



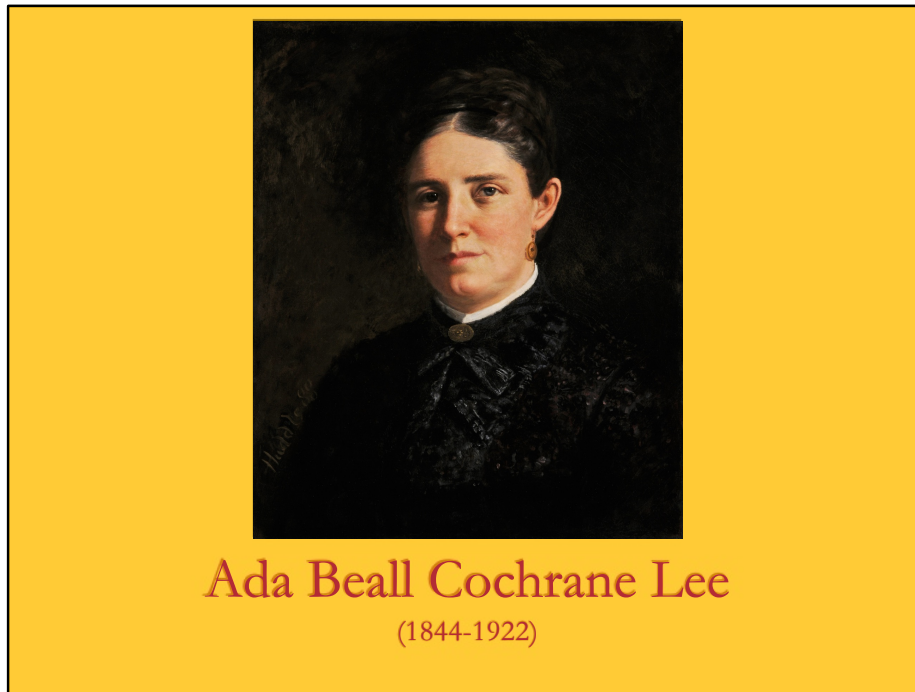
Prayer for the Human Family

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen.*

—*The Book of Common Prayer*, p. 815

Let's open with a prayer.

The Lord be with you.



We described this talk as a mystery to be solved, but

the identity of “The Lady in Black” was discovered years ago by Virginia Phillips, archivist, in a church inventory from 1987.

The real mystery: Why did no one remember who this very prominent parishioner was?

She was so well known, at one time, that no one thought it necessary to label the painting or to catalog it along with all the other treasures of St. David’s Church.

So probably, as it usually happens, the last person to know the lady personally died themselves.

Another mystery: why did no one recognize the painting's clear signature by William Henry Huddle, one of the most famous of early Texas artists?

We remember, now, that this is Ada Beall Cochran Lee, who was the wife of our longest-serving rector, the Rev. Thomas Booth Lee. Mr. Lee led St. David's from 1875 to 1912.

[Virginia Phillips, who solved the mystery, is with us today.]

The diagnosis for this mystery is

- St. David's Archives
 - The Gilded Age in Austin
 - The Lee Family and St. David's
 - The Huddle Family and Their Art
 - Restoration of the Portrait



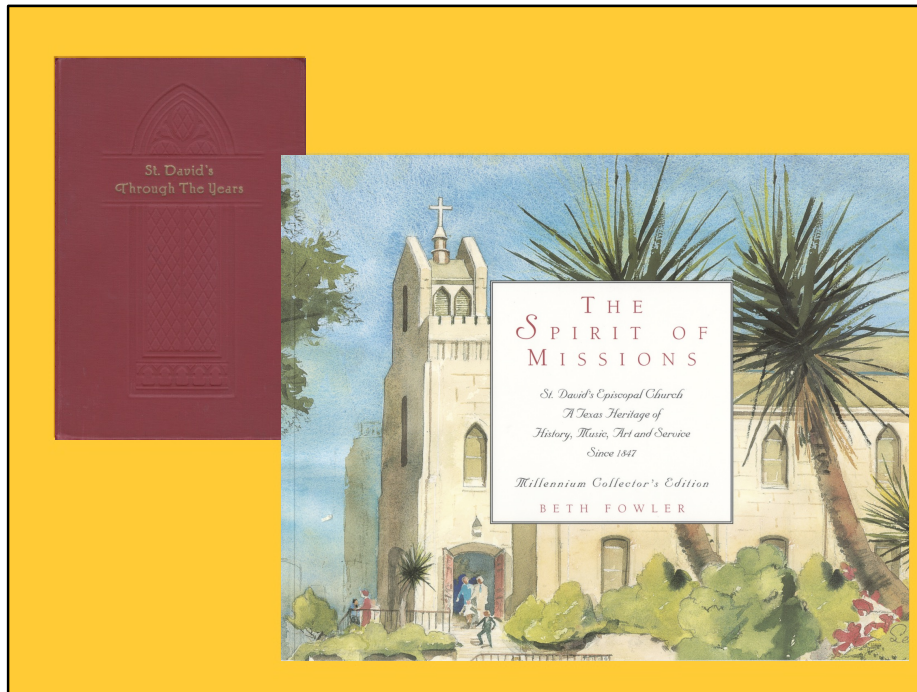
Corporate Amnesia

Wikipedia says that corporate amnesia is analogous to individual amnesia, and defines it as:

“A situation in which businesses, and other types of co-operative organizations lose their memory of how to do things.”

There are several causes including people’s short and selective memory, and the rapid turnover of staff or parishioners.

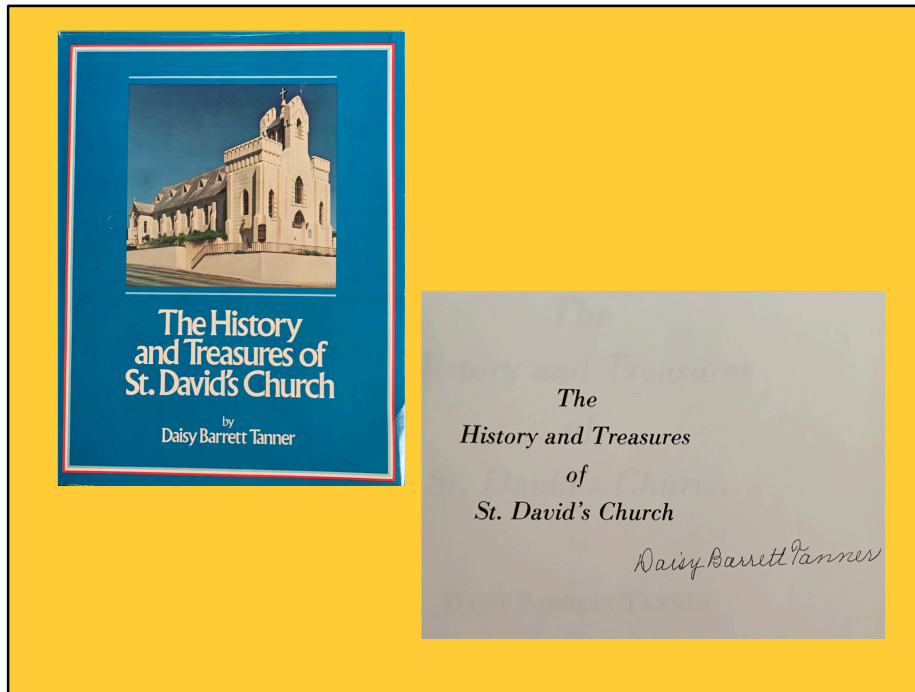
There are significant costs to the organization, including that the it must continually re-learn its tried-and-tested practices, and its body of knowledge available for better decision-making is reduced.



St. David's may be well ahead of other churches, since we've always kept records, and several books have been written about our history.

One of the earliest was David's Through the Years, by the Writers' Program of the Work Products Administration, in 1942.

And for our 150th Anniversary, The Spirit of Missions by Beth Fowler, from 2000. Beth's book emphasized St. David's community partners over the years, and is lavishly illustrated and designed, compared to:



The History and Treasures of St. David's Church, still our primary source, from 1976.

Who remembers Daisy Barrett Tanner?

It is an amazing work of research, and still the most detailed and comprehensive record, but flawed, needs corrections, updates.

I'll read several quotations from Mrs. Tanner as we go through the stories.

Previous Adult Formation Classes

History/Community Partners/Diversity, Equity and Inclusion

All available at: <https://stdave.org/ministries/adult-classes-speakers/>

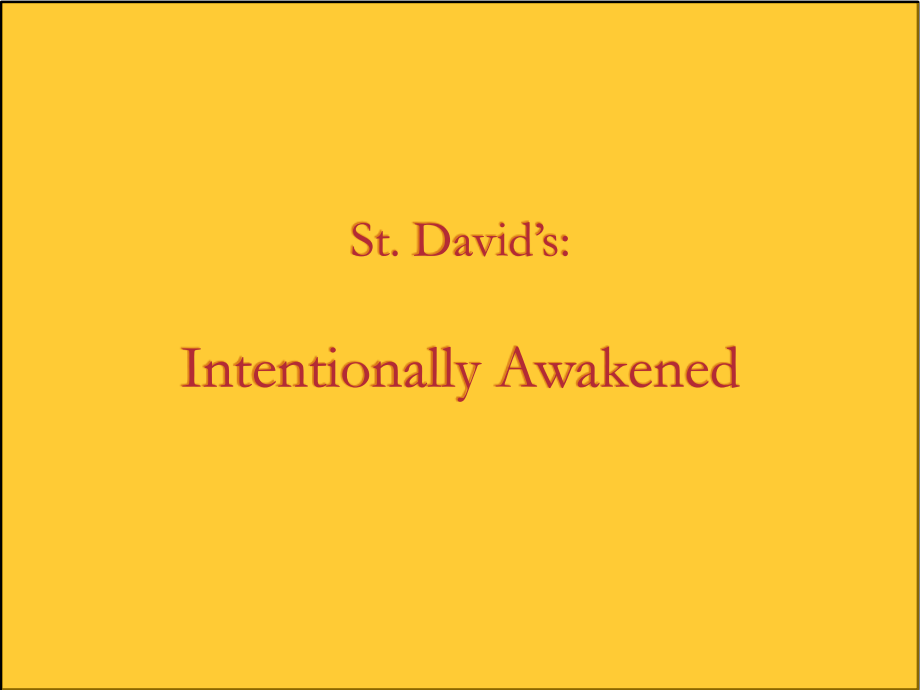
- Timeline Presentation (175th Anniversary Committee, 10/18/23)
- St. David's Healthcare (David Huffstutler, 9/20/23)
- El Buen Samaritano (Dr. Rosamaria Murillo, 8/28/23)
- A Portrait of St. David's Founding families (Laura Hernandez-Ehrisman, 5/23/23)
- St. David's During the Civil War (Laura Hernandez-Ehrisman, 8/23/21)
- The Two Reverends Fontaine (Laura Hernandez-Ehrisman, 6/21/21 and 6/28/21)
- Oral History Project, St. David's LGBTQ+ Parishioners, (Tate Philpott, 8/13/24)
- Acknowledgement Statement (Racial Justice Committee, Laura Hernandez-Ehrisman, 11/6/23)
- "I Will, with God's Help: Helping Texas to Vote" (Anti-Racism Task Force, 2/28/22)

Another way we remember: this adult formation series, that periodically presents speakers on our history, community partners, and DEI.

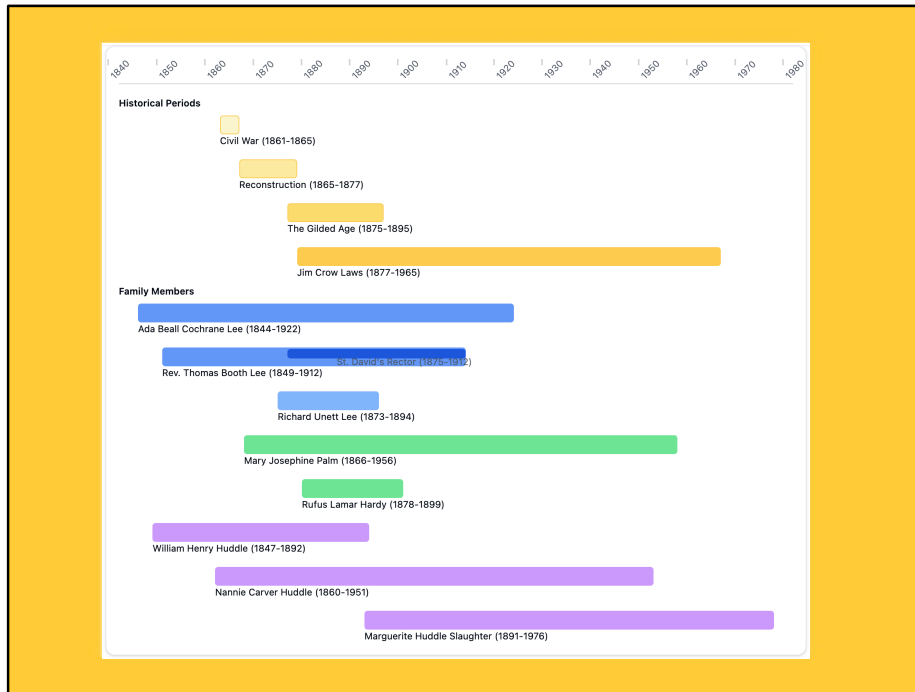
These presentations are all available at stdave.org and this slide is reproduced on your handout. I encourage you to listen to all of them!

When the 175th Anniversary Committee began its work, Father Chuck directed that we were to name any evils found in our history and not hide or whitewash them; part of this effort included our Acknowledgement Statement, one of Laura Hernandez-Ehrisman's several presentations which have formed the backbone of this series.

St. David's tries very hard to keep up. For the lack of a better term, you might say we are:



For lack of a better term, we might say that St. David's is Intentionally Awakened.



Our period is the lifespan of Ada Lee, which extended into the period of Jim Crow laws which sought to return the US to the antebellum racial discrimination, the mythical "Lost Cause" of the South.

The major historical periods are in yellow at the top of this timeline, also reprinted on your handout.

Below that are timelines for the two families we'll mention, the Lees in blue and the Huddles in violet. I've also included the Lees' "informally adopted" children, Mary Josephine Palm and Rufus Hardy.

The Lees arrived in Austin about the time of the end of Reconstruction and the beginning of what's called the Gilded Age.

What was the Gilded Age?

- *Summary from Wikipedia:*
- 1870s to 1890s in the United States
- Named by Mark Twain
- "...a time of materialistic excesses marked by widespread political corruption"
- Rapid economic growth
- Northern and Western U.S.: average wage grew 59%
- South: continued poverty and growing inequality
- High concentration of wealth
- Rise of Jim Crow laws strips African American people of their political power and voting rights



Here are some features of the Gilded Age from Wikipedia that might sound familiar in regard to our current economic and political experience. The things to notice for Texas is the continuing poverty in the South and the rise of Jim Crow laws. You might recognize the still photo from the TV series that began in 2022, set during the Gilded Age. [Grand Pause]

The Gilded Age in Austin

This is slightly later than the previous periods covered in this adult formation series, picking up roughly after Laura's talk on St. David's during the Civil War. I'm not advocating a return to the society of this period.



Mrs. R. L. Brown with her driver, James

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

This is the first of slides from Ms. Tanner’s Lantern Slide collection at the Austin History Center that Ms. Tanner used in talks she gave to various Austin groups, possibly for church fundraising, and just to share St. David’s history.

This one shows a St. David’s parishioner and her driver. Let’s assume she’s on her way to church.

The Austin American-Statesman’s article on the day of Mr. Lee’s death said St. David’s was “attended by the wealthiest and most influential families...in the city. It still has one of the largest congregations and has maintained its ascendancy.”

Mrs. Tanner also comments, “Out in the city, St. David's became known for its fashionable weddings, and critics arose to accuse the Church of catering to the "carriage trade."”



Elisha Pease Home

We'll look at a series of Gilded Age mansions in Austin.

I've included only those belonging to St. David's parishioners or clergy. One of the earliest was the home of Governor Elisha Pease.

It's still standing, also called "Woodlawn."

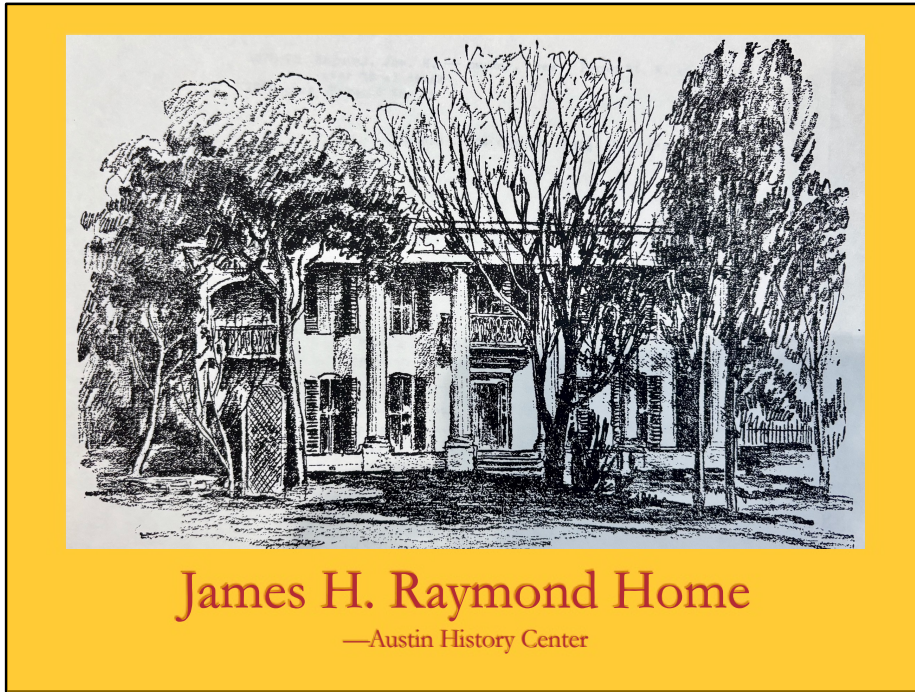


Nalle Home

—Flower Hill Center

Most of these were set on large properties. The Pease Estate, for example, extended all the way from the home near MoPac to the current Pease Park on Shoal Creek.

The Nalle Home was demolished.



c. 1843, demolished.



John Bremond II Home

—Austin History Center

Several other Bremond family homes on the same block at Guadalupe and W. 7th. Still standing.



Bishop George Kinsolving Home

—Austin History Center

We'll see where Rev. and Mrs. Lee lived on the south portion of Whitis Avenue. This was on the north, more upscale end of Whitis Avenue, near All Saints Church and former Bishop Alexander Gregg's home.

Demolished to make way for UT Kinsolving dormitory.



St. David's at Christmas

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

Ms. Tanner also wrote about this period, “The Choir was not vested then, and many female visitors attended Church services to see the elegant attire of the ladies in the Choir.”

When an addition was made to the church building on the east and north, the interior was richly ornamented.

...some of St. David's parishioners...urged that the interior of the church be decorated in the style of an old English church to please the Rector. The Vestry agreed. So, the floor was covered by Brussels carpeting and great chandeliers were hung from the ceiling. A motto was lettered over the central arch.



St. David's Chancel after Electrification, 1899

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

Toward the end of Mr. Lee's career,

Ms. Tanner:

Decorations became more numerous and the music more impressive....Before his career ended, the gentle and erudite rector became trapped in the movement he began, a movement sustained and promoted by powerful laymen who enjoyed formality and exclusiveness.

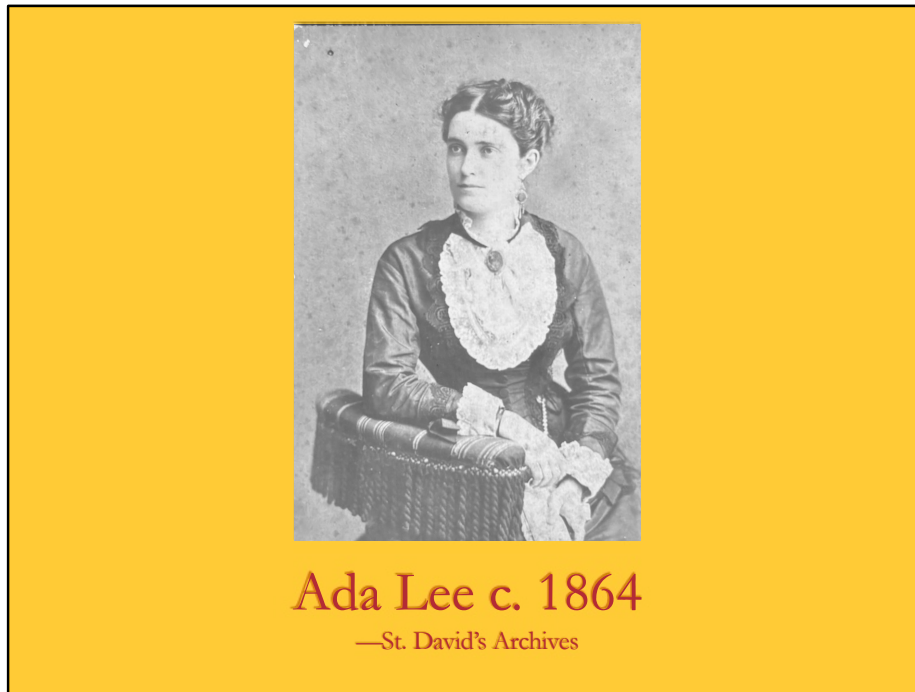
....

Bishop Kinsolving showed concern for the future of the Church. In ringing words he warned that it was threatened with insularity.



The Portrait Subject:
Ada Beall Cochrane Lee

We know a lot more about Mr. Lee than about Ada, a typical problem with this era.



In “St. David’s Through the Years” Mrs. Lee is described as “an unusually beautiful woman.”

She was from Little Rock, Arkansas, where her family attended Mr. Lee’s church. They were married there in 1872.

Ms. Tanner notes that Ada came from a distinguished family:

Her father [was] an officer in the United States Army during the Mexican War, [and] fell at the head of his troops on Texas soil....



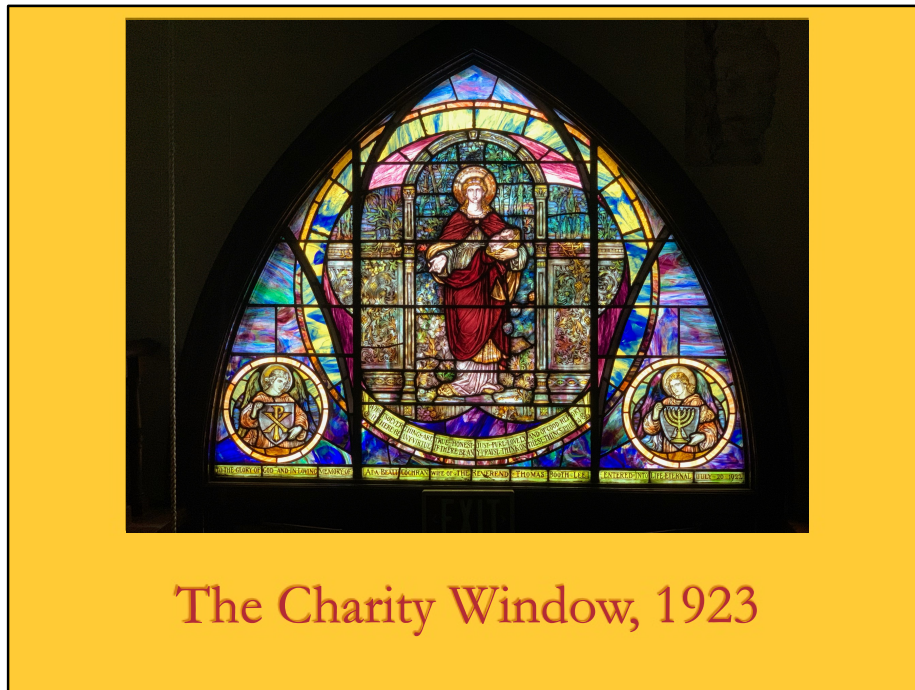
Ada Lee c. 1890

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

Lt. Cochrane was a descendant of the Cochrane family of England, and a maternal ancestor, a Colonel Gooch, fought in America during the French and Indian Wars.

He was also descended from the Reverend Evan Evans, first rector of Christ Church in Philadelphia. On her mother's side Mrs. Lee was related to the Beall family of Kentucky and to two Governors of Arkansas, Governor Conway and Governor Rector.”

This is alater photo of Mrs. Lee from about the time of the portrait, when she was probably in her fifties.



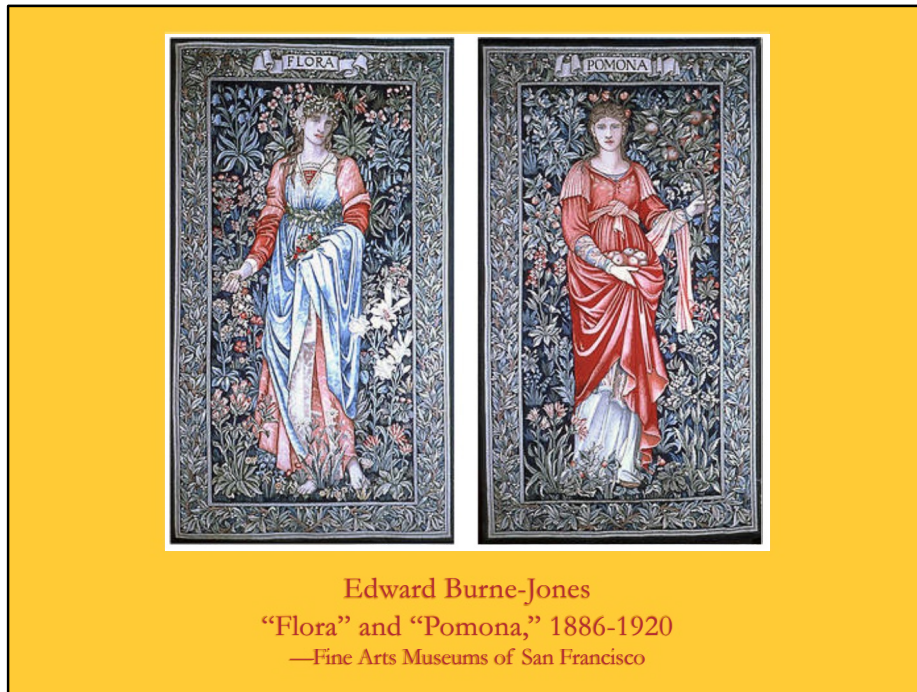
The Historic Church's Charity Window was installed in memory of Mrs. Lee after her death, above the South Entrance and just below Mr. Lee's St David Window.

Like all six windows at the south end of the church, it's done in an art nouveau style in complete contrast to the earlier window styles toward the front of the nave.

The inscription at the base expresses Mrs. Lee's outlook on life. It's a paraphrase of Philippians chapter 4, verse 8:

“Whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise, think of these things.”

That saint in the center is not a saint, but a figure borrowed from



...a pair of famous tapestries designed by Edward Burne-Jones, Flora, at left, goddess of flowers and springtime, and especially "Pomona" on the right, goddess of fruit trees and gardens.



On the east wall of the Historic Church, there's also this plaque remembering Ada Lee's service to the Colonial Dames of America, who define themselves as "caretakers of historic places and the histories that live within them." The Colonial Dames are still quite active.



Pecan Street (W. 6th Street)
about the time of the Civil War
—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

St. David's, then named the Church of the Epiphany, is on the horizon. The two-story building at left is at the site of the current Driskill Hotel. The one-story building across the street from it was probably the home and office of Dr. John Elgin, whose family was among the first to be baptized when the church was formed in 1848. [Dr. John Elgin's nephew, Robert Morris Elgin, was a layreader at Church of the Epiphany and led services when no priest was available during the Civil War. (Robert Ellis's great-granddaughter, Tara Elgin Holley, is visiting today). ?]



The Rev. Thomas Booth Lee, c. 1870

Mr. Lee visited St. David's from his parish in Little Rock, preached a single sermon, and was immediately called to be St. David's rector.

He seemed to be exactly what the church wanted for the Gilded Age.

Ms. Tanner notes that the congregation "were much impressed by his courtesy, learning, and diction."

She describes the political climate in Austin at the time:

"Fortunately," she wrote, "the turbulence of the Reconstruction Period in Texas was over and the constitutional rights and privileges of the citizens of Texas had been restored to them."

This beginning of the Jim Crow laws, seeking to return things to the way they were before the war—lasted until about 1965.

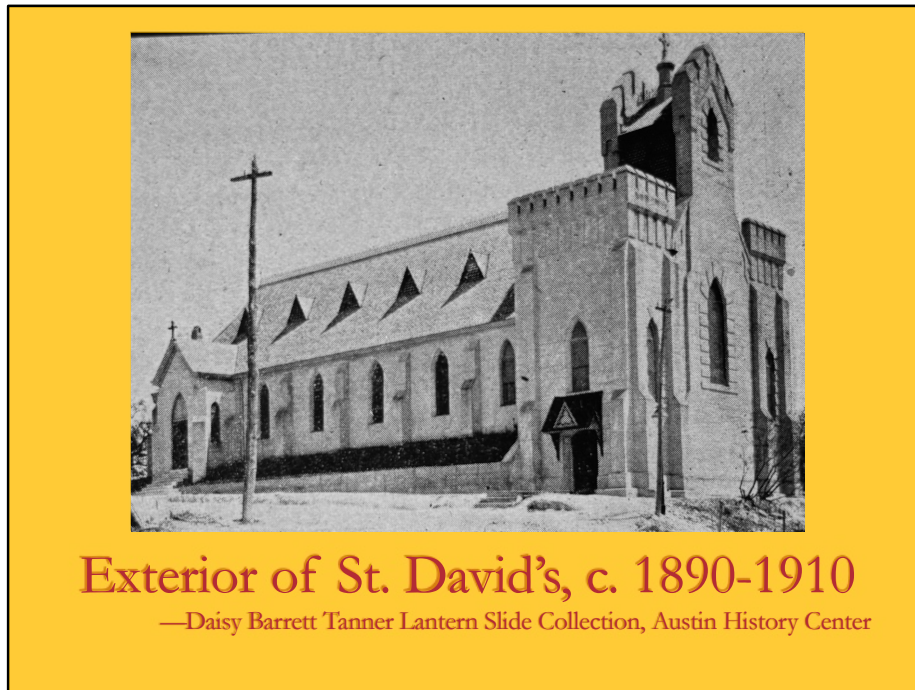


The Rev. Thomas Booth Lee, c. 1864

Mr. Lee was committed to order, decorum, formality, “doing things right.” [as Great-Aunt Manila would say]

Mrs. Tanner said:

From the first sermon of this English-born priest, delivered on Palm Sunday in 1875, it was evident that the Episcopal Church in Austin was entering a new era. He was, to begin with, a handsome man, dignified yet gentle and serene. His fluent speech with its perfect diction and his pertinent quotations soon captivated most of his congregation. It was not long until many culture-loving citizens came to hear him and the church became crowded.



Exterior of St. David's, c. 1890-1910

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

This how the church looked during the early days of Mr. Lee's tenure. Notice there's no south entrance, and no St. David Window on the south façade; the altar was still located at the south end of the church.

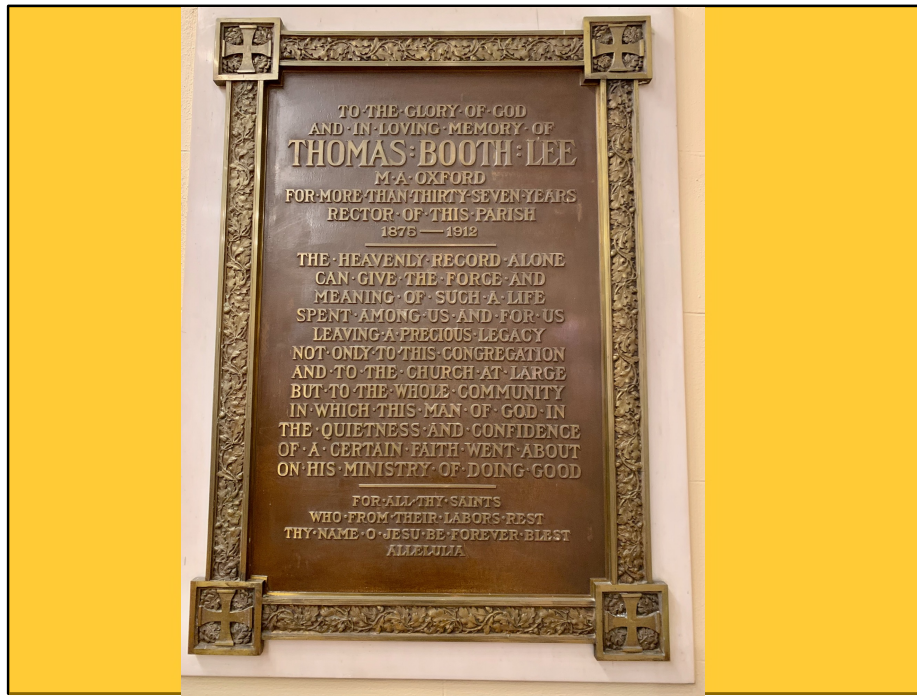
Mrs. Tanner describes how Mr. Lee was just what the parish wanted at the time:

“...the previous rector, a northerner, had never been accepted by the whole community. Now, at last, there was hope for complete harmony, for Mr. Lee was a Churchman who would not try to revolutionize the social order all at once. His attention to the venerable and stately traditions of the Church in the Prayer Book and liturgy impressed all Parishioners...”

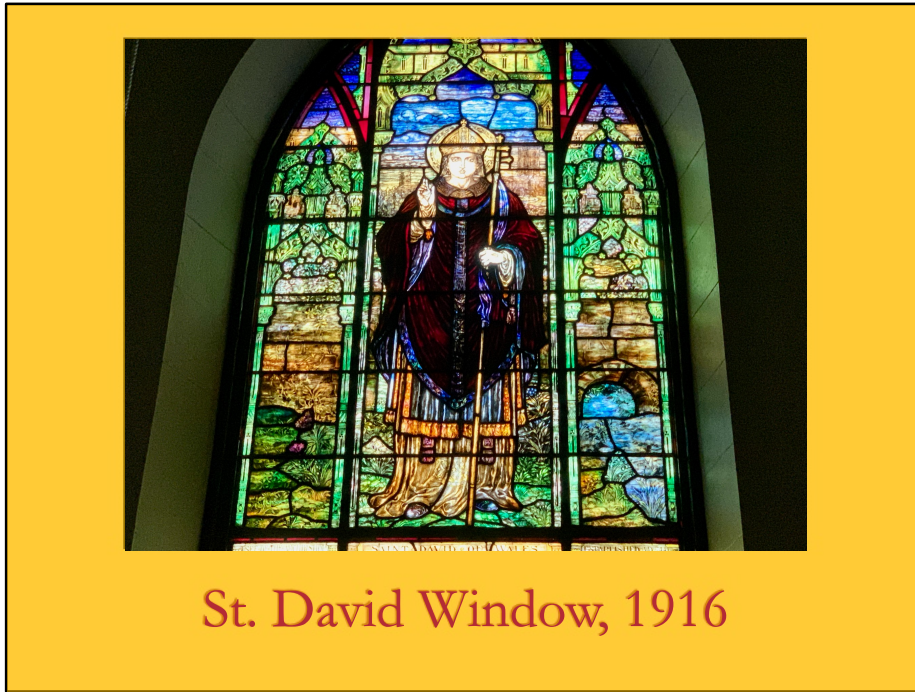


South Altar, Lee at center, c. 1880

Mr. Lee, in the center of one of our oldest photos, had persuaded the vestry to install gas lighting, visible in this photo of the church decorated for Christmas.

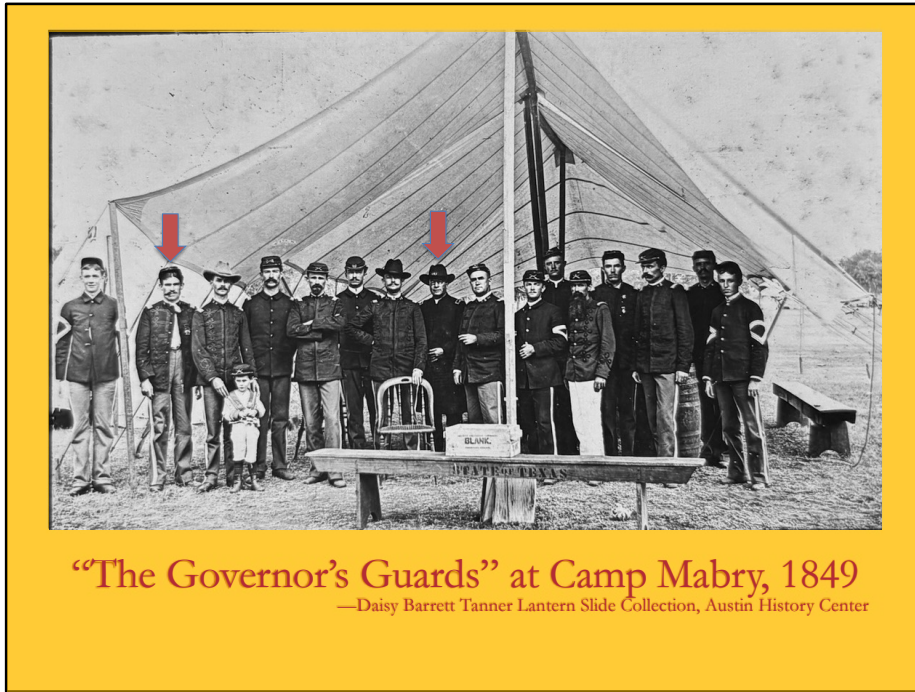


After Mr. Lee's death, the vestry installed this big memorial plaque, on the west wall of the Chancel.



St. David Window, 1916

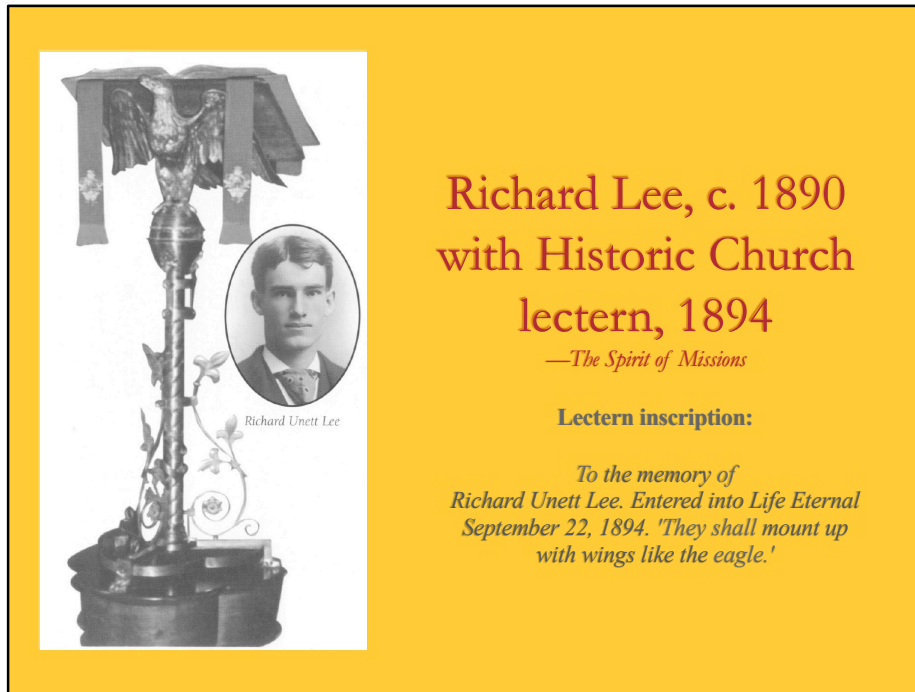
Parishioners thought the plaque an insufficient memorial, so they also installed the St. David window in his memory on the south wall.



“The Governor’s Guards” at Camp Mabry, 1849

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

One of several militia groups originally organized by Stephen F. Austin during colonial times and eventually merged into today’s Texas State Guard. Mr. Lee, under the center arrow, was the group’s chaplain. His son, Richard, under the arrow at left, died the same year this photo was made, from injuries received in a vaulting accident at the University of Texas athletic fields.



A newspaper eulogy on the day of Richard’s funeral says, “His death will be all the harder on his loving parents inasmuch as he was an only child, and the pride of his father and mother even to the point of idolization. He was about 21 years of age at the time of his death and would have graduated at the University this next term.”

Parishioners donated our Historic Church lectern in his memory, along with the lectern Bible now in St. David’s archives.

Ms. Tanner adds that Richard's death "was a shock from which [Mr. Lee] never fully recovered."

And probably Mrs. Lee, either.



“Bird’s Eye” Map of Austin, 1887

This 1887 Austin Bird’s Eye Map shows how sparsely populated the city was.



The Lees lived at **2006 Whitis Ave.** near the University, the more middle-class section of Whitis in contrast to Bishop Kinsolving's north end. Then, as now, the area was a center of student housing as many of the large houses served as boarding houses.



2007 Whitis
Avenue

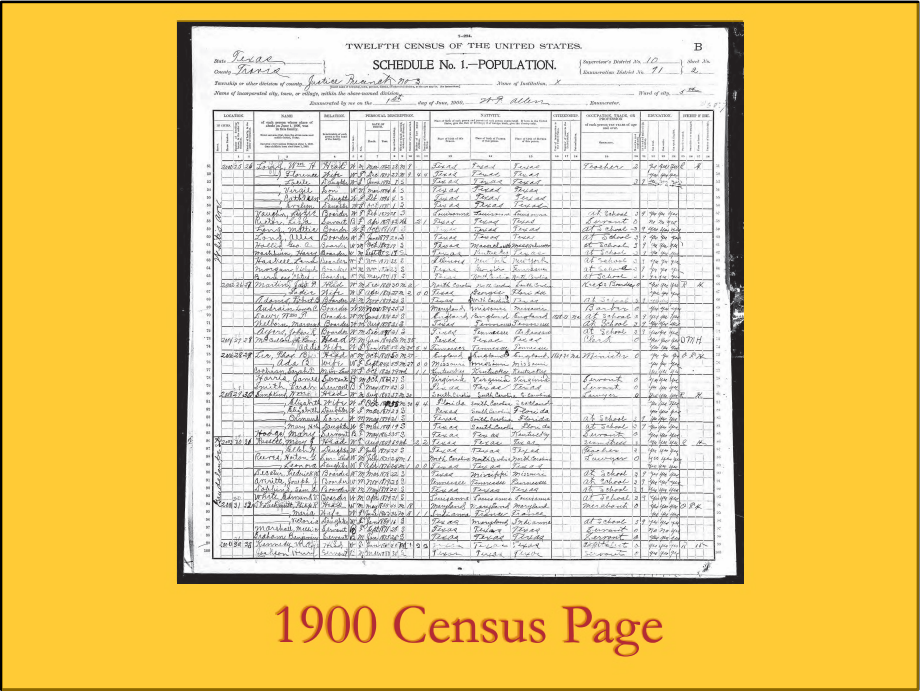
2009 Whitis
Avenue



We haven't yet found a photo of the Lees' home at 2006, but here are two house across the street that probably compared to it.



All of them are gone. This is the same block today, the **Dobie Center**.



A single page from the 1900 Census, with 2006 Whitis.

Lee, Phoebe B.	Head	W M	Oct 1849	50	M 27	-	England
Lee, Ada B.	Wife	W F	Sept. 1844	53	M 27	0 0	Missouri
Cochran, Sarah T.	M-in-law	W F	Oct 1830	79	wd.	1 1	Kentucky
Harris, James	Servant	B M	Oct 1862	37	S		Virginia
Smith, Sarah	Servant	B F	May 1877	23	S		Del. 12

1900 Census, 2006 Whitis Ave. Detail

Zooming in on the Lee's house at 2006:

Thomas
 Ada
 Sallie Cochran

A Gilded Age feature:
 Two live-in servants

Mistake on Ada's children, should show one child born, 0 living. Falsified or misunderstood the question?

Boarders on Whitis Ave.

TWELFTH CENSUS OF THE UNITED STATES
SCHEDULE No. 1—POPULATION

City of New York, 1910

NAME	RELATIONSHIP	SEX	AGE	COLORED	WAS EVER MARRIED	WAS EVER SINGLE	WAS EVER WIDOWED	WAS EVER DIVORCED	WAS EVER SEPARATED	WAS EVER UNMARRIED	WAS EVER MARRIED	WAS EVER SINGLE	WAS EVER WIDOWED	WAS EVER DIVORCED	WAS EVER SEPARATED	WAS EVER UNMARRIED	WAS EVER MARRIED	WAS EVER SINGLE	WAS EVER WIDOWED	WAS EVER DIVORCED	WAS EVER SEPARATED	WAS EVER UNMARRIED	
Boarder	Boarder	Male	25																				
Boarder	Boarder	Female	20																				
Boarder	Boarder	Male	18																				
Boarder	Boarder	Female	15																				
Boarder	Boarder	Male	12																				
Boarder	Boarder	Female	10																				

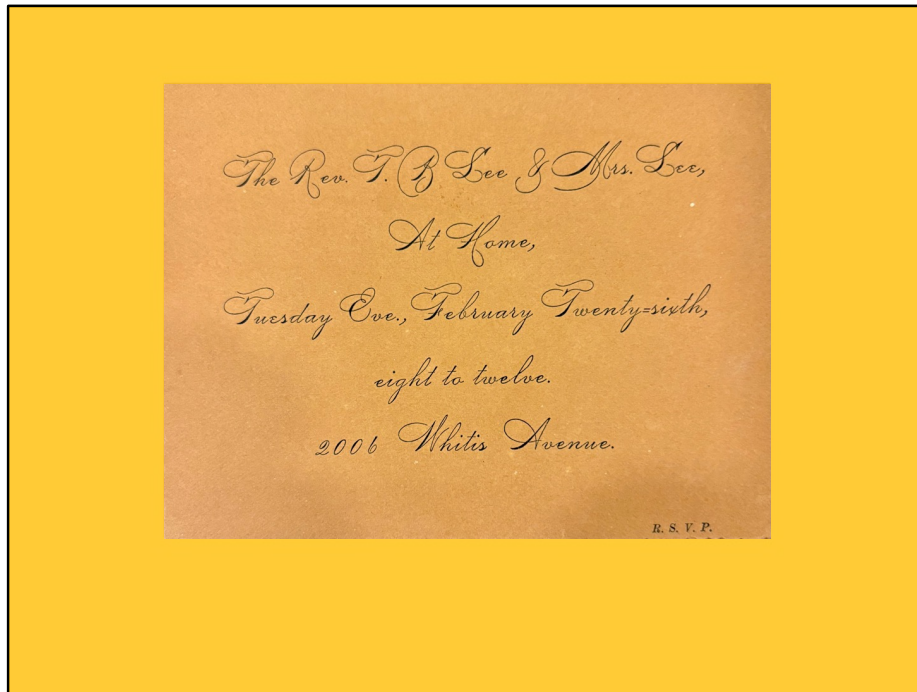
The houses on this block where boarders lived, highlighted.

Live-in Servants on Whitis Ave.

TWELFTH CENSUS OF THE UNITED STATES. SCHEDULE No. 1—POPULATION. 1911. This is one of the forms of census. Name of household, John W. Smith. Name of head of household, John W. Smith. Date of enumeration, 1911. State of residence, New York. City or village, Whitis Ave. The table contains columns for name, sex, age, marital status, race, and occupation. Several rows are highlighted in red, indicating live-in servants.

And live-in servants highlighted.

There was also another man from England.



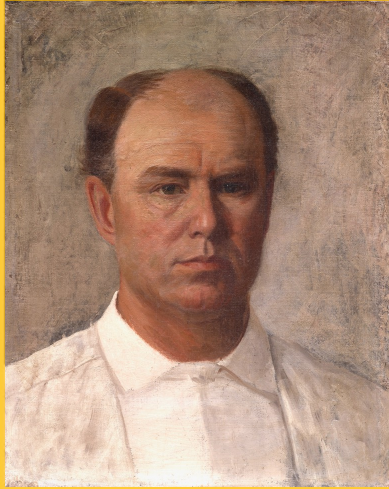
There was no parish hall for social events, so the Lees hosted frequent events in their home and garden.

This is an invitation to a non-themed party, a simple “at home” event.



The Portrait Artist:
William Henry Huddle

William Henry Huddle was from Virginia and served in the Confederate Army.



William Henry Huddle

Self-portrait, 1891

—Dallas Museum of Art

He moved to Paris, Texas after the war, where he worked as a gunsmith but spent most of his time drawing and painting. He entered the National Academy of Design School in New York, where he studied for two years. He also studied in Munich. When he returned and settled in Austin, he devoted himself to painting portraits of the earliest Texas heroes and statesmen. This work was eventually bought by the State of Texas, which later commissioned him to paint more portraits.



William Henry Huddle
David Crockett, 1889
—Texas State Capitol

His portrait of David Crockett is about the first thing you see after you enter the Capitol's south doors and pass through security.

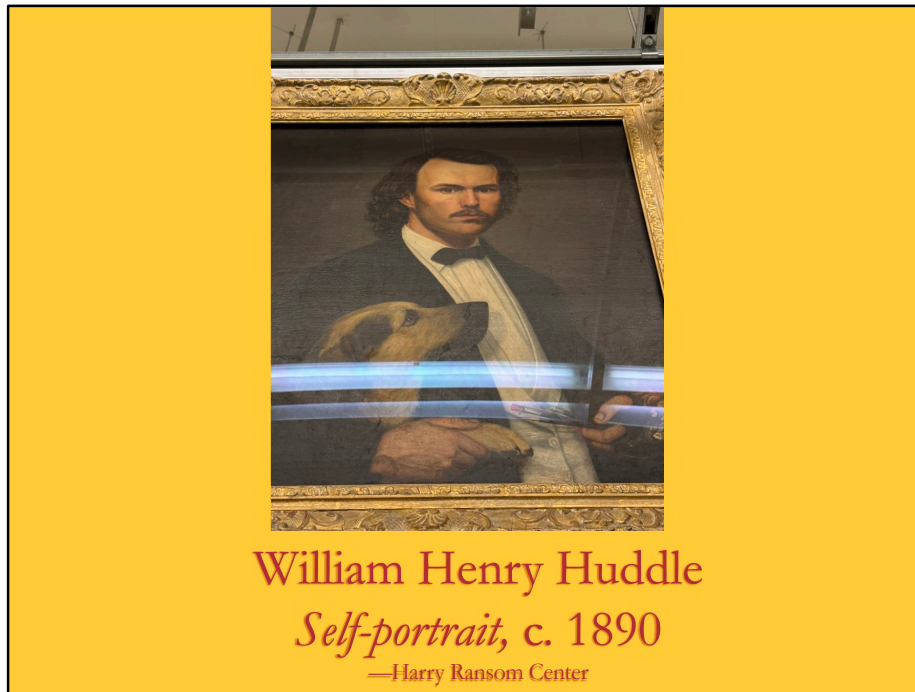


William Henry Huddle
Surrender of Santa Anna, 1886

Then turning left, you'll see *The Surrender of Santa Anna*. Huddle was not a great action painter—some of the figures are quite wooden, but each figure was individually researched and as accurate as he could make them.



If you lived in New York City during the Gilded Age and needed a portrait painted, you would probably travel to London and hire the leading portraitist of the day, John Singer Sargent. In Austin, you would hire Huddle.



This is Huddle's self-portrait as a young man.

The Harry Ransom Center didn't want to haul down paintings from storage just for me, so I had to shoot what they have, high up on their storage screens.



The portraits in the Capitol rotunda are quite uniform:

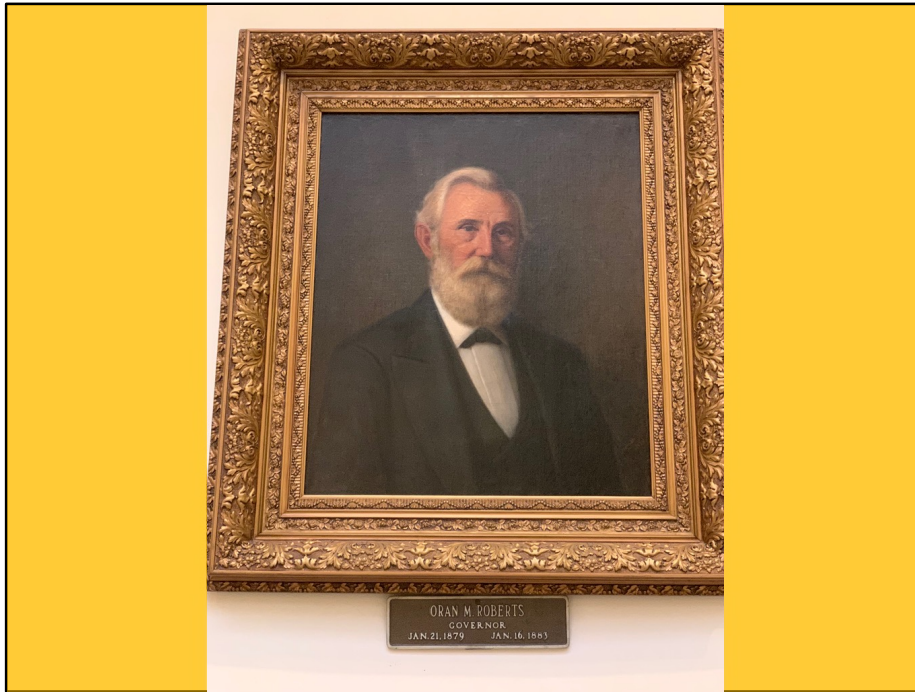
Dark clothes, dark backgrounds, and ornate gilded frames, just like our portrait.

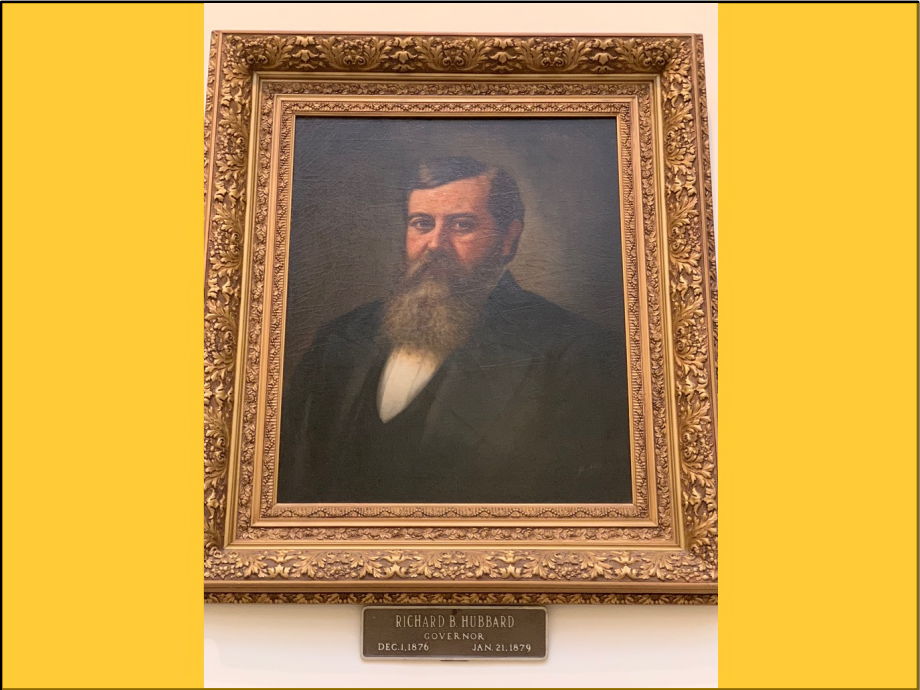
We'll just run through these quickly.

Some of them seem a little routine and slipshod, but he had to paint most from old daguerreotypes or photos.













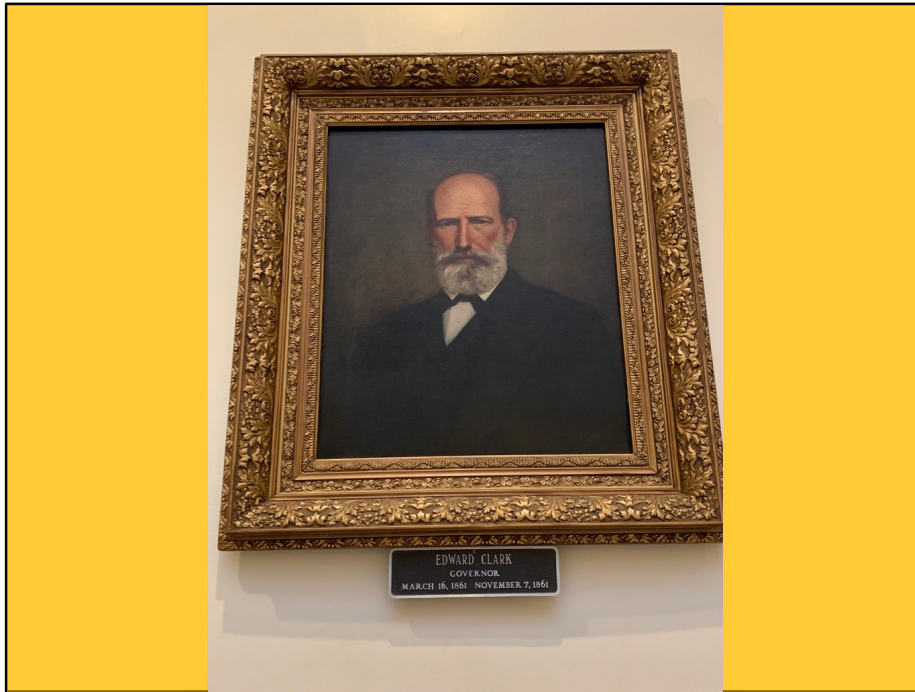


ANDREW J. HAMILTON
PROVISIONAL GOVERNOR
JUNE 17, 1845 AUG. 9, 1844



PENDELTON MURRAH
GOVERNOR
NOV. 9, 1863 JUNE 17, 1865







SAM HOUSTON
PRESIDENT
OCT. 22, 1838 DEC. 10, 1838
DEC. 13, 1841 DEC. 9, 1844
GOVERNOR
DEC. 21, 1859 MAR. 16, 1861



HARDIN R. RUNNELS
GOVERNOR
DEC. 21, 1857 DEC. 21, 1859





P. HANSBOROUGH BELL
GOVERNOR
DEC. 21, 1849 NOV. 23, 1855









DAVID G. BURNET
AD-INTERIM PRESIDENT
MAR. 16, 1856 OCT. 22, 1856



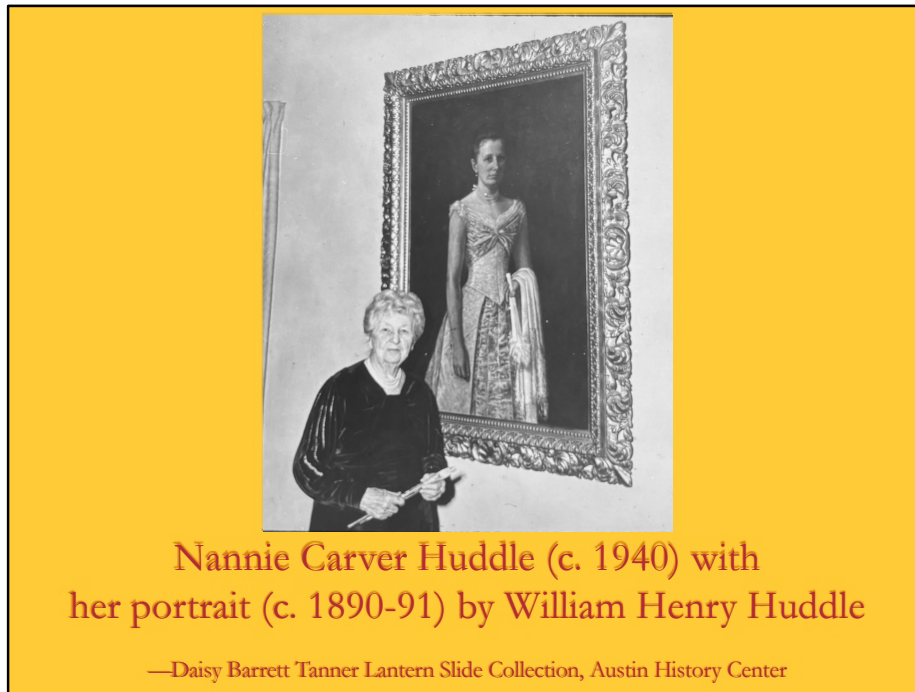


William Henry Huddle
Bee Cave, 1883
—Dallas Museum of Art

William Henry Huddle
Marble Falls, 1885
—Dallas Museum of Art



He also painted a few landscapes.



His wife, Nannie Carver Huddle, was also a painter.

The Huddles were married at St. David's.

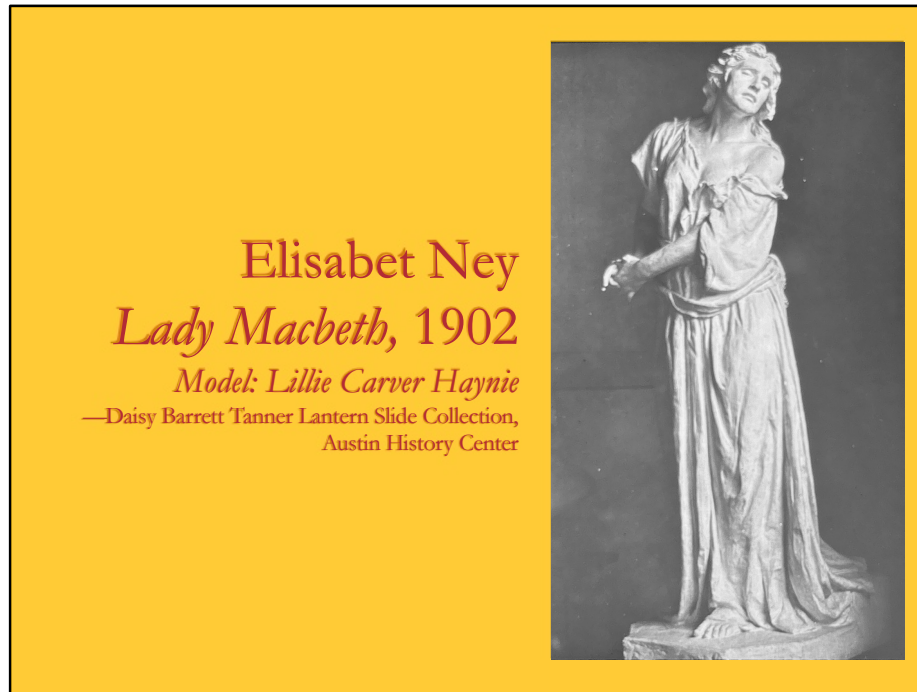
This photo of her is in front of her portrait done years earlier by her husband.

Notable on the timeline: they were married for only a short time before Mr. Huddle's death at age 45; Mrs. Huddle lived for almost sixty years after his death.

Mrs. Huddle chaired the St. David's committee that commissioned the Charity Window in Mrs. Lee's memory.

Their daughter, Marguerite Huddle Slaughter, was also a St. David's parishioner and worked as a music teacher in Austin.

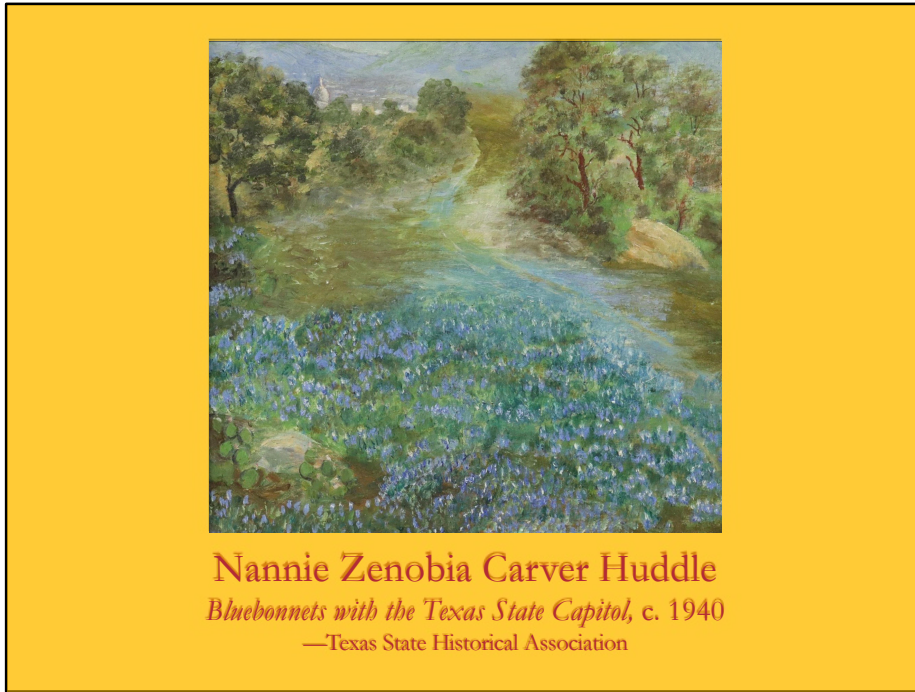
Who remembers her?



Nannie Huddle was the sole pupil of Austin's Elisabet Ney, and studied both painting and sculpture with her.

Another St. David's parishioner, Lillie Carver Haynie, was the model for one of Elisabet Ney's most famous sculptures.

Lillie must have been Nannie's sister, but I don't know for sure.



Typical of Nannie Huddle's style; one of the first to participate in the neverending craze for bluebonnet paintings and photos.



William Henry Huddle
Lily Carver with Feather Boa, c. 1895
—Harry Ransom Center

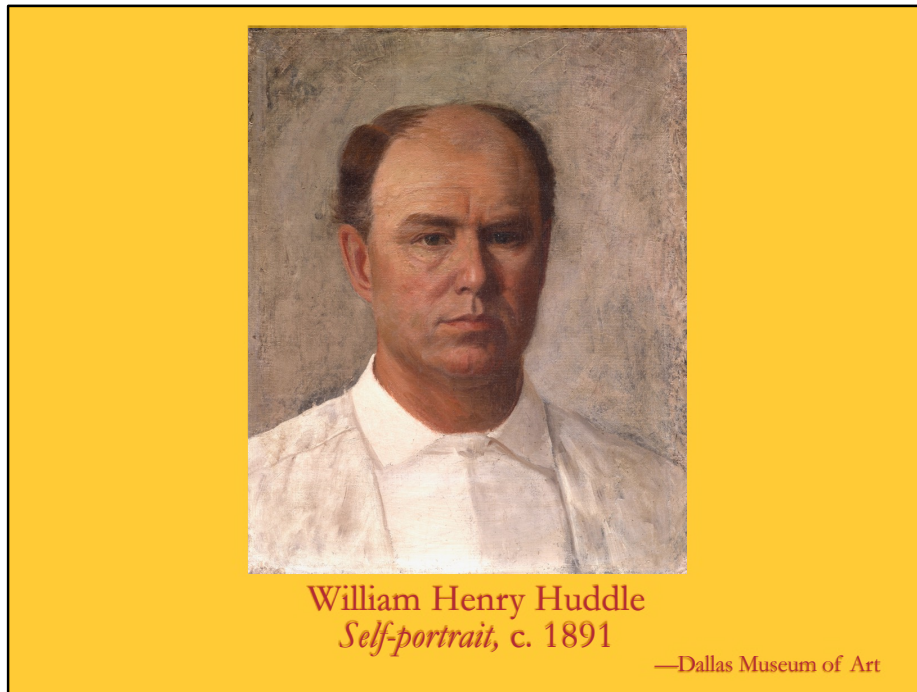
A few other portraits of women.

Huddle's mother-in-law, Lily Carver.

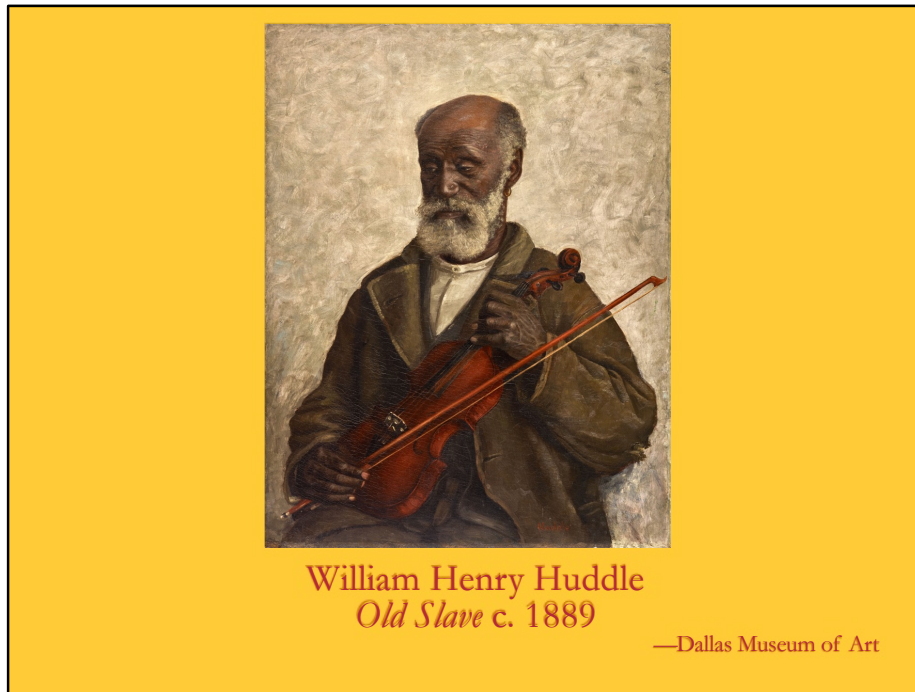


Mrs. Waldene Copperel.

Bad angle at HRC shows the age damage like our portrait had before restoration.



Huddle's style continued to evolve as he lightened both subjects and backgrounds.



His painting “Old Slave” has an impressionistic background with Cezanne-like swirls that seem to be by the subject’s radiating aura.

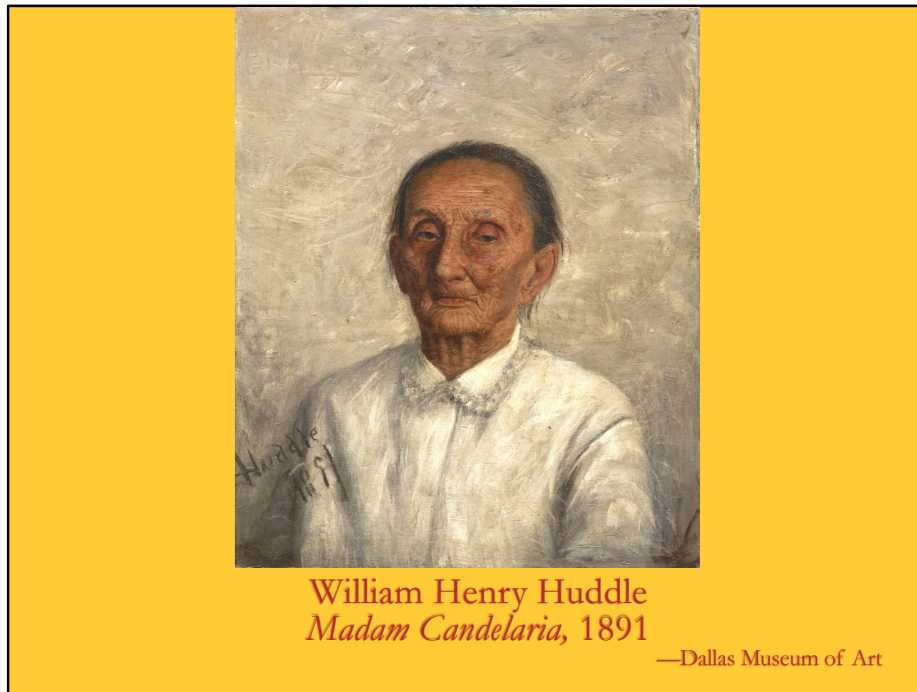
Huddle first envisioned a painting of an aged black fiddler, then went looking for a model, finally finding this man on East 6th St. He may have actually been enslaved before the war, but he had never before touched a violin before posing for this.



*Andrea Castañon de Villanueva
(Doña Candelaria) c. 1899*

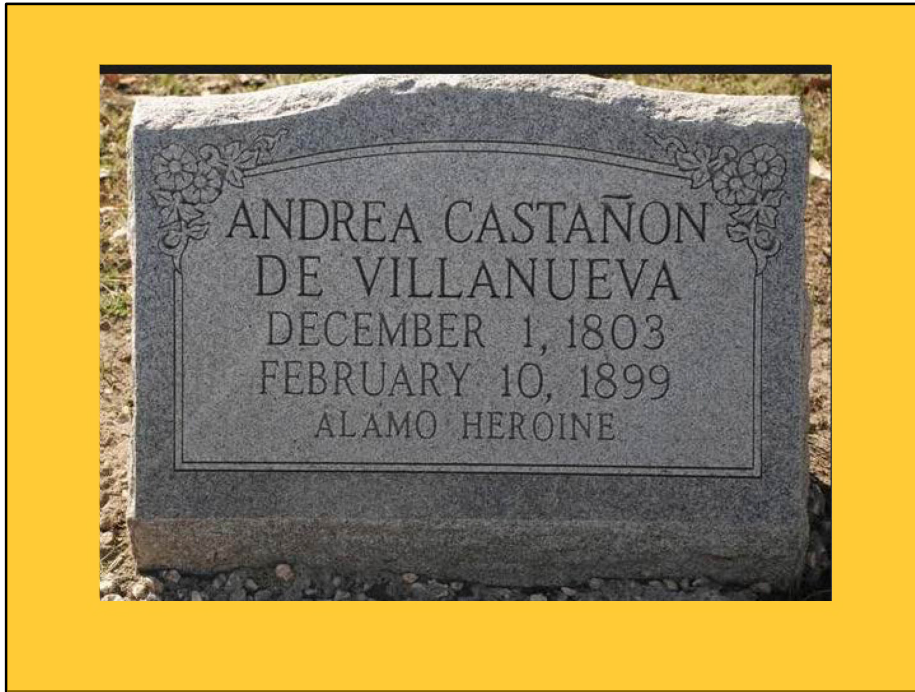
—Texas State Historical Association

Toward the end of his life, Huddle kept painting famous Texans including Doña Candelaria, the survivor of the Alamo who is said to have been James Bowie's nurse as he was ill with fever during the siege of the Alamo. The lady's husband had been a candlemaker, so she was referred to with the feminine form of his name. She became a well-known philanthropist in San Antonio.



Huddle's portrait of her is his masterpiece. It again has the lighter, impressionistic background of his late period, with the electric aura seeming to express the lady's energy and strength. This one can be hypnotic if you stare at it.

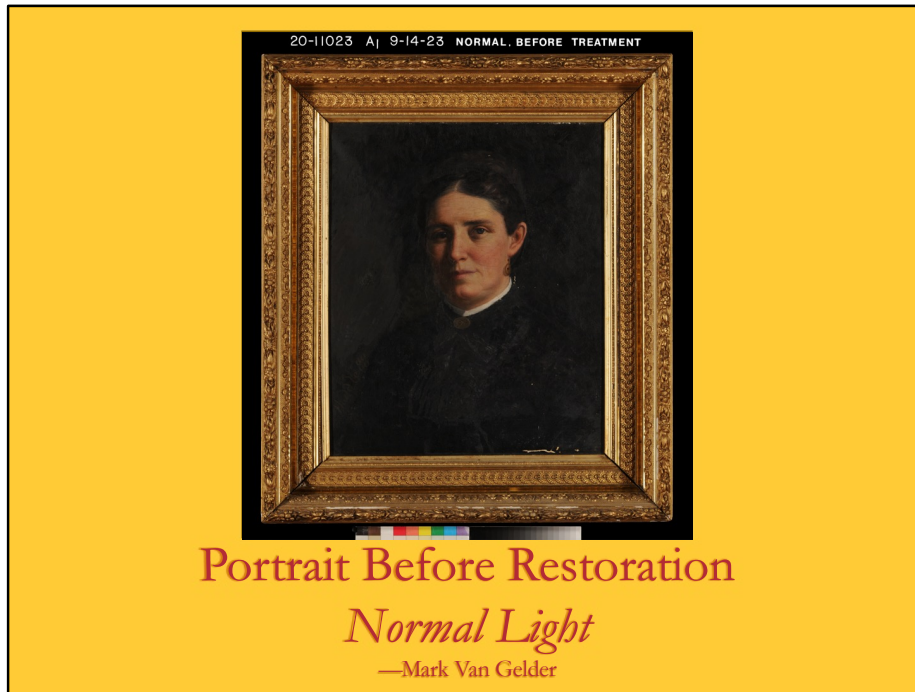
Doña Candelaria and others claimed that she was 107 years old when the painting was made,



but her headstone says otherwise: age 95

The Portrait Restoration

After years of Virginia's research and work, the vestry voted to restore the portrait in Virginia's honor two years ago and hired Mr. Mark Van Gelder, who also restored the three altarpiece paintings in the Historic Church.



He took numerous photos, before and after, under different lighting, and meticulously documented his treatment methods.

Some of the painting's problems he identified:

scattered paint losses

“tenting” detachments of the paint surface,

Hole patched, with poorly executed repainting on the front surface

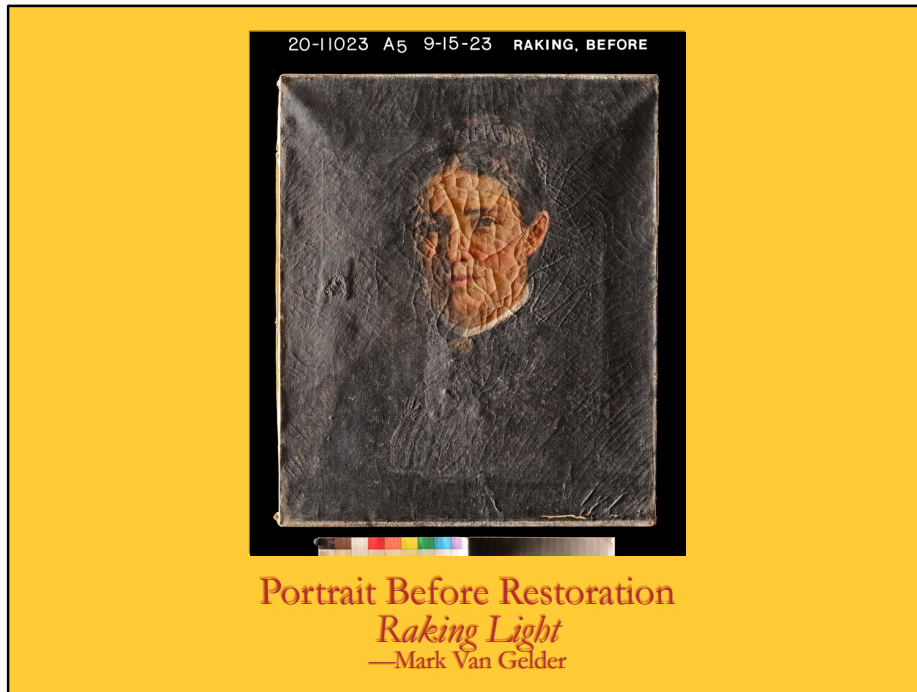
Much of the overpainting is quite thickly applied, using problematic, drying-oil-based paints

mechanical crack patterns overall

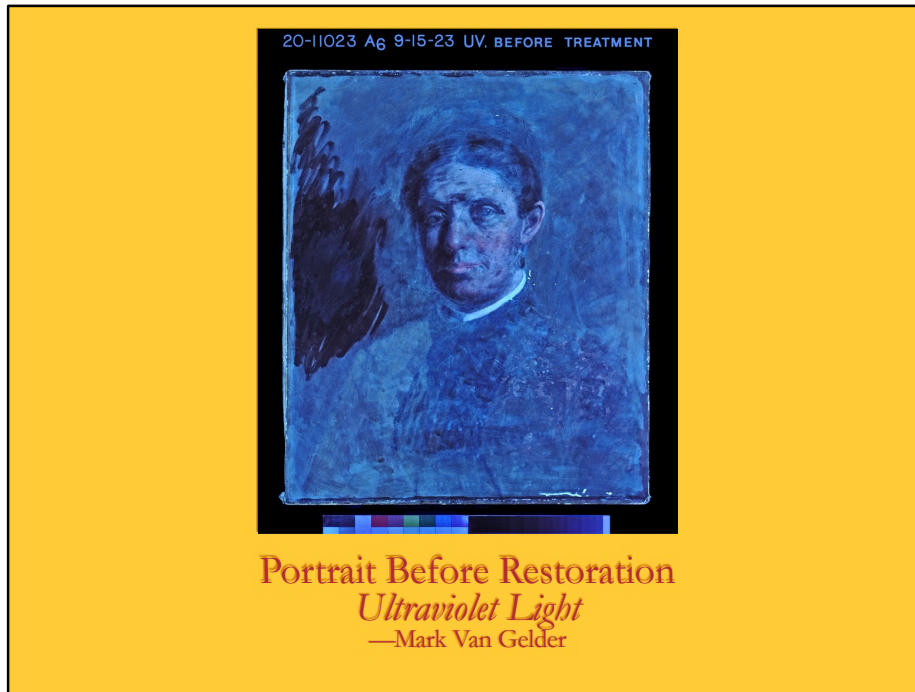
drying crack patterns

surface is variously covered by somewhat discolored

varnish coatings
not cleaned evenly in the past
general dust and grime
similar problems with frame



These show up worst when photographed by light from the side.

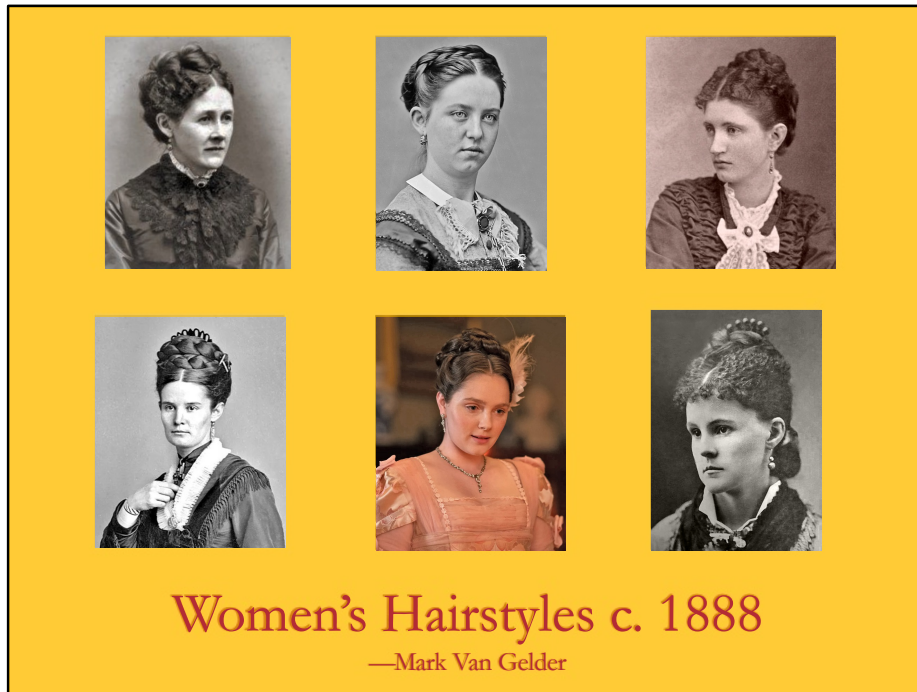


And under ultraviolet light.

The large dark area at the left shows where a hole was crudely patched and painted over.

Her right eye may have also been repainted.

The portion with her dark hair blending into the dark background was also a problem for restoration, needing careful repainting where it was hard to tell what was going on.



Van Gelder researched period hairstyles to get it right.

20-11023 D2 10-19-24 NORMAL, AFTER TREATMENT



Portrait After Restoration
Normal Light
—Mark Van Gelder

The Lees' Final Days

Remember the tragic death of the Lees' son, Richard, at age 21?



St. John Window, 1899



Rufus Lamar Hardy,
1878-1899

It happened again five years later with their informally-adopted son, Rufus Hardy. Rufus was one of the UT Law School students whose teacher had encouraged them to attend St. David's in order to learn good English diction as spoken by Mr. Lee. Rufus lived with his family in San Marcos, but boarded with the Lees while he was at school. While home in San Marcos for the winter break, he was helping to unfreeze a pipe when it exploded and killed him.

Mr. Lee often referred to Rufus as "My Beloved Disciple."

The St. John window at the rear of the Historic Church was dedicated in his memory, and restored during recent renovation.



The Rev. Thomas Booth Lee at St. David's altar, 1912

—*St. David's Through the Years*

This is the final photo of Mr. Lee, at the altar on Easter in the year he died.

Mr. Lee always suffered from the heat in Austin summers, and would often get a two-month vacation to escape it. When Ada went upstairs to tell him the carriage was waiting to take them to catch the train to Galveston, she found him dead at his desk.

I have a film clip from the 1947 movie, "The Bishop's Wife" which might answer two questions: what did Mr. Lee's exemplary English elocution sound like? And a practical question my daughter, Jane, asked after viewing a preview of this show: "Where did Ada sit in the church?"

Here's Loretta Young as Ada Lee and David Niven as the Rev. Thomas Booth Lee, delivering the Christmas Eve sermon.



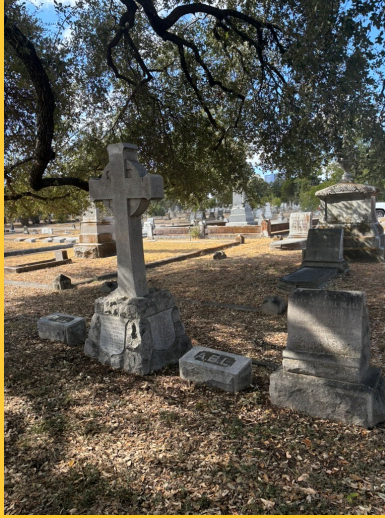
The Bishop's Wife, 1947

Directed by Henry Koster; with Loretta Young and David Niven



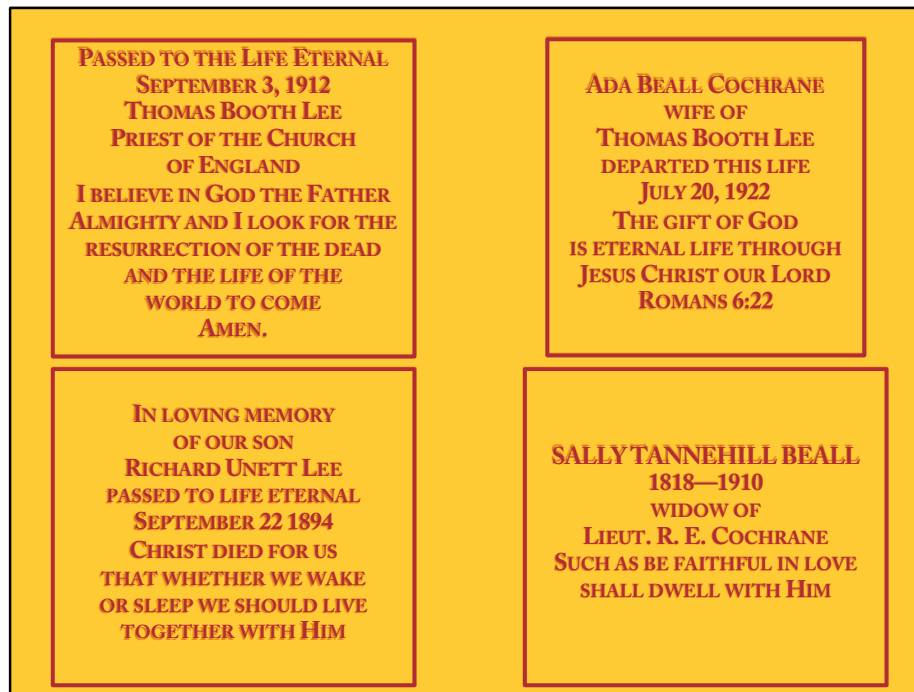
Lee Family Plot, Oakwood Cemetery

Like almost all St. David's families during this period, including the Huddles, the Lees were buried in Oakwood Cemetery.



Lee Family Headstones,
Oakwood Cemetery

The headstones left to right are Richard, Thomas, Ada, and Sallie Cochrane, Ada's mother.



These are the headstone inscriptions. After Mr. Lee's death, Ada Lee continued to live in their home on Whitis Avenue. Her informally-adopted daughter, Mary Josephine Palm, lived with her there until Ada's death in 1922. Mary Palm's family were founders of St. David's, and Mary led the altar guild for many years. Who remembers Mary Palm?

Miss Palm inherited the Lees' home and other possessions and continued living there until her own death in 1956. The portrait was likely in the home throughout this period, so Mary Palm likely gave it to the church, where it has remained since.



**St. David's with Parish House,
c. 1916-1924**

—Daisy Barrett Tanner Lantern Slide Collection, Austin History Center

The rector who was challenged to follow Mr. Lee was the 31-year-old Rev. Milton Worsham. As Mrs. Tanner notes, many parishioners had never known a rector other than Mr. Lee, and a lot left to attend All Saints Church.

More followed when he replaced the old cross at the top of the bell tower with the neon cross shown in this photo. About this time, they also painted over all the interior stenciling with Delft blue and white, and accepted the gift of the white reredos behind the altar.



Who remembers this?

Institutional Amnesia in Churches

There are specific symptoms of amnesia in churches, identified in a blog from The Episcopal Diocese of Olympia, Washington:

“Some of the problem comes when vital information is retained by members of the church leadership but on personal computers or personal files kept off-site.

When that person leaves a leadership position, the information ends up in a file in a garage or in the local landfill. It is then lost to the congregation.”



St. David's Archives
Before Update

The problem is compounded when the files are digital files, so much easier to lose or delete.

This is the archives office (just down the hall outside Crail) before a recent update which added new paint and shelving. Note the gigantic portrait of Bishop Kinsolving behind the desk—needs a new home.



St. David's Archives
After Update

Don't see much change? It's still the same small room but much better organized.

Remember to Remember

- *Help preserve what we have*
 - Take personal responsibility to care for church artifacts
 - Remember the existence of important documents
 - Phased Preservation Master Plan
 - Artifacts Committee Policy
 - Volunteer in St. David's Archives
 - Mity Myhr, archivist
 - Send the church your committee minutes
 - Esther Loukota, front desk manager
 - Liliana Pierce, executive assistant to the rector
- *Accept the need to get rid of some things*
 - No liturgical or historical value
 - No longer considered useful or beautiful
 - Church is unable properly to care for an artifact

Some things we all can do to help recover from corporate amnesia. Reprinted on your handout.

Don't depend on archivists and staff to take care of everything on their own.

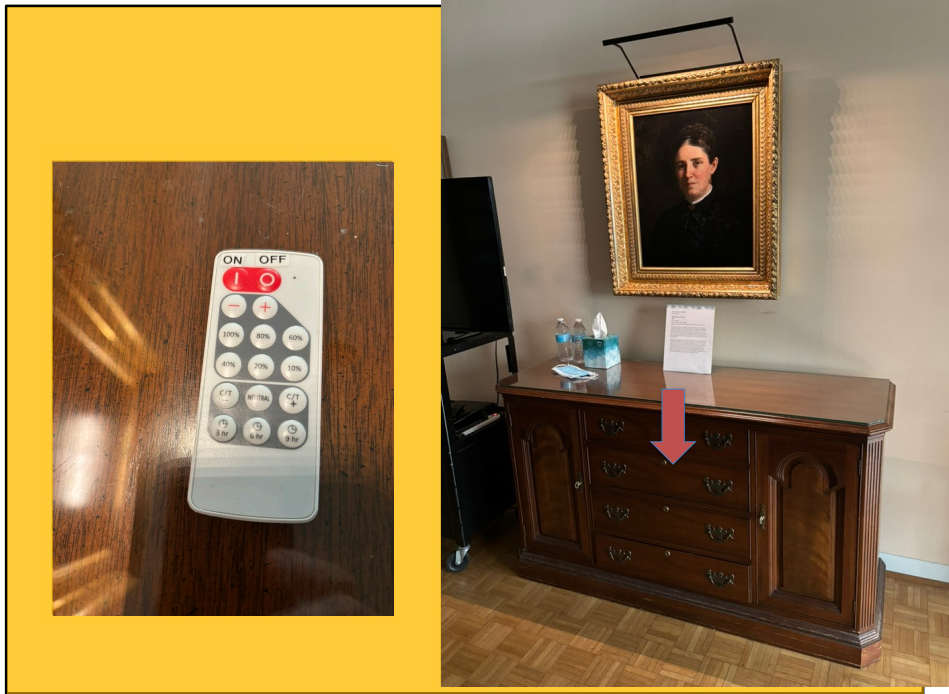
You can't use information if you don't even remember we have it. Just two examples from my own narrow perspective.

Archive volunteers are currently cataloging photos and preparing to conduct oral history interviews.

Church records on your home computer? Share them with church staff who will save them on our backed-up hard drive.

Don't expect the church to keep stuff forever, just out of habit.

Maybe we should have donated the Ada Lee portrait to HRC?



The Guild Parlor, where Ada Lee's portrait lives, is just down the hall outside Crail.

Having a meeting there? Use the light's remote control to turn on the painting light. In the second drawer of the credenza under the portrait. Push and hold. No need to turn it off.

I'll close with a prayer and then take questions.

Prayer for the Departed

Eternal Lord God, you hold all souls in life: Give to your whole Church in paradise and on earth your light and your peace; and grant that we, following the good examples of those who have served you here and are now at rest, may at the last enter with them into your unending joy; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

—*The Book of Common Prayer*, p. 253

Let us pray,



QUESTIONS



20-11023 Ag 9-15-23 UV, BEFORE TREATMENT





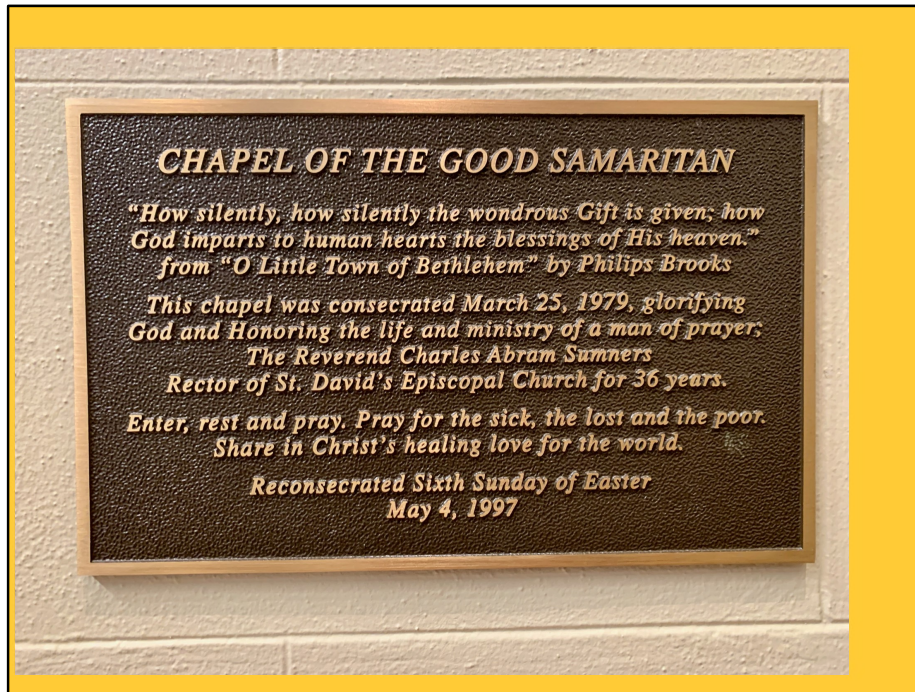
Before



After



I can't help mentioning the Rev. Charles Sumners, who also served for many years, just about one year less than Mr. Lee. This plaque on the Chancel east wall is in a sort of face-off with Mr. Lee's plaque.



Mr. Sumners was also honored by the construction of the Good Samaritan Chapel on the west side.