

THE RELIGIOUS AND CULTURAL EFFORTS OF THE PROTESTANT
EPISCOPAL CHURCH IN EARLY OKLAHOMA

The Religious and Cultural Efforts of the Protestant
Episcopal Church in Early Oklahoma

By

ALVIN SCOLLAY HOCK

Bachelor of Science

Oklahoma Agricultural and Mechanical College

Stillwater, Oklahoma

1926

Submitted to the School of Education
Oklahoma Agricultural and Mechanical College
In Partial Fulfillment of the Requirement

For the Degree of

MASTER OF SCIENCE

1937

LIBRARY
A. & M. COLLEGE
STILLWATER OKLA

OCT 20 1937

Approved By:

D. L. Reed.
Adviser in Charge of Thesis

N. Couper
Dean of School of Education

W. C. M. Tubsh
Dean of Graduate School

Preface

This thesis is an attempt to show something of the struggle of the Protestant Episcopal Church to establish its cultural, educational, and religious significance in the Territory of Oklahoma. The struggle was intensified, first, by the fact that the members of the church in the older states did not send men into the field either before or at the opening of the territory, nor did they supply with money those whom they sent later; second, by the fact that the religious culture presented by the Episcopal Church was opposed by the religious culture and educational ideals of the religions which had established churches in the territory.

I have set forth in the introduction the historical reason for this opposition and also presented the importance of the Episcopal Church as an educational and cultural force.

Chapter II deals with the work done by the church among the Indians before the opening of the territory.

Chapter III tells of the work of C. W. Tyler and G. F. Patterson, the first missionaries. These two young men established the church in several cities in Oklahoma Territory. They published a paper as a means of letting members of the church in other parts of the United States know what they were trying to do, and as an organ through which appeals could be made for money to carry on their work. Extended quotations will be made from these papers.

In the fourth chapter something is given about Bishop Francis Key Brooke, the first bishop of the Protestant Episcopal Church in Oklahoma. His work covered so many years

that only the high points are referred to in this thesis.

Contents

Preface

Chapter I	Introduction	1
Chapter II	The Church in the Territory before the opening	11
Chapter III	The Work of C. W. Tyler and G. F. Patterson	30
Chapter IV	The Work of Bishop Francis Key Brooke	42

Chapter I

The story of the beginnings of the Protestant Episcopal Church in Oklahoma, at first thought, is not a subject that can be considered as of importance in the field of education. The significant part the Christian religion played not only in the establishment and perpetuation of schools and colleges in the United States, but also in the cultivation of the inner life, however, seems sufficient reason for the consideration of this thesis as partial fulfillment of the requirement for the degree of Master of Science in Education.

There are two events in the history of the United States which are of religious significance, the landing of the Pilgrims on Plymouth Rock in 1620 and the settlement of Jamestown in 1607. Each of these events has made a distinctive contribution to the culture of its respective section of the country. One of them has assumed a more spectacular place than the other in the story of the founding of our country. S. F. Smith, "whom fate tried to conceal", shouted a song about "the land of the Pilgrim's pride"; and other poets and singers told of the fine sterling qualities of the New England men and women, who landed upon a rock-bound coast and worshipped God according to the dictates of their conscience. They worshipped Him in plain unadorned, almost somber meetinghouses; and there was a coldness, an austerity, about their meetings. Their God was the God of the Old Testament. There is no doubt about the strength of character of these people, which was a result of their religious faith. But

their type of religious culture is not the only one that has functioned in the lives of the founders of this nation. There is another culture, very different, almost opposite in its reaction to the affairs of social life and religious worship. This culture was established by Englishmen who were members of the Established Church of England, later known in this country as the Protestant Episcopal Church in the United States of America. Their religion was as important to them as the religion of the Pilgrim was to those who landed on Plymouth Rock. "The care of religion appears as a function of government from the beginning of a successful English colonization in Virginia.....The observation of religious obligations by the settlers was made compulsory."¹

The Rev. Richard Hakluyt, the noted geographer and writer was one of the influential movers in securing the patent for the colonizing of Virginia. According to the Rev. Wm. Postell Witsell, D. D., Hakluyt writes that "to the Jamestown colonists the prime object of colonization is to plant the Christian religion."² One of the evidences that the colonization of Virginia was not entirely a commercial one is given by Captain John Smith, who writes

"I well remember wee did hang an awning (which is an old saile) to three or four trees to shaden us from the sunne, our walles were rales of wood, our seats unhewed trees, till we cut plankes: our pulpit a bar of wood nailed to two neighboring trees. This

¹ Henry K. Rowe, Ph. D., The History of Religion in the United States, p. 12.

² ^{Witsell,} Rev. Wm. Postell, D. D., Our Church, p. 289.

was our Church till wee built a homely thing like a barne, set upon crotchets covered with rafts, sedge and earth; so were also the walles, that could neither well defend wind nor raine. Yet we had daily Common Prayer, morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our minister died. But our prayers daily, with an homily on Sundaies, we continued two or three yeares after till more Preachers came." ³ Our Church, 289-290

Soon after the colony was established plans were made for the education of the children of the natives, which of course included instructions in the catechism of the Church of England.

"As Dr. Tiffany writes (pp. 21-22):

The interests of education were not neglected. Measures were passed looking for the foundation of a college, and specific directions were given that from the children of the natives, 'the most towardly boyes in witt and graces of nature be fitted for the college intended for them,' that they might be missionaries to their own people. The college was intended for the English as well as the Indians. In response to an address to the archbishops, fifteen hundred pounds was received for the college; and the Company instructed Yeardeley to plant a university at Henrico, and allotted ten thousand acres of land for its endowment. Further sums were also received; one, a bequest of Mr. Nicholas Ferrar, Sr., a merchant of London, of three hundred pounds, 'to be paid when there shall be three of the Infidels' children placed in it'; also twenty-four pounds, 'to be distributed to three discreet and godly men in the colony which shall honestly bring up three of the Infidels' children in the Christian Religion and some good course to live by.' Bishop King, of London, collected and paid a thousand pounds to the Henrico college. The sum of five hundred pounds was forwarded to the treasurer, Sir Edwin Sandys (son of the archbishop of York and pupil of Richard Hooker), for the education of Indian children from seven years of age until twelve, after which they were to be taught some trade until they were twenty-one, when they were to be admitted to equal privileges with the native English of Virginia. Numerous gifts of Communion plate and linen, of Bibles and Prayer Books, were sent out for the use of the college and Church; and Thomas Bargrave, a clergyman, gave his library to it. Rev. Mr. Copeland, chaplain of an East-

³ Ibid., pp. 289-290.

Indiaman, a little later collected a sum for the establishment of a public free preparatory school, for which the company allotted a thousand acres of land for the support of a master and usher. Mr. George Thorpe, 'an exemplary man, of good parts and well bred,' accepted the headship of the college from a desire to help on the conversion of the Indians."⁴

The Pilgrims and the members of the Established Church were both concerned with the establishment of schools. It is true that the schools were instituted primarily for the purpose of the training of clergymen. These good solid Christian people could not conceive of a well established democracy apart from an educated clergy. Others besides the candidates for the ministry, however, could and did attend these colleges. Practically every one of the great universities and colleges established early in our history was started by some Christian denomination. At the end of the Colonial Period the colonies possessed nine colleges. The first to be established was Harvard College; it was founded by the Puritans in 1636. The second was William and Mary, which was established by the Anglican Church in 1693 in Williamsburg, Virginia. It is the earliest contemplated educational institution in the United States, for the project for this college was agitated in 1617. An Indian massacre stopped the enterprise. In 1689 James Blair was sent by the Bishop of London to act as his representative in the colonies. Blair had the title of Commissary.

"It was his job to inspect parishes and tone up the character of religion. He fitted admirably into the local situation and proved to be one of the most useful men in the colonial churches of America for a period of fifty years. Very early he saw the need

⁴ Ibid., pp. 294-295 .

of a training school for prospective clergy. His influence brought about the founding of William and Mary and he was made its first President."⁵

Hist. Rel. p. 13.

"It is interesting to note that the appreciation of learning by our English forefathers in New England which led to the founding of Harvard College in 1636 had also moved the Jamestown Colony previously, in 1621, to the same purpose--the founding of a college. Mr. John Fiske writes: 'It is a just and wholesome pride that New England feels in recalling the circumstances under which Harvard College was founded, in a little colony but six years of age, still struggling against the perils of the wilderness and the enmity of its sovereign. But it should not be forgotten that aims equally lofty and foresight equally intelligent were shown by the men, who from 1619 to 1624 controlled the affairs of Virginia. Their desire and plan were to establish a university for both English and Indian youths.' This Virginia institution, we thus see, was to be a college of religious education, that is, a university under the control of the Church where the religious element and spirit in education were given due and prominent recognition."⁶

Our Church. p. 295-296.

The first clergymen sent by the Episcopal Church into the territory of Oklahoma at a very early date saw the need for the establishment of schools, although they were unable to procure the money for that purpose. The editor of The Oklahoma Churchman for February, 1892, wrote:

"Wanted. An inexpensive Church School for the Missionary jurisdiction of Indian and Oklahoma Territories. There has never been in the history of the Church in the United States such an opportunity for a Church School as in the jurisdiction. On account of the lack of proper legislation the public schools are left without the power of bonding for school buildings, the small amount of taxable property bring in but a meager sum for their support. A few thousand dollars at this critical time would erect a school building which would be a great factor in promoting the Church in this field.

5

Henry K. Rowe, Ph. D., op. cit., p. 13.

6

^{WitSELL,}
Rev. Wm. Postell, D. D., op. cit., pp. 295-296.

Our idea is to put board, room and tuition within the reach of all, so that we will draw from all classes of society."⁷

The people who came first into Oklahoma came from states where the Episcopal Church was practically unknown. All of the protestant denominations which began their work at the time of the opening of Oklahoma represented, for the most part, the religious culture, somewhat westernized, of the Puritans of New England. When the missionaries of the Episcopal Church came to Oklahoma, they brought a different conception of religion.

"It depended on the education and confirmation of their young people for accessions rather than on a process of conversion, and stimulated the spiritual nature by means of accessories of worship rather than by prayer meetings. Episcopal churches furnished models of architecture from the chancel to the cross-tipped spire. The dignity of their services attracted persons from other communions who loved order and beauty in worship and in the cities especially the Protestant Episcopal Church grew rapidly in popularity and was justly proud of its social standing.....It took Protestantism a long time to appreciate esthetic value."⁸

Hist. Rel. 163.

The Episcopal missionaries brought with them the Book of Common Prayer. The Prayer Book and the Holy Scriptures are both the product of that period in English history which is recognized as productive of that which is the finest in English literature. It is common knowledge that those whom we consider in our day as the users of good English, whether oral or written, have steeped themselves in the language of the King James version of the Holy Scriptures. The same

⁷ The Oklahoma Churchman, February, 1892.

⁸ Henry K. Rowe, Ph. D., op. cit., p. 163.

church that translated this version of the Bible translated the collects, epistles, gospels, the Psalter, and the forms of the service of matins, evensong, the Holy Communion, and other services contained in the Book of Common Prayer. This translation was done within a period of about fifty years. The Book of Common Prayer had its beginning in 1549, the authorized or King James version of the Holy Scriptures in 1611. The Puritans kept the Bible but rejected the Prayer Book. The hardy missionaries of the Christian religion who were descendants of the early New Englanders and who came into the Southwest, however much they might differ in their interpretation of the Bible, agreed that it was the only "rule and guide of Faith", and that by "Preaching of the Word" men were to be saved. The sermon was the all important thing when the minister met with his group. The Episcopal missionaries did not esteem the Holy Scriptures of less value than did these other missionaries. In the sixth of the Articles of Religion, established by the bishops, clergy, and laity of the Protestant Episcopal Church in the United States in 1801, is set forth what the Episcopal Church teaches as to "the Sufficiency of the Holy Scriptures for Salvation".

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church."⁹

⁹ The Book of Common Prayer, p. 591.

The Episcopal missionaries differed, however, in that they considered that the services of the church as set forth in the Prayer Book were of more importance than the sermon. These missionaries did preach sermons, and some of them were fine preachers; but these missionaries did not come to preach but to read Morning and Evening Prayer, or to celebrate the Holy Communion, or to read some service from the Prayer Book. Those who had been accustomed to "its cadences" knew that they were able

"to lift up the hearts of the faithful like poetry and to awaken the admiration of purely aesthetic critics It must be remembered that these sonorous and melodious phrases were repeated every Sunday in every church in England. Only thus can the impulse be understood which such a model could give to a language as yet indefinite and in search of paths." ¹⁰
 Legouis and Cazamian, 220.

The use of the Prayer Book had been a weekly, often a daily practice for many centuries.

"The Book of Common Prayer has been used by some twelve generations of men and women and children in England; it has been carried into all the colonies of English people everywhere; it was used on this continent as soon as English Churchmen set foot on it, and it has been constantly used in our land since the settlement of Jamestown in 1607, when the book itself was not sixty years old." ¹¹
 Hart, 5.

The beauty and grandeur of the services of the Episcopal Church were recognized by many ministers and members of other denominations. Henry Ward Beecher in his inimitable style tells in one of his letters of his visit to a service in the Church of England.

¹⁰ Emil Legouis and Louis Cazamian, A History of English Literature, p. 220.

¹¹ Samuel Hart, D. D., LL. D., The Book of Common Prayer, p. 5.

"The service began. You know my mother was, until her marriage, in the communion of the Episcopal church. This thought hardly left me as I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view until I gain the gate.

I am so ignorant of the Church Service that I cannot tell the various parts by their right names; but the portions which most affected me were the prayers and responses which the choir sang. I had never heard any part of the supplication--a direct prayer--sung by the choir; it seemed as though I had not heard with my ear, but with my soul. I was dissolved; my whole being seemed to be wafted gratefully toward God. The Divine presence arose before me in wondrous majesty, ineffable gentleness and goodness, and I seemed irresistibly yet gently drawn toward God. My soul, then thou didst magnify the Lord and rejoice in the God of thy salvation!

And then came to my mind the many exaltations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. I had risen; it seemed to me, so high that I was where David was when he conceived the things which he wrote. Throughout the service--and it was an hour and a quarter long--whenever an 'Amen' occurred, it was given by the choir, accompanied by the organ and the congregation.

Oh! that swell and solemn cadence yet ringing in my ears! Not once, not a single time, did it occur in that service, from the beginning to end, without bringing tears from my eyes. I stood like a shrub in a spring morning--every leaf covered with dew, and every breeze shook down some drops. I trembled so much at times that I was obliged to sit down. Oh! when in the prayers breathed forth in the strains of sweet, simple, solemn music, the love of Christ was recognized, how I then longed to give utterance to what that love seemed to me! There was a moment when the heavens seemed open to me, and I saw the glory of God! All the earth seemed to me a storehouse of images, made to set forth the Redeemer, and I could scarcely keep from crying out. I never knew, I never dreamed before, of what heart there was in the word Amen. Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said: Saviour, so let it be."¹²

Private letter quoted in Oklahoma Churchman, May, 1894.

¹² The Oklahoma Churchman, May, 1894.

The work of the missionaries of the Protestant Episcopal Church is of interest to education in Oklahoma because it brought to the citizens of the territory another, if not more excellent, way of cultivating the inner life.

Chapter II

It was characteristic of the Protestant Episcopal Church that when the Indian Territory, which comprised a large part of what is now Nebraska, Kansas, and Oklahoma, was organized in 1830, no Bishop of the Church was appointed with jurisdiction over Indian Territory until 1838.

"In August, 1838, the Domestic Committee advertised for a missionary to the 'Indian Territory'. Rev. Henry Gregory was appointed in November, 1838, and proceeded to the Territory with Bishop Kemper. He was stationed at Fort Leavenworth, the object of his appointment in addition to the discharge of his proper duties at that missionary station to gain information relative to the Osages, Kansas and Delawares, and at a future time to enter on the charge of a mission among one of those tribes, 'should Providence open the way for the establishment of such a mission'.

"Mr. Gregory writes: "Of one thing I may speak and that is the importance of doing all that, under the circumstances, can be done for the improvement of the tribes concentrated within the Indian Territory. Many thousands are already gathered there, and their number, in pursuance of the policy of the Government, will be constantly increasing for several years to come. What is to restrain the savage passions of rude barbarians, to check the strong desire for sweet revenge and keep so many restless and hostile tribes in peace with each other and the whites? What, but the blessed 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....."¹

"The remnant of the Senecas, inhabiting a portion of country about ten miles square just beyond the south western corner of the state of Missouri, was originally from the "Six Nations" of New York. After the Revolution, the Mohawks in a body retired to Canada, and were followed also by numbers from the other tribes. From Canada straggling families, two or three at a time, found their way into Ohio, and settled not far from Sandusky. In the summer of 1832 they emigrated to their

¹ Oklahoma and Indian Territory Churchman, July, August, 1899, p. 4.

present country, on the Cowskin, a branch of the Heosho or Grand River. They are composed of Mohwaks, Senecas, Oneidas, and some Cayugas and Onandagas, and the descendants of these amalgamated. We found several who have relatives among the Oneidas of Green Bay (the Church mission in Wisconsin). While yet in Ohio this body of Indians was visited by Bishop Chase some ten or twelve years ago and he found members of them still cherishing their attachment to the faith and worship which they had received from the missionaries of the Society (in England) for Propogating the Gospel in Foreign Parts. That Society had not only sent them missionaries at an early day (1702) but gave them the Liturgy and large portions of the Scriptures in their own tongue. By the aid of this Liturgy they continued the public worship of God after they were separated from their brethren in Canada. Among those who came from Ohio to their present country was an individual named Captain Powles, who acted as Lay Reader to a congregation of about sixty persons. It is said he became a Christian under the preaching of a famous Mohawk, Karihoga. Powles continued to officiate until his death which is said to have occurred in the spring of 1833. His successor in the good work was George Hill; but after a time George fell sick, the number of worshippers was diminished by death and otherwise and the public use of the Mohawk Prayer Book has not been resumed for the last two or three years. There are supposed to be still remaining some thirty or forty persons (reckoning young and old) who were accustomed to worship with Capt. Powles, and among them were mentioned two or three entire families of Mohawk. We found six persons, who, the interpreter assured us, could read the Mohawk language, and to each of them we presented one of the six Mohawk Prayer Books which we brought with us from New York. We made inquiries respecting the number of those who, professing to be attached to the Christian party, might remain still unbaptized, but the answer was not satisfactory. We inferred, however, that since the visit of Bishop Chase who baptized several, some have been baptized by Methodist missionaries who have occasionally visited them.

"Their present condition is well calculated to swaken sympathy. We cannot but think that they might have been saved from the deterioration which they have experienced, had they received that attention from the more favored portion of their Christian brethren to which they were entitled. While at the agency, the Bishop to our great delight, discovered the identical copy of the Mohawk Prayer Book which had been used by Capt. Powles in conducting the public worship. It was purchased. It is an octavo volume of 506 pages, neatly printed on good paper, well bound in leather and contains beside a frontis-

piece, eighteen copper-plate engravings representing scenes and incidents of Scripture history. From an entry on a blank leaf, it appears that this copy was 'presented by the Rev. W. Sparrow, Kenyon College, Northampton, O., to Capt. Fowles on the 28th of April, 1827."²

"In June 1844, at the order of the Board of Missions, the Secretary and General agent, Rev. W. Sayre Harris, undertook a journey of exploration in the 'Indian Territory'. The report is very long and exhaustive. Besides the journal of their trip it contains statistical information regarding the Indians and a map of aboriginal America with the location of the Indian tribes.....

"Rev. Mr. Harris met Bishop Otey and they proceeded in the Indian Territory by way of the Choctaw nation....."³

"Bishop Otey was left at Fort Smith and Mr. Harris continued the journey alone, en route to Fort Gibson by steamer. On Easter Day he had the gratification of proclaiming the risen Savior to his former brethren in the army. He made calls on some of the prominent Indians about the post and spent several days visiting and in conferences. He addressed a note to the principal chief, General McIntosh: The Protestant Episcopal Church in the United States, feeling a deep interest in the measures adopted or projected in the Indian Territory for the extension of religion and learning, has directed the undersigned to make a visit to the territory with the view to ascertain in what way it can best co-operate in so good a work. Capt. Dawson had informed me how much you have at heart the best interest of the Creek nation and recommends me to address you on the subject of my mission.....It has been presumed, that sending a Bishop to collect and form a Church from the Indian population, and relying upon a Church so formed to perpetuate and extend itself, would be most agreeable to you, as involving the least number of white men as its agents and of course the least possible occasion of offence on their part. The experiment has never yet been tried of an Indian Church, relying for its ministry, its catechists, its officers of every kind, with one exception, and that only till an Indian Bishop could be raised up to govern it, upon the materials found among you. The work might be slow, but would it not best accord with your views and feelings, with that proper national pride which desires its

² Ibid., November, 1899, pp. 18-19.

³ Ibid., February, 1900, p. 37.

institutions, religious as well as civil, to be nourished from its own bosom.' He also made suggestions as to the schools and asked the General's influence for the consideration and furtherance of the views suggested."⁴

On December 9, 1838, Leonidas Polk, Rector of St. Peter's Church, Columbus, Tennessee, was consecrated Missionary Bishop of Arkansas and Indian Territory. Bishop Polk was in the territory only three years. When he resigned in 1841 to go to the Diocese of Louisiana, the territory was without a bishop for three years. In 1844 the General Convention elected the Reverend George Washington Freeman, D. D., missionary bishop

"to exercise Episcopal functions in the State of Arkansas and in the Indian Territory south of the 36 $\frac{1}{2}$ parallel of latitude, and to exercise Episcopal supervision over the Missions of the Church in the Republic of Texas."⁵

"In 1844, the Rt. Rev. G. W. Freeman, D. D., was elevated to the Episcopate, his title being Missionary Bishop of the South west. In his report for 1845-46, he speaks of a proposed visit with the Rev. Mr. Townsend to Fort Gibson and a tour of the Choctaw and Chickasaw countries, which was abandoned on account of disturbances in the Cherokee country.

"In 1846, a missionary writing of the missions in the West and speaking of the Indian Territory says: 'With a commission for sending the teachings of the Gospel to every creature in the world, she has three ministers among the widespread 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 divided 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."⁶

⁴ Ibid., February, 1900, pp. 37-38.

⁵ Jules C. Emery, A Century of Endeavor, p. 86.

⁶ Oklahoma and Indian Territory Churchman, February, 1900, p. 38.

"In 1848 the Commissioner of Indian affairs informed the Secretary of the Board that the chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission Schools, to be conducted among them by the Episcopal Church. The Secretary communicated their wish to Bishop Otey of Tennessee.

"Later this notice appears: The Government has intimated that it will advance \$8000 towards erection of necessary buildings, etc., and that the further sum of \$8000 will be annually expended for twenty years towards the education and support of Indian children at the school, at the rate of \$50 each per annum. The terms upon which this sum is offered, to be paid only from and after the reception of the pupils at the school, render it necessary that provision shall be made from some other source for the incipient expenses of the Mission. For these we much look to members of our Church, who shall be disposed to aid us, in availing ourselves of the most important and favorable opportunity which has ever been presented of establishing missions among the aborigines west of the Mississippi river....."⁷

"Bishop Freeman consents in his 1848 report: It is painful to state that the proposed establishment of a Mission School within the jurisdiction of the Missionary Bishop of the Southwest has not met with the encouragement which its importance manifestly demands. Less than \$300 is the amount thus far received and this has been contributed, it is thought, chiefly by one individual in the state of South Carolina. Such an institution, judiciously conducted, would, under God, it is confidently believed, do more for the spread of the Gospel in the Church in the Southwest, than any other means that could possibly be devised by the wisdom of man.

"Bishop Otey writes: I look upon the proposition from the Chickasaw nation as a very important one and which ought by all means to meet with a prompt response from the Church. I have now with me a gentleman whom I shall ordain in a few days, that would suit admirably for such an enterprise as the one contemplated among the Chickasaws. I would cheerfully forego all the advantages to be gained by retaining the services of this gentleman in my own diocese, though I have occasion for all the help I can get."

"In March 1849 the Domestic Committee gave

⁷ Ibid., March, 1850, p. 46.

formal notice that they had accepted the proposal made by the Government to establish the school. The plan for the school was outlined and its requirements stated and force of workers needed. The expense of the first year would be about \$3,500 and offerings were asked for the purpose.

Various appeals were published for the Mission and discussion followed. In August 1850 it was announced that owing to objectionable features in the contract with the Government that the plan was abandoned. The objectionable features were the control over the mission demanded by the Department inconsistent with the Constitutional supervision of the Board of Missions over its missionaries."⁸

In the year 1853 the Southwest Missionary District was erected. This included all parts of the United States not yet recognized as dioceses or missionary districts, south of the northern border of Cherokee County[?] and New Mexico, as far as the eastern border of California, together with Arkansas. This large section comprised Arizona, New Mexico, Oklahoma (formerly Indian Territory; then Oklahoma and Indian Territory), and Arkansas. Henry Champlin Lay, Rector of the Church of the Nativity, Huntville, Virginia, was consecrated the first Bishop of the Southwest on October 23, 1853.

Little was accomplished in Indian Territory by the Episcopal Church. Why this church should have been so indifferent to the spread of the Kingdom of God in this new part of the country is one of the problems that continue to puzzle many Christian people. Other denominations had been actively at work long before the territory had been set apart. In the Spirit of Missions, April, 1863, the Domestic

⁸ Ibid., April, 1860, p. 53.

Committee, having made a survey of the field, reports, "In Indian Territory, southwest of Missouri, the society has no mission." Again in November and December, 1835, the Domestic Committee reports, "In relation to Indian Territory, as a field for Church Missions, the Committee has encouraging information." How can one account for this attitude? It is certain that the members of this committee, if they were at all sincere in their survey of the field, must have known that the Presbyterian, the Baptist, the Congregational, the Methodist, and other Christian Missionaries were already at work in the field. Thomas Nuttall in his book about his travels tells of meeting Rev. Epiphras Chapman, American Board of Missionaries, who in 1821 founded Union Mission. Rev. Samuel A. Worcester, a Presbyterian Missionary, was doing mission work among the Cherokees in 1835. The Right Reverend Jackson Kemper, who was elected the first Missionary Bishop of the Protestant Episcopal Church in 1835 spent four years from 1854 to 1858 in traveling, much of the time in Indian Territory. No doubt he would have reported of the apathy of the church, after these travels, when he saw the great needs, in about the same words which he writes to James Milnor in a letter about 1810:

"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."⁹

⁹ Spirit of Missions (Church Missionary Magazine).

Henry Miles Pierce, Rector of St. Paul's Church, Springfield, Illinois, was consecrated, January 25, 1870, Missionary Bishop of Arkansas with jurisdiction over Indian Territory. In the next year, 1871, the Missionary District of Indian Territory was erected.

Nothing was done in the district, however, until 1881. In his report for that year John B. Miles, Agent at the Cherokee-Arapaho Agency writes:

"The Rev. J. B. Wicks, representing the Episcopal Church at Paris, New York, arrived at the agency during the month of June, bringing with him, David Pendleton, (making medicine)....."¹⁰

Thus Wicks began over three years of consecrated active self-sacrificing service for the church. He tells something of his work and of that of David Pendleton (Oakerhater), one of the Indians who labored with him, in his reports and letters.

"Mr. Wicks is of such kind and agreeable manner as to impress the Indians very favorably with all his words and actions,"

reports Miles in 1881 and further states:

"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."¹¹

The work of Wicks and his assistants was sponsored by the Church in the Diocese of Central New York and not by the

¹⁰ Annual Report of the Commissioner of Indian Affairs, 1881, p. 78.

¹¹ Ibid., 1881, p. 71.

Board of the Domestic and Foreign Mission. Wicks, in an article in the Oklahoma and Indian Territory Churchman, tells something of the work that David Oakerhater did with the Indians that were sent to him from the old Fort San Marco, St. Augustine, Florida. He writes:

"In the Indian outbreak in the Southwest in 1874 the Cheyennes were concerned with several other tribes. They fought bravely but only to reap the reward of defeat and loss of lands and homes. At the close of the war the Government ordered ninety of the leading braves into confinement. They were separated from their tribes and imprisoned in old Fort San Marco at St. Augustine, Florida. They were placed in charge of Capt. Pratt an officer of the army. His instructions were to keep and feed and clothe them, until further orders. His own generous nature soon found the further orders. 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. The older men were taught habits of cleanliness, to do some light kind of work and to observe a settled order of duties in their daily lives. The younger men were formed into a military company and drilled and disciplined regularly each day. They were given duty in the Fort and proved themselves faithful. The more intelligent were made sergeants of the company and at this juncture the good qualities of David first came into prominence. He was then about thirty years old, tall, straight as an arrow with a fine open countenance that would attract attention in any company. He soon won the respect and confidence of all. He was as gentle as he was faithful and his faithfulness was the proverb of the Fort. To his daily duties in the company and the Fort were soon added the pleasant but by no means light task of securing an education. At the end of three years he had made such progress in his studies and had acquired such a desire for further knowledge that he readily chose to remain at the East in company with some twenty others while the remainder were returned to their tribes. David with three others then became members of my family. Our home was in the pleasant village of Paris Hill in central New York where I had charge of St. Paul's Episcopal Church in that village. My charge consisted of five Indian men, two Cheyennes, one Kiowa and one Comanche [sic.] Each had some characteristic in which he excelled, though David easily led them all in strength and

excellence of character. I found him diligent, studious, industrious and entirely trustworthy. 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. Bishop Huntington baptized the four men and a little later confirmed them. Two of them, David and Paul, made such progress that we soon saw they could be made of service as missionaries to their people. But to David fell the lot of some very sharp trials which no doubt contributed to his greater efficiency. The second year of his stay with me he was sent to his tribe to secure children for the new Indian school at Carlisle. He accomplished his mission and brought back with him his wife and little boy whom he had left when he was sent to the old Fort at St. Augustine. The woman was bright and intelligent but never at home in the new surroundings. The little boy quickly learned the language and ways of the whites and seemed quite happy, though both he and his mother found little but sickness in their new home. Both died in the spring of '80 and are buried in the little cemetery of St. Paul's, Paris Hill. It was a sad affliction to David and for a time he seemed stunned by the blow but we could see that it was the refining of the silver of character in the man's life. He was gentle and stronger and dearer to us all. At the end of the three years he with Paul passed the requisite examinations and was ordained to the Diaconate by Bishop Huntington in Grace Cathedral, Syracuse.

The next day we started for his home in the southwestern part of the Indian territory, where for three years it was my privilege and great pleasure to see and know of his faithful work. My own immediate connection with the mission ceased at that time; but the friendship, made in the six year's [sic] 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 and he never, so far as I knew, betrayed the trust."¹²

The report of 1881 to the Commissioner of Indian Affairs of P. B. Hunt, Indian Agent of the Kiowa, Comanche, and Wichita Agency at Anadarko, Indian Territory, tells of

¹² Oklahoma and Indian Territory Churchman, February, 1900, p. 36.

the arrival of Wicks with these Indian young men among them:

"On the 23 day of June the Rev. J. B. Wicks, of the Protestant Episcopal Church of the diocese of Central New York, arrived at the agency, accompanied by two young Indian men, one a Kiowa, the other a Comanche, and who had been among those taken from this reservation in 1874 and incarcerated at Fort Madison, Florida, charged with having been engaged in the Indian outbreak of that year."¹³

These two young men lived with Wicks. The Kiowa, Paul Zotom, was ordained deacon in the church by the bishop of Central New York. A noble hearted Christian woman of Syracuse, New York, who had paid for the education of these two Indians and of a Cheyenne, called David Pendleton Oakerhater, promised to build churches. Hunt in his report comments upon the fact that, six years after their arrest and a little over three years after their release, Zotom and Oakerhater, who also suffered imprisonment with the Kiowa and Comanche, were ordained in the Episcopal Church.

Wicks in his report of 1882 to the Commissioner of Indian Affairs tells something of his efforts to help the Indians under his charge:

"Dear Sir: It seems scarcely a day since your request reached me to furnish a report of our missionary work for the year 1881. The year has been full of work..... Services have been held quite regularly, and religious instructions given in the Indian camp and elsewhere as opportunity offered. Twenty-one in all have been baptized. We have built a new mission-house at a cost of more than \$1500, and my family is to occupy it in September as a permanent home. David Pendleton, the native minister, has proved very faithful, and is steadily increasing his influence with his tribe. Our

¹³ Annual Report of the Commissioner of Indian Affairs, 1881, p. 82.

purpose during the ensuing year is to erect a church building near the mission-house and continue services as heretofore. The Cheyennes have received the mission cordially and with apparent sincerity..... Greater school privileges would undoubtedly be largely improvedFriendships formed.....relations established..... the years are among the pleasantest of my experience

"14

In the report of 1883 he writes:

"Dear Sir: In response to your request.....During the year services have been held and instructions given as regularly as circumstances would permit. Several of the Indian youths have been baptized, and at the Bishop's visit last fall 12 were confirmed. Not all of those confirmed have been equally faithful.....The new church now building will soon be completed. It will be a neat and serviceable structure, seating from 175 to 200. It will cost when finished about \$1200. I am received everywhere by the Indians with the utmost kindness. Last spring I visited them at their farms and was surprised to find them doing so much and such good work.... Their fields... were well fenced and kept. We intend to go on during the coming year as we have done heretofore....."

"15

Hunt again in 1882 reports to the Commissioner of Indian Affairs:

"During the past year services were held every Sabbath in one or the other of the two school houses, but generally in Kiowa or Comanche. The services were conducted by the Rev. Mr. Wicks until he left for the East and since that time by the superintendent of the school.....The Rev. Mr. Wicks, of the Episcopal Church, has been laboring during the entire year among the Indians of this and the Cheyenne and Arapahoe Agency, dividing his time between the two. Much good has already been done, and the outlook is thought to be very encouraging, indeed so promising is the field that the church represented by Mr. Wicks, has, I understand, determined to open a regular mission, and Mr. Wicks has been for several months past in the East, perfecting his plans and preparing to enter actively into building up a permanent Christian work

¹⁴ Ibid., 1882, p. 63.

¹⁵ Ibid., 1883, p. 73.

among these people. It is intended to place others in the field to assist Mr. Wicks, and he will have besides the assistance of several young Indian men who have been educated in the East, some of them by himself, especially for this work. The church of Central New York has become much interested in the mission..... Bishop Pierce, of Arkansas, feels greatly interested in the work, and promises to visit the agency next winter, and if possible add to the force now at work."¹⁶

In another report to the Commissioner of Indian Affairs in 1884 he writes:

"The Rev. J. B. Wicks, who for three years past has been laboring as a missionary among the Indians of this and the Cheyenne Agency, made his home at this agency during the past year. A neat church building has been erected at the agency and services held every Sunday. The Rev. Mr. Wicks represents the Episcopalians of the Central Diocese of New York and the church was built by funds contributed by that church."¹⁷

The Rev. J. J. Methvin in his book In the Limelight tells something more about this church that Wicks built:

"The church of which mention is made above, which Mr. Wicks built at Anadarko, was first erected by him at Fort Sill. He bought an old house there of Mr. C. A. Cleveland, who was at that time working with Mr. Evans, the Indian trader. Mr. Wicks wrecked the building and used the lumber for the church. After the two agencies were consolidated, and the Indian affairs all centralized at Anadarko, Mr. Wicks had this church moved to Anadarko, and located convenient to the agency people near where now the old commissary building stands. Here it stood for years and was used by any minister, who should care to preach there. It was used chiefly for religious services for the whites. After the opening of new Anadarko, this house was again moved, and this time settled on the corner of Fifth Street and Central Boulevard, opposite the Christian Church, and served as a place for the Episcopalians a number of years. But its itinerary was not done, for several years ago the Episcopalians retired from Ana-

¹⁶ Ibid., 1882, p. 71.

¹⁷ Ibid., 1884, p. 81.

danko and sold the house to the trustees of the (Methodist) M. E. Church. It was then removed to the rear of the Methodist Church, and there it stands as the 'Methodist Playhouse'. The indications are that its itinerary is not yet finished."¹⁸

When Wicks' health failed in 1885, and he was compelled to relinquish his work, Hunt writes:

"The health of the Rev. Mr. Wicks having failed, he was compelled to give up the work to which he had been appointed by the Episcopal Church, and since he left no one has been sent out to take his place. The field has not been abandoned, but a lay reader has read the service every Sabbath in the church, and as soon as it can be done another missionary will be put into the work."¹⁹

In what better manner can the story of Wicks' work to help the Indians and show them a more excellent way be concluded than to add the report of Captain J. W. Lee, Indian Agent, regarding the faithfulness of David Pendleton (Oakerhater):

"I must note that David Pendleton, full blood Cheyenne, is a deacon of the Episcopal Church. He does good and faithful work to the utmost of his ability. The church has no other representative on this reservation so engaged."²⁰

The editors of the Oklahoma Churchman in the issue of October and November of 1892 tell of their visit to Anadarko and its vicinity:

"The missionaries, wishing to acquaint themselves with as much of the field of labor as possible, made a trip to the agency of the Kiowa and Comanche Indians, located at Anadarko, Ind. Ter. They found the work which had started out so favorably some few years ago practically abandoned. We have a neat little chapel

¹⁸Rev. J. J. Mathvin, In the Limelight, p. 86.

¹⁹Annual Report of the Commissioner of Indian Affairs, 1885, p. 87.

²⁰Ibid., 1886, p. 121.

at the agency, but it is going to pieces, having no one to look after it. Our Indian deacon, Paul Zotom, not having influence and godly advice of a white missionary to support and encourage him, is doing nothing to build up his red brethren in Christ. We have about thirty Indians belonging to both tribes who are nominally churchmen, besides about ten white communicants, who are traders or belong to the agency. We are praying for a revival of this grand work among our red brethren, and we trust the time is not far distant when we will have missionaries and schools at the agencies of the different tribes which are located in the Indian Territory."²¹

Bishop Francis Key^{Brooke} refers to the church built by Wicks as "the only other church building in the missionary district belonging to the church besides our church in Guthrie" in his Journal under the date of February 9, 1893, when he held a service in Anardarko. He visited Anadarko again on August 9, 1894, and in his Journal of that date writes:

"These services were held in our own little chapel which I found in good repair. Anadarko is both a pleasant and a painful place to visit. Pleasant because good congregations always welcome my visits and give hearty services, sad because I am always confronted by the lost opportunity here. Some years ago we had the beginning of a good work among the Indians here but was abandoned some years before I came into the Territory. Now the ground is fully occupied. Five denominational schools are maintained at or near the agency. But we have some loyal, good church people here. I am always glad to serve them."²²

Another effort was made to establish a work about twenty-five miles northeast of what is now the city of Vinita, Oklahoma. Nothing remains, however, either of the town or the efforts of the missionary, C. M. Campbell, who writes of his work as follows:

²¹ The Oklahoma Churchman, October and November, 1892.

²² Ibid., September, 1894.

"The end of the month of August, found me at Vinita and on the 6th of September 1885, a Sunday School was organized at Prairie City, Indian Territory, a little settlement on the San Francisco and St. Louis R. R., in the Cherokee nation, about twenty-five miles to the east.

A blacksmith's shop, two stores and perhaps a half dozen dwellings made up the village proper, One of the last of which kindly gave us shelter for my wife and I were left on the prairie literally without a roof to cover our heads, as there was no depot at Prairie City, only a platform beside the track, which swept away across the prairie and disappeared in the distance.

The school opened with eleven scholars which number soon increased to forty or fifty and for the most part was well attended. 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.

Though still a lay reader and a candidate for Orders in the Diocese of West Virginia, I conducted the first service of the Church in that section of the Territory on Sunday morning, Sept. 20, 1885, in the home of Mr. Percy Walker, with a congregation numbering upwards of fifty souls; and it was really surprising with what readiness these people used the Prayer Book for the first time, most of them never having seen or heard of it before.

I opened a day school on the 8th of September, in a little log cabin some distance away. It had been thought that the Nation would build a school house and appoint a teacher; but being slow to act, the people themselves took the matter in hand and by October they had put up a comfortable building and the school was then moved to nearer and better quarters. This room was always used for Sunday School and Church services, which were regularly maintained each Sunday.

On the 7th of October a Ladies Sewing Society was organized, which afterward did much faithful work, both in helping the destitute and unfortunate in the neighborhood and in fitting up the school house for Church and Sunday School purposes. The efforts of this Society resulted in securing \$80 for an organ and \$12 for a stove, besides a lectern and a number of other minor furnishings and supplies. And a distant friend gave \$5 for lamps, which were speedily placed in position.

Our hearts were rejoiced by a visit from Bishop Fierce, recently gone to his rest, who came to us Feb. 12, 1886. He remained until the 17th, preaching every night, except the first, and twice on Sunday the 14th. In the morning he administered the Holy Communion, the first by wife and I were privileged to receive since leaving the East. On the 15th he baptized five, and on the 16th two children. We were much strengthened and comforted by his eloquent words, his sound advice and his godly counsels, and were very loath to see him depart. This was his first visit to Prairie City, and proved to be his last during my connection with St. John's Mission.

In April, with my wife, I returned to West Virginia, and on the 17th of May was ordained Deacon in St. John's Church, Charleston, by Bishop Peterkin. After a visit to Mrs. Campbell's old home in Virginia, we started west again and reached Prairie City on June 19th, refreshed and encouraged by our visit home.

During the summer and fall of 1886 the services and Sunday School were largely attended; and on Aug. 29th I baptized two little children and one adult. Two large lots were secured in Mr. Percy Walker's name for Church and school purposes; and later I fenced them in, but we were unable to erect any buildings. I never learned what became of these lots, but presume they were held by Mr. Walker, as they had not been formally turned over to the Mission by the Nation. From November 17th to 22nd, I visited Muskogee, preaching once in the Methodist and three times in the Presbyterian church; and in the afternoon of the 20th conducted a funeral in the latter. An earnest, faithful man at Muskogee could have accomplished much good at this time, under the blessing of God. But it was too far removed from St. John's Mission to be reached from there with any degree of regularity, though it was always my desire to return and establish a mission, and I should have done so if the necessary expense could have been provided for. But having at first come to the Territory entirely at my own charges, and being possessed of very little means, it was necessary to confine our labors to the one field, though the General Board had by this time given what assistance they could, which afforded, however, but a partial support.

Indeed, it was for this reason the work was finally abandoned by me. For, such as I regretted it, when my own private funds were exhausted, and the Board could not longer keep up its appropriation (it will be remembered that year all missionary stipends were reduced) it became necessary to return to the east, and accordingly on the 7th of February, 1887, after bidding

a sad farewell to our hosts of friends in whose lives and welfare we had become deeply interested and praying God's blessing upon them, we started back for West Virginia, in which diocese I have since been engaged in missionary work.

On January 21, 1837, I married a full blood Delaware Indian and a white girl; on the 30th baptized an adult; on the 31st an infant, and on the morning of Feb. 6th preached my last sermon at St. John's Mission, Prairie City, and in the afternoon baptized an infant. Several were ready for Confirmation by this time, could the presence of the Bishop have been secured.

Thus ended a service of seventeen months in the Indian Territory, chiefly spent in sowing seed, which I trust and pray has yielded some fruit somewhere, in the years that have followed."²³

James Owen Dorsey, a missionary of the Episcopal Church in 1832-33, spent some time among the Osage and other Indian tribes who spoke a dialect related to that of the Ponkas and Omahas in Indian Territory. Dorsey was born in Baltimore, Maryland, October 31, 1846. At the age of six he learned the Hebrew language and at the age of eleven read Hebrew with facility. In 1869 he graduated from the Theological Seminary of Virginia and was ordained a deacon in the Protestant Episcopal Church in 1871. He was sent immediately as a missionary to work among the Ponka Indians in Dakota Territory. He became interested in the language of the Ponkas and began to study the different dialects. On account of ill-health he was compelled to give up his missionary work in Dakota and returned to parish work in Maryland. When the Bureau of Ethnology was organized in 1879

²³ Oklahoma and Indian Territory Churchman, September, 1900, pp. 14-15.

he was chosen as a member of one of the scientific corps. His profound knowledge of the dialects of the Siouan language attracted the attention of Major J. W. Powell, who had him sent among the Omaha tribes. He remained with them until 1880. In 1882 he went to Indian Territory and lived among the Osage Indians, studying the dialects. While there he was made a member of the "Order of the Dove", an honor conferred upon few white men. An epidemic of smallpox forced him to leave in 1883. He returned to Washington, D. C., where he made his home until his death in 1895. A large part of his voluminous writings has been collected in the Reports of the United States Bureau of Ethnology. He made valuable contributions to the knowledge of the languages and folk-lore of the Indians.²⁴

Although the labors of these missionaries left no tangible results, there remained an impulse toward Christian culture in the lives of those in which they had come in contact. Oakerhater, the Indian deacon, carried on his work as effectively as he could and as long as he was physically able. The influence of his character continued long after his physical effectiveness had waned.

²⁴ Annual Reports of the Bureau of American Ethnology, 1888, 1893, 1897, 1898, passim.

Chapter III

Oklahoma was opened to settlement, April 22, 1889. On June 30 of that same year, the Right Reverend Henry Niles Pierce, Bishop of Arkansas and Indian Territory, visited Guthrie and called churchmen together. There were present C. M. Barnes, E. L. Hallock, T. K. Johnson, Mr. Bobbins, Mr. Campbell, T. J. Hart, W. F. Wayburn, Mrs. T. K. Johnson, Mrs. W. F. Wayburn, and others whose names do not appear on the record. An organization was perfected on July 2, 1889. During that summer the Rev. H. B. Jefferson acted as rector, leaving January, 1890. Barnes then acted as lay reader. Services, the average attendance being from fifty-five to sixty, were held in a frame store building on Oklahoma Avenue between Division and First Street East. In October a woman's guild was formed, which bought lots on Noble between Division and First Avenue West.¹ On these lots was built the first church, in which services were held on September 22, 1890. On December 30, 1890, the Rev. C. W. Tyler arrived in Guthrie and held his first service, January 4, 1891. He came from a school at Nashota, Wisconsin.

One cannot help wondering what was in the mind of the young Tyler when he stepped off the train and was welcomed to his field of work by the committee from the first Episcopal Church organized in Oklahoma Territory. Everett D.

¹ Journal of the Primary Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Trinity Church, Guthrie, Oklahoma Territory, September 10, 11, and 12, 1895, pp. 44-46.

Nix in his book Oklahombres gives a picture of Guthrie as it appeared in October, 1889, which was probably not greatly different from the one Tyler saw:

"There was a broad street cut deep with ruts by heavily loaded wagons, its two sides lined with the most nondescript group of buildings that ever I beheld. Here would be a shack of bright new pine; there a habitation of jack-oak logs--and anybody knows that knotty, jack-oak logs would make an eccentric house--there were tents by the dozen, some with torn, dirty canvas flapping, affording little shelter for the tired women and children who huddled beneath them.....A shot rang out in the street and someone said that Capt. Red Shirt was on a tear and was taking his revenge against a plate glass mirror up at Reeves Brothers' saloon.....We took our baggage and walked toward the hotel, picking our way carefully through the slick red clay mud that seemed everywhere...As we drew near the hotel we came upon an old drunken Indian who lay asleep on a muddy path, surrounded by more than a dozen mongrel dogs of all colors and mixture of breeds.....

When we reached the hotel we were greeted by an example of splendid friendly spirit that did so much toward making the right sort of strangers feel at home in their new surroundings. We were greeted most cordially by a small group of citizens among whom was Cassius W. Barnes (the first senior warden and lay reader of the Episcopal Church in Guthrie), who was then in charge of the government land office and who was later to become governor of Oklahoma Territory... Dennis Flynn, postmaster,....Ed. Kelly, town marshall. ... At that time Guthrie boasted a population of about seven thousand..... There were ten saloons and gambling halls and a good many joints of other sorts. It was not at all unusual in passing down the principal streets to come upon one after another of outdoor gambling games."²

At his first service Tyler was greeted by a congregation composed of C. M. Barnes, Senior Warden; T. J. Hart, Junior Warden; Frank R. Pluster, Secretary and Treasurer; T. K. Johnson, George M. Paxton, Wm. M. Allison, S. P. Gibbs, F. B. Lillie, members of the vestry; Mesdames Barnes,

² Everett D. Nix, Oklahombres, p. 17.

Hurt, Filson, Nicholson, Ford, Gray, Little, Walker, Lillie, Greer, Steele, Spenzel, Allison; and their relatives and friends.³ It was a happy band of people, and they were glad to have the young deacon as their clergyman. If he had been startled by the crudeness of the physical appearance of the town, it was soon dissipated by the warm genial hospitality of the people. *

Tyler was the missionary who really founded the Episcopal Church in Oklahoma. Others had held services and worked among the Indians, but the work they began died with their departure. Tyler, and a little later, his co-worker, the Rev. G. F. Patterson, not only began a work in the towns where they lived, but they established it upon such a sure foundation that it endures to this day. They were missionaries in the truest sense of the word. They were not satisfied until they had spread the gospel to all the surrounding towns. Bishop Brooke, in his first convocation address bears testimony to their work:

"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 that 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 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 the 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 sett-

³ Journal of the Primary Convocation, 1895, passim.

ing 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 ~~my~~ 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. In January, 1893, I found them here when I came. They were my only Clergy, save our Indian deacon, with us here tonight (David Pendleton (Oaker-hater), who was the remnant of the first attempt of our Church to do work among the Indians; an attempt abandoned some time before I came."⁴

Tyler and Patterson not only "worked almost alone" but were for most of the time forgotten by the Church. Although they must have been discouraged, at no place in any of their writings is found anything to indicate that they were downcast.

Tyler went back to Nashota in May to receive his degree. On his return to the territory he brought with him the Rev. G. F. Patterson, who went to Oklahoma City and laid the foundation for St. Paul's Church in that City. In August of the same year they published the first number of the Oklahoma Churchman. In the third number, published in October, appears a rather long editorial:

1891?

"The first number of the Oklahoma Churchman was issued in August. 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 appeals? Not one cent has been sent to our aid. Now how can people who 'profess and call themselves Christians' rest quietly on their

⁴ Ibid., pp. 18-19.

LIBRARY
AGRICULTURE & MECHANICAL COLLEGE
OCT 20 1937

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?"⁵

Bishop Brooke said that these young men made "bricks without straw." They did more than this; they gave themselves to the work. It was impossible for these young men to have families with their small salaries. They had come to the work with the full knowledge that they would not be able to marry for a few years and with, as one of them writes, "a steadfast purpose of exerting our staying powers to the utmost." No doubt when they came together for fellowship their talk was of the magnitude of the work and the need of men if the work was to be firmly established. The following sounds like the result of one of these meetings:

"The missionaries often wonder at the difference there is between the Missionary Episcopate of modern times and that of the early church. Did the Apostles require three thousand dollars (or its equivalent in ancient coin) a year to be guaranteed them before going into the Mission field? We are sure 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. We believe if many of the Missionary jurisdictions were divided and an additional number of Bishops appointed there would be a grand awakening out of the lethargic state into which many places have fallen."⁶

Tyler and Patterson felt themselves constantly handicapped because the Bishop of the jurisdiction was physically unable to go from town to town in so vast a territory, and

⁵ The Oklahoma Churchman, October, 1891.

⁶ Ibid., April, 1892.

because he lived so far from them. They had no doubt talked about the fact that

"in the primitive church the apostles were the first to go to a new field and did not wait for the lower orders of the ministry to commence the work. If we had had a resident Bishop and one who was strong in body at the time of the opening of Oklahoma how very different church matters would be now."⁷

There is no record of a visit from any Bishop from the day of their entering upon the work, as deacons, until the coming of Bishop Brooke except for the visit on the 6th Sunday after Trinity, 1892, of the Right Reverend E. S. Thomas, D. D., Bishop of Kansas. There is no evidence, however, to show that Bishop Thomas did anything but preach in Guthrie and Oklahoma City.

Tyler lived in Guthrie, at that time the first capital city of the territory. He worked out from there to Stillwater, Chandler, Reno, and Kingfisher. In 1892 he visited Stillwater for the first time. He tells of this first visit in the Oklahoma Churchman:

"The missionary at Guthrie made a missionary trip last week to Stillwater, the county seat of Payne County. This is a growing town of twelve hundred people located twenty-five miles from the railway, in a very rich farming district. He found nine communicants in his short stay, and no doubt many more will come forward as soon as they know regular services are going to be held. He appointed a committee to see about buying lots, and encouraged them by offering a donation from the money which has been sent us by our eastern friends to do aggressive work in this jurisdiction. Lay service will be commenced at once. Mr. H. E. Hand has kindly consented to act as lay reader, and Prof. A. C. Magruder, of the Agricultural College will have charge of the music. The ladies are going to organize a guild and give entertainments to raise

⁷ Ibid., April, 1892.

money to build a little chapel. Any one wishing to help and encourage this grand work can send their mite to the Missionary at Guthrie, who will hold all money received in trust for the Stillwater mission."⁸

Another visit to Stillwater he describes in the March issue, 1892, of the Oklahoma Churchman:

"Lots have been secured for the Church in Stillwater. A subscription has been started for the purpose of building a chapel. Who will help us? We will have to ask our friends outside of this Jurisdiction for eight hundred dollars to assist us at Stillwater.

"It must be kept in mind that this Territory is not yet three years old, and the settlers have as much as they can manage to take care of themselves for the next two or three years until they get homes built and farms developed. Let us bear in mind the longer we put off occupying these towns the more difficult it will become."⁹

Tyler made several other trips to Stillwater and other places:

"During the past month (June, 1892), the missionary at Guthrie has been busily engaged looking over the vast mission field which is under his care. The first of the month he went to Stillwater. A guild is organized and the members are doing all in their power towards raising funds for a little church. We trust some one will come forward and help them in their noble efforts. A mission was organized and the following officers were appointed by the approval of the Bishop: M. E. Hand, warden; M. W. J. Holt, clerk, and Prof. A. C. Magruder, treasurer. Every one is anxious to see a little church erected on the beautiful lots we own. Won't the readers of this article give something towards the building fund? Do not let the work languish for the sake of a little money."¹⁰ †

"The missionaries spent a day in El Reno last week looking up church matters. While there we made the acquaintance of a fullblood Arapahoe Indian. He

⁸ Ibid., March, 1892.

⁹ Ibid., March, 1892.

¹⁰ Ibid., July, August and September, 1892.

was, when we first met him, clothed in his long blue blanket. At first he was not prone to talk much but as soon as we found he could speak English we began questioning him. Having found out his name-- Alexander Yellow Man--we asked him where he had gone to school, and were told he was educated at Carlisle, Pa., where he spent five years. He spoke very correct English and was very seldom at a loss for a word to tell us what he wished. We reasoned with him in regard to wearing the blanket and discarding white Men's clothes but he answered he had to wear the blanket when with tribe. We bade him good-bye and in a few hours after met him again and scarcely knew him, for in the meantime, he had donned a new pair of trousers and a coat, and had left off his blanket. When asked about the Messiah craze, he said he didn't believe in it but many of the tribe did. We asked him if he belonged to any church and were surprised to find him a member of the Episcopal church. We then made ourselves known to him as missionaries and he seemed much delighted. A few others of his tribe belong to the church and they observe Sunday in a way. They all have prayer-books and read English readily. After a little more conversation, and having obtained Alexander's autograph in well written English, we bade him good-bye as he gave us a very hearty invitation to visit him at his home.

"This show what can be done with the Indian, and it also shows what an Indian, when away from the influence of the Church, will very probably do, exactly as we found this one, go back to the blanket-life. Provision should have been made years ago for the christianizing of the Indians in this territory. We often meet half-breed Indians who are well educated and thoroughly understand the life of the white man, but they are not members of any church. We trust the Church will see the necessity of the Indian mission work and govern itself accordingly."¹¹

"Last week after taking Sunday duty at Guthrie, we started for Chandler, which is reached after an all day's stage ride over a very rough road. Here we found an enthusiastic band of workers who had formed themselves into a guild. We have a number of communicants there and they are all earnestly striving for the church. Arrangements were made to buy lots out of the money sent to the missionary for that purpose, and now a little chapel is needed. We consulted with those interested in the work concerning a log chapel. All agreed that it would be the best and cheapest building which could be built. We spoke to some of our friends who have claims about logs, and they all willingly donated them,

¹¹ Ibid., May, 1892.

so we have the logs and it will take four hundred dollars to put it up. Two hundred dollars can be raised there toward the building. Who will send us the two hundred dollars which is needed to make the little chapel a reality. It must be remembered that this land was only opened eight months ago, so they have all they can do to build homes for themselves."¹²

Gerald Francis Patterson established the Episcopal Church in Oklahoma City in June, 1891. He was the first clergyman in what is now the capital of Oklahoma. It was then known as Oklahoma, Oklahoma Territory. This city was

"settled largely by 'boomers' from the South, who had occupied Purcell and Beaver City, and who seem to have had a larger proportion of speculators, confidence men and other lawless characters in their midst than those from the North."¹³

In October, 1889, there had been trouble between the established government of the town of Oklahoma and some dissatisfied persons. Brigadier general Merritt reports in a telegram that the

"persons making the disturbance are for the most part 'all the roughs, gamblers, liquor dealers and less law-abiding citizens of the community'"¹⁴

Patterson held services every Sunday afternoon at 3 o'clock in the Presbyterian Church. In a report of his activities in St. Paul's Mission in the Oklahoma Churchman for January, 1892, he reports:

¹² Ibid., July, August and September, 1892.

¹³ Transactions of Wisconsin Academy of Science, Vol. 15, Part 2, p. 349.

¹⁴ Senate Executive Document, 51st Congress, 1st Session, Vol. 9, N. 72 Telegram #45, p. 19.

"We are anxiously awaiting the plans which are being drawn for our church here. It will be large enough to seat two hundred and fifty, and will be as neat as possible with our limited funds."¹⁵

He writes in his report in the Churchman for July-August-September, 1892:

"Calls have been issued asking for bids on the framework of the church building, and we hope soon to have it far enough built to admit of our holding service. As soon as we can occupy the building there will be regular Sunday service 9:30 o'clock during the warm weather. At present we have service at 4 o'clock on Sunday afternoon."¹⁶

Patterson's work was not confined to Oklahoma City. Like Tyler he went out into other towns and cities. He tells of a trip in September or October, 1891:

"The Missionary of this city made a trip to the new town of Tecumseh, in the Pottawatomie country, last week. The distance to drive is forty-five miles..... Tecumseh has a bright future, and we hope the Church may soon be established there."¹⁷

In 1892 he visited Norman:

"On Sunday, January the 17th, the Missionary at Oklahoma City began regular Sunday services at Norman, a town of twelve hundred inhabitants, situated on the line of the Santa Fe, seventeen miles south of Oklahoma City. Norman is one of the best towns in the territory, and it is absolutely necessary to have the Church there now. The Territorial University building will be erected there in a short time and we must have a church. There are five families of church people known to the Missionary and there are probably other members of the Church who have wandered away for the simple reason they hadn't any person to care for them. The Missionary will continue morning service there every Sunday, and afternoon service at Oklahoma City. We hope to secure lots soon on which to build a little chapel and trust our friends will assist us."¹⁸

15 The Oklahoma Churchman, January, 1892.

16 Ibid., July, August and September, 1892.

17 Ibid., October, 1891.

18 Ibid., February, 1892.

He was ordained to the priesthood in Newton, Kansas, by the Right Reverend Elisha Smith Thomas, Bishop of Kansas, on the first Sunday in Lent, March 6, 1892. He celebrated Holy Communion for the first time at Norman on March 13, 1892. He writes:

"The Missionary celebrated Holy Communion for the first time at Norman on March 13th. He also celebrated at Oklahoma City on Friday the 25th it being the Feast of the Annunciation. Quite a number received at each place, but we hope the number will be increased very materially soon."¹⁹

In May, 1893, Patterson made a trip to Purcell and held services which he reported as well attended. This was the last trip he made in the territory, for the same issue of the Oklahoma Churchman that has the item about this trip reports:

"It is with reluctance that we chronicle the departure from this jurisdiction of the Rev. G. F. Patterson, who has gone to take up an important work in the diocese of Iowa. He came to this work after graduating, commenced his labors in St. Paul's mission, Oklahoma City, where he has continued with success until the present time. Whilst it is a great loss to our new work in having him leave it, we feel that wherever he goes he will be a true missionary in the Master's Kingdom. The prayers of the people go with him in his new field of action."²⁰

He became priest-in-charge of St. John's Church, Clinton, Iowa, May 1, 1893, having remained in the Missionary District of Oklahoma only about four months after the arrival of Bishop Brooke.

Before the arrival of Bishop Brooke into the territory of Oklahoma, neither as deacons nor priests could Tyler and

¹⁹ Ibid., April, 1892.

²⁰ Ibid., May, 1893.

Patterson do anything to add to the number of communicants. The Congregational, Methodist, Baptist, Presbyterian ministers could extend the right hand of fellowship and admit baptized persons to the Lord's Supper. But no matter how hard these young men might labor, it was impossible for them to do much more than seek for those who had been confirmed somewhere else and promise those who were baptized that some day a Bishop would come and confirm them. When Bishop Brooke said that these young men did what they could, he did not begin to tell the story of all that they did. Without their hours and days of unselfish service, the Church would have been greatly handicapped; and Bishop Brooke would have had added to his burdens the great task of laying the foundations of the Episcopal Church in Oklahoma Territory.

Chapter IV

The General Convention of the Protestant Church met in Baltimore, Maryland, in October, 1892, and elected the Reverend Francis Key Brooke to be Missionary Bishop of Oklahoma and Indian Territory. The Oklahoma Churchman for December, 1892, tells the story of his life:

"The Rev. Francis Key Brooke, A. M., was born in Gambier, O., November 2nd, 1832. He is a descendant from a line of prominent Churchmen--his father, in the early history of the Church in Ohio, was one of the foremost of her priests; both as missionary and a scholar. For many years he was rector of Christ Church, Cincinnati, and afterwards a professor in that old and venerable institution at Gambier which has graduated many men who have won honors, both in the Church and State.

Our Bishop elect graduated from this old institution of learning in 1874. In the following year he was ordered deacon by the Rt. Rev. T. A. Jaggard, D. D., Bishop of Southern Ohio, and was advanced to the Sacred Order of Priests in 1877 by the same Bishop.

He spent most of his clerical life in Ohio.

In 1886 he was called to the rectorship of St. Peter's Church, St. Louis, Mo., where he spent two years. From St. Peter's he was called to succeed the Rev. Abiel Leonard, S. T. D., at Trinity Church, Atchison, Ks., when Dr. Leonard was elected Missionary Bishop to Utah. Now he has been called upon the General Convention of the Church to widen his field of action and become Bishop of the new and thriving missionary jurisdiction of Oklahoma."¹

The newly elected Bishop, full of enthusiasm and anticipation and no doubt a little proud of the honor which he felt had been conferred upon him, writes to the church people in Oklahoma by means of a letter in the Oklahoma Churchman for January, 1893:

"Dear friends--in the Providence of God I have been called to be your chief pastor. God willing I am to be consecrated Missionary Bishop of Oklahoma, at Grace Cathedral, Topeka, on the Feast of the Epiphany,

¹ The Oklahoma Churchman, December, 1892.

Jan. 6. Though not commissioned for my work I already feel as though Oklahoma belonged to me and I to Oklahoma. As soon as possible after the consecration I shall enter upon my duties and my first duty will be, so far and so fast as I can, to visit and make the acquaintance of all who already labor and sustain our Church and her work, and all, as well, who care enough for her to attend her services and give her Bishop welcome. I cannot promise to reach the territory before about the 20th of January. Sunday the 22nd I hope to spend in Guthrie, and from that as a starting point to make as prompt and thorough a visitation as I can. It will not be quite possible to publish a detailed list of appointments in this issue of our paper. That must wait for the next one. But I will give sufficient notice as long before hand as I can at each place I shall visit. I have nearly everything to learn about my work. You must be very patient toward my lack of knowledge and inexperience. Give me your sympathy and prayers as I begin my work and I have no fear but what I shall have your active co-operation as the work goes on. 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 to help me. If I did not feel sure of this I should not come. This is all I can wisely say now. All plans of work must wait till I know more of my people and their needs and opportunities. I can only say, God bless and guide us in all that we plan and do, and bid your pray the same thing. With all the best wishes of the Holy Christmas-tide,

I am your friend.²

In contrast to this letter written before his consecration there is a private letter written ten days after he came into the territory. This letter was printed in the Spirit of Missions for March, 1893:

"In a personal letter Bishop Brooke writes: 'I am very new to my work. I have been only ten days in the territory; everything is to be done, self help is not largely possible. I hope to attend the meeting of the House of Bishops, March 1st. Even in our larger towns our 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

² Ibid., January, 1893.

is weakest, and of course the Church is weak here. It is simply a question, humanly speaking of how much money may be gotten to secure property and place missionaries, and then, even more uncertain, how good and suitable men may be secured. They are not easy to find and keep, but we shall do our best. I shall strive to get all the aid I can from the people themselves; it is the only right way; but then I beg you all to help us. It was a sad mistake not to have sent a missionary Bishop in 1889 instead of 1892. We are three years behind every other Christian body. All are strongly established in each town that is three or four years old. In some there are ten or twelve churches. All these have been built by eastern money amounting far up in the thousands. We are the only body that has spent next to nothing. This sounds like complaining, but that is not what it means. It is only in apology for what I cannot see my way to doing quickly, and I ask the Church's patience while I do it slowly.³

The coming of Bishop Brooke to Oklahoma was the beginning of a new phase in the history of the Episcopal Church in Oklahoma and Indian Territory. The Protestant Episcopal Church, as a functioning body in the territory was now complete. That the Church did take on new life is evidenced by the Bishop's address to the Primary Convocation, held in Trinity Church, Guthrie, Oklahoma Territory, September 10, 11, and 12, 1895. In this address Bishop Brooke states that although when he came into the district there were only a small unfinished church in Guthrie and the little chapel building at Anadarko in Oklahoma Territory, there were at the time of this convocation churches at Oklahoma City, Stillwater, Perry, Norman, El Reno, Woodward; rectories in Guthrie and El Reno; the Bishop's house in Guthrie; new lots for a church and rectory at Oklahoma City and at Shawnee. In Indian Territory, where

³ The Spirit of Missions, March, 1893.

there had been nothing; there were churches at Purcell, Lehigh, Coalgate, Wagoner, Muskogee, and Tahlequah; a rectory at Lehigh; a fine church lot at Anmore; and six acres of ground with a well-built hospital, fast approaching completion, at South McAlester. In 1893 there were only one organized mission and three stations in Oklahoma Territory, and none in Indian Territory; but in 1895 there were eleven organized missions and eleven other stations where services were held regularly in Oklahoma Territory, and eight organized missions and six stations in Indian Territory. Where there had been only one hundred communicants, there were then six hundred. Where there had been three clergymen, there were nine; and in addition two lay readers, who were candidates for orders. Bishop Brooke urged in this first address that much attention be given to the education and training of the children in the Sunday Schools and in the homes. He admonished his people to a proper consideration of divorce and of reverence in God's House and out of it.⁴

The Second Convocation, which met in Grace Church, Muskogee, Indian Territory, in October, 1896, spent some time in the consideration of the subject of Christian education. The Committee on Christian Education reports:

"The Committee on Christian Education are brought face to face with the fact that we have in all this region of Oklahoma and Indian Territory no church school of any kind.

For neither white people, Indians, or colored

⁴ Journal of the Primary Convocation, 1895, passim.

people have we any form of Christian Education, save what we are to impart in Church services and in Sunday School. and this fact is all the more lamentable because in many cases our people are so scattered, and so isolated, that the educational privileges within their reach are often poor and inadequate, and in many cases absolutely none. In our present distress your committee would recommend the plan, which has tried elsewhere--notably at Ann Arbor, Michigan, in connection with the state university, the establishing of a Church Hall in connection with a public institution, thereby combining the high intellectual advantage of the college or university with the Christian training of a Church institution. Such an opportunity seems now to be open to us in connection with the Territorial University at Norman, Oklahoma. Suitable ground would probably be donated there for the purpose, if we could in any way secure funds to erect the necessary buildings.

We invite the aid of generous friends to assist in founding such a Church Hall in connection with the institution of higher learning already established at Norman, Oklahoma. The hope is expressed that among the Cherokee and Creek nations, a school under church auspices may be started at no distant day. At Wagoner, where we already have a church building, probably five hundred dollars could be raised towards a school building, if only sufficient outside aid could be secured to start such a school even in a small way. The present need seems to be chiefly for primary education. The effort seems worthy of encouragement."⁵

The Church did not make rapid growth. Bishop Brooke, keeping persistently and faithfully at work, though often puzzled and distressed, came at last to certain conclusions as to why there was so little evident growth in the church. He states in his address at the Third Convocation:

"It has not been a year of general advance in our work. The statistics which will follow will show some falling off, in not a few evidences of work successfully done. The causes for this, as I carefully scan the field, are our poverty in this world's goods; the difficulty, therefore, of getting and sustaining worthily a constant, strong and adequate body of missionaries, and the frequent changes in our working force, made necessary by these conditions. Joined with this are the natural conditions of our two Territories;

⁵ Journal of the Second Convocation, 1896, pp. 30-31.

in the character of the people. They come from various regions. They do not know each other well. They find it not so easy to work loyally, peaceably and wisely together. Our society (I use the word in its larger and truer sense), is very worldly in its aims and thoughts and ideals. Men, especially, find the spirit of our communities contrary to religious earnestness and the high conscientiousness which, whether they proclaim it or not, they plainly seem to be the standard of Christ and His Church. Christian divisions and the consequent weakness and rivalry of Christian sects in our small communities, distract men from the duty of being Christ's men because He is Lord and King of us all. Moreover in many of the outward things and in some of the fundamentals, the spirit and teaching of the Church is thoroughly but not unnaturally misunderstood by our fellow Christians of the denominations, and what they misunderstand, I am sorry to say, they not seldom actively misrepresent, and are sometimes more obstructive than even sectarian loyalty requires."⁶

In his address at the Tenth Convocation he says:

"But we have a right to quiet our fears and calm our regrets and comfort our sorrow (sorrowful comfort though it may be) at the slow progress of the Church in these Territories by the clear realization of the fact that, beyond the ordinary, ours is a difficult field for this Church's work. There is no new corner of this land of ours, I am persuaded, where so many people come who, by tradition or by absolute ignorance of Her ways, have so deep-rooted and stolid a prejudice against the Church. Our little bands of people are scattered and few, and poor, mostly, in this world's goods. They have come into a new land to quickly make money or rebuild former prosperity now lost. Worldliness, strangeness of surroundings, suspicion of one another, all these contribute to make it hard to unite even the handful of Churchmen and women that we find in our smaller communities."⁷

He made an effort to reach the negro and to extend the Indian work.

"At Kingfisher and El Reno we have some faithful colored communicants, and there has been good work by those working with them. I had hoped to place a Clergyman of their own race in the field this fall;

⁶ Journal of the Third Convocation, 1897, pp. 9-10.

⁷ Journal of the Tenth Convocation, 1904, p. 18.

there is need, and we had the man among our own Deacons, but I dared not take up the added financial responsibility; it did not seem prudent."⁸

The Committee on the State of the Church reports in 1897:

"We note the progress in both colored and Indian work. Indian baptisms are one-fifth of the whole number reported. Some five colored persons were confirmed. A colored Deacon was in readiness to undertake work among his own people, but, alas, there were no guarantees for his support. Only three hundred dollars are pledged for Indian work. We ask our General Board of Missions whether this large field, with its population of differing races, is not worthy of much larger missionary appropriations? The presence in our Convocation of two persons of Indian blood, one our Indian Deacon, the other a member of the Cherokee nation preparing for the ministry, indicates our contact with these people, and our hope of still greater usefulness."⁹

In Bishop's annual address at the Tenth Convocation in 1904 he says:

"Our Indian work stands as a year ago. It cannot be spoken of hopefully. The allotted Indians, as they are more and more mingled closely with the whites, become, I grieve to say, less open to religious influences, and so far as I can observe wiser, less thrifty and industrious. Most of our white people, I am sorry to say, think of them only as a useless and troublesome people to be gotten out of the way, or as those out of whom something can be made, sometimes fairly, sometimes by playing upon the Indians' ignorance and thriftlessness. By talking with other missionaries, I find that they find much the same conditions and have formed much the same judgment. We are not prepared yet, to stop trying to do something for them. But the Indians, not only the Cheyennes and Arapahos among whom we work, but all in like conditions, are a sad perplexity to all who would help them. They can get from leasing their lands and from their annuities and payments of other sorts, enough money to keep them, not in a clean and progressive state of life, but in indecent, hand-to-mouth idleness. Till our Christian training, or stern necessity, or both together, can teach the Indian to work for his living, dig, plow, plant and reap, it is

⁸ Journal of the Third Convocation, 1897, p. 12.

⁹ Ibid., p. 40.

hopless to do much for him. He has too much given to him now, or is too wealthy in his own right to be in most instances, a self-respecting, self-supporting working man. I do not blame him or condemn him. He is the creature, largely, of circumstances, though many of his faults are aggravated by the expensive and ill-directed kindness of the Government system past and present, and by contact with greedy white men who take advantage of his childish thriftlessness, and sell him the liquor that is his destruction. That we shall find some way to save the Indians or some of them, is my prayer and hope. But the way is not clear to my vision. To make our white people kinder, more just, more neighborly, less grasping, is undoubtedly the first thing to do, and to that end we may all contribute our little share. What I say is of the Oklahoma Indians and is true of the most, not all. Some are industrious and sober and will make good citizens. But they are few. May God show us the way to help them."¹⁰

The character and Christian conduct of the members of the church gave Bishop Brooke great concern.

"My six years of work have made it increasingly plain that the progress of a Church in a community depends very largely on the character and conduct of the lay people of the Church whom we have to start and work with. If they are zealous, self-sacrificing, patient and forgiving one with another, generous in their giving, and in the main, living lives that are industrious, sober, kindly, peaceable and neighborly with their neighbors, the Church's work prospers, the clergyman easily adds to his flock, the congregation grows, even though the missionary be not a man of great genius, or flawless character or shining social qualities. But if there be communicants that tittle or tattle, if there be those men among them that are hard or unscrupulous in their business, or those women who love to go about and tell the evil things that have been hinted or said about one and another, if some members of the Women's Guild commit indiscretions and the other members give them no place for repentance, but refuse fellowship and turn the cold shoulder, if social likes and dislikes are dragged into the sewing circle, and social sensitiveness in others is always on the lookout for a snob, if there is no spirit of forgiveness of injuries among our Christian women to overlook and forget the things done and said by their nervous over wrought

¹⁰ Journal of the Tenth Convocation, 1904, pp. 12-13.

sisters at some fair or social, of the world and the flesh get hold of the Church members so that they care more for Sunday's dinner than Sunday's worship, if Church loyalty is so slight as to make it seem right to go to some other place of worship or Sunday School because the crowd or the society friends go there; if any or all these things are rife in the little band of six or ten or a score of families that make the nucleus of a mission, no pastor can carry the work far or fast. Rightly or wrongly, the outside people, Christian or non-Christian will rate the Church by the value that her own members seem to put upon her services and privileges. Rightly or wrongly, but in large degree inevitably, they will measure the Church by the conduct of her ministers and her members."¹¹

In the same address he said something about spending and giving of money that is still true today:

"I know of no mission save one or two in either Territory where the great majority of our people are not making and spending more money than they did two years ago. But I know of only two or three which are giving more than they did then. This ought not so to be. Self-support is a test of the progress of our work because generous giving is a test of Christian character. It is a gauge of our estimate of Christ's inestimable gift to us, a just measure of our belief in His word when He says 'it is more blessed to give than to receive.' Am I not right, my brother pastors, in saying again that we ought to teach and urge it more? Not for our gain only, or for the honor of our work but because unless they learn it better our people come short of God's best will for them and must miss His approval and forfeit His 'well done.'"¹²

The church was also concerned about the training of her people in those things which would help them earn a living and make homes. Miss Helen Giles conducted a sewing school at Coalgate, Indian Territory; Miss Biller, at Lehigh; and Miss Ida Roff, at Anadarko. The church never lost interest in Christian education. The Committee on

¹¹Journal of the Fourth Convocation, 1898, pp. 13-14.

¹²Ibid., p. 16.

Christian Education reports at the Fifth Convocation:

"We would also urge an intelligent and earnest interest in the schools and colleges of Oklahoma and Indian Territories. We would encourage the visiting of these institutions and thus showing our interest and also looking after our young people that are students in these institutions. We would recognize with thankfulness the parish schools at Ardmore and those at other missions and we hope these efforts will grow and become stronger. It would be highly advantageous to have some way of lightening the burden of our missionaries who wish to educate their children."¹³

Although the growth of the church was slow, there nevertheless was some progress, as a comparison of the following statistics over a period of fifteen years will show:

	<u>1893</u>	<u>1903</u>	<u>1908</u> ¹⁴
Church Buildings	2	33	38
Rectories	None	11	16
Clergymen	3	15	23
Communicants	75	1250	2950
Sunday School Teachers	3	117	151
Sunday School Scholars	?	710	1000
Gifts for all Purposes	\$2500	\$17000	
Value of Church Property	\$3000	\$105,000	\$226,618

Bishop Brooke did not see great results. Untiringly, however, he plodded up and down his land, showing the people the "more excellent way", as he called the church of

¹³Journal of the Fifth Convocation, 1899, p. 26.

¹⁴Journals of the Various Convocations, 1893-1908, passim.

which he was Bishop. He left the impress of his character and his spirit upon all with whom he came in contact. He was called upon from time to time to lecture to the students of the Oklahoma Agricultural and Mechanical College; and he gave the Commencement Address to the graduating class of 1938. He was a great soul, beloved by all.

BIBLIOGRAPHY

- Annual Reports of the Bureau of American Ethnology, 6th, 1889, 10th, 1893, 15th, 1897, 16, 1898.
- Annual Report of the Commissioner of Indian Affairs, 1881, 1882, 1883, 1884, 1885, 1886.
- Emery, Julia C. A Century of Endeavor, 1821-1921. A Record of the First Hundred Years of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. New York, The Department of Missions, 1921.
- Hart, Samuel, D. D., LL. D. The Book of Common Prayer Sewanee, Tennessee. The University Press, 1913.
- Journal of the Primary Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Trinity Church, Guthrie, O. T. Guthrie, Oklahoma. State Capital Printing Co., 1895.
- Journal of the Second Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Grace Church, Muskogee, I. T., 1896.
- Journal of the Third Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in St. Paul's Church, Oklahoma City, 1897.
- Journal of the Fourth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in All Saint's Church, South McAlester, I. T., 1898.
- Journal of the Fifth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Christ Church Memorial, El Reno, O. T., 1899.
- Journal of the Sixth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in St. Andrew's Church, Lehigh, I. T., 1900.
- Journal of the Seventh Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Trinity Church, Guthrie, O. T., 1901.
- Journal of the Eighth Annual Convocation of the Protestant

Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Trinity Church, Guthrie, January 5, 6 and 7, 1903.

Journal of the Ninth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Grace Church, Muskogee, I. T., Sept. 29-30 and Oct. 1, 1905.

Journal of the Tenth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Ascension Church, Pawnee, O. T., 1904.

Journal of the Eleventh Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in Emmanuel Church, Shawnee, O. T., 1905.

Journal of the Twelfth Annual Convocation of the Protestant Episcopal Church in the Missionary District of Oklahoma and Indian Territory, held in St. Paul's Church, Oklahoma City, O. T., 1906.

Journal of the Thirteenth Annual Convocation of the Protestant Episcopal Church in the United States of America for the Missionary District of Oklahoma and Indian Territory, held in Trinity Church, Tulsa, I. T., 1907.

Journal of the Fourteenth Annual Convocation of the Protestant Episcopal Church in the United States of America of the Missionary District of Oklahoma and Indian Territory, held in St. Phillip's Church, Ardmore, Oklahoma, 1908.

Journal of the Fifteenth Annual Convocation of the Missionary District of Oklahoma, held at McAlester, Oklahoma, 1909.

Legouis, Emile and Louis Cazemian. A History of English Literature. New York, The Macmillan Company, 1929.

Methvin, Rev. J. J. In the Linelight of History of Anadarko and Vicinity from the Earliest Days. Anadarko, n. d.

Nix, Everett D. Oklahombres. St. Louis, Missouri, Eden Publishing House, 1929.

Oklahoma and Indian Territory Churchman, Feb., 1896, Apr., 1898, May, 1898, June, 1898, July, 1898, Aug., 1898, Sept., 1898, Oct., 1898, Nov., 1898, Dec., 1898, Jan., 1899, Feb., 1899, March, 1899, Apr., 1899, May, 1899, June, 1899, July-Aug., 1899, Sept., 1899, Oct., 1899, Nov., 1899, Dec., 1899, Jan., 1900, Feb., 1900, Mar.,

1900, Apr., 1900, June, 1900, July, 1900, Aug., 1900,
 Sept., 1900, Oct., 1900, Nov., 1900, Dec., 1900, Jan.,
 1901, Feb., 1901, Mar., 1901, Apr., May, 1901, June,
 1901, Sept., 1901, Oct., 1901, Nov., 1901, Dec.-Jan.,
 1902, Feb., 1902, Mar., 1902, Apr., 1902, May, 1902,
 June, July and Aug., 1902, Oct., 1902, Nov., 1902,
 Dec., 1902, Jan., 1903, Feb., 1903, Mar., 1903, Apr.,
 1903, May, 1903, July, 1903, Aug., 1903, Sept., 1903,
 Oct., 1903, Nov., 1903, Dec., 1903, -Jan.-Feb., 1904,
 Mar., 1904, Apr., 1904, May, 1904, July-Aug., 1904,
 Oct., 1904, Mar., 1905.

Rowe, Henry Kailoch, Ph. D. The History of Religion in the
 United States. New York, The Macmillan Company, 1928.

Senate Executive Document, 51st Congress, 1st Session, II,
 No. 72.

The Book of Common Prayer and Administration of the Sacra-
 ments and Other Rites and Ceremonies of the Church
 according to the Use of the Protestant Episcopal Church
 in the United States of America. New York. James Pott
 and Company, 1929.

The Oklahoma Churchman. Published in the interests of the
 Protestant Episcopal Church in Oklahoma and Indian
 Territories, Oct., 1891, Jan., 1892, Feb., 1892, Mar.,
 1892, Apr., 1892, May, 1892, June, 1892, July, Aug.
 and Sept., 1892, Oct. and Nov., 1892, Dec., 1892, Jan.,
 1893, Feb., 1893, Mar., 1893, Apr., 1893, May, 1893,
 June, July and Aug., 1893, Sept., 1893, Oct., 1893,
 Nov., 1893, Dec., 1893.

The Spirit of Missions. New York, The Domestic and Foreign
 Missionary Society of the Protestant Episcopal Church
 in the United States of America.

Transactions of the Wisconsin Academy of Science. Madison,
 Wisconsin. Democratic Printing Company, 1907.

Witsell, Rev. Wm. Postell, D. D. Our Church. New York,
 Edwin S. Corham, Inc., 1929.

This Thesis was typed by Geneva Williams