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THE PROTESTANT EPISCOPAL CHURCH IN OKLAHOMA, 1835-1941

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# THE PROTESTANT EPISCOPAL CHURCH IN OKLAHOMA, 1835-1941

## CHAPTER I

### INTRODUCTION

The Protestant Episcopal Church, like the Congregational, the United Brethren, the Northern Baptist, the Lutheran, and others, was foreign to most of the people who came to the new territory of Oklahoma from 1889 to 1907. Its services were looked upon as "peculiar." What few Episcopalians there were in the territory were so scattered they were unable to become self-supporting local church groups. These two facts made it inevitable that the story of the Church in Oklahoma would be a story of "missionary" effort. The actual operation of the Missionary District of Oklahoma was not different from that of Alaska, or Hawaii, or Puerto Rico.

No different from foreign mission stations, either, had been other Western states--Ohio, Illinois, Indiana, Michigan, Wisconsin, Minnesota, Kansas, Nebraska, Iowa, California, Nevada, Colorado, Idaho, and the Dakotas. Each had received a missionary bishop who spent years trying to find enough men and money to plant the Church permanently. A picture of the difficulty of raising enough money in the East to finance the Church in the West can be seen when it is noted that from 1836 to

well into the twentieth century Eastern money was being continually divided among at least half a dozen struggling Western missionary districts.<sup>1</sup>

Because its membership had been disrupted during the Revolutionary War and it had had to learn how to exist as a self-supporting rather than a tax-supported religious body, the American Episcopal Church was well behind the other major denominations in looking westward for missionary effort.<sup>2</sup> The Methodists and Baptists, perfectly equipped for frontier life, not only moved ahead with the frontier but also took many thousands of Christians whose allegiance had once been to the Church of England. The Presbyterians and Congregationalists, particularly the former, benefited from their "plan of union" of 1801.<sup>3</sup> By the time the Episcopal Church arrived in any Western state, other denominations were already functioning in permanent fashion.

The Domestic and Foreign Missionary Society of the Episcopal Church was organized in 1820 and a few missionaries were sent to the West. It was not until after the reorganization of the Society in 1835, however, that real progress began. At that time the "Board of Missions" was created as a controlling body of the Society, which had included too many members to have a united voice. Strategy became better planned, and more important, the decision was made to assign missionary bishops to

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<sup>1</sup>W. W. Manross, History of the American Episcopal Church (New York and Milwaukee, 1935), 347.

<sup>2</sup>Ibid.

<sup>3</sup>Williston Walker, A History of the Christian Church (New York, 1947), 579.

missionary districts. Besides placing the responsibility upon a man of proved ability, this overcame the previous obstacle, suffered throughout colonial times in America, of the lack of a bishop to "lay on hands" in Confirmation, a rite necessary for communicant membership in the Church.<sup>4</sup>

The report of the Board of Missions of 1866 gave a thirty-year summary of Episcopal domestic missionary activity. Illinois, which had six Episcopal ministers in 1836, had 100 in 1866. Other states had grown in number of ministers as follows:<sup>5</sup>

	<u>1836</u>	<u>1866</u>
Michigan	3	64
Indiana	7	30
Wisconsin	2	78
Minnesota	1	27
Iowa	2 (1839)	37
Missouri	4	30
California (1853)	8	30

Progress in Colorado, Oregon, Washington, Nevada, Idaho, and the Dakotas came in the succeeding generation. In 1890, the Episcopal Church claimed 48,569 communicants in the region lying west of the Mississippi River and east of the Pacific Coast region. To the south of Oklahoma were two missionary districts and one diocese in Texas. Arkansas was a missionary area with few communicants, as was Louisiana. Oklahoma, inhabited until 1889 primarily by Indians, ranked well below other districts on the list of priority for expenditures.<sup>6</sup>

Other drawbacks to missionary activity in the Protestant

<sup>4</sup>Manross, History, 256-260, 343-5.

<sup>5</sup>Ibid., 326.

<sup>6</sup>Ibid., 343. Also Julia C. Emery, A Century of Endeavor (New York, 1921), 45.

Episcopal Church included the Civil War, which caused a 10-year suspension of new work; and the refusal to use "frontier methods" involving ministers who were not seminary-trained. The "Oxford Movement," a revival to ritualism and ceremony and the sense of catholicity of the Church, became influential in the United States after the middle of the nineteenth century. The latter was to eventuate in missionary activity, but at first split Episcopalians into opposing factions and prevented united action.<sup>7</sup>

On the other hand, two factors came to the fore late in the nineteenth century to give new missionary impetus. One, partially the result of the Oxford Movement, was a sense of mission, a conviction that frontier areas of the United States should become acquainted with the "true Church" and be led out of their "sectarianism." The other was the development of the Woman's Auxiliary to the Board of Missions after 1868, its date of organization. Women of the Church since then have been the leaders in missionary study and promotion.<sup>8</sup> In more recent times, the organization, in 1919, of the National Council, executive body in charge of missions and other nation-wide programs, has added much to Episcopalian efficiency.<sup>9</sup>

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<sup>7</sup>Manross, History, 256. A complete history of the Oxford Movement, which originated in England under the leadership of Henry Newman, is G. E. DeMille, The Catholic Movement in the American Episcopal Church (Philadelphia, 1941).

<sup>8</sup>Emery, A Century, tells fully the story of women's work in the promotion of missionary activity. "Woman's Auxiliary" is correct (not "Women's").

<sup>9</sup>Manross, History, 351.

A statistical study of the sources of population and of church membership in the state of Oklahoma reveals something of the problem which faced the first missionaries and the first bishop in the state. The figures below show states in which residents of Oklahoma in 1900 and 1910 were born.<sup>10</sup>

State Where Born	Indian Territory	Okla. Territory	State of Okla., 1910
Alabama	11,063	4,077	
Arkansas	50,889	11,739	132,763
Illinois	9,245	27,409	71,085
Indiana	5,165	17,351	41,249
Indian Territory	135,040	8,763	(see Okla.)
Kansas	9,818	60,794	101,179
Kentucky	8,622	11,715	43,431
Missouri	33,066	47,238	162,266
Ohio	3,302	15,049	33,249
Oklahoma	1,920	63,341	515,212
Tennessee	18,149	11,768	62,455
Texas	62,425	33,626	205,462

As can be seen, the leading sources of population for the new state of Oklahoma were Texas, Missouri, Arkansas, Kansas, Illinois, and Tennessee. In none of those states was the Episcopal Church of numerical significance; it lagged behind the Baptists, Disciples of Christ, Methodists, Congregationalists, Roman Catholics, Lutherans, Church of Christ (in four of the states mentioned), and the Presbyterians.<sup>11</sup> Church census figures of 1906 show the following numbers of Episcopalians in relation to total populations of various states:<sup>12</sup>

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<sup>10</sup>U. S. Bureau of the Census, Twelfth and Thirteenth Census of the United States: 1900 and 1910. Population, II (Washington, 1901 and 1912).

<sup>11</sup>U. S. Bureau of the Census, Special Report, Religious Bodies, 1906 (Washington, 1910), 294-373.

<sup>12</sup>Ibid.

	No. of Episcopalians	Total Population
Texas	14,246	1,226,906
Missouri	13,328	3,100,000
Arkansas	4,315	1,300,000
Kansas	6,459	1,470,000
Illinois	36,364	4,800,000
Tennessee	7,874	2,000,000
Okla. and I. T.	2,024	1,414,177

Oklahoma had all the attributes of the frontier state, in which the Episcopal Church had always had difficulty. It contained many persons who were vocally anti-Catholic and the Episcopal Church was often identified as "catholic."<sup>13</sup> The state's rural society and agrarian economy assured that towns would be small in spite of their early growth; this made life for the Episcopal Church, urban in nature, impossible in many instances. Other denominations were firmly established when the Episcopal Church entered, and many former Episcopalians had joined other groups.

The Protestant Episcopal Church had 2,024 adherents (preference if not membership reported) in Oklahoma a year previous to statehood. Twelve other denominations outranked Episcopalians in numbers, as shown by the following: Baptists, 66,390; Methodist, South, 40,473; Methodist, North, 23,309; Roman Catholic, 36,548; Disciples of Christ, 24,232; Presbyterian (U.S.A.), 9,667; Church of Christ, 8,074; Cumberland Presbyterian, 4,351; Lutheran, 2,907; United Brethren, 2,819; Congregationalist, 2,677; Friends, 2,187.<sup>14</sup>

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<sup>13</sup>The Episcopal Church often calls itself "catholic," usually being careful to distinguish this from "Roman Catholic."

<sup>14</sup>U. S. Bureau of Census, Special Report. Religious Bodies, 1906, p. 349.

Happily for the Church in Oklahoma, there were great Episcopalian congregations in New York and Pennsylvania and elsewhere which were capable of sustaining missionary activity which otherwise might have failed before it had a fair beginning. The real story in Oklahoma, however, is like that of every other successful missionary venture--it is a story of many persons and places and localized tasks.

The thesis adopted in the pages to follow is that the work of those many persons on behalf of the Protestant Episcopal Church in Oklahoma was not in vain. It is the author's belief that the climax of the story, coming with diocesan status in 1938, will demonstrate that the struggle for survival as an institution was ended successfully.



## CHAPTER II

### BEFORE 1889

The Protestant Episcopal Church, which had lagged behind many other Christian groups in Indian missionary effort and initiative, reorganized its Domestic and Foreign Missionary Society in 1835 and appointed Jackson Kemper the first "missionary bishop" in the history of the Church. Bishop Kemper's jurisdiction was supposed to include Missouri and Indiana. Also appointed in 1835 was Francis Lister Hawks, who was to be Bishop of Louisiana, Arkansas, and Florida, but who refused the arduous task.<sup>1</sup>

Hawks, had he accepted, would have relieved Bishop James Hervey Otey, of Tennessee, of the burden of overseeing the territory recently designated for Indian settlement west of Arkansas. Bishop Otey would have been in charge of any work, had it been done, in that area which was to become the state of Oklahoma, from 1833 to 1834.<sup>2</sup> Following Hawks' refusal, Bishop Kemper was asked to direct any work which might be done in the area. In 1838, the vacant post was filled when Leonidas

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<sup>1</sup>"Why Dr. Francis Lister Hawks Declines His Election as First Missionary Bishop of the Southwest," unsigned article in Protestant Episcopal Church Historical Magazine, IX (1940), 90-92.

<sup>2</sup>Hiram Douglas, "The First Bishop of Tennessee," American Church Monthly, XX (February, 1927), 454.

K. Polk was consecrated Bishop of Arkansas with duties in other Southern and Southwestern areas.<sup>3</sup>

Before the appointment of Bishop Polk, the Board of Missions of the Missionary Society obtained the services of the Rev. Henry Gregory in 1838 as missionary to Indian Territory.<sup>4</sup> The latter proceeded to Ft. Leavenworth, which he made the hub of his activities. The same year he accompanied Bishop Kemper on a tour of Indian Territory. Bishop Otey of Tennessee had also planned to make the trip, but was prevented from doing so at the time by illness.<sup>5</sup>

Gregory had duties at Ft. Leavenworth, and was also directed to seek information relative to the Osages, Kansas, and Delawares with an eye toward establishing a mission among one of the three tribes—"should Providence open the way for the establishment of such a mission."<sup>6</sup>

In his first report to the Board of Missions, Gregory offered his opinion that it was of utmost importance that a strenuous effort be made toward improvement of living conditions of tribes residing within the Territory. He expressed fear that, among the thousands already present and thousands more expected to be added, there would grow "savage passions of rude barbarians" and "strong desire for sweet revenge." He reported his conclusion that the only means of restraining the un-

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<sup>3</sup>W. W. Manross, A History of the American Episcopal Church, 260.

<sup>4</sup>Unpublished report of Board of Missions, 1838, in Church history files, Southwest Seminary, Austin, Texas. Pages not numbered.

<sup>5</sup>Manross, History, 258.

<sup>6</sup>Unpublished report of Board of Missions, 1838.

ruliness of the Indians would be the Gospel. "I have never felt so strongly the importance of giving this vast Indian population the means of improvement with all possible diligence, as since I have been in its vicinity. . . ." <sup>7</sup>

On their 1838 tour of parts of Indian Territory, Gregory and Bishop Kemper visited Indians who formed remnants of former Iroquois "nation" tribes in New York, including particularly Senecas and Mohawks. They learned that the tribesmen had moved into an area of about ten miles square in southwestern Missouri and beyond. The Indians had retreated into Canada following the Revolution, had later found their way into Ohio, and finally in the summer of 1832 had emigrated to the area on the Neosho (Grand) River where Kemper and Gregory found them. Several Senecas and Mohawks were present who had relatives among Indians at the Green Bay, Wisconsin, Episcopal mission. <sup>8</sup>

Discovery of these former New York tribes was important to the Episcopal Church because many of the Indians had retained some loyalty to the Church of England. Their ancestors had been objects of efforts of the English Society for the Propagation of the Gospel in colonial times. <sup>9</sup> Several tribesmen were found who had been visited in Ohio by Bishop Philander Chase "ten or twelve years ago." Bishop Chase, incidentally, had found them "still cherishing their attachment to the

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<sup>7</sup>Gregory's report to the Board of Missions, 1838, included in report of Board of Missions, 1838.

<sup>8</sup>Ibid.

<sup>9</sup>Julia C. Emery, A Century of Endeavor, 76.

faith and worship which they had received from the missionaries. . ."<sup>10</sup>

A leader of the group in Ohio who had also moved to Indian Territory was one Captain Powles, who was lay reader to a congregation of some sixty Indians in their newest home. Powles died about 1833 and his successor, George Hill, lived only a short time. By the year 1835 use of the Prayer Book had almost completely stopped.<sup>11</sup>

Gregory reported there were supposed to be some thirty or forty persons remaining in 1838 who were accustomed to worshipping with Captain Powles. Finding several Indians who could read the Mohawk language, he presented them with six Mohawk Prayer Books received from New York. Seeking to find how many of the tribesmen were Christians, he learned that some had been baptized by Bishop Philander Chase and some others by Methodist missionaries who "had occasionally visited them."<sup>12</sup>

Describing the condition of the Mohawk Christians as "well-calculated to awaken sympathy," Gregory blamed the "more favored portion of their Christian brethren" for not giving the Indians "the attention to which they were entitled."<sup>13</sup>

Bishop Kemper wrote in July, 1838, of his intention to go into Indian Territory and attempt to establish missions. He said he would do "everything in my power" to establish missionary posts and to make further trips into Indian Territory. Ft. Leavenworth, he believed,

<sup>10</sup>Gregory's report to Board of Missions, 1838.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

should be the center of operations.<sup>14</sup>

The two Churchmen appeared before a council of Senecas in 1838, making a somewhat dramatic appeal for renewal of Episcopal activity. Reminding the Indians that the Church of England had brought the Gospel to their forefathers and that the Protestant Episcopal Church had descended directly from the Church of England, they asked that an Episcopal missionary be permitted to work among the members of the tribe.<sup>15</sup> The plea included specific requests to "establish Prayer Book services" and the use of a priest to teach children "in order to prepare them to be useful to themselves, their families, and their country." If the Senecas were agreeable, a missionary would be sent.<sup>16</sup>

The tribal council showed little enthusiasm for the proposal, and in 1840 gave a firmly negative answer. By this time, Gregory had left Leavenworth. His final report from the Fort, made in 1839, expressed doubt as to whether much headway could be made among the Senecas. He did believe, however, that good missionary work might be done among the Shawnees and Quapaws who lived in the same area. Noting Osages farther west, he commented, "Among the Osages I cannot say that I see a favorable opening at present."

The Shawnees, Delawares, Kansas and Kickapoos, said Gregory, were "pretty fairly monopolized" by Methodist workers. That the Episcopal missionary was somewhat discouraged is apparent in his statement

<sup>14</sup>Letter from Bishop Kemper to Board of Missions, July, 1838, included in files with Board of Missions report.

<sup>15</sup>Gregory spoke of the Mohawks; Kemper, of the Senecas.

<sup>16</sup>Gregory's report to Board of Missions, 1838.

that he could not recommend any specific action to the Board of Missions at that time. To keep communications open with the country, to establish friendly relations with Government agents, and to be ready to take advantage of "any favorable opening" were his suggestions.<sup>17</sup>

Two Episcopalian Army chaplains had been stationed in Indian Territory--the Rev. Mr. Griffith at Ft. Leavenworth and the Rev. William Scull at Ft. Gibson--before Gregory departed from the former place. In April, 1839, Ft. Gibson was adopted as a missionary station by the Board of Missions and Chaplain Scull was appointed missionary-in-charge.<sup>18</sup> In 1840, he reported "not very favorable" conditions among the Senecas, but a hope for establishment of an "extensive literary institution" among the Cherokees. In 1841, as a result of a trip taken into Cherokee territory, Scull suggested that Ft. Wayne might be a suitable place for a missionary station but that Moravians were already busy at that place. He had noted many "sects" at work among the Cherokees, but believed there might be possibilities in the neighborhoods of the Canadian and Grand Sabine rivers.<sup>19</sup>

A missionary bishop of Arkansas Territory, and later Louisiana, famous because of his vigorous work for the Church but even better known as a general who was killed leading forces of the Confederate army, was

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<sup>17</sup>Gregory's unpublished report to Board of Missions, 1839, pages not numbered, in Church historical files at Austin.

<sup>18</sup>Scull's unpublished report to Board of Missions, 1840.

<sup>19</sup>Scull's unpublished report to Board of Missions, 1841.

Leonidas K. Polk.<sup>20</sup> While serving as Bishop of Arkansas, 1838-41, Bishop Polk made several trips into what was to become the state of Oklahoma. He is reported to have travelled extensively in the Cherokee Nation, to have visited Chief John Ross at Park Hill, and to have continued on into central Oklahoma. Bishop Polk established the "preaching station" at Fort Gibson, and personally conducted services at Doaksville in the Choctaw Nation.<sup>21</sup>

From 1841 to 1844, Bishop Otey of Tennessee, famous as the partner of Bishop Polk in vigorous missionary work in the southern part of the United States, exercised jurisdiction over southern Indian Territory. He made one exploratory trip which took him as far west as Ft. Towson. Bishop Polk had moved from Arkansas to Louisiana in 1841, and a vacancy existed in the Arkansas bishopric for three years. In 1844, George Washington Freeman became Bishop of Arkansas and Indian Territory.<sup>22</sup>

Shortly before he relinquished jurisdiction over Indian Territory, Bishop Otey made the aforementioned trip into the Territory in June, 1844. He was accompanied by N. Sayre Harris, Secretary and General Agent of the Board of Missions, whose report to the Board told of "exploration" of Indian Territory.<sup>23</sup>

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<sup>20</sup>Hugh L. Burleson, The Conquest of the Continent (New York, 1911), 87, 116.

<sup>21</sup>An undocumented resume of Bishop Polk's travels was published by the editor of the Oklahoma and Indian Territory Churchman, January, 1900, a leaflet-type, usually monthly, newspaper.

<sup>22</sup>Oklahoma and Indian Territory Churchman, February, 1900.

<sup>23</sup>Report by Harris to Board of Missions, unpublished, pages not numbered, in history files at Austin, Texas.

Harris met Bishop Otey, who was in western Arkansas, and the two travelled into Indian Territory by way of the Choctaw Nation. Bishop Otey stopped at Ft. Smith and Harris went on alone, travelling to Ft. Gibson by steamer. On Sunday, March 24, 1845, after the two had been re-united, the Bishop preached at Ft. Towson. At Wheelock they were met by the Rev. Alfred Wright, Presbyterian missionary whose church had 116 members and three candidates for the ministry among the Indians. The Episcopalians were assured by Peter Pitchlynn, a Choctaw leader, that they would find friends in the area and that they doubtless would have been able to establish missions had they come "two years earlier."<sup>24</sup>

On Easter Sunday, 1845, Harris conducted worship services for military personnel at Ft. Gibson. He also recorded making calls upon several well-known Indian leaders, spending a few days in conferences with them.

Harris was also under direction to attempt to establish Episcopal missions if possible. Taking note of a possible discontent among Indians because of the use of white preachers and religious leaders, he made an appeal to one of the principal chiefs of the Creeks, Roley McIntosh, offering to lend the support of the Church to a self-sustaining program. Calling attention to McIntosh's reputation for having great interest in the progress of his people, Harris stated it had been "presumed" that an episcopal-type church which might develop its own governmental leaders would be less offensive than one dominated by white men.<sup>25</sup>

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<sup>24</sup>Harris' unpublished report of 1845 to Board.

<sup>25</sup>Ibid.



Harris further pointed out to the chief that such an experiment had never been tried--an Indian Church, relying on Indians for its ministry, its catechists, all its local officers. He even went on to say that an Indian bishop could be a possibility. Harris asked Chief McIntosh if he did not consider this idea a good one; he suggested types of schools and methods, and asked the Chief's assistance in promoting the idea.<sup>26</sup>

Harris' report "excited great interest in the matter [an Indian bishopric] and stimulated discussion of its propriety and benefit," though it apparently had no direct results. No response was received from Chief McIntosh.<sup>27</sup>

Elevated to the bishopric in 1844, the Rt. Rev. George Washington Freeman served Arkansas and Indian Territory fourteen years.<sup>28</sup> Bishop Freeman planned a trip into Choctaw and Chickasaw countries in 1845, but abandoned it "on account of disturbances in the Cherokee country."<sup>29</sup> Such a tour became a reality in November, 1846.

The report of Bishop Freeman and his companion, the Rev. Mr. Townsend, told of finding a "convenient and comfortable" post chapel at Ft. Gibson. A Sunday crowd had filled the chapel to overflowing and had been much interested in the Episcopal service. Half a dozen persons were

<sup>26</sup>Ibid.

<sup>27</sup>Franklin C. Smith, "Notes of the Early History of the Jurisdiction," in Oklahoma and Indian Territory Churchman, February, 1900.

<sup>28</sup>Ibid.

<sup>29</sup>Freeman's report to Board of Missions, 1847.

baptized, and eleven others were confirmed. Among the latter were a colonel, a surgeon and his wife, an officer's wife, several soldiers, and two Cherokee females, "one of them a lady of great respectability and refinement." The other, a young girl, was the lone person confirmed in a separate service because she had been too shy to step forward at the time of confirmation of a group. Finding the girl "sobbing bitterly" following services, the Bishop made haste to arrange for her early confirmation.<sup>30</sup>

Leaving Ft. Gibson to return to Fayetteville, Bishop Freeman and Mr. Townsend were entertained on the way by John Ross, Chief of the Cherokee Nation.<sup>31</sup>

In February, 1847, Bishop Freeman left Ft. Smith intent upon visiting Ft. Wayne in the Cherokee and Forts Washita and Towson in the Chickasaw and Choctaw nations. Bad roads and bad weather limited the trip to Ft. Gibson, where four days were spent. Five worship services, three of them including sermons by the Bishop, were presented. Five children were baptized and four more persons were confirmed.

Townsend wrote the following in 1848:<sup>32</sup>

With a commission for sending the teachings of the Gospel to every creature in the world, she [the Church] has three ministers among the wide-spread multitudes of these western frontiers; two chaplains at military posts, whose line of duty excludes Indians; and one solitary missionary, like a "sparrow on a house top" whose health is insecure, means exceedingly limited and whose anxieties are about equally di-

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<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

<sup>32</sup>Townsend's report to Board of Missions, 1848.

vided between those around him who plead for the privileges of the Gospel with their expiring breath and the Church whose slumbering ear seems to be sealed against such appeals.

Perhaps some indirect fruit of the work of the Rev. Mr. Harris in 1845, and certainly a result of the visits of Bishop Freeman, appeared in 1848. The Secretary of the Board of Missions was informed by the U.S. Commissioner of Indian Affairs that chiefs of the Chickasaw Nation had applied for Manual Labor and Mission schools and had requested that they be conducted by the Episcopal Church. The request was referred to Bishops Freeman and Otey.<sup>33</sup>

The U.S. Government indicated in 1848 it would be willing to advance \$6,000 towards erection of necessary buildings for the project and that \$6,000 annually would be forthcoming if the schools were established. The \$6,000 would be granted in the form of fifty dollars for each Indian child. It was further stipulated that the money would be paid only after reception of pupils at the school or schools; this meant that the Church would be required to raise sufficient funds and locate personnel for the project. An appeal was made universally to Church members, calling for contributions toward "availing ourselves of the most important and favorable opportunity which has ever been presented of establishing missions among aborigines west of the Mississippi River. . . ." <sup>34</sup>

Bishop Freeman deemed it necessary in 1848 to report that the appeal had not been met with adequate support or encouragement.<sup>35</sup>

<sup>33</sup>Report of Board of Missions, 1848, in files at Austin.

<sup>34</sup>Ibid.

<sup>35</sup>Bishop Freeman's report to Board of Missions, 1848.

Bishop Otey gave his full support to the project from Tennessee, offering to surrender the services of a prospective ordinee whom he described as one who would "suit admirably for such an enterprise as the one contemplated among the Chickasaws." Although he needed the missionary very badly in his own district, he said, he would gladly forego the benefits of his services and let him be sent to Indian Territory.<sup>36</sup>

Some progress was made toward establishing the school. In March, 1849, the Domestic Committee of the Board of Missions gave formal notice to the Government that it had accepted the proposal to establish and operate the school. A plan was outlined; the expense of the first year of operation was estimated at \$3,500, and attempts to raise that amount appeared to be nearing success.

Relations with Government officials provided an impediment in raising funds and caused objections from within the Committee toward undertaking the project, and the school failed to become a reality. In 1850 it was announced that "owing to objectionable features in the contract with the Government" the plan was abandoned. Governmental demands, according to the announcement, called for "exercising a type of Government control which was inconsistent with the type of control set up by Constitutional law for supervision of missionaries by the Board of Missions."<sup>37</sup>

Thus ended all attempts by the Rt. Rev. George Washington Freeman to promote missionary work in Indian Territory. His successor in

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<sup>36</sup>Ibid.

<sup>37</sup>Report of Board of Missions, 1850.

1859 was the Rt. Rev. Henry Champlin Lay, who received the title of "Bishop of the Southwest." The "Southwest" included all parts of the nation not yet recognized in dioceses or included in missionary districts in the area south of the northern border of Cherokee country and New Mexico, as far as the eastern border of California. Arkansas was also included.<sup>38</sup> As if Bishop Freeman had not had enough territory to cover, the jurisdiction was expanded internally in 1859 to include new missionary undertakings in what later became the states of Arizona and New Mexico. A bishop who had a similar area in the Northwest called himself "Bishop of All Outdoors."<sup>39</sup>

The Civil War did not break down the organization of the Protestant Episcopal Church or divide it North versus South; but the War did put a halt to missionary activity for a dozen or more years in the outlying areas of the Southwest. Bishop Lay left no record of work among the handful of communicants who conceivably were present at the army posts; no further attempts were made at Indian work. In 1870, Henry Niles Pierce succeeded Bishop Lay as Bishop of Arkansas and Indian Territory; but not until 1881 did the Rev. James B. Wicks arrive as the first Indian missionary sent by the Episcopal Church to Indian Territory in more than thirty years.<sup>40</sup> Bishop Pierce was able to make only an occasional trip into the Territory to visit army posts, and played no part in the establishment of the Wicks mission.

<sup>38</sup>Manross, History, 260.

<sup>39</sup>Ibid., 261.

<sup>40</sup>Francis Key Brooke, The Missionary District of Oklahoma and Indian Territory (Philadelphia, 1897), 1.

This seeming lack of interest on the part of the Episcopal Church in domestic missionary activity in the nineteenth century has puzzled some historians. Bishop Kemper, impatient with the slowness of getting things done in 1810, had written the following:<sup>41</sup>

I have not infrequently been perplexed in mind, wondering at the mysterious procedure of God in permitting a church whose doctrines are apparently an exact transcript of the sacred scriptures, to continue in so lifeless a state. . .

The apparent cause for delay in getting new missionary work done after the Civil War is not a lack of interest, but a lack of ability to provide missionary activity in as many places as the situation demanded. Matters were complicated for the Church, which had retained officially its national unity instead of dividing into Northern and Southern branches, when new demands were made for money for purposes of recovery and reconstruction. A spokesman for the Church wrote the following:<sup>42</sup>

The end of the war, though it led to a gradual recovery in the Society's finances, also added something to the missionary responsibilities of the Church. In the first place, the general ruin which followed in the South caused a number of parishes that had formerly been self-supporting to feel the need of assistance from the Missionary Society. In the second place, the creation of an immense body of free citizens, almost entirely illiterate and completely unaccustomed to independent action, furnished a problem which the combined resources of all the social agencies in the country proved inadequate to solve. . . .

The most important event for the Episcopal Church in Oklahoma prior to white settlement, indeed perhaps the most important event of all as far as Indian missionary work is concerned, was the arrival in 1881 of John B. Wicks with his two Indian friends, Deacons David

<sup>41</sup>Letter from Bishop Kemper to James Milner, reportedly written about 1810, Spirit of Missions, IV (1835), 216.

<sup>42</sup>Manross, History, 325 f.

Pendleton Oakerhater and Paul Zotom (Cheyenne and Kiowa, respectively). Most noteworthy of the three was Oakerhater, who was to serve the Episcopal Church in Oklahoma longer than any other ordained minister in its history.<sup>43</sup>

Wicks' own story of how he became the friend and teacher of Oakerhater and other Indians relates that in 1874 Captain R. H. Pratt received orders to select ninety of the Indian prisoners then held at Ft. Sill, to take them to St. Augustine, Florida, to be held as prisoners awaiting further orders. The braves were in prison in Florida three years, but during that time they learned many of the ways of the white man including household habits, police duties, and reading and writing. Most of the ninety elected to remain in the East and continue their studies; many of them went to Carlisle Indian School with Pratt, who was the first superintendent of the school.

Four of the Indians went to New York under the auspices of Mary D. Burnham, a deaconess in charge of the House of the Good Shepherd, Syracuse, N. Y. They were placed under the charge of J. B. Wicks, who was rector of a parish at Paris, New York.

Miss Burnham planned a three years' course of study for the men, and obtained financial support to help them during that period. She also raised money to finance the sending of Wicks and four of the Indians --Oakerhater, Paul Zotom, John Wicks Okstei, and Henry Taywayite--to Indian Territory as missionaries. The latter two failed to enter mission-

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<sup>43</sup>Oklahoma Convocation Journals, in historiographer's files, Oklahoma City, show Oakerhater was active until his death in 1931, although "retired" from 1918 until his death.

ary work--Okstei died in New York and Taywayite returned to the Territory as a layman.<sup>44</sup>

Oakerhater, according to Wicks, was at that time about thirty years old, "tall, straight as an arrow with a fine open countenance that would attract attention in any company." He was as gentle, said his teacher, as he was faithful; and his faithfulness made him a legendary figure in the Florida camp.<sup>45</sup>

After arriving in Oklahoma with Oakerhater in 1881, Wicks learned that David had held a prominent place in his tribe, and that he had led a company of young men in a heroic manner.<sup>46</sup>

Wicks heard Oakerhater make the following statement to assembled members of the Cheyenne tribe:<sup>47</sup>

Men, he said, you all know me. You remember when I led you out to war I went first and what I told you was true. Now I have been away to the East and I have learned about another captain, the Lord Jesus Christ, and He is my leader. He goes first, and all He tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace, and where we never have only victory [sic]. . . .

The finest tribute Wicks paid to Oakerhater is the following:<sup>48</sup>

I do not now recall a single instance in all my intimate relations with him for more than six years in which he acted from other than pure motives. He was uniformly cheerful and contented and quickly became a general favorite in the village.

<sup>44</sup>J. B. Wicks, "Story of an Indian Territory Mission," Oklahoma and Indian Territory Churchman, February, 1900.

<sup>45</sup>J. B. Wicks, "David Oakerhater," Oklahoma and Indian Territory Churchman, January, 1900.

<sup>46</sup>Wicks, "Story of an Indian Territory Mission."

<sup>47</sup>Wicks, "David Oakerhater."

<sup>48</sup>Wicks, "Story of an Indian Territory Mission."



. . . the friendship, made in the six years of personal intercourse, has continued and is among the precious things of my experience. In the years that we were together there was not the slightest jar in the relation between us. David was ever gentle, patient, kind and true. I learned that I could trust him implicitly, and he never, so far as I knew, betrayed the trust.

There is, indeed, no record of David Pendleton Oakerhater ever having betrayed anyone's trust.

Much credit was due, in the opinion of Wicks, to the work of R. H. Pratt.<sup>49</sup> Of Captain Pratt, Wicks said the following:<sup>50</sup>

The Indian to him was a human being--of his own flesh and blood. He believed him capable of improvement. He believed him one whom Christ died to save. The savages put in his charge were the heathen come into his inheritance. With great wisdom and skill he drew them on to orderly habits.

Oakerhater, christened David Pendleton when baptized, drew the attention of Captain Pratt soon after arriving with his fellow prisoners at St. Augustine. His leadership ability was recognized, and he was honored by being awarded various positions of responsibility. He was to face bitter disappointment, however, before he travelled to Indian Territory. His wife and little son, with whom he had been re-united in 1879, both died the next year in Paris Hill, New York. In 1881, David left New York for Oklahoma, accompanied by Wicks and the other Indians.<sup>51</sup>

Wicks spent three years in Oklahoma, supported by his former New York congregation independent of the Board of Missions. He built mission

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<sup>49</sup>David Sanford's high regard for Captain Pratt is discussed in Chapter IV of this work.

<sup>50</sup>Wicks, "David Oakerhater."

<sup>51</sup>Ibid. Paul Zotom and Henry Taywayite are the "other Indians."

facilities at Anadarko and Darlington with money provided by Miss Burnham, the New York Churchwoman who had already played a prominent part in the lives of the young Indians. John D. Miles, of the Cheyenne-Arapaho agency at Darlington, expressed noteworthy admiration for both Wicks and Oakerhater. He wrote the following:<sup>52</sup>

The earnest prayerful training given David Pendleton by the Rev. Mr. Wicks, at his home in New York, has qualified him for a noble work among his people, and it seems, more the ordering of the Great Head of the Church than of man, or chance, that Mr. Wicks, who did the training, or rather completed the training of the young man, should now be here to assist him in establishing the Cross of Christ among his people.

In his report of 1881 to his superiors, P. B. Hunt, Commissioner of Indian Affairs of the Kiowa, Comanche, and Wichita Agency at Anadarko, told of the arrival of Wicks with Paul Zotom (Oakerhater had remained at Darlington). He mentioned that a Churchwoman of New York had paid for the education of the Indians and had promised to pay for churches which the men might erect. Hunt, an Episcopalian, commented upon the fact that Zotom and Oakerhater had been ordained by the Episcopal Church only six years after having been arrested as violent Indian warriors.<sup>53</sup>

Wicks made his first report to the Commissioner of Indian Affairs in 1882. He told of conducting services regularly in Indian camps and elsewhere; of baptizing twenty-one Indians; and of the building of a mission house into which he purposed to move his wife and family from New York. Plans for the next year included the erection of a church,

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<sup>52</sup>Report of the Commissioner of Indian Affairs, 1881 (Washington, 1881), 71.

<sup>53</sup>Ibid., 82. Wicks reported that P. B. Hunt was an Episcopalian.

continuation of services, and work toward improvement of school facilities.<sup>54</sup>

In 1883, Wicks reported further baptisms and twelve confirmations; a new church building was under construction, seating some 200; behavior of confirmed Indians was not uniformly encouraging, but relations with Indians as a whole left little to be desired.<sup>55</sup>

Wicks' health failed him in 1884. Before he gave up his work, he completed construction of the church at Anadarko and made his home for some time in the building he had erected at the Anadarko agency. A school for white children had been established at Darlington and was "well patronized." Bishop Pierce had visited in October, 1882, and had confirmed twenty-five persons--fifteen at Darlington, nine at Anadarko, and one at Ft. Sill. The number of baptisms during the three years was, at Darlington, thirty-three; Anadarko, thirty-three.<sup>56</sup>

Fully appreciative of the work of Wicks was P. B. Hunt, who in 1882 reported Wicks had initiated regular services in two school houses, assisted by the superintendent of the school who, incidentally, was Hunt's brother. "Much good has already been done," said Hunt; "and the outlook is very encouraging, indeed so promising in the field that the church represented by Mr. Wicks has, I understand, determined to open a regular mission." Wicks was in New York at the time of Hunt's 1882 report, and according to the latter was "perfecting his plans and preparing

<sup>54</sup>Report of the Commissioner of Indian Affairs, 1881, p. 76.

<sup>55</sup>Report of the Commissioner of Indian Affairs, 1883 (Washington, 1883), 73.

<sup>56</sup>Wicks, "Story of an Indian Mission."

to enter actively into building up a permanent Christian work among these people."<sup>57</sup>

Hunt had been informed that the Church intended to add workers in the field in addition to Wicks. The Church of Central New York, he said, had become much interested in the mission. Bishop Pierce of Arkansas had shown great interest in the work and had promised to visit the agency and if possible to add to the work force.<sup>58</sup>

After the departure of Wicks, Episcopal services were carried on among whites by lay readers and among the Indians at Darlington and Bridgeport by Oakerhater. The latter was to remain the only active ordained representative of the Episcopal Church in Indian Territory for several years.

In 1892, when two missionaries had moved into Oklahoma, a visit to Anadarko revealed Episcopal work was practically abandoned. The Kiowa deacon, Zotom, "not having influence and godly advice of a white missionary to support and encourage him, is doing nothing to build up

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<sup>57</sup>Report of the Commissioner of Indian Affairs, 1882 (Washington, 1882), 71. The Rev. J. J. Methvin described the activity of Wicks and the church the latter built in a book entitled In the Limelight, published in Anadarko about 1910. Methvin related that Wicks originally erected the church at Ft. Sill, and then moved it to Anadarko. Wicks had bought an old house, wrecked it, and used the lumber for the church building. The Ft. Sill and Anadarko agencies were consolidated and moved to Anadarko; the building was moved by Wicks to the latter location, where it stood for many years and was used by preachers of various denominations. After the opening of the city of Anadarko in 1901, the building was moved again and was put into use as an Episcopal place of worship. Later the building was sold, said Methvin, to a Methodist group and removed.

<sup>58</sup>Report of Commissioner of Indian Affairs, 1882, p. 70.

his red brethren in Christ."<sup>59</sup> It was noted that some thirty Indian and ten white communicants remained in the area. Bishop Francis K. Brooke, in 1893, visited Anadarko and noted the little chapel "in good repair."<sup>60</sup> Bishop Brooke was saddened by the "lost opportunity," bemoaning the fact that the excellent start at Anadarko had all but dwindled to nothing. However, "loyal, good church people" remained. Zotom was soon to be deposed from the ministry.<sup>61</sup>

Two other Episcopalian efforts before 1889 are on record, neither of which has left tangible evidence of its former existence. One of these took place at Prairie City, a settlement twenty-five miles east of Vinita; the other was a scientific study by an ethnologist who was an Episcopal priest and who worked among the Osage Indians.

The missionary at Prairie City was C. M. Campbell, who wrote of his work in the Oklahoma and Indian Territory Churchman in 1900. In September, 1885, a Sunday School was organized at Prairie City, which was a settlement which included a blacksmith's shop, two stores and "perhaps a half dozen dwellings." The school originally had eleven scholars and soon increased to forty or fifty. "Though slow themselves to receive the 'glad tidings', these people were always ready to have their children learn whatever we were willing to teach. This truly was the hope of the Mission."<sup>62</sup>

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<sup>59</sup>Oklahoma and Indian Territory Churchman, October, 1892.

<sup>60</sup>Oklahoma and Indian Territory Churchman, October, 1893.

<sup>61</sup>Oklahoma and Indian Territory Churchman, January, 1894.

<sup>62</sup>Charles M. Campbell, "The Prairie City Mission," Oklahoma and Indian Territory Churchman, September, 1900.

Campbell, at the time a lay reader and candidate for Holy Orders in the Diocese of West Virginia, conducted the first Episcopal services in that section of Indian Territory on Sunday morning, September 20, 1885, in the home of a Mr. Percy Walker. Some fifty persons, he estimated, attended; he was "surprised" with what readiness these people used the Prayer Book for the first time, most of them "never having seen or heard of it before."<sup>63</sup>

Campbell started a day school the same year. When the Cherokee Nation appeared slow in acting toward construction of a school building, citizens of the community took it upon themselves to erect one of their own. This was done a month later. The school room was used for regular worship services. A Ladies Sewing Society was organized, doing noteworthy work both for the Church and for the needy in the community. Prairie City was visited by Bishop Pierce in 1886; he stayed some five days. This was the only visit to the mission by a bishop during the seventeen months of Campbell's residence at Prairie City.<sup>64</sup>

Campbell went home to West Virginia in 1886, was ordained deacon, and returned to Prairie City. He continued for a year, conducting regular services, which he reported were well attended. Two "large lots" were procured for a future church building which never materialized. Campbell visited Muskogee several times, preaching in various churches, and noting with great dissatisfaction that an "earnest, faithful man at Muskogee could have accomplished much at this time, under the blessing of

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<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

God." In 1887, Campbell was forced to give up his work. He had come to the Territory, he said, at his own expense; he had hoped for help from the Board of Missions, but what it did was far from adequate. He returned to the East February 7, 1887, and spent his career in missionary work elsewhere. Several persons were "ready for confirmation" when he left Prairie City, but the Bishop was unable to come for that purpose.<sup>65</sup>

An Episcopal missionary distinguished for his linguistic ability spent some time in Indian Territory in 1882-83. The Rev. James Owen Dorsey, a Hebrew scholar as a child, worked among various Indian tribes after his ordination as a deacon by the Protestant Episcopal Church in 1871. After ill health had forced him to give up missionary work in Dakota in 1871, he was employed by the United States Bureau of Ethnology in 1879. In 1882 he went to live among the Osage Indians to study their dialects. A large number of his writings were published by the Bureau of Ethnology.<sup>66</sup>

The diary of the Rt. Rev. Henry Niles Pierce, Bishop of Arkansas and Indian Territory, reveals that the Bishop made three trips into Oklahoma and Indian Territory, in 1889, 1890, and 1891. He put missionaries to work at Guthrie and Oklahoma City after helping the church at Guthrie get a start. He found a few Episcopalians at army posts. Bishop Pierce appears to have been grateful when the Board of Missions relieved him of duties in Oklahoma and Indian Territory in 1892.<sup>67</sup>

<sup>65</sup>Ibid.

<sup>66</sup>Sixth Annual Report of the Bureau of Ethnology to the Smithsonian Institute (Washington, 1888), xxxvi.

<sup>67</sup>Convocation Journals, Missionary District of Arkansas, 1889, 1890, 1891, 1892.

### CHAPTER III

#### TYLER AND PATTERSON, 1889-92

The Protestant Episcopal Church, slow to recognize what opportunity there was in the Great Southwest and unable to do much about it when the recognition came, was again several years behind other denominations when it came to establishing missions among the white settlers of Oklahoma. When the great influx of new residents came to Oklahoma in 1889, Methodists, Baptists, Presbyterians, and Congregationalists sent or brought clergymen and church builders with them.<sup>1</sup> The Episcopal Church was forced to be content with gestures.

Assigned the impossible was the "venerable" Henry Niles Pierce, Bishop of Arkansas, called venerable because he was already in his seventies.<sup>2</sup> Besides attempting to be the shepherd of scattered Churchmen among the some 800,000 persons in Arkansas, Bishop Pierce was carrying the extra responsibility of trying to do something about the potential Episcopalians (and former ones) in the vast Indian Territory. Bishop

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<sup>1</sup>Julia C. Emery, A Century of Endeavor, 209. Statistics including numbers of churches and clergymen can be found in U. S. Bureau of Census, Special Report, Religious Bodies, 1906 (Washington, 1910).

<sup>2</sup>The title "venerable" is also used for an "archdeacon" in the Episcopal Church.



Pierce made three trips into what was later to become Oklahoma.<sup>3</sup> He found David Pendleton Oakerhater working faithfully without help; he located Paul Zotom in the Anadarko area, reporting the sad news that Zotom had drifted back into his tribal ways and was no longer worthy to be a servant of the Church; and he paid visits to Ft. Sill and Ft. Reno, where Churchmen were present and where on one trip he found an Episcopal Army chaplain holding services.<sup>4</sup>

The work of J. B. Wicks at Anadarko had not completely come to nought by 1889; but only traces remained. Prairie City, in northeastern Oklahoma, had disappeared. One Episcopal congregation, at Guthrie, had established itself in 1889 with some help from Bishop Pierce. The real leader of the Guthrie group appears to have been Cassius M. Barnes, at that time in charge of the U. S. Government land office and later Governor of Oklahoma Territory. In an address to the District Convocation in 1895, Governor Barnes related how the first Episcopal Church in Oklahoma Territory got its start.<sup>5</sup> It was a real "congregational" project, emerging from the popular demand of some two dozen Church men and women.<sup>6</sup>

The Guthrie congregation was organized on July 2, 1889. First

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<sup>3</sup>Excerpts from Bishop Pierce's diary, Convocation Journal, Missionary District of Arkansas, 1889, 1890, 1891, 1892.

<sup>4</sup>Ibid.

<sup>5</sup>Convocation Journal, Missionary District of Oklahoma, 1895 (Guthrie, 1895), 44.

<sup>6</sup>The congregation at Guthrie was preceded by occasional meetings of groups of Episcopalians at Coalgate and Lehigh, under the direction of clergymen from North Texas. Guthrie, however, was the first "organized congregation" in the state of Oklahoma.

minister-in-charge was a priest, the Rev. H. G. Jefferson, who accepted the post while on a visit to Oklahoma but stayed only six months.

Barnes was lay reader, and the average attendance at the church in Guthrie was between fifty-five and sixty. Services were held in a frame store building. A Woman's Auxiliary, always an important element in the mission churches of Oklahoma, was organized in October, 1889, and lots were purchased the same year. The erection of the first Episcopal church building in Oklahoma for other than Indian missionary purposes took place in 1890 at Guthrie, and first services were held in the new building on September 22 of that year.<sup>7</sup>

To Guthrie Trinity church, in 1891, came one of the heroes of the Church in Oklahoma, the Rev. Charles W. Tyler. Nearing graduation at the missionary-minded seminary at Nashotah, Wisconsin, Tyler had been inspired by a challenge to go into the new country. Forsaking his academic degree for the time being, he accepted a call as vicar of the Guthrie church and embarked upon a one-man (later a two-man) effort to give the Protestant Episcopal Church clergy representation among the "more than 200,000" Oklahomans,<sup>8</sup> already infiltrated as they were by many dozens of clergymen from many other religious denominations.

The Rev. Mr. Tyler was joined by a classmate at Nashotah, the Rev. Gerard Francis Patterson, in 1891. Patterson moved to Oklahoma City, helped in the formation of what was to become St. Paul's Cathedral, and teamed with Tyler in an ambitious attempt to let all of the people

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<sup>7</sup>Convocation Journal, District of Oklahoma, 1895, p. 45.

<sup>8</sup>Oklahoma Churchman, May, 1892. This estimate, apparently including Indian Territory, was made by the editors.

know the Episcopal Church was among them.

Thus the Church got its start in Oklahoma, years behind many others, with only the smallest of a minority of Episcopalians in the population, with two young seminarians and one veteran Indian deacon who was effective among a small group of his own people but whose work could scarcely reach the new settlers.<sup>9</sup>

How were these two young men to face their task? There was little hope that they might set Oklahoma afire with a zeal for Episcopalianism. The only thing they could do, besides serving their own congregations faithfully, was to plant seeds and at the same time attempt to awaken their fellow Episcopalians "back East" to the urgency of the work in the new Territory.

Tyler and Patterson were successful pastors, as their later records indicate; but beyond that they were men of pioneering spirit and with a flair for crusading journalism. The record of their work is found in the pages of the Oklahoma and Indian Territory Churchman, a monthly newspaper which they produced and distributed in addition to performing their local parish duties and making extensive territory-wide travels.

The Churchman was a four-page tabloid-size paper, the files of which today are only partially complete in Episcopal archives. It was supported by a small subscription list (an attempt was made to charge twenty-five cents a year) and by advertising, which filled approximately

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<sup>9</sup>The Indian deacon was David Pendleton Oakerhater, whose work was almost entirely among the Cheyenne Indians.

one-fourth of its columns. Prominent advertisers were F. B. Lillie, long-time Guthrie merchant and one of the original Guthrie church members; Dr. Peoples, a dentist who announced to the public "Everything first class in every particular. . . . More than eleven years practice. . . . Skillful, kind, careful, thorough. . . . Finest parlors in Oklahoma"; various Church educational and charitable institutions; the new University of Oklahoma; banks; attorneys; and several producers of patent medicines.<sup>10</sup>

A study of the format of the Churchman shows that page one contained, during the time of Tyler and Patterson, general Church news, nationwide and worldwide, and the Church calendar. Page two, which the two used to voice their opinions, was the editorial page. Page three was filled with what might be called "Episcopal propaganda," pointing out the differences between the Episcopal Church and other churches and calling especial attention to the "errors" of "sectarianism" and "Romanism"; and page four was filled with news of the Guthrie and Oklahoma City parishes, later with news from the missions at Stillwater, Norman, Chandler, and other towns.

An analysis of the contents of the writing and editorial work of Tyler and Patterson indicates that the two had something like the following purposes in mind for their paper:

1-To stimulate interest among Oklahomans in a church which was not a familiar one to many of the residents.

2-To stimulate interest nationwide (the Churchman was sent

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<sup>10</sup>Oklahoma and Indian Territory Churchman, 1891, 1892.

throughout the United States) in Oklahoma Territory and particularly in the plight of the Episcopal Church in the new territory. These attempts to "stimulate interest" meant, above all, attempts to raise money for missionary purposes.

3-To educate Oklahomans, Churchmen and otherwise, as to the "proper" way to conduct worship services and to affiliate with the historic Church.

4-To counteract, and frankly criticize, the work of the groups which Tyler and Patterson, along with many other Episcopalians, called "sectarians."<sup>11</sup>

Additional interests were obvious in the work of the young pair; they never missed the opportunity, for instance, to publicize and praise their alma mater, the seminary at Nashotah. And as time went by, the realization of the need for a bishop for Oklahoma filled their minds and the pages of their newspaper.

A few examples of how the monthly newspaper was effective in these purposes will follow.

Patterson and Tyler saw clearly what they believed Episcopalians in areas of the country where the Church prospered did not see--that Oklahoma presented a unique situation. There were thousands of persons in the new territory, indeed enough to form congregations and seemingly enough to "pay their way" in church-forming. But the Oklahomans were people who, at best, were "getting along" financially. Surplus farming was not widespread enough to make farming profitable beyond adequate sub-

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<sup>11</sup>Analysis is that of this writer, not editors themselves.

sistence. Merchants and laborers in the towns had been confronted with the necessity of building everything they used. All was new; everything had to be paid for. The "extra" sources of money which are used for church-building simply were not present. People had so much to do in the building of a new state; they could scarcely be expected (right or wrong) to interest themselves in the added burden of proper church facilities. There were perhaps more than a thousand persons in the territory who had been affiliated in some way with the Episcopal Church, but they were so scattered their efforts could not be united. The obvious answer was outside help from the Church. The machinery was present for such help, if the funds could be found and the right persons persuaded.<sup>12</sup>

An early issue of the Churchman stated the following:<sup>13</sup>

We hoped by this paper to bring the Church in this Territory before the minds of the people in the States, and solicited their aid. We made a plea for Oklahoma City and so far have received only twenty-seven dollars. In the September number we appealed for aid to help plant the Church in the new towns that have sprung up in the last two weeks in the new lands. We are ready and anxious to build churches in these towns and also in other towns under our charge. What has been the answer to the appeal? Not one cent has been sent to our aid. Now how can people who "profess and call themselves Christians" rest quietly on their oars, and every Sunday go into their churches, costing thousands of dollars, while here in this Territory we have only one church building without thinking for one moment of sending the much-needed assistance?

The same article pointed out what "sectarian missionary societies" were doing: The Methodist (South), it stated, was spending \$3500 annually in support of the church and its missionaries. In Guthrie the

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<sup>12</sup>Oklahoma and Indian Territory Churchman, October, 1891.

<sup>13</sup>Ibid.

Methodists had "spent much, loaned more, and paid the missionary's salary." The Congregationalists had contributed \$1500 toward a building in Guthrie and about the same amount in Oklahoma City in addition to paying a large portion of the salaries for missionaries. A Methodist group had sent \$3500 for a church building in Oklahoma City. The Baptists had given \$2000, the Presbyterians \$1200, for churches in the two cities. All missionaries of these groups had portions of their salaries paid from outside Oklahoma.<sup>14</sup>

"What does the Episcopal Church do?" asked the writers. "Nothing whatever," they answered themselves. A sum of \$699 had been received from the Board of Missions; that was all. A further complaint stated that the Church's building loan association charged interest rates which were unbearable. The following challenge was hurled:<sup>15</sup>

These figures are known to be correct. The sectarians have churches in every town in the Territory. . . . Let us once more appeal for this much needed assistance. Surely some of our Church people are earnest enough . . . to help. . . . Let us show to the world that we are a missionary Church, and not merely an aristocratic Church (as we are often called).

The young writers seemed at times to be quite disappointed and tended toward bitterness, but they never lost their enthusiasm. And their pleas were not completely unanswered. A total of \$1340 was reported received from outside the state during the year 1891, in addition to valuable gifts of furnishings and altar clothing. Gifts came from Milwaukee, New York, New Jersey, Detroit, Philadelphia, Oregon, Brooklyn, Rhode Island, New Hampshire, Michigan, Kentucky, and several "anonymous"

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<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

persons and places.<sup>16</sup>

These gifts were enough to encourage Tyler and Patterson to organize missions at Stillwater and Chandler and to attempt the same at Norman and Tecumseh. El Reno and Kingfisher were also visited regularly.<sup>17</sup> By the end of 1891 some encouragement was reported:<sup>18</sup>

. . . This is the sixth issue of the little sheet and we feel very much encouraged by the reception that has been tendered it by those to whom we send it. We have received a number of encouraging letters and many substantial donations. We trust this year will be as fruitful as last and that the number of friends will increase in the same proportion as they have since we commence this work. Good, hard labor will bring forth fruit in due season, and we trust the year will be a prosperous one and that we will under the guidance of the Heavenly Hand carry on the work to the glory of God and the increase of the Church of Christ.

In February, 1892, the clergymen-journalists reported receiving many encouraging letters "pleading with us to stay on here." A national magazine article, they pointed out, said missions are dying because missionaries get other positions. We will stay, said Tyler and Patterson, if we get support.

The problem of getting bishops to serve the missionary areas seemed to involve some \$3,000 apiece annually. The Churchman bemoaned this need for security by ministers, but voiced the opinion that "there are priests who would not require such guarantee but who would go forward in the Missionary Episcopate in the faith and belief in that the Blessed Lord will take care of His workers in the vineyard. . . "<sup>19</sup>

<sup>16</sup>Churchman, December, 1891.

<sup>17</sup>Churchman, January, 1892.

<sup>18</sup>Ibid.

<sup>19</sup>Churchman, April, 1892.



New land issues in 1891 and 1892 caused a great increase in the population of Oklahoma. From April to May, 1892, announced the Episcopal newspaper, the size of the Territory had doubled and an added population of 40,000 had entered. But still only two priests remained to present the Church to the "more than two thousand" Episcopalians. "At the rate we are going now it be several hundred years in the future [before a foothold is secured]."20

A damaging storm at Guthrie in early summer, 1892, called forth a pathetic plea. Four hundred dollars was needed for purposes of repairs:21

We are doing all we can to help ourselves, but it must be remembered that as yet we are poor and the people are at a great deal of expense in building houses for themselves. There is not a day goes by but what the business men are solicited to aid the many different things that are needed in a new country. You who live in an old settled community cannot realize such a state of affairs.

A need for money which the Episcopal clergy of Oklahoma recognized as worthwhile as their own lay in the financing of schools. An advertisement in the form of an editorial in 1892 called attention to the great opportunity for the formation of an "inexpensive Church school." Because of the lack of proper legislation, it said, public schools were left without the power of bonding for school buildings; the small amount of taxable property brought but a meager sum for their support. A hope was expressed that the Church would seize the opportunity to provide both education for the young and "a great factor in promoting the Church

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<sup>20</sup>Churchman, May, 1892.

<sup>21</sup>Churchman, June, 1892.

in this field." A later editorial lamented that no response was received.<sup>22</sup>

In various ways, Tyler and Patterson set precedents which Francis Key Brooke, Oklahoma's first Episcopal bishop, saw fit to carry on. One of these was travelling to the East to present, in person, pleas for help. In 1892, the missionary pair paid visits to the East coast and received several hundred dollars. More important, perhaps, was their contribution to the decision of the General Convention of the Episcopal Church to create five new missionary jurisdictions, one of which would be Oklahoma and Indian Territory.<sup>23</sup>

How the Churchman received the announcement of the creation of the new district and soon thereafter the appointment of a missionary bishop will be discussed later. A further look at the early contents of the newspaper will show the type of information regarding the Church which Tyler and Patterson were interested in disseminating. Much of it is "against sectarianism"; and much of it seems to bemoan the ignorance in important Church areas of Episcopalians as well as non-Episcopalians.

"Some statements wrongly attributed to Moses" is the heading of one article. The contents revealed several things "Moses did not say," including literal interpretations of creation-of-the-world stories and other Old Testament passages. As in several other instances, Patterson and Tyler set themselves off as opposed to the literalism of "Funda-

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<sup>22</sup>Churchman, March and June, 1892.

<sup>23</sup>Journal of the General Convention of the Protestant Episcopal Church, 1892 (New York, 1892), 468.

mentalists."<sup>24</sup>

Under the title "Things to be Remembered," the statement "There never was a Church of Rome in England [it was always the Church of England]" was repeated. The ancient origin of the Church in England, possibly by St. Paul himself but more likely a few years later, was noted. Churchmen were admonished to say "ah-men" instead of "ay-men" and a varied list of reasons was given. Episcopalians were told three times within a year they must remove their gloves at the altar rail. Those who had fallen out of the habit of kneeling for prayer were scolded.<sup>25</sup>

"Some things in which the Church of England was first" included resisting the Papacy, translating of the Bible into English, first president of the United States, first prayer in Congress, first Sunday Schools, first opposition to slavery, first to observe Christmas in America, first Gothic church in America. Two surprising claims were "the first religious organization in Boston" and the "first to start free churches."<sup>26</sup>

Henry VIII did not, by any means, start the Church of England, Oklahomans were told. One should never say "join the Church"--one is joined to the Church in baptism. It is erroneous to say "Catholic," meaning "Roman Catholic"; it is improper to say "Episcopal Church" when one should say "the Church." The word "Sabbath" should not be used for the Lord's Day (Sunday); a worship meeting should never be referred to

<sup>24</sup>Churchman, June, 1892.

<sup>25</sup>Churchman, October, November, December, 1892.

<sup>26</sup>Ibid. The above is typical Episcopalian propaganda.

as "preaching" or "meeting" and priests should never be referred to as "preachers." But while negligent Episcopalians and sectarians in general were attacked, the real brunt of criticism in the pages of the Churchman was borne by two old enemies--"atheists" and non-givers. These two groups of persons were constantly subjected to ridicule, particularly in one- and two-line "filler" insertions.<sup>27</sup>

Tyler and Patterson had something to say regarding ministering to Indians and to the Negro population of Oklahoma. A trip to El Reno gave the subject for an editorial. They met an Indian named Alexander Yellow Man, who revealed he had been a graduate of Carlisle Indian School in Pennsylvania. While the man spoke very good English, he wore a blanket, explaining that it was necessary for him to do so among his people. Later they saw the same man dressed and behaving "exactly like white men." They learned he belonged to the Episcopal Church and that several of his tribe did also. "This shows what can be done with the Indian, and it also shows that an Indian, when away from the influence of the Church, will probably do, exactly as we found this one, go back to the blanket life [sic]."<sup>28</sup> Further deep disappointment was expressed when it was discovered first hand that Paul Zotom, the ordained deacon who had been sent to work among the Indians near Anadarko, had completely forsaken Christian ways.<sup>29</sup> The Church, it was argued, should see the necessity of carrying on work once started.

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<sup>27</sup>Churchman, March, 1892.

<sup>28</sup>Churchman, May, 1892.

<sup>29</sup>See page 27.

"What are we going to do about the spiritual welfare of the colored population?" was asked.<sup>30</sup> Fifteen thousand Negro residents were reported present in the Territory, many of them "educated and refined." A particular need for a small chapel for Negro use at Guthrie was pointed out.

Tyler and Patterson both related exciting experiences they had in witnessing runs into new territory and the rapid growth of new towns. After the run of 1891 into central and northern Oklahoma, Tyler stated the following: "The opening of new land has had a depressing influence on our congregations. We trust after the excitement is over our friends will return and be found in their accustomed places."<sup>31</sup> More important in the history of the Episcopal Church in Oklahoma, perhaps, are the visits one or the other made to Stillwater, Chandler, El Reno, Anadarko, Tecumseh, Kingfisher, Purcell, and Norman. Greatest success was attained at Stillwater, where nine communicants were found, a women's guild was organized, and plans were activated for the erection of a chapel. At Chandler, several Churchmen and an "enthusiastic band of workers" were found and given encouragement.<sup>32</sup>

The problem which hung heavier all the while over the heads of the young missionaries was the one which plagued the Church of England during colonial times in America. No bishop was present; this meant that the sacrament of confirmation, entrance into full membership in the

<sup>30</sup>Churchman, February, 1892.

<sup>31</sup>Churchman, October, 1891.

<sup>32</sup>Churchman, October and November, 1891.

Church, was denied to those persons who wished it. Only one visit by a bishop was recorded during the two years Tyler and Patterson served alone; he confirmed none.<sup>33</sup>

This and other reasons caused the editors of the Churchman to concentrate their zeal during the latter part of 1892 upon the procuring of a bishop for the missionary district of Oklahoma and Indian Territory.

Others had become interested in the same problem. A national magazine article,<sup>34</sup> quoted by the Churchman in February, 1892, described the huge territory Bishop Pierce of Arkansas had to cover, pointing out "how ridiculous it is to expect him to be able to do any good in Oklahoma." Bishop Pierce's jurisdiction was described as the same in area as the states of New York, Pennsylvania, New Jersey, and all of New England except Maine.<sup>35</sup> Furthermore, Bishop Pierce was seventy-three years old.

The Congregational Review, in 1892, bemoaned the fact that Congregationalists had budgeted "only \$8,000" for Oklahoma, according to the Churchman, and pleaded for \$600 for each county. The Oklahoma Episcopal editors considered this somewhat humorous in the light of the predicament of the Episcopal Church, whose membership was comparable to that of the Congregational. This modest amount would provide for a bishop, and the following was stated in regard to the value of such an

<sup>33</sup>From Bishop Pierce's diary, 1891, in archives of Diocese of Arkansas, Little Rock.

<sup>34</sup>It can be assumed that the magazine quoted, though not named, is the Spirit of Missions.

<sup>35</sup>Churchman, February, 1892.

addition:<sup>36</sup>

. . . How futile are our efforts compared with what they would be had we a resident bishop! Our bishop is not physically able to take charge over us and go from town to town in our Territory as a bishop should.

If we had a bishop, instead of a few struggling congregations we would be established in each town. This can plainly be seen from the work done by the sectarians.

Bishop Thomas of Kansas, who paid a visit to Oklahoma, stated after returning home he was "favorably impressed," and that the Territory must have an ordained leader with authority to confirm. He stated the Church "must be established in thirty towns and other smaller places."<sup>37</sup>

"We want a bishop," said the Churchman, "who thoroughly understands the minds of Western people, and can adapt himself to their ways, and, like St. Paul, go from town to town preaching the Gospel and establishing the Church."<sup>38</sup>

Finally, late in 1892, came the hoped-for announcement. The Rev. Francis Key Brooke, highly-successful as rector of Trinity Church at Atchison, Kansas, had accepted a call to be Bishop of Oklahoma and Indian Territory. The Churchman made the announcement in the following manner:<sup>39</sup>

Now to the scattered Churchmen in this jurisdiction He has sent a "bishop and shepherd of our souls," who will feed us with the spiritual manna from on high and at last bring us to the haven of rest.

May God's blessing rest upon us, and in our prayer let us ask the Giver of all good and perfect gifts for a great spiritual harvest the coming year.

<sup>36</sup>Churchman, April, 1892.

<sup>37</sup>Churchman, October, 1892.

<sup>38</sup>Ibid.

<sup>39</sup>Churchman, December, 1892.

Bishop Brooke was to be consecrated at Grace Cathedral, Topeka, Kansas, on January 6, 1893. The Rev. Mr. Tyler and the Rev. Mr. Patterson had been asked to participate in the ceremony. A letter was received from the new bishop-elect by the Churchman; it read as follows:<sup>40</sup>

Friends: In the Providence of God I have been called to be your chief pastor. . . . Though not commissioned for my work I already feel as though Oklahoma belonged to me and I to Oklahoma. . . . I have nearly everything to learn about my work. You must be very patient toward my lack of knowledge and inexperience. . . . I come to work and live among you with a full sense of my own insufficiency but thoroughly sure that God has called me to be your fellow laborer and leader and that He will not fail me. If I did not feel sure of this I would not come.

Charles W. Tyler and Gerard F. Patterson continued their careers elsewhere. Patterson left Oklahoma during the first year of Bishop Brooke's jurisdiction, accepting a call to a parish at Sedalia, Mo., shortly after being ordained to the higher order of the ministry. After twenty years' service as a parish priest, he closed his career, appropriately enough, by serving eighteen years as "archdeacon," a missionary post in the Church, in Ohio.<sup>41</sup> Tyler remained in Oklahoma until the summer of 1894, then moved to the Diocese of Iowa, where he served as a parish priest until his death in 1924.<sup>42</sup> But in the work of their eminent successor, Bishop Brooke, and in the ongoing life of the Church in Oklahoma, their influence remained. Later, Bishop Brooke was to pay the following tribute:<sup>43</sup>

<sup>40</sup>Churchman, January, 1893.

<sup>41</sup>Letter from G. F. Patterson to the Rt. Rev. Thomas Casady, June 23, 1937.

<sup>42</sup>Stowe's Clerical Directory (Minneapolis, 1926), 367.

<sup>43</sup>Convocation Journal, 1895, p. 5.



It would be a strange and ungrateful thing if I did not speak first of what was done in this field before I was called to work in it. In the Indian Territory there was very little, almost nothing. But in Oklahoma two earnest young men, while yet only in Deacon's orders, came to plough the ground and sow the seed in this town [Guthrie] and in Oklahoma City, and in several other places, where a foothold was gained for the Church by their efforts. Rev. C. W. Tyler and Rev. G. F. Patterson came to this work almost alone. The venerable bishop of Arkansas, exercising jurisdiction here, was prevented by distance, age and the pressure of duties of a large and trying field like Arkansas from giving other than but the slightest supervision and the smallest fragments of time to the work. Mr. Tyler and Mr. Patterson worked almost alone. We owe much to them. They were young men, inexperienced, and not setting up for geniuses; but they were faithful men, loyal, self-sacrificing and in earnest. I am glad to bear testimony to their labor, its wisdom and fruitfulness, and acknowledge my debt to them and the debt of this field. They must often have been discouraged. Much of the time they had to make "bricks without straw." Their labor was not in vain.

## CHAPTER IV

### BISHOP BROOKE'S FIRST YEARS, 1893-98

On the day of the Feast of the Epiphany, January 6, 1893, the Rev. Francis Key Brooke, S. T. D., was consecrated Missionary Bishop of Oklahoma at Grace Cathedral, Topeka, Kansas. A service of Morning Prayer preceding the consecration was led by Oklahoma priests J. N. Lee and G. F. Patterson. "Attending presbyters" for F. K. Brooke at the time of his consecration were his brother, the Rev. Pendleton Brooke of the Diocese of West Missouri, and the Rev. C. W. Tyler of Guthrie, jurisdiction of Oklahoma. Bishops were present from Nebraska, New Mexico, Colorado, West Missouri, Southern Ohio, Kansas, Arkansas, and Missouri. The Rt. Rev. Daniel S. Tuttle of Missouri, later to become Presiding Bishop, was chief consecrator. "This service," said an Oklahoma witness, "will be long remembered by those present for its beauty and solemnity."<sup>1</sup>

Whether the service of consecration<sup>2</sup> for Bishop Francis Key Brooke was long remembered for its "beauty and solemnity" is impossible to determine because all persons who were present have passed on and

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<sup>1</sup>Oklahoma and Indian Territory Churchman, February, 1893.

<sup>2</sup>The service of consecration of bishops is found in the Book of Common Prayer, standard worship guide for the Church, p. 549. Only bishops can "lay hands" on bishops in consecration.

because, after all, it was quite similar to other consecrations which the Church has conducted many times. But the fact is, the consecration of Bishop Brooke has been widely hailed by Oklahoma's Episcopalians as perhaps the most important event in the history of the Church in Oklahoma.

A long list of clergy and lay workers could be presented in accounting for the slow but determined growth of the Oklahoma Church in its earliest days. Goulding and Gilpin, Gunn and Francis at Oklahoma City; Gunn and Ayers at Ardmore; Noble, Sharpe, Sanford, and Smith at El Reno; another Smith at Enid; Patterson, Barnes, Potter Fliedner, Lillie, and Nicholas at Guthrie; Gibbs, Harris, Lee, and Tyrer at McAlester; Benton, Tudor, and Francis at Muskogee; Shaw, Wright, and Wiggins at Norman; Price at Shawnee; Lee, Hand, and Magruder at Stillwater; Jandon and Swan at Alva; Harris, Gibbs, and Shaw at Coalgate; Tibbitts at Vinita; Alston at Wagoner; Swift and Brady at Woodward; Oakerhater and Bearshield at Bridgeport and Darlington; Noble at Kingfisher; Bradley at Weatherford--these are names which dot the early histories of the Episcopal churches which were in existence before 1897.<sup>3</sup> This list is of necessity incomplete; it excludes in particular the names of dozens of women who probably were most instrumental in getting new missions started but who did not get their names on official records.<sup>4</sup>

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<sup>3</sup>These names are taken from the Oklahoma and Indian Territory Churchman and from early Journals. For Christian names see Appendix I and Appendix II.

<sup>4</sup>Almost all offices in the Episcopal Church are reserved for men traditionally. Many women who were prominent in Church affairs, of course, were wives of the above.

But it appears likely that even if a complete list of ordained and lay workers were made available, the most significant part of earliest Oklahoma Church history would be found elsewhere--in the records of and the information concerning the work of Bishop Brooke. He assumed a formidable one-man job, which soon became almost too much for his not very strong body; but it did not completely stop him for twenty-five years. How Bishop Brooke met the situation which faced him is the story of this chapter.

Patterson and Tyler, and apparently the rest of the Church men and women of Oklahoma, enthusiastically welcomed and prepared for their new leader:<sup>5</sup>

We are very pleased to know that the Church people in the different missions are anxious to know when the Bishop is coming and they are making some preparations to receive him. We wish to see every person take an interest in welcoming the Bishop. He comes to us as our chief pastor and let us one and all turn in and do all we can towards making his life among us one of joy. No excuse can be accepted for not doing all that we can. Let us rise to greet him who has had placed upon his shoulders such responsibility as attends the Episcopate of this jurisdiction.

. . . Let us put away the close-fisted Christianity which affects so many of us and meet the Bishop with that warm-heartedness and generosity which will make him feel proud of his jurisdiction. . . .

The Bishop arrived in Guthrie at 1:00 p.m. Saturday, January 19, 1893. A reception was held in the U. S. Court Room for him that night.

The man who presented himself at this time to his highly-expectant new friends was forty years old, of medium height, slender, moustached, and by dress and mannerism identified with the life of well-developed localities rather than that of the frontier.

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<sup>5</sup>Churchman, January, 1893.

The Churchman had hoped for a man who understood and identified himself with the people of the West. If they were therefore expecting a robust, noisy gentleman (of the Methodist frontier stereotype, for instance), they were disappointed. According to one of his most noteworthy biographers, Brooke was one who "looked completely the cleric, the scholar, and the highborn gentleman; fashioned for centers of culture and comfort rather than the rough and toilsome road which lay before him."<sup>6</sup>

Francis Key Brooke was born in Gambier, Ohio, November 2, 1852, son of a distinguished clergyman, the Rev. Prof. John Thomas Brooke. He was graduated from Kenyon College in 1874, and was ordained to the diaconate in Christ Church, Cincinnati, November 21, 1875. On May 6, 1877, he was advanced to the priesthood by Bishop Jaggar, the same bishop who ordained him to the lower order. His early ministry was spent in his native state (Ohio) as rector, successively, at College Hill, Portsmouth, Piqua, and Sandusky. From 1886 to 1888 he was rector of St. Peter's, St. Louis; from 1888 to 1892 he was leader of the congregation at Trinity Church, Atchison, Kansas. He was a trustee of Kenyon College and later of Bethany College and as will be seen was a lecturer at Kansas Theological Seminary, on apologetics and ethics. When chosen by the General Convention to the missionary episcopate of the District of Oklahoma, he was dean of the Northeast Convocation of the Diocese of Kansas, and honorary Canon of the Cathedral. He was awarded an honorary Doctor of

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<sup>6</sup>Angelo C. Scott, The Story of Oklahoma City (Oklahoma City, 1939), 159.

Divinity degree by the Kansas seminary in 1892.<sup>7</sup>

The Brooke family had migrated to Ohio from Maryland; as can be detected from the first and middle names, Francis Key Brooke was descended from the family which produced Francis Scott Key.<sup>8</sup> The paternal great-grandfather of Bishop Brooke was born in England, emigrating to Maryland in about 1650. The grandfather, like his parents a Roman Catholic, was a cousin of Supreme Court Chief Justice Taney. Brooke's father left the Roman Catholic Church at the age of twenty-three, and three brothers and a sister followed him from the Roman fold. Becoming Episcopalian, John Thomas Brooke taught for many years at Kenyon College. He married Louisa R. Hunter. Francis Key Brooke married Mildred Ruth Baldwin January 5, 1881; the couple had five children.

Tributes paid to Bishop Brooke after his death give some idea of the type of person he was. Writing in the Chronicles of Oklahoma, a clergyman who studied and served under the Bishop longer than any other man, probably, said the following:<sup>9</sup> "He was a man of high scholarship, an eloquent preacher, a fervent and efficient missionary, a true friend, a genial companion, a wise administrator, and just and sympathetic counselor."

Angelo C. Scott, one time president of Oklahoma A. and M. College, was a close friend of Bishop Brooke. In a section devoted to Brooke in The Story of Oklahoma City, Scott called his friend "physically delicate

<sup>7</sup>William S. Perry, The Episcopate in America (New York, 1895), 347.

<sup>8</sup>Ibid. and H. J. Llwyd, "Rt. Rev. Francis Key Brooke, D. D., Bishop of Oklahoma," Chronicles of Oklahoma, XII (1934), 52-54.

<sup>9</sup>H. J. Llwyd, "Rt. Rev. Francis Key Brooke."

and intellectually fastidious."<sup>10</sup> Pointing out the many physical hardships, particularly in travelling, which the Bishop underwent, Scott said, "If those things daunted his spirit, he gave no sign. . . . one of those highbred gentlemen who could go into humble kitchens without embarrassment to himself or his hostess . . . democracy of spirit . . . opposed extreme modernisms . . . had a fine sense of humor. . . ." <sup>11</sup>

Funeral orations are always laudatory; but Theodore Payne Thurston, Bishop Brooke's co-worker and successor as Bishop of Oklahoma, added what are probably some facts to his statements of praise in saying the following at a memorial service:<sup>12</sup>

. . . And he has shown the world, at least this part of it, what it means to be a real Bishop. A courageous man of God, persistent. Yes and confident! Ah, how he needed that confidence nobody knows so well as himself and those who were near him in his struggles. Many and many an opportunity lost because the Church would not see with the clear vision of this man of God. But never a disheartening word from him; if the Church did not give him the tools with which to work he would make those tools as best he could, or depend upon his brother Bishops to supply them; and sometimes it is to be feared that they imposed on his good nature, and on his love of man; for it was one of the hardest things Bishop Brooke ever had to do to believe ill of any man. . . .

Typical of testimonials as to Bishop Brooke's character is that of a "man on the street" who upon hearing of the Bishop's death is supposed to have said, "There was the best man I ever knew. I never belonged to his Church, nor ever went inside it, but if ever there was a

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<sup>10</sup>A. C. Scott, Story of Oklahoma City, 159.

<sup>11</sup>Ibid.

<sup>12</sup>Printed program of Memorial Service in Commemoration of Francis Key Brooke, Oklahoma City, November 24, 1918.

good man, he was that."<sup>13</sup>

Almost every person who was written or told of the memory of Bishop Brooke has recalled seeing the stately, skinny gentleman sitting in a train station, or riding on a freight car, or on the move in a horse and buggy or wagon. The "Brooke legend" is that of a physically delicate individual constantly enduring hardships of ceaseless rough travel and ill health with a smile.

Bishop Brooke was a voluminous writer, and an effective one; he recorded having written thousands of letters yearly, and Episcopal publications printed many of his messages. Drawing perhaps unwarranted conclusions from records, one can assume he was particularly effective as a speaker before women's groups. Many thousands of dollars were poured into Oklahoma during his twenty-five years in office as direct results of his speaking before missionary-minded women's organizations in the East.<sup>14</sup>

In a letter written to a friend in New York in March, 1893, Bishop Brooke gave some impressions of his new job and stated what obviously were the greatest twin needs--money and men:<sup>15</sup>

Even in our larger towns are people are but a handful, and poor. The immigration is not of ours; it is from Missouri, Arkansas, Kansas and Texas, the states where the Church is weakest. . . . It is simply a question, humanly speaking, of how much money may be gotten to secure property and place mission-

<sup>13</sup>Ibid.

<sup>14</sup>A total of \$57,000 was contributed by various groups outside Oklahoma from 1893 to 1903. Convocation Journal, 1903 (Guthrie, 1903), 15.

<sup>15</sup>Letter to editor of The Churchman, national news magazine printed in Philadelphia, December 30, 1893.



aries, and then, even more uncertain, how many good and suitable men may be secured. . . .

The Bishop repeated the claim which had often been made by the two priests who served Oklahoma before him that it was a "sad mistake" not to have sent a missionary bishop in 1889 instead of 1892. He spoke of the immediate need of seven priests and a like number of buildings in Oklahoma Territory, estimating that the local people might be expected to carry one-fourth of the financial load. The situation was similar in Indian Territory. The Church had done very little in an area which had "100,000 more white people . . . than in North Dakota, 125,000 more than in Idaho and Wyoming put together, and twice as many as in the state of Montana." This was in addition to the "more than 70,000 civilized and semi-civilized Indians."<sup>16</sup>

Like his predecessors Tyler and Patterson, the new bishop was to learn that little response would be forthcoming as a result of letters written. The necessary way was to travel personally to areas where the Church was strong and to make direct appeals. This he did effectively, many times.

The "Bishop's Journal" was printed regularly in the Oklahoma and Indian Territory Churchman, beginning immediately upon Bishop Brooke's arrival. The story of how he assumed his duties and made himself a part of the life of Oklahoma is told in the Journal. Problems of lack of money, lack of clergy, times of depression, rough travel, bad health, advantages held by other denominations, and work among the Indians are prominent in the pages of the Journal. Also evident are occasional

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<sup>16</sup>Ibid.

gratifying results which appeared almost immediately following a visit by the Bishop to a new town. Part of his travel schedule for 1893 follows:

January 24: Norman, met in Presbyterian Church.

January 25: El Reno, met in Baptist Church.

January 26: Oklahoma City, guest at reception; appointed committee for formation of mission at Norman.

January 27: Ft. Reno.

January 28: Visited Indian Agency at Darlington.

January 29: Oklahoma City, Holy Communion in Methodist Church.

January 30: Purcell, services in Christian Church; determined to organize mission to be called St. James.<sup>17</sup>

February 1-3: Ardmore, planned for week-day services.

February 4: Stillwater, preached in Presbyterian Church. Saw good lots in Stillwater, made plans for building.

February 8: Anadarko, conducted services in old school chapel, one of Oklahoma's two Episcopal buildings.

February 10: Chickasha, with help of Presbyterian minister located several Episcopalians and secured lots for building.

February 11: To Chandler in horse and buggy; services in Court House. "Must make immediate move toward building."

February 17: Lehigh, business meeting of those interested in Episcopal Church.

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<sup>17</sup> January's Journal appeared in Oklahoma and Indian Territory Churchman, February, 1893.

February 18: Coalgate, Holy Communion in Masonic Hall well attended (services had previously been conducted in Coalgate by a Texas priest, the Rev. George S. Gibbs).

February 20: Atoka, several calls.

February 21: Tahlequah, baptized child, celebrated Holy Communion in Presbyterian Church. Spoke to girls (Indian) of National Female Seminary. Found small group of enthusiastic Churchmen.

February 23: Muskogee, baptized four children; read Evening Prayer and preached in Methodist Church.<sup>18</sup>

March 1-30: Out of state, to New York and other areas. Was formally presented to House of Bishops; met with Woman's Auxiliary of New York; made addresses in Brooklyn, Harlem, Middletown, Conn., Philadelphia, Baltimore, Cambridge, Gambier (Ohio), and Atchison, Kansas. Received more than six hundred dollars in cash and promises of more and continued help.

March 30: Guthrie, held first confirmation service in history of independent District of Oklahoma and Indian Territory.<sup>19</sup>

April 4: Accepted offer of \$1,000 and building lots for Bishop's House and agreed to make Guthrie his home.

April 5: Appointed C. W. Tyler, G. F. Patterson, and C. M. Barnes as first Standing Committee of District.

April 6-9: Ft. Sill.

April 14: Ft. Supply, held services April 16 with Chaplain

<sup>18</sup>Oklahoma and Indian Territory Churchman, March, 1893.

<sup>19</sup>Churchman, April, 1893.

Henry Swift (an Episcopalian).

April 18-20: Topeka, lectured each day to members of the Kansas Theological Seminary.

April 26: Visited Norman immediately following disastrous tornado, buried Miss Anna Heddens, Church member.<sup>20</sup>

May 10: First visit to Wagoner, plans made for organizing mission.

May 14-June 9: Out of District, made at least sixteen addresses, held dozens of personal conferences, and received promises of "good aid" from Woman's Auxiliary groups of Ohio and Indiana.

June 25-July 19: Out of District, made a dozen public appearances similar to above.<sup>21</sup>

That Bishop Brooke quickly adapted himself to frontier life might be shown in an episode he related which took place on September 17, 1893, in the new town of Enid:<sup>22</sup>

In the morning, Sunday, 17th, after ablutions at the lavatory (the Rock Island water tank) I walked to Enid, four miles from the station, and at ten o'clock had a short service and preached to fifty or sixty people, all who could hear at once, as the wind and whirling dust made attention difficult. I was kindly entertained at luncheon by my friend, Capt. Waterbury, of Ft. Sill, in charge of the U. S. troops on guard here. In the afternoon, at the railroad station, was asked by two brethren of the denominations to address a small congregation that had gathered in the waiting room of the depot, and I gladly did so.

On the same trip, attempts had been made to hold services in Perry and Kirk, but failure had been encountered.

<sup>20</sup>Churchman, May, 1893.

<sup>21</sup>June through August, Churchman, September, 1893.

<sup>22</sup>Churchman, October, 1893.

On September 27, the Brooke family moved to Guthrie. In order to ensure payment-making, Bishop Brooke obligated himself for the meeting of mortgage requirements on the large two-story house which was being constructed for him and his family.<sup>23</sup>

A pattern for a quarter of a century of activity, punctuated by occasional illness after 1897, was set in those first few months. Extensive visitation into the field in the District, a few days at home, and then he was off to Ohio, Indiana, New York, Pennsylvania, or any other place where there was hope for finding money or men. These trips outside became more and more important in 1894 and years following, when a serious depression fastened itself upon Oklahoma's farmers and as a result the remainder of the population suffered, too.

After his first year in the District, as is customary, the Bishop made his annual report to the people of his jurisdiction. After hoping for "greater results, fewer mistakes, more well-directed and untiring industry," he revealed he had held 126 services in the District; he had baptized thirty-eight children and six adults and confirmed thirty-seven persons. Outside the District he took part during the year in eighty services. Virtually all the outside appearances and most of the 1329 letters written were in the interest of the missionary work of the District.<sup>24</sup>

Bishop Brooke was also able to report a great increase in the number of clergy on duty, paid in a large part by money received from

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<sup>23</sup>Convocation Journal, 1895, p. 9.

<sup>24</sup>Churchman, February, 1894.

outside the Territory. Two veteran clergymen whose past records had earned for them the honorary title of Doctor of Divinity--D. G. Gunn from Indiana and J. N. Lee from Illinois--had come to Oklahoma and had stated their intentions of spending the latter part of their careers in the Territory. Gunn was the replacement for Gerard Patterson, who left Oklahoma City in 1893; he also worked at Purcell and Norman. Lee worked in 1894 at Stillwater and Perry.<sup>25</sup>

In addition to this pair others came: another veteran, the Rev. H. C. Shaw, who was active at Lehigh and Coalgate; five young men who were candidates for the priesthood--Edwin Wetherell at Stillwater, Dwight Benton at Muskogee, Henry Harris in the Coalgate-Lehigh area, L. F. Potter at Guthrie, and later A. C. Fliedner, who replaced Potter when it developed the latter was here only temporarily; a Congregational minister, A. V. Francis of Oklahoma City, who had applied for and had been accepted as a candidate for Orders in the Episcopal Church; David Oakerhater, who was still on the job at Darlington; Chaplain Swift, who remained at Ft. Supply; and George S. Gibbs, of Sherman, Texas, who made himself available at times for assistance across the Oklahoma (Indian Territory) border. These made a total of nine clergymen who were on the job, part or full time, as compared to three on duty one year previously. And of course the omnipresent services of the Bishop had been added.<sup>26</sup>

Bishop Brooke had made it known that he believed Oklahoma needed

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<sup>25</sup>Churchman, February, 1894. J. N. Lee was an uncle of Mrs. Francis Key Brooke.

<sup>26</sup>Ibid.

capable, healthy young clergymen and that it would be a mistake for him to accept men who had not been successful elsewhere. This conviction may have had much to do with the procedure which soon became standard--that of training and producing his own priests. Soon after he began his work in Oklahoma, he made an arrangement with the Kansas Theological Seminary of Topeka, whereby he exchanged part-time teaching duties for the right to give candidates special enrolled courses in theology from the school. A large percentage of the priests who later served under Bishop Brooke were to be graduates of K. T. S. after several years of study with a minimum of residence at Topeka required. As a result of this arrangement, the Bishop was able to become well-acquainted with many of his clergymen before ordaining them; and Oklahoma and Indian Territory had an indigenous clergy.<sup>27</sup>

The Primary Convocation of the Missionary District of Oklahoma and Indian Territory was held in January, 1895, at Guthrie. No annual gathering was held in 1894, because a full year of operation is required before the first convocation. The report which was published by the first convocation shows a greatly increased number of active congregations, nineteen, plus seventeen others listed as "unorganized missions."<sup>28</sup> New churches had been erected at Oklahoma City, Stillwater, Perry, Norman, El Reno, Woodward, Purcell, Lehigh, Coalgate, Wagoner, Muskogee, and Tahlequah. The value of Church property in the two territories had risen

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<sup>27</sup>Bishop's Address, Convocation Journal (Guthrie, 1896), 8.

<sup>28</sup>Bishop Brooke's own map of Oklahoma and Indian Territory forms Appendix III of this work.

from \$3,000 to \$30,000 in two years' time. During the same period, Bishop Brooke had baptized 186 persons and confirmed 174.<sup>29</sup>

The District realized a gain of more than \$30,000 by virtue of its leader's many appeals northward and eastward. He stated the following in January, 1895:<sup>30</sup>

As you know, the Board of Missions and the Church Missionary Society (who also gives us a grant) have not been able to at all keep pace in their grants to the growing needs of the work. But for the direct gifts of those whom I have been able to interest by personal appeal, by letter and by printed statement of our needs, we should today be without two-thirds of our Clergy and more than half our Church property.

And one of the perplexities of a Missionary Bishop's life is to know sometimes where he is most needed. Here in the field to guide, urge, preach, baptize, confirm and visit, as the Chief Missionary, as he ought to be, or there where he may tell the story of the needs, the poverty, the labors and cares of his Clergy and people and open the stream of gifts, large and small, by which alone he can possibly keep his little army in the field and advance to this or that new outpost.

The year 1894 was one of steady progress, but it also must have been one of the most trying years of the Brooke episcopate from at least one standpoint. Three young priests disappointed him sadly. The first, who could be readily forgiven and whose actions were understandable, was Charles W. Tyler, the pioneer minister-journalist. Like his former partner Patterson, who had left a year earlier, Tyler took a wife and decided at the same time she would be better off elsewhere than in Oklahoma. The Tylers moved to North Clinton, Iowa. The Churchman, which had continued publication, now became more than ever an official Missionary District organ, under the direction of the Bishop with the aid of

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<sup>29</sup>Convocation Journal (Guthrie, 1895), statistics appended.

<sup>30</sup>Ibid., 6.



the Rev. A. C. Fliedner, Tyler's successor at Guthrie.

Much more painful to the sensitive Bishop Brooke, indeed apparently so painful that he never referred to it except in the vaguest terms in any of his written reports or his journal, was the aberrance of the young man, earlier described by the Bishop as "mine own son in the faith,"<sup>31</sup> who had been assigned the work at Stillwater, had been ordained a deacon, and was headed toward ordination to the higher order, the priesthood.

An authoritative source from Stillwater related the story which has been kept officially quiet.<sup>32</sup> The young deacon, who had a wife and child, fell in love with a young woman, mother of three children, very active in the affairs of the Church. One day the congregation, particularly the "other wife" and "other husband," were dumbfounded to learn that their vicar and one of their valuable members had departed together for points unknown, leaving in one instance a husband, in the other a wife, and in both cases children, behind them. Some months later Bishop Brooke revealed his former prize charge had been deposed from the ministry.<sup>33</sup>

Another disturbing action by a young pastor had a different effect upon the Chief Shepherd of the District. At Muskogee the Rev. Dwight Benton had come, highly recommended, from Ohio. Possibly because he felt he had been given misinformation concerning Benton before the

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<sup>31</sup>Spirit of Missions, LIX (1894), 383.

<sup>32</sup>The Rev. A. S. Hock, pastor at Stillwater from 1923 to 1949, learned details of the story from the woman's sister.

<sup>33</sup>Convocation Journal, 1895, p. 7.

latter came, possibly because of danger of serious loss to the Roman Catholic Church. He feared the congregation at Muskogee was having the Bishop showed more anger than sorrow in

The shock came when three months as a deacon, renounced his position upon intention of entering the Roman Church. In the Bishop discussed the event in the following manner

He did not confide in his advice, and gave him no notice of his pastoral charge of his work up to the time of entering the Roman Communion, and it was only through the action of one of our laymen at Wagoner, who was using the chancel of our church then, for leaving the church and to set forth

To continue in the church while he is making up his mind to leave a church on one Sunday and then seek to leave Sunday after to betray it and speak indirectly or indirectly do if he gives it to go to Rome) to do this is not compatible of a nice sense of honor. And when connection were advising him (as he to do) to come out of our church into any should have seen to it that he was strong not consistent with either a gentleman's sense of honor to do it in any such way

The young man was a veteran minister; a few years later Muskogee was Dr. Llwyd, who served the longest pastorate in the State of Oklahoma in the same church, Muskogee Graduate School served one of the shortest.<sup>35</sup>

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<sup>34</sup>Churchman, James. Philadelphia, will be hereafter referred to as Philadelphia).

<sup>35</sup>Convention Journal (Oklahoma City, 1942) contains biography of Hug

As early as 1894, Bishop Brooke was engaged in the promotion of three "special projects" for the Missionary District of Oklahoma and Indian Territory--Indian work, a hospital, and special religious institutions for centers of higher education. In two of these projects he met with early success; the third, higher education, was to wait several years before "King Hall" was established at the University of Oklahoma.<sup>36</sup>

Joining Bishop Brooke in 1894 was the Rev. David A. Sanford, who after serving several months as missionary at various western Oklahoma posts decided the same year to devote his efforts entirely to work among the Indians at Darlington, Bridgeport, and Anadarko, particularly the former two places. Uniting his efforts with those of David Pendleton Oakerhater and receiving aid from a "catechist" named Luke Bearshield, Sanford was to spend a somewhat stormy decade in his efforts to deal directly with Indian families and groups of families in a manner which did not meet with consistent approval of Indian agencies, particularly after the Dawes Act of 1887 took effect. Changes which the latter brought about in land utilization, Indian village life, and Indian schools were sources of friction. Sanford, through the aid of the Bishop's solicitations in the East, received funds to erect a chapel at Bridgeport in 1897. Sanford was at the time the only white Christian missionary among the Cheyenne-Arapaho group centering at Bridgeport.<sup>37</sup>

One other Indian worker, Miss Ida Roff, arrived in 1896 as "lace-

<sup>36</sup>King Hall was opened in 1910. See Chapter VI.

<sup>37</sup>Sanford's own account is given in detail in David A. Sanford, Indian Topics, or My Experience in Indian Missions (New York, 1911).

work teacher" and evangelist among the Kiowas as Anadarko.<sup>38</sup> Paul Zotom had been deposed by Bishop Brooke, in 1894, having apparently forsaken the ways of the white man after journeying to Oklahoma with J. B. Wicks and David Oakerhater. The chapel at Anadarko, first Episcopal building in Oklahoma and the only one in existence before 1890, had been abandoned.<sup>39</sup> Miss Roff, supported by the national Woman's Auxiliary, worked with several dozen lace students and attempted for five years to keep alive the memory of the Church among the Kiowas. When she married an Oklahoma Episcopal minister, Henry L. A. Fick, in 1903, her work was soon abandoned.

The nature of Miss Roff's project at Anadarko is best revealed by reports made by her in 1899 and 1900. Although "Indians and work" did not seem to go together, she said, persons most interested in the Indian were attempting to develop a spirit of industry among the native Americans. The Anadarko lace school was one of eight such institutions begun by Miss Sybil Carter of the national Auxiliary. Indian women were able to sell their lace work readily, and received money as soon as they were able to present completed material. They were paid at the rate of ten cents an hour, more than most of their husbands earned.

Most of the women brought papooses on their backs. Some of them produced outstanding work which brought exceptionally good prices. Occasionally, an Indian man would report to the school, interested in learning the work. More than fifty women at Anadarko became proficient

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<sup>38</sup>Convocation Journal, 1896, list of workers appended.

<sup>39</sup>See page 27.

in lace-making. Miss Roff was convinced that "were Christ here, He would be in industry, He would be a workingman rendering unto the world good service for the support the world gave him. . . ." <sup>40</sup>

A Christmas worship service at the lace school in 1898 drew many Indian Christians together; included were Kiowas, Comanches, Apaches, Delawares, and Caddos. It had become important for these Indians to learn to work and worship together and to take care of themselves, said Miss Roff, particularly after the expiration of the Medicine Lodge Treaty in July, 1877. The latter event, she reported, deprived the Kiowas, Comanches, and Wichitas of rations they had received in the past. <sup>41</sup>

The Bishop's idea of a hospital for Oklahoma attained much more dramatic success in its early years than at any other time in its life. In his report to the missionary department of the Church in 1894, Bishop Brooke said the following. <sup>42</sup>

As to a hospital, there is not a good one in either territory, and there is no need to say that in a new country with thousands of single men, a hard and trying life, small, ill-built homes and many accidents, there is the sore need of them. There are upwards of 20,000 people engaged in and living by the coal mining industry in a half-dozen towns in the Choctaw coal fields. There is not a single hospital or the beginnings of one. It would be great and deserved honor for the Church could she establish one. May God put it into someone's heart to say: "Plant it and I will help you."

A mining accident near McAlester added appeal to his words in 1894, and "someone's heart" was touched. Two handsome gifts from anonymous persons in New York and Pennsylvania made possible All Saints

<sup>40</sup> Oklahoma and Indian Territory Churchman, January, 1900.

<sup>41</sup> Ibid.

<sup>42</sup> Spirit of Missions, LIX (1894), 383.

Hospital at South McAlester, which was in operation though the building and facilities were not complete, before the end of 1895. All Saints was a three-story brick structure erected on a six-acre plot given by a "citizen of the Choctaw Nation"; the Woman's Auxiliary of Massachusetts raised the money to pay for a doctor-superintendent, and sent Dr. Mary Forsythe to be the first head of the hospital.<sup>43</sup>

The medical institution was to provide Oklahoma its chief opportunity for home missionary work for some thirty years. It also was to be the recipient of many thousands of small gifts from women's groups in the Episcopal Church all over the United States, and occasionally from outside the national boundaries.

From the start, the policy of All Saints was to refuse no patient, regardless of financial condition or religion or racial background. It was more of a liability than an asset, financially, because of its liberal policies and because it was never able to receive enough outside income to meet its many and growing needs.

The Bishop, who often analyzed the nature of Oklahoma society in his addresses and reports, accepted the system of public education which Oklahoma Territory offered even though he had many misgivings. He was outspoken in his criticism of the political control of colleges and schools; he doubted the necessity of divorcing education from religion. His close friendship with Angelo C. Scott, one time president of Oklahoma A. and M. College, has been mentioned earlier in the chapter. The Bishop

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<sup>43</sup>Francis K. Brooke, Third Annual Report to the Board of Missions (New York, 1896).

was a regular visitor at Oklahoma A. and M. College, spoke often at chapel services in Stillwater, and maintained from the start an active mission church at Stillwater. The University of Oklahoma, however, presented more of a problem because even though an Episcopal Church building was erected at Norman in 1894, not enough Episcopalians were present to keep it in continued operation.<sup>44</sup> He believed a Church-sponsored dormitory for girls at Norman would be an important point at which to start building Church institutions related to public education. He stated the following:<sup>45</sup>

Whatever our sentiment and judgment may be, co-education is an established fact in these western states in all public institutions, and the Church's best opportunity to influence education is to cooperate with the state by supplementing its work, in "annexes" and "halls" connected and affiliated with state institutions. They are welcomed and fostered.

King Hall, Episcopal dormitory for girls, Norman, did not become a reality until 1910.<sup>46</sup> But it was discussed every year before that by the state Episcopal convocations.

Ironically, the most fruitful work of Bishop Brooke's earliest years in office came during the time immediately following 1893, when depression and drouth combined to make the lot of the Oklahoman unusually hard. Particularly in Oklahoma Territory, reported the District Episcopal leader to national headquarters, were conditions deplorable. Rain failed to come from July, 1894, to June, 1895. Late crops of the one year and early ones of the other were "nearly a total failure." Farmers

<sup>44</sup>Convocation Journal (Guthrie, 1900), 10.

<sup>45</sup>Convocation Journal (Guthrie, 1895), 10.

<sup>46</sup>Chapter VI deals with King Hall's earliest days.

raised nothing and sold nothing; tradesmen sold little and got little for what they did sell.<sup>47</sup> Nevertheless the growth of congregations and erection of new buildings continued steadily until 1897, a year which was much better financially but one in which the Bishop was hit hard by bad health. He was completely away from his work for two months that year while hospitalized; much of the rest of the time he was hampered.<sup>48</sup> After a partial recovery he was to have a dozen years of usefulness to Oklahomans before lingering disease dragged him down again; his final half-dozen years were to be anti-climactic. But those first four years, during which he went from one town to another, seeking out Epsicopalians or potential Episcopalians personally, seeking out funds and materials for church construction, pleading his cause to those who would listen wherever he went--those were the years during which the name Brooke became identified with Oklahoma and the Protestant Episcopal Church gained the "foothold" which his predecessors Patterson and Tyler had feared would not come for several hundred years.<sup>49</sup>

The Bishop, in 1897, had a clergy staff of seven priests, three deacons, and four men studying for Holy Orders doing virtually the work of deacons. The new towns Enid (and North Enid) and Woodward had active, organized congregations. Also listed as "organized missions" were Chandler, El Reno, Kingfisher, Okarche, Shawnee, Tahlequah, and Wagoner--in addition to the ones formed earlier at Guthrie, Oklahoma City, Norman,

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<sup>47</sup>Bishop Brooke's Third Annual Report.

<sup>48</sup>Convocation Journal (Guthrie, 1897), 10.

<sup>49</sup>See page 40.



Perry, Shawnee, Stillwater, Ardmore, Coalgate, Lehigh, Muskogee, Purcell, and South McAlester. The capital city, Guthrie, had a congregation of 173 persons to stand out as the largest mission.<sup>50</sup>

St. Paul's Mission, Oklahoma City, had 110 persons and was on its way to its early position as the largest congregation in the state and the title of "Cathedral."<sup>51</sup> The mission at Lehigh, however, with 150 persons and a very active Sunday School, was second largest. Other missions large enough to afford an appreciable measure of self-support were Ardmore, South McAlester, Muskogee, Wagoner, El Reno, and Stillwater. The total number of persons who now (1897) found themselves at home in the Episcopal Church in Oklahoma and Indian Territory was 1,323, compared to a figure of less than 200 in 1893.<sup>52</sup>

The number of Church buildings had grown from two to fifteen, and four rectories, the Bishop's House, and the hospital had been added. Total value of Church property in the two territories had grown from \$2,500 to "over \$30,000," and Oklahoma Episcopalians had increased their contributions from \$2,500 annually to more than \$8,200.<sup>53</sup>

<sup>50</sup>Convocation Journal (Guthrie, 1897), 35.

<sup>51</sup>"Cathedral" parish is the Bishop's home parish.

<sup>52</sup>Convocation Journal, 1897, p. 10.

<sup>53</sup>Ibid.

## CHAPTER V

### KEEPING PACE WITH OKLAHOMA, 1898-1908

The Protestant Episcopal Church in Oklahoma and Indian Territory underwent a noticeable change after the annual convocation of 1897, evidenced by the words of the Bishop and the activity of the clergy and laity. Two factors are apparent: one, because of the severe setback to his health, the Bishop saw the advisability of organizing the workers of his District to carry on in his absence; two, the District had now become large and healthy enough that it could stand up and announce to the people of the territories, "We are a Church; we are here to stay." This meant more stress now would be put on further development of what was already present than on the desperate attempt to keep alive and to build new missions where there was practically nothing to build on.

The battle to plant the Episcopal Church continued, of course, in the new towns which sprang up along the railroads, after the opening of the Cherokee Outlet and the Kiowa-Comanche area in 1893 and 1901, respectively.<sup>1</sup> Usually when a new town came into being, a handful of Episcopalians could be found. In order for a Church to be built, outside

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<sup>1</sup>New towns included Enid, Alva, Woodward, Guymon, Lawton, Duncan, Altus. Roy Gittinger, The Formation of the State of Oklahoma (Norman, 1939), 202-208.

funds would have to be sought--in addition to the regular inflow of missionary funds which were always used more quickly than received.

A second problem of survival which remained was the constant need for more clergy in times when the supply was dwindling rather than increasing. In 1897, the year of his first serious illness, the Bishop was called upon to replace six clergymen who left the District--more than half of his force.<sup>2</sup> Even more disheartening was the fact that three of them, like him, suffered breakdowns in health. The percentage of loss of clergymen from the District was very high in each of Bishop Brooke's first fifteen years. How he coped with the situation, at a time when clergymen were almost impossible to find, is perhaps the outstanding story of the Brooke Episcopate, to be told shortly.

Indian work was to face crisis after crisis, finally coming to a complete halt after Bishop Brooke's death. The carrying on of a limited amount of Episcopal Indian work in the early twentieth century brought much trouble and drew out extraordinary effort from the persons assigned to positions at Indian camps.

All Saints Hospital was to continue to be the chief subject of home missionary interest and the chief recipient of gifts from outside. Education--on the higher level publicly and in the Sunday School--was to receive strong promotion. Both of these projects gave much work for the Woman's Auxiliary to perform, and as a result an increasingly active Auxiliary was to make its presence known.

The coming of statehood brought on the question as to whether the

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<sup>2</sup>Convocation Journal (Guthrie, 1898), clergy list appended.

site of the Cathedral (Bishop's home church) should be moved to the new state capital city, in the event Oklahoma City was successful in its efforts to wrest the capitol site from Guthrie.

The annual convention (called "convocation" in missionary districts), which draws together representatives, lay and clergy, to meet with the Bishop and plan with him a year's activity, has always been a most important part of the on-going life of the Church in Oklahoma. A look at the development of the organization and size of the convocation in Oklahoma from 1895 to 1908 will demonstrate how the District of Oklahoma and Indian Territory developed.

In the earliest years, when twenty to twenty-five persons were present for convocation meetings, two committees were active to the point of making annual reports. Required by canon law of the Church were the "Standing Committee" and the "Committee on the State of the Church." A third committee, that on Christian Education, soon developed. The activity of these committees was confined almost completely to the meetings of the Convocation because of the difficulty of meeting together due to travel distances involved.

The Standing Committee, re-named by law "Council of Advice" in the missionary district in 1905,<sup>3</sup> has always been in a sense the most important, though perhaps not the most active, group of clergy and laity in the District (or Diocese). The responsibility of the Standing Committee is to be an elected body, representing the people of the Church, able to

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<sup>3</sup>"Constitution and Canons of the Missionary District of Oklahoma," appended to Convocation Journal, 1905.

act as a check, in the case of real emergency, on the power of the Bishop. Candidates for ordination to Holy Orders could not be received without the approval of the Standing Committee; if a Bishop were brought to trial for wrong-doings, it might be through the Standing Committee (he could be presented and tried only by other bishops, however). In the case of the absence or death of the Bishop, the ecclesiastical authority in the District was, and has continued to be, the Standing Committee (Council of Advice, 1905-1938).<sup>4</sup> Members of the first Standing Committee in Oklahoma and Indian Territory elected by a convocation were the Rev. J. N. Lee, the Rev. A. B. Nicholas, the Hon. C. M. Barnes, and F. B. Lillie. The Rev. Mr. Nicholas was a member of the Standing Committee throughout virtually the entire career of Francis Key Brooke as Bishop of the District. An indication of the esteem in which George Biller, a bishop-to-be, was held is the fact that he became president of the Standing Committee only three years after his ordination, which took place in 1898.<sup>5</sup>

The Committee on the State of the Church reported affairs of the District, usually briefly confirming what the Bishop had previously stated. The Committee on Christian Education presented ideas, sometimes criticisms, for delegates to take back to their Sunday Schools and educational programs.

By the time Oklahoma had become a state, Bishop Brooke had placed more and more work into the hands of committees. With convocation at-

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<sup>4</sup>Ibid.; also Constitution and Canons, Diocese of Oklahoma (Oklahoma City, 1947).

<sup>5</sup>Churchman, October, 1901.

tendance increased from a dozen to a minimum of sixty qualified delegates, he was able to select persons for the important tasks of visiting All Saints Hospital and the Indian missions; in addition to earlier committees, a Finance Committee, a Committee on Constitution and Rules, and a Committee on Unfinished Business were added.<sup>6</sup>

Special committees included Sunday School; Public Education Institutions; Work among Negroes; Publication of District Paper; Nominations of Boards of Visitors; and a large group of "auxiliary" committees in Women's Work, Hospital Work, Church League of the Baptized, and Church Association of the Blind.<sup>7</sup>

Oklahoma's first bishop was not the organizer that one or two of his successors were to be; but he did much to place operation of District affairs into the hands of his "spiritual subordinates."

Illustrative of the manner in which Oklahoma's widely-travelled Bishop went about planting the Church in new towns is an "eye-witness" account remembered and recorded by Mrs. Samuel G. Welles, onetime Alva resident who married an Episcopal priest.<sup>8</sup>

The third Saturday after the opening of the Cherokee Strip, the Rt. Rev. Francis Key Brooke, the newly-consecrated Bishop of Oklahoma and the Indian Territories came to Alva and spent the night so as to have Church Service in Alva the next day, Sunday. There were several thousand people in Alva, but the only building of any kind was the Land Office which the Government had had erected previous to the opening. Some people had covered wagons, some had tents in which to spend the night, but Bishop Brooke had

<sup>6</sup>Churchman, September, 1907.

<sup>7</sup>Ibid. Also Convocation Journals, 1900 through 1908.

<sup>8</sup>Undated letter, written for Historiographer of District of Oklahoma, about 1935.

neither. He went down to the railroad siding where several freight cars were standing. He climbed into one, made a pillow of his vestment case and went to sleep. Presently he was awakened by a man climbing into the car. Bishop Brooke raised up on his elbow and said, "This is MY car." Whereupon the man apologized most humbly and retired to another car. On Sunday the Bishop arranged boards on nail kegs in the shade of the Land Office and had the first service of the Episcopal Church in Alva. He visited Alva frequently during the following year, calling from house to house looking for members of the Church. He found few. The man in charge of the Waters-Pierce-Oil Company's oil station in Alva, Mr. J. H. Boughan, generally known as "Coal Oil Johnnie"--or sometimes simply as "Coal Oil"--was a Virginia Churchman and he kept on the lookout for any others. He told the Bishop of any of whom he heard.

Mrs. Welles' account goes on to relate that the Bishop found half a dozen families with the help of Mr. Boughan, that services were instituted in a leaky, flat-roofed "Union Church" building in the town, and that an active Sunday School and Woman's Auxiliary were organized. Besides being a demonstration of methods used in new towns, Alva illustrates two other problems--the distance necessary to reach some of the towns and the problem of keeping a clergyman available. Alva had half a dozen different men leading its services in its first ten years. Those who were resident also worked at Woodward and attempted work at Guymon. In some years the Bishop was able to recruit help from visiting men of southwestern Kansas, borrowed from another bishop's jurisdiction. Alva and Woodward were well over a hundred miles from the nearest sister Episcopal Church in Oklahoma. Newer towns which presented virtually identical problems were Hobart, Clinton, Altus, Lawton, and Duncan. In the opposite corner of the state-to-be, sporadic efforts were made in Miami and Vinita.

Annual reports at District convocations reveal the following during the decade after 1897:

1897: Guthrie and Oklahoma City approaching full self-support. Chandler devastated by tornado, Stillwater "down" and Norman lagging; Purcell, Hartshorne, South McAlester, Lehigh, and Coalgate doing well; Muskogee, Wagoner, and Tahlequah struggling; Woodward doing all right but Alva poorly (dissension reported at latter).<sup>9</sup>

1898: Churches consecrated at Hartshorne, Muskogee, and South McAlester (if "consecrated," also "paid for.")<sup>10</sup>

1899: New building at Alva, improvement at Woodward, new stone building underway at Chandler, new house at Whirlwind, rectory at Ardmore. Rectory at Lehigh was blasted by coal mine disaster, rebuilt by funds raised in East by Vicar Biller. Latter also built a school. Sunday School and sewing school active at Coalgate; new rectories at Muskogee and South McAlester, new churches on way at Chickasha and Pauls Valley, improvements at Stillwater.<sup>11</sup>

1900: Encouraging reports from eighteen stations; new chapels at Durant, South McAlester, and Newkirk. Substantial progress reported (new) at Durant, Checotah, Wagoner, Ardmore, Pauls Valley, and Newkirk. Twenty-one other stations reported "no gain."<sup>12</sup>

1901: Little encouragement, clergy troubles; chapel at Anadarko now in use, Whirlwind Day School closed, Indian troubles looming.<sup>13</sup>

<sup>9</sup>Convocation Journal (Guthrie, 1897), 12.

<sup>10</sup>Convocation Journal (Guthrie, 1898), 11.

<sup>11</sup>Convocation Journal (Guthrie, 1899), reports appended.

<sup>12</sup>Convocation Journal (Guthrie, 1900), reports appended.

<sup>13</sup>Convocation Journal (Guthrie, 1901), reports appended.



1902-3: Offerings within District increased in ten years from \$2,500 to \$17,347. "Best church in District" built at Pawnee. Ten important missions lack pastors; have averaged fourteen clergymen, needed twenty.<sup>14</sup>

1904: New church building in Oklahoma City, Church of Redeemer (Negro) organized in Oklahoma City; new activity in Enid, where formerly two congregations (Enid and North Enid) were now made one; Lawton, Anadarko, and Hobart, now active under one clergyman.<sup>15</sup>

1905: Little gain.<sup>16</sup>

1906: Oklahoma City growing rapidly; new Negro chapel constructed. Good progress at South McAlester, Chickasha, Muskogee, Guthrie, Tulsa, Chelsea, El Reno, Tahlequah, Pawhuska, Checotah, Sulphur.<sup>17</sup>

1907: New chapel in Capitol Hill, Oklahoma City; new life at Norman under Harold Bowen; new and hopeful work at Tulsa, Hugo, Ada, Frederick, Altus, and Okmulgee; a beginning made at Lawton.<sup>18</sup>

The emergence of new towns caused difficulty in some of the older towns, because in many instances Church members tried their luck in new locations. These losses were not easily recovered; the number of Episcopalians in the new towns was always pathetically small.

<sup>14</sup>Convocation Journal (Guthrie, 1903), reports appended.

<sup>15</sup>Convocation Journal (Guthrie, 1904), reports appended.

<sup>16</sup>Convocation Journal (Guthrie, 1905), reports appended.

<sup>17</sup>Convocation Journal (Guthrie, 1906), reports appended.

<sup>18</sup>Convocation Journal (Guthrie, 1907), reports appended. "Progress reports" were also printed often in the Churchman, the Spirit of Missions, and The Churchman (Philadelphia).

The principal, recurring problem, however, was the shortage of clergy. After recovering from his illness in 1897, the Bishop was faced with the fact that in little over a year's time he had lost ten men from his force of approximately fifteen.<sup>19</sup> His immediate task was to find replacements. He was not able to account for the lack of support, which in most instances was the cause for departure on the part of clergymen. Two things he noted, however: one, the young clergy were too much inclined to give up the struggle in Oklahoma and move on to fields where security was offered; two, the parishioners often expected too much of their poorly-paid clergymen. "If only the people of some of the fields had been a little more loyal, liberal, patient, and appreciative of the labors of some of these brethren I think they might have still been with us."<sup>20</sup>

Since Oklahoma offered so little in the way of financial reward and ordained clergymen could easily find posts elsewhere, Bishop Brooke concluded his only course of action was to produce his own pastors. Of the replacements added in 1897, seven of ten were men ordained (all but one trained) by Bishop Brooke himself.<sup>21</sup>

Kansas Theological Seminary, the Bishop's own experience as a teacher, and the new University of Oklahoma offered the solution to the problem of meeting educational requirements. The canons of the Church required extensive training, which should include a college degree and

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<sup>19</sup>Convocation Journal, 1897, clergy list, appended, iv.

<sup>20</sup>Convocation Journal, 1901, Bishop's Address, 15.

<sup>21</sup>Convocation Journal, 1898, clergy list appended, 4.

several years' seminary training. However, the canons did provide some exceptions for "older men" and unusual circumstances. Requirements of Greek and Hebrew could be waived; educational standards for ordination could be met by examination in lieu of academic degrees. Diligent study in Bible, theology, pastoral work, Church History, and liturgy of the Church were absolutely imperative, however. The usual Brooke procedure was to find a man in the town where one was needed (or import one from elsewhere) and to assign him to be in charge of a church as "lay reader." After some experience in conducting services and directing church and school activities, the lay reader could be permitted to baptize and marry. (Baptism could always be administered by a lay person in case of emergency.) After one or two years as a lay reader, the prospective priest was admitted as a "postulant," and then later as a "candidate" for Holy Orders. "Vacations," along with the Bishop, were often spent at the seminary in Topeka. Extension courses were studied and tests taken. After the meeting of canonical requirements and at least six months as a candidate, the lay pastor was ordained deacon. This meant he could officially take charge of a congregation, could assume the status of an ordained minister, and could perform all the tasks of a clergyman except celebrate Holy Communion, pronounce Absolution of sins in the Prayer Book service, or deliver the priestly benediction. The inability to celebrate Holy Communion was, of course, a severe hindrance in many instances. After a year (or possibly six months) as a deacon, the clergyman was made priest if he passed further examinations.<sup>22</sup>

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<sup>22</sup>Convocation Journal, 1896, 16. Also "Constitution and Canons of District," appended to Journals.

The following list of clergymen received from 1896 to 1908 demonstrates the operation which might be called "Brooke Theological Seminary":<sup>23</sup>

1896: Received priest, W. H. Ayers; ordained to priesthood A. V. Francis, to diaconate A. H. Tyrer; received lay workers (candidates) Frank C. Smith, Luke Bearshield, Frank R. Jones, James M. Wright, and George Biller.<sup>24</sup>

1897: Received priests, T. J. Brookes, H. C. Eastman, and C. E. Brandt (no new candidates, Bishop was ill).<sup>25</sup>

1898: Received priests, Erastus DeWolf and Thomas Lloyd; Biller ordained deacon in New York; ordained deacons Frank C. Smith and Henry B. Smith.<sup>26</sup>

1899: Ordained to priesthood George Biller; new candidates at work, Samuel G. Porter and Hugh J. Llwyd.<sup>27</sup>

1900: Received and ordained to priesthood Henry L. A. Fick and Robert R. Diggs; ordained to priesthood Frank R. Jones, Henry B. Smith, and Franklin C. Smith; ordained as deacons Dwight W. Tuttle, John Hartley, H. J. Llwyd, James M. Wright, and Samuel G. Porter.<sup>28</sup>

1901: Received priest, Lawson H. Snell; received candidates

<sup>23</sup>No institution called Brooke Seminary ever existed.

<sup>24</sup>Convocation Journal, 1896, p. 14.

<sup>25</sup>Convocation Journal, 1897, p. 13.

<sup>26</sup>Convocation Journal, 1898, p. 9.

<sup>27</sup>Convocation Journal, 1899, p. 8.

<sup>28</sup>Convocation Journal, 1900, p. 10. Arrivals and departures were also reported as they occurred in Churchman.

James E. McGarvey, D. Conway Lloyd, R. D. Baldwin, H. T. Adams.<sup>29</sup>

1902: Ordained to priesthood James M. Wright; received priests, F. A. Juny and G. W. Mayer; ordained deacons E. E. Williams, J. E. McGarvey, Richard D. Baldwin; received candidate S. H. Ferris.<sup>30</sup>

1903: Received priests, A. B. Perry, S. G. Welles, A. W. Higby, C. W. Cook, W. R. McCutcheon; ordained to priesthood E. E. Williams.<sup>31</sup>

1904: Received priest, William Cross; ordained to priesthood H. J. Llwyd and John Hartley; received candidate J. W. Smith.<sup>32</sup>

1905: Received priest, H. T. Bensted; ordained to priesthood H. T. Adams and R. D. Baldwin; ordained as deacon J. W. Smith; received lay worker-candidates Karl K. Gibbs, John Grainger, F. W. Pratt, W. R. R. Simmons.<sup>33</sup>

1906: Ordained as priest, J. W. Smith; received priests, J. M. D. Davidson, L. C. Birch, and W. Fletcher Cook; ordained as deacons J. E. McGarvey, D. W. Tuttle, J. W. Watts (first year at work for latter); received candidates Harold G. Hennessey, Harold Bowen, David C. Beatty, William H. Tallmadge.<sup>34</sup>

1907-08: Received priests, James J. H. Reedy, Frank N. Atkin, W. H. Ball, and Charles T. Coerr (ordained Reedy); ordained priest, J.

<sup>29</sup>Convocation Journal, 1901, p. 9.

<sup>30</sup>Convocation Journal, 1903, p. 3.

<sup>31</sup>Convocation Journal, 1903, p. 10.

<sup>32</sup>Convocation Journal, 1904, p. 14.

<sup>33</sup>Convocation Journal, 1905, p. 9.

<sup>34</sup>Convocation Journal, 1906, p. 17.

W. Watts; ordained deacons Fred W. Pratt, John Grainger, W. R. R. Simmons, Harold G. Hennessey, D. C. Beatty, and T. P. Gales (latter began work in 1907); received candidates William Metcalf, Richard Kemp, J. Wellington Sproat, J. W. Headington.<sup>35</sup>

A tabulation of the above shows, during the twelve-year period, twenty-five priests received from elsewhere; fifteen priests and twenty-one deacons ordained by Bishop Brooke; and a total of twenty-six men who had been in charge of missions in Oklahoma as lay readers, who were moved on to the diaconate, and in most cases the priesthood, under the tutelage of the Bishop.

Evidence that the clergy produced in Oklahoma from 1896 to 1908 were well-prepared when ordained is the fact that several of them went on to become well-known, outstanding ministers of the Episcopal Church. Two of them became bishops (Biller and Bowen); one of them, H. J. Llwyd, served thirty-five illustrious years as leader of Muskogee Grace, one of Oklahoma's largest parishes.<sup>36</sup>

Further evidence is the fact that, adding to the difficulties in the District, only four of the fifteen priests trained and ordained by Bishop Brooke remained in Oklahoma in 1908.<sup>37</sup> For the most part, the other eleven had been lured elsewhere by more attractive positions.

The life which a young candidate for Holy Orders endured in missions activity of small Oklahoma towns was vividly described in an article

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<sup>35</sup>Convocation Journal, 1908, p. 5.

<sup>36</sup>See also Chapters VI and IX.

<sup>37</sup>Convocation Journal, 1908, p. 5.

in the national missionary magazine in 1902. The editor had stopped at Purcell for twenty minutes for lunch while travelling north on the Santa Fe Railway. At the station he was met by a young man who told him he was lay missionary at Purcell and Pauls Valley, enthusiastically describing his work but enumerating severe difficulties. The congregation at Purcell had "come and gone, been gathered and scattered, two or three times." Most of the members had become Episcopalian since the mission started. Never had the mission had an ordained clergyman, and usually it had been one of three stations served by a lay reader preparing to become a candidate for Holy Orders. The building at Purcell, an old dwelling house, was most uninspiring to the editor; he noted what a drastic change it must have been to the lay missionary, who had formerly been a member of a large New York parish. The Episcopal Church, it was admitted, was the least attractive of the seven church buildings in Purcell.

St. James Mission, Purcell, had only eleven scholars in its Sunday School. Its rate of missionary giving, however, ranked especially high in the opinion of the editor. The Purcell church had twenty communicants at the time.

A somewhat similar Episcopal church, St. Mary's at Pauls Valley, was under the care of the same lay missionary. With twenty-five communicants and a better building, St. Mary's seemed to be getting along somewhat better than did St. James.

The missionary lived in a little room in one of the church buildings, and had an income of thirty dollars a month.

"If only one-half of the people knew," the young missionary told

the visiting editor, "what is being done and what could be done, what a difference it would make." The editor agreed; if only people knew the difficulties the Church was having in Oklahoma and the heroic way they were being met with little help from the outside, there would be no "lack of aid." Bishop Brooke's devotion to his task and the devotion of the clerical and lay workers to their Bishop drew special comment.<sup>38</sup>

An article by Bishop Brooke in the same magazine described the difficulties of competition, lack of Episcopalians, lack of ministers, and lack of outside support. Religion, said the Bishop, was by no means lacking in the new Oklahoma towns; but it was not religion at its best. He mentioned a new town in Kiowa country (presumably Anadarko) in which he believed the Episcopal Church, though greatly outnumbered by other groups, could have made an excellent start among the "6,000 new residents" if "both money enough and the right man" had been available. The desired clergyman would have been, thought the Bishop, "unmarried, active, wise and zealous and 'not a tenderfoot'."

In almost all of the new towns, Bishop Brooke reported, the Episcopal Church had a few families; prompt entry by the Church could have meant success. As it was, the question of whether the Church would be able to make itself known in these towns was one which could not be optimistically answered.<sup>39</sup>

The willingness of both the Rev. David Sanford and the Rt. Rev.

<sup>38</sup>John T. Wood, "If They Only Knew," Spirit of Missions, LXVII (1902), 38, 98, 394.

<sup>39</sup>F. K. Brooke, "Letter to the Editor," Spirit of Missions, LXVII (1902), 395.



Francis K. Brooke to criticize what they considered to be wrong policy on the part of the U. S. Government in dealing with Indians in western Oklahoma was the cause of unpleasantness which, when added to the weight of difficult problems already present, made Indian work in the Missionary District of Oklahoma from 1900 to 1907 troublesome indeed.

"The Government methods of dealing with the Indians, as in practice here," wrote Sanford to a national Episcopal Church magazine editor in 1902, "have had a most disastrous effect upon our missionary work among them."<sup>40</sup> Chief among his complaints were the closing by the Government of the Whirlwind day school (in line with the policy of scattering Indians on allotments and putting children in schools away from their families) and the system of boarding schools, which he said "is, in the opinion of both Bishop Brooke and myself, very unwise."<sup>41</sup>

Sanford quoted a letter from Bishop Brooke to the Secretary of the Board of Indian Commissioners<sup>42</sup> which stated reasons why the system was unjust, both to Indian children and to the "allotted Indians."

First, the family life of Indians was broken up "by taking their children almost wholly from them from six years old and upward, for nine months in the year." This made the Indians restless, he said, and whether permitted or not, they wandered. He stated "positively" that the Indians of Bridgeport and Whirlwind were no nearer to working their own lands than before the allotments were made, sometimes much less so.

<sup>40</sup>The Churchman (Philadelphia), July 26, 1902.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid. Also Convocation Journal, 1901, p. 12.

The Indians, who were described as "social and gregarious as whites" with a perfect right to be so, were scattered, childless, among "strange and unfriendly" whites.

The letter<sup>43</sup> informed the Secretary that there was enough Indian land around Whirlwind school to furnish work for all the adult Indians whose children were in the school. With proper effort, it was believed they could have been brought into a condition of "wholesome village life." Suggestions as to how to bring about this condition were the stopping of free rations to idle able-bodied Indians, keeping of white men off their land, and the encouragement of home life for the Indians.

Bishop Brooke stated frankly his opinion that part of the difficulty lay in the fact that Government boarding schools provided comfortable, pleasant surroundings for white workers, while the former system of day schools placed the workers in considerably less enjoyable positions. The inference--that the change was made for the benefit of white people, not for the Indians.<sup>44</sup>

"It is my settled judgement that for many of the children it [the Boarding School] is not a physically safe or wholesome arrangement. The tremendous difference between their houses or tepees, and the close, hot-house, steam-heated life of the school houses, is too violent, and breeds disease. . . ."<sup>45</sup>

<sup>43</sup>Bishop Brooke's letter is quoted in above, written by Sanford.

<sup>44</sup>The above is drawn from the Brooke letter, quoted by Sanford; also from statements made to the Convocations of 1901 and 1902. Convocation Journals, 1901, p. 12, and 1902, p. 12.

<sup>45</sup>Brooke's letter, quoted by Sanford.

The Bishop had offered to purchase or rent the school house at Whirlwind after the day school had been closed by the Government. The offer had been refused; furthermore Indian children had been prevented from attending any day school the Church tried to plant.

Bishop Brooke's letter concluded in the following manner:<sup>46</sup>

In the boarding schools they are taught religion, in many cases faithfully, but of course, wholly undenominationally, which simply means indefinitely, and with no result of bringing them into a church or congregation and holding them there. In the case of our own Church, this almost wholly destroyed our influence over the children. I present these considerations, not hoping very much for change, but because I judge them true and valuable, and that a change for the better is needed and practicable.

Sanford was a constant reporter to Eastern Episcopalian publications; from the time the allotment system took effect he believed he saw quite harmful effects and did not hesitate to tell readers of mission magazines about them. It is not surprising that he became unpopular with Government workers. He concluded that the leasing system, the boarding school system, and the prevalence of tuberculosis (encouraged by conditions) were great evils. "The Government Indian affairs have been badly managed here, and the people of the land should know it. As the Bishop says: 'A change for the better is needed, and practicable'."<sup>47</sup>

Provisions which made it possible for the Indian to lease rather than work his allotted land were strongly criticized by the Bishop and by the committee dealing with Indian work at the District Convocations

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<sup>46</sup>Ibid.

<sup>47</sup>Ibid.

of 1901 and 1903.<sup>48</sup> Allotted Indians, mingling more closely with whites, seemed to become less open to religious, thrifty, and industrious influences. Many of the Indians' faults were aggravated, it was charged, "by the expensive and ill-directed kindness of the Government system, past and present, and by contact with greedy white men, who took advantage of his childish thriftlessness and sold him the liquor that was his destruction. . . ."<sup>49</sup> The white man as well as the Indian was labelled a major part of the Indian problem.

Sanford won a victory when the old school house at Whirlwind, due to the efforts of the widow of Chief Whirlwind for whom the station was named, was given to the Episcopal Church for use as a mission day school in 1904.<sup>50</sup> Ill feeling resulting, however, forced Sanford to

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<sup>48</sup>Bishop's Address, Standing Committee report, minutes of Convocation, and special committee reports in Journals, 1901 and 1903. Two supposedly impartial students of the Cheyennes and Arapahoes, George P. Wild and Robert G. Armstrong, indicate Sanford may have been guilty of laxness in permitting uncleanness and other unwholesome tribal village conditions to exist near Whirlwind School. George P. Wild, "History of Education of the Plains Indians of Southwestern Oklahoma Since the Civil War" (unpublished Ed. D. dissertation, College of Education, University of Oklahoma, 1941), p. 106. Robert G. Armstrong, "The Acculturation of the Cheyenne and Arapaho Indians" (M. A. thesis, Department of Sociology, University of Oklahoma, 1942), pp. 71-73.

<sup>49</sup>Convocation Journal, 1901, p. 10. Reports in Cheyenne and Arapaho files, Oklahoma Historical Society Collection, Oklahoma City, indicate Sanford was extremely unpopular with white farmers and Indian agents, but well-liked by many Indians.

<sup>50</sup>Chief Whirlwind had helped avoid a major war in 1874, and was honored by having Whirlwind School named after him. He died in 1895; Whirlwind School was erected in 1897, but was abandoned in 1901 because of the new policy of putting Indian children in boarding schools rather than day schools. J. J. H. Reedy, "Whirlwind Indian Day School," Indian School Journal, IV (April, 1909).

discontinue his Indian work in Oklahoma in 1907.

David Sanford did not give up his battle after he left Oklahoma. In 1911, he published a book entitled Indian Topics, or My Experience in Indian Missions,<sup>51</sup> in which he condemned certain Indian officials for corruption, dictatorial methods, and maltreatment of Indians. He stated openly his conviction that the Government leasing system was inimical to the best interests of Indians and profitable to greedy whites; he argued strongly that the Government boarding schools were breeders of tuberculosis and were destructive to the morale of the Indian.

Sanford was enraged by his own dismissal, which came after Bishop Brooke concluded there was nothing to do but yield to pressure from Indian officials resident in Oklahoma. He was further, and perhaps even more, angered at a later date when Gen. R. H. Pratt, who had headed Carlisle Indian School for twenty-five years, was dismissed, allegedly because he had been critical of Government methods.

Until the time Whirlwind School was received as a gift, the only Episcopal facilities at the station were the living quarters of David Oakerhater, Oklahoma's only "50-year man" who continued quietly at his work among the Cheyenne people and was to do so until his death in 1931.<sup>52</sup> A drastic bit of misfortune occurred in 1905 at Bridgeport, where Sanford had built a chapel and a house and where his work was centered. The South Canadian River rose above its banks and flooded the area of the chapel and house, a quarter of a mile away. Household goods, books,

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<sup>51</sup>Sanford's work was published by the Broadway Publishing Company, New York City, in 1911.

<sup>52</sup>See Chapter I, in particular; also Chapters VI and IX.

sewing machine (constantly in use), and the mission organ and piano were virtually destroyed, and the chapel and mission house were badly damaged. The flood was the occasion for a nation-wide plea for help, readily responded to by many Woman's Auxiliary groups.<sup>53</sup>

A rather lengthy report by "Two Visitors" describing the work of Sanford and Oakerhater was printed in the Spirit of Missions in 1905. It told of the captivity and training of Oakerhater and the other Indians, calling attention to the fact that Oakerhater had already spent twenty-three years among his people since returning to Oklahoma with J. B. Wicks. He now was associated with another missionary, David Sanford.

Sanford's home was near Bridgeport, stated the article, and Oakerhater's was twenty-five miles to the northwest. No other Christian missionaries were active at the time around Bridgeport and Whirlwind. The church building which Wicks had constructed in 1882 was in need of repair and had suffered serious damage in a recent flood. The interior, however, was "bright and attractive."

Fifty Indian men, women, and children were present at a service of Morning Prayer and Baptism witnessed by the author of the article. The child of Mr. and Mrs. Stacey Riggs, Cheyennes, was baptized. The service was conducted in English, with parts being translated by Oakerhater.

A pow-wow followed the service, during which the Indians evidenced a great desire for a day school which would enable them to live near where their children were studying. Such a school was now on its way, a

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<sup>53</sup>Convocation Journal, 1905, p. 10.

teacher having been secured. Twenty-six parents had signified their intention of sending their children to the school. Sanford, who spoke the Cheyenne language, seemed to be exceedingly popular with the Indians, helping them with medicine, industrial knowledge, and religious teaching. He was the chief center of attraction for the children present.

The needs for a new wagon and harness and a somewhat better salary for the missionary were pointed out by the writer, and a fervent plea for money for the school-to-be was made.<sup>54</sup>

Unsung patient heroism seems to be a deserved description of the work done by two woman missionaries at Anadarko and Coalgate. Previously mentioned was Miss Ida Roff, who arrived in Oklahoma Territory in 1896 and worked among the Indians as a lace teacher until her marriage to H. L. A. Fick in 1903.<sup>55</sup> The Board of Missions was unable to find a person to replace her, and the Anadarko mission was placed under the supervision of the nearest priest.<sup>56</sup>

Indications are that a somewhat more adventuresome life was had by Miss Helen Giles, the second woman missionary to work in Oklahoma--particularly after she moved in 1897 from Bridgeport, among the Indians, to the coal mining town of Coalgate. Working with a young priest George Biller<sup>57</sup> and his sister Kate, she plunged into a "no-woman's land" and

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<sup>54</sup>"A Flooded Mission Station," Spirit of Missions, LXX (1905), 92.

<sup>55</sup>See Chapter IV, p. 76.

<sup>56</sup>Convocation Journal, 1903, p. 32, reports irregular services. Journal, 1904, p. 11, reported moving of building to Anadarko. A priest from Lawton or Chickasha usually served Anadarko.

<sup>57</sup>Chapter VI gives account of Biller's career.

was the key figure in starting a regular Sunday School in a building which had been constructed by miners with the stipulation that "no religion would be taught."<sup>58</sup>

Coalgate presented no pretty environment. Unpainted shanties (company houses), filthy surroundings, disorderliness, and dreariness are words used by eye-witnesses to describe the town in its first days.<sup>59</sup> One clergyman said of Coalgate, "I have preached in many places throughout the land, but in none where preaching was so difficult as in this camp." Another said, "I can conceive of no greater punishment than to be obliged to live in such a place."<sup>60</sup>

And yet in this place Miss Giles gave perhaps the best years of her life. By the time Coalgate had become a town of more than 5,000 inhabitants because of the entry of a railroad, she had established the Episcopal Church. She nursed the sick, ministered to the poor, prepared candidates for confirmation, and taught in the industrial school as well as in Sunday School. In 1903, she was hailed by the Spirit of Missions as an outstanding example of what women in the Church could do in missionary endeavor.<sup>61</sup>

Statistical evidence of the success of Miss Giles' work is contained in a brief statement of her own, published in 1903. Since the time of her arrival in Coalgate seven years earlier, the Sunday School

<sup>58</sup>The Churchman (Philadelphia), October 14, 1899.

<sup>59</sup>Ibid.

<sup>60</sup>Ibid.

<sup>61</sup>Spirit of Missions, LXIX (1904), 717.



had grown to a membership of about 200 children. A similar number of "baptized persons" was present. When she had first started, only three Church families and ten Sunday School children were at hand.<sup>62</sup>

In 1906, two deaconesses--Katrina L. Patterson and Juliet S. White--were ordained at the District Convocation and became the only deaconesses to serve more than a few months in Oklahoma.<sup>63</sup> Beginning work in Oklahoma in 1907 was Harriett M. Bedell, who was to provide many exciting bits of writing for missionary magazines and many interesting reports of her work at Bridgeport and Whirlwind after the departure of David Sanford. These three women, like their predecessors Miss Roff and Miss Giles, were sponsored by the national Woman's Auxiliary. Other woman workers, mentioned elsewhere, were on hand at the hospital at South McAlester.<sup>64</sup> The entry of women into the paid work of the Church gave additional responsibility and interest to the work of the Woman's Auxiliary, and added to the missionary consciousness of the women in a district which was a needy recipient of missionary funds.

Virtually the organizer, and certainly the moving spirit behind the organizing of a District women's work association, was Mildred Baldwin Brooke, wife of the Bishop. Pointing out to women of the District that Oklahoma could perhaps assume a leading place among woman's auxiliaries in the Church because many dioceses had only recently begun such

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<sup>62</sup>"As Unknown," Spirit of Missions, LXVIII (1903), 669.

<sup>63</sup>Other deaconesses have "visited" in the area for short periods of time, notably Dorothea Betz, Oklahoma City, 1926, and Gertrude Baker, Watonga, 1931.

<sup>64</sup>See also Chapters III and VII.

work,<sup>65</sup> Mrs. Brooke accepted the position of secretary-treasurer (actually "executive director") during her first year of residence in Oklahoma.<sup>66</sup> Missionary consciousness was the theme from the start, with a three-fold program of 1, Daily Prayer for Missions; 2, Study of Missions; 3, Regular Systematic Giving to Missions.

A history of the Woman's Auxiliary in Oklahoma would be difficult to write, because the historian certainly would be in danger of getting bogged down in details. The purpose of the Auxiliary, frankly accepted by its leaders, has usually been to study about and seek aid for missions above and beyond what members of a church give to the local and nationwide Church program.<sup>67</sup>

This has resulted in many small projects, a small gift here and a small gift there. What might appear to be pathetically small sums have been proudly presented many times as the fruits of special labor. A typical year, 1901, showed twenty-eight women's groups in Oklahoma and Indian Territory paying a total sum of \$345.83 to the following five recipients: Bishop's discretionary fund, All Saints Hospital, Indian Missions, General Missions, and the United Thank Offering (a nation-wide project usually ear-marked for special missionary purposes).<sup>68</sup> By 1907 the total had increased to \$484.30, and such projects as a Japanese

<sup>65</sup>The Woman's Auxiliary was created in 1868, but was slow in becoming nation-wide in scope. Manross, History, 343.

<sup>66</sup>Convocation Journal, 1906, p. 31. There was no office of president at the time.

<sup>67</sup>Another function of women's work has been the "altar guild," which maintains proper condition of altar and vestments.

<sup>68</sup>Convocation Journal, 1901, p. 23, report appended.

missionary and other hospitals beyond Oklahoma had been added to the above areas of support.<sup>69</sup>

In 1901, the Woman's Auxiliary of Oklahoma and Indian Territory was given a "more perfect organization," and the following officers were elected: President, Mrs. F. K. Brooke; Vice-Presidents, Mrs. A. V. Francis of Muskogee, Mrs. E. Griffith of South McAlester, and Mrs. W. T. Hightower of Pauls Valley; Secretary, Miss Ida Roff, Anadarko; Treasurer, Mrs. F. B. Lillie, Guthrie.<sup>70</sup> Mrs. Brooke served some fifteen years as head of the Woman's Auxiliary in Oklahoma and Indian Territory.

Aside from the sharing of their own problems as missionary enterprises, undoubtedly the most absorbing project of the women of Oklahoma was Oklahoma's only church-sponsored hospital, All Saints at South McAlester. First superintendent at the hospital was Dr. Mary Forsythe; her successor was Miss Sara M. Locke, followed by Miss Rebecca Myers. Included in the work of the hospital was a nurses' training school. All Saints was every bit as much a women's project as it was a men's, perhaps more.

The year 1905 was probably as fruitful as any in the history of the hospital. An Easterner who had "for some years been associated with hospital work" visited All Saints in 1905 and expressed surprise that an efficient medical institution could be conducted without what he had considered necessities--water works, steam or furnace heat, drainage system, and the like.

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<sup>69</sup>Convocation Journal, 1908, p. 35.

<sup>70</sup>Convocation Journal, 1901, p. 22.

He saw, on top of a hill, a clean, cool-appearing, well-kept building and lawn, and stated he "felt proud." The rocks and hills of South McAlester fascinated him.

A majority of the cases at the hospital had been of a type rarely seen in "ordinary hospitals." Most of the patients were railroad or mining accident victims or persons with diseases most common to miners. The capacity of fifty beds was "often taxed to the utmost."

Many, seemingly most, of the men in the wards were either maimed for life or "horribly scarred by burns." Most of them were foreigners, and most of them had associated the word "hospital" with "death" when they first entered and as a result had been terrified before they learned the nature of the place. The "Eastern Visitor" concluded that a stay in the hospital must have been a great luxury for these men, who had never been accustomed to cleanliness, quiet or rest.

South McAlester had no water works or drainage system, but the hospital had a cistern. The building had no plumbing. Keeping of fresh foods was a major problem due to the fact that ice was "a very expensive luxury."

Each evening, nurses gathered in a little chapel at the hospital with convalescents and participated in a short service led by the chaplain. "Nearer My God to Thee" and "Jesus, Lover of My Soul" were the favorite hymns of the patients.

Annual statistics presented for the hospital for the year 1904 showed 944 patients with 10,143 days of treatment; fifty-six of the patients and 961 days were "free" service. The hospital earned \$12,700 and received in gifts \$1200, all of which left it some \$1300 short of

paying its own way.<sup>71</sup>

If the hospital could have retained the condition it was in in the year 1897, albeit primitive in some ways, it would have continued a profitable institution and one which the District could have easily afforded to perpetuate. Income from patients, from donors in Oklahoma and Indian Territory, and from outside sources enabled the then new All Saints to show a \$400 profit. This may have been due to the fact that Dr. Mary Forsythe and her helpers were as good as farming as they were at doctoring and nursing; food crops, milk and butter, beef and pork, eggs, poultry, fruits, and jellies were all produced on the grounds.<sup>72</sup>

The flood of patients grew, however, demanding additional facilities. More difficult was the fact that the growing number of patients included more and more who were unable to pay for the services received. From 1898 on, the Bishop was obliged to plead constantly, both within and without the District, for more help for the hospital than was being received. In 1899, it was necessary to expend \$1215 for permanent improvements--the same year a loss of income was suffered because of a smallpox episode. Aid for charity patients was received the same year in the "W. B. French Memorial Fund," which provided \$466.50 for charity patients. Further improvements were made in 1900, with funds received from the South McAlester mining and railroad companies.<sup>73</sup> The project

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<sup>71</sup>"An Easterner's View of a Western Mission Hospital" (by "M. E. B."), Spirit of Missions, LXX (1905), 525.

<sup>72</sup>Convocation Journal, 1897, p. 27, hospital report. Also 1897 issues of Oklahoma and Indian Territory Churchman.

<sup>73</sup>Convocation Journal, 1900, p. 12.

went "in the red" in 1901, with the beginning of the new east wing.<sup>74</sup> A nurses' cottage was added in 1902, the year of the first graduating class of the Nurses' Training School.<sup>75</sup>

Progress from 1898 to 1902 can be partially attributed to the work of the Rev. George Biller, who as chaplain and later superintendent of All Saints helped promote its growth and developed its religious program.<sup>76</sup> Assisting the Rev. Mr. Biller as a member of the nursing staff was his sister, Kate, who later married a well-known young Oklahoma priest, Frank R. Jones.<sup>77</sup>

Succeeding Biller in 1902 as superintendent was Dr. Ramsay, a "son" of the institution who worked with patients at South McAlester several years as a student before obtaining his medical degree.

The hospital was freed from debt in 1904, the same year a new difficulty arose in the form of a rival Roman Catholic hospital.<sup>78</sup> By 1906, it was evident that the hospital again would become self-supporting only from the standpoint of operating expenses.<sup>79</sup> Funds for upkeep, repairs, and improvements must come from the outside. A donation of \$100 from a "men's thank offering" of the national Episcopal Church was

<sup>74</sup>Convocation Journal, 1901, p. 13.

<sup>75</sup>Convocation Journal, 1902, p. 13.

<sup>76</sup>Convocation Journal, 1903, p. 11.

<sup>77</sup>See appended biographies of Oklahoma priests. A letter from Mrs. Jones, dated May 15, 1948, is in the Oklahoma historiographer's files. The Joneses spent most of their careers in New York.

<sup>78</sup>Convocation Journal, 1905, p. 10.

<sup>79</sup>Convocation Journal, 1906, p. 19.

quickly expended in 1907.<sup>80</sup>

When aggressive Oklahoma City business men and public figures embarked upon their battle to move the state capitol from Guthrie to its southern neighbor, Episcopalians of the latter city began a similar campaign to move the See City of the Church from Guthrie to Oklahoma City. Not only had the latter become the center of activities for the state, they argued; St. Paul's parish of Oklahoma City had moved rapidly toward the size and scope of a Cathedral parish. The same could not be said for old Guthrie Trinity.

As early as 1904, an Episcopal visitor to the state was able to note that Oklahoma City was the "coming town":<sup>81</sup>

When the wild rush was made to all these stations, Guthrie and Oklahoma City were the chief of them. They are thirty-two miles apart, and have naturally always been great rivals. Guthrie was chosen as the capitol by the first legislature, and has so continued.

The towns for ten years were about the same size, settling down after the first, "hurly-burly" to places of about 8,000 inhabitants. Both have grown more or less steadily since then, but in the past five years Oklahoma City has quite out-stripped all its rivals, though there are good-sized towns on all sides of it within thirty miles or so, until it is now a place with over 25,000 people. Its later growth has been remarkably solid and rapid. It is the principal manufacturing or "jobbing" center for a large territory, and has buildings and homes that would certainly astonish Eastern people in a place just fifteen years old.

The first Episcopal Church built in Oklahoma City (named from the first St. Paul's) was erected under the leadership of the Rev. D. G. Gunn in 1893 at what was later the site of the Alamo Hotel at 219 West Second Street. Prior to that time the congregation had met, among other

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<sup>80</sup>Convocation Journal, 1908, p. 28 and p. 45.

<sup>81</sup>Spirit of Missions, LXIX (1904), 812.

places, in the Federal Court Room at Grand and Robinson avenues.<sup>82</sup>

In 1901 (March 11), the mission building was moved to the corner of Fourth and Broadway, where the Oklahoma Publishing Company building now stands (1957). The editor of the Spirit of Missions happened to be present at the time of the moving:<sup>83</sup>

The Editor recalls with interest the visit he paid to Oklahoma City in company with Bishop Brooke at the time the church was being moved. The Sunday appointed for his address drew near, and still the church was in the streets travelling towards the new site. There was much speculation as to whether it would be possible to use it on the Sunday. By diligent and careful work, its arrival at the new location was brought about on Saturday, and sufficient supports were placed underneath it. On Sunday the service was held, and the Editor had the interesting experience of speaking in a "Church on Stilts" as it were. That is typical of Oklahoma enterprise.

By 1903, rapid growth made a new building necessary:<sup>84</sup>

. . . It was plain that it must be a substantial one that would meet the needs of such a city, and under the Rev. A. W. Higby, in May, 1903, the parish which had been self-supporting less than two years went bravely to work. How well they have built the picture [in magazine] shows. The church is of gray brick, holds over 400 people, and while not yet fully furnished is a worthy place of worship and a permanent church home for the congregation. . . .

First service in the new church was on Easter Sunday, 1904.

Climax to the growth of St. Paul's parish came in 1908, when it was made the Cathedral parish. To the substantial sum (some \$15,000) invested in the new church building was now added a \$13,000 parish house addition and a \$7,500 home for the Bishop. The old Bishop's Residence at Guthrie

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<sup>82</sup>Daily Oklahoman, December 23, 1917.

<sup>83</sup>Spirit of Missions, LXIX (1904), 812.

<sup>84</sup>Ibid.



was sold for \$6,000, part of which was given to the Guthrie church. Bishop Brooke's investment, partial payment for the house at Guthrie, was returned to him; he announced his immediate intention of putting it into improvements in his new dwelling place.<sup>85</sup>

The Protestant Episcopal Church in the new state of Oklahoma presented the following history of growth:

	<u>1893</u> <sup>86</sup>	<u>1903</u> <sup>87</sup>	<u>1908</u> <sup>88</sup>
Church buildings	2	33	38
Rectories	None	11	16
Clergymen	3	15	23
Communicants	75	1250	2950
Sunday School Teachers	3	117	151
Receipts	2500.	17,000.	35,767.12
Value Property	3000.	105,000.	226,618.

Strong, self-supporting parishes, in 1907, were those at Ardmore (85 communicants), Guthrie (214), McAlester (212), Muskogee (350), and Oklahoma City (700). Beginning the astonishing growth which later would make it the giant of Oklahoma's churches was Tulsa Trinity (170), now near parish status. Other stations reporting more than a hundred persons were Coalgate, Chilocco, El Reno, Enid, Lehigh, and Shawnee.<sup>89</sup>

Other "organized missions" with resident clergy were Alva (shared with Woodward), Checotah, Chickasha, Lawton, Norman, Pauls Valley, Paw-

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<sup>85</sup>Convocation Journal, 1908, p. 17.

<sup>86</sup>Convocation Journal, 1895, and F. K. Brooke, My First Ten Years in Oklahoma and Indian Territory (Oklahoma City, 1903).

<sup>87</sup>Ibid.

<sup>88</sup>Convocation Journal, 1909, p. 45.

<sup>89</sup>Ibid.

huska, Pawnee, Sapulpa, Stillwater, and Vinita. Regular services were also held at Anadarko, Atoka, Bartlesville, Bristow, Chandler, Chelsea, Hartshorne, Hugo, Newkirk, Oak Lodge, Oklahoma City Redeemer, Perry, Ponca City, Purcell, Sulphur, Tahlequah, Tishomingo, and Wagoner. Listed as "unorganized missions" were thirty-six other stations. The Church had been "planted" in seventy-seven places; it was keeping alive in at least fifty of them.<sup>90</sup>

To the twenty-three resident clergymen could be added five candidates for Orders, who were at work in charge of congregations; also, two deacons and one woman missionary were in the field. The clergy situation was better than it had ever before been.<sup>91</sup>

Probably the most severe, shocking disappointment the Bishop sustained in all his time in Oklahoma came in 1907 when he received word that his only son, John Thomas Brooke, had drowned while swimming with some Kenyon College classmates during a vacation in California. Observers told that young John, who received his B. A. degree the year of his death and was preparing to enter theological study, died a heroic death while attempting to save three of his friends who were in trouble in Pacific Ocean waters.

Much was made of John Thomas Brooke's heroism. The Bishop, when he was able to speak of his son's death, said he was glad John's death occurred while he was attempting to serve his fellow man. An account of the funeral said "all was done to make it seem an hour of triumph, not of

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<sup>90</sup>Ibid.

<sup>91</sup>Ibid. Reports, clergy list, Bishop's Address.

gloom."<sup>92</sup> But some of those who knew Francis Key Brooke well have stated their belief that the death of his son marked a turning point in the career of the Bishop, who was to suffer increasingly bad health and harder times in his latter years.<sup>93</sup>

All persons familiar with the Protestant Episcopal Church are aware of a seeming (sometimes seething) controversy between groups within the Church with tendencies known as "High Church" and "Low Church." The differences of opinion have been found in two areas--ritual and ceremony on the one hand and dogmatics and theology on the other. A "High Church" ritualist-ceremonialist generally prefers strict formality, ornateness, and various bodily gestures such as the "Sign of the Cross," genuflecting, bowing to the altar, and the like. One who labels himself "Low Church" in ritual and ceremony would probably eschew most of the above, or at least hold all of them to a minimum, sometimes fearing "Romanism."<sup>94</sup>

A "High Church" theologian is usually more inclined to stress the sacramental power of the Church, the divine nature of the Church, the ability of the Church to be Christ on earth regardless of the spiritual condition of either the priest or the communicant. The "Low Churchman" will more likely place his stress upon "inner experience" and the necessity for faith among the worshippers before the Church can be truly present (somewhat similar to the Lutheran definition of the Church as the

<sup>92</sup>The Living Church, September 14, 1907.

<sup>93</sup>Living witnesses are virtually unanimous in this opinion.

<sup>94</sup>W. W. Manross, History, 217 f.

body of those faithful).<sup>95</sup>

The writer would not be so presumptuous as to say that Bishop Brooke considered himself a Low Churchman in either worship or theology. It is obvious, however, that he did divorce himself from any extreme forms of High Churchmanship. He believed that, particularly in a missionary area, simplicity was very important in worship and in preaching. Recognizing that Oklahoma contained persons coming from varying areas of Churchmanship, he said the following:<sup>96</sup>

As I speak of this another thing stands out plainly before us. We are a heterogeneous people. In our small congregations and among all our neighbors whom we wish to draw into the Church are people who have come from all parts of the world. Some have been trained in the traditions of one school of Churchmanship and ritual, and some in another. It is plain that much tact, care and forbearance must be exercised both by Clergy and Laity. I earnestly advise moderation and care to the Clergy. Let us push nothing forward into a place of conspicuity which is a matter of small importance, or private taste or opinion. Let us emphasize, both in our ritual and teachings, the plain foundation and necessary things of the creeds, the sacraments, the services, catechism of the Prayer Book. The Prayer Book is our only authorized and authoritative manual of Divine service, private devotion and doctrine.

There have always been persons in the Episcopal Church, usually tending toward "High-ness," who have regretted the word "Protestant" in the title of the Church. Their reasoning has been, as a rule, that the Episcopal Church is a part of the Catholic Church, that it never broke from the Catholic Church, and that it retains "unbroken succession" in the same manner as the Roman Catholic Church claims to. Therefore, the

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<sup>95</sup>Ibid., 218. Also E. C. Chorley, Men and Movements in the American Episcopal Church (New York, 1946).

<sup>96</sup>Bishop's Address, Convocation Journal, 1895, p. 26.

Episcopal Church is more rightly called "Catholic" than "Protestant."<sup>97</sup>

Attempts to change the name of the Church in America have been many.<sup>98</sup> The subject was brought up in the Oklahoma District convocation in 1903. It appears likely that a majority of the delegates present considered the name "Protestant Episcopal" misleading and unwieldly and therefore not a good one. Two alternate names, "The Church" and the "American Catholic Church" were submitted.<sup>99</sup> Bishop Brooke opposed them both, and defended the present name of the Church:<sup>100</sup>

When I am asked whether, specifically, the dropping of "Protestant Episcopal" leaving simply "The Church" as our name, on the title page of the Prayer Book, or in the Constitution and Canons, would not help to make more people study the Church's position, understand her principles and accept them, I am compelled to answer again that I find nothing in my experience to lead me to think so. . . .

Again, when I ask myself, or am asked, what would result from adopting the name "American Catholic," or any name very like it, using the name "Catholic," I am compelled to answer that the result would be largely the same misunderstanding of the Church's purposes and position as that which I have suggested, plus the further bad effect of taking as the name of a branch and division of the Church, a branch which has certain peculiar usages and laws; a name which belongs (in the Church's own judgement, as I can learn it) only to the whole body of Catholic Christians; and the further result that we should be using as part of our name an adjective that is fully as much misinterpreted, disliked, and an occasion of prejudice as is the adjective Protestant . . .

Much as I revere all that the Roman Church is, is doing, has done and will do for our people, I am no more convinced now than at any time in my life, that she stands for the best in the religious life of our country . . .

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<sup>97</sup>G. A. DeMille, The Catholic Movement in the American Episcopal Church (Philadelphia, 1941), 153.

<sup>98</sup>Ibid.

<sup>99</sup>Convocation Journal, 1903, p. 29.

<sup>100</sup>Bishop's Address, Convocation Journal, 1903, p. 15.

He pointed out his opinion that the name "Catholic" had been "appropriated" by a party within the Episcopal Church, and that things taught by the party seemed to many learned, honest devoted Churchmen to be "neither expedient, or of present binding authority on the Church in this land"; some of them appeared to him to "contradict and deny some of those principles which we believe to have been established in the English Reformation . . . "101

To me the name "Protestant" has always been simply synonymous with the name "Reformed." So far I cannot see that the need of standing by the Reformation is gone. Therefore, I wish that she may still be Protestant, or Reformed. "Episcopal" has always to me meant Apostolic, denoting that the church had the primitive and Apostolic creeds and ministry and none other, and we still see the need that that should be maintained in the face of Papal usurpation and sectarian individualism . . . 102

While he may have been termed liberal in his outlook on Churchmanship, advising against "ornate and gorgeous ritual," Bishop Brooke remained conservative in his attitude toward "higher criticism," a term for a modern method of analytical study of the Bible. He had strong reservations regarding the ordaining to the Episcopal priesthood of the Rev. Dr. Briggs, a New York higher critic who had been removed from the Presbyterian ministry because of his modernistic points of view. Although willing to trust the judgment of the bishops who decided to ordain Dr. Briggs, Bishop Brooke believed "the conclusions of the so-called higher criticism are many of them hasty, most of them over dogmatic and positive and some of them really subversive of a reverent faith in the Bible as the Word of God . . . "103

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<sup>101</sup>Ibid., 16.

<sup>102</sup>Bishop's Address, Journal, 1903, p. 18.

<sup>103</sup>Bishop's Address, Journal, 1899, p. 19.

## CHAPTER VI

### DIVISION AND THE DISTRICT OF OKLAHOMA TO 1918

There was reason for optimism on the part of the Overseer of the Missionary District of Oklahoma in the two or three years immediately following statehood. Vitality and growth continued throughout the state and were reflected in the activity of the small groups of persons forming Episcopal congregations. New buildings were being constructed or planned in Guthrie, Hugo, Shawnee, Okmulgee, Bartlesville, Enid, Norman, Pawhuska, Pauls Valley, Tulsa, Ada, Nowata, Claremore, and Dewey. The Indian School building at Whirlwind was purchased, and life was given to the missionary project at that location.<sup>1</sup> Important repairs were made and paid for, for the most part, at All Saints Hospital. A generous gift for a girls' dormitory at Norman was announced as received early in 1910. The loss of clergy was heavy as before, but the gain in numbers was offsetting the latter.

It was not with heavy heart or pessimism, then, that Bishop Brooke announced to the District Convocation in 1909 that he had concluded the Missionary District of Oklahoma should be divided into two

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<sup>1</sup>Spirit of Missions, LXXIV (1909), 411. A national men's thank offering of \$18,000 was presented to Oklahoma, and the money was expended immediately upon the above projects.

new districts.<sup>2</sup> Much as he regretted re-dividing the state soon after Oklahoma and Indian Territories had been brought together politically, he believed it to be necessary to divide the Church according to the old boundaries (or ones similar).

In the background, of course, was the Bishop's health. A chronic abdominal ailment which struck him soon after he arrived in Oklahoma was now gradually sapping his strength. Much of the time he was subsisting on a "raw egg and milk" diet. His optimism and determination did not lag until after he had become very seriously ill; but his physical ability was often impaired during the last decade of his life.

But it was on other grounds that the Bishop convinced the Board of Missions the change was necessary. While Oklahoma, with all the distance involved in travelling about, was no larger geographically than several other districts, it contained many more people and appeared to have much better prospects for growth than the others if constant attention were received. Oklahoma, "with an estimated population of 1,600,000" in 1909, "contains more persons than Utah, Wyoming, Idaho, Spokane, and Nevada combined" (each of the latter was a Missionary District).<sup>3</sup>

"The question really is as to whether the plan of multiplying archdeacons or general missionaries or that of securing another bishop is better," the Bishop told the District Convocation in 1909.<sup>4</sup> He asked for the advice of the people of Oklahoma, stating he had a "divided

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<sup>2</sup>Bishop's Address, Convocation Journal (Oklahoma City, 1909), 19.

<sup>3</sup>Spirit of Missions, LXXV (1909), 271.

<sup>4</sup>Bishop's Address, Journal, 1909, p. 19.



mind" on the matter and that he was distressed with the thought of giving up a part of the District. But he also indicated he thought the Bishop was being spread too thinly, and it was undoubtedly with the assurance that he would approve that a committee of five recommended the change. A part of the committee report follows:<sup>5</sup>

. . . If the Church in this State is to keep up with the growth in population, increased Episcopal supervision would seem to be demanded. The work has not been neglected by our present beloved and faithful Diocesan, but the growth in population has brought matters to the point where one man cannot, certainly without greatly overtaxing his powers, give the work the personal supervision needed. . . . "

The committee report pointed out that there could be no substitute for "personal Episcopal visitation," and that advance could be expected where the work "has personally been faithfully and wisely conducted by the Bishop." Since it had become impossible for Bishop Brooke to do justice to the entire state, there seemed to be no alternative to division.

Members of the committee "who reside in the part of the Jurisdiction that will probably lose his fatherly oversight" stated their "sad reluctance" to see him depart, but were willing to make the change because of their belief that Oklahoma would continue to grow rapidly and the problem would become more instead of less severe.

The popularity of the Oklahoma bishop with the Board of Missions was never made more manifest, in his lifetime at least, than at the time Bishop Brooke made the request for division of the District. In spite of an obvious necessity of increased expenditure for two districts in-

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<sup>5</sup>Committee Report, Convocation Journal (Oklahoma City, 1910), .  
35.

stead of one, the Missionary Council was unanimous in its approval:<sup>6</sup>

Bishop Brooke has now suggested that this district of 70,000 square miles should be divided. He desires no personal relief. He is concerned only about the needs of the people and the growth of the Church. The Council of the 7th Missionary Department has agreed unanimously that Bishop Brooke's plan is wise and statesmanlike, and has arranged to memorialize the House of Bishops at the next General Convention. While division means increased missionary expenditure, experience has shown that division generally means also more rapid Church growth in both parts of the divided district or diocese . . .

The House of Bishops approved the division. Two decisions remained to be made: 1, Which district would retain Bishop Brooke? and 2, Exactly how would the line of separation be drawn?

There was no feeling of surprise registered, and apparently no failure to understand, when Bishop Brooke decided to stay where he was, in Oklahoma City, and to surrender the District of Eastern Oklahoma to whomever the House of Bishops appointed. There was, however, some difference of opinion as to how the division should be made.

Two reports were filed in the Convocation of 1910, one a "majority" report and one a "minority" from the committee appointed to plan the division. The majority report was presented first, recommending the inclusion of Pawnee, Payne, Lincoln, and Pottawatomie Counties in the Eastern District.<sup>7</sup> The Rev. R. W. Magoun, a minority of one, recommended that the above counties, including churches founded by the veteran leader of the District at Pawnee, Stillwater, Chandler, and Shawnee, be made a part of the "District of Oklahoma." The minority report was adopted.

<sup>6</sup>Spirit of Missions, LXXV (1909), 271.

<sup>7</sup>Committee report, Convocation Journal, 1910, p. 29.

It read as follows:<sup>8</sup> " . . . that the eastern boundaries of Kay, Noble, Payne, Pawnee, Lincoln, Pottawatomie, Garvin, Murray, Carter and Love constitute the line of division for the two districts of Oklahoma . . . "

The resultant division reduced the number of self-supporting parishes under the supervision of Francis K. Brooke from six to three (Ardmore, Guthrie, and Oklahoma City); the number of organized missions from thirty-nine to twenty; and the number of "unorganized missions" from twenty-six to fifteen. Eighteen active clergy, seven candidates in charge of missions, and two women workers were employed by Bishop Brooke in 1910; a year later, in his new district, he had fourteen active clergymen, three candidates, and the two women workers.<sup>9</sup> The new District of Eastern Oklahoma was more thickly populated, covered a smaller area, and as it turned out was to be the more promising part of the state for years to come, particularly for the Episcopal Church. Appointed Missionary Bishop of Eastern Oklahoma was Theodore Payne Thurston, whose work will be discussed in chapters to follow.<sup>10</sup>

Expressing his regret at being separated from the Churchmen of Eastern Oklahoma in 1911, Bishop Brooke added, "I rejoice with them in their young, brave, capable chief pastor. . . . The Bishop of Eastern Oklahoma agrees with me that there must be no divorce between the two Oklahomas."<sup>11</sup> Two projects, All Saints Hospital and the new women's

<sup>8</sup>Minutes, Convocation Journal, 1910, p. 30.

<sup>9</sup>Convocation Journal, Oklahoma (Oklahoma City, 1911), 15.

<sup>10</sup>Convocation Journal, Oklahoma, 1911, p. 13.

<sup>11</sup>Ibid.

hall at the University of Oklahoma, were to be mutual interests.

Two old problems--recurring economic depression and inability to keep clergymen on the job--were perhaps to make Bishop Brooke wonder if his decision to divide the state had been a wise one economically. The western part of the state seemed to be at a standstill by 1911; meanwhile towns such as Tulsa, Muskogee, Okmulgee, and Bartlesville moved ahead rapidly in the East.<sup>12</sup>

In 1912, forced to admit that plans for expansion were not materializing, the Bishop admitted realistically, "Two years of drouth and short crops have made the support of our work harder than at any time since the very early days of the state's life."<sup>13</sup> It must be admitted, he continued, that western Oklahoma had perhaps hit its point of leveling-off. No progress could be noted in such towns as Purcell, Pauls Valley, Ardmore, Perry, Newkirk, Ponca City, Pawnee, El Reno, Guthrie, Chandler, Hobart, Mangum, Sulphur, Alva, or Woodward. Disappointing as this was, since the Episcopal Church had greater hopes when new population appeared, it could still be pointed out that the District was a great one, and that its "greatness lies in the fact that 900,000 are already present."<sup>14</sup>

The Convocation of 1912 had nothing of the demoralizing atmosphere which appears to have been present a few years later, however. Tough problems were present, but a determination to overcome them was

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<sup>12</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1911), 15.

<sup>13</sup>Convocation Journal, Oklahoma (Oklahoma City, 1912), 12.

<sup>14</sup>Ibid.

present, too.<sup>15</sup> There was cause for encouragement in the presence of ten clergymen who had been recently trained and ordained by Bishop Brooke. This helped to offset, but did not completely offset, the disappointment caused by the necessity of deposing two clergymen earlier in the year and the loss of several others who moved out of the District for the old reason--lack of support.

The history of "Brooke Theological Seminary," related in part in previous chapters, remains equally important in the latter years of the Brooke Episcopate. One of the sharpest differences between the District of Oklahoma and the new District of Eastern Oklahoma was the fact that the new (Eastern) district was able, from 1911 to 1919, to recruit and employ clergymen who came to Oklahoma from other parts of the nation and were usually already ordained and experienced.<sup>16</sup> During the same period, the majority of the men in charge of District of Oklahoma churches were ones whom Bishop Brooke had set to work as lay readers, and had given training at home and at Kansas Theological Seminary before ordination. Renewing the list of Brooke trainees where it stopped in a previous chapter, the record from 1909 to 1918 is as follows:

1909: Ordained priests John Grainger, Harold Hennessey, David Beatty, T. P. Gales, Richard Kemp; ordained deacons William Metcalf and Frederic Pratt.<sup>17</sup>

1910: Ordained deacons Harold Bowen, H. H. Fay, William Tall-

<sup>15</sup>Ibid.

<sup>16</sup>Convocation Journals and Eastern Oklahoma Churchman, 1911 through 1918, report arrival of each new clergyman.

<sup>17</sup>Convocation Journal, Oklahoma, 1910, p. 17.

madge, Roy Magoun.<sup>18</sup>

1911: Ordained deacons Paul Keicher, Edward Russell, Arthur Kenyon, and Arthur Marsden.<sup>19</sup>

1912: Ordained priests Fay, Russell, Keicher, Joseph Matthias; ordained deacons John Caughey, Vincent Griffith.<sup>20</sup>

1913: Ordained priest Kenyon.<sup>21</sup>

1914: Ordained priests Caughey, Griffith, William Bucklee; ordained deacon Jedediah Edmead.<sup>22</sup>

1915: None.<sup>23</sup>

1916: Ordained priests Edmead, Denzil Lees, Frederic Golden-Howes, Francis Keicher (son of Paul Keicher); ordained deacons Charles Holding, Pomeroy Hartman, Charles Beach.<sup>24</sup>

1917: Ordained deacon J. Mervin Pettit.<sup>25</sup>

1918: Ordained priests Holding, Beach, Pettit, and Kenneth Rice.<sup>26</sup>

During the above period, only ten clergy were received from other

<sup>18</sup>Journal, Oklahoma (Oklahoma City, 1911), 15.

<sup>19</sup>Journal, Oklahoma (Oklahoma City, 1912), 21.

<sup>20</sup>Journal, Oklahoma (Oklahoma City, 1913), 16.

<sup>21</sup>Journal, Oklahoma (Oklahoma City, 1914), 8.

<sup>22</sup>Journal, Oklahoma (Oklahoma City, 1915), 6.

<sup>23</sup>Journal, Oklahoma (Oklahoma City, 1916), 5.

<sup>24</sup>Journal, Oklahoma (Oklahoma City, 1917), 12.

<sup>25</sup>Journal, Oklahoma (Oklahoma City, 1918), 10.

<sup>26</sup>Journal, Oklahoma (Oklahoma City, 1919), 25.

districts or dioceses, most of these for better-paying positions. Of the ten clergymen active in the District of Oklahoma in 1918, seven were produced at home. A similar ratio existed from 1911 through 1918, the years of the divided district. Evidence of the persistence of a problem for the Bishop is the fact that by 1918 only five of the sixteen priests ordained in Oklahoma since 1909 remained in the District.

Bishop Brooke found reasons to be glad that he was able to use men trained in the field for what he considered the most difficult work, perhaps, that the Church had to offer. In 1909 he said the following:<sup>27</sup>

. . . I am convinced of the wisdom of this method of training men for such a mission field, and using them in the field, while they are being trained, and as an important part of that training. It has been proved possibly to do this with the kindly given help of my brother and his helpers of the Diocese of Kansas. For that help, given throughout these seventeen years, I wish again to express my thanks. But these brethren so trained must be patient as well as hard students. As laymen and Deacons they can be immensely useful. As Priests they will be more so, but they must learn to "labor and wait."

Learning to "labor and wait" was obviously difficult for many of them, because no more than half of those who began as lay readers in charge of missions continued on to the priesthood. In spite of a good testing period, the Bishop had to admit, too, that some of the men who continued on with their training proved unsatisfactory after being ordained. Several of the Brooke trainees left their posts. The great majority, however, went from Oklahoma to positions paying living wages and offering security in other parts of the nation. Among the sixteen above-mentioned priests is one who later became a Bishop (Harold Bowen); several others went on to long, fruitful careers.

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<sup>27</sup>Journal, Oklahoma, 1909, p. 19.

The matter of "clergy leaving too soon after ordination" was a principal subject of discussion at the District Convocation of 1914. By that time nine of the twelve priests who had been ordained in the previous five years had left the District. A committee of two clergymen and three laymen expressed "deep regret" at the tendency of men to "come as lay readers, getting assistance, then leaving almost immediately" after ordination to the priesthood, almost always to better positions:<sup>28</sup> "Your committee, while thinking it is inexpedient to make or suggest to make any fixed rule, yet, at the same time, is of the opinion that men should be placed on their honor to stay at least three years after ordination to the Priesthood."

Bishop Brooke was usually inclined to divide the blame between the clergyman and his congregation for conditions which caused so many removals. One reason stands out above all others--Oklahoma clergymen sometimes received as little as thirty to fifty dollars a month. The Bishop of Eastern Oklahoma, from the start of his episcopate, vowed to pay a minimum of 900 dollars a year to fulltime clergymen, 1200 dollars to men with families.<sup>29</sup> This standard, impossible for western Oklahoma with its tiny congregations, was in line with what most dioceses were paying.<sup>30</sup> A further argument on behalf of the sincere young man who came to work in Oklahoma and moved on after receiving ordination to the Priesthood is the fact that, in most cases at least, the candidate under-

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<sup>28</sup>Journal, Oklahoma, 1914, p. 21.

<sup>29</sup>See Chapter VII.

<sup>30</sup>Journal, Eastern Oklahoma, 1911, p. 10.



went genuine hardships and made outstanding contributions to the life of the District while yet a candidate or deacon. For most purposes, he was serving in the role of a priest. The mutually-beneficial arrangement into which he entered was probably the only system whereby Oklahoma could have survived as a missionary district. Many of the "lay readers" were as prominent in district convocations as were their ordained brothers.

Another necessity which proved beneficial albeit with drawbacks to the District was the elaborate use of "lay readers" who were not candidates for Holy Orders. Many of the missions had the services of a clergyman no more often than once a month, and then perhaps on a weekday rather than Sunday. Fortunately, there was present in the District a group of twelve to fifteen men who were willing to assume responsibility for missions in addition to earning livelihoods in other forms of endeavor.<sup>31</sup> This is, again, a striking difference between the two districts in Oklahoma; the Eastern district, better-staffed, usually had an "archdeacon" or travelling missionary who attended to various missionary posts.

In 1918, Bishop Brooke was able to summarize his work of training

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<sup>31</sup>Lay readers in the District of Oklahoma from 1911 to 1918 included F. J. Doan, Altus; W. L. Blain, Durant; D. C. Beatty, E. D. Murdaugh, and S. H. Glassmire, Claremore; J. W. Golledge, E. Kirkbright, and E. L. Gregory, Ardmore; John Grainger, J. E. Schulze, and J. M. Pettit, El Reno; H. Stephenson, Charles Widney, W. H. Montgomery, and H. B. Newman, Enid; A. P. Tyler and G. B. Player, Guthrie; J. O. Fitterer, E. L. Gregory, and W. C. Henderson, Lawton; Alfred Griffith, McAlester; W. M. Millette, Muskogee; J. R. Rose, Norman; J. O. Fitterer, Shawnee; L. H. Bailey, W. S. Gilbert, J. MacLeod, and J. C. P. Adams, Oklahoma City; J. Watson, Stillwater; J. A. Arnold and L. D. Messmer, Tulsa; J. W. Swarts, Miami; L. Wilhoit, Oklahoma City Redeemer; A. H. Marsden, Pawnee; C. J. Croninger and C. G. Clark, Vinita; F. W. Pratt, Muskogee and Wagoner; D. C. Lees and Charles Holding, Woodward; J. Farrington, Anadarko.

and ordaining priests. In his twenty-five years as bishop, 104 clergy had been present. Fifty-one had been ordained priest, most of them deacon also, in Oklahoma.<sup>32</sup>

Always of major interest within the District of Oklahoma and one reason why Oklahoma drew nationwide attention among Episcopalians was the work among Indians, centering at Whirlwind Day School, owned and operated by the District after 1904. Government opposition to "camping" by Indian parents and families around the school remained, but the school was permitted several years of apparently effective operation. Successor to the Rev. David Sanford as missionary to the Indians of the Cheyenne-Arapaho Reservation in western Oklahoma was the Rev. James J. H. Reedy, who was on the scene from 1907 to 1909.<sup>33</sup> Following Reedy were K. I. Rice and C. E. Beach. Always present, of course, was the now-aging Indian Deacon, David Pendleton Oakerhater. Reports from 1910 to 1917 show annually from fifty to seventy-five Indian families, including at times some 200 persons, receiving attention, aid, or instruction at Whirlwind. The number of "baptized persons" reported was between seventy-five and one hundred, gaining slowly year by year; the number of communicants reached forty-eight in 1916.<sup>34</sup>

A mission established at Chilocco Indian School in 1907 by the Rev. Mr. Reedy<sup>35</sup> had outstanding early success and reported as many as fifty-nine communicants among students, faculty members, and parents in

<sup>32</sup>Journal, Oklahoma, 1918, p. 13.

<sup>33</sup>Living Church, July 27, 1907.

<sup>34</sup>Journal, Oklahoma, 1916, p. 34.

<sup>35</sup>Reedy was to be Tulsa Trinity curate from 1911 to 1935.

1909.<sup>36</sup> The number of communicants varied greatly from year to year; missionaries from Fay (Whirlwind) and Pawnee visited Chilocco periodically.<sup>37</sup>

Several visits were paid to Concho, and services were held there. But it was never listed as a mission or "preaching post."<sup>38</sup>

Anadarko, where the earliest Episcopal Church in Oklahoma was built for use of Indians around the Kiowa Agency, became a lively town in 1901.<sup>39</sup> In 1904, a new lot was secured and the old chapel was moved from the Agency; Indian and white work at Anadarko were combined.<sup>40</sup> The chapel was renovated in 1913.<sup>41</sup> No active Indian missionary work took place at Anadarko after the departure of Miss Ida Roff in 1903;<sup>42</sup> priests from Lawton and El Reno served Anadarko.

The actual successor to David Sanford as the missionary who went among the Indians to stay was Miss Harriett M. Bedell, who lived and taught at Whirlwind School from 1908 to 1917. Miss Bedell had volunteered to work for the Church as a missionary in far-off lands, preferably the Far East. She said she had no complaints, however, when the executors of the "United Thank Offering" (Woman's Auxiliary) money decided to send

<sup>36</sup>Living Church, July 27, 1907.

<sup>37</sup>Convocation Journals.

<sup>38</sup>Spirit of Missions, LXXVII (1910), 304.

<sup>39</sup>E. C. McReynolds, Oklahoma (Norman, 1954), p. 304.

<sup>40</sup>Journal, Oklahoma, 1905, p. 10.

<sup>41</sup>See Chapter V.

<sup>42</sup>Journal, Oklahoma, 1904, p. 12.

her to Oklahoma. How she lived, taught, and how the Indians responded and progressed or failed to progress are interestingly told in the many articles Miss Bedell wrote for the Spirit of Missions.<sup>43</sup>

The woman missionary shared with Bishop Brooke the desire that a permanent male missionary, preferably a man in good health with a wife in equally good health, be found to reside and work at Fay near Whirlwind. "The climate is delightful, and I don't see why it should be difficult to get anyone to live here," she wrote in 1910 after two years' residence.<sup>44</sup> In the same article she voiced appreciation for the "many splendid boxes" received from women's groups all over the United States. There had been many baptisms among the Indians but not very many confirmations. The latter rite seemed to be a particularly serious one to the Indian. "When Mrs. Chicken Hawk stood before the Bishop great drops of perspiration were on her forehead and temples."<sup>45</sup>

Later the same year, Miss Bedell wrote of attending a huge Indian dance, much to her distaste. She predicted that the dances would become a thing of the past, because young Indians were not very much interested in them. At that time she was paying a visit each month to Chilocco (100 miles away), where there were "500 pupils, 100 of them members of the Church."<sup>46</sup>

Miss Bedell was presented with a tent and a saddle and bridle

<sup>43</sup>Many of Miss Bedell's articles were published, 1908 to 1916, in the Spirit of Missions.

<sup>44</sup>Spirit of Missions, LXXVII (1910), 776 f.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid.

by the "Indians' Hope Association" in 1910.<sup>47</sup> Whenever she visited Chilocco or other Indian spots she pitched her tent. "The Indians are all delighted with my little tent," she said. Other places visited included Watonga, Deer Creek, Thomas, Old Crow, Etna, and Roman Nose Camp.<sup>48</sup>

In the Day School, Miss Bedell taught a group of thirty to fifty Indian children, "five to seventeen years old." The Indian families lived in tepees in the area, slept on beds of dry grass, cooking over holes in the ground. Their eating habits, not approved of by their missionary, included "all kinds of animal flesh," including dogs, cut thin in strips and dried in the sun. Miss Bedell gave constant drills in Catechism and the Prayer Book. A clergyman came once a month for Holy Communion. Like her predecessor Sanford, Miss Bedell became a person much in demand among the Indians because of her ability to help the sick and her interest in the welfare of those in trouble.<sup>49</sup>

Most of the Indians at Whirlwind, although they camped together, appear to have attempted (according to Miss Bedell) to meet the requirements of the U. S. Government regarding allotments. "Nearly all expect good crops from their land," she reported in 1910. She was aware of past difficulties with Government agents and was attempting to alleviate the circumstances, as the following indicates:<sup>50</sup>

<sup>47</sup>Spirit of Missions, LXXVII (1910), 776 f.

<sup>48</sup>Ibid.

<sup>49</sup>Spirit of Missions, LXXV (1910), 452.

<sup>50</sup>Ibid.

It is the idea of the government and all interested in the Indians to encourage them to live on their own allotments, to have one spot which they call home, but they will camp together in spite of all that is being done. For this reason our mission camp is approved by the government on account of the uplifting influence not only among the children but in the home.

The lone white woman among many Indians apparently had some hilarious times. In an article written in 1912 she told how she, to her own great surprise, had gained fame as a singer.<sup>51</sup>

Neither Mr. Rice or Mr. Coolidge sings. No one in New York or at home thought I could, but the Indians do, so the Christmas music takes some time. Very few of the pupils understand English well, so it takes longer to sing the carols, but they do, and sing them well.

She had some fears for the day when her Indian friends were to be given full responsibility of citizenship.<sup>52</sup>

In a few years the restrictions will be removed by the Government, and the Cheyenne will no longer be a ward but an independent citizen. They have so little idea of the value of money and time for the older ones it will be serious, and they will need friends more than they have ever needed them before. We are trying in our Christian teaching to prepare them for this time. We are also, in our visits, trying to encourage the developing of one spot which they may call home.

Bishop Brooke obtained some fellow workers for Miss Bedell in 1915, when Mrs. C. E. Beach, wife of a candidate for Orders, and Miss M. E. Barker joined the Whirlwind staff.<sup>53</sup> Miss Bedell was increasingly busy at other Indian camps. In 1916, she was referred to by the national missionary magazine as perhaps America's outstanding Episcopal authority on life among Indians.<sup>54</sup>

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<sup>51</sup>Spirit of Missions, LXVII (1912), 160.

<sup>52</sup>Spirit of Missions, LXVIII (1913), 271.

<sup>53</sup>Journal, Oklahoma, 1915, p. 7.

<sup>54</sup>Spirit of Missions, LXXXI (1916), 32.

In spite of the growth in size of staff, a new rival for Indian affections, the peyote-smoking rite, emerged to make life increasingly difficult for the missionaries at Whirlwind.<sup>55</sup> One of Miss Bedell's last stories to be published regarding Oklahoma, told in 1916, described a Christian service at Christmas at Roman Nose Camp, conducted to the accompaniment of peyote drums which could be heard in the background not far away.

Once again, in the opinion of the Bishop of Oklahoma, the Government had been too slow in meeting the threat to good living among the Indians. In 1916, he blamed the Indian Department for "failing to pass or enforce strict prohibitory regulations" against peyote (also known as "mescal").<sup>56</sup> The result was idleness and dissipation among the red men; worse yet the Church School at Whirlwind was threatened because it had not been able to defeat peyote.<sup>57</sup>

In 1916, the Government pressed the Episcopal Church to close the school, in line with the policy of scattering Indians on allotments in the hope of eliminating unwholesome camp life. Bishop Brooke, admitting that camp conditions were indeed bad, particularly since the rise of peyote, was confused as to what the proper answer to the situation was. Two things he knew: 1, The Indians would oppose the breaking up of the school; and 2, Discontinuance of the school would be a real loss to the religious life of the Cheyennes.<sup>58</sup>

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<sup>55</sup>Spirit of Missions, LXXXI (1916), 32.

<sup>56</sup>Journal, Oklahoma, 1916, p. 7.

<sup>57</sup>Ibid.

<sup>58</sup>Journal, Oklahoma (Oklahoma City, 1917), 7.

By 1917 Whirlwind School had been closed, and the friends of the Episcopal Church in the area had been scattered. The children were enrolled in county public schools. Regrettably, "former Indian friends are now hostile or indifferent or lukewarm because of our opposition to peyote."<sup>59</sup>

The final failure of Whirlwind School, after some years of success, was inevitable. But the Bishop stated his opinion in his final convocation address that many mistakes could have been avoided, both by missionaries and Government workers; and that the Board of Missions had not been sufficiently interested in keeping missionaries on the job regularly.

David Pendleton Oakerhater, whose faithfulness was never questioned, was retired on a pension after the close of the school. He had already served thirty-six years as a deacon; he never received the honor of ordination to the priesthood. Miss Bedell volunteered for duty in Nanana, Alaska, in 1917, and was accepted.<sup>60</sup>

The support of Harriett Bedell was one of three major contributions which the national Woman's Auxiliary was instrumental in procuring for the District of Oklahoma during the time it was separate from Eastern Oklahoma. The other two were the continued support of "United Thank Offering" Deaconess Katherine L. Patterson; and the gift of \$3,000 from Mrs. Mary Rhinelander King for the establishment of what was named King Hall, the Church dormitory for girls, at Norman near the University campus.<sup>61</sup>

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<sup>59</sup>Journal, Oklahoma (Oklahoma City, 1917), 15.

<sup>60</sup>Ibid.

<sup>61</sup>Journal, Oklahoma, 1910, p. 17.



Deaconess Patterson spent her first two years in Coalgate, where Helen Giles had worked several years before her. She then moved to Oklahoma City (1909), which she described as a "city of strangers" and where she said her special work was to bring said strangers together socially and to get them interested in Church work. Deaconess Patterson worked at St. Paul's Church, Oklahoma City; she also taught a weekly industrial class at the Church of the Redeemer (Negro), and helped in the attempt to start St. Andrew's Mission in the south part of the City. She left her post in Oklahoma City in 1912.<sup>62</sup>

King Hall, on the spot where St. John's Church, Norman, was erected later, was first opened in September, 1910.<sup>63</sup> The Norman church had become increasingly active under the leadership of student lay reader Harold Bowen, and in 1911 gained the services of another energetic leader, Vincent Collyer Griffith.<sup>64</sup> The latter, an architect, designed several buildings in the district, including the new wing built on King Hall in 1913 and the chapel erected at Ponca City in 1915. Griffith studied under Bishop Brooke and was ordained priest in 1913; Bowen had moved to Chickasha after his ordination two years earlier.<sup>65</sup>

First "house mother" at King Hall was Mrs. J. H. Molineaux.<sup>66</sup>

<sup>62</sup>Journal, Oklahoma, 1913, p. 18.

<sup>63</sup>Journal, Oklahoma, 1910, p. 17.

<sup>64</sup>Journal, Oklahoma, 1912, Clergy List appended.

<sup>65</sup>Bowen, one of the most distinguished products of Brooke training, became Bishop of Colorado. Stowe's Clerical Directory (Minneapolis, 1956), 43.

<sup>66</sup>Journal, Oklahoma, 1911, p. 17.

She was succeeded in 1911 by Miss Elizabeth Roscoe, who had the ability, among other things, to write long, sometimes humorous, and sometimes interesting reports to be read at district convocations.<sup>67</sup>

King Hall was almost strictly a western Oklahoma project, although from the start a partnership between the two districts had been announced. Its first year of operation, during the time of economic decline, was only fairly successful. The big, unexpected drawback was the development of women's Greek letter fraternities at the University, from the start unusually attractive to daughters of Episcopal parents. The original King Hall housed no more than a dozen girls, and for this reason was not self-supporting. In 1913, the Bishop admitted "King Hall has not gathered our Church girls in a compact body under Church influence as I had hoped,"<sup>68</sup> but he was prepared to announce the coming of a new wing to the building, one which would increase the capacity of the Hall from twelve to twenty-eight. Designed by the Rev. Mr. Griffith, the wing was completed in 1914.<sup>69</sup>

Miss Roscoe's report of 1914 called the year at King Hall the most successful in its history, the first one in which the Hall had met its own expenses. Problems she was encountering included an inability to get the girls together for daily devotions, a constantly decreasing number of Episcopalian girls, a certain amount of lack of privacy, and a difficult time convincing the residents the "locked door policy" after

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<sup>67</sup>Miss Roscoe's annual reports are printed in Journals.

<sup>68</sup>Journal, Oklahoma, 1913, p. 20.

<sup>69</sup>F. K. Brooke, "For the Girls of Oklahoma," Spirit of Missions LXXX (1915), 34.

9:00 p.m. was necessary. In the Spirit of Missions in 1915, Bishop Brooke described life at the hall and paid tribute to the architectural skill and leadership of the Rev. Mr. Griffith; in the same magazine the young architect-priest wrote an article declaring King Hall a success and calling upon interested persons to provide funds for the erection of a Men's Hall for a similar purpose--one which would be the "academic centre" of the University community.<sup>70</sup>

Many gifts came from many places for King Hall. In 1915, money and goods were received from ten different Brooklyn churches; similar gifts came from Jamaica, Philadelphia, Long Island, and several Oklahoma Woman's Auxiliaries.<sup>71</sup>

Three projects dear to the heart of Bishop Francis K. Brooke were King Hall, Whirlwind School, and All Saints Hospital. The Indian School was closed in 1917, a year before the district leader's death.<sup>72</sup> The other two, however, were still in full operation when their originator passed on; the story of All Saints Hospital will be continued in a later chapter.

The district convocations of 1914 and 1917 are two of the most interesting held in Oklahoma. In both instances, Bishop Brooke had been ill during previous months; in both meetings he had much on his mind. Perhaps because he seemed to be recovering, his frame of mind was much more optimistic in 1914. Perhaps, too, a twentieth anniversary celebra-

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<sup>70</sup>Letter from V. C. Griffith dated July 1, 1915, in Spirit of Missions LXXX (1915), 560.

<sup>71</sup>Journal, Oklahoma, 1914, p. 35.

<sup>72</sup>Journal, Oklahoma, 1917, p. 15.

tion in 1912 which resulted in an extended vacation trip to England for the Bishop and Mrs. Brooke in 1913 had raised his spirits.<sup>73</sup> He had asked that his anniversary not be commemorated, and in response was given funds to make the trip with the demand that he go ahead and fulfill a longtime desire to go abroad. The Convocation of 1913 received the following scolding of love:<sup>74</sup>

Episcopal in name, about December last, this church in Oklahoma became distinctly Presbyterian and Congregational. Contrary to all ancient canons and cherished traditions, foreign Bishops, the very primate at their head, intruded into my Diocese and in shameless collusion with my stiff-necked and rebellious Dean, Presbyters and laity, in my very Cathedral, compelled me to submit to the kindest and most affectionately severe ordeal that I have ever been subjected to.

A Bishop who had asked to be spared it, was shamelessly praised, and even substantial benefits, and again of money for foreign excursions were added, making it necessary for me, lest I be thankless, to turn my back on this needy work for two months or so this summer, and go to the land where Bishops accumulate aprons and Anglo-mania, small clothes, and a broad accent.

He made the trip, and came back, as he said he would, better equipped in mind and body to do his work. Already discussed on previous pages was the concern of the Convocation of 1914 with King Hall, clergy leaving too soon, and Indian work. A public question upon which the gathered delegates spoke out unanimously was the matter of proposed released-time religious instruction for public school children. After hearing from the Bishop and the committee on religious education, the Convocation made the following recommendations public:<sup>75</sup>

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<sup>73</sup>Journal, Oklahoma, 1913, p. 21.

<sup>74</sup>Ibid.

<sup>75</sup>Journal, Oklahoma, 1914, p. 25.

(a) That religious instruction ought to be made a part of the curriculum of public schools.

(b) That such instruction ought to be given, not by public school teachers, but by the authorized representatives of the several religious denominations, each pupil being placed under the instruction of the denomination to which his parents declare their adherence.

(c) That such instruction should be given during school hours.

(d) That credits for religious learning should be granted where the educational standards set by the school authorities are met.

The District Convocation in Oklahoma in 1914 was critical of an act of the House of Bishops at the General Convention of the Protestant Episcopal Church when the latter refused to relate the Church completely with the then new Federal Council of Churches.<sup>76</sup> The House of Deputies, composed of priests and laymen, had endorsed the formation of the Council and voted to participate. The Bishops, however, decided the Episcopal Church should send representatives to the Federal Council as individuals only--not as representatives of the Church. Bishop Brooke blamed the "Catholic party" within the Episcopal Church for blocking the effort toward unity of the Protestant Churches. He stated his belief in the Catholic nature of the Church, but added that catholicity should be expressed in terms other than "easy assumption of superiority or an over-emphasis on her historic claims." He related catholicism to democracy:<sup>77</sup>

The truest Catholicity is democracy. Unselfish zeal for the ingathering of the socially undesirable and outcast is the best proof that we have Apostolic Faith and Order. Let us criticize less and construct more.

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<sup>76</sup>Journal of the General Convention, Protestant Episcopal Church, 1914 (New York, 1915), p. 63.

<sup>77</sup>Journal, Oklahoma, 1914, p. 15.

The death of two close friends, both bishops, and his own illness were major events in the life of Francis K. Brooke and the District of Oklahoma in late 1915 and early 1916. On October 21, 1915, the Rt. Rev. George Biller, once the leader of Oklahoma's young priests and a man whose career was a source of joy and pride to Bishop Brooke, died prematurely.<sup>78</sup> He had been Bishop of South Dakota only three years. Although he was not a product of the Brooke theological training, Bishop Biller had been ordained to the priesthood in Oklahoma and was one of the first of the group of young men who moved to Oklahoma late in the nineteenth century to help build the Church. He first labored at St. James, Wagoner, in 1896 as a student from Berkeley Seminary at New Haven, Conn. Serving summers in Oklahoma while a student, he completed educational requirements and was ordained priest at Lehigh in 1898. Besides giving life to mission churches wherever he went, he was instrumental in starting and operating schools at Coalgate and Lehigh. Miss Helen Giles, previously mentioned, worked under his direction. Biller was in charge of churches at Hartshorne and South McAlester also; he was one of the first chaplains of All Saints Hospital and served as its superintendent during a critical period in its history. Also well-known was his sister, Kate Biller, a nurse at the Hospital who married Frank R. Jones, a fellow priest and close friend of her brother. Biller married a nurse at the hospital, Miss Edna Peniger, in 1901 and they went to New York in 1902. After an outstanding record the yet-young, always missionary-minded clergyman was elected diocesan of South Dakota in 1912.<sup>79</sup> In

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<sup>78</sup>Journal, Oklahoma (Oklahoma City, 1916), 12.

<sup>79</sup>Stowe's Clerical Directory (Minneapolis, 1917), 40.

eulogizing his younger friend, Oklahoma's Leader referred to Biller's "frail body."<sup>80</sup>

In May, 1916, Bishop Brooke became again seriously ill; he spent more than three months in St. Luke's Hospital, New York City; three months more was spent convalescing; he was not able to return to work until January, 1917. Meanwhile, another death had occurred which probably made him wonder if the time for rollcalling had come. Bishop Frank Fosebrook Millspaugh of Kansas, his crony since an early day and his partner in the venture which produced priests for Oklahoma by use of facilities at Kansas Theological Seminary, died in 1916.<sup>81</sup>

Realizing himself to be in gravely bad health, he had little cause for optimism in 1917. His absence, along with other factors, had resulted in the falling off of almost every phase of activity. Whirlwind School was through, and Harriett Bedell was gone; King Hall was not doing as well as had been hoped; All Saints Hospital was suffering severely from rises in operating costs; the shortage of clergy was more acute than ever before; the staff of two Negro priests had been lost, replaced by one candidate bravely trying to ready himself for the work at Oklahoma City and Shawnee. Three deans in three years was the record at St. Paul's Cathedral. Complaints were being heard from missions on one hand and the clergy on the other at the mutually poor treatment which had been received by the two from each other.<sup>82</sup>

All of the above problems, though serious, probably took on mag-

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<sup>80</sup>Journal, Oklahoma, 1916, p. 12.

<sup>81</sup>Journal, Oklahoma, 1917, p. 17.

<sup>82</sup>Journal, Oklahoma, 1917, p. 12.

nified proportions in the mind of the sick man whose usually pleasant demeanor was further clouded by the worldwide war which called forth direct American participation in 1917.

"Out of twenty-five years experience here and forty years of service and contact with other fields," he said, "I call it (Oklahoma) the hardest field I know. It is harder, distinctly so, than it was ten, fifteen, twenty-five years ago . . ."<sup>83</sup> What really hurt, it seems from reading his words, was his painful conclusion that neither the clergy nor the laity had been doing its part. The result was vacant pulpits and "embarrassing debts."<sup>84</sup>

After hearing the sad words of the Bishop and several not very encouraging reports, the Committee on the State of the Church mildly took issue with the Bishop and tried also to point out some bright spots. The Committee called upon all persons to help improve the situation; it defended the work of the clergy and spoke hopefully of the future.<sup>85</sup>

Previously mentioned were developments in Indian work and King Hall in 1917.<sup>86</sup> Other important business was acted upon in the district meeting of that year. Number one, perhaps, was a decision to recommend to the Church at large that a full-time priest be placed on duty at Lawton, Ft. Sill, and nearby Camp Doniphan to coordinate Episcopal work in the area. The Church War Commission and the District of Eastern

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<sup>83</sup>Journal, Oklahoma, 1917, p. 12.

<sup>84</sup>Ibid.

<sup>85</sup>Journal, Oklahoma, 1917, p. 24.

<sup>86</sup>See p. 129.



Oklahoma were invited to participate. That the latter chose to do so is demonstrated by the fact that Bishop Thurston, himself, accepted the position temporarily in 1918.<sup>87</sup>

Especially honored at the convocation was the Rev. A. B. Nicholas, whose retirement after fifty years as a minister, twenty-three of them in Oklahoma, was announced. Nicholas served at Trinity Church, Guthrie, from 1895 to 1917.<sup>88</sup>

Great consternation was expressed by delegates in regard to pending national prohibition laws which threatened to make the Church Holy Communion service ("real wine") illegal.<sup>89</sup> A committee on the "use of sacramental wine" was appointed to study the problem; a few years earlier, as has been noted, the convocation had declined to take a stand endorsing prohibition. The matter now, however, called forth the following protest:<sup>90</sup>

That it is the sense of the Convocation that the law relating to the manufacture, consumption and transportation of alcoholic beverages, as its interpretation affects the time-honored usage of this branch and of other branches of the Church of apostolic origin, is an infringement upon religious liberty guaranteed American citizens by the Constitution. Those who would observe the law are constrained either to modify an ancient practice which they believe to possess divine sanction, or, for its continuance according to centuries of Christian usage, are tempted to resort to methods of evasion and subterfuge incompatible with a wholesome respect for law. We protest against the action of the state that places its law-abiding citizens in the equivocal position. In

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<sup>87</sup>Journal, Eastern Oklahoma (Muskogee, 1919), p. 15.

<sup>88</sup>Journal, Oklahoma, 1917, p. 9.

<sup>89</sup>Ibid. The Episcopal Church always uses fermented wine.

<sup>90</sup>Journal, Oklahoma, 1917, 9. It became legal, under the terms of the prohibition amendment in 1919, and resulting legislation, to import sacramental wine into "dry" areas. Manross, History, 346.

the long run such action is bad for State and Church. We recommend the appointment by the Bishop of a committee to aid him in securing such amendment of the present act as, without detracting from its value as wise temperance legislation, may leave all Christian people free to observe the greatest Christian rite according to the dictates of the conscience.

A report by the Committee on Religious Education in 1917 calls to mind the recurrent difficulties the Church has encountered whenever new "series" of Sunday School study programs have been introduced. During World War I, the "Christian Nurture" series was published, featuring new ideas of religious education students. The series was strongly recommended to Sunday Schools of the District, superintendents and teachers being chided for their unwillingness to change. Also introduced by the Committee was a plan whereby money pledged and given by children in Sunday Schools would be used for missionary gifts to areas outside of Oklahoma rather than going "back into their own hands in the form of lesson leaflets, of pictures, of bags of candy, and useless gifts at Christmas."<sup>91</sup>

Besides putting the priest to work at Lawton, the District of Oklahoma made various other contributions to the war effort. One clergyman, H. H. Fay of Anadarko, entered service as a chaplain.<sup>92</sup> St. Paul's Cathedral, Oklahoma City, became a point of interest when its facilities were accepted by the Red Cross for use as a sewing center and classroom center for training in first aid, elementary hygiene, home care for the sick, surgical supplies and diatetics. Twelve classes were meeting three

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<sup>91</sup>Journal, Oklahoma, 1917, p. 22.

<sup>92</sup>Convocation Journal, Oklahoma (Oklahoma City, 1918), 9.

times each week at the Cathedral in 1917, with eighty persons enrolled. Thirty of those eighty were expecting to be sent to France or elsewhere as nurses' aids.<sup>93</sup>

The fact that the Rt. Rev. Mr. Brooke underwent periods of despondency in 1917 and was as a whole sunk in pessimism did not prevent him from emerging for one final dramatic act which was perhaps the most significant of his entire career. He published an appeal, far and wide, inviting all interested persons to celebrate his twenty-fifth anniversary as Bishop in 1918 by helping him remove approximately a dozen debts which were plaguing his churches and institutions. The result--a whole new lease on life for many Oklahoma churches.<sup>94</sup>

On January 6 (Epiphany), 1918, Guthrie Trinity Church was consecrated; Bishop Brooke, besides being consecrator, was special guest with the retired Rev. A. B. Nicholas. The Guthrie church was but the first to be paid for (debt retired) as a result of the twenty-fifth anniversary drive. Less than two weeks later, the fifth annual meeting of the Southwestern Province of the Protestant Episcopal Church (seven-state area) was held in Oklahoma City.<sup>95</sup> Presiding Bishop Daniel S. Tuttle was present; but the man of the hour was the host, whose twenty-five years in the District were noted. The Provincial Convention reached its climax when Bishop Thurston of Eastern Oklahoma, on behalf of bishops and other friends within and without the state of Oklahoma, pre-

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<sup>93</sup>The Churchman (Philadelphia), July 28, 1917.

<sup>94</sup>Journal, Oklahoma, 1918, p. 15.

<sup>95</sup>Ibid.

sented gifts and pledges for gifts worth several thousand dollars to the leader of the District of Oklahoma.

By the end of the year (1918) churches at Guthrie, Shawnee, Enid, Chickasha, Ardmore, Anadarko, Pawnee, Oklahoma City (Redeemer), and Lawton had been relieved of debt. King Hall had been helped, and Calvary Chapel had been moved from Capitol Hill in Oklahoma City to a site on north Classen Boulevard where it became St. John's mission. The chief beneficiary, perhaps, was All Saints Hospital, in the District of Eastern Oklahoma but identified with the name of Brooke. A single gift of \$5,500 made the "Bishop Brooke Room," a free room at the hospital, a reality.<sup>96</sup>

The veteran leader's final District Convocation was the one convened at Christ Church, El Reno, Mat 6-8, 1918. He made a lengthy historical statement which seemed to "wrap up" his career. Particular appreciation was expressed to five men--George Biller, the late Bishop of South Dakota who served in southeastern Oklahoma; the Rev. T. J. Brookes, an early servant at El Reno who was of particular assistance in helping publish the District newspaper; the Rev. A. V. Francis, former Congregationalist who joined Bishop Brooke when the latter first began casting about for new clergy; the Rev. Frank R. Jones, who served half a dozen mission posts in early Oklahoma history; and the Very Rev. J. M. D. Davidson, who became Dean of the Cathedral at Oklahoma City when the latter was moved from Guthrie to Oklahoma City.<sup>97</sup>

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<sup>96</sup>Journal, Oklahoma, 1918, 15.

<sup>97</sup>Journal, Oklahoma, 1918, p. 12. Spirit of Missions, LXXXIII (1918), 8.

There was much less cause for pessimism at the Convocation of 1918 than had been present at the 1917 meeting only a few months earlier.<sup>98</sup> On property valued at \$232,300, indebtedness had shrunk to slightly more than \$19,000 and was well-distributed. In spite of trying conditions, the District of Oklahoma had held its own since its separation from Eastern Oklahoma. New buildings had been erected at Enid, Ponca City, Oklahoma City, Hobart, Norman, Anadarko, and Lawton. The clergy staff of 1917 was still 100 per cent present in 1918. A sick Bishop had succeeded in keeping the "hardest field I know" alive and moving. His closing prayer in his convocation address was for "righteous victory," both in the current war and in the efforts of the Church.

Francis Key Brooke died October 22, 1918, in Chicago, after another siege of several months. He was buried at Gambier, Ohio. Expressions of regret and praise were multitudinous; one of the most meaningful came from the Rev. Francis S. White, secretary of the Board of Missions of the Episcopal Church:<sup>99</sup>

One cannot imagine Bishop Brooke hurtling himself through a crowd just to find and make room for himself, but one could imagine him standing firm on his feet if the thoughtless crowd tried to push him away from one whom he felt it was his duty to protect. . . .

The retiring self-effacing spirit of the man saw visions which it broke his heart not to turn into realities; but in spite of disappointments he never turned his back on the furrow he was turning, nor ever took his hand from the plough, until the malady which had been gnawing at his vitals for some years past laid low his uncomplaining spirit.

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<sup>98</sup>Journal, Oklahoma, 1918, p. 13. The date of Convocation was changed in 1918, from late fall to late spring.

<sup>99</sup>The Churchman (Philadelphia), November 2, 1918.

## CHAPTER VII

### THE DISTRICT OF EASTERN OKLAHOMA, 1911-19

The General Convention of 1910 did what was expected, approving the request of the Missionary Department and dividing the Missionary District of Oklahoma into two new districts as defined in the preceding chapter. Spokesmen for the House of Bishops, which appointed the leader for the new district, stated they looked for a "young and vigorous man, of experience in the Middle West."<sup>1</sup> Their nominee was the Rev. Theodore Payne Thurston, a highly-successful pastor whose experience, as leader of three consecutive growing congregations, had been entirely in the state of Minnesota.

Thurston was born in Delavan, Illinois, on June 30, 1863, the fourth and youngest son of Benjamin Easton Thurston and Mary Ann Sidell Thurston.<sup>2</sup> His father, a graduate of Amherst college, died when Theodore was only two years old; the Bishop's mother, however, lived to be eighty-one years of age and died in Muskogee (Oklahoma) in 1918. Philadelphia, Pa., and Newport, R. I., were the cities in which young Thurston

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<sup>1</sup>Spirit of Missions, LXXV (1910), 996.

<sup>2</sup>Ruth Hays, unpublished "Biography of Bishop Thurston," pages not numbered, written about 1943, in files of diocesan historiographer, Oklahoma City.

attended public schools. He was graduated from Shattuck School, Fairbault, Minn., and then Trinity College, Hartford, Conn. In 1891 he entered the Episcopal Theological School at Cambridge, Mass.<sup>3</sup>

T. P. Thurston's first parochial responsibility, after graduation and ordination in 1894, was at Owatonna, Minn. From there he went to Winona, Minn., in 1897. Six years later, he moved to St. Paul's, Minneapolis, where he stayed until his call to become a missionary bishop in 1911.<sup>4</sup> After some weeks of deliberation, he accepted; the consecration service took place in his Minneapolis church on January 25, 1911.<sup>5</sup> Bishop Thurston arrived in Muskogee, the See City of Eastern Oklahoma, a few days later.

The forty-three year old chief pastor arrived in Oklahoma without a wife; he had married Miss Jane Mitchell of Franklin, Pa., in 1914 but she had died eight months later.<sup>6</sup> Not until 1920, after he had become bishop of the re-united District of Oklahoma, did he take a second wife, the former Mrs. Daisy Carroll Speer of Oklahoma City.<sup>7</sup> Possibly because there was little need shown or desire expressed, the District of Eastern Oklahoma never did put forth the money and effort required to obtain a Bishop's Residence.

The second bishop appointed for Oklahoma was apparently no nearer

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<sup>3</sup>Ibid.

<sup>4</sup>Stowe's Clerical Directory (Minneapolis, 1917), 287.

<sup>5</sup>Hays, "Biography."

<sup>6</sup>Daily Oklahoman (Oklahoma City), January 29, 1941.

<sup>7</sup>Ibid.

"high church" than his senior partner, Bishop Brooke. A fond admirer of the new leader described him in the following manner:<sup>8</sup>

Usually mild and forbearing almost to a fault, he would blaze with indignation at a display of pomp or ostentation. He hated any form of hypocrisy. He loved simplicity, order, and beauty in all things, and in the conduct of the Services of the Church he was a true "Prayer Book Churchman." His worship was like that of his Master--simple, unaffected, profoundly sincere.

Further evidence that Bishop Thurston disagreed with some of his fellow Episcopalians in matters of churchmanship is his publicly stated attitude toward admission of non-Episcopalians to Holy Communion. He believed the rubric of the Prayer Book which seems to limit Holy Communion to those who have received Confirmation in the Church should be interpreted otherwise:<sup>9</sup>

. . . we take a stand with many learned Churchmen, Bishops, Presbyters, and Laymen, whose loyalty to the truth as this Church has received it may not be questioned, that the rubric at the close of the Confirmation Offices applies to those brought up within our own Church, and not to persons without. This does not mean that we are to "throw down the bars," so to speak, but it does mean that we recognize all baptized Christians as members of Christ's Church. If they seek our Services frequently we may properly approach them on the subject of becoming confirmed members of His Church, in the same manner as those of us who have been brought up in it. We can gain nothing but suspicion by exclusion; while on the other hand we may gain friends, and eventually a host of valuable members by that generous attitude which lays stress upon the points wherein we agree . . .

That his conception of the nature of the Church differed radically from that of the usual "high churchman" is evidenced by the following remarks, apparently carefully made, which contain a definition of the Church from a very "low" point of view:<sup>10</sup>

<sup>8</sup>Hays, "Biography."

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.



I repeat, therefore, that the only reason for the existence of the Church is that it shall be the instigator of and the inspiration for good works. Perhaps I should say here that in using the word "Church," I mean that great and growing body of folk who take the name of the Lord Jesus in sincerity and in truth, and who accept Him as God and Saviour. When the Church ceases to accomplish good works it is dead, it is useless, it is an extravagant cumberer of the earth.

As is obvious from a reading of the above, the first and only Bishop of Eastern Oklahoma was a socially-minded liberal, a well-educated and trained product of the late nineteenth century emphasis on Christianity as action. He also stressed democracy. In 1914, he said "The Church is a democracy, and must act as such," in proclaiming a program for social and economic action.<sup>11</sup> Putting his democratic feelings plainly before his people, he informed the Convocation of 1915 he preferred being addressed as "Mr. President" instead of the traditional "Right Reverend Sir" during meetings.

Policies of the Thurston administration became apparent in his first district convocation. He made a powerful, direct statement to churches and clergy alike, informing them he would expect the clergymen to be paid much better salaries than they had been previously receiving. On the other hand, he "laid it on the line" to the clergymen present, announcing his desire for more pastoral calling, better bookkeeping in the churches, and direct participation by clergymen in the operation of Sunday Schools. The clergyman should by all means be the director of the Sunday School, he insisted.<sup>12</sup>

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<sup>11</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1914), 31.

<sup>12</sup>Ibid.

That Bishop Thurston saw the key to a more stable ministry in better conditions for clergymen is further evidenced by the fact that he became a devoted champion of the Church Pension Plan when it was adopted by the General Convention of 1913.<sup>13</sup> The plan meant that each local Church was to deposit seven per cent (later changed to fifteen per cent) of the clergyman's salary toward a fund which would provide retirement income for the priest's declining years. Such an increase, coupled with increases in pay, was out of the question at the time in struggling western Oklahoma. But in Eastern Oklahoma Bishop Thurston was determined that both procedures should be adopted.

He was by no means the producer of priests that Bishop Brooke was in the latter's previously-described system of training; but Bishop Thurston announced an important emphasis upon the production of theological students and clergymen from among the boys of Oklahoma churches. This was part of his answer to the problem of clergy shortage; within a few years he had achieved some results.<sup>14</sup>

Like the leader of the District of Oklahoma, the Rt. Rev. Mr. Thurston saw Oklahoma as a missionary enterprise. He believed his district must become missionary-minded in order to thrive as a missionary district and eventually as a diocese. He asked for a "church in every county seat" in his first convocation address. He announced a plan whereby he would put general missionaries to work, perhaps several of them living together in an "associated mission" with each having the

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<sup>13</sup>Journal of the General Convention, Protestant Episcopal Church (New York, 1913), 70.

<sup>14</sup>See Chapter VIII.

responsibility of new work in many towns.<sup>15</sup>

Beyond missionary work in Oklahoma, he stressed the need for the District's becoming an active participant in the whole program of the Church. Perhaps his most remarkable accomplishment was in leading the District of Eastern Oklahoma into a program of giving for work outside the District which made it one of the nation's outstanding donors to the "missionary apportionment."

Bishop Thurston was a good organizer. He foresaw diocesan status for his district, and appointed Trustees in charge of an "Episcopal Endowment Fund" to receive money and make plans for independent status.<sup>16</sup> He followed up his emphases upon social service, religious education, and missions by appointing committees to promote these areas of work. At the final convocation of the District of Eastern Oklahoma in 1919, he appointed fourteen committees.<sup>17</sup>

The second Oklahoma bishop was perplexed by problems involved in ministering to two minority groups--Indians and Negroes. Regarding the former, he was convinced that Indians of Eastern Oklahoma should be treated as any other citizens--that their long acquaintance with white man's civilization made them a part of it. The Osages, however, with their newly-acquired oil wealth, bothered him. He saw them as being "too rich" and as a result inclined toward idleness and irresponsibility. He hoped to produce a priest from among the Osages, one who would inspire

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<sup>15</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1911), 14.

<sup>16</sup>Journal, Eastern Oklahoma, 1914, p. 16.

<sup>17</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1919), list of committees, p. 4.

his people to more conventional Christian living.<sup>18</sup>

The Negro populations at Muskogee and Tulsa received some attention. The Bishop regretted the inability of the Church to stabilize Negro congregations, stating that "our colored brethren seem to be of a roving disposition." When the Southwest Province voted to have a suffragan bishop for Negro communicants, he resisted, stating he believed all residents of his district should be under his care. When the suffragan bishop became a reality, Eastern Oklahoma's white bishop insisted Negro congregations who so desired should remain as regular members of the District of Eastern Oklahoma.<sup>19</sup>

The Rt. Rev. Mr. Thurston did not scold his people and clergy as often as did the Rt. Rev. Mr. Brooke, although the latter's severe words were always cloaked with kindness. The Thurston method was that of never failing to praise when saw good work being done. Some of his convocation addresses contain long series of praise, for one group or individual after another. His attitude was always that of announced optimism. Even during the dark days of the War his conclusion was, "I thank God I am alive today, that I may have the privilege of doing my part in bringing to a happy and proper conclusion this awful strife!"<sup>20</sup>

There is no question but that, even in Eastern Oklahoma, the new leader had problems stemming from the fact that Francis Key Brooke, loved by all, had been and always would be bishop for some persons. However,

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<sup>18</sup>Spirit of Missions, LXXXIV (1918), 102.

<sup>19</sup>Ibid.

<sup>20</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1917), 32.

in the new district this disappointment at the loss of the former leader was compensated for by the satisfaction in becoming a new, more compact, district with all the prerequisites for success.<sup>21</sup>

The record of the District of Eastern Oklahoma, as indicated above, is one of harmony and success. The eight years of existence of the District show constant gain in communicants, buildings, and number of congregations. No unsurmountable problems emerged.<sup>22</sup>

Bishop Thurston had four outstanding professional helpers who were in the Eastern District all the years of its existence.<sup>23</sup> They were the Rev. Hugh J. Llwyd, who led Muskogee Grace into parish status and who served that parish thirty-five years; the Rev. William Metcalf, who worked at Wagoner, Pawhuska, and most of all at Bartlesville before he died in 1922; the Rev. Isaac Parkin, who carried on the work of George Biller in the Coalgate-Lehigh area as a lay worker then finally as an ordained clergyman after 1914; and Dr. James C. Johnston, a ten-year man who assumed duties as superintendent of All Saints Hospital in 1910. Also very much in evidence were the Rev. George Crocker Gibbs, who pastored Okmulgee Redeemer from 1911 to 1917 and led his congregation into parish status; the Rev. Chauncey V. Kling, who succeeded the equally-successful Rev. Gilbert J. Ottman as rector of Tulsa Trinity and led that congregation into its position as the largest in Oklahoma; the Rev.

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<sup>21</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1912), 10.

<sup>22</sup>Journal, Eastern Oklahoma, 1911 to 1919.

<sup>23</sup>Journal, Eastern Oklahoma, 1911 to 1919. Files of Eastern Oklahoma Churchman, monthly District publication, are partially complete and also relate the above stories.

Philip K. Edwards, former member of a parish of which Thurston was rector, who spent five years at McAlester; and the Rev. John Grainger (served two periods) and the Rev. Samuel G. Welles, who served several small churches while residing in Durant and Chelsea, respectively. Grainger succeeded Gibbs at Okmulgee in 1917. President of the Council of Advice was Llwyd for all but three years of the history of the District; Ottman and Welles were the other presidents.<sup>24</sup>

Men such as Metcalf, Grainger, and Welles spread themselves thinly in missionary work before 1912, but it was not until the latter year that the office of "General Missionary" was created, changed a year later to "Archdeacon" when the archdeaconry of Eastern Oklahoma was created by the Convocation.<sup>25</sup>

Indicative of the work of an archdeacon is a winsome report made by the first General Missionary and Archdeacon, Elmer P. Miller, who arrived in the District in 1912.<sup>26</sup> Miller reported, in 1916, after five years of work, upon the following: 1, mission stations which had grown into organized missions and were able to pay enough of their way to have regular clergy--Sallisaw, Vinita, Miami, Henryetta (a gain for both Henry and Etta, he said), Ada, and Holdenville; 2, small missions remaining--Poteau, Heavener, Spiro and Pawhuska, all still under the Archdeacon's care; 3, new work--Boynton, Bristow, Cushing, Drumright, Eufaula, Stigler, and Weleetka. Several other towns had been visited by the Archdeacon in

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<sup>24</sup>Taken from Journal.

<sup>25</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1913), 10.

<sup>26</sup>Journal, Eastern Oklahoma, 1913 and 1916, Archdeacon's report.

former years, some of them developing into regular stations and some being dropped. The usual procedure was to visit a new town, conducting services, every three weeks on Sundays and as often as possible on weekdays. Miller's report for 1916 showed 131 Sunday services, eighty-nine weekday services of Holy Communion, and a total of 152 sermons and addresses.<sup>27</sup>

The Rev. Creighton Spencer-Mounsey succeeded the Rev. Mr. Miller, whose departure was regretted in 1917. Spencer-Mounsey's first report added Claremore, Collinsville, Cushing (District of Oklahoma), Heavener, Okemah, and Wewoka as new places for visitation. Drumright, a thriving city of almost 20,000 in 1917-18, was expected by both Miller and Spencer-Mounsey to become a permanent location for the Episcopal Church. It did not.<sup>28</sup>

Of the twelve new church buildings erected in the District of Eastern Oklahoma from 1911 to 1919, ten were under the supervision of an archdeacon or general missionary. Before the division of the old District of Oklahoma Bishop Brooke had wondered whether division or wider use of general missionaries was to be preferred. Eastern Oklahoma showed some of the advantages of the archdeaconry system, and Bishop Thurston was to employ it more fully as bishop of re-united Oklahoma in the years to follow.<sup>29</sup>

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<sup>27</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1916), Archdeacon's report, 34.

<sup>28</sup>The mission at Drumright never had more than a handful of members, and ceased existence in 1928. Convocation Journal, Oklahoma (Oklahoma City, 1929), 78.

<sup>29</sup>See Chapter VIII.

Working at Muskogee during 1911 and 1912, supported financially by the Women's United Thank Offering, was Miss Alice J. Hunter, a lay woman.<sup>30</sup> The most interesting report made by her of her varied activity told of her work among the "tent-dwellers" in Muskogee, people who had bad luck after they got to Oklahoma. Some of them, she related, were accustomed to far better things.<sup>31</sup>

Their home was in a far-away Western state where they lived in comfortable though moderate circumstances. But the father lost his position, and was unable to secure permanent work of any kind. The children were ill, and medical expenses soon ate up the small savings. They were face to face with want. They had heard of Oklahoma, and the wonderful possibilities of that new state appealed to them, so they started on their journey. At first they occupied a cottage in the outskirts of the city, but the employment for which the husband had hoped was not forthcoming, and at the end of a month they were compelled to give up the little house and join the colony of campers along the creek.

Miss Hunter told of organizing, under the auspices of the Church, a "Neighborhood Club" for women of the area, which met once weekly, and sewing classes and recreation for the children.

Miss Hunter was the only lay worker, except at All Saints Hospital, to be employed in the District of Eastern Oklahoma. She left the District in 1912.<sup>32</sup>

In 1911, the District of Eastern Oklahoma had six priests and one deacon; in 1919 an increase to eleven priests, one deacon, and one candidate for Holy Orders was shown.<sup>33</sup> There had been considerable turn-

<sup>30</sup>Spirit of Missions, LXXVII (1912), 127.

<sup>31</sup>Ibid.

<sup>32</sup>Journal, Eastern Oklahoma, 1913, p. 7.

<sup>33</sup>Journal, Eastern Oklahoma, 1912, p. 7; and 1919, p. 8.



over, but at no time had a drastic shortage of clergy occurred. Well-trained, capable, decently-paid pastors were the rule.

It was probably fortunate for the hospital and everyone else concerned that All Saints was placed under the jurisdiction of the Bishop of Eastern Oklahoma. Bishop Brooke, who continued to share the responsibility for supporting the institution, probably was as helpful as he could have been if the problem had been solely his. Bishop Thurston was able to supplement his partner's efforts considerably, even though he stated to the 1919 Convocation that All Saints should not be called a church hospital since it was receiving so little help from the Church.<sup>34</sup>

Reports from McAlester, made by Thurston's loyal friend, Dr. Johnston, indicated a continuation of earlier hospital history--growing service offered and as a result greater needs and constant threats of deficits or shortages. Two real improvements took place in 1912, when money from inside and outside the state made a new wing possible; the same year, Eastern Oklahomans pledged several thousand dollars for support of a "Bishop Brooke Room" for charity patients.<sup>35</sup> Following the new building in 1913, the total value of the hospital was listed at "over \$40,000" with a debt of \$13,500.<sup>36</sup> The number of donors of money and gifts from persons outside of Oklahoma continued to be many dozen each year; in 1913 a plea by Bishop Thurston (and Bishop Brooke) for a nurses'

<sup>34</sup>Convocation Journal, Eastern Oklahoma (Muskogee, 1918), 52.

<sup>35</sup>Spirit of Missions, LXXVII (1912), 160.

<sup>36</sup>Ibid.

home was followed by that greatly-needed improvement's becoming a reality.<sup>37</sup> One of the gifts received in 1913 was from Indians at Whirlwind School, in western Oklahoma, where an attempt was being made to teach Indian Christians the necessity for giving as well as receiving.<sup>38</sup>

The Nurses' Training School reached the height of its success in 1915, when sixteen students were in training and four were graduated. When it seemed that both the hospital and the training school were headed for permanent success, in 1916, a sharp loss was felt in the removal of railroad patients to a hospital owned by the roads.<sup>39</sup> The drop in income soon affected the training school, too, and by 1917 problems were serious again. Very little help was forthcoming from any part of Oklahoma, although Woman's Auxiliaries throughout the state apparently did what they could. Serious conditions brought about by rising prices in 1918 were alleviated by an increase of more than a thousand dollars in the "endowment fund" received from the Woman's Auxiliary of New York and gifts totalling more than \$5,500, presented by many persons to further finance the "Bishop Brooke Room." In his report of 1918, Dr. Johnston mentioned the fact that "the hospital has furnished six internes for medical appointments in the Army, has given eight nurses to the Army, Navy, and the Red Cross work, and in addition is training other young women for similar service."<sup>40</sup> Needs at the time were listed at \$2,500.

<sup>37</sup>Ibid. Journal, Eastern Oklahoma, 1914, p. 26.

<sup>38</sup>See Chapter VI.

<sup>39</sup>Journal, Eastern Oklahoma, 1916, p. 32.

<sup>40</sup>Spirit of Missions, LXXXIII (1918), 243.

Help from Woman's Auxiliary branches in Ohio, Delaware, Pennsylvania, New York, Missouri, and Massachusetts, totalling more than \$1,500, made possible the continued operation of All Saints Hospital during the last year of the Missionary District of Eastern Oklahoma (1918-19).<sup>41</sup>

The spirit of Dr. James C. Johnston, who for ten years faced and overcame problem after problem as superintendent of All Saints, seems indeed to have been the "missionary" one which he discussed in a letter written to the Spirit of Missions in 1914. He said the following:<sup>42</sup>

Few countries in Europe and Asia but have their representative here; while far away Australia seems only a stone's throw from some of the mining camps. . . . The present building at this time is much too small to meet the opportunities which at this time lie immediately before the Church. . . . Free work amounts to a little more than \$150 a month. . . . No distinctions are made. . . .

Whose burden is he [the pauperized patient]? The heathen? They will not take him. His fellow-workers? They are working because they have to support their families. His employer? He is not conducting an insurance plan, in addition to paying the union scale; besides, there is no liability on his part. Who will care for this man?

Only the Missionary Spirit answers. Everybody's business is nobody's business. So it is that there should be a Church Hospital to care for those whom the Missionary Spirit would help. . . .

At the time the foregoing was written, the roster of All Saints showed nationality of patients then in the hospital to be two Mexicans, two Russians, two Assyrians, three Italians, one Australian, one Bulgarian, one Greek, two Germans, six Negroes, one Englishman, one Canadian, and three Oklahoma Indians.<sup>43</sup>

<sup>41</sup>Journal, Eastern Oklahoma, 1919, p. 23.

<sup>42</sup>Spirit of Missions, LXXIX (1914), 615.

<sup>43</sup>Ibid.

As stated previously, the period from 1911 to 1919 was one of steady, sometimes rapid growth for the District of Eastern Oklahoma. Outstanding success stories can be told concerning Tulsa, where Trinity Parish expanded with the growing city to finally overhaul Muskogee Grace as the largest Episcopal Church in the eastern part of the state in 1919; in Okmulgee, where parish status was attained in 1916; in Bartlesville, where a tiny church grew into a parish in 1914; and in Muskogee, where the Cathedral Church continued to thrive.<sup>44</sup>

In 1911, the District had fifteen churches, seven clergymen, six rectories, approximately 1,444 communicants, and a total property worth of \$103,435.<sup>45</sup> Eight years later, the number of churches had grown to twenty-nine, with eight rectories; twelve ministers were now active; the number of communicants was 1,973.<sup>46</sup>

Outstanding developments through the years were the following:

1912: "Forward Movement" committee formed to promote growth, General Missionary began work; Collinsville, Weleetka, Afton, Miami, Spiro reported promising work; Durant improved building, Nowata was building; plans underway at Hugo, Ada, Atoka.<sup>47</sup>

1913: Churches at Chelsea and Nowata consecrated; confirmations 149, twice as many as previous year; Okmulgee nearing parish status; new church at Dewey; Bartlesville and Pawhuska thriving.<sup>48</sup>

<sup>44</sup>Journal, Eastern Oklahoma, 1911 to 1919, reports.

<sup>45</sup>Journal, Eastern Oklahoma, 1911, p. 33.

<sup>46</sup>Journal, Eastern Oklahoma, 1918, p. 56.

<sup>47</sup>Journal, Eastern Oklahoma, 1912, summarized.

<sup>48</sup>Journal, Eastern Oklahoma, 1913, reports summarized.

1914: Bartlesville attained parish status; Claremore and Dewey churches consecrated; new church buildings at Poteau, Holdenville; buildings on way at Ada, Hugo, Alluwe, Pryor, Miami, Chelsea, Checotah, Tahlequah were active. Tulsa Trinity out of debt, had valuable land; Okmulgee, Muskogee, and Sapulpa in unusually good condition.<sup>49</sup>

1915: Increase in baptisms and confirmations; new churches at Alluwe, Coalgate, Holdenville, Poteau. "Despite generally depressed conditions," District was well off.<sup>50</sup>

1916: New parish house at McAlester; Trustees for Church Property organized; money received at Muskogee for Bishop's Residence; Okmulgee Redeemer attained parish status.<sup>51</sup>

1917: New lots obtained at Sallisaw, Okmulgee, Muskogee St. Philip's (Negro); new work at Boynton, Stigler, Drumright. Muskogee Grace again led Tulsa Trinity after trailing in 1916 in total communicants.<sup>52</sup>

1918: Only four congregations in District now in original buildings; structure purchased for Muskogee St. Philip's; Miami growing very rapidly; Tulsa Trinity and Muskogee Grace now almost identical in size.<sup>53</sup>

Led by Bishop Thurston, the churches of Eastern Oklahoma vigorously supported the war effort of World War I. John Warren Day, clergy-

<sup>49</sup>Journal, Eastern Oklahoma, 1914.

<sup>50</sup>Journal, Eastern Oklahoma, 1915.

<sup>51</sup>Journal, Eastern Oklahoma, 1916.

<sup>52</sup>Journal, Eastern Oklahoma, 1917.

<sup>53</sup>Journal, Eastern Oklahoma, 1918, summarized.

man assigned to Claremore-Nowata, was the only Eastern Oklahoma priest to enter duty as a chaplain. An "honor roll" was kept of the more than fifty Eastern Oklahoma Episcopalians who were in service. One of them, Joseph Carson of Tulsa, lost his life in France.<sup>54</sup>

The Convocation of 1917 went on record favoring President Wilson's radical proposal for "Selective Conscription."<sup>55</sup> Telegrams were sent to the President and to members of the Oklahoma congressional delegation endorsing the plan. The biggest opportunity, and the most noticeable contribution, perhaps, which the District made was the giving up of the services of its bishop for three months in 1918. Bishop Thurston moved to Lawton in February of that year, and spent the months coordinating work of the Church with Army and Y. M. C. A. work.<sup>56</sup> While he was there, he and Bishop Brooke arranged for a gift from the Church War Commission for the erection of a \$2,500 church at Lawton. Gifts for the building came also from parts of Oklahoma; a carload of brick was received from McAlester, donated by Episcopalians.<sup>57</sup>

After the General Convention had created the Church Pension Fund in 1913 and had requested annual contributions from each church in the amount of seven per cent of the minister's salary, Bishop Thurston strongly urged the adoption of the plan by all churches. If necessary, he advised, consider it a pay increase for the minister.<sup>58</sup> His appeals

<sup>54</sup>Journal, Eastern Oklahoma, 1918, p. 50.

<sup>55</sup>Journal, Eastern Oklahoma, 1917, p. 15.

<sup>56</sup>Journal, Eastern Oklahoma, 1918, p. 50. <sup>57</sup>Ibid.

<sup>58</sup>Journal, Eastern Oklahoma, 1916, p. 34.

were heard, and his choice of Fred Struble, a layman from McAlester, as chairman of the committee for the Church Pension Fund, was obviously a wise one. By 1918, every church in Eastern Oklahoma was participating fully.<sup>59</sup>

Perhaps because of the sensational success of the Pension Fund Plan<sup>60</sup> in raising several million dollars as a reserve fund, leaders of the Protestant Episcopal Church issued calls, beginning in 1913, for all dioceses and districts to give a part of their incomes for "missionary apportionment," to aid in the spread of the Church and to provide funds for a growing number of missionary districts.<sup>61</sup> Even districts such as the two in Oklahoma, which received \$20,000 or more apiece annually from the Department of Missions, were asked to contribute in return. This did not amount to merely "turning some of the money back" because the funds received in the District were kept in the hands of the Bishop and were expended under his close supervision. The request was made that, beginning on the local level, each church designate a part of its income for missionary giving.

Eastern Oklahoma was one of the nation's leaders in raising its missionary apportionment. Every year, from 1913 through 1918, the District produced the sums it was asked to raise. On two occasions it pledged and raised amounts higher than had been asked for.<sup>62</sup> This success

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<sup>59</sup>Journal, Eastern Oklahoma, 1918, p. 11.

<sup>60</sup>Manross, History, 350 f.

<sup>61</sup>Journal, Eastern Oklahoma, 1913, p. 28.

<sup>62</sup>Journals, 1913 and 1914.

brought lavish praise in an article written in the national missionary magazine by the Rev. Edward Henry Eckel, Provincial Secretary of the Southwest Province, in 1917.<sup>63</sup>

Incidental items or events in the history of the District of Eastern Oklahoma worthy of mention include a decision in 1918 to "refer favorably" to the Committee on Church Unity a resolution from the Diocese of South Carolina. The latter was circulated nationwide in protest of a decision by the House of Bishops to refuse an overture from the Congregational-Christian churches to unify forces for wartime activity and to look forward to closer relationship, perhaps unification.<sup>64</sup>

In 1916, the Convocation voted to restrict its membership to men only.<sup>65</sup> This was largely due to the fact that there were now available the traditional male delegates from virtually all churches, probably not to any prejudice against women delegates. The women, on the other hand, had regular, well-attended, business-like meetings of the Woman's Auxiliary each year, concurrent with the meetings of the District Convocation.<sup>66</sup> First officers of the District Auxiliary, elected in 1911, included Mrs. R. Williams, Muskogee; Mrs. Baker, Hartshorne; Mrs. Barnwell, Wagoner; Mrs. C. M. Smith, Muskogee; Mrs. Samuel G. Welles, Chelsea; and Mrs. John Grainger, McAlester.<sup>67</sup>

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<sup>63</sup>Spirit of Missions, LXXXII (1917), 539. Dr. Eckel's son, E. H. Jr., was later to become rector of Tulsa Trinity.

<sup>64</sup>Journal, Eastern Oklahoma, 1918, p. 17.

<sup>65</sup>Separate women's meetings began in 1916. Journal, Eastern Oklahoma, 1916, p. 44. Male delegates only continue to be the rule in Episcopal dioceses, although occasional changes have been attempted.

<sup>66</sup>Journal, Eastern Oklahoma, 1917, p. 47.

<sup>67</sup>Journal, Eastern Oklahoma, 1911, p. 34.



## CHAPTER VIII

### BISHOP THEODORE PAYNE THURSTON, 1919-26

The decision to re-unite the districts of Oklahoma and Eastern Oklahoma under Theodore Payne Thurston was a "natural" one. The leader of the Eastern District had proved himself; the health of the Eastern District could obviously lend support to the faltering Western District. Bishop Brooke had done his best in a difficult situation; one of his final gestures had caused the District of Oklahoma to attain fair condition.<sup>1</sup> Foundations had been successfully laid for the emergence of a combined district, strong enough to look forward to self-government and self-support.

Bishop Thurston was named Acting Bishop of the District of Oklahoma soon after the death of Francis Key Brooke; he exercised jurisdiction during the year 1919 over the two missionary areas. The Convocation of May 8-10, 1919, meeting at Shawnee and bringing together nine clergy with thirty-three lay delegates, promptly put the District of Oklahoma on record as being in favor of re-uniting.<sup>2</sup>

Before passing upon the idea of rejoining with their fellow Oklahomans to the east, the delegates heard from their Acting Bishop much of

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<sup>1</sup>See Chapter VI.

<sup>2</sup>Journal, Oklahoma, 1919, p. 8.

what they could expect under his leadership. He stressed the need for new work in Religious Education, featuring the Christian Nurture series; he called the "Nation Wide Campaign" for raising missionary funds the most important, greatest opportunity Oklahomans had to serve the Church; he tactfully warned that if the District of Oklahoma wanted to keep a clergy staff it must participate in the new Church Pension Fund; he called for a new emphasis upon Social Service in local missions and parishes; he noted that the hospital at McAlester would be a continuing financial liability but one worth giving much toward.<sup>3</sup>

Characteristically, Bishop Thurston looked for bright spots rather than darkness in the District. He pointed out the progress which was taking place, in particular, at Shawnee, Enid, Ardmore, Lawton, Oklahoma City St. John's, and other smaller places. In spite of obvious difficulties, he said the District of Oklahoma "has gone on very creditably, and we find room for much encouragement."<sup>4</sup>

Two well-known Oklahoma City laymen, J. Bruce McClelland and Henry G. Snyder, presented the resolution which was passed by the Convocation of the District of Oklahoma of 1919:<sup>5</sup>

Resolved: Whereas, the Rt. Rev. T. P. Thurston, D. D., Bishop of Eastern Oklahoma, is familiar with the character of the population and with the work of the Church in the Missionary District of Oklahoma and the Missionary District of Eastern Oklahoma, as at present constituted; and has, by reason of his experience and information as Bishop in Charge, a thorough grasp of the problems of the Missionary District of Oklahoma, as well as his own dis-

<sup>3</sup>Ibid., 14.

<sup>4</sup>Ibid., 15.

<sup>5</sup>Ibid., 8.

trict; and such experience, knowledge and familiarity will enable him more promptly and more efficiently to supervise the work of the church in the joined districts than would be possible to one unfamiliar with the work.

It is the sense of the 25th Annual Convention of the District of Oklahoma, of the Protestant Episcopal Church that the interests of the Church will be best subserved by reuniting into one district all that territory comprised within the missionary district of Oklahoma as formerly constituted, and now embraced within the Missionary District of Eastern Oklahoma and the Missionary District of Oklahoma; and by placing in charge of the reunited District the present Bishop of the Missionary District of Eastern Oklahoma.

There was a danger of losing funds involved in the process of reunification. To guard against the possibility of doubling the work of the Bishop without increasing his resources, the Convocation added a third paragraph to the resolution:<sup>6</sup>

This resolution is based upon the belief that if the House of Bishops and the Board of Missions will provide for the united districts the funds which would be required to sustain the two districts in their present form, the work of the Church could be better accomplished by the combination of such districts than would be possible otherwise.

Yielding the chair to the Rev. John Caughey during the discussion and voting on the resolution, Bishop Thurston soon found himself head of a new District of Oklahoma.<sup>7</sup> Later the same year, the General Convention of the Church made the change official;<sup>8</sup> the hint regarding missionary aid was taken; Bishop Thurston was to receive upwards of \$60,000 each year for several years to come to help with his difficult work.<sup>9</sup>

<sup>6</sup>Ibid., 9.

<sup>7</sup>Ibid.

<sup>8</sup>Journal of General Convention, Protestant Episcopal Church (New York, 1919), 325.

<sup>9</sup>Convocation Journal, 1920 to 1927.

Because the District of Eastern Oklahoma had developed so steadily in its nine years of existence, there can be no doubt that Bishop Thurston had some misgivings about the change. He responded to the challenge, however. His one warning was that he could not be expected to make as many visitations to local churches as had been made by the two bishops. His reaction to the new situation was stated in a letter to missionary headquarters:<sup>10</sup>

In a compact, thickly populated, well railroaded country like Eastern Oklahoma, the relations between bishop, presbyter, and people would naturally become close, frequent and happy. It was therefore something of a shock to all of us when in 1919 we realized that we were no longer a separate missionary district.

Most disappointing to the Church members of Eastern Oklahoma was the fact that, even though their district had become the stronger of the two, the older district would be the site of the Cathedral parish and the home of the Bishop. Negotiations had been underway to build or purchase a Bishop's Residence at Muskogee, but property had not been acquired.<sup>11</sup> The old, inherited custom of placing the See City in the state capital city was again followed.<sup>12</sup> Perhaps it would have been better for Bishop Thurston if he could have remained in his own established headquarters rather than moving into those formerly occupied by his popular predecessor; the fact that in Oklahoma City he was to find a happy marriage probably made him overlook the less fortunate aspects. The former Mrs. Daisy Carroll Speer became his wife June 8, 1920; shortly

<sup>10</sup>Spirit of Missions, LXXXVI (1921), 41.

<sup>11</sup>See Chapter VII.

<sup>12</sup>This procedure is not always followed, but usually is.

thereafter the two took an extended trip to England (and Europe), attending the Lambeth Conference of British and American bishops.<sup>13</sup> He returned in the fall of 1920 and plunged energetically into the expanded work.<sup>14</sup>

It is the opinion of the writer that several factors made it unlikely that Bishop Thurston could, at any early date, acquire the popularity of his predecessor. These same factors have, it appears, robbed him of some of the credit which should be due him for his notable, comparatively short episcopate.

The first factor is the aura of seemingly near sainthood which had been given F. K. Brooke. The earlier bishop of Oklahoma was a self-sacrificing hero who, unlike many of his fellow saints, was recognized as such. Although a bit chastened by the fact that their lack of enthusiastic cooperation at times was the influence which drew out Bishop Brooke's self-giving qualities, most Episcopalians were indeed proud that they had had such a man as their leader. Theodore P. Thurston admired and revered his predecessor, too; but he has been quoted by a clergyman who knew him well<sup>15</sup> as saying he believed Bishop Brooke was too much inclined to sacrifice his own health and comfort. Bishop Thurston did not think it necessary for a Bishop to travel third-class or in a freight car; he admired the older man's qualities, but thought he had destroyed his own health by not taking care of himself properly. One can hardly

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<sup>13</sup>Convocation Journal, Oklahoma (Oklahoma City, 1921), 12.

<sup>14</sup>Ibid.

<sup>15</sup>Letter from Allen S. Jacobs to Historiographer, November 8, 1941.

deny the partial correctness of this opinion.

Bishop Thurston, then, not only had the disadvantage of following in the steps of a hero; he was willing to have it pointed out that he did not aspire to the fame of self-degradation which may have been that of Bishop Brooke.

A second disadvantage was the fact that Bishop Thurston was by no means the equal of Bishop Brooke as an orator or writer. Bishop Brooke's brilliance in both these areas was succeeded by methodical conciseness on the part of his successor.

Much was heard in the District regarding the Thurston marriage. He had the good fortune and misfortune, both, of marrying a wealthy widow. The new Mrs. Thurston was to prove to be his faithful companion for the rest of his life; she undoubtedly increased his effectiveness and happiness in her travels with him throughout the District.

Two factors weighed against her being popular in the District: first, she was a Presbyterian who became an Episcopalian only after marrying the Bishop; second, she helped provide him with more financial independence than had been customary for a bishop in Oklahoma.

One has perhaps better grounds than any of these to conjecture that the main reason for Bishop Thurston's lack of fame equal to either that of his predecessor or of his successor, Thomas Casady, is that Oklahoma's second leader's episcopate was cut short at the time when he should have been reaching his peak of effectiveness. He was only fifty-six years old when he announced his decision to retire because of a dangerous heart condition. He lived fifteen years beyond retirement.<sup>16</sup>

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<sup>16</sup>Ruth Hays, "Biography of Bishop Thurston."

The fact that many small churches in the District became almost entirely inactive in 1926 and 1927, indicative of lack of vitality and direction from the Bishop's office, can be attributed to this failure in health.

The early work of Theodore Payne Thurston in Oklahoma reveals practically nothing other than success, whether it be in the eastern or western part of the state. If growth, careful methods, good organization, and the like are proper criteria, the first two-thirds of Bishop Thurston's episcopate will match those of Oklahoma's other leaders. Bishop Thurston has not generally received the credit he is due.

From 1920 to 1926, the District of Oklahoma grew steadily if not phenomenally. Confirmations, clergy force, new buildings, and district organization all indicate progress. Problems such as obtaining clergy, supporting the hospital, working with Indians and Negroes, keeping missions alive, surviving hard times--all were met courageously and for the most part effectively. Great contributions were made during the Thurston era in organization: the Bishop and Council, the Church Program Quota, the Church Pension Fund system, the departments of Religious Education and Social Service, the groundwork for diocesan status, the development of work in centers of higher education, and the great expansion of the Woman's Auxiliary are outstanding points.

When the reconstituted District of Oklahoma met for the first time in annual Convocation at Oklahoma City May 25-30, 1920, six self-supporting parishes were represented. They were Bartlesville St. Luke's, Muskogee Grace, Oklahoma City St. Paul's, Okmulgee Redeemer, Tulsa Trinity, and Ponca City Grace--the latter applied for and received parish status

at the Convocation. Forty-seven organized missions and twenty-two unorganized missions or "preaching stations" were also listed. The clergy force consisted of the Bishop, twenty-six presbyters, two deacons, and one candidate for Holy Orders.<sup>17</sup>

The "big" churches were Tulsa, Muskogee, and Oklahoma City St. Paul's, each now having more than 500 persons on its rolls. The Tulsa church, with well over 700, was the largest by a considerable margin; more than 200 Oklahoma City Episcopalians had become a part of the congregation of the new St. John's mission. Other sizeable congregations were present at El Reno, Enid, McAlester, and Shawnee.<sup>18</sup> The Council of Advice included the Rev. John A. Chapin (archdeacon), the Rev. Hugh J. Llwyd, Mr. W. A. Jackson, and Mr. J. Bruce McClelland.<sup>19</sup>

Other archdeacons, to be discussed later, were the Ven. Creighton Spencer-Mounsey and the Ven. Franklin Davis.<sup>20</sup> The latter was secretary of the District; he was assisted by the Rev. John Grainger. Treasurer was Frank Harper of Oklahoma City; chancellor, Henry G. Snyder of the same city. The newly-appointed Director of Religious Education was Mrs. Carrie G. Templeton, who was to remain in that position until after Bishop Thurston's departure.<sup>21</sup> Committees included the Bishop and Council, the Trustees for Church Property, the Committee on Constitution and

<sup>17</sup>Journal, Oklahoma (Oklahoma City, 1920), 6.

<sup>18</sup>Ibid., 69.

<sup>19</sup>Ibid., 11.

<sup>20</sup>Ibid., 6.

<sup>21</sup>The Churchman (Philadelphia), January 28, 1920.



Canons, the Continuation Committee of the Nation Wide Campaign, the Committee on the State of the Church, the Church Pension Fund Committee, the Trustees of the University of the South, and the Special Committee on Finance. Appointed during the Convocation were committees on Dispatch of Business, Constitution and Canons, Resolutions and Suggestions, Social Service, Religious Education, Visitors to All Saints Hospital, and many others which were officially a part of the Woman's Auxiliary.<sup>22</sup>

Fourteen of the twenty-six clergy concentrated their efforts at one post each; the remaining twelve spread themselves as follows:<sup>23</sup>

Archdeacon Spencer-Mounsey: Muskogee, Boynton, Bristow, Checotah, Collinsville, Drumright, Eufaula, Henryetta, Tahlequah, and Stigler.

Archdeacon Chapin: Oklahoma City, Blackwell, Chandler, El Reno, Pauls Valley, Perry, Purcell, Sulphur.

Archdeacon Davis: Altus, Clinton, Hobart, Leedey, Mangum, and others.

W. M. Cleaveland: Durant, Atoka, Madill, Tishomingo, Wapanucka.

J. C. Jamison: Poteau, Heavener, Sallisaw, Spiro, Wagoner.

John W. Day served Nowata and Claremore; C. W. DuBois, Woodward and Alva; William Metcalf, Bartlesville and Dewey; Isaac Parkin, Coalgate and Lehigh; H. B. Smith, McAlester and Hartshorne; Frederick H. Steenstra, Stillwater and Cushing; Jesse S. Wicks, Chelsea, Vinita, and Miami. The Rev. Frank N. Fitzpatrick was pastor of Oklahoma City Redeemer, and the Rev. A. C. Roker, Muskogee St. Philip's (both Negro congregations).

<sup>22</sup>Journal, Oklahoma, 1920, p. 14.

<sup>23</sup>Ibid., 6.

Clergy who "concentrated" also included the Very Rev. T. G. C. McCalla, Oklahoma City St. Paul's; Thomas Bellringer Jr., Oklahoma City St. John's; Rolfe P. Crum, Tulsa; F. W. Golden-Howes, Ardmore; John Grainger, Okmulgee, Charles Holding, Shawnee; H. L. Hoover, Lawton; D. E. Johnstone, Enid; H. J. Llwyd, Muskogee; S. B. Smith, Pawhuska; J. E. Thompson, Guthrie; H. E. Toothaker, Chickasha; and V. C. Griffith, Norman.<sup>24</sup>

The most pressing problem, as always, lay in getting and keeping clergymen to fill the many posts in the District. While funds for salaries were short enough, the principal difficulty was a nationwide shortage of ordained men. Losses and successes in recovering occurred as follows:

1919: Lost, J. M. Pettit, F. J. Bate, Edward Farren Hayward; received, John A. Chapin, H. Leach Hoover, Jay Scott Budlong, Thomas Bellringer Jr., Henry Brownlee Smith.<sup>25</sup>

1920: Lost, V. C. Griffith (died in 1920), C. E. Eaton, and C. E. Beach; received, J. E. Thompson, Willis M. Cleaveland, T. G. C. McCalla, D. E. Johnstone, Horace E. Toothaker, Charles Wilson DuBois, Frederick H. Steenstra, Sherrill B. Smith, J. C. Jamison, Rolfe Pomeroy Crum.<sup>26</sup>

1921: Lost, Caughey, Budlong, Foster, DuBois, Holding; received, Franklin Davis (returned after leaving), Bernard N. Lovgren, John A.

<sup>24</sup>Journal, Oklahoma, 1920, p. 6.

<sup>25</sup>Ibid.

<sup>26</sup>Journal, Oklahoma, 1921, p. 9.

Gardner, Dwight W. Graham, Richard A. Hatch.<sup>27</sup>

1922: Lost, William Metcalf (died 1922), Hatch, Steenstra, Johnstone, Chapin, Spencer-Mounsey, Fitzpatrick; received Charles Leonidas Widney (first Oklahoma-raised clergyman), Benjamin Bean, Alvin S. Hock, Thomas D. Browne; gained, then lost, Carl H. Williams.<sup>28</sup>

1923: Lost, Bellringer, Wicks, Hoover, Golden-Howes, S. B. Smith; received, Charles B. Williams, Charles K. Weller, W. Howard Mills, Herbert B. Morris, Joseph Carden.<sup>29</sup>

1924: Lost, Grainger, Jamison, McCalla, Bean, Mills, Thompson; received, John C. Donnell, Frederic W. Sandford, Simeon H. Williams, William LaRue Witmer, Harry Rudy Ziegler.<sup>30</sup>

1925: Lost, Parkin, Grainger, Weller; received, none.<sup>31</sup>

During a period in which the number of clergy nationwide was not increasing, and many districts and dioceses were losing in numbers, Oklahoma by 1926 had gained thirty-six and lost thirty-four--a net increase of two clergymen.<sup>32</sup> Presbyters who were in the District from 1920 through 1926 were Franklin Davis (with a brief absence), Henry B. Smith, John W. Day, W. M. Cleaveland, and Hugh J. Llwyd.<sup>33</sup>

<sup>27</sup>Journal, Oklahoma (Oklahoma City, 1922), 6.

<sup>28</sup>Journal, Oklahoma (Oklahoma City, 1923), 7.

<sup>29</sup>Journal, Oklahoma (Oklahoma City, 1924), 7.

<sup>30</sup>Journal, Oklahoma (Oklahoma City, 1925), 6.

<sup>31</sup>Journal, Oklahoma (Oklahoma City, 1926), 8.

<sup>32</sup>Journal, Oklahoma (Oklahoma City, 1927), and previous journals. Various issues of Oklahoma Churchman.

<sup>33</sup>Journal, Oklahoma, 1920 to 1927.

Many unusual stories of clergy work could be told, but three of them seem particularly worthy of mention. The one whose activity gained the most nationwide recognition was Isaac Parkin, who had worked at several stations in the District under Bishop Brooke as a lay reader-candidate, and had been ordained by Bishop Thurston. From 1912 until near the end of the Thurston episcopate, he labored in the Coalgate-Lehigh area.<sup>34</sup> It was in the winter of 1919-20 that he presented the Church with a gain of more than fifty communicants, one class at Coalgate being the largest Confirmation class in the history of Oklahoma to that time.

The Churchman printed the following:<sup>35</sup>

St. Peter's Church here (Coalgate) made a noteworthy high water mark when recently the Rev. Isaac Parkin presented for confirmation forty candidates on one of the worst nights this climate can afford. Some of them had to wade literally over a mile to get there.

It was a touching scene when a little crippled lad of ten years led those forty up to the altar rail. Their ages ranged from ten to over forty, including in some instances whole families. Eight were prevented by illness, but within about a month after, the rector had thirteen more ready for the next visitation of the Bishop, so that within about three or four months this little church will have added to its communicant list over fifty persons. Coalgate is a town of about 4,000 population, and reported last year some sixty-two communicants.

Parkin attributed his success to a revival held by some "soldier-preachers." The source from Oklahoma, however, insisted it was Parkin's influence which brought the people to the Church. He had buried eighty-five persons in a recent influenza epidemic and had never left his post during the time of trouble. His record-sized Confirmation class was Bishop Thurston's first as head of the entire state.

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<sup>34</sup>See p. 170.

<sup>35</sup>The Churchman (Philadelphia), January 25, 1920.

Parkin's work again received national publicity and appreciation in 1923, when the Spirit of Missions published an appeal written by him for an organ at Lehigh. The magazine editor inserted the following introduction:<sup>36</sup>

As a rule, the Spirit of Missions does not print direct appeals. This is the time when we are going to break our rule, and we are not going to apologize for it either. On the contrary we take a special pleasure in directing the attention of our readers to the following article.

The Rev. Isaac Parkin is one of those faithful souls--of whom there are many, thank God, in this Church of ours--who year after year tread the dusty path of duty, not seeking the praise of their fellow-men but content to follow in the foot-steps of their Master "who went about doing good." Mr. Parkin has never asked for anything for himself; we shall lose our faith in human nature if his touching appeal for an organ for his people does not meet with prompt response.

Parkin's article told of his arrival August 10, 1910, to take charge of Lehigh, Coalgate, and Atoka. He paid tribute to the work which George Biller had done before him, stating the late Bishop of South Dakota had been a "kind of model to work by," that "being dead he yet speaketh." Also, he said, the churches were "a sort of a relic of good Bishop Brooke, the friend of everybody round about."<sup>37</sup>

Mines had been closed, and the Coalgate-Lehigh area was suffering. But the congregation at Lehigh was remaining loyal to the Church. The old organ, which had been ready for the junk pile in 1910, was silent in 1923. Maybe some church which was acquiring a new organ would be willing to give its old one. "We would not object at all to having a new one,

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<sup>36</sup>Spirit of Missions, LXXXVIII (1923), 394. There is no evidence that an organ was received by Mr. Parkin's congregation.

<sup>37</sup>Ibid.

but will be very, very grateful for one that others might consider unfit for their use,"<sup>38</sup> he said, continuing as follows:<sup>39</sup> "I ask this because the Lehigh people are deserving of any help they can get. . . . Nothing can make the people love the Church more than they do, for it appears to them as something of the Divine."

The District was stirred by announcement of the death of Vincent Collyer Griffith, Norman, in 1920;<sup>40</sup> and again by the unexpected death of William Metcalf, Bartlesville, in 1922.<sup>41</sup> Both presbyters had been schooled and ordained by Bishop Brooke; both spent their entire careers at work in Oklahoma. Griffith, an architect, designed church buildings at Norman, Ponca City, Lawton, and other places. He had been most zealous in his support of King Hall and in his work on the University of Oklahoma campus.<sup>42</sup>

Metcalf led Bartlesville to its great growth during the time of the District of Eastern Oklahoma. He had won a prominent place in the Bartlesville community, particularly because of his leadership in providing medical aid facilities. His last physical act was to place a cross upon the newly-completed parish house at Bartlesville. At his funeral, he was saluted by the Masons, the Knights Templar, the Boy Scouts (with whom he had done much work), and the Public Health Association.

<sup>38</sup>Spirit of Missions, LXXXVIII (1923), 394.

<sup>39</sup>Ibid.

<sup>40</sup>Oklahoma Churchman, February, 1921.

<sup>41</sup>Journal, Oklahoma, 1923, p. 27.

<sup>42</sup>Journal, Oklahoma, 1921, p. 12.

Incidentally, Mrs. Metcalf was the first widow of a clergyman in the United States to collect the \$1,000 burial aid and a widow's pension from the new Church Pension Fund.<sup>43</sup>

Bishop Thurston never attempted to nurture prospective clergymen in the manner done by his predecessor. He did try constantly, however, to create an interest among boys of Oklahoma in the ministry. Every one of his convocation addresses pointed out that home-grown clergymen would be the only answer to the perpetual shortage. His efforts gained some fruition in 1922 when Charles L. Widney, Chickasha, became the first priest who had grown up in Oklahoma; a year later, Herbert Brooke Morris, native son named after Bishop Brooke, completed his seminary training and returned to Oklahoma to be ordained and put to work. Pawhuska was Morris' home. In 1923, the Bishop announced joyfully that five Oklahoma boys had entered seminary study.<sup>44</sup> They were John William Ferguson, Jewell Sharp Lindsay, and George Clinton Goller, Tulsa; Wilson Metcalf, Bartlesville; and Albert Hugh Jacob Llwyd, Muskogee.<sup>45</sup>

All Saints Hospital was not the "pride of the District" as it had been in its earlier years. Many other better hospitals had been built by Oklahomans by 1920. Rarely, regretted the Bishop, did Episcopalians patronized their own institution. The Chief Pastor and some of his helpers in the McAlester area strove valiantly to keep interest alive in the hospital, but it was a losing fight. Worst of all, it often became

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<sup>43</sup>Journal, Oklahoma, 1923, p. 27.

<sup>44</sup>Ibid., 29.

<sup>45</sup>None of the above was ever to serve in Oklahoma.

necessary to channel funds into the hospital which were drastically needed elsewhere.<sup>46</sup>

In 1920, nine nurses were in the training school. The hospital was operating successfully, having received generous gifts near the end of Bishop Brooke's life from many places in the United States.<sup>47</sup> By 1921 the Bishop was asking, publicly, "How long should we maintain an institution which is a liability and presents little hope of ever being an asset?"<sup>48</sup> Dr. Johnston, the superintendent for ten years, had resigned, and Miss Francis Myers succeeded him.<sup>49</sup> A board of affairs, headed by Fred Struble of McAlester, was established and expenditures were curtailed. In the Convocation of 1921, a resolution was passed asking a dollar a year from each communicant in the state of Oklahoma.<sup>50</sup> The goal was never reached, although many dollars were received, particularly from the Tulsa area. In 1922, coal mines in the Coalgate-Lehigh-McAlester area were closed and the number of patients dropped off considerably.<sup>51</sup> By 1924, the hospital had become a greater problem than ever before.<sup>52</sup>

It was with trepidation but with undeniably good sense that Bishop Thurston accepted an offer in 1924 by the Masonic bodies at McAlester to take over the operation of All Saints Hospital. He had stated the

<sup>46</sup>Journal, Oklahoma, 1923, p. 28.

<sup>47</sup>Journal, Oklahoma, 1920, p. 54.

<sup>48</sup>Journal, Oklahoma, 1921, p. 18.

<sup>49</sup>Journal, Oklahoma, 1920, p. 41.

<sup>50</sup>Journal, Oklahoma, 1921, p. 32.

<sup>51</sup>Journal, Oklahoma, 1923, p. 28.

<sup>52</sup>Journal, Oklahoma, 1924, p. 26.



necessity of a new building but his inability to obtain the funds necessary for one; the Masons had promised to construct at least \$100,000 worth of improvements. A Bishop Brooke Room and a Mildred R. Brooke Room would be maintained. The Masons agreed to assume all responsibilities, including debts. A tablet would become part of the building, stating that the Episcopal Church was the founder. Free service would be offered to Episcopal clergy, and the Bishop of Oklahoma would be a member of the board of directors if he were a Mason in good standing.<sup>53</sup> With the year 1924 being one of the most trying in the history of the Church in Oklahoma, Bishop Thurston's decision to accept the change received hearty endorsement.<sup>54</sup>

The situation regarding work by the Episcopal Church with Indians in Western Oklahoma remained about the same as it had been in 1917, when Whirlwind School was closed because of the lack of boarding facilities. Government officials continued firm in their insistence that Indian families would not be permitted to encamp in the Whirlwind area. The Rev. David Oakerhater, although retired, had not resigned himself to inactivity. In 1922 he reported five worship services at Watonga, with a total attendance of 168.<sup>55</sup> The desire on the part of the Indians to re-open Whirlwind School was apparently great.<sup>56</sup>

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<sup>53</sup>Journal, Oklahoma, 1925, p. 26. The hospital was renamed Albert Pike Memorial Hospital.

<sup>54</sup>Ibid., 15.

<sup>55</sup>Journal, Oklahoma, 1922, p. 66.

<sup>56</sup>Oklahoma Churchman, February, 1922.

Hopes arose in 1922 when Harriett Buckley Johnson, a United Thank Offering missionary, reported for duty in Oklahoma.<sup>57</sup> The Rev. John A. Gardner, El Reno, had made several visitations to the Indian area and reported noteworthy interest on the part of the Cheyennes and Arapahoes. Miss Johnson departed after a short time, however, for financial reasons. While in the District, she helped arrange an Indian Convocation at Whirlwind May 5-9, 1922. The climax came on Sunday morning, when fifty Indian communicants received Holy Communion. Small silver crosses were presented to all Indians who had been confirmed in Oklahoma; forty-five were presented. Twilight services were held each evening, and a concert was presented by the band from Concho Indian School. The Bishop and presbyters Davis and Gardner were present.<sup>58</sup>

Shortly after Bishop Thurston's resignation in 1926, Acting Bishop Seaman reported his attendance at a similar convocation. A busload of Cheyennes made the trip from Watonga at Easter time, 1927. Memorial services were held at Whirlwind cemetery, which had been kept "attractive" by Archdeacon Davis. The chapel and mission house were in good repair--the latter was being lived in by a man named Tomlinson, who was caretaker. Some eighty persons attended the Sunday meeting, supervised by the Rev. and Mrs. Oakerhater. Before departing, the Bishop had been offered a present of two additional acres (pending Government approval) for the cemetery by Chief Turkey Legs, who had maintained an interest in Whirlwind. Two of the Chief's grand-daughters were baptized by Bishop

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<sup>57</sup>Journal, Oklahoma, 1922, p. 36.

<sup>58</sup>Spirit of Missions, LXXXVII (1922), 439 f.

Seaman.<sup>59</sup>

In 1924, a grant of \$15,000 was received from the Tatum Estate of Philadelphia, for the "Indian School in Oklahoma." The Bishop found himself unable to spend it.<sup>60</sup> Successful work continued at Chilocco, where the Rev. John Caughey paid regular visits until his departure in 1922 and where his successors found several Church members among faculty and students; and at Concho Indian School, which also had Episcopalians on the faculty.<sup>61</sup> No organized attempt was made at Indian work by Bishop Thurston after the short stay of Miss Johnson. He announced there was some hope in 1924 after a conference with the Commissioner of Indian Affairs; financial setbacks the same year prevented materialization of plans.<sup>62</sup>

What to do about small, "struggling" missions which paid only a fraction of their way and which did not seem to respond well even when supplied with regular clergy was another problem which became acute when funds grew short. Much of the money spent from 1921 to 1925 went into the "concentration plan"--that of placing a building and clergyman in a town where there was but a small number of communicants, in the hope that growth would take place with sustained effort.<sup>63</sup> In some places this plan succeeded; in some it failed almost completely. The rapid turnover

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<sup>59</sup>Spirit of Missions, XCII (1927), 466.

<sup>60</sup>Journal, Oklahoma, 1924, p. 27.

<sup>61</sup>Ibid.

<sup>62</sup>Ibid.

<sup>63</sup>Ibid.

in clergy was a major cause of failure; the near absence of Episcopalians was another. Service of archdeacons helped, but could not be expected to cultivate growth. Meanwhile, missions which promised great return upon the investment were left begging for financial support at critical periods because missionary money was of necessity divided thinly.

In 1925, the Committee on the State of the Church, in its annual report, recommended that work be dropped in certain towns where no progress was being shown.<sup>64</sup> However, an apparently dramatic plea by the Rev. Charles B. Williams "that the characteristic policy of the Church in trying to minister to weak congregations and lone communicants be not forgotten" was "received with acclaim" and the Bishop found it inexpedient to quit a policy which he had originated when money was more plentiful.<sup>65</sup> In 1926, he advised the Convocation that the National Council had "questioned the wisdom of keeping weak places going." At the same time, he was able to report that the "weak places" had more than doubled their participation financially; but this remained a small fraction of the amounts of money being spent to keep them alive.

King Hall, the girls' dormitory at Norman, had its troubles. A fire destroyed the original part of the building in 1920;<sup>66</sup> insurance money covered the physical loss and the Hall was rebuilt. The death of V. C. Griffith in 1920<sup>67</sup> made it a doubly bad year; the Norman minister

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<sup>64</sup>Journal, Oklahoma, 1925, p. 19.

<sup>65</sup>Ibid.

<sup>66</sup>Journal, Oklahoma, 1921, p. 18.

<sup>67</sup>See p. 173.

had spent much of his energy promoting activity at the dormitory.

Griffith's successor, Bernard Lovgren, continued at his work and centered many Church activities at King Hall. Sunday School personnel studying at Norman made use of King Hall facilities for Episcopal purposes one week during the year.<sup>68</sup>

In 1924, a coal shortage closed half of the dormitory. In 1925, Miss Elizabeth Roscoe, whose faithfulness as housemother has been mentioned, was forced by ill health to resign.<sup>69</sup> She was succeeded by Mrs. Cora B. Thompson, who reported small numbers her first year because of a rumor that King Hall would not re-open because of the departure of Miss Roscoe.<sup>70</sup> The Hall seemed to be on the road to recovery in 1927, although the increase in number of competitive dormitories at the University caused difficulty. As before, most Episcopal girls chose to live in sorority houses rather than in their Church-supported dormitory.

The past few pages, if written independently, might be called "The Bishop's Headaches." A sore spot very close to home was St. Paul's parish, which Bishop Thurston was unable to bring into participation in the Church Pension Fund until 1922.<sup>71</sup> Not of the Bishop's making, but certainly with his approval, was the organizing and rapid growth of St. John's mission, located some three miles northwest of St. Paul's but in

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<sup>68</sup>Journal, Oklahoma, 1923, p. 33; to be discussed later.

<sup>69</sup>Journal, Oklahoma, 1926, p. 19.

<sup>70</sup>Journal, Oklahoma, 1926, p. 72.

<sup>71</sup>Living witnesses report a considerable amount of conflict between Bishop Thurston and Dean McCalla of St. Paul's.

the midst of a residential district which might have been considered "St. Paul's territory." St. John's reported 322 baptized persons in 1922 and demonstrated both willingness and ability to become a parish. The Bishop, the Council of Advice, and the assembled delegates approved; but a report and resolution indicated how certain members of St. Paul's felt.

The Committee on Missions and Church Extension reported as follows:<sup>72</sup>

1. That the petition of St. John's Chapel, to become a parish, be granted.
2. That in the location of future missions this should not be considered as a precedent, but that the establishment of all future missions in the district be referred to the Board of Missions and Church Extension in the District.

The above report was accepted, but delegates from St. Paul's were not quite satisfied. Dean McCalla submitted the following resolution:<sup>73</sup>

Resolved that in the future no mission or parish work in Oklahoma City, shall be undertaken in the city without the consent of the Bishop and Chapter of St. Paul's Cathedral, and that all future work shall be under the direction of that chapter.

Dean McCalla's resolution also was adopted.

Economic disorder and trouble in the Governor's Office<sup>74</sup> were added to other troubles to make the period beginning in 1923 exceptionally trying for Oklahomans. Bishop Thurston stated the following (1924):<sup>75</sup>

<sup>72</sup>Journal, Oklahoma, 1922, p. 38.

<sup>73</sup>Ibid., 39.

<sup>74</sup>Gov. John C. Walton was impeached in October, 1923.

<sup>75</sup>Journal, Oklahoma, 1924, p. 22.

Perhaps this is the most severe year that Oklahoma, as a commonwealth, has ever experienced. The political troubles which we have so successfully passed thus far; the terrible floods of spring and autumn, with the consequent poor and dangerous traveling; the very critical business outlook, together with the many bank failures, all conspired to create a feeling of consternation which might easily have assumed proportions of a panic. But the level-headed citizens of the Commonwealth stood steadily; they endured the brunt of a terrible storm with a calmness and assurance which brings pride to one's heart as a citizen of Oklahoma and assures us that our future, both as to State and Church, is absolutely safe in the hands of such a fine body of self-controlled citizens.

Suffering particularly were Ponca City, which dropped from the rolls of parishes; and Lawton, which lost its church treasury as a result of a bank failure.<sup>76</sup> A "tightening up" in expenditures in the District was reflected in 1924 when All Saints Hospital was given up, the office of Executive Secretary was abolished after one year of existence, and "progress" in the form of new buildings hit a low point.<sup>77</sup>

Perhaps worthy of mention is the fact that the so-called High Church versus Low Church controversy was present in sufficient quantity in 1924 to call forth comment from the Bishop. The "Catholic Party," which Bishop Brooke had blamed for much of the controversy, apparently was making itself more and more acceptable to the Church as a whole. Bishop Thurston would have nothing to do with the growing difference of opinion. He said the following:<sup>78</sup>

I am not deliberately avoiding any issue, but I believe the situation which we of the Episcopal Church are facing in regard to the so-called "controversy" between extreme viewpoints in the Church, can best be settled on one's knees, rather than flowery or

<sup>76</sup>Journal, Oklahoma, 1925, p. 22.

<sup>77</sup>Journals and various 1924 issues of Oklahoma Churchman.

<sup>78</sup>Journal, Oklahoma, 1924, p. 32.

vituperative vociferations. . . . I would venture to suggest, therefore, that we do not spend over-much time in discussion of matters like the one referred to, which have been recurring in the Church at almost stated periods for the last two thousand years, and about which there is still decided difference of opinion, and around which God, again in His infinite wisdom, has thrown the veil of mystery.

"By their fruits ye shall know them" should be our motto, and in the strength of it let us go forward to the activities and the opportunities of the coming year.

Much of the foregoing has been a discussion of situations inherited by the District of Oklahoma during the period 1919-27. More revealing of progress toward eventual diocesan status is a study of new work or change projected under the leadership of Theodore P. Thurston.

An important change took place in the national administration of the Protestant Episcopal Church when the National Council, a body of leaders appointed as heads of departments to assist the Presiding Bishop in directing nationwide (and worldwide) activities, was established in 1919.<sup>79</sup> The Council replaced the old Board of Missions, but was enlarged to include Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity, and the Nation Wide Campaign. All these departments were coordinated under the Presiding Bishop, who after the death of Presiding Bishop Daniel S. Tuttle in 1926 was elected rather than being chosen on the basis of seniority.<sup>80</sup>

It was an opportune time for Oklahoma to make a change similar to that made on a national scale, since the new District of Oklahoma was actually operating without a constitution of its own. Presented to and

<sup>79</sup>W. W. Manross, History, 352 f.

<sup>80</sup>The first elected Presiding Bishop was the Rt. Rev. John Gardner Murray, who was chosen in 1926. Manross, History, 353.



approved by the Convocation of 1921 was a Constitution and Canons which gave the District a Council of Men and a Council of Women--consisting of heads of departments comparable to national offices.<sup>81</sup> The "Bishop and Council" have been very important in the history of the District and Diocese of Oklahoma since that time, although usually a smaller group, the Executive Committee of the Council, has been in recent years the one which met for the making of immediate decisions.<sup>82</sup> More important than the function of the Council in the District during the Thurston episcopate was the function of the individual departments or committees.

Members of the first Bishop and Council, appointed before the actual adoption of a Constitution, were the following: Missions and Nation Wide Campaign, the Ven. John A. Chapin; Social Service, the Rev. Jesse S. Wicks, Finance, Mr. J. Bruce McClelland Jr.; Publicity, the Rev. Charles Holding; Pension Fund, Mr. Fred Struble; member-at-large, Mr. W. D. Fuller. The position of chairman of the Department of Religious Education remained vacant, but leadership was present in the person of Mrs. Carrie G. Templeton, who became a paid member of the District staff in 1929, working with the Woman's Auxiliary in various departments and bearing the title "Director of Religious Education."<sup>83</sup>

Attention has already been called to the success of the Mission-are Apportionment campaign in Eastern Oklahoma. Likewise successful in meeting its quota, albeit a considerably smaller one, had been the Dis-

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<sup>81</sup>Journal, Oklahoma, 1921, p. 25.

<sup>82</sup>See Chapter IX.

<sup>83</sup>The Churchman, January 28, 1920.

trict of Oklahoma.<sup>84</sup> In the final convocation of the District of Eastern Oklahoma, delegates voted unanimously to accept a quota of slightly under \$10,000. In June, 1919, Archdeacon Chapin, as chairman of the Nation Wide Campaign for the District of Oklahoma, called a meeting of the clergy of the western portion of the state to discuss a similar \$10,000 quota proposed for the western part of the state.<sup>85</sup> A vigorous "evangelistic" campaign was planned. When the quota was presented to delegates from the western district in 1920, it was pointed out that the total of "askings"--needs for the District--was \$272,000. It was incumbent upon the District to accept a quota of sacrificial giving which seemed high in the light of past difficulties. The campaign was hailed as highly successful at the end of the year when it was announced that more than \$8,000 had been raised in the District of Oklahoma (this was before re-unification with eastern Oklahomans).<sup>86</sup>

After 1920, the Nation Wide Campaign was a statewide project. At the Convocation of 1921, it was announced that the District had pledged \$16,189 of a quota of \$19,729, and had actually paid eighty-four per cent of its pledge. A similar, though slightly smaller, total was raised in 1921.<sup>87</sup> In 1923, the District was asked to raise \$18,000, although the amount to be received from the national Church was to be dropped from \$73,000 to \$60,000.<sup>88</sup> The latter fact, plus the economic

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<sup>84</sup>Journal, Oklahoma, 1919, p. 15.

<sup>85</sup>Spirit of Missions, LXXXIV (1919), 709.

<sup>86</sup>Journal, Oklahoma, 1920, p. 28.

<sup>87</sup>Journal, Oklahoma, 1922, p. 19.

<sup>88</sup>Journal, Oklahoma, 1923, p. 32.

hardships which hit the state in 1923, caused a sharp drop in the amount given by Oklahomans, who in the words of the campaign chairman seemed to pass "through the reaction after the first enthusiasm."<sup>89</sup> A total of \$10,848 was raised in 1923; some recovery was evident in 1924, raising the amount to \$12,969.26.<sup>90</sup> Oklahoma had fallen short of its quota both years, however; and unless it could do better it faced a reduction of missionary aid.<sup>91</sup>

In 1925, the title of the Nation Wide Campaign was changed, and what since then has been known as the Church Program Quota became a permanent part of the budget of every Episcopal Church. A diligent attempt was made to eliminate past deficits, as well as meet new quotas. Success to the extent of meeting the quota and eliminating \$2,000 of the deficit was attained in 1925, when some \$13,000 was collected.<sup>92</sup> A determined effort, under the leadership of Archdeacon Davis, was made in 1926. By the end of the year it was his pleasure to announce that Oklahoma had paid all but \$329.40 of its deficit besides meeting its quota. Oklahoma was now paying 28.1 per cent as much back to the Church as it was receiving in missionary funds; this was the best record among missionary districts in the nation.<sup>93</sup>

It is difficult to estimate how very much the Nation Wide Cam-

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<sup>89</sup>Journal, Oklahoma, 1925, p. 46.

<sup>90</sup>Ibid.

<sup>91</sup>Ibid.

<sup>92</sup>Oklahoma Churchman, January, 1926.

<sup>93</sup>Oklahoma Churchman, February, 1927.

campaign and similar efforts, begun after the success of nationwide campaigns for bond-selling and the like during World War I, meant to the Church in Oklahoma. The amounts received for help in missionary districts depended entirely on the amounts given by churches and church people throughout the nation. That thirty to forty small churches which were unable to come near to meeting their expenses remained active is the direct result of the national upsurge in missionary fund-raising.

Likewise successful was the attempt to have all churches in Oklahoma participate in the Church Pension plan, designed to give security in old age to clergymen and their widows and to protect the clergyman's family against financial disaster in the event of his death. The original amount asked from the local congregation was seven per cent of the pastor's salary (since that time gradually increased to fifteen per cent). Eastern Oklahoma, it will be recalled, entered into the system wholeheartedly.<sup>94</sup> The successful chairman of the campaign in Eastern Oklahoma, Fred Struble of McAlester, was placed in charge of the committee for the entire District. In a year's time, every church in the state was participating with the exception of St. Paul's Cathedral, which was making its payments, and at his last Convocation in 1926 Bishop Thurston announced that participation was 100 per cent.<sup>95</sup> In itemizing areas of great gain for the District, such as increases in number of churches, stability of clergy staff, and a rapidly growing number of Church members, the Bishop declared the Church Pension Fund and the Church Program

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<sup>94</sup>See Chapter VII.

<sup>95</sup>Journal, Oklahoma, 1926, p. 36.

Quota plans to be the most important keys to success.<sup>96</sup>

A disturbing report on religious education was made in 1920 by the Committee on the State of the Church.<sup>97</sup> Too many Sunday Schools had been permitted to lag to the point that many children of Episcopal parents were attending schools of other denominations. Only a small number of the churches of Oklahoma were using the Christian Nurture courses which had been strongly recommended by the National Council. It was obvious that Mrs. Carrie G. Templeton, in charge of Sunday School work at the District level, had a big job on her hands.

Mrs. Templeton's first report, at the Convocation of 1920, accepted the responsibility of religious education for women of local churches. "We women have not understood the real mission of the Church," she said, stating her belief that a rejuvenation of Sunday School activity should be a bigger part of that mission from a woman's point of view. She had found "very meager facilities" for Sunday School work. Half of the churches in Oklahoma (most of them in Eastern Oklahoma) were using the Christian Nurture Series. "Those not using it complain it is too difficult for the children, too complicated, can't get enough teachers, etc., etc."

She countered these complains with the following:<sup>98</sup>

It is not too difficult for the children, they like it, no trouble whatever there because it is real work and they are used to it. The problem is with the grownups, the teachers and par-

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<sup>96</sup>Ibid., 39.

<sup>97</sup>Journal, Oklahoma, 1920, p. 22.

<sup>98</sup>Journal, Oklahoma, 1920, p. 61.

ents. Teachers complain because it requires time, patience, solitude to prepare the lessons. Parents say their children have enough to do along other lines, music lessons, dancing, etc., but it is the most worth while job the Church has ever asked us to do, training, moulding the child in Christian service, leadership in that service for tomorrow.

Her first announcement of major new activity was a course for Sunday School teachers, to be given at the University of Oklahoma at the close of the University term, with facilities and some teaching offered by the University staff. A resolution of appreciation was voted by the Convocation, thanking President Stratton Brookes of the University and W. W. Phelan, of the School of Education.<sup>99</sup> These annual courses were a feature of Mrs. Templeton's program; they also involved the facilities of King Hall when held at Norman. The 1923 school was flooded out at Norman, but was held anyway at St. Paul's Cathedral and like its predecessors was declared highly successful.<sup>100</sup> In 1926, location of the school was changed to Tahlequah, which the Bishop declared the "nearest thing Oklahoma has to offer in the way of a vacation-time climate."<sup>101</sup>

By 1921, Mrs. Templeton was able to report that most Sunday Schools were using the Christian Nurture Series.<sup>102</sup> She had found that many parish houses were ill-equipped for Sunday School classes; soon blackboards and other teaching aids were installed throughout the District. By 1922, Oklahoma had organized a Department of Religious Education,

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<sup>99</sup>Ibid., 14.

<sup>100</sup>Journal, Oklahoma, 1924, p. 39.

<sup>101</sup>Journal, Oklahoma, 1926, p. 23.

<sup>102</sup>Journal, Oklahoma, 1921, report appended.

eighty per cent of the churches were using the Christian Nurture Series, and a District Faculty of twelve men and women existed for the purpose of helping to train teachers.<sup>103</sup>

Comparative statistics of 1920 and 1926 reveal the accomplishments of the Director of Religious Education and the persons who assisted her:<sup>104</sup>

	<u>1920</u>	<u>1926</u>
Total enrollment	1816	2140
Total average attendance	1222	1710

Mrs. Templeton left her job soon after the resignation of Bishop Thurston. "I cannot close my report," she stated in 1927, "without recording my regret at the illness and retirement of our beloved Bishop Theodore Payne Thurston, and saying that I can feel his spirit of kindness in the attitude of the boys and girls in all schools I have visited this summer and winter."<sup>105</sup>

Important to the life of the Church during the Thurston bishopric was the work of the "archdeacons," who have been mentioned several times previously.<sup>106</sup> It will be recalled that three of these much-travelled priests were instrumental in planting and nurturing small churches in many Eastern Oklahoma towns during the history of the District of Eastern Oklahoma. They were Elmer P. Miller, Creighton Spencer-Mounsey, and John A. Chapin.<sup>107</sup>

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<sup>103</sup>Journal, Oklahoma, 1922, p. 83.

<sup>104</sup>Journal, Oklahoma, 1921 and 1927, reports appended.

<sup>105</sup>Journal, 1927, p. 38.

<sup>106</sup>See Chapter VII.

<sup>107</sup>See Chapter VII.

Bishop Thurston announced his intention of dividing the District of Oklahoma into archdeaconries upon being appointed to leadership of all Oklahoma.<sup>108</sup> This, he hoped, would be a partial answer to his own inability to cover the more than doubled number of miles under his care. The archdeacons would be veteran, already-successful clergymen who would pay particular attention to areas rarely reached by the Bishop. They could not administer Confirmation, a privilege reserved for bishops; but they could celebrate Holy Communion, and they could speak with much authority for the Church.<sup>109</sup>

The three archdeaconries of Oklahoma, created by the Constitution of 1921, were the following: Eastern Oklahoma--all of the state east of a line drawn through the west boundaries of Osage, Creek, Okmulgee, McIntosh, Pittsburg, Coal, Johnston, and Marshall counties; Central Oklahoma--all of the state west of the above boundary line and east of a line drawn through the western boundaries of Grant, Garfield, Kingfisher, Canadian, Grady, Stephens, and Jefferson counties; Western Oklahoma--all territory west of the western boundary of the archdeaconry of Central Oklahoma.<sup>110</sup>

Membership of each archdeaconry would consist of the Bishop, the Archdeacon, and the clergy resident in the prescribed area. The stress was upon mission work, but several other areas of general committee work

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<sup>108</sup>Journal, Oklahoma, 1919, p. 15.

<sup>109</sup>The ability to celebrate Holy Communion was important since many local churches were served by lay readers and deacons.

<sup>110</sup>Constitution and Canons, District of Oklahoma, adopted 1921, published as appendix to Convocation Journal, Oklahoma, 1912.



were assigned to archdeaconries. Two meetings annually would be held in the archdeaconry.<sup>111</sup>

Duties of the archdeacon included the following: to search out the religious needs of his territory; to obtain information regarding the population and opportunities for Church promotion; to arouse interest of congregations; to be in charge of vacant missions; to report annually to the Bishop and the Board of Missions and Church Extension.<sup>112</sup>

All indications are that the job of the archdeacon was the most thankless of any in a missionary district. Bishop Seaman, acting in the absence of a bishop for Oklahoma in 1927, paid tribute to the men who had entered this field of work, stating their problems were the most difficult the Church had to face anywhere.<sup>113</sup>

John A. Chapin served Central Oklahoma from 1919 to 1923; Creighton Spencer-Mounsey served Eastern Oklahoma from 1917 to 1922; Henry Brownlee Smith succeeded Spencer-Mounsey and remained in Eastern Oklahoma from 1923 until 1929; Franklin Davis was archdeacon of Western Oklahoma in 1920, and succeeded Chapin for a year in Central Oklahoma; Joseph Clark Jamison attempted the overwhelmingly discouraging task of shepherding Episcopalians in the far reaches of western Oklahoma from 1921 to 1925.<sup>114</sup>

The prominence of Chapin and Spencer is shown in the Convocation

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<sup>111</sup>Ibid.

<sup>112</sup>Ibid.

<sup>113</sup>Journal, Oklahoma, 1927, p. 43.

<sup>114</sup>Journal, Oklahoma, 1926, resignation of Jamison listed.

of 1921, when the former was chairman of four important committees including the Council of Advice; and when the latter at one time made six consecutive important motions--all of which passed.<sup>115</sup>

Chapin did noteworthy work as chairman of the Church Program Quota committee and served as interim pastor at Norman after the death of Vincent Collyer Griffith.<sup>116</sup> The names of each of these archdeacons were probably well-known in more communities than any other Episcopal ministers because of their constant travels. They could well be likened to the Methodist "circuit-rider" of an earlier day.

The archdeacons helped the Bishop in his attempts to perpetuate the Church in small, out of the way places; there could be no relief from the responsibility of making himself present at least once a year in each local church for Confirmation; but Bishop Thurston thought he saw a way to relieve himself and his secretary from the large accumulations of detailed, administrative work which deluged his office. The position of Executive Secretary had been successful in other districts and dioceses, and was worth a try in Oklahoma. If the right man could be found, the Bishop could be relieved of much of the work in the office and could concentrate more on "spiritual leadership."<sup>117</sup>

At the Convocation of 1923, bolstered by an impressive report presented to the delegates from the National Association of Executive Secretaries, the Bishop requested approval of his idea of employing an

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<sup>115</sup>Journal, Oklahoma, 1921, p. 25.

<sup>116</sup>See present chapter.

<sup>117</sup>Journal, Oklahoma, 1923, p. 38.

Executive Secretary. Part of the salary was to come from churches in the District.<sup>118</sup> The request was granted, and the services of Franklin Spencer were made available shortly thereafter.

Spencer's short time in office was complicated by the fact that while he was busy travelling throughout the District his wife became seriously ill and remained so for several weeks.<sup>119</sup> His report at the end of 1923 shows that he had been able to relieve the Bishop of some work in the office, but that a great amount of his time had been spent on the road doing what might be called the work of an archdeacon. He tried to put new life into missions; he visited as many parishes and missions as possible; he tried to encourage laymen's organizations; he was successful in starting several Men's Bible classes.<sup>120</sup> For financial reasons and because the type of work he involved himself in was not what Bishop Thurston had planned, he was obliged to leave the District after one year. In all likelihood, demands upon his time brought about by a shortage of archdeacons prevented him from concentrating upon the work of an Executive Secretary. No move was made to replace Spencer after his departure.<sup>121</sup>

Two District of Oklahoma clergymen, Jesse S. Wicks and John W. Day, made themselves well-known in their efforts as chairmen of the Social Service Commission. Wicks was chairman of Social Service of Eastern

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<sup>118</sup>Ibid.

<sup>119</sup>Journal, Oklahoma, 1924, p. 20.

<sup>120</sup>Journal, Oklahoma, 1924, p. 34.

<sup>121</sup>Journal, Oklahoma, 1925, p. 24.

Oklahoma, and was appointed to the new District post after union. In 1920, while no churches reported Social Service committees as such in the western part of the state of Oklahoma, seven congregations had local committees in the eastern part.<sup>122</sup> Outstanding were Wicks' Community House at Miami, a nursing and medical care clinic at Bartlesville, and the use of the Okmulgee parish house as a hospital during an influenza epidemic. At Nowata, the Rev. John Warren Day, recently returned from the army chaplaincy, was secretary of the local Red Cross chapter.<sup>123</sup>

The Community House at Miami was built as a result of Wicks' efforts, through aid procured by Bishop Thurston. Wicks, writing in 1921, told how it has been "my pleasure" to "reach hundreds of children with some of the basic facts of the Christian faith." These included the Lord's Prayer and some of the parts of the catechism contained in the Book of Common Prayer.

The Wicks method was the indirect approach of luring children from the streets of Miami to a weekly program at the Community House which featured motion pictures, refreshments, and missionary talks. Many citizens from the community were invited to speak to the boys and girls, and according to Wicks no one ever refused.

"All this does not indicate a method of making Churchmen by a quick-step process," said Wicks; "but it does point the way to the solid foundation necessary for real missionary achievement."<sup>124</sup>

<sup>122</sup>Journal, Oklahoma, 1920, p. 24.

<sup>123</sup>Ibid.

<sup>124</sup>Jesse S. Wicks, "Community Work Among Children," Spirit of Missions, LXXXVI (1921), 601.

Wicks wrote a master's degree thesis for Kenyon College, Kenyon, Ohio, in 1922, and received the degree. His essay, entitled "Christianity in the Light of General Sociological Laws," discussed his work at Miami and his experience as chairman of the Social Service Commission in Oklahoma. He left the District in 1923.<sup>125</sup>

Successor to Wicks was the Rev. John W. Day, who became Dean of St. Paul's Cathedral in 1924 after serving at Claremore, Nowata, and Bartlesville and surrounding towns. Under his leadership, St. Paul's helped sponsor a women's community house in the southern part of Oklahoma City. Classes were given in sewing, cooking, rug-making, and the like; two paid workers were employed. The community house was "non-sectarian, but supported primarily by communicants of St. Paul's."<sup>126</sup> As District chairman of Social Service, Day reported twelve churches in the state were active in 1927 in special social service projects.<sup>127</sup>

A nationwide emphasis upon "100 percent Americanism," accompanying the rise of the American Legion and the alertness for detection of unloyal Americans after World War I, was reflected in the District Convocation of 1921, when delegates went on record approving of "100 percent Americanism." The following recommendations were made by Episcopalians, and were printed in the Oklahoma City Times, April 28, 1921:<sup>128</sup>

1. It is a religious obligation to promote patriotism.

<sup>125</sup>Journal, Oklahoma, 1924, clergy roster, 5.

<sup>126</sup>Journal, Oklahoma, 1926, p. 56.

<sup>127</sup>Journal, Oklahoma, 1927, p. 48.

<sup>128</sup>Also printed in Journal, Oklahoma, 1921, appended.

2. Those desiring the protection of the American flag should become citizens.

3. We pledge our aid in helping these people understand American institutions.

4. We petition God that "all things in our land may be ordered and settled upon the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

Also emerging with a strong concern for social conditions was the Woman's Auxiliary, which in 1921 expressed alarm at the immorality allegedly present among young women and at the "immoral influences with which women were being confronted." The following statement was made by delegates to the Auxiliary convention:<sup>129</sup>

1. That the approval of bishops and other clergy be sought in our attempt to bring the whole subject of the moral condition of our young women before our people.

2. The formation of committees in every community to arrange:  
a-Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

b-For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features such as indecent dress, the painting of faces, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

c-For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

d-For presentation of evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in books or magazine form--for the purpose of forming sufficient public opinion to guard against these things and to provide wholesome and attractive recreation and amusement.

e-For the formation of influential groups of women and girls in every community who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in cooperation with them.

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<sup>129</sup>Journal, Oklahoma, 1921, p. 28.

The Woman's Auxiliary met at the same time as the District Convocation from 1920 to 1927; sometimes there were joint meetings of the men's and women's groups. Chairman of the "Bishop's Council of Women" during the Thurston episcopate was Mrs. T. H. Dwyer, Chickasha, who had been a leader of women's work since early in the century. Other long-time members of the Council included Mrs. Joseph Huckins Jr., Oklahoma City; Mrs. R. J. Edwards, Oklahoma City; and Mrs. W. H. P. Trudgeon, Oklahoma City.<sup>130</sup>

Officers of the Council of Women included chairman, secretary-treasurer, member-at-large, educational executive, United Thank Offering custodian, educational secretary, King Hall hostess, Daughters of the King chairman, St. Barnabas Guild chairman, and the Girls' Friendly Society chairman. Names of these offices describe the type of work in which the Auxiliary interested itself. From twenty-five to thirty churches were usually represented at statewide Auxiliary meetings.<sup>131</sup>

The financial difficulties in Oklahoma from 1923 to 1925 have been mentioned several times. They show up in the reports of physical progress in the District; however, by 1926, as will be shown in the following, the tempo had increased again:

1919: Great progress at Stillwater; Ponca City now a parish; St. John's of Oklahoma City, and churches at Shawnee, Ardmore, El Reno, Guthrie, Enid, Chickasha, Nowata, Hugo, and Ada looking forward to parish status. New clergyman, Dr. Toothaker, first at Chickasha in several

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<sup>130</sup>Journal, 1920 to 1927, annual reports of Auxiliary.

<sup>131</sup>Ibid.

years. Clinton "shows fine spirit." Lawton has new building.<sup>132</sup>

1920: New parish house-church at Clinton; rectory at Durant, enlargement of Oklahoma City St. John's, improvements at Church of the Redeemer in Oklahoma City; plans for building at Tulsa dwarf anything previously seen in District; Sapulpa plans improvements; Altus is building; St. Paul's Cathedral in excellent condition; Pawhuska has new parish house; Ardmore is moving to become a parish again; McAlester gaining, has spent \$2,000 on building; Stillwater has new lots.<sup>133</sup>

1921: Lawton has new rectory; Sapulpa has new rectory; Altus has new lot and parish house; Tulsa has started \$400,000 church; Chickasha has paid debts, made improvements; Okmulgee has new organ and enlarged building; Durant is planning new building; St. John's, Oklahoma City, has become parish; Poteau, Pauls Valley, and Clinton "hopeful." Muskogee St. Philip's (Negro) plans enlargement.<sup>134</sup>

1922: Bartlesville has new parish house; Okmulgee has greatly beautified building; Norman has enlarged building; Henryetta has bought fine lot; new work at Shidler; Pawhuska is making further improvements; work in Osage County doing "wonderfully well," including Indian communicants. Trinity Church, Tulsa, to be "undoubtedly the finest Episcopal Church in the Southwest."<sup>135</sup>

1923: El Reno has new parish house; Enid rectory improved; new

<sup>132</sup>Journal, Oklahoma, 1920, cumulated reports.

<sup>133</sup>Journal, Oklahoma, 1921.

<sup>134</sup>Journal, Oklahoma, 1922.

<sup>135</sup>Journal, Oklahoma, 1923.



property at Duncan and Henryetta; parish house at Wagoner; Muskogee Grace has moved church and rectory to make room for parish house, whole plant to be greatly improved. Causes for optimism present at Poteau, Pauls Valley, Sulphur, Wynnewood, Blackwell, Newkirk, Woodward, Alva, Hobart, Clinton, Ponca City (though latter has slipped from parish status).<sup>136</sup>

1924: Nothing very encouraging to report, except a very outstanding building program at Stillwater; campaign for Norman buildings underway.<sup>137</sup>

1925: Tulsa Trinity Church building finally nearing completion; Okmulgee has completed improvements; debts reduced throughout District.<sup>138</sup>

1926: Several important vacancies filled; new church at McAlester; new one at Ardmore underway; Pawhuska has renovated its plant; Sapulpa working on new parish house; Pauls Valley is rebuilding.<sup>139</sup>

Outstanding were the buildings erected (or rebuilt) at Tulsa, Stillwater, McAlester, Muskogee, Ardmore, and Pawhuska.

At Tulsa, the congregation which by 1927 listed 1487 persons successfully undertook the most ambitious building project in the history of the Episcopal Church in Oklahoma. Shortly after completion of the building, the rector, the Rev. Rolfe P. Crum, moved to a new post in San Antonio.<sup>140</sup> At Stillwater, under the leadership of the Rev. Alvin Scollay Hock and largely due to gifts bestowed by Miss Sarah E. Olden, lots near the campus of Oklahoma A. and M. College were procured, and in

<sup>136</sup>Journal, Oklahoma, 1924.      <sup>137</sup>Journal, Oklahoma, 1925.

<sup>138</sup>Journal, Oklahoma, 1926.      <sup>139</sup>Journal, Oklahoma, 1927.

<sup>140</sup>Spirit of Missions, XCII (1927), 174 f.

1924 a rectory was built. The church building was moved to the new location, and two parish rooms were added.<sup>141</sup>

At McAlester, All Saints Church, led by the Rev. S. H. Williams, took advantage of a unique plan whereby the city of McAlester made a long-term loan to the church at six per cent interest for a building, Gothic style and of native sandstone. Part of the arrangement was that only local talent would be used in any phase of the work on the building. Several other McAlester churches took advantage of the same offer.<sup>142</sup>

St. Philip's Church, Ardmore, rapidly becoming one of the state's leading congregations, subscribed \$25,000 and began work on a \$40,000 structure in 1927.<sup>143</sup> A feature of the improvements at Pawhuska was the raising of more than \$1,000 among Indian communicants.<sup>144</sup> Pauls Valley, with only twelve members, outdid many of its larger sister churches by raising \$2,000, to which the Bishop added \$1,000 for the rebuilding of the old church in 1927.<sup>145</sup>

Ironically, as may be detected from the above, activity toward expansion in the District hit a new peak in 1926 and 1927, the same time that it became necessary for Bishop Thurston to resign his post. A statement in the Spirit of Missions included the following:<sup>146</sup>

The character of the work done by Bishop Thurston during the sixteen years of his episcopate, first as Bishop of Eastern Oklahoma and for the last seven years as diocesan of the whole

<sup>141</sup>Journal, Oklahoma, 1925, p. 27.

<sup>142</sup>Spirit of Missions, XCIII (1928), 329.

<sup>143</sup>Ibid.

<sup>144</sup>Ibid.

<sup>145</sup>Ibid.

<sup>146</sup>Ibid.

state, was strikingly shown at the last convocation of the District, held in Oklahoma City, January 20 and 21 [1927]. The outstanding event was the announcement by the Rev. C. L. Widney, rector of Emmanuel Church, Shawnee, that his church relinquishes its missionary appropriation of \$600 and will organize as a self-supporting parish immediately. This resulted in taking stock all around. The churches at McAlester, Enid, Holdenville, El Reno and Pawhuska are looking forward to relinquishing missionary aid at the next Convocation, one year hence, and the church at Sapulpa soon thereafter. The past year has been one of great material progress. . . .

The District is looking forward to diocesan organization not later than 1931--and it expects to begin its diocesan career with at least fifteen self-supporting parishes.

Many bishops have been confronted with the decision as to whether to continue in the office to which they have pledged themselves for life or at least until retirement age when there became such; or to step aside, because of broken health, in favor of a more robust person who could probably do a better job under the circumstances. Bishop Thurston began having serious health trouble in 1925; in the spring of 1926 it was discovered that he was suffering from the effects of a badly-impaired heart.<sup>147</sup> At the advice of physicians, he took a six months' rest; his condition did not improve satisfactorily. He possibly could have remained at his post, with his life in jeopardy and his activity curtailed; but his decision was to resign and to remove himself entirely from the Oklahoma picture. He was to spend the remaining years (fifteen) of his life, with Mrs. Thurston, as a resident of California.<sup>148</sup>

Selected to serve as "acting bishop" until a new leader was selected by the House of Bishops was Bishop Thurston's good friend, Eugene

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<sup>147</sup>Ruth Hays, "Biography of Bishop Thurston."

<sup>148</sup>Daily Oklahoman, January 29, 1941.

Cecil Seaman, the bishop of neighboring North Texas, a man whose ability had already been proved.<sup>149</sup>

Eugene Cecil Seaman was born at Galveston, Texas, in 1881, the son of William Henry and Sophia Baldwin Seaman. He earned the Bachelor of Arts and Bachelor of Divinity degrees from the University of the South, Episcopalian institution at Sewanee, Tennessee, completing his educational requirements for the priesthood in 1906. In 1925, the Tennessee seminary awarded him the honorary Doctor of Divinity degree.

The bishop-to-be began his career as priest in 1907 at Temple, Texas, and served as archdeacon of North Texas from 1911 to 1916. He married Miss Henrietta Morgan in 1912; the couple had two children. From 1916 to 1920, he was rector of St. Andrew's Church at Amarillo; from 1920 to 1925 he moved to Gadsden, Alabama, for five years--the only time he spent in the service of the Church outside his native state of Texas with the exception of his work in Oklahoma. In 1925 he was called to be Bishop of North Texas.<sup>150</sup>

Bishop Seaman's role in Oklahoma was to continue the plans which Bishop Thurston had begun; the District seems to have moved ahead through 1926 and a great part of 1927 as if the latter were still at its helm. Highlight of the 1927 Convocation, held in January, was the admission of Shawnee as a parish.<sup>151</sup> The Acting Bishop, in his annual report, had high praise for various departments at work in the District. He worked

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<sup>149</sup>Spirit of Missions, XCIII (1928), 329.

<sup>150</sup>Stowe's Clerical Directory, 1929, p. 260.

<sup>151</sup>Journal, Oklahoma, 1927, p. 17.

actively to promote the organization of a District Young People's organization. The one new note which he injected in Convocation was a warning against "monastic congregationalism" which seemed to him to be making inroads in the Church and in many places appeared to be threatening the authority of bishops. He told delegates of the National Church League, which had been formed to combat any threat to the historic government of the Church; his opinion was that "the difficulty must be met without acrimony and the issue of whether or not the Episcopal Church shall be a constitutional body be faced at the next General Convention in Washington."<sup>152</sup>

Bishop Seaman noted there had been what he believed to be too much pressure upon Bishop Thurston to move with "unwise haste" toward diocesan status. He stated his belief that the Bishop's break in health had been partially caused by this pressure; his advice was to move cautiously.<sup>153</sup>

The surest way for Oklahoma to attain Diocesan strength is to develop cooperation as a district. We are making steady progress, even as you have done for several years past. Let me caution you therefore not to undertake any premature steps that might reverse the present progress into a confused wandering in a field wherein we are not yet prepared to walk.

Bishop Seaman's gentle tactics and tendency toward moderation were much appreciated by Church men and women in the District; the one who appreciated them most of all, perhaps, was Bishop Thurston. The

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<sup>152</sup>Ibid., 22. The Episcopal "monastic congregationalism" remains alive in the Church, being accorded much authority by many persons, particularly in matters of liturgy.

<sup>153</sup>Journal, Oklahoma, 1927, p. 24.

retired leader wrote the following in later years:<sup>154</sup>

And let me say that when the whole situation is known, they will find that Bishop Seaman had a very large part in the building up of the Episcopal Church in Oklahoma. There is no more dangerous time than that in which the Rector or the Bishop is absent, or there is none such. During the long time between my resignation and the coming of the new Bishop, Bishop Seaman kept the Church going wonderfully well.

Bishop Thurston became inactive in March, 1926, and the privilege of "laying on of hands" was turned over, for the greater part of the year, to Bishop Seaman and Bishop Sidney Catlin Partridge of West Missouri.<sup>155</sup> Bishop Seaman spent, according to his own estimate, approximately one-half of his time in the latter part of 1926 and the first nine months of 1927 working in Oklahoma.<sup>156</sup> He gave the following reasons for depriving the District of North Texas of a large portion of the time of its chief pastor: one, Bishop Thurston was a beloved friend whose desires were his own; two, it would be possibly disastrous if Oklahoma had been neglected in this important time of its history; three, the "Church is one," and a bishop "should be ready to do his work anywhere."<sup>157</sup>

In relinquishing charge of the District to its new bishop in 1927, the acting leader from Texas recalled as his outstanding memories the confirming of 270 persons, the consecrating of St. Paul's Cathedral after the latter had become debt-free, and the trips throughout the Dis-

<sup>154</sup>Hays, "Biography of Bishop Thurston."

<sup>155</sup>Bishop Partridge was famed as a former missionary bishop of China and Japan. He died in 1930, aged 73.

<sup>156</sup>Journal, Oklahoma, 1928, p. 38.

<sup>157</sup>Ibid., 39.

trict in the Dodge automobile given him by Oklahomans.<sup>158</sup> He bemoaned the loss of the Rev. John Warren Day, longtime Oklahoma presbyter who had led St. Paul's to successful payment of all debts and then had moved to become Dean of the Cathedral at Topeka, Kansas.<sup>159</sup>

Bishop Seaman proved his worth, particularly, in helping to pave the way for the arrival of the new bishop, Thomas Casady. The Acting Bishop called a special convocation June 30, 1927, informing delegates that their new leader would be consecrated October 2, 1927, and advising them what must be done. The result was that Bishop Casady's first years were perhaps the best the District had yet known.

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<sup>158</sup>Ibid.

<sup>159</sup>Ibid., 40.

## CHAPTER IX

### THE CASADY EPISCOPATE AND DIOCESAN STATUS

Thomas Casady, son of Simon and Sarah Casady, was born in Des Moines, Iowa, in 1881, and attended public schools in Des Moines. He was graduated from the University of Iowa in 1903, and enrolled the same year in theological study at General Theological Seminary, New York City, where he received the Bachelor of Divinity degree in 1906; he was later awarded the degree of Doctor of Systematic Theology by General Seminary in 1927, and the honorary degree of Doctor of Divinity by the University of the South, Sewanee, Tennessee, in 1928.<sup>1</sup>

The man who became Oklahoma's third bishop was ordained to the priesthood in 1907 and began his career at Oelwein, Iowa, where he remained one year. He then moved to noteworthy pastorates at St. Mark's, Des Moines, 1908-12; Ascension, Pueblo, Colorado, 1912-20; and All Saints, Omaha, Nebraska, 1920-27. The House of Bishops had sought a man of vigor and vision; indications that he was such a man were the successes he attained in leading his congregations to sizeable expansion projects in each of his rectorates. Particularly noteworthy in his early career was the erection of Friendship House, a community center, at St.

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<sup>1</sup>Stowe's Clerical Directory, 1929, p. 29.



Mark's Church, Des Moines.<sup>2</sup> A "young" man had been sought, and Bishop Casady was forty-six when he moved to Oklahoma.

Thomas Casady married Frances LeBarron Kesson in 1906. In marked contrast to his predecessor, he was a family man of the first rank. The Casady family included six children, a fact which explained the need for a new Bishop's Residence.

The task assigned to the new chief pastor upon his election was to convert the District of Oklahoma--a giant among missionary districts--into a diocese. For many years one of the most rapidly growing districts in the nation, Oklahoma had also become a leading district in areas such as giving to the Church Program Quota.<sup>3</sup> "On paper," it appeared that the young state was ready to become independent Episcopal territory. Analyzing the situation in 1928, Bishop Casady noted that the combined populations of the ten other missionary districts of the Protestant Episcopal Church totalled less than twice the population of Oklahoma. Oklahoma ranked third among states west of the Mississippi in population, first in density of population.

The following was added:<sup>4</sup>

Add to this its newness, its natural resources, its continuing rapid growth, the small percentage of Church membership, its mixed population, the prevalence of religious bigotry, the political chaos, together with many other factors and it quickly

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<sup>2</sup>Oklahoma Churchman, January, 1928. Information concerning Friendship House obtained from A. S. Hock, who succeeded Casady as rector at Des Moines.

<sup>3</sup>See Chapter VIII.

<sup>4</sup>Convocation Journal (Oklahoma City, 1928), 25. Bishop Casady had been a member of the "evaluation committee" of the National Council, and as such had studied the situation in Oklahoma before he had had any thoughts of becoming Bishop. Interview with Bishop Casady January 10, 1957.

becomes apparent that here is a field for religious adventure and missionary statesmanship worthy of our most enthusiastic endeavors.

Among the difficulties, he admitted, as the fact that scarcely one person in 500 in Oklahoma was a communicant in the Episcopal Church.

There can be little doubt that, in spite of small numbers, Oklahoma's Episcopalians were well on their way to their desired goal of self-support and self-government in 1928; the vigorous leadership of the new bishop would have brought them quickly to that goal had not catastrophic financial conditions emerged.

At his first Convocation at St. Philip's Church, Ardmore, January 25-26, 1928, the Rt. Rev. Mr. Casady was greeted by delegates from eight parishes, which had developed considerable numerical and financial strength; and from nine missions which appeared to be verging upon independent status. Six other missions were making steady improvement in their annual reports; six more presented communicant lists and financial statements which were encouraging. Churches in twenty-one other towns were able to submit reports of fragmentary work only.<sup>5</sup>

Besides the older parishes, Oklahoma City St. Paul's, Muskogee, Tulsa, Bartlesville, and Okmulgee, there were now listed newcomers Ardmore, Shawnee, and Oklahoma City St. John's. Guthrie, McAlester, Pawhuska, El Reno, and Ponca City, which had been listed as parishes at one time or another, were now leaders among the missions--along with Lawton, Chickasha, Sapulpa, and Enid. Weaker missions offering hopes included Stillwater, Norman, Ada, Altus, Holdenville, Muskogee St. Philip's

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<sup>5</sup>Journal, Oklahoma, 1928, reports appended.

(Negro), Bristow, Clinton, Coalgate, Henryetta, Hobart, and Nowata.<sup>6</sup>

Showing very little financially were the following: Atoka, Claremore, Durant, Hartshorne, Hugo, Idabel, Lehigh, Mangum, Miami, Oklahoma City Redeemer, Pauls Valley, Pawnee, Perry, Poteau, Sallisaw, Spiro, Tahlequah, Tulsa Negro mission, Vinita, Wagoner, Weatherford, and Woodward.<sup>7</sup>

Three archdeacons--Franklin Davis, H. B. Smith, and H. B. Morris --were on duty in 1928. A staff of twenty-seven active clergymen had been attained by the addition of eight men in 1927. Three more were soon added. The one veteran of the Brooke era who remained in the District was the Rev. Hugh J. Llwyd, now (1928) in his twenty-fourth year at Muskogee Grace and already having passed his thirtieth year as a member of the Oklahoma clergy force.<sup>8</sup> The District had reached a total of 4282 active communicants and a total of 6588 baptized persons. Forty-seven church buildings, twenty-four rectories, eighteen parish houses, and seven other buildings brought the combined worth of physical facilities to \$1,415,150. Indebtedness against these properties in 1928 totalled \$292,533.38--a figure which probably did not seem alarmingly high before 1929 but which after that fateful year assumed astronomical proportions.<sup>9</sup>

A substantial church building had been completed at Ardmore; continued improvements had been made at Pawhuska and at the Cathedral in

<sup>6</sup>Ibid.

<sup>7</sup>Ibid. Also printed in 1928 issues of Oklahoma Churchman.

<sup>8</sup>Career of Llwyd noted, Journal, Oklahoma, 1942, p. 20.

<sup>9</sup>Convocation Journal, Oklahoma (Oklahoma City, 1930), financial reports appended.

Oklahoma City; El Reno and Chickasha were making plans for new rectories, and Oklahoma City St. John's was looking forward to building a new church. The Bishop could also note visible progress at Henryetta, Durant, Muskogee St. Philip's, Norman, Poteau, Sallisaw, Vinita, Clinton, Woodward, Newkirk, Chelsea, Oklahoma City Redeemer, and other places.<sup>10</sup> It appeared the surge of new building begun early in the twenties had continued after the lull of the mid-twenties and would now go on indefinitely.

The Bishop was the personal beneficiary of a noteworthy act of generosity on the part of the District, which provided him with a new Episcopal Residence and a new automobile shortly after his arrival. Furthermore, he was able to announce that his task had been made easier by the fact that the National Council had ear-marked \$72,000 a year for the three years to come for the District of Oklahoma--an increase of some \$27,000 over what had been received late in the Thurston episcopate. This increase had been granted on the condition that Oklahoma would move toward self-support.<sup>11</sup>

All these factors made the situation in Oklahoma look encouraging to the new bishop, and no one could have faced a big job with more determination. He called Oklahoma "the greatest missionary opportunity and responsibility lying within the boundaries of a single Continental Missionary District." Whether or not the Episcopal Church "occupies its rightful place in that Commonwealth [Oklahoma] is our solemn responsi-

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<sup>10</sup>Journal, Oklahoma, 1928, p. 24.

<sup>11</sup>Journal, Oklahoma, 1928, p. 26.

bility," he concluded. His prediction was that if by 1938 "we have not planted the Church strongly and entrenched it impregnably in every important town and city of the State we shall be too late." He marveled, he said, at how many persons in the state appeared to be seeking exactly what the Episcopal Church had to offer.<sup>12</sup>

In spite of a comparatively easy beginning, Bishop Casady seemed to sense from the start that his job would be one of making dollars stretch as far as possible. Destined to lead the District of Oklahoma through a decade of severe austerity, he announced certain plans in 1928 which may have seemed somewhat harsh to members of missions who had been receiving help from outside the State and who apparently could look forward to continued help in the light of new increased inflow of missionary funds. Bishop Casady told the mission churches of Oklahoma the following:<sup>13</sup>

1. No mission will receive more than \$40 annually per communicant.
2. No mission will receive any help unless it pays its Church Program Quota and its assessment for District expenses.
3. Missions shall receive Holy Communion once each quarter regardless of whether they pay as expected.
4. Missions which remain static can expect a decrease in aid.

The idea of annual assessments for churches within the District, to help meet expenses of the Bishop's Office and other contingencies, was originated by Thomas Casady. It followed the acceptance of assessments by various churches to pay for the Bishop's automobile and to help pay for the new Episcopal Residence. To the Church Program Quota, money given

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<sup>12</sup>Ibid.

<sup>13</sup>Ibid., 29.

by local churches to the national church, was now added the District Operating Assessment.<sup>14</sup>

The year 1928, as might be expected with an energetic bishop, a strong clergy force, and good economic conditions at work, was a good one for the Oklahoma Church. Confirmations were down slightly from the previous year, but the total number of communicants by the end of 1928 was up to 4789, which represented a gain from various sources of more than 500 for the year--by far the largest increase recorded to that date.<sup>15</sup> More than two hundred thousand dollars was spent by local churches and the Bishop's Office--another record.<sup>16</sup>

New churches were completed in 1928 at Durant and Henryetta; the Norman church was remodeled, making King Hall a parish house; Chickasha built a new rectory and St. John's, Oklahoma City, began a new church building. St. Matthew's, Enid, requested and was granted parish status. Archdeacons at work reported progress at Clinton, Hobart, Mangum, Weatherford, Woodward, and Holdenville.<sup>17</sup>

Most encouraging of all was the fact that Oklahoma, for the first time in its history, had what could be called a "full" clergy staff. "We now have as many clergy as the circumstances warrant," said the Bishop. "The stage is set for more effective work. During the coming year we may confidently expect the greatest advance in our thirty-six

<sup>14</sup>Ibid.

<sup>15</sup>Convocation Journal, Oklahoma (Oklahoma City, 1929), statistical reports appended.

<sup>16</sup>Ibid.

<sup>17</sup>Journal, Oklahoma, 1929, p. 44.

years' history."<sup>18</sup>

The new leader had continued his determined approach to the problem of delinquent church obligations at the Convocation of 1929; he had warned delegates that unless they were prompt in meeting their obligations the District might suffer.<sup>19</sup> He had even stated his expectation that, gradually, the District would be sent decreased amounts from national headquarters. He had not prepared himself, however, for what happened in 1929. Not only did hard times strike Oklahoma; a regrettable decision from higher headquarters decreased the amount sent to Oklahoma to \$62,500, a decrease of almost a thousand dollars a month.<sup>20</sup> This threw District plans into turmoil. Bishop Casady, who was often outspoken in his criticism of his own Church, angrily condemned the national policy of determining size of missionary allotments not according to need but according to expected receipts from donors. "Pay as you go," was the plan adopted by the General Convention of 1929; to Bishop Casady this meant that "the man who loves money" had dictated the plans of the Church.<sup>21</sup> This "pay as you go" idea, which was to apply ever greater pressure on Oklahomans to become self-supporting, was to make the problem for years to come almost entirely an economic one. The Bishop had hoped to be able to place clergy, paid by outside funds, into strategic positions where he believed new communicants would soon in-

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<sup>18</sup>Journal, Oklahoma, 1929, p. 21.

<sup>19</sup>Convocation Journal, Oklahoma (Oklahoma City, 1930), 17.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

crease local ability to pay. His struggle, it developed, was to try to maintain work where it was in the face of drastically reduced income.

The economic depression did not come soon enough in 1929 to halt the construction of new buildings at Miami, Mangum, and Muskogee St. Philip's churches. A lot was bought at Cushing, and negotiations were underway for lots at Duncan and in west Tulsa. Some bad reports were at hand from Chelsea, Pauls Valley, Purcell, Poteau, Sallisaw, Seminole, and Sulphur, where it looked as if local congregations were about to give up. New encouragement was present at Ada, Eufaula, and McAlester, on the other hand, and although it was apparent worse times were ahead the picture early in 1930 was not dark.<sup>22</sup>

"Conditions at present," said visiting speaker (the Very Rev.) E. B. Woodruff<sup>23</sup> to the Convocation of Oklahoma in January, 1931, "should make us as heroic as the early Christians." He was referring, of course, to economic conditions resulting from the abysmal economic slump throughout the nation and world. The heroism which circulated in the veins of the Rt. Rev. Thomas Casady responded to the dark times in a surprising way, probably not well understood by the people of the District. The harder it was to find money, the larger became the amounts Bishop Casady discussed and asked for.

In 1930 a dream of his--that of erecting a great Cathedral for Oklahoma--was fueled by the availability, due to dropping prices, of an

<sup>22</sup>Journal, Oklahoma, 1930, p. 28.

<sup>23</sup>Convocation Journal, Oklahoma (Oklahoma City, 1931), 14. Dean Woodruff was Dean of Calvary Cathedral, Sioux Falls, South Dakota, and was also "associate secretary of the Field Department of the National Council."



excellent piece of Oklahoma City property at a reasonable price. To startled Episcopalians, many of whom had wondered how their church was to survive, came the announcement that the Bishop had expended ten thousand dollars of the funds at his command for a down payment on forty acres of land, which would in all likelihood not be used for many years to come.<sup>24</sup> Besides the acquisition of the land, the chief pastor of the District spoke of the time when Oklahomans would spend a million dollars, perhaps two million, on an unparalleled Cathedral building project. Here is the form in which the vision took on words:<sup>25</sup>

We have made a start toward a great Cathedral for the Southwest, because a start was possible and indicated. But a beginning in no way commits us to any further steps until the time for taking them has clearly arrived. This Cathedral is not to

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<sup>24</sup>The land contracted for by Bishop Casady was near the intersection of Grand Boulevard and Northeast 63rd street in Oklahoma City, a forty-acre tract less than a mile east from the later site (1955) of All Souls Episcopal Church. Although plans for the actual erection of the Cathedral never got past the talking stage, Bishop Casady had elaborate drawings made by architect O. H. Murray of New York City. The proposed Cathedral was to be on a comparable scale, in size, to later huge church buildings constructed by other denominations in Oklahoma City after World War II. None of the later buildings, however, approaches what Bishop Casady envisioned in elaborateness. A complete description, with drawings, can be found in the *Oklahoma Churchman*, May, 1931.

Cathedrals, from which missionary priests have travelled into new fields, have played important roles in several missionary areas of the Episcopal Church. Manross, *History*, 323ff. This was the type of role foreseen by Bishop Casady. Two annual "cathedral dinners" were held without attempts to raise funds; the money-raising aspect of the project was dropped when the attempts at endowment fund-raising were stepped up two years later. The down payment on the "Cathedral" land, made from funds which remained from an All Saints Hospital legacy, was the only payment ever made. The land was lost by forfeiture. Indirectly related to the Cathedral project is Casady School, which was begun in 1947. Interview with Thomas Casady January 10, 1957.

<sup>25</sup>Convocation Journal, Oklahoma (Oklahoma City, 1931), 24.

be looked upon as a preposterous and visionary enterprise in building, but as a spiritual service to humanity and as a witness to our faith in Christ as the only possible center about Whom humanity can gather with any hope of unity and constructive progress. It is a task undertaken for the Glory of God, for the inspiration of individual and community life through many future generations. To think of it as a denominational scheme instead of a deeply spiritual expression of Christian Faith and Idealism, is to miss its whole meaning. Questions of time, cost and organization for material accomplishment are utterly unimportant at this time. This is the hour for vision, for apprehending a glorious ideal, for embracing in its fullest and widest implications the great purposes of the Christian religion.

The announcement of the Cathedral plans amounted to sensational publicity in state newspapers. Bishop Casady once noted, ruefully, that he had been called a "great Oklahoma booster" and other similar titles for his far-reaching idea.<sup>26</sup>

The process of "tightening-up" on District expenses had not begun by the end of 1930. New buildings had been completed or begun during the year at Mangum, Miami, Eufaula, Cushing, Muskogee (St. Philip's), Tulsa (St. Thomas'). New lots had been purchased in four of these places. Duncan was heralded as the next spot for concentrated work; and plans were announced for a "Northwest Associated Mission" which would serve the Woodward-Alva-Guymon area.<sup>27</sup> The happiest fact present was that thirty-two clergymen were at work and had helped bring 358 persons to Confirmation.<sup>28</sup> Directly in the face of discouraging financial prospects was the fact that the Church was growing--gaining a bit more each year in members. It was reasonable to expect the growth not only to continue,

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<sup>26</sup>Oklahoma Churchman, February, 1931. Daily Oklahoman, May 17, 1931.

<sup>27</sup>Journal, Oklahoma, 1931, p. 27.

<sup>28</sup>Ibid., statistics appended.

but also to increase its rate.

It appears obvious that Bishop Casady, mindful of the fact that the Episcopal Church in Oklahoma was becoming similar to the Episcopal Church in other portions of the country in that it was finding persons of wealth in its midst, wanted to do something to inspire some of those persons to make sizeable gifts to the Church. The Cathedral project might possibly have served such a purpose; in 1932 he introduced a new plan which was every bit as elaborate.

Oklahoma wanted to be a diocese, everyone agreed. What would it take to put the District on a self-supporting basis? To continue with the staff and work underway in 1932, the state must be assured the \$60-62,500 income it was receiving from the National Council, or its equivalent. That the Council would sooner or later quit pouring money into Oklahoma was inevitable. The sixty thousand dollars was equivalent to interest income from more than a million dollars. By far the most satisfactory answer to the problems of the future for Oklahoma lay in the raising of at least a million dollars for an endowment fund for the diocese-to-be!<sup>29</sup>

The million-dollar endowment plan came in the same year when it was the duty of the Trustees of Church Property to announce that only \$822.69 had been received for endowment purposes in the year just passed. It was also reported to District Convocation that local every-member canvasses had been failures in many places and that there were "serious

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<sup>29</sup>Convocation Journal, Oklahoma (Oklahoma City, 1932), 26. Oklahoma Churchman, February, 1932.

deficits" in the matter of payment of assessments and pledges to the Church Program Quota. Aside from the Bishop's address, the theme of the 1932 meeting might have been "Where is the money for this year's budget coming from?" Slashes were made in the 1932 expenditures in several areas.<sup>30</sup>

Nevertheless, the Bishop had logic on his side. Oklahoma was now leading practically all other states in the Union in proportionate growth of the Episcopal Church. Much wealth was present, but very little was being given to the Church. The average per capita giving in Oklahoma was well below the figure which had been announced as the national average.<sup>31</sup>

The biggest blight upon the condition of the District was the amount of debts plaguing various congregations which otherwise might have been contributing much to the wealth of their sister churches. If Oklahoma were to become a diocese, it would be necessary for the stronger churches to contribute from their surpluses at least a large part of what it would take to keep small missions in operation. The smaller churches could do their part by paying their own way; but it would be the larger, wealthier parishes which would provide most of the money. By far the largest and wealthiest was Tulsa Trinity; it was perhaps fitting but nevertheless a very unhappy fact that Trinity still owed, in 1933, more than a quarter of a million dollars on its building.<sup>32</sup> The debt,

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<sup>30</sup>Journal, Oklahoma, 1932, p. 46.

<sup>31</sup>Oklahoma Churchman, February, 1932.

<sup>32</sup>Convocation Journal, Oklahoma (Oklahoma City, 1933).

for a fact, was now larger than some estimates of the worth of the church plant.<sup>33</sup> That Trinity was having other troubles brought about by the depression is evidenced by the fact that the number of communicants in Oklahoma's largest Episcopal Church had dropped from 1300 in 1930 to 1000 in 1933.<sup>34</sup> Had the people of Tulsa been able to pull themselves out from under their indebtedness before the depression struck, hard times for the entire District would have been less acute.

A factor which might have marred the Bishop's optimism began to show regularly in 1932, continuing in later reports. In spite of a constant flow of new members into the Episcopal Church, the total number of communicants in the state was not much more than holding its own. From 1931 to 1935, a total of 1849 persons was confirmed in Oklahoma. But the total number of communicants in the same period increased by only 338.<sup>35</sup>

Other parishes suffered as greatly as Tulsa in proportion to size. Ardmore still owed more than \$30,000 in 1933; Oklahoma City St. John's, trying to maintain parish status, owed more than \$25,000--approximately the same amount as the appraised value of the St. John's plant. Muskogee Grace had a \$9,000 debt to contend with; among the missions El Reno, Holdenville, McAlester, Miami, Ponca City, Sapulpa, and Shawnee were too busy paying what they owed to be able to expend addi-

<sup>33</sup>Journal, Oklahoma, 1933, appended report.

<sup>34</sup>Journal, Oklahoma, 1931 and 1933, appended reports. The loss in membership can be attributed to loss in population and a cutting-off of members who had ceased their activity.

<sup>35</sup>Journal, Oklahoma, 1931 and 1935, appended reports.

tional effort and money which would be required for them to become self-supporting.<sup>36</sup>

Bound to suffer in debt-burdened situations, also in situations where making ends meet was difficult, were the Church Program Quota, first of all; and secondly the District funds for operating expenses and for missions work and the clergy pension fund. All of these expenditures were made only after local expenses had been met by local congregations; this meant failure in various instances.

The Convocation of 1934 and the year 1934 are both outstanding in the history of the Episcopal Church in Oklahoma and are worthy of special attention. Before turning to that critical year, however, one can know the story better if he turns back and looks at the manner in which Bishop Casady dealt with problems which he had, in varying degrees, in common with his predecessors in the Bishop's Office.

As has been said before, after 1931 the problems were all one--finances. Prior to that time such inherited situations as King Hall, Indian work, Negro work, archdeacons, clergy acquisition, personal health, distribution of funds, and High versus Low Church were Bishop Casady's just as they had been Bishop Brooke's and Bishop Thurston's. The hospital at McAlester and Whirlwind Mission were things of the past, although Episcopal clergy were occasionally receiving medical attention at Albert Pike Hospital (successor to All Saints) and the old building at

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<sup>36</sup>Journal, Oklahoma, 1933, p. 20.

Whirlwind still stood.<sup>37</sup>

King Hall was renovated in 1929. Instead of continuing the expenditure for a hostess and other involvements of a girls' dormitory (for mostly non-Episcopalian girls), the decision was made to convert the Hall into a "district parish house," designed primarily to serve St. John's Church at Norman and the students at the University. Dr. John M. Evans, a former Unitarian recently become Episcopalian, was ordained in 1929 and placed in charge of the work at Norman. Facilities of the college center were not as yet deemed adequate, the Church building being quite small; but it was a great improvement. Norman, called the state's greatest opportunity for missionary work by each of the successive bishops, had new life.<sup>38</sup>

The Norman church had, year after year, produced more new Episcopalians in proportion to its size than had any other Episcopal Church in Oklahoma. Each of the several very active priests who had worked at Norman had been able to bring dozens of college students into new Church affiliation. The "little church on the corner," as Norman people called their place of worship, seemed to have its attraction for University students. The number of adult baptisms at Norman far exceeded the rest of the District in proportion to the size of the local congregation, since so many of the young men and women who came to the Church had entered college without the "baptism with water" necessary before Confirmation.

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<sup>37</sup>Journal, Oklahoma, 1932, p. 40. Oklahoma Churchman, November, 1930. Among the clergymen receiving aid from Albert Pike Hospital was Isaac Parkin, who died at the hospital in September, 1930, several months after being injured in an automobile accident.

<sup>38</sup>See Chapters VI and VIII.

When Bishop Casady took office, Norman had only sixty communicating members. The number of confirmations had equalled that figure every few years. The demands for local facilities were far greater than the people at Norman were able to provide. Bishops Brooke and Thurston had sought far and wide for money for Norman; the Rev. Vincent Collyer Griffith and others had done the same.<sup>39</sup> The 1929 solution of the situation, discontinuing King Hall as a girls' dormitory, was helpful.

Oklahoma's third Bishop, like his predecessors, hoped to do work among the Indians which might perpetuate good starts made among the Cheyennes and Arapahoes and at Chilocco Indian School. Within a very few years, however, he realized the perplexity of the Indian situation and sympathized with previous bishops in their failure to sustain the work. By the time cuts in National Council appropriations and local income had taken effect, the Indian work had moved far into the background.

Work among the Negro populations in Oklahoma City, Tulsa, and Muskogee was carried on successfully for several years by clergymen who were present when Bishop Casady came. The number of communicants present is much more impressive than the amounts donated to the Church by those communicants. By 1933 Muskogee had eighty-four communicants; Tulsa had fifty-seven, and Oklahoma City had thirty-six.<sup>40</sup> Serving Oklahoma City

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<sup>39</sup>See Chapters VI and VIII. The January, 1925 issue of the Oklahoma Churchman contains an artist's conception and a long discussion of proposed buildings for Norman. The March, 1930 issue and many others contain stories about activities at Norman. Statistics and comments from the Bishop's Address and committee reports contained in each Convocation Journal tell of Episcopal work in the University town.

<sup>40</sup>Convocation Journal, 1933, reports appended.



from 1915 to 1932 was Augustus C. Roker; at Muskogee, serving also Tulsa, was H. C. Banks from 1927 to 1933. Both men were dependent almost entirely upon the Bishop's Office for remuneration. After 1932, clergy service for Negro communicants was less stable because of economic conditions. For a few years, however, all three of the Oklahoma missions had clergymen: the Rev. Shirley Guilroy Sanchez was in Tulsa from 1932 to 1935; James N. Stratton served in Muskogee and Tulsa from 1933 until his untimely death in 1934; Joelzie Howard Thompson arrived in Muskogee and Tulsa in 1933 and Julian Freeman Dozier began work in Oklahoma City in 1934.<sup>41</sup>

When the Casady episcopate began, three archdeacons were at work as mentioned previously--Davis, Morris, and Smith.<sup>42</sup> Supported as they were almost entirely by funds from the Bishop's Office and creating extra expense because of great distances travelled, the archdeaconries inevitably would be among the first victims of "paring down" processes when bad times hit. Priests with ability such as these men were very much in demand in parishes--a prime difficulty always had been in getting effective clergymen to stay on the difficult job. In 1928, Davis left the District.<sup>43</sup> In 1933, Henry Brownlee Smith went to Shawnee to become vicar.<sup>44</sup> By 1934, only Herbert Brooke Morris, Oklahoma's first "native son" priest, remained as archdeacon. Morris moved to parish

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<sup>41</sup>Journal, Oklahoma, 1932, 1933, 1934, 1935, clergy lists. Stratton died suddenly at the age of twenty-nine.

<sup>42</sup>Journal, Oklahoma, 1928, p. 8.

<sup>43</sup>Journal, Oklahoma, 1929, p. 7.

<sup>44</sup>Journal, Oklahoma, 1934, p. 7.

work at McAlester that year after having served some twenty-four churches as archdeacon.<sup>45</sup>

Henry Brownlee Smith was in Oklahoma from 1919 to 1938. He is listed as having been in charge, at one time or another, of twenty-seven different Oklahoma churches.<sup>46</sup> Franklin Davis, in Oklahoma from 1917 to 1928, may have served more places than either of these, because he did the work of archdeacon in both eastern and western Oklahoma.<sup>47</sup> His replacement in 1929 was Leroy Doud, who served until his retirement in 1934.<sup>48</sup>

Archdeacon Morris made as determined an effort as has ever been made, probably, on behalf of the "scattered members"--those persons who were Episcopalians but who did not live near an Episcopal church. As chairman of the committee on rural work, he tried hard to "make every square inch of the state of Oklahoma the responsibility of some clergyman." With the passing of the office of archdeacon in 1934, this project became well-nigh impossible.<sup>49</sup> The Rev. James Newham MacKenzie was given the arduous task of "General Missionary" for the entire state in 1934; he moved to St. John's Church in Oklahoma City in 1936, and the era of the archdeacon-general missionary was at an end.<sup>50</sup>

<sup>45</sup>Convocation Journal, Oklahoma (Oklahoma City, 1935), 7.

<sup>46</sup>Convocation Journal, various years.

<sup>47</sup>Journal, Oklahoma, 1929, p. 8.

<sup>48</sup>Journal, Oklahoma, 1934, p. 7.

<sup>49</sup>Journal, Oklahoma, 1935, p. 7.

<sup>50</sup>Oklahoma Churchman, October, 1934. Bishop Casady said, "Like the Dodo and the Dinosaur they (archdeacons) are extinct."

Bishop Casady suffered, at first, neither from Bishop Brooke's inability to pay acceptable salaries nor Bishop Thurston's inability to find enough men because of a nation-wide clergy shortage. But from the time he took office he found many of his hours would be spent either in helping solve clergy problems or in looking for new men to fill posts usually vacated because of financial failures. Shortly after his arrival in Oklahoma City, the Bishop was called to Enid to do what he could in a situation which involved the death of the wife of an Episcopal clergyman under questionable circumstances. The priest and his wife's nurse were charged jointly with murder, but charges were dropped against the clergyman after some sensational publicity.<sup>51</sup>

By 1934, only eight clergymen were present who had been in Oklahoma in 1927. They were the veteran Hugh J. Llwyd, Muskogee; the Rev. Horace Edward Toothaker, Holdenville; the Rev. Alvin S. Hock, Stillwater; the Rev. Eric Montizambert, Oklahoma City; the aged James J. H. Reedy, who did yeoman work among Indians earlier and completed his long career at Tulsa as curate at Trinity Parish; and the Very Rev. James Mills, who arrived in 1927 to serve eighteen fruitful years as Dean of St. Paul's Cathedral, Oklahoma City.<sup>52</sup>

Other clergy came and went during the pre-depression and early depression years as follows:

1927: Received, Thomas Mabley, John C. Donnell, Charles Bailey, Allen Moore, Samuel L. Hagan, William G. Marriott, Herbert C. Banks.

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<sup>51</sup>Interview with Bishop Casady, November 1, 1955.

<sup>52</sup>Journal, Oklahoma, 1934, p. 7.

Lost, John Warren Day, Willis M. Cleaveland (died), Bernard N. Lovgren, George St. G. Tyner.<sup>53</sup>

1928: Received, Newton Charles Smith, Harry Lee Virden, James Newham Mackenzie, Frank Joseph Stangel, Keppel Wigmore Hill, Robert M. Botting. Lost, Bailey, Donnell, John A. Gardner, T. G. C. McCalla, Frederic W. Sandford.<sup>54</sup>

1929: Received, William Theodotus Capers Jr., Leroy W. Doud, James G. Ward, Joseph Dobbins, Edward H. Eckel Jr.; lost, A. E. Saunders, Allen Moore, S. H. Williams, and Dobbins.<sup>55</sup>

1930: Received, Leonard Stanley Jeffery, Charles Perren Drew, Joseph Clarke Jamison (for second time), Marius J. Lindloff, Thomas Montserrat Melrose, Harry Malcolm Kellam, Samuel U. J. Peard, Fessendon Arenberg Nichols, Dean Royster Edwards, James Ellsworth Stratton. Lost, C. L. Widney, Samuel L. Hagan, Newton Charles Smith. This year was also marked by the death of Isaac Parkin, the veteran of many years' service in southern Oklahoma.<sup>56</sup>

1931: Received, Edwin A. Morton and George H. Quarterman. Lost, W. L. Witmer, Paul Reese, Harry Lee Virden, W. T. Capers Jr., J. G. Ward, J. C. Jamison.<sup>57</sup>

1932: Received, P. M. Casady, Frederick A. Croft, Harry Lee

<sup>53</sup>Journal, Oklahoma, 1928, p. 8.

<sup>54</sup>Journal, Oklahoma, 1929, p. 7.

<sup>55</sup>Journal, Oklahoma, 1930, p. 6.

<sup>56</sup>Journal, Oklahoma, 1931, p. 8.

<sup>57</sup>Journal, Oklahoma, 1932, p. 7.

Virden (second time), Shirley G. Sanchez. Lost, Walter Lee Loflin (died), James E. Stratton (died).<sup>58</sup>

1933: Received, Robert Martin Allen, John Arthur Klein, Jay Scott Budlong (second time), Louis Denninghoff, Claude Enoch Sayre, Quentin Ferguson, Joelzie Howard Thompson; lost, H. B. Smith, F. J. Stangel (died), H. L. Virden.<sup>59</sup>

A clue, perhaps, to the steady loss of clergymen is a statement to the Convocation in 1934 by the Bishop, seconded by other District officials, that "adjustments of attitude" on the part of many Oklahoma churches regarding the Clergy Pension Fund must take place before desirable congregation-clergy relationships could be assured.<sup>60</sup>

Bishop Francis Key Brooke had dragged himself through the last decade of his work a desperately ill man; Bishop Theodore Payne Thurston had deemed it wise to give up the high calling rather than continue with bad health which would not only bring him to a premature death but also cause the District to suffer; Bishop Thomas Casady soon learned that the job of Bishop in Oklahoma is a destroyer of a man's health if not a man-killer. In 1931, the year when so many plans started going awry, the Bishop's health collapsed and he was out of action for several weeks. His own health and that of Mrs. Casady were to become persistent problems.<sup>61</sup>

<sup>58</sup>Journal, Oklahoma, 1933, p. 3.

<sup>59</sup>Journal, Oklahoma, 1934, p. 8.

<sup>60</sup>Journal, Oklahoma, 1934, p. 15.

<sup>61</sup>Interview with Bishop Casady, November 1, 1955. Mrs. Casady's loss of health and eventual death occurred a decade later.

Bishop Thurston had advocated, toward the end of his episcopate, a rearrangement in the expenditure of missionary funds. This he had done partially because of the insistence of National Council officers. He was, however, unable to put across the idea of curtailing work at certain stations which had been unprofitable and putting the money saved into new stations. From the start, the Casady policy was, as has already been stated, to put money into only those stations which met their obligations and which showed hopes of future betterment. Old missions such as those at Pauls Valley, Purcell, and Sulphur were closed as a result. Others, such as Altus, Ada, Claremore, Clinton, Durant, Eufaula, Henryetta, Mangum, Sapulpa, Vinita, Wagoner, Weatherford, and Woodward, responded well to the challenge and new help.<sup>62</sup>

The nation-wide disagreement concerning churchmanship gave way to more pressing matters during the 1930's. Bishop Casady, a pronounced "Low Churchman" in matters of ritual but somewhat "High" theologically, did not become involved in the controversy at any time early in his episcopate. The old missionary policy of stressing liberality and flexibility in form of service was still in effect in Oklahoma, however.<sup>63</sup>

If one is to look for encouragement regarding the District in 1932 and 1933 he must consider the number of persons confirmed--an amount which would eventually mean much to the Church but which did not seem to help much in immediate financial affairs. Four hundred and twelve persons became Episcopalians in 1932, and 519 were confirmed in 1933.<sup>64</sup>

<sup>62</sup>Journal, Oklahoma, 1932 to 1936.

<sup>63</sup>Interview with Bishop Casady, November 1, 1955.

<sup>64</sup>Journal, Oklahoma, 1933, 1934, appended reports.

Beyond this, the facts that many clergymen were doing work beyond the normal call of duty, many laymen were taking the Church with new seriousness, and several dozen persons had responded with pledges to bring the Endowment Fund to a potential of almost \$40,000 were the principal bright spots in the path to diocesan status. New mission churches were established at Cleveland and Weatherford in 1929, Cushing in 1930, and Tulsa St. Thomas (Negro) and Oklahoma City St. James, 1933.<sup>65</sup>

Just how serious the situation at the end of 1933 was can be told by studying reports to the Convocation of 1934. Twenty-five churches were delinquent in Assessment payments, owing \$3,232.76; twenty-four churches had failed to pay to the extent of more than \$6,000 in the Church Program Quota. The most serious feature was that every parish in the state except Ardmore was delinquent in one or both of these areas which involved giving beyond local expenses. It was the great good fortune of the District that St. Paul's Cathedral had long been out of debt and was able to make sizeable contributions. Tulsa Trinity, involved in its mighty task of meeting a comparatively huge debt requirement, was nevertheless able to make partial contributions to outside work.<sup>66</sup>

To a group of delegates conscious of the above problems was handed the information in January, 1934, that in 1935 a further reduction, totalling \$21,000, would be made in the annual appropriation to Oklahoma

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<sup>65</sup>Unpublished minutes of special District clergy meeting held in Oklahoma City January 5, 1933. St. James Church, in Capitol Hill, Oklahoma City, had its first meetings in 1931. It was not organized as a mission, however, until 1933.

<sup>66</sup>Journal, Oklahoma, 1934, reports appended.

from the National Council.<sup>67</sup> Fate seemed to be forcing national headquarters to say to the District of Oklahoma, "Become a diocese or else!"

The laity of Oklahoma had become increasingly aware of the difficulties under which the Bishop was operating. More of them each year had been placed on various committees; a great increase in lay attendance at Convocation had taken place since 1928. Perhaps typical of the spirit of many of the laymen who attended the Convocation of 1934 was that of publisher John Hinkel of Stillwater. When it was announced that the Oklahoma Churchman could not be published the ensuing year because of absence of funds for the purpose, Hinkel volunteered to produce the District paper free of charge.<sup>68</sup>

The epochal event in 1934 insofar as Oklahoma is concerned, however, was the formation of the District Chapter, primarily a lay group, which was later to merge back into the Bishop and Council but which would continue to exert an expanded lay influence upon district or diocesan affairs.<sup>69</sup> During the 'thirties the new group began to participate heartily in the work and worry which had previously been the lot of the Bishop and a small group of clergy, with perhaps a few laymen added.

The Rev. Hugh Llwyd, reporting for the Committee on Canons, submitted a new "Canon XV" for the Constitution and Canons of the District. The old canon had specified a Finance Committee consisting of two clergymen and three laymen and the District Treasurer. The new plan was to

<sup>67</sup>Journal, Oklahoma, 1934, p. 13.

<sup>68</sup>Ibid., 14.

<sup>69</sup>Ibid. See Chapter VIII.



create a District Chapter which would consist of five clergy and five laymen appointed by the Bishop, all of whom would serve along with the Treasurer as members of the Chapter.

The duties of the Chapter would be as follows:

1-To appoint a finance committee for purposes of submitting budgetary statements.

2-To determine assessments upon each parish and mission in the District, based upon needs and ability to pay.

3-To notify churches of their responsibilities.

4-To serve as a cabinet for the Bishop in all matters except those which came under the purview of the Trustees of Church Property.

5-To raise money for the Endowment Fund and other needs.<sup>70</sup>

The deciding, carrying out, and financing of District policy, the path to diocesan status, and many of the other problems borne previously to too great an extent by the Bishop, were now placed squarely upon the shoulders of the lay leaders. The episcopal side of the system having run into difficulty, the congregational element of the Episcopal Church was called upon for gravely-needed assistance. It proved, perhaps, to be the salvation of the District and future Diocese.

Members of the first District Chapter, some elected and some appointed, were the following: The Rev. E. H. Eckel Jr., Tulsa; the Ven. H. B. Morris, Clinton and Oklahoma City; the Very Rev. James Mills, Oklahoma City; the Rev. Harry M. Kellam, Pawhuska; A. D. Cochran, Okmulgee; Bruce McClelland Jr., Oklahoma City; James B. Diggs, Tulsa; Dr. J.

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<sup>70</sup>Journal, Oklahoma, 1934, p. 17. Oklahoma Churchman, February, 1934, and succeeding issues.

E. Kalb, Altus; Col. J. H. Batchelor, Guthrie; Frank Norris, Ada; C. W. Tomlinson, Ardmore; E. M. Johnson, Henryetta; William S. Warner, Muskogee; F. G. Gartung, Miami; Alex McCoy, Ponca City; O. A. Jennings, Oklahoma City; E. T. Noble, Okmulgee; Justice Fletcher Riley, Lawton and Oklahoma City; and G. B. Johnson, Norman.<sup>71</sup>

Louis W. Pratt, Tulsa, prominent in many of the District meetings of the depression decade, presented the following motion which was passed and placed into effect in 1934:<sup>72</sup>

Resolved that it is the sense and earnest desire of the Convocation that the District Chapter (to which has been committed the task of raising the District Endowment, to yield an income to offset the withdrawal of support from the National Council, and in view of the reduction of \$21,000 in the appropriation from the National Council to this District for the year 1935, hitherto applied to the payment of salaries of clergy in this Missionary District) obtain pledges specifically applicable to any deficit between the income available for 1935 from the \$21,000 required for 1935, to the end that there be no reduction in the clergy of the District nor of their salaries in 1935.

In fewer words, the Chapter was asked to obtain pledges to make up for the losses due to a decrease in receipts from outside the District. The Bishop recognized the year to come as one which would do much to determine the future of the work in Oklahoma. He said the following:<sup>73</sup>

Our present crisis is a financial one. The impending dangers to the Church's work in this District can only be averted by largely increased financial support. This Convocation and the Every Member Canvass of next fall will determine whether the Church in Oklahoma will go forward or backward.

<sup>71</sup>Oklahoma Churchman, February, 1934.

<sup>72</sup>Journal, Oklahoma, 1934, p. 19.

<sup>73</sup>Ibid.

He reminded delegates that they were working not merely for the Church in Oklahoma, but for the Church everywhere.

The number of communicants in the state had now exceeded the 6,000 mark. A total of approximately \$150,000 appeared necessary each year for self-support; Oklahomans had given approximately \$100,000 a year to the Church in the past. Bishop Casady envisaged the twofold task of meeting annual expenses as they might arise and amassing a large enough Endowment Fund to guarantee from income derived the meeting of District or Diocesan expenses. Members of the District Chapter, aware of a large loss of income for 1935, concentrated during the year 1934 upon the necessity of paying clergy salaries for the year to come.<sup>74</sup>

The Chapter, with twenty-two members, met three times during the year; average attendance was nineteen. Carefully-assigned assessments and quotas were presented to various churches, the result being that the large deficits of the previous year were more than cut in half.<sup>75</sup>

The Convocation of 1935 was told that a total of \$34,311 was needed by the District Office for clergy salaries. Of that amount the National Council would provide \$11,812; increased local support pledged among the churches amounted to \$15,485; the remainder, \$7,193, was assigned to the Churches as their "District Missions Assessment."<sup>76</sup>

A combination of the money raised in the District and money

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<sup>74</sup>Journal, Oklahoma, 1935, p. 14.

<sup>75</sup>Ibid.

<sup>76</sup>Convocation Journal, Oklahoma (Oklahoma City, 1936), 25.

saved by decreasing the number of clergy and decreasing clergy salaries enabled the District to survive the year 1935 without incurring debt. A total of \$4,954.83 paid on assessments was added to a balance on hand of \$2,988.65 and \$9,587.80 received from Mission Assessments and Endowment Fund receipts to slightly more than meet the \$17,704.90 expended for District Office expenses and mission clergy salaries.<sup>77</sup>

Continued growth in numbers--440 confirmations in 1935--and happy progress in several local areas were encouraging in spite of the fact that the District was confronted with further cuts in outside income by 1937. St. Luke's, Ada, became fully self-supporting late in 1935 and applied for parish status at the Convocation of 1936.<sup>78</sup> Ponca City Grace Church, which had been a parish in the nineteen-twenties, regained that status at the 1937 Convocation.<sup>79</sup> Enid, dropped from parish status temporarily, and Chickasha were both self-supporting in 1935, though dividing their clergy with other stations. A new building was begun and completed at Duncan in 1935.<sup>80</sup>

Equally encouraging was the fact that, by 1935, churches such as Tulsa Trinity, Ardmore, Oklahoma City Redeemer and St. John's, and Shawnee were successfully warring against large debts which had hindered

<sup>77</sup>Journal, Oklahoma, 1936, p. 30.

<sup>78</sup>Journal, Oklahoma, 1936, p. 16. Signing the petition were T. B. Blake, R. L. Moore, F. C. Norris, Louis George, W. B. Johnson, and J. H. Shackelford.

<sup>79</sup>Convocation Journal, Oklahoma (Oklahoma City, 1937), 17. Signing the petition were T. D. Harris, L. T. Cramer, Lewis J. McCoy, J. F. Drake, J. C. Wagner, Alex W. McCoy, George England, and Smith Wolfe.

<sup>80</sup>The Bishop's Bulletin, March, 1935, pages not numbered.

their participation in District-wide development.<sup>81</sup>

The much prayed-for large contributions for the District Endowment Fund failed altogether to materialize. Dean Mills, reporting for the District Chapter in January, 1936, stated that only eleven churches had fully accepted proposed amounts for the Endowment. He added the following:<sup>82</sup>

In our judgment the only sure solution to our financial problem is in the building up of the Endowment Foundation. Until that Foundation is substantially completed, we cannot escape heavy assessments, and the imperative need of more sacrificial giving.

The situation today calls for a speeding-up in our contributions to the Endowment Foundation, plus a readiness to accept heavier obligations, for a limited time, under the head of District Missions Assessment.

If our clergy and people are unable or unwilling to do this, the Church of Oklahoma is faced with the tragedy of closing of missions, a further reduction in the number of clergy, and the reduction of the salaries of those who remain to a starvation level.

Dean Mills' opinion that Endowment for expenses of the central office was a necessity for diocesan or successful district operation was voiced many years early by Francis Key Brooke when he first founded the Trustees for Church Property.<sup>83</sup> Bishop Thurston had attempted to raise funds for the same purpose. Thomas Casady never stopped trying to convince the right persons that a guaranteed income was an essential for the Episcopal Church in Oklahoma. Perhaps they were all mistaken, because the Church moved ahead with very little interest money being received from Endowment investments--a peak was reached in 1937 when the

<sup>81</sup>Journal, Oklahoma, 1936, reports appended.

<sup>82</sup>Ibid., 35.

<sup>83</sup>Journal, Oklahoma, 1915, p. 1.

Bishop announced he had \$100,000 "on hand or pledged." The alternative, which went into full effect in 1936, was more rigid economy.<sup>84</sup>

Bishop Casady was inclined to scold Oklahoma Episcopalians for their local-mindedness, meaning their unwillingness to sacrifice for the welfare of other churches in the state and outside of the state of Oklahoma. But he was proud of the sacrifices endured by the people of his district for the sake of economy and meeting of local obligations. He congratulated the representatives of District churches in 1936 for having raised \$14,000, which would be applied to clergy salaries, telling them it was their opportunity to instruct him as to how to spend the money.<sup>85</sup> Speaking in the presence of the Rt. Rev. Philip Cook, president of the National Council, in 1936, he said the following:<sup>86</sup>

I stand by the record of progressive economy and efficient missionary management that has characterized the past eight years. It has no parallel in the Domestic Field, and I do not hesitate to say that in front of my superior.

He then used forceful language<sup>87</sup> in informing Oklahoma churches that the \$20,000 which he would receive in 1936 and 1937 from the National Council would "be used" to withdraw consideration of any kind from "parishes and missions that are non-cooperative on the whole District program and the whole program of the Church. . . . I am for the whole Church."<sup>88</sup>

<sup>84</sup>Journal, Oklahoma, 1937, p. 26.

<sup>85</sup>Journal, Oklahoma, 1936, p. 25.

<sup>86</sup>Ibid.

<sup>87</sup>Ibid. At the same time he denied using "pressure."

<sup>88</sup>Journal, Oklahoma, 1936, p. 26.

One way of lopping off several thousands of dollars of expense was in decreasing the number of clergy and in decreasing clergy salaries. Oklahoma was blessed with some two dozen clergymen who were determined to see the District through its crisis regardless of personal sacrifice entailed, and they bore perhaps the brunt of the new economy measures.

In 1934, one clergyman was added, Julian Freeman Dozier; three left the state--J. S. Budlong, C. P. Drew, and T. M. Melrose.<sup>89</sup> In 1935, five men assumed important posts: Gordon V. Smith, J. S. Leeman, Paul R. Palmer, Walter S. Trowbridge, and Harold G. Hennessey (the latter should be remembered for his long service in the early history of the Oklahoma Church). Lost the same year were J. J. H. Reedy, who retired finally; F. A. Nichols, L. Denninghoff, and S. G. Sanchez.<sup>90</sup>

The deep cut came in 1936, when R. M. Botting, P. M. Casady, F. A. Croft, D. R. Edwards, L. S. Jeffery, J. N. MacKenzie, and J. H. Thompson all were lost to the District. Arriving the same year were only two--Paul R. Abbott and Elmer M. M. Wright.<sup>91</sup>

With archdeacons and general missionaries out of the picture, it was necessary by 1935 to spread thinly the work of the clergy in many areas. H. M. Kellam, Pawhuska, served six churches that year; F. A. Croft, Durant, ministered to five; P. M. Casady, who was ordained priest by his father in 1932, entered the work in Oklahoma at a time when he was called upon to serve four widespread places in western Oklahoma,

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<sup>89</sup>Journal, Oklahoma, 1935, p. 7.

<sup>90</sup>Journal, Oklahoma, 1936, p. 8.

<sup>91</sup>Journal, Oklahoma, 1937, p. 7.

living at Clinton.<sup>92</sup> Twenty-eight of the churches in the state were being served by non-resident clergy by 1935.<sup>93</sup> Virtually every priest in Oklahoma, from 1934 to 1937, accepted additional work and decreased income. It was the great good fortune that such men as George Quarterman and Gordon V. Smith (both to become bishops later in their careers) and Paul R. Palmer, E. A. Morton, Paul R. Abbott, John A. Klein and others whose later records were to prove their capabilities, joined the District during its hardest times.<sup>94</sup>

The year 1936 was one which taught the Church in Oklahoma much in the art of "standing on its own feet." Laymen learned they could give more of their time and money than they previously had done; clergymen learned they could continue successful work in spite of many difficult, unpleasant circumstances; the Bishop learned that his District was capable of paying its own way and at the same time continuing to grow in numbers. Confirmations in 1936 increased the numerical strength of the District of Oklahoma to 6454--1970 more than had been present in 1928.<sup>95</sup>

It was with one of his typical displays of what might be called faith in the future that Bishop Casady announced, to the 1937 Convocation, that he had agreed to relinquish all aid from the National Council after December 31, 1937.<sup>96</sup> A condition of this agreement had been the receipt of

<sup>92</sup>Oklahoma Churchman, October, 1934.

<sup>93</sup>Journal, Oklahoma, 1935, appended list.

<sup>94</sup>Quarterman became Bishop of North Texas; Smith, Iowa.

<sup>95</sup>Journal, Oklahoma, 1937, appended statistics.

<sup>96</sup>Ibid., 24.



\$15,000 from the Council. This money, however, was not to go toward District expenses. It went immediately into the construction of new buildings at Clinton, Seminole, and St. John's, Oklahoma City.<sup>97</sup> He told Oklahoma Episcopalians their District was now numerically stronger than nineteen dioceses in the nation. With more than 6400 communicants, the necessary \$150,000 annually should be a possibility. He climaxed his address of 1937 with a request that Convocation delegates vote to become a diocese the same year. The Endowment Fund had, on hand or pledged, some \$100,000. He believed he could raise an additional \$100,000 outside the District. He asked Oklahomans to raise another \$100,000 for Endowment purposes.<sup>98</sup> Louis W. Pratt, Tulsa jurist who made a previous motion in the Convocation of 1934 which has been mentioned as important because it brought the District Chapter into being, took the floor and moved the following:<sup>99</sup> "That this Convocation favors submitting a memorial General Convention requesting the admission of the Missionary District of Oklahoma as a diocese as of January 1, 1938."

The motion passed unanimously.<sup>100</sup>

In fairness to Bishop Casady and to others who pushed for immediate diocesan status, it should be noted that the year 1936 had been an improved one financially. Had good times set in as many expected them to and the economic "recession" of the following year been avoided, hopes

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<sup>97</sup>Ibid.

<sup>98</sup>Ibid., 12.

<sup>99</sup>Journal, Oklahoma, 1937, p. 12.

<sup>100</sup>Ibid.

for \$200,000 in Endowment funds would have been in no way unreasonable.<sup>101</sup> Fortunately, he knew and members of the District Chapter knew that diocesan status did not depend upon the raising of large sums of money. What must follow, in the event of failure to obtain an Endowment Fund, would be more of the austerity which had already been proved possible. The Bishop, aware of sacrifices made by many persons in the District, said the following:<sup>102</sup> "For our courageous approach to this hour during the past ten years, we have been watched by the whole Church with amazement and pride. Nothing equal to our record has been seen in the American Church in many years."

The Convocation of 1937, last so-called "convocation" because the District was to change into "the Diocese," thereby calling for "convention" rather than "convocation," authorized the calling of a special convention in June of the same year for the hearing of reports on Endowment Fund raising and the drawing up of the resolution to be presented to the General Convention of the Protestant Episcopal Church the same year. The Bishop announced to the June convention that a gift of \$5,000 had been received from Louis W. Pratt; Dean Mills announced a gift of \$10,000 would be forthcoming from the National Council if and when Oklahoma became a diocese. It was necessary to concede, however, that the drive for new income funds had fallen far short. The District Endowment Foundation now had some \$104,000, which was drawing interest.<sup>103</sup>

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<sup>101</sup>Convocation Journal, Oklahoma (Oklahoma City, 1938), 14. The "recession" set in during the year 1937.

<sup>102</sup>Journal, Oklahoma, 1937, p. 23.

<sup>103</sup>Minutes of special convocation, June, 1937, printed as appendix to Convocation Journal, Oklahoma, 1938.

Fear was expressed by the missionary-minded clergyman, H. B. Morris, that it would be a mistake to become a diocese without "a minimum of \$10,000 additional income" for missionary expansion. Mr. Pratt responded with the fact that Oklahoma's problem would be the same whether district or diocese---self-support had become completely necessary. The Rev. E. H. Eckel stated that many other missionary districts had become dioceses with less endowment income than Oklahoma now had. The name "Diocese of Oklahoma" was chosen and the petition to General Convention was drawn up. A budget of \$30,410 was approved, and Oklahoma's participation in the national Church program was, it was decided, to be withdrawn "temporarily" since Oklahoma "was relieving the General Church of \$15,000 per year."<sup>104</sup>

The General Convention of 1937 was more than willing to accept Oklahoma as a diocese and to grant autonomy under the terms offered. A resolution passed by the House of Bishops and the House of Clerical and Lay Deputies at the Convention read as follows:<sup>105</sup>

In concurring with the action of the House of Deputies that the Missionary District of Oklahoma be organized as an independent diocese in union with the General Convention be it enacted by this House of Bishops:

RESOLVED: That in admitting the Missionary District of Oklahoma as a Diocese in union with General Convention, the House of Bishops desires to congratulate our brother, the Bishop of Oklahoma, on this achievement and to recognize that remarkable work he and his associates, both Clerical and Lay have accomplished.

In spite of one of the worst depressions this country has known the people of this District of Oklahoma have continued to build up and extend this Church in that District, have constructed new buildings, paid debts and raised funds and endowments--an

<sup>104</sup>Minutes of special convocation of 1937.

<sup>105</sup>A copy of this resolution is in historiographer's files, Diocese of Oklahoma.

accomplishment for which this House is grateful to God and to the faithfulness of His servants in the District of Oklahoma.

It might be ideal to climax the story of the District of Oklahoma with the attainment of diocesan status. To be true to historical fact, however, it appears necessary to extend the chapter dealing with diocesan status some three years. The autumn of 1941, marked by the entrance of the United States into worldwide war, is a convenient date because it was also the meeting time of the second General Convention to be attended by delegates from the Diocese of Oklahoma, the first after official admission as a diocese.<sup>106</sup> During those three years would come the real answer as to whether Oklahoma would be a diocese. This statement is based upon the assumption that Oklahoma could hardly be called a diocese, regardless of its official status, until it proved itself capable of sustaining its own work entirely and of participating in the life of the Church as a whole. That proof was to come, as progress had always come in Oklahoma, the "hard way."

There were certain obstacles which seemed to stand in the way of success as a diocese for the people of Oklahoma. The money situation, always the most critical, did not improve rapidly; the need for better organization and dissemination of knowledge about the aims of the Diocese was seen in the seeming local-mindedness which Bishop Casady saw fit to mention many times; the giving of money for purposes other than local--particularly the Diocesan Missions Assessment and the Church Program

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<sup>106</sup>The General Convention of the Protestant Episcopal Church meets every three years. Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America (New York, 1952), iii.

Quota--did not improve satisfactorily; lastly and perhaps most important was the fact that the Bishop's health left him almost altogether in 1938.<sup>107</sup>

New and better organization took place in 1938, when the District Chapter, now become an integral part of Diocesan operations, was officially made identical to the "Bishop and Council" which had continued to exist but with little function.<sup>108</sup> The Bishop and Council was given "general supervision of all affairs of the Diocese," with power to appoint committees "with authority." Various committees, such as religious education, social service, evangelism, and missionary administration--which had existed since the creation of a Bishop and Council by T. P. Thurston in 1920--continued to operate under the new setup.<sup>109</sup>

A report to the Convocation of 1939 explained thoroughly the purposes and methods of the diocesan program on finance. Sources of income included the Operating Assessment, the Missions Assessment, the income from the Endowment Fund, special gifts, and authorized loans. The Bishop had authority to spend money obtained from Operating Assessments and the Endowment as he saw fit; expenditure of other income was to be strictly controlled by the budget.<sup>110</sup>

Bishop Casady noted in 1939 that the Church in Oklahoma for forty years had been "handled as though it were congregational in

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<sup>107</sup>Convention Journal, Oklahoma (Oklahoma City, 1939), 30.

<sup>108</sup>Ibid., 15.

<sup>109</sup>Constitution and Canons of the Diocese of Oklahoma (Oklahoma City, 1947), 16 f.

<sup>110</sup>Journal, Oklahoma, 1939, p. 44.

polity."<sup>111</sup> Possibly foreseeing trouble for future bishops in this respect, he called for more unity and interrelationship throughout the Diocese, to be channelled through the Bishop's Office and under the direction of the official leader.

Delegates, in 1939, passed a resolution which humbly acknowledged failure to achieve "full measure of our financial anticipations," and expressed the desire to "record gratitude to God for His grace and favor and to renew our pledge of consecration and fidelity to the Church."<sup>112</sup> A deficit of some \$1500 was present, even though Bishop Casady had held expenditures far below what had been planned in the budget for the previous year. Fortunately, the Diocese was in such condition that enough money could have been borrowed to overcome temporarily any imaginable deficit.

In the same Convention which officially noted a measure of failure, however, new encouragement was seen. The Rev. Gordon V. Smith introduced an idea for a new stress on fund-raising by the Committee on Field and Promotion; he named Col. T. D. Harris as his candidate for chairman of the project and the latter was unanimously elected. Bishop Casady called it the "most constructive and forward looking proposal since the Endowment Campaign."<sup>113</sup> Also a sign of determination to improve was the fact that the delegates reassumed an obligation (\$2000) to the Church Program Quota in 1939 and continued, in increasing amounts,

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<sup>111</sup>Ibid., 28. "Congregational" here means government by local congregation rather than by a bishop or group of presbyters.

<sup>112</sup>Journal, Oklahoma, 1939, p. 24.

<sup>113</sup>Journal, Oklahoma, 1939, p. 30.

to pledge a portion to the whole Church.<sup>114</sup>

The Bishop fell into such ill health in 1939 he was at the point of resigning. He stated the following:<sup>115</sup>

For some months I was under the conviction that the best way I could serve the Church in this Diocese was to resign. Time has improved my physical condition to such an extent that if present plans are continued I may reasonably expect to grow better rather than worse. Conference with the Presiding Bishop plainly indicated that the House of Bishops would not act favorably on my resignation before next fall, if then. Hence, I have abandoned all consideration of the subject for the present and advise that we proceed on the assumption of my continued service for some time to come. However, I give to the Convention my assurance that I shall withdraw from service to this Diocese just so soon as it appears to be in the Diocesan interest and without any regard as to what the consequences to myself may be. . . .

His health did improve; enough, indeed, to permit him to serve fourteen more years.<sup>116</sup>

Several noted Oklahoma Episcopalians died shortly after the District became a diocese. Marshall L. Bragdon, who was a leading layman at Muskogee Grace church for several decades, died in 1939; Edgar T. Noble, instrumental in helping Okmulgee Church of the Redeemer to parish status far earlier than might have been expected, died in 1940.<sup>117</sup> The toll in 1941, however, was so much greater that it gives 1941, again, a climactic appearance in the history of the Episcopal Church in Oklahoma. Dead by the end of that year were the Rt. Rev. Theodore P. Thurston, retired Bishop who had spent the latter years of his life in California;

<sup>114</sup>Ibid., 21.

<sup>115</sup>Ibid., 30.

<sup>116</sup>Bishop Casady retired in 1953.

<sup>117</sup>Journal, 1940 and 1941.

Hugh J. Llwyd, oldest priest in the Diocese from point of service (forty-four years in Oklahoma, thirty-five of them at Muskogee); J. J. H. Reedy, the priest most advanced in years who spent thirty-four years in Oklahoma; Louis W. Pratt, the Tulsan who made more historic motions at District meetings than any other man and who also possibly gave more of his wealth, while alive, than any other; Robert M. Botting, retired priest who had continued to live at Guthrie; B. M. Lester, member of the Cathedral Chapter; and Mrs. Maud Apted Llwyd, wife of Hugh J. Llwyd and equally well-known.<sup>118</sup>

These persons' work was to be missed; but others continued in increased activity. J. B. McClelland, Oklahoma Cityan whose work for the Endowment Foundation and Diocese in general has already been noted, performed what was called a "herculean task" in 1938 when he personally put into order all the property titles in the Diocese and all other situations which needed legal attention.<sup>119</sup> L. W. Pratt contributed land for a church in Tulsa before his death; eleven other persons of means were recognized in 1940 as having given badly-needed special money gifts to the Diocese.<sup>120</sup>

A particular source of excitement and encouragement to Church members who had hoped to see Oklahoma contribute more to the life of the Church beyond the borders of the state was the realization that three Oklahomans were at work, in 1940, in Japan and China.<sup>121</sup> Two women mis-

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<sup>118</sup>Convention Journal, Oklahoma (Oklahoma City, 1942), 27.

<sup>119</sup>Journal, Oklahoma, 1939, p. 24.

<sup>120</sup>Convention Journal, Oklahoma (Oklahoma City, 1940), 27.

<sup>121</sup>Ibid., 28.



sionaries--Helen Boyle of Oklahoma City and Mabel Schaeffer of Tulsa, were laboring in Japan. In China was Albert Ervine Swift, elder son of Dr. A. A. Swift, Claremore. The presence of the Swift family in the Diocese already had meant much and was to mean more. The father had been a consistent leader of the tiny Claremore congregation and a participant in district and diocesan affairs since as early as 1912.<sup>122</sup> A younger son, Robert Clarkson Swift, was preparing to study for the ministry.

As always, the most missionary-minded persons in the Church in Oklahoma were the women of the Woman's Auxiliary to the Domestic and Foreign Missionary Society. The change from district to diocese made little difference in the women's group, which maintained its same interest in promoting the Church elsewhere as well as at home. The Bishop's Council of Women, consisting of officers of the District or Diocesan Auxiliary, was possibly the best antidote available for the local-mindedness which the Bishop had noted with regret. Prominent members of the Council of Women from 1935 to 1941 were Mrs. Roy Hoffman, Mrs. J. B. McClelland, Mrs. Robert W. Victor, Mrs. W. H. P. Trudgeon, Mrs. Ferrel M. Bean, Mrs. H. R. Herold, Mrs. Walter G. McDonald, and Mrs. W. A. Lybrand, all of Oklahoma City; Mrs. Fred Brown, Mrs. James Powell, and Mrs. Russell Ruby, Muskogee; and Mrs. R. G. Sherwood, Tulsa.<sup>123</sup>

Most encouraging was the loyalty of the clergy. Thirteen men remained at their posts from before the decision to become a diocese was made until after complete success had been attained. They were H. J.

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<sup>122</sup>Albert Ervine Swift became Bishop of Puerto Rico; Robert Clarkson Swift was an Oklahoma clergyman from 1945 to 1948.

<sup>123</sup>Taken from Journals.

Llwyd, A. S. Hock, James Mills, E. H. Eckel, E. A. Morton, George H. Quarterman, John A. Klein, Gordon V. Smith, S. U. J. Peard, P. R. Palmer, P. R. Abbott, E. M. Lindgren, and V. R. Hatfield.<sup>124</sup> Others who left their posts only after distinguished service were H. E. Toothaker, junior only to Llwyd and Reedy in years of service; and Keppel W. Hill, who did important work as Secretary of the Convocation and Convention.<sup>125</sup>

Several parishes and missions moved ahead auspiciously. Ada sold its old property and built a new church in 1940; Ardmore retired \$10,000 of its debt the same year; McAlester became a parish; Enid built a new rectory; Oklahoma City St. James erected a new parish house.<sup>126</sup> At Tulsa, the greatest church in the Diocese was overcoming its mountainous debt. By 1942, the value of the Tulsa Trinity property had risen to \$381,000 and the debt on the same had dropped to \$166,000. Emergence from financial deficit by Trinity was to mean sensational progress for the Tulsa area a few years later, under the continued leadership of Edward H. Eckel.<sup>127</sup>

Confirmations averaged more than 500 for each of the three years when the Diocese of Oklahoma was attempting to prove itself. By 1942, the total number of active communicants had risen to 7,589.<sup>128</sup> Bishop Casady had stated in 1937 that some \$150,000 must be raised by the then

<sup>124</sup>Journals, 1937 through 1942.

<sup>125</sup>Journal, Oklahoma, 1941, p. 69.

<sup>126</sup>Journal, Oklahoma, 1942, reports appended.

<sup>127</sup>Journal, Oklahoma, 1942, Tulsa report. Trinity was to become "mother" of several new congregations in Tulsa.

<sup>128</sup>Ibid.

6,400 communicants to make diocesan status completely feasible. The increased number of communicants, plus improved economic conditions, made possible the attainment of the \$150,000 figure in statewide income in 1941.<sup>129</sup>

One bit of good fortune may have been exactly what was needed to put the Diocese of Oklahoma on firm financial footing for the war years. A law suit had been pending since 1937, dealing with claims by property owners of the Lincoln Terrace area in Oklahoma City upon receipts from oil income on the nearby State Capitol Parkway. In 1941, the case was decided in favor of the property owners, among whom was the Diocese of Oklahoma (Bishop's Residence property). The Episcopal Church realized \$11,284.88 in 1941; this was enough to pay off the debt on the Bishop's house, and to eliminate an item of more than \$2,000 from the annual budget.<sup>130</sup>

A report by the Rev. George H. Quarterman, Ardmore, and a member of his parish, C. W. Tomlinson, compiled in 1941, told in what areas the Protestant Episcopal Church had been most successful in its 50-year attempt to become permanent in the state. In that year, almost exactly one per cent of Oklahoma's population in towns of more than 10,000 were Episcopalians. On the other hand, only one-fiftieth of one per cent of the population of communities under 1,000 belonged to the Episcopal Church. In the western half of Oklahoma, where one-fourth of the population of the state resided, were only 650 communicants and one sole par-

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<sup>129</sup>Journal, Oklahoma, 1942, report appended.

<sup>130</sup>Journal, 1942, p. 46.

ish. In eastern Oklahoma (including Oklahoma City), where three-fourths of the state's population dwelt, there were 6,226 communicants. There were no parishes in towns of less than 15,000 population, and not a mission in a town of less than 2,000. Among city-dwellers the Episcopal Church had become well-known and influential; among the vast rural areas of Oklahoma it remained virtually unknown.<sup>131</sup>

Probably the most impressive tribute to the work done in Oklahoma during the Casady episcopate and the immediate path to diocesan status came in 1946 from the leading statistical historian of the Episcopal Church. The District and Diocese of Oklahoma, it was announced, had from 1930 to 1940 grown more rapidly in proportion to the population of the state than had any other district or diocese in the entire Church.<sup>132</sup> Equally encouraging were reports of the religious census conducted by the U. S. Government in 1936. Figures produced indicated that the Episcopal Church in Oklahoma had gained more members, in proportion to its size, than any other denomination in the state with the exception of the newly-formed Assemblies of God and other "Pentecostal" groups.<sup>133</sup>

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<sup>131</sup>Journal, Oklahoma, 1942, p. 47.

<sup>132</sup>W. H. Stowe, 1939-40: An Encouraging Decade for the Episcopal Church (Philadelphia, 1946), 10.

<sup>133</sup>U. S. Department of Commerce, Bureau of Census, Religious Bodies (Washington, 1941), Vol. I, 374, reports the following statistics concerning denominations in the state of Oklahoma:

### Conclusion

The work of the Protestant Episcopal Church in Indian Territory before the opening of Oklahoma Territory in 1889 was so meager it has left practically no enduring traces. Because of shortages of both missionary funds and missionaries, Bishops Otey, Polk, Freeman, and Lay were forced to be content with occasional gestures from 1835 to 1870 in the direction of the Territory occupied by transmigrated Indian tribes. Bishop Henry Niles Pierce assisted in the formation of the first Indian missions, near Darlington Agency among the Cheyennes and near Anadarko among the Kiowas, in 1881. He also helped promote the founding of the first permanent Episcopal congregation in Oklahoma, Guthrie Trinity Church, in 1889.

Two young priests were instrumental in keeping the Guthrie Church and the one called Oklahoma City St. Paul's alive from 1890 to 1893. The two, Charles Witcombe Tyler and Gerard Francis Patterson, with their newspaper, the Oklahoma and Indian Territory Churchman, achieved their goal of acquiring a bishop for the territories in 1892 when Francis Key Brooke was appointed.

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Name of Church	Members, 1906	Members, 1916	Members, 1926	Members, 1936
Assembly of God	-----	780	2,750	11,428
Baptist (Southern)	49,978	87,028	131,139	132,407
Congregational	2,677	3,419	2,844	2,342
Church of Christ	8,074	21,700	34,645	25,996
Disciples of Christ	24,232	41,811	59,349	51,772
Lutheran	4,030		9,400	10,519
Methodist, Episc.	23,309	40,148	51,304	48,137
Methodist, South	40,473	60,263	75,771	65,948
Presbyterian (several)	16,001	23,618	35,500	35,429
Prot. Episcopal	2,024	3,566	6,602	7,813

Bishop Brooke's twenty-five year career saw expansion from three to more than forty churches, and from three to more than twenty-five active clergymen. Shortly after Oklahoma and Indian Territory had been united into one state, Episcopalians saw fit to divide the area into two missionary districts. Theodore Payne Thurston assumed the episcopate of Eastern Oklahoma in 1911, and served until 1918 when the death of Francis Key Brooke caused the two districts to be re-united. Heritages remaining as a result of the labors of Bishop Brooke were many church buildings, All Saints Hospital at McAlester, King Hall for Girls at the University of Oklahoma, and a large number of clergy he had personally trained.

Theodore P. Thurston was leader of the Church in Oklahoma from 1919 to 1926. He reorganized the Missionary District of Oklahoma along the lines of the national church. The District was nearing self-support when he was disabled by bad health in 1926. Eugene Cecil Seaman, Bishop of North Texas, served as Acting Bishop of Oklahoma until 1928, when Thomas Casady was appointed.

Bishop Casady, eager to make Oklahoma a diocese as soon as possible, met with drastic setbacks due to financial difficulties from 1929 to 1933. A slow rebuilding process featuring sacrifices by clergy and increased lay participation began to result in a steady numerical growth. By 1937 it was possible for Oklahoma Episcopalians to declare themselves ready for diocesan status.

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## APPENDIX I

BIOGRAPHICAL SKETCHES OF CLERGYMEN WHO HAVE SERVED IN OKLAHOMA<sup>1</sup>

ABBOTT, PAUL ROBERT. Curate, Tulsa Trinity, 1936; El Reno, 1937-40; St. James, Oklahoma City, 1937-41; Norman, 1940-41; Enid, 1941-45. Born Tulsa, 1909; Union Theological Seminary, 1936; ordained 1937, Bp. Casady. Also served El Dorado, Arkansas, and Brownsville, Texas.

ADAMS, HENRY T. Ponca City, Perry, Newkirk, Blackwell, 1903-05. Ordained, 1904. Bp. Brooke. Kansas Theological Seminary. No other record.

ADDISON, JAMES THAYER. Nowata and Claremore, 1913-15. Born Massachusetts, 1887. Episcopal Theological Seminary, 1913; Doctor's Degree Virginia Theological Seminary. Ordained 1913, Bp. Thurston. Army chaplain 1918-19; also served in China and for twenty-five years was professor at Episcopal Theological Seminary. Vice-president National Council, 1940-47. Author of several well-known works on church history.

ALLEN, RICHARD CARROLL. Clinton, 1947-48 and 1951-52; Chickasha, 1948-53; to Stillwater in 1953. Also served Woodward-Alva, Anadarko, Duncan. Born Jennings, Okla., 1916; Virginia Theological Seminary; ordained 1947, Bp. Casady.

ALLEN, ROBERT MARTIN. Lawton, 1934-38; Altus, 1937-38; to Vicksburg, Miss., in 1943. Born Texas, 1902; Virginia Theological Seminary; ordained 1933, Bp. Casady. Also San Antonio, 1938-43.

ASHTON, GEORGE COCHRAN. Oklahoma City Redeemer, 1948-50; to Lynchburg, Va., 1950. Born Washington, D. C., 1900. Western Theological Seminary; ordained 1946, Bp. Gribbin; also served Rutherfordton, N. C.

AYERS, WALTER H. Ordained deacon 1895, Bp. McClaren. Only recorded service at Ardmore, 1898 and earlier.

BAILEY, CHARLES. Enid, 1927-28; born London, 1878; retired, 1952, at San Diego. Ordained, 1925, Bp. Ingley. Also served Trinidad, Colo.; Gainesville, Tex.; San Diego, Calif.; El Centro, Calif.; Los Angeles;

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<sup>1</sup>Information contained in the following pages is taken from Stowe's Clerical Directory, Lloyd's Clerical Directory, Convocation and Convention Journals, and miscellaneous written and living sources.

Redondo Beach, Calif.; Alhambra, Calif.; Venice, Calif.; last parish at San Diego.

BAIRD, EDWARD JOHN. Archdeacon serving in northern Oklahoma, 1910. General Theological Seminary and Philadelphia Divinity School. Ordained 1904, Bp. Keator. Also served Woodland, Calif.; Clinton, N. Y.; and New York City. Last listed, 1924.

BAKEWELL, HENRY THOMAS. El Reno, 1940-47; Also Clinton, Woodward, and Alva. Cleburne, Tex., 1947--. Born Illinois, 1893; Western Theological Seminary; Ordained 1932, Bp. Stewart; also served Sterling, Ill.; Lockport, Ill.; Nevada, Mo.

BALDWIN, RICHARD DAWSON. Vinita, 1904-07. Retired 1924. Born Ohio, 1866. Berkeley Divinity School; Ordained 1905, Bp. Brooke; also served Sodus, N. Y.; Bolivar, N. Y.; Salamanaca, N. Y.; Clearfield, Pa.

BALL, WILLIAM HENRY. Pawnee, 1908. Warminster Theological College, England. Ordained 1890, Bp. Bloomfontein. Also served South Africa; Bad Axe, Mich.; Ontario, Canada; Wadesboro, N. C.; Monroe, N. C.; Kissmee, Fla. Last listed, 1921.

BANKS, HERBERT CONKLIN. Muskogee St. Philip's, 1927-35. St. Cyprian, New York City, 1940--. Born Virginia, 1892; Bishop Payne Divinity School; ordained 1924, Bp. Guerry; also served Charleston, S. C.; Warrenton, N. C.; New York City.

BATE, FREDERICK JOSEPH. Oklahoma City St. Paul's, 1916-19. Non-parochial, San Diego, after 1932; died 1942. Ordained 1899, Bp. Williams. Also served in Michigan, Illinois, Missouri, Austin, Tex.; Houston, Tex.; National City, Ventura, and Bostonia, Calif.

BEACH, CHARLES E. Whirlwind Mission, 1916-18; Altus, Clinton, and Hobart, 1918-20. Non-parochial, unlisted after 1935. Ordained 1918, Bp. Brooke. Also served Park River, N. D., and Superior, Wisc.

BEAN, BENJAMIN. Pawnee, 1922-24. Died 1942; born in Canada, 1876; Montrose Theological College; ordained 1904, Bp. Newman; also served Canada, Monte Vista, Colo.; La Junta and Steamboat Springs, Colo.; San Antonio, McKinney, and Terrell, Tex.

BEARDSLEY, ARTHUR HIRAM. Shawnee, Seminole, and Chandler, 1938-44; to St. Paul's, Navasota, Tex., 1947--. Born Ohio, 1886; Boston University; ordained 1931, Bp. Scarlett; also served Cape Girardeau, Mo.; Texas City, Tex.

BEATTY, DAVID CLARK. Vinita, Chelsea, Claremore, Coalgate, Lehigh, Atoka, 1908-1914; retired 1926, died 1940. Born Brooklyn, 1865; Kansas Theological Seminary; ordained 1909, Bp. Brooke. Also served Watertown, Lead, and Deadwood, S. D.; Chicago, Decatur, Ill.; Topeka, Kan.; Minneapolis, Beloit, Kans. Member of North Russian Expeditionary Force, 1918-19.

BELLINGER, THOMAS JR. Oklahoma City St. John's, 1919-23. Retired at Michigan City, Ill., 1955. Born England, 1883; Rochester Theological Seminary; ordained 1912, Bp. Doane; also served Chestertown and Watertown, N. Y.; Wisconsin Rapids, Wisc.; Chicago; Church Extension Society, 1924-27; National Board Religious Education, 1928-20.

BENSTED, BENJAMIN THOMAS. Woodward-Alva, 1904. Died in 1925; also served Llano, Tex.; Dodge City, Kan.; Great Bend, Kans.; Harriman, Tenn.; and Rugby, Tenn.

BERRY, LAWRENCE MATTHEWS. Miami, Vinita, Nowata, and Pryor, 1940-43; to Odessa, Tex., 1954--. Born Texas, 1910; University of South; ordained 1939, Bp. Quin; also served Houston, Tex., and Petaluma, Calif.

BILLER, GEORGE JR. Lehigh, 1898-1901; McAlester, 1901-03; also Waggoner. Bishop of South Dakota, 1912-16; died 1916. Berkeley Divinity School; ordained 1898, Bp. Brooke; also served New York City and Sioux Falls, S. D.

BIRCH, LEWIS CASS. Shawnee and Tecumseh, 1905-08. Died in Virginia, 1927. Born Pennsylvania, 1855; Seabury Divinity School; ordained 1888, Bp. Gilbert; also served as Methodist minister; also served Little Falls, Minn.; Sturgis, Mich.; Antigo, Wisc.; Brunswick, Ga.; Cordele, Ga.; Aberdeen, Miss.; Big Springs, Tex.; McKinney, Tex.

BLAGE, ARLAND CARL. Lawton and Altus, 1937-40; to St. Thomas, Malverne, N. Y., 1940--. Born Indiana, 1900; Seabury Seminary; ordained 1929, Bp. McElwain; also served Anoka, Minn.; Minneapolis, Minn.

BLOODGOOD, FRANCIS JOSEPH. Associate rector, Tulsa Trinity, 1950--. Born Wisconsin, 1897; Trinity College and University of Wisconsin, D. D. Nashotah; ordained 1925, Bp. Webb; also served Madison, Wisc.; Jerusalem, Palestine. Veteran of World War I, chaplain in World War II. Has published many writings, particularly on church history.

BOGDANICH, GEORGE. Associate, Norman St. John's, 1956--; born Greece, 1923; Philadelphia seminary; ordained 1956, Bp. Powell.

BOGGIS, JOHN CARL. Curate Tulsa Trinity, 1948; Tulsa St. Luke's, 1948-49; Rhinelander, Wisc., 1951--. Born Wisconsin, 1922; Nashotah House; ordained 1947, Bp. Ivins; served also several missions in Wisconsin.

BOTTING, ROBERT MAKEPENCE. Guthrie and Cushing, 1929-37. Retired 1936, died 1941. Born England, 1886; Kansas Theological Seminary; ordained 1903, Bp. Milspaugh; also served Kansas City; Evansville, Kan.; Cawker City, Kans.; Kinsley, Kans., and several other missions in Kansas.

BOWEN, HAROLD L. Norman, 1907-09; Chickasha, 1910-12; also Oklahoma City, Edmond, Anadarko. Bishop of Colorado, 1949 to 1955, retired latter date. Born Massachusetts, 1886; Seabury Theological Seminary,

D. D. 1934, also attended University of Oklahoma. Ordained 1911, Bp. Brooke; also served Omaha, Peoria, Ill.; Chicago; Evanston, Ill.; bishop co-adjutor of Colorado, 1947-49.

BOWMAN, HARWOOD CHRISTIAN JR. Curate Oklahoma City St. Paul's, 1944-45; Washington, D. C., 1954--. Born Alabama, 1919; Virginia Theological Seminary and University of Oklahoma; ordained 1944, Casady; also served Buffalo, N. Y.; Kittanning, Pa.

BOYD, WILLIAM DEEDS. Holdenville and Seminole, 1947-50. Big Spring, Tex., 1950--. Born Sapulpa, Okla., 1917; Church Divinity School of the Pacific; ordained 1948, Bp. Casady.

BRADY, CYRUS TOWNSEND. Assisted District of Oklahoma by visiting northern Oklahoma missions about 1895 while archdeacon of Kansas. Born 1861, Pennsylvania; attended U. S. Naval Academy and St. John's College; ordained 1890, Bp. Worthington. Also served in Omaha and Crete, Nebr.; Sedalia, Mo.; Denver; archdeacon of Kansas, also of Pennsylvania; Toledo, O.; Kansas City, Mo.; Mt. Vernon, N. Y. Last listed, 1917.

BRANDT, CLARENCE E. Chaplain All Saints' Hospital and vicar, South McAlester, 1897-98. To Indiana, 1899; died 1938; served latter years in Waverly, Iowa.

BROOKES, THEOPHILUS J. El Reno and Enid, 1897 to about 1902; last listed 1910, at Claremont, Iowa. Ordained 1869, Bp. Lee; also served Lansing, Iowa; Kenosha, Wisc.; Iowa City; Council Bluffs, Ia.; Stillwater and Pontiac, Mich.; state prison of Minnesota; and Lyons, Ia.

BROWN, THOMAS DEANE. Oklahoma City Redeemer, 1922-26; Osgood Memorial, Richmond, Va., 1941--. Born Virginia, 1895; Bishop Payne Divinity School; ordained 1922, Bp. Brown; also served Charlottesville, Va.; Columbia, S. C.; Alexandria, Va. President of Colored Missionary Jurisdiction, 1935-41.

BROWNE, WILLIAM PHINEAS. Ardmore, 1907; died in 1928 in Mississippi. Born 1850, Louisiana; General Theological Seminary; ordained 1880, Bp. Green; also served five pastorates in Mississippi, six in Texas, several missions in Louisiana, and in Arkansas, Florida, Georgia, and North Carolina.

BROWNLEE, JOSEPH McCLUNG. Served briefly at Altus, 1952. Born Virginia, 1892; Princeton Theological Seminary; ordained 1921, Bp. Rhinelander; also served Germantown, Pa.; Olyphant, Pa.; Reading, Pa.; St. Clair, Pa.; Pleasantville, N. J.; Keansburg, N. J.; Emporia, Va.; and Darien, Ga.

BUCKINGHAM, HUBERT JOHN. Pawhuska, Cleveland, Nowata, 1937-39; last reported 1955 non-parochial, Providence, R. I.; born England, 1888; Seabury Seminary, D. D. from Webster University; ordained 1918, Bp. Weller; also served Little Falls, Minn.; Chicago; Chillicothe, O.; and Quierton, R. I.

BUDLONG, JAY SCOTT. Guthrie and Ponca City, 1919-22; St. James, Oklahoma City, 1933-34; Bartlesville, 1935-40; reported retired in 1946, San Antonio; born Rhode Island, 1869; Seabury Seminary; ordained 1904, Bp. Keator; also served Springfield, S. D.; Portland, Ore.; Austin, Minn.; Stillwater and Minneapolis, Minn.; Oshkosh, Wisc.; Hastings, Nebr.; San Antonio, Tex.; McAllen, Tex.; Cuero, Tex.

BURTON, PERRY COOPER. Served Vinita, Okla., 1954-55, to Christ Church, Charlotte, N. C., 1955--; born 1928, Nashville, Tenn.; Virginia Theological Seminary; ordained 1955, Bp. Powell.

CAMPBELL, CHARLES MITCHELL. Prairie City, Indian Territory, 1886-87; ordained 1888, Bp. Peterkin; also served St. Albans, W. Va.; Ravenswood, W. Va.; Boone County, W. Va.; listed as retired at Charleston, W. Va., 1924.

CAPERS, WILLIAM THEODOCTUS JR. Okmulgee, 1929-32; died 1954; born South Carolina, 1895; Virginia Theological Seminary; ordained 1927, Bp. Capers; also served San Antonio, Terre Haute, Ind.; White Plains, N. Y.; Charleston, S. C.; Tyron, N. C.

CARDEN, JOSEPH. Archdeacon, serving primarily Pauls Valley, Purcell, Sulphur, Ponca City, Newkirk, Lawton, and Altus, 1923-24; Ardmore, 1924-30. Retired 1930, died 1947. Born 1859, Massachusetts; Episcopal Theological Seminary; ordained 1893, Bp. Randolph; also served Massachusetts, Wisconsin, Texas, latter including Bastrop and Rockdale.

CARTY, ADOLPHUS. Oklahoma City Redeemer, 1951; Good Shepherd, Hopkinsville, Ky., 1954--. Born Canada, 1912; Wycliffe Seminary; ordained 1949, Bp. Whittemore; also served Benton Harbor, Mich.; Columbia, S. C.

CASADY, PHINEAS McCRAY. Alva, Woodward, Clinton, Hobart, Cheyenne, Weatherford, 1933-37; St. Paul's Des Moines, 1950--. Born Iowa, 1907; General Theological Seminary and University of Oklahoma; ordained 1932, Bp. Casady; also served as army chaplain and at Berkeley, Calif.

CASHMAN, ROBERT LINN. Cushing and Pawnee, 1951-53; Arkansas City, Kansas, 1954--. Born Chicago, 1912; Philadelphia Divinity School; ordained 1951, Bp. Casady.

CAUGHEY, JOHN B. Pawnee, 1914-22, also served Ponca City, Pauls Valley, Lindsey, Newkirk, Purcell, Sulphur, and Stillwater. Last reported retired in Oklahoma City, 1955; also served Greenville, Tex.; Winona, Miss.; and Holly Springs, Miss. Born 1865; ordained 1913, Bp. Brooke.

CAUTION, GUSTAV H. Oklahoma City Redeemer, 1938-42; 1955, reported at St. Matthew's, Savannah, Ga.; ordained 1923, Bp. Murray; also served Baltimore, Wilmington, N. C.; Savannah; and as army chaplain.

CHAPIN, JOHN ASHLEY. Archdeacon of Central Oklahoma, 1914-23, served Blackwell, Stillwater, Norman, Pauls Valley, Guthrie, Pawnee, Chandler, Kingfisher, Newkirk, Perry, Purcell, Sulphur, and others. Retired, living in New Hampshire in 1953. Born 1872, San Francisco; General Theological Seminary; ordained 1899, Bp. Burton; also served in New York City, Detroit, Sanbornville, Tilton, Dover, Lisbon, Laconia, Woodstock, Plymouth, and Ashland, all in New Hampshire. Unlisted, 1955.

CHOWINS, HARRY LAURENCE. Chickasha, 1942-47; was at St. Andrew's Church, Kansas City, 1955. Born 1893; Seabury Seminary; ordained 1923, Bp. Wise; also served Ottawa and Williamsburg, Kan.; Texas City and Galveston, Tex.

CLEAVELAND, WILLIS MILTON. Durant, 1920-27, died 1927; born Massachusetts, 1866; Hartford Theological Seminary, D. D. from Gale College; ordained 1906, Bp. Codman; also served Edwardsville, Ill.; Weston, W. Va.

COERR, CHARLES THOMPSON. Chaplain All Saints Hospital, South McAlester, 1908. Last recorded service in 1921. Born Connecticut, 1848; Yale Medical and Berkeley Divinity School; ordained 1873, Bp. Doane; also served Binghamton, N. Y.; Morris, N. Y.; Rochester, Minn.

COHOON, FRANK NELSON. El Reno, 1954-56; Midwest City, 1956--. Born Oklahoma City, 1926; General Theological Seminary; ordained 1955, Bp. Powell; also served as Christian Church minister.

COLTON, WILLIAM NEELY. Oklahoma City St. Paul's, 1911-14; retired 1937, died 1951 in Connecticut; born Nebraska, 1875; General Theological Seminary; ordained 1905, Bp. Griswold; also served New York City; Concordia, Kans.; Salina, Kans.; and Irvington, N. Y.

COOK, CHARLES W. McAlester, Hartshorne, Chickasha, Anadarko, Lawton, Kingfisher, and Hobart, 1903-07; died 1937, at Laredo, Tex., where he was rector emeritus. Kansas Theological Seminary; ordained 1903, Bp. Brooke; also served Port Lavaca, Tex.

COOK, WILLIAM FLETCHER. McAlester, 1905-06; ordained 1897, Bp. Huntington; also served as archdeacon of Indiana, at San Francisco, and in England; last listed 1917.

COOL, WILLIAM IRVIN JR. Canon St. Paul's Cathedral, 1951-55; Enid, 1955--. Born 1917; Berkeley Divinity School; ordained 1946, Bp. Pardue; also served Westbrook and Clinton, Conn.; Barnesboro and Patton, Pa.; and Blairsville, Pa.

COOLIDGE, SHERMAN. Whirlwind and Fay, 1910-11; died at Colorado Springs, 1932. Born Wyoming, 1863; Seabury Seminary; ordained 1885, Bp. Spalding. Was Arapaho Indian, missionary many years to Arapahos in Wyoming; also served at Denver, Colo.

COWAN, CECIL HERMAN. St. Thomas, Tulsa, and St. Philip's, Muskogee, 1948-56. Born Texas, 1910; Philadelphia Divinity School; ordained 1948, Bp. Casady.

CRAIG, WILLIAM ELLWOOD. St. John's Oklahoma City, 1952-54; New Orleans, 1954-55. Born Philadelphia, 1915; Pacific School of Religion; Ph. D., University of California; also served Los Angeles, Grand Island, Nebr. Ordained 1941, Bp. Gooden.

CROFT, FREDERIC ASHBROOK. Durant, 1932-36, also serving Antlers, Coalgate, Idabel, and Atoka. Born New Jersey, 1908; Western Theological Seminary; ordained 1932, Bp. Casady; Hutchinson, Kans., 1951--. Also served Kenosha, Wisc.; Northwestern Univ.; Excelsior, Minn.; San Benito, Tex.; Harlingen, Tex.

CROSBIE, JAMES EDWARD. Tulsa St. Luke's, 1942-51. Died 1951; born Canada, 1885; General Theological Seminary; ordained 1914, Bp. Williams; also served Negannie, Mich.; Ironwood, Mich.; Iron Mountain, Mich.; Vincennes, Ind.

CRUM, ROLFE POMEROY. Tulsa Trinity, 1920-25; vocational adviser, Veterans Administration, Baltimore, Md., 1945--. Born Cleveland, O., 1889; Harvard and Episcopal Theological Seminary; ordained 1915, Bp. Lawrence; also served Buffalo, and Syracuse, N. Y.; American Red Cross in France; Boston, San Antonio, Philadelphia and Harrisburg, Pa.; and United Service Organization.

CURTIS, GILBERT GEORGE. St. James, Oklahoma City, 1947-48; El Reno, 1948-53; Miami, 1953-56, also Vinita 1953-54. Born England, 1888, retired 1956; Drew Theological Seminary; ordained 1925, Bp. Bennett. Also served Crookstown and Virginia, Minn.; Ironwood and Menominee, Mich.; and Cincinnati.

DAVIDSON, JOHN MONROE DEMPSTER. Oklahoma City St. Paul's, 1904-11; also Oklahoma City Redeemer, Capitol Hill, and Purcell. Born in Illinois, 1854; died 1931; General Theological Seminary; ordained 1881, Bp. Burgess; also served many years in both Illinois and Iowa.

DAVIS, DANIEL KNITTLE. Holdenville and Henryetta, 1939-43; at Brockton, Mass., 1955. Born Pennsylvania, 1912; Episcopal Theological Seminary; ordained 1939, Bp. Casady; also served U. S. Navy as chaplain, and Georgetown and University of Kentucky, and St. Bristol, R. I.

DAVIS, FRANKLIN. Archdeacon Eastern Oklahoma 1920-23 and western Oklahoma, 1926-28, also Ada, 1917-20; St. John's, Oklahoma City, 1924-26. Churches he served included also Ponca City, Stillwater, Perry, Fay, Holdenville, Altus, Mangum, Woodward, Alva, Anadarko, Pauls Valley, Clinton, Hobart, Blackwell, Newkirk, Purcell, Sulphur and probably others. Born 1878, Kentucky; ordained 1904, Bp. Kendrick; also served Mesilla Park, N. M.; Globe, Ariz.; Mt. Sterling, Ky.; Junction City, Kans.; and Danville, Ky. Was living at latter place in 1955, retired in 1947.



DAVIS, WALTON WILLETT. El Reno, 1939-40; Lawton, Altus, and Duncan, 1940-47; All Souls', Oklahoma City, 1947-1955, also St. James briefly. Born Georgia, 1913; Virginia Theological Seminary; ordained 1940, Bp. Casady.

DAY, JOHN WARREN. Oklahoma City St. Paul's, 1925-27; Nowata and Claremore, 1916-21; army chaplain, 1918-19; Sapulpa, Henryetta, and Bristow, 1921-23; Bartlesville and Dewey, 1923-1934. Dean of Grace Cathedral, Topeka, Kans., 1927--. Born Boston, 1888; Episcopal Theological Seminary; ordained 1916, Bp. Thurston.

DENNINGHOFF, LOUIS. Miami and Vinita, 1933-35; reported at Wichita, Kans., 1935, no report thereafter. Born Germany, 1888; Omaha Presbyterian Theological Seminary; ordained 1931, Bp. Longley; also served Des Moines and Boone, Ia.; and Emmetsburg and Algona, Ia.

DE VRIES, CHARLES GOSSE. Pauls Valley, 1954; Duncan, 1954--. Born West Virginia, 1919; ordained 1955, Bp. Powell; Ph. D. Louisiana State University, also Church Divinity School of the Pacific; former professor at University of Oklahoma in department of physical sciences.

DE WOLF, ERASTUS. Served in McAlester area about 1898. Ordained 1862, Bp. Whitehouse. Last listed, 1917, Los Angeles.

DIGGS, ROBERT RUSSELL. Perry and Newkirk, 1900-01; died, 1950; ordained 1899, Bp. Brooke; many years at New Iberia, La., where he retired in 1946.

DOBBINS, JOSEPH BURFORD. El Reno, 1929-30. Temple, Texas, 1930 --. Born Massachusetts, 1898; Seabury Divinity School; ordained 1923, Bp. I. P. Johnson; also served Pueblo, Colo.; Norton, Kans.; and Sherman, Tex.

DONNELL, JOHN CHRISTFIELD. Okmulgee 1924-28, Henryetta, 1928; Our Saviour, Los Angeles, 1936--. Born 1883; General Theological Seminary; ordained 1931, Bp. Burch. Also served New York City; Newark; Laguna Beach, Calif.; Los Angeles and Burbank, Calif.

DOUD, LEROY WELLS. Archdeacon Eastern Oklahoma, 1929-33, serving many points including Eufaula, Wagoner, Bristow, Spiro, and Norman; died 1946. Ph. D., Campbell University; ordained 1912, Bp. Beecher; also served Callway, Nebr.; Ft. Scott, Kans.; Monticello, Fla.; San Antonio, Tex.; Live Oak, Fla.; Jackson, Tenn.; chaplain, Tennessee National Guard.

DOWIE, ALEXANDER JOHN GLADSTONE. Pawhuska and Dewey, 1914-15; retired 1933, died 1945. Born Australia; University of Chicago; ordained 1913, Bp. Toll; also served Chicago, Junction City, Kans.; Monrovia, Cal.; Gallup, N. M.; Tamaqua, Pa.; White Haven, Pa.; Newport, Pa.; and Zion, Ill.

DOZIER, JULIAN FREEMAN. Redeemer, Oklahoma City, 1932-38; New York City, 1955--. Born Virginia, 1905; ordained 1932, Bp. Thurston; also served Hampton, Va.; and Harrisburg, Pa.

DREW, CHARLES PERREN. McAlester, Hartshorne, and Eufaula, 1930-34; retired 1934, died 1946. Born England, 1862; ordained 1916, Bp. Tyler; also served Lakota, N. D.; Langdon, N. D.; Jamestown, N. D.; and Marshalltown, Ia.

DU BOIS, CHARLES WILSON. Woodward-Alva, 1920-22; died 1927 in Mill Valley, Calif., where he was rector. Born Iowa, 1865; Nashotah House; ordained 1890, Bp. Knight; also served Mt. Clemens, Mich.; Detroit; Vancouver, Wash.; Toledo, O.; Fenton, Mich.; and missionary work in Washington and Montana.

DU HAMEL, WILLIAM. Shawnee, 1913-15; died 1928 in Pennsylvania; born Delaware, 1866; Philadelphia Divinity School; ordained 1891, Bp. Adams; also served Pennsylvania, New York, Indiana, Archdeacon Arkansas, and Reading, Pa.

DYKE, THOMAS. Chandler and Bristow, 1909; died 1947, in Florida, retired 1929. Born Wales, 1867; Kansas Theological Seminary; ordained 1909, Bp. Brooke; also served Nashville, Tenn.; Springfield, Ill.; Mound City, Ill.; Canadian Army; Edwardsville, Ill.; Kissimmee, Fla. Former Congregationalist.

EASTMAN, HENRY CLAY. General Missionary, from Oklahoma City, 1898-1900; ordained 1898, Bp. Brooke; also served Mt. Pleasant, Iowa, and Springfield, Ill. Unlisted after 1905.

EATON, CHARLES ARTHUR. Served as retired minister at Stillwater, 1918-21. Ordained 1900; also served Penuth, Minn.; Elkhorn, Man.; Meyersdale, Pa.; Ft. Worth and Dallas, Tex.; and So. Kauhauna, Wisc.

ECKEL, EDWARD HENRY. Tulsa Trinity rector, 1930--. Born Delaware 1890; General Theological Seminary; ordained 1914, Bp. Partridge; also served Warrensburg, Mo.; St. Paul, Minn.; National Guard Chaplain; awarded S. T. D. degree in 1947.

EDMEAD, JEDEDIAH. Oklahoma City Redeemer 1913-16; retired in New York City, 1934; died 1941; ordained 1916, Bp. Brooke; also served New York City.

EDWARDS, DEAN ROYSTER. Miami and Vinita, 1931-34; Chickasha and Duncan, 1934-37; Sparta, N. J., 1952--. Born Kansas; General Theological Seminary; ordained 1928, Bp. Campbell; also served New York City, Chanute, Kans.; Maywood, Ill.; Peekskill, N. Y.; St. Paul, Minn.; Basswood Grove, Minn.; Hastings St. Hospital, Minn., Chaplain.

EDWARDS, PHILIP KNOX. McAlester, 1914-19. Died 1935, retired 1934 at San Diego. Born Michigan, 1879; Seabury Divinity School; ordained

1906, Bp. Edsall; also served Rushford, Minn.; Mankato, Minn.; Casper, Wyo.

EDWARDS, SETH CARLYLE. Redeemer, Oklahoma City, 1943-48; Suakoko, Liberia, 1948--. Born New York; Union Theological Seminary; ordained 1943, Bp. Manning; also served Wiltwyck School, New York, and church in New York City.

ETTLING, ALBERT JOHN. Stillwater, 1949-53; Texas City, Texas, 1953--. Born Louisiana, 1919; Episcopal and Union Theological seminaries; ordained 1943, Bp. Scarlett; also served Popular Bluff, Mo.

EVANS, JOHN MORRIS. Norman, 1929-30; died 1948. Born England, 1877; Berkeley Divinity School; ordained 1929, Bp. Casady; also served Providence, R. I., and Scranton, Pa. Former Unitarian.

EWING, JOSEPH SAWIN. Norman, 1941-50; St. Margaret's School, Tappahannock, Va., 1950--. Born Illinois, 1899; Virginia Theological Seminary; ordained 1930, Bp. Remington; also served Klamath Falls, Ore.; and Brookings, S. D.

FAIR, JOHN C. Lawton, Anadarko, Chickasha, 1912. Ordained 1885, Bp. Randolph; also served Washington and Oregon, Warwick, N. Y., Downingtown, Pa. Last listed, non-parochial in New York, 1921.

FAY, HENRY HAPGOOD. El Reno 1910-14; Chickasha, 1914-17; also Anadarko, Hobart, Clinton, Geary; lay reader at Sapulpa, 1908; died 1953; ordained 1912, Bp. Brooke; also served Columbus, Ga., and in U. S. Army.

FERGUSON, QUENTIN. Alva, 1934-36; Hugo, 1936-37; also Durant, Idabel, Antlers, Coalgate, Woodward, and Lehigh; also curate, Tulsa Trinity, 1933. Riverton, N. J., in 1955; born 1908, New Jersey; St. John's College; ordained 1933, Bp. Casady; also served Garwood, N. J.; Gibbsboro and Magnolia, N. J., and Riverside, N. J.

FICK, HENRY LOUIS AUSTIN. Oklahoma City St. Paul's, 1900-02; last listed 1913; born Iowa; ordained 1900, Bp. Brooke; also served Booneville, Mo.; St. Joseph, Mo.; Eagle Grove, Mo., and Independence, Ia.

FITZPATRICK, FRANK NORMAN. Redeemer, Oklahoma City, 1918-21; Allen University, Columbia, S. C., 1930--. Born South Carolina, 1887; General Theological Seminary; ordained 1918, Bp. Demby; also served Plainfield, N. J.

FLIEDNER, AUGUST CHRISTIAN. Guthrie, 1894-95; died 1946; ordained 1894, Bp. Brooke, first priest ordained in Oklahoma; also served Diocese of Fond Du Lac; Washington, N. J.; Irvington, N. J.; Danville, Pa.; Burlington, N. J.; and Arlington, N. J.

FOLMSBEE, GRANT O. Chaplain Oklahoma Military Academy, 1954-55. Born New York, 1915; Berkeley School of Religion; ordained 1942, Bp.

Gribbin; also served Murphy, N. C.; Fontan Dam chaplain; Shelby, N. C.; Warrensburg, Mo.; Dallas, Tex.

FOSTER, JOHN THOMAS. Archdeacon, Eastern Oklahoma, 1918-21, serving Durant, Antlers, Hugo, Idabel, Atoka, Madill, Millerton, Tishomingo, Valliant, Waponucka, and others. Died 1929 while serving as rector at Winona, Miss. Born 1865; Virginia Theological Seminary; ordained 1890, Bp. Randolph; also served Danville, Va.; West Virginia, Ohio, Kansas, Texas, and New Orleans, La.

FREESE, ARTHUR SAMUEL. Lawton, Chickasha, Anadarko, Altus, Mangum, Frederick, Snyder, 1915-17; last reported, 1924, in Newport News, Va. Born Maine, 1865; Bangor Seminary and Kansas Theological Seminary; ordained 1903, Bp. Millspaugh; former Congregational minister, also served Independence, Kans.; Coffeyville, Neodosha, and Wakefield, Kans.; Southwest Harbor and Seal Cove, Maine.

FRIEMAN, WALTER EDGAR. St. James, Oklahoma City, 1942; St. Ambrose, Philadelphia, 1951--. Born New York, 1913; General Theological Seminary; ordained 1943, Bp. Gilbert; also served chaplain Bellevue Hospital, New York; Trenton, N. J.; and Palmyra, N. Y.

GALES, THOMAS PARK. Coalgate, also Lehigh and Atoka, 1907-10; Kansas Theological Seminary; ordained 1909, Bp. Brooke; also served Wolcott, N. Y.; Adams, N. Y.; and Ashland, Maine.

GARDNER, JOHN ARTHUR. Claremore, 1912; El Reno, 1921-25; Pawhuska, 1925-27; associate Tulsa Trinity, 1927-28. Listed as retired in 1955, at Providence, R. I.; born Rhode Island 1877; Episcopal Theological Seminary; ordained 1913, Bp. Thurston; also served Bristol, R. I.; Tiverton, R. I.; Providence, R. I.

GIBBS, GEORGE CROCKER. Okmulgee, 1911-17, and nearby missions; died in Chicago, 1952. Born Massachusetts, 1878; Episcopal Theological Seminary and Harvard; ordained 1911, Bp. Thurston; also served Boston; Paris, France; East Milton, Mass.; Society of St. John the Evangelist; and Caribou, Maine.

GIBBS, HENRY. Pawnee, 1906-07; last reported 1921 at Onondaga Castle, N. Y.; ordained 1904, Bp. Gray; also served Immohalu, Fla.; Tomahawk, Wisc.; Belleville, Ill.; Ambridge, Pa.; and Onondaga Castle.

GOLDEN-HOWES, FREDERIC WILLIAM. Ardmore, 1915-24, also Sulphur and Pauls Valley; St. Peter's Church, Fernandina, Fla., 1945--. Born England; Kansas Theological Seminary; ordained 1915, Bp. Brooke; also served Paris and Ft. Worth, Tex.; Mexico City; Salina, Kans.; New York City, and St. Augustine, Fla. Served as dean of a cathedral twice during career.

GOODEN, ROBERT BURTON JR. Chickasha, 1941-42; Seaman's Institute, San Pedro, Calif., 1943--. Born California, 1908; Pacific School of

Religion; ordained 1936, Bp. Stevens; also served San Diego, Santa Maria, Firestone Park, and Los Angeles, Cal.

GRAHAM, DWIGHT WORDEN. Shawnee and Chandler, 1921-24; archdeacon western Oklahoma 1924-25, serving Alva, Woodward, Anadarko, Clinton, Hobart, Fay, Enid, Mangum, and others. Reported retired in Bath, N. Y., 1955. Born Connecticut, 1879; Union and General Theological seminaries; ordained 1909, Bp. Greer; also served New York City; Newark; East Orange, N. J.; Jersey City; Waterbury, Conn.; Savona, N. Y.

GRAINGER, JOHN. El Reno, 1905-09; McAlester, 1909-12; Durant and Hugo and Atoka, 1914-18; as archdeacon served also Weatherford, Antlers, Tishomingo, Eufaula, Millerton, Henryetta, Waponaucka, Hartshorne, Hugo, Idabel, Darlington, Geary; Okmulgee, 1918-24. Listed in 1955 as retired at San Diego. Born England, 1874; Kansas Theological Seminary; ordained 1909, Bp. Brooke; also served Denver, and Coronado, Calif.

GRANT, JAMES LESLIE. Pawhuska, also Cleveland, Cushing, and Nowata, 1938-41. Bath, Maine, 1952--. Born Connecticut, 1910; General and Virginia Theological seminaries; ordained 1938; Bp. Casady; also served Winnsboro and Ridgeway, S. C.; Middle River, Md.; New York City; and Canaan, Conn.

GRIFFITH, VINCENT COLLYER. Spent entire career as deacon and priest at Norman, 1911-21; born Brooklyn 1866; University of Oklahoma; Brooklyn Polytechnic; ordained 1913, Bp. Brooke; architect. Died in Norman in 1921.

GUILLEY, HENRY AUGUSTUS. Guthrie, 1943-45; Enid and Alva, 1945-52. St. John's Minneapolis, 1952--. Born Pennsylvania, 1906; General Theological Seminary; ordained 1931, Bp. Sterrett; also served Brooklyn, three different parishes.

GUNN, DAVID GRIFFIN. Oklahoma City and Norman, 1893-94; reported retired at Houston in 1921, unlisted thereafter; General Theological Seminary; ordained 1874, Bp. Green; also served Dry Grove, Miss.; New York City; Jersey City; St. Paul, Minn.; archdeacon of Idaho; Kokomo, Ind.; San Antonio and Wharton and Longview, Tex.

HAGAN, SAMUEL LESTER. Pawhuska, and Cleveland, 1927-30. Retired since 1951. Born Georgia, 1883; Candler seminary; ordained, 1924, Bp. Burleson; also served South Dakota, Kansas, and Illinois.

HARGIS, WILLIAM MARTIN. St. John's Oklahoma City, 1942-45; non-parochial at Downey, Calif., 1955; ordained, 1934, Bp. Spencer; also served Chillicothe, Mo.; Leesburg, Fla.; Inverness, Fla.; Kansas City, Mo.

HARRIS, HENRY. Coalgate-Lehigh, 1894-95; born England, 1855; last reported at Petosky, Mich., 1917; Ph. D. from North Illinois College, Kansas Theological Seminary; ordained 1898, Bp. Morris (deacon by Bp. Brooke); also served Clearwater, Minn.; Cove, Ore.; archdeacon, Wisconsin; Murphysville, Ill.; Starke, Fla.; and Devil's Lake, N. D.

HARRISON, CLARENCE EDWARD. Muskogee St. Philip's and Tulsa St. Thomas, 1938-39; St. Philip's, New York City, 1955--. Born New York, 1914; General Theological Seminary; ordained 1938, Bp. Casady; also served Cincinnati and New York City.

HARRISON, LEWIS CARTER. Altus, 1947-48; retired at Richmond, Va., 1948--. Born Virginia, 1878; Virginia Theological Seminary; ordained 1908, Bp. Gibson; also served Virginia; Buffalo, N. Y.; East Aurora, N. Y.; Austin, Tex.; and Brook Hill, Va.

HARTE, JOHN JOSEPH MEAKIN. Miami 1939-40; curate Tulsa Trinity, 1940-42; suffragan bishop of Dallas, 1955--. Born Ohio, 1914; General Theological Seminary; ordained 1939, Bp. Casady; also served Rochester, N. Y.; Austin, Tex.; Texas National Guard; St. Paul's Cathedral, Erie, Pa. Author of Some Sources of Common Prayer and The Language of the Book of Common Prayer.

HARTLEY, JOHN. Chandler, also Bristow and Shawnee, 1901-05; died 1949 in North Carolina. Ordained 1904, Bp. Brooke; Kansas Theological Seminary; also served Crosweel, Mich.; Kewanee, Ill.; Kinston, N. C.

HATCH, RICHARD ALLEN. Ada, 1921-22. North Bergen, N. J., 1938--. Born 1890, Missouri; General Theological Seminary; ordained 1917, Bp. F. F. Johnson; also served St. Charles, Mo.; U. S. Army; Palmyra, Mo.; Ottawa, Kans.; Clearfield, Pa.; Altoona, Pa.; Baltimore; Plainfield, N.J.

HATFIELD, VICTOR ROYAL. Ada, 1937-48, also Coalgate and Lehigh; Marysville, Calif., 1951--. Born 1909, Minnesota; Seabury Theological Seminary; ordained 1933, Bp. Keeler; also served St. Paul, Minn.; and Kent, Wash.

HAYWARD, EDWARD FARREN. Enid, 1918-19; listed as retired at Monroe, La., 1955. Born 1882, Philadelphia; Philadelphia Divinity School; ordained 1907, Bp. Whitaker; also served Camden, N. J.; Chippewa Falls, Wis.; Houston, Tex.; and Monroe, La.

HENNESSEY, HAROLD G. Okmulgee, Tahlequah, Nowata, Pawhuska, Bartlesville, Lawton, Altus, Anadarko, Hobart, Mangum, and others from 1906 to 1912; Muskogee, 1936; Chickasha and Duncan, 1937-39; died 1947 at Dallas. Born California, 1884; Wisconsin State Normal and Kansas Theological Seminary; ordained 1909, Bp. Brooke; also served Colorado City, Denison, Paris, Tex.; Seattle and Spokane, Wash.; and Ft. Worth and Dallas.

HIGBY, ARTHUR WILSON. St. Paul's, Oklahoma City, 1903-05; Nashotah House; ordained 1892, Bp. Thomas; also served Newton, Kan.; Texarkana, Tex.; Momenuc, Ill.; Streator, Ill., and Canton, O. Unreported after 1913.

HILL, CHARLES MARTIN. Sapulpa, also Claremore, Cushing, and Vinita, 1939-44; Orinda, Calif., 1954--. Born Texas, 1904; Southern Methodist University; ordained 1939, Bp. Casady; also served Victoria, Tex. Formerly Methodist.

HILL, KEPPEL WIGMORE. Chickasha, 1928-33; Enid, 1933-41; St. Mary the Virgin, San Francisco, 1948--. Born 1899, Canada; University of Toronto; ordained 1924, archbp. of Algoma; also served Hollister and Salinas, Calif.

HOAG, FRANK VICTOR. Associate rector, Tulsa Trinity, 1946-50; executive secretary, department of religious education, Diocese of New Jersey, 1950--. Born 1891, Chicago; Western Theological Seminary; ordained 1917, Bp. Griswold; also served air corps; Geneva, Ill.; Salina, Kans.; Eau Claire, Wis.

HOCK, ALVIN SCOLLAY. Stillwater, 1923-49, retired latter date, living at Stillwater in 1957. Born Wisconsin, 1880; ordained 1909, Bp. Morrison; also served Albia, Ia.; Harlan, Ia.; Des Moines, Ia.; Estherville, Ia. Former Congregationalist.

HOGGARD, CALVIN CLYDE. Tulsa St. John's, 1949--. Born Purcell, Okla., 1906; Drew Theological Seminary (Methodist); priest, 1949, Bp. Casady; Methodist ministry eleven years; also served as army chaplain; Dean of Oklahoma School of Religion at Norman; assistant, Tulsa Trinity.

HOLDING, CHARLES. Woodward-Alva and Shawnee, 1917-20; died 1950, retired 1948; born England 1879; Kansas Theological Seminary; ordained 1918, Bp. Brooke; also served Louisville, Ky.; Decatur, Ga.; Greenwood, S. C.

HOMAN, CHARLES ARTHUR ADOLPH. Duncan, 1951-53; Durant, 1953--. Born Brooklyn, 1900; General Theological Seminary; ordained 1932, Bp. Manning; also served New York City, Morrisania, N. Y.; Bronx; Calistoga, Calif.; Newport News. Va.

HOOVER, EDWIN LINDSLEY. Assistant rector, Tulsa Trinity, 1952--. Born Denver, 1921; General Theological Seminary; ordained 1949, Bp. Bowen; also served Las Animas and Lamar, Colo.

HOOVER, HOMER LEACH. Lawton and Altus, 1920-23; retired, 1947, Hartsville, S. C. Born 1879, North Carolina; ordained 1907, Bp. Cheshire. Also served Monroe City, Mo.; Cincinnati, O.; Hartsville, S. C.; U. S. Army colonel, 1940-42.

HOWARD, GUY WESLEY. McAlester, 1953-55. Born 1917, Kansas; Seabury-Western Seminary; ordained 1950, Bp. Fenner; also served Blue Rapids, Marysville, and Washington, Kans.; and Coffeyville, Kans.

HYDE, EDWARD CLARENDON. Guthrie, also Cushing and Edmond, 1945-48; Tulsa Trinity curate, 1942-45; Oklahoma City St. Paul's assistant, 1946-47; reported at Minneapolis, Minn., 1955. Born Missouri, 1915; Union Theological Seminary; ordained 1940, Bp. Spencer; also served Mountain Grove, Mo.; Philadelphia; Concord, Pa.

JACOBS, ALLEN. Archdeacon, Eastern Oklahoma, 1916-18, serving many missionary stations; reported retired, 1955, at Miami, Fla. Born Massachusetts, 1873; Episcopal Seminary; ordained 1902, Bp. Lawrence; also served Faribault, Minn.; Providence, R. I.; Portsmouth, R. I.; Cambridge, Mass.; Plymouth, Mass.; Des Moines; Logan, Utah; Dean Cathedral Reno, Nev.; Washington, D. C.; Boulder City, Nev.

JAMISON, JOSEPH CLARK. Archdeacon 1921-25 and 1930-31, serving among others Alva, Woodward, Hobart, Clinton, Mangum, Poteau, Sallisaw, Spiro. Died 1936 in Tennessee; ordained 1922, Bp. Thurston; no other service reported.

JEFFERSON, HENRY BRIDGES. Guthrie, 1889, short period, first priest of first white mission in Oklahoma. Died 1927, in Kansas City, Mo. Born 1851; Union Seminary; ordained 1880, Bp. Williams; former Presbyterian; also served Ionia, Mich.; Willimantic Conn.; Alma, Mich.; Bradentown, Fla.; Carlinville, Fla.

JEFFERSON, RALPH THOMAS. Visited eastern Indian Territory as missionary from Arkansas, 1889. Ordained, 1889, Bp. Burgess; also served Princeton, Ill.; Meriden, Conn.; South River, N. J.; Darien, Conn. Unreported after 1921.

JEFFREY, LEONARD STANLEY. El Reno, also Enid, Watonga, and Nowata, 1930-37; Grace church, Lynchburg, Va., 1949--. Born England, 1897; King's College, Nebraska seminary; ordained 1929, Bp. Shayler. Also served as Methodist minister; parishes at Central City, Neb.; Brownwood, Tex.; Charleston, S. C.

JOHNSON, LON PORTIVENT. Guthrie, 1950-56; born Texas, 1902; Yale seminary; ordained 1931, Bp. Capers; also served Corpus Christi, Gonzales, Tex.; U. S. Navy; Cody, Wyoming.

JOHNSTONE, DAVID EWART. Enid, 1920-23; died 1930, Hickman, Ky., after retiring; educated in England, LL. D.; also served England; Boone and Harrisonville, Ia.; Mendon, Ill.

JONES, FRANK RICHARD. General Missionary, 1896 and 1900-04; served Muskogee, Vinita, Claremore, Okmulgee, Coalgate, Durant, Lehigh, Tahlequah, Atoka, Sapulpa; died 1948 at Asbury Park, N. J., retired 1944. Born New York City, 1876; Kenyon and Bexley seminaries; ordained 1901, Bp. Brooke; also served as hospital chaplain in New York City; Mott Haven, New York.



JONES, VERN EDWARD. Hugo, Antlers, and Idabel, 1952-55; born Enid, Oklahoma, 1927; General seminary; ordained 1953, Bp. Powell. Curate, St. John's, Oklahoma City, 1955--.

JUNY, FREDERICK AUGUSTUS JR. Ardmore, 1902; ordained 1897 (deacon 1883), Bp. Gailor; also served Trenton, N. J.; Savannah, Ga.; Anaheim and Escondido, Calif. Last reported 1917.

KADEY, KENNETH WALTER. St. John's, Oklahoma City, 1954--; also served Ada, Seminole, Lawton. Born Canada, 1919; General seminary; ordained 1948, Bp. Davis. Also served Buffalo, N. Y.; Williamsville, N. Y.

KEHLER, CHARLES GODFREY. Altus and Clinton, 1949-51; reported 1955 at Good Shepherd Mission, Blackfoot reservation, Idaho; born England, 1907; Wycliffe College; ordained 1946, Bp. of Algoma; also served Canada; Bonham, Tex.; Bedford, Ind.

KEICHER, FRANCIS PAUL. Ardmore 1910-14; also Durant, Hugo, Tishomingo; died 1933; born Germany, 1870; Nashotah and Kansas Theological seminaries; ordained 1912, Bp. Brooke; also served Milwaukee; Manitowoc, Wis.; Chilton, Wis.; Hudson, Wis.; Indianapolis.

KEICHER, PAUL OLIVER. Son of F. P. Keicher, served Shawnee 1916; lay reader several years; reported 1955 inactive; born Wisconsin, 1890; Bexley Hall; ordained 1916, Bp. Brooke; also served New York City; Kaukauna, Wis.; Punxsutawney, Pa.; Lawrenceburg, Ind.

KELLAM, HARRY MALCOLM. Pawhuska, 1930-37; also Cleveland, Ponca City, Cushing, Nowata, Pawnee, Dewey; died 1945, in Wyoming. Born Illinois, 1890; General seminary; ordained 1917, Bp. Francis; also served Indianapolis; Columbus, Ind.; Lawrenceburg, Ind.; Lufkin and Galveston, Tex.; Kakoma, Ind.; Fort Worth; Hanna, Wyo.

KEMP, RICHARD. Enid, 1908-09; McAlester and Hartshorne, 1913; died 1942. General seminary; ordained 1909, Bp. Brooke; also served Eatontown, N. J.; Millville, N. J.; Honeybrook, Pa.; Glen Riddle, Pa.

KENYON, ARTHUR LEOPOLD. Lay reader and Deacon, Stillwater and Perry, 1911-12; retired in Ohio, 1951. Born England, 1884; Kansas Theological Seminary; ordained 1913, Bp. Brooke; also served Clover and Chat-ham, Va.; Suffolk, Va.; Cincinnati; Middletown, O.; Alliance, O.; Findlay, O.

KINSOLVING, WALTER OVID. Oklahoma City St. Paul's, 1915-16; reported 1955 at Bridgeport, Conn.; born Philadelphia, 1887; General seminary; ordained 1913, Bp. Kinsolving; also served New York City, Summit, N. J.; Easton, Conn.; served thirty-one years at Summit.

KITTS, ISAAC LEONARD. Non-parochial, retired army officer residing in Oklahoma early 1940's. Unreported since 1953; born New York, 1896; St. Stephen's college; ordained 1942, Bp. Gray; also served U. S. Army; assistant chaplain Culver Military Academy.

KLEIN, JOHN ARTHUR. Altus and Mangum, 1933-36; Sapulpa, Claremore, and Wagoner, 1936-38; Western Oklahoma, 1938-41; Pawhuska, Cleveland and Cushing, 1941-47; also Alva, Clinton, Hobart, Cheyenne, Woodward. Grace Church, St. Francisville, La., 1950--. Born Maryland, 1896; Nashotah seminary; ordained 1929, Bp. McElwain; also served Chamberlain, S. D.; Gonzales, Tex.

KLING, CHUNCEY VORHIS. Tulsa Trinity 1913-20; also Sapulpa, 1919-20; retired, 1947, Troy, N. Y. Hartwick seminary; ordained 1907, Bp. Nelson; also served Bloomingdale, Waddington, Waterford, Ft. Edward, and Troy, N. Y., latter twenty-five years.

LANGLEY, OSCAR MALCOLM. Sapulpa, 1953--. Born Massachusetts, 1900; Western seminary; ordained 1931, Bp. Stewart; also served Chicago; Benson, Minn.; Ironwood, Mich.; missionary work in Michigan and Minnesota; Havre de Grace, Md.; Mankato, Minn.

LARSEN, JOHN GABRIEL. Chelsea and Miami, 1916-18; retired at Danville, Calif., 1951. Born Minnesota, 1883; Seabury seminary; ordained 1911, Bp. Morrison; also served Grand Rapids, Mich.; Warroad, Minn.; Lisbon, N. D.; Wichita Falls, Tex.; Spokane, Wash.; Sturgis, S. D.; Fremont, Nebr.; Birch Coulee, Minn.; Freeport, Tex.

LEE, JAMES N. Stillwater and McAlester, 1893-96; died 1898. Kenyon, Doctor of Divinity; ordained 1862, Bp. Bedell; long career before coming to Oklahoma, Bp. Brooke's wife's uncle; also served Topeka, Bethany, Kans.; Cameron, Mo.; Florida.

LEEMAN, JUDSON SHEPPARD. Tulsa Trinity curate, 1935; Tokyo, Japan, 1950--. Born Duncan, Okla., 1909; General seminary, M. D. Univ. of Minn.; ordained 1935, Bp. Casady; also served St. Paul, Minn.; Port Chester, N. Y.; U. S. Navy; Sublette Co., Wyoming.

LEWIS, RICHARD ALLEN. McAlester and Eufaula, 1945-53; St. Andrew's Breckenridge, Tex., 1953--. Born Canada, 1901; Northern Baptist Seminary; ordained 1939, Bp. Whittemore; former Baptist minister; also served South Haven, Mich.; Grand Haven, Mich.

LINDGREN, EDWARD MOORE. McAlester, 1937-42, also Boynton, Antlers, Eufaula, Hartshorne, Hugo, Poteau, Spiro. St. George's Pt. Arthur, Tex., 1950--. Born Texas, 1905; General seminary; ordained 1930, Bp. Moore; also served Dallas, Raton and Farmington, N. M.; Freeport, Tex.

LINDLOFF, MARIUS JOHN. Norman 1930-40; St. Paul's, Fayetteville, Ark., 1944--. Born Ohio, 1902; General seminary; ordained 1929, Bp. Matthews; also served as University of California chaplain to Episcopal students.

LLOYD, THOMAS. Ordained 1912, Nova Scotia, Bp. Courtney, Doctor of Divinity in Nova Scotia; Vinita 1898-99; Alva and Woodward, 1900. Also served Kensington, P. E. I.; Port Mulgrave, N. S.; Circleville, O.; Coshocton, O.; and Diocese of Pittsburgh.

LLWYD, HUGH JACOB. Stillwater, 1898-1902; Pawhuska, 1902-03; Pawnee, 1903-05; Muskogee 1906 to 1941, also Tahlequah, Wagoner, and others. Died 1941. Born England, 1870; Kansas Theological Seminary; ordained 1904, Bp. Brooke.

LOFLIN, WALTER LEE. Okmulgee, 1932-33; died at Okmulgee in 1933. Born North Carolina, 1886; Virginia seminary; ordained 1917, Bp. Cheshire; also served Quincy, Fla.; Atlanta, Ga.; Denison, Tex.; Pueblo, Colo.; Sherman-Gainesville, Tex.

LOVGREN, BERNARD NATHANIEL. Norman, 1921-27; reported at Carmel, Calif., 1955. Born Minnesota, 1892; Episcopal seminary; ordained 1918, Bp. McElwain; also served St. Paul, Minn.; Joplin, Mo.; Boston; Concord, N. H.; San Francisco; Del Monte, Calif.

LUCAS, MARCUS MARION. Claremore, 1941-51; West Plains, Mo., 1951--. Born 1909; ordained 1943, Bp. Sanford; also served Porterville, Calif.; Beloit, Kans.; Alliance, Kans.; Ft. Worth.

MABLEY, THOMAS. El Reno, 1927-28; Enid, 1928-32; St. Stephen's, Terre Haute, Ind., 1940--. Born 1898, Pennsylvania; Virginia seminary; ordained 1923, Bp. Stearly; also served Newark, N. J.; Taylor, Tex.; Newton, Kans.

MACKENZIE, JAMES NEWNHAM. Bartlesville, Nowata, and Dewey, 1929-33; Oklahoma City St. John's, also O. C. Redeemer and Chandler, 1934-37. St. James, Newark, 1954--. Born Ireland, 1885; ordained 1915, Bp. Tyler; also served Mullen, Nebr.

MACY, RALPH EDWARD. Sapulpa, 1950-52; Altus, 1952--. Born El Reno, Okla., 1926; Episcopal seminary; ordained 1950, Bp. Casady.

MAGOUN, ROY WINCHELL. Shawnee and Chandler, 1909-11; retired 1946 in Connecticut. Born 1882, Massachusetts; ordained 1911, Bp. Brooke; also served Woburn, Mass.; W. Rutland, Vt.; Bellows Falls, Vt.; Newport, R. I.

MARSDEN, ARTHUR HAYWARD. Pawnee, Stillwater, Ponca City, Blackwell, Newkirk, Enid, 1913-15; retired 1936, died 1949. Born Rhode Island, 1868; Kansas Theological Seminary; ordained 1913, Bp. Brooke; also served Trinidad, Colo.; Omaha, Nebr.; Kearney, Nebr.

MARTIN, HERBERT EUGENE. Checotah, Tahlequah, Wagoner, Muskogee, 1914-18; retired 1935, died 1944. Born England; ordained 1908, Bp. Nelson; former Baptist minister; also served New York; Sedalia, Mo.; Kansas City; Sag Harbor, N. Y.

MARTIN, MICHAEL. Headmaster Casady School, 1947-52; Day School, Wynnewood, Pa., 1954--. Born New York, 1906; Harvard and Episcopal Seminary; ordained 1942, Bp. Heron; also served Baden, Germany; Roxbury, Conn.; Cambridge, Mass.; Southborough, Mass.; Marlboro, N. H.

MATTHIAS, JOSEPH M. Oklahoma City Redeemer, 1919-12; died London, 1928. Ordained deacon 1909, Bp. Brooke; also served Boston, Mass.; London (Was ordained priest, date and ordaining bishop not reported.)

MAYER, GUSTAVUS WILLIAM. Vinita, 1902; unreported after 1905. Ordained 1862, Bp. Potter; also served Springhill, Md.; Penn Yan, N. Y.; Cheyenne, Wyo.; San Francisco; Berkeley, Calif.; New York City; Newark; Philadelphia.

MCCALLA, THOMAS G. C. Oklahoma City St. Paul's, 1920-25; Miami, 1928; last reported, 1932, in Illinois. Born Ohio, 1877; Bexley seminary; ordained 1904, Bp. Leonard; also served Bellefontaine and Cleveland, O.; Rawlings, Wyo.; Denver; Centralia, Ill.

MCCUTCHEON, WILLIAM RODERICK. Chickasha, 1903; unreported after 1910. Ordained 1895, Bp. Vincent; also served Cambridge and Lancaster, O.; Dodge City, Kans.; Cincinnati, O.

MCWILLIAMS, MILTON ELIAS JR. Oklahoma City St. James and Edmond, 1949--. Born Okmulgee, 1920; Pacific seminary; ordained 1950, Bp. Casady.

MELROSE, THOMAS MONTSEERAT. Durant, 1930-32; Eufaula 1932-34; Cushing and Chandler 1934-35; also Cleveland, Antlers, Hugo, Pawnee, Wagoner. Died 1954, in Florida. Born England; Lennoxville seminary; ordained 1912, Bp. Pinkham; also served in Canada; Long Hill, Conn.; Plainfield, Conn.; Cleburne, Tex.

METCALF, WILLIAM. Bartlesville, 1913-23; Checotah, Wagoner, Tahlequah, Pawhuska, Pryor, 1911-13; died at Bartlesville in 1923. Born England, 1863; ordained deacon 1909, Bp. Brooke; priest, 1911, Bp. Thurston.

MILLER, ELMER PLINY. Archdeacon of Eastern Oklahoma 1912-17, serving virtually every church in Eastern Oklahoma except a few of the larger ones. Last reported, New York, 1924; born New York; General seminary; ordained 1889, Bp. Doane; also served Claverack, N. Y.; Catskill, N. Y.; archdeacon of Albany; Saranac Lake, N. Y.

MILLS, JAMES. Oklahoma City St. Paul's, 1927-45; retired at Zion Church, Philadelphia, 1954; born England, 1886; Leeds seminary; ordained 1916, Bp. Rhinelander; also served Philadelphia; Erie, Pa.; Warren Pa.; Duluth, Minn.

MILLS, WILLET HOWARD. Pawhuska, Sapulpa, Henryetta, and Bristow, 1923-24; died in 1943 in California. Born Connecticut, 1872; died in 1943 in California. Born Connecticut, 1872; Yale seminary; ordained 1907, Bp. Nelson; also served Cairo, N. Y.; Wellsville, N. Y.; Ansonia, Conn.; archdeacon of Nebraska; San Antonio; San Bernardino, Calif.; San Diego.

MOEHLE, THOMAS OSCAR. Ponca City and Blackwell, 1944--. Born Wisconsin, 1911; Seabury-Western seminary; ordained 1936, Bp. Wilson; served in Wisconsin and Stillwater, Minn.

MONTIZAMBERT, ERIC ST. LUCIAN PERCY. Oklahoma City St. John's, 1926-35; Canon Grace Cathedral, San Francisco, 1945--. Born Canada, 1888; Univ. of Toronto; ordained 1915, Bp. of Algoma; also served in Canada and Laramie, Wyo. Has published extensively.

MOORE, ALLEN F. R. G. S. Durant, 1927-29; to England in 1929, unlisted thereafter. Born England, 1870; Harley college; ordained 1925, Bp. F. Ingley; also served Sedalia, Colo.

MOORE, COURTLAND MANNING. Oklahoma City St. John's, Seminole, 1954-55; Oklahoma City St. David's, 1955--. University of Oklahoma and Pacific seminary; born 1929, Tulsa; also served Corte Madera, Calif.

MORRILL, GRANT ANTHONY JR. Chickasha and Duncan, 1940-42; National Council, Leadership Training Division, 1951--. Born North Carolina, 1913; Virginia seminary; ordained 1939, Bp. Casady; also served Cincinnati, U. S. Navy, Hamilton, O.

MORRIS, HERBERT BROOKE. Lawton, 1923-24; Guthrie, 1924-29; McAlester, 1934-36; El Reno, 1925; also twenty other Oklahoma missions. St. Philip's, San Antonio, 1943--; born Pawhuska, 1895; Episcopal seminary; ordained 1924, Bp. Thurston; also served Faribault, Minn.; Harlingen, Tex.; San Antonio.

MORTON, EDWIN APPLETON. Sapulpa, 1931-36; Guthrie, 1936-43; Ardmore, 1946--. Born Maryland, 1903; General seminary; ordained 1931, Bp. Casady; also served Claremore, Cushing, Edmond, Chandler; entire career in Oklahoma.

NICHOLAS, ALBERT BURNETT. Guthrie, 1895-1917, assisting in many missions. Kenyon college; ordained 1872, Bp. Bedell; died in 1926 after retiring at Guthrie in 1917; also served Hamilton, Bellefontaine, and Sandusky, O.; archdeacon of Ohio; New Albany, Ind.; St. Joseph, Mo.

NICHOLS, FESSENDEN ARENBERG. Altus and Mangum, 1930-33; Bartlesville, 1933-35; also Nowata and Dewey. Christ Church, Suffern, N. Y., 1945--. Born Boston, 1903; Episcopal seminary; ordained 1930, Bp. Babcock; also served New York City; Teaneck, N. J.; several posts in New York.

OAKERHATER, DAVID PENDLETON. Watonga, Etna, Fay, Darlington, Bridgeport, among Cheyenne Indians, 1881-1931; retired in 1918 but continued work, died 1931 at about eighty years of age. Ordained deacon by Bp. Huntington in 1881 after training by J. B. Wicks; never advanced to priesthood.

ONSTAD, GALEN HUGO. Bartlesville, 1941-47; St. Paul's, Klamath Falls, Ore., 1950--. Born Minnesota, 1906; Seabury-Western seminary; ordained 1934, Bp. Keeler; also served Faribault and other posts in Minnesota; Oakes, N. D.; Amarillo.

OTTOMAN, GILBERT A. Tulsa Trinity, 1908-12; last reported at Trinidad, Colo., 1921. Ordained 1885, Bp. Huntington; also served Whitesboro, N. Y.; Yorkville, S. C.; Fayetteville, N. Y.; Pasadena, Calif.; Sacramento, Calif.; St. Louis, Mo.; Atlanta, Ga.; Savannah, Ga.; Newport, Ark.; Fostoria, O.

PALMER, PAUL RUDSIL. Oklahoma City St. John's, 1935-41; Muskogee Grace, also Tahlequah and Wagoner, 1941--. Born Minnesota, 1896; Seabury seminary; ordained 1927, Bp. McElwain; also served Browns Valley, Minn.; Lake City, Minn.

PARKE, ROBERT IRVING. Oklahoma City St. James, Antlers, Hugo, Coalgate, 1942-43; recent address unknown. Born Pennsylvania, 1899; Berkeley seminary; ordained 1932, Bp. Ingley; also served Grand Junction, Colo.; Golden, Colo.; Colorado Springs, Hays, Kans.

PARKIN, ISAAC. Lay reader Fay (Whirlwind) 1909-10; lay reader Coalgate-Lehigh, 1910-13; deacon 1913-22 and priest 1922-25 and 1926-30, at Coalgate-Lehigh. Born England, 1855; Kansas Theological Seminary; ordained deacon by Bp. Brooke and priest by Bp. Thurston; died 1930; also served Mt. Carmel, Ill.

PATTERSON, GERARD FRANCIS. Oklahoma City and mission points through the territories, 1891-93; retired 1938, died 1944. Born 1867; Nashotah seminary; ordained 1892, Bp. Thomas; also served Clinton, Ia.; Sedalia, Mo.; Cleveland, O.; and archdeacon of Ohio seventeen years.

PEARL, SAMUEL ULMAN JOHN. Ada-Coalgate-Lehigh, 1930-33; Henryetta, 1933-37; Okmulgee 1933 to 1944; Grace Church, Mansfield, O., 1944--. Born Pennsylvania, 1901; Virginia seminary; ordained 1931, Bp. Casady.

PERRY, AYLESWORTH BASIL. Muskogee and Checotah, 1903-05; died 1932 in Mississippi. Ordained 1890, Bp. Thompson; also served Abilene, Tex.; Trenton, Mo.; Marlin, Tex.; Lampasas, Tex.; Innes, La.; Pass Christian, Miss.

PERSONS, ALFRED ERNEST. Miami-Vinita, 1946-52; Enid, 1952-55; National Council Leadership Training department, 1955--. Born Tulsa, 1922; General seminary; ordained 1946, Bp. Casady.

PETTIT, J. MERVIN. Lay reader in District as early as 1910; El Reno, 1915-18; also Clinton, Concho, and Weatherford. Retired, New Jersey, 1948; born New Jersey, 1888; Kansas Theological Seminary; ordained 1918, Bp. Brooke; also served Matagorda, Tex.; New Brunswick, N. J.; Island Heights, N. J.; Waretown, N. J.

PIKE, FREDERICK DE LISLE. Muskogee St. Philip's, 1941-47. Reported 1955 at Langston university; born 1886, England; Bp. Payne seminary; ordained 1932, Bp. Goodwin; also served Alexandria, Va.; Charles Town, W. Va.

PORTER, SAMUEL G. Woodward-Alva, 1899-1900; last reported in 1917. Kansas Theological Seminary; ordained 1903, Bp. Gailor (deacon, 1900, Bp. Brooke); also served Milwaukee; Nashville; Gainesville and Marshall, Tex.; Richmond, Tex.

POTTER, LESLIE FENTON. Visited Guthrie, 1893. Died 1932; born New York; General seminary; ordained 1894, Bp. Tuttle; also served Missouri, Nebraska, Illinois, and Michigan.

PRATT, FREDERIC WILKEY. Alva-Woodward, 1906-07; Ardmore assistant, 1907-09; also McAlester, Wagoner, Checotah. Retired 1934, died 1948. Born Connecticut, 1880; Kansas Theological Seminary; ordained 1909, Bp. Kendrick (deacon, 1906, Bp. Brooke); also served Alamogordo, N. M.; Marfa, Tex.; Santa Fe, Carlsbad, and Roswell, N. M.; Spokane, Wash.; and Clovis, N. M.

PRICE, JAMES EDWARD. Holdenville, 1944-45; Snohomish, Wash., 1950--. Born Kansas, 1910; Pacific seminary; ordained 1945, Bp. Porter; also served Madison County, Montana; Redding, Calif.

PRINCE, GILBERT PARKER. Oklahoma City All Souls, 1946-47; St. James, South Pasadena, Calif., 1954--. Born Los Angeles, 1909; Pacific seminary; ordained 1939, Bp. Stevens; also served Oakland, Calif.; Los Angeles; Ventura, Calif.; Pasadena.

QUARTERMAN, GEORGE HENRY. Ardmore, 1931-46, also Durant. Bishop of North Texas, Amarillo, 1946--. Born New York, 1906; General seminary; ordained 1931, Bp. Manning.

QUIGG, NORMAN BRUCE. Shawnee, also Seminole, 1945--. Ordained 1910, Bp. Griswold; Western seminary; also served Chicago, Streator, Ill.; Burlington, Ia.; Buffalo, N. Y.; Governor's Island, N. Y.; Dallas.

RAUSCHER, RUSSELL THEODORE. Lawton, 1948-56; Oklahoma City All Souls', 1956--. Born Iowa, 1908; Seabury-Western seminary; ordained 1941, Bp. Longley; also served Mt. Pleasant, Ia.; Montrose, Ia.; chaplain U. S. Navy; Iowa Falls, Ia.; chaplain Oklahoma National Guard.

REEDY, JAMES J. H. Chelsea, Vinita, Claremore, Fay (Whirlwind), Ponca City, Oklahoma City Redeemer, Blackwell, Newkirk, Perry, 1905 to 1911. Curate, Tulsa Trinity, 1911 until shortly before his death in 1941. Born 1853; Kansas Theological Seminary; ordained 1908, Bp. Brooke. Served entire career in Oklahoma, being past fifty years old when entering ministry.

REESE, PAUL. Sapulpa, 1926-31, also Cushing, Bristow, Drum-right. Retired 1934, died 1944. Born Maryland, 1877; West Maryland College; ordained 1927, Bp. Seaman; also served San Angelo, Tex. Published several works.

RICE, KENNETH IVES. Missionary to Cheyennes in western Oklahoma, 1918; died in 1943. Born New Jersey, 1875; General and Kansas seminaries; ordained deacon by Bp. Brooke, 1918; priest of Bishop of New York; also served South Haven, Mich.; Havana, Ill.; Davenport, Ia.; U. S. Veterans Bureau; Tupper Lake; Salina, Kans.; Veterans Hospital, Canandaigua, N. Y.

RODGERS, RICHARD CLARK. Bartlesville, 1947--, also Nowata. Born Colorado, 1916; General seminary; ordained 1940, Bp. Ingley; also served Denver, Nebraska City, and Shendandoah, Ia.

ROKER, AUGUSTUS CAESAR. Oklahoma City Redeemer, 1926-32; Muskogee St. Philip's, 1910-26; retired, 1951, at Muskogee. Born Bahamas Islands, 1878; Kansas Theological Seminary; ordained 1915; Bp. Thurston; also served Pine Bluff, Ark.; and Hot Springs, Ark.

RUSSELL, EDWARD C. Enid, 1912; last report as having been at St. Ann's Chapel, Morrisiana, New York City, several years before 1926. Ordained, 1912, Bp. Brooke.

SANCHEZ, SHIRLEY GILROY. Oklahoma City Redeemer, 1953--; Tulsa St. Thomas, 1932-35. Born Jamaica, 1901; Bp. Payne Div. School; ordained 1928, Bp. McDowell; also served Birmingham; Mobile; Ft. Smith; Chicago; Omaha; and New York City.

SANDFORD, FREDERIC WASHBURN. Ponca City 1924-28, also Blackwell and Newkirk; retired 1937 in Massachusetts; born Rhode Island, 1869; Episcopal seminary; ordained 1900, Bp. McVickar; also served Attrol, Miss.; Chicopee, Mass.; Harris, R. I.; Barrington, R. I.; New Bedford, Mass.

SANFORD, DAVID A. Missionary to Cheyenne Indians in western Oklahoma, 1894 to 1907; last reported, New Mexico, 1921; born Wisconsin, 1850; Philadelphia seminary; ordained 1879, Bp. Welles; also served Las Vegas, N. M.; Mitchell, S. D.; Watertown, Wisc.; Cedar Rapids, Nebr.; Rosebud Indian Agency, So. Dakota; Woonsocket, Wisc.; Omro, Wisc.; Osco, Ill.; Clinton, Mo.; Dixon, Wyo.; Nebraska, North Texas, Mexico, Mo.; and New Mexico reservations.

SAUNDERS, ALBERT EDWARD. Tulsa Trinity, 1926-29; Christ Church, Brooklyn, 1933--. Born Illinois, 1892; Garrett seminary; D. D. University of Tulsa; ordained 1924, Bp. Bennett; also served Hibbing, Minn.; Providence, R. I.

SAYRE, CLAUDE E. Ada 1933-37, Coalgate and Lehigh; Medical Doctor; died 1947 in Oregon; ordained 1931, Bp. Longley; also served Mt. Pleasant, Ia.; New Mexico; Oregon; former Unitarian.



SHAW, HENRY CLAY. Norman and Oklahoma City, 1895-1899; died 1902; born Canada about 1825; ordained 1895; Bp. Wells; also served San Francisco and Spokane, Wash.

SHEA, JOHN E. Ada, 1926-30; also Holdenville, Atoka, Coalgate, Lehigh, Pauls Valley, Shawnee 1930-32; retired 1932, died 1943; born Canada, 1862; Pacific seminary; ordained 1912, Bp. Moreland; also served Powhatan County, Va.; Claremont, Va.; Jefferson, Tex.; Alvin, Tex.

SIMMONS, WILLIAM R. R. Stillwater, 1905-09, also Newkirk; died 1942; born Ireland, 1865; Dundalk School; ordained 1921, Bp. Touret (deacon, Bp. Brooke, 1907); also served as General Missionary in Idaho.

SIMPSON, HOWARD ALEXANDER JR. Clinton and Woodward, 1952; assistant at St. John's Oklahoma City, 1954-55; assistant to Dean, Christ Cathedral, New Orleans, 1955; born New York City, 1924; General seminary; ordained 1952, Bishop Casady.

SMITH, FRANKLIN CAMPBELL. Lay reader Kingfisher, North Enid, Perry, Stillwater, Chandler, 1895-98; deacon and priest, Shawnee and Tecumseh, 1898-1901; retired 1945, died 1950. Born Maine, 1874; Kansas Theological Seminary; ordained 1900, Bp. Brooke; also served Maryville, Mo.; Oelwein, Ia.; Nebraska; Pocatello, Ida.; Grand Junction, Colo.; Southwest Colorado; Rural Dean Wyoming; army chaplain; Bethlehem, Pa.; Tamaqua, Pa.; Evanston, Wyo.; Laramie and archdeacon, Wyo.; South Haven, Mich.; Greenville, Mich.; Grand Rapids, Mich. Published several works.

SMITH, GORDON V. Ponca City and Blackwell, 1935-43; Bishop of Iowa, 1950--. Born Michigan, 1906; General seminary; ordained 1931, Bp. McCormick; also served Albion, Mich.; Des Moines, Ia.

SMITH, HENRY BENTON. Attended Indian School, Tahlequah; served at Ardmore 1897-1901; Kansas Theological Seminary; ordained 1900, Bp. Brooke; also served Fall City, Nebr.; Whitewater, Wisc.; Fall City, Nebr.; left ministry in 1912.

SMITH, HENRY BROWNLEE. McAlester, 1919-23; archdeacon Eastern Oklahoma, 1924-29; archdeacon western Oklahoma, 1929-32; Shawnee, 1933-38; served at least twenty-three active missions besides above. Retired 1945, died 1949; born Canada 1873; Seabury seminary; ordained 1901, Bp. Williams; no report from 1901 to 1924; also served Belton, Tex.

SMITH, JAMES WILLIAM. El Reno and Enid, 1904-07; retired 1932, died 1949. Born Iowa about 1860; Virginia seminary; ordained 1904, Bp. Brooke; also served Quincy, Ill.; Galesburg, Ill.; Hughesville, Md.; Maryland; Fremont, Nebr.; Parsons, Kans.; Topeka.

SMITH, NEWTON C. Alva, Woodward, Mangum, Poteau, Sallisaw, Spiro, 1928 to 1930; Altus and Mangum, 1931-32. Retired 1939, died 1946; born Connecticut, 1870; Conn. Literary Institute; ordained 1928, Bp. Casady; also served Pampa and Borger, Tex.; Clarendon, Tex.

SMITH, SHERRILL BRONSON. Pawhuska, 1920-23; St. Mark's Mission, Mystic, Conn., 1951--. Born Kansas, 1891; Episcopal seminary; ordained 1921, Bp. Thurston; also served Whalom, Mass.; Dedham, Mass.; Somerset, Mass.; Swansea, Mass.

SNELL, LAWSON HARVEY. Perry, Stillwater, Newkirk, Tahlequah, Wagoner, 1901-05; died 1912. University of Mississippi; ordained 1890, Bp. Thompson; also served Troy, Ala.; Grenada, Miss.

SPENCER, FRANKLIN HARRIS. Executive Secretary, Missionary District of Oklahoma, 1924; retired 1947; unlisted 1955; born New Jersey, 1879; ordained 1935, Bp. White; also served as executive secretary Springfield, Ill.; and West Frankfort, Zeigler, Harrisburg, Marion, and Herrin, Ill.

SPENCER-MOUNSEY, CREIGHTON. Archdeacon Eastern Oklahoma, 1917-22, serving all but the larger churches in Eastern Oklahoma. Retired, 1932, died 1937 in New York; born New York; General seminary; ordained 1888, Bp. Potter; also served missionary posts in New York; Bisbee, Ariz.; archdeacon Kansas; Long Island, N. Y.

STANGEL, FRANK JOSEPH. Pawnee, also Cushing, Pauls Valley, Chandler, Purcell, Sulphur, 1929-31; Oklahoma City St. James, 1931-33, also O. C. Redeemer. Died 1933 in Oklahoma City; born Wisconsin, 1866; Normal School, Indiana; ordained 1929, Bp. Casady.

STEENSTRA, FREDERICK HENRY. Stillwater and Cushing, 1920-22; died 1935. Born Massachusetts; Episcopal seminary; ordained 1907, Bp. McVickar; also served New York City; Rhode Island; Massachusetts; Maine; Rhode Island; and Pennsylvania.

STETLER, ROBERT HAROLD. Curate Tulsa Trinity, 1937-40; St. Albans, Philadelphia, 1945--. Born Philadelphia, 1912; General seminary; ordained 1937, Bp. Casady; also served mission field, Pennsylvania.

STOCKETT, NORMAN JR. Holdenville, also Seminole, 1951-54; Gresham, Ore., 1954--. Born Pennsylvania, 1907; General seminary; ordained 1936, Bp. Matthews; also served Palmyra, N. J.; Hunterdon Co., N. J.; Salina, Kans.; Streator, Ill.; Peoria, Ill.; Morganza, La.; Leesville, La.

STRATTON, JAMES E. Tulsa St. Thomas, 1931-32; died in 1932 shortly after being ordained Deacon; no further information listed; was about thirty years old at time of death.

STURGIS, F. DEWITT. Listed at Collinsville, Okla., and Sapulpa, 1917-18; former Presbyterian minister, ordained deacon by Bp. Thurston, died in 1918.

STUTZER, GERHARD CHARLES. Okmulgee and Henryetta, 1945--. Born Berlin, Germany, 1911; Philadelphia seminary; ordained 1942, Bp. Penick; also served Salisbury, N. C.; Kannapolis, N. C.

SWAN, LEWIS LAIDLAW. Shawnee, 1909; served briefly as arch-deacon in Woodward-Alva area; died 1938; born England; Kansas Theological Seminary; ordained 1897, Bp. Millspaugh; also served Kansas; Kokomo, Ind.; Independence, Kans.; Creighton, Nebr.; Paris, Tex.; Gainesville, Tex.; Clarendon-Childress-Quanah, Texas.

SWIFT, HENRY. Army chaplain, stationed at Fort Supply in 1890's. Born Pennsylvania, 1848; unlisted after 1921; Berkeley seminary; ordained 1877, Bp. Hare; also served Lenox, Ind.; army chaplain twenty-six years including Philippines; Plymouth, Conn.

SWIFT, ROBERT CLARKSON. Durant, Hugo, and Antlers, 1945-47; curate, Oklahoma City St. John's, 1947-48. University chaplain, Lawrence, Kans., 1948-. Born Claremore, 1921; Seabury-Western seminary; ordained 1946, Bp. Casady.

TALLMADGE, WILLIAM HENRY. Hartshorne and Vinita, 1911-13; retired 1942, died 1951; born Ohio, 1874; Iliff seminary; ordained 1912, Bp. Thurston; also served Flandreau, S. D.; Redfield, S. D.; Springfield, Mo.; and Nebraska.

THOMPSON, JOSEPH EDMUND. Guthrie, 1920-24; St. Peter's, Solomons, Md., 1948--. Born Kentucky, 1886; Virginia seminary; ordained 1914, Bp. Burton; also served Mt. Sterling, Ky.; Richmond, Ky.; Jenkins, Ky.; Covington, Ky.; St. Albans, W. Va.; Princeton, W. Va.; Forest Hill, Md.

THOMPSON, JOELZIE HOWARD. Muskogee St. Philip's and Tulsa St. Thomas, 1933-36; Redeemer, Greensboro, N. C., 1952--. Born Louisiana, 1906; Bp. Payne seminary; ordained 1934, Bp. Casady; also served Minneapolis; Hot Springs, Ark.; Raleigh, N. C.; New Brunswick, N. J.; Winston-Salem, N. C.

TOOTHAKER, HORACE EDWARD. Chickasha, 1920-28; Okmulgee, Holdenville, Henryetta, 1929-39; retired 1939, died 1942; born England; M. D. Bellevue College; ordained 1912, Bp. Millspaugh; also served Washington and Marysville, Kans.; Ottawa, Kans.

TRASK, HOWARD STEPHENS. Pawhuska and Cleveland, 1947-49; Grace church, Huron, S. D., 1949--; born New York, 1912; Virginia seminary; ordained 1939, Bp. Roberts; also served Indian work, South Dakota; Pine Ridge and Springfield, S. D.; Garden Grove, Ia.

TRESCHOW, AUGUST MICHAEL. Assisted with eastern Oklahoma missions, early 1900's; while serving in Arkansas; ordained 1903, Bp. Brown; also served Mena, Ark.; Batesville, Ark.; Junction City, Kans.; Corapolis, Pa.; Washington, Pa.

TROWBRIDGE, WALTER STEPHEN. Miami and Vinita, 1935-39; retired 1938, died 1948. Born Arkansas, 1869; Nashotah seminary; ordained 1896, Bp. Grafton; also served Medford, Wisc.; Philadelphia; Springfield, Mo.; Chicago; Michigan City, Ind.; and Santa Fe, N. M.

TUDOR, HENRY. Missionary, working out of Muskogee, 1894 to 1897; last report, 1898; born England; ordained 1893, Bp. Tuttle; also served Pinckneyville, Ill.; Greenville, Ill.; Ferguson, Mo.

TUTTLE, DWIGHT W. Muskogee, 1902; born Connecticut, 1846; ordained 1902, Bp. Brooke; no other service listed; reported retired in 1921.

TYLER, CHARLES WITCOMBE. Guthrie, 1891-1894; died 1924; Nashotah seminary; Ph. D., 1894, North Illinois College; also served Clinton, Ia.; Newcastle, Pa.; and Haverhill, Mass.; the pioneer of Oklahoma's priests among white population.

TYNER, GEORGE ST. GEORGE. Bartlesville and Dewey, 1926-28; retired 1951 at Omaha; born Canada, 1883; Trinity U.; ordained 1911, Bp. of Toronto; also served Nebraska missions; Kearney, Nebr.; Winfield, Kans.; Omaha; Plattsmouth, Nebr.; early work in Canada.

TYRER, ALFRED HENRY. South McAlester, 1895-97; last reported in Florida, 1929; born England, 1870; Kansas Theological Seminary; ordained 1896, Bp. Brooke; also served Callaway, Nebr.; Jensen, Fla.; Redwood City, Calif.; and independent interdenominational work, fifteen years.

VIRDEN, HARRY LEE. Ponca City, 1928-31; Lawton, 1932-33; Guthrie, Edmond, Blackwell, and Newkirk, 1946-49; retired in Searcy, Ark., 1950. Born Illinois, 1882; Seabury-Western seminary, Doctor of Divinity 1943; ordained 1914, Bp. Griswold; also served Goodland, Kans.; Hays, Kans.; Wellington, Kans.; U. S. Army; Diocese of Dallas, archdeacon; Texas National Guard; Denison, Tex.; U. S. Army (both wars).

WARD, JAMES GRANT. Ardmore, 1929-31; retired, Escanaba, Mich., 1950. Born Canada, 1879; Bishop's University, Canada; ordained 1903, Bp. of Quebec; also served Canada, Fergus Falls, Minn.; Cloquet, Minn.; Eveleth, Minn.; Aberdeen, S. D.; Iron Mountain, Mich.; Escanaba, Mich.

WATTS, JOSEPH WEBSTER. Lay reader Pawhuska, 1905-06; Sulphur, Pauls Valley, and Lindsey, 1906-10; retired Ocean City, N. J., 1953, after twenty-two years as rector; born Pennsylvania, 1863; Philadelphia seminary; ordained 1908, Bp. Brooke; also served Lansford, Pa.; Scranton, Pa.; Ocean City, N. J.

WEED, CALEB BRINTNAL KNEVALS. Oak Lodge Mission, 1905; retired 1945 at New Orleans; born New Jersey, 1870; General Seminary; ordained 1899, Bp. Starkey; also served Batesville, Ark.; Hot Springs, Ark.; Montana; Ft. Smith, Ark.; Knoxville, Tenn.; Lake Charles, La.; New Orleans, La., latter twenty-five years.

WELLER, CHARLES KNIGHT. Enid, 1923-25; died 1954, retired 1937; born Kentucky, 1868; ordained 1912, Bp. Nelson; also served College Park, Ga.; Anniston, Ala.; northeast Alabama; Jacksonville, Ala.; Scottsbluff, Nebr.; Cairo, Ill.; archdeacon West Tennessee.

WELLES, SAMUEL GARDNER. Woodward-Alva, 1902-04; Eastern Oklahoma, including Chickasha, Chelsea, Nowata, Pryor, Miami, and Claremore, 1910-16; died 1940; born Minnesota, 1868; Oxford and General seminary; ordained 1894, Bp. Worthington; also served Omaha; Council Bluffs, Nebr.; Peoria, Ill.; Cincinnati; Trenton, N. J.

WHITESIDE, PAUL RICHARD. Wagoner and assistant Tulsa Trinity, 1946; reported in 1955 at St. Mary's, Mitchell, S. D.; born 1920; ordained 1946, Bp. Casady.

WICKS, JOHN BARTLETT. Indian missions at Darlington, Bridgeport, Anadarko, and elsewhere in Oklahoma Territory, 1881-84; last reported 1913, Paris, N. Y.; ordained 1870, Bp. Huntington; also served Paris Hill, N. Y.; Milford, Mass.; General Missionary of Massachusetts.

WIDNEY, CHARLES LEONIDAS. Ada and Holdenville, 1922-24; General Missionary, 1925; Shawnee, 1925-30; Trinity Church, Columbus, Ga., 1952--. Born Louisiana, 1896; University of South; ordained 1923, Bp. Thurston; also served Sewanee, Tenn., 1930-41; Germantown, Tenn., 1941-52; grew up in Oklahoma.

WILCOX, CHARLES EARL. Tulsa St. Luke's, 1951--; born New Jersey, 1912; General seminary; ordained 1936, Bp. Mize; also served Norton, Kans.; and Hutchinson, Kans.

WILCOX, EDWIN FRANCIS. Oak Lodge Mission, 1912; retired, 1948, Wichita, Kans. Ordained 1909, Bp. Millspaugh; also served Salina, Kans.; Ft. Smith, Ark.; Webb City, Mo.; West Missouri; Winfield, Kans.

WILEY, LESTER VERNON. Ada, 1948-51; St. Matthew's, Sacramento, Calif., 1954--; born California, 1905; Seabury-Western seminary; ordained 1935, Bp. Gorden; also served Fallbrook, Calif.; Los Angeles; Lynwood, Calif.; Redondo Beach and Placerville, Calif.

WILLEY, JOHN STEPHEN. Oklahoma City St. Paul's, 1945-55; retired in 1955, reported semi-active since that date in Florida. Born New York City, 1905; General and Union seminaries; ordained 1933, Bp. Lloyd; also served New York City; Butler, Pa.; U. S. Navy Lt. Commdr.

WILLIAMS, BENJAMIN FRANKLIN. Claremore, 1945-49; Sapulpa, 1945-50; Pawhuska and Cleveland, 1950-52; Pawhuska, 1952--. Born Texas, 1910, high school in Tulsa, University of Oklahoma; General seminary; ordained 1945, Bp. Casady.

WILLIAMS, CHARLES BARNES. Nowata, Claremore, and Sapulpa, 1923-26; died 1928 in Whitemarsh, Pa., where he was rector; Virginia Seminary, Ph. D. Wesleyan Univ.; ordained 1901, Bp. Whitaker; also served Philadelphia; Rockdale, Pa.; West Philadelphia; Yardley, Pa.; City Mission, Philadelphia; Compass, Pa.; Goliad, Tex.

WILLIAMS, EVERETT ELFORT. Alva, Woodward, Claremore, Vinita, Sapulpa, Shawnee, Poteau, 1902-05; retired, Milwaukee 1943; not listed after 1949; born Ohio, 1875; Nashotah and General seminaries; ordained 1903, Bp. Nicholson; also served Michigan, Wisconsin; Long Island; Menomonee, Wisc.; Watertown, Wisc.; Whitewater, Wisc.

WILLIAMS, SIMEON H. McAlester, 1924-30; died 1930 at Carbondale, Ill., where he was rector; born Arkansas, 1881; Du Bose Memorial School; ordained 1923, Bp. Winchester; also served Little Rock and Mena, Ark.

WILSON, LESLIE EDGAR. Holdenville and Seminole, 1945-47; Durant, Hugo, Antlers, and Coalgate, 1947-52; Trinity Church, Natchitoches, La., 1952--. Born Illinois, 1905; University of South; ordained 1933, Bp. White; also served Mattoon, Ill.

WINDIATE, THOMAS DE LONG. Oak Lodge Mission, 1907, from Fayetteville, Ark.; died 1948, retired 1935; born in Wisconsin; University of South; ordained 1900, Bp. Gailor; also served Memphis, Tenn.; Fayetteville; Little Rock, Ark.; Nashville; Monterrey, Tenn.; Kensington, Md.

WITMER, WILLIAM LA RUE. Lawton and Altus, 1924-29; Vinita, Claremore, Wagoner, Miami, 1929-31; part-time supply, Oklahoma, 1932-43. Roxboro, Philadelphia, 1950--. Born Pennsylvania, 1883; Philadelphia seminary; ordained 1915, Bp. Rhineland; also served Philadelphia; Popular Bluff, Mo.; Osceola, Ark.; Charlestown, W. Va.; Frankfort, Pa.; Quakertown, Pa.

WOODEN, LEONIDAS J. H. Alva and Woodward, 1909-11; died 1945, retired 1932; Kansas Theological Seminary; ordained 1895, Bp. Pinkham; also served Kansas; Canada; Alaska; Jefferson, Kans.

WRIGHT, ELMER MORTON MAYRE. Muskogee St. Philip's and Tulsa St. Thomas, 1937-38; died 1938 at Omaha; born 1890, Virginia; Bp. Payne seminary; ordained 1914, Bp. Burton; also served Houston, Va.; Lexington, Ky.; Nashville; Kansas City, Kans.; Keokuk, Ia.; U. S. Army; Memphis, Tenn.; Omaha.

WRIGHT, JAMES MUNROE. Lay reader Norman 1894-96; Chickasha, 1899-1902; Anadarko. Retired, 1933; died 1943; born in Virginia; General seminary; ordained 1901, Bp. Brooke; also served New York City, Fairmont, Md.; Augusta, Ga.

WRIGHT, JOHN ARMSTRONG. Oklahoma City St. John's, 1945-52, left ministry in 1952. Born Kentucky, 1906; Virginia seminary; ordained 1931, Bp. Reese; also served Augusta, Ga.; Raleigh, N. C.; U. S. Navy.

YOUNG, JOSEPH SCOTT. Norman, 1950--. Born Kansas, 1915; Seabury-Western seminary; ordained 1940, Bp. Spender; also served Garden City, Kans.; Liberal and Meade, Kans.; and several missionary stations in Kansas.

ZIEGLER, HARRY RUDY. Holdenville, 1926. East Tawas, Michigan, 1946-50, died 1950. Born Pennsylvania, 1886; Trinity College; ordained 1905, Bp. Williams; also served Calvert, Tex.; Elkton, Md.; Maysville, Ky.; Newberry, Mich.

## APPENDIX II



## HISTORICAL SKETCHES OF PARISHES AND MISSIONS IN OKLAHOMA

All the information contained in the following pages is taken from Convocation and Convention Journals of the District and Diocese of Oklahoma. The purpose of the brief sketches is twofold--to give the reader a suggestion of "what happened" in different places and to provide leads for further historical research which might be done on a strictly local basis. It is impossible to say whether the "lay leaders" listed are actually those persons who were outstanding in the local churches; sometimes men and women who have been most instrumental in a church's growth never occupied the official position which would cause their names to be listed in the Journal as convention delegates or officers of vestry or bishop's committees.

Effort has been expended to make certain that every name or statistic listed in the following pages is exactly as it appeared in the official Church records.

## PARISHES

Ada, St. Luke's

First Services: 1908, Archdeacon H. B. Smith

Organized as Mission: 1919.

First Building: 1917.

Parish Status: 1937.

Present Building: 1936.

Clergy in Charge: Archdeacon Smith, 1908-09; J. W. Watts, 1910-11; Elmer P. Miller, 1912-14; Franklin Davis, 1917-20; R. A. Hatch, 1922; C. L. Widney, 1923-24; John E. Shea, 1927-30; S. U. J. Peard, 1931-33; C. E. Sayre, 1934-37; V. R. Hatfield, 1938-48; L. V. Wiley, 1949-51; K. L. Kadey, 1952-53; O. H. Anderson, 1954-56.

Lay Leaders: 1908-12; B. H. Epperson, Mrs. W. L. Whitaker; 1912-22: W. L. Whitaker, Mrs. Whitaker, Ira McNair, M. F. Manville, Epperson; 1922-32: Whitaker, McNair, T. B. Blake, J. C. Sparks, Louis George, M. F. Manville; 1932-42: Manville, Blake, George, Rennie L. Moore, W. B. Johnson; 1942-52: Blake, George, H. B. Johnson, Dr. E. R. Muntz, F. C. Norris.

Number of Communicants: 1909 (20), 1917 (34), 1922 (37), 1932 (75), 1942 (84), 1952 (80), 1955 (93).

Total Value of Property: 1921, \$15,600; 1932, \$12,050; 1942, \$27,000; 1952, \$50,000; 1955, \$93,440.

Ardmore, St. Philip's

First Services: 1893, Missionary D. G. Gunn; 1894, Walter H. Ayers, Deacon.

Organized as Mission: 1894 (December).

First Building: 1896.

Parish Status: 1906.

Present Building: 1927.

Clergy in Charge: D. G. Gunn, 1893; W. H. Ayers, 1894; L. R. Colledge, 1895-96; H. B. Smith, 1897-98; F. A. Juny, 1902-06; T. P. Gales,

1906-07; W. P. Browne, 1907; H. B. Smith, 1907; F. W. Pratt, 1908; H. B. Smith, 1909; F. P. Keicher, 1910-14; F. W. Golden-Howes, 1915-23; Joseph Carden, 1924-29; J. J. Ward, 1930-31; G. H. Quarterman, 1932-46; E. A. Morton, 1947--.

Lay Leaders: Before 1902: J. W. Golledge, G. D. Calmes, H. T. Adams, Mrs. H. B. Humphrey; 1902-12: Golledge, A. G. Edwards, E. Hoffman; 1912-22: P. O. Keicher, Hoffman, Golledge, Wirt Franklin, E. Kirkbright, E. L. Gregory, W. H. Berry, J. W. Newcomb Jr., Charles Milner, C. L. Byrne, H. H. Sayre; 1922-32: Gregory, Byrne, Sayre, E. S. Stahl, S. B. Crooks, John Felix, C. W. Tomlinson; 1932-42: Tomlinson, Charles E. Clowe, Donald E. Walker, Ernest Robb, Richard Norman; 1942-52: Tomlinson, T. G. Price, Virgil Short.

Number of Communicants: 1912 (86), 1922 (135), 1932 (126), 1942 (163), 1952 (244), 1955 (297).

Total Value Property: 1898, \$1,800; 1912, \$5,600; 1922, \$25,800; 1932, \$80,200; 1942, \$50,000; 1952, \$113,000; 1955, \$157,500.

#### Bartlesville, St. Luke's

First Services: 1905.

Organized as Mission: 1907.

First Building: 1908.

Parish Status: 1921.

Present Building: 1955.

Clergy in Charge: A. S. Trees, 1905-06; J. E. McGarvey, 1907; H. G. Hennessey, 1909-10; W. Metcalf, 1912-22; J. W. Day, 1924-25; G. St. G. Tyner, 1926-28; J. N. MacKenzie, 1929-33; F. A. Nichols, 1934; J. S. Budlong, 1937-40; G. H. Onstad, 1942-47; R. C. Rodgers, 1948--.

Lay Leaders: 1905-12: C. V. Matson, John Baird, P. L. Clark, P. M. Liddy, B. H. Smith, T. S. Cundy, John Palmer; 1912-22: Dr. R. D. Rood, Bryan H. Smith, F. B. Rollins, H. R. Straight, W. W. Forster, T. J. Bierly, S. B. Crooks, Gerald S. Coburn; 1922-32: C. C. Lynch, Straight, Crooks, E. G. Brua; 1932-42: Crooks, W. L. Felton, Gordon Watson, Dr. E. B. Hampton, Hugh W. Cranford, Willard J. Hammond; 1942-52: Crawford, Dr. W. H. Courtier, Carl Harboldt, John Tallant, Paul Harper, Dr. C. S. Huntington.

Number of Communicants: 1906 (15), 1917 (122), 1922 (172), 1932 (147), 1942 (210), 1952 (332), 1955 (459).

Total Value of Property: 1909, \$8,000; 1922, \$14,000; 1932, \$22,700; 1942, \$22,300; 1952, \$57,500; 1955, \$125,500.

Chickasha, St. Luke's

First Services: 1893.

Organized as Mission: 1899.

First Building: 1900.

Parish Status: 1952.

Present Building (old one rebuilt): 1955.

Clergy in Charge: D. A. Sanford, 1893; T. J. Brookes, 1899; J. M. Wright, 1900-02; W. R. McCutcheon, 1903; William Cross, 1904; C. W. Cook, 1905-06; F. N. Atkin, 1907-08; J. E. McGarvey, 1909; S. G. Welles, 1910; H. L. Bowen, 1911-12; H. H. Fay, 1913--; A. S. Freese, 1917-19; H. E. Toothaker, 1920-28; K. W. Hill, 1929-33; D. A. Edwards, 1934-36; H. G. Gennessey, 1937-38; Grant A. Morrill Jr., 1940-41; R. B. Gooden Jr., 1942; L. H. Chowins, 1942-47; R. C. Allen, 1949-53; F. G. Havill, 1955-57.

Lay Leaders: Before 1902: Mrs. J. H. Griffin, J. M. Wright; 1902-12: Matthew Chilton, Dr. T. H. Williams, T. H. Dwyer, H. Stephenson, M. B. Thomas; 1912-22: Dr. Williams, Dwyer, Charles L. Widney, W. H. Montgomery, H. B. Newman, Thomas O'Neal, R. E. Montgomery; 1922-32: Dr. Williams, Dwyer, T. N. West, Loren Toothaker; 1932-42: Dr. Williams, West, C. H. Kemper, M. R. Williams, Jack Plott; 1942-52: Dr. Williams, West.

Number of Communicants: 1899 (not known), 1909 (81), 1913 (78), 1922 (52), 1932 (101), 1942 (79), 1952 (80), 1955 (99).

Total Value Property: 1900, \$14,000; 1912, \$11,800; 1922, \$10,000; 1932, \$18,500; 1942, \$20,100; 1952, \$28,100; 1955, \$59,500.

Duncan, All Saints'

First Services: 1931.

Organized as Mission: 1936.

First Building: 1936.

Parish Status: 1956.

Clergy in Charge: H. B. Smith, 1931-32; D. A. Edwards, 1934-36; H. G. Hennessey, 1937-39; G. A. Morrill, 1940-41; R. B. Gooden, 1942; minister from Oklahoma City or Lawton, 1946-48; minister from Chickasha, 1949-50; C. A. Homan, 1951-53; C. G. DeVries, 1954-57.

Lay Leaders: 1932-42: Dr. G. R. Smith; 1942-52: Dr. Smith, Malcolm Rosser Jr., John Stapler, John Tomlinson, Dr. J. L. Patterson, Don M. Carlock.

Number of Communicants: 1942 (22), 1952 (45), 1955 (72). Total arose to more than 100 by January, 1956.

Total Value Property: 1942, \$4,400; 1952, \$14,100; 1955, \$18,500.

### El Reno, Christ Memorial

First Services: 1893.

Organized as Mission: 1894.

First Building: 1893.

Parish Status: 1949.

Present Building: old one rebuilt, 1950.

Clergy in Charge: J. Noble and D. A. Sanford, before 1895; F. C. Smith, 1895-96; T. J. Brookes, 1897-1902; J. W. Smith, 1903-04; J. Grainger, 1905-09; H. H. Fay, 1910-15; D. C. Lees, 1916; J. M. Pettit, 1917--; John Chapin, 1920-21; J. Gardner, 1922-26; T. Mabley, 1927-28; J. Dobbins, 1929; L. S. Jeffery, 1930-37; P. R. Abbott, 1938; W. W. Davis, 1940; H. T. Bakewell, 1941-48; G. G. Curtis, 1949-53; F. N. Cohoon, 1954-56.

Lay Leaders: Before 1902: Mrs. C. E. Holbrook. Lt. E. Helmick, E. J. Simpson, F. M. Alexander, F. C. Gilpin, George Gorwyn, Fremont Smith; 1902-12: Smith, J. E. Schulze; 1912-22: J. E. Schulze, Shirley Chapman, Jack Kalbfleisch, Mrs. E. D. Humphrey, F. S. Chapman, Robert Wilson, H. L. Reed; 1922-32: H. L. Reed, M. E. Lucas, W. C. Smith, A. L. Nicholson; 1932-42: S. S. Macy, Arthur Reynolds, A. H. Sturdevant, Arthur Reynolds, Herman Busse, K. P. Schafer, W. M. Tait; 1942-52: W. M. Tait, F. R. Bendler, A. M. Adams, Ralph Bywater.

Number of Communicants: 1899 (30), 1909 (75), 1917 (64), 1922 (50), 1932 (90), 1942 (111), 1952 (114), 1955 (125).

Total Value Property: 1895, \$2,000; 1912, \$5,800; 1922, not listed; 1932, \$15,000; 1942, \$13,500; 1952, \$45,200; 1955, \$70,000.

### Enid, St. Matthew's

First Services: 1893, Enid and North Enid.

Organized as Mission: 1894.

First Building: 1894 and 1902 (separate congregations).

Parish Status: 1929.

Present Building: 1954.

Clergy in Charge: James Noble, 1894; F. C. Smith, 1895-96; T. J. Brookes, 1897 (from El Reno) to 1902; J. W. Smith, 1903-06; R. D. Baldwin, 1907; Richard Kemp, 1908-09; H. B. Smith, 1910; E. C. Russell, 1911-12; A. H. Marsden, 1914; H. B. Newman, 1915; D. C. Lees, 1916; H. B. Newman, 1917; E. F. Hayward, 1918-19; D. E. Johnstone, 1920-22; Charles K. Weller, 1924-25; D. W. Graham, 1926; Charley Bailey, 1928; Thomas Mabley, 1929-32; L. S. Jeffery, 1933; K. W. Hill, 1934-40; P. R. Abbott, 1941-45; H. A. Guiley, 1946-52; A. E. Persons, 1953-55; W. I. Cool, 1955--.

Lay Leaders: 1894-1902: J. J. S. Hassler, J. S. Steen, S. H. Jecks, John Kerr, W. H. Crawford, L. D. Stone, C. Hutchinson, C. H. Hamlin, Dr. G. W. Fairgrieve, W. P. Little, Frederick Hewitt, George Orput; 1902-12: J. W. Steen, J. W. Smith, W. L. Peck, Richard Kemp, C. A. Yeiter, W. Hoffman, H. L. Correy; 1912-22: J. W. Steen, B. C. Young, H. B. Newman, H. W. Trippet, Charles P. Cansler, Doctor Piper; 1922-32: C. P. Cansler, A. N. Heaney, G. D. Wassam, C. C. Chapman, F. L. Brimi, F. C. Magruder; 1932-42: C. C. Chapman, C. P. Cansler, John Morgan; 1942-52: C. P. Cansler, Russell Emrick, Waldo Clegg, D. J. Oven, Joe Meibergen, Bruce Wallace.

Number of Communicants: 1895 (19), 1910 (89), 1912 (108), 1922 (95), 1932 (102), 1942 (220), 1952 (278), 1955 (268).

Total Value Property: 1910, \$12,300; 1922, \$24,000; 1932, \$31,500; 1942, \$32,500; 1952, \$27,500; 1955, \$65,000.

### Guthrie, Trinity

First Services: 1889.

Organized as Mission: 1889.

First Building: 1889.

Parish Status: 1901 (first in Oklahoma).

Present Building: 1912.

Clergy in Charge: G. W. Tyler, 1890-94; A. C. Fleidner, 1894-95; A. B. Nicholas, 1895-1917; J. Chapin and J. S. Budlong, 1917-20; J. E. Thompson, 1920-24; H. B. Morris, 1925-28; R. M. Botting, 1929-36; E. A.

Morton, 1937-43; H. A. Guiley, 1944-45; E. C. Hyde, 1946-47; H. L. Virden, 1948-50; L. P. Johnson, 1951-56.

Lay Leaders: Before 1892: C. M. Barnes, E. L. Hallock, T. K. Johnson, F. B. Lillie, T. J. Hart, Frank R. Phister, L. F. Potter; 1892-1902: C. M. Barnes, Joseph Deal, T. J. Baxter, F. B. Lillie, C. S. Petty; 1902-12: Barnes, Lillie, F. H. Greer, A. P. Tyler, G. P. Player, C. C. Kneisley; 1912-22: Lillie, S. J. McKay, C. S. Petty, D. D. Lamond, William Jones; 1922-32: A. E. Koetsch, S. P. Hendricks, E. W. Trapnell, A. P. Tyler, A. G. C. Bierer, Robert Beal; 1932-42: H. T. Anderson, A. P. Tyler, A. F. Koetsch, R. F. Westhaver; 1942-52: John F. Furrow, A. P. Tyler, Bierer, Joe Carey.

Number of Communicants: 1897 (79), 1909 (186), 1911 (142), 1917 (96), 1922 (83), 1942 (172), 1952 (135), 1955 (126).

Total Value Property: 1901, \$7,500; 1911, \$6,600; 1922, \$24,000; 1932, \$31,500; 1942, \$32,500; 1952, \$27,500; 1955, \$65,000.

#### Lawton, St. Andrew's

First Services: 1901.

Organized as Mission: 1903.

First Building: 1904.

Parish Status: 1946.

Present Building: 1955 (previous building, 1920).

Clergy in Charge: W. R. McCutcheon, 1903; William Cross, 1904; C. W. Cook, 1905-06; J. W. Headington, 1907; W. P. Reaney, 1907-09; H. G. Hennessey, 1910-11; J. C. Fair, 1912; T. W. Bucklee, 1913-15; A. S. Freese, 1916-17; T. P. Thurston, 1918; H. L. Hoover, 1920-23; H. B. Morris, 1924; W. L. Witmer, 1925-28; H. B. Smith, 1929-32; H. L. Virden, 1933; R. M. Allen, 1934-37; A. C. Blage, 1938-40; W. W. Davis, 1941-48; R. T. Rauscher, 1949-56 (K. Kadey, interim 1951).

Lay Leaders: Before 1902: R. D. Baldwin, J. K. Tuttle; 1902-12: C. G. Joy, Prof. Abbott, J. A. Baker, Paul Phillips, J. W. Headington, W. P. Reaney, W. C. Henderson, Prof. Blanchet, R. E. Montgomery, J. O. Fitterer, E. L. Gregory; 1912-22: E. L. Gregory, W. C. Henderson, W. H. Montgomery, Capt. J. E. Price, I. V. Johnson, W. C. Farnum, Glen Dutcher, W. C. Lucas; 1942-52: I. V. Johnson, J. H. Crosby, C. G. Bowers, H. T. Ford, J. S. Hughes, Dr. Charles Graybill.

Number of Communicants: 1903 (25), 1912 (43), 1922 (48), 1932 (140), 1942 (97), 1952 (240), 1955 (341).

Total Value Property: 1910, \$2,500; 1922, \$28,000; 1932, \$31,500; 1942, \$12,500; 1952, \$32,750; 1955, \$208,650.

McAlester, All Saints'

First Services: Before 1893, probably 1890.

Organized as Mission: 1893.

First Building: 1896-7.

Parish Status: 1942.

Present Building: 1926.

Clergy in Charge: G. S. Gibbs, and H. Harris, before 1893; J. N. Lee, 1894; A. H. Tyrer, 1895-96; C. E. Brandt, 1897; Erastus DeWolf, 1898-90; George Biller, 1901-03; C. W. Cook, 1903-4; Fletcher Cook, 1905-06; H. B. Smith and F. W. Pratt, 1907; C. T. Coerr, 1908-09; J. Grainger, 1910-12; E. P. Miller, 1912; R. Kemp, 1913; P. K. Edwards, 1914-18; H. B. Smith, 1919-24; S. H. Williams, 1925-29; C. P. Drew, 1930-34; H. B. Morris, 1935-36; E. M. Lindgren, 1937-45; R. A. Lewis, 1946-53; Guy W. Howard, 1953--.

Lay Leaders: 1893-1902: A. H. Tyrer, Mrs. Mary Forsythe, J. P. Key, Miss B. S. Guerrier, Mr. and Mrs. W. T. Hightower; 1902-12: A. Wright, Raymond Matthews, W. H. Talmage, Paul Jones; 1912--22: Allen Wright, Dr. Alfred Griffith, R. H. Matthews, L. E. Lownsberry, W. A. Graves, S. G. Bryan, Fred Struble; 1922-32: A. Wright, Mrs. F. W. Parks, R. L. Moore; 1942-52: A. Wright, P. T. Million Sr.

Number of Communicants: 1895 (18), 1902 (103), 1909 (139), 1917 (124), 1922 (134), 1932 (155), 1942 (178), 1952 (208), 1955 (204).

Total Value Property: 1897, \$9,800; 1912, \$6,210; 1922, \$14,000; 1932, \$50,750; 1942, \$38,650; 1952, \$46,000; 1955, \$49,000.

Muskogee, Grace

First Services: 1893.

Organized as Mission: 1893.

First Building: 1895.

Parish Status: 1904.

Present Building: 1904.



Clergy in Charge: D. Benton, 1893; D. G. Gunn, 1894; Henry Tudor, 1895-96; A. V. Francis, 1897-99; D. W. Tuttle, 1900-01; D. C. Lloyd, 1902; A. B. Perry, 1903-05; H. J. Llwyd, 1906-41; Paul R. Palmer, 1942--.

Lay Leaders: Before 1902: Miss C. T. Evans, Mrs. M. Pierson, R. D. Martin, Andrew Jackson, W. C. Jackson, P. H. Ford, W. S. Boren, H. J. Evans, Fenton Wisdom, Morton Rutherford, D. W. Tuttle, D. C. Lloyd; 1902-12: I. B. Kirkland, W. M. Mellette, W. C. Garrett, M. R. Williams, Dana H. Kelsey, R. P. Harrison, O. M. Evans, M. L. Bragdon; 1922-32: M. L. Bragdon, P. L. Snyder, E. E. Million, Eric Hoase, J. G. Hough; 1932-42: M. L. Bragdon, Eric Hoase, J. G. Hough, E. E. Million, E. D. Redenbaugh, C. P. Gotwals, L. C. Kerns; 1942-52: C. P. Gotwals, E. E. Million.

Number of Communicants: 1895 (24), 1907 (160), 1917 (362), 1922 (438), 1932 (631), 1942 (693), 1952 (617), 1955 (559).

Total Value Property: 1902, \$3,300; 1912, \$35,000; 1922, \$50,000; 1932, \$76,600; 1942, \$78,900; 1952, \$111,400; 1955, \$244,000.

#### Norman, St. John's

First Services: 1892.

Organized as Mission: 1894.

First Building: 1894.

Parish Status: 1952.

Present Building: 1931 (addition, 1956).

Clergy in Charge: G. F. Patterson, 1892-93; H. C. Shaw, 1895; A. V. Francis, 1893-94; H. C. Eastman, 1898; J. R. Rose, 1902; A. W. Higby, 1903; K. K. Gibbs, 1904; J. R. Rose, 1905; H. L. Bowen, 1907-09; V. C. Griffith, 1910-20; J. Chapin, 1921; B. N. Lovgren, 1922-26; A. E. Edwards, 1927-28; J. M. Evans, 1929-30; M. J. Lindloff, 1931-41; J. S. Ewing, 1942-50; J. S. Young, 1951--.

Lay Leaders: Before 1902: T. J. Wiggins, F. Markey, Dr. G. I. Compton, J. M. Heddens; 1902-12: J. M. Heddens, J. R. Rose, George Eldred, E. D. Meacham, F. F. Fitch, L. T. Monett, Robert A. Martin; 1932-42: Dr. A. O. Weese, L. T. Monett, E. D. Meacham, Eugene Lamm, J. H. Marshburn, J. P. Blickensderfer, John Cheadle, R. W. Hutto, C. C. Bush Jr.; 1942-52: S. W. Reaves, Sam Holland, Fred Tarman, J. C. Mayfield, William Hetherington, C. T. Almsquist, Joseph Smay, R. B. Gunning, Hartwell Hill.

Number of Communicants: 1895 (10), 1909 (15), 1916 (23), 1922 (50), 1932 (80), 1942 (202), 1952 (207), 1955 (353).

Total Value Property: 1900, \$1,000; 1917, \$2,700; 1927, \$30,900; 1932, \$45,400; 1942, \$47,500; 1952, \$63,000; 1955, \$84,500. New student building constructed in 1956 in addition to above.

Oklahoma City, All Souls

First Services: 1945.

Organized as Mission: 1945.

First Building: 1945.

Parish Status: 1946.

Present Building: 1955.

Clergy in Charge: Gilbert Prince, 1945-48; W. W. Davis, 1948-56.

Lay Leaders: Barney Stewart Jr., Dr. H. O'Donoghue, H. L. Douglass, Henry Kraft Jr., C. M. McCrae, J. J. Hassler, H. D. Jenkins, Dr. J. H. Lamb.

Number of Communicants: 1946 (117), 1952 (253), 1955 (517).

Total Value Property: 1952, \$40,500; 1955, \$155,876 (further building project underway in 1957).

Oklahoma City, St. John's

First Services: 1917.

Organized as Mission: 1920.

First Building: 1918.

Parish Status: 1922, 1941.

Present Building: 1937. Greatly improved, 1954.

Clergy in Charge: T. Bellringer, 1920-23; F. Davis, 1924-26; E. Montizambert, 1927-35; P. R. Palmer, 1936-41; W. M. Hargis, 1942-45; J. A. Wright, 1946-52; W. E. Craig, 1953-54; K. Kadey, 1955--.

Lay Leaders: Before 1922: Frank Harper, R. G. Marriott, Dr. G. E. Dent; 1922-32: J. R. Rose, W. A. Jackson, W. G. Marriott, Gilbert Harrison, F. D. Harding, H. C. McLaury; 1932-42: Gilbert Harrison, F.

C. Newcomer, E. Angelo, C. F. Jole Jr., R. M. Griffiths, J. M. Perry Jr., C. W. Cleverdon, Marmaduke Corbyn Sr.; 1942-52: Marmaduke Corbyn Sr., Don Elder.

Number of Communicants: 1922 (134), 1932 (262), 1942 (391), 1952 (650), 1955 (744).

Total Value Property: 1922, \$14,000; 1932, \$52,500; 1942, \$40,500; 1952, \$66,897.60; 1955, \$159,550.

Oklahoma City, St. Paul's

First Services: 1890.

Organized as Mission: 1891.

First Building: 1892.

Parish Status: 1902.

Present Building: 1904; improvements with parish house, 1950.

Clergy in Charge: G. F. Patterson, 1890-92; D. G. Gunn, 1893-94; A. V. Francis, 1895-97; H. C. Shaw, 1898-99; H. L. A. Fick, 1900-02; A. W. Higby, 1903-04; J. M. D. Davidson, 1905-10; William N. Colton, 1911-14; W. O. Kinsolving, 1915; F. J. Bate, 1916-19; T. G. C. McCalla, 1920-24; J. W. Day, 1925-26; James Mills, 1927-45; J. W. Willey, 1946-55; B. B. Hammond, 1955--.

Lay Leaders: 1892-1902: Charles Gilpin, R. Goulding, Richard Avey, Mrs. William Brady, C. A. Yeiter, J. R. Rose, Mrs. C. A. Peyton, Mrs. F. H. Colter; 1902-12: C. A. Drake, John R. Rose, R. Avey, R. E. Van Winkle, L. H. Bailey, Alex H. Denham, E. J. Ferris, C. A. Roney, W. S. Gilbert; 1912-22: R. Avey, J. R. Rose, J. P. White, A. C. McCall, W. H. Trudgeon, J. MacLeod, J. C. P. Adams, Mason Little; 1922-32: J. P. White, Mason Little, Dr. A. C. McCall; F. R. Hathaway, L. H. Bailey, A. T. Cox, J. B. McClelland Jr.; 1932-42: J. B. McClelland Jr.; 1942-52: McClelland, Eugene Whittington, Ancel Earp.

Number of Communicants: 1895 (59), 1898 (99), 1905 (230), 1909 (504), 1917 (575), 1922 (425), 1932 (720), 1942 (950), 1952 (835), 1955 (926).

Total Value Property: 1902, \$4,100; 1912, \$55,000; 1922, no report; 1932, \$154,000; 1942, \$159,000; 1952, \$410,000; 1955, \$514,701.

Okmulgee, Redeemer

First Services: 1902.

Organized as Mission: 1910.

First Building: 1911.

Parish Status: 1916.

Present Building: 1915.

Clergy in Charge: F. R. Jones, 1902; F. H. Nussbaum, 1904; H. G. Hennessey, 1906-07; E. J. Baird, 1910; C. E. Morrow, 1911; G. C. Gibbs, 1912-17; John Grainger, 1918-23; J. C. Donnell, 1924-29; W. T. Capers Jr., 1930-31; W. H. Loflin, 1932-33; S. U. J. Peard, 1934-43; G. C. Stutzer, 1944--.

Lay Leaders: Before 1912: H. G. Hennessey, George M McLogan, Richard Janness, John H. Clapp; 1912-22: T. J. Farrar, E. T. Noble, Arthur E. Carney, F. E. Dietrich; 1922-32: E. T. Noble, W. C. Beck Jr., H. E. Smith, C. J. Becker, R. E. Lee; 1932-42: Harry Fulford, Marshall Parnell, E. T. Noble, A. D. Cochran, R. E. Lee; 1942-52: A. D. Cochran, Dr. H. R. Kidd, L. D. Miller.

Number of Communicants: 1910 (18), 1917 (139), 1922 (284), 1932 (190), 1942 (203), 1952 (266), 1955 (303).

Total Value Property: 1910, \$1500; 1922, \$23,700; 1932, \$48,800; 1942, \$49,400; 1952, \$44,900; 1955, \$39,900.

#### Pawhuska, St. Thomas

First Services: 1895.

Organized as Mission: 1905.

First Building: 1904.

Parish Status: 1952.

Present Building: 1926.

Clergy in Charge: H. J. Llwyd, 1902; W. R. R. Simmons, 1904; J. W. Watts, 1905; H. G. Hennessey, 1907-08; J. W. Sproat, 1909; John Mitchell, 1910-11; W. Metcalf, 1912-14; E. P. Miller, 1915-18; C. Spencer-Mounsey, 1919-20; S. B. Smith, 1921-24; W. H. Mills, 1924-25; J. A. Gardner, 1926-27; S. L. Hagan, 1928-30; H. M. Kellam, 1931-36; H. J. Buckingham, 1937-38; J. A. Klein, 1942-47; H. S. Trask, 1948-50; B. F. Williams, 1951--.

Lay Leaders: 1902-12: Judge E. M. Yates, George W. Simcock, F. G. A. Morris, D. H. Spruill, John Mitchell; 1912-22: J. W. Boone, C. S. McDonald, Dr. G. W. Goss, Ralph Tolson, F. M. Morris, Dr. T. C. Cross,

P. A. Skine; 1922-32: Dr. G. W. Goss, Clyde F. Lake, J. G. Wright, Charles McDonald, Ralph Barney; 1932-42: Ralph Barney, Charles McDonald, Harry Hall, Dr. Roscoe Walker, Mrs. Dora Givens, Ralph S. Tolson, H. V. McKenzie, W. L. Ingham; 1942-52: W. L. Ingham, C. E. Prentice, R. P. Bleuer, R. S. Tolson, Frank McCoy, F. D. Turner, C. F. Lake, R. I. Davenport, E. A. King.

Number of Communicants: 1905 (36), 1912 (43), 1922 (83), 1932 (98), 1942 (104), 1952 (117), 1955 (142).

Total Value Property: 1912, \$3,500; 1922, \$19,250; 1932, \$33,500; 1942, \$18,900; 1952, \$18,900; 1955, \$18,900.

Ponca City, Grace  
(at one time St. Andrew's)

First Services: 1900.

Organized as Mission: 1914.

First Building: 1914.

Parish Status: 1920, 1938.

Present Building: 1953.

Clergy in Charge: H. T. Adams, 1902; G. S. Garrett, 1907; J. J. H. Reedy, 1907-09; A. H. Marsden, 1912-13; John Caughey, 1915-19; J. S. Budlong, 1920-22; Franklin Davis, 1923-24; F. W. Sandford, 1925-28; H. L. Virden, 1929-31; H. M. Kellam, 1932-35; G. V. Smith, 1936-43; T. O. Moehle, 1944--.

Lay Leaders: Before 1912: H. T. Adams, George S. Garrett, Frank O. Vaughn; 1912-22: W. H. Bowers, O. Panton, E. W. Marland, H. H. Raterson, F. B. Lucas; 1922-32: E. W. Marland, F. B. Lucas; 1932-42: Alex McCoy, Ben Cook, Philip Showell, George England, O. B. Lloyd, T. D. Harris; 1942-52: O. B. Lloyd, T. D. Harris; 1942-52: O. B. Lloyd, L. T. Cramer, George Biggs, Col. T. D. Harris.

Number of Communicants: 1912 (14), 1921 (60), 1932 (173), 1942 (224), 1952 (340), 1955 (340).

Total Value Improvements: 1922, \$3,500; 1932, \$15,375; 1942, \$18,000; 1952, \$38,500; 1955, \$185,351.

Sapulpa, Good Shepherd

First Services: 1902.

Organized as Mission: 1904.

First Building: 1905.

Parish Status: 1947.

Present Building: 1948.

Clergy in Charge: H. L. A. Fick, 1902; Frank R. Jones, 1902; E. E. Williams, 1903; R. D. Baldwin, 1904; B. T. Bensted, 1907; H. H. Fay, 1907-08; G. A. Ottman, 1909-10; C. E. Morrow, 1911; G. C. Gibbs, 1912-15; C. Harris, 1916; D. F. Sturgis, 1917-18; C. V. Kling, 1919-21; J. W. Day, 1922-23; W. H. Mills, 1924; C. B. Williams, 1925-26; Paul Reese, 1927-31; E. A. Morton, 1932-36; J. A. Klein, 1937-39; C. M. Hill, 1940-45; B. F. Williams, 1946-50; R. E. Macy, 1951-53; O. M. Langley, 1953--.

Lay Leaders: Before 1912: Frank Morris, Mr. Jennings; 1912-22: Dr. E. A. Mattoon, Dr. H. A. Garland, C. H. Carter; 1922-32: C. Q. Shepherd, James H. Groves, Eugene B. Smith, C. H. Harman, S. G. Garratt, Harry I. Brown, C. H. Barnhart, Delmar Taylor; 1932-42: E. B. Smith, C. H. Hartman, S. E. Parrish, H. A. Marshall, C. E. Ziegler; 1942-52: E. B. Smith, Fred Virden, F. M. Horn, W. H. Winesburg.

Number of Communicants: 1911 (60), 1917 (68), 1922 (75), 1932 (130), 1942 (154), 1952 (162), 1955 (135).

Total Value Property: 1912, \$2,500; 1922, \$8,000; 1932, \$8,300; 1942, \$8,900; 1952, \$15,650; 1955, \$35,095.

### Shawnee, Emmanuel

First Services: 1893 or earlier.

Organized as Mission: 1894.

First Building: 1897.

Parish Status: 1928, 1941.

Present Building: 1912 (major improvements, 1954).

Clergy in Charge: D. G. Gunn, 1893-94; J. F. Price, 1895; F. C. Smith, 1898-99; J. L. Ward, 1900; J. Hartley, 1901-2; E. E. Williams, 1903-04; L. C. Birch, 1905-08; L. L. Swan, 1909; R. W. Magoun, 1910-11; W. P. DuHamel, 1912-15; P. O. Keicher, 1916; C. Holding, 1917-21; D. L. Graham, 1922-24; C. L. Widney, 1925-31; J. E. Shea, 1932; H. B. Smith, 1933-38; A. H. Beardsley, 1939-44; N. B. Quigg, 1945--.

Lay Leaders: Before 1902: J. F. Price, J. L. Ward; 1902-12: Frederick B. Wells, Paul Cooper, J. F. Guillette, Charles Eckford, Herman Loeckel; 1912-22: Herman Loeckel, A. J. Cammack, J. O. Fitterer, Paul Cooper, Charles Eckford, T. L. Saunders, A. M. Postlethwaite, E. Watrous, A. C. Freeman, J. W. Carter; 1922-32: L. L. Saunders, C. J. Becker, A. J. Cammack, J. M. Collin; 1932-42: E. J. Peters, W. B. Duncan; 1942-52: W. B. Duncan, J. C. Sparks, Jack Rice, Dr. E. C. Cranston, Johnny Jones.

Number of Communicants: 1909 (70), 1911 (119), 1917 (78), 1922 (130), 1932 (166), 1942 (156), 1952 (226), 1955 (238).

Total Value Property: 1900, \$1,000; 1912, \$19,700; 1922, \$40,000; 1932, \$31,000; 1942, \$32,000; 1952, \$36,000; 1955, \$110,750.

#### Stillwater, St. Andrew's

First Services: 1892 or earlier.

Organized as Mission: 1893.

First Building: 1893.

Parish Status: 1955.

Present Building: 1925 (original one rebuilt, enlarged).

Clergy in Charge: C. W. Tyler, 1892; E. Wetherell, 1893; J. N. Lee, 1893-94; A. B. Nicholas, 1895-96; F. C. Smith, 1897-98; H. J. Llwyd, 1899-1901; S. H. Ferris, 1902; L. H. Snell, 1903-04; W. R. R. Simmons, 1905-08; A. L. Kenyon, 1909-11; Joseph Watson and W. S. Martin, lay readers, 1914-15; C. A. Eaton, 1916-18; lay readers and Archdeacon J. Chapin, 1918-20; F. H. Steenstra, 1921-22; Franklin Davis, 1922; A. S. Hock, 1923-49; A. J. Ettling, 1949-53; R. C. Allen, 1953--.

Lay Leaders: Before 1902: H. E. Hand, A. C. Magruder, Alex Campbell, W. J. Hamilton, S. H. Ferris; 1902-12: H. E. Hand, L. H. Snell, R. E. Chandler, S. Plummer, A. G. Hartenbower; 1912-22: R. E. Chandler, A. J. Hartenbower, J. Watson, W. H. Martin, E. H. Brown, M. W. J. Holt, J. P. Hinkel, S. C. Bedinger; 1922-32: M. W. J. Holt, E. H. Brown, J. W. Carter, J. P. Hinkel, W. A. Craft; 1932-42: J. P. Hinkel, Lee Ash, Dick Allen, Rollo Venn; 1942-52: J. P. Hinkel, P. A. Wilber, R. E. Venn, J. W. Hinkel.

Number of Communicants: 1895 (11), 1909 (21), 1916 (40), 1921 (49), 1932 (43), 1942 (98), 1952 (169), 1955 (176).

Total Value Church Property: 1899, \$1,500; 1912, \$3,400; 1922, \$1,450; 1932, \$26,500; 1942, \$22,300; 1952, \$52,900; 1955, \$114,000.

Tulsa, St. John's

First Services: 1951.

Organized as Mission: 1952.

First Building: 1952.

Parish Status: 1952.

Clergy in Charge: C. C. Hoggard, 1952--.

Lay Leaders: Members of Tulsa Trinity Church; R. J. Woods Jr.

Number of Communicants: 1952 (499), 1955 (684).

Total Value Property: 1955, \$175,000.

Tulsa, St. Luke's

First Services: 1943.

Organized as Mission: 1943.

First Building: 1949.

Parish Status: 1949.

Clergy in Charge: J. E. Crosbie, 1943-51; C. E. Wilcos, 1951--.

Lay Leaders: Cleveland O. Moss, L. L. Reib, W. C. Hutchinson, A. H. Newberg, R. P. Fairlamb, V. P. McComb.

Number of Communicants: 1946 (246), 1952 (461), 1955 (774).

Total Value Property: 1955, \$197,000.

Tulsa, Trinity

First Services: 1903.

Organized as Mission: 1906.

First Building: 1906.

Parish Status, 1909.

Present Building: 1926.



Clergy in Charge: E. E. Williams, 1904; R. D. Baldwin, 1904-06; J. E. McGarvey, 1907-08; G. A. Ottman, 1909-12; C. V. Kling, 1913-20; Ralph Crum, 1921-26; J. J. H. Reedy, 1927; A. E. Saunders, 1927-29; E. H. Eckel, 1930--.

Lay Leaders: Before 1912: J. W. Gilmore, W. L. Dickey, D. M. Hammat, Lewis Emery, John A. Steele, C. W. Deming, J. A. Arnold, L. D. Messmer; 1912-22: J. A. Steele, C. W. Deming, D. W. Franchot, J. B. Diggs, H. M. Greis, Percy Smith, C. L. Hounker, J. E. Washington, W. M. Welch; 1922-32: J. E. Washington, W. L. Dickey, J. A. Arnold, L. W. Pratt, J. S. Dimon, Dr. G. J. Lycott, James Diggs, A. E. Galloway, June Mosse, Richard Poulton; 1932-42: Rush Greenslade, C. R. Taylor, Ralph C. Riley, W. O. Beall, R. G. Poulton, C. R. Taylor; 1942-52: W. O. Beall, J. D. Hill, L. C. Ritts, J. E. Allison, W. L. Kistler Jr.

Number of Communicants: 1909 (129), 1917 (347), 1922 (650), 1932 (1300), 1942 (1625), 1952 (1950), 1955 (1650).

Total Value Property: 1909, \$16,000; 1921, \$104,500; 1927, \$505,500; 1932, \$295,000; 1942, \$381,069.70; 1952, \$519,000; 1955, \$529,000.

#### MISSIONS ACTIVE IN 1956

##### Antlers, St. James

Unorganized mission from 1904, irregularly, until 1942; organized mission at latter date. No building until 1955.

Clergy: H. B. Smith, 1909; E. J. Baird, 1910; Isaac Parkin, 1911; J. Grainger, 1914-17; J. T. Foster, 1918-21; Creighton Spencer-Mounsey, 1922-24; H. B. Smith, 1925-27; T. Melrose, 1931-34; F. A. Croft, 1935-36; Q. Ferguson, 1937; E. M. Lindgren, 1938-42; R. I. Parke, 1943-46; R. C. Swift, 1946-47; L. E. Wilson, 1948-52; Vern Jones, 1953-55.

Lay Leaders: Before 1912: Dr. C. C. Gardner, Dr. L. W. Willow; 1912-22: C. E. Archer, Trigg LeSeuer, 1932-42: C. E. Dudley, R. J. Edwards Jr.

Number of Communicants: 1911 (17), 1942 (12), 1952 (10), 1955 (13).

Value of Property: 1955, \$2,500.

Altus, St. Paul's

First listed, 1908; organized, 1909. First building, 1922.

Clergy: H. G. Hennessey, 1910-11; J. C. Fair, 1912; T. W. Bucklee, 1913-15; A. S. Freese, 1916-18; C. E. Beach, 1920; F. Davis, 1921-22; H. L. Hoover, 1923; H. B. Morris, 1924; W. L. Witmer, 1925-28; H. B. Smith, 1929-30; F. A. Nichols, 1931-33; J. W. Davis, 1941-47; L. C. Harrison, 1948-49; C. G. Kehler, 1950-52; R. E. Macey, 1953--.

Lay Leaders: Before 1912: J. S. Wood, H. W. Shaphard; 1912-22: H. W. Shaphard, F. T. Doan, J. S. Wood; 1922-32: J. S. Wood, F. T. Doan; 1932-42: J. S. Wood, John Badger, A. E. Wright; 1942-52: John Badger, Dr. J. E. Kalb, R. D. Harrison, Vernon Bell, W. S. Byrne, W. T. Spears.

Number of Communicants: 1912 (17), 1922 (18), 1932 (36), 1942 (51), 1952 (49), 1955 (81).

Value of Property: 1932, \$5,400; 1942, \$7,000; 1952, \$19,500; 1955, \$19,500. New construction, 1956.

Alva, St. Stephen's

First services, 1893, in Methodist Church. First building, 1899. Listed as organized mission, 1899.

Clergy in Charge: F. D. Jandon, 1896; L. L. Swan, 1897-99; Thomas Lloyd, 1900-01; E. E. Williams, 1902; A. G. Welles, 1903; B. T. Bensted, 1905; F. W. Pratt, 1906; J. W. Sproat, 1907-09; L. J. H. Wooden, 1910-11; D. C. Lees, 1912-14; Charles Holding, 1916; D. C. Lees, 1917; C. W. DuBoise, 1920-22; J. C. Jamison, 1923-24; D. W. Graham, 1925; F. Davis, 1926-27; H. B. Morris, 1928; N. C. Smith, 1929; H. B. Morris, 1930-32; P. M. Casady, 1933-34; Q. Ferguson, 1935-36; K. W. Hill, 1937-38; J. A. Klein, 1939-42; P. R. Abbott, 1943-45; H. A. Guiley, 1946-52; A. E. Persons, 1952-55.

Lay Leaders: 1902-12: James H. Boughan, Dr. R. W. Minter, George Jack, Russell Minter; 1912-22: Eugene Rall, S. H. Brown, G. T. Munroe, E. W. Smythe; 1922-32: Mrs. Hettie Merriott, Mrs. Blanche V. Cowdrey, Mrs. Hattie H. Emberson, T. C. Mathewson; 1932-42; R. J. McCormick, Cecil Wilhite; 1942-52: R. J. McCormick, N. B. Blumberg.

Number of Communicants: 1909 (16), 1917 (27), 1932 (17), 1942 (25), 1952 (24), 1955 (22).

Value of Property: 1900, \$1,200; 1912, \$2,500; 1922, \$2,800; 1932, \$2,800; 1942, \$3,300; 1952, \$6,800; 1955, \$6,800.

Anadarko, Grace

First services, to Indians about 1881; chapel built at that time by J. S. Wicks. Regular services conducted by D. A. Sanford, 1894; Indian lacework classes by Miss Ida Roff, 1896 to 1903; listed as unorganized mission, 1894. Not listed from 1926 to 1952, reopened at latter date.

Clergy in Charge: D. A. Sanford, 1894-1900; J. M. Wright, 1900; W. R. McCutcheon, 1903; William Cross, 1904; C. W. Cook, 1905-06; H. G. Hennessey, 1910-11; J. C. Fair, 1912; H. H. Fay, 1913-14; F. Davis, 1922-24; D. W. Graham, 1925; F. Davis, 1926. R. C. Allen, 1952-53; F. G. Havill, 1954--.

Lay Leaders: Before 1902: Ida Roff, Col. F. E. Freid; 1902-12: J. P. Blackman, J. E. Farrington; 1952, Col. I. W. Stowe.

Number of Communicants: 1912 (14), 1917 (10), 1955 (5).

Value of Property: 1900, \$100; 1955, \$500. (Old Chapel, owned by diocese, sold. Value of chapel not listed in 1900 report.)

Blackwell, St. Mark's

(Previously named St. Peter's and St. Paul's)

First listed, 1898, unorganized; building erected, 1936.

Clergy in Charge: H. T. Adams, 1902-06; J. J. H. Reedy, 1907-09; E. J. Baird, 1910-13; A. H. Marsden, 1914-15; D. C. Lees, 1916; J. A. Chapin, 1920-23; F. Davis, 1924-25; F. W. Sandford, 1926-27; H. B. Morris, 1928; H. L. Virden, 1929-30; Gordon V. Smith, 1937-43; T. Moehle, 1943--.

Lay Leaders: 1912-22: Ray H. Leppelman, W. H. Neff; 1922-32: J. R. Thorn; 1932-42: Sam P. Wright; 1942-52: J. J. Dwyer, A. R. Fenton, G. L. Walker.

Number of Communicants: 1913 (10), 1922 (14), 1942 (53), 1952 (36), 1955 (33).

Value of Property: 1912, \$330; 1922, \$3,650; 1932, \$6,500; 1942, \$1,500; 1952, \$11,100; 1955, \$36,200.

Clinton, St. Paul's

First regular services, 1913; first building, 1921.

Clergy in Charge: H. H. Fay, 1913-15; J. M. Pettit, 1917; C. E. Beach, 1920; F. Davis, 1921-22; J. C. Jamison, 1923-24; D. W. Graham, 1925; F. Davis, 1926-27; H. B. Morris, 1928-34; J. A. Klein, 1939-41;

H. T. Bakewell, 1942-46; R. C. Allen, 1947-48; C. G. Kehler, 1950; R. C. Allen, 1951-53; H. A. Simpson Jr., 1953; Ralph Macey, 1954--.

Lay Leaders: 1912-22: R. E. Nelson, M. D. Fuller, C. P. Wagon-seller; 1922-32: R. E. Nelson, J. L. Bullock; 1932-42: R. E. Nelson, J. L. Bullock, L. G. Nelson, L. M. Hays; 1942-52: L. M. Hays, J. B. Harvey, Dr. Lloyd Church.

Number of Communicants: 1914 (21), 1922 (38), 1932 (26), 1942 (49), 1952 (48), 1955 (27).

Value of Property: 1922, \$3,965; 1932, \$6,800; 1942, \$9,800; 1952, \$9,800; 1955, \$17,200.

#### Coalgate, St. Peter's

Services were conducted at Coalgate before the opening of Indian Territory. First organized services as a part of Missionary District of Oklahoma and Indian Territory, 1894. Church built in 1894.

Clergy in Charge: H. Harris and G. Gibbs, 1894-95; H. C. Shaw, 1896-98; G. Biller, 1898-1900; F. R. Jones, 1902-04; D. C. Beatty, 1906; T. P. Gales, 1907-09; I. Parkin, 1912-25, 1927-29; J. E. Shea, 1928; S. U. J. Peard, 1931-33; C. E. Sayre, 1934-35; F. A. Croft, 1936; Q. Ferguson, 1937; V. R. Hatfield, 1938-42; Ministers from Guthrie, Ada, Hugo, and Durant after 1943; C. A. Homan, Durant, 1954--.

Lay leaders: Before 1902: John Clifton, R. Y. Morrison, Helen Giles; 1902-12: Stephen Lane, C. E. B. Cutler; 1912-22: C. E. B. Cutler, Patsey Greenan, S. W. Lane; 1922-32: Patsey Greenan, Tom Brownlee, W. H. Courtney; 1932-42: Patsey Greenan; 1942-52: Greenan (until 1944), Sam Wells.

Number of Communicants: 1895 (10 plus very large Sunday School, reaching 200 in 1900), 1909 (33), 1917 (66), 1922 (90), 1932 (48), 1942 (40), 1952 (36), 1955 (43).

Value of Property: 1902, \$500; 1912, \$1,300; 1922, \$5,700; 1932, \$5,750; 1942, \$8,950; 1952, \$10,300; 1955, \$10,300.

#### Cushing, St. Albans

First recorded services held in Methodist church in 1897. An Episcopal funeral was read in 1902 at Cushing. In 1917, A. B. Nicholas of Guthrie preached before "a large crowd" at the Methodist church. Un-organized mission first listed, 1921.

First building, 1930; parish house, 1954.

Clergy in Charge: F. H. Steenstra, Stillwater, 1921-22; H. B. Morris, 1927; P. Reese, 1928; F. J. Stangel, 1929-31; R. M. Botting, 1932-34; H. M. Kellam, 1935-36; E. A. Morton, 1937-40; J. L. Grant, 1941; C. M. Hill, 1942-44; ministers from Pawhuska, Guthrie, Stillwater, 1945-50; R. L. Cashman, 1951-53; H. N. Conley, 1954--.

Lay Leaders: 1928-32: Dr. H. C. Graff, R. H. Ingram, R. B. Allen, H. P. Fishburn; 1932-42: S. J. McLean, R. B. Allen; 1942-52: Edward Bright, R. M. Tuttle, W. L. Simon.

Number of Communicants: 1932 (27), 1942 (19), 1952 (22), 1955 (47).

Value of Property: 1929, \$900; 1942, \$12,500; 1952, \$12,500; 1955, \$51,332.

#### Durant, St. John's

First recorded services 1896, Bishop Brooke in Methodist church. First building, 1900. Not listed as organized until 1919. New building, 1929.

Clergy in Charge: G. Biller, 1900; R. D. Baldwin, 1900; F. R. Jones, 1902 and later; H. B. Smith, 1909; E. J. Baird, 1910; F. P. Keicher, 1911; J. Grainger, 1912; E. P. Miller, 1912-17; J. T. Foster, 1918-19; W. M. Cleaveland, 1920-27; A. Moore, 1928-30; T. M. Melrose, 1931-32; F. A. Croft, 1933-36; Q. Ferguson, 1937; G. Quarterman, 1938-46; R. C. Swift, 1946-47; L. E. Wilson, 1948-52; C. A. Homan, 1954-55.

Lay Leaders: 1912-22: Dr. E. D. Murdock, B. F. Dyer, C. E. McPherrin; 1922-32: C. E. McPherrin, W. J. Hurst, D. S. McDonald; 1932-42: Dr. W. L. Blain, W. J. Hurst; 1942-52: W. L. Blain, Mike W. Fitzgerald, J. T. Krattiger.

Number of Communicants: 1911 (15), 1922 (23), 1932 (35), 1942 (26), 1952 (56), 1955 (74).

Value of Property: 1902, \$400; 1922, \$6,000; 1932, \$20,000; 1942, \$21,750; 1952, \$24,000; 1955, \$27,000.

#### Edmond, St. Mary's

Bishop Brooke visited Edmond several times before services were first begun in 1897. Although services were held several years previously, the mission was not organized until 1911. The present building was erected in 1941.

Clergy in Charge: A. B. Nicholas, various times from 1897 to

1910; H. L. Bowen, 1911; J. M. D. Davidson, 1911; E. A. Morton, 1938-43; H. A. Guiley, 1944-45; E. C. Hyde, 1946-47; H. L. Virden, 1948-49; M. McWilliams, 1950--.

Lay Leaders: 1911, Mrs. W. D. Thompson; 1938-52: Miss Leita Davis, J. D. Kivlehen.

Number of Communicants: 1910 (12), 1912 (26), 1942 (13), 1952 (18), 1955 (31).

Value of Property: 1940, \$2,000; 1952, \$10,300; 1955, \$27,200.

### Eufaula, Trinity

Services begun by archdeacon in 1914; building erected, 1931.

Clergy in Charge: E. P. Miller, 1914; J. Grainger, 1915; E. P. Miller, 1916-17; C. Spencer-Mounsey, 1918-24; H. B. Smith, 1925-28; L. Doud, 1928-32; T. M. Melrose, 1933; C. P. Drew, 1934; H. B. Morris, 1935-36; E. M. Lindgren, 1937-45; R. A. Lewis, 1946-53; G. M. Howard, 1953--.

Lay Leaders: 1932-42: H. B. Reubelt and D. E. Little; 1942-52: H. B. Reubelt, S. P. Doss, J. R. Doss.

Number of Communicants: 1917 (4), 1922 (14), 1932 (31), 1942 (24), 1952 (18), 1955 (19).

Value of Property: 1942, \$8,500; 1952, \$8,500; 1955, \$8,500.

### Guymon, St. Stephen's

Organized 1954; thirteen communicants in 1955; building, 1956; clergy from Woodward.

### Henryetta, Grace

First services reported, 1913, Presbyterian church. Building erected, 1928; fairly regular services since 1913, much of time under archdeacon; no resident clergy.

Clergy in Charge: G. C. Gibbs, 1913-14; E. P. Miller, 1915-16; F. D. Sturgis, 1917-18; J. Grainger, 1919-20; C. Spencer-Mounsey, 1921; J. W. Day, 1922-23; W. H. Mills, 1924; C. B. Williams, 1925; H. R. Ziegler, 1926-27; J. C. Donnell, 1928; H. E. Toothaker, 1929-33; S. U. J. Peard, 1934-39; D. K. Davis, 1940-43; G. Stutzer, 1944--.

Lay Leaders: 1913-25; Mrs. Bonnie I. Little, Mrs. T. V. Dollins; 1925-35: Thomas L. Nichol, E. M. Johnson, Wilson Fisher; 1935-42: E. M. Johnson, Wilson Fisher.

Number of Communicants: 1917 (18), 1922 (12), 1932 (36), 1942 (52), 1952 (40), 1955 (36).

Value of Property: 1932, \$10,000; 1942, \$10,000; 1952, \$10,000; 1955, \$10,000.

#### Holdenville, St. Paul's

First services, 1914, Archdeacon Miller; building purchased same year from Methodist church. Present building, 1914; extensive repairs, 1950 and later.

Clergy in Charge: E. P. Miller, 1914-16; F. Davis, 1918-20; C. L. Widney, 1923-25; H. R. Ziegler, 1926; J. E. Shea, 1927; H. B. Morris, 1928; H. E. Toothaker, 1929-39; D. K. Davis, 1940-44; L. E. Wilson, 1946-48; W. D. Boyd, 1949-50; N. Stockett Jr., 1951-54; H. Robinson, 1955--.

Lay Leaders: 1912-22: L. S. Fawcett, Frank L. Warren, L. C. Parmenter, Trigg Leseuer; 1922-32: Mrs. Trigg Leseuer, Frank Warren, H. H. Diamond; 1932-42: J. B. Campbell, F. L. Warren, H. H. Diamond; 1942-52: H. H. Diamond, F. L. Warren.

Number of Communicants: 1922 (21), 1932 (46), 1942 (93), 1952 (60), 1955 (55).

Value of Property: 1922, \$3,850; 1932, \$9,400; 1942, \$15,400; 1952, \$13,250; 1955, \$33,900.

#### Hugo, St. Mark's

First services, about 1907, fifteen communicants; building erected, 1914-15; present building consecrated, 1941.

Clergy in Charge: H. B. Smith, 1909-10; F. P. Keicher, 1911-14; Archdeacon E. P. Miller, 1914; J. Grainger, 1915-17; J. T. Foster, 1918-21; C. Spencer-Mounsey, 1922-23; W. M. Cleaveland, 1924-27; A. Moore, 1928-30; T. M. Melrose, 1931-32; F. A. Croft, 1933-36; Q. Ferguson, 1937; minister from Paris, Texas, 1938-40; E. M. Lindgren, 1941-42; R. I. Parke, 1943-44; R. C. Swift, 1946-47; L. E. Wilson, 1948-52; V. E. Jones, 1953-55; J. F. Ashby, 1955--.

Lay Leaders: Before 1912, E. H. Foster, A. J. Wier; 1912-22: A. J. Wier, Wright Bomford, R. D. Wilbor, A. M. Works, E. H. Sherman;

1922-32: E. H. Sherman, Mrs. E. P. Garrett, Mrs. H. M. Stierwalt; 1932-42: Mrs. Stierwalt, E. P. Garrett; 1942-52: E. P. Garrett, R. H. Lennon, A. Moore, E. M. DeWeese.

Number of Communicants: 1909 (25), 1912 (49), 1917 (19), 1932 (11), 1942 (18), 1952 (25), 1955 (29).

Value of Property: 1932, \$3,500; 1952, \$7,500; 1955, \$23,725.

#### Idabel, Epiphany

First recorded services, 1912, archdeacon; organized, 1921; no building listed until new one in 1956; not listed as organized mission from 1937 to 1954; active in 1955.

Clergy in Charge: E. P. Miller, 1912-14; J. Grainger, 1915-17; J. T. Foster, 1918-21; C. Spencer Mounsey, 1922-23; W. M. Cleaveland, 1924-27; A. Moore, 1928-29; F. A. Croft, 1935-36; Q. Ferguson, 1936-37.

Lay Leaders: 1912-22: M. J. Mueller; 1922-32: Miss Lenore Jones; 1932-42: Miss Lenore Jones, Ira Rone; since 1952, Q. Herron and L. D. Wilson.

Number of Communicants: 1912 (8), 1917 (9), 1922 (19), 1937 (8).

Value of Property: 1956, \$25,000.

#### Miami, All Saints

First listed, 1914; first building 1929-30 (J. S. Wicks had "community house" 1919-23); present building, 1955.

Clergy in Charge: S. G. Welles, 1914-16; J. G. Larson, 1917; J. S. Wicks, 1919-23; H. B. Smith, 1924-27; T. G. C. McCalla, 1928; W. L. Witmer, 1929-30; D. R. Edwards, 1931-33; L. Denninghoff, 1934-35; W. S. Trowbridge, 1936-39; J. Harte, 1940; L. M. Berry, 1941-45; A. E. Persons, 1947-52; G. G. Curtis, 1953-56.

Lay Leaders: 1914-22: J. S. Swarts, T. W. Kitchen, J. W. Bornford, George Stein; 1922-32: J. W. Bornford, Fred Gartung; 1932-42: Gartung, G. G. Clark, C. F. Williams, Frederick Resch; 1942-52: Roy Bowman, G. B. Paine, G. E. Foster.

Number of Communicants: 1917 (16), 1922 (10), 1932 (40), 1942 (63), 1952 (73), 1955 (92).

Value of Property: 1922, \$2,750; 1932, \$7,500; 1942, \$11,000; 1952, \$23,000; 1955, \$47,500.



Midwest City, St. Christopher's

Organized, 1954, by clergy staff of St. Paul's, Oklahoma City.  
Clergy in Charge: C. J. Harriman, 1955-56; Frank Cohoon, 1956--. Total number of communicants, 1955, forty-three (reported more than 100, 1957). Building erected, 1957. Chairmen Bishop's Committee, E. W. Orr, P. O. Brawner.

Muskogee, St. Philip's (Negro)

Organized, 1911; first building, 1917; second building, 1930.

Clergy in Charge: A. C. Roker, 1911-27; H. C. Banks, 1929-33; J. H. Thompson, 1934-36; E. M. Wright, 1937-38; C. E. Harrison, 1939-40; F. deL. Pike, 1941-48; C. H. Cowan, 1948-56; L. Hall, 1956--.

Lay Leaders: 1912-22: W. E. Greene, D. M. Arrington, Robert Williams, George Miller, R. E. Stewart, H. B. Mayberry; 1922-32: D. M. Arrington, G. W. P. Forde, R. E. Stewart, W. P. Greene, J. D. Epps; 1932-42: Gus Miller, W. P. Greene, R. E. Stewart, George McDonald; 1942-52: W. P. Greene, W. L. Taliaferro, Dr. N. D. Miller, Dr. H. L. Muckleroy.

Number of Communicants: 1917 (12), 1922 (33), 1932 (52), 1942 (79), 1952 (61), 1955 (56).

Oklahoma City, Redeemer

First services, 1902; first building, 1905; enlarged and improved building, 1921; new one reported in 1956.

Clergy in Charge: H. L. A. Fick, 1902; J. M. D. Davidson, 1907-11; J. M. Matthias, 1910-12; J. Edmead, 1913-14; E. A. Christian, 1917; F. N. Fitzpatrick, 1918-22; T. D. Brown, 1923-26; A. C. Roker, 1927-32; F. J. Stangel, 1933; J. N. MacKenzie, 1934; J. F. Dozier, 1935-38; G. H. Caution, 1939-43; S. C. Edwards, 1944-47; G. C. Ashton, 1948-51; S. G. Sanchez, 1953--.

Lay Leaders: 1902-12: Dr. C. C. Craddock, Lilburn Wilhoit, J. M. Bryan, Louis Oates; 1912-22: L. Oates, Ludie King, H. Brown, L. Wilhoit, R. Green, R. Jacobson; 1922-32: C. H. Tilson, C. L. Littlejohn, R. Jacobson; R. Green, Ludie King; 1932-42: E. D. Jones, Ludie King, E. W. Caruthers; 1942-52: Ludie King, C. H. Filson, H. J. Hendricks.

Number of Communicants: 1909 (23), 1917 (36), 1922 (50), 1932 (33), 1942 (77), 1952 (123), 1955 (85).

Value of Property: 1912, \$6,000; 1922, \$9,350; 1932, \$6,325; 1942, \$14,500; 1952, \$22,000; 1955, \$33,000.

Oklahoma City, St. James

Calvary Church, Capitol Hill, existed from 1908 through 1912. In 1917, what had been Calvary Chapel was moved to the address on Classen Boulevard which became the permanent site of St. John's Church. St. James Mission, at a different location in Capitol Hill, was begun in 1933. First and only building was erected in 1937 and improved after 1952.

Clergy in Charge: Capitol Hill Calvary, J. M. D. Davidson, H. L. Bowen, F. W. Golden-Howes. St. James: F. J. Stangel, 1933; J. S. Budlong, 1934; J. N. MacKenzie, 1935-36; P. R. Palmer, 1937; P. R. Abbott, 1938-41; R. I. Parke, 1942; M. E. McWilliams, 1950--.

Lay Leaders: 1933-42: R. E. Morrison, R. M. Griffiths, Lewis Erd, Tom Williams, B. M. Johnston, L. T. Hill, Ray Gumm; 1942-52: Ray Gumm, H. H. Stokesbury, Louis Murphy.

Number of Communicants: 1933 (15), 1942 (48), 1952 (55), 1955 (112).

Value of Property: 1942, \$5,000; 1952, \$12,500; 1955, \$47,000.

Oklahoma City, St. David's

Organized, 1954, under supervision of members of St. John's parish. First building, 1955; clergy in charge, Courtland Moore, 1955--. Number of Communicants: 1955 (61), 1956 (81). Total value of property, 1956, \$25,000. Lay leaders, W. Tipton, W. Sengel.

Oklahoma City, St. George's

Organized in 1955; Clergy, A. S. Hock and S. L. Botkin, 1955; K. Spatz, 1956--; number of communicants, 1955 (67). Value of property, 1956, \$15,000 (no church building, meeting in Casady School chapel); lay leaders, C. Burk, C. H. Livermon.

Pauls Valley, St. Mary's

First services, 1898 or earlier, in Presbyterian Church. Mission organized and building erected, 1899; other buildings, 1926 and 1953.

Clergy in Charge: H. B. Smith, 1899; S. G. Porter, 1900-01; J. E. McGarvey, 1903-04; J. W. Watts, 1907-09; J. Caughey, 1910-11; F. W. Golden-Howes, 1914-19; J. Chapin, 1920-22; F. Davis, 1923-24; J. Carden, 1925; F. Davis, 1925-27; H. B. Morris, 1928; F. J. Stangel, 1928; J. E. Shea, 1929; R. Macey, 1954--.

Lay Leaders: 1902-12: W. T. Hightower, A. W. Warren, George B. Rennie, Perry L. Sullivan; 1912-22: P. L. Sullivan, Fred Snyder, Edward M. Ragan; 1922-32: E. M. Ragan, J. M. Dorchester; since 1952, C. A. Reed, J. T. West Jr.

Number of Communicants: 1898 (10); 1910 (22); 1917 (5); 1922 (9); 1955 (17).

Value of Property: 1900, \$900; 1912, \$3,700; 1922, \$3,100; 1932, \$9,750; 1956, \$7,500.

#### Perry, St. Mark's

First services, 1892; first building, 1894; inactive from 1930 to 1953; newly listed as organized mission, 1955.

Clergy in Charge: J. N. Lee, 1893-94; A. B. Nicholas, 1895-96; F. C. Smith, 1897-99; R. R. Diggs, 1900; L. H. Snell, 1901; H. T. Adams, 1902; G. S. Garrett, 1905-06; J. J. H. Reedy, 1906-09; A. L. Kenyon, 1912; F. Davis, 1920; J. A. Chapin, 1921-22; F. Davis, 1923-24; H. B. Morris, 1927-29; R. C. Allen, 1955-57.

Lay Leaders: Before 1912: B. T. Hainer, W. S. Townsend; 1912-22: H. C. Nicholson; 1922-30: Mrs. Grace Brengler; 1955: A. T. Single-tary.

Number of Communicants: 1896 (27), 1909 (13), 1922 (3), 1955 (11).

Value of Property: 1902, \$1,000; 1922, \$3,500.

#### Pawnee, Ascension

First recorded services, 1900; mission organized and church building erected, 1902; first rectory, 1904, one of first in Oklahoma. Present building, same, rebuilt in 1953-54.

Clergy in Charge: H. J. Llwyd, 1902-04; W. C. Garrett, 1906; H. C. Gibbs, 1907; W. H. Ball, 1908; A. H. Marsden, 1909-11; J. Caughey, 1914-21; J. A. Chapin, 1922; B. Bean, 1923-24; H. R. Ziegler, 1925-26; H. B. Morris, 1927-28; F. J. Stangel, 1929-31; A. S. Hock, 1932-33; T. M. Melrose, 1934; H. M. Kellam, 1935-36; A. S. Hock, 1943-49; R. Cashman, 1950-53; H. N. Conley, 1954--.

Lay Leaders: 1902-12: G. I. Harvey, J. M. Henderson, George S. Soulsby, Shaphard Thornton; 1912-22: S. Thornton, G. S. Soulsby, Edwin Vandervorst; 1922-32: G. Soulsby, E. Vandervorst; 1932-42: J. C. Hart, Mrs. Mae Marks, Lewis J. McCoy; 1942-52: E. F. Lusk, Roy Kline, R. C. Schacher, D. F. Hudson Jr.

Number of Communicants: 1905 (46), 1917 (57), 1932 (22), 1942, inactive; 1952 (30), 1955 (33).

Value of Property: 1902, \$4,000; 1909, \$6,250; 1922, \$10,000; 1942, \$7,200; 1952, \$10,000; 1955, \$15,250. (No property listed during the nineteen-thirties.)

Pryor, St. Martin's  
(Before 1954, Church of the Messiah)

First services as early as 1893; listed as unorganized mission, 1895. First organized, 1919, although semi-regular services had been held since 1909. First building lot purchased about 1914; second purchase of building site, 1954.

Clergy in Charge: H. Tudor, 1893; W. Metcalf, 1909-12; W. H. Tallmadge, 1913; S. G. Welles, 1914-16; E. P. Miller, 1917-18; J. W. Wicks, 1919; C. Spencer-Mounsey, 1920. P. C. Burton, 1955.

Lay Leaders: 1910-20: Oliver H. Graves, Hatton Hale, Ralph Campbell. Since 1952, K. K. Wright Jr.

Number of Communicants: 1909 (13), 1917 (12), 1955 (17).

Value of Property: 1955, \$2,500.

Seminole, St. Mark's

First successful organizing, 1936; first building, 1937; vicarage and parish house, 1953.

Clergy in Charge: H. B. Smith, 1936-38; A. H. Beardsley, 1940-44; N. B. Quigg, 1944-46; L. E. Wilson, 1946-48; W. D. Boyd, 1949-50; N. Stockett Jr., 1951-52; K. W. Kadey, 1952; N. B. Quigg, 1953; C. M. Moore, 1954; S. F. Riepma, 1955--.

Lay Leaders: 1936-42: T. J. Collins, T. W. Holson, A. W. Stuart, H. B. Smith Jr., W. H. Winesburg; 1942-52: Lee Wood, A. W. Stuart, Dr. T. J. Collins, J. E. Phelps, W. L. Wantland.

Number of Communicants: 1942 (45), 1952 (38), 1955 (41).

Value of Property: 1942, \$10,000; 1952, \$9,100; 1955, \$26,950.

Tulsa, St. Thomas

Organized, 1931; building erected same year; present building, 1949.

Clergy in Charge: J. E. Stratton, 1931-32; S. G. Sanchez, 1935; J. H. Thompson, 1936; E. M. M. Wright, 1937-38; C. E. Harrison, 1939-40; F. deL. Pike, 1941-43; ministers from Tulsa Trinity and Tulsa St. Luke's, 1944-48; C. H. Cowan, 1949-56.

Lay Leaders: 1931-42: Dr. G. I. Lythcott, C. G. Patrick, F. M. Payne, W. Jett; 1942-52: Miss Dimple Bush, Louis R. Gott, R. G. Poulsen, J. G. Franklin, W. G. Perry.

Number of Communicants: 1932 (40), 1942 (38), 1952 (50), 1955 (52).

Value of Property: 1942, \$14,000; 1952, \$32,100; 1955, \$34,650.

#### Vinita, St. John's

First services, 1893, Presbyterian Church. Listed as unorganized mission, 1895; met in Congregational Church four years; first building, 1900; present building, since 1950 (old one rebuilt).

Clergy in Charge: H. Tudor, 1893; T. Lloyd, 1898; A. V. Francis, 1898-1900; F. R. Jones, 1901; G. W. Mayer, 1902; E. E. Williams, 1903; R. D. Baldwin, 1904-06; D. C. Beatty, 1907-09; J. J. H. Reedy, 1910; S. G. Welles, 1911; W. H. Tallmadge, 1912-13; S. G. Welles, 1914; J. G. Larsen, 1917-18; J. S. Wicks, 1919-21; C. Spencer-Mounsey, 1922-24; H. B. Smith, 1925-27; T. G. C. McCalla, 1928; W. L. Witmer, 1929-31; D. R. Edwards, 1932-34; L. Denninghoff, 1934-35; W. S. Trowbridge, 1936-39; C. M. Hill, 1940; L. M. Berry, 1941-46; A. Persons, 1947-52; G. C. Curtis, 1952-54; P. C. Burton, 1955; D. C. Rogers, 1956--.

Lay Leaders: Before 1902: W. M. M. Mellette, J. G. Burckholter; 1902-12: W. B. Coley, C. J. Croninger, C. G. Clark; 1912-22: W. P. Thompson, C. J. Croninger, C. G. Clark, Dr. R. L. Mitchell; 1922-32: Mrs. Louis Bagby, C. G. Clark, Luther Allen; 1932-42: C. G. Clark, W. A. Sherwood, John Burroughs; 1942-52: Tom Collins, Mrs. J. A. Walker, W. K. Donoghue.

Number of Communicants: 1898 (23), 1909 (49), 1917 (30), 1932 (20), 1942 (28), 1952 (23), 1955 (46).

Value of Property: 1901, \$2,000; 1912, \$3,150; 1922, \$2,000; 1932, \$3,500; 1942, \$2,200; 1952, \$9,000; 1955, \$10,800.

#### Wagoner, St. James

One of first churches in Oklahoma built by William Alston, lay reader in charge, in 1893; rebuilt 1950; listed as organized mission since 1895.

Clergy in Charge: William Alston (lay reader), 1893-95; H. Tudor, 1895; G. Biller, 1896; T. M. Liddy, 1897; J. Hartley, 1900-01; L. W. Snell, 1902-03; F. W. Pratt, 1904-06; W. Metcalf, 1907-10; H. E. Martin, 1914; A. Jacobs, 1917-18; O. Calvin, 1919; C. Spencer-Mounsey, 1920; J. C. Jamison, 1921; C. Spencer-Mounsey, 1922; J. W. Currey, 1923-24; H. B. Smith, 1925-28; W. L. Witmer, 1929-31; LeRoy Doud, 1932; T. M. Melrose, 1933; E. A. Morton, 1934-36; J. A. Klein, 1937-38; H. J. Llwyd, 1941; P. R. Palmer, 1942--.

Lay Leaders: Before 1902, W. Alston and T. M. Liddy; 1902-12: W. Alston, J. R. Alston, A. O. Burton, J. H. Sutherlin, G. H. Walters; 1912-22: W. Alston, G. H. Walters, J. H. Sutherlin; 1922-32: G. H. Walters, A. C. Miller, Mrs. Gennette Crosby, W. Alston; 1932-42: G. H. Walters, J. Biggerstaff; 1942-52: J. Biggerstaff, G. C. Dennison, William Bell.

Number of Communicants: 1896 (25), 1910 (35), 1917 (49), 1922 (25), 1932 (28), 1942 (23), 1952 (27), 1955 (20).

Value of Property: 1902, \$1,000; 1912, \$3,500; 1922, \$3,000; 1932, \$2,600; 1942, \$4,000; 1952, \$9,000; 1955, \$9,000.

#### Woodward, St. John's

First services, 1893, by army chaplain Henry Swift of Ft. Supply. First building, 1893, said to be first churchbuilding in Woodward; moved and improved, 1901; rebuilt with new parish house, 1953. Woodward was first listed as organized mission in 1895.

Clergy in Charge: Henry Swift, 1893; Archdeacon Brady (Kansas) 1894; F. D. Jandon, 1895-96; L. L. Swan, 1897-98; S. G. Porter, 1899; T. Lloyd, 1900-01; E. E. Williams, 1902; S. G. Welles, 1903; B. T. Bensted, 1904; Christian Boers, 1905-06; F. W. Pratt, 1907-08; J. W. Sproat, 1909; L. J. H. Wooden, 1910-11; D. C. Lees, 1912-14; C. Holding, 1916-18; C. W. DuBoise, 1920-21; F. Davis, 1922; J. C. Jamison, 1923-24; D. W. Graham, 1925; F. Davis, 1926-27; H. B. Morris, 1928; N. C. Smith, 1929; H. B. Morris, 1930-32; P. M. Casady, 1933-34; Q. Ferguson, 1935-36; H. B. Morris, 1937-38; J. A. Klein, 1939-42; H. T. Bakewell, 1943-46; R. C. Allen, 1947-48 and 1952-53; Havling Sutton, 1955--.

Lay Leaders: Before 1902: S. E. Wheeler, H. R. Shorter, W. S. Stump, Noble Beattie; 1902-12: W. S. Stump, Charles Holding, J. M. Fawcette; 1912-22: C. Holding, Bert Roll, S. P. Northrup, Alvin Adams; 1922-32: A. Adams, R. B. Nicholl, E. G. Dorlon; 1932-42: P. C. Ferguson, R. B. Nicholl, W. H. Neff, Lewis Robertson, Floyd Graham, H. B. Grant, E. H. Reuble, Frank Newell; 1942-52: Frank Newell, M. A. Bell, Ray Ferguson, Joseph Osborne III, Clark Lawrence, H. C. Bleckley, Robert LaDue.

Number of Communicants: 1896 (7), 1909 (26), 1917 (30), 1922 (16), 1932 (24), 1942 (19), 1952 (18), 1955 (20).

Value of Property: 1900, \$800; 1912, \$5,150; 1922, \$3,100; 1932, \$3,800; 1942, \$3,800; 1952, \$8,800; 1955, \$24,000.

#### UNORGANIZED MISSIONS NO LONGER ACTIVE

ATOKA, ST. PAUL'S: First services 1893, Methodist church, one Episcopalian found; eleven communicants, 1904, is highest number ever recorded. Completely inactive since mid-thirties. Clergy in charge, F. R. Jones, D. C. Beatty, Thomas Gales, E. J. Baird, John Grainger, J. T. Foster, W. Cleaveland, J. E. Shea, F. A. Croft. Lay leaders--1902-12: Martin J. Meuller, R. Y. Morrison; 1912-22: W. E. Kesterson.

BOYNTON: Visited by Archdeacon Miller and Bishop Thurston in 1917. Services attempted by C. Spencer-Mounsey and H. B. Smith in 1922 and 1925, respectively. Latter attempt was maintained until 1928. Highest number of communicants, five. No lay leaders listed.

BRIDGEPORT: Early home of Indian Missionary David Sanford; mission house later moved to Whirlwind School. Building erected in 1897.

BRISTOW, ST. GEORGE'S: First services, 1903; building procured. Largest number of communicants was twelve in 1909; in 1932, last year of activity, ten communicants were reported. Clergy in charge, J. Hartley, B. T. Bensted, T. Dyke, G. C. Gibbs, C. Spencer-Mounsey, J. W. Day, W. H. Mills, C. B. Williams, P. Reese, L. R. Galloway, LeRoy Doud, H. B. Smith. Lay leaders--before 1912; C. S. Cundy, Dr. J. B. Humphrey; 1912-22: C. S. Cundy; 1922-32: J. R. Thorn.

CHANDLER, ST. STEPHEN'S: First services before 1893, by missionaries Tyler and Patterson. Organized in 1894, "best building in District" completed by 1899. Number of communicants as high as sixteen in 1909 and 1922, was down to seven in 1942, last year of activity. Property value was listed at \$6,500 in 1942. St. Stephen's had only sporadic existence during its 50 years. Clergy in charge, A. B. Nicholas, F. C. Smith, J. Hartley, B. T. Bensted, T. Dyke, R. W. Magoun, W. DuHamel, J. Chapin, D. W. Graham, H. B. Morris, F. J. Stangel, H. B. Smith, T. M. Melrose, J. N. MacKenzie, E. A. Morton, A. H. Beardsley. Lay leaders--before 1912: Dr. W. G. Bigbee; 1912-22: Mrs. Jake Collar, Mrs. Shelley Logan; 1932-42: Mrs. Carl Owens.

CHECOTAH, ST. MARY'S: Organized in 1900, built a church in 1901; forty communicants in 1909, forty-one in 1917, dropped rapidly thereafter. Last regular services were held by archdeacon in 1928. Clergy in charge, A. V. Francis, A. B. Perry, F. W. Pratt, W. Metcalf, H. E. Martin, A. Jacobs, O. Calvin, C. Spencer-Mounsey, H. B. Smith. Lay leaders--before 1912: J. K. Sherwood, R. D. Martin, R. P. Rutherford; 1912-22: R. D. Martin, Rutherford, J. D. Faulkner.

**CHELSEA, REDEEMER:** First listed as organized mission with twenty-seven communicants in 1906; first services probably were held in 1904. A building was erected in 1906 and the mission was active until about the end of the War of 1917-18. By 1922, the number of communicants had dropped to fourteen and by 1929 the mission was totally inactive. Clergy in charge--R. D. Baldwin, D. C. Beatty, J. J. H. Reedy, S. G. Welles, J. T. Larsen, J. S. Wicks, C. Spencer-Mounsey, H. B. Smith. Lay leaders--before 1922: C. L. Lane, J. S. Warren, R. A. Fuller, R. E. Lee; 1922-29: T. J. Collins.

**CHEYENNE:** Was never more than a "preaching station," although attempts were made from 1930 to 1942. Clergy in charge, H. B. Morris, P. M. Casady, J. A. Klein. Lay leader, Mrs. E. W. Crane.

**CLEVELAND:** Services were held regularly for the first time in 1929; sixteen communicants were present in 1932; a building was purchased in 1929. The mission became increasingly inactive after 1940; the property was sold in 1953. Clergy in charge, S. L. Hagan, H. M. Kellam, T. M. Melrose, H. J. Buckingham, J. L. Grant, J. A. Klein, H. S. Trask, B. F. Williams. Lay leaders--1932-42: Gus Cloud, Hervey Moore; 1942-52: C. E. Wickhizer, Mrs. W. W. J. Holt.

**CHILOCCO:** Site of Indian school, where services regularly after a mission was organized by J. J. H. Reedy in 1907. At one time as many as fifty-nine communicants were present among students and faculty. It was served by various ministers, notably J. Caughey of Pawnee in the nineteen-twenties; last reported in 1930.

**COLLINSVILLE:** Home base for "portable chapel" procured by Bishop Thurston, in use in Eastern Oklahoma from about 1915 to 1925. Collinsville was never listed as an organized mission.

**DARLINGTON:** Site of Indian agency, where services were held at different times by D. A. Sanford, D. P. Oakerhater, Luke Bearshield, and J. Grainger, from 1894 to 1909. Darlington was the scene of some of the earliest activity in the state or territories; J. B. Wicks arrived in the area with Oakerhater in 1881.

**DEWEY, ST. PAUL'S:** A mission was begun in 1911, and a building was erected the same year. Highest number of communicants was twenty-eight, in 1922; the number gradually decreased until 1937, when mission was discontinued. Clergy in charge, W. Metcalf, A. J. G. Dowie, J. W. Day, H. B. Smith, J. N. MacKenzie, F. L. Nichols, H. M. Kellam. Lay leaders--1912-22: H. Roll, L. W. Loughridge; 1922-32: Warren Felton, Mrs. H. Roll; 1932-37: Mrs. R. H. Ingram.

**DRUMRIGHT:** Services were begun in 1916 by Archdeacon Miller; occasional services were continued until 1928, then dropped. The number of communicants in 1917 was eleven. Clergy in charge, E. P. Miller, C. Spencer-Mounsey, H. B. Smith, Paul Reese.



FAY (WHIRLWIND SCHOOL): Services were held at Fay at various times, from as early as 1881, by J. B. Wicks, D. P. Oakerhater, David Sanford, A. C. Beach, Isaac Parkin, Sherman Coolidge, D. W. Graham, and F. Davis. Last recorded services were in 1927.

FORT RENO: Services were maintained from 1893 to 1896 by Chaplain Henry Swift, Ft. Supply, and David Sanford.

FORT SILL: David Sanford began a mission project at Ft. Sill in 1893; it lasted several years. Ministers from Lawton reported special services at Sill in 1914, 1916, and 1927. In 1914, it was reported that sixteen communicants were present on the post.

GEARY, EMMANUEL: Eight communicants were reported in 1909; clergy who held services at Geary were David Sanford, J. Grainger, H. H. Fay; C. M. Brake was listed as layman in charge in 1907.

HARTSHORNE, TRINITY: Services were held as early as 1893; first listed as a mission in 1895. A building was erected in 1896; the number of communicants reached twenty-seven in 1909, dropping gradually until it was down to twelve in 1942; last services were held in 1946. Clergy in charge, G. S. Gibbs, A. H. Tyrer, J. N. Lee, C. E. Brandt, George Biller, C. W. Cook, F. Cook, C. T. Coerr, J. Grainger, W. H. Tallmadge, R. Kemp, P. K. Edwards, H. B. Smith, S. H. Williams, C. P. Drew, H. B. Morris, E. M. Lindgren. Lay leaders--before 1912: Edward Coxe, Mr. Booth, Mae Martyn; 1912-22: Mrs. H. A. Weeks; 1922-32: H. A. Weeks, Mrs. E. W. Smith; 1932-47: Roy Miller.

HOBART, ST. JAMES (ST. JOHN'S before 1920): Seventeen communicants were reported living at Hobart as early as 1903; sporadic services were held until 1917, when a chapel was built. The mission was organized in 1920 with about fifteen communicants; this was the highest number ever reported. St. James was discontinued in 1942. Clergy in charge, W. Cross, C. W. Cook, H. G. Hennessey, J. C. Fair, H. H. Fay, C. E. Beach, F. Davis, J. C. Jamison, D. W. Graham, H. B. Morris, J. A. Klein, P. M. Casady. Lay leaders--before 1912: C. A. Morris; 1922-32: Dr. A. T. Dobson; after 1932: Marie Brady.

KINGFISHER, HOLY NAME: A mission was never successfully organized, although a diligent attempt was made and particular attention was called to the large number of Negro citizens in the area in the 1890's. Clergy who attempted to get work started at Kingfisher included J. Noble, F. C. Smith, D. Sanford, A. B. Nicholas, C. W. Cook, J. W. Headington, and J. A. Chapin.

KREBS: Services reported by G. S. Gibbs before 1893; and by A. H. Tyrer in 1894 and 1895.

LEHIGH, ST. ANDREW'S: Appearing to be a very promising mission before the decline of mining activity, Lehigh had thirty-two communicants in 1909. A building was purchased in 1894; first services were held,

probably, before Indian Territory was opened. The mission went steadily downward after 1918, and finally closed its doors in 1943. Clergy in charge, G. Gibbs, H. Harris, H. C. Shaw, B. S. Thompson, G. Biller, R. G. Morrison, F. R. Jones, D. C. Beatty, T. P. Gales, I. Parkin (1910-27), J. E. Shea, S. U. J. Peard, C. E. Sayre, Q. Ferguson, V. Hatfield. Lay leaders--before 1912: Stephen Harris, R. G. Morrison, B. S. Thompson, W. A. McAlester, E. L. Mitcham; 1932-42: E. L. Mitcham.

LINDSAY, EPIPHANY: Mission organized in 1902; highest number of communicants, nine in 1909; discontinued in 1912. Clergy in charge, J. E. McGarvey, J. W. Watts, J. Caughey. Lay leader, T. D. Wagner.

MADILL: Occasional services were held from 1905 to 1929; nine communicants were present in 1907. Clergy in charge, F. A. Juny, C. Spencer-Mounsey, J. T. Foster, W. Cleaveland, Allen Moore. Lay leader, H. A. Halle.

MANGUM, ST. MARK'S: First services, 1910; building purchased, 1912; new building erected, 1930. Highest number of communicants reported, fifteen in 1914 and 1932. Mission was closed in 1942. Clergy in charge, H. G. Hennessey, J. C. Fair, T. W. Bucklee, A. S. Freese, F. Davis, J. C. Jamison, D. W. Graham, H. B. Morris, N. C. Smith, N. C. Smith, F. A. Nichols, J. A. Klein. Lay leaders--after 1932 (possibly before): R. D. Harrison, Mrs. H. D. Henry, Mrs. W. Chalfont.

MILLERTON: Occasional services were held from 1916 to 1929 by the following clergy: J. Grainger, J. T. Foster, H. B. Smith, Allen Moore.

NEWKIRK: A Woman's Auxiliary guild was organized in 1894; in 1898, an Episcopal service was attended by a hundred persons. In 1898, a building was purchased from the Roman Catholic church. First services had been held by D. G. Gunn in 1893. Highest number of communicants, twenty-three in 1914. The mission became defunct in 1930. Clergy in charge, D. G. Gunn, R. R. Diggs, H. T. Adams, J. J. H. Reedy, G. S. Garrett, E. J. Baird, A. H. Marsden, J. Caughey, J. A. Chapin, F. Davis, F. W. Sandford, H. B. Morris, H. L. Virden.

NOWATA: First services held in 1908, outstanding success brought together a total of thirty-nine communicants. A building was erected in 1912; the number of communicants rose to fifty-one in 1917, then steadily declined until activity ceased in 1938. Property in 1942 was listed as worth \$6,500. Clergy in charge, H. G. Hennessey, E. J. Baird, S. H. Glassmere, S. B. Welles, J. T. Addison, A. E. Jones, J. W. Day, C. Spencer-Mounsey, C. B. Williams, H. B. Smith, T. G. C. McCalla, J. N. MacKenzie, L. S. Jeffery, F. A. Nichols, H. M. Kellam, H. J. Buckingham, L. M. Berry, G. H. Onstad. Lay leaders--before 1922: J. R. Knapp, H. F. Fretwell; 1922-32: W. W. Warner, W. G. Hightower; 1932-42: William Barnes, Mrs. Leslie Campbell; 1942-52: Dwight Mitchell, Mrs. Campbell.

OAK LODGE (SKULLYVILLE): Mission started in 1891 by Archdeacon Williams of Arkansas; nineteen communicants were present in 1904; the mission was united with Spiro in 1912, and a building which had been erected at Oak Lodge was moved to Spiro. Clergy in charge--C. M. Treschow, C. B. K. Weed, T. D. Windiate, G. M. Murray, E. F. Wilcox. Lay leaders, Mr. and Mrs. J. F. Tibbits, E. H. Moore.

OKARCHE: David Sanford conducted services as early in 1893; David Mason, lay reader, was in charge in 1895. Six communicants were listed in 1910, the last year any activity was reported.

OKLAHOMA CITY, CAPITOL HILL: See Oklahoma City, St. James, under "Missions."

POTEAU, TRINITY: A building was purchased from the "Campbellites" in 1913; the total number of communicants reported was never higher than eight; services were discontinued in 1930, with one attempt at restoration in 1938 having no marked success. Clergy in charge, E. P. Miller, C. Spencer-Mounsey, J. C. Jamison, S. H. Williams, N. B. Smith, C. N. Smith, E. M. Lindgren.

PURCELL, ST. JAMES: One of the earliest missions in Oklahoma, most active about 1900 when twenty-nine communicants were reported. After 1918, no more than four communicants were listed. Last services listed in 1929. Purcell had two church buildings, one in 1894 and a second one in 1907. Clergy in charge, A. V. Francis, H. C. Eastman, S. G. Porter, J. E. McGarvey, J. R. Rose, J. M. C. Davidson, C. E. N. Hall, J. Caughey, F. W. Golden-Howes, V. C. Griffith, J. A. Chapin, F. Davis, J. Carden, H. B. Morris, F. J. Stangel, J. E. Shea. Lay leaders--before 1912: W. H. P. Trudgeon, W. H. Evans, R. E. Leavitt; 1912-22: W. H. Walker, A. L. Barrowman.

SALLISAW, THE INCARNATION: First listed as archdeacon preaching station, 1915; building erected, 1915; ten communicants reported, 1922. Clergy in charge, E. P. Miller, A. Jacobs, O. Calvin, C. Spencer-Mounsey, J. C. Jamison, H. B. Smith, C. N. Smith. Lay leaders, 1915-22: Dr. W. B. Carnell, Fred Cherry; 1922-32: C. O. Cherry, C. R. Burns. Mission discontinued, 1939.

SEGER: Listed as unorganized mission, 1893 to 1895. David Sanford was missionary in charge.

SPIRO, ST. JOHN'S: First services, 1912, Archdeacon Miller; chapel from Oak Lodge was moved to Spiro same year and the two missions were combined. Twenty-seven communicants were present in 1917; forty-six were reported in 1922. Spiro slumped badly after an unfortunate clergy experience in 1923; the mission was discontinued in 1939. Clergy in charge, E. P. Miller, C. Spencer-Mounsey, J. C. Jamison, Carl H. Williams, H. B. Smith, C. N. Smith, S. H. Williams, LeRoy Doud, E. M. Lindgren. Lay leaders--before 1922: Edgar A. Moore, Ocil Hartshorne; 1922-39: Edgar A. Moore.

SULPHUR, ST. LUKE'S: First services 1902, mission organized in 1906; eighteen communicants in 1906, peak of twenty-nine was reached in 1913. Very little activity took place after 1918; the mission ceased existence in 1929. Property value was listed as high as \$3,000 in 1912. Clergy in charge, J. E. McGarvey, A. W. Warren, J. W. Watts, R. H. Hartman, J. Caughey, F. W. Golden-Howes, C. Spencer-Mounsey, J. A. Chapin, F. Davis, J. Carden, H. B. Morris, F. J. Stangel. Lay leaders, J. T. Brink, Mrs. E. L. Slover, Mrs. Paul Gaffe.

TAHLEQUAH, ALL SAINTS: First services, 1893 in Presbyterian church; mission organized 1895; building erected 1895. Number of communicants, 1906 (25), 1917 (27), 1942 (10). Mission ceased to exist in 1944. Clergy in charge, Henry Tudor, A. V. Francis, F. R. Jones, L. H. Snell, F. H. Nussbaum, H. G. Hennessey, L. L. Swan, W. Metcalf, H. E. Martin, E. P. Miller, A. Jacogs, O. Calvin, C. Spencer-Mounsey, H. B. Smith, H. J. Llwyd, P. R. Palmer. Lay leaders--before 1922: J. B. Drew; 1922-32: A. B. Cunningham.

TECUMSEH: Visited by missionaries Tyler and Patterson before 1893, and D. G. Gunn in 1893. Listed as unorganized mission, 1895. Five communicants in 1904; no activity after 1910. Clergy in charge, D. G. Gunn, L. C. Birch, R. W. Magoun.

TISHOMINGO, GRACE: First services, 1903; nine communicants in 1909 and in 1922; no activity after 1930. Clergy in charge, F. A. Juny, H. B. Smith, F. P. Keicher, J. Grainger, J. T. Foster, W. Cleaveland, A. Moore. Lay leaders, H. A. Hatcher, J. W. Owen.

VALLIANT: First services, 1919; none after 1929. Clergy in charge, J. T. Foster, H. B. Smith, A. Moore.

WAPANUCKA: First services, 1917, eight communicants; no services after 1927. Clergy in charge, J. Grainger, J. T. Foster, W. Cleaveland. Lay leader, Mrs. E. O. Wheat.

WEATHERFORD: First services, 1898; six communicants in 1903, twelve in 1932; met several years in wing of old Congregational church building; mission ceased activity in 1937. Clergy in charge, J. T. Bradley, J. Grainger, H. B. Morris, P. M. Casady; lay leaders after 1928, when mission was rejuvenated, were J. P. White and Mrs. Jennett Crosby.

WYANDOTTE: Mission existed briefly in 1897-98, under the direction of A. V. Francis.

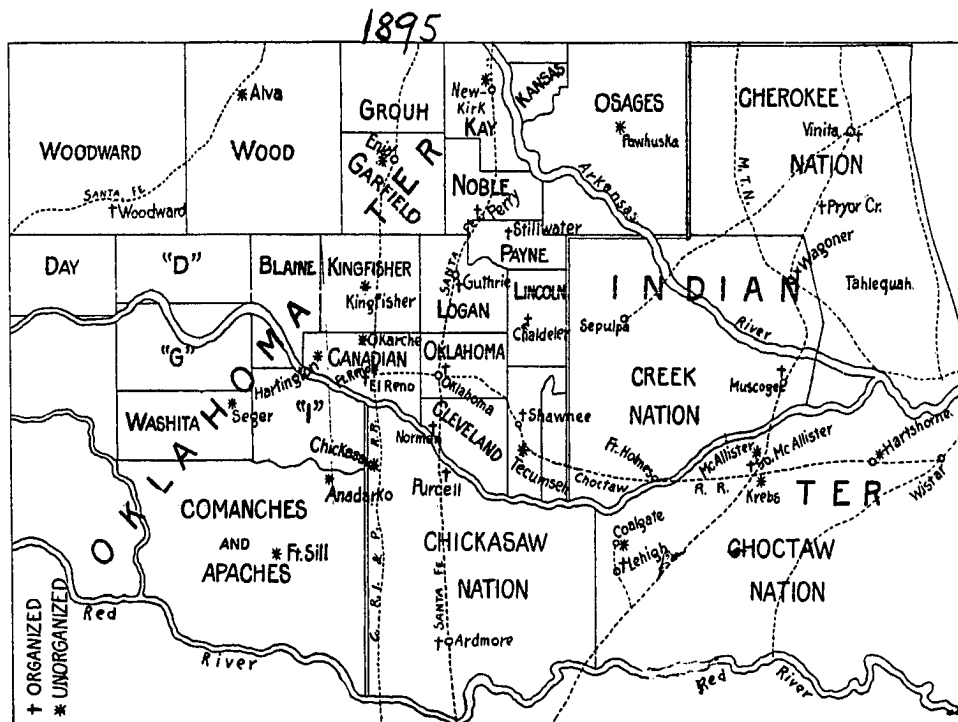
WYNNEWOOD, ST. LUKE'S: Existed briefly in 1901-02, under direction of J. E. McGarvey.

The following towns are mentioned in Church records as places where attempts to form missions met with failure:

Afton (1907, 1908, 1911, 1919).

Alluwe (1913).  
Asher (1904).  
Barnsdall (1931).  
Carmen (1913).  
Centralia (1908).  
Cleo (1904).  
Frederick (1908, 1916, 1920).  
Hazzard (1908).  
Heavener (1914, 1917, 1919, 1922).  
Hominy (1930-31).  
Langston (1934).  
LaVerne (1935-38).  
Leedey (1921).  
Marietta (1908, 1910).  
McCloud (1910).  
Red Point (1904, 1910).  
Roff (1905, 1917, 1919).  
Shidler (1923, 1929).  
Shawnee Negro Mission (1911, 1912).  
Snyder (1910, 1916, 1920).  
Stigler (1908, 1917, 1919).  
Texanna (1908, 1910, 1917).  
Tonkawa (1906, 1907, 1908).  
Wanette (1910).  
Watonga (1908, 1904, 1910, 1934-45).  
Welch (1908).  
Weleetka (1915, 1917, 1919, 1920).  
Wewoka (1912).

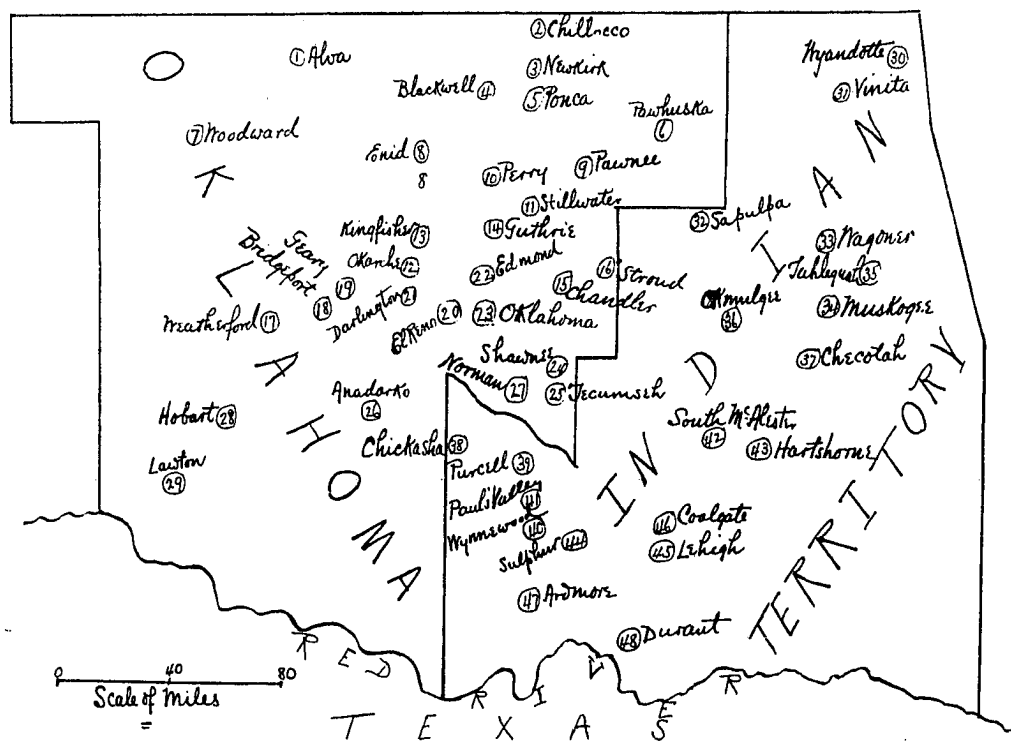
### APPENDIX III



Map of Missionary District of Oklahoma and Indian Territory,  
drawn and annotated by Bishop Brooke in 1895, reproduced as part of  
his annual report of that year to the Board of Missions.

#### APPENDIX IV





Map of Missionary District of Oklahoma and Indian Territory,  
drawn and annotated by Bishop Brooke in 1903, reproduced as part of a  
report published by the Domestic and Foreign Missionary Society of the  
Protestant Episcopal Church. Forty-eight missions and parishes are  
shown.