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A HISTORY OF THE EPISCOPAL CHURCH IN OMAHA
FROM 1856 TO 1964

A Thesis
Presented to the
Department of History
and the
Faculty of the College of Graduate Studies
University of Omaha

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
James M. Robbins, Jr.

January, 1965

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Accepted for the faculty of the College of Graduate
Studies of the University of Omaha, in partial fulfillment
of the requirements for the degree Master of Arts.

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PREFACE

There are three reasons for writing a history of the Episcopal Church in Omaha with an emphasis on the foundation years. This period covers the years 1856 to 1960. First, there is a desire for a complete understanding of the history of Omaha and the various institutions that helped to make the city. Second, there is a request to have a greater understanding of the development and growth of the State of Nebraska. And thirdly, there never has been a history of the activities of the Episcopal Church in Omaha.

In researching this topic, several problems were encountered. The main difficulty was the lack of records at some of the churches or poorly kept records. There are gaps in the history of many of these churches, and nobody seems to know what has happened to these records which cover the gaps. Many records were destroyed by fires that have occurred at several churches in Omaha. Many communicants thought records were not important; and therefore, they were not kept. Then, there was a loss of records when churches moved to new locations. When a new priest was about to take charge of a church, the members of the church held what the priests of the Episcopal Church call "Holy Fires." This is nothing more than a house cleaning. Many old records were thrown

into the incinerator and destroyed. At St. Mark's (both old and new), the present St. John's, The Church of the Good Shepherd, St. Matthias', St. Paul's, and the Associate Mission of Omaha, no records were found. St. Andrew's and St. Martin's did preserve some minutes of their Vestry meetings. The most complete records were found at Trinity Cathedral, St. Barnabas', the First St. John's, and All Saints. To provide additional information other than the minutes of the various vestries, the following Diocesan magazines and newspapers were useful: The Church Guardian, The Diocese of Nebraska, The Crozier, and Nebraska Churchman. Further valuable information came from the minutes of the annual council meetings of the Diocese recorded in the Journal of Proceedings of the Diocese of Nebraska.

The author wishes to acknowledge the following people whose help has been invaluable: Dr. Roy M. Robbins and Dr. Frederick W. Adrian, Professors of History at the University of Omaha, thesis advisors; The Right Reverend Howard R. Brinker, retired Bishop of Nebraska; The Right Reverend Russell T. Rauscher, the present Bishop of Nebraska; the clergy of the Episcopal Church in Omaha, for the personal interviews that were granted; Mr. John H. Bruce, Headmaster of Brownell Hall; and all who so kindly allowed the author to utilize the records of their institutions.

INTRODUCTION

The Episcopal Church in the United States did not embark upon any expansion in the missionary field until 1835. The country was united in 1783, but the former members of the Church of England were disunited. During the colonial period the Anglican Church was separated in the New World. Each colony operated its own Anglican churches separate from the rest of the English Colonies. The church members were under the episcopal jurisdiction of the Bishop of London who lived in the United Kingdom. No central agency or headquarters were set up to help in the missionary work in the New World. The Episcopal Church felt the effects of this separation in that there was no bishop in the colonies or any centralized governing agency.

When the Episcopal Church finally came together after the American Revolution, a confederation type of government was established; and in the constitution drawn up, diocesan privileges were more important than unity. No general purpose for what the Episcopal Church stood for or its mission to spread the word of Christ on the American Continent was considered. The dioceses felt no common initiative among themselves for any consideration to establish a single authority. As a result, the General Conventions of the Episcopal Church which met after the Revolution felt no need to send

out missionary priests or bishops. When a new area on the frontier became populated, the communicants had to petition the General Conventions, so that they might organize as a diocese. There was no official policy for missionary action or any procedure to organize new dioceses in the West.

The general policy of the Episcopal Church was to leave the frontier alone and let the church members who ventured to the West find their own way back into the Episcopal Church. Some of these settlers were able, occasionally, to find a priest who would come to the new lands and hold services. If the Episcopalians were not able to secure a priest, they usually joined other Christian denominations. The effect was the loss of communicants. Little interest was developed by a few bishops to help the Episcopalians on the frontier. It was not until 1835 that the Protestant Episcopal Church of the United States took steps to correct the neglect in the missionary field.

It was at the General Convention of the Protestant Episcopal Church of 1835 that the Church was declared officially a missionary organization, and further stated that every communicant of the Church was a missionary. The Reverend Jackson Kemper was chosen the first missionary bishop of the Episcopal Church. His episcopate was called Bishop of the Northwest. By 1850 the number of clergy and communicants had doubled: 700 clergy to some 1,500, and 36,000 church members to some 80,000. Six years later, in 1856, the Right Reverend Jackson Kemper was asked to help organize an Episcopal Church in Omaha.

CHAPTER I

ESTABLISHMENT OF TRINITY CATHEDRAL 1856 TO 1868

It is possible that the first Episcopal service in Nebraska was held at Fort Atkinson during the 1820's, when this fort was flourishing at the site of Fort Calhoun, Nebraska, but there is only one reference to this effect. James M. Woolworth, Chancellor of the Nebraska Diocese (1872-1906), speaks of a group of soldiers who came from Fort Leavenworth in Kansas to Fort Calhoun in Nebraska, and encamped on a Sunday near the present site of the city of Omaha. With this army detachment was an Episcopalian priest, the Reverend Henry Gregory, who held the first meeting for both the Indians and the soldiers containing the order of worship of the Episcopal Church. The exact mission of Father Gregory was rather obscure. According to one legend, he was assigned by the church at Green Bay, Wisconsin, to learn about the various Indian tribes regarding the possibility of interest of missionary work among them. The other tradition maintains that the Reverend Henry Gregory was a chaplain in the United States Army. No record exists that a meeting embracing an Episcopal service was held in Nebraska until after

the territory became organized.¹

With Nebraska created as an organized territory in 1854, the rich lands began to attract settlers. A town called Omaha was founded on the eastern part of the territory, across from Council Bluffs, the terminus from the East. By 1856 this town had grown in population to 1,800 and had become the territorial capital as well as the center of speculation in the lands for those who sought fortunes. The city was one of four towns located on the western side of the Missouri River: Florence to the north, Saratoga in between Omaha and Florence, and Bellevue to the south.² Travelers in the early years could find only buildings and tents hurriedly constructed and no paved streets or sidewalks. Everyone was at the mercy of king mud during the spring thaw or the hard rains, and persons on foot hoped no one would drive by splashing them with mud.³ This was Omaha in 1856 when a group of settlers of the faith of the Protestant Episcopal Church of the United States desired a church of their own in the territorial capital.

In the spring of 1856, a group of Omaha gentlemen sent a request to Bishop Lee of Iowa for help in organizing a

¹The Reverend William T. Whitmarsh, "History of the Diocese of Nebraska," Journal of Proceedings of the Diocese of Nebraska, (May, 1893), p. 68; James M. Woolworth, "Historical Discourse," Ibid., p. 37.

²James M. Woolworth, Nebraska in 1856, (New York: A. S. Barnes and Company, 1857), pp. 92-95.

³Greenough White, An Apostle of the Western Church: Memoirs of the Right Reverend Jackson Kemper (New York: Thomas Whittaker, 1899), p. 169.

church. The Bishop sent the Reverend Edward W. Peet, rector of St. Paul's Church of Des Moines. Father Peet arrived at Council Bluffs on April 12, 1856, where he organized St. Paul's Church of Council Bluffs. The following week on Saturday, April 19, 1856, Father Peet crossed the Missouri River to discuss the request with the eight or ten Omaha gentlemen. Services were held the next day for a large crowd of people at the "Territorial Government House" located at Ninth Street and between Farnam and Douglas. This was the first recorded service of the Episcopal Church in Omaha.⁴ The formal organization of a church; however, was not executed until Bishop Jackson Kemper, Missionary Bishop of Kansas and Nebraska, came to the new frontier town.

The first bishop consecrated for missionary work in the United States for the Episcopal Church was Bishop Jackson Kemper, "who was to be Bishop of the Northwest," principally to have jurisdiction over Indiana and Missouri and "with a roving commission wherever he might go."⁵ When Bishop Kemper was consecrated in 1835, his episcopate covered territory not organized as dioceses west of Pennsylvania and Virginia. At the time of his visit to Omaha, dioceses had been formed out of this vast territory in Michigan, Indiana, Missouri

⁴Whitmarsh, op. cit., pp. 37-38.

⁵The Right Reverend Frank E. Wilson, The Divine Commission, A Sketch of Church History (New York: Morehouse-Gorman, Company, 1954), pp. 272-273.

Wisconsin, and Iowa.⁶ The Territory covered by Bishop Jackson Kemper in 1856 composed the present states of Utah, Nebraska, Kansas, North and South Dakota, Wyoming, Montana, Idaho, Arizona, New Mexico, and Colorado, "a diocese of almost a million square miles!"⁷ Later, Bishop Kemper was elected Bishop of Wisconsin for a second time, and he accepted on condition that his missionary work would not be interfered with. Although he was not a young man in 1856, Bishop Kemper felt it was his duty to oversee his own episcopal jurisdiction. The performance of his duties as chief priest could have been transferred to another who could make the journey.⁸ As James M. Woolworth wrote about the Bishop, "Hearing of Dr. Peet's visit to Omaha and its results, Bishop Kemper felt the old fires of missionary zeal burn within him, and he soon started from his home in Wisconsin for the new lands."⁹

The Bishop departed from his home in Wisconsin early in July of 1856, stopped at Des Moines where he was joined by Bishop Lee of Iowa. Together they proceeded to Council Bluffs; met the Reverend W. W. Irish of St Joseph, Missouri, and all crossed to Omaha Friday, July 11, 1856. On Sunday, services were held in the territorial legislative building for a large crowd of people. Bishop Kemper celebrated Holy

⁶Henry W. Yates, Sr., "History of Trinity Parish," The Crozier, Vol. VI (April, 1905), p. 48.

⁷White, op. cit., p. 177.

⁸Yates, "History of Trinity Parish," pp. 48-49.

⁹Woolworth, "Historical Discourse," p. 38.

Communion and confirmed six persons into the Episcopal Church while Bishop Lee preached the sermon. Afternoon services were conducted at which time Bishop Kemper preached. During the visit, the Right Reverend Father in God met with people of the church for formal organization. Later, contact was made with Bishop Lee of Iowa to secure the services of a priest.¹⁰

In the fall of 1856 the first Vestry of Trinity Parish was elected. The first Vestry meetings were held in the home of Charles W. Hamilton, located on Douglas between Fourteenth and Fifteenth Streets. It was here that the eventual foundations for securing a priest and building of a church were planned. Many members of the first Vestry were prominent citizens of Omaha. It was composed of the following people: Samuel Moffat, Senior Warden, who was cashier of the Bank of Nebraska; Charles W. Hamilton, Junior Warden, who was a member of the banking firm called Caldwell, Hamilton and Company; Thomas B. Cuming, who was secretary of the territory, and later became acting governor of the territory upon the death of the first governor, Francis Burt; A. J. Hanscom; A. A. F. Salisbury; and Dr. George L. Miller. Governor Cuming was the only Vestryman elected who was a communicant of the Episcopal Church.¹¹

In the early years, no records were kept to give an exact history of the founding of Trinity Church. There are two sources which claim to give the true history of this

¹⁰Yates, "History of Trinity Parish," p. 49.

¹¹Ibid., pp. 49-50.

period. The first source was written by the Reverend William T. Whitmarsh who wrote a brief history of Trinity found in the Journal of Proceedings of the Diocese of 1893. It was discovered that the history by Father Whitmarsh was very incomplete with little information of financial problems, the struggles within each parish, and minor feuds. The other source was written by Henry W. Yates, Sr. who wrote a series of articles in 1905 about Trinity Parish published in the Diocesan magazine The Crozier. In the writings of H. W. Yates are arguments as to who established Trinity Church in Omaha in 1856, who composed the first Vestry, and when the first rector took charge. Mr. Yates claimed that Canon Whitmarsh's writings on Trinity Parish were in error.¹²

The error in the Reverend William T. Whitmarsh's History concerned the founding of Trinity Parish. Dr. Peet, the priest who visited Omaha in April, 1856, claimed that it was he who organized the first Episcopal Church in Omaha and not the Right Reverend Jackson Kemper.¹³ If this was so, then the authority of a Bishop was breeched. Father Peet was under the episcopal authority of Bishop Lee of Iowa whose jurisdiction did not include Nebraska. Bishop Kemper, in his memoirs, claimed such authority and would not allow any organization until he had visited Omaha to see the situation for himself. The missionary bishop believed in episcopal authority and the rubrics and canons of the Episcopal

¹²Ibid., p. 103.

¹³Whitmarsh, op. cit., p. 68.

Church as pertain to such prerogatives.¹⁴ A circular letter of 1859 stated that the first Episcopal Church in Omaha was not organized until the second half of 1856, beginning at the time of Bishop Kemper's visit. This circular was signed and authorized by the Wardens and Vestrymen of the church, a group made up of many of the original founders of Trinity.¹⁵ If this letter was wrong, the Vestrymen would have asked for a correct view. In an official history of Bishop Talbot's missionary work, the Omaha Church was organized in July, 1856. The account stated that "In the spring of 1856 Bishops Kemper and Lee visited Omaha. Many citizens who had known the church before gathered together, and a Parish was organized under Bishop Kemper's direction."¹⁶

The second and third errors concerned James Mills Woolworth and the Reverend George D. Watson, the first rector of Trinity. As was written by Canon Whitmarsh, James M. Woolworth was an original member of the first Vestry, when in fact he did not come to Omaha until 1857. Mr. Woolworth became a Vestryman in 1857. In the unpublished memoirs of Meliora Woolworth, daughter of James M. Woolworth, the future lay leader of the Diocese of Nebraska "soon became a vestryman and Senior Warden, offices held for 32 years." Nowhere was he mentioned as one of the first members

¹⁴Yates, "History of Trinity Parish," p. 103.

¹⁵Circular Letter of 1859, mss. found in library of Trinity Cathedral.

¹⁶Yates, "History of Trinity Parish," p. 94.

of the Vestry of Trinity Church.¹⁷ Then, Father Whitmarsh wrote that the Reverend George D. Watson, the first rector, took charge of the church on December 5, 1856.¹⁸ It was printed in the Circular Letter of June, 1859, that Father Watson took charge of Trinity in the spring of 1857, not in December of 1856, as written by the Canon.¹⁹

At the General Convention of the Episcopal Church in the fall of 1856, no action was taken concerning the vast jurisdiction of Bishop Kemper. Bishop Brownell, the Presiding Bishop, recommended to both Bishop Lee and Bishop Kemper a gentlemen's agreement to exercise joint supervision over Kansas and Nebraska.²⁰ With this agreement reached, the Omaha church then corresponded with Bishop Lee for the services of a priest. The Bishop sent a young priest, the Reverend George D. Watson, in the spring of 1857 to assume a dual charge, St. Paul's Church in Council Bluffs and Trinity Church in Omaha.²¹ Father Watson, who graduated from Hobart College and General Theological Seminary, was a very congenial man, dignified, and reserved, "except among his most intimate friends." He lived in Council Bluffs, where he held services one Sunday, and then came across the

¹⁷Meliora Woolworth, Unpublished Memoirs of Meliora Woolworth.

¹⁸Whitmarsh, op. cit., p. 69.

¹⁹Circular Letter of 1859, op. cit.

²⁰White, op. cit., p. 170.

²¹Yates, "History of Trinity Parish," p. 49.

river to preach in Omaha on the next Sunday. As was described by an early churchman, services were conducted

in the Representatives' Hall in what was then known as Pioneer Block, located on the north side of Farnam street between Tenth and Eleventh streets. The room adjoined a billiard hall, and while the services were going on, the attendants were entertained by the sound of the balls as well as the voice of the preacher.

As time went on, services were held in various halls, placing hardships on the communicants because of the lack of a permanent place of worship.²²

Upon organization of Trinity Church in 1856, plans were immediately drawn to build a church edifice for this small congregation. Land was bought near Fourteenth and Davenport Streets, now the Creighton Medical School, for \$1,000. Subscriptions were asked for prior to the Panic of 1857, but a financial paralysis set back the construction of the church. Not until 1859 was the Vestry of Trinity able to proceed with construction of a church. Subsequently, a circular letter was issued on June 1, 1859, and sent to the eastern diocese to obtain financial assistance. The Vestrymen stated in their letter that Trinity Church did not possess the financial means to build a church, and asked for any donations from the Episcopal Churches in the East. The church authorities planned to build a place for worship to cost between \$1,500 and \$2,000, which they thought would double the congregation in six months. There were from 100

²²James M. Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska;" The Crozier, Vol. I (February, 1900), pp. 9-10.

to 125 persons attending services each Sunday, out of which twenty-five were communicants of the Episcopal Church.²³

The amount of money received from the circular sent to the East was small, compared to what had been anticipated. However, this meager sum did not stop the young church from constructing their first permanent building. The mayor of Omaha, Jesse Lowe, and his wife gave the Vestry of Trinity a ten year lease, rent free, on land located at Ninth and Farnam Streets. The Lowes', in the lease, agreed to contribute 20,000 bricks for construction of the chapel and to provide maintenance of the building during the duration of the lease. The size of the church was to be twenty-six feet by fifty feet with a three foot stone foundation and a capacity of 200 persons. The land, purchased by the church on the northern side of the city, became an unsuitable location for a church. The city had grown in a different direction leaving this area far from the residential area and business center of Omaha, with remote prospect for the growth of a church. The property was bought for \$1,000, with about \$1,000 spent for foundation before the Panic of 1857. The Fourteenth and Davenport Streets site was finally sold for \$500 in 1865.²⁴

No sooner was the church built than the Reverend George D. Watson resigned his rectorship early in 1860 and

²³Circular letter, op. cit.

²⁴Yates, "History of Trinity Parish," pp. 51, 78-79.

accepted a position in New Jersey. James M. Woolworth later wrote about Father Watson on his leaving and stated that:

The reason he gave was that he thought it better that the Bishop Talbot, who was consecrated Missionary Bishop, February 15, 1860, to replace Bishop Kemper⁷ should be free to appoint his own clergymen without being bound by those he found here.²⁵

In the General Convention of the Episcopal Church of 1859, Bishop Kemper felt that "after twenty-four years of strenuous service he might honorably retire as a missionary bishop, and confine his work to the diocese of Wisconsin." It was recorded of the Bishop's missionary episcopate at his retirement that there were "six dioceses where he began with none, and 172 clergymen where he was at first sustained by only two."²⁶ This spacious episcopal jurisdiction was placed in the hands of the Reverend Joseph Cruickshank Talbot, who was rector of a church in Indianapolis, where he was consecrated by Bishop Kemper and other bishops on February 15, 1860. His jurisdiction, like Kemper's, was a roving episcopate with control over areas not already formed as dioceses.²⁷

From July of 1860 to Easter of 1861, the rectorship remained unoccupied. Bishop Talbot attempted to supply a priest for the church but was not always successful in this task. Finally, Easter Day, 1861, the Reverend John West

²⁵Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," p. 10.

²⁶James Thayer Addison, The Episcopal Church in the United States (New York: Charles Scribner's Sons, 1959), p. 146.

²⁷White, op. cit., pp. 177-178.

took charge of Trinity, only to find the Nebraska climate not suited for his health. Just as the congregation was settling down to his preaching, he resigned in November, 1861. As James M. Woolworth said later, Father West was "an elderly man of fine presence and most gracious manners, and a remarkably good preacher. One thing I remember about him was that he preached in black silk gloves."²⁸

A committee appointed by the Vestry called upon Bishop Talbot to supply a priest for Trinity, and in a letter from the prelate, Bishop Talbot "sent Mr. Hagar, to you upon the express condition that he shall receive a salary of \$400, payable monthly." The Bishop further stated that "you must agree to pay his board and washing and give him at the rate \$100 per annum."²⁹ Even though this appointment was temporary, Father Hagar served the parish well from April to June, 1862, when Bishop Talbot appointed the Reverend Orasmus C. Dake the next permanent rector.

A letter was received from Bishop Talbot requesting the approval of the Reverend Oramus C. Dake as the next minister of Trinity Church on June 16, 1862. The Bishop was having difficulties supplying the needs of his vast jurisdiction with priests and, therefore, sent Father Dake to occupy the rectorship of two churches, Bellevue and Omaha. St. James

²⁸Yates, "History of Trinity Parish," p. 85; Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," p. 10.

²⁹Parish Register, Minutes of the Vestry, Trinity Cathedral, April 29, 1862.

Church in Bellevue was as large as Trinity Church in 1862.³⁰ The proposition was laid before the Vestry that the Bishop requested the Vestry to elect him as their next rector, and "that his salary would be \$700 of which the prelate agreed to furnish \$350." He directed Father Dake to hold Sunday service each month in Bellevue, and would relieve the congregation "of the necessity of giving up Father Dake even for a single service" when another priest could be found for St. James in Bellevue. Services were to be held in Bellevue on the first Sunday of each month, and the remaining Sundays at Trinity Church.³¹

The Reverend Orasmus C. Dake entered upon his duties as missionary to the Omaha area in June of 1862. Problems began to develop when Bishop Talbot appointed Father Dake the first principal of the school founded by the Bishop--Brownell Hall. With duties covering more than his rectorships, Father Dake and the Vestry came to the parting of the ways. A committee, formed by the Vestry early in November, 1863, sent a letter to Bishop Talbot regarding the apparent neglect of Trinity Church. After the rector heard of the letter sent to the Bishop, he tendered his resignation on November 11, 1863, which was promptly accepted. The Bishop, upon hearing of the resignation, sent a letter requesting the church to rehire Father Dake. The Vestry complied with the request;

³⁰Yates, "History of Trinity Parish," pp. 104-105.

³¹Parish Register, Minutes of the Vestry, Trinity Cathedral, June 16, 1862.

however, the former rector would not accept. Afterwards, both parties came to regret their actions.³²

Father Dake was a very sensitive person, inclined toward scholarly writings and the study of literature. He wrote with expertness and eloquence in the flawless literary style of the Nineteenth Century, but he did not possess the necessary qualities of a priest. Apparently, the congregation at Trinity sensed this lack of qualities, and this was probably one of the reasons for his abrupt resignation in 1863. Father Dake was, for several years after leaving Trinity, principal of the diocesan girl's school, Brownell Hall. Later, he was rector of St. James' Church in Fremont, Nebraska. When the state university was founded in Lincoln, he became professor of English in the new school.³³

During 1862 Trinity Church was incorporated by an act of the Territorial Legislature entitled, "The act of Jan. 9, 1862, found in Sessions Laws for 1861, entitled '[sic] a act to authorize the election of church wardens and vestrymen of the Protestant Episcopal Church and defining their powers and duties'."³⁴ The official incorporation was completed with the Vestry election on Easter Monday, April 26, 1862. Peter Hugus was chosen chairman and James W. Van Nostrand

³²Yates, "History of Trinity Parish," p. 105; Parish Register, Minutes of the Vestry, Trinity Cathedral, November 11, 1865.

³³Woolworth, "Personal Recollections of Pioneer Priests of Nebraska," p. 10.

³⁴Articles of Incorporation, January 9, 1862, mss, Library of Trinity Cathedral.

chosen secretary for the election of the new Vestry. Luther Kountze and James W. Nostrand were chosen to count the votes. The following persons were duly elected as Wardens and Vestrymen: Peter Hugus, Senior Warden; Robert C. Jordon, Junior Warden; James M. Woolworth; John I. Redick; H. F. Fletcher; L. Kountze; Thomas M. Judson; and James W. Van Nostrand.³⁵

With the incorporation of Trinity in 1862, the Vestry authorized the publication of the first history in Nebraska of the Episcopal Church and Bishop Talbot's missionary work in the Nebraska Territory. James M. Woolworth and James W. Van Nostrand were authorized to compile and publish a history of the church. This history was published when the Reverend Orasmus C. Dake was ordained a priest in the Episcopal Church.³⁶ There was no acknowledgment of the author in the publication of the first history. It can only be assumed the author or authors were the committee chosen to write the pamphlet, possibly with the help of Father Hagar, the temporary priest, who was replaced by Father Dake in June of 1862. The Reverend Oramus C. Dake, as mentioned before, resigned in November, 1863, as a result of a feud with the Vestry.

The refusal of Father Dake to accept the rectorship, prompted the Vestry to have the church placed on an independent status, that is, not to receive any missionary aid

³⁵Yates, "History of Trinity Parish," p. 104.

³⁶Ibid., pp. 94-95.

from the Board of Missions.³⁷ With this done, they proceeded to extend a call of the parish to the Reverend William H. Van Antwerp of Oneida, New York, with an agreement, if he accepted, to pay his moving expenses to Omaha. The salary for the priest in 1864 of Trinity Church was \$850. Father Van Antwerp accepted the call and took charge of his duties as parish priest on April 17, 1864.³⁸ In order to provide the priest with suitable living quarters, a parsonage was bought from Sutton for \$375 and moved to the parsonage lot on Dodge between Thirteenth and Fourteenth Streets. No record was found in the Vestry minutes as to when the parsonage was bought. It was mentioned in the records that the lot had been secured earlier from John I. Redick.³⁹

An event that was to change the status of the Episcopal Church in the Nebraska Territory was the transfer of Bishop Talbot to the Diocese of Indiana and the consecration of the Reverend Robert Harper Clarkson of St. James' Church in Chicago as a missionary bishop to the Dakotas and Nebraska. Bishop Uphold of the Diocese of Indiana was stricken with Rheumatic Gout and could not carry on his episcopal functions. He, therefore, requested at the Diocesan Convention of Indiana in 1865, the election of a co-adjutor bishop. The man chosen was Bishop Talbot, who had a strong

³⁷Ibid., p. 105.

³⁸Ibid., p. 105; Parish Register, Minutes of the Vestry, Trinity Cathedral, January 21, 1864.

³⁹Ibid., April 15, 1865; November 8, 1865.

following of people both in his old parish and in other parts of Indiana. At the General Convention of October, 1865, Bishop Talbot was transferred to the Diocese of Indiana.⁴⁰ As a result of the transfer of Bishop Talbot to Indiana, the General Convention of the Episcopal Church decided to break up the colossal episcopate of Bishop Talbot's jurisdiction into three areas. The frontier was now being settled, and the demand was too great for one bishop to administrate properly. Three new missionary bishops, therefore, were elected by the General Convention. They were the Reverend Robert H. Clarkson for the Nebraska and Dakota area; the Reverend George Randall of the church of the Messiah of Boston, for the Colorado Territory and adjacent lands; and the Reverend Daniel Sylvester Tuttle of New York, for Montana, Idaho, and Utah Territories. Bishop Whitehouse, the Reverend Robert H. Clarkson's diocesan, was not in attendance at the consecration on November 15, 1865. It was a known fact that Bishop Whitehouse did not like the new bishop and was influential in the House of Bishops in the election of this meddlesome priest of his own diocese, for Bishop Clarkson was at opposition with the policies of Bishop Whitehouse who believed in autocratic rule. The election and consecration of Father Clarkson as a Bishop was to have a far-reaching effect in Nebraska.⁴¹

⁴⁰White, op. cit., pp. 205-206.

⁴¹Ibid., pp. 206-207.

Bishop Talbot became attached to the little congregation of Trinity Church, and at the time of his leaving, no one knew what type of man the new bishop would be. Henry W. Yates, Sr. remarked later that at the time of Bishop Clarkson's coming to the Nebraska Territory, Bishop Talbot took part in the service. In personal appearance, the Right Reverend Joseph C. Talbot was quite different from the new bishop who was small in stature and seemed reserved. As Bishop Clarkson rose to address the congregation, "there was much sinking of hearts at what seemed to indicate a change so much to our detriment." However, the new bishop, who began his episcopate with a "modest reserve and respected deference toward Bishop Talbot," whom he regarded as being superior, spoke in the style that always resembled "those delightful sermons" which were always well received by the congregation. As a result of his first sermon, Bishop Clarkson "anchored himself into the hearts of the congregation," and was considered by those who heard him as one of the best orators in the church.⁴²

The Right Reverend Robert H. Clarkson was born on November 19, 1826, at Gettysburg, Pennsylvania. He attended college in Gettysburg and St. James' College in Maryland where Bishop Clarkson studied for the priesthood. In 1848 the future Bishop of Nebraska was ordained a priest by Bishop Whittingham of Maryland, and shortly afterwards, accepted the rectorship of St. James' Church in Chicago,

⁴²Yates, "History of Trinity Parish," p. 115.

Illinois. Bishop Clarkson was rector of this church when the General Convention of the Episcopal Church chose him to be a missionary bishop. He was consecrated a bishop on November 15, 1865.⁴³

At the time of the consecration of Bishop Clarkson, Trinity Church was feeling the effects of growth and the need for enlarged facilities. The lease on the church, then occupied, would end in two years. Therefore, at the Vestry meeting of May 22, 1866, it was: "Resolved, that it is expedient to expend the sum of \$3,500 on the enlargement of the church edifice, provided that a good sufficient lease of the lots can be secured for a term of 19 years."⁴⁴ However, this failed. The owner of the lots would not agree to a new lease. Later, when the lease ended, the church was converted into a beer hall and garden named Trivoli, and finally torn down in 1892.⁴⁵

Circumstances were to prove fortunate for the congregation of the future Trinity Cathedral in not obtaining a new lease of the church at Ninth and Farnam Streets. Steps were taken immediately by the Vestry to purchase land for a new church edifice that later became the site of the Cathedral of the Diocese. Two lots were subsequently bought at the corner of Eighteenth Street and Capitol Avenue in the

⁴³The Omaha Daily Bee, Vol. XIII (March 10, 1884), p. 4.

⁴⁴Parish Register, Minutes of the Vestry, Trinity Cathedral, May 22, 1866.

⁴⁵Yates, "History of Trinity Parish," p. 79.

summer of 1866.⁴⁶ However, construction was not begun until 1867 when sufficient funds were available. A loan was secured for \$2,500 at twelve per cent interest to pay off past obligations, and favorable terms were secured for the use of a building rented on the new lots that was not included in the purchase.⁴⁷ At a meeting of the Vestry held in January of 1867, a resolution was passed and a building committee formed for the construction of the new church. Plans were later presented for the construction of the church based on designs for a church edifice submitted and accepted by the Vestry, drawn by the Reverend Richard Whitingham of New Haven, Connecticut. A form of subscription payments for the building fund and revenue for the church was submitted by Henry W. Yates, Sr. This financial plan was based on a twenty per cent tax on each pew rental, paid by the communicants. The pews had a different rental fee for each section of the church, and the members chose the seats they preferred. In this way the Vestry was able to meet existing obligations and to provide funds for the construction while the new church was being built. The estimated cost of the construction of the building was \$9,000. However, the actual costs rose to \$15,000; \$6,000 more than was estimated.⁴⁸

Immediately, the Vestry was criticized by the communicants of the church for what they considered misuse of

⁴⁶Parish Register, Minutes of the Vestry, Trinity Cathedral, July 12, 1866.

⁴⁷Ibid., September 12, 1866.

⁴⁸Yates, "History of Trinity Parish," p. 116.

funds. Many believed the methods of construction were wasteful; such as the use of day laborers and the uncertainty that went with them.⁴⁹ The only burden of the church was a loan, negotiated from Robert Paddock, for \$6,000 at twelve per cent interest to pay off the debt of construction and to re-finance the church.⁵⁰ On November 10, 1869, two years after the church was built, fire destroyed the place of worship; a complete "desolate pile of ashes and rubbish." No cause could be found "that could throw any light on the origins of the fire except that there was a fire lighted in the furnace in the basement this morning preparatory to service in the church."⁵¹

During the building of the new church, the priest in charge was the Reverend William H. Van Antwerp who was a very refined person and an excellent speaker. He possessed a congenial attitude and pleasant manners that were liked by the people of the church.⁵² At the beginning of his administration in the territorial capitol, Trinity Church was a small and weak parish. The rector proceeded to build order out of disunity and placed the church on a sound schedule of operation. When the priest left in 1868, the church was a

⁴⁹Parish Register, Minutes of the Vestry, Trinity Cathedral, August 27, 1867.

⁵⁰Ibid., August 27, 1867.

⁵¹Journal of Proceedings of the Diocese of Nebraska, May, 1870, p. 18.

⁵²Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," p. 10.

united parish. Father Van Antwerp was an able administrator who, on November 30, 1864, the Festival of St. Andrew, organized the first parochial organization of women called "Missionary and District Visiting Society." Later, the men were organized into the forerunner of the St. Andrew's Brotherhood known as "Trinity Brotherhood." A few members of the Vestry had a squabble with the rector which prompted him to resign February 12, 1868. The congregation, after receiving the news of his resignation, came to the aid of their rector by a unanimous vote in favor of a resolution for his continuance as the rector. The priest, however, was firm in his stand and, therefore, he left Trinity in 1868.⁵³

In an agreement between the Bishop and the Vestry of Trinity Church, Bishop Clarkson was called upon to supply the Vestry with a list of clergymen from which the Vestry was to choose the next rector of the parish.⁵⁴ The Bishop gave the Vestry a list of nine clergymen he considered qualified for the position. The Reverend John G. Middleton of Stonington, Connecticut, was extended the call of the parish, but he declined. The Reverend George C. Betts, rector of St. Luke's Church, Plattsmouth, Nebraska, was then offered the call of the parish which he promptly accepted.⁵⁵

⁵³Yates, "History of Trinity Parish," p. 117.

⁵⁴For an explanation of the agreement see pages 45-46.

⁵⁵Parish Register, Minutes of the Vestry, Trinity Cathedral, March 6, 1868; March 24, 1868.

Father Betts, before becoming an Episcopal priest, was an ordained Methodist minister. When he took interest in the Episcopal Church, he came to Omaha with Bishop Talbot and studied under the Bishop's direction, living at Brownell Hall. Upon being ordained as a priest, he was placed in charge of St. Luke's Church, Plattsmouth, Nebraska, where he remained until the call from Trinity. After coming to Omaha, he started a little mission on Douglas Street between Tenth and Eleventh Streets where Father Betts used what was considered "advanced ritual," for the priest believed in high church, or Anglo-Catholic practices, which shocked many communicants not accustomed to pomp and circumstances in the service.⁵⁶

When Father Betts took charge of the parish, he was valued as a superior preacher and an improvement over the Reverend William H. Van Antwerp. The church soon developed doubts about their rector because of his interest in Anglo-Catholicism.⁵⁷ It was not quite a year until the parting of the ways came at the Vestry meeting held on April 12, 1869, when a resolution was passed stating that: "Whereas the Peace and Prosperity of this Parish will, in our opinion, be greatly promoted by a change of Rector." Father Betts resigned at that meeting.⁵⁸

⁵⁶Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," pp. 10, 16.

⁵⁷Ibid.

⁵⁸Parish Register, Minutes of the Vestry, Trinity Cathedral, April 12, 1869.

Shortly after his resignation, the new church of St. Barnabas' offered the rectorship to Father Betts, and he "took with him quite a large number of the most active and intelligent families" of Trinity Church.⁵⁹

This marks the end of the first period of the History of the Episcopal Church in Omaha. Trinity Church, the first church established, was about to become the church of the Bishop, the largest church in Nebraska. But before continuing the discussion of Trinity Church as the Cathedral of the Diocese of Nebraska, a look at developments of other churches in Omaha will be considered.

⁵⁹Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," pp. 10, 16.

CHAPTER II

ST. MARKS AND ST. BARNABAS 1867 TO 1885

A mission was opened in the late spring of 1867 in South Omaha by the Reverend William H. Van Antwerp for the children of the district who did not have any facilities in that section of the city for religious education. Father Van Antwerp called upon the people to determine the number of children in the district. A Mr. C. P. Birkett offered the use of a house he owned for the mission in that district. James W. Van Nostrand, member of the Vestry of Trinity, was placed in charge of the Sunday School until September 22, 1867, when the Reverend Thomas O. Tongue was ordered deacon by Bishop Clarkson and given the care of the mission. The Sunday School grew to such proportions that church services were commenced once a month for the people in South Omaha. A valuable person at the mission was J. N. Rippey who, for the services, rented a house at Fifth and Pacific Streets from December 15, 1867 to December, 1868. The first services were held on December 20, 1867, for a large crowd of people. Father Tongue celebrated the services, while Father Van Antwerp preached the sermon. The Reverend Thomas O. Tongue moved to the area in January, 1868, to be a resident priest.

By 1868 the Bishop felt that with a resident priest in South Omaha, and a congregation forming, a parish church should be organized. Bishop Clarkson, who had visited Philadelphia, received \$1,000 from St. Mark's Church of that city to erect a parish which would take the name of St. Mark. Consequently, the Bishop called a meeting of the mission on April 23, 1868 and presented to the congregation the \$1,000. Samuel E. Rogers gave the mission land at Eighth and Pierce Streets for the new church.

At the next meeting on April 25, 1868, Bishop Clarkson read the statutes of the Territory of Nebraska and the canons of the Episcopal Church covering the process of parochial organization, and then continued with formal organization of St. Mark's. T. G. Clarkson called for the election of a Vestry with the following results: J. N. Rippey, Senior Warden; William Celeburne, Junior Warden; Samuel E. Rogers, C. P. Birkett, A. G. Toff, T. G. Clarkson, and William Thomas Clarke as Vestrymen. The Reverend Thomas O. Tongue was chosen the first rector of St. Mark's. The Vestry at once authorized a subscription to obtain the necessary funds for a new church but were unable to secure the amount. It was not until December 1, 1868, that construction was begun on the church which was a small building with a "Gothic roof." The first services in the new church were held in March, 1869.¹

¹Parish Register, Family Records, St. Mark's, n. d., pp. 1-6.

In May of 1869 Father Tongue resigned his charge of St. Mark's, leaving the church without a priest for several months.² Bishop Clarkson reported to the Diocesan Council of 1869 that St. Mark's was growing and was in a valuable location in a new part of the city. The Bishop further stated that the future of this new church was bright and it would soon obtain a new rector.³ The Reverend James N. Rippey, the former Senior Warden and a former medical doctor, was ordained in 1869 and became the next rector of St. Mark's, remaining from September, 1869 to September 1, 1871.⁴ The third and last rector of St. Mark's was the Reverend James Paterson who took charge on September 3, 1871.⁵ Father Paterson originally from Glasgow, Scotland, had lost all his money in a financial panic in Great Britain. After losing all his savings, he came to New York City and was working in the city when Bishop Clarkson spoke of the need for young men in his episcopate. The future Father Paterson volunteered his services and came to Nebraska with the Bishop, studying in the Diocesan schools, Talbot Hall and Nebraska College. He was later ordained in the Episcopal ministry.⁶

²Ibid., pp. 6-7.

³Journal of Proceedings of the Diocese of Nebraska, September, 1869, p. 17.

⁴Parish Register, Family Records, St. Mark's, n. d. pp. 6-7.

⁵The Church Guardian, Vol. III (October 15, 1879), p. 54.

⁶Woolworth, "Personal Recollections of the Pioneer Priests of Nebraska," p. 17.

In time, the railroad section of the city grew around the little church causing communicants to move to other parts of Omaha. A Vestry meeting was held on August 25, 1885, with Bishop Worthington, about the removal of St. Mark's to another section of the city where a church could grow. But at another Vestry meeting on August 31, 1885, it was decided to dissolve the organization of St. Mark's Church and turn the property over to Bishop Worthington for disposal. Thus, ended the first St. Mark's Church of Omaha, which operated for twenty years.⁷

The third church to be organized, one year after St. Mark's, was St. Barnabas'. The inception of St. Barnabas' Anglo-Catholic Church in Omaha, began on St. Barnabas' Day, June 11, 1868, when a group of men decided to erect another church in Omaha. A. B. McDonald of New York City gave \$100 to the new church project. In January of 1869, the rector of Trinity Church, the Reverend George C. Betts, Robert C. Jordon, and James W. Van Nostrand planned a church not to cost more than \$1,200 and borrowed this amount for the construction. The first church was located at Ninth and Douglas Streets on leased lots. The church was twenty feet by thirty-six feet, containing a small recessed chancel, bell tower, and a Vestry room. Father Betts was the designer of the first church which was erected by the help of John Dorsey, a member of the church. It was on Sundays that "divine service was

⁷The Church Guardian, Vol. VIII (September 15, 1885), p. 179; Journal of Proceedings of the Diocese of Nebraska, May, 1886, p. 79.

celebrated in the church at 8 a.m. and 4 p.m., the Holy Communion being administered at the former hour and evening prayer and sermon at the latter, until June 11, 1869," when the church decided to erect a new place of worship.⁸

Early in April, 1869, the rector of Trinity Church deemed expedient the formation of a new parish, and with proper notification, the Bishop gave his consent for St. Barnabas' to organize as a parish church in the Diocese.⁹ On May 3, 1869, people of the mission assembled in the church and proceeded with the organization: "Robert C. Jordon offered the following which was seconded and unanimously adopted, 'Resolved that the persons present entitled to vote at this meeting proceed to organize a parish of the Protestant Episcopal Church to be called Saint Barnabas' Parish by the adoption of the Constitution of a Parish as set forth in Canon VIII of the Diocese of Nebraska.'" The first Vestry was elected and consisted of the following people: Robert C. Jordon, Senior Warden; James W. Van Nostrand, Junior Warden; General George D. Ruggles; George F. Labaugh; George F. Mayer, Treasurer; Frederic E. Mason; and R. L. Seward, Clerk. Father Betts was chosen the first rector of the new church.¹⁰

⁸Parish Register, Family Record, St. Barnabas', n. d., p. 6.

⁹Ibid., p. 6; Journal of Proceedings of the Diocese of Nebraska, September, 1869, p. 17.

¹⁰Parish Register, Minutes of the Vestry, St. Barnabas', May 3, 1869.

At the Diocesan Council of 1869, the church was admitted into union with the Diocese as a free church, not having received any missionary aid whatsoever.¹¹ The location of the church at Ninth and Douglas Streets became inadequate for services, and on July 1, 1869, lots at Fourteenth and Cass Streets were leased for five years. The church was moved on July 12, 1869, and was opened for services on August 8, 1869. The church's financial burden was \$1,000; at the Easter service of 1870, Father Betts asked for a special offering to relieve the indebtedness. The amount of \$500 was placed on the Altar.¹²

In the spring of 1870 a committee was formed to find another location for St. Barnabas', for the Fourteenth and Cass District was no longer suitable. Lot number four in block twenty-one, the corner of Nineteenth and California Streets, was bought for \$3,300; \$2,400 of which was borrowed with a mortgage on the church. The church was removed at a cost of \$100 to the new site, only to have the building blown off its foundation by a violent windstorm with damages too great to be repaired. Trinity Church offered the facilities of its church until St. Barnabas' built its new place. A week after the destruction of the old church, July 18, 1870, ground was broken by the rector. A Vestryman, Thomas Holmes, served as the architect. The foundation was of stone; the

¹¹Journal of Proceedings of the Diocese of Nebraska, September, 1869, p. 17.

¹²Parish Register, Family Records, St. Barnabas', n. d., pp. 6-7.

rest of the building was of wood. The costs of the new church were not to exceed \$5,000; however, the church, with its fittings of carpet, glass, and furnace, came to near \$6,500.¹³ Four weeks after the breaking of the grounds for the new edifice, the church was opened for Divine Worship on August 15, 1870, with the Bishop conducting the service for the occasion. St. Barnabas' Church began in 1869 with twenty-six persons enrolled; by 1870 there were seventy communicants at the time the new church was completed.¹⁴

One of the main aims in the establishment of St. Barnabas' Church was to provide an Anglo-Catholic parish for the Episcopal Church in the Omaha area. No sooner was the church established than the ritual controversy arose between St. Barnabas' and Bishop Clarkson. Before the disturbance that came with the revival of the Catholic heritage in the Anglican Church, the Evangelical movement, a product of John Wesley and associates, brought an increasing effect toward a personal religion and an emphasis on philanthropy. It was this group that supplied the basic spiritual strength in the church until the Tractarians appeared in the 1830's. The Evangelical movement possessed some shortcomings, with a narrow view toward the use of philosophy, literature, and art "to produce any respectable theology." Thus, began the

¹³Ibid., p. 7.

¹⁴The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (July, 1902), p. 63.

Oxford Movement of the Catholic aspects in the Anglican Church.¹⁵

In the beginning, the Catholic Movement in the Church was centered on the emphasis of "reverence, order, and beauty in worship" in the Mass or Holy Communion, toward a devotional service of individual holiness and Christian austerity. In order to show an outward appearance of the Catholic aspects in the movement, the Gothic architecture became the dominant form of the church building along with a renewed emphasis in church music. The theology of the Anglo-Catholics placed their emphasis on the churches, which were part of the Holy Catholic Church: Eastern Orthodox, Roman Catholic, and Anglo-Catholic. These were fostered in a renewed examination and study of the Ancient Church Fathers, with this study phased in the Anglo-Catholicism.¹⁶

As a result of the new ideas of Anglo-Catholicism, the Episcopal Church was split into two groups, high church versus low church, an argument that was brought forth in violence and discrimination. The Tractarianism, as the pamphlet literature movement came to be called, was definitely Romanistic. Attacks were made against anybody who supported this doctrine, from priest and bishops to the seminaries which supported the Catholic influence. Any person who upheld "the apostolic succession and sacramental conceptions of the church" and desired an elaborate form of ceremony was

¹⁵Addison, op. cit., p. 152.

¹⁶Ibid., pp. 155-156.

possessed with the errors of Rome.¹⁷ This persecution extended to St. Barnabas' in the 1870's.

It became apparent to some Episcopalians in the city that advanced ritualism, considered Romanistic, was being practiced in St. Barnabas' Church.¹⁸ Father Betts, who followed Anglo-Catholic practices, resigned his rectorship of Trinity due to his use of advanced ritual. The troubles came with him to St. Barnabas'. Father Betts accepted the position of an agent for the Society for the Increase of the Ministry, resigning his care of St. Barnabas' on January 23, 1872. The priest, after a few months in his new capacity, returned to the church on March 10, 1872. On that same day, Bishop Clarkson called a special meeting of the Vestry and Rector to discuss the advanced ritualism found at St. Barnabas'. The Bishop demanded that:

the Rector relinquish the use of the Chasuble or any other vestment save the surplice and Black stole that he direct the choir that they do not turn towards the Altar when reciting the Creed or the Glorias and the Rector do not make the sign of the cross in benedictions or elsewhere save in baptismal office

The rector refused, stating he would comply with the Bishop's request only if canonical law was broken. The Bishop replied that it was his desire that such practices cease.¹⁹ Father Betts again refused and was supported in his action by the Vestry and the congregation. Apparently, due to the dispute

¹⁷ Ibid., p. 162.

¹⁸ See Chapter I, pp. 19-20.

¹⁹ Parish Register, Family Records, St. Barnabas', n. d., pp. 6-7.

with Bishop Clarkson, the Reverend George C. Betts resigned his charge of St. Barnabas' on June 17, 1872 and left Omaha July 14, 1872, having accepted the pastorate of St. Luke's (now called St. Mary's) in Kansas City, Missouri.²⁰

During the rectorship of Father Betts, St. Barnabas' accumulated a heavy financial indebtedness. The congregation tried to relieve itself of the debt, but their attempts came to no avail. Finally, an appeal was made to the Bishop of Nebraska for some help in the matter which resulted in a proposal from Bishop Clarkson to the Vestry in a letter of January 31, 1872, for consolidation of St. Barnabas' and Trinity Cathedral:

If your Vestry think it best to have some consultation on the question of consolidating the two Parishes, I will call a meeting of both Vestries to talk the matter over. I have spoken to two or three of Trinity on the subject, and they think it worth considering. I may be mistaken, but I think it could be amicably arranged on a basis, honorable to all parties.

The Bishop, then, outlined the procedure for the consolidation for the two parishes:

1. Trinity to assume the indebtedness of St. Barnabas', provided it be not more than \$6,600, to wit \$4,400 funded debt, interest to date, \$2,200 floating debt.
2. St. Barnabas to transfer their church and lot to Trinity.
3. Trinity to close services in their chapel and worship with the united congregation in St. Barnabas'.
4. The members of the St. Barnabas', to be selected by the Bishop, to fill the existing vacancies in the Trinity Vestry, and to be chosen as such by the Vestry.
5. Both Vestries and both congregations to agree to all the above points.²¹

²⁰Parish Register, Minutes of the Vestry, St. Barnabas', June 17, 1872.

²¹Ibid., February 1, 1872.

The offer presented by the Bishop was considered by the Vestry and a motion was offered by the Senior Warden, C. W. Mead, to form a committee to see Bishop Clarkson with the stipulations to the proposals by the Bishop that St. Barnabas' was to remain a free church, receiving support from "weekly subscriptions and voluntary offerings," the Holy Communion celebrated every Sunday for the communicants of St. Barnabas' and the reading of Daily Prayer to be held in the church. The total indebtedness amounted to \$6,642 of which \$4,400 was a bonded debt. This proposition of St. Barnabas' was subsequently submitted to Bishop Clarkson.²² The Bishop informed the Vestry a few days later that some members of Trinity Church were not in favor of the consolidation which was focused on "the pecuniary features of the case." Apparently, the thought of assumption of the indebtedness of St. Barnabas' was distasteful. The Vestry, after discussion of the consolidation, passed a resolution postponing the proposal by Bishop Clarkson indefinitely, causing the problems to be passed on to the next rector of St. Barnabas'.²³

The next rector of St. Barnabas' was the Reverend James Pinckney Hammond of Reading, Pennsylvania; the call was

²²Ibid.

²³Ibid.

extended on August 11, 1872. His salary for a priest in the 1870's was \$1,500.²⁴ Previous to the call of Father Hammond, the Vestry had extended the call of the parish to the Very Reverend John Easter, Dean of Trinity Cathedral, who declined the honor.²⁵ Father Hammond took charge of the parish in November, 1872, with his pastorate as troubled as it was under Father Betts. The new priest had to find a means to relieve the indebtedness that had reached a total of \$7,000, and the ritual controversy with the Bishop. The ritual trouble was settled at the Diocesan Council of 1873, with the passage of the Ritual Uniformity Canon. This canon gave the Bishop control over all ritual innovations not set forth in the Rubrics or Canons of the Episcopal Church, to bring about the trial of any person who broke the law of the Bishop in such ritual matters, and to suspend the operations of any church, both the vestry and priest, until the same conformed to the Bishop's demand.²⁶ An assistant was acquired, the Reverend G. W. E. Fisse in 1874, who was even more advanced in Anglo-Catholicism than Father Hammond. This did not help the situation with the Bishop. Father Fisse, however,

²⁴ Ibid., August 11, 1872.

²⁵ Parish Register, Family Records, St. Barnabas', n. d., pp. 8-9.

²⁶ The Reverend John Williams, "The History of St. Barnabas' Church;" The Crozier, Vol. III (July, 1902), p. 63; Journal of Proceedings of the Diocese of Nebraska, August, 1873, p. 61.

only remained for a year before leaving the Diocese.²⁷

The other problem the congregation encountered was an indebtedness that seemed to have no end, with the interest rates on loans in 1870 being very high. One method used to relieve the situation was "a paper was circulated to obtain weekly or monthly subscriptions for the support of the parish. \$2,500 was the amount pledged."²⁸ Another plan to reduce expenditures involved rent for a rectory. It was felt by the Vestry that if a rectory were to be built, the parish would be relieved of rental expenses; and thus, the funds could be devoted to reducing the financial indebtedness of the church or at least prevent the church from adding to the debt already incurred. The plans called for the building of the rectory to begin in the spring of 1873.²⁹

The funds were secured in an unusual way. Certificates issued in the form of joint stock to the communicants of St. Barnabas' brought in \$2,000, the actual sum needed for the construction. The certificates were eventually presented to the parish as a gift by the communicants, and those who would not give their subscriptions to St. Barnabas' as a donation were paid in full the amount subscribed in the issued

²⁷ Parish Register, Minutes of the Vestry, St. Barnabas', July 27, 1874; The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (July, 1902), p. 63.

²⁸ Ibid., September 9, 1872.

²⁹ Ibid., November 9, 1872.

stocks. In 1876 the rectory was found a valuable agent in paying the interest on the debts by renting the house which became "an efficient means under God of preserving the existence of the parish."³⁰

In August, 1873, another attempt was tried to relieve the financial burden, with the rector appointing a committee of two to collect delinquent pledges and they held control of the subscriptions. As for the pledges not paid, the collectors were given a five per cent commission for those collected. There is no mention as to whether this method helped to keep the church in existence.³¹ By November of the same year, the floating debt reached \$2,700 with the Vestry asking the congregation to dig deep in their pockets to pay this amount.³² With no real relief of the burden, Father Hammond proposed that he visit the East for solicitations of funds to pay the bonded debt.³³ This did not prove effective, for in October, 1874, the rector accepted a thirty-day note to settle an amount owed to him.³⁴ Finally, on September 31, 1875, the Reverend James Pinckney Hammond presented his resignation, and the parish was forced to find a new priest.³⁵

³⁰The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (August, 1902), p. 69.

³¹Parish Register, Minutes of the Vestry, St. Barnabas', August 24, 1873.

³²Ibid., November 18, 1873.

³³Ibid., July 27, 1874.

³⁴Ibid., October 26, 1874.

³⁵Ibid., September 3, 1875.

During the interregnum of rectorships, the parish was offered a plan to liquidate its financial burden. Several members of the Vestry wrote a letter to the Reverend Dr. Batterson of St. Mark's Church, Philadelphia, about the financial conditions and asked for his advice to combat the problem. A letter was received, subsequently, from the good priest with a proposition to the Vestry and congregation of St. Barnabas':

My proposition is this. The parish shall pay all the floating debt (\$1,530.00) on or before May 15th.

I will then pay One Thousand Dollars on the Mortgage running say Five Years, and to be guaranteed by the Bishop.

.....
The parish must continue a free church and not one dollar shall be raised by fair or lottery, or any such thing.³⁶

The Bishop agreed to the proposition and said he would write Dr. Batterson promising to guarantee the \$4,000, but not to guarantee the interest. A committee of three formed to obtain a new loan, not less than \$3,500.³⁷

At a Vestry meeting held in May, 1873, the Bishop reported he had heard from Father Batterson that Bishop Clarkson was not required to guarantee the loan for the Bishop believed it best that the Vestry be independent of the Right Reverend Father's control. The Bishop further stated that he would guarantee the loan if St. Barnabas' was not able to obtain the loan by themselves, provided Mrs. Ellen Barney,

³⁶ Ibid., March 20, 1876.

³⁷ Ibid., April 7, 1876.

who had loaned them money, relinquished claim of the payment on the principal of the loan on the mortgage and a loan of \$4,000 at ten per cent interest be secured. The Vestry was to turn the deeds and property holdings over to the Bishop who contributed fifty dollars a year, matching the same offered by Dr. Batterson for three years, to be applied to the interest payments of the debt. Any funds in excess of the payment of interest were to be used to pay the principal of the loan; and after the debt was paid in full, all the property would be deeded to St. Barnabas' again. The Vestry was to attempt to raise funds during these years to pay the principal of the loan. If the mortgage was not paid by the end of five years, the Bishop had the right to do what he thought best with the property. Then, if the Vestry had paid a considerable sum on the mortgage, Bishop Clarkson would consider renewing the agreement. This agreement was recorded in the Douglas County Court House on July 11, 1876.³⁸

To provide additional financial relief, the Vestry appealed to the Diocesan Council that the church was unable to pay the diocesan assessments of 1876 or those of previous years and that the amount would be paid when the income of the church was adequate.³⁹ The Council accepted the plan of the church and ordered a promissory note for the assessed

³⁸ Ibid., May 18, 1876.

³⁹ Journal of Proceedings of the Diocese of Nebraska, August, 1876, p. 15.

fees to be paid in twelve months with no interest on the assessments.⁴⁰ Mrs. Ellen Barney, who had made the loan to the Vestry previously, relinquished her interest payments for which a letter of gratitude was sent to her.⁴¹ The following year, the church reported conditions had improved and the financial status was better than at anytime in the life of St. Barnabas'.⁴² The loan of \$4,000 was obtained by Bishop Clarkson from the treasurer of Trinity Cathedral. This was later regretted by the Vestry of the Cathedral even to the extent of considering to recall the loan because the money came from the building fund for the new Cathedral. Father Williams, who was the new rector of St. Barnabas', noted the feelings existing between the two churches were at razor sharp edges, even though the interest rate on the loan was high in yielding income for the new Cathedral. The Bishop was not pleased with the attitude of the Trinity Vestry and advised the Vestry of St. Barnabas' to obtain a new loan which the Diocesan would help negotiate if his help was needed. Bishop Clarkson thought the loan and the friction between the two churches was an embarrassment at the outset of the ministry of Father Williams at St. Barnabas'.⁴³

⁴⁰ Ibid., August, 1876, p. 27.

⁴¹ Parish Register, Minutes of the Vestry, St. Barnabas', June 5, 1876.

⁴² The Church Guardian, Vol. I (April 15, 1877), p. 12.

⁴³ The Reverend John Williams, "History of St. Barnabas' Church," The Crozier, Vol. III (September, 1902), pp. 77-79.

During the financial crisis of St. Barnabas' in 1876, the Vestry came across the name of the Reverend John Williams of Hastings, Minnesota; and after discussion, a call of the parish was extended to Father Williams on July 29, 1876.⁴⁴ The priest consulted with his own Bishop and Vestry on the call; and after the discussions, decided to decline the call and not visit St. Barnabas'.⁴⁵ The Vestry was not discouraged in its attempt; and subsequently, on September 4, 1876, sent another letter to Father Williams, who receiving "so sad and discouraged a letter from Mr. Labagh" decided to visit the parish and consult and encourage the Omaha church.⁴⁶ On November 15, 1876, the Vestry of St. Barnabas' was notified of the acceptance of the Reverend John Williams as the next rector. He was installed on St. John the Baptist Day, June 24, 1877.⁴⁷

It was remarked by Father Williams, after his coming to St. Barnabas', that Bishop Clarkson came to the rescue of the church. Even though there were at times bitter feelings between Trinity and St. Barnabas' over the ritual controversy,

⁴⁴Parish Register, Family Records, St. Barnabas', n. d., p. 9.

⁴⁵The Reverend John Williams, "History of St. Barnabas' Church," The Crozier, Vol. III (August, 1902), p. 69.

⁴⁶Parish Register, Minutes of the Vestry, St. Barnabas', September 4, 1876; the Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (August, 1902), pp. 69-70.

⁴⁷Parish Register, Family Records, St. Barnabas', n. d., p. 9; Minutes of the Vestry, St. Barnabas', November 15, 1879.

the ritualism problem died as fast as it started. The new rector did not blame one side or the other for the high church troubles, but he thought it was equally divided as to who continued the ritual fuss in the first place. The Reverend John Williams was able to receive Bishop Clarkson's approval four years later to practice the advanced ritual that was gaining support throughout the country. The priest did blame much of the trouble on the steps

of those busy bodies who carried exaggerated tales, back and forth. I know I was myself misrepresented to Bishop Clarkson more than once, and accused to him of saying what never entered my brain to say; yet he generously passed over even that, and refused to believe I said it. On one occasion I was warned on one such misrepresentation, without being informed of just what was reported of me. I wrote and afterward went to the Bishop to disavow saying of him at any time, anything that I would not say to his face. I will never forget the inimitable smile that passed over his face, like a gleam of sunshine, as he laid his hand on my shoulder, and said: "My dear brother, it is all right between us. I only heard that you said that I was not fit for a bishop, and I had thought that same thing myself, so many times, I could hardly blame you for saying it, even if you did say it."

Father Williams was offered the position of Canon of the Diocese but declined the honor, for he thought the title was too shadowy and unreal.⁴⁸

In 1875 the Vestry gave approval for the use of the Chapel as a parish school, the communicants to serve as teachers and the rector to be the principal.⁴⁹

⁴⁸ The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (September, 1902), pp. 77-78.

⁴⁹ Parish Register, Minutes of the Vestry, St. Barnabas', February 1, 1875.

By 1878 the school was an apparent success, but it needed additional space. A committee was formed in the summer of 1878 that negotiated a loan of \$3,500, the estimated cost of construction of the school which was erected, at eight per cent interest for one year from John I. Woods.⁵⁰ The school continued to grow, and an additional teacher was authorized in 1881 to handle the larger enrollment.⁵¹ On April 23, 1883, Charles W. Meade offered, as a result of the increased enrollment, \$1,500 and a new furnace toward a new parochial school house if the church would match with \$1,000, \$500 to be secured before action would be taken. A plan was presented to the Vestry for the use of half of a lot east of the rectory for new facilities of the parochial school. The church had the choice either to lease the land for \$200 per annum for five years or purchase the land for \$2,300.⁵² It was finally agreed to purchase the land.⁵³ The school house was built at the expense of C. W. Meade at the cost of \$3,500, thus providing a permanent place for the parochial school. For the school year of 1884-1885, two teachers were employed--Miss Silver, who had charge of the girls,

⁵⁰Ibid., August 27, 1878.

⁵¹Ibid., April 18, 1881.

⁵²Ibid., April 23, 1883.

⁵³Ibid., October 2, 1884.

⁵⁴The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (September, 1902), pp. 77-78.

girls, and A. D. Campbell, a graduate of Rugby and London University, who was the principal and had charge of the boys. There were three terms during the school year at a cost of eight dollars per term for each student.⁵⁵ A. D. Campbell presented his resignation to the Vestry on October 13, 1884, for reasons not mentioned.⁵⁶ A few years later the school was closed--an act considered by Father Williams which caused a great loss since he felt the school to be an asset in the spiritual work of St. Barnabas'.⁵⁷

One of the main contributors to St. Barnabas' was Charles W. Meade, considered by Father Williams to be his right arm in the support of the parish.⁵⁸ In May, 1881, land was bought for \$2,200 to the rear of the church and a rectory built for \$7,600 by December, 1881, both paid for and donated to St. Barnabas' by C. W. Meade.⁵⁹ The value of the property, as a result, rose to \$18,000 placing a heavier burden of operating expenses on the parish and causing monetary problems to arise again.⁶⁰

⁵⁵ Parish Register, Minutes of the Vestry, St. Barnabas', October 2, 1881.

⁵⁶ Ibid., October 13, 1884.

⁵⁷ The Reverend John Williams, "The History of St. Barnabas' Church," The Crozier, Vol. III (September, 1902), pp. 77-78.

⁵⁸ Ibid., p. 69.

⁵⁹ Parish Register, Family Records, St. Barnabas', n. d., p. 9; Minutes of the Vestry, St. Barnabas', March 1, 1882.

⁶⁰ Parish Register, Minutes of the Vestry, St. Barnabas', March 1, 1882.

From the date of installation of Father Williams to the 1880's, the financial difficulties of the church eased to some extent; but this was not enough to reduce the bonded debt, just sufficient to meet the interest payments. On July 17, 1878, the rector notified the Vestry that he was going to move into the rectory and would continue to pay the rental fees to the parish to help meet the interest charges of the loan.⁶¹ It was reported by December of the same year that there were unpaid pledges for the operation of the church which did not help the financial matters any.⁶² An attempt was made to reduce the debt of \$4,000 in the fall of 1879; nothing came of the plan.⁶³ In June, 1881, unpaid pledges amounted to \$225.50. The Vestry authorized the rector to notify those who were delinquent in hopes that some would be paid.⁶⁴

In November, 1881, the Senior Warden obtained a loan of \$4,000 from Charles W. Meade at seven per cent interest, to be paid in four installments of \$1,000 over a four year period. The mortgage held by Trinity Cathedral was promptly paid, thus returning all property deeds from the Bishop to St. Barnabas'.⁶⁵ C. W. Meade later presented one of the notes

⁶¹ Parish Register, Minutes of the Vestry, St. Barnabas', July 17, 1878.

⁶² Ibid., December 31, 1878.

⁶³ Ibid., October 5, 1879.

⁶⁴ Ibid., June 30, 1881.

⁶⁵ Ibid., November 3, 1881.

as a gift, and with \$500 from other sources, the parish reduced the indebtedness to \$2,500. It was the idea of the beneficent member of St. Barnabas' to present all the notes to cancel the loan, only to have financial difficulties himself. Charles Meade, as Father Williams recalled, "was a good man, a faithful churchman, and if not the best, at least the most effective friend of St. Barnabas'."⁶⁶

When the Reverend John Williams moved into the new rectory in December, 1881, the old rectory was rented; the money from the old rectory continued to meet the interest charges and other expenses.⁶⁷ In February, 1883, an attempt was made to liquidate the debt of the parish. A canvassing committee was formed to obtain subscriptions to pay the indebtedness; and in order to bring a closer understanding of the financial obligations of the church, a financial statement of the parish was circulated among the communicants.⁶⁸ The committee was apparently able to carry out its task, for the Bishop was asked to consecrate St. Barnabas' on the day of its patron saint. On June 11, 1883, the Right Reverend Robert H. Clarkson consecrated the church in a ceremony attended by the past rectors of the church.⁶⁹ The sermon was delivered for the occasion by the Reverend George C. Betts, who took as his text, "Glory of the Lord Fill the House."

⁶⁶The Reverend John Williams, "The History of St. Barnabas' Church;" The Crozier, Vol. III (September, 1902), p. 77.

⁶⁷Parish Register, Minutes of the Vestry, St. Barnabas', November 3, 1881.

⁶⁸Ibid., February 1, 1883. ⁶⁹Ibid., April 15, 1883.

The sermon emphasized the increased interest for the Episcopal Church in the country; this was mainly due to the emphasis on the revival of the Catholic heritage of the primitive Catholic Church. He stated that St. Barnabas' was part of this revival. A reception was held in the evening by the two former rectors of the church.⁷⁰

During the years 1877 to 1883, there were only two outstanding incidents in the rectorship of the Reverend John Williams. In 1882 he presented his resignation of the pastorate of St. Barnabas', due to the pressures from some communicants in the church. The first incident occurred on May 3, 1878. At the time of his acceptance of the call to St. Barnabas'; there apparently was an agreement (not found in any records) that called for one year's service by the rector at the end of which the priest was to ask if the parish wished him to continue.

You ought, in my opinion, to look for a priest that you are content to have for life. The question I wish you to decide is whether, now that you know me, you are willing or unwilling to have me continue among you with that understanding of the performance of our relation, subject of course to those visissitudes /sic/ and modifications which we cannot now foresee or determine.

This letter, sent by the rector, was not accepted by the Vestry; they wished him to continue.⁷¹

The other incident took place in 1882. Apparently, there were some people who did not appreciate Father Williams

⁷⁰The Omaha Daily Republican, Vol. XXV (June 12, 1883), p. 8.

⁷¹Ibid., May 3, 1878.

and were causing him trouble. In a letter to the Vestry on November 17, 1882, the priest stated that there was a lack of unity in the congregation and a direct opposition to him which he felt could no longer be ignored. As long as only a few objected, Father Williams did not pay any attention, but the influence of these few had spread by this date.⁷² Two days later on November 19, 1882, Father Williams called a special parish meeting and asked the church whether they wished his resignation. A ballot was called for, with the result that three wished to retain the priest, and seventy-one did not.⁷³ The Vestry took sober thoughts of the results of the parish meeting and came to back the rector, noting most of the arguments against Father Williams were of a petty nature and constituted no real reason for his resignation. At the next Vestry meeting on December 7, 1882, a resolution was read and sustained not to accept the resignation of the Reverend John Williams.⁷⁴

The only encumbrance the parish of St. Barnabas' faced following the consecration of the church was the \$2,500 and the expense of operating a church, which were greatly expanded due to the increase of plants facilities--a new rectory in 1881 and the new parochial school, constructed in 1884. A special parish meeting was called on August 30, 1885, by

⁷² Ibid., November 17, 1882.

⁷³ Ibid., November 19, 1882.

⁷⁴ Ibid., December 7, 1882.

Bishop Worthington. At the meeting, the rector read the amount of indebtedness and made an earnest appeal for funds to liquidate all indebtedness. As was stated, after the special parish meeting, "An earnest spirit was manifested and liberal subscriptions were made."⁷⁵ However, the mortgage of \$2,500, which was incurred in 1869, still prevailed.

During the financial difficulties and ritual controversy of St. Barnabas' and the problems that faced St. Mark's. the missionary jurisdiction of Nebraska was formed into a diocese in union with the General Convention of the Protestant Episcopal Church. A few years later, the Diocese of Nebraska was completely re-organized to facilitate the episcopate of Bishop Clarkson and succeeding Bishops in the operation of such a large Diocese.

⁷⁵The Church Guardian, Vol. VIII (September 15, 1885), p. 179.

CHAPTER III

THE BUILDING OF TRINITY CATHEDRAL AS A DIOCESAN INSTITUTION 1868-1883

An aid in the Catholic movement in the Episcopal Church was the revival of the building of Gothic Cathedrals. At first, the revival of Gothic architecture was not associated with, and had no supporters in, the Oxford movement.¹ It sprang from the same source as the Catholic revival, a reaction to the Age of Reason, to bring order out of chaos as a result of the lack of good architectural designs in the building of churches.² As S. L. Ollard wrote in his book on the Oxford movement, "The Caroline revival of the seventeenth century had its great architect in Sir Christopher Wren, but from his death until the Gothic revival, English ecclesiastical architecture suffered an elapse."³ In time the Anglo-Catholic movement came to use the Gothic architecture as an outward expression of the Catholic heritage in the Episcopal Church. It was thought

¹S. L. Ollard, A Short History of the Oxford Movement, (London: A. R. Mowbray and Company, 1915), pp. 222-223.

²Walter P. Hall and William S. Davis, The Course of Europe Since Waterloo, (New York: Appleton-Century-Crofts, Inc., 1951), p. 3.

³Ollard, op. cit., p. 222.

cathedrals would give dignity, enhance the position of the episcopate, and intensify the beauty of the Episcopal Church services, emphasizing Anglo-Catholicism over Protestantism in the Church. The cathedral would be the center of the Diocese for the communicants.⁴

The movement for the establishment of Trinity Church as a Cathedral began in 1866 when the plans were drawn for a new church. Omaha by 1866, was becoming the leading center of the Nebraska Territory, was the capital, and had the largest population. The Vestry, on August 21, 1866, offered the following resolution:

Resolved, that a Committee of three be appointed by the Chair, to confer with the Rector of the Parish, as to the propriety of arranging with Bishop Clarkson with reference to the application of the grounds recently purchased by the Vestry for the Church purposed, to the purpose of a Cathedral Church.⁵

Nothing was reported by the committee. The time did not seem right for the establishment of Omaha as the See City, since Bishop Clarkson had only arrived in December, 1865. Not until 1868 did the Vestry again take up the idea, this time by a resolution adopted on February 12, 1868: "Resolved that the vestry hereby tender to the Bishop, this Church as his Church and that he be requested to submit in writing what terms he will accept."⁶ The Bishop replied to the Vestry in a letter that he wrote at the time of the

⁴Addison, op. cit., pp. 213-214.

⁵Parish Register, Vestry, Trinity Cathedral, April 21, 1866.

⁶Ibid., February 12, 1868.

resignation of the Reverend William H. Van Antwerp. Bishop Clarkson did not approve of the action taken by the rector and felt he could be induced to remain. The Bishop stated that he had

so great a desire that Mr. Van Antwerp's faithful and acceptable services should be retained by the Parish, that I have much hesitation in submitting terms for any arrangement that would seem to imply that his was definite and final.

I still believe that he may be induced to withdraw his resignation and the more I think over the matter, the more I am convinced that his departure now will be a most serious loss to you--to me, and to himself.

Then, the Bishop submitted his terms to the Vestry.

1st. That the Vestry, in consideration of the Bishop's services in preaching to the Church, as often as is considered with his missionary duties to the Jurisdiction, grant to him the right to be in the chancel, and to preach whenever he is in the City, and to use the Church for all Episcopal services, ordinations, lectures, conventions, as he may deem expedient, and also to have the arrangement of all the services subject to his approval.

2nd. In case it is not possible to retain Mr. Van Antwerp, and in all future vacancies in the Rectorship, that the Bishop shall nominate to the Vestry, any number of the clergymen, not less than five, from whom the Vestry shall choose, and call a Rector, in accordance with the terms of clause 1 as above written.

3rd. The Bishop to receive no salary from this Parish, as long as he is Missionary Bishop, and not to be requested to perform Pastoral duties, as heretofore, to be performed by the Rector.⁷

The Vestry was ready to approve the proposition submitted by the Bishop, but it waited until the matter with Father Van Antwerp was cleared up. The agreement between the Bishop and Vestry was concluded on March 4, 1868. Later this

⁷Ibid., February 22, 1868.

proposition was formulated into the Cathedral Canon in 1872.

Circumstances were to change the life of the people of the new Pro-Cathedral by the total destruction of the church by fire on November 10, 1869. Indeed, this marked the possibility of a Gothic cathedral church in Omaha.⁸ A resolution was read by the Senior Warden James M. Woolworth at a Vestry meeting on December 15, 1869, which had far-reaching effects upon the congregation of Trinity Church. This resolution provided for the establishment of the cathedral System in Nebraska. If Trinity was to become a permanent cathedral of the Diocese, the church structure would have to be different from that of a mere parish church, and a new arrangement would have to be effected on a definite form of organization for the Church and the Diocese.⁹ At the Diocesan Council of 1870, Bishop Clarkson, in his annual address, explained the destruction of Trinity and said he hoped a new cathedral would soon be constructed from plans obtained from C. C. Haight of New York, a leading architect.¹⁰ In this endeavor the Bishop's hope would not be fulfilled soon.

In April, 1870, a Cathedral Fund was established,

⁷Ibid., February 22, 1868.

⁸Yates, "History of Trinity Parish," p. 135.

⁹Parish Register, Vestry, Trinity Cathedral, December 15, 1869.

¹⁰Journal of Proceedings of the Diocese of Nebraska, (August, 1870), p. 18.

and subscription books set up to register the amount of money collected each month.¹¹ Two years were to elapse before the Very Reverend Alexander C. Garrett asked the Vestry to obtain bids for the construction of the new cathedral church. This was not done. The church was at this time overflowing at Sunday worship, so that the Senior Warden proposed instead the enlargement of the church. A loan of \$1,200 at twelve per cent interest was obtained from the Cathedral Fund.¹² In August, 1872, the Dean brought up the plan for building the foundations, and as happened before was not carried out. It was soon discovered that the south wall of the proposed new church would extend over the temporary church, and the Vestry considered in August, 1872, the idea for a different design, allowing the use of the temporary building until the completion of the new cathedral.¹³ Plans for the construction of the new cathedral were repeatedly put off with no signs of any construction. In May, 1873, the Vestry authorized further enlargement of the temporary church building, adding to the financial burden of the parish.¹⁴ The revenue to operate the church was being overtaxed in meeting obligations and expansions, so that no funds could be directed toward the new cathedral. In May,

¹¹Parish Register, Vestry, Trinity Cathedral, April 22, 1870.

¹²Ibid., June 8, 1872.

¹³Ibid., August 13, 1872.

¹⁴Ibid., May 10, 1873.

1875, the Dean requested a special envelope marked "Cathedral Fund" to be issued for a Sunday in May to reduce the debt of the parish owed to the Cathedral Fund.¹⁵ The plans for the cathedral were, therefore, dropped until the money was available to carry through such a mammoth project.

For nine years the church and Bishop Clarkson labored to build a cathedral for the Diocese and every year were frustrated in this task. Not until 1877 did events turn in the favor of the struggling congregation, burdened with the operating expenses and a debt on the temporary church. The Very Reverend Frank R. Millspaugh, Dean of Trinity since 1876, spoke to the Vestry at a meeting on August 28, 1877, of Bishop Clarkson's proposal to raise \$15,000 personally if the Vestry would raise the remainder needed for the construction.¹⁶ The Vestry accepted the challenge and examined "a list from the Parish Register of those who would be expected to give towards the proposed cathedral building fund . . . and make the estimate of what each [family] should give."¹⁷ New plans were secured from Father Battersson of Philadelphia for a brick structure costing about \$25,000. The previous plans, considered impractical, were dropped.¹⁸ As Bishop Millspaugh wrote later, "Toward the

¹⁵Ibid., May 21, 1875; Yates, "Bishop Deans of Trinity Cathedral," The Crozier, Vol. XI (December, 1910), p. 203.

¹⁶Parish Register, Vestry, Trinity Cathedral, August 28, 1877.

¹⁷Ibid., September 16, 1877.

¹⁸Ibid., February 4, 1878.

close of the year 1878, an earnest effort was begun to build a Cathedral. It was the purpose to build a structure to cost \$25,000."¹⁹ In March, 1879, the Senior Warden asked for bids on the structure drawn by Father Batterson. Then, in April, dissatisfaction developed over the brick structure. The Vestry decided to consider other plans first. A few months later James M. Woolworth presented to the Vestry plans drawn by architect H. H. Harrison of New York, who submitted four different plans and costs for construction of each plan; \$27,699.00, \$28,184.00, and \$26,197.56. No figure of cost was given for the fourth plan. Plan four was accepted, only to be rejected at the following Vestry meeting.²⁰ James M. Woolworth, the Senior Warden, presented the following resolution to the Vestry:

Resolved by the Vestry the Bishop being present and concurring--That, the plan no. 1, furnished by Mr. Harrison be adopted, omitting therefrom the cloisters, Chapter House, or gan chalaber Buttresses, and spear on such of them as may be necessary to bring the cost of the structure within the means at the disposal of the Vestry as the same shall be as contained by actual bids, provided that the entire cost of the structure so modified, shall be, within the means of the Vestry and the base of the tower provided as a porch.²¹

H. H. Harrison was contacted in October, 1879, to furnish the Vestry specific plans based on the first sketch of the cathedral for the lots at Eighteenth and Capital Avenue.

¹⁹Unpublished Letter of the Right Reverend Frank R. Millspaugh, MS At Library of Trinity Cathedral, March 4, 1904.

²⁰Parish Register, Vestry, Trinity Cathedral, May 26, 1879.

²¹Ibid., May 27, 1879.

The church was to have a seating capacity of not less than 600 and costs of construction were not to exceed \$25,000.²²

To provide the necessary funds for constructing a cathedral of the size proposed by the Vestry was not easily accomplished. As was mentioned before, there seemed to be no money available unless circumstances changed. James M. Woolworth, the Senior Warden, asked the Vestry on November 28, 1878, to secure subscriptions based on the understanding that the subscriber was not required to pay his amount before April, 1879, and not until the \$25,000 had been subscribed.²³ After the amount was pledged, the sum was split into four equal installments with three months in between each payment so that the people who gave would not be burdened in their payments. It was reported in December, 1878, that \$19,400 was accounted for and \$5,600 was still to be collected.²⁴ In order to obtain the rest of the funds for the new cathedral, the women of the church decided to hold an Art Loan Exhibition in which fine arts were brought in for public display. Omaha lacked the fine luxuries of the East, and the women thought such an exhibition could serve two purposes--provide culture for the city and provide financial assistance for the Cathedral Fund.²⁵ The Art Loan

²²Ibid., October 1, 1879.

²³Ibid., November 28, 1878.

²⁴The Church Guardian, Vol. III (December 15, 1878), p. 83.

²⁵Ibid., Vol. III (August 15, 1879), p. 27.

Exhibition was a successful operation, lasting close to a month and viewed by throngs. When a person "appeared on the scene at five o'clock, a long row of carriages were ranged in front of the building; and numerous rapidly moving figures, chiefly ladies, were passing in and out of the entrance." Mrs. Robert H. Clarkson, wife of the Bishop, was the originator of the idea for the exhibition, and as the Herald reported, was "the commanding general of this important and laborious undertaking." Upon entering the exhibition, a person discovered various rooms with different displays. There was a room with mirrors at all angles and of all kinds; a floral room of different flowers and rare plants; a room of ceramics, pottery, bric-a-brac, and jewelry; a fabrics room; and an art gallery of paintings, engravings, etchings and statuary. The Ninth Infantry Band of Fort Omaha gave concerts each night, playing the modern compositions of Wagner, Gilbert and Sullivan, and many others.²⁶ Through the diligent efforts of the women and many other people of the church, the required amount of money, \$25,000, was raised; and thus, the construction on the new cathedral, a dream for many years, was begun.

By January, 1880, the Vestry had received several bids from contractors.²⁷ The lowest was from a contractor from Fagertown, Illinois, with a bid of \$25,000. An agreement

²⁶The Omaha Herald, September 25, 1879, p. 8.

²⁷Parish Register, Vestry, Trinity Cathedral, January 2, 1880.

was reached between the Vestry and A. Walbaum on January 27, 1880, with certain modifications to be worked out at a later date.²⁸ The original drawings of the cathedral by H. H. Harrison called for a brick foundation and the use of brick in the walls with a stone facing. James M. Woolworth, who had some knowledge of the construction of cathedrals thought a limestone foundation would provide a stronger and firmer base for the church to rest on. Accordingly, this was agreed to be used by the contractor.²⁹ Before the ground was broken, A. Walbaum offered to use stone in the walls for strengthening purposes at an additional cost of \$3,400, raising the construction costs to \$28,400.³⁰

Bishop Clarkson's dream of a cathedral where his chair could be found was at last to become a reality; and on Sunday, May 18, 1880, ground was broken by the Bishop to build a cathedral drawn by the architect H. H. Harrison, who had designed the magnificent cathedral found at Garden City, Long Island.³¹ The following week, May 25, 1880, the cornerstone was laid in an impressive ceremony attended by many dignitaries from all over the country. A procession was formed with the Ninth Infantry Band at Seventeenth Street and

²⁸ Articles of Agreement between A. Walbaum and the Vestry of Trinity Cathedral, At the Library of Trinity Cathedral, January 27, 1880.

²⁹ Parish Register, Vestry, Trinity Cathedral, March 12, 1880.

³⁰ Ibid., April 22, 1880.

³¹ Meliora Woolworth, Unpublished Memoirs of Meliora Woolworth.

Capitol Avenue that included the mayor and city council, members of other religious denominations, the Vestries of Episcopal Churches of the city, the Vestry of Trinity Cathedral, delegates to the Diocesan Council, clergy of the Episcopal Church, and Bishops of the Episcopal Church who were: Bishop Henry B. Whipple of Minnesota, Bishop Vail of Kansas, Bishop Spaulding of Colorado, and Bishop Clarkson. It was reported by one of the local newspapers that:

Upon arriving at the grounds, which were crowded with spectators, the Bishops mounted the platform at the northeast corner of the excavation, where a corner of masonry had been built up, and the cornerstone placed thereupon, while the clergy assembled in the immediate vicinity.

The processional hymn, "The Church's One Foundation," was then sung by the choir and congregation, accompanied by the Ninth Infantry Band, after which Dean Millspaugh recited the service for the occasion.³²

There was a box placed in a hole in the cornerstone of the new cathedral. The Very Reverend Frank R. Millspaugh then told what the box contained: A Bible; a prayerbook; Journals of the Twelfth and the recent Diocesan Councils; a program of the installation of Dean Millspaugh; a copy of the Diocesan magazine, The Church Guardian, which contained a short article on the history of Trinity Cathedral; a list of the Wardens and Vestrymen of the Cathedral; and one copy each of the local newspapers that announced the cornerstone ceremonies.³³

³²The Omaha Daily Republican, Vol. XXIII (May 26, 1880), p. 5.

³³Ibid.

Bishop Clarkson then continued the services with the recitation of the Apostles' Creed. Versicles, collects, and a prayer came next. The service continued with "The Corner Stone Hymn," written by the Reverend H. B. Burgess. After the singing of the hymn, Bishop Clarkson hit the stone three times, and repeated: "In the faith of Jesus Christ we lay this corner stone of Trinity Cathedral, Omaha, of the diocese of Nebraska, in the name of God the Father, God the Son, and God the Holy Ghost." The service concluded with the singing of the "Gloria in Excelsis," and the "Doxology."³⁴

After the services, the Bishop, the clergy, and the congregation proceeded to the old church building to hear an address given by the Right Reverend Henry B. Whipple, Bishop of Minnesota.³⁵

At the Diocesan Council which met the day after the laying of the cornerstone, the Bishop, in his annual address to the delegates, spoke of the building of the cathedral and expressed the hope that the next Council would meet within its walls. He also expressed his desire for every parish to be connected with the building of the cathedral, suggesting stained glass windows, "which shall bear its name with this Cathedral Church of us all, and thus in future years the Cathedral itself may be an illustrated history of what the Diocese was at the date of its Building."³⁶ Before the

³⁴Ibid.

³⁵Ibid.

³⁶Journal of Proceedings of the Diocese of Nebraska,
(May, 1880), pp. 24-25.

cathedral was completed many problems were to occur that the congregation had to face.

By the beginning of the winter of 1880-1881, the work accomplished on the cathedral was negligible. The basement was incomplete, for the builder was not able to fulfill his contract as scheduled. At the time, there was a boom in the country and Omaha was feeling the effects of such an inflation. Prices were going up along with the cost of labor. A new supplementary contract was offered A. Walbaum, the contractor, to complete the cathedral by November, 1881.³⁷ A supervising architect was hired to make sure the requests of the Vestry and Bishop Clarkson were carried out properly.³⁸ As a result of the increase in costs, the cathedral had to raise the subscription to \$32,000 with a possibility of \$3,000 more. This was secured. In May, 1881, the work began to slow down. It was the hope of the Bishop to have a debt free cathedral, but the contract was not being fulfilled again. With the prices of material and labor still rising, the congregation and Bishop were forced to find additional financial aid.³⁹ Finally, the Vestry in June, 1881, assumed the responsibility of paying the wages of the laborers.⁴⁰

³⁷Parish Register, Vestry, Trinity Cathedral, February 7, 1881.

³⁸Ibid., May 3, 1881.

³⁹Journal of Proceedings of the Diocese of Nebraska, (May, 1881), pp. 32-33.

⁴⁰Parish Register, Vestry, Trinity Cathedral, June 14, 1881.

At the end of 1881, the construction had progressed but little. The following year of 1882 was a repetition of the previous year, with costs rising higher. At a Vestry meeting on April 4, 1882, it was thought \$3,000 was needed for completion of the new cathedral. Then, at another Vestry meeting on April 25, 1882, \$5,000 had to be raised to pay current obligations so far accumulated. In May, 1882, the additional funds were set at \$15,000, of which \$3,000 was to be secured in a temporary loan and the rest by subscription.⁴¹ The contractor, A. Walbaum, relinquished his rights to the contract since he was not able to carry through the agreement at the cost of \$28,000. The Vestry, therefore, assumed the responsibility to complete the cathedral.

Three plans were formulated by the Vestry and presented to the congregation as alternatives to raise the money needed for completion. One plan was to borrow the additional funds and place a heavy financial burden on the church; another plan was to allow the work to stop until more favorable times; and the last plan, which was adopted, was to secure further subscriptions and proceed to completion.⁴²

With the continued change in the building schedule, and no certain date when the building would be completed, the women of the church took upon themselves the obligation to outfit the Cathedral Chapter and Chapel, which had a

⁴¹Ibid., May 3, 1882.

⁴²The Church Guardian, Vol. V (May 15, 1882), pp. 115-116.

capacity of 300 to 350 people. In honor of the work the women accomplished, the Chapel was named "The Lady Chapel."⁴³ In the incomplete cathedral, the first address was given in the Chapel by the Bishop to the Diocesan Council of 1882. He hoped the church would be finished soon, but there was a need for more "continued liberality on the part of the people, and perhaps some larger individual gifts than we have yet had before the great work is fully finished." The Cathedral Fund was almost empty, and he appealed for more funds, especially for \$8,000 toward windows and decorating the interior of the church.⁴⁴

During the summer of 1882, the women of the church banded together in an organization called the "Cathedral Builders," organized for the purpose of raising funds for the construction. The women promised to raise \$10,000.⁴⁵ With the efforts of the Bishop, Vestry, and the congregation to provide funds for the new cathedral, the construction continued slowly without any difficulties from labor or from borrowing money. The second subscription of \$15,000 was announced in October, 1882; the funds by this date from the earlier subscription were exhausted. Before the completion of the new cathedral, the costs were to reach near \$60,000,

⁴³Ibid., Vol. V (April 15, 1882), p. 104.

⁴⁴Journal of Proceedings of the Diocese of Nebraska, (May, 1882), p. 16.

⁴⁵The Church Guardian, Vol. V (June 15, 1882), p. 136.

which included chancel furniture, stained glass windows, and chimes for the tower. Trinity Cathedral Parish in 1882, had raised most of the necessary funds to complete the building.⁴⁶ The Bishop, at the Council of 1883, spoke of the fact that the

Cathedral is nearing its completion. A few months more of work, and a few more thousand dollars, will give us the consummation that we have so long waited for. We have good hope that it may be ready for consecration in the early autumn.

All except the tower and the Chapter House was completed at the time of consecration.⁴⁷

One of the main sources of revenue for the operation of a church was pew rentals. The Vestry, in September, 1883, continued this practice, leaving a certain portion of seats free of rental for people who were visiting the cathedral. The rentals were assigned as follows:

For 20 long pews (ten on each side of center aisle commencing with third from the front) per year each \$150.00 or \$80.00 per year for half a year.

For all the other long pews \$120.00 or \$60.00 for half a pew.

For the side pews corresponding in location to the 20 long ones each \$60.00 or \$30.00 for half a year.

All the other side on short pews \$46.00.

Three out of the 20 long pews first above mentioned was set apart for free seats being the front one or North side of center aisle and the two obstructed by pillars.⁴⁸

⁴⁶Ibid., Vol. V (October 15, 1882), p. 8; Parish Register, Vestry, Trinity Cathedral, May 3, 1883.

⁴⁷Journal of Proceedings of the Diocese of Nebraska, (May, 1883), p. 17.

⁴⁸Parish Register, Vestry, Trinity Cathedral, September 29, 1883.

Not until November, 1883, was the cathedral finished and ready as a place for worship. The Vestry, since the cathedral was completed in November, decided to consecrate the new structure on the same day Bishop Clarkson was consecrated as a bishop in the Episcopal Church, November 15, 1883. Accordingly, a resolution was passed asking the Bishop to perform the service of consecration.⁴⁹ Before Bishop Clarkson would consecrate a church, the structure had to be free of debt; Trinity Cathedral was free of such encumbrance by the subscriptions of many people, an achievement few churches today can claim.⁵⁰

On the morning of the opening of the cathedral, people began to arrive at an early hour; and by ten o'clock, the seats of the new church were filled. Many important Bishops of the Episcopal Church were present: Bishop Sweatmen, Lord Bishop of Toronto, Canada; Bishop Burgess, Quincy, Illinois; Bishop Garrett, Northern Texas; and Bishop Hare, Niobrara, Nebraska, missionary bishop to the Indians. At eleven o'clock the prelude was played on the organ, opening the services of dedication, after which came the processional hymn with the procession entering the church composed of the Bishops first, followed by the Canon of the Trinity Cathedral, the clergy of the Diocese, and the visiting clergy. Then came the leading lay members of the Diocese of Nebraska and the Vestry of

⁴⁹ Ibid., November 15, 1883.

⁵⁰ Meliora Woolworth, Unpublished Memoirs of Meliora Woolworth.

Trinity Cathedral. The Bishop, after the processional hymn was concluded, asked for "the presentation of the articles of donation and appropriation of the building." James M. Woolworth, the Senior Warden, read the articles and presented them to Bishop Clarkson with the request of the Vestry that the Bishop consecrate the new Trinity Cathedral. The Bishop accepted, and the consecration was read by Dean Millspaugh. After the consecration service, the morning prayer was read. Thus, the new cathedral was formally opened for services in the See City.⁵¹

The cathedral was built of blue limestone from Illinois in a design based on English Gothic style. The original plans contained a spire, which the Vestry decided against because of the turbulent weather of Nebraska. The spire was to be "surmounted with an illuminated cross 200 feet from the ground." The church was built in the shape of a cross or cruciform with a nave with three aisles, where the congregation worshipped, two transepts--north and south, a choir loft, and a clerestory, the upper area of the church with stained glass windows for a source of light. In the sanctuary and the apse of the church, where the altar was located, the stained glass windows of Christ and the twelve disciples were placed. In the entryway of the church was laid a tile floor. As a person passed into the nave he was struck with

⁵¹The Omaha Daily Republican, Vol. XXV (November 16, 1883), p. 4.

the view of the massive and well-carved choir rail, the chancel rail, and pulpit on the north side of the choir rail. The pulpit contained five panels, a canopy, and recesses for carved statues of Christ and four disciples and "was the shape of a wine-glass--the stem standing on the floor of the nave." The font was located to one side of the choir rail at the steps and was made of white Italian marble in an octagon shape. On the south side of the choir rail, the lectern was located where the lessons were read. The choir seats faced each other with the organ located back of the choir.⁵²

On the north side of the sanctuary was situated the Bishop's throne, with the Dean and Canon stalls on the opposite side. On approaching the altar, there was seen the altar rail of brass. The altar, itself, was seven and one-half feet long, and had carved upon it a sheath of wheat, grapevines with fruit, and passion flowers. The front of the altar had three pannels, bronze reliefs by Sibeel of New York, and reredos and a retabel of five panels that surrounded the altar. A canopy, about the altar, revealed an angel close to the top, and at the top of the canopy was a cross, sixteen feet from the altar. At each side of the altar were two candelabra, and a gilded cross was in the center of the reredos. Three stained glass windows adorned the church, dedicated to the memory of three missionary bishops of the Episcopal Church. The stained glass window of the north transept was devoted to the memory of Bishop Selwryn, the first Missionary Bishop of New Zealand; the window in the

⁵²Ibid.

south transept was erected to the memory of Bishop Patterson, who was martyred in the Melanesian Islands. The last window in the west of the church was dedicated to the memory of the Right Reverend Jackson Kemper who organized Trinity Church and was the first Missionary Bishop of the United States. The clerestory windows, the small windows in the upper portion of the church, were financed by each parish, as a Diocesan project to help erect the cathedral, and each window has the name of a parish. The congregation saw this view at the time of the consecration of the cathedral.⁵³ Most of the financial support and gifts for the building of the new cathedral came from the parishioners of St. James' Church, Chicago, where Bishop Clarkson was previously the rector, and also from friends and relatives of Bishop Clarkson.⁵⁴

From the burning of Trinity Church in 1869 to the completion of the cathedral in 1883, there was a total of four rectors in charge: Reverend John G. Gasmann, Very Reverend Alexander C. Garrett, Very Reverend John Easter, and Very Reverend Frank R. Millspaugh. At the resignation of the Reverend George C. Betts, the Vestry began a discussion as to the feasibility of having the Bishop as the permanent rector of Trinity Church and appointing an assistant to be called the Dean. No solution to the proposed plan was

⁵³Ibid.

⁵⁴Meliora Woolworth, Unpublished Memoirs of Meliora Woolworth.

reached by the Vestry.⁵⁵ Finally, on May 28, 1869, the call of the rectorship was extended to the Reverend John G. Gas-
mann, rector of Nebraska College, Nebraska City, in the form
of a resolution offering to continue the Pro-Cathedral
status.⁵⁶ When Bishop Clarkson came to Nebraska in 1865, he
bought the property of Bishop Talbot, and organized Talbot
Hall, a school for boys. Father Gasmann was the first priest
in charge of the school, a post which he held until the call
from Trinity Church.⁵⁷ The Reverend John G. Gasmann was
rector of Trinity for three years, resigning his charge on
March 4, 1872.⁵⁸

On March 6, 1872, as required by canon law of the
Diocese, Bishop Clarkson sent to the Vestry a list of clergy
from which to choose the next rector of Trinity. Among those
names was that of the Reverend Alexander C. Garrett, rector
of St. James' Church, San Francisco, California. The Bishop
thought Father Garrett was an excellent preacher, with re-
fined qualities that pleased people. He had one objection
to the nomination: "the improbability of retaining" Father
Garrett from eastern churches since Omaha was a frontier
town.⁵⁹ Father Garrett came from a family of Irish clergymen

⁵⁵Yates, "History of Trinity Parish," p. 138.

⁵⁶Parish Register, Vestry, Trinity Cathedral, May 28,
1869.

⁵⁷James M. Woolworth, "Personal Recollections of
Pioneer Priests of Nebraska," p. 16.

⁵⁸Parish Register, Vestry, Trinity Cathedral, March
4, 1872.

⁵⁹Ibid., March 6, 1872.

of the Church of England in Ireland. He received his early education from his father, and when the future priest was of university age, he went to Dublin, passed the qualifying examination and went to Scotland as a tutor to obtain financial support for his education. After graduating with high honors, the Reverend Alexander C. Garrett was ordained into the priesthood by the Bishop of Winchester, under whom he served his early curacy. At this time, the newly consecrated Bishop of British Columbia caught the imagination of Father Garrett for adventure in the New World; and thus, he went to the wild country where he ministered to the Indians and the miners for ten years. Then, the priest became rector of St. James' Church in 1869, only to have a call extended from Trinity Church on May 6, 1872.⁶⁰ The priest became the first Dean of Trinity Cathedral, according to the Cathedral Canon of the Diocese of Nebraska in 1872, and was installed as the Bishop's assistant on October 14, 1872. Dean Garrett was liked very much by the people in the congregation and outside the church for the Dean was ready to extend help to any person who needed support regardless of who the person was. After only a few Sunday services, the number of persons attending the church increased due to his preaching ability.⁶¹

⁶⁰James M. Woolworth, "Personal Recollections of Pioneer Priests of Nebraska," pp. 17-18; Parish Register, Vestry, Trinity Cathedral, March 6, 1872.

⁶¹Yates, "Bishop Deans of Trinity Cathedral," pp. 202-203.

Dean Garrett was elected Missionary Bishop of Northern Texas by the House of Bishops in 1874. A letter of resignation was sent to the Vestry on November 14, 1874; the Dean notified the church of his consecration as December 20, 1874. Bishop Garrett was the first Dean to be consecrated as a Bishop in Trinity Cathedral.⁶²

Trinity Cathedral Vestry received from the Bishop a list of clergymen from which to select the next rector. After several refusals by different clergymen, the Vestry extended a call to the Reverend John Easter on January 31, 1875.⁶³ Father Easter accepted the call of the parish, to remain for only a little over a year. He resigned on February 14, 1876, on the advice of a doctor who considered the climate too severe for the rector's health.⁶⁴

During the vacancy of the deanship the Reverend Robert Doherty served the congregation. After discussion of the Bishop's list of clergymen, the Vestry focused on the Reverend Frank R. Millspaugh of Brainerd, Minnesota. The Bishop consented to the Reverend Frank R. Millspaugh, and a committee consisting of Henry W. Yates and George R. Thrall was appointed on June 28, 1876, and sent to Brainerd to investigate the priest. Father Millspaugh was not known personally to the Bishop or the Vestry. The committee was empowered

⁶² Parish Register, Vestry, Trinity Cathedral, November 14, 1874.

⁶³ Ibid., January 31, 1875.

⁶⁴ Ibid., February 14, 1876.

empowered to extend the call of the parish if the committee approved of him.⁶⁵ Father Millspaugh was regarded highly by Bishop Whipple of Minnesota who did not want to lose the priest. Yates and Thrall did not have any personal connections with Father Millspaugh, and therefore, had to think of some excuse for an introduction. After arriving, the committee discovered a visiting priest was holding the services the coming Sunday. The Reverend Frank R. Millspaugh and the visiting priest, Father Dunlop of Missouri, were away on the arrival of the investigators, who subsequently found that the visiting priest was staying at the same hotel. The two committee members put their heads together and decided to meet the two priests under the pretense of investing in Minnesota. It was discovered that fishing was Father Millspaugh's favorite sport. When Father Dunlop arrived at the hotel, Yates and Thrall took the priest from Missouri into their confidence and explained the reason for the visit. Father Dunlop was extremely pleased with the plan and arranged for Father Millspaugh to preach at the services for the investigating committee and afterward to go fishing with them. The future Dean of Trinity Cathedral proved to be an excellent fisherman as well as an excellent preacher. At the train station in Brainerd, when Yates and Thrall were to leave for Omaha, they presented the call of Trinity Cathedral to the priest who was completely surprised.⁶⁶ On

⁶⁵Ibid., June 28, 1876.

August 26, 1876, the Reverend Frank R. Millspaugh accepted the call of the church, and he was installed as Dean on October 5, 1876.⁶⁷ Dean Millspaugh was considered by those who knew him to be a very effective priest with great missionary zeal which helped to increase the communicant strength of Trinity Cathedral.⁶⁸ His work extended to the formation of several churches and missions: Grace Street Mission, St. Philip the Deacon Church, St. John's Church (now defunct), and several missions outside Omaha. The Dean began an industrial school for children as a part of the Cass Street Mission. It was during the rectorship of Dean Millspaugh that the cathedral was constructed. On March 1, 1886, the Very Reverend Frank R. Millspaugh resigned his care of Trinity Cathedral.⁶⁹

Now an explanation must be given as to why the cathedral was built and what conditions prevailed in Nebraska for the formation of a new Diocese. What caused men such as Deans and Bishop Clarkson to take on the task of constructing a cathedral? Why was the Diocese of Nebraska reorganized in 1872? It was during four rectorships of Trinity, those of the Reverend John G. Gasmann, the Very Reverend

⁶⁶Yates, "Bishop Deans of Trinity Cathedral," p. 204.

⁶⁷Parish Register, Vestry, Trinity Cathedral, August 26, 1876.

⁶⁸Yates, "Bishop Deans of Trinity Cathedral," p. 205.

⁶⁹The Right Reverend Frank R. Millspaugh, Unpublished Letter of March 4, 1904, mss, At Library of Trinity Cathedral.

Alexander C. Garrett, the Very Reverend Frank R. Millspaugh and the Very Reverend John Easter, that the cathedral became a Diocesan institution and not just a mere church.

In the spring of 1868 the Right Reverend Robert H. Clarkson issued a letter to all churches and missions, requesting each to send two lay members, who were communicants of the Episcopal Church, to meet on September 9, 1868, with him for the formation of the Diocese of Nebraska.⁷⁰ At the convention, which met in the fall of 1868, Bishop Clarkson spoke to the delegates gathered and observed that Nebraska was becoming a state with a population of nearly 100,000, and with such a population, the church should organize as a diocese. There were eighteen clergymen, ten candidates for the priesthood, seven hundred communicants from fourteen churches and twenty missions in the diocese. The properties of the Church were valued at \$125,950.00.⁷¹ Considering that it was just twelve years earlier that Bishop Kemper had come to Nebraska, it is an interesting fact that there were enough communicants to form a Diocese in 1868. After the Bishop spoke to the delegates, a motion was read as follows:

Resolved, That a Committee of three, the Bishop being one, be appointed to draft Constitution and Canons for a proposed Diocesan organization.

The Bishop appointed, to act with himself as such committee, the Rev. Messrs. Oliver and G. C. Betts.

⁷⁰Journal of Proceedings of the Diocese of Nebraska, (September, 1868), pp. 13, 19.

⁷¹The Reverend John A. Williams, "Diocesan History," Journal of Proceedings of the Diocese of Nebraska, (May, 1918), p. 163.

This committee's action resulted in the present canons of the Diocese of Nebraska, which have been amended from time to time to meet different situations. A particular example of this is the Cathedral Canon of 1872. After the committee presented the canons, another resolution was adopted:

Resolved, That we hereby organize a Diocese of the Church, those bounds shall be coterminus with those of the State of Nebraska, and apply for admission into union with the General Convention of the Protestant Episcopal Church of the United States.⁷²

The name chosen for the Diocese was the Diocese of Nebraska.

No sooner was the Diocese formed than it became apparent to the Bishop of Nebraska that there was need for overhauling of the Diocese in order for it to operate properly. The plan adopted was the Cathedral System in 1872.

The episcopate has had a long history in the development of a system of organization in the churches. It is based on the Apostolic Succession, that is, the chain of authority from one bishop to another back to the first bishops, Twelve Disciples, ordained by Christ to spread His Teachings. In time the Disciples of Christ went out from Jerusalem and established themselves at convenient places to carry on this missionary work. These Disciples later came to be called Bishops, who possessed the sole authority at these centers. These places of administration soon were called "Cathedra" or Cathedrals of the church of the Bishop.

⁷²Journal of Proceedings of the Diocese of Nebraska, (September, 1868), p. 11.

The early bishops gathered around them their own priests and deacons to help carry on the Divine Commission. All lived at the cathedral and worshipped together. As the authority rested with the Bishop, he apportioned out the work to the priests and deacons and was thus relieved of many problems of carrying on the missionary work personally. The main work carried on by the early church, was in charities and relief to the poor, instructions to those who wished to be Christians, and interests of the Church. This was the basic organization of the Church for four centuries. Usually, the bishops were given the title of bishop of such and such a city. As can be seen, the cathedral was the main administrative center of early Christianity. Who were the principal officers of the cathedral, and what were their functions?⁷³

The clergy, who worked at the cathedral and lived with the bishop, held the title of canon of the cathedral, or as the word canon meant, cataloguer of articles or persons. One of the clergy was appointed as the supervisor of the cathedral; his title was dean. The dean's position was to carry on the necessary work at the cathedral from the canons to the servants, religious teachings, and dispensing of the relief to the poor. The dean held another position; he was the assistant to the bishop and presided at all cathedral meetings, called the cathedral chapter, in dispensing

⁷³James M. Woolworth, The Cathedral in the American Church, pp. 12-13, 20-21, 24-27.

justice to those who had not followed the authority of the bishop. The bishop had no authority, however, in carrying out punishment if a canon or law was broken. In the absence of the dean from the see city, a subdean assumed the responsibility for the operations of the cathedral. As more people were converted to Christianity, the cathedral was not able to provide adequate instruction and carry on its responsibilities. The development of the parish or church, which sprang up in areas away from the cathedral, was an extension of the work from the main center; and the bishop made regular visits to inspect the instructions. However, the parish soon developed a certain degree of independence in the control of its own affairs. This came to be called the parochial system.⁷⁴

When missionary work was extended to the New World, a different sort of system based on the preceding was established, called the Albany Plan, which added a cathedral chapter in name only. The chapter was composed of the bishop, dean, precentor, chancellor, treasurer, four minor canons, and six laymen, none of whom had any authority in the diocese or connections with the council of the diocese. The body was not responsible for any functions in the diocese and had no charge of finances or control of property.⁷⁵ As James M. Woolworth stated in his book on the American

⁷⁴Ibid., pp. 35-57.

⁷⁵Ibid., pp. 102-104.

cathedral,

In the midst of all this new growth the Cathedral remained the center of the diocesan administration and service; having a precedence of all churches because it was the Bishop's seat, and relations which no other church could share.⁷⁶

The system of diocesan organization first adopted in 1868, was the most simple form of all. It merely placed, in the most convenient place, the Bishop's Chair in a church already established. Bishop Clarkson, upon his arrival in 1865, found Omaha to be the most convenient place. The episcopate was established with bishop as head of the Diocese with all committees subordinated to him. This system was found in 1868 in many other dioceses throughout the country. However, defects began to show immediately, due to the lack of a central administrative apparatus outside of the Standing Committee. The bishop and the Council, which met in 1872 in Nebraska, took a different turn toward correcting this problem.⁷⁷ The Cathedral Chapter was introduced, composed of the Bishop, the Dean, three resident canons, six honorary canons, and four lay members, two from the Vestry of Trinity Cathedral. The object was to provide for a functional chapter with duties covering the board of missions, trustees of all the funds, and property of the Diocese. It had control over churches and missions not organized in the parochial system and not self-supporting churches. The Cathedral Chapter was made a part of the Council, subject to

⁷⁶Ibid., p. 31.

⁷⁷Ibid., pp. 109-113.

the rules and regulations passed by the Council to govern this body. Over half of the members of the Chapter were elected by the Council, with the rest appointed by the Bishop except for two lay members from the Vestry of the Cathedral. Those elected by the Council composed the honorary canons and members of the Standing Committee of the Diocese, who conceivably could control the Cathedral Chapter. Under this arrangement it is impossible for the Cathedral Chapter to become independent and allow the Cathedral to become localized in Omaha.⁷⁸

The reasons for the revitalizing of the cathedral as the main body were to centralize administrative responsibility and to provide an advisory council for the bishop. Too much divided responsibility can be harmful in effective administrative process. All of its activities in the state were subordinated to the Cathedral Chapter, with the Bishop of Nebraska as the president of the Chapter.⁷⁹

Many bishops have built their own cathedrals with no congregation or vestry of any kind and appointed clergy to take care of the church. As was mentioned, Bishop Clarkson found a fully organized church in the most convenient location, Omaha. Trinity Church, by 1872, possessed a large congregation and extensive property holdings, all bought by the Vestry and communicants. The congregation was having

⁷⁸The Church Guardian, Vol. I (May 1, 1873), p. 28.

⁷⁹James M. Woolworth, The Cathedral in the American Church, pp. 111-113.

financial difficulties in the early years, but survived the rigors of a frontier. The parish of Trinity would not likely give up control of their church to a bishop to operate as he pleased. Therefore, Bishop Clarkson kept the parish organization with rights to place his throne in the church and have a voice in the selection of the dean, who was to serve as the rector of the Cathedral. The Bishop thought this arrangement could serve two purposes: One, as a cathedral with a congregation to serve Omaha; and two, as a support of his episcopate in the Diocese.⁸⁰

During his episcopate the Right Reverend Robert H. Clarkson had built over fifty churches in the State of Nebraska and the Dakota Territory. His greatest achievement was the organization of the cathedral system and the erection of Trinity Cathedral for the Diocese of Nebraska. The Bishop put the Church on a firm foundation in Omaha. A few years before Bishop Clarkson died, he gave up his missionary work in the Dakota Territory and devoted his energies to the Diocese of Nebraska. The Right Reverend Robert H. Clarkson was beloved and respected by the citizens of Omaha and was considered one of its prominent citizens.⁸¹

⁸⁰The Church Guardian, Vol. I (July 1, 1873), p. 41.

⁸¹The Omaha Daily Bee, Vol. XIII (March 10, 1884), p. 4.

CHAPTER IV

PARISH CHURCHES 1885 To 1920

No sooner was the Cathedral consecrated by Bishop Clarkson in 1883, than a few months later on March 10, 1884, the Senior Warden announced to the Vestry the death of the Bishop of Nebraska. A motion was passed "that the Vestry consent to the burial of the Bishop's remains on the Cathedral premises, south of the building; and that the Senior Warden, the Dean, and a man by the name of fDoan be appointed a committee to designate the precise place and to cause to be built a suitable tomb."¹ The death of Bishop Clarkson was a blow to the Diocese. He had labored so much for the Church, especially on the building of the Cathedral. The only portion of the Cathedral not finished was the tower, which would cost about \$12,000 to complete. The debt on the parish for Trinity Cathedral was \$3,500. The church itself was entirely paid for.² Mrs. W. B. Ogden of High Bridge, New York, offered the Vestry a set of chimes for the new tower to be presented to the Cathedral in memory of her husband, W. B. Ogden, a close friend of Bishop Clarkson. The offer was

¹Parish Register, Minutes of the Vestry, Trinity Cathedral, March 10, 1884.

²Ibid., April 14, 1884.

accepted.³ In October, 1885, the Very Reverend Frank R. Millspaugh presented his resignation as Dean of Trinity Cathedral.⁴ The Dean remained until February 19, 1886. Before Dean Millspaugh left the church, the Senior Warden James M. Woolworth, resigned his position and was succeeded by Judge Wakeley.⁵

The successor to Bishop Clarkson was the Right Reverend George W. Worthington. At the Diocesan Convention of May, 1884, Father Worthington of Detroit, Michigan, was "duly and constitutionally nominated by the clergy" and was elected the second Bishop of Nebraska.⁶ Father Worthington declined the position on grounds that his services were needed at his parish of St. John's.⁷ The Diocese of Nebraska was not to be discouraged. Father Worthington was re-nominated and elected again the Bishop of Nebraska. The priest accepted the call, and was consecrated a bishop of the Episcopal Church on February 24, 1885, in his former parish in Detroit, Michigan.

The second Bishop of Nebraska was born in Lenox, Massachusetts on October 14, 1840. As a young man, the future bishop had planned a career in the ministry and entered Hobart College at the age of sixteen. He later studied at the General Theological Seminary of New York City.

³Ibid., August 1, 1885.

⁴Ibid., October 10, 1885.

⁵Ibid., June 6, 1885, October 31, 1885.

⁶Journal of Proceedings of the Diocese of Nebraska, May, 1884, pp. 24-25.

⁷Ibid., June 1884, p. 48.

He graduated in 1863. He had served several rectorships before a call was extended to him from St. John's in 1868. Bishop Worthington helped to found several new churches in Detroit. In 1883 he was elected as missionary bishop for Shanghai, China, but declined the honor. Two years later, Father Worthington was called to Nebraska.⁸

The new Bishop sent his nominations for the new Dean to the Vestry on February 5, 1886.⁹ Later, the Bishop added the name of the Reverend Charles H. Gardner.¹⁰ After several attempts to find a priest, the parish extended a call to Father Gardner on September 7, 1886, at a salary of \$2,400 plus an expense for rectory rental. A letter of acceptance was read from the Reverend Charles H. Gardner to the Vestry on October 17, 1886. He was duly installed as Dean by Bishop Worthington on November 28, 1886.¹¹ One of the problems to plague the new Dean was finances. The financial situation was presented to the Vestry by the Bishop in March, 1886, before Dean Gardner came to Trinity; he "proposed [that] effort be made to reduce the debt of the parish." He wished to enlist the aid of the ladies' societies of the church to secure the necessary funds to reduce the debt.¹² It was recorded at \$3,825.60 on April 26, 1886.¹³ Another problem was

⁹Ibid., February 6, 1886.

¹⁰Ibid., February 26, 1886.

¹¹Ibid., September 7, 1886, November 27, 1886.

¹²Ibid., March 21, 1886.

¹³Ibid., April 26, 1886.

to provide adequate living quarters for the rector. Plans were ordered drawn for a parsonage to be built on the Cathedral property.¹⁴ The area assigned for the project was the southside of the Cathedral next to the Child's Hospital, with the costs of construction not to exceed \$7,000.¹⁵

A letter was received from the manager of the Hospital, Mrs. Robert H. Clarkson, who objected to the rectory being built too near the hospital. The manager withdrew the objection after a careful study of the grounds for the new rectory.¹⁶ When the final plans were drawn, the estimated cost for a rectory was \$8,835; this figure was accepted. The building was to be of the same style and material as the Cathedral itself; that "the front of the 'The Deanry' should be of an ecclesiastical design, and of stone, so that it would harmonize with the Cathedral itself."¹⁷ A subscription of \$7,221 was collected. The Vestry attempted to find the rest of the funds for the construction.¹⁸ The rectory was built during the years 1887-1888, and to pay the debt on the new building there was a victory fund raising campaign, which failed to secure the funds. The Vestry authorized the Easter offerings to be used to pay as much of the debts as possible,

¹⁴Ibid., December 4, 1886.

¹⁵Parish Register, Minutes of the Vestry, Trinity Cathedral, January 1, 1887, January 18, 1887.

¹⁶Ibid., February 1, 1887.

¹⁷Ibid., February 1, 1887.

¹⁸Ibid., August 27, 1887.

and a circular was printed to encourage the congregation to give as much as possible.¹⁹ The debt was recorded at \$5,000 in 1880.²⁰

No relief was in sight for the financial plight of the Cathedral; and in August, 1888, the Vestry organized a committee to secure a mortgage on the east part of the Cathedral grounds. The parish had extensive holdings on the block and hoped to secure as large a sum as could be borrowed. Another plan was offered at the same Vestry meeting to use the Easter offerings for a sinking fund, such fund to be invested to pay all indebtedness.²¹ By October, 1888, the finance committee reported that a contract had been made with Mrs. J. H. Tolten of New Sandor, Connecticut, agreeing on a loan of \$4,000 for five years at five per cent interest, with specific agreement that no property of the Cathedral be incumbered with further debts as long as the loan was in effect. The Vestry, being hard pressed financially, agreed to the contract.²² The total indebtedness rose to \$8,000 on April 22, 1889.²³

A serious problem complicating the situation further was a loss in revenue from the congregation's failure to pay their pew rentals in 1890. The Dean suggested a special form

¹⁹Ibid., March 23, 1888.

²⁰Ibid., March 31, 1888.

²¹Ibid., August 6, 1888.

²²Ibid., October 6, 1888.

²³Ibid., April 20, 1889.

of annual subscription for operating expenses.²⁴ In 1892 the parish attempted again to reduce the funded debt of the church with hopes of receiving liberal contributions.²⁵ By Easter of 1893, the total receipts rose to \$10,044.47 against an expenditure of \$10,750.84 for the past year's operation, plus a debt of \$7,000 on the church property.²⁶ The Dean, in May, 1893, was given the thanks of the Vestry "for his voluntary and successful efforts to raise the means for paying the funded debt of the Parish." Apparently, Dean Gardner went from one parishioner to another asking for funds to keep the Cathedral out of serious financial troubles, at least preventing the debt from increasing.²⁷ By 1894 the debt on the parish had been paid completely.²⁸ The floating debt, however, remained at \$2,800 in April, 1895.²⁹ The next year in 1896, the overall debt rose to \$3,800.³⁰ In 1896 the expenses exceeded the receipts for the past three years, and it appeared there would be no relief for some time. A proposal of cuts in the salaries of the Dean and the choir was suggested in an attempt to reduce the expenses of the church. No amount was named in the reduction of the rector's salary, but the

²⁴Ibid., October 4, 1890

²⁵Ibid., March 5, 1892.

²⁶Ibid., April 2, 1893.

²⁷Ibid., May 9, 1893.

²⁸Ibid., March 26, 1894.

²⁹Ibid., April 13, 1895.

³⁰Ibid., April 1, 1896.

choir was reduced to \$100 per month.³¹ Dean Gardner was working hard on the parish finances when he died of pneumonia at the age of forty-six on August 7, 1896, while on his summer vacation in Bayfield, Wisconsin.³² Father Pray of the Associate Mission was asked to hold services until a new rector was obtained for the church.³³ Under the Cathedral Canon, the Bishop sent his list of priests for the deanship of the Cathedral with a request for more names to be submitted by the Vestry.³⁴ One of the names submitted to the Vestry was that of the Reverend Campbell Fair of Grand Rapids, Michigan. After having conferred with the Vestry and Bishop Worthington, Father Fair accepted the position of Dean at the Cathedral on March 26, 1897. He was to receive a salary of \$3,600.³⁵

Upon the arrival of Dean Fair, discussion with the Vestry revolved around the problem of adequate living quarters for the rector. The present rectory on the church property was too small for the rector of Trinity Cathedral.³⁶ The Vestry decided to remodel the Deanry and make the place into a parish house to be called "The Dean Gardner Memorial Parish House." The plans originally included space for

³¹Ibid., May 6, 1896.

³²Ibid., August 8, 1896.

³³Ibid., September 16, 1896.

³⁴Ibid., September 16, 1896; November 5, 1896.

³⁵Ibid., March 26, 1896.

³⁶Ibid., February 22, 1897; March 3, 1897; March 26, 1897.

church meetings, Sunday School rooms, office space for the Bishop, and a Diocesan library. Later, upon careful examination, the Vestry thought the church should utilize the parish house for church societies and Sunday School, since there was not enough room for all these activities in the memorial parish house. The task of raising the necessary funds to remodel the Deanry into a parish house was given to the ladies of the church and their societies.³⁷ With the revival of business, the financial situation of the church had improved somewhat; the floating debt was reduced to \$905.³⁸ However, this did not prevent a further deficit from appearing; and the Vestry authorized a short term loan of \$1,000 to cover the deficits.³⁹ A subscription committee was formed in October, 1897, to cover the operating expenses and to prevent further deficits from appearing during the period from October, 1897 to April, 1899.⁴⁰ By November, 1897, \$1,150 was raised to help defray the costs of the church. Also, \$2,000 was left by the Briggs estate. These funds were invested to begin an endowment that would cover future shortages.⁴¹ Again, the Vestry authorized a loan of \$500 for

³⁷ Ibid., February 24, 1897.

³⁸ Ibid., April 7, 1897.

³⁹ Ibid., March 26, 1897.

⁴⁰ Ibid., September 29, 1897.

⁴¹ Ibid., November 20, 1897.

ninety days at the Nebraska National Bank. It was the same problem--current expenses.⁴² Notes payable totaled \$5,300 by April, 1891, with the floating debt at \$782.90.⁴³ A loan of \$500 was secured from the First National Bank of Omaha and one of \$1,500 from Dean Fair to pay off all previous loans.⁴⁴ The situation grew worse by 1899, with total notes payable of \$6,400.⁴⁵ At the Vestry meeting of April 12, 1899, different plans were drawn for a permanent endowment fund for Trinity Cathedral:

Such fund shall consist of all moneys, property, and effects, or the proceeds thereof, heretofore donated to, and set apart or reserved by this corporation for the permanent use and benefit of the Church, and of all moneys or funds, and the proceeds of all real and personal property, and effects which may hereafter be confirmed by gift, derise [sic], or otherwise; on condition, or with the intent that the income therefrom, or from the proceeds thereof, shall be applied or devoted to the permanent use and benefit of this church.⁴⁶

The following year, April, 1900, notes payable were \$7,589.07, plus a floating indebtedness of \$99.39.⁴⁷ Next year the total debt was \$7,239.07, with a floating debt of \$949.97.⁴⁸ The year of 1902 was the same as before, notes payable \$8039.00; floating debt \$1,342.13.⁴⁹

⁴² Ibid., March 8, 1898.

⁴³ Ibid., April 1, 1898.

⁴⁴ Ibid., June 11, 1898; November 11, 1898.

⁴⁵ Ibid., February 27, 1899.

⁴⁶ Parish Register, Minutes of the Vestry, Trinity Cathedral, April 12, 1899.

⁴⁷ Ibid., April 16, 1898.

⁴⁸ Ibid., April 8, 1898.

⁴⁹ Ibid., March 31, 1902.

Dean Fair became ill, adding to the problems already mentioned. The Vestry was authorized to secure the services of the Reverend Robert E. Lee Craig for six months.⁵⁰ The Dean, in September, 1902, was granted a further period of rest to regain his health. The services of Father Craig were therefore continued.⁵¹ However, Dean Fair grew worse and died on December 15, 1902.⁵²

After the Dean's death the Vestry and the Bishop of Nebraska had to decide who was to be the next rector; a task which proved to be very difficult. Bishop Worthington had to live in the East because of his ailing health. He had labored for some fourteen years building up the church in Nebraska--an area of some 77,510 square miles with one million people. In 1897 while on a visitation to Christ Church, Beatrice, Nebraska, the chief priest received a severe attack of angina pectoris; and "his recovery was very slow." He attempted to resume his duties only to be told by medical experts that he had to relinquish his work to some other bishop. In 1899 Bishop Worthington asked the Diocesan Council for the election of the first Co-adjutor Bishop of Nebraska to carry on the major portion of his duties.⁵³

⁵⁰Ibid., April 20, 1902.

⁵¹Ibid., September 29, 1902.

⁵²Ibid., December 16, 1902.

⁵³The Crozier, Vol. X (October-November, 1909), p. 145.

At the Annual Council of 1899, the Bishop of Nebraska requested the election of the Right Reverend Arthur L. Williams as Co-adjutor Bishop to assume the major portion of the episcopate in Nebraska. Bishop Worthington still retained the right to nominate rectors for the Cathedral. Feelings were strained to the limit, when the Bishop of Nebraska nominated a priest from New York for the rectorship of the Cathedral. The Bishop sent his choice of clergy for the position of Dean on April 7, 1903. In the meantime, the members of the Cathedral thought that the Reverend Robert E. Lee Craig should be the next Dean. Father Craig was popular with the communicants. A petition was presented to the Vestry by Mr. Hallar for the consideration of Father Craig as the next rector. This petition was accepted but not approved.⁵⁴ The Vestry declined to consider the first list and asked Bishop Worthington on April 27, 1903, for additional names of candidates.⁵⁵ The second list contained the name of the Reverend Frank du Moulin of Chicago, Illinois, who was approved by the Vestry and the Bishop.⁵⁶ Father du Moulin declined the call, stating that his present services were needed in Chicago.⁵⁷ In July, the Reverend S. S. Marquis of Detroit, Michigan, was approved; and in August, word was received from him declining the call

⁵⁴Parish Register, Minutes of the Vestry, Trinity Cathedral, April 25, 1903.

⁵⁵Ibid., April 27, 1903.

⁵⁶Ibid., May 7, 1903.

⁵⁷Ibid., June 2, 1903.

of the church.⁵⁸ Again, the name of Father Craig was brought up because of his effective care of the church during the vacancy of the rectorship.⁵⁹ Nothing came of the nomination, for the priest had left Omaha, dropping out of sight after he had been caught shooting wild birds out of season and fined. The request for his nomination in the spring of 1903, brought out an attack on the Vestry for refusing to elect the priest. At the annual parish meeting, the communicants of Trinity Cathedral voted out of office all except two members of the previous Vestry, anticipating the election of a Vestry that would be favorable to the nomination of the Reverend Robert E. Lee Craig.⁶⁰

After more names and still further declinations of other priests, Bishop Worthington visited Omaha and conferred with the Vestry. At this time, he gave his consent to the call of the Reverend George A. Beecher to assume the rectorship on a temporary basis.⁶¹ Father Beecher, who came from St. Luke's in Kearney, Nebraska, soon won the hearts of the congregation, and afterwards that of Bishop Worthington for his excellent services at the Cathedral. Later, Father Beecher was approved and was installed as the Dean of the

⁵⁸Ibid., July 7, 1903.

⁵⁹Ibid., August 30, 1903.

⁶⁰Henry W. Yates, Jr., A Brief History of Trinity Cathedral, The First Hundred Years, 1856-1956, n. p.

⁶¹Parish Register, Minutes of the Vestry, Trinity Cathedral, June 5, 1904.

Cathedral on January 29, 1905.⁶² An important step toward the expansion of the facilities of the Cathedral occurred in November, 1909, with the formation of the Gardner Memorial Church House Association, which purchased the old Clarkson Memorial Hospital for a Diocesan and Cathedral House. This was done to provide the Bishop with an office and with space for parish work of the church.⁶³ The Gardner Memorial Parish House contained the Bishop's office and staff, the Dean's and his secretary's office, a Cathedral Chapter Room, Diocesan Library, the Dean Fair Library, as well as space for women's auxiliaries and other Diocesan functions.⁶⁴

At the General Convention of the Protestant Episcopal Church in 1910, the Right Reverend Anson Graves, Missionary Bishop of the Platte, resigned his episcopate. In his place, the convention elected the Very Reverend George A. Beecher. Again, the Vestry had to find another Dean. Dean Beecher sent no resignation upon his election as a Bishop to the Vestry. A resolution was offered stating: "Be it resolved, That the former relations of the Dean with this Cathedral Parish be not terminated until by the Call of Divine Providence his jurisdiction ceases by virtue of his consecration as a Bishop in the Church of God!"⁶⁵

⁶²Ibid., December 21, 1904; The Omaha Daily Bee, Vol. XXV (January 30, 1905), p. 8.

⁶³The Crozier, Vol. X (December, 1909), p. 178.

⁶⁴Journal of Proceedings of the Diocese of Nebraska, May, 1910, pp. 78-79.

⁶⁵Yates, "Bishop Deans of Trinity Cathedral," p. 206; Parish Register, Minutes of the Vestry, Trinity Cathedral, October 29, 1910.

The financial burden of the Cathedral grew from 1900 to 1910. The total indebtedness rose to \$10,285.35 by 1906, which was an increase by \$5,000.00. During these years, the Vestry had to resort to the use of supplementary subscriptions to keep the church from going further into debt.⁶⁶ The Cathedral, in 1909, had to "negotiate a loan sufficient to pay the Communicant assessment and the assessments for Diocesan Mission."⁶⁷ In 1909 the Vestry authorized another loan of \$500 to pay the Dean's salary.⁶⁸ The Vestry, in 1912, attempted to have the parishioners contribute more than the usual sum to eliminate the debt of \$9,601.68 at the Easter Services. Some members of the church had already pledged \$1,000 to reduce the financial burden.⁶⁹ Mrs. Mary Reed paid the floating debt of the church.⁷⁰ The overall debt was reduced by the Easter offerings. No exact sum was stated.⁷¹

The Dean Gardner Memorial Parish House Association, which was established in 1909, was having financial difficulties. The Vestry had loaned the Association \$2,000.00 but would not loan any further funds.⁷² The Gardner Memorial Parish House Association was no longer able to maintain the

⁶⁶ Ibid., April 16, 1906; April 20, 1908.

⁶⁷ Ibid., May 6, 1909.

⁶⁸ Ibid., September 23, 1909.

⁶⁹ Ibid., April 8, 1912.

⁷⁰ Ibid.

⁷¹ Ibid., May 9, 1912.

⁷² Ibid., December 3, 1912.

operation of the building, and wished to turn the control of the property over to the Cathedral. The indebtedness on the property was \$29,760.00.⁷³ The property was officially transferred to the control of the Vestry in May, 1916.⁷⁴ However, the Cathedral was saved from the huge debt on the property. At the time of the negotiations with the Association, a Stephen D. Bangs had left the church an estate of \$43,500.00, part of which was utilized in paying the indebtedness.⁷⁵ The Cathedral leased the property in 1919 upon agreement that the taxes on the land would be paid by the person who leased the property. In this way, the church was relieved from the expense of paying the taxes. This lease also brought in needed income for the parish.⁷⁶

From 1917 to 1920, the Vestry authorized the borrowing of money needed to operate the Cathedral Parish. In February, 1917, the church borrowed \$3,000.00; and again, in September, 1917, borrowed an additional sum of \$1,700.00.⁷⁷ Even though the debt had been reduced in 1912, it began to rise again. It was stated in 1917 that the "total amount of [the Cathedral] notes is \$5,000.00."⁷⁸ In 1918 a floating debt was near \$5,500.00. There was hope of raising the funds necessary to

⁷³Ibid., April 3, 1916.

⁷⁴Ibid., May 20, 1916.

⁷⁵Ibid., April 24, 1916.

⁷⁶Ibid., November 10, 1919.

⁷⁷Ibid., February 14, 1917; September 13, 1917.

⁷⁸Ibid., April 9, 1917.

pay the floating debt.⁷⁹ In 1919 the church authorities applied \$4,000.00 on the indebtedness, thus lowering the financial burden.⁸⁰

A new Dean was found in 1911--the Reverend James A. Tancock, rector of Christ Church in Douglas, Wyoming. He was nominated in March, 1911, with his "salary to be \$2,500 per annum."⁸¹ Father Tancock accepted the call of the Cathedral and was installed as Dean on June 11, 1911, by Bishop Williams of the Diocese.⁸² During World War I, the Dean volunteered his services as a chaplain. He was associated with the United States Army Base Unit Hospital unit at Des Moines and later served in France before his return in 1919. The Reverend H. H. Tancock of Ontario, Canada, brother of the Dean, was called to take the services of the church.⁸³

It was during the rectorship of Dean Tancock that one of Trinity's most distinguished members, Henry W. Yates, Sr. died on January 9, 1915. He had been a member of the Vestry of Trinity Cathedral and Senior Warden for thirty-six years and forty years a member of the Vestry. Bishop Clarkson had appointed him the first Treasurer of the Cathedral Chapter in 1873, a post he held until the time of his death. He was

⁷⁹Ibid., January 25, 1918.

⁸⁰Ibid., January 20, 1919.

⁸¹Ibid., March 2, 1911; Journal of Proceedings of the Diocese of Nebraska, May, 1911, p. 80.

⁸²Ibid.

⁸³Parish Register, Minutes of the Vestry, Trinity Cathedral, April 14, 1918; April 21, 1919.

a member of the Standing Committee from 1888 to 1891, always a delegate to the Diocesan Councils from Trinity, and represented the Diocese of Nebraska at the General Conventions of the Protestant Episcopal Church in 1896, 1907, 1910, and 1913.⁸⁴ In honor of the long services, the Vestry passed a resolution which stated:

That in the death of this faithful servant of the Church, . . . [whose] fidelity and wisdom, seldom equalled and rarely surpassed, that Trinity Cathedral has sustained a great loss, the Church at large a wise and honest counselor, the community a pure minded and industrious citizen, and the world a true Christian gentleman.⁸⁵

In the death of Henry W. Yates, Sr., the Cathedral sustained a great loss.

During the early years of the episcopal authority of Bishop Worthington, St. Barnabas' Church attempted to reduce the mortgage on the church property. But the efforts of the congregation came to nothing. Finally, in 1900, a proposition was offered to the communicants of St. Barnabas' by Mr. Lyman, who agreed to contribute one-fourth of the total funds collected toward reducing the debt of \$2,500.00. The mortgage was reduced by \$1,000.00, leaving \$1,500.00 to be discharged. On the twenty-fifth anniversary of the rectorship of Father Williams, \$400.00 was collected which lowered the debt to \$1,100.⁸⁶ In 1910 the Vestry again attempted to wipe

⁸⁴The Crozier, Vol. XVI (February, 1915), p. 20.

⁸⁵Parish Register, Minutes of the Vestry, Trinity Cathedral, January 14, 1915.

⁸⁶The Reverend John Williams, op. cit., pp. 77-79.

out the mortgage by having sixteen people collect \$50.00 each from each parishioner contacted. The pledges or cash were payable in thirty days, just before Christmas of 1910.⁸⁷ There was no mention of the sum collected.

In the spring of 1911 an Easter building fund was started, the money contributed to be invested.⁸⁸ By the end of 1911, the debt on the church (the records of this period are not clear whether this debt was from operating expenses or the mortgage) was lowered to \$125.00. For all practical purposes, the indebtedness was paid, allowing the church to be free from any financial obligations for the future expansion.⁸⁹ On April 17, 1911, a motion was introduced by Mr. Hansen that a "committee [be] appointed to consider the expediency of buying lots for [a] proposed new church [and] to report to the parish on or before Dec. 1st next." Definite steps were finally taken to build a new house of worship for St. Barnabas' Church.⁹⁰ One of the members of this Vestry meeting was James Van Nostrand, a member of the first Vestry elected in 1869. He served St. Barnabas' almost forty-four years as a Vestryman, Senior and Junior Warden, and treasurer of the church, working faithfully for the Episcopal Church in Nebraska.⁹¹

⁸⁷ Parish Register, Minutes of the Vestry, St. Barnabas', April 28, 1910.

⁸⁸ Ibid., April 17, 1911.

⁸⁹ Ibid., November 6, 1911.

⁹⁰ Ibid., April 17, 1911.

⁹¹ Ibid., November 8, 1913.

At the Vestry meeting of April 21, 1914, the Reverend John Williams, after thirty-seven years as rector, resigned his charge of the church. He wrote that:

I scarcely need tell you that in sending you my resignation as rector of this Parish, and Pastor of its people, I am acting in accordance with what I feel to be imperative duty. I would have gladly ended my life in the office I have loved so well; but I know that the Parish needs a younger, more vigorous, priest to do its work. It is necessary and therefore right.⁹²

The next rector of the church was the Reverend Lloyd B. Holsapple, who came from Christ Church, Hudson, New York, where he was ordained a priest in 1909. After careful consideration, the call of St. Barnabas' was extended unanimously with his salary at \$1,500 a year. Father Holsapple took charge of the parish on October 4, 1914.⁹³

In December, 1914, the Vestry thought that the time was right for the church to consider a new location, but they felt that the present church should not be disposed of until a sale, with rights to use the old edifice, was arranged and the new church built. The Vestry authorized the sale of other buildings on the church property.⁹⁴ Then, in January, 1915, the southeast corner of Fortieth and Davenport Streets which included a frame house, was bought for the price of \$7,000. A down payment of \$1,000 was made; and two mortgages, one of \$2,560 and another of \$3,440, were obtained. These were

⁹²Ibid., April 21, 1914.

⁹³Ibid., June 29, 1914; The Crozier, Vol. XIII (October, 1914), p. 162.

⁹⁴Ibid., December 8, 1914.

payable in three installments a year with the right to pay the entire sum at anytime.⁹⁵ Now that a site was bought, what was the plan for a church building?

Some thought was given to moving the old church building to the new property, but after careful consideration this idea was discarded because city streets, trolley wires, and other obstacles caused too many problems.⁹⁶ A cash offer of \$6,500 was made for the old church property.⁹⁷ Apparently, this sale went through, for there is no mention in the Vestry records of other bids for the property. The contract to construct the new church was let on May 19, 1915, to Jonas Printz to build a church with a seating capacity of 300.⁹⁸ The church was completed in September, 1915, and formally opened for services at the visitation of Bishop Williams of Nebraska, who remarked at the Diocesan Council that the new location had increased the church membership in less than a year to such an extent that the church would soon have to enlarge its facilities.⁹⁹ The total cost for the construction of the new building was \$22,399.07, leaving a debt of \$8,999.32.¹⁰⁰

⁹⁵ Ibid., January 4, 1915.

⁹⁶ Ibid., March 2, 1915.

⁹⁷ Ibid., April 5, 1915.

⁹⁸ Ibid., May 19, 1915; The Crozier, Vol. XVI (June, 1915), p. 87.

⁹⁹ Journal of Proceedings of the Diocese of Nebraska, May, 1916, p. 76.

¹⁰⁰ Parish Register, Minutes of the Vestry, St. Barnabas', April 24, 1916.

Shortly after St. Barnabas' occupied its new site, the old problem of finances appeared again. Whether this problem can be tied to any one reason is not certain, especially with the country prospering during World War I. One explanation might have been that the new church once built, the communicants felt they could relax and forget the indebtedness occurred in the construction and the operating expenses for the everyday needs of a church. Another plausible reason was that there were many who were of Anglo-Saxon ancestry. In England, the Church was supported by the Crown, and therefore, had no need for individual contributions. Many of the various Christian Churches established in the United States were branches of those supported by the state in the Old World, the effect being that some parishioners did not understand the need for contributions.

The parish attempted to purchase the property south of the church. A committee was formed to investigate the property relative to its purchase. No agreement was concluded.¹⁰¹ Then, the monetary problems came again. As a result of the canvass of pledges for the operation of the church, it was found there were many delinquent pledges. The Vestry attempted to collect the belated pledges for the year of 1917.¹⁰² Earlier in the year, St. Barnabas' objected to the system of Diocesan Assessments and authorized the treasurer to pay the

¹⁰¹Ibid., October 1, 1916.

¹⁰²Ibid., December 22, 1917.

amount of \$2,000 under protest, stating that St. Barnabas' would not pay the fees in the future until an efficient system of assessing the parishes in the Diocese was put into practice.¹⁰³ Again, protests were raised against this method of assessments.¹⁰⁴ At a Vestry meeting on April 1, 1918, it was requested that a letter be circulated among the communicants asking for \$800 at the Easter offering to cover operating expenses.¹⁰⁵ A new system of obtaining funds known as the every member canvass campaign was adopted, which was being adopted in the Episcopal Church across the country.¹⁰⁶

During 1917 the United States entered the World War on the side of Great Britain and France. Father Holsapple offered himself to the service of the country, which left the church temporarily without the services of a priest. A Locum Tenens (a temporary rector), was authorized during the absence of their priest. The former rector, Father Williams, took charge until another priest was secured.¹⁰⁷ Father Hallock was mentioned among the records as the Locum Tenens in April, 1918.¹⁰⁸ In April, 1919, a letter was read to the Vestry from Father Holsapple indicating no definite date of return to the parish. After discussion of the situation, it

¹⁰³ Ibid., February 5, 1917.

¹⁰⁴ Ibid., May 6, 1918.

¹⁰⁵ Ibid., April 1, 1918.

¹⁰⁶ Ibid., May 6, 1918.

¹⁰⁷ Ibid., March 4, 1918.

¹⁰⁸ Ibid., April 1, 1918.

was the consensus of opinion not to issue another contract to Father Hallock.¹⁰⁹ At the end of April the Reverend C. B. Blakeslee was asked to be the Locum Tenens for six months, May through October, 1919.¹¹⁰ In the fall of 1919, the Reverend Lloyd B. Holsapple returned to St. Barnabas'.¹¹¹ During 1919, just before the return of Father Holsapple, Miss Jessie Royce was elected to the Vestry, the first woman elected to such a position in the history of St. Barnabas'.¹¹²

Another phase of Bishop Worthington's new policy was the organization of a fourth church for the people of North Omaha. This new church, called St. John's, was started as a Sunday School in the home of Ned Ellis who lived at the corner of Hamilton and King Streets in North Omaha. From its inception in 1877 until 1879, the chapel met each Sunday. Then, a lot was bought north of the Ellis house and a chapel was erected on the land which was secured by Dean Millspaugh of Trinity Cathedral and Delin Thomas, one of the supporters of the mission of the first St. John's. The attendance at the Sunday School rose from 75 to 150 children. After a while, the Dean with his assistant at the Cathedral, Father Witherspoon, was in charge of the chapel. There was, however, a church organized in 1880 called St. John's. A small

¹⁰⁹ Ibid., April 8, 1919.

¹¹⁰ Ibid., April 29, 1919.

¹¹¹ Ibid., December 29, 1919.

¹¹² Ibid., April 21, 1919.

chapel was erected on Lake Street on a lot obtained from Byron Reed. This mission did not last. The next St. John's that was built used the proceeds from the sale of the Grace Chapel and the property on Lake Street.¹¹³ No records were kept of Grace Chapel (the name of the neighborhood was applied to the Chapel) to verify the preceding information.¹¹⁴

Not until 1885 did the Grace Chapel take a turn toward organization as a church. The Reverend William Osgood Pearson took charge of the Chapel on May 16, 1885. After a careful survey of the mission, the priest used a legal notice to call a meeting on June 1, 1885, the purpose of which was to be the formation of a church in the northern section of the city. The meeting was held and being agreeable to the people present at the meeting, steps were taken to organize as a church, and the name adopted was St. John's. The first Vestry and Wardens, chosen at the meeting, were Delin Thomas, Senior Warden; E. E. Chandler, Junior Warden; H. H. Williams; J. R. Ringwalt; John Hayward; George C. Metcalf; John I. Redick; George Hammond; and Harry Manville were chosen as Vestrymen. The Reverend William O. Pearson was elected by the Vestry as the first rector.¹¹⁵

The members began to plan for the erection of a church building. In the summer of 1885, land was bought at Twenty

¹¹³The Right Reverend Frank R. Millspaugh, Unpublished Letter of the Right Reverend Frank R. Millspaugh, at Trinity Cathedral Library, March 4, 1904.

¹¹⁴Whitmarsh, "Historical Sketch," pp. 131-132.

¹¹⁵Parish Register, Minutes of the Vestry, St. John's n. d.

sixth and Franklin Streets in North Omaha. While the Vestry was planning a new church structure, an application for admission into the Diocesan Council of May, 1886, was presented to the council. The Committee on the Incorporation of Churches reported the application to be in order and recommended St. John's for admission into union with the Diocese. The Council approved the committee's report.¹¹⁶ On May 3, 1886, the land of Grace Chapel was sold to the German Lutheran Church for \$1,500, with terms of \$500 down and the rest to be paid by October, 1886.¹¹⁷ With this amount of money, the Vestry drew plans, giving powers to two members of the Vestry, Thomas and Barker, with rights to proceed with the construction of the church. It was reported to the Vestry that the two men concluded a contract for the building of the structure. The total cost was estimated at \$3,330 by the contractor, A. W. Phelps.¹¹⁸ The church was completed and opened for services in October, 1886.¹¹⁹

The following year, 1887, saw the church take steps toward erection of a parish house and rectory. On June 20, 1887, the Vestry selected a committee to have plans drawn for the buildings and to prepare estimated costs.¹²⁰ It

¹¹⁶Journal of Proceedings of the Diocese of Nebraska, May, 1886, pp. 17-18.

¹¹⁷Parish Register, Minutes of the Vestry, St. John's, May 3, 1886.

¹¹⁸Ibid., August 2, 1886.

¹¹⁹Whitmarsh, op. cit., p. 132.

¹²⁰Parish Register, Minutes of the Vestry, St. John's, June 20, 1887.

was reported in July, 1887, that the total costs would be \$1,050. Plans were accepted from a Mr. Fisher, and a contract let for a parish house to cost \$1,475--more than was anticipated.¹²¹ The building was completed by Christmas of 1887. The plans for a rectory were dropped because there were just enough funds for one building. The parish house was needed to provide space for a Sunday School and church meetings. A loan of \$3,000 at ten per cent interest with a mortgage on the property of St. John's was obtained to re-finance the parish and pay for previous indebtedness.¹²²

Every Easter the parishes had their annual meeting of the church for the selection of new Vestrymen and Wardens and a thorough discussion of the conditions of the church. At the meeting of St. John's in 1888, the election of officers for the church was deferred until a later date because of low attendance at the Sunday services.¹²³ The notes that were due in 1889 were reduced to eight per cent interest to help relieve the financial burden on the few members.¹²⁴ The Reverend W. O. Pearson resigned as rector on June 18, 1890, and was succeeded by the Reverend J. C. Ferris, who took charge on November 1, 1890.¹²⁵ With a change of rectors, the financial situation did not improve. Some of the Vestrymen

¹²¹Ibid., June 26, 1887.

¹²²Ibid., December 14, 1887.

¹²³Ibid., April 22, 1888.

¹²⁴Ibid., November 5, 1889.

¹²⁵Ibid., June 18, 1890; Whitmarsh, op. cit., p. 132.

proposed publishing a church paper to help revive interest in the church's affairs. There was still no improvement of the conditions at St. John's by 1891. Some of the pledges by the communicants were unpaid; a floating debt of \$550 had been incurred, along with the debt against the church property. The Bishop, who attended a meeting of the Vestry on May 5, 1891, agreed to allow the church to secure a loan of \$3,000 to pay debts and refinance the parish.¹²⁶ The amount was later raised to \$3,500.¹²⁷

At the Diocesan Council of 1892, the Reverend J. O. Ferris reported a loss of communicants, which lowered the revenue of the parish and left the huge debt still unpaid. He therefore, requested a reduction in the assessments on the parish as assigned by the Council. The church could pay only \$63 out of the \$81.50. There were only eighty communicants left, with no wealthy members among the group. The reduction was granted St. John's.¹²⁸ Friction soon developed between the congregation and the Reverend J. O. Ferris, who resigned on June 27, 1892.¹²⁹ A meeting of the Vestry was held in July, 1892, with the Bishop attending, to discuss dissolving the parochial organization and becoming a part of the Associate Mission of Omaha. This was agreed to by the

¹²⁶Ibid., May 5, 1891.

¹²⁷Ibid., August 15, 1891.

¹²⁸Journal of Proceedings of the Diocese of Nebraska, May, 1892, p. 76.

¹²⁹Parish Register, Minutes of the Vestry, St. John's, January 10, 1892; June 27, 1892.

Vestry, who dissolved the parish, and on August 2, 1892, St. John's of Twenty-sixth and Franklin Streets, became a mission under the direction of the priests of the Associate Mission.¹³⁰ The rest of the history of St. John's will be found in the chapter of the Associate Mission of Omaha.

At the time of the inception of St. John's, All Saints' Church was organized in what was then western Omaha. On the first of September, 1885, a meeting was held in the Episcopal Rooms of the Diocese of Nebraska, located in the Paxton Building in the See City, for the purpose of forming a new church in the western section of the city. The new Bishop, the Right Reverend George W. Worthington called and discussed the plan with several members of the Episcopal Church. At the meeting a resolution was passed "Resolved--That the meeting proceed to organize a parish under the name of All Saints', Omaha, in accordance with Canon (2) of the Diocese of Nebraska, and to adopt the constitution therein provided." The first Vestry consisted of the following: James M. Woolworth, Senior Warden; Alfred P. Hopkins, Junior Warden; Carroll S. Montgomery, George S. Miller, George W. Ames, Robert R. Ringwalt, Charles A. H. McAuley, William A. Redick, and William A. Babcock, members of the Vestry. Many members of the new church were communicants of Trinity Cathedral Parish who were encouraged by Bishop Worthington to join this mission for West Omaha.¹³¹ Two lots were purchased in the

¹³⁰ Ibid., July 1, 1892.

¹³¹ Parish Register, Minutes of the Vestry, All Saints', September 1, 1885.

Clark's Addition, a development area in the western portion of the city, and were secured for \$6,000 on a mortgage of \$5,000 for the note.¹³² Immediately, All Saints' began the search for the first rector. A call was extended to the Reverend C. J. Both of St. Catherine's, Canada, who declined; then to the Reverend William W. Wright of Somerville, New Jersey, who did accept the call on April 12, 1886, but never came.¹³³ Finally, the Reverend Louis Zahner of Bloomsburg, Pennsylvania, came to All Saints' as the first rector. A letter was read to the Vestry of his acceptance on August 23, 1886.¹³⁴

Subscriptions were asked for the building fund; and by March, 1886, the Vestry had collected \$5,100, with plans drawn for a building costing \$8,000. It was the hope of the young church to have an edifice for worship constructed by the spring of 1886. In order to have a debt free parish, the Senior Warden, James M. Woolworth, offered to secure half of the remaining funds, or \$2,500 if the Vestry secured the remainder of \$5,000. Plans for the new church which were accepted were drawn by the architects Mendelssohn and Fisher of Omaha.¹³⁵ Now, the arguments arose as to whether or not to build a temporary structure until the full amount of the

¹³² Ibid., November 14, 1885.

¹³³ Ibid., October 15, 1885; April 12, 1886.

¹³⁴ Ibid., August 23, 1886.

¹³⁵ Ibid., March 12, 1886.

subscription was secured for the permanent edifice. The Vestry resolved not to build a temporary structure.¹³⁶ By the end of April, 1886, the Vestry had collected out of the \$5,000 asked for, only a little more than \$1,000.¹³⁷ An attempt was made to contract the construction for \$5,200, but this was not successful.¹³⁸ On September 28, 1886, the Vestry decided to go ahead with the erection of the church, willingly accepting the lowest bid.¹³⁹ By January, 1887, All Saints' had completed their place of worship. The pews were marked for rental from \$100 to twelve dollars for a single seat per year, with the committee in charge of pew rentals to adjust the fees, as the circumstances permitted.¹⁴⁰ Bishop Worthington officially opened the church for services on January 23, 1887, with the Right Reverend George F. Seymour, Bishop of Illinois, preaching the sermon. The church was of Gothic design "with high ground arches," stained glass windows in the form of geometrical drawings of "blue headings."¹⁴¹

The next expansion of All Saints' was the erection of a rectory for the priest and his family. At a Vestry meeting

¹³⁶ Ibid., April 12, 1886; April 26, 1886.

¹³⁷ Ibid., April 26, 1886.

¹³⁸ Ibid., June 19, 1886.

¹³⁹ Ibid., September 28, 1886.

¹⁴⁰ Ibid., January 22, 1887.

¹⁴¹ The Omaha Daily Republican, Vol. XXXII (January 25, 1887), p. 8.

of March 28, 1887, Senior Warden, James M. Woolworth, offered to build a rectory, advancing the initial construction costs and the church to pay back to the Senior Warden \$3,500 and no more.¹⁴² A further gift by Woolworth of All Saints' was the purchase of a concert grand piano, stone steps, stone walls, and sodding of the ground.¹⁴³

The year of 1888 saw financial problems arise from operating expenses which were greater than the income received from pew rentals and pledges of the communicants. Services of the church were not paid. Contracts for general maintenance of the church and other services had to be submitted in writing for examination by the Vestry.¹⁴⁴ In January, 1890, delinquent payments of pew rentals were reported.¹⁴⁵ At this time, it seems woman suffrage took hold of the communicants of All Saints'. Subsequently, women of legal age were permitted to vote on April 14, 1890 which was thought would create greater interest in the church.¹⁴⁶ Sad news was given to the parish with the resignation of the Reverend Louis Zahner, who had received a call to St. Mark's Church in Adams, Massachusetts.¹⁴⁷ The Vestry secured the temporary services of a Father Tuckerman until the church

¹⁴² Parish Register, Minutes of the Vestry, All Saints', March 28, 1887.

¹⁴³ Ibid., January 21, 1888.

¹⁴⁴ Ibid., December 3, 1888.

¹⁴⁵ Ibid., January 6, 1890.

¹⁴⁶ Ibid., April 14, 1890.

¹⁴⁷ Ibid., February 9, 1891.

found a new rector.¹⁴⁸ A call was extended to the Reverend J. M. C. Foster, who declined the call on May 16, 1891.¹⁴⁹ Then, the Vestry asked the Reverend Thomas J. Mackay of St. Paul's Church, Council Bluffs, to take the position of rector. Father Mackay accepted on May 26, 1891.¹⁵⁰

Again, pew rentals were left unpaid, so the Vestry authorized a change in the collection of the rentals from quarterly to monthly payments.¹⁵¹ A loan of \$6,000 at six per cent interest was secured for five years.¹⁵² The Senior Warden, James M. Woolworth, resigned, transferring his membership back to Trinity Cathedral.¹⁵³ In order to help relieve the financial burden of the church, no services were held during July and August, 1893.¹⁵⁴ After the resignation of James M. Woolworth, the Vestry attempted to collect the belated pew rentals, only to end up paying the amount of \$1,500 themselves in September, 1893.¹⁵⁵ By the turn of the century, the financial position of the church had changed, and the incurred debt of \$6,180 was paid, except for \$500. With the

¹⁴⁸Ibid., February 23, 1891.

¹⁴⁹Ibid., May 16, 1891.

¹⁵⁰Ibid., May 26, 1891.

¹⁵¹Ibid., August 3, 1891.

¹⁵²Ibid., November 2, 1891.

¹⁵³Ibid., February 17, 1893.

¹⁵⁴Ibid., June 6, 1893.

¹⁵⁵Ibid., September 4, 1893.

debt almost paid, the Vestry took steps to enlarge the facilities of the church.¹⁵⁶

At the Vestry meeting of February 1, 1901, plans were presented for a new church and rectory, estimated to cost \$40,000. A list of the communicants was drawn for future subscription.¹⁵⁷ In order to raise the amount necessary for the new construction, a proposal was made to sell the present property for \$20,000, but this met opposition by some of the Vestrymen, who thought the present location, Twenty-sixth and Howard Streets, adequate for the needs of the church.¹⁵⁸ Nothing was accomplished toward construction of new facilities. A house was rented for a rectory, since the old rectory had been badly damaged by fire. Later, it was sold and a new rectory built in 1903.¹⁵⁹

In 1905 it was decided to build a new church for All Saints' with Gurdon W. Wattles offering to build a new parish house, or to contribute one-fifth of \$50,000 for a new church.¹⁶⁰ The Vestry decided at the next meeting to secure the subscriptions necessary for the erection of the new church. Wattles, with his offer, was selected chairman of the

¹⁵⁶ Ibid., April 23, 1900.

¹⁵⁷ Ibid., February 1, 1901.

¹⁵⁸ Ibid., May 26, 1902.

¹⁵⁹ The Crozier, Vol. VII (June, 1906), p. 80; Ibid., February 23, 1903; February 23, 1904.

¹⁶⁰ Ibid., February 20, 1905.

building committee to collect the subscriptions.¹⁶¹ On March 7, 1905, the Wattles' gift was accepted, and it was decided to build a parish house for \$15,000, to take the present church building and move the structure in a north-south relation, and to put the church in first class condition.¹⁶² Then, the Vestry changed its mind and decided to build a new church, also, on the ground of the old structure.¹⁶³ The cost for a new parish house and church were set--\$37,879 for the church and \$15,845 for the new parish house--and later named the Wattles Memorial Parish House in 1917.¹⁶⁴ To build the new facilities, the Vestry borrowed \$25,000 at six per cent interest. With this amount and money on hand, the church was completed by Easter of 1907, having been started in 1906.¹⁶⁵

In June, 1915, the Vestry of All Saints' authorized the employment of an assistant, the Reverend C. H. McKnight, since the Reverend Thomas J. Mackay had become ill.¹⁶⁶ Father Mackay recovered, and Father McKnight continued his duties as assistant. The church work had progressed so well that it was reported after the Easter offering in 1918, the indebtedness could be paid in full. The payment was carried out by

¹⁶¹ Ibid., February 27, 1905.

¹⁶² Ibid., March 7, 1905.

¹⁶³ Ibid., October 8, 1905.

¹⁶⁴ Ibid., April 2, 1906.

¹⁶⁵ Ibid., April 2, 1907.

¹⁶⁶ Ibid., June 3, 1915; January 9, 1916.

1920, relieving the church of its heavy financial responsibilities.¹⁶⁷

In the early years of the 1880's, it became apparent to the Board of Trustees of Brownell Hall that the school needed new quarters. Out of the plans for the new school came a new Episcopal Church for Omaha. At a Trustees meeting on September 28, 1886, St. Matthias' Church was born. G. B. Sheldon of Chicago originally offered \$12,000 toward the construction of the school. He later became "dissatisfied with the New Hall as it did not fulfill the object he had in view in promising \$12,000 to the building fund." Sheldon, then, offered a new proposition to the Trustees, saying he would build a church for the school at his own expense to cost not less than \$15,000.¹⁶⁸ The church was to serve two purposes: One, as a chapel for Brownell Hall and two, as a church for the surrounding area. The Bishop, in a letter to the Reverend Robert Doherty, was willing to accept the offer, provided the loss of money from the subscription of Sheldon for the new school could be raised. Bishop Worthington said he would contribute "the proceeds of the sale of St. Mark's, subscription of Mr. Hugh G. Clark, \$1,000, and \$1,300 which" the Bishop had come in contact with. This left \$6,000, which the Bishop was willing to secure. The Board of Trustees approved the Bishop's advice and passed motions to accept the

¹⁶⁷Ibid., April 2, 1918; February 22, 1920.

¹⁶⁸Minutes, Board of Trustees, Brownell Hall, September 28, 1886.

pledge of Sheldon for the church-chapel arrangement.¹⁶⁹ Then, in June, 1887, G. B. Sheldon gave the Bishop \$12,000 outright with no requirements for building the church. The Board of Trustees accepted the offer.¹⁷⁰ The subscriptions so far collected by the Bishop and the Trustees were turned over to the Bishop for building St. Matthias.¹⁷¹

Ground was broken for the Bishop's new church on July 9, 1888, on property given by the Kountze family of Omaha. On October 3, 1888, the cornerstone was laid by Bishop Worthington, with the Reverend Canon Robert Doherty, the principal of Brownell Hall, delivering the address for the occasion. The church was called St. Matthias', commemorating the day Bishop Worthington had been consecrated as a bishop. The building, constructed of stone with a square tower, at the cost of \$50,000, was not completed until October, 1889. On November 3, 1889, the first services were held. The mission of St. Matthias' was duly organized, and shortly afterwards when the communicant strength was large enough, it became a parish-church in the Diocese. The consecration of the mission-church took place on St. Matthias' Day, 1890, with Bishop Worthington as the consecrator, assisted by Bishop McLaren of Chicago who preached the sermon. The services of the church were carried on by the Bishop and Canon Doherty, until Palm Sunday, March 22, 1891, when the Reverend Alexander W. Macnab, from the

¹⁶⁹Ibid., October 30, 1886.

¹⁷⁰Ibid., June 1, 1887.

¹⁷¹Whitmarsh, op. cit., p. 157.

Diocese of Niagara, Canada, took charge of the mission.¹⁷²

Besides the early period of the history of St. Matthias' Church, little information can be found of the later years, except in the Journal of Proceedings and the church magazines of the Diocese. A new rectory was built sometime in 1902 with no mention of the costs or location of the house. The church remained active until 1910 when the membership of the parish dropped considerably. A letter was written by the Vestry on May 6, 1912, which asked Bishop Williams to take charge of St. Matthias' as a mission-church, for the communicants remaining were not able to pledge enough to meet operating expenses. The rector of the church, the Reverend James Noble, had resigned in 1912.¹⁷³ In 1916 at the Diocesan Council, the mission was not able to pay its Diocesan assessment, and there were only sixty-three communicants left.¹⁷⁴ At the Diocesan Council of 1920, the Bishop, the Right Reverend Ernest Shayler, announced the mission was closed, "and the proposal to sell the property was disapproved."¹⁷⁵ However, nothing was done to revive the church, and finally the property was sold in 1920 to the Dietz Memorial Methodist Church.¹⁷⁶

¹⁷²Ibid., pp. 157-158.

¹⁷³The Crozier, Vol. III (November, 1902), p. 105; Journal of Proceedings of the Diocese of Nebraska, May, 1912, pp. 22-23.

¹⁷⁴Journal of Proceedings of the Diocese of Nebraska, May, 1916, p. 102.

¹⁷⁵Ibid., January, 1920, p. 73.

¹⁷⁶Ibid., January, 1921, p. 56.

This church felt the pressure from the railroad yards on South Tenth Street. At one time, this area of Omaha was considered a fashionable neighborhood. A foreign element began to move into the area. There was no mention whether an attempt was made to bring the immigrants into the Episcopal faith. Another point must be taken into consideration at the Church of St. Matthias, it was originally meant to be a chapel for Brownell Hall. When the school was closed on South Tenth Street, St. Matthias' was also closed.¹⁷⁷

The following is a list of the rectors in charge of St. Matthias' Church: The Reverend Alexander W. Macnab, March 22, 1891 to 1901; the Reverend Philip Davidson, June, 1901 to 1904; the Reverend William Cleburn, June, 1904 to July 3, 1905; the Reverend A. E. Knickerbocker, February, 1907 to 1910; and the Reverend James Noble, 1910 to 1912.

Late in the 1880's, another church was organized through the efforts of Bishop Worthington. On April 11, 1888, Trinity Cathedral's Dean, the Very Reverend Charles H. Gardner, organized a new mission, The Church of the Good Shepherd, at the residence of C. T. Brady, who later became a priest of the Episcopal Church. Several members of the new mission of The Good Shepherd held services until the Associate Mission priests, the Reverend C. S. Witherspoon and the Reverend H. L. Gamble, took charge. They leased property at Nineteenth and Lake Streets where a church building was

¹⁷⁷A Letter to Author. The Author of this letter has requested that his name not be used.

erected for \$1,800, of which \$500 was a contribution by Bishop Worthington. All the expenses were paid for, leaving no indebtedness. On January 20, 1889, services were held in the mission which was organized the next day. The first priest to have the care of the Good Shepherd was the Reverend J. P. D. Lloyd, who came on October 6, 1890. With a priest in charge of the mission, the Good Shepherd was admitted into union with the Diocese as a parish-church in May, 1890. The church was consecrated by Bishop Worthington on November 27, 1890.¹⁷⁸

In 1889 the discomfiture of paying rent for the lot that was leased got the better of the congregation; consequently, a lot costing about \$3,000 was bought at Twentieth and Ohio Streets, where the buildings were moved. At the time of the Diocesan Council of 1893, there were 202 communicants in The Church of the Good Shepherd owning property valued at \$7,250 and a debt of \$2,500 against the church.¹⁷⁹ In November, 1893, a school building was bought from the Board of Education, moved to the church lots, and remodeled into a parish house for church meetings.¹⁸⁰

Not until 1923, was the Church of the Good Shepherd expanded. The parish house was enlarged and a rectory was purchased for the priest.¹⁸¹ The church was under the care

¹⁷⁸Whitmarsh, op. cit., pp. 152-153.

¹⁷⁹Ibid., p. 153.

¹⁸⁰The Diocese of Nebraska, Vol. V (November, 1893), p. 2.

¹⁸¹Journal of Proceedings of the Diocese of Nebraska, January, 1923, p. 39.

of the Reverend R. B. Blanning. By 1929 the loss of communicants was a burden on the operation of the church.¹⁸² The following year, in February, 1930, Bishop Shayler had the unpleasant duty of closing the Good Shepherd.¹⁸³ The priest in charge was the Reverend Paul H. Baker, who resigned in February, 1930, and moved to California.¹⁸⁴ The church building was kept open as a social center for the neighborhood.¹⁸⁵

Two years after the installation of the Very Reverend Frank R. Millspaugh as Dean of Trinity Cathedral, a mission was opened in September, 1878, "at first called Trinity Mission for colored people." The mission was under the direct control of Dean Millspaugh and Trinity Cathedral. The place of worship for the Negro people was located at Ninth and Farnam Streets. A Negro named William A. Green, was placed in charge of Trinity Mission, under the guidance of the Dean, who provided him with living quarters in the rectory of Trinity Cathedral.¹⁸⁶ In May, 1879, William A. Green was ordered Deacon by Bishop Clarkson and raised to priesthood on June 10, 1883. The colored priest left the mission the following year, 1884.¹⁸⁷

¹⁸²The Crozier, Vol. XXX (February, 1929), p. 4.

¹⁸³Ibid., Vol. XXXI (December, 1930), p. 9.

¹⁸⁴Ibid., Vol. XXXI (February, 1930), p. 9.

¹⁸⁵Journal of Proceedings of the Diocese of Nebraska, January, 1931, p. 55.

¹⁸⁶The Right Reverend Frank R. Millspaugh, unpublished letter, March 4, 1904.

¹⁸⁷Whitmarsh, op. cit., p. 116.

The first place of worship became inadequate for the mission, and the Bishop and the Dean planned to remove the church to a favorable location. As Dean Millspaugh remarked, "There were 50 persons counted and 35 children [in the Sunday School] with 5 teachers."¹⁸⁸ The Bishop reported in the Diocesan magazine in 1881:

This is one of the most promising and interesting missions in the Diocese. The services are very hearty and inspiring, and the whole work of the mission gives evidence of the fidelity and devotion of the missionary. Already the question of a more permanent place of service is being discussed, and it has been suggested that no better use could be made of the old cathedral building, after the new has been finished, than to turn it over for the use of Mr. Green's congregation. Certainly the efforts among the colored people of Omaha merits the zealous help of good people. The Dean's interest in this people has been happily rewarded by the present prosperous condition of the mission.¹⁸⁹

The Dean, who was in charge of Trinity Mission, raised funds for the purchase of two lots, with houses upon the property; one for the chapel and the other to be rented for the income to support the mission.¹⁹⁰ Land was not purchased for a building site, but eventually, one was leased near Nineteenth and Cuming Streets.¹⁹¹ In the early summer of 1882, the name of the mission was changed from Trinity Mission to St. Philip's the Deacon. A new chapel was constructed from the old Trinity Cathedral and was "dedicated to the worship of Almighty God"

¹⁸⁸The Right Reverend Frank R. Millspaugh, op. cit., n. p.

¹⁸⁹The Church Guardian, Vol. IV (May, 1881), p. 122.

¹⁹⁰Ibid., Vol. IV (August 15, 1881), p. 168.

¹⁹¹"Quarter-Centennial Anniversary Mission Church of St. Philip, the Deacon," The Crozier, Vol. IV (September, 1903), p. 100.

on June 22, 1882, by Bishop Clarkson who was assisted by Father McNamara, Dean Millspaugh, and the Reverend James Paterson.¹⁹²

The financial control of the mission of St. Philip's was turned over to the Board of Missions, with all money paid to the mission by the Board instead of from the Cathedral. The people at Trinity Cathedral, however, continued to give money to the colored mission. It was thought that the money from the church, plus the financial support from the Board of Missions would provide adequate income for the Mission's operation. The salary paid the Reverend William A. Green fell short of the salary a clergyman received in 1882.¹⁹³

With apparent success of the operation of St. Philip's, the Deacon, the Council of 1887 gave approval for the mission to become an organized mission in the Diocese of Nebraska.¹⁹⁴ Trouble came with the Diocese two years later when the Diocesan Council asked for representation at the Council. It was found that the mission had not elected "legal representation," either by the communicants or by those in charge.¹⁹⁵ The main problem that existed in the mission arose when the Reverend William A. Green, the priest in charge, left the mission for another position in Kansas, with no regular priest

¹⁹²The Church Guardian, Vol. V (June 15, 1882), p. 135.

¹⁹³Ibid., Vol. VI (April 15, 1883), p. 99.

¹⁹⁴Journal of Proceedings of the Diocese of Nebraska, May, 1887, p. 19.

¹⁹⁵Ibid., May, 1889, p. 63.

assigned to the mission. The Negro church was placed under the charge of the Reverend John Williams, rector of St. Barnabas', from the time that Father Green left, until 1891, when a Negro priest was found at Seabury Divinity School, Faribault, Minnesota. Only for ten months was the mission under the charge of the Associate Mission. This was from 1888-1889.¹⁹⁶

During this period, land costing \$4,605.33, was acquired at Twenty-first and Nicholas Streets at a time when real estate prices were being inflated. The date of the purchase was July 20, 1890. Subsequently, the church building was moved to the new site, with services being held for the first time on November 16, 1890.¹⁹⁷

During the time Bishop Worthington was rector of St. John's Church in Detroit, Michigan, he met a young Negro named John A. Williams who had become interested in the Episcopal Church and eventually joined the church through the efforts of the Bishop. The future Reverend John Albert Williams came to Omaha, while a divinity student, upon the request of the Bishop of Nebraska, after having the permission of Bishop Harris of Michigan. Interest was revived in the Negro church through the efforts of John A. Williams, who came to do missionary work during his summer vacations. The results of his endeavors climaxed in his appointment as

¹⁹⁶Whitmarsh, op. cit., p. 119.

¹⁹⁷"Quarter-Centennial Anniversary Mission Church of St. Philip, The Deacon," op. cit., pp. 100-101.

the vicar of the mission upon his graduation from Seabury.¹⁹⁸
 In 1891 he was graduated from the seminary with high honors
 of "unusual success" with signs of brilliant scholarship.¹⁹⁹
 The Reverend John Albert Williams was ordered deacon by
 Bishop Worthington on St. Barnabas' Day, June 11, 1891, at
 St. Barnabas' Church and was officially placed in charge of
 the mission. On October 18, 1891, at St. Barnabas' Church,
 he was raised to the order of priest.²⁰⁰

An important event occurred in the history of St.
 Philip's with an offer of \$6,000 by an Eastern churchwoman,
 if the debt of \$4,400 on the church property was paid by
 Easter of 1892. Father Williams appealed for the generous
 support of the people in the Diocese to meet this challenge.
 The appeal was not made in vain, for the cornerstone of the
 church was laid in September, 1892.²⁰¹ The amount collected
 for the payment of the debt was \$1,500, with the Eastern
 churchwoman contributing \$1,000 and a mortgage on the re-
 mainder of the debt. Father Williams was disappointed that
 only a third of the required amount was raised, but the ef-
 forts of the congregation were not unrewarded.²⁰² An impres-
 sive cornerstone ceremony was held with many priests of the

¹⁹⁸Ibid., p. 100.

¹⁹⁹Whitmarsh, op. cit., p. 119.

²⁰⁰"Quarter-Centennial Anniversary Mission Church of
 St. Philip, The Deacon," op. cit., p. 101.

²⁰¹The Diocese of Nebraska, Vol. IV (February, 1892),
 p. 2.

²⁰²Ibid., Vol. IV (September, 1892), p. 2.

Diocese assisting. Bishop Worthington laid the stone, and the Very Reverend Charles H. Gardner preached the sermon for the occasion. As was reported in the magazine of the Diocese, "In the stone were placed portraits of the donor, the Bishop and the priest-in-charge, a history of the Mission, the last issues of the Diocesan Journal and newspapers, the day's issues of Omaha newspapers, a Bible, a Prayer Book, and a Crucifix."²⁰³ The new church was built of stone, except the rear which was finished with bricks. The church was furnished with new furniture, costing Mrs. Worthington and other benefactors about \$12,000. A cane stone font was the gift of St. George's Church Sunday School of Hemstead, New York, made possible by the Reverend H. L. Gamble, the rector of St. George's, formerly a member of the Associate Mission. The church was consecrated by the Bishop on May 21, 1893. Through the efforts of the Reverend J. A. Williams, the communicant strength rose from thirty in 1891, to fifty-eight members by 1893. The estimated value of the property in 1893 was \$17,000 with a small financial burden of \$1,000.²⁰⁴

Because of the work of the young priest at St. Philip's, Father Williams throughout his life received many "calls from the largest colored churches in Philadelphia and Washington," but he turned down their requests to continue

²⁰³Ibid., Vol. IV (October, 1892), p. 2.

²⁰⁴Whitmarsh, op. cit., p. 120.

the needed work in Omaha.²⁰⁵ In the ten years the Negro priest had been in charge, the communicant strength had risen to seventy-eight, and the church paid, in 1901, \$678 for missionary work.²⁰⁶ In 1903 St. Philip the Deacon Mission Church celebrated its silver anniversary. The Reverend John Williams of St. Barnabas' church of Omaha, the former rector of the Negro church, spoke of the work done for the colored people in Omaha. Father John Albert Williams later gave a historical sketch of the church. Some of the early members who were devoted to the spiritual development were Jeremiah Reed, Martha Williams, Mary Mitchell, Cyrus D. Bell, and A. W. Parker, all members of St. Philip's. Father Williams mentioned the name of Cyrus D. Bell who had contributed much of his energy to the mission.²⁰⁷ In 1913 the interior of the church was renovated, the woodwork revarnished, and other work done on the church to put it into first class condition.²⁰⁸

Probably the most important effort of Bishop Worthington in expanding the Episcopal Church in Omaha was the establishment of the associate missions which consisted of young priests, associated together to spread the teaching of Jesus Christ to the people in Omaha. This group of young

²⁰⁵The Crozier, Vol. II (January, 1901), p. 7.

²⁰⁶Ibid., p. 2.

²⁰⁷Ibid., Vol. IV (September, 1903), pp. 99-101.

²⁰⁸Journal of Proceedings of the Diocese of Nebraska, May, 1913, pp. 59-60.

priests founded new missions and took control of weak churches which had been operating in the city. The following chapter is an account of the operation of the associate missions.

CHAPTER V

THE ASSOCIATE MISSION OF OMAHA

The plan for Associate Missions of Omaha was not new in the field of missionary work. Many clerical people had proposed the idea, but it had never been put into effect. The type of organization most desirable for an associated mission was finding several young, unmarried priests, who would agree to remain unmarried for several years living a semi-monastic life. The mission would be responsible to a bishop of a diocese, and no other body could interfere. Such was the plan presented in 1879 to the Right Reverend Samuel Smith Harris, consecrated in 1879, Bishop of Michigan. One of his leading presbyters of the Diocese of Michigan was the Reverend George W. Worthington, rector of St. John's in Detroit, Michigan, who asked permission to put the plan into effect in Detroit. Bishop Harris did not think such a plan was necessary and dropped the idea. Father Worthington, however, would not drop the plan, and when the time came, he would institute the dream.¹

On November 5, 1884, the Reverend George W. Worthington was elected for the second time Bishop of Nebraska by a

¹John Albert Williams, "Diocesan History, An Historical Sketch of The Associate Mission of Omaha," Journal of Proceedings of the Diocese of Nebraska, May, 1918, pp. 189-190.

special Diocesan Council convened to secure a bishop for the Diocese.² Father Worthington was thus consecrated Bishop of Nebraska on St. Matthias' Day of 1885 in his former parish church of St. John's in Detroit. His long cherished Mission plan would be realized, for in 1887 the Associate Missions of Omaha was presented to the Diocesan Council and placed into operation to keep pace with the new growth of Omaha. In 1888 the Reverend H. L. Gamble, deacon from the Diocese of Fond-du-lac, came to Omaha and associated with the Reverend C. S. Witherspoon in conducting a mission which had been established by Bishop Worthington. This mission ceased operations in November, 1889, functioning for only eighteen months, when both priests left the Diocese. Thus, the first Associate Mission closed after one year's service.³

Under the guidance of the Reverend C. S. Witherspoon and H. L. Gamble, four new missions were shortly established: St. Augustine, the Church of the Good Shepherd, St. Martin, and St. Andrew, which was an offshoot of St. Barnabas⁴. The church of St. Augustine was opened on December 9, 1888. Services and a Sunday school were held at the residence of Mrs. C. S. Montgomery until a church edifice was completed, and dedicated on the Twenty-second of December of 1889 by the Reverend Louis Zahner, rector of All Saints. The structure was a cheap building, costing only \$800 (the Bishop gave \$200

²Journal of Proceedings of the Diocese of Nebraska, November 5, 1884, pp. 13-14.

³John Albert Williams, op. cit., pp. 191-192.

personally) and located on the south side of Thirty-third and Francis Streets. The land was owned by J. G. Megath, who permitted the use of the land until a permanent location was secured.⁴ St. Andrew's came under the control of the Associate Mission in 1888, and services were held in a new church building in June, 1889.⁵ The third mission, The Church of the Good Shepherd, was organized in 1888, under the control of the first Associate Mission.⁶ The fourth mission, St. Martin's, was built on land bought by the Fathers Gamble and Witherspoon.⁷ This was the first Associate Mission of Omaha with four separate missions.

The second Associate Mission was set up two years after the closing of the first attempt, when Bishop Worthington made contacts for the services of young men in the various seminaries of the Episcopal Church. The Bishop was determined to prove the usefulness of the plan. Only one of the four missions grew during the interim. The Church of the Good Shepherd elected its own priest and organized as a parish in 1890.⁸ A group of five seminarians at General Theological Seminary of New York City formed "a plan to form an associate mission to go out together to work in the domestic field." The five men were Irving P. Johnson, later

⁴Whitmarsh, op. cit., pp. 154-155.

⁵See pages 137-142.

⁶See pages 104-105.

⁷See pages 132-137.

⁸Whitmarsh, op. cit., pp. 176-177.

Bishop of Colorado; Arthur M. Jenks; Edward J. Knight; James Goodwin; and Paul Matthews, later Bishop of New Jersey. Only two of the group made the trip to Omaha. Arthur Jenks' Bishop would not release him for the mission, Edward Knight found his work in New Jersey, and James Goodwin did not come to Omaha.⁹

The Reverend Irving P. Johnson, who had been ordained deacon by Bishop Williams of Connecticut, was the first Associate priest to arrive, June 10, 1891. He organized the missionary work for those who followed. Father Johnson was assisted by a postulant of the Diocese, Francis Eason, during the summer of 1891. The residence of the new Mission was called "Deaconthorpe," since those who came were not priests. The second member was the Reverend Paul Matthews, who arrived in Omaha in September, 1891, coming from Southern Ohio where he had been ordained deacon by Bishop Vincent of the Diocese of Southern Ohio. These two deacons, and the Negro deacon of St. Philip's, John Albert Williams, were raised to priesthood on St. Luke's Day, October 18, 1891, by Bishop Worthington.¹⁰ Other priests who followed Fathers Johnson and Matthews were the Reverend Giles Herbert Sharpley, who arrived in 1892; the Reverend Samuel Gardner Welles, 1893; the Reverend Cornelius Stevenson Abbott, 1894; the Reverend

⁹The Right Reverend Paul Matthews, "Reminiscences of the Associate Mission in Omaha," The Living Church, Vol. 128 (May 27, 1945), p. 12.

¹⁰The Reverend John Albert Williams, op. cit., pp. 192-194.

Horace Percy Silver; and the Reverend Charles Herbert Young in 1894. Two other priests who were not members of the Missions but were known as "transient members" were the Reverend John Calvin Gallaudet, and the Reverend Stephen A. W. Pray. Both remained for a short time.

Several lay members also worked with the mission: Francis W. Eason, who was a postulant of the Diocese; Peter Hoyt and William James Blue, lay workers. Blue was never ordained. The Reverend James Wise, who was first a lay worker and then studied at the mission for Holy Orders, was a product of this mission. He later became Bishop of Kansas. Father Wise was from Scotland, and according to Bishop Matthews "was a brand snatched from the burning, as he was rescued from a railroad office and switched into the ministry. He was a genuine Scot, born in Dundee, a delightful companion, a hard worker, conscientious and effective. He always felt, I think, that he owed everything to the associate mission." Other members of the Associate Mission were the Reverend Walter S. Howard, who came in 1896 to the Mission; Francis S. White; and the Reverend William H. Moor, who came in 1899.¹¹

The organization of the mission was simple, with one of the priests chosen by the others as head. His authority was mainly overseeing the missionary work and making out a schedule for the members. The financial operation of the Mission was built upon a system that demanded as little

¹¹The Right Reverend Paul Matthews, op. cit., pp. 12-13.

financial outlay as possible. The first two members of the mission received \$1,200 per year, later increased to \$1,500 with quarter allowances when the number of priests were four or more.¹² Bishop Matthews later stated, "All things went pretty smoothly and by common consent after discussion in conference, and the head was never dominant when later the Reverend James Wattson came from Kingston, N. Y., and tried to turn the Associate Mission into a semi-monastic community, with silence at meals and a stiffer rule of life." The basic rule of the Associate Mission was "a rule of prayer, study, and work, but it was a simple one. The daily Mass, Matins, and Evensong; group meetings for study of Greek and Hebrew each morning for three hours; and parish work in the afternoons and evenings."¹³

Three clergy houses had been opened before the Associate Mission closed after the turn of the century. The first house was located near St. Barnabas Church, North 19th Street, where Father John Williams was priest of the Anglo-Catholic parish in the city. There was a close connection with the priest of St. Barnabas', for those were the times of high churchmanship versus low churchmanship. It seemed to Bishop Matthews that Father Williams and the Associate members were always in a battle over churchmanship, with each

¹²The Reverend John Albert Williams, op. cit., pp. 191-192.

¹³The Right Reverend Paul Matthews, op. cit., pp. 12-13.

side fighting for its candidate at each diocesan convention. However, Bishop Matthews said that the controversy of high church versus low church virtually died with the passing of time so that only occasional fuss was made. The members of the Associate Mission, "Each morning after 'Mass, Matins and Mush,' met for a study period. We tried valiantly to keep up our reading of the Holy Scriptures in the original tongues, Hebrew and Greek, with some side reading in church history and theology." After morning study, each of the priests went to his assignments, contacting more people for each mission, with an interchange of priests to provide a common feeling for all the missions and their particular problems. The Reverend Samuel Welles was in charge of St. Mark's Florence and Holy Cross in Papillion; the Reverend Paul Matthews of St. Augustine in Hanscom Park, St. Paul's, and later St. John's which was shared with Father Young. St. John's was an exception to the Mission, having been once an organized parish, and then placed under the direction of the Associate Mission in 1892.¹⁴

Locating the second clergy house on California Street turned out to be a mistake. Summer services in the structure were fine, but in the winter it was very uncomfortable, for the furnace "delivered smoke and mephitic gas, but no warmth!" The owner of the place refused to repair the furnace. The water pipes had to run in the dead of the winter, creating "a miniature ice-gorge in the bathtub!"

¹⁴Ibid., p. 14.

Extra heaters were put in when acquired, but warmer clothing was the only answer for comfort. The attic was fitted up as an oratory for early services for the occupants of the clergy house, and as Bishop Matthews stated, "Of course there was no heat in it at all, and frequently, at our early Mass, the water froze on the paten when we took the ablutions." A distressing incident occurred to W. J. Blue as a result of the severe winter. The event was due to the efforts of Mr. Blue, who had

a heavy pea-jacket on, tightly buttoned, and he had his hands deep in his trousers, to keep them from freezing (so he said), and when he knelt, there being no barrier in front of him, he began to lose his balance and kept on going down. It was a gradual and rather slow process, as he was very strong and had put forth every ounce of his energy to keep himself erect; but his hands were firmly planted in those pockets and he could not free them to break his forward fall, so with agonizing deliberation he got lower and lower until his nose and forehead reached the floor. He wasn't the only one who lost his gravity; all got up and stole out as silent as they could, leaving me at the Altar, and Blue prostrate; and I missed seeing it! Fortunately, I think, for I went on with the service in blissful ignorance. If I had known, I fear that I too, would have had to beat a retreat to leave poor Blue alone in his struggle. I will say that he held his tongue. He might have said much, and in that, he "kept the victory" even if he didn't keep his balance.¹⁵

Bishop Matthews had inherited some financial support that enabled the construction of a new clergy house, located at St. John's, a location better suited for the work of the Associate Mission.¹⁶ The building was completed by September 1, 1894, at the corner of Twentieth and Franklin Streets,

¹⁵Ibid., p. 14.

¹⁶Ibid., p. 14.

with seven bedrooms, and three or four additional sleeping quarters in the attic. The attic, however, was used as a gymnasium and boys club when the number of clergy was small. Located on the first floor was a chapel seating fifty-six, that had a "recessed Sanctuary for the Altar" and a separate entrance bypassing the one to the Clergy House. In addition there was a library, office room, common room for meals, and a kitchen. In conjunction with the new building, the Associate Mission planned a parochial school using the old guild house of St. John's.¹⁷ In 1893, the members of the Associate Mission felt the need of a parochial school, with "the usual course of studies but laid emphasis on religious teachings." Bishop Matthews related how the school kept the priests busy teaching. Such mental activity he thought was the best way to learn, for teaching helped to simplify ideas and to make the value of Christianity understandable to the students. He deplored the longwinded type of oratorical preachers, who refuted the use of simple language in their preaching.¹⁸

Life in the new Clergy House was more congenial to the study of the church and provided for more efficient operation of the Associate Mission. While Bishop Matthews was at the wholesaler's stores:

¹⁷Journal of Proceedings of the Diocese of Nebraska, August, 1894, p. 2.

¹⁸The Right Reverend Paul Matthews, op. cit., p. 15.

I did not buy butter by the pound, but at the Wholesaler's I got a firkim at a time. Meat was cheap, as we were so near the great packing houses at South Omaha; we often caught the smell of them. One friend said [with] feeling, "When the wind is from the South in the evening you don't want meat for breakfast the next morning!"

On Sunday evenings the Associate priests prepared the meals on "a chafingdish on the dining room table; sausage and scrambled eggs, or something else as succulent, and after supper that delightful sense of nothing to do until the next day!"¹⁹

With the chapel at the Clergy House and the facilities of St. John's at the disposal of the members, services of the church were held daily with quiet days observed during Lent and other Holy Days. On one such quiet day, the Reverend Irving P. Johnson requested the priests to observe silence during Lent and for the members of the Mission not to enter in "our carefree way, making a lot of noise." All promised to observe the quiet day. On one occasion after Father Johnson finished with one of his addresses to the women, he went into the hall of the building to call for the Reverend Percy Silver:

Irving felt the urge to speak to Silver about something, and so going into the hall and leaving the door open, he called out "Percy!" but there was no answer. Morally certain that Percy was in, Irving raised the pitch of his voice to full power, and all who knew him will understand what that means, and he shouted, "Percy! Percy!" Then came a gentle slithering sound from the upstairs hall, and Silver's face appeared over the bannisters. Much incensed Irving, forgetful of what he had wanted to say to Percy, inquired somewhat truculently, "What are you doing up there?" "I'm trying to keep quiet."²⁰

¹⁹Ibid., p. 15.

²⁰Ibid., p. 15.

After the opening of St. Augustine, the Reverends C. S. Witherspoon and H. L. Gamble left Omaha, leaving the church without the services of a priest. The Bishop and other priests in the area held occasional services with the help of a lay reader, Henry Manville of St. Augustine, until the second Associate Mission was opened in June, 1891.²¹ No records have been found of this mission's activities. The priests and lay workers of the Associate Mission were William J. Blue, the Reverend Paul Matthews, and the Reverend James Wise. The property was sold in 1904.²²

In 1900 at the Diocesan Council, St. Augustine was reported as a strong mission with membership twice what it had been. However, the need of a new church building to handle the increasing membership had arisen.²³ In 1904, the mission had lost membership and was sold by the Bishop and Cathedral Chapter with anticipation of new work in the area.²⁴

Two other missions established in South Omaha were St. Clement's and St. Edward's. They were supplied with a priest from St. Martin's. The first of these two to open for services was St. Clement's in June, 1894, under the direction of the Reverend Irving P. Johnson; the church was located in the third ward of South Omaha.²⁵ In 1899, land was bought on

²¹Whitmarsh, op. cit., pp. 154-155.

²²The Crozier, Vol. V (August, 1904), p. 220.

²³Journal of Proceedings of the Diocese of Nebraska, May, 1900, p. 71.

²⁴Ibid., May, 1905, p. 63.

²⁵History of St. Martin's, n. d.

which to build a new church edifice as reported to the Diocesan Council by the Cathedral Chapter.²⁶ In 1901, the property next to the church was bought for a guild hall.²⁷ The Mission was sold in 1914 and money from the sale turned over to St. Martin's.²⁸

The other mission, St. Edward's, was organized in 1899 by the Reverend Irving P. Johnson, located in Selby's Addition. The church was opened in November, 1900.²⁹ Bishop Williams, in his address to the Diocesan Council of 1901, remarked of the "phenomenal" growth in South Omaha and the need for another priest to carry on the work with the Reverend Irving Johnson.³⁰ By 1908, the communicant strength dropped and was not too bright for further work in South Omaha.³¹ The following year the work was stopped at St. Edward's and thus another mission died.³² Two other missions, St. Mary's and St. Margaret's, were under the control of the Associate Mission for a few years, but the work was given up at St. Mary's in Fort Calhoun in 1894 and at St. Margaret's in

²⁶Journal of Proceedings of the Diocese of Nebraska, May, 1899, p. 31.

²⁷The Crozier, Vol. II (July, 1901), p. 61.

²⁸Ibid., Vol. XV (June, 1914), p. 99.

²⁹Ibid., Vol. I (October, 1900), p. 50.

³⁰Journal of Proceedings of the Diocese of Nebraska, May, 1901, p. 46.

³¹The Crozier, Vol. IX (May, 1908), p. 65.

³²Ibid., Vol. X (June, 1909), p. 92.

Papillion in 1893.³³ Gradually, the Associate Mission failed as an institution and carried along with it a number of small missions. It would be difficult to say, exactly, when the Associate Mission actually closed. However, a number of missions did survive and became flourishing churches, later organized as parish-churches.

The Reverend Paul Matthews took charge of St. John's in August, 1892, for the Associate Missions of Omaha and used the facilities of the church as the focal point of the Associate Mission. Property, at the time of the change from a parish church to a mission, was valued at \$15,500, with a debt of \$3,500. There were only sixty-two communicants, too few to operate a parish church.³⁴ The church was in a favorable location for the priests of the Mission. It was figured by the priests that St. John's had a chance of survival if it were placed under their mission control. More revenue was obtained, and full-time priests were assigned to assure some continuity of organization.³⁵ A parochial school was opened in September, 1893, and by July, 1894, it was an exceptional success. The school not only drew membership from St. John's but also from the other Episcopal Churches in the city.³⁶ Then, in September, 1894, on the property of St. John's, the

³³Journal of Proceedings of the Diocese of Nebraska, May, 1894, pp. 112-113.

³⁴Whitmarsh, op. cit., p. 132.

³⁵Diocese of Nebraska, Vol. IV (September, 1892), p. 3.

³⁶Ibid., Vol. VI (July, 1894), p. 3.

clergy house for the priests of the Associate Mission was completed. This gave the church itself more facilities with which to operate and adequate space for the priest to work. The cost of the clergy house was \$5,668.91, with \$200 borrowed from the sister of the Reverend Paul Matthews to complete the building.³⁷

With all the improvements made in the physical plant of St. John's and the addition of the clergy house for the Associate Mission, the problems of the church were not over. The membership was not large, and in 1895, "The St. John's League for the Purpose of Increasing the interest of the Congregation and others toward paying of the debt," was formed.³⁸ By April, 1896, there were forty members devoted to the task of increasing the membership.³⁹ A special meeting of the Vestry of St. John's was called on August 30, 1896, about the debt payable in September, 1896. There was nothing left for the church to do but to renew the mortgage of \$3,500.⁴⁰ A new mortgage was signed for \$3,000 by February 1, 1897.⁴¹ It was necessary to secure a new priest for St. John's in 1896, since the Reverend Paul Matthews left the Associate Mission. He was succeeded by the Reverend

³⁷Parish Register, Vestry, St. John's, October 7, 1895.

³⁸Ibid., November 4, 1895.

³⁹Ibid., April 6, 1895.

⁴⁰Ibid., August 30, 1896.

⁴¹Ibid., February 1, 1897.

W. S. Howard, who remained until 1899.⁴² In 1899, the Reverend Charles H. Young was in charge of the mission church.⁴³ Again, financial problems hit the mission, as the mortgage came due. A new loan of \$3,000 at six percent interest was secured.⁴⁴ Through the efforts of the priests, the overall debt of \$4,700 was met with about \$240 a year on the interest payments. Three hundred persons were baptized, 160 confirmed, and almost 150 communicants were on the church's records. One thousand seven hundred dollars was paid on the debt, but it still was there. According to the report to the Council of 1900, St. John's Mission was full of vigor and enthusiasm.⁴⁵ If the situation was improving, why the loan in 1900, and why had the mission not been represented at the Council of 1900? The mission did not pay the assessment from the Diocesan Council; therefore, it was not entitled to representation.

A proposal was made at the Vestry meeting that a portion of the church property be leased to secure funds.⁴⁶ The priest, Father Young, resigned his care of the mission on March 2, 1903.⁴⁷ The Reverend L. D. Hopkins took charge of

⁴²The Reverend John Albert Williams, "Diocesan History . . . ," op. cit., pp. 196-198.

⁴³Parish Register, Vestry St. John's, February 2, 1900.

⁴⁴Ibid., February 2, 1900.

⁴⁵Journal of Proceedings of the Diocese of Nebraska, May, 1900, pp. 71-72.

⁴⁶Parish Register, Vestry, St. John's, May 9, 1900.

⁴⁷Ibid., March 2, 1903.

St. John's in 1904. At the Council of that year, it was noted that St. John's had not paid its Diocesan assessments for the last four years.⁴⁸ In August, 1904, the control of the clergy house was given to the Vestry of St. John's, and a complete renovation of the property was made in hope that a new appearance would attract people to the church.⁴⁹ A new mortgage was written in January, 1905, to become due on February 1, 1910.⁵⁰ After a period of controlling its own property, early in 1905, the Cathedral Chapter took possession of all the property.⁵¹ The Reverend L. D. Hopkins resigned on July 23, 1906, to be succeeded by the Reverend B. C. Chandler.⁵²

Whosoever the presiding priest might be, the financial burden of the church did not improve. The year 1907 was unfruitful for the congregation. The Bishop loaned the rectory \$150 to meet current operating expenses.⁵³ Another set back for the church was the resignation of the Reverend B. C. Chandler on January 7, 1908.⁵⁴ By Easter, 1908, the Reverend R. R. Diggs who took charge in January, 1908, reported on the conditions of the church and what he had

⁴⁸Ibid., May 4, 1903; Journal of Proceedings of the Diocese of Nebraska, May, 1904, p. 62.

⁴⁹Ibid., June 19, 1904.

⁵⁰Ibid., January 28, 1905.

⁵¹Ibid., April 10, 1905.

⁵²Ibid., July 23, 1906; February 4, 1907.

⁵³Ibid., December 2, 1907. ⁵⁴Ibid., January 7, 1908.

accomplished. When Father Diggs came, he found a congregation that was not attending church or giving pledges to support the church. Many went to the other churches in the neighborhood and children were going to "sectarianism" Sunday schools. The priest estimated that "There was over \$1,000.00 floating indebtedness, besides a standing debt of about \$3,500.00 and a pledge list of about \$300.00 a year to meet it." On the first Sunday services Father Diggs held, attendance was small, twenty-two for the Sunday school, nine for the choir, and fifteen in the congregation. The attitude was clearly one of indifference to the Episcopal Church. By the time of the report to the Council, the priest had doubled the attendance at the Sunday services over the January's total, had organized a choir of thirty-five, and the communicants were back together to some extent, making pledges for the operation of the church. By May, 1908, the mission had reduced the floating debt to \$200, and with the help of the Bishop, it was entirely paid. Father Diggs found that many communicants of the church lived in the northern section of the city.⁵⁵ Even with the strenuous efforts of the Reverend R. R. Diggs, the mission barely revived enough to meet operating expenses. The Vestry was notified that the women's auxiliaries were not being attended.⁵⁶ In June, 1910, the Bishop was notified of the resignation of the priest, Father

⁵⁵Journal of Proceedings of the Diocese of Nebraska, May, 1908, pp. 100-101.

⁵⁶Parish Register, Vestry, St. John's, March 27, 1910.

Diggs, and the church's inability to pay the debt on the property.⁵⁷ Bishop Williams was able to supply only a temporary priest, Father Bascom. A boys' club was formed for the neighborhood in January, 1911, with no visible results by November of the same year.⁵⁸ Finally, the Bishop closed St. John's in February, 1912, and turned the property over to the Cathedral Chapter for payment on the indebtedness incurred from operating the mission. The reasons for the failure of this church were many, with each being equal: the lack of a favorable attitude by the communicants in the neighborhood, a foreign element moving to the neighborhood with their own religious faiths, and the lack of a constant supply of priests.⁵⁹

At the turn of the century, large numbers of people from southern and eastern Europe immigrated to the United States. This immigration did not abate until after World War I. Before 1890 the immigrants came from Northern Europe. The new immigrants were different from those who had come earlier. The southern and eastern European culture, ideas, and political habits were unlike the cultural and political ideas that came from northern Europe. One of the main problems was the language barrier. For the most part, they were uneducated people who could not read or write. These people

⁵⁷Ibid., June 14, 1910; August 11, 1910.

⁵⁸Ibid., August 11, 1910.

⁵⁹Journal of Proceedings of the Diocese of Nebraska, May, 1912, pp. 73-74.

tended to gather together and form Little Italies, Little Polands, and Jewish Ghettos. This made it quite hard for the established religions in the United States to perform missionary work. These people brought over their own forms of Christianity or Judaism, which made it even more difficult for missionaries such as those that came from the Episcopal Church to work among them. As a result of these people being uneducated and not being able to speak the English language, there was a tendency on the part of the older people who were established in the country to shun the new immigrants. They were not of Anglo-Saxon background or Protestant in many cases and were not considered Americans.⁶⁰

In the Episcopal Church, there was no trained ministry who could speak the languages of these new people. The various Lutherans were ministering to the people of German and Scandinavian background. When the people came from countries where Roman Catholicism was the predominant religion, the Roman Catholic Church established churches in the United States with priests in charge who could speak these foreign languages. At the General Convention of the Episcopal Church of 1916, missionary work was finally established on a national basis "as a special department of the Church's national missions." However, it was not until 1919 that the Episcopal Church undertook to provide missionaries for these new immigrants. Prior to this date, only occasional work was

⁶⁰Leland D. Baldwin, The Stream of American History, Vol. II (New York: American Book Company, 1952), pp. 180-183.

started among the foreign born. It was stated "that the efforts of individual clergy have sometimes been balked by the lack of interest or by open hostility on the part of the laity" in the Episcopal Church.⁶¹

At the request of the Reverend William O. Pearson of St. John's, a mission was opened on the outskirts of the city in the northwest section. Bishop Worthington bought a lot at what was called Brown and 29th Streets, later changed to 32nd and Cass Streets, and opened a Sunday school mission named St. Paul's.⁶² The year was 1886, when Bishop Worthington was putting into effect his missionary plans for the city of Omaha. A church edifice was not built until September 4, 1887. On the eleventh of that month, the Reverend J. M. Bates took charge of the new mission for the Bishop. The priest remained for one year and then left.⁶³ From 1888 to 1891, the mission was without the services of a priest. In June, 1891, St. Paul's was placed in the care of the Associate Mission upon the arrival of the Reverend Irving P. Johnson. Father Johnson, with the assistance of Francis W. Eason, a postulant of the Diocese, took charge until Reverend Paul Matthews came to Omaha in September, 1891. The following year, 1892, saw the erection of a new church building. In November,

⁶¹Thomas Burgess, Charles Gilber, and Charles Thorley, Foreigners or Friends, (New York: Department of Missions and Church Extension, 1921), pp. 211-213.

⁶²The Church Guardian, Vol. IX (March 15, 1886), p. 88; Whitmarsh, op. cit., p. 144.

⁶³Ibid., pp. 144-145.

1892, the mission came under the care of W. J. Blue who was a candidate for Holy Orders.

The new church, located at Thirty-second and California Streets, was considered a more suitable location. The cost of the structure was \$3,500. The mission, at this period, had only nineteen communicants.⁶⁴ Again, Father Matthews took charge in September, 1895, only to leave Omaha the following year. Bishop Worthington blessed a new "Guild House" on June 9, 1895. The church property rose in value to \$4,000. There were only twenty-five communicants. The Reverend Samuel Welles followed Father Matthews and stayed until November, 1896. Then, the Reverend Walter S. Howard came to St. Paul's to remain until April, 1897. This mission had one more Associate priest, the Reverend Louis T. Wattson, who stayed a short time. In September, 1898, Frederick C. Taylor, a lay reader, conducted the services until the mission was placed under the care of the Very Reverend Campbell Fair who in turn placed the Reverend William H. Moor in charge. Father Moor stayed until June, 1903. The Reverend George T. Potter succeeded next as rector, remaining until 1905. He was in turn followed by the Reverend Ethelbert G. B. Browne, who stayed until 1909. The Reverend H. Leach Hoover came next and remained until 1911. Father Hoover was followed by the Reverend W. H. Baylor who stayed for one year.⁶⁵

⁶⁴Ibid., p. 145.

⁶⁵The Crozier, Vol. XXVIII (September, 1927), pp. 2;
6.

It was during the rectorship of the Reverend John W. Jones, 1912-1914, that the tornado of 1913 struck St. Paul's, tearing off the roof.⁶⁶ From 1914 to 1916, the Reverend Edmond Phares was priest in charge. The Reverend Arthur H. Marsh followed as the vicar of St. Paul's. He was later gassed to death on October 7, 1918, while with the American Expeditionary Forces in World War I.⁶⁷ Mrs. Henry W. Yates deeded to the Cathedral Chapter land joining St. Paul's on the corner of 32nd and California Streets.⁶⁸ The Reverend Alexander S. Corbett became the vicar of St. Paul's from 1918 to 1920.

A new mission in Florence, Nebraska, was made possible by a gift from Bishop Worthington and a large donation from Hugh G. Clark, which allowed a church building to be erected debt free in 1891. The Reverend William O. Pearson from St. John's took charge of the new mission and conducted afternoon services while he held regular services at his own church.⁶⁹ At the time of the founding of the new mission, later called St. Mark's, there were only 150 to 400 people in Florence which had an original population of 10,000 in the 1850's. The city used to be the central area for travelers to disembark from the steamboats. An earlier attempt to set up a

⁶⁶Journal of Proceedings of the Diocese of Nebraska, May, 1913, p. 60.

⁶⁷The Crozier, Vol. XXVIII (September, 1927), p. 6.

⁶⁸Ibid., Vol. XVIII (June, 1917), p. 77.

⁶⁹Diocese of Nebraska, Vol. I (December, 1889), p. 2.

mission here had been tried by the chaplain of Fort Omaha in 1880, the Reverend G. A. English. He received help with the Sunday school mission from the officers' wives of the fort; however, the mission died. On September 22, 1888, the Reverend William O. Pearson began afternoon services in a school house in Florence. The church that was built was erected on land given by the Florence Land Company and was completed for the Christmas service of 1889. The cost was \$2,000, of which \$300 was given by the Bishop.⁷⁰

In November, 1890, Bishop Worthington consecrated St. Mark's Church with the Reverend Robert Doherty preaching the sermon. This new mission continued under the guidance of Father Pearson until 1890. The Reverend C. E. Harding became rector only to leave on June, 1890. The Reverend W. C. McCracken from Fremont, Nebraska, took charge of the mission by the authority of Bishop Worthington and remained until February, 1893. As was reported in 1893, the town of Florence was too small to support proper growth of a church; with the death of Hugh G. Clark, one of the ardent supporters of St. Mark's, the support of the mission faltered. Only occasional services were held in 1893, although the Episcopal Church in Florence was the only place of worship in the community. The communicant strength of St. Mark's was fifteen, with the church property valued at \$3,000.⁷¹

⁷⁰Whitmarsh, op. cit., pp. 150-151.

⁷¹Ibid., pp. 151-152.

Outside of the records of the early years, very little information was found about St. Marks. There were no vestry records. The information came exclusively from the Diocesan Journals of the Council meetings and the various church magazines. In early 1902, the Reverend Philip S. Smith, who replaced the Reverend F. S. White, took charge of St. Mark's.⁷² In 1904 land adjoining the church was donated increasing the value of the property. A new rectory was built.⁷³ In 1913 the church was moved to the corner portion of the lot, and the rectory moved from the rear of the church to the south side of the church at the cost of \$1,000. Both the church and rectory were renovated, a new furnace installed, and the appearance of the church improved.⁷⁴

The Reverend C. S. Witherspoon began work in 1887 in the third ward of South Omaha as a part of the Associate Mission of Omaha under the direction of Bishop Worthington. In 1888 land was given by H. H. Meday and a church was built at a value of \$1,700 at Thirtieth and R Streets. On February 24, 1889, the church was opened and dedicated to St. Martin's of Tours, a Bishop and Martyr of the Church. The Reverend R. L. Knox followed as rector. A controversy soon developed between the congregation and the rector over the building of a rectory against the communicant's desires. Father Knox

⁷²The Crozier, Vol. III (February, 1902), p. 10.

⁷³Journal of Proceedings of the Diocese of Nebraska, May, 1904, p. 23.

⁷⁴Ibid., May, 1913, p. 61.

ignored the request of the church not to erect a rectory and let a contract be made without their consent. The people of the church would have nothing to do with the building of the rectory and refused to pay the costs of construction. Bishop Worthington rescued the church out of the difficulties, when one of his friends gave \$1,700 to pay the contractor. Isaac Houlgate, a divinity student and postulant, was placed in charge during the summer of 1889 upon the departure of the Reverend R. L. Knox.⁷⁵

The location of the church was found to be in a poor area with the city developing in a different area than was anticipated. The Reverend Belno A. Brown came to St. Martin's in the fall of 1889. He held services at first in the Masonic Hall of South Omaha and then in a rented store at 25th between N and O Streets until a suitable site was found for locating the church buildings. In 1890 the Reverend William T. Whitmarsh took charge of St. Martin's and planned the removal of the church to Twenty-third street between F and G Streets, and repaired and readied the building for services on June 28, 1891.⁷⁶ During the removal of the church, delinquents damaged the structure. The Diocesan magazine reported, "Windows were smashed and the doors splintered by blows with heavy crowbars."⁷⁷

⁷⁵Whitmarsh, op. cit., p. 148.

⁷⁶Ibid., p. 148.

⁷⁷Diocese of Nebraska, Vol. III (June, 1891), p. 3.

When the steps were taken for the organization of the Episcopal Church in South Omaha, two missions were opened; St. Martin's and the Mission of Our Saviour, which was closed in 1891, transferring all of the work to St. Martin's.⁷⁸ On July 5, 1891, St. Martin's was opened for divine services, with the rector of Brownell Hall preaching the sermon for the occasion. A church parade was held on July 19, 1891, with the Second Regiment of the Nebraska Brigade, U. R. K. P., of which Canon Whitmarsh was chaplain. The parade began in Syn-dicate Park and proceeded from the park to St. Martin's.⁷⁹ Later, it was reported that the streets around St. Martin's were graded which left the church sixteen feet above the street level, causing great difficulties in getting to the church and cutting off the water supply. It was noted, "till sidewalks are built, there is mud all around of fabulous depth and particular affectionate and clinging character."⁸⁰

On the third day of May, 1891, St. Martin's became an organized mission of the Diocese.⁸¹ However, the church was not strong or growing; and in June, 1892, two divinity students, Francis Eason and C. H. Young, were in charge of the mission until August, when the Reverend Herbert G. Sharpley from Montana took charge of the Mission. As reported in 1893, there were thirty-seven families and

⁷⁸Whitmarsh, op. cit., p. 148.

⁷⁹Diocese of Nebraska, Vol. III (August, 1891), p. 2.

⁸⁰Ibid., Vol. III (September, 1891), p. 3.

⁸¹Journal of Proceedings of the Diocese of Nebraska, May, 1891, p. 109.

thirty-five communicants of the mission in South Omaha. St. Martin's was located in a growing center, South Omaha, "Magic City," with a population of 10,000. Bishop Worthington consecrated the mission on April 26, 1893, which meant that the church building was debt free.⁸² In 1894 the Reverend Irving P. Johnson was the rector of the church, and under his guidance the communicants increased to sixty-six by 1896.⁸³

The fortunes of St. Martin's of Tours were brightened in the winter of 1897-1898 with a bequest of \$5,000 to Bishop Worthington who presented the gift to the mission for a new church. The money had been left by John S. Minor of Detroit, Michigan. Land was immediately bought at the north east corner of Twenty-fourth and J Streets for \$3,750. There was a \$500 paving tax on the property, which left the mission with \$750 which was used to move the old church to the eastern side of the new lots. In giving the money to the mission, Bishop Worthington demanded a new church building be constructed. A committee was formed by the Reverend Irving P. Johnson to study the situation for the erection of the new church. A Vestry meeting was called in February, 1899, by the rector who requested the beginning of construction in that year. One thousand dollars was subscribed by the committee for construction, and it was decided to push for a subscription from the communicants. Bishop Worthington, upon

⁸²Whitmarsh, op. cit., pp. 148-149.

⁸³History of St. Martin's, 1901.

hearing of the meeting, gave fifteen hundred dollars in addition to the original \$5,000, which the Vestry was to match (fifteen hundred dollars), with the Vestry agreeing to the proposal.⁸⁴

At the same time the Vestry was planning the building of a new church, the stone mansion belonging to Dr. George L. Miller burned four miles west of Omaha. After the fire there was found a large quantity of undamaged stone.⁸⁵ A committee was appointed to discuss with Dr. Miller the use of the stone for the new church. Dr. Miller gave his consent for the church to take the stone. Subscriptions were asked from the reliable parishioners for the building fund. Dr. Miller was given a vote of thanks for his permission with the mission agreeing either to remunerate him as the Vestry was able or give him nothing whatsoever. The name of the church building was the John S. Minor Memorial Church.⁸⁶ After inspection of the stone, the Vestry gave to Dr. Miller one thousand dollars for the stone and voted nine hundred dollars for the removal of the stone to the site of the church. An architect, Mr. Davis, drew the plans, estimating the actual cost near \$8,500.⁸⁷

In June, 1899, the ground was broken and a contract let to the Nebraska Stone Company for \$1,750; with \$1,500

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Parish Register, Vestry, St. Martin's, April 10, 1899.

⁸⁷ History of St. Martin's, 1901; Parish Register, Vestry, St. Martin's, April 12, 1899.

more given later to buy stone needed to complete the structure. The cornerstone was laid on Sunday, August 20, 1899, by Canon Whitmarsh. The sermon was preached by the Reverend W. Everett Johnson of New York City, brother of the Reverend Irving P. Johnson, rector of St. Martin's. The stone work on the new church was not completed until the spring of 1900, with the interior being finished by September 12, 1900, when the first services were held in the new building. Asphalt for sidewalks costing \$325, a furnace for \$350, the stained glass windows by James Pechac of Omaha for \$325, galvanized iron for \$350, and a slate roof for \$500 raised the total costs to \$9,000.⁸⁸ The treasurer submitted a report requesting the immediate use of \$1,700 and probably \$1,500 more for the interior furnishings for the building. Father Johnson urged the Vestry to pay the amount so that the new church could be consecrated.⁸⁹ The amount needed to complete the building was not obtained.⁹⁰ A loan was obtained, with no amount stated, at six percent interest to turn the old church into a rectory for the priest and his family. The new church building, as far as was completed, was debt free.⁹¹ In May, 1901, permission was given by the Cathedral

⁸⁸History of St. Martin's, 1901.

⁸⁹Parish Register, Vestry, St. Martin's, October 3, 1900.

⁹⁰The Crozier, Vol. I (October, 1900), p. 50.

⁹¹History of St. Martin's, 1901.

Chapter to sell the old rectory and erect a new one with all indebtedness of the church to be placed on the new rectory.⁹²

The church of St. Martin's of Tours faced a loss of communicants from 1909 to 1911, but it was reported in 1911 that this decline was over with membership increasing.⁹³ With improved financial conditions, St. Martin's was able to carry out the long needed repairs, have the organ overhauled, a new furnace installed, "and all financial obligations paid off."⁹⁶ In May, 1916, Father Hornybrook presented his resignation to the Vestry because the congregation was divided, not united and loyal, and lacking in Christian spirit. The Vestry refused to accept the resignation, asking the rector to wait thirty days for improvement.⁹⁷ Father Hornybrook decided to stay for a while longer. A disastrous fire occurred in the interior of the church on March 1, 1918, damaging the organ, vestments, and furniture at a cost of \$2,000. The items were insured. The church was closed for a month for repairs.⁹⁸

⁹²Journal of Proceedings of the Diocese of Nebraska, May, 1901, p. 72.

⁹³Ibid., May, 1911, p. 83. ⁹⁴Ibid., May, 1913, p. 60.

⁹⁵Parish Register, Vestry, St. Martin's, December 8, 1915.

⁹⁶Ibid., January 5, 1916. ⁹⁷Ibid., May, 1916.

⁹⁸Journal of Proceedings of the Diocese of Nebraska, May, 1918, p. 68.

A Sunday school mission was opened in 1887 in the Walnut Hill addition of Omaha by St. Barnabas' Church under the direction of Father Williams and Mark Parmer. Services at times were held in the Presbyterian Church until a building was erected.⁹⁹ Lots seven and eight, located at Nicholas and Institute Streets, were bought for \$1,800 in block twelve of Walnut Hill in 1888. A church edifice was erected at the cost of \$1,500, of which \$1,000 was subscribed by many members of St. Barnabas, and those interested in the church in Walnut Hill. The property was valued at \$3,000. The Associate Mission of Omaha, which was formed in 1888, took charge of the work in Walnut Hill.¹⁰⁰ The church was formally opened for services on Whitsunday, June 9, 1889, by Bishop Worthington, with the Reverend John Williams preaching the sermon.¹⁰¹ With the closing of the first Associate Mission, church services were not held for two years. Only the Sunday School operated. Afternoon services were held by the Reverends C. S. Witherspoon, H. L. Gamble and Canon Whitmarsh during this period. Another problem plagued this unorganized mission in the first six months of 1891--the grading of the area for streets, "leaving the church building lower than the surrounding streets and seriously damaging its location."¹⁰²

⁹⁹Whitmarsh, op. cit., p. 142.

¹⁰⁰Journal of Proceedings of the Diocese of Nebraska, May, 1889, p. 78.

¹⁰¹Whitmarsh, op. cit., p. 143.

¹⁰²Ibid., p. 143.

The second Associate Mission was opened with the arrival of the Reverend Irving P. Johnson who took charge of St. Andrew's. Under his guidance the mission took on new life, being organized as the mission of St. Andrew's on November 14, 1891, with George H. Lavidge as Senior Warden, John Haywood as clerk, and Mark Parmer as the treasurer of the new mission. By 1893, St. Andrew's had grown to 45 communicants, with a Sunday School of fifty attendants, with teachers and officers in charge of the children. The value of the church property was \$3,500; preparations were made to move the church buildings to a suitable location for expansion.¹⁰³ Property for the removal was obtained in 1892 at Forty-second and Nicholas Streets to Forty-first and Charles Streets, known as Orchard Hill. Apparently, the name of Druid Hill did not appeal to the congregation. The church was remodelled completely and opened for services in the new location in August, 1893, on the date of the Feast of the Transfiguration. In remodelling the mission, a debt of \$1,000 was incurred.¹⁰⁴

There were few records found on the history of St. Andrew's from the time the Associate Mission of Omaha was organized for the second time. As far as is known, the next priest in charge was the Reverend Louis T. Wattson. He was followed by the Reverend F. S. White who took charge in 1898.

¹⁰³Ibid., p. 144.

¹⁰⁴The Diocese of Nebraska, Vol. V (September, 1893), p. 2.

During his rectorship, the debts of the mission were paid only to have the problems of replastering the interior come up. As Father White wrote to the Diocesan magazine, "Moral: Don't plaster ceilings. Finish them in wood and have no more trouble with this wretched plaster that we get in Nebraska."¹⁰⁵

It was reported in 1902 to the Diocesan Council that St. Andrew's, after replastering, paid its debts and was paying the diocesan assessments double what was authorized.¹⁰⁶ In November, 1904, the Reverend Francis S. White resigned his curate of St. Andrew's accepting a call from a church in Atchison, Kansas. The congregation regretted the resignation, for Father White had built the mission and was well liked by the communicants.¹⁰⁷

The next rector of St. Andrew's was the Reverend Frederick D. Tyner. Under his care, a boys' school, St. Andrew's School for Boys, patterned after Brownell Hall, was opened September 14, 1909. The fees were \$25 a term for three terms of each year. Father Tyner received his M. A. from Trinity College in Toronto, where he was also a graduate of the divinity school. An assistant to Father Tyner was found, the Reverend H. Leach Hoover, a graduate of the University of the South.¹⁰⁸ The school grew from three students

¹⁰⁵The Crozier, Vol. I (October, 1900), p. 50.

¹⁰⁶Journal of Proceedings of the Diocese of Nebraska, May, 1902.

¹⁰⁷The Crozier, Vol. V (November, 1904), p. 255.

¹⁰⁸Ibid., Vol. X (September, 1909), p. 133.

in 1909 to twenty-nine in 1910, with Carl M. Warden, and Edith Earle as members of the faculty. The course of study was that of a college preparatory school. The school, however, did not continue long and no other records exist of the school.¹⁰⁹

In 1910, St. Andrew's took steps for further expansion and improvement of its religious activities by acquiring new land valued at \$3,500. The site was located at Forty-second and Hamilton Streets, where the Vestry hoped to build a new church, parish house, and rectory. The mission relinquished the missionary grant of \$200 and was able to pay the salary, \$1,200, of the rector plus other church activities independently.¹¹⁰ In the fall of 1913, the parish house was seriously damaged by fire and subsequent loss of equipment. The church held insurance, which covered the loss and allowed the mission to pay the remaining indebtedness on the new land. The Cathedral Chapter, at the same time, gave permission to the vestry to sell the site of the church at Forty-first and Charles Streets. The old church building was to be moved to the new location.¹¹¹ The Reverend Frederick D. Tyner resigned in 1915 to be followed by the Reverend John E. Flockhart.¹¹²

¹⁰⁹Ibid., Vol. XI (November, 1910), p. 190.

¹¹⁰Ibid., Vol. XI (May, 1910), p. 82.

¹¹¹Journal of Proceedings of the Diocese of Nebraska, May, 1914, p. 66.

¹¹²The Crozier, Vol. XVII (May, 1916), p. 68.

By 1917, at the Diocesan Council, Bishop Williams, the priest of St. Andrew's, and the congregation drew plans for a brick edifice which was to cost from \$12,000 to \$15,000. Subscriptions were then asked with satisfying results. It was reported that a layman of the mission would move the old church building to the new site for use as a parish house. The new building was expected to be opened for services by January, 1918.¹¹³

Early in December, 1917, the new St. Andrew's was opened, a month ahead of the anticipated date with Bishop Irving P. Johnson preaching a special sermon. He told of his early years in the Associate Mission when he was in charge of St. Andrew's. Bishop Williams was the celebrant for the occasion.¹¹⁴ In April, 1918, St. Andrew's was granted parochial organization and admitted into the Diocese as a parish church.¹¹⁵ Elected to the Vestry on this occasion were John Douglas, Senior Warden; Charles G. Trimble, Junior Warden; and John F. Miller, Thomas Camm, Charles W. Rogers, George Morris, George Sprague, Claude Jones, and Robert D. Neely, Vestrymen. The Reverend John E. Flockhart was chosen as the first rector of the parish.¹¹⁶ On January 13, 1919,

¹¹³Journal of Proceedings of the Diocese of Nebraska, May, 1917, p. 66.

¹¹⁴The Crozier, Vol. XVIII (December, 1917), p. 140.

¹¹⁵Journal of Proceedings of the Diocese of Nebraska, May, 1918, p. 64.

¹¹⁶Parish Register, Minutes of the Vestry, St. Andrew's April 8, 1918.

Father Flockhart presented his resignation. Thus, ended the establishment of many Episcopal Churches in Omaha, which were either begun or taken over by the Associate Mission of Omaha.

CHAPTER VI

TRINITY CATHEDRAL 1920 To 1964

Trinity Cathedral, by 1920, had become a permanent institution of the Episcopal Church in Nebraska, and was the mother church of many Episcopal Churches formed in Omaha and in the Diocese of Nebraska. In order to carry on its functions as the mother church for the Diocese, the Vestry permitted the negotiation of a loan for \$2,500 for a complete renovation of the rectory into a parish house. The rest of the funds needed for the remodeling were to come from the communicants of the church. The amount needed was \$6,000.¹ The building was renovated and in use by October, 1920.²

After World War I, the church became interested in establishing a Sunday School for the new development area called Dundee.³ In March, 1920, the Cathedral decided to establish the school under the direction of the Dean. A lot was to be purchased, and a building erected on the site.⁴

¹Parish Register, Minutes of the Vestry, Trinity Cathedral, September 20, 1920.

²Yates, Jr., op. cit., n. p.

³Parish Register, Minutes of the Vestry, Trinity Cathedral, January 15, 1920.

⁴Ibid., March 13, 1920.

But no building was built. The home of a communicant, who lived in the Dundee district, was utilized for the Sunday School.⁵

The Very Reverend James A. Tancock had been Dean of Trinity Cathedral for ten years. The salary of the Dean was raised to \$4,600 for his excellent services. The Tancock family was well liked by the parishioners. However, the Dean was forced to resign due to the "impaired condition of Mrs. Tancock's health." The Vestry expressed regrets at his resignation.⁶

The Vestry of Trinity Cathedral began to correspond with several bishops of the Church in 1921 in an attempt to find a new dean. One bishop was the Right Reverend Nathaniel S. Thomas, Bishop of Wyoming, who stated in a letter to the church:

You have not asked me, but I am wondering if you would take it a miss if I should suggest another name in case any of those you have asked me about do not measure up. The Rev. Stephen E. McGinley, of Suffern, N. Y., was at one time in Cody He is a capital preacher. He did excellent work in Cody. He and his wife would be a joy to Omaha. I consider McGinley one of the most promising men of his years in the church.⁷

Thus, the name of Stephen E. McGinley came before the Vestry. He was officially nominated by Bishop Shayler on August 19, 1921.⁸ Father McGinley visited Omaha on September 18, 1921,

⁵Ibid., June 21, 1923.

⁶Ibid., February 18, 1920; February 28, 1921.

⁷Robert D. Neely, Biographical Sketch of Dean McGinley, August 25, 1943.

⁸Parish Register, Minutes of the Vestry, Trinity Cathedral, August 19, 1921.

to investigate the people of the Cathedral, and later, he was extended the call from Trinity Cathedral, which he accepted on October 16, 1921. The salary was fixed at \$5,000.⁹ In January, 1922, the new Dean was installed as the rector of the Cathedral, a position which he was to hold for some twenty years.¹⁰

The total outstanding debt of the parish in 1922 was close to \$7,000.¹¹ In the same year, the church authorities decided to borrow near the sum of \$10,000 which was "to be divided between the First National Bank and the Nebraska National Bank."¹² There was no reason stated why the loan was necessary. It can be assumed that the Vestry wished to liquidate all previous loans, and to have just two large loans. In July, 1922, the church had to borrow \$2,000 which raised the debt to \$12,000. Current expenses were not being met with the income from the pledges.¹³ One of the reasons why the indebtedness had risen abruptly was the renovation of the rectory into a parish house.¹⁴ The debt was further raised in December, 1922. The amount of borrowings was not to exceed \$17,000.¹⁵

⁹Ibid., October 19, 1921.

¹⁰The Crozier, Vol. XXII (November, 1921).

¹¹Parish Register, Minutes of the Vestry, Trinity Cathedral, January 2, 1922.

¹²Ibid., January 12, 1922.

¹³Ibid., July 14, 1922.

¹⁴Ibid., November 5, 1922.

¹⁵Ibid., December 15, 1922.

Deficits from the operation of the church increased substantially during the 1920's. Attempts were made to find out what was causing the deficits. The Vestry tried by having a special canvass of communicants to raise additional funds. This fell short by \$2,372.¹⁶ The next attempt was to contact the forty-five percent of the communicants who were not contributing to the support of the church.¹⁷ The Vestry's efforts failed to secure the amount needed to meet the expenses of the Cathedral. The following is a list of annual deficits from 1919 to 1927: 1919--no deficit; 1920--deficit of \$11,000; 1921--deficit of \$2,000; 1922--deficit of \$7,000; 1923--deficit of \$5,850; 1924--deficit of \$5,000; 1925--there was a credit balance of \$350; 1926--deficit of \$4,300; and 1927--deficit of \$2,063.35.¹⁸ However, the Cathedral was relieved of some indebtedness. There was a mortgage held by the Cathedral which was sold for \$14,500.¹⁹ Otherwise, the Vestry had to cut expenses, and borrow only when necessary. Money was borrowed in 1924 not to exceed \$4,000, in 1926 on a temporary loan of \$1,000 for current expenses, and later in 1926 a loan "not to exceed \$3,000 to pay bills now due."²⁰ To add to the financial problems for

¹⁶Ibid., January 26, 1923.

¹⁷Ibid., April 20, 1923.

¹⁸Ibid., January 5, 1928.

¹⁹Ibid., May 8, 1925.

²⁰Ibid., November 20, 1924; June 25, 1926; December 9, 1926.

the Cathedral, there was recorded a loss of forty families.²¹ Based on the previous budgets and the expenses incurred from operation of the church, the treasurer announced to the church officials there would be a deficit of \$3,000 for 1928 (budget of \$27,043 against estimated income of \$24,150).²²

When the Dodge Street property was turned over to Trinity Cathedral from the Dean Gardner Memorial Association, it was thought that the property would yield needed income to operate the Bishop's church. Instead, the property had become a liability by 1923, because the lease was not being fulfilled by the lessee.²³ By December, 1924, there were delinquent taxes on the property of \$15,500. The indebtedness of the property had risen to \$21,000. The Vestry attempted to raise funds to lower the financial burden on the property.²⁴ Finally, in 1925, the Vestry gave its approval to borrow enough money to pay the back taxes on the land.²⁵ A loan was negotiated with the Woodmen of the World Insurance Company for \$38,000 at six percent interest, a sum "sufficient to pay back-taxes, the bank debt, and necessary repairs to the property."²⁶ The Vestry paid all the previous

²¹Parish Register, Annual Parish Meeting, Trinity Cathedral, January 5, 1928.

²²Parish Register, Minutes of the Vestry, Trinity Cathedral, October 14, 1927.

²³Ibid., September 21, 1923.

²⁴Ibid., December 23, 1924.

²⁵Ibid., November 13, 1925.

²⁶Ibid., December 18, 1925.

indebtedness on the property except \$2,000 which the church owed the bank.²⁷

A Mr. Carpenter of the Cathedral offered to start a subscription at \$2,000 provided additional pledges were secured to pay off the mortgage of \$38,000. Dean McGinley already had secured pledges from the members of the church of \$9,500. It was hoped to launch a successful fund raising drive. This was to be undertaken when the church authorities had canvassed the communicants.²⁸ All the attempts of the Vestry to pay off the indebtedness of the property failed. At a Vestry meeting held on January 5, 1928, a proposal was made to sell the Dodge Street property and dispose of the debt problem.²⁹ It was sold for \$65,000, and the mortgage was assumed by the buyer.³⁰ Thus, the congregation of Trinity was relieved of the financial burden of owning the property which had been leased to two companies that went bankrupt without paying the back taxes on the property.³¹ The following year, 1929, the treasurer of the church reported a balanced budget for the year 1928 which had not occurred for some years.³²

²⁷Ibid., March 5, 1926.

²⁸Ibid., March 5, 1926.

²⁹Ibid., January 5, 1928.

³⁰Ibid., September 28, 1928; December 5, 1928.

³¹The Crozier, Vol. XXX (February, 1929), p. 15; Vol. XXVII (October-November, 1926), p. 8.

³²Ibid., Vol. XXX (February, 1929), p. 15.

A problem arose in 1922 that concerned the Bishop of Nebraska and his direction of the Good Friday services. A majority of the communicants complained to the Vestry that they were not able to attend the services, and were forced to leave without attending. The services were conducted in "quite [an] unsatisfactory [manner], in that many waited in the Vestibule as long as five to thirty minutes before being admitted." There were many other church members who waited "as long as possible and went away without gaining admission." Many, who were able to enter the Cathedral, wished to remain longer, but the way the services were being conducted felt "obliged to depart." The Vestry requested Bishop Shayler, if he held the succeeding Good Friday Services, to arrange for greater accommodation for the communicants of Trinity Cathedral.³³

In 1928 a movement was started to consolidate the two congregations of All Saints and Trinity Cathedral. Although no evidence was found in the records at All Saints of financial problems, this was one of the main points for consolidation. The other reason was to move Trinity from the surrounding business district. All Saints, in 1928, possessed superior accommodations, and the Vestry at the Cathedral felt it would be wise to move there. The two churches were to confer with each other, and to "devise a plan that [would be] acceptable to both parishes." A subcommittee was appointed to

³³Parish Register, Minutes of the Vestry, Trinity Cathedral, April 18, 1922.

"draw up a tentative plan." At a Vestry meeting held on July 28, 1929, Henry W. Yates, Jr. explained the difficulties encountered in the proposed merger of the two churches.

First, the Bishop was not acceptable to the congregation of All Saints in that he would have authority over the type of services. All Saints would not tolerate this. The other problem was which church was to be utilized? Mr. Yates felt that there was only one solution to the two problems, this was for Trinity Cathedral to worship at All Saints.³⁴

Apparently, some communicants of Trinity Cathedral desired to remain at the Cathedral and have All Saints worship at the Cathedral. A meeting was held between the two church officials, but no workable plan was drawn at the time. It was stated that the two parishes would have to decide by vote whether to combine and where the two congregations would worship.³⁵ The proposed merger of the two churches was not carried through.

The parish house of Trinity soon became inadequate for use by the members in 1927. After considerable discussion of the plans presented to enlarge the parish house, a financial picture of the Cathedral was presented. It was felt that the women's auxiliaries would have to assure definite financial assistance. The Vestry was not willing to build an addition until specific pledges were received. The amount

³⁴Parish Register, Minutes of the Vestry, Trinity Cathedral, n. d.; July 28, 1929.

³⁵Ibid., July 28, 1929.

needed by the church officials was \$19,090, the estimated sum for the construction. No contract would be let until then.³⁶ In 1931 the building committee was empowered to proceed with the proposed expansion. New plans for a two story addition were drawn. The cost of construction was estimated at \$15,400, out of which the church officials borrowed \$6,000.³⁷ The following year, fire swept through the new part of the parish house, but the damage was soon repaired.³⁸

During the 1930's Trinity Cathedral was faced with a financial burden not as difficult as was found in the 1920's. The recorded deficits of any large amount began to appear in 1932, which was near the figure of \$2,300.³⁹ The Vestry was forced to cut back on expenses; for this was during the Great Depression of the 1930's.⁴⁰ By September, 1933, it appeared there would be a deficit of \$3,500 for 1933, part of which came from 1932.⁴¹ The total indebtedness of the parish was \$12,307.11. The receipts declined about \$3,000 during 1933.⁴²

³⁶Ibid., September 27, 1927.

³⁷Ibid., May 29, 1931.

³⁸Yates, Jr., op. cit., n. p.

³⁹Parish Register, Minutes of the Vestry, Trinity Cathedral, January 4, 1933.

⁴⁰Ibid., January 11, 1933.

⁴¹Ibid., September 27, 1933.

⁴²Ibid., January 8, 1934.

The national church at the same time was feeling the effects of the Depression with a deficit of \$500,000.⁴³ In spite of the Great Depression, the Vestry reduced the indebtedness to \$10,900 by July 9, 1934, and to \$10,417.94 by January 1, 1935.⁴⁴ On January 6, 1936, the total liabilities stood at \$8,874.⁴⁵ This was quite an accomplishment during a period of history when there was widespread unemployment. It is ironical to note that the Vestry possessed greater difficulties in meeting expenses during the prosperous period of the 1920's.

The communicants of Trinity Cathedral celebrated the fiftieth anniversary of the building of the Cathedral. On November 12, 1933, services were led by two Bishops of the Episcopal Church, the Right Reverend W. B. Bertrand Stevens, Bishop of Los Angeles, and the Right Reverend H. P. Almon Abbott, Bishop of Lexington, Kentucky. It was an impressive ceremony.⁴⁶

In 1935 the Very Reverend Stephen E. McGinley was ordered by his physician to take a rest from his duties. The Dean was granted a leave of absence.⁴⁷ The Vestry recognized the difficult duties of Dean McGinley, and decided to find

⁴³Ibid., July 9, 1934.

⁴⁴Ibid., January 7, 1935.

⁴⁵Ibid., January 6, 1936.

⁴⁶Ibid., taken from a program, November 12, 1933.

⁴⁷Ibid., April 12, 1935.

an assistant. The Reverend George St. George Tyner, who was the last rector of St. Paul's Church, Omaha, was asked to be the Dean's assistant. Father Tyner was offered a salary of \$1,200, and was allowed to live in the defunct church's rectory.⁴⁸

Late in 1931 the organist of Trinity Cathedral, Ben Stanley, notified the Vestry of the conditions of the organ which was by then some forty years old. The organ was in need of being either overhauled completely or replaced with a new instrument. The Austin Organ Company made a tentative offer to install a new organ for \$3,800, which would contain three manuals and would operate with electrical equipment.⁴⁹ After further studies of the problem, the Vestry at first decided to repair the old organ at the cost of \$4,000.⁵⁰ The final expenses for repairs came to \$4,350. A new instrument of the style desired was estimated to cost \$8,500.⁵¹ The church officials later changed their opinion, and proceeded to have a new organ installed. A contract was signed with the Austin Organ Company to install the instrument at a cost of \$8,500, the church to pay \$2,500 when the work was completed, \$6,000 to be paid at six per cent interest for six years.⁵²

⁴⁸Ibid., October 14, 1935.

⁴⁹Ibid., December 13, 1931.

⁵⁰Ibid., January 7, 1932.

⁵¹Ibid., January 20, 1932.

⁵²Ibid.

A serious problem came up over the organ which was installed in the Cathedral in 1932 by the Austin Organ Company. The church in 1937, owed the organ company \$3,000 for the instrument.⁵³ A settlement was finally reached with the Austin Organ Company on July 16, 1938, in which the church agreed to pay \$1,000 down, and to pay the remaining \$2,000 over a four year period.⁵⁴ With threats of removal of the organ, Mrs. Mary Reed in October, 1939, discharged the balance owed on the instrument.⁵⁵

The Cathedral Church, in the late 1930's, was in need of repairs. The heating system was in bad shape, and the interior of the church needed to be redecorated.⁵⁶ Toward the redecoration of the Cathedral, Mrs. Mary Reed gave \$1,000 in 1937.⁵⁷ Then, after an extensive survey of the conditions of the church, the Vestry reported that the repairs would cost \$5,000.⁵⁸ An attempt was made to raise the funds for the repairs, which brought in \$3,600.⁵⁹ However, it was reported in January, 1939, that \$6,758 was collected for the reconditioning of the Cathedral.⁶⁰ The church was renovated

⁵³Ibid., January 4, 1937.

⁵⁴Ibid., July 16, 1938.

⁵⁵Ibid., October 10, 1939.

⁵⁶Ibid., February 2, 1937.

⁵⁷Ibid., July 13, 1937.

⁵⁸Ibid., March 30, 1938.

⁵⁹Ibid., June 7, 1938.

⁶⁰Ibid., January 10, 1939.

debt free in 1939, which was the first time that the Cathedral did not have to obtain a loan for such extensive work.⁶¹

The Cathedral, in 1937, received a bequest from Mrs. Fred W. Thomas, for unrestricted use. The Vestry, at first, decided to use the money (no amount named) toward the re-decoration of the church.⁶² However, the church approved in the summer of 1937 to use the bequest of Mrs. Thomas "in paying off the bank debt," and obtain rights to borrow the same amount from the bank as the situation dictated.⁶³ Thus, began the eventual relief of indebtedness. The record of indebtedness on the parish owed to the First National Bank of Omaha in 1937 was \$5,286.16.⁶⁴ By 1938 the debt had risen to \$6,702.10.⁶⁵ The note held by the bank was reduced to \$4,800 in 1939.⁶⁶ By the beginning of 1940, a deficit of \$2,300 was expected for the operation of the church.⁶⁷ Apparently, the deficit did not materialize; for the only note payable in 1941 was one for \$4,000 owed to the First National Bank.⁶⁸

⁶¹Ibid.

⁶²Parish Register, Minutes of the Vestry, Trinity Cathedral, February 2, 1937.

⁶³Ibid., July 13, 1937.

⁶⁴Ibid., January 4, 1937.

⁶⁵Ibid., January 11, 1938.

⁶⁶Ibid., January 10, 1939.

⁶⁷Ibid., January 9, 1940.

⁶⁸Ibid., October 22, 1941.

When the financial conditions of Trinity Cathedral began to improve, Dean McGinley suddenly took sick, and died on October 19, 1942.⁶⁹ At the time of his death, the church was almost debt free and had expanded \$50,000 in improvements of its plant. Yet, to meet these expenses, the Dean had to contend with an ever-increasing budget. At the time of the call of the Dean in 1921, there were 442 communicants; in 1942 the number had doubled to 881, in which the Dean considered there was no "dead timber."⁷⁰ Until a new rector for the Cathedral was appointed, Canon Tyner was directed to assume the temporary position of dean. The Bishop of Nebraska, the Right Reverend Howard R. Brinker, presented the names of six priests to the Vestry, whom he considered qualified for the deanship of the Cathedral. There were held three conferences between the Bishop and a committee appointed by the Vestry to discuss these six men. The committee, consisting of Messrs. Yates, Carpenter, Neely, and the Bishop agreed on the choice of the Reverend W. R. Chilton Powell, associate rector of Gethsemane Church, Minneapolis. After considerable discussion by the Vestry, the call of the parish was offered on March 3, 1943. Father Powell sent word on May 10, 1943, that he would accept the position, and was later installed as Dean on June 3, 1943.⁷¹

⁶⁹Robert D. Neely, op. cit.

⁷⁰Ibid.

⁷¹Parish Register, Minutes of the Vestry, Trinity Cathedral, May 10, 1943.

Dean Powell began his rectorship at the Cathedral with little debt on the parish, soon to be reduced to \$1,500 in July, 1943. In the following January, 1944, the indebtedness was reported by the church treasurer paid in full. This was the first time there was no financial burden of any kind: notes payable or floating debt from daily operation.⁷² An endowment was established in 1900 to prevent serious deficits and to provide another source of revenue, rather than to depend on the pledges from the congregation. Mrs. Mary Reed left a bequest of \$50,000 to the Cathedral in 1944. The gift was promptly invested and became a part of the endowment.⁷³ By 1945 the endowment totalled \$78,280.92.⁷⁴

In his administration of the Cathedral, the Very Reverend Chilton Powell called a meeting of the Vestry on January 19, 1945, for the consideration of an assistant to relieve him of his burdensome duties. The position was offered to the Reverend Charles Johnson, who turned down the position because he had accepted a similar office at All Saints Church of Omaha.⁷⁵ At another Vestry meeting held on October 22, 1946, the Dean offered the names of the Reverend Mark D. McCallum of Valentine, Nebraska, and the Reverend Arthur McKay of Winnetka, Illinois.⁷⁶ After consideration of

⁷²Ibid., January 3, 1944.

⁷³Ibid., March 6, 1944.

⁷⁴Ibid., January 9, 1945.

⁷⁵Ibid., January 19, 1945; February 13, 1945.

⁷⁶Ibid., October 22, 1946.

the two priests, the Vestry offered Father McCallum the assistantship at the Cathedral. He accepted on November 12, 1946.⁷⁷

In 1946 with the parish out of debt, the Cathedral began to draw plans for a new chapel to provide the church with additional space for the expanding Sunday School.⁷⁸ The Robert Storz family had contributed \$15,000 toward the new chapel. Before the chapel was built in 1947, the church asked for a subscription that came to the sum of \$19,750.⁷⁹ On December 18, 1947, the Nativity Chapel, as it was to be called, was dedicated and opened for worship.⁸⁰ After the construction of the Nativity Chapel, the Vestry turned to the serious structural conditions that existed in the Cathedral.

At the Vestry meeting held on October 9, 1948, Robert Storz presented to the church authorities a full report on the conditions of the Cathedral, in which he stated, he found the building in need of repairs, but could not give an exact estimate of the costs.⁸¹ Later, a loan of \$60,000 was obtained, April 22, 1949, from the Guarantee Mutual Life Insurance Company for the needed repairs. The people of the church had contributed \$14,000 in a subscription, but only

⁷⁷Ibid., November 12, 1946.

⁷⁸Ibid., February 12, 1946.

⁷⁹Ibid., July 18, 1947.

⁸⁰The Nebraska Churchman, Vol. III (January, 1948), p. 5.

⁸¹Parish Register, Minutes of the Vestry, Trinity Cathedral, October 9, 1948.

\$11,600 out of this sum was devoted to the restoration. The remainder of the money was directed to be used in the building of a parish house which was proposed at this time.⁸²

The reconditioning of Trinity Cathedral consisted of the following with estimated costs: new carpeting, sanding the floors, new seat cushions, and rubber tile for the floor, \$11,858; base painting, \$5,047; a supervisor from New York City for redecorating the church, \$3,000; relocation of the plaques, \$950; folding doors for the parish house, \$850; acoustical ceiling for the parish house, \$688; an assistant's office, \$1,000; cleaning the stone of the Cathedral and many other minor repairs. No estimated costs were given on the last two items.⁸³ In order to complete the renovation of the church, the mortgage was increased by an additional \$20,000 with the same insurance company.⁸⁴

In the history of Trinity Cathedral, there have been four rectors elected bishop in the Episcopal Church. The Very Reverend Alexander C. Garrett, the first Dean elected as a bishop, followed by the Very Reverend Frank R. Millspaugh, and the Very Reverend George Allen Beecher. The fourth Dean to become a bishop was the Very Reverend W. R. Chilton Powell, who was elected Co-adjutor Bishop of Oklahoma in 1951. At a Vestry meeting held on June 21, 1951, Dean Powell read his letter of resignation, which was to take effect at

⁸²Ibid., January 8, 1951.

⁸³Ibid., May 21, 1951.

⁸⁴Ibid., June 4, 1951.

his consecration in October, 1951.⁸⁵ Again, the Cathedral began to search for a new rector.

The next rector of Trinity Cathedral was the Very Reverend Arthur C. Barnhart, who was Dean of the Pro-Cathedral at Fargo, North Dakota.⁸⁶ He was extended a call from the parish which he accepted on January 8, 1952.⁸⁷ During the rectorship of Dean Barnhart, the new parish house was begun. The old building was too small for Sunday School and other activities of the church. Before the construction of the new parish house, considerable discussion ensued over the possibility of moving the Cathedral to a new location. However, in February, 1955, the Vestry decided by unanimous vote not to move to a new location, but to proceed with the construction of a new parish house. A campaign for the building fund began in 1955. In the summer of 1956, the old parish house was torn down to make room for the new structure. In May, 1957, Bishop Brinker officially opened the new parish house.⁸⁸

In 1956 the Very Reverend Arthur C. Barnhart resigned his care of Trinity Cathedral, and accepted a position in Philadelphia. The Bishop appointed the Reverend F. C. H. Wild to conduct services until a new dean was found. The

⁸⁵Ibid., June 21, 1951.

⁸⁶Ibid., December 4, 1951.

⁸⁷Ibid., December 13, 1951; January 8, 1952.

⁸⁸Henry W. Yates, Jr., A Brief History of Trinity Cathedral, Omaha, 1956, pp. 17-18.

next rector of the church was the Reverend Robert G. Hewitt, who was installed in December, 1957. Dean Hewitt was rector of Trinity Church, Broken Bow, Nebraska, before his coming to Omaha. He became the eleventh Dean of Trinity Cathedral, and is at present the rector.⁸⁹

⁸⁹Ibid., p. 18.

CHAPTER VII

PARISH-CHURCH EXPANSION, 1920 TO 1960

In February, 1920, a new rectory was planned for St. Barnabas', and a contract was allowed to Jonas Printz, who built the church in 1915.¹ No mention of the cost was stated for the new home of the rector. However, the rectory was valued at \$10,000 for insurance purposes, and the church borrowed \$13,000 from the Omaha Loan and Building Association for a complete renovation for the church property.² The mortgage on the parish was raised to \$15,741.30.³ Then, disaster struck the church in November, 1920.

A fire started on the morning of Friday, November 12, 1920. At 3:00 a.m., the rector was awakened by the flames in the building. From the conclusions of the priest, when he awoke, the building appeared completely lost. However, the fire department arrived in time to put out the fire, and to save the building. The cause of the fire was a defective oil burner, which had burned out at one end of the furnace, spreading from there up to the roof of the church, destroying

¹Parish Register, Minutes of the Vestry, St. Barnabas', February 16, 1920.

²Ibid., April 25, 1920; May 3, 1920.

³Ibid., August 16, 1920.

the organ, damaging the floors, window casings, and other
woodwork. The rest of the building was damaged by smoke or
water, which destroyed the seats, books, music, and the
brass work. The church was thoroughly cleaned the next day,
and the section of the building not damaged was used for
Sunday services. The children held their Mass and Sunday
School in the rectory.⁴ The final adjustment with the in-
surance company was \$5,390.25, for repairing the church.⁵
The Vestry used the James W. Van Nostrand Memorial Fund of
some \$300 "for the purchase of a new bell and erection of
a belfry for St. Barnabas' Church."⁶ A new organ built by
Henry Pilcher Sons for \$5,000 was bought in May, 1921, to
replace the one destroyed in the fire.⁷

Plans were submitted in 1922 by the curate of the
church, the Reverend Henry Steele, for the expansion of the
facilities because the membership had increased. No date
was found in the Vestry records to indicate when Father
Steele became the assistant of Father Holsapple.⁸ Conditions
of the church were bright in the year of 1922. The treas-
urer reported all the pledges had been collected by January,
1922, and that only a third of the amount was allocated to

⁴The Crozier, Vol. XXI (December, 1920), p. 8.

⁵Parish Register, Minutes of the Vestry, St. Barna-
bas', November 29, 1920.

⁶Ibid., November 29, 1920.

⁷Ibid., June 22, 1921.

⁸Ibid., January 11, 1922.

pay current expenses. The design for the new sanctuary was submitted to the parish at the annual parish meeting, and it was recommended by Father Holsapple that the work should begin as soon as possible.⁹ In July, a Mrs. Saxe of New York, offered to St. Barnabas' \$5,000 for the new sanctuary as a memorial to Mr. Paxton, her father. The rector stated, that an additional \$3,000 to \$5,000 was needed for the new addition. The Vestry decided to begin the construction which was estimated to cost about \$17,000.¹⁰ An architect drew the final sketches which were submitted for approval in August, 1922, and after which it was agreed to proceed with the construction after first obtaining the approval from Mrs. Saxe for the use of her final gift of \$8,000. The church was not able to sign a contract, since there was a construction strike in Omaha.¹¹ In October, 1922, a loan of \$10,000 was secured, bringing the building fund to \$18,000.¹² By January, 1923, the work of enlargement that doubled the capacity of the church for worship and other activities was finished.¹³

As a result of the expansion of the church facilities in 1922, the mortgage was increased to \$25,590.46.¹⁴ At a

⁹Ibid., January 11, 1922. ¹⁰Ibid., July 20, 1922.

¹¹Ibid., August 13, 1922; August 21, 1922.

¹²Ibid., October 3, 1922.

¹³Journal of Proceedings of the Diocese of Nebraska, January, 1923, p. 39.

¹⁴Parish Register, Minutes of the Vestry, St. Barnabas, September, 1923.

Vestry meeting held on December 17, 1923, a deficit of \$1,167.22 caused difficulty in paying the mortgage.¹⁵ At the annual parish meeting of January 10, 1924, the rector reported a proposal for paying the indebtedness that was well received by the congregation.¹⁶ His plan consisted of certificates circulated among the members of the church at the value of \$50.00 each. It was reported at the Vestry meeting of February 4, 1924, sixty-one such certificates were signed, valued at \$3,050. This sum indicated that the Vestry had "a splendid start" in the reduction of the debt.¹⁷ The mortgage was thus reduced to \$20,673.67.¹⁸

On September 17, 1925, the parish received the resignation of Father Holsapple demanded by his ill health. The Vestry, in this case, had no alternative but to accept the resignation with regrets.¹⁹ Father Holsapple assisted the church in securing a new rector, suggesting the name of the Reverend Bertram L. S. Smith, assistant at St. Matthew Cathedral, Dallas, Texas. In October, a call was extended to Father Smith at a monthly salary of \$220, plus the offer to pay his moving expenses to Omaha.²⁰ Notice was received

¹⁵Ibid., December 17, 1923.

¹⁶Ibid., January 10, 1924.

¹⁷Ibid., February 4, 1924.

¹⁸Ibid., January 5, 1925.

¹⁹Ibid., September 17, 1925.

²⁰Ibid., October 25, 1925.

from Father Smith accepting the rectorship. At the next Vestry meeting his salary was raised to \$250 a month.²¹

The problems of Finances continued into 1926. More money was requested in May, 1926, to cover the current expenses of the church.²² In June, 1926, the certificates were issued again to raise funds to reduce the mortgage.²³ Then, in November, it was reported that seventy-five members of the church had pledged no money for the support of the church.²⁴ By December 12, 1926, the parish had collected \$7,563.96, but there was still a need for more contributions. The parish owed a back payment of \$1,200 to the Diocesan and Missionary Assessments.²⁵ An attempt to place the responsibility of the finances in the hands of every communicant was made by the Vestry. Copies of the minutes of the Vestry meetings were printed and mailed to members of the church to show the financial conditions of the parish, in hopes of receiving larger pledges.²⁶ By March, 1927, a deficit of \$2,800 was recorded. Immediately, the parish took steps to raise funds.²⁷ In 1928, another attempt, by establishing a

²¹Ibid., November 2, 1925.

²²Ibid., May 3, 1926.

²³Ibid., June 29, 1926.

²⁴Ibid., November 29, 1926.

²⁵Ibid., December 12, 1926.

²⁶Ibid., February 7, 1927.

²⁷Ibid., March 7, 1927.

sinking fund of five percent on money that could be raised, was made to pay the mortgage.²⁸ Then, at the Vestry meeting of October 1, 1928, Father Smith resigned. There was no reason stated as to why the priest left St. Barnabas.²⁹

The next priest to assume the rectorship of St. Barnabas' was the Reverend Robert D. Crawford, from Spearfish, South Dakota. The call was offered on October 14, 1928.³⁰ Although there were many campaigns to raise money to pay the mortgage, the debt stood at \$11,161.22 in January, 1932.³¹ The indebtedness was further reduced in 1935 to \$6,577.13. The parish was able to reduce the interest rate on the mortgage in the same year when an Omaha company offered a new loan of \$6,500 at four percent interest, compared to the rate of six and six tenths percent they were paying. The Omaha Building and Loan Association, who held the old mortgage, finally reduced the interest to five percent which the church authorities accepted.³² By May, 1941, the parish had completely paid the mortgage.³³

During the war years, St. Barnabas' saw no financial difficulties arise--one of the few times in the history of the church. A different problem, however, was encountered

²⁸Ibid., May 7, 1928.

²⁹Ibid., October 1, 1928.

³⁰Ibid., October 14, 1928.

³¹Ibid., January 11, 1932.

³²Ibid., December 22, 1935; December 13, 1936.

³³Ibid., May 5, 1941.

with the City of Omaha. It seemed the city wished to widen Fortieth Street and had to take part of the land owned by the church. The negotiations over the widening of the street went on for several months, with meetings held in St. Barnabas' Church and the city hall. An agreement was finally reached in which the church gave to the city about a foot and a half of land, for which the city agreed to lay a new sidewalk on the north side of the church, and to rebuild the steps and the balustrade at a cost of \$150.³⁴

Alterations for work in the Sanctuary were authorized in 1943 by the Vestry. The area in front of the archway was to have a step built just above the main floor of the nave, with the communion rail placed on this new step. Other steps were also constructed where the communion rail was originally placed. The statue of Saint Barnabas was removed to the far wall in the Sanctuary, on the Epistle side of the Altar and the pulpit was moved to the Gospel side.³⁵

Talk began about moving the church to a new location at the end of World War II. The reason for such a suggestion was that many of the members of the church were apathetic to the activities of the parish. It was figured a new area might revive the interests of the members and would provide a larger church for more social activities to

³⁴Ibid., November 20, 1939.

³⁵Ibid., March 7, 1943.

attract the attention of the communicants. However, some members of the Vestry expressed a wish that St. Barnabas' followed a distinctive type of service that appealed to a small group of people in the Episcopal Church in many areas of the city. The proposed plan to move out west into an area where All Saints' and Trinity Cathedral planned to move was not acceptable to all the congregation. Some members thought it was more practical to remain at the Fortieth and Davenport Street site and not to compete with the two churches that planned to move west. Also, another point stressed was that the Bishop desired to establish a mission in one of the outlying areas of Omaha and sought the support of every parish in the City. Then, a survey of the communicants of St. Barnabas' was presented in which it was found that only half of the members owned cars, and that many people without cars might not be willing to travel such a distance for worship.³⁶ However, a building fund was instituted in December, 1946, for either building on to the present church, or moving west.³⁷ The property at this time was valued at \$105,000.³⁸

Since 1928 the parish had been served by Father Crawford--a period of nineteen years. However, on July 27, 1947, he presented his resignation to the Vestry. He stated that he felt a new priest should be found after his long service, who would bring new ideas and vigor to the church.

³⁶ Ibid., February 5, 1946.

³⁷ Ibid., December 2, 1946.

³⁸ Ibid., March 11, 1947.

The resignation was accepted, and Father Crawford left in September, 1947.³⁹ A meeting was held at the residence of Bishop Brinker on September 9, 1947, at which time the Vestry discussed the names of the Reverend G. B. W. Maddock, Dean of the Cathedral in Duluth, Minnesota, and the Reverend Robert Fowkes of McCook, Nebraska. The Vestry asked the Bishop to write to these two priests of the vacancy.⁴⁰ The name of the Reverend Henry L. Ewan, St. Luke's Parish, Billings, Montana, was also suggested as a possible successor to Father Crawford. After the priest visited Omaha in October, 1947, the Vestry decided to offer the rectorship to Father Ewan. A letter of acceptance was read to the Vestry on October 20, 1947.⁴¹ Father Ewan remained only two years and resigned on February 22, 1949. His resignation was accepted with regrets.⁴² The reason for the priest's departure was that his services for the church were not in the tradition of Anglo-Catholicism. The Reverend Marcus J. Brown, retired, held services for the church until a new rector was found.⁴³ In April, 1949, the Reverend Theodore Yardley of St. Clement Church, Philadelphia, was contacted by the Vestry to come to Omaha for a visit about the vacancy at St.

³⁹Ibid., July 27, 1947.

⁴⁰Ibid., September 9, 1947.

⁴¹Ibid., October 14, 1947.

⁴²Ibid., February 19, 1949.

⁴³Ibid., March 10, 1949.

Barnabas'. Father Yardley came, and on April 24, 1949, the call of the parish was officially extended to him and he accepted.⁴⁴

Under the new priest, the plans for the new church were carried on by the Vestry. In May, 1952, \$5000 in pledges for the building fund was subscribed. Land was purchased near Brownell Hall at Sixty-third and Western Avenue.⁴⁵ As to the possibility of the move, Father Yardley explained that several people came to St. Barnabas during the year saying they liked the people and the church, but not the service. The rector felt two services would have to be given on each Sunday to make a concession to those who wished a simpler Mass with no incense or singing of the service by the priest. He suggested such a service at 9:00 a.m. to attract other Episcopalians in the new area. This change in service would allow a smaller church to be built, since good congregations at both services would fill a small church each Sunday.⁴⁶ In October, it was reported by the treasurer that \$10,000 had been pledged for the new church. Out of this sum \$4,500 was paid for the new property costing \$18,000.⁴⁷ By January, 1954, \$37,474.09 was pledged with \$16,693 not collected. Estimates of cost for the new

⁴⁴Ibid., April 19, 1949; April 24, 1949.

⁴⁵Ibid., May 2, 1952; May 14, 1952.

⁴⁶Ibid., October 8, 1952.

⁴⁷Ibid., October 17, 1952.

building were \$185,000.⁴⁸ In August 29, 1954, Father Yardley submitted his resignation which was to take effect on September 30, 1954, stating that his parents wished him to be near them in their old age.⁴⁹

After several names were submitted as candidates for the rectorship of St. Barnabas, the Vestry came across the name of the Reverend James B. Clark of Lewisburg, Pennsylvania. The Vestry extended a call of the parish to him on September 12, 1954 which he accepted.⁵⁰ Upon his arriving in Omaha to be the new rector, Father Clark presented his views of the proposed move to Sixty-third and Western Avenue. He asked the Vestry to reconsider their plan, but to repair the present property, to provide better accommodations for the Sunday School with folding doors for classrooms, to repair the organ, and the kitchen at a cost of almost \$8,850. The church and rectory were centrally located in a development area of apartment houses, with adequate public transportation. There was no provision for a rectory in the new area. He feared a divided congregation would be created by two types of worship which was suggested in order to increase the communicant strength of the proposed church. The priest continued his argument. The church's income was \$15,000 a year, and the new church, as planned, would cost nearly \$75,000 to operate per year. Hoping to find any

⁴⁸ Ibid., January 18, 1954.

⁴⁹ Ibid., August 29, 1954.

⁵⁰ Ibid., September 12, 1954.

Episcopalians interested in a church in the neighborhood, Father Clark offered to conduct services at St. Matthias Chapel, Brownell Hall, to determine the feasibility of moving to Sixty-third and Western. If favorable results in arousing interest appeared, St. Barnabas' should build a new mission church but not leave the present site.⁵¹

Further meetings were held with attempts to persuade the rector to move St. Barnabas'. These attempts came to nothing. Father Clark stated on November 4, 1954 that the limited finances of the parish were not sufficient to build a new church as planned or to support the church after construction. The cost of upkeep of the grounds and building would be much greater than at Fortieth and Davenport Streets. Many Jewish families inhabited the new area and there were few Episcopal families who would support a new St. Barnabas'. After considerable discussion, it was finally moved and passed by the Vestry to continue with the plans and to set a date to build the new church.⁵²

Early in the following year, the Reverend James B. Clark proposed a plan to the Vestry to establish a mission on the new site to be called St. Bartholomew, and to build a church edifice based on a "pre-engineered" design used by the Episcopal Church in the East for missionary work that would cost about \$50,000. If the area proved itself capable of supporting a mission, the building could be converted into

⁵¹Ibid., October 20, 1954.

⁵²Ibid., November 4, 1954.

a parish house and a large church constructed, providing St. Barnabas' moved to the area. Father Clark had found a priest to assume the responsibilities of the proposed mission.⁵³ A letter was circulated in March, 1955, to members of the church based on a statistical survey conducted by the Lutherans who had moved to Sixty-first and Western. The survey indicated that the area contained in religious affiliations: 28% Roman Catholics, 28% Lutherans, 18% Presbyterians, 22% multi-groups, and 3.5% Episcopalians. The letter stated that only four out of every hundred persons in the district were Episcopalians. Father Clark concluded there were few chances for growth in the area.⁵⁴

The Vestry finally came to three conclusions after the many discussions held with the rector of St. Barnabas: to appeal to Bishop Brinker and the Standing Committee of the Diocese for the dissolution of the pastor's relations with the church; to continue to persuade Father Clark to move the parish, which appeared not likely; and for the entire Vestry to resign.⁵⁵ In May, 1955, the Vestry asked for Father Clark's resignation. He refused such request. Then, another resolution was passed, appealing to the Bishop and the Standing Committee for the dissolution of the pastoral relations of the Reverend James B. Clark.⁵⁶ The Bishop attended the

⁵³Ibid., February 10, 1955.

⁵⁴Ibid., March 8, 1955.

⁵⁵Ibid., April 14, 1955.

⁵⁶Ibid., May 12, 1955.

Vestry meeting held on September 24, 1955 in order to resolve the issue between the Vestry and the rector, listening to arguments from both sides. The members of the Vestry argued that the reason for calling Father Clark was based on his effort for building a new church at Lewisburg, Pennsylvania. Yet, when he arrived in Omaha, the priest had opposed the Vestry in building the proposed new church at Sixty-third and Western. Father Clark was simply not working with the project devised by the Vestry. However, it was noted that the services of Father Clark had increased the membership of St. Barnabas.⁵⁷

Father Clark answered the Vestry, pointing out in his defense, that twenty-five to thirty members of the church had spoken to him against the move, when he came in October, 1954. He drew the conclusion, that the plans were against the wishes of the many communicants. With the Vestry ready to begin the construction of a new church, he felt as the rector, he should state the wishes of the communicants of St. Barnabas.⁵⁸ The ultimatum left for the Vestry, after this meeting with the Bishop, was to proceed with the dissolution of the rector's charge of the church. However, this move met more opposition in the parish. A petition was sent to Bishop Brinker, requesting the action of dissolution of Father Clark's services as "unwise and is not representative of the parish and urging that the request of the vestry be

⁵⁷Ibid., September 24, 1955.

⁵⁸Ibid., September 24, 1955.

denied."⁵⁹ A special Vestry meeting was called on October 26, 1955, which complied with the wishes of the petition. A resolution was passed stating:

That the resolution for severance of pastoral relations between Father James Brice Clark and the Parish of St. Barnabas, passed by the Vestry of St. Barnabas Church in May 1955, is hereby withdrawn and rescinded in its entirety.

After passing this resolution, the members of the Vestry of St. Barnabas', except two, resigned.⁶⁰ St. Barnabas' did not move.

An outstanding aspect of St. Barnabas' has been the sponsoring of mission work at the parish. This distinct work has been conducted by various religious orders of the Episcopal Church. In 1926, the church asked Father Hughson, Superior of the Order of Holy Cross, to hold missions for the members of St. Barnabas' and other Episcopal Churches in the city.⁶¹ Dom Gregory Dix, of the Order of St. Benedict, held a mission in 1950 which all parishes of the city sponsored. Services were conducted at Trinity Cathedral in the day and at St. Barnabas' in the evening.⁶² In 1955 the Sisters of the Holy Nativity were holding regular summer vacation classes at St. Barnabas' for all Episcopalians in Omaha.⁶³

⁵⁹Parish Register, Minutes of the Vestry, St. Barnabas', September 24, 1955.

⁶⁰Ibid., October 26, 1955.

⁶¹Ibid., December 6, 1926.

⁶²Ibid., December 13, 1950.

⁶³Ibid., May 12, 1955.

The death of the Reverend Thomas J. Mackay occurred in early 1920, leaving All Saints' without the services of a regular priest, except for the assistant, the Reverend Carl M. Warden.⁶⁴ A call, however, was soon offered to the Reverend Thomas Cassidy of Pueblo, Colorado, who came to Omaha to investigate the Vestry's offer. Father Cassidy asked about the conditions of the church, its possible future in Omaha, and its relations to the Diocese of Nebraska. He wished to know whether there was a budget system in operation, and if not, whether such a financial system could be put into practice. Another question the priest asked concerned the salary of the rector. Father Cassidy requested an income that would maintain his family. The vestry offered a salary at \$4,500, and later, Father Cassidy accepted the call of All Saints' Church.⁶⁵

At the first business meeting at All Saints', the new rector presented to the Vestry his recommendations for improvement of the church. There followed a lengthy discussion. Father Cassidy's first proposal was that a budget be made of all expenses and an allowance be established in a sinking fund of eight to ten percent of all income to cover emergencies. In the second proposal, he recommended that the pew rental and pledges for the church revenue should be separated; and that "a pledge [be] paid in a single

⁶⁴Parish Register, Minutes of the Vestry, All Saints', April 5, 1920.

⁶⁵Ibid., April 9, 1920.

envelope" to cover the church's expenses for a year's operation. The third proposal was to prepare a list of the communicants and their pledging abilities. The fourth proposal suggested a system for contacting new people in the church. This was to provide a record of information for the welcoming committees of the parish. A fifth proposal was for a division of the parish into districts with ten families in each district for easy communication with the congregation. The sixth proposal was for the creation of petty cash which was to be an account of \$10.00 a month. And the last proposal was for a secretary to handle the correspondence of the priest.⁶⁶

In the fall of 1920, Father Cassidy asked the Vestry to do away with the pew rentals and to institute a single pledge system. The rector believed in a simple and single pledge system which he thought was more efficient causing the administration of the church less troubles.⁶⁷ Under the leadership of the new priest, All Saints' was showing new vigor. The indebtedness of the church was paid, making possible the consecration of the church on October 31, 1920.⁶⁸

After having been rector of All Saints' for a year, Father Cassidy gave a lecture to the Vestry of the future of the parish in the city of Omaha and its relations with the other Episcopal Churches in the city. He stated that the

⁶⁶Ibid., May 18, 1920.

⁶⁷Ibid., November 20, 1920.

⁶⁸The Crozier, Vol. XXI (November, 1920), p. 6.

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⁶⁶ Ibid., May 18, 1920.

⁶⁷ Ibid., November 20, 1920.

⁶⁸ The Crozier, Vol. XXI (November, 1920), p. 6.

The next rector of All Saints' was the Reverend Frederick W. Clayton, who was president of Tabor College, Tabor, Iowa. He accepted the call of the church in November, 1927.⁷⁶ During his rectorship, the church felt the effects of the depression. In October, 1928, the parish was running low on operating funds and attempted to sell the rectory for \$25,000 for more revenue.⁷⁷ Finally, the rectory was sold for \$19,000, a forewarned loss to All Saints'.⁷⁸ A curate, the Reverend Ralph Bahr, was hired for Father Clayton.⁷⁹ In order to find additional money for All Saints', a loan of \$29,000 had been secured in 1925. In 1931 the loan was re-financed which reduced the monthly payments from \$290 to \$200.⁸⁰ Two years later on November 21, 1933, a fire occurred in the church that caused considerable damage, estimated at \$50,000. The floor had collapsed, and the interior was badly burned.⁸¹ The damages were finally settled at \$26,329.⁸² The Temple Israel offered the use of their synagogue until the church was repaired.⁸³

⁷⁶Ibid., November 14, 1927.

⁷⁷Ibid., October 29, 1928.

⁷⁸Ibid., June 24, 1929.

⁷⁹Ibid., October 24, 1930.

⁸⁰Ibid., June 6, 1931.

⁸¹The Omaha World Herald, Vol. XLIX (November 21, 1933), p. 1.

⁸²Parish Register, Minutes of the Vestry, All Saints', April 19, 1934.

⁸³Ibid., January 7, 1934.

When the depression was at its worst, Father Clayton offered to have his salary cut to lighten the financial burden of the church. He also suggested that the church find a new rector in 1934. The Vestry would not listen or consider the rector's request.⁸⁴ In the meantime, the building was repaired with the insurance money and re-opened for services on Easter Sunday, April 1, 1934.⁸⁵ In 1945 a new assistant, the Reverend Charles R. Johnson, was hired. He remained until 1947.⁸⁶ The Reverend Frederick W. Clayton resigned as rector of All Saints' in a letter to the Vestry on June 13, 1947.⁸⁷

The next rector of All Saints' was the Reverend Gordon B. Galaty, who took charge of the church on January 1, 1948. He remained in charge until the Korean War. Father Galaty was a chaplain in the reserves and was called to active duty.⁸⁸

In 1951 the Reverend Mark D. McCallum of Grace Church, Columbus, Nebraska, was contacted by the Vestry to be the next rector of All Saints'. Father McCallum accepted the offer of the church.⁸⁹ In 1953 plans were drawn for a new parish house that was completed in 1954. After the

⁸⁴Ibid., January 7, 1934.

⁸⁵Ibid., April 19, 1934.

⁸⁶Ibid., March 4, 1945; October 14, 1947.

⁸⁷Ibid., June 17, 1947.

⁸⁸Nebraska Churchman, Vol. III (January, 1948), p. 1.

⁸⁹Pamphlet on All Saints', published in 1953; Ibid., Vol. VII (February, 1951), p. 1.

building of the new parish house, land was bought in western Omaha for a new church.⁹⁰

In February, 1963, ground was broken on land at Ninety-third and Blondo Streets for the construction of the new All Saints' Episcopal Church in Omaha. A study of all the churches and missions in Nebraska for the Diocese, conducted by the Department of Field Study and Research of the National Council, recommended the relocation of the church to the western portion of Omaha. The first services were held on March 15, 1964. The ten acres of land and the new place of worship was estimated at the value of some \$600,000. The church had a seating capacity of 500 people. The architects who designed the building sought to blend the exterior materials with the surrounding land. Natural Colorado Moss Stone was used in the main walls of the church. The roof was made of "hewn wood shakes, and is capped by an aluminum spire."⁹¹

The church of St. Martin of Tours began to build a rectory in 1920. The Vestry, however, requested the missionary grant of twenty-five dollars be continued to pay the rental of a rectory until the new residence was finished.⁹² In 1922 the Bishop gave his approval for the organization of St. Martin's as a parish-church at the Diocesan Council.⁹³

⁹⁰Ibid. ⁹¹Ibid., Vol. XII (April, 1964), p. 3.

⁹²Journal of Proceedings of the Diocese of Nebraska, January, 1920, p. 7.

⁹³Ibid., January, 1921, p. 39.

The mission was received into union with the Diocese in January, 1922.⁹⁴ The new parish-church, in 1925, borrowed \$2,200 to renovate the basement for church use.⁹⁵ A new rector, Reverend Stanley P. Jones, was reported in charge. He remained at the church from January 6, 1927 to April 1, 1929.⁹⁶ The next rector was the Reverend Harold Swezy, under whose guidance the church paid the indebtedness of \$3,000.⁹⁷ The Reverend Vernon W. Lane, the following rector, took charge on September 25, 1933.⁹⁸ Confusing dates as to the incumbent rectors and time of service were evident in the records.

The following men with their approximate dates were rectors: Father Lane, who resigned in 1935; Father Rahr, who remained for a year (no date); Father Redenbaugh, June 2, 1939;⁹⁹ the Reverend George St. George Tyner, 1944 to 1949, retiring from active ministry in 1949;¹⁰⁰ the Reverend Philip S. Harris, 1949 to 1952; and the Reverend William P. Cowger, 1952 to October, 1955; the Reverend James N. Brockman, 1955 to 1961; and the Reverend Marshall V. Minister, the present rector (1964), took charge on July 15, 1962.

⁹⁴Ibid., January, 1921, p. 39.

⁹⁵Ibid., January, 1925, p. 37.

⁹⁶The Crozier, Vol. XXVIII (January, 1927), p. 7.

⁹⁷Journal of Proceedings of the Diocese of Nebraska, January, 1930, p. 45.

⁹⁸Ibid., August 29, 1935; June 2, 1939.

⁹⁹Ibid., October 10, 1949.

¹⁰⁰Ibid., June 2, 1939.

In 1939 Father Redenbaugh attempted to refinance the mortgage of \$4,000 to relieve the church of this burden.¹⁰¹ St. Martin had a small congregation, but possessed the spirit to keep together and struggle for the church in South Omaha. The church rectory was rented to provide means to pay off the mortgage of the church. As late as 1948, the revenue for the church was quite small, forcing the Vestry to find means to provide adequately for church expenses. A canvass committee was formed to contact the people asking them to come back to St. Martin's.¹⁰² Two of the major problems of St. Martin's in South Omaha had been keeping the interest of the congregation in the church and obtaining finances adequate to operate the church.

In 1910 St. Andrew's took steps for further expansion and improvement of its religious activities by acquiring new land located at Forty-second and Hamilton Streets and valued at \$3,500. The Vestry hoped to build a new church, parish house, and rectory on the site. The mission relinquished the missionary grant of \$200 and was able to pay the salary (\$1,200) of the rector plus other church activities independently.¹⁰³ Before moving any of the property to Forty-second and Hamilton Streets, the Vestry authorized the secretary to write the American Church Building Society to increase its loan of \$2,000 to \$6,800, or just \$2,000

¹⁰¹Ibid., April 6, 1948; October 19, 1948.

¹⁰²Ibid.

¹⁰³The Crozier, Vol. XI (May, 1910), p. 82.

more, if the first sum was suitable to the society.¹⁰⁴ A Mr. Trimble offered to buy a new organ to be installed in the Vestry room of the church. This necessitated an extension to be built on the church to provide room for the new organ. Later, the Vestry decided to install the organ and not to build the extension.¹⁰⁵ By 1922 the new parish church of St. Andrew's was losing communicants. Consequently, a committee was formed to find the reasons and to induce these people to remain with St. Andrew's.¹⁰⁶ At this time, the Reverend A. H. Marsden resigned on February 8, 1922.¹⁰⁷

On May 2, 1922, the Reverend D. J. Gallagher became the rector of St. Andrew's. Under his guidance, the problem of membership was solved and new growth followed.¹⁰⁸ The indebtedness of the church was \$4,588.27. There were prospects for paying the debt, however.¹⁰⁹ In December, 1925, the clerk of the church reported the Walnut Hill Methodists offered to buy the property of St. Andrew's. At first they decided to accept the offer of \$30,000 with rights to remove all the memorials of the church, provided the Bishop gave his approval. A committee was then formed to find a new

¹⁰⁴Parish Register, Minutes of the Vestry, St. Andrew, May 27, 1919.

¹⁰⁵Ibid., June 24, 1919; July 8, 1919.

¹⁰⁶Ibid., January 23, 1922.

¹⁰⁷Ibid., February 8, 1922.

¹⁰⁸Ibid., March 30, 1922.

¹⁰⁹Ibid., January 5, 1925.

location for St. Andrew's in the Benson area.¹¹⁰ In February, 1926, the Vestry declined to sell the church property to the Methodist group.¹¹¹

A small squabble developed between the Vestry and the Reverend D. J. Gallagher over the use of a kneeling bench in the Sanctuary. The Vestry authorized the removal of the music cabinet that was found in the choir room to the Guild Hall. When the Vestry was inspecting the church about the music cabinet, they found a kneeling bench. The church authorities demanded the removal of the kneeling bench.¹¹² The priest of the church sent a letter to the Vestry stating that he had a right to use the kneeling bench as he thought best. St. Andrew's was the only church in the Diocese with a kneeling bench in its Sanctuary. Father Gallagher had placed the bench there to provide adequate space for seating the junior choir and the acolytes. The priest said he would remove the bench to its regular place.¹¹³

An attempt was made in 1928 to reduce the indebtedness of St. Andrews by having a canvassing committee secure the necessary amount.¹¹⁴ A situation came up that provided relief for the parish debts. The Texas Oil Company offered to buy a portion of the land south of the church for a gas

¹¹⁰Ibid., December 8, 1925. ¹¹¹Ibid., February 8, 1926.

¹¹²Parish Register, Minutes of the Vestry, St. Andrews, March 14, 1927.

¹¹³Ibid., April 11, 1927.

¹¹⁴Ibid., March 12, 1928.

station and was willing to pay the church \$9,000 for the piece of property. The church authorities agreed, and a contract was signed for the sale on February 11, 1929. Through this sale, the debt was paid in full. At this time, 133 communicants of the church had not paid their pledges.¹¹⁵

A further offer was made by the Church of the Nazarine who wished to buy a piece of the land and other church equipment.¹¹⁶ The Nazarines were willing to pay \$12,500 which the building and grounds committee of St. Andrew thought too low.¹¹⁷ With \$4,000 left from the sale of the land to the oil company, an endowment for the church was begun.¹¹⁸

A problem reported on May 12, 1930 concerned the treasurer of St. Andrews, H. A. Jackson, who did not attend the meeting for investigation. The rector had received a letter from the Farmers and Merchants Bank of Benson of a \$300 note with interest of \$7.50. The note stated that the bank note was signed by St. Andrews Church, by H. A. Jackson. The treasurer had arranged a loan without the consent of the rector or the Vestry. As a result, he was removed from his office by the Vestry on May 12, 1930.¹¹⁹ H. A. Jackson, however, paid the note in full.¹²⁰

¹¹⁵Ibid., January 30, 1929; February 11, 1929.

¹¹⁶Ibid., February 24, 1929.

¹¹⁷Ibid., April 8, 1929. ¹¹⁸Ibid., June 10, 1929.

¹¹⁹Ibid., May 12, 1930.

¹²⁰Ibid., May 27, 1930.

Plans for a new church were presented to the Vestry by Mr. Herrick which provided a way to raise the necessary funds. There was to be a five week drive by professional campaigners who were to be paid for their services. Nothing came of the plan.¹²¹

It was not until 1950, that a new parish house for St. Andrew's was built at Eighty-fourth and Pacific Streets. Services were held at both locations until 1951, when the property at Forty-second and Hamilton Streets was sold. The priest who was responsible for the beginning of the new building program was the Reverend Max E. Roberts. Father Roberts succeeded Father Clayton on May 21, 1942, and he resigned on October 31, 1953. The Reverend Donald Haviland of Christ Church, Beatrice, Nebraska, became the next rector of the church in 1954 at the new location. After raising additional funds, the Vestry drew up plans in October, 1955, for a new church building which was begun in September, 1956, and completed by November, 1957.¹²² Under Father Haviland's ministry, the church has grown from a membership of 373 to 1040. By 1964 St. Andrew's had probably the largest membership of any church in the Diocese.¹²³

In 1919 a problem arose that concerned the Treasurer of the Diocese of Nebraska and St. Philips. The Diocese

¹²¹Ibid., September 14, 1931.

¹²²The Reverend Donald Haviland, St. Andrew Parish, 1954.

¹²³Journal of Proceedings of the Diocese of Nebraska, May, 1954, p. 123; May, 1963, p. 134.

claimed the mission was delinquent in the diocesan assessments levied for 1917. If a church or mission is delinquent in paying its assessments, the organization will be denied representation at the Council meeting until the matter is cleared up.¹²⁴ The priest of St. Philips thought there was an error and asked for an investigation of the matter. At the time the assessments were decided for the whole diocese, the United States had declared a state of war with Germany, which resulted in the enlistment of the Treasurer into officer's training corps. During the absence of the Treasurer, the duties were assumed by a committee which apparently did not know how to keep the records very well. The Diocese claimed St. Philips owed sixty-four dollars. It was soon found upon investigation that "all receipts were posted directly to the ledger, which made it an impossibility to verify any controversy which might arise at any future time." The Treasurer then offered a motion that the seventy-six dollars bound in the ledger for 1917 from St. Philips be accepted by the Diocesan Council for their payment of assessments for 1917.¹²⁵

In 1923 St. Philip's congregation took upon itself the task of renovating the rectory and covering the outside portion of the house with a stucco finish.¹²⁶ The following

¹²⁴Constitution and Canons, Diocese of Nebraska, 1922, p. 34.

¹²⁵Journal of Proceedings of the Diocese of Nebraska, May, 1919, pp. 21, 38-39.

¹²⁶Ibid., January, 1923, p. 39.

year of 1924, the Negro parish celebrated the thirty-third year of the rectorship of Father Williams. It was noted at the time that the Reverend John A. Williams had been very active in the Diocese holding such positions as Secretary of the Diocese, Secretary-Registrar, Secretary of the Board of Missions, Historiographer of the Diocese, Examining Chaplain, and editor of the Diocesan magazine, The Crozier. During these years, Father Williams was twice elected a missionary bishop.¹²⁷ In May, 1926, Father Williams announced to the Diocese that St. Philips had been organized into a parish-church and would seek admission into the Diocese of Nebraska as a parish-church at the next Diocesan meeting.¹²⁸ The Reverend John A. Williams did present the application of St. Philip the Deacon to the Committee on Incorporation of Churches as according to canon law of the Diocese. The Committee on Incorporation recommended the mission be admitted as a parish-church. The recommendation was granted in 1927 to the Negro church.¹²⁹

On September 10, 1929, the Bishop received word that Father Williams was stricken with a cerebral hemorrhage, and that the faithful priest of St. Philip needed rest for a year.¹³⁰ Father Williams recovered, enabling him to continue as the rector of St. Philips. Four years later, in 1933,

¹²⁷The Crozier, Vol. XXV (June, 1924), p. 1.

¹²⁸Ibid., Vol. XXVII (May, 1926), p. 6; Journal of Proceedings of the Diocese of Nebraska, January, 1926, p. 26.

¹²⁹Ibid., January, 1927, pp. 26-27.

¹³⁰The Crozier, Vol. XXX (September, 1929), p. 16.

Father Williams, who had served his entire ministry at St. Philip the Deacon Church for forty-two years, died. It is befitting to note that the name of St. Philip is synonymous with that of the Reverend John Albert Williams who labored successfully in his only ministry at one church. The priest was well known in the City of Omaha, and among many Episcopalians throughout the country.¹³¹

The next rector of St. Philip the Deacon was the Reverend Victor E. Holly, who served the church from 1933 to 1937. During his rectorship, the parish fell into arrears on payments to the Diocese of Nebraska. This situation was not uncommon for churches during the depression.¹³² Father Holly was followed by the Reverend Elmer M. Wright, who died the following year. Under his leadership there was held great promise for new growth and strengthening of St. Philip.¹³³

The Reverend George A. Stams became the next rector, serving the church from 1938 to 1943. Father Stams was the former headmaster of Gailor Industrial School at Mason, Tennessee, prior to the call from St. Philip. Father Stams was succeeded by the Reverend Shirley G. Sanchez, who was in charge of the church from 1943 to 1952. It was during Father Sanchez's ministry that the church lost its property

¹³¹Parish Directory, St. Philip, n. d., p. 3.

¹³²Ibid., p. 4; Journal of Proceedings of the Diocese of Nebraska, January, 1935, pp. 28-29.

¹³³Parish Directory, op. cit., pp. 3-4.

and almost closed except for the help of many people. The church, during the first two years of Father Sanchez' care, was completely renovated and a new organ was installed. Again, the church was growing, with attendance at the Sunday School and other activities showing an increase. However, the church was to receive a setback. The area of Twenty-first and Paul Streets was becoming industrialized. Many members of the church had moved away from St. Philip. The City of Omaha wished to purchase the property of the church for the erection of a school and recreation facilities.¹³⁴

The City of Omaha, in 1948, created the Kellom School and Recreation Project which was to cover two and a half city blocks. This area included the property of St. Philip. A board of appraisers came from the city and fixed the real estate value of St. Philip at \$38,500. With this sum plus money to be raised, the hopes of the congregation for a new church were high. The church was to be located in a more suitable area, and the actual costs for a new parish were estimated at \$60,000. With this sum in mind, the people of the church found a new site on North Thirtieth Street. Plans were drawn for a new church, parish house, and a rectory. Then the disappointment. The City of Omaha notified the Vestry that the city had insufficient funds and could pay to the congregation only \$19,250. After considerable discussion the Vestry of St. Philip decided to accept the sum the city

¹³⁴Ibid., p. 4.

was able to pay. The Omaha World Herald reported "the members of St. Philip's hoped to show the city the Negro people were as co-operative and concerned with civic improvement as any other group of people."¹³⁵

On January 1, 1949, St. Philip's Church was to vacate its old property. The church had bought land on North Thirtieth and had collected \$32,125 for the construction of a new edifice. The congregation consisted of 166 members who had raised with their own efforts \$1,596.85. However, additional funds soon arrived from the Bishop.¹³⁶

Bishop Howard R. Brinker asked a certain Eugene McAuliffe to help the church of St. Philip to build its new place of worship. McAuliffe, who was eighty-two years of age, agreed to the Bishop's request. He was the former chairman of the Union Pacific Coal Company and had knowledge in the field of mining that was to prove valuable. The retired business executive decided to investigate the underpinnings of the lot, and so, "he drilled a few holes in the marshy ground at the corner of Thirtieth and Spencer Streets." The drilling revealed that the church foundation would have to be re-enforced at a heavy expense. Therefore, the church sold the property at Thirtieth and Spencer Streets for a profit of \$4,572.¹³⁷

¹³⁵The Omaha World Herald, Magazine Section C, March 12, 1950, p. 4.

¹³⁶Ibid.

¹³⁷Ibid.

Through the efforts of Eugene McAuliffe, appeals were made for additional funds. He wrote for a donation from the Mrs. Mary E. Harriman Foundation, the organization named in honor of the wife of Edward Harriman, the railroad magnate who rebuilt the Union Pacific Railroad. The foundation responded with a gift of \$1,500. A dinner was given by the leading Episcopalian laymen of the Diocese to provide for additional financial aid. All efforts for raising funds proved to be very successful for St. Philip's.¹³⁸

McAuliffe and Father Sanchez began investigating areas that would be suitable for a new church. Soon, land was bought at 2532 Binney Street on the north side of Omaha. Only a third of the necessary funds had been collected for the construction. However, the building of the new church was begun. The original plans for a Gothic church were dropped because they were considered too expensive. Plans were obtained, based on the design used for St. Andrew's Church in Seward, Nebraska.¹³⁹

The first spade of dirt was dug with proper ceremonies on Palm Sunday, April 10, 1949. The cornerstone was laid on June 26 of the same year. The construction of the church continued at a rapid rate enabling the people of St. Philip's to hold their first service on December 18, 1949. In order to have a debt-free church, the members of St. Philip's and the Diocese of the Episcopal Church in Nebraska held various

¹³⁸Ibid.

¹³⁹Ibid.

teas, card parties, and other fund-raising activities. These functions were under the control of Dean Chilton Powell of Trinity Cathedral (now Bishop of Oklahoma), the Reverend Gordon B. Galaty, and the Reverend George St. George Tyner. As a result of the efforts of these people, St. Philip the Deacon was consecrated debt free on January 8, 1950.¹⁴⁰

The church, built of brick, had a seating capacity of 146 people. The design was plain and simple with a basement that was used for parish activities and Sunday School. The edifice had two outstanding stained glass windows, "one commemorating the life and work of Bernie B. Cowan, former senior warden of St. Philip's;" the other, given by William Ritchie of Omaha, is based on the life of St. Philip the Deacon, one of the first deacons appointed by the Apostles of the early Christian Church to carry on the work of Christ. A large cross given in 1941 to St. Philip's by Bishop Paul Matthews and Bishop Irving P. Johnson in memory of the Reverend John Albert Williams, hangs from the ceiling.¹⁴¹

The priest in charge of St. Philip's during its rebirth was Father Sanchez. He was born on the Island of Jamaica. He received his education at Bishop Payne Divinity Seminary at Petersburg, Virginia, and studied at Shorter College, Little Rock, Arkansas. The priest received his doctor of divinity degree in 1937 from Campbell College,

¹⁴⁰ Ibid.

¹⁴¹ Ibid.; Parish Directory, p. 5.

Jackson, Mississippi. Before coming to Omaha, Father Sanchez was rector of St. Andrew's Church in Chicago.¹⁴²

The Reverend Soloman N. Jacobs became the next rector of St. Philip's in October, 1952. The church, in the following year, celebrated its seventy-fifth anniversary, commemorated by holding services for the occasion at Trinity Cathedral, considered by St. Philip's Church as the "Mother Church."¹⁴³ Father Jacobs resigned in 1958 and was succeeded by the Reverend Charles Edward Taylor on December 5, 1958. Father Taylor remained in charge of St. Philip's until 1962. The Wardens and Vestrymen of St. Philip the Deacon Church offered the rectorship to the Reverend Edward S. Brightman who accepted on October 1, 1963. Father Brightman, before he became the rector, had "served Churches in the Dioceses of Long Island, Western Massachusetts, Southern Virginia, Oklahoma, and Missouri."¹⁴⁴

The beginning of another mission for the See City took place on January 1, 1912. It took the name of St. Stephen's. Later, in 1913, the new mission was named the Bishop Worthington Memorial to honor the Second Bishop of Nebraska who had opened many missions. The first rector of the new mission was the Reverend Lee W. Heaton, a deacon of the Diocese of Nebraska. For the first four years, before

¹⁴²Ibid.

¹⁴³Ibid.

¹⁴⁴Nebraska Churchman, Vol. XI (October, 1963),

a church was built, services were held in many different places. First services were in a Congregational Church.¹⁴⁵ Then, services were conducted at a place called Saratoga Hall, near Twenty-fourth Street and Ames Avenue. The following year, a building site was bought; subsequently, a church was erected.¹⁴⁶

The name of the mission was changed from St. Stephen's to that of St. John's in 1913. The reason, as far as can be determined for changing the name, was that many members of the former St. John's Church were communicants of the new mission. There were three priests in charge of the church before the construction of a church building: Father Heaton, followed by the Reverend A. E. Selcer, who served the mission until June, 1914; and the Reverend Oliver H. Cleveland, from June, 1914, until February 15, 1920.¹⁴⁷

The year of 1914 marked a change in the fortunes of St. John's Mission. The Right Reverend Arthur L. Williams, third Bishop of Nebraska, bought land located at Twenty-fifth Avenue and Brown Street on which to erect a small church. Mrs. Mary Reed, a member of the Byron Reed family of Omaha, had donated \$1,000 toward the construction of the new church.¹⁴⁸ The contract was finally let for the building in September, 1914. The plans were drawn by Charles M. Nye,

¹⁴⁵The Crozier, Vol. XXIV (February, 1923), p. 6.

¹⁴⁶Parish Register, St. John, n. d.

¹⁴⁷The Crozier, Vol. XXIV (February, 1923), p. 6.

¹⁴⁸Parish Register, op. cit.

Senior Warden of St. Andrew's Church of Omaha.¹⁴⁹ The first services were held in the new building, the Bishop being the celebrant, on December 3, 1914. It was stated later by Bishop Williams:

This new Mission of the Church in the Ames avenue district of North Omaha, is in the heart of a solidly built-up section of new homes, where, but a few short years ago, was an open prairie. Not only is this promising infant a revival of old St. John's Church, of Associate Mission history, but it is also to be known on our list of churches as the Bishop Worthington Memorial.

The Bishop pointed out that the church was furnished with articles from the old church of the same name: the windows, the altar, and other memorials.¹⁵⁰

For six years the services of the mission were conducted by the Reverend Oliver H. Cleveland. On February 15, 1920, the priest resigned leaving the church without the services of a priest. Bishop Shayler placed John W. Disbrow, who was a lay reader and warden of St. John's, in charge of the Mission. All services were held by either John W. Disbrow or an available priest. In November, 1920, a new rector was found, the Reverend Marcus J. Brown, who also reopened the mission of St. Mark's in Florence, Nebraska, holding a Sunday School in the district.¹⁵¹ Father Brown left the mission of St. John's in December, 1922. Again, the church services were conducted without a regular priest.

¹⁴⁹The Crozier, Vol. XV (September, 1914), p. 154.

¹⁵⁰Journal of Proceedings of the Diocese of Nebraska, May, 1915, pp. 53-54.

¹⁵¹The Crozier, Vol. XXI (October, 1920), p. 6.

Bishop Shayler took the services of the mission when he was in Omaha, otherwise they were held by John W. Disbrow.¹⁵²

The next priest to take charge of the mission was the Reverend Ernest J. Secker, who held services until 1944. Father Secker came from the Diocese of Rupert's Land, Manitoba, Canada. He worked near the town of Selkirk. The records of the church showed the progress of the new mission. There were 161 baptisms, sixteen marriages, and forty burials. The communicant strength numbered almost 145. It was stated that fifty-three members were contributing to the support of the church. It was noted at the time that many members were young people who took upon themselves the desires to develop a new church. There was "a spirit of loyalty and real co-operation" within the church membership at the time Father Secker was installed as the rector on January 21, 1923.¹⁵³

The Twenty-fifth Avenue and Brown Street site soon became a poor location for further growth of the mission of St. John's. In 1924 the Bishop appointed a committee, requested by the Executive Council of the Diocese, to conduct a survey of the City of Omaha for the advancement of missionary work and church relocation. The mission of St. John's in North Omaha was included in this survey. The committee reported its findings to the Diocesan Council of 1925. It was recommended that a new site be found for St.

¹⁵²Ibid., Vol. XXIV (February, 1932), p. 6.

¹⁵³Ibid.

John's. Subsequently, "with the consent of the Cathedral Chapter its property [was sold] for \$5,000" to a Nazarene Church organization, "and a new lot located at 30th Street and Belvidere Boulevard [was purchased] by the Chapter at a cost of \$4,000." The future site of the mission was south of the Minne Lusa District where new homes were built or were in construction; south of Florence Field where 1,100 homes were expected to be built; and east of the builder's addition called Overlook.¹⁵⁴

The committee also reported on the financial conditions of St. John's. It was found that the mission should be able to raise \$10,000; and with the proceeds from the sale of the old property, the total should be \$15,000. Another \$10,000 was expected from the Diocese of Nebraska. Within five years, the committee thought, the mission would become a parish with three times the number of communicants as in 1925. In this estimate the survey committee was to be wrong. The parish status was some time away.¹⁵⁵

The cornerstone of the St. John's Church was laid in September, 1925, by the Bishop of Nebraska with many clergy and laymen in attendance for the occasion. Thus, the work was begun on the present site. The undercroft of the church, when this portion was finished, was used for meetings of the mission and for Sunday School.¹⁵⁶ Until the new edifice was

¹⁵⁴ Journal of Proceedings of the Diocese of Nebraska, 1925, pp. 44-45.

¹⁵⁵ Ibid.

¹⁵⁶ The Crozier, Vol. XXVI (November, 1925), p. 6.

completed for worship, the communicants had to meet in the recreation hall of Fort Omaha.¹⁵⁷ The building, completed by December 27, 1925, was constructed of brick at a cost of \$26,000.¹⁵⁸

The church on a new location, had renewed vigor and continued growth until 1929. The number of people confirmed at the mission greatly increased, exceeding all churches in the Diocese except one. The indebtedness of the mission was reduced by \$1,400. A new organ was installed and a new carpet laid for the interior, fully paid for.¹⁵⁹ Bishop Shayler noted in his annual address to the Diocesan Council of 1929 that there were only ninety communicants in 1919 with an average attendance of thirty to thirty-five people at the regular services. Ten years later, with the newly located church near Miller Park, there were 260 communicants, with a Sunday School enrollment of 137 and many other church activities well organized.¹⁶⁰ Promising conditions for growth and service appeared favorable for the congregation of St. John's when the depression took its hold.

The mission attempted to become a parish-church but was frustrated by the economic conditions of the country. St. John's applied to the Diocesan Council in 1932 for renewal

¹⁵⁷ Ibid., Vol. XXV (February, 1925), p. 3.

¹⁵⁸ Journal of Proceedings of the Diocese of Nebraska, January, 1926, p. 37.

¹⁵⁹ Ibid., January, 1929, p. 55.

¹⁶⁰ The Crozier, Vol. XXX (September, 1929), pp. 10-11.

of a loan of \$8,340.54. This loan had been necessary for the construction and other improvements in 1924. The loan was extended for three years without charge of interest.¹⁶¹ The records of the mission status of St. John's are few. Little information is to be found since that in 1932.

In 1944 Father Secker resigned his care of St. John's, having served the mission for some twenty years. The Reverend William P. Reid was the next rector and is the present priest in charge. He accepted the care of St. John's on November 1, 1944. The indebtedness of the church was paid off through the efforts of Robert L. Patrick and Leslie Noel. With the debt paid in January, 1945, the mission was admitted into the Diocese of Nebraska in February, 1945, as a parish-church.¹⁶²

The facilities of St. John's by 1950 were being over-taxed. This was due to the rapid increase in membership. The church authorities, after many discussions, began to plan the building of a new parish and a complete renovation of the church. Finally, the Vestry authorized the erection to begin. The new addition was completed by March, 1954, at a cost of \$80,000. Because most of the communicants gave generously to the construction, the new facilities "have been paid off without any real sacrifice on the part of the congregation." Since then, the parish-church of St. John's has

¹⁶¹Ibid., May, 1932, p. 46.

¹⁶²Parish Register, St. John's, n. d.

increased the membership by some 600, which proved that St. John's is one of Omaha's strong Episcopal Churches.¹⁶³

In 1923 St. Mark's Church of Florence expended some \$1,500 on new improvements of the church facilities.¹⁶⁴ In 1924 the Reverend Ernest J. Secker took charge of both St. Mark's and St. John's. Under his guidance, the congregation increased and built a basement under the church for official meetings and Sunday School. The church relinquished the eighty dollar missionary grant in 1924.¹⁶⁵

Plans for a new St. Mark's Church of Florence were begun when the Reverend Max L. Kor, the priest in charge, selected a committee to determine "the future needs of the parish." The committee reported its findings in 1961, and recommended that St. Mark's relocate west of its present site of Thirty-first and Young Streets. The proposed relocation was submitted to the congregation at the annual parish meeting held in January, 1962, and it was approved by the church membership. Land was purchased at Sixtieth and Girard Streets for \$25,000. On July 3, 1963, ground was broken by the Right Reverend Russell T. Rauscher. The major portion of construction was completed by the end of winter, and the interior was painted by the communicants. A pulpit, lectern, and chancel rail were made by several communicants,

¹⁶³Fiftieth Anniversary of St. John's Episcopal Church, n. p., n. d.

¹⁶⁴Journal of Proceedings of the Diocese of Nebraska, January, 1923, p. 39.

¹⁶⁵Ibid., January, 1924, p. 45.

and "the pews from the old church were refinished" for use in the new church. On March 22, 1964, the congregation moved to the new church.¹⁶⁶

The priests in charge of the church since Father Secker left have been as follows: the Reverend William P. Reid, 1944 to 1948; the Reverend Denmere John King, 1948 to 1950; the Reverend Andrew M. Heederick, 1950 to 1958; the Reverend Max L. Kor, 1958 to 1961. The rector to see the new church built was the Reverend Warren R. Borg, who took charge of the church in 1961.¹⁶⁷

Two churches, during the period from 1920 to 1960, were allowed to close because they were losing communicants. These two churches were the Church of the Good Shepherd and St. Paul's. The Church of the Good Shepherd was organized in 1889 on the north side of Omaha in what was then the outskirts of the city. Within a few years, the Good Shepherd was admitted into the Diocese as a parish-church. The church was not expanded until 1923 when the parish house was enlarged and a rectory was purchased for the priest.¹⁶⁸ The church was under the care of the Reverend R. F. Blanning. By 1929 the loss of communicants was a burden on the operation of the church.¹⁶⁹ The following year, in February,

¹⁶⁶ Nebraska Churchman, Vol. XII (June, 1964), p. 8.

¹⁶⁷ Journal of Proceedings of the Diocese of Nebraska, taken from the list of Clergy in the Diocese for the years 1944 to 1961.

¹⁶⁸ Journal of Proceedings of the Diocese of Nebraska.

¹⁶⁹ The Crozier, Vol. XXX (February, 1929), p. 4.

1930, Bishop Shayler had the unpleasant duty of closing the Good Shepherd.¹⁷⁰ The priest in charge was the Reverend Paul H. Baker, who resigned in February, 1930, and moved to California.¹⁷¹ The church building was kept open as a social center for the neighborhood.¹⁷²

The Church of the Good Shepherd's communicant strength was recorded at 302 in 1924. By 1928 the church had lost 156 members and was closed. During the late 1920's the property of the Church of the Good Shepherd had deteriorated to the point that it was not worth the cost of renovation. The congregation was not willing to undertake the responsibility of building a new place of worship.¹⁷³

The last rector in charge of the Good Shepherd was the Reverend Paul H. Baker. The priest was not a successful rector and while in charge of the church became mentally ill and had to be removed. An attempt was made to reunite the congregation, but the communicants never recovered from this tragedy. The church was allowed to close. The members of the Good Shepherd left the church and affiliated with other churches in the city.¹⁷⁴

¹⁷⁰Ibid., Vol. XXXI (December, 1930), p. 9.

¹⁷¹Ibid., Vol. XXXI (February, 1930), p. 9.

¹⁷²Journal of Proceedings of the Diocese of Nebraska, January, 1931, p. 55.

¹⁷³Letter to Author, August 23, 1963; author of this letter has requested that his name not be used.

¹⁷⁴Ibid.

The second church to close was St. Paul's. The church was opened in 1886 by Bishop Worthington; and by 1909, the membership had passed the one hundred mark. This mission-church had struggled ever since it was opened, but it appeared that St. Paul's was going to be organized into a parish-church in the 1920's.¹⁷⁵ The Reverend H. Francis Hines became the vicar in charge of St. Paul's and remained from 1920 to 1921. The following year of 1921 saw the expansion of the mission's operating facilities with a new rectory built and electric lights installed in the church.¹⁷⁶ In order to meet its financial obligations, the mission was allowed to borrow \$3,000 in January, 1921, at the time of the renovation of the church and new rectory.¹⁷⁷

The Reverend Stanley P. Jones succeeded the Reverend H. Francis Hines May 1, 1921, and remained until December, 1926. During the rectorship of Father Jones, a building fund was established (June, 1924) with \$200.¹⁷⁸ The church was meeting its obligations and there was an increase in communicants. From all appearances, the mission would soon be an independent parish.¹⁷⁹ With the resignation of the Reverend Stanley P. Jones, the Reverend James W. Smith took

¹⁷⁵Journal of Proceedings of the Diocese of Nebraska, May, 1909.

¹⁷⁶Ibid., January, 1921, pp. 39-40.

¹⁷⁷Ibid., January, 1922, p. 75.

¹⁷⁸The Crozier, Vol. XXV (June, 1924), p. 10.

¹⁷⁹Journal of Proceedings of the Diocese of Nebraska, January, 1924, p. 45.

charge for two months, to be followed by the Reverend Basil Sims Daugherty who took charge on February 1, 1927, leaving early in 1929. At the time of the Council meeting of 1927, St. Paul's had grown to such an extent that the mission relinquished its missionary grant to the Diocese.¹⁸⁰ The last rector to take charge of St. Paul's Mission was the Reverend George St. George Tyner who assumed the position in February, 1929.¹⁸¹ Under Father Tyner's guidance, the mission grew.¹⁸² An open air concert was held with St. John's of Omaha on the property of St. John's in September, 1930.¹⁸³

Father Tyner was considered a misfit as a priest and was, at the time of his appointment to the mission, too old for the position. It was said "the immediate cause of the closing of St. Paul's was the tactless fanaticism of its vicar [Father Tyner] who espoused 'Buchmanism'." To help make his position worse, the priest "identified himself as a friend of Bishop Shayler's," who was not appreciated by some of the communicants in the Diocese of Nebraska.¹⁸⁴ It was thought by some that St. Paul's should never have been closed. With some energy and more effort, the church could have remained operating, even if the Diocese had to operate

¹⁸⁰ Ibid., January, 1927, p. 33.

¹⁸¹ The Crozier, Vol. XXX (February, 1929), p. 4.

¹⁸² Journal of Proceedings of the Diocese of Nebraska, January, 1929, p. 56.

¹⁸³ The Crozier, Vol. XXXI (September, 1930), p. 10.

¹⁸⁴ Letter to Author, September 25, 1963; author of this letter requested that his name not be used.

the mission. There was no effort put forth to replace the loss of membership.¹⁸⁵ By 1932 the membership was 147, and by 1935 there were 150 members. The next year, the mission was officially closed, July 1, 1936, never to be reopened.¹⁸⁶

Other reasons have been put forth as to why St. Paul's and the Church of the Good Shepherd were closed. One was the turnover of priests in charge at St. Paul's. This church had a total of nineteen rectors at one time or another which averaged out about one new priest every two and one half years. Certainly, these changes were not conducive to growth and also were discouraging to the communicants. Another reason for the closing of these two churches was the Depression. There was not the rapid turnover of priests at the Good Shepherd Church. The neighborhoods of both churches again changed very rapidly from fashionable areas to ones where the "real estate became shabby and depressed."¹⁸⁷

Another reason for the decline of the Episcopal Church in Omaha concerned the episcopate of the Right Reverend Ernest V. Shayler. The Bishop had misfortune in his appointments of priests to the less prosperous missions and churches in the Diocese of Nebraska. Probably, one of the reasons for the bad appointments was that the Great

¹⁸⁵ Ibid., August 22, 1963.

¹⁸⁶ Journal of Proceedings of the Diocese of Nebraska, January, 1935. Also, see the appendices of the Journal for Communicant Strength, January, 1932 and January, 1935.

¹⁸⁷ Letter to Author, September 25, 1963; author of this letter has requested that his name not be used.

Plains States were known as the "Siberia of the Episcopal Church." Many priests preferred the comforts of the well established areas of the United States. As a result, many incompetent ministers ended their careers in the Great Plains.¹⁸⁸ The period of decline corresponds with the episcopate of Bishop Shayler who was Bishop of Nebraska from 1919 to 1938. His leadership of the Diocese was a stormy one. There seemed to be an indifferent quality of administration in the Diocesan office. The Bishop lacked the ability to direct the parish affairs tactfully with the priests and lay leaders. This caused ill feelings to develop. There were "three 'Cardinal' rectors of the city [who] had an intense personal dislike for [Bishop Shayler] and delighted in doing anything that would embarrass him or undermine his influence with the laity." The Bishop did not receive the proper support that he should have had.¹⁸⁹

One thing that was to plague the Bishop was the lack of funds at his disposal. The country was in the midst of a severe economic depression at the time. If the economic conditions had been better, possibly these churches that were closed could have been moved to other sections of the city where neighborhoods were more favorable to support a church.¹⁹⁰

¹⁸⁸Ibid., August 24, 1963.

¹⁸⁹Ibid., September 25, 1963.

¹⁹⁰Ibid.

Many circumstances prevailed during the growth of the church which were phenomenal in the early years 1856 to 1900. Only during the years after The Great War did the situation change. There was a social reaction and disillusionment as a result of World War I, causing the people to turn toward paganism. It has been stated that "It was not a good time for religion in America. The policy of the Episcopal Church in Omaha as elsewhere had been to cater to the socially prominent and well to do. There were no missionary funds available by which these churches could do social work in the areas [of slums and depressed sections of the city]."¹⁹¹

Bishop Shayler lacked the personality to administer a diocese efficiently. It was unfortunate that his episcopate coincided with the social reaction of the 1920's and the Depression of the 1930's. With more funds and more Christianity on the part of the people, the problems of the Episcopal Church in Omaha and in the United States might have been averted. In 1938 Bishop Shayler resigned, and a new Bishop was elected, the Right Reverend Howard R. Brinker. A year later the world was plunged into another global war. The Depression came to an end, and there was a return to prosperity. The free world won the Second World War, and with it, there was a return to religion in the United States.¹⁹²

¹⁹¹Ibid.

¹⁹²Ibid.

CHAPTER VIII

BROWNELL HALL, 1863 TO 1963

Brownell Hall had its origin in 1860 when Bishop Talbot came to the territory of Nebraska. It was his desire to establish a school for girls which would be one of the few of its kind on the frontier.¹ The Bishop began his search for a place to open his school in the Omaha area and soon came across such a site. In 1859, a company was formed which bought land and organized a town called Saratoga Springs, named after the resort area in the state of New York. This was to be a health resort, for a mineral spring had been found in the area. Subsequently, a hotel was constructed at what is now Twenty-fourth and Grand Avenue. The hotel was owned by a man named George Stevens. However, the enterprise failed to pay the owners; after one season of operation, it was closed.² It was here that Bishop Talbot, in 1861, bought the land and hotel for his new school for girls. The Bishop considered the location and its facilities well suited for the school and was reported later by one of his former teachers as saying it "proved to be admirably adapted to the purpose of education."³

¹Whitmarsh, op. cit., p. 165.

²Fanny M. Potter, Historical Sketch of Brownell Hall,

³Whitmarsh, op. cit., p. 166.

It was two years later, in 1863, before Bishop Talbot was able to open the school, because of the lack of adequate funds. With the purchase of the property in 1861, the Right Reverend Joseph C. Talbot asked for financial aid and this proved to be successful. Most of the money came from the Diocese of Connecticut through the efforts of the Right Reverend Thomas Church Brownell, by whose name the school was called. He helped to raise a substantial portion of the money.⁴ The school was opened on September 17, 1863, with the Reverend Orasmus C. Dake as the first principal of the school. The first faculty consisted of the following: Helen Liddiard, who was matron of the school; M. Louise Gilmore, who taught English in the school; Sarah J. Miser, who taught music; and Mrs. Orasmus C. Dake, who was in charge of the Primary Department. About forty students attended the school in this first year of operation, with the children coming from as far as Nebraska City, Council Bluffs, Omaha and other surrounding communities.⁵

The tuition was \$200 for each student which was sometimes paid in the form of produce or wood for use as fuel. The pupils lived in rooms which would accommodate two girls each. Each room contained a double bed, a small wood stove, a bureau, a washstand and two chairs. The Bishop's wife and women of the church from Omaha helped to supply linen and decorate the school. The student's dress in the early

⁴Ibid., p. 166.

⁵Ibid., p. 166.

years was a hoopskirt, full dresses, with undersleeves and lace collars. Some wore turbans and nubias which were the style in the 1860's. The girls in the primary school wore circle combs in their hair and had the hair bobbed. The secondary school girls braided the hair, either having a coil on the back of the head or on the top of the head.⁶ For the church services, the students and the teachers rode into Omaha to attend worship at Trinity Church.⁷

The course of study in the early years of the school was considered college preparatory. The subjects taught were: science, algebra, geometry, Book of Legendre, botany, physiology, chemistry, natural philosophy, geology, astronomy, and mental and moral science.⁸

From 1863 to 1869, there were three priests in charge of the school. The Reverend Orasmus C. Dake, the first principal, left the Hall in early 1864. The next rector of Brownell Hall was the Reverend Isaac Hagar who came to the school from Nebraska City. However, Father Hagar was only in charge a few months. The following principal was the Reverend Samuel Hermann, who remained at the school from 1864 to February 11, 1869. Father Hermann came to the school from Hartford, Connecticut. Under his guidance, the new school grew. A library which consisted of 1,000 books

⁶Potter, op. cit., pp. 17-18.

⁷Whitmarsh, op. cit., p. 166.

⁸The Church Guardian, Vol. I (May, 1877), pp. 28-29.

was the gift of Catherine Wolfe of New York.⁹ Father Hermann started a day school in Omaha which first met at the old state house in the city, and later met at quarters located on Dodge Street between Fourteenth and Fifteenth Streets. This branch school was closed in 1868 when Brownell Hall moved to Omaha. Courses of Latin, French, and German were introduced by the rector which he considered as a major requirement for graduation. He introduced the study of chemistry and natural philosophy and delighted the students with a demonstration of electricity. The school had a Friday night social in which Father Hermann showed electrical sparks, "and arranging guests in a ring [gave] all a shock."¹⁰

One of the teachers of the school who stood out as a prominent educator was Louise Gilmore, the first English teacher of Brownell Hall. She took charge of the school upon the death of the woman in charge. As was later said of her, "the school would undoubtedly have been obliged to close its doors but for her" valuable help in the early years.¹¹

An important step was taken by Brownell Hall in 1868 when the school was incorporated by the State Legislature of Nebraska. Bishop Clarkson called a meeting of named gentlemen which met at the school house for the election and approval of a board of trustees for the

⁹Whitmarsh, op. cit., pp. 166-167.

¹⁰Potter, op. cit., pp. 22-23.

¹¹Ibid., p. 22.

incorporation of the institution founded by Bishop Talbot. Those present at the meeting were: the Right Reverend Robert H. Clarkson, the Reverend Samuel Hermann, the Reverend William H. Van Antwerp, George W. Doane, G. C. Howell, Benjamin Almond, C. C. Chase, and Robert C. Jordan.¹²

The Bishop began the meeting by stating it was his desire to move the school to Omaha in order to draw more students to the school from Omaha families who, in turn, would have better advantage of education for their daughters. Bishop Clarkson also desired to share the responsibility in the removal of the school and its management in the city. The school was still to be under the jurisdiction of the Episcopal Church in Nebraska. The Bishop was to be president of the new board of trustees with the right to choose the principal of the school, and a majority of the board were to "be members of the Protestant Episcopal Church." The school had no debt of any kind and possessed "\$2,500 on balance of Collections made for the benefit of the Hall," if the church school moved. A unique feature of the school was mentioned by Bishop Clarkson, that the furniture of the school had been leased to the principal of the school, Father Hermann, which did not expire until 1870. It was his desire to continue the same arrangement with the principal until 1870.¹³

¹²Minutes of the Board of Trustees, Brownell Hall, March 10, 1868.

¹³Ibid.

The persons who were called to the meeting held at the school in Saratoga Springs, Nebraska, gave their consent to serve as the first board of trustees of the Hall. Robert C. Jordan was chosen the first secretary of the Board of Trustees. He was to make the application for legal incorporation with the probate judge of Douglas County. Afterwards, the men signed the legal document drawn up for the occasion. The following is a portion from the document:

In pursuance of an application heretofore duly made, the undersigned citizens of Omaha interested in establishing and conducting a Collegiate Institution in the City of Omaha do hereby adopt the following articles of Association, under the provisions of Section 15-18 inclusive of Chapter 25 of revised Statutes.

The name chosen for the corporation to operate the school was the Board of Trustees of Brownell Hall. The school was to be under the control of the Episcopal Church which was to carry on "in accordance with the doctrine discipline and worship" of the church.¹⁴

The Board of Trustees of Brownell Hall was to consist of not less than nine or more than fifteen members, and a majority of the board members were to be citizens of Omaha. The Bishop of Nebraska was automatically President of the Board of Trustees. There were to be two elective offices; the treasurer, and a secretary. Committees were to be appointed by the Bishop. These were the finance committee, a standing committee, and an educational committee which was to have control over the course of study at the school. The

¹⁴Ibid.

rector or principal of the school was to be nominated by the Bishop of Nebraska and was to be confirmed in that position by the Board of Trustees.¹⁵ These papers of incorporation were signed and filed in Douglas County on March 19, 1868, with the Probate Judge, R. J. Stock. The school was thus organized on a legal basis.¹⁶

At the Board of Trustees' meeting held on May 15, 1868, the original proposal by Bishop Clarkson for moving the school to Omaha was considered. John I. Redick offered to sell land at his residence to the Board for \$2,000 and would give the sum of \$500 out of the sale price to the school. The proposition was not accepted because the land at the location was not considered adequate.¹⁷ At the next meeting, an attempt was made to try to acquire land on Capitol Avenue near Trinity Church.¹⁸ Land was finally bought on lots five and six in block six, known as the Kountze and Ruth Additions at Sixteenth and Jones Streets. The Board of Trustees borrowed \$3,300 from C. R. Baker with the property held as security.¹⁹

Before the school moved into its new quarters, Brownell Hall held its first commencement exercise on July 10, 1868. The first graduating class consisted of two students, Helen

¹⁵Ibid.

¹⁶Ibid., March 19, 1868.

¹⁷Ibid., May 15, 1868.

¹⁸Ibid., May 18, 1868.

¹⁹Ibid., November 9, 1868.

Hoyt, and Helen M. Ingalls. The Omaha Herald remarked that this institution was one of the first to "pioneer education in Nebraska."²⁰

A year after the incorporation of Brownell Hall, Father Hermann resigned as rector of the school.²¹ Bishop Clarkson took immediate charge of the institution and conducted it personally for the remainder of the 1868-1869 school year. The Bishop "moved into the building, secured teachers, and reopened the school." He reported that the number of scholars increased during the remainder of the term. Before the school opened in the fall of 1869, Miss Elizabeth Butterfield became the principal, a position she was to hold until 1871.²² The following principal was Mrs. C. P. Hall who took charge in May, 1871 and resigned in 1876.²³

During Mrs. Hall's principalship, the attic of the school building was made into a dormitory to provide for more space in the school which was already outgrowing its quarters. The addition was estimated to cost \$500.²⁴ Under her guidance, the school had few rules and discipline problems were few among the students. The principal

²⁰The Omaha Herald, July 10, 1868.

²¹Minutes of the Board of Trustees, Brownell Hall, February 11, 1869.

²²Ibid., May 10, 1870; Potter, op. cit., p. 69.

²³Ibid., May 14, 1872.

²⁴Ibid., June 17, 1874.

expected every student to be a lady and encouraged them to tell the truth at all times. One particular aspect of the school that Mrs. Hall stressed was good health, and she saw that healthful standards were maintained in the school. Under her guidance, a course of general information was taught that was well appreciated by the students. She emphasized the study of the Christian Church, history, literature, art, and music as requirements for a sound education. A course of "Physical culture was introduced at this time. Miss Lillie Martun [was the] teacher, [with] dumb-bells, rings, wands and Indian clubs forming the apparatus." Students "were required to read well" and not to make any mistakes on "a paragraph in Blunt's Key to the Bible or Weber's Universal History." Mrs. Hall sent those students who did make a mistake to the English teacher to learn to read.²⁵

A silver medal, which was prized by all the students of the school, was given to the best speller in the school. The Bishop at one time while in the East offered to give a box of the finest French candies to the pupils who could spell a list of words that the Bishop had prepared. When he returned to Omaha, the Bishop found to his surprise that ten girls could spell the list correctly and gave each one a box of candy.²⁶

²⁵Potter, op. cit., pp. 75-76.

²⁶Ibid.

In the early years, the writing of poems and essays was encouraged. These were read to the student body every Friday. Mental arithmetic was sponsored on which students were checked "at least three times a week." Scholars were subject to a cross-examination by a Board of Examiners who questioned the student's knowledge in arithmetic, literature, and other subjects. The Very Reverend Alexander C. Garrett, Dean of Trinity Cathedral, was a member of the examining board who used to criticize the writers of essays. This procedure terrified all who came before the Dean.²⁷

When Mrs. Hall came to the school in 1871, there were only five children in the primary department; within one year the number rose to fourteen. The principal had to secure the services of another teacher and hired one of the early graduates of Brownell Hall, Lucinda B. Loomis. She was considered a "progressive teacher, [who] introduced sight reading and phonetic spelling."²⁸ Toward the end of Mrs. Hall's control of the school, the Panic of 1873 hit the school. There was still unpaid in 1876, tuition of \$1030 which was thought to be uncollectable. The Bishop had to borrow \$1,000 "in order to pay the teachers and employees."²⁹

In the fall of 1876, the Right Reverend Robert H. Clarkson appointed the Reverend Robert Doherty, "who had

²⁷ Ibid., pp. 76-86.

²⁸ Ibid., p. 77.

²⁹ Minutes of the Board of Trustees, Brownell Hall, May 3, 1877.

been for some time a most valuable teacher in the school," to be principal of the school. Father Doherty had come to the Diocese of Nebraska in 1874 from Toronto, Canada, and took charge of St. Stephen's Church, Grand Island, Nebraska. In the following year, April 1, 1875, the priest became a teacher at Brownell. The Bishop considered his principalship of the school to be excellent, and requested in 1877 that a more permanent arrangement be agreed upon between the Board of Trustees and the priest who was to have full charge over the finances and employment of the personnel. The proposal by Bishop Clarkson for the direction of the school by Father Doherty was approved by the Board of Trustees.³⁰

In 1864, the school had proved to be a valuable institution for the school was overcrowded and needed new quarters for the increased enrollment. As was mentioned before, the attic of the school was furnished as a dormitory in 1874. In 1877 the Reverend Robert Doherty purchased land south of the Hall and erected "an excellent house." It was reported by 1879 that an additional three story building was needed to accommodate a further increase in the number of students. The principal wished to have "a school room for the primary department, and a chapel--all of them much needed for the comfort and efficiency of the institution."³¹

³⁰Ibid., May 8, 1877; Whitmarsh, op. cit., pp. 167-168.

³¹The Church Guardian, Vol. III (July 15, 1879), p. 8.

In 1880 the Bishop called a special meeting of the Board of Trustees to consider the construction of a proposed addition to the buildings at Sixteenth and Jones Streets. It was decided by the Trustees to borrow \$3,000 and raise an additional sum of \$2,000 for the new addition.³² The estimated cost for the new addition proposed was \$10,000.³³

At the Diocesan Council of 1881, the Bishop stated in his annual address that the new addition was not erected as planned on the property of Brownell Hall. Only a primary school building was constructed, the funds coming from contributions by the citizens of Omaha. Bishop Clarkson felt a new Brownell Hall was necessary to provide adequate facilities for the education of the young ladies in attendance at the school.³⁴ Again, it was explained to the Board of Trustees that the school needed to enlarge its quarters, and the Bishop and the rector of the school were authorized to secure a loan of \$4,300 to build an addition.³⁵ Finally, the school authorities decided to find new quarters with modern equipment. The city of Fremont offered to donate ten acres of land and contribute \$10,000 if the school were moved to that city.³⁶ The Trustees decided not to move to Fremont.

³²Minutes of the Board of Trustees, Brownell Hall, July 29, 1880.

³³The Church Guardian, Vol. III (September 15, 1880), p. 191.

³⁴Journal of Proceedings of the Diocese of Nebraska, May, 1881, p. 32.

³⁵Minutes of the Board of Trustees, Brownell Hall, March 14, 1882.

³⁶Ibid., April 30, 1883.

Other sites were offered as possible locations for a new school in Omaha. James M. Woolworth was willing to donate land he owned near Hanscom Park. His offer was accepted at first. These two offers were made on April 30, 1883.³⁷

At the meeting of April 30, 1883, the Bishop announced to the Board of Trustees, "that he had the promise of \$10,000 for the new Hall and hoped to realize a like sum from the sale" of the Sixteenth and Jones Street property. As soon as he could collect between \$25,000 to \$30,000, the Bishop hoped to begin erection of a new school building. The Right Reverend Father in God's idea was to build only a portion of new facilities.³⁸ On July 30, 1883, James M. Woolworth presented his plans for the construction of the new quarters on land he had already donated to the school in which sixteen lots of land were to be given to the Trustees. Construction was to begin not later than November, 1884, with the first wing to be finished by 1886. The land was "to be deeded to the Cathedral in simple fee."³⁹

By the end of August, 1883, the Board of Trustees of Brownell Hall reconsidered the resolution which was passed on July 30, 1883, officially accepting the land offered by James M. Woolworth, because the foundation would have to be reenforced at an additional cost of \$6,000. This was more

³⁷Ibid., April 30, 1883.

³⁸Ibid., April 30, 1883.

³⁹Ibid., July 30, 1883.

than the Board expected to pay.⁴⁰ Toward the end of 1883, the school was offered land on South Tenth Street by the Kountze family. The proposed offer requested the Trustees to erect a brick or stone building to cost not less than \$30,000, which had to be completed within two years, and if more land was needed, the Kountze family would offer that portion which would be necessary to erect an adequate school. The offer was "to remain open for nine months."⁴¹

Before any actual construction was to take place, the first Bishop of Nebraska died in March, 1884, leaving the Diocese without a chief priest. His death caused the Board of Trustees to further delay the erection of a new Brownell Hall. In the meantime, Father Doherty became impatient over the continued delays. The rector of the school read a portion of the late Bishop's diary in which Bishop Clarkson "agreed to raise \$12,500 for the building of a new Brownell Hall, and "to pay off any indebtedness of the school." If there was a debt incurred from the construction of the new Hall, the late Bishop had planned to pay the interest.⁴² Father Doherty wished to continue with the erection of a new building and finally sent a letter to the Board of Trustees threatening to resign, if the school authorities continued at their present pace. He believed it was necessary to stop the operation of the old school until new quarters were built.⁴³

⁴⁰Ibid., August 30, 1883. ⁴¹Ibid., December 3, 1883.

⁴²Ibid., March 15, 1884. ⁴³Ibid., April 2, 1885.

From the time Bishop Clarkson spoke of the need of new quarters for Brownell Hall, the Board of Trustees had been unable to find a suitable site. The Kountze offer had expired. Finally, several other offers were made. Charles Turner was willing to give land at Thirty-first Street in what was known as the East Addition in the name of the owner of the land, a Mr. Whitney. Then, S. H. H. Clark and Guy A. Barton offered land called Baker Farm which was outside the city. A further offer was made by James M. Woolworth in the name of a Mr. Megeath. After several more offers were made, another offer came from the Kountze family who decided to present the Tenth Street site to the school again. The area consisted of twelve lots on a tract of land which "was 275 feet on the east side of Tenth Street and running back 300 feet." The new school was to be constructed of "a good substantial brick or stone" material. Two years were given in which to erect the hall and occupy the land. The building was to cost not less than \$40,000 when it was completed. The Board of Trustees considered all the offers made but adjourned without acting because the Bishop was absent from the meeting.⁴⁴ The Church Guardian announced on May 18, 1885, that the Board of Trustees had accepted the Kountze family donation.⁴⁵

In the meantime, plans were drawn for a school by H. C. Darrow in accordance with instruction from Father

⁴⁴Ibid., April 6, 1885.

⁴⁵The Church Guardian, Vol. VIII (May 15, 1885), pp. 120-121.

Doherty, which was not to exceed the cost of \$45,000.⁴⁶ A contract was let to a contractor, J. B. Brogden.⁴⁷ However, before the actual construction was begun, James M. Woolworth sent a letter to the Board of Trustees objecting to the design accepted by the school. Mr. Woolworth stated that "all engagements with Mr. Darrow" were dissolved and that the Board of Trustees "are free to consider plans as if nothing had been done." His first objection to the design was that many items were left out of the plan which were to be included (in "the cost of the building within [Darrow's] figures,") and the bid exceeded the estimated costs as a whole. He argued further, on several other grounds. First, there was "no distinct [portion] of the building that [could] be distinguished as Sheldon Hall." George B. Sheldon of Chicago had contributed \$12,000 toward the erection of a new Brownell Hall and had not been consulted on the design. J. M. Woolworth felt that the donor of such a large sum of money should be consulted as to how his gift should be used. Second, the design was in poor taste as to style. Apparently, the first plan was too ornate and expensive to construct. The last argument, which was the most important, was that the building had no "brick partition walls and safe fire escapes." Mr. Woolworth felt the first design contained too much wood which was "food for flames" if the structure caught

⁴⁶Minutes of the Board of Trustees, Brownell Hall, October 13, 1885.

⁴⁷Ibid., November 23, 1885.

fire. The safety of the students should be of primary importance in the construction of a new Brownell Hall.⁴⁸

Concluding his statement against the plans designed by H. C. Darrow, James M. Woolworth thought a fire-proof building should be built, and if the school authorities could not finance a large building, a smaller edifice should be constructed. His second suggestion was the hiring of a competent architect who would follow the desires of the Board. Woolworth named a Mr. Whitehouse of Chicago as a choice of architects and proposed to write to G. B. Sheldon concerning the design. After considerable discussion, the Board of Trustees rejected the design by H. C. Darrow.⁴⁹

On March 15, 1886, a Mr. Ellis, who was an architect, was consulted for a design by the Trustees. He drew a basic plan that would cost between \$38,000 and \$40,000.⁵⁰ Three days later the Board of Trustees decided to employ Ellis to draw "plans and specifications to complete the North Wing and central building." The cost of construction was not to exceed \$45,000.⁵¹ The final plans were drawn and ceremonies were held on June 12, 1886 to lay the cornerstone of the new quarters. It was stated at the ceremonies that "The structure will have four stories and a basement on a concrete foundation." The school which took five years

⁴⁸Ibid., December 7, 1885.

⁴⁹Ibid., December 7, 1885.

⁵⁰Ibid., March 18, 1886.

⁵¹Minutes of the Board of Trustees, Brownell Hall, August 3, 1886.

to plan was at last built. The old property was reported sold on August 3, 1886, to William F. Lorenzen for \$24,000. This offer for the Sixteenth and Jones Street site was accepted by the Trustees.⁵²

During the fall of 1886, George B. Sheldon came to Omaha to discuss the new edifice then being constructed with the Brownell Hall authorities and his dissatisfaction with it. G. B. Sheldon did not feel his views were being given consideration. The structure was to be a memorial to Sheldon's mother and "unless it was to be finished [as he wished] and without debt," he wanted to erect a church which was to serve as a chapel for the school. Sheldon said "the church [was] to be finished and furnished and ready for use at a cost of \$15,000." The Chicagoan hoped to be relieved of his earlier proposition of \$12,000.⁵³ At a Trustees' meeting held on October 30, 1886, the Bishop gave his approval for acceptance of the second offer of George B. Sheldon, allowing him to construct a church. This was approved by the Board of Trustees.⁵⁴

The Right Reverend George W. Worthington had the pleasure of announcing to the Diocesan Council of 1887 that he had blessed and officially opened Brownell Hall in its new structure on February 9, 1887, "and what is yet more

⁵²Minutes of the Board of Trustees, Brownell Hall, August 3, 1886.

⁵³Ibid., September 28, 1886.

⁵⁴Ibid., October 30, 1886.

satisfactory to report, every available space" in the school was occupied. The Bishop felt that the South Wing of the school must be built to provide for the rapid increase in enrollment.⁵⁵

In 1887 the Reverend Robert Doherty leased the school in an agreement which was to run for seven and one half years from the Board of Trustees. A contract was drawn up on December 30, 1886, and was approved in March of the following year. This lease gave Father Doherty complete control in operating the school and maintenance of the facilities for the education of the pupils in the school.⁵⁶ During the year of 1887, the Board of Trustees secured a loan from the Mutual Benefit Life Insurance Company of Newark, New Jersey, for \$10,000 at six per cent interest to run for five years. The reason given for obtaining such a loan was to pay a floating indebtedness which came from the construction of the new building.⁵⁷ The final expenditure for the erection of the new building was near \$65,000. The school spent an additional \$10,000 on new furniture. The property was valued at \$60,000 which brought the total value of the property thus far to \$135,000. Father Doherty bought the furniture under the agreement of the lease reached with the Board of Trustees. The furniture was to become the permanent

⁵⁵Journal of Proceedings of the Diocese of Nebraska, May, 1887, pp. 18-19.

⁵⁶Minutes of the Board of Trustees, Brownell Hall, March 9, 1887.

⁵⁷Ibid., May 10, 1887; June 29, 1887.

property of the school.⁵⁸ Two years later the debt was paid on the school mortgage which left the school free from any financial burdens.⁵⁹

Within two years after the new school building was opened, there were 132 students. Out of this number there were seventy-three boarders, which was an increase of twenty-one compared with the previous year. The school had become crowded.⁶⁰ Because of the increased enrollment, arrangements were made to secure a loan of \$10,000 to construct the south wing of the building. A loan of \$10,000 at six per cent interest was secured with the Northwestern Mutual Life Insurance Company of Milwaukee.⁶¹

The Panic of 1893 took its hold upon the school, and by 1894 the rector of the school called a special meeting of the Board of Trustees to announce that the attendance in the school had fallen off sharply which caused difficulties for Father Doherty in meeting the financial obligations of a new lease he signed in 1891.⁶² At the Diocesan Council of 1894, Father Doherty reported on the financial conditions of the school, and stated that "In the presence of a free school system [the public schools] the ultimate lot of a

⁵⁸Journal of Proceedings of the Diocese of Nebraska, May, 1877, p. 80.

⁵⁹Ibid., May, 1889, pp. 79-80.

⁶⁰Minutes of the Board of Trustees, Brownell Hall, May 12, 1891.

⁶¹Ibid., November 19, 1891.

⁶²Ibid., January 20, 1894.

purely pay school is either endowment or extinction at some period, whether approximate or remote." The rector felt that the tuition of a private school was not enough to maintain its existence. Brownell Hall was the only school in the country, he thought, that was not endowed to meet the financial problems that arose from time to time. The school was almost bankrupt and did not have the finances to pay its staff.⁶³ The financial problems continued. The number of students was small. Father Doherty resigned and was released from his contract with the school.⁶⁴ The Board of Trustees took charge of the school and closed the doors of the institution for the term of 1897 to 1898.⁶⁵

The committee on Diocesan Education gave a report for the year of 1898 which stated that Brownell Hall was "under threat of foreclosure by the mortgagor, the Northwestern Life Insurance Company of Milwaukee." The committee said the mortgage was for \$10,000 and there were back payments of city paving taxes near \$5,000. After investigation, the committee recommended the school be reopened. The country's business was reviving, and it was thought the school could operate without any further financial trouble. All effort was being made to re-open Brownell Hall.⁶⁶ To help prevent

⁶³Journal of Proceedings of the Diocese of Nebraska, May, 1894, pp. 62-62.

⁶⁴Minutes of the Board of Trustees, Brownell Hall, February 10, 1897; May 15, 1897.

⁶⁵Ibid., February 22, 1898.

⁶⁶Journal of Proceedings of the Diocese of Nebraska, May, 1898, pp. 18-20.

foreclosure on the school, the Board of Trustees negotiated a loan from Mrs. J. D. Creighton of Omaha for \$10,000 at six percent interest. Apparently, this sum was applied to the old mortgage and prevented foreclosure.⁶⁷

At the time the Hall obtained a new loan, Mrs. Louise Upton was asked by the school authorities to be the next principal, and "made a verbal proposition" which she accepted.⁶⁸ Mrs. Upton remained in charge of the school until March 8, 1901, when she resigned. Brownell Hall continued to operate for the remainder of the school year without the services of a principal.⁶⁹ Miss Euphan W. Macrae was approved by the Board of Trustees to fill the vacancy created in 1901.⁷⁰

During the principalship of Euphan Macrae, the tuition of the school was raised as follows: for boarders per year, the charge was \$350; for school instruction, the tuition was sixty-five dollars in the primary school; seventy-five dollars for the first two grades; eighty dollars for the third and fourth grades; for the four years of high school, the tuition charge was \$100.⁷¹ In 1903 the tuition rates were raised to \$400 for boarders, \$100 for

⁶⁷Minutes of the Board of Trustees, Brownell Hall, June 2, 1898; June 3, 1898.

⁶⁸Ibid., June 2, 1898.

⁶⁹Ibid., March 8, 1901; March 11, 1901.

⁷⁰Ibid., April 3, 1902.

⁷¹Ibid., May 27, 1902.

day students, and forty dollars for lunches in the school.⁷² In order to make sure the parents of daughters paid the tuition, no student was to be graduated from the school until payment was made.⁷³

As evidence of the important work that was being done at Brownell Hall in educating young ladies of the Nebraska area, its graduates were receiving, upon graduation, certificates of entrance into the finest Eastern colleges and universities of the country.⁷⁴

Sometime during 1909, Euphan W. Macrae resigned as principal and was replaced by Miss Marsden.⁷⁵ Miss Euphemia Johnson became the next principal of the school. No exact date was found when the new head of the school came.⁷⁶ In 1913, the Bishop of Nebraska asked for an endowment to be established to meet the costs of operation for Brownell Hall. The Bishop feared the school would be unable to meet expenses with the revenue from tuition alone.⁷⁷ In conjunction with the alumni association of the Hall, a plan was worked out to raise \$50,000 for the new endowment. The sum collected was "to be used to increase the salaries of the teachers and to better conditions at the Hall." There was

⁷²Ibid., May 1, 1903.

⁷³Ibid., April 12, 1904.

⁷⁴The Crozier, Vol. XI (June, 1901), p. 93.

⁷⁵Journal of Proceedings of the Diocese of Nebraska, May, 1918, pp. 57-58.

⁷⁶Ibid., May, 1904, p. 65.

⁷⁷Ibid., May, 1913, pp. 51-54.

no mention of how much was raised for the endowment in 1913.⁷⁸ A special committee for future plans for the school was appointed in early 1914 and soon gave its report to the Board of Trustees. The committee remarked that the school had accomplished excellent work in the community and came to the conclusion that a new site was needed "to make it a stronger and greater factor in the education work in the middlewest." Since the school was approaching its fiftieth anniversary, the committee thought this was the opportune time to expand the school.⁷⁹

Land was investigated in 1914 by the committee of future education in an area called Fairacres, the extreme western portion of Omaha. The owners of this area had agreed "to donate a site comprising about ten acres" of land, providing the school authorities could raise enough funds to construct a good substantial building. An architect, George B. Prinz, was asked to design a new building with the assistance of the principal of the Hall, Euphemia Johnson. Plans were drawn for a building which was to cost about \$260,000. The new structure proposed would hold fifty-four boarders and allow up to 150 students for instruction. There were to be three wings to the school: (1) a two story wing; (2) a main administrative wing; and

⁷⁸Minutes of the Board of Trustees, Brownell Hall, May 28, 1914.

⁷⁹Ibid., May 28, 1914.

(3) the home wing of three stories where the boarders would live. The new quarters, as the owners of the ten acres stipulated in their offer, were to be constructed and occupied by September 1, 1916. The Board of Trustees was given until July 1, 1915, to accept the ten acres.⁸⁰

Upon examination of the school facilities on South Tenth Street, the committee on future education gave the following opinions to support their proposals for moving the school to a new location. Brownell Hall had been able to enroll about 100 girls up to 1914. The report continued "the entering class corresponds somewhat to the last year of the grade school." The equipment was "not adequate to meet the demands" for proper education for there was no assembly hall; classrooms were too small, and the science department lacked modern equipment. It was mentioned that the only area of the school which was adequate, was the gymnasium and it even lacked a swimming pool and showers.⁸¹ The Board of Trustees did accept the offer of the ten acres in the Fairacres Addition. To celebrate the school's fiftieth anniversary, the school authorities launched a campaign to raise money called the "Forward Movement Plan," which was presented to the public in the fall of 1914.⁸²

⁸⁰Ibid., May 28, 1914.

⁸¹Ibid., May 28, 1914.

⁸²Journal of Proceedings of the Diocese of Nebraska, May, 1915, pp. 62-62.

By the end of 1916, the sum of \$139,986 had been raised in subscriptions for the erection of a new Brownell Hall.⁸³ It appeared the situation was favorable for the erection of new quarters, but the United States entered World War I in 1917. All was ready for the construction to begin. Only \$60,000 was needed to be raised which was attempted in 1917.⁸⁴ On January 23, 1918, the principal, Miss Johnson resigned, which action was to take effect at the end of the school year 1917 to 1918. At the same time, the Board of Trustees announced the closing of the school in June, 1918, until World War I was ended.⁸⁵ There were three reasons given for the proposed closing: (1) the school was not able to subscribe the \$200,000 as a requirement for the Fairacres site; (2) the war effort was more important, which caused shortages in construction material necessary for the erection of the new building; and (3) the authorities of the school did not wish to lower its standards by remaining at the old site. The old equipment had become inadequate.⁸⁶

However, strong appeals came from many people to keep Brownell Hall open despite the reasons mentioned for closing.

⁸³Minutes of the Board of Trustees, Brownell Hall, December 19, 1916.

⁸⁴The Crozier, Vol. XVII (June, 1917), p. 73.

⁸⁵Minutes of the Board of Trustees, Brownell Hall, January 23, 1918; Journal of Proceedings of the Diocese of Nebraska, May, 1918, pp. 55-56.

⁸⁶The Crozier, Vol. XIX (February, 1918), p. 25.

So strong was this feeling, that an association was formed to operate the school until the war ended or when the Board of Trustees was able "to resume its . . . management." The association was willing to raise "funds to guarantee the venture" and find suitable temporary quarters. It was to be a day school only with no boarders.⁸⁷ The school was opened in the fall of 1918 on South Twenty-eighth Street which was within fifteen minutes from downtown Omaha. Tragedy struck the school. The new principal, Miss Thomas, was a victim of a pneumonia attack that developed into influenza--an epidemic which was sweeping across the United States. The assistant principal took charge of the school and maintained its high standards in instruction.⁸⁸ In August, 1919, a house was rented for boarding students.⁸⁹

In the fall of 1920, Miss Sarah MacDonald became the new principal.⁹⁰ In April of 1920, the ladies who were in charge of the school reported to the Board of Trustees that they would have to close the school if new quarters were not found soon.⁹¹ At this time, the Board of Trustees decided to relieve the ladies from operating the school and leased

⁸⁷Journal of Proceedings of the Diocese of Nebraska, May, 1918, p. 59.

⁸⁸Ibid., May, 1919, p. 35.

⁸⁹The Crozier, Vol. XXI (August, 1919), p. 12.

⁹⁰Minutes of the Board of Trustees, Brownell Hall, March 5, 1920.

⁹¹Ibid., April 5, 1920.

the property on South Twenty-eighth Street for the next academic school year.⁹² Finally, the school authorities decided to go ahead with the plans for a new school.

In December, 1917, the old site on South Tenth Street was sold to David Cole who represented a Methodist group. The sale was for \$40,000 which was confirmed in January, 1921.⁹³ In October, 1920, three locations were investigated by a committee to find a suitable area: Forty-eighth and Cass Streets, Fifty-first and Howard Streets, and Fifty-fifth and Western Avenue.⁹⁴ After considerable data had been gathered on these three areas, the committee "interviewed Mr. George, relative to securing a location in Dundee." The area inquired about was a piece of land called Happy Hollow which contained eleven acres. Terms for buying the land were \$100,000 with \$25,000 down and the balance to be paid by October 31, 1924, without charge of interest. The school officials were to be allowed to occupy two acres and the rest of the land was to be used by the Happy Hollow Golf Club.⁹⁵ On October 13, 1922, an agreement was reached for joint use of the facilities. A portion of the club house was to be used for classes and a portion for the club.⁹⁶

⁹²Ibid., June 24, 1921.

⁹³Ibid., December 17, 1919; January 21, 1921.

⁹⁴Ibid., October 29, 1920.

⁹⁵Ibid., January 21, 1921; January 29, 1921.

⁹⁶Ibid., October 13, 1922.

Plans for the new building were carried on, and on March 22, 1923, the architect had completed the plans. The design called for a new school building which was to accommodate not less than 150 students or more than 200. There was, in the plans, a section for a dormitory to house the out-of-town students which was to handle between forty and fifty students.⁹⁷ By July 2, 1923, the Hall had received subscriptions which totaled \$138,488.75.⁹⁸ In the fall of 1923, a contract to build the new school was let to Peter Kiewit Construction Company for \$73,000 which was the lowest bid.⁹⁹ In securing the new land, the school officials had to borrow \$25,000 from various banks in order to meet its obligation to the Happy Hollow Golf Club.¹⁰⁰

From 1922 to 1925 there were two new principals. Helen E. Loth was the next head of the school. Under her guidance, the faculty in 1922 was reorganized with several new teachers added to the staff of the school.¹⁰¹ The next principal of the school was Lora L. Newman who was selected in July, 1923.¹⁰² During her leadership, the articles of incorporation were amended. At a Board of Trustees' meeting

⁹⁷Ibid., March 22, 1923.

⁹⁸Ibid., July 2, 1923.

⁹⁹Ibid., September 7, 1923.

¹⁰⁰Ibid., April 4, 1924.

¹⁰¹The Crozier, Vol. XXIII (May, 1922), p. 9.

¹⁰²Minutes of the Board of Trustees, Brownell Hall, July 2, 1923.

held on April 14, 1924, the school authorities made the vice-president of the Board the presiding officer in case the Bishop was absent when a meeting was held. There was to be an annual meeting of the Board of Trustees "on the second Tuesday in May of each year." A special meeting could be called either by the Bishop or by five members of the Board. The remaining portion of the articles amended was the formation of an education committee which was to have charge of the course of study at the school, the tuition rate, and departmental work in education at the school.¹⁰³

On May 1, 1924, the new quarters of Brownell Hall were occupied. In construction of the new building, a central heating system was built which was to supply heat to the new building and the administration building. Rooms in the dormitory were constructed either as double or single rooms, each with a bath. The old building was converted into the regular school edifice for administrative matters. This structure was once the old Patrick Homestead. The main emphasis of the school was still college preparatory based on entrance requirements for the finest universities in the country.¹⁰⁴

A financial problem arose between the school and the Happy Hollow Golf Club over the \$75,000 still owed to

¹⁰³Ibid., April 14, 1924.

¹⁰⁴The Crozier, Vol. XXV (April, 1924), p. 3.

the club for the purchase of the property. The Board of Trustees attempted to borrow the remaining portion owed to the club from the First Trust Company of Omaha¹⁰⁵ It was reported on October 24, 1924, that the school could only negotiate a loan of \$65,000 which left \$10,000 to be paid the club.¹⁰⁶ The Happy Hollow Golf Club demanded the remaining sum.¹⁰⁷ Finally, the Board of Trustees was able to negotiate a new loan of \$65,000 from the Metropolitan Life Insurance Company.¹⁰⁸ Later, the Trustees were presented a plan by Mr. Fraser, who offered, in the name of the Woodmen of the World Life Insurance Company, a loan of \$125,000 to liquidate all past indebtedness.¹⁰⁹ On May 6, 1925, Mr. Fraser informed the Board of Trustees that the requirements had been met for the proposed loan from the insurance company. It was secured for \$90,000 instead of the \$125,000.¹¹⁰

Before the loan was obtained from the Woodmen of the World Life Insurance Company, Dora L. Newman resigned as principal of the school because of health reasons.¹¹¹ A Miss Alba Willard Bowen was approved on July 21, 1925, as the next principal.¹¹² In a letter to one of the Board members,

¹⁰⁵Minutes of the Board of Trustees, Brownell Hall, n. d.

¹⁰⁶Ibid., October 24, 1924. ¹⁰⁷Ibid., October 27, 1924.

¹⁰⁸Ibid., February 7, 1925. ¹⁰⁹Ibid., April 22, 1925.

¹¹⁰Ibid., May 6, 1925; The Crozier, Vol. XXV (September, 1925), p. 10.

¹¹¹Ibid., April 18, 1925. ¹¹²Ibid., July 21, 1925.

the new principal had the unpleasant task of notifying them that there was a deficit of \$4,316.80 out of which only \$2,434.80 could be raised to lower the figure to \$1,881.92.¹¹³ For the year 1927, another deficit was recorded. The amount was \$1,500.¹¹⁴ In 1928, there was still another deficit reported which was \$1,821.35.¹¹⁵ To meet all these deficits and provide additional funds for the needed renovation during these years, the school authorities were forced to secure two loans. One came from the Woodmen of the World Insurance Company for \$3,600 that was devoted to the renovation. The second loan came in 1928, which was obtained from the First National Bank for \$1,500.¹¹⁶ After the school opened in the fall, a surplus of funds was announced to the Board of Trustees and all the receipts and bills were accounted for in October, 1928.¹¹⁷

In April, 1929, the school decided to have a campaign to raise \$200,000 for the improvement of the school and its facilities.¹¹⁸ The fund raising was to begin in the spring of 1930. Mrs. Mary Reed, at the same time, offered to the school \$10,000 to be applied on the debt owed to the Woodmen of the World Insurance Company, "with the provision that the

¹¹³Ibid., May 10, 1926.

¹¹⁴Ibid., May 2, 1927.

¹¹⁵Ibid., May 21, 1928.

¹¹⁶Ibid., July 24, 1927; June 6, 1928.

¹¹⁷Ibid., October 26, 1928.

¹¹⁸Ibid., April 15, 1929.

Board of Trustees" raise a sufficient amount to retire the debt.¹¹⁹ However, before these plans could be carried out, the depression began, causing the school more financial problems.

The school attempted to renovate the plant, but could alter only the dormitory and provide for improvement of the dining and kitchen facilities.¹²⁰ No new buildings were erected, and the campaign was not carried out. On December 10, 1931, Miss Bowen the principal, was having difficulty collecting tuition of \$6,400 owed to the school from the previous year.¹²¹ The following spring unpaid tuition amounted to \$10,462.25.¹²² In May, 1932, the school had a deficit of nearly \$10,000. Most of the deficit came from unpaid tuition.¹²³ During the early years of the depression, the enrollment remained high. In 1931, the principal of the school reported 167 enrolled. By September, 1933, the number of students had dropped to seventy-one. The teachers had their salaries cut by ten per cent, and were willing to have additional cuts so that the school could meet its expenses.¹²⁴ The student enrollment in the fall of 1934 was fifty-eight with an expected deficit of \$5,000 for the

¹¹⁹Ibid., June 5, 1929.

¹²⁰Ibid., July 8, 1931.

¹²¹Ibid., December 10, 1931.

¹²²Ibid., April 26, 1932.

¹²³Ibid., May 17, 1932.

¹²⁴Ibid., June 19, 1931; September 15, 1933.

operation of the school. The Hall managed, however, to pay the deficit due to a pledge of \$2,500 from Mrs. Mary Reed.¹²⁵

The Board of Trustees began an intensive campaign to find more students for the school. One Board member suggested that the school tell the supporters of the school that if the enrollment did not increase, the institution would have to close its doors.¹²⁶ In May, 1935, the Bishop gave a report of the financial committee. The report called for a reduction of the tuition so that the public should not think Brownell Hall was a school for the wealthy. There was also a plan for increasing the enrollment, which called for the support of the alumni. Plans were made for a series of teas enlisting the support of the business community, securing more support from the Episcopal Church, and using publicity to advertise the school.¹²⁷

The main financial burden was the mortgage of \$90,000 which was held by the Woodmen of the World Life Insurance Company. Because of the depression, the insurance company delayed the demand for payments from the school until the economic condition of the country improved.¹²⁸ By 1936 it became necessary to take some action in regards to the mortgage. The responsibility in meeting the payment still

¹²⁵Ibid., December 10, 1931.

¹²⁶Ibid., February 5, 1935.

¹²⁷Ibid., May 28, 1935.

¹²⁸Ibid., May 8, 1934.

plagued the school. It was suggested on April 2, 1936, "that the trustees raise sufficient money so that the mortgage can be compromised." The amount recommended was \$15,000 or more.¹²⁹ At the next Board of Trustees' meeting, it was thought by some members that the school should be closed for a while, which would "wake up" the people connected with the school to its problems. Dean McGinley felt that if the school was closed it would never reopen again. The next suggestion was to find more students to keep the school open; other members thought a junior high school department for boys would bring in more students and tuition money.¹³⁰

A proposition was drawn up by a member of the Board of Trustees of the school which was presented to the Woodmen of the World Insurance Company to settle the payments owed by the Hall. The school officials agreed to raise \$25,000, and would try "to guarantee the interest for one year," provided that the principal of the mortgage could be reduced to \$50,000 at four per cent interest on whatever amount could be raised. Many members of the Board felt that \$25,000 could be raised.¹³¹ By November, 1936, the school was able to secure \$52,742, which reduced the mortgage to \$51,484. Through subsequent negotiation with the insurance

¹²⁹Ibid., April 2, 1936.

¹³⁰Ibid., April 15, 1936.

¹³¹Ibid., November 26, 1936.

company, the interest rate was lowered to four and one half percent, which brought the principal of the mortgage to \$45,000. Thus, the school was saved from foreclosure.¹³²

The Trustees of Brownell Hall, towards the end of the financial crisis, had received complaints about the principal, Miss Bowen, and her management of the school.¹³³

A few weeks later it was hoped, by some members of the Board, to reorganize the administration of the school and employ new teachers. It was felt that this could not be accomplished until 1939. In the meantime, it was agreed to work closely with the principal, and to give her the "express appreciation of the years of loyal and capable service."¹³⁴ However, rumors were heard that Alba W. Bowen has resigned. This was confirmed on June 2, 1937, and the school appointed Marguerite H. Wickenden as the next principal.¹³⁵

From 1938 the school's financial situation took a turn for the better. Then enrollment began to increase. In 1939 there were reported eighty-two students.¹³⁶ Also, during this time, Mary Reed offered again the \$10,000 to relieve the school of the indebtedness of \$45,000, on condition that there was a fund raising campaign to pay off the

¹³²Ibid., November 26, 1936.

¹³³Ibid., January 13, 1937.

¹³⁴Ibid., January 27, 1937.

¹³⁵Ibid., June 2, 1937.

¹³⁶Ibid., October 11, 1939.

debt.¹³⁷ Plans were being developed at various Board meetings. One plan was a private drive for funds among the school's friends, rather than having a public drive. However, nothing was done to relieve the school of indebtedness.¹³⁸ By 1940 the enrollment reached a total of ninety-five students.¹³⁹

At the beginning of 1941, the Brownell Hall school authorities were notified by the Woodmen of the World Insurance Company that only one payment had been made since the agreement reached in 1936. The company was willing to lower the interest charge to four per cent, and reduce the payments of the school on the mortgage, provided the school would pay the mortgage off completely by November 20, 1946. The agreement was for the school to make a payment of \$2,000, and for the future payments to be paid when due.¹⁴⁰ With this agreement the Trustees had to raise \$1,500. Again, contributions were asked for, which netted \$2,682.14 by 1942. This enabled the school to make payments for 1941 and 1942.¹⁴¹

January 14, 1942, Miss Wickenden resigned as the principal, and was replaced by Miss Peters.¹⁴² For the fall

¹³⁷Ibid., January 5, 1938.

¹³⁸Ibid., February 2, 1938.

¹³⁹Ibid., February 14, 1940.

¹⁴⁰Ibid., February 12, 1941.

¹⁴¹Ibid., September 10, 1941; January 14, 1942.

¹⁴²Ibid., January 14, 1942.

of 1942, a new principal was secured, Dorothy C. Beck.¹⁴³
 In the fall of 1942, the enrollment reached eighty-three.¹⁴⁴
 However, the school operated that year with a deficit of
 \$5,520.04.¹⁴⁵ On March 17, 1943, the Board of Trustees was
 informed by the executors of the Mary Reed estate, that a
 bequest of \$50,000 in the form of an endowment had been left
 for the school.¹⁴⁶ In May, 1944, the Board of Trustees bor-
 rowed \$35,000 from the trust fund held by the United States
 National Bank, and bought the mortgage held by the Woodmen
 of the World Insurance Company. The remaining portion of
 the bequest from Mary Reed was invested in United States
 War Bonds.¹⁴⁷

In January, 1943, the old administration building
 was in need of renovation. The old boiler of the school was
 not working, and it was estimated that the installation of
 a new boiler would cost between \$5,700 and \$6,200.¹⁴⁸ Under
 these conditions, the school authorities planned to increase
 the student enrollment and develop future plans. In June,
 1943, Mr. Morris Jacobs of Omaha gave his advice on the
 attempt to increase enrollment and raise necessary funds for

¹⁴³Ibid., April 29, 1942.

¹⁴⁴Ibid., September 23, 1942.

¹⁴⁵Minutes of the Board of Trustees, Brownell Hall,
 November 24, 1942.

¹⁴⁶Ibid., March 17, 1944.

¹⁴⁷Ibid., May 17, 1944.

¹⁴⁸Ibid., January 18, 1943.

the school. He thought there should be a field worker and more volunteer support from outside the school. Some scholarships were increased for those who lived outside Omaha. That an attempt be made to create a "crusading spirit for Brownell Hall" was suggested, and that a committee for informing the public be formed called Greater Brownell Hall Committee. This new committee, which was to be organized, was to work out and develop definite plans for the school.¹⁴⁹ In September, 1943, the construction of a new school building and a chapel was discussed.¹⁵⁰ Later, it was decided by the Building and Grounds Committee to keep up the old building. It was considered less expensive and was apparently within the financial means of the school's finances.¹⁵¹ A complete renovation of the school's facilities was estimated to cost \$6,000.¹⁵²

Through the efforts of many people connected with the school, the enrollment began to increase. In the fall of 1944, there were 147 students registered in the school, sixteen of whom were boarders. In the fall of 1945, the enrollment reached 147 with twenty-three boarders.¹⁵³

¹⁴⁹Ibid., June 16, 1943.

¹⁵⁰Ibid., September 15, 1943.

¹⁵¹Ibid., February 17, 1944.

¹⁵²Ibid., May 12, 1944.

¹⁵³Ibid., October 25, 1944; September 19, 1945.

The Board of Trustees of Brownell Hall began to plan for a new building and chapel at the end of World War II. In February, 1945, Mr. Prinz and Mr. Wallace, architects, were asked to present sketches for the proposed new chapel.¹⁵⁴ The school was not able to build the new chapel which was to cost about \$40,000. The main reason given was that there was a housing shortage in Omaha and the school could not obtain a building permit.¹⁵⁵ In November, 1947, the school officials decided to establish a Centennial Fund for the celebration of the school's one hundredth anniversary in 1963. The fund was to be used for the proposed expansion of Brownell Hall. It was hoped that the amount of \$100,000 could be raised by 1963.¹⁵⁶ By 1949 the new chapel was begun and finished by December 1, 1949.¹⁵⁷

In 1950 the Trustees of Brownell Hall thought that the school needed the services of a new principal. After considerable discussion, the school officials decided to employ the services of Dr. Claude Henry as the new Headmaster of Brownell Hall. At the same time, the authorities asked for the resignation of the principal, Miss Beck, which was to become effective at once. No reason was given as to why there was a change in personnel of the school.¹⁵⁸

¹⁵⁴Ibid., February 28, 1945.

¹⁵⁵Ibid., November 20, 1946.

¹⁵⁶Ibid., November 20, 1947.

¹⁵⁷Ibid., September 21, 1949; May 27, 1949.

¹⁵⁸Ibid., August 30, 1950.

Before there was a change of personnel in the school's leadership, the treasurer of the Board of Trustees reported a deficit of \$8,300. This was the first of a series of large deficits the school was to face in the next ten years of operation.¹⁵⁹ Another deficit of \$9,179 was recorded in 1951; \$10,000 for 1953; and \$10,000 for 1954.¹⁶⁰ In January, 1952, a surplus of \$5,800 from operating expenses was recorded.¹⁶¹ Because of the many large deficits in the early 1950's, Dr. Henry, the Headmaster, proposed to the Board of Trustees that a campaign be started which was to last over a nine year period to raise \$300,000 as an endowment for these deficits. It was thought that this amount would sustain the school.¹⁶²

In October, 1950, the Education Committee recommended to the Board that boys be admitted to the Hall through the first four grades.¹⁶³ This recommendation was voted down in November, 1950.¹⁶⁴ Again in 1952, the idea of admitting boys was brought forth in a school called Talbot School for Boys.¹⁶⁵ This time it was passed, and on May 21, 1953, there were thirty-nine boys enrolled.¹⁶⁶

¹⁵⁹Ibid., March 15, 1950

¹⁶⁰Ibid., April 25, 1951; May 21, 1952; March 24, 1954.

¹⁶¹Ibid., January 28, 1953.

¹⁶²Ibid., June 17, 1954.

¹⁶³Ibid., October 18, 1950.

¹⁶⁴Ibid., November 15, 1950.

¹⁶⁵Ibid., May 21, 1952.

¹⁶⁶Ibid., May 27, 1953.

In 1954, the Board of Trustees felt that new facilities were needed for Brownell Hall, and subsequently, proposed a new building program. It was thought that the chapel should be used as a focal point for the new construction. The old administration building was to remain in use until a new school edifice was constructed in the northeast section of the property. The new structure was "to include a Domestic Science Room, small auditorium to seat approximately 250 persons, arts and crafts room, music room, office spaces and class rooms." The new building was estimated to cost \$375,000. The Board thought that the school should raise between \$750,000 and \$1,000,000 for an endowment fund to pay for the new facilities and future deficits.¹⁶⁷ In order to carry out this plan as proposed in 1954, William R. Cumerford of Kansas City, Missouri, was asked to survey Omaha with the object of raising money for the project, and he suggested that a public relations program of twelve to eighteen months was necessary to get more information to the public about the school before the actual fund raising should begin.¹⁶⁸

Again, the plan for a co-educational institution for Brownell Hall was presented. There were some supporters of the school who were not in favor of admitting boys to the school. Most of these people did not object to admitting

¹⁶⁷ Ibid., October 27, 1954.

¹⁶⁸ Ibid., February 10, 1954.

boys to the pre-school.¹⁶⁹ After further consideration of co-education at Brownell Hall, the Education Committee reported that most of the teachers were against admitting boys to the school. Some of the staff were favorable to co-education in the lower grades. The committee then presented its recommendation. The school should admit boys only on condition that there were eight students or more in a given class, and that this class contain an equal number of boys and girls. The report was accepted by the Board of Trustees.¹⁷⁰

To carry out the new development of Brownell Hall, an assistant headmaster, I. I. Domas, was employed, who was to be a public relations man.¹⁷¹ The campaign to raise money for the school was to begin on January 1, 1957 in an attempt to collect \$750,000.¹⁷² Architectural plans were completed by October, 1955. Dr. Henry discussed these plans with the Board of Trustees. He explained that the new building would be one story with two split levels. The administration building, he said, was "in constant need of repairs" and was a fire hazard. Since Brownell Hall "has a wide range of grades," the new structure was designed "to permit multiple use of facilities" and was to be built of sound proof material, so that classes would not disturb each other. There

¹⁶⁹Ibid., February 9, 1954.

¹⁷⁰Ibid., March 23, 1955.

¹⁷¹Ibid., July 25, 1955.

¹⁷²Ibid., September 28, 1955.

were to be multiple entrances for the different parts of the new building. The total expenditure for the new edifice was estimated to be \$385,000, which was less equipment.¹⁷³ In January, 1956, Mr. Cumerford recommended that the school raise between \$500,000 and \$750,000. The public relations man from Kansas City recommended that the school show a need of the new school building, secure effective leadership for the fund drive, and use timing to obtain the donations. The school had already received \$41,000.¹⁷⁴

In May, 1956, a meeting of the Trustees was called where it was proposed that the land south of the dormitory be sold so that the school would have funds immediately. The arguments for selling the land were as follows: (1) it would reduce the operating budget of Brownell; (2) the school ought to build a new guest house dormitory that was to cost \$100,000 and replace the old dormitory; (3) the school would retain the most favorable portion of the land, which was adequate for the future needs of the school; (4) Brownell Hall would have new equipment; (5) this sale would later enable the school to move to a new location (apparently, debt free); and (6) the school would not have to provide funds for extensive repairs needed for the old dormitory.¹⁷⁵

¹⁷³Minutes of the Board of Trustees, Brownell Hall, October 26, 1955.

¹⁷⁴Ibid., January 6, 1956.

¹⁷⁵Ibid., May 16, 1956.

Bishop Brinker spoke against the sale of any portion of the school land. He also stated that the dormitory was an asset in the school's operation which had saved the school from extinction. The Bishop continued:

we're not here to liquidate; we are here to build. If some of our business-men had their way, the dormitory would have been closed down long since. Yet, time and again it has been the dorm [itory] that has made it possible for the school to survive.

The president of the Board of Trustees felt that if any portion of the land were sold, the school would not move ahead, but remain where it was the rest of its existence.¹⁷⁶ A few months later, the Board of Trustees was again presented with the idea of selling the property of Fifty-fifth and Underwood Avenues and moving to a new location. Land at Ninety-fourth and Pacific Streets was donated by A. W. Gordon. The chapel and other equipment were to be moved to the new proposed site. This proposal was not accepted. Bishop Brinker wished the school to remain on the Happy Hollow Land which he considered the most adequate site.¹⁷⁷

When the campaign began for the building fund, it was thought by some members of the Board of Trustees in January, 1957, that only \$150,000 to \$200,000 could be raised.¹⁷⁸ While the fund drive was in process, a contract was let to build the new edifice. This was signed in November, 1957, with the Parsons Construction Company. When all the

¹⁷⁶Ibid., May 16, 1956.

¹⁷⁷Ibid., June 4, 1956.

¹⁷⁸Ibid., June 10, 1957.

contracts were let, such as the electrical and plumbing, the total costs for construction were \$441,000.¹⁷⁹ At the end of the drive, the school officials had received in subscriptions, a total of \$537,987.43.¹⁸⁰ Mr. and Mrs. Clarke Swanson, Mr. and Mrs. Gilbert Swanson, and Mr. and Mrs. F. T. Bucholz had contributed earlier the sum of \$25,000 toward the new building.¹⁸¹

The new building was completed and was in use by April 22, 1959.¹⁸² The new school edifice carried an indebtedness of about \$50,000, and the Board felt a need to pay this in ten years. It was felt that the school would have to have an endowment which would produce \$20,000 income yearly to meet the operating expenses and pay for the debt.¹⁸³ In this way the new school was completed with entirely modernized facilities. During the years the new edifice was being built, the school enrollment reached 250 students, an all time high for the school.¹⁸⁴

In July, 1959, Dr. Henry presented his resignation as Headmaster of the school.¹⁸⁵ He was succeeded by the present (1963) Headmaster, John H. Bruce.¹⁸⁶

¹⁷⁹Ibid., November 4, 1957.

¹⁸⁰Ibid., December 31, 1957.

¹⁸¹Ibid., October 26, 1955.

¹⁸²Ibid., April 22, 1959.

¹⁸³Ibid., January 28, 1959.

¹⁸⁴Ibid., October 28, 1959.

¹⁸⁵Ibid., July 9, 1959. ¹⁸⁶Ibid., August 4, 1959.

The Episcopal Church had founded four educational institutions in Nebraska--Nebraska College located at Nebraska City; Worthington Military Academy at Kearney; Bishop Clarkson School of Nursing in Omaha, which is still functioning; and Brownell Hall. In 1963 the Hall marked its one hundredth anniversary. It was founded in 1863 by the Right Reverend Joseph C. Talbot. For a century, the school had provided a solid religious and educational study for its students and proved to be a valuable asset for the Episcopal Church in Nebraska.

CHAPTER IX

BISHOPS OF NEBRASKA FROM WILLIAMS TO RAUSCHER 1908 TO 1964

The third Bishop of Nebraska was the Right Reverend Arthur L. Williams. The Diocese of Nebraska began the process of electing a co-adjutor bishop. First, the canons and constitution were amended to allow the election of an assistant bishop.¹ After this was accomplished, the Diocesan Council proceeded to choose the Reverend Arthur L. Williams, who was rector of Christ Church, Chicago, Illinois. Bishop Williams was born on January 30, 1856, in Ontario, Canada. The family moved to the United States in 1860.

Father Williams was graduated from Greenwich Academy, Greenwich, Rhode Island in 1877. He went to work for the Colorado, Utah and Pacific Railroad and was with this company when he decided to study for the priesthood. In 1886 the future Bishop resigned his position with the railroad company and entered Western Theological Seminary in Chicago and graduated in 1888.²

Father Williams was ordained as a priest by Bishop Spalding of Colorado, and served at several missions and

¹Journal of Proceedings of the Diocese of Nebraska, May, 1899.

²The Crozier, Vol. X (October-November, 1908), p. 145.

churches in Colorado. He was later rector of Christ Church in Woodlawn, Chicago; and while at this post, he was elected as the Co-adjutor Bishop of Nebraska. The Bishop was consecrated on October 18, 1899, at Trinity Cathedral by Bishop Worthington and other bishops of the Episcopal Church. This was the second consecration to take place at the Cathedral.³ When Bishop Worthington died on January 7, 1908 in France, the Right Reverend Arthur L. Williams became the third Bishop of Nebraska.⁴

On January 29, 1919, Bishop Williams died of a heart attack which caught the Diocese by surprise. When he became a bishop, the Diocese was "in a rather confused and uncertain condition." After careful consideration of these conditions the Bishop began a quiet reform so that friction would not develop against his policies. He was able to institute reforms in the administration of the Diocese of Nebraska. The Bishop was patient with his clergy, and after winning their confidence, was able to demand their best service. He was always willing to work with the lay people. Undoubtedly, his early business experience was of great value in his dealings with his clergy and laymen. He called upon the people for advice and respected their opinions. However, he never allowed himself to be persuaded to follow anybody's opinion until after careful consideration. In fact, he never

³Ibid.

⁴Ibid.

allowed himself to become a dictator of policy. When differences of opinion developed among his communicants, he was able to resolve these differences in a friendly way. The result was co-operation in the Diocese.⁵

The Diocesan Council of 1919 proceeded to elect a new Bishop for the Diocese of Nebraska. The Reverend Ernest V. Shayler of Seattle, Washington was chosen on the first ballot. Father Shayler notified the Standing Committee of his acceptance. The Bishop was born in North Morton, Berkshire, England, and came to the United States with his family at an early age. The family settled in Ohio where he was educated for the ministry. He was ordained a priest by the Bishop of Ohio and was assigned the care of Calvary Church, Sandusky, Ohio. Afterwards, he served as rector of Grace Church, Oak Park, Illinois. Father Shayler left the Chicago area having accepted the rectorship of St. Mark's in Seattle.⁶ At the time of the priest's arrival in Seattle, there was a debt of \$12,000 on St. Mark's Church which the priest was able to get paid. The church in Seattle operated a settlement house on the waterfront which was to provide needed assistance for the poor. At the end of World War I, St. Mark's was selected to become the Cathedral for the Diocese of Olympia, and Father Shayler helped to begin a building program before he

⁵Ibid., Vol. XX (March, 1919), pp. 3-8.

⁶Ibid., Vol. XXX (September, 1929), pp. 1-4; Journal of Proceedings of the Diocese of Nebraska, May, 1919, p. 41.

was elected the fourth Bishop of Nebraska.⁷ A committee was formed during the episcopate of Bishop Shayler to conduct a survey of the city of Omaha "in the Interest of Church development." One communicant from each mission and church in the city was appointed to the committee which recommended the removal of St. John's to a favorable site. The committee stated that Omaha was growing towards the north and west in the 1920's. As a result of the survey, St. John's was moved near the Minne Lusa District.⁸

In 1938 the Right Reverend Ernest V. Shayler, after almost twenty years of service to the Diocese of Nebraska, presented his resignation to the House of Bishops of the Episcopal Church and the Standing Committee of the Diocese. The Bishop stated in 1938 "that a younger and stronger man can be of greater value to the church than [was] possible under my leadership." The chief priest of the Diocese had a physical breakdown in 1936 that came from the heavy strain of administrating to the Diocese during the Depression.⁹

The Right Reverend Howard R. Brinker was elected in 1939 to succeed Bishop Shayler as the fifth Bishop of Nebraska. He was consecrated on January 25, 1940.¹⁰ The Bishop was educated at the University of Pennsylvania and received his

⁷ Ibid., p. 3.

⁸ The Crozier, Vol. XXV (June, 1924), p. 3.

⁹ Journal of Proceedings of the Diocese of Nebraska, January, 1938, p. 19.

¹⁰ Ibid., October, 1939, pp. 26-27.

theological education at Philadelphia Divinity School. He spent his early years as rector of Christ Church in Douglas, Wyoming. He was called from this post and became the rector of St. Bartholomew's Church, Chicago, Illinois, and was the priest in charge of this church when Father Brinker was elected the fifth Bishop of Nebraska.¹¹

Upon his arrival to the Diocese of Nebraska as the next Bishop, the new chief priest inaugurated regular meetings of the clergy which were held on the second Tuesday of each month, called "holy Tuesday". The new Bishop came to the Diocese of Nebraska with a planned program. After having surveyed the conditions of the Episcopal Church in Nebraska, "he set up functional organizations to meet the objectives of the Church's work." Departments or divisions were staffed with priests and laymen "who would carry out a detailed program." After having accomplished the re-organization of the administration, Bishop Brinker saw that to have an effective program for the Diocese, the Missionary District of Western Nebraska had to be merged with the Diocese of Nebraska. Bishop Brinker had the difficult task of persuading all the missions and churches of both districts to approve the plan. Then, the Bishop had to receive consent for the merger from the General Convention of the Episcopal Church. With this accomplished in 1946, "there was hope for continuity and progress" which, as may be seen, has

¹⁰Nebraska Churchmen, Vol. X (January, 1955), pp. 6-7.

resulted in considerable growth for the Episcopal Church in the state of Nebraska.¹²

Before Bishop Brinker came to the Diocese in 1940, "there was no diocesan program of any kind, no diocesan organization, no diocesan life and no optimism." Under his leadership, the Diocese of Nebraska "came to life [and was] filled with enthusiasm for a growing and effective program." The Bishop possessed tact and personality and quickly won the loyalty of his priests and laymen. The salaries of the priests in the Diocese, which were very low, were raised. The chief priest brought good men to fill the vacant rectorships of missions and churches. Many of these have remained in Nebraska, and have not gone to other dioceses. A Diocesan newspaper was revived to help promote the new program which focused the life of the area on God's work. However, the Right Reverend Howard R. Brinker never tried to become a dictator of policy. His program was effective.¹³

Another important aspect of the fifth Bishop of Nebraska was the rebuilding of the two Diocesan institutions: the Clarkson Hospital and Brownell Hall. Brownell Hall was almost closed during the Depression for financial reasons. The school was revitalized under the Bishop's directions. Co-education was introduced and a new building was added to the facilities during the 1950's. A new hospital building was

¹²Ibid.

¹³Ibid., Vol. V (February, 1950), p. 4.

constructed to replace the poor facilities that the Bishop found when he took charge of the Diocese in 1940.¹⁴

On January 21, 1962, the Right Reverend Howard R. Brinker retired as the fifth Bishop of Nebraska and was succeeded by the Right Reverend Russell T. Rauscher who was consecrated as the second Co-adjutor Bishop of Nebraska on May 2, 1961. Bishop Rauscher was born on July 19, 1908, in Lockridge, Iowa. He was graduated from Iowa Wesleyan University in 1939 and then entered Seabury-Western Theological Seminary and received his Bachelor of Divinity degree in 1941. He was ordained a priest by Bishop Longley of Iowa and served several churches in Iowa before entering the United States Navy as a chaplain. Upon his release from the Navy, Father Rauscher returned to Iowa. In 1948 the priest received a call to become rector of St. Andrew's Church in Lawton, Oklahoma. While at this post, he was called to active duty and served a year in Korea as an Army Chaplain. In 1951 he returned to Oklahoma and was rector of All Soul's Church in Oklahoma City when he received notice of election as Co-adjutor Bishop of Nebraska. He was consecrated as the second Co-adjutor Bishop of Nebraska on May 2, 1961. On February 1, 1961, he became the sixth Bishop of Nebraska.¹⁵

Two new missions have been organized since 1961 under the direction of Bishop Brinker and Bishop Rauscher. The

¹⁴Ibid., Vol. X (January, 1955), pp. 6-7. Also see Chapter VIII on "Brownell Hall."

¹⁵Brochure supplied by the Diocese of Nebraska, August 24, 1964.

first mission was the Church of the Holy Spirit in Bellevue, Nebraska, that was an outgrowth of services that were held for the military personnel at Offutt Air Base near Bellevue. The first services were held in the old Presbyterian Church, built in the 1850's, on July 2, 1961. Land has since been acquired for the construction of a new church. The rector assigned to the work was the Reverend James N. Brockman, the present rector (1964).

A small group of Episcopalians became interested in holding services of the Episcopal faith in the Omaha-Millard area and appealed to the Bishop of Nebraska for help which soon came. The first services were held on September 2, 1962, and on January 31, 1963, the Church of the Holy Family became an organized mission of the Diocese. The priest assigned to do the work in Millard was the Reverend Samuel S. Elliston, the present rector (1964); under his guidance, the five households have grown to thirty-two. In 1964 the Nebraska Builders for Christ Loan, begun by Bishop Rauscher, had provided the necessary funds for the building of a new church at One Hundred-twentieth and Shirley Streets. It has been estimated that the new structure will be completed in September, 1964.¹⁷

¹⁶Diocese of Nebraska, Official Records.

¹⁷Nebraska Churchman, Vol. XII (February, 1964),
p. 3.

CHAPTER X

CONCLUSION

The Episcopal Church was among the first churches to be established in Omaha. Now that over a hundred years have elapsed, it is perhaps an opportune time to review its development in the longer perspective, to recapitulate the high points of its growth, and to make several observations along the way.

The General Convention of the Protestant Episcopal Church of 1835 passed a resolution that was to have an effect on the whole church. The resolution stated that the purpose of Christianity was the spreading of Christ's words. Thus, the Episcopal Church became missionary minded. The result of this statement was the spreading of the faith to the frontier. The Right Reverend Jackson Kemper who was chosen the First Missionary Bishop of the Episcopal Church founded the church in Iowa, Missouri, Minnesota, and Wisconsin. Toward the end of his career, Bishop Kemper came to the Nebraska Territory, and while there surveyed the new land as a possible missionary field. In 1854 the Congress of the United States passed the Kansas-Nebraska Bill that opened the territory for settlement. Two years later, a group of settlers desired to have the Episcopal faith in Omaha and appealed for help.

Almost coincident with the opening of the Nebraska Territory, the Episcopal Church had its beginnings. Bishop Kemper came to Nebraska in 1856 and gave his approval for a church to be organized in Omaha. The members of this church adopted the name of Trinity. Nobody, at the time, thought the church would become a cathedral. Father Watson was chosen the first rector. By 1862 the church was incorporated by the territorial legislature of Nebraska. A new missionary bishop was appointed by the General Convention of 1860, the Right Reverend Joseph C. Talbot, and five years later was succeeded by the Right Reverend Robert H. Clarkson, who was destined to organize the Diocese of Nebraska with Trinity Church as a Cathedral. In 1868 the Vestry of Trinity Church asked the Bishop to use the church as a Cathedral, which Bishop Clarkson accepted only on terms that the Bishop had the right to nominate priests for the rectorship of the church.

In 1872 the Diocese of Nebraska was reorganized by Bishop Clarkson and leading laymen of the Diocese. It was soon discovered that a firmer type of organization was needed to administer the Diocese of Nebraska. The organization chosen was the Cathedral System which was based on the type developed by the early Christians. Trinity Church burned in 1869; with the Cathedral instituted in 1872, the Bishop and Vestry of Trinity Cathedral began to plan the erection of a new building. Not until 1880 was the construction begun, which took three years to complete. The following year, 1884, Bishop Clarkson, who had labored so hard for the Diocese, died.

The Right Reverend George W. Worthington was chosen as the second Bishop of Nebraska. Under his administration the Diocese of Nebraska took on new vigor. The Bishop organized several new churches when he took charge of the Diocese: St. John's, All Saints', and St. Paul's. In 1887 Bishop Worthington's dream for a group of associated priests was realized by the establishment of the Associate Mission of Omaha. This was an earlier idea which he was not allowed to put into practice until he became Bishop. The Associate Mission of Omaha was to prove its value in the 1890's and early 1900's. Many missions were organized in and around Omaha. Some were not successful. St. Andrew's, St. Martins', and St. Mark's came under the control of these young priests, which enabled these churches to grow and become parish-churches in the Diocese of Nebraska. However, the Associate Mission of Omaha did not last. Bishop Williams, who succeeded as the third Bishop of Nebraska, in 1908, was not able to secure the services of young priests.

In 1899, Bishop Worthington was forced by poor health to have the Diocese of Nebraska elect a Co-adjutor Bishop to carry on the major part of his work. The Right Reverend Arthur L. Williams was chosen for the task. Under Bishop Williams' control no new missions were established except St. Stephen's in North Omaha, which was to adopt the name of St. John's. Two churches were closed during his episcopate: St. John's and St. Matthias'. Many small missions under the Associate Mission of Omaha were closed when the missionary

organization ceased functioning. In 1919 Bishop Williams died suddenly.

The fourth Bishop of Nebraska was the Right Reverend Ernest V. Shayler. His episcopate was a stormy one. Many laymen and priests in the Diocese would not cooperate with the Bishop. Two churches were closed during this period in Omaha: St. Paul's and the Church of the Good Shepherd. The Bishop had the misfortune of appointing incompetent priests, and was forced to close many small missions and churches. The church membership grew very little in Omaha during the 1920's and 1930's. The Depression occurred during the 1930's, and there were no funds available for Bishop Shayler in his missionary work.

What were the reasons for the closing of the many missions and churches from 1912 to 1936? What were the conditions of the church during this time? What were the attitudes of the clergy and laymen toward the Episcopal Church?

At the turn of the century, large numbers of people from southern and eastern Europe began to come to the United States, and this movement did not abate until after World War I. Before 1890 the immigrants came from northern Europe. The new immigrants were different from those who had come earlier. The southern and eastern European culture, ideas, and political habits were unlike the cultural and political ideas of those who came from the northern part of Europe. One of the main problems was the language barrier. For the most part, they were uneducated people who could not read or

write. These people tended to gather together to form Little Italies, Little Polands, and Jewish Ghettos, which made it quite hard for the established religions in the United States to perform missionary work. These people also brought over their own forms of Christianity or Judaism which added to the problem. As a result of these people being uneducated and not being able to speak the English language, there was a tendency on the part of the older people who were established in the country to shun the new immigrants. They were not of Anglo-Saxon or Protestant background in many cases, and therefore, were not considered Americans.

When these new immigrants came to the United States the Episcopal Church did not attempt to supply priests to work among them. Priests were not being trained to speak in these foreign languages. Many of these new people were Roman Catholic who brought with them priests of their faith who could speak in their language. It took some twenty years before the Episcopal Church woke up to the situation and took definite steps to correct the lack of missionary work among America's foreign born. There was actual hostility or no interest on the part of laymen to help establish missionary work in areas of the cities where the new immigrants settled. St. John's and St. Matthias' felt the effects of the foreign elements which replaced the communicants who moved to other parts of Omaha. Bishop Williams attempted to work among the immigrants, but was not successful. A boy's club was started at St. John's. Finally, the Bishop was

forced to close both churches and sell the properties. The Diocese could support them no longer.

In the 1930's, the Right Reverend Ernest V. Shayler had to close two churches. The Church of the Good Shepherd had functioned for many years at Twenty-first and Ohio Streets. The property had deteriorated in the 1920's and the communicants felt it was not worth the effort to renovate or to move the church to a favorable location. The last rector in charge of the church became mentally ill, an unfortunate condition, which the communicants never forgot.

St. Paul's was suddenly closed in 1936. The only reason stated at the time was that there were not enough communicants to operate the mission successfully. The mission had, however, survived the worst part of the Depression and had 150 members in 1935. There seemed to be a lack of interest on the part of the church members. No effort was put forth to replace those members who transferred to other churches. The last rector of the church, Father Tyner, was a fanatic whom the communicants did not appreciate. There were many rectors in charge of St. Paul's with only an occasional priest remaining more than two years. This did not allow for a church to have much continuity of work, and was displeasing to communicants.

Some sections of Omaha, which were considered fashion centers changed in a few decades after they were built becoming depressed areas of slums and cheap rooming houses. Episcopalians who had supported churches in these areas moved

and became affiliated with other Episcopal Churches in the city. The Episcopal Church had developed an unofficial policy of catering to the socially prominent and well-to-do. Funds were not available to priests who were interested in working among the foreign born. Some congregations even opposed their rectors, who held such ideas. Finally, in 1919, the Episcopal Church took steps to establish missionary work among the foreign born. Until this date, little or no work was conducted among the immigrants.

The episcopates of the Right Reverend Arthur L. Williams and the Right Reverend Ernest V. Shayler corresponded with the decline of the Episcopal Church in Omaha. In a twenty-four year period (1912-1936) four major churches were closed. No new missions were undertaken in Omaha until the 1960's. There was a personality conflict with Bishop Shayler over his administration of the Diocese of Nebraska. He was not able to secure the appointments of competent priests to many missions and churches. In fact, the Midwest was known as the "Siberia of the Episcopal Church," and the clergy of the church preferred the well-established areas of the United States. Many priests and laymen of the Diocese would not cooperate with the Bishop, especially during the Depression when funds were not available for missionary work. The operation of the Episcopal Church in Omaha and the Diocese seemed to come to a standstill.

One of the problems that the Episcopal Church faced was a lack of financial resources when they were needed. When a new church building was erected or an addition was

built on the church, the church officials would ask for a subscription to pay the construction costs. Invariably, the costs were greater than anticipated. Again, the Vestry of these particular churches would ask for a further donation from the congregation, which usually was never obtained. The result was an indebtedness on the churches. In the earlier years, when Nebraska was considered a frontier state, many of the churches in Omaha received financial assistance for building an edifice from eastern churchmen. Trinity Cathedral was built through the generous contributions of friends and relatives of Bishop Clarkson. St. Barnabas' Church erected a new place of worship in 1915. The actual construction costs were more than was estimated. The Vestry of this church attempted to relieve the indebtedness, but was not able to do so. All Saints' had a similar circumstance. That church was not consecrated debt free until 1920, thirty-five years after All Saints' was organized. What makes this indebtedness unique was the fact that some of the construction was carried on during a period of prosperity.

Many communicants of the various Episcopal Churches in Omaha were disinterested in their churches. It was there for baptism, confirmation, marriage, and burial. Outside of this many communicants lacked a real understanding of the problems each church faced. Only a small group of communicants in each church gave their time to serve the church. These few people tried to tell the other members what the church was for, but they were seldom successful.

From 1856 to 1900 the Episcopal Church in Omaha had grown from one church to thirteen with a total of 1,779 communicants. In 1879 the Journal of Proceedings of the Diocese of Nebraska showed there were 365 members. By 1890 the number of communicants had grown to 1,293, which was a seventy-three per cent increase in communicants compared with the membership of 1879. From 1890 to 1900 the increase of church members was only thirty-five per cent. Out of the total population of 102,555 for the city of Omaha, the percentage of membership for the Episcopal Church was one and nine-tenths per cent. From 1900 to 1910 the church membership increased further, but after this date there was a loss.

The number of churches also began to decrease during this period of history. This was not to be stopped until 1936 when St. Paul's Church of Omaha was closed. This left the Episcopal Church with eight churches out of the thirteen that were operating in 1900. Even though the number of communicants increased with the population growth of Omaha, the percentage had decreased to one and four-tenths per cent in 1910, then fell to about one and two-tenths per cent in 1930. The population for the city of Omaha in 1910 was 157,959. There was a sudden drop in the membership of the church in 1920 to 1,968 as against a city census of 191,601. The percentage for 1920 was one per cent. The communicant strength increased a little over 100. The membership was 2,758 for 1940. From 1940 to 1950 the increase was 594, and from 1950 to 1960 the church membership rose by 1,443, the highest rate for any ten year period in the history of the Episcopal

Church in Omaha. The communicant strengths were 3,373 for 1950 and 4,816 for 1960.

In a comparison of the major faiths and their growth with the population of the city of Omaha, all the major Christian denominations grew during the period from 1906 to 1956. The Episcopal Church had the least growth. The Roman Catholic Church recorded a membership of 15,033 in 1906 which was increased to 44,180 by 1936 and to 88,914 by 1956. The Lutherans increased from 2,235 in 1906 to 10,217 by 1936 and to 32,678 by 1956; the Methodists from 3,230 in 1906 to 5,380 by 1936 and to 13,889 by 1956; the Presbyterians from 3,323 in 1906 to 7,619 by 1936 and to 11,818 by 1956; the Baptists from 1,923 in 1906 to 6,713 by 1936 and to 4,884 in 1956 (this does not include the Negro Baptists); and the Congregationalists from 1,184 in 1906 to 2,505 by 1936, and to 5,235 in 1956. Even though the period between the First and the Second World War was not a good time for religion in the United States, the major faiths grew. Only the Methodists and Lutherans recorded losses, about 2,000 each during the Depression. The Episcopal Church, during this same period grew from 2,094 communicants in 1906 to 2,799 by 1936 and to 5,351 by 1956. This is not an impressive record for the Episcopal Church in Omaha.

In 1938 Bishop Shayler resigned as Bishop of Nebraska, and a new Diocesan was elected. The Right Reverend Howard R. Brinker was chosen as the fifth Bishop of Nebraska in 1939. The Bishop instilled renewed vigor by the appointment

of competent priests to many small missions and churches. He received greater cooperation from the laymen and priests of the Diocese than Bishop Shayler had received. Membership began to grow in the See City. St. Barnabas' renovated its interior in 1943, St. John's became an organized parish-church in 1945, and St. Philip's was forced to build a new church. In the 1950's St. Andrew's built a new place of worship in west Omaha. All Saints' constructed a new parish house in 1954 and in 1964 opened a new church for worship of God in western Omaha. A new parish house was constructed for Trinity Cathedral in 1956. The two missions, Church of the Holy Spirit in Bellevue and Church of the Holy Family near Millard, were organized in the 1960's by Bishop Brinker and Bishop Rauscher respectively.

The most notable venture of the Episcopal Church of Omaha into the field of education was the founding of Brownell Hall, a school for girls organized by Bishop Talbot in 1860. It was not opened until 1863 when the Bishop had the financial means to operate the school. By 1880 the school was in need of new quarters to accommodate the increasing enrollment. New facilities were constructed by 1887 on South Tenth Street. The school became inadequate for teaching in a few decades. Plans were drawn and a new location was donated to the school, when World War I occurred. It was not until 1924 that the Board of Trustees of Brownell Hall was able to construct a new school, located at its present site of Fifty-fifth and Underwood.

During the 1930's the Hall almost closed due to the loss of students. By the end of the Depression, the enrollment began to increase, and Brownell Hall authorities were able to overcome the financial problems of the 1930's. Toward the end of World War II a Centennial Fund for the expansion of the school was started. A chapel was built by 1950. The old administration building became inadequate for use by 1955 which forced the school to build a new plant. A branch of Brownell Hall, called Talbot School for Boys was started in the 1950's. In 1963 Brownell Hall observed its one hundredth anniversary.

Thus a church, begun in 1856 by a small group of people, grew into the greater Episcopal Church of Omaha. Sometimes, these people were frustrated in their devotion and work, and the institution seemed not to grow. However, the faith did grow despite the setbacks that occurred after World War I. By 1960 there were 4,819 communicants of the Episcopal Church in Omaha.

APPENDIX

APPENDIX A

THE PERCENTAGE AND MEMBERSHIP GROWTH OF THE MAJOR
RELIGIOUS FAITHS WITH THE POPULATION
OF THE CITY OF OMAHA

	<u>1906</u> ¹	<u>1916</u> ¹	<u>1926</u> ¹	<u>1936</u> ¹	<u>1956</u> ²
Population of Omaha	135,795	178,143	204,880	219,904	411,800
Roman Catholic	15,053 .11	37,894 .21	42,153 .20	44,180 .20	88,914 .21
Lutherans	2,235 .016	5,999 .033	12,759 .062	10,217 .047	32,678 .079
Presbyter- ians	3,325 .023	4,556 .025	7,528 .036	7,619 .034	16,814 .048
Methodists	3,230 .023	4,482 .030	7,229 .035	5,380 .024	13,889 .033
Baptists ⁴	1,923 .014	3,438 .019	5,091 .024	6,713 .030	4,884 .019
Congrega- tionalists	1,184 .009	1,928 .010	2,280 .014	2,505 .011	5,235 .012
Episcopalians	2,094 .015	2,264 .012	3,949 .018	2,799 .012	5,351 .013

¹U. S. Department of Commerce, Bureau of Census, Religious Bodies, Vols. I, II (Washington: Government Printing Office, 1906, 1916, 1926, 1936), 1906, pp. 80-81; 1916, pp. 462-463; 1926, p. 499; 1936, pp. 621-622.

²National Council of Church of Christ, Church and Church Membership, 1956, Table 138, Series D. Denominational Statistics by Standard Metropolitan Areas.

³The estimated metropolitan population for 1956, National Council of Churches.

⁴The denominational statistics for the Baptists does not include the negro Baptist membership for 1956.

APPENDIX B

COMMUNICANT STRENGTH

JOURNAL OF PROCEEDINGS OF THE DIOCESE OF NEBRASKA¹

<u>Year</u>	<u>Communicants</u>	<u>Year</u>	<u>Communicants</u>
1879	379	1930	2,667
1890	1,293	1935	2,662
1900	1,799	1940	2,758
1906	2,150	1946	3,102
1910	2,359	1950	3,372 ²
1916	2,284	1956	3,966 ²
1920	1,968	1960	4,819
1926	2,470		

¹Journal of Proceedings of the Diocese of Nebraska, the communicant strength for each year found in the appendix.

²A Study of the Episcopal Church, The Diocese of Nebraska, September 1, 1956, p. 70. The membership listed in this study is not the same as found in the Journal: 1940--2,822; 1950--3,420; 1956--4,084.

APPENDIX C

BISHOPS OF THE DIOCESE OF NEBRASKA

<u>Bishops</u>	<u>Dates of Episcopates</u>
Robert H. Clarkson ¹	September 8, 1870 March 10, 1884
George W. Worthington	February 24, 1885 January 7, 1908
Arthur L. Williams ²	January 7, 1908 January 19, 1938
Ernest V. Shayler	September 11, 1919 January 31, 1938
Howard R. Brinker	January 25, 1940 January 19, 1962
Russell T. Rauscher ³	February 1, 1962 Present

¹Consecrated a missionary bishop on November 15, 1865.

²Consecrated the first Co-adjutor Bishop on October 18, 1899.

³Consecrated the second Co-adjutor Bishop on May 2, 1961.

APPENDIX D

DEANS OF TRINITY CATHEDRAL

Alexander C. Garrett	October 14, 1872 November 14, 1874
John Easter	January 31, 1875 February 14, 1876
Frank R. Millspaugh	October 5, 1876 March 1, 1886
Charles H. Gardner	November 28, 1886 August 7, 1896
Campbell Fair	March 26, 1897 December 15, 1902
George A. Beecher	January 29, 1905 November 30, 1910
James A. Tancock	June 11, 1911 February 28, 1921
Stephen E. McGinley	January 1, 1922 October 19, 1942
W. R. Chilton Powell	June 3, 1943 November 2, 1951
Arthur C. Barnhart	May 11, 1952 June 19, 1956
Robert G. Hewitt	December 2, 1957 Present

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