

Rick Stockdale, recently confirmed, is our organist and choir director. He maintains every Sunday the highest quality of music in worship that the church has ever had.

Our Sunday School for children and young people is flourishing under the direction of Don Northcutt. Our Adult Christian Education program is the most extensive ever.

We have the junior and senior branches of the Episcopal Young Churchmen, led by Betty Carr, a Methodist specializing in YMCA and youth work. She is assisted by Marcus Robertson and Jay Weatherly.

Our 441 adult communicants are breaking all modern records in our church for church and Sunday School attendance.

Our rector and his family are greatly loved and exert tremendous Christian influence, some conscious, some unconscious. His most common sermon themes are that God was in Christ reconciling the world to Himself; that Christ paid the price for the sins of the whole world; that we can and should accept the man Jesus as our teacher and example; and that submitting ones whole life to Jesus as Lord is the only sane way to live.

In short, the Gospel is preached in Grace Church.

On February 13, 14 and 15, 1981, Grace and St. Michael's hosted the 150th Diocesan Convention. The business sessions were conducted at the new Donoho Lower School.

Planning was under Tom Potts. It was noticeable that the

nucleus of Grace's effort was the Bethel Bible Teachers.

Rose Kilby directed the preparation and serving of a delicious basket lunch to every delegate, in baskets lined with checked tablecloth material.

Another highlight of the meticulous preparation was that every delegate was invited to a Saturday night supper in an Anniston home. Any delegate could sleep in a private home on his advance request.

The convention was widely acclaimed as "the best ever".

At the convention, on February 13, 1981, the Church of the Messiah, Heflin, Alabama, was admitted into association. The people of Heflin have rapidly formed and organized their own church, mostly by their own efforts, but Grace and Tom Jones have been in close touch all the time with the congregation and with their "student pastor", Marcus Robertson of Gadsden.

Our budget for the year is \$122,687.00, of which \$25,982.00 is designated for the diocese.

GRACE CHURCH TOMORROW

Real estate analysts predict that the new residential growth of the area (which has already begun) will be along both sides of Greenbrier Road from Coleman Road westward. This of course is in the Golden Springs, or over-the-mountain, area.

Bishop Stough recommends that parishes should not try to become larger than 500 confirmed members, but, after that goal

is reached, should sponsor and aid new parishes. Grace is very near that point.

We have obligated ourselves to furnish \$10,000.00 to the building fund of the Messiah on request. We have also promised, beginning July 1, 1981, to pay one-third of the salary of their rector and to utilize one-third of his time.

Great care must be exercised never to injure or impede any existing parishes, but, with few lapses, Grace is and has remained a missionary parish, continuing to receive the historic Gospel and Christian heritage and to disseminate them throughout the community, the diocese, and the world.

Grace is a member of the South American Missionary Society.

We have faith that Grace and its people will remain a dynamic part of the body of Jesus Christ, who is the same yesterday, today, and forever. Whatever the obstacles or cost may be, we intend to remain true to the Great Commission (Heb. 13:8).

When Israel faced the Red Sea, with the desert on either side and Pharaoh's army pursuing, the people cried out to Moses, blaming him bitterly (Exod. 14:10-15). But the Lord said to Moses:

"Tell my people Israel that I say, 'Go forward!'"

GRACE CHURCH RECTORS

Before Consecration:

1. The Rev. J.F. Smith
2. The Rev. Frederick Dorset
3. Dr. Daniel Hoke

2/17/81 - 8/29/86

The Rev. Wallace Carnahan

1886 - Apr. 1894

The Rev. Phillip Augustus Fitts

Sep. 1894 - Dec. 1900

The Rev. Joseph Francis John

12/15/00 - 2/1/02

The Rev. Francis Langdon Coyle

Summer 1902 - End of 1912

The Rev. James Gamwell Glass

1913

No rector listed

Nov. 1913 - June 30, 1915

The Rev. John Durham Wing

1915 - 1916

No rector listed

Summer 1916 - 10/20/20

The Rev. Carlton Barnwell

6/12/21 - 1942

The Rev. James Moss Stoney

1942 - Sept. 15, 1955

The Rev. William S. Stoney

11/15/55 - 12/1/59

The Rev. Allen T. Sykes

8/20/60 - 6/15/65

The Rev. Alvin S. Bullen

Aug. 1965 - Oct. 1972

The Rev. A. Stratton Lawrence

July 1, 1973

The Rev. Thomas G. Jones

Senior and Junior Wardens - Grace Church

1881	Dr. Richard Proctor Huger	Stephen N. Noble
1881-1887	No records available	
1887	John Ward Noble	Alfred Lee Tyler
1888	"	"
1889	"	"
1890	Alfred Lee Tyler, Sr.	George Noble, Sr.
1891	"	Vivian H. Marshall
1892	"	"
1893	"	James H. Gambrill
1894	"	James Keith, Jr.
1895	"	"
1896	"	"
1897	"	"
1898	"	"
1899	"	"
1900	"	"
1901	"	"
1902	"	Augustine Henry Shepperd
1903	"	"
1904	"	"
1905	"	"
1906	"	"
1907	"	"

1908	Augustine Henry Shepperd	Maximilian Bethune Wellborn
1909	"	"
1910	"	"
1911	"	"
1912	"	"
1913	"	"
1914	"	"
1915	"	"
1916	"	Alfred Pelham Agee
1917	"	"
1918	"	Jesse Lane Wikle
1919	"	"
1920	"	"
1921	"	"
1922	No record available	
1923	Augustine Henry Shepperd	Jesse Lane Wikle
1924	"	"
1925	"	"
1926	"	"
1927	"	"
1928	"	"
1929	"	"
1930	"	"
1931	"	"
1932	"	"

1933	Jesse Lane Wikle	Richard Hooker Cobbs, Jr.
1934	"	"
1935	"	"
1936	"	"
1937	"	"
1938	"	"
1939	"	"
1940	Oscar Marchant Kilby	Arthur Wellborn
1941	Richard Hooker Cobbs	Oscar M. Kilby
1942	"	"
1943	"	Frederick Osgood Tyler
1944	No record available	
1945	Oscar M. Kilby	George A. Schneider
1946	"	"
1947	J.C. Acton	Raymond Parks Wheeler
1948	George A. Schneider	Thomas E. Kilby
1949	"	"
1950	"	"
1951	Oscar M. Kilby	James H. Hannon
1952	George A. Schneider	Thomas E. Kilby
1953	Oscar M. Kilby	Gambrell N. McCarty
1954	"	Thomas Peyton Roberts
1955	"	H.M. Martin
1956	Leonard H. Roberts	Ralph D. Porch
1957	Oscar M. Kilby	Leslie R. Armstrong

1958	Oscar M. Kilby	William C. Bibb
1959	"	Gambrell N. McCarty
1960	Gambrell N. McCarty	Ralph D. Porch
1961	Ralph D. Porch	William C. Bibb
1962	William C. Bibb	Leonard H. Roberts
1963	Leonard H. Roberts	G. Clifton Colyer
1964	William C. Bibb	George Kilby
1965	George Kilby	R. Earle Jones
1966	William H. Sellers	"
1967	G. Clifton Colyer	T.P. Roberts
1968	Leonard H. Roberts	Ralph D. Porch
1969	Ralph D. Porch	Richard Byrd
1970	Leonard H. Roberts	"
1971	G. Clifton Colyer	George Kilby
1972	John P. Wheeler	T.P. Roberts
1973	T.P. Roberts	Ralph D. Porch
1974	Shelby Dean	Gerald G. Woodruff, Jr.
1975	"	William Spidle
1976	Thomas S. Roberts	William Falkenberry
1977	William Falkenberry	A. Thomas Harris
1978	Gerald G. Woodruff	George Kilby
1979	William Spidle	Scott Andrews
1980	Robert Etnire	James Ulrey
1981	Allen Draper	Stephen Coleman