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ST. PAUL'S CHURCH IN QUINCY, FLORIDA
DURING THE TERRITORIAL PERIOD

by EDWARD B. GEARHART

The development and the growth of the Episcopal Church in Quincy, Florida, and in all Florida, has been best related through the stories of the church leaders whether they were the parish rectors or, in all too few cases, able laymen. For a clear understanding of the life of St. Paul's Church in Quincy during territorial Florida, three periods must be kept in mind. First, there was the long period of development into a congregation; second, there was the founding of the church and its growth under a rector in residence; last, and most important, were the situations that affected, and were responsible for, the declines when no minister was available for constant leadership.

What was true in St. Paul's was true in varying degrees in other churches of the Anglican Communion in the state, in their establishment, growth, scope of influence, composition of congregations, influence upon the community or state politics and community welfare. Those churches that wanted for ecclesiastical leadership existed only in spirit until a minister was found, or the congregation was lost to the denominations able to provide ministers having qualifications high enough to meet the popular demand. Those of the Anglican Communion loved its heritage and service, but the requirements placed upon the clergy made it impossible to supply the demand in as unhealthy an area as territorial Florida. Then too, the prospects of this frontier were not bright to the members of the Missionary Society of the Protestant Episcopal Church whose obligation it was to provide ministers for the churches or missions and other aids deemed necessary and possible.

The interchanging of flags over the Floridas created a unique situation for the Anglican Church and was significant in the development of the Episcopal Church in Florida. Before the return of the two Floridas to Spain in 1783 the Church of England had established a missionary diocese in the peninsula. There were only three parishes of size, St. Augustine, Pensacola and Mobile, and two of lesser importance, St. Marks and Key West, which were classified as mission parishes. The returning Spanish crown and the Roman Catholic Church invoked a non-tolerance policy toward other religious worship as anticipated by the British churchmen, who left for more tolerable climates. An interesting fact concerning the Spanish return to St. Augustine, was that the building used by the English for a church was formerly the uncompleted governor's mansion, and was in turn torn down for its bricks to build a church of a Spanish design.¹

The creation of Tallahassee in 1824 as the territorial capital in the middle of a wilderness, in need of all the institutions and facilities for what was then every day living, helped to focus attention inward from the developed fringes, instead of encouraging it to concentrate upon the existing population centers. Among the new developments of Tallahassee was St. John's Church which was declared as being on missionary status in November of 1826. The following May Reverend Ralph Williston of Delaware was appointed rector of the church. The route necessary for his coming took him through Pensacola where he was advised not to continue because of the high waters in the lowlands. While there he organized a congregation and began collecting funds for promoting the parish. The delay in beginning official duties was furthered by his return to

1. Dr. Edgar Legare Pennington, "The Episcopal Church in Florida 1763-1892" in *Historical Magazine of the Protestant Episcopal Church*, (March, 1938), 4-17. Hereinafter cited, *Pennington*.

Philadelphia until the following November. He later brought his family and was thus the first clergyman of the Episcopal Church to locate in the middle district of territorial Florida.

The report of Williston to the Missionary Society noted the absence of church buildings, which, at that time, would have denoted permanence as nothing else would, as well as giving the owners a justified pride of accomplishment and gaining the respect of the community for the congregation and its members.

I passed three Sundays in Pensacola. . . . On the first I performed divine service, and preached in the old theatre, in which Mr. Hardy, the Methodist preacher usually officiates; on the other two Sundays, I officiated at the courthouse . . . ²

The church in Tallahassee was reported as having a good congregation of from "thirty to forty families of respectability and intelligence" yet it had only two communicants. Williston reported that one of the first works of the new church was to foster a mission, St. Phillips, at Wacissa, about 18 miles east of Tallahassee. Two miles more distant in the opposite direction was Quincy. The reason settlement moved eastward instead of westward may be attributed to the geographic and climatic factors of the region. To the east there were fewer marshes or streams that became swollen with the seasonal rains to interfere with the extending fingers of the plantation system. In the Quincy direction there were in addition to the marshes, poorer roads, few people except on the coast, and climatic conditions that infested the area with fever.

The Settlement at Quincy

Another consideration that influenced settling in the Quincy area was that the Forbes Company owned huge tracts of land available only at terms beyond the reach of the common land

2. "Proceedings of the Missionary Society, May 13, 1828" as cited by Pennington, 21.

speculators just coming in numbers into Florida. There appears to have been good will between the directors and the first settlers of the Forbes Purchase, and likewise both had similar backgrounds as to heritage and economic status. As it developed, these first settlers became the community leaders. For example, Major Robinson acquired almost one quarter of the Forbes lands in the lower part of what was to become Gadsden County; and he became the county's first judge. Edward, his brother, was made county clerk, and Robert Forbes became high sheriff, whose responsibility it was to collect the taxes in the district.³ The creation of Quincy at the county seat of Gadsden County was agreed upon in 1825, but the charter and deed for the townsite was not issued until February 15, 1828.⁴ A census of these years has been made from the tax reports of Robert Forbes which reported that 815 white residents and 516 Negro slaves lived in Gadsden County as compared with 996 whites in Leon County, and a total of 2236 in Jackson County. These figures revealed the comparative strengths of the communities and the relatively small economic abilities of the three areas.⁵ To the settlers, the knowledge of their strength was essential to their peace of mind because of the ever present fear of the Indians. Quincy itself was fortunate because the Creeks who had been tamed by "Old Hickory" were the dominant Indians of the area.

3. J. Randall Stanley, *History of Gadsden County*, (written under the auspices of the Gadsden County Historical Commission, 1950). Unpublished, 24, hereinafter cited as *Stanley*. This "book" is incomplete, but a few copies were run off for evaluation. An unbound copy was graciously loaned to this writer by Col. William Robinson of Quincy who is at present the Senior Warden of St. Paul's Church. He also made available the church records, and contributed much from his excellent knowledge of the church's history.

4. A copy of the "Deed for the townsite (sic) of Quincy - U.S. Certificate no. 2002 on February 15, 1828" was printed by the Herald Office by W. W. Keys in 1892 and two copies were presented to the city. One went to the late A. L. Wilson and H. W. Scott received the other. They are family possessions.

5. *Stanley*, 54.

The Quincy area was noted by many as a peaceful or even healthful oasis. Indeed, John Lee Williams, one of the two men who helped to choose the location for the territorial capital, wrote in a book in 1839 that since 1824 Quincy had "improved into a pleasant village."⁶ A contemporary of Williams, Ellen Call Long, described a visit to Quincy about 1838 to attend a bird and vension supper. She called the village the "younger sister of Tallahassee" but with not so many people or as many good times.⁷

Among the people Ellen Call visited were the Randolphs who were related to the Randolphs of Tallahassee. Her remarks about the culinary arts of the girls, "Miss Lou and Miss Jessie," were most complimentary. "Miss Lou" was Louisa Maria Randolph who was baptized in St. Paul's in April of 1839, while "Miss Jessie" was evidently the nickname for Jacintha who was named in the records of the church as a communicant and later "removed." Another family of the Quincy flock Ellen Call remembered was that of William Tennant and Sally W. Stockton because she said, "Stockton seems to be synonymous with beautiful, for there are several charming ladies of the name to make them so." Their "boy", William was the one baptized on Christmas Day in 1844. The high point in her stay in Quincy was the sugar boiling at the Carnachan place, described as being on the Forbes Purchase. Mr. Carnachan was the agent for the Forbes Company, but his wife, Harriet, seemed to have assumed the church obligations because her name was among the first entries in the records of the church while his remained absent at least from the same

6. John Lee Williams, *The Territory of Florida: or Sketches of the topography, civil and national history, of the country, climate, and Indian tribes, from the first discovery to the present time* (New York, A. T. Goodrich, 1839), 125. Hereinafter cited, *Williams*.

7. Ellen Call Long, *Florida Breezes* (Jacksonville, 1882), 235. Hereinafter cited, *Florida Breezes*.

church.⁸

In 1838 Quincy was in a fairly healthy condition, but, like Tallahassee in the 1831-32 seasonal fever period, it also had been ravaged.⁹ The healthy conditions and the Indian settlements of the Jackson administrations promoted an age for the people of this area in which they prospered and multiplied. John Carnahan was credited with having introduced long staple cotton into the middle district in 1820, and later, having erected the first sugar mill in Gadsden County. About 1828 tobacco of the Virginia type was introduced and rounded out the major crops which were to dominate for many years the economy of Florida. The Masons had their lodge building by 1827 and in 1830 with the Jockey Club functioning, an aristocracy of the landed gentry type similar to that of the old Piedmont areas of the east coast, was much in evidence.

The new crops and farming methods were thought by John Lee Williams to be impractical for slave labor and in particular the growing of tobacco. He was in favor of raising sugar cane because it required less hoeing and less care than did corn. He remarked that the market for cane was seven dollars a hundredweight and that one man received \$4200 for fifty acres. As for tobacco of the Cuban type, bright leaf, it was possible to get \$700 an acre with an output of only \$13, or a profit of \$677 an acre. In his opinion the gamble was too great regardless of the possible gains and the raising of the crop would have to be on a small scale. The money crops in 1839 were cotton, cane, tobacco, silk, corn, sweet potatoes, and, for delicacy, English peas (which would grow only in the winter season).¹⁰

A larger land holding class emerged in the parish area of

8. *Minister's Record*, St. Paul's Church, Quincy, I. Hereinafter cited as *Minister's Record*.

9. *Williams*, 16.

10. *Williams*, 16.

St. Paul's Church so that people with money or security stayed. Others, not established by the late 30's moved on to the newer lands farther west. The territory, instead of expanding, was filling up from the fringes, but regardless of how, the increased population and growth of small communities also developed the natural desire for institutions best suited to promote greater peace, security, and individual happiness. The word of the individual and the concept of self-sufficiency was acknowledged as the ideal, but there was no feeling of antagonism or resentment toward religion. This was evident in that the oldest continuous congregation, the Presbyterian, had the greatest number of the founding fathers. Their leadership as churchmen as well as in civil affairs was apparent in the first board of elders of the Old Philadelphia (Quincy) church with Archibald Buie, Sr., William Forbes, Daniel Love, John C. Love, Dr. John Davidson, and later Daniel L. Kenan.¹¹

Organization of the Church

St. Paul's Church was still not organized, but the presence of a possible congregation was known because James Higgman Tyns, the newly appointed rector of the Tallahassee Church, told of holding services in Quincy in his report to the Missionary Society dated May 16, 1834. He also mentioned visiting a village called "The New Virginia Settlement" for which no explanation was given.¹² Eighteen-thirty-four was the same year that Thomas Kenan, a member of the group which later became St. Paul's, was elected as City Clerk of Quincy.¹³ The existence of the group being known, it was only chance that had left it unorganized. If its strength had been as great as that of St. Joseph and Apalachicola, the Quincy church might

11. *Stanley*, 66.

12. *Pennington*, 14-30.

13. "Poll list for the Quincy Election, 1834, February 3." Florida State Library Archives.

have been chartered in 1837 also, but the founding of an Episcopal church in Gadsden County had to wait until after the formation of the Diocese of Florida the following year.

This organization of the parishes was a milestone in the growth of the church in Florida. Its conception fostered a hope that promoted expansion, furnished a new sense of security, and made possible the inter-parish cooperation so necessary for a unified effort to progress. It likewise made the scattered parishes feel less alone in the wilderness and part of a greater whole. The Primary Convention was held in Tallahassee on January 17, 1838 at St. John's Church with only seven churches represented. Of the seven only St. Joseph was without a resident rector. Because of the transportation and financial problems only three of the clergy attended, and the other churches were represented by laymen. Of interest, in their development, was the fact that only three of the congregations were self sustaining, and the families at both Quincy and Marianna were desirous of services.¹⁴

This desire was fulfilled in 1838 when Bishop Jackson Kemper made a circuit trip across West Florida to Tallahassee. He was the first bishop who had been in Florida for many years and, like most travelers with the territorial capital as his destination, he landed at Pensacola. He spent Ash Wednesday at that city and on March 7, 1838 organized the church in Marianna. The report of the Bishop to the Missionary Society stated the following concerning the Quincy assembly;

On Friday the 16th of March, Mr. Woart, [then rector of Tallahassee] and I arrived at Quincy where we remained until after Sunday the 18th: and although disappointed in not organizing a parish, we consider it an important Missionary Station, and efforts will be made immediately to secure a clergyman for it . . .

14. *Journal of the Primary Convention*, cited by Pennington.

Quincy is a pretty, interesting, and very healthy village, and will doubtless become a favorite place for the establishment of schools. There are several families, particularly in the neighborhood, attached to the church. I know of six communicants - there are probably others. . . . I advise it to be made a Missionary Station.¹⁵

The recommendations of Bishop Kemper were accepted and the Reverend Jehu Jones arrived the following November, thus marking the beginning of the long struggle of St. Paul's to obtain and retain a resident clergyman. No record of his marriage or marital status upon arrival has been found in the church records, but an entry for the baptism of the son of Jehu and Ana Jones was made on page two of the Minister's Record Book. We reported to the Missionary Society that he arrived on November 19, 1838 and was invited by the Methodists to occupy their place of worship the first Sunday. "I accepted the invitation and have preached fourteen times up to this date," he continued.¹⁶ The congregations were said to have been large and attentive, and that a Sunday school had been organized which showed promise.

The personality and character of this man has remained a mystery, but his concern for the numbers in the congregation and the economic details were quite different in tone from reports of other ministers in new churches. For example, the words of the Key West rector expressed the hardships he encountered, but placed faith in the work and in God before numbers of the congregation and fine church locations. "I am sowing seed," he said, "and though it be upon a land where there is no depth of earth, I am encouraged that there is a

16. *Jones Reports* quoted by Stanley, 68.

15. Reports of Jehu Jones, from notes of the General Convention of the Protestant Episcopal Church with headquarters in New York, taken by C. Rankin Barnes (secretary) at the request of Ronald S. Marissey, rector of St. Paul's Church, in behalf of J. Randal Stanley. *Stanley*, 67. Hereinafter cited, Jones Reports.

power which can soften that rock.“¹⁷ These traits are mentioned because Jehu Jones later became inadequate in his service. Evidently he was ambitious and had illusions as to what he would find in Quincy. His first report to the Missionary Society was written just prior to the annual meeting of the infant diocese, so he could make no mention of the convention. His concern for the building of the church edifice was in keeping with the practices of the day, and from his report it was found that “one individual came forward and generously subscribed \$600 and a lot (A. J. Forman); and in a short time it was ascertained that between three and four thousand dollars could be attained.“¹⁸

The availability of such a sum of money from so small a group denoted the class of people found in the responsible positions in the Quincy church. At this time a preacher's ability to have a large congregation and build, or get financed, a new church building was the sign of that preacher's power as well as the good within that church body. Jones even said, concerning his congregation and the more fortunate citizens, that they, “compared to a great extent, of [sic, with] the families of Virginia, the two Carolina's, and Georgia.“¹⁹ Indeed, a great many of them were from exactly those places, and the greater part of the congregation was made up of the conservatives of the day. This conservatism was even more evident in their church life and in the practices advocated by the Episcopal Church in the United States. Jones praised his flock in the “avoidance of the exciting topics of the day” and noted that he found this church tended to be attractive to others because of her “unity and peace.”

17. *Journal of the Second Annual Convention of the Protestant Episcopal Church of the Diocese of Florida, held in St. John's Church Tallahassee, 1839.* Tallahassee, Knowles and Hutchens, Printers, 1839, 8. Hereinafter cited as *Journal of 1839*.

18. *Jones Reports* quoted by Stanley, 68.

19. *Jones Reports* quoted by Stanley, 68.

To what extent Jones was aware of the "exciting topics" involving his parishoners could be questioned, but in small communities it was quite acceptable, if not an obligation, to assume the public offices if one were selected as the best qualified. Such was the case when A. J. Forman was elected intendent of the city, which was then an office of more significance than today's counterpart, the mayor. The acceptance of responsibility in both church and civil affairs was exemplified in the fact that the two delegates from Quincy to the St. Joseph Constitutional Convention of 1838 were both from St. Paul's Church.²⁰ John W. Malone, the first delegate, later transferred to the Methodist Church, but Samuel B. Stevens and his family were charter members of St. Paul's.

Two of the most significant events in the life of St. Paul's Church occurred while Jehu Jones was rector. First, the church was accepted by the then one year old Diocese of Florida; and second, it received a charter of incorporation. This charter, given by the territorial legislature, granted it the legal status to sue and to be liable which was an unusual grant to Episcopal Churches at the time.²¹ The convention at which Quincy was accepted met, as customary throughout the early period, at Tallahassee. There were many problems to be faced, but the first was obtaining the quorum of clergymen necessary to conduct the business. Once again only three were able to attend, two being from the Middle District, Reverend Lee, the host, and Jehu Jones, and Joseph Saunders from Pensacola. The number of laymen exceeded those present at the former meeting, but the reports revealed that of the nine churches in the

20. *Minister's Record*, 71, 72 and lists of delegates to St. Joseph Convention from Quincy found in *Stanley*.

21. "An Act to Incorporate St. Paul's Church, Quincy, Florida. 28th February, 1829" was signed by "Gvr." Call, the speaker of the House and Senate. An enlarged photostat of this is found in the church office in Quincy.

diocese there were only six resident clergymen who might have attended. This distribution clearly revealed that the churches on the southern fringe of the cotton kingdom, around Tallahassee and Pensacola, would control the diocesan government.²²

One of the chief problems of this second convention was to establish a sound financial basis upon which to build the church organization. The apportionment for this was based upon the ability to pay, and by these figures it was obvious which congregations could be expected to assume the leadership: Tallahassee gave \$300, Pensacola \$250 as did Apalachicola, St. Augustine \$200, and the others \$100 apiece.²³ Compared with later diocesan assessments, the figures show this was a time of prosperity. Later figures indicate that the ability to sustain themselves without central control or aid was because the churches were first, growing within themselves and not expanding where new grounds or expenses might be incurred, or second, that the individual church was remaining static as to its size and needs. The appointment of laymen from the places a long distance from Tallahassee to the committees of lesser importance was necessary and good for it built a stronger governing body within the church diocese. This movement toward centralizing the larger church government in a sense paralleled the movement of the temporal state government; and in the case of the church government it illustrated two things: the desire for greater unity, and that the landed wealth, rather than the merchant class or small land group, had become the leaders in the Episcopal Church in Florida.

The report of the Quincy Church at the Second Annual Convention of the Diocese of Florida revealed it had promise, although the new rector was not fully aware of all the church's problems because of his recent arrival. The lay delegates from

22. *Journal of 1839*, 4.

23. *Ibid*, financial reports.

Quincy were William J. Armistead, William Croom, Jesse Coe and Thomas P. Randolph, and in number, Quincy was surpassed only by the host church and Pensacola. The other parishes were well represented considering the transportation problems and the fact that they could hope for little, if any, financial reimbursement. The Quincy delegation stated that there were six more communicants than the "about six" reported by Bishop Kemper the previous year; so obviously some new family or families had joined the congregation, as no bishop had visited to institute the sacrament of Holy Confirmation. Reverend Jones had baptized five children and recorded another confirmed member added to the church that year, but said he felt he could give "no particular details" beyond those recorded, and that a subscription for a church had netted between two and three thousand dollars.²⁴ Evidently his expectations of the greater sum reported to the Missionary Society had not been realized or there had been some expenses to make the above figure a "net" sum.

At the convention, Tallahassee reported the greatest growth with 19 baptisms, 14 members recorded as confirmed, and a total of 48 families. The Sunday school reported five teachers with thirty scholars, while Key West and Pensacola had libraries with 230 and 395 "books or catalogues," respectively. Key West reported an average of thirty to forty scholars assisted by six teachers, and the man giving the report remarked that it was "an interesting Sunday school."²⁵

These signposts of a successful church in the territorial period, church school attendance and facilities, were never attained by the Quincy church, at least so far as the records indicate. An insight into the scarcity of the records was given in the report of the Pensacola Church in 1839. The convention

24. *Journal of 1839*, 6.

25. *Journal of 1839*, 9.

asked to be furnished with a history of that church, but the rector had lost or misplaced the Minister's Record Book and was unable to provide the "sketch". No request was made of the Quincy Church as it had been organized so recently, but its records, other than the few directly related to the baptism of children and adults, seem to have been kept in the heads of the vestrymen or of Jones.

St. Paul's was not able to give a large stipend to its clergy, but considering the size and ability of the congregation it paid an average salary with the aid of the Mission Board. The 1839 request of Apalachicola for advice from the Diocese provides some indication as to the income problem of Jones and other rectors of the time. Quincy would have paid less than Apalachicola, but some equalizations were probably made. The Apalachicola church reported it had advanced Charles Jones \$500 of a promised \$1500 salary for the purpose of going north to get his family, and he had not returned. This was an unusual withdrawal, but only in the circumstances of keeping an Episcopal minister. This problem of maintaining clergymen grew more difficult not only in Florida but in the rural South as a whole. The church removals resulted from a number of causes, the first being the seeking of new opportunities in the "new western" lands between 1832 and 1836. A more subtle, but major reason for the removals of church leadership in the Episcopal Church resulted from people changing their denominational affiliations.

The fever epidemics and camp meetings had drawn away members from all congregations, and after them came the humanitarian fever led by such groups as the Unitarians. The rectors in the hinterlands did not seem aware of any threat to their churches as did the men in the tidewater region, for they were accustomed to "the new" and to "change" as an everyday occurrence. David Brown of Jacksonville was not

so complacent, for he reported to the Board of Foreign Missions that "The Church in Florida" seemed doomed to disaster: "Casting my eyes upon the Journal of the Diocese of 1838, I find death, disease, and removal have swept from his place and duties every clergyman then comprising the clergy of Florida, save myself." ²⁶

The first great surge of growth in Quincy occurred during the rectorate of Jehu Jones, and with it the growth of several churches in the community. The reason his duties were neglected has remained unknown, but his last entry in the church records was in June of 1841. In Tallahassee, Reverend Lee had been helping to form a congregation in Monticello as had his predecessors in Wacissa. He wrote in his reports for the diocesan committee on the state of the church, "by 1841 the Quincy Church [building] was almost finished." To this Jehu Jones added: "Our parish labors under inconveniences incidental to all growing towns in new countries but our faith is strong, our ground is well secured, and if nothing more is accomplished a nucleus is formed around which posterity may rally their energies. . . ." ²⁷ This expression of faith was strange because Jones had been absent from Quincy with no explanation at the time of the visitation of the Bishop in February of 1841. The fact that there was no bishop for the Diocese of Florida gave great importance to a visitation, and the absence of the rector for no explainable reason was unpardonable. In a letter sent to the Fifth Convention in 1842 Bishop Otey of Tennessee described his visit to Quincy and remarked: "Thursday the 18th [February 1841] I arrived in Quincy, a quiet and beautiful village in the interior. I was welcomed and hospitably entertained by Wm. Croom, a member of the vestry. . . . The

26. *Spirit of Missions Reports*, 1841, VI, 10 as cited by Pennington.

27. *Pennington*, 35.

Rev. Mr. Jehu Jones, the minister of the parish, was absent.“ ²⁸

No mention of traveling companions was noted, but on February 19 the Bishop read prayers in the church and stated that he preached to a large congregation. His letter said that the next day, Saturday, he met a considerable number of people of the congregation in the forenoon and delivered an address upon the subject of confirmation. That evening Reverend Lee came over from Tallahassee and arrangements were made for the consecration of the church. The next morning a large congregation gathered at an early hour, and the letter of request for the church was presented by a Mr. Forman, called by the Bishop, “a member of the vestry.” ²⁹ Since the honor of presenting the letter of request for the consecration of a church building is given to the senior warden when the rector is absent, this writer believes that due to his prominence and the custom of giving honors to those proven worthy, Forman was the leading layman of the congregation. ³⁰ In much older communities Forman probably would have been ineligible as a “member of the vestry” as the rules of the Episcopal church required confirmed members, and the church records indicate that on the same day Forman was confirmed by the Bishop.

The following day the Bishop went to Tallahassee where he stayed the greater part of a month. On Monday, March 15, Bishop Otey began his return circuit and left Tallahassee for Quincy. High waters kept him with the people of St. Paul's another week. He stated that Sunday, March 21, was the conclusion of his stay in Florida. ³¹ These days that the Bishop

28. Bishop Otey, “A letter read to the Fifth Convention of the Diocese of Florida,” in *Journal of the Fifth Annual Convention of the Protestant Episcopal Church of the Diocese of Florida, held in St. John's Church Tallahassee, 1842*, (The Star Office) p. 6. Hereinafter cited as *Bishop Otey's Letter* if pertinent, or *Journal of 1842*.

29. *Bishop Otey's Letter*.

30. In the chart of the “Members of St. Paul's Church in Community and Civic Activities.”

31. *Bishop Otey's Letter*, 8.

from Tennessee was in Quincy were the breaking point in the fall of Jehu Jones because the Diocese received word that at the request of Bishop Otey, Jones had been displaced as rector by the Missionary Society from the headquarters in New York. Thus the Quincy church was included in the 1842 report to the General Convention as one of the churches called "destitute of clergymen where much good might be accomplished by the residence of faithful pastors."³²

Problems of the Quincy Church

The Convention of the Episcopal Church in Florida in 1842 was attended by Thomas P. Randolph, William J. Armistead, Arthur J. Forman, and a Mr. Stevens. The first two had attended conventions before, but the latter two had replaced William Croom and Jesse Coe as delegates. The absence of clergymen was not exclusively a Quincy problem, for in 1842 Bishop Elliott of Georgia made a circuit swing through West Florida and mentioned that Marianna had "never been able to procure even the services of a missionary." His reports said that Quincy had been without a shepherd for three years and that the Tallahassee parish had been vacant for fifteen months.³³

Some confusion as to dates and elapsed time arise because the letter of Bishop Otey and the church records do not agree as to when Jehu Jones was last serving the congregation in Quincy. The last entry of Jones was on June 15, 1841 and the letter of the Bishop stated that Jehu Jones was relieved from all clerical responsibilities in the early part of the summer. The only explanation is the slowness of communications of the period and that the letter of Bishop Elliott referred to the fact that there had been no effective ministry for "fifteen months."

During this time there were some visits by clergymen either on their way to or from Tallahassee or by those who came as

32. *Journal of 1842*, 14. (Pensacola and Marianna were also specifically named.)

33. *Spirit of Missions*, "Centennial History of St. John's Parish Jacksonville, 1934," 14. As cited by Pennington, 37.

missionaries and had to return whence they came. An example of this was the entry in *The Minister's Record* that Ellen Forman was baptized by a "Lea".³⁴ The writing was in pencil by some layman because at the time there was in Tallahassee a "Reverend Lee" who made trips to Quincy as well as to Monticello. Scratched out on the church records was the name Reverend R. E. Parkham and the month, July, ascribed to the entry. These entries were all between the last ones for Jones and those signed as by Josiah Perry, the second rector in residence at St. Paul's Quincy.

The trials of the parish without authority was in many ways like the proverbial wandering in the wilderness. The old problems of removal, and the seeping in of changes and of less formalism used by the lay readers in the services happened as it had in the thirties, except now there were more things to attract one's attention than the spiritual. That the members of the congregation had many interests was evidenced in 1842 when Samuel B. Stevens and John W. Malone were elected the county representatives to the territorial legislature. When Bishop Elliott had made his visit, A. J. Forman had become one of the members in the territorial assembly. In 1844, the year that the new rector, Josiah Perry, came to Quincy, Forman was elected intendent for the second time.

These men of social prominence were also the strength of Quincy's Episcopal flock while it floundered. Other influential men in the church were Thomas Kenan, William J. Armistead, Byran Brown, and William Croom, as evidenced by their selection to attend the conventions of the diocese. There was no convention in 1843, but the one in 1844 was called the Sixth, and it was during this interim that Josiah Perry assumed charge of the Quincy Missionary parish. His first recorded

34. "Baptism of Children" in *Minister's Record*, 1.

function as rector was the baptizing of a son and daughter of Mrs. Jennette Gibson on January 21, 1844.³⁵

At the convention of 1844 Quincy once again had a rector who had been in residence but a couple of months. He reported that he had brought the records up to date and that since the last entries submitted to the convention there had been:³⁶

| | |
|---|--------|
| Baptised [sic] by Rev. Francis P. Lee | 1 |
| Henry Elwell Montecello | 7 8 |
| Confirmation by Right Rev. J. H. Otey | 7 |
| Marriages by Rev. Elwell | 1 |
| Burials (parishioners) by me | 5 |
| Baptisms (children) | 2 |
| Confirmations by Bishop Elliott | 4 |
| Burials (parishioners) | 1 |

The condition of the church in Quincy at this time was very poor, he told the convention. He said that he was not discouraged, however, for he likened his recompense to that of the mustard seed that grows to such a size as to have "fowls of the air come and lodge in the branches." The cause of the poor condition he attributed to there having been no rector, so that a large proportion of the members had availed themselves of the services of a church, "by connecting themselves with the dissenting denominations."³⁷ He had been told that the situation would not be so bad as it then seemed now that the church again had a regular rector because many would again avail themselves of, and give support to, the "blessings of their own communion."

The extent and significance of the sectarian problem was made fully apparent from the Apalachicola Report. Excerpts

35. *Minister's Record*, 2.

36. *Journal of the Proceedings of the Sixth Annual Convention of the Protestant Episcopal Church in the Diocese of Florida, held in St. John's Church Tallahassee, 1844* (The Star Printing Office, Tallahassee), 8. Hereinafter cited as *Journal of 1844*.

37. *Journal of 1844*, 9.

indicate the two faults causing this problem were the neglecting to supply the needs of the people, and failure to recognize the changing concepts of the people as pertaining to the liturgy.

A vestryman applied to the rector of allowing a Presbyterian minister [to] preach the service because it would be good and popular.

... on a subsequent occasion, the Free Masons asked leave to celebrate their rites in the church.

... and more recently the rector was informed that if he would consent to allow it [the pulpit or the church?] sometimes to be occupied by a Unitarian or a Congregational minister, his salary would be increased.³⁸

Quincy too was aware of the influences desirous of extending privileges of all types, even to the qualifications of their clergy, but the Episcopal Church retained its form, and the people served by their own clergy generally remained faithful. In St. Paul's removals came chiefly from the land expansion, crop failures, or normal causes faced by all Episcopal congregations. The praises of Reverend Perry, for keeping his church as good as it was, went to the "never tiring women." At the 1845 convention, St. Paul's was said to be reviving gradually under the pastoral care of the Rev. Perry, and a prayer was said for the restoration of his health.³⁹

The potentiality of a greater growth once Perry regained his health was obvious from the work he had accomplished even while ill, as there had been two adults and fifteen children baptized, two marriages performed and the parish could boast of eighteen communicants. Considering that three people had definitely removed that year and only one member had been added from outside the territory, the record showed a substantial increase. The best indication of the influence of

38. *Journal of the Proceedings of the Seventh Annual Convention of the Protestant Episcopal Church of the Diocese of Florida, held at St. John's Church, Tallahassee, 1845.* The Star Printing Offices, Tallahassee, p. 8, 9. Hereinafter cited as *Journal of 1845*.

39. *Journal of 1845*, 17.

the church at this time was the Sunday school, and the provisions made for it. The one at St. Paul's was not part of any common school arrangement, but many of its students, if custom prevailed, did not attend reading classes elsewhere. It was small, but boasted of twelve regular students and four teachers.⁴⁰ Local tradition has it that Perry also taught the Negro children and held services for a congregation at Midway about seven miles east of Quincy.

In 1845 another issue confronted the people of Florida: statehood. The territory had, in the past, petitioned for statehood, but had been refused as not ready. As it developed, the old reasons, sparseness of population, and the inability to be financially solvent, were cast aside. There were many opposed to, as well as in favor of statehood, but the political struggle to get Iowa in as a free state, and the complex problem of balancing the national power predetermined any wishes in Florida against joining the Union. Those who saw this situation used it as another reason for obtaining the services of a full time bishop for the Diocese and requested Bishop Elliott of Georgia to absorb this area or to suggest a means of getting higher clerical aid in the problems of a diocese. In May of that year, the Bishop wrote, in a letter from Savannah dated the twenty ninth, that he regarded it a duty at whatever the personal sacrifice to give his services to Florida.⁴¹

To the joy and benefit of the Diocese of Florida, the Bishop was able to fulfill his intentions and presided over the convention in 1846, the year after statehood had been attained. It was the hope of the churchmen that, with his help, the clergy supplied by the Missionary Society might be less transient so that regular services could be maintained. However, the problems of the previous year remained, and removals plagued the

40. *Ibid.*, 10.

41. *Journal of 1845*, 10.

churches. At St. Paul's, Perry had to leave for reasons of health, and the church was again without a rector. The condition of the Episcopal Church in all of Florida was dismal for there were only two rectors residing in the state and one of these, John Freeman Young, then at Jacksonville, was only a deacon.⁴² The other was J. Jackson Scott, who had arrived in Quincy in March of 1845. The church in Quincy had gone the way of many, for it had only nine families and fourteen communicants: the educating of Negro children was undertaken three Sundays a month and the schooling of whites every Sunday by the Sunday school.⁴³

The growth of the St. Paul's Church in Quincy was affected not only by all that went with the wilderness of a frontier, but also by fault of the church itself. This fault was summed up by Bishop Elliott when he explained that it behooved the Episcopal Church to be active in its efforts to place the church wherever circumstances might seem to open the door to its service, but: "Our fault as a church has been to enter the field too late, and to permit the population to be absorbed into other christian bodies to our entire exclusion."⁴⁴

42. *Pennington*, 38.

43. Notes taken by Col. William Robinson of Quincy at Gainesville from the *Journal of the Proceedings of the Eighth Annual Convention of the Protestant Episcopal Church of the Diocese of Florida held in St. John's Church Tallahassee, 1846* (Tallahassee, The Star Printing Office.)

44. *Ibid.*, 38.

1839

April 20. Baptized by me as Pastor
John Jones

Louisa Maria Randolph } Children of
Edmund Robert Randolph }
~~Jacob~~ Dorothea Randolph } Thos. P. & Jacob
Thomas Peter Randolph } Randolph
Richard Henry Randolph }
Abella Martha Randolph }

Elizabeth Jean (daughter of Mrs. J. &
Mary Ann Stearns)
Wm Booth Malone } sons & daughter of John
Florida Malone } Wm & Louisa W. Malone
Mary Sester Kenan daughter of Thos. & Sen

1840
April 17 Richmond Jones son of John & Susan Jones
May 3 Martha Alston Baker daughter of William & Elizabeth
Baker

August 9th Elizabeth Jane daughter of Wm. & Susan Brown
" Lewis Stephens son of " " "
" Susan Stephens daughter of J. & Susan Brown
" 16 William B. H. son of J. & Susan Brown

1841
May 15th Weymunder son of Edmond & Mrs. Bethany

~~Weymunder~~
Oct 1st
1842 Ellen Forman by

APPENDIX

Parish Record Book

The Parish Record Book of St. Paul's Quincy is a hard paper back volume, a little larger than a legal size typing page. It is only a half inch thick and is in wonderful physical condition. It has been woefully neglected so far as entries are concerned and perhaps that is one reason there have been no more than a half a dozen pages removed. The writing is fairly legible in spite of the very poor grade of paper in the book. Pertaining directly to the records, there have been at least four distinct attempts to alter or bring the records up to date. The two most complex, yet most authentic lists are those of the "Baptism of Children" and "The List of Communicants."

The first dated entry was April 20, 1839 and the last on May 28, 1876. The only other records have been recent ones. This first book of records has also a "list of families attached to the church," but undoubtedly it was made sometime in the 1920's. The following selections from the Parish Record Book illustrate the information therein.

BAPTISMS

1839

April 20

Baptized by me as Rector

Jehu Jones

| | | |
|--------------------------------------|---|--|
| Louisa Maria Randolph | } | children of Thomas P. & Jacinta Randolph |
| Edmund Robert Randolph | | |
| Jacinta Dorthea Randolph | | |
| Thomas Peter Randolph | | |
| Richard Henry Randolph | | |
| Isabella Martha Randolph | | |
| Elizabeth Jean Armistead daughter of | | |

Mr. J. & Mary Armistead

| | | |
|------------------|---|--------------------------------|
| Wm. Booth Malone | } | son and daughter of John Wm. & |
| Florida Malone | | Louisa W. Malone |

| | | |
|---------------------------------------|---|--------------------------|
| Mary Lester Kenan daughter of Thos. & | } | [illegible] Louisa Kenan |
| | | |

- April 17 Richmond Jones son of Jehu &
Anna Jones
- May 3 Martha Alston Baker daughter of
Simmons J. and Elizabeth Baker.
- 1840 August 9th. Elizabeth Jane daughter of V'm. & Julia Brown
" Cicero Stephens son " " " " "
" Julia Stephens daughter of T. J. & Louisa Kenar
" 16 William Booth son of A. J. & Mary Ann Forman
- 1841
June 15 Alexander son of Edmund & Ann Bel'amy
Oct. ?
- 1842 Ellen Forman by Lea
- 1844 By Rev. J. Perry
January 21
Eugene Tilman Gibson, &
Josaphine Smallwood Gibson, a
son and daughter of Mrs. Jennette Gibson
- April 14th. Ann Elizabeth Forman
daughter of A. J. and Mary Anne Forman
—dv— Thomas Louisa Kenan, and orpha daughter
of Col. Thomas & under the care of her
aunt Miss Sarah Stephens
—dv— Fanny, daughter of Samuel B. & Caroline
Stephens
- Dec. 8th. Second Sunday in Advent
Emily Baker daughter of William J. &
Mary Armistead
- Dec. 25 Christmas Day William Tenner t
Son of William & Sally Stockton
—do— Julia Anna }
Sally— & } children of Phillip &
Julian } Rebecca Stockton
- Jan. 1st 1845
Maria Bolling
Ann Ward
Mary L. children of Wayles &
German Mary F. Baker
Benjamin Jones
- do— Frances Wagles & children Bohling &
Mary Guy Elizabeth Baker
- 1845
May 5th —
John Kinson
son of John & Ann Wyatt

1845

May 6th. John Williamson Monroe son
& Alice Munroe daughter
of Samuel and Elizabeth Ann Board Iman
by J. Perry—Rector

1846

April 10 Mary Ann, infant daughter of Lamare
B and Carolin Stephens

COMMUNICANTS

| | | |
|-----------------------------------|----------------|---------------------|
| Susan S. Snell | dead | |
| Ann Ella | dead | |
| Mary Ann Stephens | dead | |
| Elizabeth Austin | | |
| Mary Armistead | removed | |
| Ann Hawks | removed | |
| Harriet Carnachan | dead | |
| Jacintha Randolph | removed | |
| Mary Ann Forman | | |
| Evelina S. Croom | removed | |
| Jean Caroline Ward | | |
| Mary Ann Hibberd | removed | |
| Thurs. P. Randolph | dead | |
| Wm. J. Armistead | removed | |
| Jesse Coe | dead | |
| Arthur J. Forman | dead | |
| John Hibberd | removed | |
| J. W. Mitchell | removed | |
| Elizabeth R. Grubb | dead | |
| Anna Jones | removed | |
| John D. Bryant | removed | |
| Elizabeth J. Fisler | removed | |
| Thos. P. Randolph | dead | |
| Julia Donaldson | removed | |
| Miss Sarah Stephens | (Mrs. Zeigler) | |
| Wm. J. Armistead | removed | |
| Mrs. Jeannette Gibson | | |
| Mrs. Elizabeth Longwood | dead | |
| Miss Eugnia Armistead (Mrs. Lynn) | | removed |
| Mrs. Armistead | dead | |
| Mrs. Rebecca Smallwood | dead | |
| Dr. Verdier, admitted March 23 | | Easter Sunday, 1845 |
| A. J. Simms | New Orleans | removed |
| Scol Simms | do | |

—do—

CONFIRMATIONS

(1838)

Mrs. Mary Armistead

Wife of W. J. Armistead was confirmed
in the Methodist church in Quincy
by Bishop Kemper

1839 St. Paul's Church Quincy by the Rt. Rev Otey Bishop of Tenn.

Arthur Forman

Mary A. Forman

J. P. Randolph

Jacquith Randolph

Jehu Jones Rector

1844 by the Rt. Rev. Stephen Elliott Bp. of Georgia

Dec. 27

Wm. J. Armistead

Dr. Verdier

Miss Mary Carnahan

Miss Julia Donaldson

Rev. J. Perry
Rector

1847 Rt. Rev. Stephen Elliott D.D. Bp. of Georgia

Dec. 26 Dr. William Robinson

Mrs. Mary Robinson

Miss Emily Gibson

Rev. S. S. Scott

1864

Miss Josephine Gibson

Mrs. Rd. Henry

Confirmed in Tallahassee

FAMILIES

Jesse Coe

Thos. P. Randolph

Wm. J. Armistead

removed 1847

Arthur J. Forman

John Hibberd Snr.

removed

Bryan Brown

removed

Wm. W. Croom

Marcus C. Stephens

dead

John W. Malone.....Methodist

D. W. Holloman.....Presbyterian

David Wilsor

Gill SmithPresby.

..... Austin

Isaac Snathland

S. Grubb

John Hibbern Jr.

Thos. Kenan

dead

J. W. Mitchell

removed

1848

Arthur L. Forman

APPENDIX

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Mrs. Jacintha Randolph
Mrs. Marcus Armistead
Bolling Baker
Wm. W. Croom
Samuel B. Stephens
Joseph Austin
Mrs. Carnachan
Dr. Wm. Robertson
Mrs. Elizabeth F. Longworth
Mrs. Wm. Gibson