

THE COTTON STATES AND
INTERNATIONAL EXPOSITION
AND
SOUTH, ILLUSTRATED.

INCLUDING

THE OFFICIAL HISTORY OF THE EXPOSITION,

BY

WALTER G. COOPER,

Chief Department Publicity and Promotion.

Adopted and Endorsed by the Management as "Official," after examination by a Committee of Directors

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encouragement to all boys who begin life in an humble way. His integrity has never been questioned, and his success is nothing but the result of persistent, intelligently-devised effort.

Rev. W. J. ELLIS,
Nashville, Tenn.

Rev. W. J. Ellis was the third son of Dr. Iddo Ellis, whose progenitors reached back to Oliver Cromwell; Ralph Phelps, an ancestor, being a descendant of one of Oliver's secretaries. The Rev. Davenport Phelps, grandfather to Wm. J. Ellis, graduated from Dartmouth College in 1775, and immediately enlisted in the army with a commission in Colonel Bradley's regiment. In later years (1803) was confirmed a minister of the Episcopal church, and was a missionary in New York and Canada in the early days of the church in the New World. Large grants of land had been given to this gentleman by King George the Third, in the territory now comprising the State of New York, covering the sites of what are now Rochester and Buffalo, but he held them in such slight esteem that they reverted. The Rev. W. J. Ellis was born in Geneva, N. Y., December 31st, 1816. During his infancy his parents removed to Georgia and settled in Putnam County, nine miles from Edenton. Here his youth was passed. He attended school at Union Academy, and was taught, among others, by William H. Seward, of New York, who thus began a career as a country schoolmaster, which was to culminate in the position of Secretary of State under Lincoln. In 1830 Dr. Ellis removed to Macon, and there the son continued his studies, and attended the Theological Seminary in Alexandria, Va., until he had completed his course.

He was ordained deacon in 1845, and was assigned to Albany, Ga., to engage in missionary work, and in the following year was admitted to the priesthood. In 1847 he took charge of the Parish of St. Johns in the Wilderness, Russell County, Ala., dividing his labors between that point and Eufaula. In 1849 he took charge of the church at Cahaba. Thence he was called in November of that year to Apalachicola, Fla., at which place he was married to Miss Emma L. Rogers in April, 1850. The year 1851 found him again at Eufaula, where he remained until he moved to Kansas in the spring of 1857, residing most of the time while in that State at Lecompton. He was an ardent secessionist and in 1860 he left Kansas and became the rector of the church at Tallahassee, Fla., officiating there in that capacity until the close of the war, when he accepted a call to St. Stephen's church, Edgefield, Tenn. Subsequently Mr. Ellis accepted the charge of Christ church, Nashville, the largest and most influential parish in the city.

For many years Mr. Ellis filled the position of spiritual teacher to the large and intelligent congregation which worshipped within the walls of Christ church. Not only with honor to himself, but to the entire satisfaction of his hearers, endearing himself to them by the manliness, gentleness and

simplicity of his personal character as strongly as he commanded their admiration by his high intellectual ability. Time, however, as it passed, had brought to Mr. Ellis, with increased power of thought, a widening of mental outlook. Some of the doctrines which bound him to the church, and to the faith or creed by it professed, had become oppressive, and his native honesty and sincerity forbade his any longer giving allegiance to beliefs which he had outgrown. With him the voice of duty was the voice of God, and the sense of its obligations, paramount to all other considerations, and after mature deliberation Mr. Ellis decided to withdraw from the Episcopal church. Having once come to a full understanding with himself that it was simple manliness and honesty, and for his soul's health so to do, no outside consideration was allowed to interfere with the following of the dictates of his conscience. A weaker soul might have hesitated before taking the step which would result in the severing of so many ties of friendship, and the closing to him of the hope of distinction or fame in the ranks of the church, which had always been so dear to him, and whose imposing ritual appealed so strongly to his æsthetic nature, but with him there could be no compromise with conscience, once convinced of the righteousness of the way, that course alone must be pursued. Impelled in each step he took by that "power within which makes for righteousness," he followed the path boldly, leaving the result to Providence.

It was his intense conscientiousness, his thorough detestation of hypocrisy and his exquisite sensitiveness that actuated him to sunder the ties which bound him to the Episcopacy, but he did not take the final step abruptly. For some time previous, events had been transpiring that made the course proper, and feeling that at last he could no longer, in honor, remain within the ranks of the Episcopal Church, he resigned his position therein, intending from that time forth to act up to the dictates of his own conscience and minister to his fellow men according to the faith which was in him uncontrolled and untrammelled. After his severance with the Episcopacy, Mr. Ellis preached to a congregation of some 150 members in McClure's Hall in Nashville, an independent body of worshipers of the true Christ, calling themselves the Liberal Christian Church. Many others, unchartered members of the Christian faith, here gathered to listen to his sermons, and by those who heard him they can never be forgotten. From the depths of his own soul, from its sorrows, its struggles, and its disappointments, he spoke to the hearts of his listeners in tones of infinite pity and love. From many a burdened heart he lifted, by his words of courage and cheer, the weight of its misgivings; to many a doubting soul he brought conviction of the truth that an honest life, with clean hands and a pure heart, outweighed all belief in stated creeds or acceptance of theological dogma. To these lessons his own pure life brought conviction, and many of those who then heard him gladly, when his freed soul had shaken off its shackles and found itself at liberty to proclaim its sublime message, still



REV. WM. J. ELLIS.

rise up and call him blessed. Not long was he spared to carry on this noble work, his health, for some time failing, at last gave way, and on the 22d of April, 1884, he laid down his burden of life and went home carrying his sheaves with him; leaving behind the memory of a good man, a true and honest Christian, a noble benefactor and friend of humanity. The remains were removed from Georgia, where he had died, to Nashville, where, according to his own request, he might be laid by the side of his beloved daughter Lucy, over whose grave he had himself performed the funeral ceremonies some years previous. All arrangements had been made by Mr. Ellis for his own obsequies and he had left written directions for the carrying out of same. As though being dead he still would speak to those he had left behind, not in defense or palliation, but in justification of the course he had so bravely pursued in life, he had written these words at the end of the service he had devised: "This service is a protest against all dogma and for a religion which Adler, Emerson and Buddha could alike join in; I deem it my imperative duty to let my last act be for the truth, and as an assertion that my past course has been the true one."

A clause from his will, made some years previously, still further shows forth the character of the man: "I give to my children my earnest charge that they above all things try to have the mind of Christ, that they seek not to be rich or popular, or to have a good time of it, but to be good and to do good, to be pure-minded and large-hearted, and to realize Wordsworth's character of the 'Happy Warrior'." This poem was read at Mr. Ellis's request at the grave as embodying his ideal of a true life and of its fitting ending "in confidence of heaven's applause." During the lowering of the body into the grave this prayer, written by the deceased, was read according to still further instructions: "Inasmuch as it has pleased Almighty God, in His wise providence, to release from his mortal body the soul of our brother, we therefore commit it to the ground, earth to earth, ashes to ashes, dust to dust. May peace and joy and useful service be his among the bright robed inhabitants of the spirit land." Accompanying the requests as above carried out were these words:

"I request the above for my funeral services because it is a good sermon, much needed in these times, and because it embodies what has been the governing aim of my whole life. It gladdens my heart to know that it has been my great aim to be true to my highest possible perceptions of truth and duty."

Gen. JAMES E. RAINS,
Nashville, Tenn.

James Edwards Rains was born April 10th, 1833, in Wilson County, Tennessee, and fell at the head of his brigade at the battle of Murfreesboro, Dec. 31st, 1862. In this brief period he attained a degree of distinction which few men attain in a lifetime.

Ruskin says, when a great man dies a monument should be erected to his mother. The statement may need to be modified; but it is certain that no sketch of a man's life is complete without a brief outline of his parents, if not of the line of antecedents from which he springs. His father, Rev. John Rains, was a man of integrity, spirit and fervor; he had the courage of his convictions, and showed in his life that hardihood and pioneer spirit which gave stamina to succeeding generations. His mother, Lucinda Cartright, was a strong character, but of a gentler type. She was the embodiment of all womanly virtues; pure, unselfish, gentle and true; a type of Longfellow's Puritan maiden, "Priscilla." It was these virtues of his mother, combined with his father's fire and determination, which made James E. Rains the man that he was.

Circumstances early forced Gen. Rains to rely upon himself, and while others of his age were enjoying advantages of school, he was at work supporting himself and assisting in the support of younger members of his father's family, but the sacred thirst for knowledge caused him to leave the bench and by his own efforts, when he had scarcely passed twenty-one years of age, he bore away from Yale College a diploma ranking second to none in his class. He returned to Tennessee, taking charge soon after of an academy, at the same time pursuing the study of law. In 1854 he entered the practice of the profession, and in a few months he was made City Attorney.

During the time he held this office he was also associate editor of *The Banner*, a daily paper published in Nashville. It was at this time he met and married Miss Ida Yeatman, one of the oldest and most highly esteemed families in the State. In 1860 he was elected Attorney-General for the district, which office he held at the outbreak of the war. Upon the issue of the call for troops he enlisted as a private, and was made lieutenant, captain, Colonel of the Eleventh Tennessee, all in quick succession. In the summer of 1862 he was commissioned Brigadier-General, and it was in the discharge of that office, when only twenty-nine years of age, that he fell.

He was fervent and enthusiastic in his temperament, entering with his whole soul upon whatever he undertook; he was talented, and felt in every fibre of his frame the spur of high ambition. He was unselfish and chivalrous. He was courageous under all circumstances. A dutiful and devoted son, an affectionate husband and father. Young as he was these qualities had given him great strength of character, and indicated a future of honor in civil life. His career as a soldier was one of uninterrupted success, and there is little doubt but for his untimely taking off he would have attained even greater promotion. He met his fate in the first great conflict in which he participated, though he had borne well his part in several minor engagements, at the Battles of Wild Cat and Barboursville.

In battle Jim Rains was on fire with enthusiasm, and the *gaudium certaminis* glowed in every feature of his face.

Ann Belle



GEN. JAS. E. RAINS, NASHVILLE, TENN.

He has often been compared in his daring and bravery to Napoleon's great General, Murat.

It might be well to embody in this sketch a quotation from a Nashville paper, published at the time of his death:

"The brigade of the lamented Rains won immortal honors. Nothing appeared to stop them as, with shouts of victory, they pursued the fleeing host. In the thickest of the fight, ahead of his brigade, cap in hand, waving it cheerily to his men, was seen our General. 'Forward, my brave boys! forward!' were his last words, and with them perished as brave a soldier, as perfect a gentleman and as true a patriot as ever drew breath in a righteous cause. Lamented, brave general, thy loss is as a jewel torn from a royal diadem, as a star blotted out from the heavens. We can but weep, we can but mourn thy fate. We will plant evergreens around thy last resting place, and as the soldier passes the hallowed spot, he will tread lightly upon the earth in which thy sacred dust reposes."

Gen. Rains was married June 22, 1858, to Ida, daughter of Henry T. Yeatman, of Nashville, Tenn. They had one child, Laura Yeatman, who is now Mrs. L. J. Ellis, and resides at Fanwood, N. J. Mrs. Ellis visited New Haven, with her husband, to meet her father's classmates recently, and in recognition of that visit they sent her a silver salver which bore the inscription: "To Mrs. L. J. Ellis; a tribute of respect and affection for her father, the Hon. James E. Rains, class of 1854, Yale College, from his classmates."

METHODIST PUBLISHING SOCIETY,
Nashville, Tenn.

Methodism has ever been a publisher and the patron and friend of learning. Its founder, John Wesley, took the initiative in the great literary enterprises which have so distin-



J. D. BARBEE.

guished his followers, by printing his sermons and selling them as tracts. From this small beginning have resulted the publishing houses, distributed over the civilized world,

which, with their great tomes of literature, belong to the people called Methodists. It is like the Psalmist's figure, "There shall be a handful of corn in the earth upon the top of the mountain, the fruit thereof shall shake like Lebanon." A church must not only be a propagandist and evangelist, but a pastor and teacher, that it may conserve the fruits of its labors. Hence the necessity for a literature peculiarly its own, and the church which ignores this fact will fail finally.



D. M. SMITH.

That was a thoughtful observation: "Allow me to make the songs of a nation and I care not who makes the laws." It is equally true that no formulated creed or ecclesiastical polity can preserve and perpetuate a church which has no literature of its own, and exposes its communicants to the designs of its enterprising neighbors. It is like exposing a patch of popcorn to the pollen of the giant variety growing by its side. The latter will so impress the former that a hybrid will be the result. Recognizing the great underlying truth in this direction, Methodism has ever had its literature, and has been a publisher. The publishing house of the Methodist Episcopal Church, South, was located in Nashville, Tenn., in the year 1855, in obedience to the order of the General Conference, which was held in Columbus, Ga., the year previous. "The object of this institution shall be to advance the cause of Christianity, by distributing religious knowledge and useful literary and scientific information, in the form of books, tracts and periodicals." It is under the control of a general book agent and an assistant general book agent, called the Book Agents of the Methodist Episcopal Church, South. These execute their office under the direction of a committee of thirteen men, called the Book Committee. The following gentlemen have held the position of general book agents since 1854, namely: E. Stevenson, J. C. Evans, F. A. Owen, J. B. McFerrin, A. H. Redford and J. D. Barbee. The office of assistant book agent having been created by the General Conference, May, 1890, D. M.