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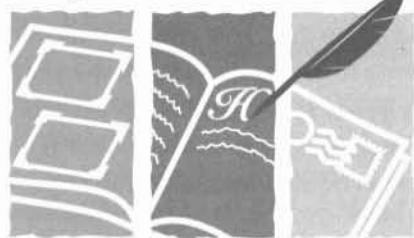
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# The Joint Archives *Quarterly*

Volume 12 Number 1

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## *The History of Grace Episcopal Church of Holland*

by Charles A. Huttar

Worshippers at Grace who gaze on the window of Christ in Majesty above the altar see panels representing the Church in various parts of the world. The Holland, Michigan, panel depicts the four buildings that have borne the label "Episcopal" over the past 135 years. These are the outward and visible signs of a life of spirit and ministry that, as the years pass, becomes harder to chronicle since the other traces it leaves are fewer and more difficult of access.<sup>1</sup> "One of Holland's pioneer churches" was how a newspaper article described it just halfway through that period,<sup>2</sup> and its history is a story of perseverance and achievement.

### **I. Years of Struggle: 1866–1893**

#### **MISSIONARY PERIOD**

The history of Grace Church of Holland (Episcopal) began nearly 136 years ago on August 12, 1866, when the Reverend Robert Wood of Ionia — who later that year would go to the U.P. as a missionary — visited the "colony" of Holland at the request of a small minority of residents who desired an Anglican style of worship. One of them was English-born Sarah Howard, wife of attorney Manly Douglas Howard. More than five years earlier, Howard and others interested in establishing an English-speaking school had formed a stock company, the Select School Association of Holland, with shares at \$5 apiece. For \$100 Howard himself bought a lot, on Tenth Street where the Temple Building now stands, and the association proceeded to erect for \$300 a one-story school building, 20 feet by 28, and begin classes. The venture, however, did not prosper.

Wood held two public services that Sunday in 1866, at the schoolhouse in the morning and the First Reformed Church (the "Pillar" Church) in the afternoon with forty or fifty in

attendance. In the evening, eleven persons, five adults and six children, were baptized in a private ceremony. But there was not another service till the following June, when the Reverend Joash Rice Taylor, rector of the Episcopal church in Grand Haven, began conducting occasional services in the Howards' home, Eighth and River (and perhaps others') —

eight over the next year. That fall the group decided to organize as a church, to which the majority of the Select School shareholders agreed to donate their building. Howard asked \$600 for the lot, and a "festival" was held in January to raise money, but \$75 was all that could be paid right away; another \$170 had to be spent to repair the building and adapt it for worship services. The first Sunday in 1868 a Sunday School was organized, with sixteen pupils (a number that doubled the following week) and local druggist



Heber Walsh as superintendent. By Easter the members had finished organizing, electing five vestrymen, including Howard and Walsh as wardens, and calling J. Rice Taylor as their first priest, guaranteeing him an annual salary of \$260 for services every other Sunday (he continued as rector in Grand Haven), with a possible increase to \$300 if offerings permitted. Meanwhile, the Episcopalians allowed a local group of Methodists to use their building gratis; this continued from 1867 until the spring of 1870 when the Methodists' own building was finished.

The new Protestant Episcopal Church adopted the name Grace and was formally accepted into the Diocese of Michigan in June 1868. The congregation then numbered 22 families, with 38 adults and 32 children.<sup>3</sup> Offerings the first year totaled \$869. Taylor's title was Missionary Rector, and

(Continued on page 2)

## From the Director

By the time you receive this newsletter, I hope you had the opportunity to enjoy the new video about the history of Tulip Time that debuted at Kopenplaats this year. Produced by the Joint Archives of Holland and Hope College's communications department staff, the 25-minute video contained parts of many interviews we conducted with local residents Elton Bruins, Chris Byrnes, City Councilman Victor Orozco, Michael Viola-Vu, Mayor Al McGeehan, John Karsten, Ruth Coleman, Barb Appledorn, Tony Castillo, Becky Arenas, Margaret Van Vyven, and Donald Postma. And since some very interesting history was recorded, we have decided to pursue the production of an hour-long history of Holland for use in local school classrooms and civic organizations so that many more can enjoy the rich and diverse heritage of Holland.

With this issue we have devoted the entire publication to the talented Charles Huttar, Professor of English Emeritus, Hope College and his piece, *The History of Grace Episcopal Church*. Chuck has been a member of Grace Episcopal Church since moving here in 1966 and is quite qualified to write this congregation's rich history. A special thank you also to the Holland Museum for allowing us to use their wonderful collection of photographs housed at the Joint Archives to illustrate this piece.

Our dedication to making the Joint Archives collections more accessible to the researcher continues. Over three hundred Hope College, Holland Museum, and Western Seminary registers are now available for researchers to view online. Later this summer, in cooperation with the City of Holland, we will launch a website devoted to the biographical history of each mayor of Holland with an accompanying photograph for quick reference for researchers.

Lastly, we had to say goodbye to another student research assistant as Alicia Irvine of New York graduated. She first came to us as a volunteer working on a class project. After the project ended, we hired her as an assistant and since then she has done wonderful work. Our hopes are that she will continue her studies in history so that more institutions will benefit from her aptitude for history and quality research.



Geoffrey Reynolds

## *Grace Episcopal Church (continued from page 1)*

it was appropriate: he was given responsibility as well for building a new parish in Saugatuck, and over the next few years he labored to start one in South Haven, too.<sup>4</sup>

It was a time of struggle. In a community made up nine-tenths of "Hollanders," the group met at first with "prejudice," Taylor reported at the next diocesan convention in 1869, but now he could see it "gradually wearing away." Still, he believed that "the number of Americans is comparatively so small that our church can grow only by patient labor and waiting." In 1870 services were suspended. They were resumed every other Sunday in 1871 — but then in October 1871 the Holland Fire destroyed the church and its contents, except for a plated alms-basin and chalice which were on loan to the Saugatuck parishioners. The morning service was held that day, but there was none in the evening owing to the heat and smoke. The vestry decided to rebuild elsewhere, as the old church was located too close to a steam planing mill. Fire insurance yielded just about enough to buy a new lot,<sup>5</sup> on the southwest corner of Eleventh Street and Pine, for \$490. But "winter was fast approaching," Walsh writes, and providing "shelter . . . for their families" had to take priority.

After the fire, a place was found for the Sunday School in an "upper room" over Charles Brandt's saloon on Eighth Street (also burned but evidently soon rebuilt), and in 1872 the mayor offered use of the "town hall" for church services. There was one service at Christmas, but most of the time Taylor was on the road traveling about the state and then, from January to June, in the East, raising money to rebuild in Holland

and also to build a church in Saugatuck. He raised over \$3700 for Holland and hired Detroit architect Gordon W. Lloyd to design both buildings; the bishop later would describe the churches in Holland and Saugatuck as "twins."<sup>6</sup> Howard returned what had been paid him for the old lot and forgave the rest of the debt. He also, however, resigned as



Holland Museum/Joint Archives

*Grace Episcopal Church with  
Third Reformed Church in  
background, c. 1873.*

senior warden. At a meeting in August 1872 the vestry accepted his resignation and opened bids for the new church building. Work began September 18.

The new Grace church cost \$5500 and services were held in it by October 1873. A local newspaper devoted a full column to describing it and called it "an ornament to the city." Its

lancet windows and a seven-foot rose window in the front, filled with stained glass bearing “various designs” and “emblems,” were the first of that sort in Holland. “The most orthodox Hollanders” thought them “too showy for a house of worship,” even idolatrous, but the editor chose rather to emphasize the boost this work had given to the local economy, since “every dollar” spent for labor and materials, apart from the glass (which cost \$391 and was underwritten entirely by donors within the parish), went to “our own mechanics” and suppliers.<sup>7</sup>

The new church was consecrated the following June by Bishop Samuel McCoskry, even though \$500 was still owing — an unusual step because, by church law, consecration is not supposed to occur until the ownership is free and clear.

In December 1874 the diocese was divided in two, and Grace Church, Holland, became part of the new Diocese of Western Michigan under the care of Bishop George D. Gillespie. Heber Walsh represented Grace as a lay delegate at the diocesan conventions in 1874 and 1875. By then (1875) there was a parish library of 164 volumes. But operating expenses had been running behind income, Taylor had been forced by ill health to take a leave, and the Bishop’s visitation in May 1875 was the only service held that year. Finally in 1878 Taylor resigned.<sup>8</sup> By then, Grace was \$1200 in debt — to the diocese now, and secured by a mortgage at 10% interest.

Taylor was succeeded at the beginning of 1879 by the Reverend E. W. Flower, serving both Holland and Saugatuck and part of the time Newaygo as well — a demanding schedule, considering the speed of transportation in those days. The vestry agreed to pay him a salary of \$300, but after a year, with the parish seriously in arrears on interest payments to the diocese and disgruntled members dropping out, they cut it to \$200. Flower stayed nearly two years in Holland and resigned because of “inability to rouse the needed interest.”<sup>9</sup> His successor, the Reverend F. C. Coolbaugh, lasted a shorter time. Starting in October 1881 he came from Grand Rapids, where he was rector of Grace Episcopal Church, to conduct services every other Friday,<sup>10</sup> and a lay reader, Henry C. Matrau, took charge the other weeks; but a *History of Ottawa County* published in 1882 reports that “there are now no services held.” Taylor returned late in 1882 for another year, after which Coolbaugh came to hold weekday services without compensation until June 1886, when the Reverend George Sinclair Ayres accepted responsibility for Holland along with Whitehall.<sup>11</sup> He lasted a year.

It was an eventful year. Another fire, October 15, rendered the building no longer usable. The greatest concern of townspeople watching the blaze, it was reported, was for the loss of the beautiful windows.<sup>12</sup> The fire had started in the

furnace room, but the furnace had not yet been fired up that fall. Speculations about the cause included arson and a boy hiding out to smoke. At any rate, the vestry stated its determination “to immediately re-build,”<sup>13</sup> but there were delays, and meanwhile a fire November 30 severely damaged the rector’s home. Finally, acting on a petition signed by 27 neighbors,<sup>14</sup> the city council ordered the church to be razed. Some timbers, window frames, doors, siding, and the furnace were salvaged to use in rebuilding.<sup>15</sup>



Holland Museum/Joist Archives

*Grace Church after 1886 fire*

Meanwhile regular services continued, held at the Lyceum Hall (also known as the Opera House), located on the north side of Eighth Street, west of Cedar Street (now known as College Avenue). A fire there on May 14, 1887, did \$500 worth of damage but failed “to discourage this plucky little band,” who scheduled “a Fair, or sale of fancy articles” for the following Friday night to augment a building fund that had “already reached a goodly sum.”<sup>16</sup>

This newspaper account, however, may conceal real financial troubles. Less than three months before, the trustees of the diocese had been concerned enough about the parish’s shaky situation to come to the Opera House, meet with church members, and propose a ten-year loan at 10% interest. Rector and congregation found this “very discouraging” after their “flattering success” so far in trying to keep going.<sup>17</sup> Apparently unpaid interest on the debt had mounted, and there may have been further borrowing: once the diocese was paid off, only \$257 remained from the insurance payout of \$2500 (on a \$4500 loss). But twelve months later they were able to purchase a lot for \$350, on Ninth Street west of River, and, though the old site was still being advertised in September 1888, eventually its sale brought \$275. They raised \$1148 locally in contributions, received donations of furnishings, carpet, and an organ from other Episcopal churches, erected a new building for \$2475, and had a dedication service March 11, 1889.<sup>18</sup> It is small wonder that the window panel showing Grace’s nineteenth-century buildings also contains the symbol of a phoenix.



By the middle of 1887 Ayres had resigned, following which Grace was served by the diocese's General Missionary, the Reverend J. W. Bancroft, and briefly by the Reverend Dr. Theodore J. Knapp of Grand Haven, but then, for a five-year period after the new church was built, by local jeweler Charles A. Stevenson, warden and lay reader.<sup>19</sup> He also chaired the building committee, and by 1893 the remaining debt of \$923 was paid. There were then 38 communicants.

## II. Years of stabilization: 1893–1935

I think the term “stabilization” is appropriate, even though there were sixteen ministers in this 42-year period, beginning with Woodford P. Law, the rector in Allegan, as a missionary in charge. In 1896 the Reverend William H. Van Antwerp came as rector. He was “a descendant of the old Knickerbocker stock and a member of the Holland Society of New York,”<sup>20</sup> who had served Episcopal churches in Union Pier, Charlotte, and Marshall. Regarding Holland he had certain misgivings: “The attempt to maintain a rector at this time was an experiment. . . . The mass of the population was foreign in race and language.”

But these difficulties evidently were overcome in his four years of service — a time recalled to mind by the altar cross now used in Grace's chapel, which bears the inscription “In Memoriam Eliza Randall Van Antwerp”<sup>21</sup> — for not long after, in 1902, in the rectorate of William Johnson, Grace was able to add a Guild Room and also to build a rectory (102 West Thirteenth Street, now owned by Gordon and Barbara Stegink) for \$4000. A pipe organ was installed in 1905 and replaced in 1916 at a cost of \$2000 — in addition to the \$2500 raised that year to pay off the mortgage on the rectory. Among the ministries carried on in this period were occasional signing services for the hearing-impaired (led by a diocesan General Missionary to Deaf-Mutes, the Reverend Austin W. Mann, based in Grand Rapids) and evening cottage services in Ottawa Beach homes, or on the beach, in the summer. From 1906 to 1935 the rector of Grace, Holland, was also in charge of All Saints', Saugatuck. One benefit of this arrangement was that in 1924 the Saugatuck congregation gave the Reverend D. D. Douglas, just arrived as rector, a car. In 1922 Grace's finances had received a boost from the sale of a lot donated by Charles Sligh of Grace, Grand Rapids. In 1924 loans were procured and \$10,000 was spent to remodel the church building, inside and out (a new Kelastone exterior provided, it was said, “a very imposing appearance”),<sup>22</sup> and put up a new parish house. By 1926 there were 122 communicants and eighty-eight in the Sunday School.

At a sixtieth anniversary celebration in June 1928, honored guests included the Reverend Dr. Wilkinson of Grand Haven,

who had taken part in the dedication of the church building 39 years before, and Kate (Mrs. Arend) Vander Veen of Grand Haven, eldest daughter of founding member M. D. Howard. Her confirmation in 1866 was the first such rite listed in the parish register, as was also her marriage. The Right Reverend John N. McCormick, diocesan bishop, blessed a set of offertory plates, given in memory of Mr. and Mrs. C. A. Stevenson, which are still in regular use.

The rector at that time, D. D. Douglas, served from 1924 until 1931 — the first rector since J. Rice Taylor to stay longer than four years.

Finances continued to improve. In 1928, although \$3000 was still owed on the recent construction and another \$1000 for paving, it was possible to relinquish mission aid from the diocese and go it alone financially. The Depression made this more difficult, with parish income down to less than half what it had been, but in 1935, thanks to a legacy and the sale of the rectory,<sup>23</sup> Grace finished paying the debt.

## III. Years of maturity: 1935–1968

With housing no longer available, the next seven years saw a rapid turnover of ministers, some of them ordained and some still in seminary, followed by an interim period when a lay reader was in charge. Highlights during this time include the ordination in 1940 of Arthur C. Barnhart, who had begun serving at Grace while a seminarian, and the choice of Waukazoo Inn for the diocese's summer conference in 1941. (It was held there again in 1946.) At a seventy-fifth anniversary dinner on May 1, 1942 — with tulips no doubt in bloom — there were addresses by Mayor Henry A. Geerlings, Willard Wichers of the Netherlands Pioneer and Historical Association, and others. For the program leaflet Mrs. James Price (1868–1959) wrote a history of the parish. She had been connected with Grace from infancy. Two of her siblings were among the eleven baptized in 1866, and her father, Andrew J. Clark, was elected to the vestry in 1872.

Although this account emphasizes the leadership of Grace's succession of rectors, surely the parish owes much, as well, to its faithful parishioners, three of whom may be mentioned here. W. Roy Stevenson succeeded his father in 1896 as the church's treasurer and was still in that post in 1947. Otto P. Kramer in 1947 was in his forty-sixth year on the vestry, most of that time as senior warden; in 1967, aged 95, he was still honored as senior warden emeritus. Beatrice Lackie (Mrs. Leonard) Kuite served for forty years as Grace's organist, playing at both the Ninth Street and Michigan Avenue churches. There remain many unsung heroes. Despite all the windows, furnishings, and sacred utensils that have been given

"in memory of" those who were parish stalwarts in their day, it is all too easy to forget.

The Reverend William Chamberlain Warner came as rector on the first of April 1943, beginning a ministry that would last for a quarter-century. The church spent \$6500 for a rectory, 274 Maple Avenue, across from Washington School, and another \$1000 to modernize it. By the end of 1944 the number of communicants had grown to 206 (from 133 in 1936). Over the same period, parish income went from \$2317 to \$8506, and the rector's salary from \$1000 to \$2750 plus housing. In another six or seven years, the membership had increased a further 50%. Even though significant remodeling had been done under Barnhart, it had become necessary to think about a larger church building.

Land was acquired at the corner of Michigan Avenue and Cherry Street, donated by Katie (Mrs. P. T.) Cheff, and at its annual meeting early in 1952 the parish made the decision to build. Grand Rapids architects Roger Allen and Associates designed the structure in a style suggestive of an English parish church, the cornerstone was laid September 20, 1953, and the first services in the new church were held September 5, 1954, followed the next month with a formal dedication by the Right Reverend Dudley Barr McNeil, bishop of Western Michigan. Preaching at this service was the Reverend Harold Holt of Oak Park, Illinois, who had begun his ministerial career as the rector in Holland from 1914 to 1917. The cost of furnishings was entirely covered by memorial gifts, except for the baptismal font brought over from the Ninth Street church.<sup>24</sup> The architect had neglected to provide for organ pipes, relying perhaps on the current vogue for all-electric sound, so some improvising had to be done to install the Moeller pipe organ donated by the Dunn family. The crucifix, showing a serene Christ with arms spread more in embrace than in agony — a relatively early example of the contemporary revival of this ancient image — was sculpted by local artist Leo Jungblut. Judson Studios of California was given the commission for the stained glass windows, based on a scheme developed largely by Father Warner and artist Verne C. Hohl.<sup>25</sup>

The bulk of the nearly quarter-million-dollar cost had been raised in pledges and was covered by a 10-year mortgage. The parish continued to grow in its new quarters, however — there were 380 communicants and 531 baptized members by the end of 1954, and 646 members three years later. By January 1958 it was possible to hold a formal mortgage-burning ceremony, five years ahead of schedule. That cleared the way for consecration of the building by the bishop the following November. By then, the installation of the stained glass windows was nearly complete.

William Warner's warm personality and civic-mindedness won him a place in the hearts of the community and made him a Holland institution. He served as president of the Ottawa County chapter of the Red Cross and, early in his time in Holland, of the Rotary Club. But as the years went by they



Grace Episcopal Church

*Artist Edward Brolin  
with his painting of  
Father William C. Warner*

brought change, and the 1960s presented this deeply conservative man with challenges both outside the church and within. It is a tribute to his openness and his leadership that in the last two years of his ministry Grace church was set on a course of responding positively to the social change that characterized that period and to the major liturgical changes taking place in the church.

In September 1968, to celebrate his 25 years of ministry, the parish gave him and his wife, Marguerite Warner, a longed-for trip to the Holy Land. And it was there he underwent surgery for a perforated ulcer and died from a blood clot, aged 58.

#### **IV. Years of expansion: 1969—**

Grace has had four rectors since Father Warner.<sup>26</sup> It has been a period of moderate growth in numbers and substantial growth in facilities and ministries. Warner's successor was a priest in his early thirties. Robert A. Winter had family roots in western Michigan, though it was from Rhode Island that he was called to Grace, starting January 1, 1969. During a relatively brief tenure — he left in the spring of 1971, moving on to Wisconsin and then Ohio — Winter made his mark in several key areas. He significantly strengthened ties with the diocese and the parish's ministry with high-school and college youth. He played a central role in organizing Churches United for Social Action, a coalition of Holland and Zeeland churches that undertook several projects and left a long-term legacy in the establishment of Holland's Community Action House. This was located on Eighth Street in a house next to the Rusk Building, and a Grace parishioner, Beth Pancik, served as executive director in the early years.<sup>27</sup> And it was at the 1970 annual meeting that Marie Botsis became the first woman elected to the Vestry.

The Reverend William G. O'Brien served from August 1, 1971, until November 1981. He was a late-vocation priest, having left a career in advertising in New York City, and

Grace was his first rectorate. During his time there was a marked expansion in the role of laypersons in areas of parish ministry traditionally reserved to the priest. In 1977, under the leadership of parish member Chuck Bradford, the entire parish was involved in its first long-range planning process. Goals were set that, with refinements in later planning sessions, would continue to guide the parish for many years. And a tradition was established that has endured unbroken: that of meeting annually with the First Presbyterian Church for a joint Thanksgiving service, held at each church alternately.

During this decade, also, the need for an expansion of facilities became apparent. Program development was being hindered for lack of space. It remained however for O'Brien's successor, the Reverend Robert D. North, to lead the parish in meeting this need. Formerly a state legislator as well as parish priest in Minnesota, he began his seven-year ministry at Grace at the end of 1982, and by mid-1984 a capital drive had been conducted and construction begun on an expansion of the Michigan Avenue building.



Holland Museum/Joist Archives

*Before 1984 expansion*

There were formidable practical difficulties: hemmed in by both building code setbacks and deed restrictions, no addition in any single direction could provide sufficient space. The architect, Steven Bassett, came up with an ingenious plan: build a wing of offices and multipurpose rooms extending as far as permitted toward Michigan Avenue and extend the sanctuary as far as permitted toward Cherry Street. This involved turning the pews to face north instead of south, with the altar in the new section to the north and, behind it, a well-equipped sacristy. Ramps on either side would provide handicap access to the altar space, a requirement by the 1980s that also necessitated installing an elevator. The choir and organ would stay approximately where they had been — so that they are now behind the congregation — and the former altar space would be enclosed as a separate small chapel. Judson Studios was again tapped for stained glass windows. Good use was made of the creativity of parishioners: Ron Brown crafted in wood a baptismal font large enough for the baptism of infants by immersion when desired (the old font was discarded; it is now in the Holland Museum), and Julie

Fiedler molded a ceramic shell to catch the flow of water. Bill Turpin refurbished the Ninth Street altar, for the chapel; Paul Holman and Ken Helder did most of the finish carpentry. A patio, the St. Andrew's courtyard, included a fountain and sunken lawn area for the interment of ashes. By mid-1985 the expanded church was again in use.

Central in this building project was a commitment that space would be put to full use rather than being allowed to sit idle from Sunday to Sunday. This resulted in the church's playing host to Alcoholics Anonymous groups and, later, Narcotics Anonymous, Parents and Friends of Lesbians and Gays, an HIV support group, and other organizations. It also gave rise to the establishment early in 1987 of the Grace Christian Child Care Center, concentrating at first on day care for infants — otherwise unavailable in Holland then — but since expanded up to age six.<sup>28</sup> With room for 31 children, Grace's Center is the only child care enterprise in the area that is accredited by the National Association for the Education of Young Children. It was also named in 2001 as a Jubilee ministry of the Episcopal church, one of fifty nationwide.

Outreach and lay ministries grew in other ways as well during North's tenure, notably in the establishment of Stephen Ministry and a children's worship center modeled on the Catechesis of the Good Shepherd movement. Working with other churches, North helped build a chaplaincy organization in the hospital, and he played a lead role in getting the Cursillo movement established in the entire diocese. The place of women in ordained ministry also took significant steps forward in this decade. Grace Church sponsored its first female candidate for ordination, Teunisje (Tina) Velthuizen, who became the first woman to be put in charge of a parish in Western Michigan.<sup>29</sup> In 1987, Jean Christofferson, ordained to the diaconate in Erie, Pennsylvania, before moving to Holland, was appointed to a staff position.

Under the present rector (the twenty-first), the Reverend Thomas L. Toeller-Novak, who came in December 1990, a dormant Stephen Ministry was revived and other programs have been developed. This was possible in part because in 1994 Grace was able to add to its staff a second full-time clergyperson, Jennifer L. Adams, who introduced the Journey to Adulthood program not only to Grace but to the diocese; in part, also, because of a continuing maturation in the ministry of laypersons, especially in the direction of pastoral care. Like many churches, Grace has faced the tension between traditional and "contemporary" styles in worship, particularly music, and achieved a blend that uses contributions of both within a tradition that remains faithfully Anglican.

Other developments in the nineties have included the systematic acquisition of adjacent property and the licensing



of lay eucharistic ministers. Education for Ministry, using a curriculum developed at University of the South, has developed lay leadership in other parishes as well as Grace and led to two ordinations. Joint services and pulpit exchanges with Peace Lutheran Church became a regular feature even before the nationally approved Concordat gave Episcopal-Lutheran links official sanction, and Grace has been active in the Inter-Parish Council and, more recently, the Lakeshore Ethnic Diversity Alliance.

At work in the founding of Grace Church was a vision, in a relatively homogeneous community, for an alternative approach to Christian worship and practice. In a Holland that today is much more diverse, Grace continues to fulfill that vision.



Charles Huttar, Professor of English Emeritus, Hope College, has been a member of Grace Episcopal Church since moving here in 1966. With his wife Joy he is coauthor of *Island Grove Campground: A Centennial History*, published by the Juniata County (Pennsylvania) Historical Society (1999).

## NOTES

<sup>1</sup> Some of the more recent memories have been preserved in the Oral History project of the Joint Archives. A small file of historical documents and photos remains in storage at the church. Major sources for this article (an expansion of a talk given for the Holland Historical Society, 14 December 1999) are: the parish registers from 1871 on (with pre-fire records re-entered, and containing in vol. 1 a brief "History" of the church written successively by the first three priests in charge); a manuscript "History: Grace Church: Holland, Mich." covering the period through the late 1870s, written by Heber Walsh, who served the organization as secretary; Addie M. Price, "A History of Grace Church of Holland," part of an anniversary leaflet (1942); Franklin Campbell Smith, *The Diocese of Western Michigan: A History* (Grand Rapids, 1948); parish reports, newspaper clippings and microfilms, and other ephemera.

<sup>2</sup> "Sunday Red-Letter Day for Grace Church," *Holland City News*, June 7, 1928, p. 1.

<sup>3</sup> Of these only sixteen were communicants (a number soon increased by a confirmation class of twelve). There were seventy-nine pupils in the Sunday School, with eleven teachers.

<sup>4</sup> Earlier, in 1862, he had baptized several persons in the then-flourishing settlement of Singapore (Smith, 163). Taylor also found time to paint and to write poetry.

<sup>5</sup> The vestry had dropped the insurance three years before, feeling unable to pay the premiums, but Walsh, the treasurer, had kept it up out of his own pocket.

<sup>6</sup> Gordon Lloyd was born in England, settled in Detroit, and came to specialize in houses of worship. He had designed the Episcopal churches of the Good Shepherd in Allegan (1867) and Trinity in Marshall. (The Allegan congregation contributed \$100 toward the rebuilding in Holland [Smith, 150]). St. James' church in Grosse Ile is another of his structures. My thanks to Dr. George May for information on Lloyd.

<sup>7</sup> *Holland City News*, Oct. 18, 1873, p. 3; "more orthodox . . . too showy":

"News Items Taken from the Files," *HCN*, Sept. 16, 1937, p. 1. A manuscript draft of Addie Clark Price's 1942 "History" adds this note: "When the new building was finished . . . we had no organ and Rev. Taylor loaned us the small melodeon he had taken with him when he was chaplain in the Civil War. When the pipe organ was installed he asked Miss Clark to care for the melodeon till he asked for it. He never claimed the melodeon and with the consent of Mr. Taylor's family Miss Clark put [it] in the museum at Grand Rapids among other Civil War exhibits, where it is at the present time."

<sup>8</sup> He continued to reside in Saugatuck, and he served the parish there, off and on, nearly until the time of his death in 1900.

<sup>9</sup> He held on for another year in Saugatuck and added a mission church in Coopersville to his responsibilities.

<sup>10</sup> *Holland City News*, Oct. 22, 1881.

<sup>11</sup> There were at that time six other churches in Holland: the Methodist, three Reformed, and two Christian Reformed. A German Lutheran church would organize the following year.

<sup>12</sup> "News Items Taken from the Files," *Holland City News*, Sept. 16, 1937, p. 1.

<sup>13</sup> *Holland City News*, Oct. 23, 1886, p. 3.

<sup>14</sup> "Common Council," *Holland City News*, Sept. 10, 1887, p. 5.

<sup>15</sup> Addie Price's historical account mentions that charred beams from the Pine Street church could still be seen in the one on Ninth Street in 1942.

<sup>16</sup> *Holland City News*, May 21, 1887, p. 1.

<sup>17</sup> *Holland City News*, Feb. 26, 1887, p. 1. Another article on the same page tells of an entertainment at the Opera House by the children of the Sunday School that raised nearly \$50 for the cause. See also *HCN*, Sept. 4, 1886, p. 1, on a benefit show for Grace given by "several ladies and gentlemen" from Grand Rapids.

<sup>18</sup> This building (with later enlargements) was sold for \$11,000 and became, after Grace moved in 1954 and the bishop performed a formal rite of secularization, home to Youth for Christ and, more recently, to the Holland Civic Theater.

<sup>19</sup> Supervised in 1892 by the rector of Grace, Grand Rapids (Smith, 286).

<sup>20</sup> *Holland City News*, Jan. 11, 1896, p. 5.

<sup>21</sup> I have not yet been able to identify this person.

<sup>22</sup> I have been unable to identify this product. I assume "Kelastone" is a trade name, now obsolete (and possibly misspelled), for some manufactured stone facing material. Perhaps a reader can shed light on this question.

<sup>23</sup> The rector, J. Wendel Davis, took up residence in Central Park.

<sup>24</sup> Also saved (but kept in the undercroft) was the Ninth Street altar.

<sup>25</sup> For a detailed account of the windows, including those added in the 1984 expansion, see my 1994 pamphlet "A Guide to the Windows," available at the church. Verne Hohl was active as a layman in Grace church during his 20 years as art director of the DePree Company. He became a lay reader, then went on to be ordained in 1957 and served Grace as a curate, before becoming rector of All Saints' Episcopal church in Saugatuck. He was one of a dozen or so Grace parishioners who have experienced and responded to a call to ordained ministry.

<sup>26</sup> With one prior exception, the custom of calling the priests "Father" began at Grace with William Warner.

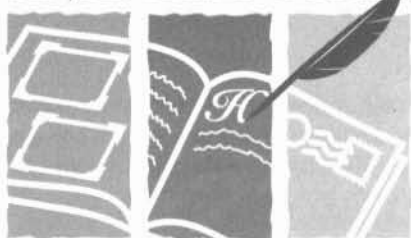
<sup>27</sup> May I suggest here the need for a well-researched history of ecumenical attitudes and activities in Holland — an area of endeavor that has had its ups and downs, focused on a variety of changing objectives, sometimes with difficulties that it would be useful to analyze, and with real successes that deserve to be recognized and recorded. We have heard a lot about interdenominational rivalries, but there is another side.

<sup>28</sup> This venture echoes an older Grace tradition for this area of ministry: in the mid-1950s a group of women in the parish, St. Monica's Guild, started what is now the Cherry Lane Preschool (which takes its name from Grace Church's location).

<sup>29</sup> She now serves a church in South Bend, Ind. While at Grace, before becoming a candidate for holy orders, she served as Christian education coordinator and developed a talent for designing banners. The sunburst hangings used at Grace during Easter season are her creations.



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Grace Episcopal Church

*Bill Dekker leading the choir into the sanctuary in old Ninth Street church, 1946*