

ESSAYS
UPON THE HISTORY OF
ST. JAMES CHURCH

By
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1976-1977

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To
Betty and Katherine Sanderson—
who brought order out of chaos.

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INTRODUCTION

1

On October 30, 1876, at the Marquand House, a local hostelry, a group of persons met to organize "a Church" in Texarkana. A year before, in 1875, the people had started raising money to erect a building and, by January 25, 1877, had collected enough to let a contract to W.R. Moore, Carpenter and Builder, for the erection of the Church, according to the plans and specifications of Archer and Flanders, Architects, of Dallas, Texas. The contract was for \$1,051.35.

On February 12, 1877, an application was made to the Right Reverend A.C. Garrett, Bishop of Northern Texas, for recognition and association in communion with the Protestant Episcopal Church of the United States of America and the Missionary District of Northern Texas, to which the Bishop gave his consent on March 1. A Constitution was granted in April establishing the Parish of St. James. The Church building was not finished, however, until January, 1878; and the first service was held there on February 3. Bishop Garrett consecrated the Church, and then baptized and confirmed "several persons."

Services had been held earlier, however, in the town. The first baptism is recorded on Tuesday, June 13, 1876. The child was Gertrude Douglas Hakes, born in Texarkana April 16, 1875, the daughter of Mr. and Mrs. W.D. Hakes, who were prominent in the foundation of the Parish. Three other children were baptized in 1877, including, on May 6, Myrtle Eugenia Bush, who had been born March 13. As Mrs. M.J. Nash, she remained a faithful communicant of St. James Church until her death in 1972, justly revered as the oldest member of the Parish.

The earliest confirmation was on April 17, 1877, that of Mary Elizabeth Wills.

The Rev. E.G. Benners, Rector of Christ Church, Jefferson, Texas, apparently was in charge of the small congregation until the Bishop sent the first resident priest, the Rev. Charles Ritter, in March, 1878.

Thus the simple beginnings of St. James Church, Texarkana.

The story of the first hundred years, as I have written it, will seem to some more impressionistic than historical. I have organized it topically rather than chronologically, so there are, on the one hand, some repetitions and, on the other, some blank

I am grateful to the Rector, the Rev. Richard C. Alien, for asking me to write a history, which I prefer to view as essays. He has not overseen or censored it; while the notion was his, the mistakes are mine. May God accept the Imperfections of this book as He accepts our own: with redeeming grace.

B.L.

East Rondo
St. James the Apostle
July 25, 1976

THE DAILY ROUND-LITURGY AND LIFE

St. James Parish was founded as a "Low Church," in the parlance of an earlier day. In fact, it seems safe to say that the whole of Northern Texas and most of the American Church were low. The determining factor in St. James's establishment was The Right Reverend Alexander Charles Garrett, D.D., LL.D, the First Bishop of Dallas. He was an old-fashioned Irish Churchman; and the tradition of Ulster had been mightily influenced by its Scots immigrants and its suspicion of anything smacking of "popery" and "Romanism." In general, the daily offices were neglected, the use of the Sacraments was perfunctory, and the principal service on Sunday was Morning Prayer and Sermon.

But such practices were by no means restricted to the Emerald Isle. In fact, two hundred years ago, they were pretty well the norm in the entire English Church. Indeed, the 1700's had witnessed a massive infusion of "Enlightenment" influence into the mainstream of religious thinking. Deism, pietism, and rationalism rather pushed into the background the Catholic sacramental system and ecclesiology which the Reformation had preserved.

It is strange, but typical, that only two hundred years after the Sixteenth Century Reformation, the Church found itself in need of a New Reformation. As an example of the state into which religious life had fallen in the eighteenth century, The American Church excised the Athanasian Creed from its new Prayer Book and almost withdrew the Nicene Creed from the Liturgy. Such was the impact of a rationalism which might accept the God of the Enlightenment but not the Triune God of Catholic tradition.

The Liturgical life of the Church had also suffered, however, from another, more innate, conflict within Anglicanism. Much of the Calvinist strain was opposed to the sacramental tradition of the Church. The effect is seen in many colonial churches where the pulpit architecturally demonstrated the liturgical emphasis upon the sermon. In America, the preference for Morning Prayer over the Holy Communion was widespread—partially, it is true,

because of a shortage of priests; but partially also because of the Protestant tendency to confound the Word with the sermon.

But a reaction against this sort of thing set in. Beginning with John Keble's Assize sermon in the University Church of Oxford on July 14, 1833, the Catholic Revival within the Church of England—the so-called Oxford Movement—became an open effort to restore the Church to its historical position. Its spread throughout the Church was the most important and most controversial influence on Church life since the Reformation. St. James Church's history over the past one hundred years reflects the emergence and gradual triumph of the principles of the Catholic Revival in American Church Life.

But such a "triumph" was slow a-coming. The Liturgical life in the early days was predictably "low." On April 6, 18, the annual report of the Rector, the Rev. A.W. Higby, shows the shape and the liturgical predilections of the Parish nearly twenty years after its establishment.

Early Celebrations (Holy Communion)	50	
Late Celebrations	12	
		62
Morning and Evening Prayer	111	
Litany	30	
		141
Total		203
Sermons and Addresses	127	
During Vacation	6	
Good Friday (3 hrs)	8	
		141

Of the total of 203 services, only 31% were Holy Communion. And only twelve were "late celebrations," the standard "first Sunday of every month." There are no celebrations at all listed for saints' days or as week-day services. And one is reasonably sure that the fifty early celebrations were there not by popular

demand but solely because the Canons require one service a Sunday to be the Holy Communion.

In fact, the availability of the Holy Communion did not mean that people flocked, to the celebrations. The tradition was "M.P.&S" at 11:00, and that was the service most people attended. In 1917, in the Rectorship of the Rev. Edwin Weary, attendance at the Holy Communion at 7:30 a.m., Sunday, September 9, was 3, with two receiving; at 11:00 Morning Prayer, there were forty in the congregation. On November 11, the 23rd Sunday after Trinity, there were 2 communicants at the early Service, but fifty parishioners at the 11:00 Morning Prayer.

Nor were people eager to receive their communions even on the First Sunday. On the 22nd Sunday after Trinity, November 4 (the First Sunday), attendance at 3 Holy Communion Services totaled sixty-eight; only sixteen made their Communions. Mr. Weary, however, was moving the Parish to a Eucharist-centered-worship, and to him should go the glory for the first consistent Sacramental ministry in the Parish's history.

He was not the first to try, however. In 1908, The Reverend Joshua Whaling had been called from New Orleans to the Parish, and he is referred to occasionally as "Father Whaling." He began the celebration of the Holy Communion on Holy Days and increased the number of celebrations on Sundays; but he seems to have moved slowly. At the same time, he was engaged in a building campaign which resulted in improving the Church building and, doubtless, did not wish to alienate anyone in the Parish. (Incidentally, the Church spire was removed during Fr. Whaling's tenure, leaving a truncated tower as the entrance to the Church. This depredation was later corrected and, surely, had nothing to do with his Churchmanship.)

Father Whaling remained the Rector until 1912, and his successor was, significantly, the Rev. Edwin Weary. Mr. Weary's notion of the Rector's position appears immediately in the Vestry minutes. Some Rectors never approved the minutes, leaving in some instances no approval and in some instances allowing the Senior Warden to arrogate unto himself this authority. But Mr.

Weary, taking that prerogative immediately, affixed a strong signature to indicate that he was the Presiding Officer of the Vestry. He was a strong-minded priest.

But not incautious. Mr. Weary—he never seems to have been referred to as "Father"—was Rector from 1912 to 1923, the longest tenure recorded up to that time. But it is not until St. Matthew's Day, September 21, 1919, that he begins the Eucharist-centered ministry, which he maintained throughout the rest of his rectorship.

The Saints' Days he had always observed, but now both Sunday Morning Services were given to the celebration of the Holy Communion. Sunday Evening tradition of Evening Prayer had long been maintained in St. James Parish, its demise having come only in fairly recent years (its recent revival is a part of the activities of Young Peoples' Fellowship). And Mr. Weary inaugurated the daily reading of the morning office, often with just himself present. So the Daily Round of Prayer Book Services was very nearly completed before his resignation in 1923. He must have been greatly loved, for he was invited to return to the Church in 1928 to give the first sermon in St. James's new church. (It is ironic that the main service on that occasion (III Epiphany, January 22) was M.P.&S., complete with the singing of the **Te Deum Laudamus**.)

Unfortunately, the liturgical advances were not to last. Partly because of the short tenure of Mr. Weary's successors, and partly because of the Churchmanship of one of them, the old M.P.&S tradition was soon predominant again. It was a harbinger of things to come when Dr. A.W. Sidders, installed as Rector in 1925, requested the Vestry to subscribe to fifty copies of **The Witness**, a periodical long associated with the militant "Low Church" faction. (It is interesting that immediately upon Dr. Sidders's rather precipitous resignation in 1927, the Vestry's first action was to cancel the subscriptions to the magazine; but the flavor seems to have lingered on.)

The Low Church tradition continued. The Rev. Warren L. Botkin, Rector from 1927 to 1934, took a Morning Prayer and

Sermon stance that further entrenched the custom. He seems not to have had any sort of "high" notions, even of his priesthood. On March 7, 1928, he curiously asked the Vestry's advice upon admitting some divorced persons to the confirmation classes. The Vestry, startled, "made it plain to the Rector that they considered a matter of this kind entirely in his hands. . .", which speaks well of that Vestry.

However, Mr. Botkin maintained the observance of the Saints' Days. He also offered the Holy Communion every Wednesday at 10:00 a.m., to which he appended a "Short Address." On Friday nights, he regularly read the Litany and offered a "Lecture." On March 1, 1929, his subject was "Thy Will Be Done."

He was not too concerned about congregational participation, even in Morning Prayer. On Sunday, February 24, the **Venite** is a tune from the hymnal; but the **Gloria Patri** is a setting from Goodson and the **Benedicite** is Stokowski's rendition, a jawbreaker that puts a good choir to a test, let alone a congregation.

One of Mr. Botkin's magna opera was the Mother's Day Service, May 13, 1928. There remains a copy of the program specially printed for that day. The cover is embellished with a red heart around which is entwined a red carnation with green stem. The prelude was the Bach **Ave Maria**; a responsive reading, "arrangement by the Rector," was offered enjoining the congregation to honor their "father and mother." The Rector delivered himself of a sermon, "Mothers of Men," followed by a tenor solo "Mother o' Mine." Rushing through the prayers, the service ended gloriously with the organ rendition of "Mother Machree." At the bottom of the program is printed conspicuously HOW LONG HAS IT BEEN SINCE YOU WROTE TO MOTHER? And, less conspicuously, "This service has the sanction of The Rt. Rev. H.T. Moore, D.D., LL.D., Bishop of Dallas." One wonders what the Bishop could have been thinking of. i

Mr. Botkin's rectorship lasted until 1934. The general "M.P.&S." tradition flourished during this period and later

throughout the rectorship of his successor, the Rev. David E. Holt (1934-46).

The financial depression of the thirties and the later outbreak of World War II apparently left no time to worry about the Liturgy. Parish income plummeted drastically after 1929, and the Church seemed to suffer a spiritual depression as well. There is a sense of "status quo," "no change." Mr. Botkin's request in 1932 for money for a special bulletin and special music for another Mother's Day program had to be turned down by the Vestry. The refusal could validly have been for aesthetic reasons, but it seems to have been financial.

The monetary situation was made all the worse because the Parish was carrying a heavy burden of debt remaining from the building of the new Church in 1927—a debt which was not discharged until 1937. No wonder the Parish moved cautiously. And there is a feeling of malaise which seems to have spread throughout the congregation and poisoned the Vestry's relationship with Mr. Botkin.

In an extraordinary meeting on October 18, 1933, with the Rector absent, the Vestry met and "unanimously agreed" that a Parish Mission which had recently been held had failed because of "poor planning." The spiritual life of the parish, they said, was at a "very low ebb," and they laid it to the "lack of leadership on the part of our rector, if you please."

The Rector must, they continued, be more "uniform and regular" in business transactions. He must make pastoral calls on "each and every" family in the parish and report "in detail" to the Vestry. (One begins to feel sorry for poor Mr. Botkin.) Furthermore, they proclaimed,

"An emergency exists that threatens the very life of our institution, and we recommend the Bishop be advised and his presence, council (sic) and cooperation be solicited."

Those present at the call of the Senior Warden for this

excoriation were C.A. Smith, Frank Wilson, Ivan Dycus, George T. Powell, Ed Levee, and A.S. Bresewitz.

Laying aside the impropriety of the meeting, the intrusion of the Vestry into pastoral affairs and the suggestion of "lay popery," it is clear that the parish's energy was drained. Bishop Moore did meet with the Vestry, and Mr. Botkin presented his resignation within a short time.

Mr. Botkin's successor, Mr. Holt, faced the same problems: the building debt and shrunken collections. The depression lasted a long time in St. James, longer than in the world at large. Not until 1944 did the Parish budget return to its pre-1929 level. The Parish was "holding," but just barely.

The outbreak of World War II further diverted any energies which the Parish may have had left. Manning the USO booth in the Union Station, staging bond sales and patriotic rallies, playing host to thousands of men who were sent to the Arsenal, worrying about the men and children of the Parish who had gone to war, keeping up with the varying fortunes of their country, praying for survival: these were the immediate concerns of the congregation. Details of ritual and liturgy, or a close examination of Church practices, were, in Santayana's phrase, "important but remote." Great wars provoke great change, but seldom at the moment of defending the barricades.

Not that the Rector did not have definite opinions on the Shape of the Liturgy. And Mr. Holt's opinion was that everything—and the music program specifically—was "subject to the canons and rubrics of the Protestant Episcopal Church and to the general policies of the rector of the Parish." He then sets forth his general policies:

"Due regard must be paid to the trend to short services. Music, fortunately or unfortunately, has to be planned to leave time for the rest of the service and sermon. Services should start on the minute of time announced, preludes precede that minute. Anglican-chants (not "plain chants") are to be used. Certain hymns in Hymnal 1940 were

altered or inserted for the Anglo-Roman group and are not usable by this or any normal parish of the Protestant Episcopal Church, namely: Hymns 17, 63, 66, 123, 192, 193, 194, 199, 202, 204, 210, 223, 387. . . In the selection of words, and keys, the promotion of congregational participation in the singing is to be a major consideration. Except in solemn Advent and Lent the general tone should express Christian joy."

Such an attitude would exclude much consideration of the nurture of Catholic life within the Parish, even if one rejoices to see the Rector's encouragement of congregational participation, one of the key points of liturgical reform. The congregation was certainly not encouraged very much to participate in the sacraments. In Mr. Holt's schedule for services from January 31, 1937, through Ash Wednesday, February 10, not one Holy Communion service (except for 7:30 a.m. Sunday) was listed, even on the feast of the Purification. Ash Wednesday offered one service: 10:00 a.m., Litany, Penitential Office, and Address.

And this was the "normal parish of the Protestant Episcopal Church" from 1923, when Mr. Weary had departed, until 1946 with Mr. Holt's resignation. It was a norm which has always held some authority in Anglicanism, even if somewhat narrow and anti-historical.

If Mr. Weary's reform of the parish life in 1919-23 was more hopeful than long-lived. It foreshadowed the future not just of St. James Parish but also of the Church at large. Just 100 years after John Mason Neale in 1846 had been inhibited because of "popery" and ritualism from the exercise of his priestly functions at East Grinstead, Charles Avery Mason was enthroned as the Third Bishop of Dallas, and Thomas Hill Carson was installed as Rector of St. James Parish, Texarkana. It is a long way from John Keble's Assize Sermon in St. Mary's, Oxford, to St. James's pulpit in Texarkana, from High Street to Olive Street; but in the history of the Church a hundred years is not much time. The effects of the Oxford Movement came to be felt permanently in

the Anglican Communion generally and in St. James particularly.

The principles of the Oxford Movement were nothing new in the Church, for the Catholic character of the Church had been bloodily defended over the centuries. For them, Archbishop Laud and Charles I were beheaded; for their practice, Nicholas Ferrar established the religious rule at Little Gidding; and because of them, Samuel Seabury sought out the non-Juror Bishops of Scotland for his consecration. The Prayer Book had preserved the sacramental system of the Church, establishing such reforms as seemed necessary in the face of many abuses, ensuring also the historic episcopate and the three-fold order of the ministry; and if discrete matters were changed or sometimes bungled, the Church never had any intention except to proclaim its continuity from the Apostles, the faith once delivered.

With the English Civil War, the excesses of Cromwellian soldiers, and the displacement of the Clergy during the "Grand Rebellion," the Protestant party were in the ascendant in the English Church, and, of course, influenced the colonies through the Bishop of London, in charge of the American churches. In the eighteenth century, that ascendancy was maintained as the Church, as already mentioned, became prey to a number of debilitating influences; and the Georgian Bishops were more apt to be known for the fervor of their fox hunting than of their faith.

By the 1830's, part of the Church was ready for the Catholic reform of the Tractarians; and although their principles and practices were bitterly assailed and opposed by the "Low Church" party, the "High Church" influence was destined to affect the practice of the Church world-wide.

The new Rector in 1946 was definitely "High-Church"; and he early made it clear that he expected to make some changes in St. James.

Mr. Carson's approaches to reform were not necessarily cautious, and he sometimes presented the congregation with changes and **faits accomplis** which were accepted by most people, but which confused many and angered some. His principal thrust was in re-establishing a Eucharist-centered tradition of worship,

improving the ritual of the liturgy, establishing the daily offices (which he accomplished by December, 1949) with, if possible, a daily celebration of the Holy Communion, asserting the prerogatives of the priest as Rector of the Parish, and education. He taught that there was no such thing as "High" Church and "Low" Church; and he was right, except that people in Texarkana had some trouble in understanding that. But he avoided some things that "would, one suspects, have further divided the Parish. He preferred "Mr." and, later, "Dr.", to "Father"; in 1949, he sold for \$50.00 the sanctuary lamp and sanctus bells "which were not in use", giving the money to the Altar Guild; and though the sacrament came to be reserved in the Chapel of Christ the King after its completion in 1952, he did not reserve it at the High Altar—or wished no recognition to be given to its reservation—until much later.

Dr. Carson was a strong-minded priest; and he could be forceful—even muscular—in gaining his way. An example is the fashion in which he succeeded in establishing the Holy Communion as the principal service on Sunday.

The Services for many years had been Holy Communion at 8:00 a.m., Morning Prayer and Sermon at 11:00. Dr. Carson introduced the Parish Communion Service at 9:00 on Sundays (his energy was one of his greatest attributes), leaving the other services in situ. He explained to the Vestry that it would

"be beneficial in bringing together families and children in one Service. This Service is to begin at 9:00 in the Church with the Celebration of the Holy Communion, and to be followed by breakfast in the Parish House, after which they will segregate into class groups for study."

And he asked for a motion to hire an assistant organist at \$2.50 per service to play at the Parish Communion. Shortly, he would begin a boys' and men's choir to accompany this service.

You will note that the Rector very properly did not ask the permission of the Vestry to institute this service, which was, after all, his prerogative. But he kept them informed.

The other Services were left as they stood, with full choral Morning Prayer at 11:00. The new schedule was presented as an experiment; but, by tying the 9:00 Service into the Sunday School program, assuring that the parents would attend the same service as their children, the experiment became a success. Fewer people attended the 11:00 service, and fewer; so that shortly it was thought that the expenditure of money for music at the later time could be diminished and then eliminated altogether; and by 1953, Morning Prayer was said at 11:00, attended by a few older members and a few diehards who bitterly resented "the way the change had been made," they said. Perhaps they resented the change.

The loss of Morning Prayer is a heavy one. The canticles, versicles and responses, the familiar collects—all are a part of our Church life; and for many older members, a sense of real deprivation was felt (just as nowadays, college students who have been reared in this Parish come back shocked that there are parishes who do not have Communion every Sunday at **their** main service).

Of course, Morning Prayer was sung by the School each morning at 8:15 a.m.; but that was rather early for most people to be about. And portions, through the psalm and second canticle, are said before the Early Service on Sunday; but that is not the same. The office loses its beauty that way. The loss of Morning Prayer to many was as much aesthetic as liturgical.

Unlike Mr. Weary's earlier efforts, this change became the norm. Perhaps the reason is to be found in the number of new people in the Parish after the war; perhaps with peace and prosperity, there was a willingness to change, to advance, which the earlier age lacked; perhaps the principles of liturgical reform and sacramental renewal had been so widely disseminated throughout the Church that people felt it the proper move to be taken; perhaps it succeeded because of the number of years that Mr. Carson had to enforce the change; perhaps it resulted from Mr. Carson's "way" of doing things; perhaps it was the Holy Ghost at work.

Dr. Carson's successors have deepened and strengthened the sacramental renewal in the Parish. Fr. Westapher began the reservation of the sacrament at the High Altar and set up a new sanctuary lamp and did not hesitate to genuflect. Father Alien has varied the hours of the Daily Communions so as to make them more convenient to the people and has increased the number of celebrations. On Ash Wednesday, 1937, the only service was 10 a.m.. Litany, Penitential Office, and Address. Nowadays, at least three services are held, Imposition of Ashes and Holy Communion, with over two hundred attending. As Fr. Alien teaches, the ashes mean nothing, in several ways, but serve vividly to introduce us to the purpose of Lent and remind us of our mortality; the Holy Communion leads us into our soul's immortal union with God, showing us that "For as in Adam all die, even so in Christ shall all be made alive."

Auricular confession is another sacrament which was re-instituted by Dr. Carson and encouraged by Frs. Westapher and Alien. One doubts that it had ever completely disappeared in the Parish or in the Church at large as the priest proceeded in his ministry of the cure of souls; but the prevalence of the General Confession in the Anglican tradition, a rather unwarranted Protestant suspicion of the whole process, and the Anglican tradition against "bookkeeping" in our catalogue of sins and merits had conspired to force the sacrament into desuetude, if not complete neglect. That the Sacrament of Penance is regularly offered before major feast days and is available at any time is a source of great strength to many people. Major changes in the modern attitude, however, make it seem unlikely that Confession will soon or ever regain its earlier importance, even in the Roman Church.

An interesting, and significant, practice which Fr. Alien has instituted is the "Lost Sacrament" of Foot-washing (Pedilavium). Although it never reached the dignity of a true Sacrament, yet its use is still recognized in cathedral and abbey churches and remains vestigially in St. Paul's Cathedral, London, in its Maundy Thursday service. Its symbolism is apparent and its

didactic purpose as a "Sacrament of Humility" would, doubtless, be valuable for all. But other than for the restricted purpose of the Maundy Thursday service, it seems that Episcopalians, who can scarcely be brought to kiss the cheeks of their neighbors at the Pax, would never be convinced of the sacramental efficacy of kissing their feet.

A full sacramental ministry provides us with the "means of grace, and the hope of glory." The ritual, without the grace, would be meaningless. It is the Church's expression of the profound interaction of the material and the spiritual, the temporal and the eternal. Although the spirit bloweth where it listeth, the sacraments give us the sure and certain knowledge of God's love and the means whereby we may live in Him and He in us. In them, we may witness all of Judeo-Christian history; they are the living record of God's actions in the world. Their recovery is a benediction for St. James Parish and its people; and we need to give thanks to all those who have served in this house and who brought that recovery about.

One last word about the sacramental revival: it has made Episcopalians much more aware of their kinship to the Roman and the Greek Churches, giving us, at the same time, a deeper awareness of the significance of the Sacraments among various Protestant bodies. Perchance the Holy Communion will serve a broader function as the Sacrament of Unity, if it ever ceases to be a hurdle in men's minds to the unity of the Church.

RECTORS. CURATES. ETC.

The Rev. Charles Ritter1878
 The Rev. R. F. Newton1879-1882
 The Rev. R.K. Collinson1882-1884
 The Rev. T.M.H George1884-1886
 The Rev. W.A. Tearne1886-1887
 The Rev. R.W. Anderspn1888-1892
 The Rev. A.W. Higby1893-18
 The Rev. W.L, Reany1896-1897
 The Rev. W.K. Lloyd1898
 The Rev. Percy T. Fenn1898-1905
 The Rev. Henry Knott1906-1908
 The Rev. Joshua Whaling1908-1912
 The Rev. Edwin Weary1912-1923
 The Rev. W.W. Daup1924-1925
 The Rev; A.W. Sidders1925-1927
 The Rev. W.L. Botkin1927-1934
 The Rev. David Holt1934-1945
 The Rev. Thomas H. Carson1946-1959
 The Rev. C.V. Westapher1959-1961
 The Rev. Richard C. Alien1962-

CURATES

The Rev. Frank Rice1951-1952
 The Rev. Jack O. Bird1952-1954
 The Rev. Davis Herron1955-1956
 The Rev. Theodore Heers1959-1962
 The Rev. Gregory Perrin1963-1964
 The Rev. Carl Stokes1964
 The Rev. Pat George1964-1965
 The Rev. Warren Luce1965-1967
 The Rev. Deaconess Alice Ballard 1968-1970
 The Rev. Billie B. Boyd1970-1972
 The Rev. James R. Harris1975-

ASSOCIATE CLERGY

The Rev. Norman Godfrey
The Rev. Joseph Hollifield

CHURCH ARMY

Capt. Erwin Faulkenberry, CA
Capt. Henry Horn, CA

**POSTULANTS WHO PROCEEDED
TO HOLY ORDERS**

The Rev. Smyth Lindsey
The Rev. Thomas H. Carson, Jr.
The Rev. George Monroe
The Rev. Jerry E. Hill
The Rev. John Alien Buchanan
The Rev. Joel Robbins
The Rev. Bruce McNab
The Rev. John Michael Woods

BISHOPS OF DALLAS

The Right Reverend Alexander Charles Garrett
Bishop of the Missionary District of Northern
Texas, 1874-1895; Diocesan, 1895-1924
The Right Reverend Harry Tunis Moore
Coadjutor, 1917
Diocesan, 1924-46
The Right Reverend Charles Avery Mason
Coadjutor, 1945
Diocesan, 1946-70
The Right Reverend Adolphus Donald Davies
Diocesan, 1970-

SUFFRAGAN BISHOPS OF DALLAS

The Right Reverend Gerald Francis Burrill, 1950-54, Translated to Chicago, 1954

The Right Reverend John Joseph Meaken Harte, 1955-1962, Translated to Arizona, 1962

The Right Reverend Theodore Harte McCrea, 1962-73

The Right Reverend William Paul Barnds, 1966-73

The Right Reverend Robert E. Terwilliger, 1975-

The purpose of this chapter is not to cover the terms of the various clergy who have served this Parish. They are mentioned in the other chapters, where appropriate, because of a contribution made to the topic being discussed. The purpose is, in a cursory fashion, to discuss some aspects of the priesthood and St. James.

By the nature of the Catholic ministry, a priest is necessary for the full ministry to be performed. And with a sacramental ministry, more priests are necessary than for just a preaching ministry. Priest, pastor, preacher, and teacher are four elements of the ministry which each Rector and Curate must fulfill. The impact of a Rector upon a congregation is immeasurable; his impact upon individuals is unknowable. The strain of their position would be unbearable, were it not for the grace of orders.

There is no way to grade a priest's effectiveness. One cannot set a scale of one-to-ten and fit the various incumbents on the proper grade. One must assume, rightly or wrongly, that all men sought to minister to this congregation to the glory of God and the edification of His Church.

That there were troubles between priest and people, Rector and Vestry, is predictable. But seldom do either the Vestry Minutes or the recorded letters of resignation of some priests hint at the cause. Mr. Higby resigned in 1896. His letter states simply, "I hereby resign the rectorship of St. James" on April

15, goes on to thank the parish for its "loyal support and cooperation", and prays God's blessings upon the congregation.

Upon motion the resignation was accepted and the Secretary of the Vestry instructed to notify Mr. Higby." There is no explanation for his leaving; but such a cold letter after a rectorship of three years suggests a lack of warmth in the relationship.

In another instance, the Secretary of the Vestry, Mr. E W Harris (who took excellent minutes), reports that at the opening of the meeting a prominent vestryman was invited by the Rector to make a few remarks. He made his remarks and sat down. Then the Rector offered his resignation effective within ten days to leave him footloose to pursue other objectives." What the cause was is not stated; and perhaps it is just as well that such unhappinesses remain buried.

A Rector's success may partially be judged by the length of his tenure, on the theory that nobody wishes to suffer for very long and that an unhappy rectorship would result in an early resignation. As we know, a Vestry cannot "fire" a Rector; but it would take an awfully strong priest or an insensitive one to remain at his post when misery abounds.

However, one must not jump to such a conclusion. For the first twenty years of the Parish, nine Rectors served the congregation. Only the Rev. R.F. Newton (1879-1882) and the aforementioned Rev. Arthur W. Higby (1893-18) remained more than two years. In his Eightieth Anniversary paper on Rectors and Rectories, William V. Brown, Jr., suggested that the summer heat got to them. And he may have been right.

Be that as it may, the Rev. Percy T. Fenn, Ph.D., an Englishman, was the first to hold the Rectorship for much time. Dr. Fenn, intellectual and deeply read, remained for seven years. He offered his resignation in 1904, saying that "another Rector can do immensely greater work than I;" but the Vestry declined to accept it. But he persisted and, four months later, again presented his resignation, "to the consternation" of the Vestry. This time, however, they "reluctantly accepted it."

In 1908, the Rev. Joshua Whaling of New Orleans was called. His salary was to be \$1800.00 per year and the Rectory, with a vacation during the months of August and September each year, (All the earlier Rectors received at least two months' vacation, a most civilized practice which has unfortunately fallen from custom.) He remained four years; but his effect was important since he opened the way for the later sacramental reforms of Mr. Weary. We also must thank Fr. Whaling for the institution of the Christmas Midnight Mass in this Parish. According to Mrs. McCurry's early history of St. James, the first such Mass was held in 1912. (Mrs. McCurry's memory must have failed here, since Fr. Whaling resigned as of December 1, 1912. The institution of the service, however, would have been within his liturgical philosophy.) Having effected some considerable repairs on the Church in 1910, Fr. Whaling also conceived the notion of building a new church, and set aside some funds as a "nest-egg" for the project. However, not until fifteen years—1927—after his departure was this dream realized.

His successor, the Rev. Edwin Weary, came to St. James from Amarillo, Texas. An Englishman, and a forceful personality, he must have been a complex man. He at first turned down the invitation to serve here because the "stipend was too low." The Vestry finally met his terms—\$2100, the Rectory, and full moving expenses—and he came to Texarkana to remain for eleven years, until 1923. (His tenure was equalled in later years by the Rev. David Holt at eleven years (1934-45) and exceeded by the Rev. Thomas H. Carson, 13 years (1946-59), and the Rev. Richard C. Alien, who arrived in 12 and with this centennial year has already achieved a rectorship of fourteen years.)

That Mr. Weary had a mind of his own has already been seen in other connections. This was made clear also in 1916 when he alone refused St. James's cooperation with the local ministerial alliance in sponsoring a city-wide revival meeting under the leadership of one Lincoln McConnell. His action was fully endorsed by the Vestry.

But the Parish was grateful to Mr. Weary. In 1917, F.W.

Offenhauser reported the purchase in part by the Ladies' Guild of an automobile for the use of the Rector, and the Vestry were willing to rebuild the garage at the Rectory. Mr. Offenhauser and William Temple were made into a committee to raise the balance due on the car. Providing the Rector's transportation was a pleasant custom which seems eventually to have been transmuted into a "car expense" allowance to cover the costs of gas and oil. This is doubtless a more practical arrangement but seems less personal, somehow.

Mr. Weary's resignation was occasioned, according to Mrs. McCurry, by a knee injury which, someone thought, would be more kindly treated by the weather in Sawtelle, California, near Santa Monica, to which the Weary family moved. His successor, the Rev. William Wesley Daup, came from Bay City, Texas, at \$225.00 per month, with moving expenses and the use of the Rectory. The Vestry also agreed to purchase a car for his use. But Mr. Daup's tenure was short-he resigned March 9, 1925-and the Vestry hastened to reclaim the automobile, Mr. Reading being requested to "see that the Rector's car was properly stored." The Vestry very much regretted Mr. Daup's departure, resolving that he had "distinguished himself by his ability, devotion, and enthusiasm for the work of the Church."

The Vestry called the Rev. Dr. A.W. Sidders, another Englishman and Rector of Trinity Church, Trinidad, Colorado. His rectorship was very much preoccupied with the purchase of "the old Parish House," a building on the front of the land now occupied by the Parish House. Furthermore, plans abounded for the re-building of the Church, and for selling the Norwood and Collins properties on West Broad, which had been left to the Church. The enthusiasm in the Vestry seems apparent and, one must presume, reflects the mood of the Parish.

But quite suddenly, on June 21, 1927, Dr. Sidders tendered his resignation as of July 1, 1927. No explanation, as we know, was given. Dr. Sidders would be allowed to purchase the "Overland Sedan owned by the Church" for \$200.00 and the Vestry, by June 29, adopted a resolution praising Dr. Sidders as

having "served this parish zealously and actively, having taken a leading part in increasing the Church membership and in raising the building fund for our new church so that he leaves this parish in flourishing condition." And they sent him on his way with their "best wishes for his success, the health and happiness of himself and his family and the hope that he may continue to grow in wisdom and spiritual understanding," a kindly enough thought.

The Vestry soon called the Rev. Warren L. Botkin, Rector of St. John's Church, Parsons, Kansas (paying only one-half of his moving expenses. The salary is not mentioned.) But this action caused some trouble with the Bishop.

On October 31, 1927, the meeting was opened with the reading of "a lengthy letter from Bishop Moore [who seems to have been good at dispatching missives to the Vestry and the Rectors, remonstrating with them about various matters]. .dealing exhaustively with the subject of calling a Rector. The Vestry in its next act proceeded to consider various possibilities for the office and decided upon the Rev. Warren L. Botkin, he "being still in the city." In fact, he must have been waiting just outside the door, for he was invited in, the office was tendered to him, and Mr. Botkin accepted "in a short address" and in short order.

However, Dallas was not happy. The Bishop shortly sent a hot note:

"The Senior Warden read a letter from Bishop Moore relative to the election of Mr. Botkin as Rector expressive of the fact that Mr. Botkin was not his nominee. . .Discussion of the subject resulted in a motion... that the Senior Warden make a special trip to Dallas at the expense of the Vestry to confer with Bishop Moore in an effort to obtain his final approval of the election of Mr. Botkin."

This was an inauspicious beginning; but the Bishop must have allowed the election, since Mr. Botkin spent nearly seven years

as Rector of St. James—for good or ill. The new Church was finished during his tenure, "Morning Prayer" became supreme; and the Depression hit the Parish—the last not necessarily the Rector's fault.

His successor, the Rev. David Holt, had to cope with a vastly reduced Church income and a building debt which would not be paid off until 1937. Coming from Lake Providence, Louisiana, Mr. Holt was rather militantly "Low Church", which must have accorded with the Parish's feelings, since he remained until 1945.

But his first problem was finances. As early as 1930, Mr. Bresewitz, the secretary of the Vestry, was obliged to write the Bishop explaining why certain remittances had not been made to the Diocese: ". . . certain of our parishioners have seen fit to cut in half the amount of their monthly pledges while others have discontinued theirs entirely. . . We are able to meet only our current parochial expenses and the interest on our building debt," which had to be done to keep the doors open.

Then, reflecting everybody's optimism and his own dismal ability to prognosticate, the Secretary continued: "Of course we do not expect this state of affairs to continue any great length of time, in fact we are hoping that things will get better soon. . ."

In fact, they did not. In 1931, the Parish Dinner was dispensed with because the finances were in such bad shape. The Vestry spent most of its time hunting for money. The "Ladies" could not make a pledge to the building fund but promised to give something if possible. Parochial salaries were reduced 10, and the diocesan assessments and insurance premiums were cut by \$500.00. In 1932, the Texarkana National Bank requested that the loans on the buildings be re-financed elsewhere. By 1934, the budget committee wondered how much of the budget they might forego to enable the Parish to "maintain credit, good standing, and our faces" before the community, and "to get through the year in a graceful manner."

Mr. Holt, however, was to face even worse times. Pledges for the 1934 Every Member Canvass were \$4,246.80, down from \$8,200.00 in 1932, and around \$10,000.00 in 1928. And this drop

occurred despite the fact that the number of communicants had grown from 370 in 1930 to 424 in 1934.

The situation improved a little in the following years. But even in 1941, the pledges amounted to only \$5,662.16, the total budget only \$6,196.88. By 1944, the Parish budget was only then back up to \$8,525.00-the highest since 1930. No matter when historians say the Great Depression was broken, it did not begin to come to an end in St. James, Texarkana, until 1944. No wonder Mr. Holt became cross with people and at odds with some members of the Parish; that sort of thing wears a fellow down.

After the end of the war, and with Mr. Carson's coming, things began to improve. By 1947 the budget was up to \$13,804.96. By 1964, total receipts exceeded \$51,000; and 1976 has a budget in the neighborhood of \$100,000. So think kindly of Mr. Holt and his crotchets; he had a heavy burden.

And he had crochets. One of them was the 1940 Hymnal. If Prayer Book revision today makes tempers rise and blood boil, causes neighbor to snap at neighbor, and some to think of deep, dark plots to undermine the faith, Mr. Holt could not abide the "new" hymnal, a revision of the 1916 book:

"The Rev. Walter Williams, Dean,
and the Faculty of
The School of Church Music,
Evergreen, Colo.

Dear Dean Williams:

"In all innocency I selected from Hymnal 1940 for yesterday's service No. 277, "From all that dwell", thinking that it would be familiar and beloved. What was my horror to hear the organ playing according to the hideous version in that hymnal and the singers all at cross purposes trying to sing by the well known universally used arrangement. That was the last straw. That the Commission tampered with this tune either indicates utter

stupidity or a deliberate sabotage. Every time I see a Hymnal 1940 I am put in danger of hell fire. I have not yet found a single ordinary person who likes this book. Many are bitter about it.

"[This is a] viewpoint which is general but inarticulate. . .

"Is nothing to be done about this intolerable situation?"

"Faithfully yours,
(Rev. David E. Holt,) Rector"

Elsewhere we have seen about his views of the "Anglo-Roman" crowd and their influence upon the hymnal. The blessed saint left Texarkana in 1945 to go to Silver City, New Mexico.

Mr. Holt demonstrates, as do other Rectors, the truism: As goes the Rector, so goes the Parish. With the arrival in 1946 of the Rev. Thomas Hill Carson, the Parish changed entirely the direction in which it had been traveling for the preceding twenty-three years.

Dr. Carson came to Texarkana at the behest of the new Diocesan, Bishop Mason. The two had been friends—in the East, and they shared each other's view of the Church. If Bishop Mason intended to reform and revivify the Diocese, no better man than Dr. Carson could have been found for this Parish.

He was a native of Pennsylvania, the son of a medical doctor, who gave him a lifelong interest in the healing arts and in whose memory the St. Luke's Day services were held in St. James Church. Dr. Carson was graduated from Berkeley Divinity School, New Haven, and began his parish ministry in the Diocese of Pittsburgh. A man of great talent, he rose to the position of

Dean of the Cathedral in Harrisburg, Pennsylvania, a position of dignity and precedence in the Church, serving there for some time before his removal to Texas. Dr. Carson mentioned at one time that his position there had become increasingly difficult under the withering scrutiny of the Bishop; and he welcomed the call from Bishop Mason to come to Texas.

As we see in other chapters, Dr. Carson possessed a dynamism and an unwillingness to be deterred which left a permanent impress upon the Parish. He built the Parish House, obtained the St. James Recreation Center land, reformed the liturgy, installed the Men and Boys Choir, established (with his wife Edith) St. James Day School, actively supported the opening of five missions in the region, procured the Rectory, brought the first curates to St. James, and, at last, resigned amid much honor—not that his years had been without controversy and, even, bitterness. But as he left Texarkana to become Archdeacon of Dallas, there was almost universal awareness that never again would St. James be a sleepy little "Low Church" parish of no influence in Texarkana.

Dr. Carson's work make it easier to attract outstanding priests to St. James. His immediate successor, the Rev. Clarence Van Westapher, had been Rector of a large parish, St. Elizabeth's, in Glenco, outside Chicago, Illinois. A strong ritualist with a very "high" concept of the Church, Fr. Westapher saw in St. James a very interesting and challenging parish, occupying a unique place in the life of the city. He also wanted to get back to his native Texas. A graduate of Seabury-Western Seminary, he brought an unashamed Catholicism into the practice of the Parish and a religious integrity which was his strength in a painful and exhausting period in the Parish's history.

Our current Rector, the Reverend Richard C. Alien, came to Texarkana from the Diocese of Oklahoma. Always interested in the mission field, he had served as Diocesan Missioner (Archdeacon) and in many other positions of responsibility under the Right Reverend Chilton Powell, Bishop of Oklahoma. A graduate of Oklahoma State University and Virginia Theological

Seminary, he (along with Fr. Westapher) may be considered the most scholarly, most widely-read Rector of the Parish since Dr. Fenn.

As we shall see in other connections, he has shared the concern of his predecessors for Christian education and he has expanded the social outreach of Episcopalianism. It has been his lot to face the problems of Prayer Book Revision, alienation of the youth with the Viet Nam war and the climate of the 'sixties, the charismatic movement, and the ordination of women priests. He has not attempted to avoid these problems; but, with the ageless wisdom of the Church, to explain them, to interpret them, to seek the good in them, and, in fine, to redeem them by relating them to the sacraments and the devotional history of the centuries.

Hundreds of years of Church history may show that, on the whole, the hierarchical system has served the Church well. There is sometimes the sense of "Be not the first by whom the new are tried, nor yet the last to lay the old aside." And one recalls the motto on the old Episcopalian magazine, "Protestant against every error man; Catholic for every truth of God." Besides the fact that it really doesn't say anything, it suggests the tension that has for centuries existed in the Episcopal Church. There is the core of truth which the Church holds; there is the surrounding flesh of freedom which enables the Church to respond to new perceptions, to breathe the air of change, as it were, and strengthen the heart of doctrine. New occasions may indeed teach new duties; and time may indeed make ancient good uncouth. The prophetic office of the priesthood sometimes makes it necessary to choose, "while the coward stands aside." And "the choice goes by for ever 'Twi'xt the darkness and that light."

James Russell Lowell would not normally be called upon to define the role of the priests. As the Rectors have had to make their choices, they must have received little jubilation from the strife that ensued. The words of Hymn 437 (in the "hated" 1940 version) better describe the peace that comes from being "right":

The peace of God, it is no peace,
But strife closed in the sod.
Yet brothers, pray for but one thing—
The marvelous peace of God.

As Mr. Holt suffered through years of financial insecurity and "Anglo-Roman" encroachments, so the postwar Rectors have had to bear burdens that would break most men. Dr. Carson with his "higher view of the Church," Fr. Westapher with the racial problems forced upon him, and Fr. Alien with his concern for each individual in the Parish and for our whole community have been the objects of obloauy and, even, obscenities. Who can say that each one has proceeded in the best possible way, that each has always been "right", that each has always acted openly, that each has been perfect? But the movement of St. James -Church since 1877, led by its Rectors and supported by its people, tells us, if anything in this world does, that the Holy Ghost is leading the Church to that "marvelous peace of God."

QUOIR

To judge from the Vestry Minutes, three things seemed most important in the early days of the Parish: 1) the budgets, 2) the guttering, downspouts, and the steeple, and 3) the Choir—or quoir, as the blessed Secretary of the Vestry, E.J. Kane, spelled it in 18.

The earliest notices of the "quoir" are on December 4, 1895, when Professor Bauer was engaged as director at a salary of \$15.00 per month. This sum was to be paid by the Ladies' Guild, but, in any event, was guaranteed by Mr. Higby, the Rector. However, storm clouds soon appeared. On December 12, Mr. Higby stated that the object of the vestry meeting was to act on the resignation of the Organist, Miss Cuggie Hynson. Miss Hynson, more properly remembered in Texarkana as Mrs. Cozia Hynson Case, was the daughter of a prominent Churchman, Captain J.T. Hynson; and clearly she was not happy about Professor Bauer's appointment. The Secretary of the Vestry was to write to Miss Hynson "expressing the cordial feelings of its members and their regret to learn of the resignation. Also to request that she reconsider the matter and continue as organist under the quoir leadership of Professor Bauer, and that the Vestry would deprecate the necessity of accepting her resignation should she insist." By January 8, at least part of the turmoil had been calmed when the Vestry voted to increase the salary of the organist to \$15.00 "as previously promised by the Rector." One can almost see the Rector as Christmas approached with the prospect of no organist. \$15.00 was not too much to pay, and the organist was certainly worth as much as the director. At this time—and, indeed, for many years—it was the custom to pay the lead singers in the choir. Mr. Higby spoke to the Vestry about the necessity of this practice,

"touching upon the matter of the remuneration offered by other Churches to their soprano singers, and suggesting that the Vestry would be wise to take some action respecting

our own, he said, that should the custom of paying salaries to quoir singers in other Churches become general, it would be difficult for St. James Church to hold her best voices unpaid."

After a "liberal" discussion, it was decided that the soprano singer should receive the offering for the Third Sunday of each month. And the Secretary of the Vestry was instructed to notify the present soprano-guess who? Miss Mamie Hynson-of the fact "that she was entitled to the fund named." It is not recorded that Captain Hynson, who was present at the meeting, made any comments, as, indeed, was meet and right. The Hynson girls must have been, along with their father, a formidable combination.

It appears, however, that Professor Bauer did not last long. By April, 18, Professor Schmaick [sk] was Choir Director, and the Rector felt constrained to offer a resolution to the Vestry that they "maintain a choir director and bear willing testimony to the good results obtained by Prof. Schmaick during the short time he has devoted" to the Parish. Mr. Henry Offenhauser, however, was appointed a committee of one to ask the Choir Director to adhere to the regular Church Hymnal in the selection of offertory music. What can have been going on?

But by 1897, a Mr. Richardson was organist. He was not a favorite, however. On September 15, he requested permission to give lessons on the pipe organ, which the Vestry denied on the basis that the "Church was not an appropriate place for music lessons " And then when poor Mr. Richardson, on September 24, asked for an increase in salary from \$10.00 to \$15.00 (the Church had been saving money from Miss Cuggie) the Vestry "after careful discussion decided that they were not in a position to increase expenses." A Miss Pearl Spearman took over as substitute, since Mr. Richardson was absent for two months.

In 1899, the Vestry agreed to pay a Mrs. West \$10.00 per month for services in the Choir, relieving Mr. F.W. Offenhauser

who had been paying her "for a long time out of his own means."

Mr. Offenhauser, besides his other talents, directed the Choir off and on for a number of years. In 1900, he asked to be relieved; but at the behest of Dr. Fenn, the Rector, and the Vestry, he was prevailed upon to remain at the post another year.

Perhaps he did. At any event, in 1902 Mrs. West resigned as soprano singer, and Miss Mamie Hynson is back at \$10.00 per month. And also her sister, Miss Cuggie, now Mrs. C.M. McWilliams. Although Miss Mamie became ill with the "slow fever", and both girls were granted summer vacations in 1903, Miss Cuggie remains on the bench this time until 1907 when Mr. Knott, the Rector, notes the resignation of Mrs. Cozia McWilliams as organist. The Rector was authorized to offer the post "temporarily" to Mrs. W.A. McCartney at \$20.00 per month.

It is difficult from the Vestry Minutes to tell who did what for how long or, for that matter, to whom. By 1910, there is an entry commenting on the employment of a "permanent organist", but by November of that year, the Secretary notes that the "regular organist" had resumed her place; so there was no further discussion of the matter. Who this organist was is not stated.

But, by 1910, the Choir was flourishing under the direction of Mr. J.C. Purdie, who was voted thanks at the Parish Meeting, Easter Monday, March 28, 1910, for "building up the large choir of thirty-five or more voices." The Vestry was also requested to employ if possible Mr. Eugene Curtis as a permanent member of the choir. If the women were to be paid, why not the men?

Father Whaling, the Rector of this time, seems to have had some difficulty about the Choir and with the Vestry. The Vestry did not wish to pay the Organist more than half salary during the Rector's vacation. The use of the Organ for practice by Mrs. Hamp Wisdom was voted down on the motion of F.W. Offenhauser. And, mysteriously, on October 24, 1911, "After discussing marching the Choir around the Church, it was decided to take no action in the matter until the Rector had investigated."

And on January 22 of the following year, the Vestry decided that "in the cause of economy" it would "dispense with the services of the paid members of the Choir and the organist at the end of the current month." But the Vestry rescinded this action in its January 29 meeting and decided that the Rector should hire an organist and choir director on his own responsibility. However, by June the Vestry were reaffirming their policy of "suspending the organist during the two months the Rector was on vacation, and the Secretary was instructed to tell him to notify her and to offer her the organ at half pay during the summer." And Mr. Wm Temple, with the Rector absent, agreed to offer the direction of St. James Choir to Mrs. Corinne Wilson at \$25.00 per month,

Whatever the problems, all was not going well. father Whaling offered his resignation on September 2. Probably the choir problems were not the cause of his resignation, W they were symptomatic of difficulties in the Parish.

With the coming of Mr. Weary, things In the choir stalls seem to have settled down a bit. In 1914, Professor C.F. Manglesdorf was hired as organist at \$20.00 per month and "lesson privileges." By 1917, Miss Beatrice Van Home was named Choir Director (\$20.00 per month) and Mrs. Louise Holman as Organist (\$30.00 per month). Thus Mrs. Holman began an association with St. James Parish which, off and on, was to continue through 1951.

A contract was let in 1921 to the Pilcher Organ Company for a new pipe organ at a cost not to exceed \$5,000.00, with the sale of the old organ for \$250.00. What the old organ was is not stated, but around 1910 there had been repairs or additions to the organ; and this was probably the same instrument. (Soon after the Parish had been established, in 1877, the Roosevelt Organ Company had Installed an instrument in the Church; but whatever happened to it is not clear. That is a pity; had it been preserved, it would be a bit of a classic by now.)

The new organ required the cutting "of a new arch to allow" for all its pipes. By December, 1921, it was ready to be played in

recital. Mrs. Carlton A. Case presented it ("artistically rendered"). This is our same Miss Cuggie, who has appeared in several Incarnations in the Minutes before this.

If the organ was permanently installed, nothing else was. In 1921-22, the minutes name eleven people who came and went as choir directors, organists, and soloists. Mrs. Holman was engaged in 1922 as Choir Director (\$50.00 per month) after her predecessor "had resigned and left town." But Mrs. Holman had resigned as organist earlier, to be replaced by Mrs. Dora Ducks, who resigned, to be replaced temporarily by Mrs. William Howard Beasley, who in turn was replaced by Mrs. Holman, who in turn in 1924 threatened to resign. At one point, Mrs. Luline Fortune James was suggested as Leader of the Choir, which in 1922 was embellished with the voices of Mr. Edward Miles, Tenor, and Mrs. Sol Feinberg as Soprano (\$25.00 per month).

After Mr. Weary's departure, Cecelian harmony reigned in the chancel. Some "repairs" (additions?)-\$800.00-were authorized in time for the opening of the new church in 1927, and some of the professional singers continued to come and go. One slight embarrassment was suffered in 1928. The Rector (Mr. Botkin) reported that Miss Louise "had hired Mr. Webb from the Christian Church to sing in lieu of Mr. Miles, whom [sic] she had understood had quit, but It later developed that Mr. Miles had not quit and the matter was causing some confusion and embarrassment to Miss Louise and he (the Rector) craved some action from the Vestry on It." The problem was placed in the hands of the Music Committee, who doubtless handled it with the tact and delicacy so often required when negotiating with artists.

The music used during this period is not deathless. We have already had a fair example with Mr. Botkin's memorable Mothers' Day Program of 1928. The general level remained the same in regular services, in line with the liturgical practices in the Parish. Morning and Evening Prayer were sung with a sung Gloria Patri closing the Psalm, accompanied by a left-hand sweep of cottas and cassocks as the choir faced and revered the altar. Service music was not designed for congregational participation,

as exemplified by a Lloyd Te Deum Laudamus, a Novello Magnificat, a Woodward Te Deum and a Goodson Venite.

Preludes and Postludes seem not to have been chosen from standard organ literature. "The Swan" by Stebbins, "Paean Heroique" by Diggle, "From the South" by Gillette, and "Song of Joy" by Becker were presented.

The anthems are not an ungainly contrast to the rest of the music. Pfeuger's "Hast Thou Not Known" was sung during the Rev. R.B.H. Bell's healing mission in December, 1929. "By the Waters of Babylon" by Smart, with Mrs. Wm. S. James as soloist, was enjoyed in February of that year. And at the Opening Service of the new Church (Epiphany III, 1928), the anthem was "We Sent Unto Thee" by Hollins.

1932 and 1934 were the depths of the Depression; and its effect upon the music program, as upon the entire Church budget, was marked. The salaried members of the Choir stated that they would stay on without pay. The compensation paid had earlier been lowered to \$1.50 per service; and "Miss Louise" (Holman) was obliged to try to raise \$180.00 by free will offerings "to pay for voices at funerals and Church services." The Church was even trying to charge thirty-five cents an hour for practice on the organ.

In addition, Miss Louise's health was not robust. In 1932, she was assisted by Mrs. Ivan Dycus, later Mrs. Carl Pelley. Miss Louise first asked for a six months leave of absence in 1933 and subsequently resigned her position. For a short period toward the end of that year, Mr. R.E. Rives was engaged as director of a "Boys' Choir" at \$15.00 per month ("month by month"), with Mrs. Joe Meek as Assistant Director at less salary. The experiment of a boys' and men's choir was not successful and would not be revived until 1951.

Mrs. Dycus, who had studied under both Miss Louise and Mrs. Cozia Hynson Case, took actual charge of the music somewhere in 1933. She was to remain as Organist and Choir Director until 1945, a period of thirteen years, up until shortly before the end of Mr. Holt's rectorship. It was a period of

comparative peace, tranquility, and stability unequalled in the history of the Parish and is a tribute to her devotion as well as to her patience. There are no choir squabbles recorded in the Vestry Minutes, no hot resignations, no complaints about salary; and, although some of these things must have gone on, human beings being what they are, they were not permitted to interfere with the calm deliberations of the Vestry.

Mr. Holt was, however, a difficult person to work for or with. An imperiousness of tone seeps through the words of his letters. His anti-"Anglo-Roman" prejudice, his white-hot hatred of the 1940 Hymnal, his abrasive personality, and his intolerance of others' points of view limited the freedom which the Organist-Director enjoyed. He found it difficult even to pay a deserved compliment. In a letter to Mrs. Dycus, he comments on her "beautiful programs" and states that she has "become an accomplished musician." He appreciates the help she has gained from men and women "not members of St. James." But he can't stand it:

"Frankly the music may have been too excellent so as to be a showing off of proficiency rather than a leading of hearts in worship."

Furthermore, the Rector quotes Canon 23:

"It shall be the duty of every Minister. . .with such assistance as he [the emphasis is his] may see fit to employ. . .to give order concerning the tunes to be sung in his Church."

It is amazing that the Choir continued to flourish. During the war, Mrs. Pelley recalls, someone from the Arsenal regularly transported twenty to twenty-five men into the Church to sing in the Choir, many trained voices, some themselves choir directors in civilian life. But the Organist-Director was placed in a very uncomfortable position by the Rector's harangues.

Mrs. Pelley resigned in 1945; and after a sojourn at the Juilliard School, she returned to Texarkana and served at the Main Street Presbyterian Church for eighteen years, 1945-1963. After a short time at St. Mary's Church, she returned to St. James in 1968, remaining as Organist and Choir Director until 1974. Since then she has served as Associate Organist of the Parish—a most distinguished career.

Miss Louise returned to St. James in 1945 to remain until 1951. But after the arrival of Mr. Carson, and after his institution of liturgical changes, the old Morning Prayer and Sermon, paid-voices Choir gradually came to an end.

We have seen in another chapter that the sung Morning Prayer Service gradually died out by 1953, and that the 9:00 Family Eucharist became the principal Service on Sundays. The Rector had apparently foreseen this development and early began planning for another kind of music.

On September 12, 1949, the Rector announced to the Vestry the organization of a boys' choir, which was to be sponsored by an anonymous donor. (The minutes actually read "unanimous," but a line has been struck through the word. Since Mrs. John Ware Holman was later publicly thanked for having started the choir, it is safe to assume she was the "unanimous" one.) By 1951, there is no longer an item in the budget for paid voices, and by 1953 the Boys Choir was the only choir in the Parish.

It is not clear from the minutes just who was in charge of the music, although Miss Louise did not resign until 1952 and declined to attend a 70th birthday party which the Rector had planned for her. For a while, Mrs. Luline Fortune Willis was apparently the Boys' Choir Director (at \$240 per year).

In 1952, the Rector appointed the new Curate, the Rev. Jack Oliver Bird, as Organist and Choir Master "ex officio," with Mrs. George Cleveland as assistant organist and Mrs. Willis as assistant director. Fr. Bird was a highly trained and talented organist of the most exquisite taste in music. But it was apparent that with the Curate's duties in the Parish and the School, he

could not serve as full-time Organist and Choir Master for the Church.

It was under those circumstances that Wendell H. Blake was invited to come to St. James Church and School. Mr. Blake had been Fr. Bird's roommate at Trinity College, Hartford, Connecticut, and had studied organ under J. Stanley Sheppard at St. Mark's School, Clarence Waiters at Trinity, Mildred Andrews at the University of Oklahoma and, later, Robert Eills. Contrary to popular misconception, Mr. Blake did not start the Boys' and Men's Choir; but he developed it into the justly renowned institution that it became.

Mr. Blake started out slowly with the Choir. There were no trained voices, no stringent requirements for admission, no auditions. The first year the anthems were mostly hymns, sung at times very poorly indeed. But, little by little, with three practices a week—Wednesday night, Thursday afternoon, Sunday morning—his skill and patience began to be rewarded. The men came twice a week to rehearsals, and the Choir averaged about thirty in its membership over the next thirteen years.

It is amazing to recall what was done by those little boys—generally fourth grade through the eighth grade. One remembers Janet Sheppard Arnold saying, "Marvelous! Imagine Palestrina in East Texas." And Palestrina it was, and da Vittoria, William Byrd, Orlando Gibbons, J.S. Bach, Schuetz! If the repertoire was weighted heavily toward the Baroque and the literature written for boys' voices, it also included Handel, Mozart, Beethoven, Mendelssohn, Brahms, and Schubert. Modern composers were well represented, too. Vaughan Williams, Benjamin Britten ("A Ceremony of Carols," "St. Nicholas," and the setting of Christopher Smart's "Rejoice in the Lamb") were particular favorites. The Choir boys—and men—were given a musical education which has remained with many throughout the years.

Mr. Blake's efforts went beyond just the musical, however. He taught the boys the Church Year and its meaning; and, in his "Thursday School" he worked on their knowledge of the Bible

and the Doctrines of the Church. Each year the Choir performed a Bach cantata, usually with the accompaniment of orchestral instruments, the words and significance of which Mr. Blake carefully taught the choir. The choir was not just a group who tried to sing. It was an integral part of the educational system of the Parish.

How was such a job accomplished with the young boys at St. James? In the first place, Mr. Blake had the devotion, the energy, and the skill to make it a success. To him, the office of Choir Master was not just a job; it was a vocation to serve God, and he transmitted that attitude to the Choir. Second, he had the full support of Mr. Carson and his successors, Fr. Westpher and Fr. Alien. And, third, with the cooperation between the School and the Church, he had a supply of younger boys with which to replace the ever-maturing older ones.

With Mr. Blake's departure from Texarkana in 1966, the Choir declined. It is difficult to say why; but his successor, Charles Jordan, within a year had to revert to the mixed voices of a choir of men and women. After another year, Mr. Jordan resigned to take a position in Louisiana.

Fortunately for the Parish, Mrs. Carl Pelley was able to take on the music program again. She had to do much rebuilding and recruiting; but her program was carried on with distinction until she was obliged to curtail her activities in 1974. Wendell H. Blake returned in that year as Organist and Choir Master, with Mrs. Pelley as his associate. He found a trained and disciplined group of adults who have remained the core of the Choir until today, continuing the musical tradition which he and Mrs. Pelley have developed over the years.

VESTRIES AND OTHER LAY PEOPLE

Vestries, lay people, women's groups, acolytes, and bench warmers—these are the people who make up an Episcopal Church. In St. James, and one presumes in other parishes as well, the groups have changed so often that it is difficult to keep track of them. What has happened to the Daughters of the King, to the Brotherhood of St. Andrew, to the Men's Club seemingly so prominent in 1919, to the Women's Auxiliary and the "Little Helpers' Branch of Women's Auxiliary"? What has happened to those guilds with those wonderful names: St. Catherine's, St. Monica's, St. Faith's?

They are gone, all gone. The only organization that has not essentially changed over the years is the Vestry. Since it is established according to the Canons of the Church, it would presumably be rather hard to get rid of it—although one is sure the idea has passed through some Rectors' minds. Nevertheless, with their responsibilities and the need for money, they will continue; and it is to the minutes of their meetings that one turns to follow the faint trail of Parish life. St. James is fortunate to have all its records back to the very founding of the Parish; but the minutes are not always very revealing. Writing a history of a Parish from Vestry Minutes is like trying to describe a man's personality from his skeleton. The bones are there; but the flesh and blood are lacking.

That is one of the troubles with Vestries. The really Interesting things seldom get into the minutes. For example, during St. James's integration crisis In 1961, not one word of the problem Is mentioned in the Minutes. But there is plenty of Information about gutters, spires, roofs, and budgets.

The Vestry's function in the Episcopal Church is something like that of a doting father: he has the responsibility of supporting the family, but little else to say in its management.

Not that some vestries, and some vestrymen, do not aspire to a haughtier estate than the one to which it hath pleased God to call them. One vestryman in 1967 attempted to push through a

motion restricting the use of Church property, setting down a series of rules and regulations which would, in effect, give the Vestry control over the property. The Rector, at the next meeting, coolly read to the members Canon 44, Section 1 (b):

"The Rector shall at all times be entitled to the use and control of the Church and Parish Buildings with the appurtenances and furniture thereof."

Sortly thereafter the Vestry'man resigned. The minutes don't say why.

Rectors are forever having to counter these kinds of uprisings, and Lay Popes are forever arising who would lead the Church down the road to Congregationalism. But usually these disputes are not entombed in the minutes.

One exception was a meeting in 1941 when Mr. Holt was Rector and Mr. Hiram McCurry was on the Vestry. The Rector, who was then living at 1823 Garland,

"presented the matter of the purchase or erection of a [new] rectory. . .In the course of discussion, Mr. McCurry stated that he believed that the vestry was without authority... to create a mortgaged debt...and was opposed to any motion that would place such a debt on the parish without the consent... [of] a parish meeting...

"Whereupon the Rector stated to Mr. McCurry, that he, McCurry, had opposed for the past two years or three years, every constructive program or movement for progress in the parish, that he, the rector had made.

"Mr. McCurry replied that it was his understanding that this consideration of the matter was for the purpose of open discussion and it was his opinion that each vestryman should state his views on it. He further stated that it was not his intention or desire to stand in the way of any constructive program of the Church and rather than be an obstacle to any forward movement of the Church, tendered his resignation as a vestryman (to the Rector) and asked that the Rector submit same to the vestry. [This was unnecessary, but a neat ploy.] This was done and on motion of Dr. [C.A.] Smith, seconded by Mr. Metcalf, the resignation of Mr. McCurry was rejected by a unanimous vote of the Vestry."

Well, you can see that the Rector sometimes needs some protection. But Mr. McCurry properly sent his resignation to the Rector the following month and shortly also resigned from Boy Scout Troop Committee for Troop 13. The Rector pursued the matter of buying a new Rectory, a Rectory was purchased at 2602 Pine Street, and that was the end of that.

But Mr. McCurry's loyalty to the Church remained unweakened, as did Mrs. McCurry's. In later years, the lady was something less than charmed by the dissolution of the Daughters of the King and the removal of the chandeliers from the nave. The McCurrys experienced some unhappiness within the Church family; but neither of them went off in a snit, or a huff, or any other kind of conveyance. And it was only after Mrs. McCurry's death that the depth of their devotion became apparent in the world's terms. In an action that had doubtless been discussed with Mr. McCurry before his death, Mrs. McCurry upon her death willed the largest portion of her estate to the national Church—a sum which is the second largest bequest on record and which now has grown to \$765,000. This resulted from the

kind of spiritual insight that doesn't demand perfection from , priests—or anyone else. No Donatists they!

But, in fact, the Rector's position is fairly well protected. Many years ago, a vestryman, in conflict with the Rector, sent to Bishop Mason word that there was trouble in the Parish. And he gave notice to the Bishop—really, rather a summons—that the vestryman would be at certain hotel in Dallas on a certain date, and that he would be free to talk with the Bishop if the latter wished to see him. The vestryman sat all day in the hotel room waiting for the call from the Bishop; it never came.

Most vestries understand the limits of their authority. Witness the example of a vestry reminding Mr. Botkin that it was his prerogative to say who might come to the Confirmation Class; witness the Vestry's acceptance that Fr. Westapher was the judge of who was to be admitted to the altar rail. Sometimes, their support of a priest's position has been most important in the face of a parochial problem.

As the presiding officer of the Vestry, the Rector has a definite influence upon what goes on in the meetings. Most vestries wish to do the right thing; and the history of the parish is full of names of men who have served without attempting to rule.

One thing that has curbed somewhat the pretensions of some vestrymen is the three-year rule. Another is the Rector's prerogative, in this Diocese, of appointing the Senior Warden. In earlier years, vestrymen could serve as long as their strength held out, and Senior Wardens were elected by other Vestry members. This Inclined to build a coterie of lay leaders who, along with their elected Senior Warden, sometimes tended to consider themselves an anti-Rector party.

There have been, however, great men who served on the Vestry for years and years, humbly doing their jobs as they understood them. Arnold Bresewitz was one who, from 1911 until his retirement in 1944, served, with a few interruptions, as Secretary of the Vestry. (Upon the announcement of his retirement, there is not even a vote of thanks from that august body for his faithfulness.) Captain J.R. Rosborough was first

named to the Vestry on Easter Monday, 1878, and served for at least twenty years (Ben Cox is his grandson). In 1901, F.W. Offenhauser (who had first been elected vestryman in 1885), Henry Offenhauser, and Adam Offenhauser were all three on the Vestry; and until 1926, there was always an Offenhauser serving on that body (as well as serving as Sunday School Superintendent, Choir Director, Treasurer of the Church and in any other position required). In 1923, Arthur Temple made his first appearance on the Vestry and served off and on until his death in 1951. William Temple served during most of the twenties, and had served on occasion since 1910. Another memorable layman was Hiram W. McCurry, who came to the disagreement with Mr. Holt as related above. Mr. McCurry served on the Vestry during the teens and, with his business sense, assisted in many financial arrangements made by the Vestry. He also served as Treasurer of the Building Fund for the construction of the Church in 1927; and no one who reads over the records of the fund, which was not liquidated until 1937, can fail to be impressed by his precision and care in handling the Church's money. There was, for example, some question about the purchase of the pews and many complications in paying for them. There is a separate file detailing these negotiations. Mr. McCurry's devotion was real, the hours he gave untold. When he closed out the books on April 3, 1936, by transferring twenty-two cents to the General Fund, he left in his neat writing a colophon, "And so it is finished! Hiram." How painful must have been his dispute with Mr. Holt.

These men were giants who supported the Church with their treasure, their time, and their talents; and there are such men in this Parish at this day, giving regularly in every measure their loyalty, strength, and perseverance, and they have helped maintain St. James in very trying times.

Laymen in the Episcopal Church have many opportunities to serve. There can be no Church without a priest, and no Church without laymen. If the relationship has sometimes resembled an armed encounter, more usually it reminds one of Teddy Roosevelt and his Roughriders storming the San Juan hill of sin and the

world. At least, one would prefer to think in those terms. Davy Crockett and the Alamo are not a very hopeful image. And every priest in the world thanks God for the constancy and support of lay people.

In the earliest days, laymen gave the impetus to the founding of St. James. One name that stands above all is that of H.M. Woodward. The first recorded Baptism in Texarkana is on Tuesday, June 13, 1876, and Mr. Woodward is a sponsor. He is a sponsor for the next Seven baptisms, going up through 1879, including that of Myrtle Eugenia Bush (Mrs. M.J. Nash) May 6, 1877, the fourth child baptized in St. James.

On October 30, 1876, a group of men met at the Marquand House as a "Bishop's Committee" of persons "favourable to organising a Church in this town." H.M. Woodward was elected Chairman, and F.C. Marsden Secretary. Others on the committee were H.H. Hakes, E.T. Dale, H.P. Williams, and O.D. Scott. The lots on which the Church now stands had somehow already been procured as a gift from the Texas & Pacific Railroad, and a building was planned to be put up "when a sufficient amount should be subscribed to justify it."

Mr. Woodward took the lead, subscribing \$50.00, as did Mrs. Woodward. The Williamses, Hakeses, Dales, and Marsdens also immediately subscribed. Eventually, \$1172.07 was raised under Mr. Woodward's leadership, not all of it from parishioners-to-be of St. James: A.L. Ghio gave \$5.00, S.M. Ragland \$2.00, S. Ragland \$2.00. The women held a fish fry which raised \$6.00, and \$108.81 came in from a collection at St. James, Brooklyn, New York. A contract for the building was closed on January 25, 1877, and on February 12, an application was made to the Rt. Rev. A.C. Garrett, Bishop of the Missionary District of Northern Texas.

"Right Rev. Father in God

"We whose names are hereunto affixed
deeply sensible of the truth of the Christian

religion, and earnestly desirous of promoting its holy Influence in our own hearts and in those of our families and neighbors, do hereby signify our purpose to associate ourselves under the name of St. James in communion with the Protestant Episcopal Church of the United States of America and the Missionary District of Northern Texas, the authority of whose liturgy and mode of worship we promise conformity. And we hereby ask your official consent. ..

"H.W. Woodward	W.H. Hakes
W.W. EhnInger	Isham W. Taylor, M.D.
H.P. Williams	E.R. Gaither
Ernest Ginger	Oscar D. Scott
F.C. Marsden	C.L. Pitcher
J.C. Ives	E.T. Dale"

"Certificate of Consent: Consent given. Witness my hand and seal this first day of March 1877. A.C. Garrett, Missionary Bishop of Northern Texas."

Consequently, a notice was given to "persons belonging to the Protestant Episcopal Church. . ." that a meeting would be held on Easter Monday, April 2, 1877, at the Marquand House, such public notice being given March 23 "at a service held in Texarkana" by the Rev. E.G. Benners. "Presbyter of the Protestant Episcopal Church" and Rector of Christ Church, Jefferson.

Mr. Woodward's Influence Is seen everywhere In the early minutes. He signs the Constitution of the Parish, promising as Warden to "have a care that the Church building be kept from all secular uses. . .and in good repair as becometh the House of God." He also keeps the ledger on the Building Fund, of which

he is Chairman. He is present at, and records in the minutes, the visit of Bishop Garrett to consecrate St. James Church on February 3, 1878, and the visit of the Right Reverend C.F. Robertson, Bishop of Missouri, who held a service on March 3, 1878, confirming one person. And he notes the calling of the first Rector, The Rev. Charles Ritter, at a salary of \$800.00 per year, \$600.00 to be raised locally and \$200.00 to come from the Domestic Board of Missions. (Although St. James was a mission, yet Mr. Ritter is referred to as Rector, not Vicar, of St. James.)

When it was decided on May 3, 1878, to put up fifteen pews in the Church for rental, Mr. Woodward takes two, paying twenty dollars each for pew number 6 and pew number 8, along with an \$18.00 "premium for choice." (Only ten of the allotted number of pews were rented, which may explain partially why the system was discontinued in 1885.) He and H.P. Williams and W.H. Hakes subscribe \$25.00 each per quarter toward payment of the Rector's salary, which, along with the pledges of others, will bring in \$588.00 for the first year toward the Rector's salary.

Upon Mr. Ritter's resignation September 1, 1878, Mr. Woodward shepherds through the Vestry the nomination of the Rev. B.F. Newton as Rector. Then he gives \$150.00 to the Rectory Fund, and he and Mrs. Woodward give \$50.00 to the Organ Fund.

In 1881, Mr. Woodward retired as Senior Warden, although he remained on the Vestry until his return to St. Louis in 1882. By January 2, 1883, he had died. The Vestry published in the local papers and forwarded to Mrs. Woodward a Resolution:

"He was a man of strong principle, unostentatious in his piety, and to his zeal and Influence, St. James Texarkana is largely indebted for its past and present prosperity. We thank God for the example of one who having finished his course In faith, now rests from his labors."

Mr. Woodward's contribution to the Church was unique only in that he was the first Senior Warden, for many others have since followed his example. But because of an historical accident, or the work of the Holy Ghost, he was in Texarkana at a particular time; he took the leadership in building the Church. One cannot say that the course of St. James would be different had he not been here; but one can say that St. James is here because he was here. The Cross on the High Altar was placed there as a memorial to him and as an inspiration to the congregation. He still occupies a central place in the life of St. James Parish.

But there were many others who labored in the Vineyard. One becomes familiar with names which occur time and again: Estes, Hynson, Norwood, Hogane, Wittaker, Lattimer, Marsden, Hakes, Picher, Robinson, Dale, Williams. There are very few descendants in St. James of those earlier Saints: Miss Bess Pinkham is a descendant of D.D. Pinkham whose name is on the earliest list. Ben Cox's grandfather was Captain J.T. Rosborough, in whose memory the Ascension window on the "west" front was given; Mrs. Arthur Temple is the widow of Arthur Temple, grandson of T.L.L. Temple; Basil Hoag, Jr., and his children are descendants of J.T. Ritchie, prominent in the Parish a little later. Charles Firmin and his children trace their life in St. James back to Harry Firmin who by 1901 is active in the Parish. But there are no descendants in the Parish from the Offenhauser family, which absolutely dominated this Parish from 1886 until 1926; nor of the William or T.L.L. Temple families who ran the Offenhausers a close second until 1951. Nor are there any of the Ben Collins or W.T. Grim families, for many years prominent donors to the Church.

If there are few lineal descendants of these Saints, we are all spiritual descendants and heirs of their legacy. They—and hundreds of others—built the heritage which now nourishes the Parish of St. James.

As the years have passed, many groups have come and gone which have tried to sustain and enhance that heritage. Many

Rectors have yearned for lay participation; some efforts have been useless. In the 1950's, Dr Carson put forth a grand concept of a Parish Council, which was to have representatives from all the organizations in the Parish and be an over-all coordinating instrument for Parish programs. But it died, simply because there was really nothing for the people to do. Policy making in the Episcopal Church, in general, comes from the top down. This is hard on Bishops and Priests, and about the only help they get is from Vestries, who must concern themselves with finances and buildings and such. Lay people need and want to work in the Church; but in general, their function is to carry out the policies of the Church, not to formulate them. They do a much better job with a specific function.

The functions of the choir, the altar guild, the acolytes, the ushers, the lay readers, Bill Bean's summer program are practical. The hours the altar guild ladies spend on their knees and at their ironing boards are for the love of God. Mrs. Eugenia Poulos works as she does from her sense of duty and her willingness to give. The earlier Women's Auxiliary used to raise money—and lots of it. Over the years they bought the organ, they put lights in the Chancel, they contributed to the Rector's stipend, they gave money to the building funds, they gave scholarships to St. James School The Sunday School teachers and superintendents carry on their valued and thankless tasks week after week. Don Preston, Mrs. Finn, Mrs. Bowman, Bobby Walters are there because they want to serve.

No one has made a more earnest effort than the current Rector, the Rev. Richard Alien, to bring the laity into full participation in the Church's life. He is obsessed that we develop a sense of community, not exclusivist as with the early Hebrews; but he has a vision of our working together, praying together, and loving each other; a vision that informs his every effort to involve people in Parish activities.

With this insight, Fr. Alien was led in 1971 to invite people from Project Test Pattern in Washington, D.C., to make a survey of the Parish. The Project, while not an official arm of the

Episcopal Church, has much Church influence in its thinking. It is an effort to revivify congregations by analyzing the problems of a Parish and, with lay participation, develop a pattern for action. So significant did the Director of the Project, Elisa L. Des Portes, consider their study of St. James that her report was included in the Seabury Press book *Congregations in Change* (a Crossroads Book, 1973).

According to the report, many newcomers and long-established parishioners expressed the desire for a stronger sense of community within the parish. Many wished that more of their social needs could be met at church, and were very conscious of "cliques and established groups" within the Parish. The Rector felt the need of a study which might effect some changes, but he did not know how interested the rest of the parish would be. He hoped that consultants from PTP would be "enablers" of self-change.

Along with Vasco McCoy, the Senior Warden, the Rector began to organize discussion groups and Vestry meetings to meet with the consultants. Two contracts were signed, one for "parish planning" and the other for "stewardship education." Parish planning would mean "an organizational overview of the parish and its components in order to identify those areas of the parish where renewal might most fruitfully be implemented." The needs turned out to be things like communications, involvement, management, "segregation. . .integration," "a nebulous socio-economic picture, and service to the community."

The stewardship training program, the second contract, concerned tithing and proportionate giving, plans for getting out the parishioners for the Every Member Canvass, a heavier expenditure of funds in the community, and a year-long process of education.

There were some problems at the very beginning. Some of the vestrymen and parishioners who were consulted seemed not fully to understand the place of the consultants or the two-fold program, which perhaps is not surprising in view of the above statement on the parish planning program. The consultants also

were critical of the Rector, without whom no parish organization seemed to be able to meet or move. "Here you are sitting at the head like a papa. . .Everybody is programmed to you." Though such a situation is pretty well built into the Episcopal structure, it is a heavy burden for the Priest to bear.

Several meetings were held for the parish planning program. The participants developed five topics which, they believed, concerned the Parish:

1. Youth and the Church
2. Administration
3. Worship and liturgy
4. Mission within the Parish
5. Mission outside the Parish

Unfortunately, the task forces set up to study these ideas "did not know or misunderstood" what was expected of them. In parish planning, and also in stewardship, the work of "changing the norms" seemed premature. And parishioners were not ready to move as fast as the consultants wished or to give the time required. Participation in the programs was woefully low. In short, the first months of Project Test Pattern were a bust. The contracts were never fully carried out because the Vestry had no money to spend on the Project: the air conditioning kept breaking down.

But, according to *Congregations In Change*, there were some good effects: a more open exchange with the congregation, wider lay participation in and control over Parish activities, a more relaxed attitude on the part of the Rector about parish problems since he felt he now had lay help. St. James became more of a "lay people's Church and not the Rector's", the "Saints and Sinners" club was organized, and St. James developed a "warmer and stronger sense of fellowship and community."

Perhaps. But since "fellowship and community" have been one of Father Alien's prime efforts in his entire ministry, St. James—if these things are so—reflects more a response to the

Rector's teaching than to any perceptions of the consultants. Furthermore, the theological concept of the Church as the Body of Christ explains more about the interrelationship of the members than can an analysis of the social needs of the parishioners. The wide variety of communicants, from all walks of life, all levels of education, of different races and backgrounds, is assured a home in which all feel welcome and of which all feel a part. Father Alien has helped St. James's members to accept one another and to love one another. And herein lies the true explanation for the corporate feeling of the Parish: the theology of the Church.

ST. JAMES AND THE WORLD AROUND

The Great Commission makes it clear to us that we are to evangelize for the spread of His Kingdom; and the story of the Good Samaritan and the Summary of the Law—" . . . thy neighbor as thyself—give us an imperative whose depth goes beyond just adding to the membership rolls of the local Parish. "Evangelism" we seem to understand pretty well; the "Social Gospel", "Social Concern", Charity—"and the greatest of these is. . ."-we did not seem to have understood so well in earlier years.

In the Episcopal structure, the Bishop is not only our Chief Pastor and Father in God, but he is also our Chief Evangelist. Evangelism without the Bishop would be administrative chaos; and although there is some truth in the old joke about Episcopalians waiting until the Pullman came west, there is more truth in the picture of Bishop Garrett by horse, by buggy, by wagon traversing the enormous Missionary District of North Texas in the 1870's, and of Bishop Gregg of Texas before him. (Bishop Gregg of Texas was responsible for the entire state until North Texas was set aside in 1874.) When Bishop Garrett came to Dallas he "found a wooden church at the corner of Elm and Lamar," St. Matthew's. When St. James was established in 1877, in response to the petition of local people, it was as a mission of the Missionary District, and the Bishop for many years paid a large part of the expenses of the new parish.

St. James has always been a part of the missionary extension of the Church, if only because the funds it forwards to the Diocese are, to a large extent, used for missions in the Diocese and, through the National Church, throughout the world. We ourselves in our founding received help from Christ Church, Jefferson; and we seem to have realized that we have an obligation to help struggling missions elsewhere.

During earlier days, the help was small and, often, at the initiative of the women. In 1924, the Daughters of the King asked permission to donate the chalice—"not a memorial"—to the mission in Clarksville. A couple of years later, Mrs. McCurry

told about repairing old Hymnals and Prayer Books "found in the Basement" and asked permission to turn them over to some mission in the Diocese of Dallas. And in 1930, the Rector, Wardens, and Vestry ordered that the "prie-dieu and two short stalls be donated to the parish at Hope, Arkansas." These small gifts and their infrequency reflect more perhaps the poverty of the parish than a lack of interest.

But the Parish did demonstrate on occasion that it was aware of more than its own boundaries. St. James participated in offerings for the mission fields far away. In 1941, the American Church, for some reason, was to raise \$300,000 for the Church of England missionary budget. St. James contributed \$100.00. And later in 1942, the Thanksgiving Day and December 2 offerings were to go to Sawanee (sic) and "British missions." The local parish also for a number of years contributed special offerings to the Church's "Nation-wide Campaign", which seems to have been some sort of missionary enterprise. In 1924, we contributed \$50.00 (in addition to "\$100 already given by Mrs. Rosborough").

After Bishop Mason's coming, a heavy push for the establishment of missions became a regular and major activity of the Diocese. Bishop Mason wanted missions everywhere. And so, there were missions everywhere. New Boston, Atlanta, Pittsburgh, Mount Pleasant, and St. Mary's, Texarkana, were all founded in a short time; and their founding was aided materially and spiritually by St. James. Every Rector and Curate of St. James since 1946 has ministered to these congregations, and lay readers have gone out Sunday after Sunday to supply them with services. Dr. George Poulos and other St. James lay readers for years helped serve Atlanta, to which fact Dr. Poulos ascribed the decline of the congregation.

St. James has always been closest, geographically and fraternally, to St. Mary's, Texarkana. Bishop Mason on May 10, 1955, it was reported to the Vestry, "desires missions to be established in Texarkana." And so it was done. A committee composed of Jerry Maly, Dr. Charles V. Bintliff, and Mr.

Tomberlin was formed; and such is the first glimmer of St. Mary's to emerge. The founding of that Parish is more properly a part of their own history. But it needs to be said that St. James voted in favor of its establishment, encouraged its growth by sending about a fourth of its own congregation to the new mission, and has rejoiced in its success. The first building of St. Mary's (and its present Parish Hall) was built in large part from the lumber salvaged from the barn on the land on North State Line reserved for the use of St. James Day School. Tearing down the barn was an activity which engaged the attention of the students in the School and interfered with many a class. And when the students were allowed to help in the demolition, they were happy to be serving the missionary activity of the Church and avoiding algebra.

A mission that failed was established in 1947 in Wake Village. It was first called The Church of the Good Shepherd, and its name mysteriously was changed in 1950 by action of the Diocesan Convention to St. Gabriel's. At that date, its communicant list numbered seven, which included two members of Charles F. Moser's family and three of Norvel D. Lundberg's family. By 1953, the mission had been closed. But the Bishop owned for a few more years a house there, which at one time was inhabited by Father Jack Bird, the curate at St. James; and at another by Father Don Rhaesa, who was assisting at St. Mary's, at St. Martin's, New Boston, and doing some promotional work for the Bishop on a proposed retreat center on North State Line. Why the mission expired is not known, and it should be allowed to rest in peace. But there is a tragic story about its early vicar which should be mentioned, if only because it is so bizarre and un-Episcopal.

On March 8, 1948, Mr. Carson announced that the Rev. George Hetenyi was being sent by the Bishop to take charge of the mission at Wake Village. Hetenyi had a strange background. Born in Budapest, according to a newspaper account, he was converted to the Roman Catholic Church and became a priest in Hungary. He came to the United States in 1938 when he was 31

years of age and served in the Roman Church here and in Canada until 1944, when he went to California; apparently leaving the Roman Church, he took up the occupation of a "roaming preacher", travelling around in a sound truck visiting army camps. He for a short time became "associated" with the Greek Orthodox Church; and, in 1945, over the objections of her family, married a Miss Jean Garies, a graduate of the University of California who was sometimes referred to as a "one-time concert violinist"; at any event, she seems to have been a talented one.

In 1946 or 1947, he came to Texas where he became "affiliated with the Episcopalian (sic) faith." His ordination as a priest being apparently accepted by the Bishop, he was posted under probation to serve under Mr. Carson at Wake Village.

Everything started out peacefully enough. On June 21, he was accorded a reception by St. James Parish and the Wake Village mission, for which his warm thanks were recorded in the minutes of the Vestry.

Whatever happened, happened quickly. He and the Rector came to an almost immediate crossing; and Mr. Carson, with an uncharacteristic promptness and ruthlessness of action, fired him. (Mr. Carson usually was most thoughtful and pastoral toward subordinates with whom he found himself in disagreement; and even in the face of abusive language, he never took action of retaliation.) He announced to the Vestry on July 8 that Hetenyi was to go—"as of July 10." Mr. Carson said that he had the right to fire him, since Bishop Mason had sent Hetenyi to work under the Rector's "full control and direction." The Rector had received a number of complaints about "Dr. Hetenyi and his ministrations," and "several" vestrymen related complaints that they had heard. The Vestry of the Church of the Good Shepherd had requested Mr. Carson to remove him "as soon as possible." The Rector then read to the Vestry the letter which he had sent that day to "The Rev. George P. Hetenyi, Ph.D." relieving him of his cure. His salary would continue until October; "but this support is predicated on the condition that the affairs of the

Church be not further discussed in Wake Village or Texarkana."

The last paragraph is stern:

"I regret most sincerely the necessity for taking this action, but I am sure that if you will reflect carefully on this matter you will realize that you have brought it entirely upon yourself."

Whatever happened is obscure. But years later there were tales of Hetenyi with a gun or knife chasing Mr. Carson across the street in front of St. James and around Our Confederate Mother.

That the unfortunate man was unbalanced seems certain. After leaving Texarkana, he appeared in the Diocese of Western New York under Bishop Lauriston H. Scaife, who sent him and his wife for psychiatric treatment. A newspaper reporter characterized him as "smiling, affable;" but "That was his outward appearance. . . He left you with the impression that a volatile, oft-times dramatic personality was simmering under wraps, ready to bubble and boil over, given a reason.

And he found a reason to boil over. He and his wife by 1949 had two children, ages 3 and 1. And his aged mother, speaking English with difficulty, lived with him. And yet the lack of balance which caused Bishop Scaife to inhibit him on April 21, 1949, had already prompted the Dean of his Deanery to remonstrate with him. His wife had appeared in public with bruises and, one time at choir practice, with a black eye. Neighbors had heard cursing and arguments from their apartment, which Hetenyi passed off as probably a radio program. "What a position you would put us in if you killed me," his wife once shouted at him.

On the evening of April 22, so a neighbor told a jury, she saw the Hetenyis leave their apartment at 6:30 p.m. in the clergyman's car. Mrs. Hetenyi was wearing a bright-green coat and wool-knitted scarf. This in itself was not strange; and, under most circumstances, the neighbor would scarcely have remarked it. But this evening, the departure was significant.

The details of what happened will never be known. But the next day, a citizen, taking the air along the Genesee River, caught sight of the green entangled in some brambles along the bank. It was indeed Mrs. Hetenyi's body.

An autopsy was done. The coroner pronounced that her death was caused by "two gunshot wounds in the chest, lacerations of the lungs, bleeding in the lungs, shock, and hemorrhage." He described the path of the bullets, explaining that they traveled "roughly parallel along the axis of her body," meaning from head to foot.

She had not drowned, There was no water in her lungs.

There were no shoes upon her feet.

Fr. Hetenyi was arrested, tried, and convicted for her murder.

He is still in prison.

Such, thanks to a merciful providence, was not the expected outcome from trying to establish a mission. The mission effort of the Diocese continued; but usually on a practical basis.

Bishop Mason did not just dream up a spot for a mission. In addition to the grace of his order, he was also businesslike in planning. About 1948, he decided that a mission in DeKalb was a good idea; so a committee was dispatched to survey the possibilities of establishing an Episcopal Church there. They reported discouragingly about the possible success of such a venture in DeKalb, since, their survey showed, there were no Episcopalians in DeKalb. The Bishop did not insist.

The Bishop of Arkansas sought out advice in 1961 about re-establishing a mission in Texarkana, Arkansas, which had failed many years before. He was encouraged by the Rector of St. James's spirit of cooperation but discouraged by Dr. Carson's objective analysis of the amount of support the mission might receive. He declined to move, despite the aspirations of a few Episcopalians in town.

Through the missionary activity of the Bishops, the membership in the Episcopal Church in the Diocese of Dallas has grown ten-fold since Bishop Mason's consecration in 1945. At that date, there were slightly over 5,000 communicants spread

over the area; today, there are more than 50,000. God has given the increase.

CHARITY

Acts of Charity (the word has come into ill-repute; but we will use it because of its theological overtones) are important expressions of any parish's concern for fellow beings, of its willingness to take the responsibility for the welfare of others. The emphasis a parish places upon such acts is apt to vary with the social conscience of the priest. During the rectorship of the Rev. Richard C. Alien, on a scale of one to ten, true Christian Charity would rank right at the top. Through the Rector's Discretionary Fund and the Rector's Pantry, countless "bums, ne'er-do-wells, drunks, and transients" have been helped, certainly with no expectation of repayment or advantage to the parish. "I'd rather give a dollar to someone undeserving than withhold a dollar from someone who needs it" has been Father Alien's motto. And he has said that, at times, the thing that some drunks need most is a little money for a pint of muscatel.

But this is not to say that he is woolly-headed in his ministry to the flotsam and jetsam of society. He knows the people he is dealing with, because he has dealt with so many. Nor does his work with them give him a sentimental glow of inner-satisfaction. He recognizes that there is little or no rehabilitation accomplished, few penitents determined to reform their ways, no material benefit to the parish. But there is the remonstrance that "inasmuch as ye have done it to one of the least of these. . ."

Being a downtown Parish, St. James receives many calls for help. As an evidence of his practicality, Fr. Alien has banded together with the First Baptist, First Methodist, Arkansas and Texas, Central Christian, St. Edward's Roman Catholic, Beech Street Baptist, and First Presbyterian to share in this ministry, which is often unknown to or avoided by the parishioners.

But the Parish has always had a concern for the ill-fortuned. There have always been calls that must be responded to, however imperfectly. Most actions go unrecorded; but in 1919 Mr. Weary presented to the vestry a matter of helping a blind Churchman, "but no action was taken, though much discussion was had." A

couple of weeks later, the Rector "reported sending the blind Churchman home as the city ordinance prevented him from plying his business."

In 1926, a report was made regarding the removal of the old Parish Hall. It was reported that Mrs. Elsner—an "object of charity"—wanted the house and that it could be moved where she could occupy it. In December of that year, Mr. Henry Offenhauser offered \$50.00, and it was sold to him. Whether he turned it over to the "object of charity" is not known; but one suspects he did.

The Parish also has responded generously throughout the years to appeals for help in disasters abroad, as in the case of over \$1700.00 which was contributed in 1975 to the Presiding Bishop's Fund for World Relief. In 1924, a special collection for reconstruction in Japan, following the earthquake, was forwarded to Bishop Moore. In 1939, the loose offering on January 22 (In Epiphany) was designated at the request of the National Church Council for relief of "civilian Chinese sufferers," China then being the object of invasions by the Japanese. Locally, the Bowie County Welfare Board wrote on January 8, 1945, thanking the children of our Sunday School for their "white gifts at Christmas."

These things, of course, go on all the time in all churches. St. James has, however, taken a lead in community service that goes far beyond occasional offering. To a large extent, this has been under the guidance of Fr. Alien who has helped turn St. James out into the community as a significant factor in social services.

One example was in the foundation of the Episcopal Senior Services under Captain Erwin Falkenberry, Church Army. This organization, which is now the Senior Citizens Services of Texarkana, Inc., was a pioneer in the Meals-on-Wheels service, not just in Texarkana but in the whole country; and it has grown to provide congregate meals centers in five Texarkana locations along with the newly-opened "day-care center" for adults at Christ Lutheran Church. Fr. Alien has been in the forefront in the growth of this agency; and he has helped with the Parish funds,

housing, and volunteers since the beginning. He has also arranged for significant contributions from the Bishop of Dallas through the Farmer Foundation. This has been an important development in Texarkana and an extension of the Church's vocation to serve the world—without reckoning the creeds, race, or financial condition of those served.

Another significant contribution of Father Alien's has been his support of the Texarkana Human Development Center and its satellite agencies, the Twin City Day Care Center, the Special Kindergarten, Haven Home, and the Texarkana Vocational Education Center (the Sheltered Workshop). The Bishop of Dallas, through the local Episcopal Church Center Committee, has reserved for the use of these agencies twelve acres on the north end of the State Line Property adjoining St. James Day School. The support of these services is another example of St. James's involvement in the community and is an evidence of Christian Charity at its best—serving the community with no expectation of return.

There are many examples of important local contributions—such as the alcohol and drug abuse programs, the early Head Start programs, the Bethel Presbyterian Church, and others—which Fr. Alien and St. James have made. It may be too much to say that no church in Texarkana has done more in the community than St. James; it is not too much to say that St. James has felt its responsibility and has responded openly to it. As one local citizen said, "Fr. Alien is not just Rector of St. James; he's Pastor to the whole town."

WASPS AND BLACKS

Is the Church the captive of the culture in which it lives? Or is it outside, above, beyond any particular civilization or time? Is it just a congregation of like-minded believers, or is it the Body of Christ? Does it reflect the values of the members, or does its prophetic function force it to criticize, even destroy, those values? Is it a club for upper middle class people, or is it truly Catholic?

Merely to ask those questions in such a way suggests the "right" answers. And yet the tension between the temporal and the eternal, the material and the spiritual is not resolved in Catholic history by a Manichean dualism. Christ came to redeem the world, not destroy it; and so the Church's function has been to redeem our culture, not turn her back on it.

A few years ago, one could say that "racism" characterized Southern society. Now we know that racism characterizes the whole of American society, North as well as South. St. James's was for many years ambivalent in its attitude toward race.

On April 10, 1896, the following entry was written in the Register of Services:

BAPTISMS

Robert Troy Hall (Colored)
 born Texarkana Arkansas January 1st, 1896
 Parents Barkus and Mattie Hall

Sponsors

Troy Morris
 Mrs. P.M. Morris
 The Mother and Clara Ward (Colored)

Arthur W. Higby, Rector

The Morris family were prominent in the Parish and in Texarkana. In the list of communicants in 1898 are listed Mrs. P.M., Mrs. Eliza, James, and Robert Troy Morris, for whom, doubtless, the "colored" boy was named. Were the Halls servitors of the Morrises? Alas, we do not know. But it is

poignant to see that at that date the Morris family were concerned that the boy be baptized; and that there was no question about the Church's responsibility.

By 1913, however, a harsher, perhaps more characteristic, attitude obtained:

"On the motion of the Rector," (The Rev. Edwin Weary), the Vestry Minutes read, "the Vestry went on record as being opposed to the admission of negroes to the use of the Church and Church property." Strange motion for the Rector who tried to establish the Eucharist as the center of the Church's liturgy! But the response seems not to have had anything to do with the Sacraments. Had a Black group asked to use the Parish Hall for a meeting, or the Church for a Service?

Again, we do not know. But apparently the motion settled things in the Vestry's mind for quite awhile. Not until 1929 is the issue raised again. In the Minutes, tucked in between a lengthy discussion about the janitors opening the doors for choir practice and another about laying a tile drain down the alley, is this entry:

"The Rector presented the matter of the coming of Bishop Denby to our city, when it was decided that he be allowed to use the upstairs of the Parish House in which to give a service to the negroes of our community. It being understood that it was for one Service only."

It makes one blush and ashamed. Bishop Denby was Suffragan Bishop of Arkansas, and he was Black. The upstairs of the Parish Hall! One Service only!

We can only surmise that Bishop Denby, if he came at all, never returned. There is no further mention of Blacks until December 19, 1949, when Fr. Edd Payne (he was Vicar of the mission in Wake Village) was given permission to use the Church for Services for "Negro Episcopalians in an endeavor to start a Negro mission" (notice now the capital N's). The move was at the Rector's suggestion, and the Vestry voted its approval. One might question the segregation inherent in starting a separate mission; but one can sense a great change since 1929.

The 1950's saw a growing agitation within St. James Parish on behalf of the Blacks. Mrs. Arthur Temple, to her everlasting credit, was a leader in this movement and was the object of snide remarks by some (always behind her back). Of course, such criticism would scarcely sway Mrs. Temple, a lady of great determination when she considers herself right. And if she made some enemies for the Black cause by her imperiousness and lack of interest in diplomacy, yet she stood up to be counted,

Mrs. Temple and the Carson family were very close friends. Mr. Carson supported without question the justice of Mrs. Temple's cause; but, knowing Vestries and Vestrymen, he moved more circuitously than the lady. It was, furthermore, his notion that the admission of members to the Parish and of communicants to the Altar was the prerogative of the priest of the Parish, not that of the Vestry. And, of course, considering the Canons of the Church and the prerogatives of the Rector, he was right. While he was at St. James, he was able to avoid a confrontation between the pro- and anti-black factions. Upon his resignation, however, the question of admitting Blacks to the Church was pushed to the fore.

The first confrontation was in the Board of Trustees of St. James School, not the Vestry. Mrs. Temple, as was her right as a member of the Board, thought the Board should adopt an open admissions policy. Dr. Carson had felt earlier that such a move was unnecessary; for a Church school, such an admission would be simply an administrative matter; and implicit in the School's charter and its support by the Church was an open admissions policy. Immediately following Dr. Carson's resignation from the Parish to become Archdeacon of Dallas and his removal from Texarkana, however, Mrs. Temple brought the question up at a Board Meeting in the Parish House, presided over by Richard L. Arnold, then President of the School Board. Mrs. Temple was in favor of the Board's stating explicitly that Negroes could be admitted to the School; Mr. Arnold and the Board were opposed. The Headmaster was wishy-washy. The Board voted down the

proposition, and Mrs. Temple shortly resigned. This meant the end of her support of the School.

Dr. Carson's successor, The Rev. Clarence V. Westapher, was and is a man of principle. His coming to St. James portended a change of pace in the Parish. Straightforward, open, unquestioned in his loyalties and values, he was something of a contrast to Dr. Carson. He was Archbishop Laud to Dr. Carson's Cranmer—both geniuses, both great leaders. But whereas Cranmer was conciliatory, tortuous, and manipulative in his approach, Laud threw himself headlong into the expression of his policy. One does not mean to suggest that Fr. Westapher lacked the compassion which Laud sometimes lacked; or that Cranmer avoided martyrdom by being untrue to his principles. Cranmer met the martyr's death, too, and most gloriously (it just took longer). It was simply that the approach was different.

A black workman, of uncertain morals, who lived in the Dump, had somewhere been baptized an Episcopalian. He was said to have been doing yard work; and a great deal of misinformation was later circulated about him. He was supposed to be rather bibulous—this was the worst thing that anyone could say, which shows the hypocrisy of some churchmen. Somehow, Mrs. Temple learned of him and brought him to Father Westapher. This was late in 1960 or early in 1961.

To Father Westapher, there was no question about right. The man was "ready and desirous" to be confirmed; and so Fr. Westapher accepted the fact. The Parish erupted.

One says the "Parish erupted." That is not literally so. About 5 of the Parish erupted, but it was rather like Vesuvius; it could be heard and seen everywhere. Ninety percent of the Parish, one would judge, accepted the fact that a Black man could come to the altar rail and receive his Communion like anyone else. About 5 actively supported Mrs. Temple and the Rector. But the 5 who erupted spewed their hot lava over the entire community.

One objection was that the man was worthless. If so, responded the Rector, so were most of us. Some objected that

Mrs. Temple had gone out into the streets and brought this man into St. James. The Rev. Theodore Heers was curate of the Parish at that time. "Perhaps she did," said Fr. Heers. "We ought all to be out in the highways and byways grabbing people by the nape of the neck and bringing them to Church." Some said that Mrs. Temple had "bought" the man; that statement was not even worth dignifying with an answer. Some said the National Association for the Advancement of Colored People had sent him to cause trouble. Ignoring the fact that the NAACP had more important things to do than "integrate" St. James but suggesting a nefarious conspiracy by that most law-abiding of all special interest groups.

Fr. Westapher received angry letters and obscene phone calls. The pressure upon him was back-breaking. He was brought to call a Vestry meeting in the hope of obtaining their support. The Vestry voted to censure him for his manner of handling the subject—a vote which was not unanimous because of the stand of Dr. Richard J. Schneble and one other member. But after the vote of censure for his "handling," the Vestry did vote that it was none of their business who was admitted to Communion, that it was the Rector's decision, and that they would support that decision, knowing what it was.

There is no mention of this crisis in the Vestry minutes. Whether such minutes were not taken (as one suspects) or were later excised, the only suggestion of trouble lies in an entry of May 8, 11.

"The Rector requested of the Vestry assistance in a personal Parish problem. Clergy and Vestry should work together to achieve Church harmony and to assure the forward movement of St. James and not allow false statements to be made."

The Parish had gone through a trauma, no doubt about it. And its effect differed upon different people. Some dropped out of St. James, unable to accept the "change." Nor were they all old people; some older people led the way in supporting the

Rector. One can remember the graciousness of Mrs. William Andrew Smith and Mrs. M.J. Nash (the oldest communicant baptized in St. James) in receiving the new member.

A scene remains vivid: at a Parish House reception, the Black man is leaving the Parish House. On opening the door, he stands face to face with Robert Lovell and J. Davis Keyton. Mr. Keyton and then Mr. Lovell greeted the newcomer, offering their hands, and saying to him how happy they were to welcome him to the Parish. That was the true spirit of St. James.

Fr. Westapher, exhausted from the battle, but the standard having been upheld, resigned later that year. Never after his day was there a question about any person's right to seek admission to the Holy Communion. And yet his successor, Fr. Alien, had to face some lingering hostility because of his vigorous support of the principle. In 1963, he read into the minutes a statement from Bishop Mason about what should be done if a Black showed up for Church. "It was pointed out and understood by all present that the Faith and Teaching of the Church is clear that anyone of any race would be seated at St. James Church." In 1963, also, a black family, baptized and confirmed in the Church, moved to Texarkana and were welcomed to the Parish. And at one time a "colored priest" was suggested as a part-time assistant at St. James. Nobody seemed to drop dead.

The withdrawal of pledges did affect the Church budget, and the loss of income was sufficient that the Division of Christian Citizenship of the Executive Council of the National Church gave St. James a grant of \$3,000.00 for assistance in operating expenses of St. James, "which had been affected seriously due to the integration of the Parish."

The School soon followed the Parish's lead, and the first Black child was admitted in 1964. There was a loud brouhaha by a minority of parents, and the School lost about 5 of its enrollment and about \$10,000.00 in contributions. (The School also received some help from the Church: a check for around \$1,700.00 from the Foreign and Domestic Missionary Society of the Protestant Episcopal Church in the United States.) It was as

a part of the School's effort to counteract the loss of students and income that W.H. Auden agreed to come to Texarkana at his own expense and spend a memorable three days with the School and Parish.

The School decided that it would begin its integration in the preschool, because it was there that an actual application was made. One lady of rather advanced age, a valued member of the Board, sighed to the Headmaster about this: "I just wish we could integrate the children at an older age," she said. "Children in kindergarten simply do not have any, well, discrimination. The first thing you know they will be walking around with their arms around each other's necks." And so it was.

And now, in 1976, it all seems rather a bad dream. Blacks are in a position of leadership in the Parish. Mrs. Edwin Finn—not only Black but a woman—represents a double minority on the Vestry. Melvin Brown is a Bethel Bible study teacher. Mrs. Mildred Myers has taught Sunday School. Two Black boys are acolytes. It is not uncommon to be greeted by a Black usher. It recalls Fr. Heers's words: "We ought all to be in the highways and byways. . ."

A word needs to be said about the heroes of this story: the Blacks, they bore their vocation with pride and with grace and were an example to all of us in charity. It brings to mind someone's statement: if there ever were a south of courtesy and manners, a south of hospitality and grace, the true heirs of that tradition are not necessarily the whites of today. The true heirs of the gentility of the South are the Blacks.

EDUCATION

For many years, the traditional Sunday School system has been a regular, if sometimes haphazard, adjunct to the economy of salvation as practiced in St. James Church.

For some reason, the Episcopal Church has never come to terms with "religious education." The corporate and sacramental nature of our worship has emphasized that being "in Church"—not "in Sunday School"—is our obligation; and our liturgical tradition and Book of Common Prayer have provided us with a practical knowledge of the Church Year, the Sacraments, and the ethos of Episcopalianism which, if often superficial, extends far beyond the limits of a Sunday School curriculum to which children might be exposed for thirty minutes each Sunday. Furthermore, Confirmation Classes were thought to cap off the religious training of the young; and, by investing them with the grace of full participation in the Sacraments, were viewed as an open door to the Christian life; with the laying on of hands, the confirmand was expected to learn from experience, not from desultory study in Sunday School. Often, such classes as were offered came to an end somewhere in the Junior High Age.

Nor were the classes consistent in their organization or solid in their substance. Constant experimentation and change over the years left little tradition of "Sunday School." Efforts to provide training on Saturdays, Wednesday nights, Thursday afternoons were made in the vain hope that different approaches might overcome the apathy induced, apparently, by a listless Sunday program. And, even if a desirable time were found, there has never been much agreement about what ought to be taught.

Bible study has never been considered the end-all of Christian education in the Episcopal Church. That is because the Bible has not traditionally been viewed as the total foundation of the Church's belief or practice. The historic episcopate, the creeds, and the sacraments are equally important, according to the Chicago-Lambeth Quadrilateral: The Authority of the Church has a validity equal to, if not exceeding, the Bible as the substance of the Discipline and Doctrine of the Church.

Thus, there seemed never enough time in Sunday schools to give a comprehensive course on the Church, especially since most study came to an abrupt end around the age of twelve—just the age at which many children begin to develop the conceptual and intellectual skills necessary to tackle the complexities and subtleties of the Church's teaching. The result has been generations of Episcopalians who cherish our traditions, but who have little understanding of them.

Generations of loyal teachers, however, offered their services to the Lord, and often with little support from the Vestry or the Parish. More or less typical is the expenditure in 1921 of \$50.00, which was allowed by the Vestry for "literature to the pupils." Or the plans made in 1918 for Bible classes for adults in connection with St. James Sunday School. Tentative as these plans were, it was thought necessary to form a committee "appointed to liven interest among the men of the parish."

In the earliest days, Sunday School was held in a small building which nestled behind the "East End" of the Church—essentially between what is now the Crossing and the alley. (The length of the Church was extended in 1910.) References in the Vestry minutes are skimpy—doubtless because the Sunday School received little money; but there are mentions of ice cream parties, prizes, and commendations for attendance which indicate some interest in the proceedings. This building, used sometimes for a rectory and at one time rented out as a garage for motor repairs, was later torn down, doubtless as much for architectural as for economic reasons.

Later, Sunday School classes for all ages were held in the Church itself. It seems impossible to know how long this system obtained; but, according to Mildred- Fuqua Little, a devout Methodist who often attended the Episcopal Sunday School with her friends, the clatter was impressive. Since the "Spire" of the Church was removed and the Church building was "improved" in 1910 and the new Parish House was not purchased until 1925, this arrangement may have continued for fifteen years. The

virtue of patience, we are given to understand, is to be richly rewarded in the hereafter.

What must be taken as a regular typical Sunday School establishment is seen in the 25th Anniversary "Silver Jubilee" booklet published in 1919. (Silver Jubilee, that is, since the building of the "New Church," whose Indebtedness was paid by June 4, 1894.) Prominent churchmen were in charge of the program: Mr. William H. Riley was Superintendent of the Sunday School, Mr. Arnold Bresewitz was secretary, and Mr. Gerald Weary was Assistant Secretary. (Mr. Weary was one of the numerous and active progeny of the then Rector, The Reverend Edwin T. Weary.) Mr. Bresewitz served, in addition, as Secretary of the Vestry, with some lapse of time, from around 1911 to 1946; and Mr. Riley, equally an active man, was Scoutmaster of Texarkana's famous Troop 1, Boy Scouts of America, which was considered a part of the Christian Education program. This troop, well-known to everyone locally, included David Tilsori, Senior Patrol Leader, John Offenhauser, Mannie Stevens, Wilbur Smith, Hal Hannon, and David Nelson as Patrol Leaders. Among the Scouts were Howard Fuqua, Robert Hawley, Temple Webber, James Beasley, Morris Scherer, Henry Lew(s), and Robert Maxwell. Mr. Riley, while not otherwise occupied, was President of the St. James Men's Social Club, which presented a membership list of seventy-seven men of the Parish.

The Sunday School met in regular session every Sunday morning at 9:30 in the Church. Two Bible classes were offered, one taught by Mrs. J.D. Shaver and the other taught by the omnipresent and devoted Mr. Riley. Twenty-eight adults were enrolled in the latter class, of which only two—a Mr. Frank Hill and a Mr. William Gibson—were males. Women whose names have meant much to the Parish were enrolled: Mrs. Clarence Johnson, Mrs. William Temple, Mrs. E.A. Klein, Mrs. W.A. Arthur, Miss Hazel Semlear, Miss B. Van Horn (then Choir Leader), and Mrs. Love Kizer.

The Senior Classes were taught by Mrs. Ben Collins and Mrs. William Andrew Smith. Except for two of the indefatigable

Weary children, the names are lost to the Parish, although familiar family names such as Cox, Arthur, Barney, and Temple are found. Edward Anderson, son of Mr. and Mrs. E. Gaines Anderson, was enrolled in Mrs. Smith's class.

The Primary Department had a separate Superintendent, Mrs. Edwin Weary. Mrs. J. R. Gunter, Carol Kuhl, and Mrs. F.D. Bittle are listed as teachers. This being the younger children, some of their names are still well-known in the Parish: Zita Collins (Webber), Katrina Offenhauser (Kate Conway), Dorothy and Fredo Green, Theodore, Richard, Margaret, and Ernest Klein, and Isabel Webster (McCartney). It is characteristic of the mobility of the members of this Parish that out of the fifty-eight names listed in the Primary and Senior Sunday School, only four—Zita Collins, Theodore Klein, Ben Cox, and Fredo Green—are still associated with it.

Years earlier Mr. Henry Offenhauser was superintendent of the Sunday School; years later, Mr. Cliff Varnon, Sr., served. A long succession of workers has tried to maintain the traditional system, with varying results. Various Rectors have tried to change or improve the format so that 'Church School education' might have more significance in the Parish.

Dr. Carson did little to change the system; but he was responsible for organizing two of the more successful Adult classes in the Parish. The first was taught by Janet Sheppard Arnold, a witty "bluestocking" (as she called herself), a scholar, and a Biblical student. Teaching herself Biblical Greek (through the guidance of her son, Richard Sheppard Arnold) and a keen reader of history, both sacred and profane, she brought to her classes an urgency and substance that attracted large crowds Sunday after Sunday following the "Family Service". She was succeeded by her husband, Richard L. Arnold, an equally astute and erudite student, who emphasized seriously the Jewish heritage of the New Israel and our debt to the Old Testament in the formation of our tradition. Richard Arnold also had a splendid gift of "telling Bible stories like you've never heard before," wearing his learning lightly while edifying his listeners.

Ft. Westapher attempted to make changes in the Sunday School program which were worthy of trial; but his short stay here prevented the scheme's being carried out. Combining the functions of the traditional Sunday School with the teaching functions of the Acolyte Guild, the Choir, the Young People's Fellowship, the Junior Altar Guild, and confirmation classes, he proposed breaking from the traditional Sunday schedule instituting instead Thursday afternoon classes. Saturday morning classes and expanding the activities and curriculum of the YPF on Sunday nights. Through the organization of a graded course of study, he expected for the first time to have a comprehensive, sequential program for all students through high school

The adults were not ignored; but without changing the Sunday class, Fr. Westapher expected to increase the emphases on education in the women's guilds and through the liturgy. In the Episcopal Church, the sermon seems usually to be didactic. The Preacher is more apt to be pedagogue than prophet, using the sermon to lead the faithful into a larger understanding of the Church, the sacraments, prayer, and the ethos of the Catholic faith. But many have long thought that organized classes for adults were badly needed, especially on the Bible

The Reverend Richard C. Allen, Rector since 1962, set out to fulfill this need. It has been rather like trying to move a mountain; but to a remarkable degree, he has succeeded

The Bethel Bible Series is a concept that emerged from a Lutheran effort in Minnesota to counteract the modern decline in Bible study. Directed by the Rector, It is organized on a parish-wide basis, using lay teachers and a set curriculum developed within a rather rigid framework of themes and interrelationships which trace our awareness of God from the earliest times through the highest revelation in Jesus Christ and the expansion of His Church.

Fr. Allen has proved that Episcopalians are as prepared to submit themselves to hard work and discipline as anyone else if the goal seems worth it. The Lay Teachers must undergo a rigorous two-year course taught by the Rector for two and

one-half hours one night a week. The reading and study accompanying the course should consume several additional hours per week, according to one's reading speed and the depth of one's interest. After completing this regimen, the teachers are considered prepared to take Individual classes, whom they in turn lead for a two-year period. At this point, some of the teachers have been studying and teaching for four years, which demonstrates a devotion and depth seldom seen in an Episcopal educational venture.

Completing the original Bethel Teachers Course were Nancy Wheeler, Rosie Sanderson, Billy Mayfield, Davis Keyton, Melvin Brown, Jerry Barber and Donna Owens. The second class of Instructors includes Mr. and Mrs. C.A. Shipp, Gordon Maroney, Nona Stickney, Don Preston, Maggie Harland, Ralph Tiffin, Bob Brosmski, and Bob Burns'''''''' ' -

The interest in the classes has demonstrated that Episcopalians are interested in serious study of the Faith, What the future may hold for the Bethel Series is not clear. Perhaps the adult education program, following this example, may be expanded to offering other substantial courses such as liturgies, Church history, theology, and something like "Anglicanism and Literature". But the introduction of the Bethel Series has been a major success in the spotted history of Christian education in St. James Parish.

ST. JAMES DAY SCHOOL

The foundation of St. James Day School in 1948 marked a radical departure from—or return to—the educational philosophy of St. James Parish and the Episcopal Church. The pattern for children of the Parish had been very much the same as that for Protestant children in Texarkana—education in the public schools five days a week and an attempt at religious education on Sundays.

World War II, as catastrophes often do, produced a renaissance of religious concern and investigation. And many began to believe that, whatever we had been doing, we were doing it all wrong in Christian education.

Nor were the discrete approaches to Bible study or Church history all that worried these people. The increased secularism of American life and consequent compartmentalization of religion, the swelling threat of technology and the horrors of the atomic bomb, the obscene tragedy of Hitler's "Final Solution", the instabilities of a world threatened by Communism—all these and other modern anxieties led many to hope that in some way religion might be re-asserted as the redeeming, moderating, and civilizing element in the Western World, an influence which the Church for centuries had considered properly hers. Consequently following the War, a large number of new schools were established by people who saw the re-establishment of religious education as a means of avoiding the shallows of secular education and re-emphasizing the profundities and good news of traditional Christian culture.

In Texarkana, the leadership for this movement was provided by the Reverend Thomas H. Carson, Rector of St. James. His interest was supported and strengthened by that of Mrs. Carson, Mrs. John Morriss, Sr., Mrs. John W. Holman, and Arthur Temple, Sr. The first meeting of this group—along with some other interested people—took place in Mrs. Morriss's house at #4 Oak Hill Place.

There was little to start with. It is true that people of

substance were supporters of the idea of establishing a St. James Day School; but the only facilities available were in the "Old Parish House," a structure scarcely suitable for a school. Mrs. Carson (Edith), a teacher of considerable experience and of thorough understanding of the concept, was named Director, with Fr. Carson as Rector. The School began in 1948 with kindergarten classes for four and five-year-olds and a first grade class.

The School was envisioned as a Parish Day School—that is, strictly parochial, the educational (and evangelizing) arm of the local Church. Subject to the Rector, a Board was established, classically a sub-committee of the Vestry of St. James Parish. This is the way parish schools were supposed to be—strictly as much a part of the Parish as were parochial schools of the Roman Catholics.

Unfortunately for that concept, it soon became evident that the School must have broader community support if it were to expand or, perhaps, survive. The parish families were far from unanimous in their support. (Some thought the school a threat to the public schools, some thought it was snobbish, some thought it was too expensive—\$17.00 a month for first grade.) And although some people, like Mrs. Carson, were teaching full time for \$100.00 per month, the expenses of such an operation began to mount, as anybody who has ever been connected with a school knows. In addition, even if every family in St. James Parish had sent their children to the School, there were too few children available; and St. James Church, a rather poor parish at that time, could offer no financial help from its own resources.

So one of those momentous and necessary decisions was made. The School was incorporated, separate from the Church structure, and powerful people who were not Episcopalians were brought into the Board. The Episcopalians under the new charter were to make up a majority of the Board, and Methodists, Presbyterians, Baptists, and others were invited to become members. Kenneth Dickey, Arch Smith, Josh Morriss became active in the School's affairs.

Dr. Carson had recognized from the first that such an

arrangement could alienate the School from Church control; but he believed that he could handle that problem and that his influence would prevail over the different groups represented. And, indeed, for a while he managed to garner wider community support and maintain strict control over the school's affairs. In fact, a priest of lesser ability and tenacity would have seen the control slip from himself much earlier than did Dr. Carson. The real weak link, however, was not so much in the appearance on the Board of people outside St. James parish as in the Rector's ultimate inability to control the actions or votes of the Episcopalians on the Board.

Meanwhile, the School continued to expand its number of grades. By 1952, just four years after its founding, it was offering classes from the three-and-a-half-year-olds through sixth grade, complete with daily Chapel services and religion classes. The grades were moved to the Seegar property on North State Line. This expansion, as was the later growth through the ninth grade, was often more a tribute to hope for increased enrollments in the future than a very present response to a clamor for admission. Such was the case with the opening in 1953 of the seventh grade with seven students (Buzz Arnold, Carolyn Eason, Judy Stewart, John Baldrige, Jessica Bemis, Haydon Fuller, and Libby Gooch), and, at the same time, an eighth grade with three students (John Carson, the Rector's son, and the Murphy twins, Dick and Dan). To staff this expansion, two new teachers were employed; and, since the School seemed to be growing and Father Carson was finding it impossible to take care of his regular parochial duties and also administer the School, one of the newcomers was named Headmaster, with duties ill-defined but subject to the Rector. As Headmaster, one newcomer at first had little to do; but as teachers, the new additions found little time for mischief: one, a music major, taught not only music, but also mathematics, science, and English; the other, a history major, taught history, English, mathematics, Latin, and sixth-grade reading. How the students got an education is a mystery; but to judge from the subsequent distinguished careers of the

members of the first seventh grade, something right must have happened. (The three eighth graders transferred to the city schools for the ninth year, so that the seventh graders became the first graduates of the School as the Class of 1956.)

Within another couple of years, a structure evolved that helped draw the physically separated school together. Wendell H. Blake was named Director of the Upper School, Alta Stewart Director of the ^Middle (grades 4, 5, 6), Edith Carson remained as head of the Lower School (Grades 1, 2, 3), and, shortly, Anne Cleveland became Director of the Pre-School. The Headmaster gradually assumed the role usually associated with that title.

By 1954, some almost predictable problems arose. The first was the question of who was going to control the School—the Rector? the Headmaster? the Board? Closely connected with that struggle was the sempiternal matter of finances. From the beginning, the School had run a deficit of sorts. Some years it was little more than \$1000, sometimes it got as high as \$5000. These deficits were small, to be sure; but they were a real problem when the annual solicitation letter brought in \$732 or \$856. But the budget was strict, even penurious. St. James was a poor school, and the tradition of niggardliness was established so early and so deeply that a later Headmaster, in effort to save the Board money, took on more classes than he should have and even drove the school bus to keep from hiring extra personnel.

The deficits would not have been so small and the problems would have been worse had it not been for the faculty. As suggested above, everybody did everything. It was necessary. The monthly tuition was \$35.00—and that included not only academic tuition, but lunch and bus fees as well. So the teachers absorbed the deficit, and in effect, subsidized the School. Salaries of \$100, \$150, \$250 a month for teachers with Master's degrees or years of experience were not uncommon; The Headmaster received \$200 per month and a room at the beginning, a sum eked out by his serving as manager of the swimming pool during his first summer here. Why they taught for those sums is explainable only in these terms: the faculty were devout in their

belief in St. James School, in its rising academic standards, in its synthesis of religion and education, in its vocation as a Christian school.

There was a true corporate feeling and sense of love among teachers and students, a sense of proud identity as that School where "all they do is study and pray," and a sense of mutual support and acceptance among the teachers. This sort of thing is not uncommon among the first generation of teachers at a new school; it was uncommon that at St. James it lasted many years past the early days, many years almost up to the present.

But overhead, the twin problems of control and finances grew into a confrontation between the Rector and the Board. The Rector had the moral authority, he had founded the School, it was he who articulated the basic philosophy, it was he who had developed some impressive local support; but he had no money. The Board had precious little moral authority, but it had the money. And so, as the way of the world goes, so went the School. By 1955, the Board had drawn up a set of By-laws which essentially stripped the Rector of his authority, placed it in the hands of the Board, and farmed it out to the Headmaster. And these actions were taken by the Episcopalians on the Board.

None of this meant any change in the operation of the school or its basic philosophy. But now its Christian commitment was dependent upon the attitudes of those who ran the School; it was no longer implicit in the structure itself, although the Rector and Wardens remained on the Board **ex officio** and the Rector of St. James Parish was also Rector of St. James School.

But this marked the end of Dr. Carson's active management of the School-not the end of his support or his benevolence. And it left the School, like so many Church schools that became incorporated, threatened by the eccentricities and vagaries of a Board which might at any moment change the basic philosophy or direction of the School according to its whims. If St. James remained a Church School, which it did for many years, it still had lost its primary commitment to the Church.

But the Church was a major supporter of the School in capital

funds. From the moment of the School's foundation, the Church made housing and land available to it. (Contrary to the notion once widely proclaimed, the School was not "authorized by the Vestry," which would suggest widespread parochial support of and involvement in its affairs. The earliest reference to the School in the Vestry Minutes is May 3, 1948, when the Vestry authorized the use of the Parish House, with a charge for utilities, in the event of the "establishing a Day School in the Parish.") The use of the old Parish House was followed by the provision by the Bishop of a house, the cabin, and the grounds on the Seeger Property on North State Line. The rent was \$1.00 per year. Following that, the School obtained the Temple Building for the sum of \$20,000.00—a really generous act on the part of the Church—along with the use of the grounds, the pool, and the pavilion nearby. In later years, the Bishop has reserved other portions of the property to the use of the School.

In addition, the School continued until 1974 to enjoy the use of the "New" Parish House and the Church downtown. (A charge for utilities was earlier made—\$75.00 per month—but even that was forgiven about 1964, at the motion and second of Richard S. Arnold and Alex Sanderson, Jr.)

St. James Church itself was long the continuing symbol of the relationship between Church and School. Daily services for the Pre-School and for grades four through nine were held there (because of scheduling problems, the Lower School held its services out on North State Line). The School's day began in the Church, the School was protected by the Church, the School returned to the Church for its Christmas program and Closing Exercises. It was perhaps inevitable that eventually the Pre-School and the Upper Grades' Services should be transferred to North State Line. Housing patterns changed; busing expenses became greater; in later years, there was less attachment by the patrons of the School to its foundation; some people thought moving away from the Church would lessen its "Episcopal" image and make it more acceptable to people of other traditions. Time will, or will not, prove the wisdom of the move.

Another source of unity between the School and the Parish was the Men and Boys' Choir. The Choir Master was a member of the School faculty, a majority of the boys attended the School, the School Bus was occasionally used for transporting the Choir Members, the boys were released from School for special Church functions, and they in turn embellished the services of Sung Morning Prayer which for years were a glory of the School.

Finally, another bond between Church and School was in the exchange and interchange of faculty and staff members of the Parish. The success of these arrangements depended—sometimes woefully—on the quality of the people concerned; but in general they worked out to the benefit of both parties. A string of curates taught at the School: Fathers Jack Bird, Davis Herron, Ted Heers (one of the great ones), Gregory Perrin, Warren Luce, Billy Boyd, and Ron Robinson. These priests always served as Chaplain to the School as well as teaching their own academic specialities.

Faculty members who were Episcopalians reciprocated. They sang in the Choir, taught Sunday School, served on the Vestry, became Lay Readers. While the members of the Parish of St. James itself never fully supported the School, there was a warm and strong relationship for many years which strengthened both institutions.

The most important but most difficult position of all has been the Rector's. Since Dr. Carson effectively lost control of the School, the Rectors have had to choose a role: Fathers Carson, Westapher, and Alien have taken upon themselves the obligation to support the School, nourish it, serve as a moderating influence in it, and preserve it as much as they can. At their behests, the Bishops have continued to be responsive to the needs of the School. And they have continued to assure that the religious vocation of the School be not entirely forgotten, even when others would have been happy to forget it. Whereas the by-laws' provision that the Rector of St. James Parish shall also be the Rector of St. James School (with no definition of the latter title)

was meant to minimize the Rector's control, it is the only remaining symbol of unity between Parish and School.

Has the foundation of the School been justified? Has it had the impact upon the Christian education program of the Parish that was hoped for? Has it served as an evangelistic arm of St. James Parish as envisioned? Has it had the strengthening effect upon the religious education and practices of Texarkana as expected? The answer to all of these questions is • Yes, with some modifications and reservations, with the recognition that in some periods the School has had more influence than at others and that its history has been one of wavering health and purpose. Its purpose was never to proselytize; and yet streams of people who had little or no Church tradition came into St. James Parish through the School. It always defined its role as strengthening the religion of its students, no matter what denomination they belonged to; and streams of students have become better Methodists or Presbyterians (where would St. James School ever have been without the support of the Arkansas Presbyterians/), Baptists or Roman Catholics because of their exposure to a School that was, in Father Alien's phrase, "unapologetically Christian. And in the eyes of those who have loved that School, there is great wisdom in a later Headmaster's statement: "An institution so founded, so developed, has its own internal balance, its own sense of purpose, a life of its own. And if affairs have sometimes gone awry, if the vocation of the School has sometimes seemed obscured, it will stand by its motto: Nisi dominus. .Except the Lord build the house; their labour is but lost that build it.

Rectors:

The Rev. Thomas H. Carson (Founder)	1948-49
The Rev. Clarence V. Westapher	1959-62
The Rev. Richard C. Allen	1962-

Headmasters:

Mrs. Thomas H. Carson
(Director and Founder) 1948-53
J.B. Lawrence 1953-1966
The Rev. Warren Luce 1966-17
William R. McDaniel 1967-69
Roger Pryor 1969
Sue Beasley Gray (Acting) 1970
Wendell H. Blake 1970-1974
Robert Lyie 1974-1975
The Rev. Lou Levinson 1975-

Presidents of the Board:

David Nelson 1948-1954
Josh Morriss 1954-1955
Richard L. Arnold 1955-1959
Richard W. Couch 1959-1963
Mrs. Charles V. Britliff 1963-67
David Orr 1967-69
Dr. J.E. Rorie 1969 - 1973
Richard S. Arnold 1973-1974
E.J. Fricks 1974-1976
Sam Buchanan Jr. 1976-

*What are these stones,
These lights, these towers?*

*Are you Stonehenge?
A relict of Magna Mater?
A relic of Mithra?*

*Why do you persist?
We spit on your symbols.
The red of your doors is a
Whore's sign.
The world needs you not.*

*Will you say that you, on this busy corner,
Show forth faith, hope, charity?
The mercy which is showered upon
The unmerciful?
The means of grace and the hope of glory?*

*Yes, you will.
And your very existence
Breaks the bands
Of my will.*