Alexander Gregg

First Bishop of Texas

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BY HIS SON, THE LATE

WILSON GREGG

EDITED AND EXTENDED BY THE REVEREND

ARTHUR HOWARD NOLL, LL.D.

Author of "General Kirby-Smith"; Editor of "Bishop Quintard's Memoirs of the War," etc.

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TO THE
CITIZENS AND CHURCHMEN
OF
TEXAS
THIS BIOGRAPHY OF ONE WHO
DID MUCH FOR THE ADVANCEMENT OF
CHRISTIAN CITIZENSHIP
IN A GREAT COMMONWEALTH
IS AFFECTIONATELY
DEDICATED

Editor's Preface

THE Life of the First Bishop of Texas was written by his son, Wilson Gregg, after the close of his father's active episcopate, but while the Bishop was yet living. Several years after the untimely death of Mr. Wilson Gregg, which occurred in 1899, the manuscript was placed in the hands of the present writer for revision and completion and for publication. This was somewhat delayed by the death of Mrs. Wilmerding, who was chiefly interested in the publication; and while the book was passing through the press, Mr. David Gregg, of Luling, Texas, who was also much interested in the publicaton of his brother's tribute to his father's memory, passed away.

In the accomplishment of his task the Editor has been greatly aided by the Rev. Charles W. Boyd, formerly of Cheraw, S. C., and by the Rev. George L. Crocket, long time Secretary, Registrar and Historiographer of the Diocese of Texas.

So much of the book as relates to the position taken by Bishop Gregg in the critical period of our national and ecclesiastical history from 1860 to 1865, might have been greatly improved could the Editor have had earlier access to the history of the Church in the

Confederacy, as that history has recently been published by the Rt. Rev. Dr. Cheshire, Bishop of North Carolina. The following citations[1] from "The Church in the Confederate States" (Longmans, Green & Co.), made with the kind permission of the author, will serve to enhance the picture of Bishop Gregg which his biographer strove to give.

In a pastoral letter of the 30th of January, 1861, Bishop Polk, of Louisiana, had expressed the principle involved in the secession of his state as affecting the Diocese, taking the extreme position that *the Church must follow nationality;* and by the mere force of the secession of the state of Louisiana, the Diocese of Louisiana was torn away from all ecclesiastical relations and was isolated with respect to all other Dioceses in the world. This bold and bald statement that political action of the state determines *ipso facto* the status of the Church in its most intimate relations with its component parts, and the resulting dissolution of all constitutional and canonical connections and obligations, was never accepted by other leaders in the South, though, with the exception of Bishop Gregg, all the Bishops and Dioceses of the South,

[1] The citations have been taken from the manuscript of the lectures delivered in Sewanee in the autumn of 1911. They are generally in the language of the Bishop of North Carolina, though they are not literal quotations, and hence the use of quotation marks has been dispensed with.

in substance, declared that upon one ground or another the secession of the state had the effect of separating the Diocese from the Church in the United States. Bishop Gregg, on the 11th of April, 1861, used the following words in addressing his Diocesan Convention (referring to the call issued by Bishop Polk and Bishop Elliott, on the 23rd of March, for a meeting of the Southern Bishops and Dioceses in July to organize the Church in the Confederate States): "If again the general sentiment of the Church, North and South, should ultimately be found to tend to the expediency of the severance of the ecclesiastical union heretofore existing, the friendly consultation on our part as preparatory to the final action of the General Convention, would be every way desirable." In his address to his Diocesan Convention the following year he makes the very suggestive observation: "It is one of the happy effects of revolutions, ecclesiastical and civil, if rightly conducted, to develop more fully principles that have long lain dormant, to evolve truth long obscured, and alike to expose, if not always to correct, the evils of error and corruption." And then apparently under the spell of Bishop Polk's strong character, or else infected by the contagion of national feeling around him, Bishop Gregg and his Diocese declared it to be a principle essential in the external order of the Church, that

the Church must be organized so as to be coterminous with the nation.

With the surrender of Lee, Johnson and Kirby-Smith in 1865, the end came and the Southern Confederacy was over. This precipitated another question for the Bishops of the South to answer: How did this affect the ecclesiastical organization which had taken for its name "The Protestant Episcopal Church in the Confederate States of America?" The name was certainly gone. According to the theory, the Church must follow nationality, the whole question was settled, and one Diocese in the South, and so far as appears, one only, accepted promptly and courageously the logical consequences of that principle first advanced by Bishop Polk. Bishop Gregg had seemed in 1861 to take a different view of the effect of the secession of the state, and had spoken of the Church going on with its unity unbroken and the Communion of Saints undisturbed by all the strifes and mutations of the world. Yet he had the following year, as we have seen, acceded to Bishop Polk's position.

There was no truer man (says Bishop Cheshire,) nor a more godly, and no more loyal Churchman than Alexander Gregg. He said to his Convention when the war in the Trans-Mississippi had hardly well closed: "Our civil and spiritual work and relations,

as I have heretofore urged upon you, are closely and inseparably blended and there is a *unity* pervading the whole which cannot be ignored or disturbed without endangering that *harmony* in both. . . ;" and he proceeded to urge the "propriety of taking such steps as might bring in due time a return to our former ecclesiastical relations." Whereupon the Diocesan Convention adopted a preamble and resolutions setting forth in substance that whereas they had acted in 1862 "in accordance with the practice of the Church in all ages in yielding allegiance to the government of the nation in which the Providence of God had placed her, so now it is resolved that the action of 1862 be rescinded and the Constitution of the Church in the United States is acknowledged." Deputies were elected to the General Convention and the Bishop was urged to use his efforts to have the "General Council" of the "Church in the Confederate States" take similar action. One can but admire, the brave simplicity and logical consistency of the course taken by the Bishop of Texas and his Convention.

The other Southern Dioceses were not so promptly disposed to resume their former relation to the Church in the United States. Bishop Elliott seemed in his address to his Convention in 1865 to wish to postpone ecclesiastical reunion until the Southern States had been restored to their proper civil status. Bishop

Gregg felt himself and his Diocese so closely touched by the reflections of the Bishop of Georgia (says Bishop Cheshire), that he replied in an open letter addressed to Bishop Elliott through the columns of the *Church Intelligencer*. There are few finer specimens of clear and cogent reasoning, manly dignity, and sweet Christian courtesy, than in this letter of Bishop Gregg to one whom he loved and revered, but in this case could not follow. A. H. N.

The University of the South,
Sewanee, Tennessee,
August, 1912.

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CHAPTER I.

THE GREGGS

WHAT is now Chesterfield County in the State of South Carolina was formerly a part of the Cheraw precinct, a region including nearly the whole of seven other counties in the state. The name of this precinct was derived from the Indian occupants, who were called in the earliest accounts of explorers in that region, Saras or Saraws, and afterwards Charrows, Charraws and Cheraws. This last-mentioned name survived in the principal town upon the Great Pedee River, the chief natural feature of the region. The county, however, derived its name from the Earl of Chesterfield, and was until the beginning of the eighteenth century known as the Cheraw District.

The precinct was from an early period a notable region in a state which has been one of the most famous of the original thirteen. There are traditions of Indian wars waged within its borders before the advent of the white men; and more authentic accounts

of strife in the seventeenth century between the Indians and the colonists advancing from the coast. It was the scene of no important battles in the Revolutionary War, but it contributed of its resources in men and treasure to that conflict. Subsequently it contributed to the progress of a great commonwealth; and still later to the cause of the Confederacy in the great Civil War, when it lay in the track of the contending armies and was marked by ruin and devastation.

The portion of the precinct now known as Chesterfield County was first colonized by Welsh settlers from Pennsylvania and Delaware in 1735 or 1736. These were followed by immigrants from across the Atlantic, the Scotch-Irish predominating; and settlers from lower down in the "Province" began to arrive in gradually increasing numbers, until the rich alluvial lands and valleys of what are now the adjoining counties of Chesterfield, Marlboro and Darlington, were peopled by men whose descendants were destined to become important factors in the development of the great Carolinian commonwealth.

In the time of Cromwell a family bearing the name of Gregg[1] emigrated from the north of Scotland to

[1] In the "Memorial Sermon" preached by the Rev. A. B. Rogers, before the Annual Council of the Diocese of Texas, in Christ Church, Houston, May 12, 1894, it is declared that the family were McGregors, and that Gregg is but the shortened

Londonderry, Ireland. Early in the eighteenth century, three brothers of this family, David, Andrew and John Gregg, removed from Londonderry, with their families, to America. David and Andrew settled in Massachusetts and Pennsylvania respectively. The objective point of John Gregg was South Carolina; and in July, 1752, this John Gregg petitioned the Council of the "Province" for a grant of land. He stated that his family consisted of himself and wife, one Dutch servant and five negroes. No grant had previously been made to him, and he was desirous of obtaining two plots of five hundred acres each. In answer to his petition he obtained a grant of one thousand three hundred acres in the Cheraw precinct.

John Gregg's eldest child, James, born in South Carolina, married Mary Wilson, by whom he had six children. He was a captain in the Revolution and rendered efficient service in the cause of liberty. He was subjected to the persecutions of the Tories and was forced to conceal himself in a swamp and to sleep in a hollow log, being fed by his family whom he occasionally visited under cover of darkness. His house was eventually burned and his property de-

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form of Gregor, and that "the American descendants of those Scotch-Irish McGregors have always borne a strong likeness, both mental and physical, to their famous ancestors. They are easily leading men."

stroyed by the British. After the close of the war he devoted himself to the practice of law and was a member of the state legislature. He is described as "more than six feet in height, straight, and scrupulously exact in his dress. His features betokened great firmness. His eyes were blue, his nose large and his teeth good. He delighted in order and his books and papers and every matter of which he had charge, was in its proper place, and his life was regulated by rule, being also one of undeviating honesty and purity."

The sixth child of James Gregg, David, married Athalinda Brocky. David Gregg was a man of affluence, who had a large plantation near Society Hill in Darlington County, adjoining Chesterfield. He was a man of great executive ability, and besides the care of his plantation, successfully conducted extensive shad fisheries along the Pedee River. He was especially known for his extraordinary physical courage, for his unswerving integrity and for his eccentricities. Stories illustrating his integrity and his eccentricity are still told in the neighborhood of Society Hill. He was accustomed to ship his cotton by a river freighter named Coker. Looking over Mr. Coker's expense account one day, he discovered a charge made for insurance. This Mr. Gregg refused at first to pay, saying that he did not believe in

insurance. He finally paid it, but warned the freighter never to insure his cotton again as he did not intend to pay for it. Some years later one of Mr. Coker's boats burned, and with it a large shipment of Mr. Gregg's cotton. Mr. Coker received in due time indemnity from the insurance company for the whole cargo, having had the entire cargo insured. He consequently called Mr. Gregg into his office one day, and, as he began to count out some money, he said:—

"I have some money of yours, Mr. Gregg. It's the insurance money for that cotton of yours that was burned."

"I thought I told you not to insure my cotton," said Mr. Gregg.

"Yes," replied Mr. Coker, "but under my contract with the insurance company I had to insure the entire cargo, so the company has paid me the whole of it."

"Well it's not my money," was Mr. Gregg's ultimatum, "and I won't have it."

The old gentleman was a Baptist, and on one occasion at the Baptist church in Society Hill, the preacher made some statement with which Mr. Gregg disagreed. He arose, walked forward to the pulpit, and wrote with a piece of chalk on the front of it, "That is a lie!" and stalked out of the building. On

another occasion, being engaged in a trade of some importance which would have been of great advantage to him, he suddenly broke it off, because in the argument that arose, the other party contended that the world was flat and not round. Mr. Gregg declared that he would have no dealings with such a fool.

To David Gregg and his wife, at their residence near Society Hill, were born three daughters, and on the eighth of October, 1819, a son, to whom was given the name of Alexander, after Alexander Sparks, an intimate friend of the proud father. Alexander Gregg grew to the age of thirteen or fourteen at Society Hill, which was a small business and trading point upon the Pedee River in the vicinity of a large number of well-to-do planters, whose comfortable houses in the Southern style bordered upon radiating highways for several miles. In the year 1832 or 1833 the boy was sent to an academy at Winnsboro, South Carolina, about one hundred miles from home, and there began his life in the world. At that early age he was noted for his conscientiousness. He was nevertheless high-spirited and among the traditions of his life at Winnsboro Academy is one of an encounter with the bully of the school, none other than the son of his namesake, Alexander Sparks. Young Gregg was not the aggressor, and young William

Sparks was completely beaten, lost his prestige at the school and bore throughout life a scar inflicted by his schoolmate. He attained to some distinction in public life, and was sometime Consul to Venice.

Young Alexander Gregg not only advanced in his studies but acquired a taste for study and an ambition for a college career. In this he encountered the opposition of his father, who was inclined to look upon the liberal education attainable in those days as unfitting a man for practical business. The boy's mother took a different view of the matter and felt that the life of a young man of such promise as her son should not be narrowed to the business of assisting in the management of a plantation. In the end the mother prevailed and at the age of sixteen, Alexander Gregg was matriculated at South Carolina College, in Columbia, the capital of the state.

This college, which has recently celebrated its centennial and has been advanced to the status of a university under the name of the University of South Carolina, was at that time one of the best in the South. Scholars of prominence were upon its faculty, and it had already contributed a large number of graduates to positions of note in the Southern states. Throughout his college life, young Gregg was noted for his diligence, sincerity and common sense, and developed remarkable qualities of leader-

ship. It is related that in his last year at the College, he alone sided with the faculty in a matter which arose between the faculty and the student-body over the question of discipline, and in consequence thereof he received the thanks of the faculty. His courage on this occasion, so far from making him unpopular among his fellow-students, had the effect of making him an acknowledged leader among them.

He graduated on the 3rd day of December, 1838, with the highest honors of his class, though but nineteen years of age. Commencement day was a great occasion in those days in South Carolina. It was a winter function and was attended by many prominent men from all over the state. The programme of this commencement is before the present writer. It is a large broadside, and gives the names of several members of the graduating class who afterwards attained to some distinction. It provided for a procession to form in front of the State House under the direction of James W. Cantey, Marshal of the Day, to be composed of the students, faculty, Governor and Trustees; officers and students of the Theological Seminary; the reverend clergy; officers of the state, civil and military; and citizens generally; "The House of Representatives with the Speaker attended by their officers; the Senate with

the President, attended by its officers; the Governor and Lieutenant-Governor."

"When the Procession arrives at the College," the programme directs, "it shall open to the right and left, and form two lines fronting each other, between which the rear shall march forward to the chapel, the lines joining as the rear advances, and entering in inverted order."

Alexander Gregg is named on the programme as first in order of merit and to read an essay on "Dr. Paley's System of Utility," and to pronounce the Salutatory Address. The Latin Salutatory is now before the present writer, written in a very clear and exact hand.

The character of the commencement exercises is further indicated by the titles of the other essays presented and read on that occasion: "The Importance of Methodical and Elementary Education"; "Country and City Life"; "Varieties of Intellectual Character"; "Thomas Gray as a Poet"; "The Education of the Senses"; "Criticism of an Ancient English Ballad"; "The Variety of Soil, Climate and Genius of Men as an Elementary Principle in Human Civilization"; "Influence of Imagination on Human Happiness"; "Revocation of the Edict of Nantes"; and Valedictory Address.

CHAPTER II.

ALEXANDER GREGG, ATTORNEY AT LAW

RETURNING to his home in Society Hill, after receiving his bachelor's degree, young Gregg found himself possessed of not a little distinction for one of his age. An attractive personality contributed somewhat to this result.[1] He is described as having a handsome, strong face and a well-proportioned and finely developed figure. He was more than six feet in height. He was fond of outdoor exercises and excelled in manly sports. He was a good swimmer and a fine horseback rider, and he kept up these two healthy diversions until past middle life. He thus early strengthened a naturally fine constitution which was destined to be severely tested in his later career.

The elder Gregg desired his son to assist in the care of the family property and to engage in mercantile pursuits with a bachelor uncle at Society Hill. But the young college graduate instinctively turned to the legal profession and went up to Cheraw where

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[1] He was "a stalwart youngster, straight as an arrow, of calm, deliberate, but resolute mien, without the taint of a single bad habit, and inheriting in a marked degree much of the mental, moral and physical structure peculiar to his Scotch ancestors." —Rev. B. A. Rogers, "Memorial Sermon."

he entered as a student-at-law in the office of McIver and Robbins, a leading firm of lawyers in that part of the state. A fellow-student was John J. Inglis, who subsequently became Chancellor of the State of South Carolina; and later, upon removing to Baltimore, was made Judge of the Orphans' Court, and Dean of the Law Department of the University of Maryland. He was himself a man of orderly habits, but he testified to the superiority of Alexander Gregg in that respect. For the two years of his life as a law student the latter occupied a room back of the law office and pursued an unvarying daily programme. He was admitted to practise law as an attorney on the sixth of December, 1841, and formed a partnership with General J. W. Blackney, a man of some prominence, having been a member of the legislature of South Carolina for several terms, and being then a commander of the state troops. The firm of Blackney and Gregg occupied offices in a brick building on Front Street in Cheraw, and their practice was chiefly confined to the Northeastern Circuit, embracing the districts of Chesterfield, Marlboro, Darlington and Marion.

The firm had a good practice. The senior member of the firm confined himself almost entirely to the office work while Mr. Gregg gave his attention to practice in the courts, and speedily established a reputation for broad knowledge of the law, for sound

judgment and for skill in advocacy. The conduct of some celebrated cases was committed to him. In one instance, in a case where a large amount of money was involved, Mr. Gregg's opponents were Senator W. C. Preston and Ex-Governor Wilson, and he not only won a verdict for his clients and secured for them a considerable sum in damages, but his conduct of the suit and the speeches he made in the court elicited favorable and extended comment and at once brought him into a degree of prominence. He was a most energetic man, and he continued to attract attention by contesting to a successful issue several cases which had previously been considered hopeless.

In Cheraw, Mr. Gregg made the acquaintance of Charlotte Wilson Kollock, daughter of Mr. Oliver Hawes Kolloch, who had some time previously retired from professional and literary life and was living on his plantation in Marlboro county. Mr. Kollock was a native of Massachusetts and a graduate of Brown University, Providence, Rhode Island. He had married a niece of Governor Wilson of South Carolina. He was widely known for his scholarly attainments and for his active connection with the Episcopal Church. His daughter was accomplished, and her dark hair and eyes and her lively disposition were in striking contrast with the quiet disposition of the young lawyer with his Scotch complexion and

grey eyes. After a long courtship they were married on the twenty-first of April, 1841. The fruit of this marriage was ten children. Nine of them were born in Cheraw and three died there. The first-born, Alexander, after a college career at Oxford, Mississippi, entered the Confederate Army at the breaking out of the Civil War, but died in Richmond at the early age of nineteen, before he could participate in any of the battles for his country. Two daughters grew to womanhood and were married. One was widowed on the day of her marriage, her husband dying of cholera. The other, long time a widow, died in 1909. Two sons are still living in Texas. Another son was the writer of this biography, but died before its completion. The youngest son, C. K. Gregg, became a practising physician, was for a time an Assistant Surgeon in the United States Army in the West, and returning in 1888 to Texas and settling in the town of McKinney, met there a tragic death in October of that year.

Mrs. Gregg was a devoted Churchwoman, and this marriage was the first important link in the long chain of circumstances which led Alexander Gregg into the Episcopate. After the happy union was severed by the death of Mrs. Gregg in 1881, Bishop Gregg wrote for his children his "Recollections of the Life and Character of their Sainted Mother."

From this manuscript is derived the substance of the following account of what might properly be termed the Conversion of Alexander Gregg. Most of the immediate relatives of Mr. Gregg were members of the Baptist denomination. He refers in his manuscript to some religious convictions which he had experienced in his earlier years, but which he had lost for a time at this period of his career. He was deeply impressed, however, by the religious character of his wife; and this impression was deepened when their first-born was baptized and when this was followed by the mother receiving confirmation and becoming a devout communicant of the Church. Although fully persuaded of her concern for him and of her anxious desire to have him follow her example in this matter, he "observed with admiration her prudent course in not unduly urging the subject upon him, leaving it rather to time, to her Christian life and other influences, under God, to bring about the desired result."

In April, 1843, Mr. and Mrs. Gregg, with their infant son, made a visit to his father, intending to spend a week under the paternal roof. During the first night, he was seized with a sudden and overpowering conviction that he must at once set about the work of his salvation or that he would be irretrievably lost. Without informing anyone of the

cause of his departure, he left his father's house the next morning without delay, returned to his home, shut himself up for three days, and came forth at the end of that time with fixed purpose of mind to be baptized and "as soon as full communion with the Church could be attained and the necessary steps taken, to become a candidate for Holy Orders."

The announcement of this decision caused great consternation among the friends and relatives of the promising young lawyer for whom it seemed that a high place at the bar or even a seat on the bench was attainable within a few years. And amid all the opposition that was raised to his carrying out his purposes, he had only the support and sympathy of three persons: his wife, his mother and one of his mother's sisters. His eccentric father's opposition was so violent that for years he refused to have anything to do with the son.

Alexander Gregg was not a man to be swerved from a purpose once determined upon. He was that year baptized in St. David's Church, Cheraw, by the rector, the Rev. J. W. Miles, who the same year presented him to the Bishop of the Diocese, the Rt. Rev. C. E. Gadsden, for confirmation. He promptly settled all his business and professional affairs and retired to a small farm a few miles northwest of Cheraw, where he made a modest support for his family

while pursuing his studies under the direction of his rector and his Bishop.

As indicating the character and extent of preparation for the ministry in those days and under those circumstances, the following letters from Bishop Gadsden to Mr. Gregg will be interesting:—

Charleston 13 Novr 1843.

My dr sir:—

This evening I received yours of the 8th inst. and it has afforded me real joy, as well as caused, I trust, sincere gratitude to Him Who by His Providence and grace prepares men for His service and for usefulness to their fellow-men.

With the canons you can have no doubt as to your course. You will notice that the first step is to be received as a candidate, and in order thereto, you are first "to give notice" of your intention to the Bishop. This you have done. Next you are to have a certificate signed by "at least one Presbyter and four respectable laymen," that they believe that Alexander Gregg is pious etc. (See the words in canon IX of 1841 Section 2.) This certificate you will send enclosed in a letter, to the Rev. Dr. Hanckel, President of the Standing Committee of this Diocese, in which letter you will request the Committee to furnish you with the canonical testimonial to be presented to the Bishop. (See Section of the IX canon of 1841.) You will also exhibit to the Committee your diploma (see Section 3d of the same canon.)

When the Bishop shall have admitted you as a candidate (see section 6) he will "superintend" your studies (see canon X of 1832) or appoint some one to do so.

My counsel to you is promptly (*for I take it for granted* that your admission as a candidate will soon be) to provide yourself with these books and to study them diligently in order to prepare for your *first* examination (see Canon V of 1841, section 1).

Nordenheimer's Hebrew Grammar.

Bloomfield's Greek Testament.

Gray's Key to the Old Testament.

Percey's Key to the New Testament.

Howe's Introduction to the Books of Scripture.

Patrick, Lowth and Whitby's Commentary on the Old and New Testaments.

The Hebrew *can* be dispensed with.

To these studies, let me advise you to give as much attention as possible. You will have also to prepare five sermons (see same section) one on this text, now "assigned" you, viz:—"All scripture is given by inspiration of God and is profitable" &c. 2 Timothy III 16.

Having fully prepared yourself for this first examination, I will appoint a time for it. You will *then* proceed to prepare for the second and third examinations.

With respect to the term of candidateship (see section 7 of canon IX of 1841) being shortened, you will observe not the Bishop's consent *only*,

but that of the Committee is necessary. Let me refer you also to the testimonial printed in XX canon of 1832 where it is "A. B. hath lived piously for *three* years last past." At the time of your ordination therefore it must appear that *for three years* preceding you had lived *piously*.

I am disposed to afford you every facility which can be canonically done, in consideration of circumstances which I need not detail. Let me hope that your application to the Committee will soon be made and that a good Providence and grace may bring your pious purpose to a happy consummation.

The books I have named will be valuable to you through life, indeed almost indispensable to a minister.

If the terms of your candidateship should be inconveniently long as it respects means of living, *might you not*, by engaging in teaching for a part of the day, obtain some income, or if licensed by me as a lay reader, receive some compensation in a parish where a minister could not be had? But my dear sir, let us trust that Providence will overrule this obstacle. If this manuscript is rather obscure I mention that I am writing by candlelight.

I have not long since written to Dr. Powe and to Mr. Downing.

I remain with regard,

Yours in the Church,

C. E. Gadsden.

As a matter of fact, Mr. Gregg did not have the term of his candidacy shortened; did not get a dispensation from the study of Hebrew; and did not

engage in teaching while studying; nor have we any evidence that under licence as a lay reader he received any compensation from a parish before he was ordered Deacon. All things being in readiness he was in 1846 ordained Deacon by Bishop Gadsden, in St. David's Church, Cheraw.

The second letter was written with regard to his advancement to the Priesthood:—

Charleston, 15 Jany 1845.

My dear sir:—

My absence at the North prevented my receiving your letter until three days ago.

As to your *first* examination I believe you have the list of books recommended for your study. As to the second examination (see Canon V of 1841)—

On the Evidences of Christianity

a Paley's Evidences & *a* Horæ Paulinæ.
Soame Jenyn's (being on the *Internal* Evidences).
Verplanck lectures. *a* Campbell on Miracles.
a Butler's Analogy. *a* Newton on the Prophecies.
a Leslie's Method with the Jews and Deists.

A preference is due to those marked (*a*) as they are recommended by the "*House* of Bishops." (See "Course of Ecclesiastical Studies" printed at the end of the canons and also "the library for a Parish Minister.")

Lyttleton on the Conversion of St. Paul.

Text for the sermon "By whom also we have

the atonement'' or ''By grace ye are saved through faith and that not of yourselves.''

Systematic Divinity

a Pearson on the Creed. *a* Secker on the Catechism.
a Stackhouse's Body of Divinity. The Homilies.
a Elements of Christian Theology by Bishop of Lincoln.
Calvinism refuted by the same.
Comparison Calvinism and Arminianism by Bishop White. (This is not the exact *title* of the book.)
Bampton Lectures by Laurence.
Bishop Wilson's Parochialia.
Cresley on Preaching.

As to the Third Examination

(1) *On Church History*

a Eusebius.
a The Apostolical Fathers (Wakes or Chresalius Ed.)
Collier's Church History.
a Mosheim's Church History.
Burton's Ecclesiastical History.
Palmer's Ecclesiastical History.
Southey's Book of the Church (The Churchman's Library).
Blunt's History of the Reformation in England.
Mason's Compend of Ecclesiastical History.

(2) *Ecclesiastical Polity*

a Hooker's Ecclesiastical Polity, (to be diligently studied).
a Daubeny's Guide to the Church.
''Episcopacy tested by Scripture''—a tract.

(3) *On Book of Common Prayer*

a Wheatley on the Common Prayer.

Bishop Brownell on the Common Prayer.

Hobart's Fasts and Festivals of the Church (very valuable).

Palmer's Origenes Liturgicæ.

(4) *Constitution and Canons of the Church*

"The definition of Faith and Canon of Discipline"

Canons of the P. E. Church &c bound up in one volume. (Author Rev. William A. Hammond to be had of James A. Sparks, New York.)

Dolche's Church History contains some *canons* of the Church in South Carolina and they are printed at the end of the Journal of Convention of 1844.

Text Matt. XVI 18 "And I will give unto you the Keys," &c.

The Church the pillar and ground of the Truth.

Devotional

Sengal's Life of God in the Soul of Man.

Bishop Wilson's Sacræ Privata the larger edition containing meditations for clergymen.

The list may appear to you large. It could have been made much larger. Some of the books you may not be able to procure but most of them you can. . . . .

When you offer for examination please show me this list. Very truly Yours in the Church,

C. E. Gadsden.

On the nineteenth of December, 1847, in St. Philip's Church, Charleston, the Rev. Mr. Gregg was advanced to the Priesthood by Bishop Gadsden.

CHAPTER III.

THE RECTOR OF ST. DAVID'S, CHERAW

UPON the petition of the people of the neighborhood of Cheraw, a parish of the Church of England was established by an act of the South Carolina Colonial Assembly, on the 12th day of April, 1768, to which the name of St. David's was given after the Patron Saint of Wales, thus perpetuating the memory of the origin of the colonists who first settled the Cheraw region. To certain commissioners was assigned the duty of contracting for a suitable church building and arranging for the election of church officers. These officers were duly elected and a contract was made for the building of a frame church with brick foundation, on Cheraw Hill, on the southwest side of the Pedee River, to be finished and painted for £2,600. It was not fully completed and furnished until 1773. The body of that building still stands, though there have been additions at each end. It is thus the third oldest church building in the Diocese of South Carolina. As evidence of the substantial character of the eighteenth century structure, the original foundation, weather-boarding, window shutters and many of the original panes of glass, remain to the present day. The tower was

added in the nineteenth century. Many of the names of the first commissioners and church officers survive in the community, though some of the families bearing those names have drifted away from the Church of their fathers.

The church stands within its God's acre, not unlike the English churchyard in the number and character of its venerable and stately trees and its memorials of the departed of several generations. Many are the monuments of British soldiers buried there during the Revolutionary War. And the yard contains the nameless graves of Revolutionary soldiers, side by side with those of participants in the civil strife of 1861-1865. While the names of some of more peaceful avocations are inscribed upon marble or granite, their memory is lost from the minds of living men.

The Church of England in South Carolina, as in other places, was much disorganized by the Revolution. Its services were discontinued in Cheraw and for some time subsequent to the return of peace, St. David's Church was claimed by both the Methodists and the Baptists, who held their meetings in the building on alternate Sundays and sometimes came nearly to blows in their struggle for the undisputed possession thereof. Finally, however, the original deed for the property was found, and it was discov-

ered that it belonged to neither of the claimants but to the successors of the Church of England in this country.

In his "Recollections of the Life and Character of Mrs. Gregg," Bishop Gregg relates that in November or early in December, 1839, when he went to Cheraw to study law, he became a regular attendant at St. David's Church, and it was at services there that he saw for the second time the then future Mrs. Gregg. Her family were parishioners of St. David's, and so the parish and the church building were greatly endeared to him from his earliest associations with Cheraw. It was a great joy to him, therefore, upon his being made Deacon that "the way was opened without a word or any influence on his part or that of any of his family, for him to remain among his loved ones and minister in that dear old parish church, with which the sweetest recollections and associations of his own life and that of his wife, were connected." A vacancy occurred in the rectorship at the time of his ordination, and he was elected rector. He began forthwith a career as a country parson which was in many respects unique for that time and place.

Cheraw and its immediate vicinity, in the thirteen years of Mr. Gregg's incumbency of the rectorate of St. David's, might be considered as in a most flour-

ishing condition, furnishing a striking picture of life in the South before the Civil War brought about changed conditions and the *post bellum* period brought about an entirely new order. The town was at the head of navigation on the Great Pedee River, which was at that time the principal avenue of transportation for the region, and it was consequently a distributing point of considerable importance.

The society of the neighborhood consisted of wealthy and cultured planters and thrifty, patriotic townsmen, with scarcely any of the "middle class," and with few of the unfortunate poor; and the last named received such kindly assistance as to prevent their becoming tramps or criminals. It was a distinctly aristocratic community in which the "Episcopal" Church was perhaps regarded as the most aristocratic of the religious bodies, but as lacking in "true religion." The work of the rector of St. David's had been arranged for him from time immemorial. He might do all that was required of him without his duties conflicting in any way with the life of a scholarly recluse or that of the fox-hunting parson of the period then but just past.

And it must be remembered that Mr. Gregg had not been trained for his sacred calling in a theological seminary, where pastoral theology received due attention among the subjects of instruction. He had

pursued his studies alone, without the benefits to be derived from visiting other parishes in town or country to observe methods of parochial work, as at the present day. He had but the benefit of counsel and advice from his rector and his Bishop and from such few clergymen as he chanced to meet from time to time. He had, therefore, to devise and put into operation such methods of church work as seemed to him best adapted to the tasks he had in hand, and to those problems which presented themselves to him. He was too conscientious to become a mere pleasure-loving country parson. He resisted whatever temptation there may have been for him to adopt the life of the scholarly recluse, and withstood the natural tendency to drift into the monotonous existence of a ministerial functionary. His method of working a parish was aggressive far beyond his time and he evinced a missionary spirit which would have done credit to the present day.

For the thirteen years of his incumbency of St. David's parish he was most exacting of himself in his social and parochial work, pursuing his theological and other studies unremittingly, mapping out his daily duties, and establishing a system from which nothing turned him aside. He held two services regularly every Sunday, no matter what the weather might be. He was his own Sunday School superintendent;

and, in addition to the work this imposed upon him, he held frequent services for the negroes, and persuaded all masters who could do so, to allow their slaves to attend these services. His constant regard for the religious welfare of the negro race — always a subject of his deep interest — and his zeal in teaching them the ways of the Church bore good fruit in a large number of earnest communicants, and in a marked moral improvement in the slave population of the neighborhood. He held services during the week, especially observing the holy days and seasons, and at these services he was accustomed to assume the sexton's duties, opening the church and ringing the bell. All this was done with little or no salary, and when leaving the parish at the end of thirteen years, he advised the congregation to pay their next rector a little salary. As for himself, he said, it had made no difference as he had means of his own.

As often as possible, he visited, on week days, neighboring settlements that had no regular minister. He assiduously visited the poor and the sick. Within the wide range of his oversight, there were few needy families that did not regard him as their especial friend, no matter what might be (if any) their denominational relations. Many in affliction or seriously ill, whether within his charge or otherwise, looked to him for comfort. He never seems to have

refused a share of his modest means to anyone who applied to him. He kept a wagon and team and used them to supply several poor families regularly with wood. The story is still told in Cheraw of an old woman noted for her grumbling disposition, who complained loudly of the quality of the wood that had been furnished her by the authorities. Thereupon Mr. Gregg had it removed to his own premises and supplied her with wood out of his own store.

A journal kept by Mr. Gregg during his incumbency of St. David's shows him to have been as methodical in his parochial work as in his student days or in the practice of law. In this journal he made note of the absentees at the church services every Sunday and then made it his duty to call upon them as early in the week as possible and to ascertain if their absence were due to illness.

He usually pursued a methodical course of homely instruction in his sermons, which, while making no pretence to eloquence, he delivered with such earnestness and sincerity that his congregations were large and attentive. It is, however, still told with some amusement by the old residents of Cheraw, that Dr. Kollock, his brother-in-law, always went to sleep while the rector was preaching, but whenever a visiting clergyman preached, paid the closest attention to the sermon. On one such occasion, as they walked home

together, Mr. Gregg asked the Doctor why this was. "Well," replied Dr. Kollock, "when you preach, I feel safe. I know that whatever you say will be all right. But when these strange fellows come around, I don't know what they are going to do, so I have to keep awake and watch them."

The rector of St. David's always saw the best in everyone and appealed to that and drew it out, and this is accounted the secret of his great influence with those with whom he stood in the relation of pastor from 1846 to 1859.

David Gregg gradually became reconciled to his son's entering the ministry and became a frequent visitor at the clergyman's house, though it is alleged that he always refused to hear him preach. When the visits chanced to fall on a Sunday, the son never failed to invite his father to go to St. David's Church, but the invitation always met with a curt "No." On one occasion, however, the old gentleman replied:—

"Well, Alexander, I'll go on one condition. That is, that you'll promise not to wear your night clothes."

The old gentleman died in October, 1855, fully convinced of the usefulness of his son's life, if not prepared to make his submission to the Church in whose ministry his son served.

The following published writings belong to this period of Mr. Gregg's life and show that his pen was

not idle while he was so busily engaged in parochial life, and that his taste for literary pursuits was keen: "An Essay read before the Convocation of South Carolina, in 1852, on the Relations of Master and Slave. Regulations respecting the same and Duties growing out of the Relations in the Primitive Church." "A Sermon preached before the Diocesan Convention of South Carolina in 1856 on The Scarcity of Clergymen: Causes and Remedy." "An Account of the First Meeting of the Trustees of the University of the South: The Nature and Prospect of that Great Work." (1857.)

In his busy rectorship he found opportunity to assist, in that part of the state, the temperance organizations which were at that time connected with an order accomplishing much for the cause of temperance. And for a long period he was either the presiding officer or the chaplain of the local association. The purpose of the order seems to have been both moral and literary. Mr. Gregg was often called upon to represent the association on public occasions. Some of the speeches delivered by him on such occasions and reported in the public press, show him to have been, not a prohibitionist in the sense in which that term is at present used. The conditions in those days were not such as to require an order having the single object of total abstinence in view, but rather

moderation and the cultivation of good habits and ideas.

Mr. Gregg always took a lively interest in the affairs of the town, furthered the cause of education; was a member of the "Cheraw Academic Society," and of the "St. David's Society," an ancient and aristocratic society which dominated the social life of Cheraw. He was also one of the principal founders of "The Cheraw Lyceum," an institution which still has a building and library in the town and was active until a few years ago. Several lectures were delivered by Mr. Gregg under the auspices of the Lyceum, and one of these, on "Young America," was repeated in some of the larger towns of South Carolina.

His active participation in the affairs of the Lyceum and his reputation for scholarly attainments and thoroughness in whatever he undertook led to his being urged by the Cheraw Lyceum to write the history of that portion of the State of South Carolina; a task which had been previously attempted, but only partially accomplished. In the fifties he began the work. He soon found that the valuable materials accessible to him exceeded his expectations, and at the suggestion of others besides those originally interested, he extended his researches with such diligence and thoroughness that important documents and records, and other mat-

ter as to original inhabitants of the region and the early colonists were found, so that the volume could not be entirely finished before the removal of Mr. Gregg to Texas in 1859, and its final preparation for the press was accomplished some time subsequent to the Civil War.

Mr. Gregg was regular in his attendance upon the annual diocesan conventions, and contributed of his wisdom and good sense to the well-being of the Church in South Carolina He preached the Convention Sermon in 1856, as we have seen. And in 1857, he became connected with a work of interdiocesan interest, namely, the University of the South, of which he subsequently became Chancellor. In July, 1856, Bishop Leonidas Polk, of Louisiana, addressed a circular letter to all the Bishops in the South, inviting their attention to the urgent need in the Southern States of a university of high order, under the direct sanction of the Christian faith, and urging that the Protestant Episcopal Church in these states, in virtue of the wealth and intelligence of her members, owed a debt to the country; that the individual dioceses, being too weak separately to establish such an institution, could by uniting their resources accomplish their purpose. He set forth a scheme for such a university upon a large scale and suggested plans for its establishment. The Bishops of

Tennessee, Louisiana, Georgia, Alabama, Mississippi, Florida, South Carolina, North Carolina, and the Missionary Bishop of the Southwest, joined in a further address to the members and friends of the Protestant Episcopal Church in their respective dioceses, substantially endorsing the proposal of Bishop Polk and urging consideration of the project. And the Southern dioceses, in their conventions held the following spring, each elected one clerical and two lay delegates to a meeting to be held at Lookout Mountain, near Chattanooga, Tennessee, on the 4th day of July, 1857.

The public ceremonies of the day appointed for the meeting were first of all of a patriotic nature, and after a Fourth of July celebration such as was usual at that period, the assembled bishops and clerical and lay delegates organized, and as the result of their meetings, the organization of the University of the South was accomplished. Among the committees appointed, that upon the location of the proposed university was the most important, and Mr. Gregg, who was the clerical delegate from the Diocese of South Carolina, was placed upon that committee. He was present at the meetings of the Board of Trustees (as the bishops, clerical and lay delegates, by the constitution of the University now became), held in Montgomery, Alabama, in November, 1857, and at Beersheba, Ten-

nessee, July 4, 1858, and August 10, 1859; and with the same thoroughness which characterized everything he did, gave his attention to the work of the committee upon which he had been appointed, with the result that Sewanee, Tennessee, was selected as the site of the University. He thoroughly believed in the University, and worked hard for its establishment both before and after his consecration to the high office in which his interest in the upbuilding of the University was widened and deepened.

The Rt. Rev. Dr. Quintard, Bishop of Tennessee, in an address delivered at Sewanee, in August 1893, thus sums up the parochial life of Mr. Gregg: "St. David's, Cheraw, was the first and only parish he served as a Priest. He felt that the office of a Priest was the noblest man could aspire to on earth. He loved his priestly work and he loved his flock; and their affection and sympathy was his present reward. His intercourse with his people was familiar and affectionate and he was of good report of those without the communion of the Church. The poor, the afflicted and the distressed knew him at every appeal. His preaching was always practical, earnest and spiritual. He was a firm, consistent Churchman, a man of broad sympathies, with charity for all who named the name of Christ. He was a typical parish priest, easily accessible to all, warm-hearted, gener-

ous to the utmost limits. In his theology he trod in the steps of Andrewes, Taylor, Bull, Ken, Butler and Wilson;" and to this the author of the Memorial Sermon already quoted, adds, "with a liberality of interpretation consonant with later thought and research that none of those named ever reached."

The author of the admirable biography of Bishop Cobbs,[1] thus wrote of those "thirteen years of pastoral labor in his native place," spent by Mr. Gregg, "in the course of which the sterling qualities of his nature were exercised and exhibited that were to fit him for higher responsibilities in an illimitably vaster field. He possessed moral qualities of a high order, steadfastness of purpose, and untiring energy; and besides a kindliness of heart, humility of mind and spirituality that reminds one forcibly of Bishop Cobbs. . . . He was a Churchman of the type of Dehon, Gadsden, and Rutledge. He was an ideal pastor; sickness, want, bereavement, troubles of every kind, found unfailing response in his sympathy, counsel and assistance, as we are told by one who knew him well in those early days, without respect of class or religious connections; and he made the poor feel that there was a place for them in the house of God.

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[1] "A Saint of the Southern Church: Bishop Cobbs and His Contemporaries." By the Rev. Greenough White, A.M., B.D. 1897. See page 157.

"As a citizen he kept constantly in view the true interests of the community and led in all benevolent enterprises and in the uplifting of its mental and moral life."

His admirable qualities did not pass unnoticed by the Church in other localities and he was more than once called to other fields, notably to St. Philip's Church, Charleston, and to Trinity Church, Natchez, Mississippi; and he recognized in the latter call the voice of his warm friend, Bishop Green. But he listened to none of these and was content to spend and be spent in the Master's service in the seemingly narrow field of Cheraw, until he was made to feel that the call was that of the whole Church to a work of greater importance.

CHAPTER IV.

THE CHURCH IN TEXAS

WHILE Mr. Gregg was thus engaged in the conscientious discharge of his parochial duties in a somewhat secluded portion of South Carolina, unconsciously fitting himself for the duties of a higher sphere of labor in the Church, the field was being, all unknown to him, prepared in "vast illimitable Texas," as Daniel Webster called it when Texas was an independent republic. In 1838, while Mr. Gregg was in his senior year at the College of South Carolina, the first effort was made by the Church to do missionary work in Texas. Under the auspices of the Foreign Committee of the Board of Missions of the Church in the United States, the Rev. Caleb S. Ives settled in Matagorda, near the mouth of the Colorado River. Texas was then a republic, having two years previously secured her independence of Mexico at the battle of San Jacinto. Her population was chiefly Anglo-Saxon settlers who had entered the country under the generous offers of the Republic to induce immigration, and were rapidly superseding the rather sparse Mexican population which had existed before the advent of the early *empresarios*. They

were settled thus far chiefly in the eastern portion of the Republic. Matagorda was originally a Mexican town, and was at this time the most flourishing town of Texas. The Rev. Mr. Ives organized a parish, and with funds secured in the north, erected a church building, framed in New York and shipped thence, and made ready for occupancy in 1839. Mr. Ives labored faithfully, the most southern and southwestern clergyman of the Episcopal Church in North America, until his death in 1849.

The second clergyman to take up his residence in Texas was the Rev. R. M. Chapman, appointed by the "Foreign Committee," from the "Eastern Diocese," in 1838 and arriving in Houston early the following year. He organized a parish in Houston and raised $5,000 towards a church building there. But neither Mr. Chapman nor his immediate successors remained long in the field, and it was not until January, 1841, that Houston secured the services of the Rev. Benjamin Eaton, appointed by the Board of Missions. He removed to Galveston and organized a parish there, and although intending at first to divide his time between the two places, Houston and Galveston, he shortly elected to spend his whole time in the latter town. So the rectorship at Houston was vacant for two years and until filled by the Rev. Charles Gillette, who went first to Washington, then

the seat of government for Texas, and offering as he supposed a favorable field for church work. But finding the opening better at Houston, he proceeded to build there upon the foundations laid by his predecessors. In 1845, he and Mr. Eaton made a missionary journey through middle and western Texas, visiting Bonham, Independence, Austin and San Antonio. And in 1847, Mr. Gillette, at the request of certain citizens, visited Austin and organized the parish of Christ Church.

The question of episcopal oversight for Texas had already engaged the attention of the American Church while Texas was yet a republic,[1] and it was

[1] Under date of July 31, 1843, Bishop Philander Chase, then Presiding Bishop of the Church in the United States, issued a circular letter to his fellow bishops, containing the following words: —

"This letter is at present in confidence. I shall soon write you one on the subject of the application of the Christians of Texas for a Bishop that they may form a national church. Ought I not to state that the Bishop elected by themselves (for it seems they have already formed a Convention prepared to be summoned together for that purpose) must previously to his consecration sign a "Concordat" whereby, having been empowered by the clergy and laity of Texas, he binds himself and his successors and the Church of the Nation of Texas, forever to repudiate and disavow and to shun the errors of Arius, Socinus, Pelagius and Papal Rome as well as more modern heresies and schisms by name, and adhere only to the Scriptures

tentatively settled by the election and consecration, in 1839, of Bishop Polk to be Missionary Bishop of Arkansas and the Southwest. He visited the Republic in 1839 at the request of the Foreign Committee of the Board of Missions, and again in 1844. The three resident clergymen, the Rev. Messrs. Ives, Eaton and Gillette, had made a futile attempt to organize a diocese in May, 1843, and after the second

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of the Old and New Testaments as understood by the Church before the usurpations of the Bishop of Rome and as set forth by the Church of England?

"Pray let me hear from you soon and oblige,

"Your faithful Friend and Brother,

"PHILANDER CHASE, Senr. Bp."

Upon the copy of this letter in the hands of the present writer is endorsed the reply of the Bishop who received it, under date of August 18, 1843:—

"Rt. Rev. and Dear Sir:—

"Your recent circular has come to hand and in reply to its leading subject, I have to say, that should a Bishop-elect of the Protestant Episcopal Church in the Republic of Texas appear before the House of Bishops at the next general convention, bringing with him documentary evidence of the due organization there of an Independent Branch of the Church Catholic, of their adoption of a safe and wise Constitution and Canons, of their assent to sound scriptural reformed Doctrines; and of his own election to the Episcopate; and calling upon that body to make provisions for the Consecration of said Bishop-elect, it is my opinion that *that* convention should not adjourn without taking the proper steps for complying with said request."

visitation of Bishop Polk, the three prepared a memorial to be presented to the General Convention, soliciting action that would provide such episcopal supervision as was enjoyed by the missionary districts of the United States. Bishop Polk having been, in 1841, elected Bishop of the Diocese of Louisiana, the General Convention elected the Rev. George W. Freeman, of Delaware, Missionary Bishop of Arkansas, to exercise episcopal functions in the Indian Territory south of the parallel 36½ degrees and to exercise episcopal supervision over the missions in the Republic of Texas. Bishop Freeman found upon his first visitation, in 1847, about two hundred communicants in Texas. He confirmed thirty-five persons in Houston and reported in October of that year that "there was scarcely a more promising field in the whole range of our missionary operation than that presented by Texas."

Texas having been annexed to the United States in 1845 and admitted to the Union as a state, colonization had been quickened thereby and the need of increased missionary activity was felt. Steps were therefore taken for the organization of the Diocese of Texas. A meeting of the clergy and laity was held at Matagorda on the 1st of August, 1849. Bishop Freeman presided. The constituents of the assembly were members of the Church in the United States

living in Texas. The organization was duly effected and a Convention was appointed to be held in Houston the following December, but was then postponed to May 9, 1850. When then held, five clergymen were present, with the Bishop, and lay delegates from three parishes. The increase in the clerical force were the Rev. H. N. Pierce, afterwards Bishop of Arkansas, and the Rev. Henry Sansom. Four new parishes were admitted to union with the Convention. Effort was made to induce Bishop Freeman to make his home at some central and convenient place within the Diocese. At successive annual conventions the number of parishes in union with the Diocese was increased and Bishop Freeman urged the necessity of securing a Bishop to be exclusively their own. In 1852, a ballot was taken and resulted in the unanimous choice of Bishop Freeman. Bishop Freeman did not formally decline the election until 1854, and the election of a Bishop was then postponed until 1856, when the Convention, meeting in Galveston, elected the Rev. Dr. Arthur Cleveland Coxe, of Baltimore, Bishop. Dr. Coxe declined, though he showed his deep interest in the Diocese of Texas by writing a letter which was read at the Convention of 1857, offering, if the Diocese of Texas would raise annually $1,000 for three years, he would pledge, with the coöperation of several clergymen in New York,

Philadelphia, and Baltimore, the additional sum of $1,500 annually for the same length of time, for the salary of the person who might be elected Bishop, besides his expenses of travel, so that he might be exempt from all encumbrances of parochial work or work of other sort, and devote his whole time and talents to the episcopal work. Another election was held and resulted in the choice of the Rev. Alexander H. Vinton, D.D. Bishop Freeman feeling assured that the question of the Bishopric for Texas was settled, resigned his provisional charge. Dr. Vinton, however, declined. At the following Convention, held in Houston in April, 1858, but a few days before the death of Bishop Freeman, the Rev. Sullivan H. Weston, was elected Bishop. The infant Diocese was again doomed to disappointment, for the Rev. Mr. Weston declined.

The letters of declination of the three clergymen who had thus in succession been elected to the Episcopate of Texas expressed either an inaptitude for such a missionary field or lack of bodily strength for the heavy work. That a Northern man in the then prevalent agitation of the slavery question, might have found himself in uncongenial surroundings in an intensely Southern state, seems also to have been a weighty influence in causing them to decline. The clergy of Texas had been strengthened by the addi-

tion to their number of the Rev. W. T. D. Dalzell, Rector of the Church at Houston, the Rev. Mr. Owen and the Rev. L. H. Jones, Rector of St. Mark's Church, San Antonio, who was also Secretary of the Convention. And Judge Gray of Houston, an eminent jurist, was taking an active interest in the Church and continued for many years to be one of the most highly esteemed laymen in Texas. In an exchange of letters between Judge Gray and the Rev. Mr. Jones about this time, is reflected the feeling in the Church as the time approached for another election to fill the Episcopate in that Diocese. Judge Gray wrote, "We want an active and enduring man, mentally and physically." Mr. Jones in his reply, used the following words:—

"In re the impending election, my views coincide with yours. . . . No consideration of *high* or *low* church will influence my vote. Only give us a *man* of *healthy* body and *generous* mind and *much religion* and who has been, as presbyter, widely in favor with all the people."

CHAPTER V.

ELECTION TO THE EPISCOPATE

AFTER the Rev. Mr. Weston declined the election to the Bishopric of Texas, the clergy and laity of that Diocese determined not to decrease their efforts to get a Bishop, but to select a man who would be wholly adapted to their needs, and at the same time likely to accept an election when made. Several names were discussed, all men of Southern birth and sentiment. In a conversation on the subject in Bishop Polk's study in New Orleans, Bishop Elliott of Georgia suggested to the Rev. W. T. D. Dalzell, Rector of Christ Church, Houston, the name of the Rev. Alexander Gregg, of Cheraw, South Carolina, and Judge Gray wrote to Bishop Elliott asking more particularly about him. Bishop Elliott replied to the Judge in a letter full of interest:—

"As I consider the future status of the Church in Texas to depend very much upon the choice you may make of a Bishop at this moment, I should not hesitate to speak very pointedly to you upon the subject. And I give you full liberty to make any use of my opinion you may think proper, as I shall have no objection to express it freely everywhere in the face of the whole Church.

"While the question of slavery has never entered the councils of our Church, and I trust it never will, we cannot hide from ourselves the fact that there is a wide and settled difference of opinion upon the subject between the best minds of the two sections of the Union and that our church people, although they have been conservative enough to keep quiet, so far as any overt acts are concerned, do share largely in this disagreement. There is scarcely a man of any character, north of the Potomac, who would not tell you that he considered slavery a great evil, which should be abated as soon as practicable. Whether this opinion be sound or not, in the present sensitive condition of the Southern mind, it would not be tolerated in a public man and would abate his influence largely in any efforts he might make to extend the Church. However prudent he might be, this opinion would creep into public notice and would hang like a mill-stone about his neck. It would offer a point of attack to any who might desire to annoy him or the Church and would hinder his efforts for the introduction of the Church among the negroes, which I consider one of the noblest duties of a Southern Bishop. . . . .

"Texas is destined to be an intense slave-holding state and is now rapidly filling up with emigrants from the cotton-growing states, who carry with them large bodies of negroes, for which they have paid enormous prices. These circumstances are tending to make your Diocese pe-

culiarly jealous upon this topic; and I have no doubt that the question of the survival of the slave trade will agitate your state perhaps more than any other because of the need of labor and the high price to which slave labor has risen. . . . .

"There is another matter to which you ought to look in the choice of your Bishop, as distinct from any qualifications of piety or eloquence which he may possess, and that is, his *habits* of life. So far in Texas, your churches are in the towns and you may not perceive the unsuitableness to the field of what might be called a *city* man. But in deciding the question of your Bishop, you ought to look to the whole state as it is rising in power and importance and choose your man, not merely for the present moment, but for his power to influence and mould Texas, as a whole, into a strong Diocese. And what a breaking up of habits, should it be for a man, who had lived all his life in Philadelphia, or New York, or Boston, to be compelled to traverse Texas as a Missionary Bishop, getting along in any vehicle he might chance to find, sleeping anywhere, eating anything, fording rivers, encountering perils and combating prejudice and opinions at every turn! — it would be a perfect torment to him, which would a thousand times a year cause him to bewail his fate that had dragged him into such a relation. . . .

"Believe me, sir, that I have not had the slightest intention in what I have said to Mr. Dalzell or written to Dr. Eaton (for I have in a letter to him in answer to the one he wrote me respecting

an Episcopal visit to Texas, expressed briefly some of the same opinions) of interfering in your selection of a Bishop. I have always premised any expression of opinion I have uttered by the question whether there was not among yourselves some man to whom you might commit the Diocese. As the answer has generally been in the negative, and as your own action has proved it to be so, I have not hesitated to express my opinion about other men.

"Outside of Texas there are two persons, either of whom I think well qualified for the position. Mr. ——— of ——— and Mr. Gregg of South Carolina. What I may say of Mr. Gregg in reply to your inquiries is not to be considered as putting him at all in antagonism to the other gentleman, of whom I have a very high opinion.

"Mr. Alexander Gregg I have known from his early manhood, he having graduated while I was professor of Sacred Literature in the South Carolina College as the first honor man of a very fine class. He was distinguished though his whole college life for his excellent sense, his unflagging industry, his high tone of character and his manliness of deportment, whether to the faculty or to the students. He was not an Episcopalian at the time I knew him and embraced the Church in after life. I have watched his course with a great interest and can safely say that I know of no man for whom I entertain a higher regard and in whose judgment I have a profounder reliance.

"He has qualities of great value in a Bishop for dignity of character, self reliance, sound judgment, good common sense, fine administrative capacity, unwearied industry, an excellent knowledge of men and things, of pleasant, easy manners, a good writer, and a most excellent preacher. He is about forty years of age, of fine physical development and with an iron constitution. He has grown up in very much the same society that he would encounter in Texas, that of intelligent planters, and understands them and has great influence among them. His field of labor has been in the town of Cheraw and he has distinguished himself as a literary man, so far as his pastoral duties have permitted. He was selected by the Diocese of South Carolina as its clerical Trustee in the University of the South. He is a *growing* man and will one day stand in the Church, as he did in college, at the very head of it. . . . He is a South Carolinian by birth and has received the very best education that state could afford, and she has been distinguished for her careful training of her children. His churchmanship is very much my own, firm in all the principles of the Church, but not offensive to others in his maintenance of them. I consider him a very conservative man and of such good sense as not likely to run into any extremes of any sort."

Bishop Davis, who had in 1853 succeeded the Rt. Rev. Dr. Gadsden in the Bishopric of South Carolina, and was Mr. Gregg's Diocesan, wrote to Judge

Gray on the 13th of April: "I agree entirely with Bishop Elliott in his opinion of Mr. Gregg. He is a man of very sincere and earnest piety, of great purity and of transparent integrity of character, as honest and open as the day. I write from personal knowledge, as well as from general reputation, and I sincerely say that I know of no man who, I think, would better suit the Diocese of Texas.

"As to his accepting, I am wholly unable to say. His election to the Episcopate, I am sure, would come upon him like a thunderbolt. He is a man of retired habits, simple tastes and unambitious purposes. I suppose such a thought has never entered his mind, but he is perfectly conscientious and would give to the subject his deepest thought and heartfelt prayers. Whatsoever, as the result would appear to be his duty, he would do. He is also a man of enterprise and a warm advocate of Church advancement. I have not felt myself at liberty to communicate with him; and I suppose you do not wish it.

"As to some of your special inquiries, will say that his connections are of the highest and most respectable character. He is now in the possession of moderate means, with the expectation of large increase on the death of his father-in-law, who is now advanced in years. He has remarkable health and vigor of constitution — a stout and energetic man.

His mind is clear and manly, more correct than imaginative, but a man of sober wisdom, sound thought, clear insight and very just knowledge of men and things. He has very much of that most valuable quality which we call 'common sense.' . . . He has occasionally been before our convention and has produced very high and able discourses. I have no doubt that as a Bishop he would be a fine and striking preacher. As a Churchman, he is moderately *high,* with expansive views and a tendency to the *broad.* (I confess to the same infirmity myself.) He does not *unchurch* other orthodox Christian bodies, but his ideas of honor and discipline and perhaps of doctrine are more with the High Churchmen. His temper is remarkably self-possessed, capable of excitement, but habitually cool and controlled and very determined: productive when necessary of great and even noble effort. His character and manners are very simple, open and attractive, and insure confidence. I therefore think that he would draw many to him. Those brethren who know him well esteem him very highly, confide in him entirely and love him cordially.

"I will say one thing more:—he is a most conscientious and laborious minister of the gospel, condescending to men of low estate and working hard always. I give it as my private opinion that he would

plough up your Diocese of Texas more in one year than has been done in the last ten. . . . We can poorly spare Brother Gregg from this Diocese; still we strive for a Catholic spirit; and if it please God to send him to you, we most affectionately bid both him and you God speed."

Bishop Polk, of Louisiana, who knew Mr. Gregg from his conversations with him on the Board of Trustees of the University of the South, also commended him strongly to the inquirers from the Diocese of Texas, as admirably fitted for what he, Bishop Polk, deemed a most exacting position.

It was with a knowledge of Mr. Gregg, derived from such letters as those, that the Diocesan Convention of Texas met in Austin, under the presidency of the Rev. Dr. Eaton, on the fifth day of May, 1859. Nine parishes were represented. The election of a Bishop was made the order of business for the morning session of the second day. When the time arrived, four ballots were taken, and then, "On motion, it was resolved that the Rev. Mr. Gregg be unanimously nominated by the clergy." The laity immediately "on the first ballot unanimously concurred." Upon the formal announcement of this result "much feeling was manifested by the clergy and laity, and on motion, some time was spent in silent thanksgiving to Almighty God." The Rev.

Messrs. Eaton, Gillette, Dalzell and Owen, Judge Gray and Mr. E. B. Nichols were appointed a committee to notify Mr. Gregg of his election.

As Bishop Davis had surmised, the notice of his election to the Episcopate came upon Mr. Gregg like a "thunderbolt." His first intimation of so much as the faintest allusion to him in such a connection was when he was in attendance upon the Diocesan Convention of South Carolina, at Charleston. He had been engaged in prayer and had just risen from his knees, when a gentleman sitting behind him leaned over and told him that he had been elected Bishop of Texas. It struck him almost dumb. With his retired habits, simple tastes, and unambitious purposes he was little likely to have anticipated such a mark of esteem. The full import of the situation flashed upon him — the grave responsibility of the episcopal office, especially in a territory such as Texas was then understood to be,— the pain of sundering the closest ties of association and the abandoning of cherished and noble objects,— yet he never allowed himself to be diverted from the beckoning hand of duty.

Judge Gray, for the committee, enclosed the formal notice of the election, and in a letter of some length pressed the urgency of the call upon Mr. Gregg. The committee assured the Bishop-elect that "the pro-

ceedings were characterized with harmony of spirit and that the election was completed with entire unanimity." The letter of notification proceeded:— "After the repeated disappointments from which our Diocese has suffered, under the providence of God, it is scarcely necessary to urge the acceptance. . . . The Spirit of God has manifestly governed our Council. It calls upon you to come over and help us. The whole Church expects and requires that we should no longer be left destitute. Your duty, it appears to us, is so plainly marked that we will not suffer ourselves to doubt your acceptance. We affectionately and urgently pray you to come, and receive the joyful welcome of your brethren in Christ."

Several of the bishops, many clergymen and laymen of his acquaintance, most of whom wrote before he had any opportunity to take counsel with them, advised Mr. Gregg not to refuse the election. All seemed to recognize the necessities of the Church in a great and hitherto comparatively neglected region, and that a Divine ordering had chosen him. He deferred action, as far as he could do so with propriety, until every phase of the subject could be investigated, so that his duty might appear absolutely clear. His immediate friends and relatives, as at the time of his determination to enter the ministry, could not at first reconcile themselves to his being uprooted from the

delightful surroundings at Cheraw and transplanted to a remote wilderness, or to his leaving his friends in South Carolina. Some, in their zealous regard for him and unmindful of the character of the man, even attemped to dissuade him from answering the call, by presenting the alluring prospect of his elevation to the Episcopate in a nearer and more attractive country. Mrs. Gregg, however, as on the former occasion, tried to conceal her deep sadness at the thought of separation from all she loved best and the home to which she was so attached, and approved of whatever her conscientious husband regarded as his duty.

And having deliberately resolved that he must accept the call to the Bishopric of Texas or be guilty of dereliction, on the 27th of May, Mr. Gregg sent the following letter of acceptance:—

"Dear Brethren:—

"Your communication of the 6th inst. on behalf of the Convention of the Diocese of Texas, informing me of my unanimous election as Bishop, was received last week on my return from Charleston. Of my feelings on this occasion, unexpected as the event was to me, and overwhelming to one of proper sensibilities, I need not speak. To my brethren, clerical and lay, of Texas, for this highest mark of confidence, however unworthy I may be of it, I feel profoundly grateful. The fearfulness of the position can

only be understood by one who has been placed in it. Anxiously and prayerfully I have considered this call, and have sought counsel also of the wisest and truest of my brethren. Some of the Fathers of the Church and others have written in urgent strains.

"I had expected to live and die among the people of this my first and only charge. No one perhaps could be more pleasantly situated than I am here, or bound by tenderer ties to a parish; but these things I am to count as lost. The struggle is over — I trust God has given me a perfect willingness to go forth with my life and my all, where His providence seems to have called me.

"A painful and oppressive sense of my unfitness for such an office and position might have been an insuperable barrier, but for the opinions of those who know me and in whose judgment I ought to be willing to confide.

"One point at least I would like to leave open for the present, touching my health in connection with the water of Texas until some definite information can be obtained. I do not suppose, however, that it will present any serious obstacles.

"I feel that God has spoken in this matter, and yet cannot help feeling also: What am I that He should call *me* hence. But His will be done.

"The affectionate manner in which my brethren of Texas bid me come ought to draw me very tenderly toward them, as it does — holding out the prospect of a most delightful intercourse as I go in and out among them. No call could be more united or kindly

expressed. For this let God's holy name be praised. Express, if you please, to the brethren at large my feelings on this occasion. May God guide and direct us all and bless His Church in that vast and suffering field — a field toward which, as its cry has come ever through the past, my deepest sympathies have often been drawn out.

"I remain affectionately,
"Your Brother in Christ,
"ALEXANDER GREGG.

"To Rev. Benjamin Eaton and others,
Committee."

From later letters to the Rev. Dr. Eaton and to Judge Gray it appears that his anxiety regarding the effect of the limestone water in Texas upon his health was lest his usefulness should early become impaired in his new field. Being reassured upon that point, he wrote proposing to proceed to Texas without delay immediately after the adjournment of the General Convention the following October, arrangements having been made for his consecration in Richmond at the sitting of that body; and to remain in his Diocese until the middle or latter part of December, then to return to Cheraw to arrange his affairs for a permanent removal.

His announcement of his decision and his resignation of the parish of St. David's, Cheraw, were followed by a flood of resolutions from the vestry of the

parish, and from the various organizations with which he was connected, and expressions of regard from the public press in that part of the state. One of the Charleston papers concluded its notice of his approaching removal with these words: "That he will be acceptable to his new Diocese, that he will sustain himself, that he will distinguish himself, we are satisfied, for he has few equals and no superiors in the Church of his native state. But the question recurs emphatically: Who is to take his place and fill up the wide gap which is to be left open by his removal to the West?"

Within a short time after his election Mr. Gregg received the honorary degree of Doctor of Divinity from Kenyon College, and the College of South Carolina conferred a similar degree soon after. Other honorary degrees were conferred at different periods of his life, but it is said that the one from his alma mater was the one he most appreciated.

CHAPTER VI.

THE ANTE-BELLUM BISHOPRIC OF TEXAS

THE General Convention meeting in Richmond, Virginia, in October, 1859, was remarkable for many things, perhaps most of all because of the consecration, on Sunday, the 13th of October, of four Bishops, namely: Odenheimer, of New Jersey; Bedell, of Ohio; Whipple, of Minnesota; and Gregg, of Texas.

The Presiding Bishop, desirous that the service should be held in some place large enough to accomomdate the large throng which it was estimated would desire to witness such an unusual sight as the consecration of four Bishops at one time, and for which none of the Richmond churches was adequate, without consulting with any of his brother Bishops, took order for the consecration of all four bishops in Capitol Square. He yielded, however, to the storm of protest that was at once precipitated, and ordered the consecration in different churches at the same hour. Thus it came about that Dr. Gregg was consecrated in Monumental Church. His consecrator was the Presiding Bishop, Hopkins of Vermont, who preached the sermon on that occasion; and the sermon produced such an effect that the representatives from Texas requested a copy for publication, which was generously granted.

Bishops Otey, Polk, Elliott, Green, Davis and Atkinson assisted in the service and united in the laying on of hands. It is related that the day of the consecration was not a bright one, the skies being overcast until the time of the actual consecration, when the sun broke through the clouds, and shining through the stained-glass windows of Monumental Church, "fell with tinted radiance upon the head of the man kneeling at the chancel rail to receive the Holy Ghost for the office and work of a Bishop in the Church of God."

After the adjournment of the General Convention, the newly consecrated Bishop of Texas, returned to Cheraw. About three weeks later, on the 10th of November, he set out upon a preliminary visit to his Diocese. He had never been in Texas nor in any contiguous territory, nor had he experienced any of the conditions of life prevailing there. But after his election he had made himself thoroughly acquainted with the history of the state and its natural characteristics, as well as with the conditions of the Church in Texas. He obtained all the data about the state that had been published, and he procured with no little trouble a complete set of the journals of the Diocesan Conventions, in order that he might have a thorough knowledge of what the Church had been doing there. He had kept up a correspondence with the leading

men of the Diocese and had thus become acquainted with them. So that he was coming to his Diocese not as a total stranger.

An epidemic of yellow fever was prevailing at the time, but it did not deter him, though it did prevent his entering his Diocese by way of Arkansas and the northern part of Louisiana, causing him to go by boat from New Orleans to Galveston; delayed his arrival at Galveston until Thursday, the 8th of December, and prevented his visiting at this time certain points in the northeastern section of his episcopal jurisdiction. He remained in Galveston until the following Monday at noon, his time being employed in holding services and visiting the people. Trinity Parish, Galveston, was the largest parish in Texas at the time. From Galveston he proceeded to Houston, which he reached on Tuesday morning by stage coach. By the same conveyance he proceeded to Brenham and Austin, reaching the latter place on the morning of Friday, the 16th, having thus spent three nights in stage coaches.

But in order to appreciate more fully the character of this remarkable missionary journey of the new Bishop, it would be well to see something of the conditions of the region through which he was travelling. The population of Texas was then nearly confined to the eastern, southern and lower-middle portions of the

state. Along the frontiers were scattered at wide intervals, unimportant villages; beyond in the north and west, crossed occasionally by lines of timber, ranges of hills and various streams, lay the rolling and trackless prairies, where still the Indian, the buffalo and the famous cowboy held sway,— the first named probably predominating.

A few steam vessels entered the two or three imperfect harbors on the coast; and a railroad reached a point nearly one hundred miles from the principal port, Galveston, having two short and insignificant connecting lines. From the terminus of the principal railroad, at Hempstead, and between some of the larger towns, such as Austin, San Antonio and Waco, ran regular four-horse stages, but the more general mode of travel was by two-horse coaches, or by what was known, on account of the sticky qualities of the "black-waxy" soil, as "mud-hacks." A four-horse stage left San Antonio at six A.M. and via New Braunfels, San Marcos, Austin, Georgetown, and Belton, reached Waco, a distance of two hundred miles, at noon on the third day. A similar conveyance left Hempstead at ten in the morning and going through Burleson, La Grange, Bastrop, and some less important places, reached Austin at noon on the second day, a distance of about one hundred miles. The making of this time, however, was dependent upon

the state of the roads and other contingencies; for swollen streams and "hold ups" and other accidents were not infrequent.

It was under the conditions here briefly sketched that Bishop Gregg accomplished his first series of visits in Texas. From Austin he proceeded to Wilbarger (now Manor), a distance of fourteen miles, and there held services in a school-house. This was on Saturday, and he visited several church families residing upon plantations in that vicinity and then returned to Austin and that night held the examination of a candidate for Deacon's Orders. He had services in Austin on Sunday and on Tuesday left for San Antonio, and after a fourth night spent in a stage coach, he reached that city on the 21st. He officiated twice in the Methodist church at San Antonio, and laid the corner-stone of St. Mark's Church. Leaving San Antonio on the following Thursday, he spent a fifth night in a stage coach and reached Seguin, where he held services in the court-house and visited church families in the vicinity. On Saturday he left for Gonzales, a distance of fifty miles. There services were held in the Baptist church. Setting out thence for Columbus, "seats in an ambulance having been provided," a sixth night was spent in a conveyance. Richmond was visited and there the Bishop met the Rev. Mr. Dalzell, just recovering from yellow

fever. Then after a seventh night spent for the most part in a stage coach, the Bishop reached Houston where he held services in the court-house on New Year's day, 1860. The following Wednesday he officiated in Galveston, and the next day he set out upon his return to South Carolina to prepare for taking up his residence permanently in Texas. He was greatly gratified by the cordial welcome he had everywhere received and by the earnest attention of the congregations gathered to hear him in court-houses, school-houses, Masonic halls, and in Presbyterian, Methodist and other meeting houses very kindly offered.[1] He had confirmed about one hundred persons.

Several weeks were spent at Cheraw in preparations for the long journey, as it then seemed, and indeed was, and in taking leave of the varied interests of the life there. In selecting the negroes who were to accompany the family to Texas, age, inclination, relationship and feelings were taken into consideration. The delicate attitude of the owner toward slaves was characteristic of Bishop Gregg to a marked degree, and those who accompanied the family always retained a sincere affection for their master and his family. Toward the end of January the Bishop left Cheraw with his family, servants and household

[1] "A Saint of the Southern Church."

effects. His first objective point was New Orleans. Here he obtained, among other things, a strong carriage and a buggy, to take the place of the stages in many cases in his journeys in Texas. This portion of his equipment proved very important and valuable in his career as a Bishop in a frontier state. During the first year he made many trips in his buggy alone, and for several years he was able to visit places distant more than two hundred miles from his home without being dependent upon the stages. Nearly all of the short trips were made in his own vehicles. The Bishop's carriage and pair of large powerful bay horses, with Cato, the driver, were long a familiar sight to every community in the state. One of the bay horses, "John" by name, was purchased with great difficulty in Texas, and proved a remarkable animal for his strength, proportions and intelligence. He lived to be nearly thirty years old and maintained his spirit and sagacity to the last. Mrs. Gregg often accompanied her husband upon his visitations, and soon they were known as a strikingly handsome couple in every part of the Diocese.

Immediately after establishing himself in his new home, the Bishop sent out a circular letter, to be published in all the principal newspapers of the state, inviting all the members of the Church "who might be scattered abroad, beyond the bounds of any organized

parish," to communicate with him, and encouraging them "to a patient waiting for a day of better things." He noted as a result that "no little fruit appeared in responses of an interesting character, from various parts of the Diocese," giving him reason to hope that much permanent good had been effected He persisted in this method of reaching the people and in following up the clews thus obtained to the whereabouts of the members of the Church and in visiting the places whence he received answers to his letters, until he had gone to nearly every place where there was a human habitation in the vast extent of territory.

He began his work very systematically, as was the habit of his life. He first visited isolated points within a radius of one hundred miles of Austin, and on the first of April began a series of visitations in the towns between Austin and Matagorda, where the Convention was to meet on the 13th. He thus visited Bastrop, La Grange, Columbus and other points in that part of the state. He presided at his first Diocesan Convention in Matagorda and preached the Convention sermon from the text, "The field is the world." The reports to the Convention showed fourteen clergymen at work in Texas and four hundred and fifty-six communicants. The Convention exhibited a marked awakening and the anticipation of great progress.

After returning from the Convention and visiting neighboring towns, the Bishop set out upon his first series of visitations in the most populous portion of the state, including the towns of Navasota, Anderson, Montgomery, Huntsville, Nacogdoches, San Augustine, Jefferson, and Marshall. This involved a journey of more than a thousand miles and an absence from home until July, and was named by him as his "Northeastern" circuit or section. He then laid out his series of visitations in "Northern," "Southern," and "Southeastern" sections, taking them up in that order. This systematic plan he maintained substantially until the division of the Diocese in 1874, when under the changed conditions of travel he was able to arrange his visitations by seasons, and had his "Fall," "Winter," and "Spring" visitations. The principal newspapers in the state, and especially the Galveston *News*, published his list of appointments in advance, and he adhered to the published list with extraordinary regularity until the end of his work.

In September, 1860, he set out on his "Northern" visitations, and reached Dallas (distant two hundred miles), and other places, at that time of little importance, but which he then noted were destined to become large cities. He returned to Austin late in October, and was off again early in November on his "South-

ern'' visitations, in the direction of Brownsville, in the extreme southeastern portion of the state, returning in the latter part of December. In February and March he was engaged with his ''Southeastern'' visitations. In the course of these three series of visitations he confirmed one hundred and thirty persons.

The effects of his work began to be seen when in April, 1861, the Diocesan Convention met in Austin. A missionary society, organized in Matagorda a year previously, was able to report the collection of more than $1,500, and disbursement of that amount for the expenses of clergymen not regularly supported by parishes, to enable them to extend their labors. The society had a list of annual and life members embracing nearly all the persons connected with the Church throughout the state. Among its life members was Col. Robert E. Lee, then commandant of the United States Army post at San Antonio. The plans for church building and also for the establishment of St. Paul's College, upon the plan of Nashota in the Northwest, laid before the Convention, gave evidence of the awakening of a great Church movement in Texas. But dark days were in store for the Bishop of Texas and his Diocese, and he must needs wait until these passed before he could see the fruition of the labors of his first year in the Episcopate.

CHAPTER VII.

A BISHOP OF THE CHURCH IN THE CONFEDERATE STATES

ONLY a few days after the consecration of Bishop Gregg, and before the General Convention adjourned in 1859, there came to the assembled Churchmen in Richmond, the news of the raid of John Brown on Harper's Ferry, less than two hundred miles from where the Convention was then sitting. The genial warmth of friendly intercourse which had previously prevailed between Churchmen from different sections of the country, was suddenly chilled, and it is a great wonder that the General Convention was able to continue its sessions without the exhibition of deeper feelings of an opposite nature. Up to that time all discussions of the great burning question of the time had been excluded from the councils of the Church, and happily the General Convention adjourned, perhaps earlier than had been intended, without any departure from its settled habits of not meddling with matters purely political.

From this time on, however, the mutterings of the gathering storm grew clearer and louder; and when, the following year, it became evident that a slave-holding people and a non-slave-holding people could

no longer live together in peace in the same political household; and South Carolina passed its ordinance of secession on the 20th of December, 1860, and was followed by Georgia, Alabama, Mississippi, Louisiana and Texas (the last named adopting its ordinance of secession on the 1st of February, 1861, by the largest majority of any of the Southern States), the Southern Churchmen felt that political secession carried with it, perforce, ecclesiastical separation as complete "as if an abyss had suddenly yawned between the two sections,"[1] and the Churches within the several seceding states reverted at once to their primitive diocesan independence. And when the seceding states, early in February, 1861, in a Convention held in Montgomery, Alabama, by the adoption of a Provisional Constitution and the election of a Provisional President, organized themselves as "The Confederate States of America," the several Southern Dioceses took similar action for confederating themselves. In this movement, Bishop Elliott, of Georgia, and Bishop Polk, of Louisiana, the two senior Bishops of the states which had then seceded, took the initiative. Under date of March 23rd, 1861, these Bishops sent out from University Place (Sewanee), Tennessee, a communication to the ecclesiastical authority of

[1] Wilmer, "The Recent Past," quoted in McConnell's "History of the Episcopal Church," p. 366.

each Diocese of the Confederate States, proposing a convention of Episcopal, clerical and lay representatives from each Diocese, to meet in Montgomery, Alabama, on the 3rd of July, 1861, to "consult upon such matters as may have arisen out of the change in our civil affairs."

This communication reached Bishop Gregg in due time and shortly before the meeting of his Diocesan Convention in Austin, in April, 1861. He had in the preceding January prepared a pastoral letter to the members of the Church in his Diocese, on "the dangers and duties of the eventful changes through which they were passing," for he felt that "where so many of the people were scattered abroad in such an extensive territory, beyond the reach of pastoral oversight, communications of that kind were especially needed." The pastoral spoke of the good of "seeking to revive a primitive fellowship and to raise a spirit that could withstand the social disorders then imminent, as well as to promote the sacred cause of Christ and His Church."

Bishop Gregg laid the communication of the two elder Bishops before his Diocesan Convention, and three clerical and three lay delegates to the proposed Convention were accordingly elected. The Convention at Montgomery took action toward the organization of the Church in the Confederate States and

adjourned to meet in Columbia, South Carolina, the following October, and perfect the organization of that body.

At the same time and place the Board of Trustees of the University of the South, of which Bishop Gregg was now an Episcopal Trustee, was to meet. Bishop Gregg participated in the deliberations of both bodies in Columbia, South Carolina, in October, and after both adjourned, returned to his Diocese, and despite the disturbed conditions there, went on with his arduous duties.

The Convention of the Dioceses at Columbia was unanimous in declaring that "the formation of a new government, called the Confederate States of America, rendered it necessary and expedient that the Dioceses within those states should form among themselves an independent organization;" and in provisionally adopting the body of canons of the Church in the United States, "so far as they are not in conflict with the political relations of the Confederate States of America.". . . . "No change was made or desired in the faith or order of the Church, no relaxation in its discipline, no alteration in its liturgy;" but only a separate ecclesiastical organization was contemplated, based on the civil union and sovereignty, as originally acted upon by the Church in the United States.

The Diocesan Convention of Texas the following year, meeting in Houston in June, ratified this action of the Columbia Convention and became an integral part of the Protestant Episcopal Church in the Confederate States of America.

Bishop Gregg was clear and firm in his political convictions, which were those of the Calhoun school of politics; and in all his personal and social relations, was in sympathy with the secession of his native state, the state of his adoption and the other slave states. As a slave-holder he was, as we have seen, a very humane master, and had been specially mindful of the religious welfare of his own slaves and those of others. His views of the ecclesiastical situation are best expressed in the report of his Diocese to the General Council of the Protestant Episcopal Church in the Confederate States of America, held in St. Paul's Church, Augusta, Georgia, in November, 1862. This was the only General Council the Church in the Confederacy was permitted to hold, and Bishop Gregg was prevented by the blockade from attending. The report of his Diocese, though probably not written by him, no doubt expressed his sentiments upon the relations of the Diocese to the Council:—

"The Church in the Diocese of Texas, induced by the fact, that an *actual* separation of certain states from the United States *had* taken place, and that a

new Nation was thus established, adopted a principle of action for her future guidance, which, catholic in its nature, was also the only one by which she could be governed under the peculiar circumstances in which she is placed, in her relations to the State of Texas.

"Convinced that the Churches in the Diocese within that new Nation were called upon — both in conformity to the catholic usage in all ages of the Church, and in harmony with the system on which the Church in the United States herself is organized— to form themselves into an Independent National Church; and believing that no future connection could exist between the States of this Confederacy and the United States: And, in the language of her own adoption: 'That, not merely in order to conform with the spirit and action of the Church Catholic from the Apostolic age down to the present time, but also, that the Church might be enabled to *exist at all*, and fulfill the commission conferred on her by Christ, within these Confederate States, she *must* sever her connection, in so far as Government and Discipline are involved, with the Protestant Episcopal Church in the United States.

"The Church in Texas, proceeding thus to effect the organization of a permanent, distinct and National Church; declaring that she '*severed not the bonds of unity* which unite her in "the communion of Saints" with the Church in the United States, and all other Churches with whom she was in communion previous to the changes which have led to our National exis-

tence.' Thus induced and to this proceeding, she declared that 'The Church in Texas has ceased to be a Diocese of the Protestant Episcopal Church in the United States'; elected delegates to the several Conventions which were convened as preliminary, and on the sixth day of June, A.D. 1862, in Diocesan Convention duly assembled, agreed to and adopted that Constitution by which was organized 'The Protestant Episcopal Church in the Confederate States of America.' ''

The report which followed showed that there were twenty-six parishes in the Diocese, nineteen clergymen, twelve lay readers licensed by the Bishop, 822 communicants, forty-nine Sunday School teachers, and 366 Sunday School scholars.

Despite this declaration of union with the other Southern Dioceses in the Church in the Southern Confederacy, the Diocese of Texas was practically an independent church throughout the years of the Civil War; for the state was cut off from the world to a large extent, and the exigencies of war prevented free intercourse with the other Dioceses composing the new National Church. And the work of the Bishop during those years differed probably from that of any other Bishop in the Church, owing to the conditions which then existed.

Bishop Gregg delivered his triennial charge to his Convention, in 1863, on the subject of "Church and

State," and preached several sermons in line therewith upon the duties incumbent upon Christian people in such times of stress and storm, which attracted so much attention that, at the urgent request of several prominent officials of the state, they were published. On the 1st of February, 1862, the bodies of Confederate States Senator Hemphill and Colonel H. McLeod were brought to Austin for interment in the State Cemetery, and were accorded a public funeral. The former had long been Chief Justice of the State of Texas, before entering the Senate of the Confederate States; and the latter had fallen in the performance of his duty in the field. Bishop Gregg delivered the funeral oration in the State Capitol on that occasion which was also published. He was a man of recognized prominence in the affairs of the state, and his house received frequent visits from the leading public men and from the officers of the Confederate Army stationed in Texas.

He and his family were "active partisans" in the war. Mrs. Gregg and the eldest daughter were energetic in the organization and work of the Confederate Ladies' Aid Societies, which in many ways rendered substantial assistance to the cause of the Confederacy. Miss Gregg received the honor of election as Sponsor for some of the military organizations which went from Texas to the seat of war, and was selected to

deliver one of the battle flags to a famous regiment. And the family contributed a soldier boy to the cause. Alexander Gregg, Jr., the first-born of Bishop and Mrs. Gregg, came home from college at Oxford, Mississippi, in time to volunteer in the service of his country in the first regiment to leave Texas,— the Fourth Texas. He contracted pneumonia from exposure in the camps of Virginia in the severe winter of 1861-62 and died in the hospital in Richmond, at the age of nineteen. About the same time an infant son, born in Texas, was taken from the family by death, and so the Bishop felt the hand of bereavement very sore upon him at the time that his Diocese was in such distress by reason of the war which raged without. In the spring of 1863 he had a protracted illness with typhoid, but resumed his visitations before he had fully recovered from the resultant prostration after the fever had been broken, and for a while he was compelled to use crutches in walking.

The Bishop's journeys in these early days of his episcopate took him more frequently to rural communities or to plantation houses than to towns, and the scenes in these places were interesting and unique. From the house whose hospitality he was enjoying, he would ride in his robes to the building or room selected for his services, and not infrequently had as large a congregation outside its walls as within. In

the evening, friends from within a wide radius would collect at the house and all would join in conversation led by the Bishop. The evening would close with family prayers and the singing of familiar hymns.

To this service the Bishop insisted that the servants of the household should be invited; and they took their places in the hall, on the porches or at the windows, and were reverent participants in the singing. On such visits Cato was a lion in the negro quarters, and faithful negroes would see that the "big bays" had good attention after their long drive. In those early days visits were made to places which have since disappeared from the map of Texas.

In his travels the Bishop showed a deep interest in the lives and deeds of the early settlers and frontiersmen, and collected a fund of reminiscences of them. History was always his delight, and he early urged upon the clergy the duty of collecting historical data about the Church in Texas. Under his direction such historical notes were collected about each parish and mission in Texas, and were endorsed and filed after his usual methodical habits, ready to be used whenever the time came for the preparation of a history of the Diocese.

With the withdrawal of the frontier protection at the opening of the Civil War, the Indians became more daring and made encroachments upon the ter-

ritory of the settlers. It became necessary for the Bishop on long journeys in his carriage to arm himself and his driver. So close did the Indians come to the settlements that a fight took place between a large force of the Comanches and some white men and Rangers within forty-five miles of Austin. One of the captured braves was brought to Austin, and the Bishop, with his intense interest in ethnology, went to see him, and with the aid of an intelligent interpreter secured much information regarding the conditions, habits and religion of the tribe.

The roads of Texas in those days were infested with highwaymen and desperadoes; but despite the amount of travel which the Bishop accomplished he was never molested by any representatives of these classes of society; though the biographies of some of the noted desperadoes of the frontier give graphic descriptions of a stage containing "Bishop Gregg, of the Episcopal Church," being held up between San Antonio and Austin, some years subsequent to the War.[1]

In later years he often found strange travelling companions, sometimes of the desperado and gambling classes, on trains or in stages, and these seemed to esteem the privilege of conversing with the Bishop,

[1] The Bishop narrowly escaped such a "hold up" in April, 1874, being in the next stage which passed over the road.

to whom they showed in their way every mark of respect, while he sought by his manner and words to awaken in them the better element which he felt was in everyone. He was always interested in people of strange occupations, and enjoyed for a whole day the companionship, on a stage ride, of a circus clown. The Bishop made the clown feel wholly at his ease and by a few well-directed questions succeeded in getting the latter to talk freely of his career under the canvas, and then answered the clown's respectful questions about the ups and downs of life in the episcopate, and both confessed that the conversation had been mutually edifying.

In all his travel by stage or train in a country where travel of any kind was beset by peculiar dangers, his narrowest escape from accident was in December, 1864, when he was the only passenger in a Concord stage coach just starting from Austin. It was a cold morning and the four white horses, young and restive, started down the street at such a pace as to alarm the driver who evidently thought they were running away. He first turned them back towards the starting point and around a vacant lot; but failing to check them he turned them into the street again. As they sped on he became panic stricken and deserted the stage coach, leaving the Bishop inside, wholly at the mercy of the now thoroughly frightened

horses. The horses, tearing down the street and trying to turn a corner, ran the stage coach into a post, damaging it badly, and then broke away. The Bishop was considerably shaken up and stunned by the fall he received; but after being released from the wrecked stage coach and recovering his consciousness, he found he was only bruised, and after dispatching a messenger to notify his family that he was but slightly injured, he at once proceeded on his journey with another conveyance and team.

The Bishop's home life was very simple and methodical. He attended to his correspondence in the morning, usually going out to mail his letters and to attend to any business he might have in town. The afternoon he devoted to reading, sermon study and writing and calling, about which he was very punctilious. He was fond of chess, which furnished almost his only recreation, and he was considered a fine player. To relieve the tedium of his long carriage or stage rides, he obtained a board so constructed that the chessmen retained their positions despite the unsteadiness of the conveyance, and with this he studied out chess problems while on long journeys alone. He had also a portable writing case with which he could attend to some of the episcopal correspondence while on the road.

He had a large number of servants at the episcopal

residence in Austin, and these were so well trained that after their emancipation they were eagerly sought by housekeepers and were at a premium.

The General Missionary Society of the Church in the United States formally resolved, in October, 1861, that no further appropriations be made for missionaries in the seceded states, and no proportion of what those states had contributed was returned to them; though as a matter of fact, for several years before the war, the contributions from the Southern States had exceeded the appropriations made to those states. Referring to this action and its effect upon his work, in his address before the Convention of 1862, the Bishop wrote: "All this was not complained of, as distribution was expected to be made according to the needs of the Church at large for the advancement of its missionary work — and should be considered as ground of encouragement for the future." The sum pledged by the Rev. Dr. Coxe was also of necessity suspended under the changed order of things. For a while the Diocesan Missionary Society came to the relief of the Bishop's missionary enterprises, but its last annual meeting was held in Austin in 1863, and like many others worthy projects, it succumbed to the fortunes of war.

In the progress of the war the Bishop took the keenest interest, as was natural. He set forth special

prayers to be used in the churches in his Diocese, and a form of thanksgiving to be used after certain victories of the Confederate arms. Unfortunately, all of his clergy were not of one mind in matters political, and with one of them, a man having more zeal than discretion, a controversy was begun in 1861 and was prolonged until after the close of the war and the return of the clergyman to his home in the North. The clergyman in question seems to have been afflicted with the *cacoethes scribendi*, *loquendi*, *disputandique*, and the paper and ink expended upon the discussion of matters of very trivial importance, could they have been properly taxed, might have relieved the Diocese of some of its pressing needs. The controversy culminated in the publication by the disputant clergyman, of a book of 131 pages, entitled "A Few Historic Records of the Church in the Diocese of Texas during the Rebellion; together with the correspondence of the Rt. Rev. Alexander Gregg, D.D., and the Rev. Chas. Gillette, Rector of St. David's, Austin," which was an avowed effort to get the controversy before the people of the North and prejudice their minds against the Southern Bishops and clergy; and eventually to get the General Convention to take some action in the matter. The book failed to awaken any interest in the North, where the people were concerned about more serious things than the

relations of a Bishop to his clergy during the war, and the author of the book died soon after its publication. Throughout the controversy the Bishop conducted himself with becoming dignity and made every effort to bring the controversy to a speedy close, but without yielding in the slightest degree any principle involved. The clergyman probably never realized in what peril of personal violence he often stood, in the excited state of popular feeling in those times, or that but for the interposition of his Bishop, on more than one occasion, he would have suffered bodily harm as the direct result of his conduct.

To anyone who would now take the trouble to read of this controversy in the numerous letters which passed between the Bishop and his clergyman, in so much of it as was forced into the Diocesan journals and in the book of Mr. Gillette, the whole controversy must seem much ado about nothing, and the subject of the controversy inconsequential. But it illustrates the times and the conditions arising out of a Northern clergyman working in a Southern Diocese during a sectional war such as that of 1861-65. It is remarkable, in the first place, that a Northern clergyman should have continued his work under such circumstances, and that he should have done so without meeting with opposition would have been impossible. The incident illustrates also the wisdom of those

Northern clergymen, who, when elected to the Episcopate of Texas, declined.

At the time of Bishop Gregg's consecration there were two parishes in Austin, Epiphany and Christ Church, though the conditions were such that the support of more than one was very precarious. The two were accordingly merged under the rectorship of the younger parish, Christ Church, and the names of both parishes being dropped, the new parish thus formed was named St. David's, much to the gratification of the Bishop who had such delightful memories of the parish bearing the same name he had just left in South Carolina.

In August, 1865, the Bishop removed his residence to San Antonio, as being better suited to his work, which he felt was destined to expand in a westerly direction with the westerly trend of population. The day of railroad transportation was not yet, having been retarded by the four years of war. The household effects were removed by a train of large freight wagons, accompanied by one of the older sons and some of the men servants giving it their oversight. The other members of the family proceeded by a heavy carriage and a buggy.

CHAPTER VIII.

THE BISHOP IN RECONSTRUCTION TIMES

THE collapse of the Confederacy, in the early months of 1865, presented a number of questions for the Bishop of Texas to settle in his own mind and without any precedents to follow. One was in regard to his own duty as a citizen. He had been firm in his political convictions and outspoken and fearless in the expression of his opinions throughout the war. He had been at all times a prominent partisan for the cause of secession and the Confederacy, and as active a partisan as was consistent with his sacred calling. He had furthermore made sacrifices, as we have seen for the cause. But now that the cause was lost and the Confederacy had come to an end, why should he not return to his allegiance to the United States government? After consultation with his friend, Judge Gray, and other wise and influential men in Texas, he concluded that it would be best for his work and serve as an example to others who were desirous that public affairs should speedily resume the normal condition, for him to take the oath of allegiance, and this he was the first to do in Austin. His action was criticised by extremists on both sides, but

after matters quieted down and could be considered with calmness and without the heat of passion, it was regarded as wise and in the end it had the desired effect.[1]

Another question arose as to the relations of the Bishop and his Diocese to the Church in the United States. The reason for a separate ecclesiastical organization in the Southern States no longer existed after the collapse of the Confederacy. As the nation upon which it had built its political hopes had fallen, where was the national Church? The concrete question for the Southern Bishops and their Dioceses to decide was: Should they return singly and individually to the Church in the United States, or

[1] A certified copy of the oath was long preserved in the possession of the author and showed the date of the oath to have been August 4, 1865. It will be noted that the Trans-Mississippi Department of the Confederacy was the last to surrender (see the editor's "Life of General Kirby-Smith"), and the resumption of normal conditions in Texas was much retarded. The author relates that the clerk administering the oath of allegiance received from the Bishop the customary fee, one dollar, in silver. This he gave to his wife, who was a devoted member of St. David's Church. She placed it in the alms basin at church the following Sunday. In due time, in the payment of the parish expenses, it passed to the sexton. When its history became known and its identity was established, a premium was placed upon it, and there was a competition among the members of the parish for its possession. The successful bidder for it was for a long time accustomed to exhibit it as a coin with an interesting history.

should the compact with the Protestant Episcopal Church in the Confederate States, into which they had entered at Columbia, S. C., in 1861, be held sacred until dissolved by the formal action of the General Council of that Church? Some of the Southern Bishops "claimed that the dissolution of the Confederacy carried with it of necessity the dissolution of the Southern Church and rendered formal action (on the part of the General Council) unnecessary, perhaps impossible."[2] The greater number held another view, however.

This question the Bishop of Texas decided more promptly than he did the other. It had already been noted that the Diocese of Texas, although formally recognizing herself as an integral part of the Protestant Episcopal Church in the Confederate States, was practically and of necessity from the nature of the case, an independent Diocese, quite as independent of the Church in the Confederacy as of that in the United States. At the Diocesan Convention in June, 1865, held in Houston, it was resolved to resume relations with the Church in the United States; the Bishop was requested to take measures to procure the formal action of the General Council of the Church in the Confederate States at any special meeting of that

[2] "Richard Hooker Wilmer, Second Bishop of Alabama." A biography. By Walter C. Whitaker. p. 151.

Council; and deputies were elected to the General Convention of the Church in the United States to be held the following October. It is illustrative of the liberal spirit which prevailed in this Convention, held at a time when political feeling ran high in Texas, that the Rev. Mr. Gillette, the controversialist, was one of the deputies elected, though the majority of the Convention were not in harmony with him in his attitude of opposition to the Bishop, and were fully aware of his intention to bring the matters of the controversy before the General Convention.

The Bishop, however, was unable to attend the General Convention. As it was a question in the minds of most of the Southern Bishops what reception they would meet with from their Northern brethren in the House of Bishops, he may not have cared to go there. At all events, in September he set out on his circuit of fall visitations, and after travelling more than thirteen hundred miles, mostly by carriage or stage coach or ambulance (for the railroads had not advanced any since 1860), he returned to San Antonio, in December. Meanwhile the General Convention had met and the reunion of the Southern Dioceses with the Church in the United States was amicably effected. The General Council of the Protestant Episcopal Church in the Confederate States had also met in Augusta, Georgia, pursuant to

adjournment, and formally dissolved, and each Diocese was free to withdraw from the conciliar compact, as Texas had already done.

The war had impoverished the Bishop, and, the funds of the Diocese having been invested in Confederate securities, the Diocese also. On the first of January, 1866, the Bishop set out for the North, "to raise funds for Church educational purposes in San Antonio and to aid the Church in other departments of labor." He was received most cordially by the Bishop of New York, by other Bishops and by the clergy and laity whom he met, and every facility was extended for the prosecution of his work. He recorded in his journal that his visit was marked by many acts of Christian kindness and affection. The Domestic Committee of the Board of Missions, at his request, doubled the amount of the appropriation made to the Diocese of Texas. But the appropriation, even thus increased was inadequate to accomplish what the Bishop greatly desired, which was to increase the corps of permanent clergymen in the Diocese and to make such provision for them that they would not be diverted to other pursuits. He succeeded in securing funds also for the establishment of a school for boys, to be located at San Antonio, which city gave promise of becoming a very important point, and was then dominated by the Roman Catholics, being a See

City. It was that he might make it a strategic point in the upbuilding of the Church, that he had been influenced in part to make that city his residence.

In one respect his mission to the North had failed, and this was the cause of serious disappointment to him. The emancipation of the slaves and the change in the economic condition of the negroes, had in no way abated his interest in their spiritual welfare. He foresaw at once that unless the Church acted immediately in the matter, that the "Church's Duty to the Negro" would in time be presented as a very serious problem. He was surprised that he was unble to secure aid for this branch of his work in the quarter where it would naturally be expected that there was both the ability and the willingness to aid. But it seems that the strong appeal which the work among the negroes now makes to the philanthropists of the North was a much later phase of our ecclesiastical economics, and the anti-slavery sentiment of the North had been satisfied by the emancipation of the slaves and was not disposed to observe that emancipation added to the white man's burden of responsibility. And so it came about, after the lapse of a generation, that it began to be learned by those who gave the closest attention to the matter, that through the institution of slavery the Church had accomplished more for the physical, moral and spiritual

upbuilding of the Africans than was possible under the free system.

The Bishop expressed his views about the work among the negroes very clearly in his address before the Diocesan Convention in 1866:—

"Among the heavy responsibilties devolving upon the Church at the present time," he says, "is that connected with the spiritual welfare of the Freedmen. I hoped, during my recent absence from the Diocese, though disappointed in doing so, to raise funds to assist in inaugurating the work, for our people are too much prostrated now to do much of themselves. My thoughts have been anxiously given to the subject, and I can only say, that I will heartily coöperate with the Freedmen's Aid Commission, and with you, my brethren of the clergy and laity, in any measures for their education and religious welfare that may seem to give promise of success.

"We should provide schools, as far as possible, under direction of the clergy in their parishes, and when that is impracticable, committed to pious laymen of the Church. Did we have sufficient accommodation in our churches to admit of it, I would earnestly recommend that a due proportion of the sittings, in every case, should be appropriated to the Freedmen. In the general absence, however, of such accommodation — a state of things on every hand too painfully apparent — separate provision should be made for them. Though the principle of separation, further than is necessary or becoming, should not have

place. If encouraged, it will be found the fruitful source of an antagonism which can but prove disastrous in the end. It was objectionable, in my opinion, under the system which formerly prevailed, and will be found not much less so now. No general or unbending rules, or principle of action, however, can be laid down here as applicable to every case alike. We must, with a wise foresight and prudent discrimination, provide for cases as they arise, and do the best we can for them and for ourselves, under the circumstances surrounding us. In any event, we can never cease to feel the deepest interest in this large class of our population, to remember how much is due to them, how faithful they have been upon the whole through extraordinary changes, and how much their happiness and future advancement will depend upon the course toward them which the white race in the South shall determine to pursue. . . ."

Though Texas, from its geographical position and sparse population, had escaped much of the devastation incident to the Civil War and visited upon other sections of the South, it did not escape the baleful effects of the "reconstruction period" and of the "carpet-bag rule" which succeeded, and which greatly retarded the recuperation of the whole South after the war. And Bishop Gregg, probably because of his prominent position, of his acknowledged influence with the better class of Texans, and of his pronounced political convictions and fearlessness in expressing

them, was made the object of bitter attacks in the public press of Texas in the summer of 1865; and these attacks were augmented and published in Northern papers about the time of his return from his Northern visit in April, 1866. The attack in that case took the form of a purported communication from the "Texas State Central Committee of Colored Men," though it is well known that such elaborated organization as this implied was something absolutely impossible among the Southern negroes at that time; and the whole communication bore evidence of emanating from the political adventurers who were then preying upon the South. The Bishop was accused of having mistreated his former slaves, of disloyalty to the Federal Government and of designing to misapply the funds contributed at the North for educational purposes in San Antonio.

The Bishop fully understood that the purpose of the attack was to assist in retarding the restoration of Texas to the Union and to self-government, so he felt it due to the people of Texas, as well as to the Church, that he should do what he could to counteract the ill effects of the attack. And at the request of others he departed from the rule he had endeavored to observe in the past, of not obtruding himself in any personal connection upon the public, and wrote to the New York *Tribune* a letter, of which the following

portions are quoted as showing the spirit of the time and also the character of the Bishop:—

" . . . . Had such defamatory articles been published only in Texas where I am well known, or confined to Austin, where I resided from my first arrival in the state until last August, it would be unnecessary for me to utter a word in my defence, or to notice them in any manner whatever. Their *real source and manifest object* are too well understood here to excite any other than a feeling of indignant reprobation. They are only in keeping with, and probably emanated from, the author of certain other articles published last summer in one of the public prints of the state, among the most virulent and detractive that have ever appeared against any individual whose position has brought him prominently before the public. They then, as now, only ventured to assail me from a covert of darkness. But giving in this instance a wider scope to the effort to assail and injure, the design evidently is to disseminate the calumny as widely as possible at the North, not only with evil purposes affecting myself, but the South generally, as to that policy of restoration which the Chief Magistrate of the country has wisely adopted and is now endeavoring, against almost overwhelming opposition, to carry out. It is for this reason, chiefly, that I feel constrained to address these words of remonstrance and warning to the people of the North. We are literally at the mercy of those who, animated by feelings of personal or political animosity, or of fanatical zeal, are

sending incorrect and exaggerated statements as to the actual condition of things existing among us, or making inflammatory appeals for party purposes and their own advancement in the end.

"Those who were honest and sincere in their devotion to the South in the late struggle, and have as honestly and sincerely acquiesced in the results of that struggle, are as true to the country now, and are to be trusted. *True men* in any condition will strive to do their part faithfully and fearlessly. Hence in accepting the situaton they expect to abide by its just and legitimate consequences. And as one among these consequences I do not hesitate to say, all statements to the contrary notwithstanding, that the great mass of our people are disposed to act justly and kindly toward the Freedmen. Such is my calm and deliberate conviction, and in this matter my opportunities for observation for a year past have been as extended, perhaps, as those of any individual in the state. The Freedmen are not the real originators of misstatements on this subject. They are only unsuspecting instruments in the hands of designing persons. Their conduct during the last few years has been worthy of all praise, and, considering the circumstances of their present condition, is most commendable now. If suffered to act as their own impulses would prompt them to do under the enlightening and elevating influences which should be brought to bear upon them in ever increasing measure hereafter, their condition and prospects would be correspondingly improved. There ought not to be any conflict of races. There

is no necessity for that antagonism, the seeds of which, it is to be feared, are now being industriously and deeply planted in their breasts, and the result of which, if fully developed, will by every lover of his race and country be forever deplored.

"Not a little has been said as to my course during the war. My position *then as now* is well understood here, and not at all unknown to my brethren of the North. They extended to me, during my recent visit, a kind and cordial welcome; and as my character in this behalf needs no vindication here, so it is safe in the hands of those good men there who knew how to appreciate the motives that animated me in the course I thought it my duty to pursue.

"My conduct to my former servants has also been made the topic of the most bitter and defamatory remarks. Were I simply to speak of the falsehood of such charges, it would be saying little under the cicumstances. The malignity which prompted them is most to be condemned. It is but a lamentable instance of the recklessness with which character is now assailed and one of the saddest features of the moral degeneracy of the times.

"I am also charged with a design to misapply a portion at least of the funds which were generously contributed at the North for certain Church educational purposes in this city. The presumptuousness of such a charge and the bold temerity of the attempt to interfere in a matter like this, only need public mention to be exposed.

"What I have written has been in sorrow and with

sad forebodings of what is before us as a people, should the public sentiment of the country at large, by timely rebuke and universal reprobation, fail to correct the evil and put a stop to the disorganizing and destructive courses which many seem determined to pursue. Our liberties and the very life of the constitution are indeed in imminent danger, if the careless and licentious are permitted to rule."

The former servants of the Bishop indignantly repudiated all connection with the slander,—all but two, who admitted to the others that they were plied with liquor and then used as the tools of the real perpetrators. Cato, the faithful driver, wrote a letter to the Bishop full of the affectionate spirit which characterized the emancipated slaves for their former masters.

Two years later, the organs of the "carpet-bag" government revived and published stories of the "Gillette persecution" and of the Bishop's mistreatment of the negroes and of the misappropriation of funds collected in the North, and added to it the charge that he had forced a young clergyman from the state because of his political opinions. The Bishop himself paid no attention to these attacks but friends answered them fully in the public press. These attacks illustrate some of the difficulties with which the first Bishop of Texas had to contend.

The Bishop was at home from his northern trip but a few days before leaving on his southern series of visitations, upon which he was absent until the latter part of June. That summer the cholera became epidemic in San Antonio. The conditions in the town were such that its ravages could not be stayed, and it was deemed best that the Bishop's family leave for a time. The marriage of the eldest daughter to Mr. Robert Cochran, of Virginia, which was to have taken place the next fall, was hastened, and the bridal party and the family set out together by private conveyance for a place of refuge. The groom succumbed to the dread disease a few hours after the marriage and died the next day. His body was brought back to San Antonio for burial. The family, therefore, preferred to remain in San Antonio rather than to risk illness at some place where medical attendance would not be available. Only two members of the family escaped the disease. Mrs. Cochran remained a widow until her death in 1895.

The Bishop was constantly engaged in ministering to others and providentially escaped the disease until the epidemic had apparently run its course, and then in September started on his "fall visitations." While on the road between Austin and Belton the symptoms of the dread disease manifested themselves, but with his experience in nursing cholera, he knew

what treatment to apply and found relief. The following day he had a recurrence of the symptoms which again yielded to treatment. Writing to his family, he expressed his dread of being abandoned on the road, had he succumbed to the disease, and yet how he was constrained to proceed in the line of duty.

During his visitation in Austin, he received repeated visits from his old servants who came to assure him of their affection and of their disgust at the conduct of the two renegades. He visited the Old Mammy, Jule, who was sick, and wrote with deep feeling of the many marks of affection the negroes showed him.

The fall visitations lasted until the latter part of December. The Bishop spent the winter in charge of St. Mark's Church, San Antonio, in the absence of the rector. He made his spring visitations in the southern part of the state from March until June, 1867, and presided over the Diocesan Convention in Brenham. It was with considerable gratification that he summed up in his address to the Convention, the result of his year's work. The clergy in his Diocese now numbered twenty. The committee on the State of the Church reported that in no previous year were there such indications of life and growth. The number of baptisms was twice that of the previous year; confirmations were nearly three times as many. The

efforts for the erection of church buildings and the amounts expended upon the completion and improvement of churches were far in advance of any former period. The Sunday Schools were never before so full and flourishing.

CHAPTER IX.

THE LAMBETH CONFERENCE

WHILE the Civil War was in progress, Bishop Gregg completed his history of the "Old Cheraws," which he had begun while he was incumbent of St. David's Parish, Cheraw, and in 1867 was ready for its publication. That year he received an invitation from the Archbishop of Canterbury (the Rt. Rev. Dr. Longley) to be present at a Pan-Anglican Conference to be held in Lambeth Palace the following September, and this he was privileged to accept; and as he learned that his book could be more advantageously brought out through the London publishing houses than in America, he made that one of the objects of his visit abroad. The home in San Antonio was broken up, the library and furniture stored, and after the adjournment of the Diocesan Convention, he met the members of his family at the terminus of the Texas railroad and proceeded with them to South Carolina. After a brief visit in Cheraw, the Bishop went on to New York, and there taking the "City of Antwerp," he arrived in London early in August.

He took with him letters from W. Gilmore Sims, and other distinguished literary men, to aid him in securing the publication of his book, and for some

time, though he responded to cordial invitations received from the Archbishop of Canterbury and other dignitaries, he was engaged in seeing his book through the press. And after he had by his literary industry earned a holiday, and before the meeting of the Conference, he made a visit to Paris. After the adjournment of the Conference he extended his investigations of London, and went to Ireland, Scotland and Wales. He met Lord Devon and was taken by him to witness the prorogation of Parliament. He noted on this occasion the Duke of Richmond, the Earl of Bedford, the Earl of Beaufort, and Disraeli, "the great Jewish Commoner." He was apparently not deeply impressed with the proceedings of the Lambeth Conference, but noted in his letters the presence of "Dean Trench, the author of the books on words, etc., now Archbishop of Dublin — a heavy-looking man with a miserable voice and no speaker at all. . . . The Bishop of St. Asaph, Short, author of Short's History of the Church of England. . . . I thought he was in his grave long ago. He is a rather queer looking old man. . . . The Bishop of Cape Town (Gray), who had so much trouble with the heretic Colenso; and Bishop Selwyn of New Zealand, are noble men and were leaders in the Conference. The Bishop of Oxford, Wilberforce, is, however, one of the best men on the English Bench and was by all odds

the best speaker in the Conference. The Bishop of Ely, Harold Browne, the author of that great work on the Articles, which I esteem so highly, is a fine man. . . . Thirlwall, author of the history of Greece, was present, an old and rather hard man, said to be the most learned Bishop in England."

In his letters he made more explicit mention of the American Bishops whom he met, many of them apparently for the first time, for it will be observed that he had been present at but one General Convention, the one in Richmond in 1859, when he was consecrated Bishop. He met Bishop McIlvaine on the steamer going over, and mentions Bishop Payne, Williams (of the China Mission), Clarke, Hopkins, Talbot (of Indiana), and Eastburn. Bishop Whitehouse preached the sermon at the opening of the Conference, which Bishop Gregg thought quite unworthy of the occasion. The sermon of the Bishop of Montreal (Fulford), at the close, he characterized as "tolerable," and mentioned one of his Texas clergymen who "could have excelled it."

He met several eminent scholars, among them Professor Owens, the scientist, by whom he was accorded the privileges of the British Museum. He received invitations or other marks of respect from the "Society for Promoting Christian Knowledge," the "Society for the Propagation of the Gospel in Foreign

Parts," "The National Association for the Freedom of Worship," and the "Anthropological Society of London." He was applied to for information about Texas, which was still *terra incognita* to most of the world, though the influx of English settlers in Texas had begun. He was invited to preach on several occasions, and honorary degrees were conferred upon him, but he felt about these, as about others, that none could take the place in his affectionate regard of that received from his alma mater.

In Wales he was invited to spend a Sunday at the residence of a wealthy Churchman. Upon going to Church on Sunday morning he was met at the door by the rector and other parish functionaries and obsequiously escorted to the robing room, furnished with official vestments of a type quite strange to him, and was made acquainted with the details of parochial affairs. It slowly dawned upon him that he was being mistaken for the new Bishop of the Diocese who was expected about that time. When explanations were made, the rector insisted upon his officiating, which he did.

He started upon his return to America in the latter part of October. From New York he hastened to Texas, making but a brief visit in Cheraw on the way. He found that yellow fever had been epidemic in Texas during the summer and had committed great

ravages, and among those who had succumbed to the disease were two of his faithful priests. Upon reaching San Antonio the care of the parish devolved upon him for about two months, after which he made his spring visitations.

The London edition of "The History of Old Cheraw," embracing an account of Indian Tribes in the Valley of the Pee Dee, South Carolina; the first White Settlements and Organization of St. David's Parish; Revolutionary History of that Region, etc. (1 vol. 8vo, 1867) was shipped to Charleston, whence it had a large sale, not only in South Carolina but elsewhere. Its value to students of history is great.[1]

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[1] The only copy of this valuable work accessible to the Editor is that in the Library of the University of the South, at Sewanee. It has the following title-page:—"History of the Old Cheraws: containing an account of the Aborigines of the Pedee; the First White Settlements, their subsequent Progress; Civil Changes, and Struggle of the Revolution and growth of the country afterward, extending from about A.D. 1730 to 1810, with numerous notices of Families and Sketches of Individuals. New York: Richardson & Company. 1867." This copy was presented to the Library by Prof. Maximilian La Borde, a distinguished scholar of South Carolina.

CHAPTER X.

THE UNIVERSITY OF THE SOUTH

THE Bishop's spring visitations in 1868 lasted until about June, when he set out for Sewanee, Tennessee,[1] being joined *en route* by a portion of his family from South Carolina. He was among those who, by establishing summer homes at Sewanee, helped to realize the dream of the founders of the University of the South, who when asked what a university built in the wilderness was to do for society, replied that it would make its own society — that it would attract to it the most cultivated and refined society to be found anywhere in the South. Bishop Gregg built a cottage and spent every subsequent summer there, with but one exception, until the time of his last illness. He had some distinguished neighbors. Bishops Green and Quintard were early residents of Sewanee; later came Bishop Galleher. General Gorgas, General Shoup and General Kirby-Smith, were also among his neighbors.

He began again his work for the University of the South with which he was associated, as has been

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[1] The official name of the post office at that time was University Place. The name Sewanee was existent, but was applied to a region rather than to a settlement.

noted, at the beginning. With his consecration as Bishop of Texas, he became an Episcopal Trustee and as such he attended the meeting of the Board held in Columbia, South Carolina, in 1861. The constituency of the Board was now much changed. Elliott, Polk, Otey and Rutledge had gone, leaving of the original Episcopal Trustees, Atkinson, and Green, with the places of Cobbs and the others supplied or to be supplied.

A charter had been secured for the University and an extensive domain obtained, and upon this domain the corner.stone of the chief building of a group of Academic edifices had been laid in October, 1860. But in the Civil War which followed, Sewanee lay in the track of both of the contending armies, and after the war nothing was left but the charter and the domain; and even the title to the later was imperilled, for it had been conferred upon the condition that a school or college be opened upon it within ten years, and that period was to expire in the year when the Bishop established his summer home in Sewanee.

In the year in which the war was brought to a close, Bishop Quintard of Tennessee, with others, began a movement to resuscitate the plans of the original founders. The movement had already resulted in the reorganization of the Board of Trustees and tentative meetings had been held in 1865, 1866, and 1867;

and Bishop Quintard, while in England as the guest of the Lambeth Conference in 1867, had succeeded in interesting the influential English Churchmen in the plans for the University and secured the means for opening the school on the 18th of September, 1868. A meeting of the Trustees was attempted in 1868, but was without quorum, and it was upon the motion of Bishop Gregg that the attending Trustees adjourned to meet at New York some time during the sitting of the General Convention of that year.

The University opened with fourteen students in 1868, and these were organized into what was known as the Junior Department. The only University building at the time was St. Augustine's Chapel, a small structure which served as chapel and class-room. The number of students increased within the next few years, and among those of the early years were two of the Bishop's sons.[2]

From this small beginning has grown the University, fully equipped, its permanent stone buildings, its alunmi to the number of about five thousand, scattered all over the world and occupying prominent positions in every department of life.

The University never had a more faithful or influential member of its Board of Trustees than Bishop

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[2] One of them was the author of this biography.—EDITOR.

Gregg. He was Chairman of the very important Committee on Ways and Means until, upon the death of Bishop Green, in 1887, he was made Chancellor by the unanimous vote of the Board of Trustees.[3]

The Bishop of Texas was looked up to on all sides, not only for his wisdom and good judgment on all subjects, but as a pacificator between discordant factions. His deep interest in the University was manifested in his Diocese as well as at Sewanee, and as a result the contributions from the Diocese of Texas for the Theological Department of the University were larger than from any other Diocese in the South; and this continued after the Diocese was reduced in size by the cutting off of two missionary districts, as will be seen in a subsequent chapter.

The late Bishop of Tennessee, in the Memorial Address above alluded to, thus refers to Bishop Gregg's relations to the University:—

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[3] Up to this time the Senior Bishop in the Dioceses connected with the University was the Chancellor by reason of seniority. It is curious to note the following from the Proceedings of the Board for 1871. "The Bishop of Texas, in behalf of the Chancellor, offered the following resolution:—Resolved that Article IV of the Constitution which provides that the Senior Bishop, by consecration, of the Dioceses interested in the University, shall be the Chancellor, be so amended as to read: 'Whenever a vacancy shall occur, the Chancellor shall be elected by the Board of Trustees.'" Under the rules the proposed amendment lay over; and was adopted at the next meeting.

"I must in closing call to your minds his devotion to the building up of this University. He was present at a Convocation of the Trustees of a proposed University for the Southern States, at Lookout Mountain on the 4th of July, 1857. He wrote a story of that gathering. Seven Bishops, seven priests and one layman were officially present, but the proceedings were open to the public. Bishop Otey delivered a masterly address and in the course of it he said: 'I must now notice an intimation that this movement wears the appearance of sectionalism. I repel the unfounded suspicion. It is supported by no act or sentiment or word of those who originated this enterprise and have labored for its accomplishment up to the present hour. We affirm that our aim is eminently national and patriotic and as such should commend itself to every lover of his country. We rear this day an altar, not of political schism, but an altar of witness that we are of one faith and household. We contemplate no strife, save a generous rivalry with our brethren as to who shall furnish to this great Republic the truest men and the truest Christians and the truest patriots.' Bishop Gregg in his account of Bishop Otey's address tells us that when the Bishop began to speak of our country and the love all good men bear it, a breeze came to stir the stars and stripes; and still as he proceeded to denounce the thought that we would come with holy words upon our lips to plot mischief against our brethren, the flag waved more proudly than before, seeking the person of the speaker and causing his words to come as it were from the midst of its folds.

"From this day on, Bishop Gregg was faithful in the discharge of every duty connected with the University. Always present at the meetings of the Board of Trustees, he annually presented the claims of the University in his addresses to his Diocesan Convention. In 1867 he says, 'I cannot commend too earnestly to your remembrance and consideration that great enterprise of the University of the South, which has been revived and brought to the general notice of the Church. There is a settled determination to carry on the work, and with God's blessing we trust it will be achieved.' In 1871 he reports to his Convention that the University of the South continues to advance steadily. He expresses his great gratification that two trustees from his Diocese were present at the annual meeting of the Board of Trustees, 'the first time,' he says, 'for several years the Diocese had been represented in the Board at University Place except by myself. The interest throughout the Diocese in this cherished School of Learning is everywhere increasing. Its influence is already beginning to be felt among us for good. I have an abiding confidence that Texas will from year to year do her part and that it will continue to tell for all time to come on the rising generations of the Church as well as on many others throughout her borders.' Again in 1872: 'The Church in Texas is as much interested in the work as that of Tennessee or any other Diocese. It is common property, their cherished heritage bequeathed by the fathers who have fallen asleep. In its corner-stone will be laid a sure foundation for the noblest Christian culture and highest intellectual

training of the sons of the Church in the South, and the day is not distant when its preëminent claims upon our people will be generally acknowledged.' I have quoted briefly but there is no misunderstanding his position. Everywhere throughout his Diocese he brought the subject before his parishes and missions. He told of the University from house to house. It was my privilege to accompany him on one of his visitations and I remember well the enthusiasm which fired his heart when appealing for the University of the South. And what was the result? Why, with the exception of Tennessee, Texas has sent more students here than any Southern Diocese. She contributed more regularly and largely to the Theological School than any other Diocese.

"On the death of Bishop Green, Bishop Gregg was elected Chancellor of the University. On being conducted to the chair by the Bishop of Northern Texas, he made a brief address and in conclusion said: 'Language fails me fully to express the enthusiasm inspired in my breast at the inception of the University, the hope inspired when the foundation of the University were afterwards laid, or the anxieties subsequently experienced through the day of deepening gloom. Those times of despairing seem to have passed away and I congratulate you on what we now behold.' What he was as the presiding officer of the Board you all know. He was always so gentle and considerate, so thoughtful, so entirely the Christian gentleman that the Board was greatly blessed by his wisdom and the faithful discharge of his duties."

CHAPTER XI.

THE DIVISION OF THE DIOCESE

BISHOP GREGG attended in 1868 the first General Convention since his consecration. He returned to Texas in November and set out upon a series of visitations which, with the exception of six weeks spent in San Antonio, in January and February, 1869, assisting in the work of the parish there, occupied him until the following June and practically covered the whole of the state where there was any population. Mrs. Gregg's health had begun to fail during the autumn of 1868, and by the advice of her physician and for the benefit she hoped to derive from travel, she accompanied her husband on many of his journeys. In his annual address before the Convention of 1870, he was able to sum up some of the fruits of his ten years' labors in the Episcopate and of the twenty years since the Diocese was organized. He notes a visit to his Diocese by Bishop Quintard, who came chiefly in the interests of the University of the South, in 1870, and writes that it was the first visit made by any of the brethren of the Episcopate to the Diocese since his connection with it.

The year marked the beginning of economic changes in the state which had their influence upon the

Episcopate. Chief of these was the extension of railways. This enabled the Bishop to arrange his visitations more methodically than previously and with less waste of time *en route* from one point to another. For the next five years it is estimated that he travelled annually, from October to May, five thousand miles, held one hundred and fifty services, preached 125 times, baptized on an average 125, and confirmed 220. And at the end of that period (1874), the Diocese, by official report, had thirty-four clergymen including the Bishop, seven candidates for holy orders, twenty-one lay-readers, thirty-nine parishes, thirty-four missions, and 2,567 communicants, or five and one half times as many as were reported to the first Convention over which the Bishop presided. There were 203 Sunday School teachers, and 1,362 scholars. The value of Church property was $127,050. That year the number of baptisms reported were 466; confirmations, 290. Total contributions, $53,096.34.

The statistics of this time are especially interesting because of the change which was that year made by the General Convention by which the Diocese was reduced in size by the erection of two missionary districts within the boundaries of the state.

In these years the Bishop's home in Texas was broken up; his family were boarding in Galveston, and his increasing anixety for his wife's health, added

to his advancing years and the increased severity of the Texas climate, made it necessary that he have some relief from the arduous labors which had been pressing upon him for fifteen years.

A division of the Diocese was first considered in the Diocesan Convention of 1868, and the Bishop in his annual address to the Convention of 1869 referred to the subject in such terms as to imply his earnest desire that something be done to give the Church in Texas increased Episcopal supervision.

In 1871 the Diocesan Convention, at the suggestion of the Bishop, consented to the plan then lately pursued in California "of cutting off a portion of our territory, as Missionary ground, and petitioning the General Convention to take charge and provide for it as such, by supplying a Missionary Bishop to take charge and oversight thereof." In his address to the Convention in 1872, the Bishop thus explains the fate of the petition before the General Convention: — "After full and earnest discussion in the House of Bishops, last year, the mode of relief as proposed by us was decided unattainable, on the ground mainly that no constitutional provision had been made for such a remedy. Other measures were then suggested, of which only one was finally adopted, viz.: — an amendment to Section V, Canon XIII, Title 1, of the Digest, providing additionally that 'When a Bishop is

unable, by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected,' etc."

But the Diocesan Convention decided not to avail itself at that time of this new canonical provision, as the Diocese was not prepared to assume the increased burden of support involved by a Bishop and an Assistant Bishop. Further action was therefore deferred until 1874, the Bishop meanwhile making careful preparations for laying the matter before the General Convention in such manner that the petition of the Diocese of Texas might be granted.

In his address before the Diocesan Convention he presented a definite plan for the reduction of the Diocese showing upon his part deep study of the problems involved and very careful attention to the needs of the Church in Texas:—"The developments of the past year in the work of Church extension and the prospect of its more rapid increase hereafter with the admonition of my own personal experience in the enormous work committed to my care, have satisfied me that it will be well for us again to take action looking to a reduction of the Diocese, if no other mode of relief can be devised. And I am prepared in that event, if the support of the Diocese can be provided for, to recommend the establishment of two Missionary Jurisdictions,—that of the West, by a line

agreed upon in 1871, with one or two changes;— and that of Northern Texas by a line extending from the Colorado northeast to Red River — beginning with Lampasas County, running along the northern line of that, and of Coryell, McLennan, Limestone, Freestone, Anderson, Smith, Gregg, Rush, Harrison and Marion Counties.

"This would leave the magnificent domain of Northern Texas intact, where the Church has the brightest future, perhaps, and into which the great tide of emigration is pouring,— a territory, in its rapidly developing wealth and numbers, in the new and diverse elements that are filling it up, and in the relative condition of the Church, which needs to be provided for far more than the West, and that speedily. Here more than anywhere else I have painfully felt the inadequacy of my efforts, and of the means brought to bear; and for this region, one of the finest portions of the earth, if we are to do anything, should the most effective provision be made.

"The Diocese thus reduced would embrace Middle and Eastern Texas proper with an area of about 250 or 300,000 square miles, well shaped in its general outlines, the northern boundary line running nearly parallel with the coast, and the people more directly united by railroad and commercial connections, homogeneity of sympathy and interest than those of

the other extended portions of our territory proposed to be cut off. Considerations of this kind should have due weight, and in casting over the lines in the first instance, attention was directed thereto. In the number of counties respectively in the three divisions, a remarkable equality was found to exist. In Middle and Eastern Texas, fifty-five; in Northern Texas, fifty-five; in Western Texas, fifty-five,— the last two, however, containing a number of unorganized counties, though with more or less population therein. The population, taking the census of 1870 as the basis, with the estimate of relative increase since by persons most competent to judge, will be — for Middle and Eastern Texas, 5,000,000; for Northern Texas, 4,000,000; and of Western Texas, 2,000,000.

"The colored population alone, taking the same basis and estimate,— a point of interest in connection with the matter already considered—would be respectively: 250,000 in Middle and Eastern Texas; 35,000 in Northern Texas, and 15,000 in Western Texas,— giving the Diocese, as it would be, five times as many of this class as the other two portions combined. Five years more will doubtless give Northern Texas the preponderance in population over the Middle and Eastern sections of the state, and in wealth its relative increase will probably be greater.

"The Diocese as reduced would be left with twenty clergymen, twenty-six parishes, and fifteen missions: (when I came to the State there were ten clergymen in all and fifteen parishes). Northern Texas would have five clergymen, four parishes and ten missions; and Western Texas, seven clergymen, nine parishes and ten missions; the whole presenting an increase for which we have reason to be devoutly thankful, and in view of it to be inspired with fresh hope and redoubled courage for the future. If we begin the work of reduction, my desire, for the sake of the Church, is to make it as thorough and complete as possible — painful as it is to me — inexpressibly painful — to sunder the ties which have bound me to my brethren of the clergy and people dearly beloved, and which the intercourse and communion of every successive year have only served to deepen and strengthen."

The programme for the reduction of the Diocese thus presented was adopted by the Diocesan Convention meeting in Jefferson, in May, 1874, for presentation to the General Convention to meet in the autumn of that year. This Diocesan Convention was an unusually interesting one. The Southwestern country was in a flourishing condition; the opening of that part of the state by railroads had made Jefferson a thriving, bustling town; the Diocese was at its

maximum and the Convention was of marked interest.

In the General Convention the proposition for the reduction of the Diocese of Texas met at first with some opposition. Some urged constitutional difficulties; others regarded the canonical provision made for an Assistant Bishop, which had been made with especial reference to California and Texas, sufficient relief. As yet, Texas was *terra incognita* to most of the American Churchmen, and there were the faintest ideas of the extent of the territory embraced within the state. In the midst of the discussion in the House of Bishops, Bishop Gregg hung upon the walls of the hall where they were sitting, a large map of Texas, with the proposed lines of the divisions marked upon it. It was a revelation to all the Bishops who were present of the immense area which had been committed to the Episcopal oversight of one man. They examined the map with deepest interest and with wonder. They beheld counties into which several of their own Dioceses could be placed. They saw with a new meaning the proposition to cut off two Missionary Jurisdictions, each one and a half times as large as the whole of New England (which then had five Bishops), and to leave a Diocese two-thirds the area of New England in extent. Bishop Wilmer, of Louisiana, walked to the map and after

examining it for a few minutes in perfect silence, turned to Bishop Gregg and said in a voice that could be heard by all the Bishops present: "I never realized before how big your Diocese was. You can have all the Bishops you want." And the measure was adopted without any further trouble. Before the General Convention adjourned, the Rev. Alexander Charles Garrett, of Omaha, was elected Bishop of the newly created Missionary Jurisdiction of Northern Texas, and the Rev. Robert Woodward Barnwell Elliott, son of the late Bishop of Georgia, was elected Bishop of the newly created Missionary Jurisdiction of Western Texas. Both of these clergymen were duly consecrated, and before the end of the year had entered upon the work of their respective jurisdictions.

Events proved the wisdom of Bishop Gregg's plan for the division of the state into three Episcopates. The Rt. Rev. Dr. Elliott, after thirteen years of exceedingly hard work in his field, in which he saw the population of the western part of Texas enormously increased, laid down his life in August, 1887. He was succeeded by the Rt. Rev. Dr. J. S. Johnston, under whose faithful service and wise management the Jurisdiction was erected into a Diocese in 1903. The wealth and population of Northern Texas increased as Bishop Gregg had predicted, and under the

Episcopal supervision of the Rt. Rev. Dr. Garrett, the Church therein grew so strong that in 1891 the Missionary Jurisdiction was erected into the Diocese of Dallas. From out these two Dioceses in 1910 was carved the new Missionary District of North Texas, for which the Rev. E. A. Temple was consecrated Bishop.

CHAPTER XII.

THE CLOSING YEARS

AFTER the division of the state into the three Episcopates, Bishop Gregg visited each of the Missionary Jurisdictions but once. The occasion of his visit to Western Texas was the consecration of the Cathedral in San Antonio, the corner-stone of which he had laid in 1865. He declined many invitations to make other visits which would have been a pleasure to him, for they would have enabled him to meet many of his old friends and to note the verification of his predictions of the vigorous growth of the Church in those portions of the state. But his work was as engrossing as before. With his accustomed love of order and system he arranged his visitations for the fall, winter and spring, so that every parish and mission would receive at least one visit each year; and his appointments were so nearly the same from year to year that the parishes and missions knew when to expect him, even without the lists of appointments which he unfailingly published, at first in the leading secular journals of the state, and later in the Diocesan paper established by him. In the fall and winter he visited the western and central portions of his Diocese, and in the spring the eastern

and northern portions, having found this plan best adapted to the climatic conditions of Texas. And as January was found to be the most trying month of the year he practically suspended his visitations during that month.

In 1880 railway building had so far progressed in Texas that Austin, the capital, was found to be the most convenient location for the Bishop's residence; and largely by means of a fund raised by the ladies of the Diocese, a suitable residence was purchased and the Bishop and his family moved into it in May. But the pleasure of having once more a permanent abiding-place, was sadly marred by the death of Mrs. Gregg on the twentieth day of May. The Bishop spent the following summer in Texas, and in December accompanied Mrs. Gregg's body to South Carolina for burial in the old churchyard of St. David's, Cheraw.

The Bishop had now reached his sixty-first year and it was becoming apparent to all that he was beginning to grow old. His iron-gray hair whitened; his figure, formerly straight as an arrow, became slightly bent. But as ever before he was one to attract attention wherever he went. He always wore a beaver hat which he kept scrupulously neat. His snowy locks were always well trimmed. His face was always ruddy and clean shaven. His fea-

tures were strong but never stern. As the population of his Diocese rapidly increased and as railroad facilities were multiplied, his people saw more of him than formerly, and he became one of the well-known personages of the state. He carried on his journeys a large valise, packed to its utmost capacity, and consequently unusually heavy. It has been frequently said of him that he could get more into a valise and put more upon a postal card than any other human being. To provide against every possible phase of Texas weather, he took with him several wraps done up closely together in a shawl strap. To such forethought on his part, many of his fellow travellers have insisted that they owed their lives in some of the Texas "northers" encountered on the open prairies. In his later days the Bishop carried his episcopal robes separately in a case prepared for that purpose. He seldom suffered from lack of offers of assistance from his fellow travellers on the railway. Not infrequently these offers of assistance came from ministers of other denominations who were attracted to him by his dignified bearing and benign countenance. Upon offering to help him with his three pieces of baggage, the Bishop usually offered the case with the robes. "Thank you," he would say with a laugh, "you my carry this. It is the nearest you will ever get to wearing episcopal robes." His

humor was quiet and refined with a touch of quaintness.

He was very much more to his people than the executive head of the Diocese; he was in a true sense the chief pastor of the flock. Many of the smaller parishes and missions of the Diocese were sometimes for years without a resident minister, the services being often kept up by a lay-reader or in some instances intermitted altogether. The churches were in many cases at great distances apart and without railroad communication. In these instances it was the Bishop, who by his pastoral care and oversight preserved the feeble spark of life and kept the church from dissolution. There was no one else to baptize the children, to administer the sacraments, to preach the Gospel or in any way to represent the organization of the Church. The Bishop's annual visit was the event of the year in church circles in such places as these, and his influence was felt accordingly.

The Bishop was usually accompanied on his visitations by some clergyman, either the General Missionary if there was one, or the minister of the town last visited who would thus speed him on his way; or else someone whom he might select to accompany him. The journey was often made by stage or private conveyance across the country. These journeys were enlivened by varied conversation, the

Bishop always willingly taking the opportunity to impart instruction and advice to his younger brethren by turning the intercourse into some useful and instructive channel. He was particular to inquire closely into the needs of the congregation or the condition, making himself acquainted with all the details of the immediate field of labor. He would ascertain the difficulties which his clergy experienced, and was ever prompt to furnish assistance or advice to help them in embarrassing situations, or to reconcile any differences which might have arisen in the discharge of their parochial duties. The driver, too, was not forgotten and the Bishop would propound questions as to his work, or amuse him with mechanical problems or puzzling conundrums to relieve the tedium of the way. It was characteristic of the Bishop's consistent piety that on these journeys he would never begin the noonday luncheon without first reverently asking a blessing, and he used to relate how the circumstance of asking a blessing over a particularly meager luncheon once turned the thoughts of a gentleman with whom he was travelling to the serious consideration of religion and changed his life.

Arrived at his destination, the Bishop, after resting from the fatigue of the journey, would at once start upon a round of parochial visits, going from house to house among the members of the congregation.

So constant was this habit that every family was prepared to meet him, the children all arrayed in their best clothes, and the older members assembled with befitting gravity to await his call. His memory of names and faces was very remarkable and he would ask about any absent member of the family, inquiring by name for even the smallest child, and recalling perhaps some trifling incident or childish ailment which had marked the last visit. He was particular to get the names of all the children who might be awaiting baptism, and to impress the importance of this sacrament upon the parents. In the case of vacant parishes his visit was frequently the only opportunity presented during the year for the baptism of children, and the little ones were gathered together, often without regard for the weather. In 1887 he stated to the Rev. Charles M. Beckwith that of the number of men, women, and children baptized in the Church in Texas he himself had baptized two-thirds.

If the service were to be held on Sunday, the Bishop would be on hand at the Sunday School and have the children range in due order before the chancel to be catechized. This exercise would include not only the questions of the Church Catechism, but questions and instructions concerning the Church, the service, and the Bible. He was particular to inculcate the importance of reverence in the public services of the

Church and to explain the reasons for such observances as bowing the head at the name of Jesus in the Creed, etc. In the service he invariably preached from manuscript and his sermons were marked by such strong common sense, sound churchmanship and real piety that they were eagerly listened to, and left a deep impression upon all classes, not only in the Church but among outsiders as well. It was frequently the custom for preachers of other denominations to dismiss their congregations that all might have an opportunity to hear the Bishop. On Sundays the service would be the full Morning Prayer and Holy Communion with sermon by the Bishop, and when possible he would also select the hymns to be sung. In the evening there would be the Evening Prayer and Confirmation with another sermon by the Bishop and an address to the confirmation class. After the services the Bishop would step out into the aisle for greeting and mutual inquiries. At some convenient time during the visit the Bishop would assemble the vestry and make full inquiry into the condition of the congregation, not forgetting the finances, the minister's salary, Council assessments, and other particulars.

It will be seen that he was a true father in God to the people placed under his charge. The bond of personal relationship between him and every member

of the flock in the Diocese was a strong and intimate one. He knew and was known by each individual, and the acquaintance was characterized by deep sympathy on one side and the highest respect and confidence on the other. Everyone looked up to him for guidance, counsel, and consolation. All were strengthened by his inflexible righteousness and manly piety, and he came to be regarded as the standard of upright conduct and holy living throughout the length and breadth of the Diocese; and indeed throughout the whole state.

Bishop Elliott, of Western Texas, speaking whereof he had every right to know, said "Alexander Gregg is the best-loved man in Texas," and because of the truthfulness of the remark it has often been quoted. And abundant evidence might be adduced of the high regard in which the first Bishop of Texas was held by men of prominence who were not to be suspected of any religious bias. "I never go to any religious meetings," said a prominent business man, "except when Bishop Gregg is here. Then I go, not to hear fine oratory, but because I am impressed with his sincerity. He has a moral influence such as no other man whom I know."

"I value his presence in my house beyond measure," said a distinguished lawyer. "He is both the most liberal and the most conservative man I ever

met. If I ever unburdened my soul to anyone it would be to him."

"I do not care much for religion," said a prominent railroad official, "but when I am where that man is I feel that I am a villain. I am not fit to black Bishop Gregg's boots."

"I have been acquainted with Bishop Gregg for twenty-five years," said a certain banker, "and he is the only man I ever saw who was always the same — straightforward, outspoken, absolutely sincere."

Such statements as these might be multiplied indefinitely, showing the general regard for him. It was not strange that he was often summoned to adjust differences, sometimes to places far distant from his home, and was looked up to as the only man who could bring peace. Many of these were cases which were extreme, as was characteristic of Texas in the early days of his episcopate.

He stood by his clergy and saw that they suffered from no *ex parte* testimony, nor from the varying whims of vestrymen. In one such typical case of a vestry demanding the resignation of their rector, though as it afterwards appeared wholly without cause, the Bishop was by consent of both parties called from a distance to adjust the difficulty. He listened with patience to the claims of each side, and then took the floor and summed up the case. And

finding that it was deserved, he rebuked the vestrymen for their unwarranted mistreatment of a worthy clergyman, as the evidence produced clearly showed they had done. As a result, the vestrymen, with one exception, submitted to the judgment of the Bishop, and the affairs of the parish were resumed without further disturbance. The exception was a gentleman of wealth who had been inclined to assume the dictatorship of the parish. And though he remained a personal friend of the Bishop ever afterwards, he withdrew, perhaps fortunately, from all participation in parochial affairs.

The devotion of the clergy and the laity to their Bishop was manifested in 1887, by the presentation at the Council of an episcopal ring, and in 1890 by the presentation of an episcopal staff.

The Bishop's life in the years following the division of the Diocese was comparatively uneventful, as his Diocese assumed the character of the normal diocese. After the death of Mrs. Gregg his household included his two devoted daughters, both widowed, Mrs. Cochrane and Mrs. Wilmerding. Improved economic conditions in his Diocese enabled him to secure more opportunities for reading and writing. Besides revising some of his sermons on important topics, he wrote new ones as suggested by the times. He gave especial attention to his triennial charges, which

were upon such subjects as the following: "The General Growth of the Church"; "Sectarian Teaching"; "Family Prayers"; "Religion Divorced from Education"; "The Essential Points of Difference between our own Church and the Church of Rome"; "Forgotten and Neglected Rubrics and the Rubric of Common Sense"; "The Order for the Visitation of the Sick"; "The Power of Discipline"; "The Christian Naming of Children."

In the fall and winter of 1890-91 the Bishop suffered from serious attacks of illness, which left him much debilitated. It was by the utmost effort that he was enabled to continue his visitations, but such was his indomitable energy that he persisted in going to every place to which he had been accustomed to go, and the confirmations that year showed but a slight falling off from previous years. The needs of the Diocese were so near to his heart that it was with regret that he brought himself to broach the matter of an assistant even then. In his annual address to the Council in May, 1891, he said:—

"I had hoped that I might struggle on a few years longer without asking for an assistant, and in so doing add to the burden my devoted Diocese has been so long bearing. But my long sickness during the past fall and winter, and increasing debility became so serious, that I felt constrained at length to

yield to loving entreaties; and so, not without painful emotions, I leave the matter in your hands, to provide as you may deem best, feeling assured you will act for the good of the Church and the welfare of the Diocese."

The Council at once took up the matter and in a committee of the whole, two-thirds of the parishes having pledged themselves to double their assessments, they resolved to make provision for the support of an Assistant Bishop. The election was held and resulted in the choice by the clergy of the Rev. Thomas B. Lee, Rector of St. David's Church, Austin. Mr. Lee, however, while appreciating the great honor conferred upon him, felt that he could not undertake the responsibility of the charge of the Diocese, and declined to allow his name to be placed in nomination, and therefore the laity referred the matter back to the clergy without action. On the following day the clergy again cast their ballots, and the laity confirming their choice, the Rev. Charles M. Beckwith, Rector of Christ Church, Houston, was nominated for the office of Assistant Bishop of Texas. After mature deliberation, Mr. Beckwith also declined and the choice of an assistant was left over until the following year.

The Bishop's health during this year was too feeble to admit of his assuming the duties of chief pastor

over the Diocese with its growing needs and varied calls, and in December, 1891, after making eighteen visitations, he returned to his home in Austin for a much needed rest. In January following, at the urgent request of the Standing Committee, he consented to desist from further labor until his health should permit him to resume it, and in the meantime to turn over to that body the care of the Diocese. With this action his work as Bishop of Texas came to a close. Henceforth he remained at home surrounded by the comforts and tended by the ministrations of his family, and taking the rest that he had earned by the arduous labors of an episcopate which had extended over almost the third of a century.

In May, 1892, the Council again met and elected the Rev. George Herbert Kinsolving, D.D., Rector of the Church of the Epiphany, Philadelphia. After due deliberation and coming to view the field, Dr. Kinsolving accepted and was consecrated Bishop in Baltimore during the meeting of the General Convention in the next autumn. He proceeded to Texas and at once took up the duties which had become too heavy for the enfeebled shoulders of his chief. Bishop Gregg was only too glad to lay upon him the entire responsibility of administration and leadership, and to devote his remaining years to repose in the bosom of his family and to communion with God. The Assistant

Bishop assumed full charge of all the details of diocesan work, ministering to the aged prelate in Austin in the intervals of his journeys.

On the tenth day of July, 1893, the brave and faithful spirit returned to its Maker, and the first Bishop of Texas, after a long and eventful episcopate, passed to his final rest. Of the thirty-seven Bishops of the American Church at the time of his consecration only four survived him and of the four who were consecrated with him only one was alive at the time of his death. At the time of his consecration there were fourteen clergymen, twenty-three parishes and about six hundred and fifty communicants in the Diocese of Texas, then coterminous with the state. In the same territory at the time of his death there were one hundred and fifty parishes and missions, more than sixty clergy, and more than seven thousand communicants. A very large proportion of this growth was due, directly and indirectly, to the labors of Bishop Gregg. So faithful had he been to the things entrusted to his charge, so greatly had God blessed the work of his hands, who can doubt that correspondingly great will be his reward in the day of final awards?

The funeral services were held on Wednesday, July 12th, in St. David's Church, Austin, conducted by Bishop Kinsolving, assisted by the Rev. T. B. Lee,

Rector of St. David's Church; the Rev. S. M. Bird, Rector of Trinity Church, Galveston, President of the Standing Committee; the Rev. Messrs. F. S. Leigh, B. A. Rogers, H. D. Aves, J. C. Waddill and W. W. DeHart; the Rev. F. R. Starr of Western Texas, and the Rev. Edwin Wickens representing Northern Texas. After the services the body was carried to South Carolina and interred in the historic churchyard of old St. David's Church in Cheraw, in the parish of which he was rector at the time of his election to the episcopate.