

The Centennial Story of
St. Peter's Episcopal Church,

By the Rev. Louis L. Perkins

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A FOREWORD

by

The Rt. Rev. William Benjamin Spofford
Fourth Bishop of Eastern Oregon

When I was a collegian, the writings of the North Carolinian giant, Thomas Wolfe, were in vogue. He wrote profusely, verbosely, and passionately. In a biography about him, Elizabeth Nowell says:

"The strangest impulse in Wolfe's life was his compulsion to pour out the history of his experience in talk, letters, in diaries, and most of all in creative fiction. He described it as a storm, a flood, a river, an elemental force which had to find release, and if energy of this kind is not used, if it keeps boiling over and is given no other way of getting out, then it will eventually destroy and smother the person who has it."

This history of St. Peter's, La Grande, Oregon, and the mission of the Episcopal Diocese of Eastern Oregon in Union County, is the product of our diocesan historian. For the most part, I believe, diocesan historians have a paper-title and an abstract job. They write a report for annual diocesan conventions, attend a conference or two occasionally, and let it go at that. This is not the *modus vivendi* of Louis Perkins, the historian of Eastern Oregon. Like Thomas Wolfe, we might say he is caught in a "storm, a flood, a river, an elemental force which had to find release"—and so he writes histories of congregations and biographies of church persons.

All this involves, of course, digging, digging, digging, digging--checking, checking, checking--and in Eastern Oregon the resources are well spread and far-flung. But that does not deter Louis who, ever since his retirement as an active parish or mission priest, has kept on top of world and ecclesiastical events, and in front of the typewriter. And we applaud him for it.

And there is nothing that this graduate of Harvard and of the Episcopal Theological School in Cambridge enjoys more-than dealing with the life of congregations in Eastern Oregon. He enjoys getting the facts, interviewing persons still living who shared the initial events, and getting them in some type of order and printed.

I am confident that he worked on the history of St. Peter's, La Grande, as a labor of love because (a) he chose to retire to the lovely Grande Ronde Valley and Union County, of which La Grande is the county seat; (b) he has many friends in the households of faith which make up that congregation; and (c) he is aware that if men

and Christians don't understand their "roots," they can easily lose their way in the present and, thus, forfeit the future. That, of course, is the essential payoff of good history--to make us more creative and faithful in our time, for the sake of God's creative tomorrow.

I, as bishop and friend, also know St. Peter's, La Grande, and the Grande Ronde Valley. Its history is worth reading and reflecting upon; its present, under the lanky and sprightly rector, Sandy Hampton, is exciting and this does mean (as we constantly pray) that its tomorrows may be strong, enriching, and faithful. Enjoy, enjoy, enjoy!

Shalom!

Wm. B. Spofford
Bishop

AN INTRODUCTION

This is not a conventional tale of the first hundred years of a parish congregation in the Episcopal Church. It is written with an historical look behind, principally over the last hundred years. But it is also written with a critical look ahead--for this parish, and also for any other congregation in the Episcopal Church.

For example, Bishop Spofford of this diocese usually gives his benediction to a worshipping congregation at the end of the service which concludes with these pungent words: "And now, my friends in Christ, go forth into God's great world and BE THE CHURCH!"

So the persistent question that has surfaced in my mind as I have undertaken the research for this Centennial Story of St. Peter's Church, La Grande, has been this-"How has St. Peter's congregation been the Church in the past hundred years or more? and from this date forward (June, 1978), "How do the people of St. Peter's congregation need to rethink, redirect, renew, and relive themselves into being the Church that much more truly in all the years that lie on up ahead?"

Thomas Merton, famous Trappist monk of our generation, said just before his untimely death in Hong Kong in August, 1970--

The Kingdom of God is not a kingdom of those who preach a doctrine, or follow a certain religious practice. It is the Kingdom of those who LOVE! For to build the Kingdom of God is to build a society that is based entirely on freedom and love. It is to build a society which is founded on respect for individual persons, since only persons are capable of love!

How far then has St. Peter's Episcopal Church--or any other Church congregation with Jesus as Lord--done just that in the last hundred years, or can now be ready to do just that in some better way for all those years that are ahead?

In 1870, Benjamin Wistar Morris, who was Bishop of Oregon from 1868 to 1906, once told his convention delegates what he thought the Christian Church was meant to be as compared to those outward things which man counts--such as buildings, clergy, communicants, statistics, money--

"Ordinary history concerns things outward and visible, which are easy to record and easy to repeat. But the real history of the Church--its heart-history in the sight of God--is the history of its joys and sorrows, its mistakes and failures, and the gains and losses of the Church in terms of human souls. Only that history will be known 'when Judgement is set, and the Books are open'. All this that I have just recounted to you in this Annual Charge about the Church's buildings, and statistics, and the men and women who serve it--

this is but the covering and the veil of that which (if we could read it fully) would move our hearts. So, God in His mercy grant that when the Searcher of our hearts will appear, we may abide the Day of his coming; and stand when He appeareth, with refiner's fire, and a fan in His hand, to thoroly purge His floor, and to separate the chaff from the wheat, forever!"

Compare this with a word of the Overseas Bishops of the Episcopal Church, which was drawn up before the General Convention of the Episcopal Church met in Louisville, Kentucky. This statement aims to give us in our day a modern-worded definition of the Church and its Mission. These Bishops said, in 1973--

"The Christian Mission is one!
It is not faith or works, but both!
It is not home missions, or overseas missions, but both.
It is not growing in personal piety, or empowering the powerless, but both.

"The Christian person through the Church is sent to all men, at all times, and in all places, to declare the word and by action the lifegiving Good News of the Risen Christ!

"The Christian Mission is eternal!--
From the days of the Roman Empire to the Space Age of our day, and on into all of God's tomorrows yet to come!

"The Christian Mission is unique!
Many people offer food for the hungry; many agencies offer economic, medical and educational help; many faiths offer partial remedies for life's incurable ills; many creeds offer a measure of understanding of the mysteries of life and death. But, only the Christian Gospel offers all of these through the Church--

"Steadfastness in the face of tragedy and oppression; humility stronger than any earthly power; a loving, man-to-man bond that transcends time and space; the freedom to celebrate life, whatever one's condition; the inexhaustible joy which grows in those who share it; and the never failing forgiveness of our sins.

"God, therefore, intends for each Christian to offer his brother more than an ecclesiastical pattern; he must offer a personal saviour. If the Christian, the committed man, does not offer all of these, no one else will, because no one else can!"

So, let this Centennial Story of St. Peter's Episcopal Church in La Grande, Oregon move us to ask ourselves humbly, critically, earnestly—
"What does it really mean to BE THE CHURCH?"--especially for all of God's tomorrows that lie ahead of us, which may

just be some of the most stormy years that the Christian Church has ever had to face, not excluding all those trials and tribulations of the Christian Church during those first centuries under the ancient Roman Empire!

by the Author
The Rev. Louis L. Perkins
Historiographer, Diocese of Eastern Oregon

CHAPTER ONE

The First Years of St. Peter's Church in La Grande, Oregon

"Old La Grande," about one-half mile south and a bit west from the present downtown part of the city of La Grande, was a small, pioneer community in the 1850s and the 1860s. At that time "Old La Grande" (sometimes spelled Le Grande) was a regular stopping point for travelers on the Old Oregon Trail from Boise to Portland.

On that flat area, horses with riders, covered wagons, oxen-hauled freighters, and later on regular stage vehicles, brought these early pioneers with their goods and belongings through the Grande Ronde Valley. "Old La Grande" was a halting place before they moved west over the rather formidable Blue Mountains to Pendleton and Portland or north toward Walla Walla and Spokane.

With the sudden discovery of gold at Sumpter, 28 miles west of Baker, in October, 1862, and at Canyon City in Grant County in June, 1862, "Old La Grande" shifted from a stopping place before tackling the Blue Mountains to being a supply and jumping-off place for hundreds of people who were caught up in that sudden "gold fever." For with all those gold strikes, people came from the east, the west, and the north!

With the rush of people into and through the Grande Ronde Valley, the Oregon State Legislature in 1864 set apart Union County from Umatilla County. The name of "Union" for this new county was picked up from the dramatic events of the Civil War, then being waged. As a name "Union" only prevailed, however, by a small margin of votes, for there were many Southern sympathizers in these parts. Sumpter, where one of the gold strikes occurred, was settled mostly by Southerners--only they misspelled that word by adding a "p".

Having set aside a new county, the State Legislature allowed the several communities in the Grande Ronde Valley to choose by popular ballot which one of them would serve as the county seat. The choice fell not to La Grande but to Union (town), 18 miles nearer the gold fields. Cove almost became the county seat in that balloting. It lost out by only seven votes, behind Union (town). La Grande came in third; Summerville, to the north, came in fourth.

The Episcopal Church came into the Grande Ronde Valley at this time from both ends, pioneered by both clergy and laity. Initially a priest, The Rev. Michael Fackler, came into this valley about 1850 on a journey to Portland on account of his health. Fackler settled finally south of Portland in Oregon City. In 1854, Thomas Field Scott, first Episcopal bishop of the "Oregon Country," came to Portland by sailing vessel "around the Horn." When elected Bishop for the Oregon Country, Scott was a small town priest in rural Georgia. With the coming of Scott, and with

improving health, Michael Fackler turned toward an active expression of his priestly ministry in St. Paul's Church in Oregon City.

When news of the gold mining boom near Baker and in Canyon City, and a concurrent silver mining boom near Boise in Idaho Territory, reached Bishop Scott, he persuaded Michael Fackler to leave Oregon City and go on a missionary assignment to Boise by way Eastern Oregon. This was in 1864, three years before Daniel Sylvester Tuttle was consecrated in the East, at the minimum age of 30, in 1867, to be the Episcopal Bishop of "Montana and parts adjacent," which meant all of Montana, Wyoming, Utah and Idaho.

So in July, 1864, Fackler proceeded into this developing country east of the Cascades and the Blue Mountains. As he went he visited The Dalles, Umatilla (near Walla Walla), La Grande, Auburn (about five miles south of Baker city). From there he went to Boise and vicinity, and spent most of his active ministerial life in that general area. Hence, St. Michael's Episcopal Cathedral in Boise, founded in 1864, is named for Michael Fackler.

A year after Fackler left Oregon for Idaho, Bishop Scott tells in his Convention Charge in Portland in July, 1865, of his personal support of Fackler's work: "I spent a Sunday each in the late summer of 1864 at The Dalles, Walla Walla, and at Le Grande [notice that Scott spells it with an "e"]. Here in Le Grande I met Fackler for Confirmation and for Holy Communion. It requires only a few lines to record all this. But actually my tour was a long and tedious one, embracing six weeks of almost continuous travel, mostly by horseback. But my visit confirmed my previous impressions of this field as the missionary ground for four or five good and earnest men who could find ample employment and do a good Christian work!"

Thus did the earliest beginnings of St. Peter's Church, La Grande, take place--under Michael Fackler and Thomas Fielding Scott.

Continuing development of the Episcopal Church in the Grande Ronde Valley in the vicinity of La Grande took place about six years after these early beginnings. Bishop Scott died on a sailing ship enroute home, near New York City. Benjamin Wistar Morris was chosen late in 1868 as Scott's successor. He arrived in Portland, Oregon, on June 3, 1869. During the first summer of his episcopate in the Oregon Country, he went as far east from Portland as The Dalles. The next summer Morris went further east, "officiating twice in La Grande, once in Union [town]; once in Baker [city]; twice in Walla Walla." In his diary that fall Bishop Morris says, "I can see of no way now of reaching these eastern points by regular ministrations, or visitations, except by first establishing our Church in Walla Walla Washington Territory. But if a missionary were settled there, maybe occasional visits could be made into the Grande Ronde Valley, and the Powder River Valley from the north--thus preparing the way for more frequent and more settled visitations.

Such an opportunity soon came about the Rev. Lemuel H. Wells, a priest from the Diocese of Connecticut, came west in 1870 to work under Bishop Morris--"Anywhere

you think best, "Wells said in a letter of inquiry. So Morris designated Wells to go to Walla Walla. After making some strategic beginnings in that area, Wells was urged by Morris to go south from there to La Grande, about 85 miles by stage route.

In his 1872 Convention address, Bishop Morris said this of Wells, "His ministrations have been greatly blessed in and around Walla Walla. From there Wells has gone south beyond the Blue Mountains into the Grande Ronde Valley. He accompanied me on my last journey east of the Blue Mountains. Our route from Walla Walla went down into the Grande Ronde Valley and the Powder River Valley for one week, with Sunday services given at La Grande. At this place I baptized seven children, administered the Holy Communion, and confirmed one adult."

"These valleys, with the surrounding hill country where a number of small mining towns of growing importance have developed, present quite an inviting field for missionary labors. Besides three services in La Grande, we also had a service in Forest Cove." (This was the early name for Cove, about 14 miles east of La Grande, where a generous young Episcopal layman by the name of Samuel Gautier French had settled in the summer of 1862 and had developed a thriving cherry orchard.) "Then we went to Union [town] and to Baker [city]. In each of these places, as well as in other points along the way, there are a few members of the Episcopal Church who would gladly welcome our ministrations. Responsible persons among them have already pledged ample support for an unmarried priest-missionary. The Rev. Mr. Wells has been among them only a short time, but he reports already several public services, with five baptisms at Union and two in Forest Cove."

The next step came about a couple of years later under The Rev. Reuben Nevius. Nevius had known Scott in rural Georgia before "the War between the States," where Nevius was a small town school teacher and Scott was a nearby small town Episcopal vicar. Under Scott's influence, Nevius gave up school teaching and went to the Virginia Seminary to train for the Episcopal ministry, in the class of 1859 (classmate of the famous Phillips Brooks of Philadelphia and Boston). Following graduation, Nevius began his ministry in rural Georgia and served all through the Civil War--enduring in the fall of 1864 General Sherman's famous "scorched earth" march through Georgia.

When Morris succeeded Scott; Nevius was a widower; having lost his wife and three small children in a yellow fever epidemic shortly after Sherman's raiders passed through Tuscaloosa, Alabama, where Nevius was the rector. He offered to come and serve under Bishop Morris and Morris accepted the offer. When Nevius arrived (by sailing ship) in Portland, Morris assigned him to Trinity Church in the city of Portland. But Nevius' real interests and skills in the Episcopal ministry were in the rural communities. So after two years in Portland at Trinity, Nevius asked Morris to put him "in Eastern Oregon beyond those formidable Blue Mountains, in some small developing community."

Thus Nevius came east to La Grande in the summer of 1873. However, he decided to make him home in Baker (city), the larger of those two communities at that

time and only 28 miles from the gold boom town of Sumpter. Making his home base at St. Stephen's Church, Baker, and living in their "prophets chamber," Nevius reached south and west from Baker to Canyon City and Sumpter; and north to Union, Forest Cove and La Grande.

Bishop Morris described all this developing work as "an associate mission," not only as regards loyal laymen and missionary clergy, but as regards neighboring bishops-- Bishop Daniel S. Tuttle, for instance. In August, 1873, Nevius reported for La Grande alone that "there have been 16 baptisms of adults and 21 of infants, and 25 confirmations, mostly by Bishop Tuttle, but some by Bishop Morris, to a total of 38 communicants for that year." In Nevius' parochial report for the next year, he listed St. Peter's Church in La Grande as having 47 communicants, with 31 families connected with the Episcopal Church in that community.

"So my visitation to Eastern Oregon this year [1874] was with much encouragement and interest," Bishop Morris says, "interesting many people in our Episcopal services; and awakening in them an ardent desire to know more of our ecclesiastical system, which seemed to commend itself to their judgment and affections. Mr. Wells later joined me at Walla Walla. Then we made a carriage journey of 17 days into and through these Blue Mountains. On this journey we held Episcopal services in Pendleton, Weston, La Grande, Union, Forest Cove, Sparta and Eldorado," (two small mining towns east of Baker) "and finally in Baker."

"There in La Grande I confirmed 25 persons. So the parish of St. Peter's began with 35 communicants, among whom we appointed seven Vestrymen. At this time I was able to give them funds totalling \$500, recently placed in my hands by a generous Church lady from western New York⁽¹⁾ 'for the purpose of aiding in the support of a missionary church to be named St. Peter's Church'."

"There are many sad and vile reactions there in that valley against excessive Christian sectism," Morris adds, "which have swept this part of the Oregon Country. This has made the Episcopal Church stand out from such peculiarities of Christianity. Nevertheless, men in the Grande Ronde Valley wonder if St. Peter's Church will float in the midst of all that sectism."

But, by the Grace of God, St. Peter's Episcopal Church in La Grande did "float." And it has "floated" for more than 100 years!⁽²⁾

⁽¹⁾This "generous Church lady" has been identified by Mrs. Eva Martin as a Mrs. Lee. The Church in La Grande had first considered calling their Church "Trinity," but with the gift of this Mrs. Lee, the name was then changed to "St. Peter's." This \$500, plus \$1,500 subscribed by "interested citizens of La Grande," was the \$2,000 used in its original construction in "Old La Grande."

⁽²⁾Mrs. Martin says, "Mr. and Mrs. Dan Chaplin and Hannah and Green Arnold lived on "B" Street in a large two-story house. After Mr. Chaplin and Hannah Green died, Mrs. Chaplin and Green Arnold married and moved into a cottage. Then Arnold sent for his niece, who had just been to Episcopal Boarding School for Girls in Portland (St. Helen's Hall). This niece, Hattie Arnold, came to them, bringing with her

In the summer of 1874 there came a burst of church development, at least in the outward facilities for the La Grande congregation.⁽³⁾ For the cornerstone of St. Peter's Church the first Episcopal building in "Old La Grande," was laid on August 27, 1874.⁽⁴⁾ In his 1875 Convention report, Bishop Morris says, "St. Peter's has now been roofed; Ascension Church in Cove is under contract and will probably be finished by mid-October. In the meantime our Episcopal services are being held as convenient in the La Grande Methodist Church."⁽⁵⁾

Reuben Nevius was the particular expediter of this building, since church building and financing was his specialty. In June of 1875, the Rev. George Kaye, a deacon, came to assist Nevius. Nevius lived in the "prophets chamber" in Baker, while Kaye took up his residence in La Grande. Also in the summer of 1875, Bishop Morris had the Episcopal assistance of Bishop Tuttle, living sometimes in Boise and sometimes in Salt Lake, save when he went to minister to his extensive jurisdiction in Montana, Wyoming, Utah and Idaho.

Missionary bishops in those days didn't stick closely to a fixed jurisdiction. We hear of Tuttle helping Morris in parts of Eastern Oregon; and we have records of Morris helping Tuttle in several places in western Idaho. For example, it was Tuttle who was the preacher when Morris consecrated St. Stephen's Church in Baker (city). Bishop Morris adds in his journal that "Tuttle assisted me again at the consecration of St. John's Church in Union [town]; and on August 3, 1875, Bishop Tuttle preached the sermon for the consecration of St. Peter's Church in La Grande," which was the first church building for this congregation in "Old La Grande," up the hill about a half mile from the present location on "O" and Fourth Streets.

⁽²⁾ continued--

a Book of Common Prayer of the Episcopal Church. She, along with this Prayer Book, were the first incentives for an Episcopal Church in La Grande. She and Michael Fackler, Reuben Nevius and other interested persons applied to Bishop Morris for the organization of an Episcopal Church. This he immediately granted and gave directions as to what they should then do."

⁽³⁾The funds for the first Church building are said by Maggie Buckley to have been started on the La Grande end by a young man, who later moved to California, who gave a \$20 gold piece.

⁽⁴⁾The first service in this building was said to have been held on September 24, 1874---a wedding performed by The Rev. Reuben Nevius when Jasper H. Stevens and Miss Anna Webb were united in Holy Matrimony.

⁽⁵⁾Mrs. Eva Martin tells us the "Methodist Church" was a small building on "B" Street which served as a grocery store during the week.

So St. Peter's has had the hands and the heart and the prayers of a truly great pioneer bishop of the Episcopal Church in its official beginnings! For Tuttle went on later, from "Montana and parts adjacent" in 1892, to be the Diocesan Bishop of Missouri. Still later on, in 1903, as senior bishop in the Church, Tuttle became the Presiding Bishop, serving for 20 years (1903-1923). He was the last bishop serving through this system of seniority. When Tuttle died in 1923 at the age of 83, he had been a bishop for 53 years, having been consecrated at the minimum age of 30 (as allowed by the canons) on his 30th birthday.

These were noble beginnings for a small congregation, like St. Peter's, which had struggled along in a rough, pioneer community. Even in the fall of 1878, life in that valley was often interrupted by murderous Indian raids. For example, Mrs. Annie Coggan's first husband, William Coggan, was murdered and scalped by Umatilla Indians in the summer of 1878, in a raid on his freighting line of covered wagons at what is now called "Deadman's Pass," 41 miles west of La Grande toward Pendleton. In fact, this is how that pass got its current name! (Mrs. Annie Coggan Honan, see Chapter Two, was an early communicant and devoted lay person in St. Peter's congregation from 1867 on.)

Not till the coming of the Oregon, Washington Railroad and Navigation Co. in the summer of 1883--which came directly through La Grande on its way from Portland to Huntington, Oregon, there joining with the Oregon Shortline Railroad to Boise, Idaho, and to Granger, Wyoming--did those early towns in the Grande Ronde Valley feel really safe and permanently established. Railroad operations began shortly after the rail-joining-spike ceremony at Huntington, 75 miles southeast of La Grande, in late August of 1884. This direct rail link with the rest of the railway network across the United States brought a flood of new families and permanent settlers, especially to La Grande, making it the central community of this area. It even caused the city itself to be moved and redesigned so far as its business center and the plan of its streets were concerned. So today the streets in downtown La Grande run on one checkerboard pattern along the railroad tracks; but the streets in the rest of the city conform to that different checkerboard pattern of "Old La Grande" at about a 30° angle to the newer railroad design.

With all this sudden change, new La Grande became almost 90% a railroad town. Five years later, in 1887, St. Peter's Church was alert to this changed condition. So the original church building in "Old La Grande" was lifted bodily on rollers and towed by a team of oxen down the hill about a half mile to its present location at the corner of "O" and Fourth Streets. Here it was placed on a plot of ground purchased from the railroad company. In 1924 this old church building, which was a Nevius-style of building with a high slanting roof, was torn down and replaced by its present stone structure, the gift of faithful Annie Honan.

La Grande was lucky concerning the coming of the railroad. Union (town) was not! For the railroad bypassed Union completely, going three and a half miles to the west of it. However, a short branch line was constructed from Union Junction (as it was called) to take passengers and rail freight from the main line into Union. As a result of this bypass, Union declined whereas La Grande grew rapidly, mainly in its new rail-side location.

All this led to some political chicanery by the State Legislature in Salem. For instead of confirming Union as the continuing county seat of Union County, due to this railroad turn of affairs, the State Legislature put the matter of the county seat up "for grabs" again on a popular ballot. In this special election in 1890, La Grande naturally won this "popularity contest" hands down. Thus the county seat was moved from Union to La Grande, causing a bitter feud between the people of these two communities for years to follow. Present day old-timers tell us that "for 50 years people in both towns hardly spoke to each other, in private or public."

But new St. Peter's Episcopal Church had a lot more "water" to "float" in!
Note the population growth chart below:

<u>Year</u>	<u>Union County</u>	<u>La Grande</u>	<u>Union (town)</u>
1880	6,401	636	469
1890	9,219	2,456	489
1900	16,017	6,578	798
1910	16,191	7,234	1,004
1920	16,636	8,345	1,110
1930	17,493	8,563	1,505
1940	17,398	8,765	1,591
1950	17,692	8,567	1,879
1960	18,180	9,014	2,692
1970	19,376	9,689	2,565
1974	estimated 21,000	10,400	2,700

Being in the midst of an all-out railroad town, St. Peter's Church then had a very "floating" congregation to deal with. For railroad people--such as conductors, brakemen, track walkers, way-laborers, engineers, clerks, switchmen, firemen and all the rest--are constantly being moved from town to town along their railroad line. They are often being promoted or shifted around to some other place along the line. Also, railroad people tend to work at all hours of the day and of the night with little regard for Sundays or holidays. So with the coming of the Oregon, Washington Railroad and Navigation Co., the whole makeup of La Grande--economically, socially and spiritually--was turned upside down.

It changed Union (town) even more so. In fact, the people of Union thought that their honor, prestige, and general status, and in many cases their business income as the county seat had been snatched away from them. At least it was done by legislative fiat and political finagling. It wasn't quite as bad as in the case of Baker County where vigilante gangs in the middle of the night snatched the county records away from the little town of Auburn and brought them to Baker (city), and then asked the State Legislature to "approve" the move. Nor was it as in Harney County where almost the same thing happened when armed cowboys grabbed the county files from a little community called Harney (at 3 a.m.) and brought them into Burns. The people of Burns also pressured the State Legislature to "approve" their lawless acts. But in Grant County,

the little hamlet of Canyon City (now at less than 300 in population but at its heyday of gold mining had over 3,000) has hung on to its county seat against all maneuvering lawmakers and vigilante cowpokes for 115 years!.

CHAPTER TWO

Great People of St. Peter's

Annie Coggan Honan

The life of a parish congregation turns a great deal sometimes on the personal witness and the abundant good works of just one specially dedicated individual-- bishop, priest, or layperson. One such outstanding soul in the life of St. Peter's congregation, from its earliest years till her death in December, 1929, was Annie (Coggon) Honan!

She came from England with her father and mother as a teen-age girl in 1867. Her father ran a butcher store in "Old" La Grande. In 1869, at age 18, she married George Coggon. Coggon was a small hotel proprietor. He also ran a stage freight line from Pendleton through La Grande to Boise, Idaho. On a certain trip over The Blue Mountains in the summer of 1878, Coggon was murdered and scalped by an Indian raid on one of his wagons, with him in the driver's seat. It happened at what is now called Deadman's Pass, about 18 miles east of Pendleton. Coggon and another man were killed. A third man on the freighter escaped alive, but injured.

Eight years later, Mrs. Coggon married a young Canadian doctor (M.D.) by the name of Merrill F. Honan. At that time Dr. Honan had his medical office in Summerville, some 20 miles north of La Grande, but he carried his practice into La Grande and other communities. In 1900, only four years after the introduction of ether as an anesthetic during surgery, Dr. Honan died in the course of an appendix operation being performed on him by another Union County doctor.

Mrs. Annie (Coggon) Honan was a completely committed Christian to the Church of England, and thence to the Episcopal Church in the U.S.A. She and her family expressed their faith and devotion to the congregation of St. Peter's in those early years under Wells, Nevius, Kaye, Stevens and the other succession of clergy and lay readers who served in La Grande. Mrs. Honan knew Bishop Morris intimately. She was a great admirer of Bishop Paddock, when he took over the Episcopal Church in Eastern Oregon in 1907, till 1920. She was closely attached to Bishop Remington, who came in 1922, until her death on December 3, 1929.

Mrs. Honan lived in St. Francis-like simplicity, though from her parents (as an only child) and from her two husbands she became a person of considerable wealth. She was known to wear only the simplest of clothes. She lived (after Dr. Honan's death) in a small, drab apartment. Living in only one room, she rented the rest of the house she owned for very small sums to various needy families with whom she became closely attached in La Grande. She had no children by either Mr. Coggon or Dr. Honan.

Mrs. Honan knew Samuel G. French, living in nearby Cove, until his death in February, 1883. Like Mr. French, Mrs. Honan was much interested in the education of the youth of that day, through the agencies of the Episcopal Church. Samuel French (by his will) gave his land in Cove and most of his residuary estate to found a Church school for girls. Mrs. Annie Honan gave away a lot of her money privately during her lifetime for (1) the building of the first parish hall for St. Peter's congregation--later called Honan Hall--used mostly for Sunday School purposes, (2) the building of the present St. Peter's stone church on "O" and Fourth Streets, (3) scholarship help for many worthy youth in the La Grande community (Mrs. Eva Martin believes that Mrs. Honan subsidized in whole or in part the higher education of 12 to 15 worthy young people in that city), and (4) then, at the time of her death, Mrs. Honan left an endowment fund for St. Peter's Parish of over \$55,000.

In the spring of 1897, the Wardens and Vestry of St. Peter's Church did a most unusual thing for those years of the "Gay Nineties" by electing Mrs. Annie Honan their parish treasurer! She held that important office for nearly twenty years. It looks as if they did this, not out of respect for her many charities, but largely because of their esteem for her obvious business acumen with money affairs in the La Grande community.

It was in 1910 that she was instrumental in the building of a much-needed parish hall for St. Peter's congregation. First of all, she bought the lot at 1700 Fifth Street. But she gave it to the Women's Guild, not to the Parish Wardens and Vestry. Then, of the \$7,000 cost in erecting this building, she gave the first \$4,000. It was dedicated on November 22, 1911 by Bishop Robert Paddock, first Bishop of Eastern Oregon, 1907 to 1920. At first it was called "Paddock Hall." Later on, after Paddock resigned and moved to New York City, it was called "Honan Hall." In 1941, the Guild sold it to the Eagles Lodge. The money from this sale was used (1) to fix up the rectory on "O" Street and (2) to make over the undercroft of St. Peter's Church--a kitchen was installed in the open space which is now the main parish hall. No Sunday School rooms were added, just wide open space was left for dining room space for general gatherings of the congregation. Some years later on, the Eagles Lodge sold Honan Hall to the First Baptist Church of La Grande. They still hold it (1978) and use it at times.

Just before Bishop Paddock resigned on account of ill health in 1920, Mrs. Honan gave to Bishop Paddock in trust the sum of \$30,000 for the building of a new St. Peter's Church. For the congregation was still using that old original, Nevius-type, wooden church building--built in 1875 and moved to "New" La Grande in 1887 and "braced against the high winds in this valley during the winter" in 1888.

William Proctor Remington was elected to succeed Bishop Paddock in 1922, when the General Convention of the Episcopal Church met in Portland, Oregon. Not till he came to Eastern Oregon in the fall of 1922 did St. Peter's Church take formal steps to erect this new church building. (Remington had been Assistant Bishop in South Dakota 1918-1922 before elected to go to Eastern Oregon.) In February, 1923, Remington tells us in his diary, "I went directly to Mrs. Honan's small apartment in La Grande, and went over with her our plans for financing and building this new church. Mrs. Honan's money had been held in trust by Bishop Paddock in a savings account in New York City, where

he was living during his retirement. In January, 1924, Bishop Paddock turned over to me as his successor all this money--\$30,000 plus \$814.37 of interest on it, while it lay in Bishop Paddock's hands. Then Mr. W. G. Holford of Portland was engaged by myself as an architect to draw up the plans for this new church building. And Mr. Wm. Milner a stone contractor in the city of La Grande, was appointed by the Wardens and Vestry of St. Peter's to do the actual building.⁽¹⁾ The complete cost of this new building in 1924 was said to be \$34,000. The stone was said to have been taken from a quarry within Union County.

With appropriate ceremony, the cornerstone of this new St. Peter's Church was duly laid by Bishop Remington, assisted by Mrs. Annie Honan herself (see the actual photograph of this ceremony in the picture section of this Centennial Story). The Rev. S. W. Creasy was the rector of St. Peter's at that time. This formal gathering took place on Sunday afternoon, June 8, 1924. Of course, the old original wooden church had been torn down on that site in April of 1924. Over the months of transition, the congregation had been holding their parish services in Honan Hall, four blocks north and one block east. Finally, on Thanksgiving Day, November 23, 1924, the first services of worship were held in this new stone structure at 8 and 11 A.M., "with a large crowd of worshippers and many visitors from other churches in La Grande."

But then, of course, about \$5,000 was needed for pews, altar, choir stalls, and other ecclesiastical furniture. Though some of the families in St. Peter's congregation gave part of this amount (less than \$1,000 according to Vestry records), it was the faithful, dedicated, generous Annie Honan who gave the "lion's share" of the rest of this extra expense to make the church building ready and suitable for worship purposes.⁽²⁾

On December 3, 1929, Annie (Coggan) Honan died in her small apartment,⁽³⁾ where she had lived as a semi-invalid, needing the nursing care of her close friends, for the last two years of her life. It was said that this was done mostly by those grateful souls to whom Mrs. Honan had rented the rest of her house. She had no known relatives in this country. She had lost touch with distant relatives in England. On December 7, 1929, Bishop Remington, assisted by the Rev. Merrill F. Tennyson,

⁽¹⁾ This Mr. Milne was the uncle of the Rev. Wm. Milne, now priest-in-charge of St. Barnabas Episcopal Church in Langell Valley, Oregon.

⁽²⁾ The dossal and altar cost \$200. St. Peter's Guild gave the altar. The Young Peoples Service League gave the dossal. The new pipe organ was installed by August 22, 1927, at a cost of \$4,000.

⁽³⁾ Mrs. Eva Martin says, "In 1924, my aunt, Olive Slater, was taking care of Mrs. Honan. Her brother, J. D. Slater, was her lawyer. Olive's health then failed and she was unable to find an Episcopalian to take care of Mrs. Honan, so they used the services of a Roman Catholic person. Almost immediately thereafter, Mrs. Honan changed to a Roman Catholic lawyer and cancelled all her bequests except one to a friend, who was going to England to the same shire Mrs. Honan was from originally. Mrs. Honan had her promise not to try and find her family there, as she didn't want friends in La Grande to know her past history."

rector of St. Peter's at that time, conducted her funeral "before a large and grateful congregation" in the church building that her generous benefaction had made possible.

When her will was probated in early 1930, it was found that (after a few personal bequests) she had left the residue of her estate to St. Peter's Episcopal Church. This estate, called the "Honan Trust," amounting to \$55,785, was bequeathed for the maintenance of the Parish, and for the salaries of its attendant clergy.^{(4)&(5)}

All down the years ever since the corpus of this trust fund has been handled by Rector, Wardens and Vestry of St. Peter's, not indirectly through some Diocesan or National Episcopal Trust Fund Corporation. Some of the corpus of this estate was lost during the years of the Great Depression. Mrs. Eva Martin tells us that "this loss was due to some farm mortgages in this valley which turned sour during the Depression days and could not be recovered." Today the corpus of this estate is reported (March, 1978) as \$48,737.74. The income from this generous trust fund has varied down the years, sometimes less than \$2,000. But during 1977, it is reported to have yielded \$5,006.25. The endowment income has been used as priority income for the general budget of St. Peter's Parish.

Handling all trust money through the local parish authorities put the Wardens and Vestry into the banking business. Accordingly, much of the minutes of the Vestry meeting during the 1930's and 1940's have to do with motions and discussions and directives about loans and mortgages, and the sale or purchase of bonds and certificates. Finally it was agreed that a fiscal expert on the Vestry should handle it, making only an annual report of his stewardship. B. F. Wylde handled the Honan Trust funds for years. Claude Hand is the current trust officer for this "banking business."

Now since Honan Hall (built in 1911) was owned and controlled by the Women's Guild of the congregation, not by the incorporated Parish Vestry, there was much argument after Mrs. Honan's death in December, 1929, as to why--

1. Shouldn't the Vestry own the Hall and not just the Women's Guild?
1. Was this the best sort of parish hall for St. Peter's, being separated from the parish church by four blocks?
2. Why not sell Honan Hall and have all the parish facilities in one contiguous location?
3. Why not sell Honan Hall and use the cash proceeds for (a) improving the rectory on "O" Street and (b) improving the undercroft of the church building for better Sunday School classrooms, and for dining and meeting space for the general congregation?

⁽⁴⁾ Mrs. Eva Martin says, "Priority was for clergy salaries."

⁽⁵⁾ Mrs. Martin says that the will of Mrs. Honan also left \$30,000 to the Roman Catholic Church in La Grande.

Finally, in December, 1941, the arguments were resolved and St. Peter's Guild sold Honan Hall to the Eagles Lodge. The proceeds were used immediately for rectory improvements and for reconstruction in the undercroft of the church.⁽⁶⁾

Another question deeply concerned the people of St. Peter's after Mrs. Honan's death--some suitable memorial to such a truly great person? Finally, in January of 1953, a move was made to accept donations for the erection of a suitable Honan memorial window in the parish church. But this step, even after months of effort, yielded only \$437.13! Nevertheless, loving concern for their humble benefactor continued on and on. Finally in October, 1961, thirty-two years after Mrs. Honan's death--the Trinity Window in the west end of St. Peter's Church was bought and installed at a total cost of \$2,100. This amount came completely from memorial gifts. Later that fall this window was appropriately dedicated by Bishop Lane W. Barton "in loving and appreciative memory of Annie Coggon Honan," one of those truly great people in the long life of St. Peter's Church in La Grande.

The Reverend Clarence A. Kopp

The developing life of a parish congregation turns so much on the dedicated life of some great but humble layperson, such as Annie Coggon Honan. The developing life of a parish congregation also depends so much on the continuing oversight of a great bishop like Benjamin Wistar Morris. But the developing life of a parish congregation depends even more on the committed, faithful, and long-time work of some priest and rector who carries through, come what may, over a long period of years. Such was the Rev. Clarence A. Kopp, Rector of St. Peter's Church for 28½ years--from April 1, 1932, to October 1, 1960!

Clarence was born on March 9, 1892, in Eau Claire, Wisconsin. He is still living (May, 1978) in retirement in Cove, Oregon, about 15 miles east of La Grande.

He graduated from Ripon College, Wisconsin, in 1914. In 1915 and 1916 he was in Vale, Oregon (population at about 750 at that time, county seat of Malheur County). There he taught mathematics, science, and history. At this small high school, he met Nina Clarke, who was teaching English and elocution. On December 21, 1917, he and Nina were married in Christ Episcopal Church in Eau Claire.

Question: "Clarence, who 'turned you on' toward the Episcopal ministry?"

Clarence: "The Rev. Phillip Lindley, rector of the Episcopal Church there, who showed me that I might be able to influence the youth of the community far more through the Christian ministry than just through public school teaching."

⁽⁶⁾ The rectory originally faced on Fifth Street but when the stone church was built in 1924, it was shortly thereafter turned around, with Honan Hall money, to face on "O" Street.

So Clarence went to Racine College in Wisconsin for about a year of special preparatory work for the Episcopal ministry. Then he entered the Nashotah Episcopal Seminary in Nashotah, Wisconsin, with courses for men in later years who were turning to the Episcopal priesthood. In October, 1918, while still in seminary classes, Clarence was ordered Deacon by Bishop Reginald Webb of the Diocese of Wisconsin. On April 4, 1919, he was ordered a Priest by Bishop Faber of Montana, because on graduation in June, Clarence was to go as priest-in-charge of St. Andrew's Church in Livingston, Montana. He served in Livingston from 1919 to 1922; thence to the Mussenhall Mission Field in Montana, 1923-27; to Grace Church in Ellensburg, Washington. Then, by way of the "Bishops' Crusade," Clarence came to be rector of St. Peter's Church in La Grande on April 1, 1932.

The "Bishops' Crusade" grew out of a fiscal predicament within the National Episcopal Church, when it met in General Convention in New Orleans, Louisiana, in the fall of 1925. For at that time the Domestic and Foreign Missionary Society of the Episcopal Church on the national level had accumulated a deficit of over \$1,000,000! This deficit was something that grew out of the negative results of the Nation-Wide Campaign which the Episcopal Church undertook in every parish and mission, as the result of a great nation-wide movement that the Episcopal Church launched at its General Convention in Detroit; Michigan in 1919. The N-W-C had been built on the promise and principle of partnership between every parish and its diocese, and between every diocese and the national church through its national missionary society. The N-W-C was, on the positive side, a truly great success compared to the old system (note: the national missionary giving was increased from \$750,000 in 1918 to over \$3,000,000 in 1922). But the partnership principle in the N-W-C had to succeed at the grassroots level of the church clear across the nation--which it didn't in many areas.

To meet this crisis situation, the General Convention in New Orleans did two dramatic things. First of all, in a burst of missionary affirmation one morning at a joint meeting of the Convention, bishops and lay and clerical delegates made various pledges to go home and get the extra money to wipe out this deficit. Secondly, a group of bishops in their own House of Bishops the next day laid plans to go home and have corporate series of preaching missions throughout the church (if possible), "to revitalize the missionary zeal, and the missionary stewardship of the average communicant of the Episcopal Church on the parish level; so as to fulfill the partnership principle in the original scheme of the N-W-C of 1919."

This scheme was called "The Bishops' Crusade"--for it was headed mostly by certain leading bishops of the Church--and many of them were missionary bishops from the western part of the country such as Faber (Montana), Funsten (Idaho), Page (Spokane), Quinn (Texas), Remington (South Dakota from 1918 to 1922, and then to Eastern Oregon in 1922). Then, in and around these and other bishops, a large number of missionary-minded clergy joined hands for this "Bishops' Crusade." One of those clergy in this great effort was the Rev. Clarence A. Kopp of Kalispel, Montana!

Bishop Remington, a mission-preacher of wide repute, had just come to Eastern Oregon in November, 1922, at the age of 41. Previously, at age 38, Remington had

been in the House of Bishops when the N-W-C was launched at Detroit in 1919. As Bishop of Eastern Oregon, he had also been in New Orleans in 1925 when the "Bishops' Crusade" had been launched. In fact, he was one of the leaders of the whole scheme. So naturally he brought the Bishops' Crusade immediately to bear on all his congregations in Eastern Oregon.

For a series of such preaching missions, Remington enlisted the aid of Dean Roberts of St. John's Cathedral in Spokane, Washington, and the Rev. Clarence A. Kopp of Grace Church in Ellensburg, Washington. Clarence was first assigned to a week-long preaching mission in St. Peter's, La Grande, in late December, 1926. (The Rev. Oliver Riley was then rector at St. Peter's--January 1, 1926 to March 15, 1929.) From La Grande, Clarence went for a "one night stand" at Ascension Church, Cove; two nights at St. John's in Union; three nights each at St. Paul's Nyssa, and Trinity Church, Vale--where both Clarence and Nina had taught in high school ten years before. Finally there was a roundup rally of this phase of the Bishops' Crusade in Eastern Oregon at St. Peter's, La Grande on the nights of January 26, 27 and 28, 1927.

The Rev. Oliver Riley left St. Peter's for a church in Scotts Bluff, Nebraska, on March 17, 1929. Then on July 1, 1929, the Rev. Merrill F. Tennyson took the La Grande congregation as successor to Riley, for about two years. Merrill Tennyson was a former Methodist minister from Lakeview, Oregon, who had petitioned Bishop Remington for acceptance, training and ordination into the Episcopal ministry. Remington had agreed to this request, in a probationary way, and had placed Tennyson in temporary charge in La Grande, with the approval of St. Peter's Vestry. Later on, Tennyson was ordained Deacon and Priest at La Grande and became their rector..

But it was a pastoral relationship with the La Grande Episcopal congregation which didn't become a happy or a permanent one. In fact, under Tennyson the parish headed into very troubled times. In May, 1931, the Wardens and Vestry formally asked for Tennyson's resignation. But Bishop Remington supported Tennyson, so Tennyson refused to resign. Finally in the fall of 1931, Remington changed his mind concerning the whole situation and asked Tennyson to resign. He did. Then Remington placed him in charge of St. Andrew's Church, Burns, and St. Thomas' Church, Canyon City.

This unhappy situation at Peter's Church led to a spiritual stalemate. So for a while some of their own lay readers carried on lay services with the Bishop coming occasionally for sacramental services. But for the long run the question became, "Whom will we ask to take hold of this stalemate in St. Peter's congregation and lead us ahead into better things?"

In the late fall of 1931, some of the laity at St. Peter's began to recall "that young priest and excellent preacher who made such an impression on us all here during those nights of the 'Bishops' Crusade' in 1926-27--maybe he would be just

the priest who could take charge here and help us through these troubled times? But what was his name? And where is he now? That was five years ago. Where did he come from?" Then some bright soul thought of looking up his name in the Record of Church Services in the church sacristry. Sure enough, there was his name--"The Rev. Clarence A. Kopp, Kalispel, Montana.

From this point on they got in touch with Bishop Remington and Bishop Remington agreed to look up this excellent young preacher from the nights of the Bishops' Crusade in La Grande and to sound him out as to whether he might consider coming to take charge of St. Peter's Church in La Grande. Bishop Remington found that Clarence was then rector of Grace Church in Ellensburg, Washington, age 39.

Then there is a note in Bishop Remington's diary about Clarence Kopp coming to see him in his office in Pendleton on November 13, 1931. From this interview we hear that the Wardens and Vestry of St. Peter's invited Clarence to come to La Grande on the weekend of December 12, 1931--to take the services, to preach, and to talk with the Vestry in the evening afterwards. The end result of all of this was that in late February, 1932, during those dark days just before the coming of the New Deal under Franklin D. Roosevelt, Clarence was called to be the Rector of St. Peter's beginning April 1, 1932 at the munificent salary of \$1,500 a year!

Clarence at that time had a wife and four young children. He accepted, and agreed to come and take over St. Peter's on that date. The next day, Monday, April 2, 1932, all the banks in La Grande closed their doors for weeks. But Clarence and his family stayed--for 28 1/2 years.

In April, 1935, the people of St. Peter's did something rather unusual. They staged a party to celebrate the fact that Clarence had stuck it out with them for three years. In May, 1944 the congregation had a much larger celebration, for Clarence had now been with them for twelve years. Besides, it was also the year when Clarence completed 25 years in the Priesthood of the Episcopal Church. In September, 1960, St. Peter's had a really super party--for Clarence had now been with them for 28 1/2 years and he was ready to retire on account of age from the active ministry. Also, Clarence had now served there the longest of any cleric in the whole life of the parish so far.

To supplement their rather meager clerical income down the years, Nina, Kopp taught public school again in several places—North Powder, Rock Creek, Stanfield. She did all this and raised four children besides, all now living: Dr. John Kopp, a family physician in Vale, Oregon; Robert Kopp, a business man in Dallas Texas; Laura May Adams in Portland, Oregon; and Nina Kinney in Denver, Colorado. Nina Kopp died of a heart attack in the fall of 1957--a delayed blood clot to the heart about a week after an automobile accident.

During all those 28 ½ years at St. Peter's, Clarence had also been a strength in the Episcopal Church at large in the District (Diocese since 1971) of Eastern Oregon—for 13 years under Bishop Remington and four 14 years under Bishop Barton—as Examining Chaplain (Board of four); on the Council of Advice (Council of six); Chairman of the

Committee on Constitution and Canons (one of four); on the Trial Court (one of five). Besides, after his retirement in 1960, Clarence has done a good deal of Sunday substitutionary work in various congregations around the Diocese.

But perhaps the most important extra-parochial work that Clarence did over those many years was to act as general caretaker; custodian, registrar and all-around volunteer helper at the Summer Schools at Cove--mowing the grass; attending to the financial score, chaplain at one camp, teacher at another, doing minor repairs, etc. Thus a whole generation of youth and adults at the various camps and conferences at Cove knew Clarence as the all-around key man at Cove.

When the District Convocation was to meet in La Grande at St. Peter's Church in April, 1959, an auto-load of adult delegates from Ontario came north along the main highway into the outskirts of La Grande and stopped at the first service station for gas and to ask for directions as to how to get to St. Peter's Church. Their conversation at that time ran something like this--

Delegate: "Say, where can we find the Episcopal Church in La Grande? It's called St. Peter's Church."

Jo, the pump attendant: "Episcopal Church? St. Peter's? Gosh, I've never heard of such a church in this town."

Delegate: "Well, there must be an Episcopal Church here, for they're holding a large church convention here today and over the weekend with people coming from all over Eastern Oregon!"

Jo, to his helper within the service station: "Say Mike, you've lived in La Grande longer than I have, Also, you're a church-going man. Tell me, is there an Episcopal Church in La Grande?"

Mike to Jo: "I doubt it, I've never heard of that name for a church in La Grande."

Delegate, after looking at some papers in his pocket: "Well, that's funny."

There must be such a one, for says here 'St. Peter's Church,' with the Rev. Clarence A. Kopp, Rector."

Jo, interrupting the delegate: "Oh, now I get it. You're asking for Clarence Kopp's church. We do have that in town. Clarence Kopp's church is up this highway—turn left at the first light—and then go right on to Fourth Street—it's a block from there."

All of which says a good deal for Clarence Kopp. But what it says in terms of publicity and public relations for St. Peter's Episcopal Church is another matter!

In April, 1972, St. Peter's Church honored Clarence in one final way. At the Vestry meeting that month, they elected him "Rector Emeritus!"

Eva Neill Martin

The Rev. Wm. S. Woodman, who succeeded Clarence Kopp in September, 1960, gave Eva Martin her most appropriate title--" Mrs. St. Peter's!"

Eva was born in La Grande on September 25, 1885 to Alfred T. and Nellie G. Neill (nee Slater). Eva's father, who was County Recorder during the time the county seat was located at Union, was killed in a run-away team accident between Union and New Bridge (a small community in Baker County where the family moved) when Eva was ten years old. Mrs. Neill returned with her four children (Eva was the eldest) to La Grande. Being a graduate of St. Paul's Episcopal School for Girls, Walla Walla, she supported her family by teaching elementary school and giving piano lessons.

Mrs. Neill's parents were Mr. and Mrs. James H. Slater who came to "Old" La Grande in 1866. Mrs. Slater (Edna) was among the twenty-five charter members of St. Peter's Church, La Grande. Mr. J. D. Slater, son of Edna and brother of Nellie Neill, was a prominent lawyer in the last century and long-time Warden and Vestryman of St. Peter's.

So, from her earliest days, Eva Martin has been closely associated with St. Peter's and Christian service. Basic to Eva's commitment and dedication to St. Peter's was her own mother's example of over 35 years of service as organist and choir member, even to the point of loaning a reed organ for church and Sunday School services. In recognition of Nellie Neill's devotion, the pipe organ installed in 1927 was dedicated to "Nellie G. Neill" (Slater).

At the age of 18, in 1903, Eva was confirmed by Bishop Morris, less than three years before he died, at the end of his episcopate that lasted 38 years. In 1903 Morris was 84 years old. In 1910 Eva married John Roy Martin. They moved to Fairfield, Idaho, (near Gooding) to take up homestead farming. That meant starting in to work raw and utterly new land for farm purposes. The Federal Government then gave you a title to such land if you "proved up" on it in three years' time. In 1931, Eva and her husband and their two children moved back to La Grande. Eva returned to see her mother, Nellie Neill, through the final years of her life in a bout with cancer. Mr. Martin gave up on his farming and started to work for the city of La Grande. The Rev. Merrill F. Tennyson was then rector of St. Peter's, at least up until July of that year.

For years and years the main working guild of the women of St. Peter's was called "St. Peter's Guild." Eva claims that its origins go "back to at least the year 1872." At any rate, it wasn't long after Eva's return to La Grande that there was an annual election of Guild officers and Eva was elected their president. For all her love of the Church, for all her faithful work in the congregation, and for all her deep but humble concern for everything about the parish, there just wasn't anyone else quite fitted for the office that the women had in mind. But then, having chosen such a devoted person as their leader, they never seemed to find anyone else to succeed her when the annual election of officers came around every year.

Some years later, St. Peter's Guild divided itself so that a "younger group was formed into St. Anne's Guild. " And who do you suppose they chose as their president? -- none other than Mrs. Elmer Peck, Eva Martin's only daughter! In the early 1950's when the Men's Club was instituted, the men chose Elmer Peck, Eva's son-in-law, as leader of that group!

Eva Martin was born just as La Grande (as Eva puts it) "was turned completely upside down with the coming of the railroad in 1883. This was the thing that made La Grande 'a company town'--almost 90% a railroad town."

Mr. Martin died in 1968; but Eva has gone on and on and on with the life of St. Peter's Church--humbly, faithfully, devoutly. When she celebrated her 90th birthday in September, 1975, St. Peter's people gave her a rousing surprise birthday party. Over a hundred people turned out for her that hot September night.

Living alone now at 1104 Pennsylvania Avenue, Eva hardly ever misses a church service or most any church happening. But finally one day in the fall of 1977, after arranging matters for a large wedding, she stumbled on the front steps of the church and broke her knee. This put her in the hospital for days of mending and to a nursing home for weeks of healing. But now she is home again on Pennsylvania Avenue and "holds court" there to her many friends and parishioners.

Checking up on Eva recently, I asked her several questions about St. Peter's, past and future.

Question: "Eva, what sort of a woman was Annie Honan?"

Eva: "Always thinking of others! Yes, she lived so much alone; but nevertheless, she was always thinking of others, mostly youth-how she might help them in their education, but especially in and through the Episcopal Church."

Question: "Now Mrs. Honan came to La Grande in 1867 and Samuel G. French came to Cove nearby in 1862. They were both devoted to the Episcopal Church, to youth, and to education of the youth. They must have known each other, didn't they?"

Eva: "Yes, I'm sure they did. I knew Annie Honan before I was married, as a youth myself. I returned to La Grande just after Mrs. Honan died. But I never knew Samuel French, for he died two years before I was born ."

Question: "I've heard that Mrs. Honan's first husband, Mr. Coggan, was murdered and scalped by some Indians in a raid on his freighting team in the Blue Mountains--is that so?"

Eva: "Yes, that's how it all happened. The place where he and a helper were killed is called Deadman's Pass. One other man on that freighter was with them, but though wounded, he escaped to tell the tale."

Question: "To return to Mrs. Honan and Mr. French again--they ran on sort of parallel lines as Christians, didn't they?"

Eva: "Yes, I think that they were deeply influenced by Bishop Morris and his great concern for the education of the youth of that day through the Episcopal Church--in a day when there was little and very inadequate public education for the youth in the State of Oregon. Both recognized what great things Morris had done in the establishment of St. Helen's Hall in Portland (1870). French, by his will at the time of his death (February 1883), gave his land and house in Cove, and a considerable sum of endowment for Ascension Church (\$5,000) so as to create a similar Church School for Girls in these parts. On the other hand, Mrs. Honan gave much of her money during her lifetime for (1) Honan Hall (1911); the present church building of St. Peter's (1924); (3) the Honan Trust, after she died (1929) for parish endowment, in the amount of \$55,000. But Mrs. Honan also gave away during her lifetime a great deal of money privately to various select youth whom she knew closely to help them with their education here in La Grande or in western Oregon. My guess is that it was 15 to 20 youth she helped in and around La Grande."

Question: "Leaving out Clarence Kopp, at the top of list for long-time faithfulness at St. Peter's Church--who else do you think of among the many clergy who have served St. Peter's who have done the most for the parish?"

Eva: "The Rev. C. W. Turner (1899 to 1903) who presented me for confirmation, and the Rev. J. Upton Gibbs (1905 to 1918) who married us."

Question: "Bishop Spofford says that St. Peter's Church is a 'sleeping giant' as a church and congregation in this community and in this diocese. Do you agree?"

Eva: "I sure do! Don't you?"

Question: "Yes--but is St. Peter's Church going to wake up to that?"

Eva: "Yes! I know it will!"

CHAPTER THREE

Parish Life, Then And Now

What of the life and of the worship of the congregation of St. Peter's Church down the past years, and for the years of the future?

If you turn to a present day service of worship at St. Peter's Church in 1977 or 1978, and then look back from there to times in the past of 100, or 50, or even 25 years ago, one notices a profound change, and yet a change that has been accomplished by creative development!

For example, the author was at St. Peter's Church last Christmas Eve (1977)—not to preach, not to celebrate the Eucharist—but just to be a part of the worshipping congregation. It was the first time in 51 years that he had not been "up front" on Christmas Eve! To begin with, he observed (in the midst of his worship, reverently) some of those profound changes.

To begin with, on Christmas Eve 1977, St. Peter's Church used the new Rite II of the (proposed) Book of Common Prayer (as adopted, in first reading, almost unanimously at the General Convention of the Episcopal Church in Minneapolis, Minnesota, in October, 1976). Looking around reverently that event (at the 11 p.m. Midnight Service), he noticed that all seemed to be easily "at home" in this new Book of Common Prayer. The large congregation, maybe 150, filled nearly every pew in the church.

In 1864, when the Rev. Michael Fackler had his first Episcopal Service in La Grande that summer, he and those early communicants used a much earlier book--the first Prayer Book in the U.S.A., the Book of 1789. Then in 1892, when the Rev. F. B. Ticknor was priest-in-charge, it would be the Prayer Book of 1892, which incorporated the first changes in the American Prayer Book since the independence of the American Church from its Mother Church in 103 years. Even these very modest changes in the "Gay Nineties" caused great distress in that day! In fact Bishop Morris at that time had a real struggle to get his people in Oregon to willingly accept what that Prayer Book of 1892 proposed!

Then on December 1, 1929, under the Rev. Merrill F. Tennyson, came the next changes in Episcopal worship by the Prayer Book of 1928. (The first General Convention your author ever attended was in 1928, in Washington, D.C., where this rather "radical new Prayer Book" was finally adopted--with only a small margin of votes over the required three-fourths constitutional rule for acceptance !) The Rev. Clarence A. Kopp had come to St. Peter's Church only 15 months before these far-out changes (for that generation) came into practice. For example, by the Book of 1928, brides no longer had to promise to obey their husbands!

The next changes (on a "trial basis") began on November 1, 1967, when "The Holy Eucharist," as an advanced proposal of the new Book soon to be completed was offered to the Church. After the Rev. Wm. Woodman succeeded Clarence Kopp as Rector of St. Peter's in October, 1960, he did use the 1967 "Holy Eucharist," but only occasionally on a trial basis. But back of Woodman stood Bishop Barton (Bishop of Eastern Oregon from 1946 to 1968), who vehemently opposed any of these trial services. So it was not until the Rev. H. Richard Myers came as Rector of St. Peter's in the fall of 1974 that the congregation was brought into full touch with the new liturgies of the Episcopal Church.

Now, under the leadership of the Rev. Sanford Hampton, the congregation of St. Peter's has come into the full scope of the worship of the new liturgy of the Church. On the night of Christmas Eve, 1977, there were probably 150 people in the church, including quite a number of children (maybe 15 to 18) even at that late hour. Thus at the time in the Eucharist when all came forward to receive the Holy Sacrament, the whole congregation, with maybe three or four exceptions, came to receive at the altar rail. For under the new provisions of this new liturgy, all children present may come forward to receive--save for the youngest ones under five years of age who at least receive a blessing at the hands of the priest at the rail.

Mark also this other significant change at the very beginning of the service when the rector openly bids "all baptized people of any other church or denomination to receive the Eucharist at the Lord's Table, and all children (duly prepared and with their parents' approval) to receive the Holy Communion." In response to these words the congregation came forward in family groups that Christmas Eve.

Such was definitely not the case in the Episcopal Church, nor with the people of St. Peter's congregation 100 years ago, 50 years back, nor even 20 years before. For up until about 1940, the Episcopal Church (with very few exceptions) practiced a rather closed, "hard shell," conception of the Lord's Supper, which took literally that second rubric on page 209 of the 1928 Book of Common Prayer which says: "None shall be admitted to the Holy Communion until such time as he (or she) is confirmed, or be ready and desirous of being confirmed."

For example, on April 16, 1933, (only 35 years ago) at the first Easter Service after Clarence Kopp had come to St. Peter's (on April 1, 1932), the service record book of the congregation says that "the Church was filled with joyous Easter worshippers, but only 39 came forward at the proper time to receive the Holy Sacrament." (St. Peter's Church at high festivals put chairs in the aisle, so that this might have been an attendance of up to 200 people.)

On Christmas Eve in 1927, when the Rev. Oliver Riley was rector, it says in this same service record book, "The Church was jammed for the Christmas Eve Service, with maybe 175 to 200 present...but only as many as 92 came forward to receive the Holy Communion."

On Easter Day, April 11, 1934, when Clarence had been at St. Peter's for two full years, the record book says, "There were about 150 people in all at the four Easter services, the largest ever recorded. But only 46 came forward to receive."

Yes, they even had a custom in most Episcopal Churches in the 1920's for a musical "break" by the organist during a service of Holy Communion just before the priest bid the people to the General Confession, so that all those not confirmed in the congregation might know when to leave the church, and so that those duly confirmed might move reverently to the front pews to be prepared, for the Communion Service to follow immediately!

Your author was born on February 12, 1902, and confirmed on March 17, 1917. He distinctly remembers such a custom in his home church (All Saints, Brookline, Mass.) on all Communion Sundays. But after his ordination as Deacon (May 30, 1926), as Priest (November 27, 1926), and coming to serve in St. John's Church in Green River, Wyoming as of July 1, 1926, he found no custom of separating "the sheep from the goats" in Wyoming, or anywhere else in the West. A profound change was beginning!

Nevertheless, even such an open-minded Bishop as the Rt. Rev. William P. Remington (in Eastern Oregon from 1922 to 1945), advised his priest-in-charge at St. John's in Sumpter, Oregon (a gold mining town still in "bloom" in 1930)—"Don't openly encourage all people who are present to come to partake of the Holy Communion. On the other hand, don't openly discourage them! But soon afterwards speak to them privately, later on in the week, perhaps, and urge them to make their coming forward to Holy Communion something of a sign of their intention as soon as possible to enter into your next confirmation class--and come to be confirmed as soon as you can fully prepare them so to do."

But now let us return once again to our observations at this Christmas Eve Service in St. Peter's Church on December 24, 1977. And take note that there are hardly any hats worn in this congregation by any of the women present. Besides, note that the choir women have no choir hats either. True, you are here in the West where few people, men or women, wear hats unless in severe winter storms. So notice that the old custom of women wearing hats in church has gone by the board completely! Recall also that this custom was once so prevalent for Episcopalians that if a woman went into an Episcopal Church--even for some routine matter during the week--she would take a handkerchief out of her handbag or her pocket, unfold it, and lay it on her head as a mark of reverent respect at all times. For after all, doesn't St. Paul (in 1st Corinthians 11:4) speak of women always covering their heads before God?

So this very old custom of women wearing hats "before God" in the Episcopal churches of this country has gone forever. Nevertheless, hats or no hats, reverence in Episcopal churches seems to be just as real as ever. Next, look around you on this Christmas Eve and consider the very ordinary dress of the congregation. Of the 150 or so who came to the altar rail, the author noticed all but five women wore pant suits. Which reminded one of a cartoon in a recent church paper showing two clergy dressed

in long, flowing, skirt-like cassocks--and about to enter for a church service--as one said to the other, "Jim, I do believe that you and I are about the only ones wearing skirts any more in Church!"

Consider also the dress of the men coming forward to the altar rail on Christmas Eve, 1977. The great majority of them are wearing not even business suits. The majority of them seem to be wearing blue-jeans, or slacks, and gay colored shirts above the belt! In other words, formal dress for church-going men and women is "out." The day of casual dress in church has come to stay. But all this is not out of caring less for the Lord and His House but only out of a spirit of naturalness in the Lord's House.

So at least there is this distinct gain in showing people outside of the Church that nowadays you don't have to have Sunday-go-to-meeting clothes to enter Episcopal churches. Nikita Kruschev, Mao Tse-tung, and Jimmy Carter wear the clothes-of-the-people as a mark of kinship with the common man. Besides, I am sure that Jesus of Nazareth wore the clothes of the people in His day in the synagogues of Galilee, for it says in Mark 12:37, "The common people heard Him gladly." Thank goodness, then, that most Episcopalians now wear the clothes of the people as they come to worship the Lord. So maybe we need to go one step further and change those "clothes" of our saints in those elaborately designed stained glass windows which seem to show the Saints adorned in unusual dress and medieval finery!

Sixty years ago, when your author was a boy and a teenager, the accustomed dress for people in the Episcopal Church was definitely not ordinary street clothes. Besides, if you were a Warden or a Vestryman, especially if you were acting as an usher on Christmas Eve, you came dressed in a cutaway coat. You wore striped pants, like an undertaker; and you usually had spats over your ankles as far as the tops of your carefully polished patent leather shoes. Besides, you often wore a silk top hat on your way to church, and placed it carefully on a special hat rack in the vestibule of the church. Your wife usually came in her very best dress. After all, Mary Rodney, sister-in-law to Bishop Morris and teacher and headmistress at St. Helen's Hall in Portland for 26 years (1870-1896), used to have a special class on manners and deportment for young ladies. In this class, one of her strict admonitions was, "A lady always wears gloves to Church!"

Yes, we've come a long way in the Episcopal Church down the years in a hundred years! We have become a church-of-the-people. Thank goodness we have lost much of our image as a church of some exclusive class or culture or coterie. We are no longer what the cynic used to call us, "The Cadillac Church!"

In a report to Bishop Remington in September, 1929, St. Peter's Guild in La Grande gave this particular complaint, "Bishop, 80% of our congregations in church are women. We wish we could overcome that condition." True, in a railroad town such as La Grande was (about 90% in those days), most of the menfolk in the congregation were busy in railroad work--trackwalkers, engineers, brakemen, conductors, yardmasters, mechanics, roundhouse workmen, switchmen, etc.--whose work took them to duty at all hours, and even more perhaps on Sundays and holidays, like Christmas Eve. Therefore, the worship

habits of the family had to be left largely to the women and children. Accordingly, one notes that St. Peter's Wardens and Vestrymen and Treasurers--those who just had to be in Church--were men of the professional class, ones who could get to Church in spite of their jobs, such as Ramsey (county judge), Slater (lawyer), Wylde (trust officer), Gullingsrud (medical doctor). So there you have it, from an economic angle, your answer to the complaint of the women to Bishop Remington that "80% of our congregations in church are women."

Also at that time, the financial obligations of the parish were left a good deal in the hands of the women. By that I mean that actual fiscal records of those days show that there was a sort of a double standard at St. Peter's concerning stewardship, for example:

1. Most people, most families in the active congregation, made only a nominal pledge through the duplex envelope system in those days. By "duplex" we mean that the "black" side of the double envelope for each Sunday went for parishes expenses; the "red" side of the double envelope went for the work of the Episcopal Church beyond the parish.
2. But then the women of the congregation, through their Guilds, took it upon themselves to raise considerable extra cash profits from money-making projects on their own such as bazaars, rummage sales, thrift shop profits, Shrove Tuesday suppers, etc. They did all this to meet a goodly proportion of the overall parish budget which the pledges of the "duplex" envelope failed to cover fully--mostly the quota and the assessments of the parish to the Diocese (District) and the National Church, at home and abroad.

This double level of giving was the generally accepted practice in St. Peter's and many other Episcopal congregations. One has only to look over the books of the parish in those days and find out why there was this yearly shortfall. It was mainly because of the petty amounts most families pledged to give through these double envelopes.⁽¹⁾

But consider now the Guild account books and the annual reports of these Guilds to the January parish meetings before about 1945. There you will find that the Guilds raised thousands of dollars to care for this shortfall, much of it coming

⁽¹⁾The average pledge in the year 1928--before the Depression, in a railroad town where there was much cash income--seems to have been about \$.25 on the "black" side; and \$.10 on the "red" side. Very few people, even those who were wardens and vestrymen of the professional class in that community, gave more than \$1 a week (divided up in various proportions toward the two sides of the every-Sunday envelopes). Mrs. Annie Honan's pledge for years was only \$2 a week, \$1 red and \$1 black!

from the people of St. Peter's. Hence, I call this a "double standard" of stewardship.

Of course, women in the church in that generation had much more free time for money-raising projects than in this generation. For up until about 1940, few women worked once they were married. Very few worked once they were raising children in their homes. Besides, most of the women of the upper class families had maids or servant girls to care for the basic work of the home and with the care of small, growing children. Some women from all these homes had plenty of free time from household and family responsibilities to do all these money-raising activities within and without their parish churches. The German Kaiser, William the Second, had a phrase that summed up the place of women in his country, at least before World War I—"Kinde, Kucken, Kirche" (Children, Cooking, Church). And so it was generally in those "good old days" in American life, and in La Grande, Oregon, in the congregation of St. Peter's parish.

The annual parish bazaar of the women of the parish guilds was the main money-raising event in the life of St. Peter's. This bazaar came late in November, or early December, as a pre-Christmas event. For months beforehand guild members worked frantically to make things for this bazaar, to sell. It also involved other groups of the parish to pitch in and help the guilds--the men, the youth, the Sunday School, the Altar Society--as auxiliary people for this main parish event. Well over \$1,000 was raised year after year.

Then there were those rummage sales--usually in the spring and in the early fall. Income from these rummage sales ran over \$600 one year. Between rummage sales, the St. Peter's Guild ran a sort of continuous rummage sale or a second-hand shop in what they once called "Our brave little thrift shop, up on Adams Street" (the main street of downtown La Grande). In October, 1937, the minutes of St. Peter's Guild say, "Our helpful thrift shop carries on nearly every day of the week now in Honan Hall. Last summer it ran for over two months, six days a week, in an empty store on Adams Street."

The tendency, however, in such money-raising activities by the guilds was to convey the unfortunate impression that "church work" was this sort of work. But in the minutes of the "younger" Guild, St. Anne's, in May of 1956 there is this revealing comment, "We held a general meeting of the Guild this month for evaluation and recommendation, in cooperation with some of the women leaders of the District and the National Church... out of which meeting we conclude that the program of our guild, that the work of any parish guild, is really one with the overall program of the whole Church--not just money-raising activities!" This rather frank statement seemed to mark a significant turning point in guild policy and activity at St. Peter's Church from that time on. For one notices in the minutes of both guilds that there was now a beginning, at least, to get away from that long-time money-raising syndrome,

There was also in the early 1950's in St. Peter's Church the beginning of a significant cooperative movement among all the women's groups and activities in the congregation. There was soon established, for instance, what was called "The Women of St. Peter's." Besides, in the Vestry minutes at that time, one notes the Rev. Clarence A. Kopp, Rector,

"suggested that we have a Parish Council, namely an over-all parish-wide planning council to be made up of the officers of the Vestry, guilds, youth and all other organized parish groups." This was not done immediately, but this proposal was accepted and acted upon after a year or so. Here, then, was at least the actual beginning of closer cooperation and planning between the Vestry and all other parish "work" from that point on.

Then with the coming of Bishop Lane W. Barton, in the late fall of 1946, to succeed Bishop Remington (who resigned as of November 1, 1945), there was a direct beginning of layman's groups and activities in most every congregation throughout the District--including St. Peter's Church. For Bishop Barton seemed to have awakened the lay men in the District to rise up and take an active, personal part in parish life. This layman's movement under Bishop Barton became a very new and creative development in the District from that time on.

Accordingly, in June of 1947, some of the men of St. Peter's congregation organized a Men's Club, with Mr. Elmer Peck as their first president. Note: Elmer Peck was the son-in-law of Eva Martin, hence the "Martin Leadership" went on into another sector of organized parish life!

In the Men's Club annual report at the 1948 annual meeting, they gave this resume of what they were doing: "We have provided ushers for every church service, especially at the larger festival occasions such as Christmas (Eve) and Easter--and at funerals, especially the larger ones. We have promoted the Men's Corporate Communion on Advent Sunday, with the usual breakfast afterward. We have undertaken the responsibility for the annual Every Member Canvass. We have seen several of our members enter the Church Choir. We have encouraged some of our new members to enter the Rector's Confirmation Class and be confirmed by the Bishop of the District." Note that this report does not speak of their "church work" in terms of any money- raising activities!

Out of this Men's Club at St. Peter's came an even more innovating and creative development of the men in real church work, namely, the organization of a group of Lay Readers in the congregation. Such lay readers were carefully trained by Clarence to assist him in the various ways and sundry lay activities of the Church's liturgy at that time--with the Prayer Book of 1928. True, such lay activity in the 1928 Book was somewhat limited; but Clarence opened this up as much as possible, and then some.

Of course, the proposed Prayer Book of 1976-79 has really opened the liturgy of the laymen more than ever before--such as chalice bearers, Sunday-by-Sunday lectors, readers of the Prayers of the People, the complete use of Morning and/or Evening Prayer with, of course, certain changes of the pronouns in the Absolutions and Benedictions. But whatever was allowed, or might be allowed in those days of the 1928 Book, Clarence Kopp led his lay readers to do, and more so at times!

These trained lay readers in La Grande read the Lessons regularly at Morning Prayer. They read the Epistles when the Holy Communion was celebrated. Sometimes when Clarence had to be away, he had those lay readers take almost all of Morning Prayer, even to reading homilies written for them by the Rector as the sermon for that day.

The names of some of these lay readers are really significant as regards later years and the ranks of the professional ministry--such as Wayne Metz (then a college student at EOSC) who later on trained for the professional ministry, became priest-in-charge at St. Matthew's in Ontario, and right now is a professor of philosophy at Kentucky State University at Owensboro, Kentucky; Roderick French (also a student at EOSC) who went into the Episcopal priesthood and later on into a specialized ministry with the church's youth on the Diocesan, National and even with the World Council of Churches at Geneva, Switzerland; Richard Thew (student of EOSC) who trained for the Episcopal priesthood and now is full-time coordinator of the Ascension schools at Cove; D. W. Hall; Lee Thomas; Robert Haufle, Frazer Bradley; Edward Bennett, Dr. John Deatherage; Frank Cooke, Robert Groth and Truman Puchbauer.

Beyond all that, Clarence (and Bishop Barton) moved this active group of lay leaders at St. Peter's to launch out into some definite evangelistic work beyond the immediate La Grande community. For it was these lay readers under such guidance that began the formal work of the Episcopal Church in Wallowa County! At first, they started in with some weekend pastoral calls around the Enterprise community. Then they began lay-reader-led Episcopal services in a local Enterprise funeral home (!) on Sunday mornings. This finally led some few years later to the erection of St. Patrick's Episcopal Church in Enterprise (through a grant from the United Thank Offering of the women of the Church) and to the coming of the Rev. Robert Anderson (from the Diocese of Central New York) to be priest-in-charge of the work of the Episcopal Church throughout Wallowa County.

Not to be limited even to that scope of their work, these enthusiastic lay readers went still further afield. When Brownlee Dam came to be built by the U. S. Reclamation Service on the Snake River in 1950, about 75 miles east of Baker on the Oregon-Idaho state border it was this same adventuring group of laymen from St. Peter's congregation who went 115 miles each way on a weekend to gather some of the dam workers together in a pastoral way, and from that point to begin, to maintain, and to follow through for several years with regular Episcopal services in that out-of-the-way place for the hundreds of men (and women) who came to build that important irrigation dam.

In the Rector's annual report of 1967, the Rev. William Woodman (who succeeded Clarence Kopp in the late summer of 1960) tells us of an illustrative incident in relation to all this creative work of the corps of lay readers from St. Peter's (which was just across the street from the local Mormon Tabernacle on "O" Street, until it was torn down in the spring of 1978) --that someone from this neighboring Mormon Church one day said to Bill Woodman, "You sure have an active bunch of men there in that church

of yours. At first--with all their active zeal and earnest missionary work--I thought that the Mormons had moved across the street and had taken over direction of your parish."

Shortly after the Remingtons came to Eastern Oregon (November, 1922) and they began to make their home and his office headquarters in Pendleton, in 1927 Mrs. Remington began to hold in the Episcopal Church in Pendleton a regular weekday gathering of the women of the parish, which was called "A Class in Personal Religion." What was more, as the Ascension Summer Schools began (in June, 1924), one notes that Mrs. Remington also began holding there at the Summer School among the lay people (who came from all over the District) a "Class in Personal Religion." In fact, at the Cove Summer Schools this class became an important feature of the daily schedule, for an hour or so, at which the whole school attended in a body. Furthermore, in the fall and winter of the next year or two (1924 to 1926) in Pendleton, Mrs. Remington's class was said to "have an attendance of 100 women or more from the parish and from the community, week after week!"

Soon, this idea of a Class in Personal Religion spread out into many of the congregations of the District, usually with the local rector as the leader. One of the first to be established was in St. Peter's in 1932, under the Rev. Clarence Kopp, their new rector at that time.

So I asked Clarence recently, "What was this Class in Personal Religion all about? The words 'Personal Religion' have a bad sound in my ear, though, for they sound like a 'Class in Personal Salvation'. Hence I am asking you what Mrs. Remington really started, and what it was that spread so much over the whole District, and that you carried on for years and years?"

"No, Louis," Clarence replied. "It was not a class in 'Personal Salvation.' The best way I can describe the real nature of it is to say that it was a 'class on myself as a Christian', or a 'class on myself as an Episcopalian.' Principally it was conducted on the basis of a dialogue, not as a lecture or as a presentation. It was a dialogue with questions back and forth between those in the class and a sensitive and responsive leader. For there was a deep searching and seeking out in those days in many communities of the West as to just what it was in Christianity that we as Episcopalians stood for."

"Remember this, Louis," Clarence continued, "that in the middle of the 1920s that famous (infamous) 'Monkey Trial' was going on in Tennessee between William J. Bryan and Clarence Darrow over the teaching of Evolution in the public schools. Besides, all this was on the front pages of most every American newspaper morning and evening, and echoed in many Protestant pulpits--for and against--mostly against Evolution. So this 'class in Personal Religion' aimed in the first place to give people a sane understanding of the Bible for Christians. From there on it aimed to help many people with a better understanding of our Book of Common Prayer--old-time Episcopal churchman and also newcomers to the Episcopal Church. Remember that old-time Episcopalians were in the midst of bringing out a new version of the Prayer Book, that

of 1928. And that wasn't such a smooth transition as people in 1977 think that it was. Yes, the 1920s was a time like ours of today when the Book of 1928 was considered by lots of old-time Episcopalians then as very 'far out' compared to the good old Book of 1892."

"Also, think that a lot of newcomers and some outsiders to the Episcopal Church were looking for a liturgical expression of the Christian Faith. Yes, Romanism had its liturgy but it was all in Latin. Lodges, like the Masons, the Eagles and the Elks and such like, had their rituals but they were mostly secular. The denominations and the fundamentalist sects had little or no liturgy or ritual in Divine Service at that time. So people with a yearning for liturgical expression in Divine Service had no effective place to turn to but to Anglicanism through the Episcopal Church. So as I recall it, a good deal of that 'Class in Personal Religion' dealt with a great many queries about our Book of Common Prayer."

"Those classes had an 'open agenda,' as they say, and so those classes became very much a dialogue between the leader and those who attended. This was one of the fundamentals of the class as Mrs. Remington developed it in our District. The people who came were encouraged to bring to the group all sorts of the questions....

1. Community problems--for it was the time of that 'noble experiment' called Prohibition.
2. National and world problems--for it was that troubled decade after the hideous slaughter of four years of trench warfare in the West during World War I.
3. Political problems--for it was the Harding era of gross political corruption--and then Calvin Coolidge.
4. Social and economic problems--for it was the years that led into the Great Depression, and the coming of the New Deal under Franklin D. Roosevelt."

"No, Louis, it was definitely not a class on Personal Salvation, but rather a matter of personal religion or personal faith as Episcopalians in the midst of those and other things that troubled people. It was a class that aimed to offer to men and women of that day what the Episcopal Church had in its understanding and in its expression of the Christian Faith" That was the way Clarence tried to sum up his pitch for those classes that Mrs. Remington had brought to Eastern Oregon.

Another way of understanding this phenomenon is to recall that all during the 1920s and 1930s and somewhat beyond, there was a fascinating best-seller book for lay people called The Episcopal Church for Men of Today. It was written by a very active cleric at that time, the Rev. George Parkin Atwater, rector for many years of St. Paul's Episcopal Church in Akron, Ohio. Literally thousands and thousands of copies of this book were sold all around the country, both within and without the

Episcopal Church. For example, the "Living Church," the best weekly magazine of Episcopalians at that time, used to have, a list of religious best-sellers in its columns. Parkin Atwater's book was at the head of that list for months on end!

Another fact of that generation in the Episcopal Church is to bear in mind something that came to light in a survey conducted in 1946-47, just after the close of World War II. It was a survey conducted by the Church Society for College Work, under the leadership of the Rev. C. Leslie Glenn, which showed that:

1. Forty-five percent of the lay people in the Episcopal Church at that time had come into the Episcopal Church from other denominations.
2. Forty-two percent of the ordained clergy in the Episcopal ministry at that time had come into the priesthood of the Episcopal Church from a previous upbringing in some other Christian denomination. For example: Bishop Remington came into the Episcopal Church Out of a Quaker background; Bishop Barton came into the Episcopal Church out of spiritual beginnings in the Presbyterian Church.

So, many lay people and many clergy, and even some bishops, were earnestly trying to find their identity as Episcopalians in that generation. ⁽²⁾

Clarence then added, "I had a 'class in Personal Religion' all through my long ministry at St. Peter's in La Grande, with the exception of 1960, my last year. It was a very open class; for the people who came spent most of our class time asking me questions. In fact, the class agenda each week was mainly these queries (verbal or written in advance) that people brought up as our discussion proceeded. This 'class in Personal Religion' was the chief group I had in terms of recruitment and preparation for baptism and confirmation."

"Men and women came, in about equal numbers, usually in couples, old and young. Oftentimes it numbered more men than women! Maybe it was the chief way by which St. Peter's finally overcame that plaintive statement of so many years back when the Guild wrote Bishop Remington and said, '80% of our congregation is made up of women, Sunday by Sunday!' Maybe those classes in 'Personal Religion' helped newcomers, the men in particular, to find themselves really at home in the Episcopal Church. Maybe through these classes St. Peter's Church became more of a church of the people; a church that spoke clearly to their current problems; a church where the average man and woman found themselves spiritually at home in our congregational community."

(2) When the author was at St. Andrew's Church in Burns, Oregon (1954-1960), he found that out of a Vestry of fourteen men, only one of these had been brought up in the Episcopal Church!

CHAPTER FOUR

Quotas and Such Financial Matters

A. What are "Quotas?"

"Quotas" and all such financial matters, in any group of organized Christians, have to do usually with our direct financial support of Christ's Kingdom through the organized Church.

"Quotas" are, therefore, the financial expression of ourselves to Christ through his Church for the coming of His Kingdom in this whole world!

For example, Archbishop Wm. Temple (York and Canterbury) once said, "An individual Christian is a contradiction in terms." In other words, if we profess and call ourselves Christians, then we are linked through the mind of Christ in His Body, the Church, and the whole world. Or as Dietrich Bonhoeffer, in Hitlerite Germany, once said, "Jesus Christ was the man for others!" Therefore, if we are to be of His company, and are not thereby giving of ourselves to others, we are none of His.

B. What are "Quotas" in the Episcopal Church?

"Quotas" have gone under various names down the years in the Episcopal Church--such as "Assessment," "Benevolence," "Missions," or just plain "Parish Quota." Remember that in every organized Episcopal Church congregation, the Vestry (or the Bishop's Committee) handles not just one, but three budgets (sometimes four), all linked together concentrically around each other, with the local parish budget in the center.

1. There is the local, inner-circle part of this threefold budget, which has to do with the immediate parish expenses--Christ's Kingdom in that local congregation and community.
2. Concentrically built around those local items comes next the congregations's proper share in the general budget of the Diocese (or District) of which the congregation is an integral part.
3. Concentrically built next around both of these is the local congregation's agreed share in the budget of the National Episcopal Church at home and abroad in many countries.

The "Quota" is, generally speaking, the congregations part in 2. and 3. above.

C. What about Quotas in the Episcopal Church before 1950?

Confusion now enters into all of this when we realized that before about 1950, the local congregation's part beyond the local budget fell into three, not just two, categories.

1. The Diocesan Assessment (as it was called), which had to do with certain mandatory expenses of the Diocese, such as the Bishop's salary.
2. Diocesan (or District) Missions, which had to do with the Diocesan subsidy for certain mission congregations in the Diocese--congregations which couldn't pay their whole local budget.
3. General Missions, which had to do with nationwide support of the Domestic and Foreign Missionary Society of the whole Church--where the Society was working on behalf of the whole Church--
 - a. To support missionary bishops and their program in certain Missionary Districts in this country, and
 - b. To support missionary bishops and their program in certain Missionary Districts in foreign countries.

D. What about Quotas and "Specials"?

There comes added confusion to this general scheme of things when we realize that there have always been special appeals for special missionary projects in the missionary program of the Church at home and abroad. This was prevalent all over the Church up until 1919, when the Nation-Wide-Campaign was launched, to do away with much confusion and diversity in the whole missionary program of the Episcopal Church.

The N-W-C was a great success and a great step forward. But it took time for the whole Church, from the local congregation up, to get in step. The N-W-C tried to eliminate "Specials."

E. Quotas and the Nation-Wide-Campaign

The N-W-C, instituted by the General Convention of the Episcopal Church in 1919, aimed to:

1. Keep missionary bishops (foreign and domestic) at work in their own fields as much as possible. It tried to stop them from supporting their work by soliciting through special appeals.
2. To try and eliminate all special appeals for special projects anywhere.

3. Mainly, it aimed to get all Episcopalians in every parish and/or mission congregation to pledge through an annual Every Member Canvass; and to contribute this pledge in their weekly envelope in terms of the sum total of the program of the whole Church at home and abroad. It said that the Program of Church is one.

4. In particular, the N-W-C aimed to put into every Episcopal congregation the duplex envelope system, by which the "black" side of the weekly envelope was to contain the money each communicant pledged (in the annual Every Member Canvass) to the local parish budget; and then the "red" side of the envelope was to contain the money each person pledged to the whole program of the Episcopal Church in the Diocesan and the World beyond the local congregation. In particular, the N-W-C was a great movement to get every Episcopalian to give with deeper commitment, with more regular discipline, and with wider missionary vision of the Church's unified program for the whole world. For all this, the N-W-C instituted the Every Member Canvass yearly the pledge cards for both sides of the duplex envelope annually, and the individual gifts in both sides of these envelopes weekly.

In many ways the N-W-C was a great success! For instance, the missionary giving of the whole Church for the general program of the Church beyond in the Diocese in 1918 was just over \$750,000. But by 1922 the missionary giving had been raised to over \$3,000,000! Besides, the N-W-C increased individual giving throughout the Church for the parish and the dioceses by an even greater proportion.

But since it takes Episcopalians (and maybe most Christians, for that matter) a long time to move out beyond established practices, the N-W-C was never a complete success, even after a whole generation of effort. Some bishops (such as Nathaniel Seymour Thomas of Wyoming) resigned rather than go along with this new scheme; for it aimed to eliminate if possible all special gifts for special projects--for which it depended so much on the personal charisma of the bishop concerned.

Perhaps the greatest weakness of the N-W-C in 1919 was that "duplex envelope" system. For this matter of double envelopes each Sunday divided the mind of the grassroots pledger and contributor to the Church between (1) the "black" side--WE--and (2) the "red" side--THEY. And since in almost every congregation there was but one treasurer, who handled all the money that came in on the "black" side as well as the "red" side, this situation created a perpetual temptation for the Wardens and Vestrymen to "fudge" (or let us call it by the right name--to misappropriate) between "our" money (the black side) and "their" money (the red side).

That is, in few congregations was there an honest division of all this money. "Red" money was used to pay immediate "black" bills, usually with the comment, "Oh, yes, we'll make up all this money for 'them' at the end of the year when our Christmas offering comes in." But when January came, much of this money was not made up. Hence, one hears Bishop Remington, an ardent supporter of the N-W-C, complaining openly in the pages of the Oregon Trail Churchman about "those congregations who don't maintain the partnership principle on which this whole duplex envelope system of the N-W-C is based!"

So by the time of the General Convention of the Episcopal Church in New Orleans, Louisiana, in 1925, this "failure to maintain this partnership principle (from parish to diocese, and from diocese to the national church through the Domestic and Foreign Missionary Society)," had put the Missionary Society into debt to the extent of over \$1,000,000. Parishes and dioceses were "robbing Peter to pay Paul," but then few of them, by the time the end of the year came after "our Christmas offering," saw to it that they paid back Peter for what they robbed Peter to pay Paul!

F. "Quotas" and the Deficit of 1925

One morning in New Orleans, at a joint session between both Houses of the General Convention, there was a sudden burst of missionary fervor and a strong zeal to support the N-W-C scheme, when many bishops, prominent clergy, and generous laity spontaneously pledged special gifts then and there to wipe out this whole deficit, and to make a better determination to strengthen the "partnership principle." But then as they did this, they added a strong "pay-as-you-go" policy to the national Domestic and Foreign Missionary Society. This directed that hereafter there must be no more borrowing of money on the "red" side to keep up the necessities of the "black" side anywhere down the line--in diocese, parish or mission! "The partnership principle must be maintained by all of us," they said.

Good! But from that year on the Episcopal Church was only five years away from the financial disturbances of the years of the Great Depression (1930-1935), when the temptation to "rob Peter to pay Paul" became even worse! On the national level, the Missionary Society adhered strictly to the "pay-as-you-go" policy. But since money during the depression years declined drastically on the parish and diocesan levels, the Missionary Society had to cut back on its program and subsidies at home and abroad harshly. Accordingly, at the General Convention of the Episcopal Church in 1934 (at Atlantic City, New Jersey) the official report of the Missionary Society "decries the breakdown of the partnership plan, which was one of the primary aims of the N-W-C in the beginning--that partnership plan between parish and diocese, and between diocese and the general church. So the chief thing which we urge upon the whole Church is that we get away from this parochialism, and from this diocesanism!"

G. "Quotas," in Eastern Oregon

This narrowness of vision, this plain dishonesty in the handling of the monies from the "red" side of the envelope, affected the Episcopal Church in Eastern Oregon in a double way.

1. First of all, congregations in Eastern Oregon failed in their partnership with the District and with the National Church! For in October, 1938, Bishop Remington complains openly through the columns of the O.T.C. that "our District office has received only \$48.62 from the 'red side' of all those duplex envelopes in the hands of all those people in some 26 of our congregations."
2. But the "other side of the coin" was that many of these congregations--especially the smaller ones that received a subsidy to maintain their local work--were denied this subsidy from the District and from the National Church because they had to stick to a rigid "pay-as-you-go" policy in missionary money. So from 1924 to 1932, Eastern Oregon's subsidy from the National Church had to be reduced year by year from \$24,000 in 1924 to just over \$10,000 in 1932.

H. "Quotas," How did St. Peter's Church do with its payments of the Quota up to about 1950?

The records show--very poorly!

This poor record of payments made no apparent improvement even after the income of the large Honan Trust became to come in at the local level of the parish in 1930 (Annie Honan died December 9, 1929). The records show that from the year 1919 (when the N-W-C was inaugurated) up to about 1950, St. Peter's Church never got into the swing of that partnership principle!

Instead, it was the faithful women of St. Peter's Guild (and later on, those of St. Anne's Guild)--God bless them!--who for a long period of time saw to it that the quota of the parish was paid, in spite of the delinquent actions of the official wardens and vestrymen. In some years the Guild records show that these devoted women paid as much as 90% of this parish quota! Finally, in 1946, with the coming of Bishop Barton--really beginning in about 1950--the parish of St. Peter's, through its wardens and vestrymen, paid its quota in full. For in January, 1952, we hear Bishop Barton saying through the columns of O.T.C., "Every congregation in the District has paid its full missionary quota for 1951!"

The failure of so many congregations before 1946, not only at St. Peter's, almost caused the Missionary District of Eastern Oregon to be abolished in 1946! For at the General Convention of that year (in Philadelphia), the national council of the church was all ready to eliminate Eastern Oregon, and to realign it with

Idaho (to the east) or with the Diocese of Oregon (to the west). But before canonical action was taken, some representative clergy and laity at Philadelphia promised to bring about a new era of full quota payments in the congregations of Eastern Oregon. Besides, the Rev. Lane W. Barton, soon to be elected their new bishop (in succession to Bishop Remington) gave his solemn personal promise that he would, as his first episcopal priority, have each and every congregation in Eastern Oregon pay its quota in full, and promptly! So the national church kept Eastern Oregon as a separate District. They elected Barton as its new Bishop; then Barton carried out his promise--the congregations in Eastern Oregon paid up their quotas--and so, finally, did St. Peter's!

To give, specifics of this sorry tale about quota" payments up to about 1950, note the following as to what the problem was and how it was finally resolved:

- 1900 - Out of a .diocesan assessment of only \$36 on St. Peter's Church of that year, only \$6.50 had been paid by December 31, 1900.
- 1904 - Out of a missionary asking of \$200, by January 15, 1905, St. Peter's had paid only \$11.69.
- 1927 - By December 1, 1927, St. Peter's Church through the Vestry had paid only 10% of its quota of \$400. But by January 10, 1928, St. Peter's Guild paid all of this delinquency out of its December bazaar profits.
- 1935 - On October 1, 1935, out of a missionary quota of \$640, St. Peter's Vestry had paid only \$38.29. Actually, though, they had really paid nothing from the red-side money of the people. This \$38.29 was from the Missionary Offerings of the children of the Sunday School through their Lenten Mite Boxes--which money was allowed in those days to be credited to the parish quota. So every dollar that the Vestry had received throughout the year of 1935 from the "red" side of the duplex envelopes had been "snatched" to pay local bills on the "black" side of that budget! Besides, the Vestry had allowed the kids' Lenten gifts to make up in part for their misappropriation of the "red" side money.
- 1941 - Payments on the missionary quota of \$388 for that year had been only \$3.99.
- 1946 - When Bishop Barton came to the District in the fall of that year, he, announced, "It is now up to all congregations in Eastern Oregon to show through their Every Member Canvass in the 'red' side of their weekly envelopes that they will maintain Eastern Oregon as a separate Missionary District--and so avoid any plan of merger of ourselves with any other District or Diocese."
- 1948 - Finally the people of St. Peter's congregation began to stand on their own feet in such matters. For out of a missionary quota of \$1,015 for

that year, on December 1 of 1948 they had paid (through the Vestry) \$503.21. And with the help of some guild contributions (\$250), the Vestry paid the full balance by January 1, 1949--for the first time ever! .

I. "Quotas" at St. Peters, after 1950

Since the early 1950's most parishes and missions in the Episcopal Church have given up that old duplex envelope system. Most have shifted from a duplex to a single envelope system. In this way Episcopalians have moved away from that old way of thinking about "we" and "they" in their weekly giving. Thus the one envelope in the hands of each pledging communicant has brought most contributors to think of one pledge toward one overall gift in one envelope every Sunday for the whole program of the Episcopal Church in parish, diocese and nation--at home and abroad! In this way Christian giving at the grassroots is molded into our part in the whole mission of His Church for the whole world!

During the 1950's the laymen of the congregation of St. Peter's, under the leadership of Clarence Kopp, now put their weight into this problem. For the first time, the laymen took over boldly the Every Member Canvass year by year from that point on. With dogged determination, they dug into the "gut" issue of Christian stewardship. In a blunt parish letter dated January 10, 1952 the laymen laid it on the line in this wise:

Our overall budget for the parish, district, and national church for 1952 is \$7,648. Our anticipated income from our every member canvass just ended amounts to only \$6,078. So now we have got to rethink our part, and dig in again, and increase our individual pledges so as to meet this whole amount of \$7,684. Out of this \$7,684 comes our rector's living salary of only \$3,000. And according to our treasurer this salary has never been paid in full for years! Right now he tells us that Clarence Kopp is owed \$600 for 1951. So we are calling on you, all of you people of St. Peter's congregation, to move in, and to move up with sacrificial giving to complete this budget for 1952!

They did!

CHAPTER FIVE

Christian Education

From its earliest days, St. Peter's Church has been faced with a variety of challenges and some unusual opportunities having to do with matters of Christian Education on many levels. Hence it is deserving that we set aside a whole chapter in the Centennial Story which will relate how the people of St. Peter's did or did not deal with these several challenges.

1. Diocesan Schools - St. Helen's, in Portland, 1870 to date--

One of the great thrusts of the episcopate of Benjamin Wistar Morris had to do with the work of the Episcopal Church in the field of Christian Education for the youth of the Oregon Country (Washington and Oregon, from 1868 to 1880). As a first step in all this undertaking, Bishop Morris, during the first year of his coming to Portland (June 4, 1869), began St. Helen's Hall, in Portland, as an Episcopal Diocesan School for girls. It ran ambitiously from first grade up through college preparatory grades. When it opened its doors in the fall of 1870, about one-third of its female students were boarding pupils. Hence, Miss Mary Rodney, sister-in-law of the Bishop and teacher and head-mistress for 28 years, said in an early letter to some friends back East, "We are running something like a hotel, with all these boarding pupils!" Now, we do know that a lot of those boarding pupils came all the way from Eastern Oregon; but just how many were from La Grande or its vicinity is anybody's guess--perhaps a few.

2. Diocesan Schools - Ascension School, in Cove, 1883-1922--

With the untimely death of Samuel French of Cove in February, 1883, his whole estate in Cove came to the Diocese of Oregon by his will of December, 1882. It consisted of 100 acres of prime farm land, a large mansion-house dwelling thereon, plus an endowment of about \$5,000 for a full-time minister at the Ascension Episcopal Church in Cove, just across the street from this property. He left all this in his will "for the erection of an Episcopal School for Girls in Cove." French's plan was apparently for an eastern "satellite" in Cove to St. Helen's Hall in Portland. This Cove School opened its doors to about 50 students in the fall of 1884, 18 of whom were boarding pupils. Then the success of this enterprise encouraged a group of French's friends and admirers in Cove to establish the very next year, on land immediately adjacent to the east, a similar Church School for boys,--to be called Leighton Academy. But after seven years of remarkable success, Samuel French's Church School for Girls was completely wiped out by fire in July of 1892. (Only one building survived, French's carriage

house, at some distance from the other buildings.) For a few years after the disaster, the carriage house was used for classrooms. In this wise the school was continued haltingly for a few years. But as such it became but a day-school for local girls; all boarding pupils had to be given up. In 1894 this make-shift school on the French land had to close--and for good. So the whole idea that French had in mind remained in limbo for 30 years. Finally in 1922, when Bishop Remington came to Eastern Oregon, he received court permission to resurrect the French school idea into a matter of an Episcopal Church Summer School. In the summer of 1924, the first sessions of this Summer School were held, with some 50 pupils, mostly youth, boys and girls. The whole idea of summer schools has bloomed and grown ever since. During the summer of 1977, there were 650 in attendance, mostly youth, but at least 25 % adults, at the various schools and seminars of that season.

But Leighton Academy never survived, due to (1) insufficient financial backing, (2) the loss of the girls school nearby, and (3) most importantly, a conditional clause in the deed of the land, which said that the Episcopal Diocese must maintain that school for boys for at least ten years or else the land and the buildings thereon would revert to the original owner-donors. So, when Leighton Academy "folded" after only four years, the land and the buildings, were lost to the Episcopal Diocese and reverted to the original givers. Note: the author of this story now lives on part of that land, which he bought on February 1, 1966, from a grand-nephew of Samuel G. French.

All these projects for Christian Education at Cove--(1) the Girls School (1884-1894); the Boys School (1885-1890); and (3) the Ascension Summer Schools (1924 to date) have been closely related to St. Peter's congregation all down the years. The ministers and the people of St. Peter's Church have helped with the various schools at Cove; and in reverse fashion the ministers and the people at Cove have helped St. Peter's Church, especially during clergy vacancies. This has been even more so since 1924 with the Summer Schools in Cove.

3. Cove Summer Schools

These Summer Schools were begun under Bishop Remington in the summer of 1924. From the first they have been called the "Ascension Summer Schools" from the name of the Episcopal parish church across the road from the schools. St. Peter's Church in La Grande (14 miles west of Cove) has been closely identified with all these schools from the very beginning. With the coming of the Rev. Clarence Kopp as rector of St. Peter's (April 1, 1932), the relationship has been closer than ever. Many of the students have come from St. Peter's. Clarence became almost immediately the chief helper and administrator (under Bishop Remington)--volunteer teacher, worker, chaplain, and general factotum. Most summers Clarence and his wife and children moved to Cove for their vacation (?). Actually it was a working vacation more than anything else.

4. The Canterbury Club, and Students of Eastern Oregon State College

In the 1920s, when the whole Episcopal Church in the nation was moving into a new thrust of the general church's program, a program which was called "The Church Society for College Work," (largely the brain child of the Rev. C. Leslie Glenn) Episcopal congregations in college towns and cities across the country found themselves in a new mission, that of working with college students.

With the opening of Eastern Oregon Normal School⁽¹⁾ (now Eastern Oregon State College) in 1929, a new challenge was offered to the over-all Christian community in La Grande. Students of the college were encouraged by the college administration to find a "church home" in the community in which they were being educated.

So St. Peter's Church, La Grande, had another and new challenge concerning Christian Education in its immediate parish vicinity. Through the "Church Society for College Work" of the national church, funds and pertinent programs had become available to support the work of clergy and laity in college communities across the U.S.A. According to this scheme of things, then, St. Peter's began to develop work in relation to the local college.

First of all, it proceeded to establish an active Canterbury Club of Episcopal college students, and interested faculty, under the leadership of the Rector, Clarence Kopp. The Canterbury Club's strength and perseverance depended each year upon the numbers of interested Episcopal students enrolled at the college. Outstanding leaders in the 1940s were Roderick French (a great grand-nephew of Samuel G. French) and Wayne Metz, both student leaders at Eastern Oregon State College who continued into the Episcopal ministry.

It was under the leadership of the Rev. William Woodman that the Canterbury Club was given new emphasis. In 1961 Audrey and Willard Carey, together with Peter and Lynn Simpson (Peter was an EOSC history professor), assumed leadership and 25 students and faculty members met regularly in the homes of the rector, the leaders. Mr. Woodman used his discretionary funds to finance various activities.⁽²⁾

The Canterbury Club's report to the Annual Meeting in 1965 says, "Meetings are held every Sunday evening at St. Peter's.... Corporate Communion once a

⁽¹⁾ According to his diary, Bishop Remington was a special speaker at the opening ceremonies in 1928.

⁽²⁾ No record was made of the money received from the national church although it has been said that the rectors received each month, for support of the Canterbury Club, a very modest amount.

month. We have taken part in the regional meeting of the Canterbury Clubs of Oregon at Menucha Conference Center at Corbett." Other activities included hayrides, gourmet dinners and retreats. A special activity was the sponsoring of a showing at a La Grande theater (to a full house) the film, "The Lord of the Flies," followed by a panel discussion of the philosophy and religious implications of the film. Incidentally, \$700 was raised thereby by the Canterbury Club.

In 1969 the Canterbury Club program merged into a cooperative effort of five La Grande churches to minister to college students called the United Christian Ministeries. The UCM operated from several locations, including St. Peter's rectory, until the completion of the Koinonia House near the EOSC campus in 1973. Ministers of the different denominations fill the position of Campus Pastor. One of these was Episcopal Priest Richard Thew (1975-78), presently full-time Camp and Conference Director of the Ascension School complex at Cove. St. Peter's Church supports "K-House" through representation on its advisory council and some financial help.

5. The Young People's Fellowship

St. Peter's Church also entered into another nationwide movement of the Episcopal Church--which was a prime opportunity for Christian Education in its parish environment--the Young People's Fellowship, later called the United Movement of the Church's Youth. A parish unit of Y.P.F. was first organized in St. Peter's congregation in the fall of 1929. It seems to have continued as a strong function of the Church's mission to its youth until well up into the 1960s. Maybe this success was largely because the Cove Summer Schools for youth from all over Eastern Oregon provided a strong backing to the local Y.P.F. in La Grande. For annual meetings of the Y.P.F. of St. Peter's were usually held at the Cove campus. It also became the custom to hold the annual District gatherings of the Y.P.F. at Cove, in connection with the Senior Camp sessions.

In April, 1939, the Y. P. F. of St. Peter's says in its annual report to the parish, "Our only purpose in meeting separately from the main fellowship of the parish is to express our faith and love of Christ as young persons.... We meet every Sunday morning for Bible Study at 10 o'clock. We do mid-week visiting' at the Hot Lake Sanitorium, at two La Grande nursing homes, and at the Grande Ronde Hospital. We do work in the annual cleanup drive at the Ascension School in Cove in May. We do volunteer help about the church building here at St. Peter's We enjoy our close fellowship and association together.... Youth parties are held around the fireplace in the Rectory most every Sunday evening during the winter after our regular Y. P. F. meetings."

Item: One interesting topic of discussion in the minutes of the Y.P.F. for April, 1930, was this one, "Should women be allowed to speak and preach in Church?"

In the summer of 1938, a Provincial meeting of the Y.P.F. was held in Cove, with youth delegates coming from Episcopal churches in many parts of the Pacific Northwest. At this particular gathering, Jackson Gilliam of Heppner was elected

Provincial President of the Y.P.F. Today Gilliam is the Bishop of the Episcopal Diocese of Montana! Roderick French, an early leader in Y. P. F. as well as the Canterbury Club, became a priest and a leader of youth on many levels--finally with the World Council of Churches in Geneva, Switzerland. Rustin Kimsey, originally from Bend and Burns and a parish and District leader of the Y.P. F, is now Rector of St. Paul's Church, The Dalles, one of the larger parishes in the Diocese today.

6. Sunday Schools and Parish Day Schools

From the very beginnings of the Episcopal Church in the Oregon Country, Bishop Morris (1868 to 1906) urged all Episcopal congregations to plan their local work for Christian Education on two levels: (1) Sunday Schools and (2) Parish Day Schools. By Parish Day School, Morris meant that each local Episcopal congregation ought to take the lead of Christian concern for the education of the general youth in their community. For general public education of youth in those early days was either very inadequate or almost non-existent in the Oregon Country. That is, secular, public education in those days was:

1. Not mandatory until 1912 in Oregon.
2. Rarely went above the 6th grade level, except in a few large cities.
3. Was conducted only during six months of the year--through the winter.
4. In some rural areas it ran only for about three or four months.
5. Though tax supported, it was not "free public" education. Parents still had to pay large fees. The only "free" part of it was the school building, such as it was, and the teacher's salary--at about \$40 a month in 1900.

Hence secular, public education in those years was described by Bishop Morris as "uncertain, inadequate, purely secular, and with poorly trained teachers." This was what moved him at the Diocesan level to begin with St. Helen's Hall in Portland; St. Paul's School in Walla Walla; and the French (or Ascension) School in Cove. Beyond that, at the lower level, he urged every local Episcopal congregation to try and meet this challenge on the immediate community level. A few congregations in Portland and Eugene did this. St. Peter's Church talked about this in the early days, but they never "got around to it."

Of course, Sunday Schools were established in nearly every local Episcopal congregation under Bishop Morris. St. Peter's did this almost at its beginning—see Chart G following. But as one looks over the records of this Sunday School work among youth in general in the field of Christian Education, one cannot help noticing that these Sunday Schools, in La Grande at least, were small in enrollment and attendance, had very inadequate leadership, and had very uncertain facilities. Before 1900 the Sunday School at St. Peter's never had

more than 30 to 40 pupils, and no more than three or four teachers. Also note that these Sunday Schools were concerned only with teaching these boys and girls the Christian Faith, and left all the general education of these children to the secular, tax-supported, public schools of the community during the week.

Bear in mind, also, that in the beginning the Sunday School movement in the Anglican Church--which began in the mother Church of England in the year of 1795, under the leadership of a certain layman by the name of Sir Robert Raikes--was not a movement to teach the youth of that day the Christian Faith at all! That was the job of the local Vicar through his catechetical classes. Sunday Schools (started by Robert Raikes) were a movement on the part of the Church of England, through the laity, to undertake the general education of the poorer youth of the parish who (1) because of the prevalent child labor in those days of the beginning of the industrial revolution in England could not attend the week-day schools (run by the Church) for general education; and (2) couldn't afford to pay the costs of the Church's week-day parish schools. For the Church's week-day parish schools cost money--hence, the confusion that they were called private schools, though they were public, open to all--who could pay!

When the Robert Raikes Sunday School movement spread to these American colonies in the beginning of the 19th Century, the original scheme that Robert Raikes had in mind took little root on these shores. Therefore, in the American colonies "Sunday Schools" became catechetical schools on Sundays, run by lay folk (not the Vicar entirely) to teach youth the Christian Faith. The Anglican Churches in these colonies did have some few schools for the purposes of general education during the week. The denominations had some of their own, also.

Tax-supported, free, secular, public education for all the youth in the American States didn't begin in earnest till after the Civil War (1861-65), and not in the West till about the "turn of the Century." For example, compulsory public education didn't begin in Oregon till 1912! Then as public education did expand, there was a great thrust on the part of all the churches on the American scene to build up strong Sunday schools, to teach the Christian Faith to their children who, in going to these secular public schools were taught nearly everything but the Christian Faith, due to the separation of Church from State in the U.S.A. The Roman Catholic Church had its parochial schools on this score; and for a time the denominations tried to make the public schools "Protestant" parochial schools. Religious "exercises" in public schools continued well up into the 1930s. Baccalaureate "exercises" in the churches still go on and on.

To meet this challenge, Sunday School enrollment did climb considerably during the 1920s and the 1930s at St. Peter's, La Grande. But it was even more so after World War II in the 1950s (see Chart G on the actual records, as available, on this).

In February, 1955, under the leadership of Mr. Stuart Wylde, St. Peter's Church did awaken to try and do a better job with its Sunday School challenge. Maybe it was because of the higher birth rate after World War II, Maybe it was due to the nationwide movement at that time in the Episcopal Church when Episcopalians were rousing themselves toward a better curriculum (the Seabury Series came out first in 1951) and to have better training of Sunday School teachers. Also in 1941, Honan Hall had been sold to the Eagles Lodge, which had given St. Peter's congregation some considerable free money to go forward and improve its Sunday School facilities.

At any rate, after much study and earnest concern over the problem, Stuart Wylde's committee brought their conclusions to the attention of the whole congregation with this letter in the fall of 1957:

1. Our present Sunday School facilities are wholly inadequate.
2. The Parish is in dire need of a Sunday School building.
3. Such a building should provide space for Christian Education for at least 150 pupils.
4. The building should provide space for eight 12' by 14' classrooms and a large assembly room.
5. Such a building should be adjacent to and connected with St. Peter's Church.
6. Such a building can be built on the site of the present rectory on O St.
7. The current rectory is of sufficient value that it can be moved and sold without much added expense--if a location in the general neighborhood can be obtained for this move.
8. Such a church school building, and the purchase of a new rectory, would cost between \$50,000 and \$65,000.
9. Financing might be done--
 - a. thru the Eastern Oregon Episcopal Foundation, or
 - b. thru the National Episcopal Church Funds, such as the Episcopal Church Foundation.
10. One-third of this money should be found in cash--one-third to be paid within a three-year period--and the last third to be paid at a later date--maybe over a three-year period."

Only part of this scheme of things in this way was carried out!

Part of the money from the sale of Honan Hall (in 1941) had been used to partly renovate the rectory on O Street. The greater part of this money had been used to renovate the undercroft of St. Peter's Church itself. Later on (October 1, 1960), when the Rev. William Woodman came to succeed the Rev. Clarence Kopp, more of this Honan Hall money was used to revamp the old rectory on O Street for use of this old house completely for Sunday School classes. But the "other side of the coin" was that when the Woodmans came,

St. Peter's had to rent a rectory for the Woodmans on nearby Fourth Street--until the McKenzie property (next door to the church on Fourth Street) came to the parish through the will of Alexander McKenzie at the time of his death in 1974.⁽³⁾

In 1970 the old rectory on O Street was finally torn down; it was too old a building to use safely for Sunday School classroom purposes. Then the undercroft of St. Peter's was still further remodeled for Sunday School classroom space. But the Sunday School never seemed to grow in enrollment up to what had been anticipated--by the Stuart Wylde letter appeal. Enrollment did reach 100 and a bit over for a time. But the average attendance dropped sharply. Accordingly Stuart Wylde's committee's proposal was never completely realized. Maybe it was more affected in the long run by outside changes concerning Religious Education in the Episcopal Church as a whole elsewhere!

For during the 1950s--with the coming of the use of the Seabury Series and Seabury Methods of teacher training--there developed what was commonly called in most parts of the Episcopal Church across the U.S.A., the Family Worship Service. This meant that parents with their children, and other children, together with their teachers, came all together at about 9:30 on Sunday mornings for a Family Worship Service. This was not just "opening exercises," but a more or less complete Morning Prayer Service--but by the 1928 Book of Common Prayer. However, there was no time space for a Service of Holy Communion at 9:30 a.m. before classes because the Eucharist in the 1928 Book was too long, too unadaptable to fit the limited time space.

Then at about 10 a.m., the Family Worship Service ended. Children went to their classes of instruction while parents went to their adult classes. All groups then dismissed about 10:45 or maybe 10:50 a.m. Then the "regular" Parish Service of Worship began at 11 a.m. But this service soon had a congregation of only no-family parents, or no-children persons, together with the "senior citizens" of the parish. In the long run, this was not spiritually healthy to segregate the parish congregation every Sunday morning. It may have worked well in certain large parishes; it didn't work well at St. Peter's.

But with the coming of the New Liturgy of the Proposed Book of Common Prayer of 1976-79—even with the Eucharist Service in 1967—a solution to this divisive problem in Christian Education through the Family Worship Service appeared:

1. These new liturgical practices opened up the Service of Holy Communion to all baptized persons, even down to those of about five years of age. This made the Parish Eucharist to be something that was open to the whole

⁽³⁾ The house left by Alexander McKenzie was willed one half to the Episcopal Church and one half to the Presbyterian Church, with an option for St. Peter's to buy the other half from the Presbyterian Church, which it did with borrowed money. The house was then remodeled for rectory use.

family at the altar rail.

2. These new liturgical practices also made for much shorter (time-wise) Rites in the Celebration of the Holy Communion, so that Family Worship with the Eucharist could be easily celebrated within just the half hour beginning at 9:30 a.m.

But with that turn of affairs, many Episcopal parishes came to give up Family Worship at 9:30 a.m. completely. They moved the Family Worship right up into the later hour of 11 a.m., or moved the later service back to the 10 a.m. hour. In this way, the later morning service was no longer a "segregated" service. The other drastic change in the matter of Christian Education within the local parish during the 1970s was that many congregations gave up Sunday School entirely! Christian Education in a classroom form was moved (a) to after public school hours, on a Monday or a Tuesday; (b) to an early week-day evening, such as 7 p.m. on a Wednesday or (c) to a longer classroom session on Saturday mornings.

Today at St. Peter's?

Most children come together for a teaching period in classes at 9:45 a.m.

After the 10 a.m. Service (usually the Holy Eucharist) comes to the point of the Offertory, they and their teachers join the whole congregation of the parish. So the children, their parents, and all come together for full congregational worship in and through the new liturgical rites of the 1976-79 Book of Common Prayer!

CHAPTER SIX

Guilds, of All Kinds

There is an interesting comment by Bishop Morris in his 1875 Convention address, concerning Guilds. "Let there be Guilds of women, Guilds of men, Guilds of youth, Guilds of all kinds. Let them be associated together to do the extra work of the local congregation. That is, let these Guilds--of men and women--undertake the really needed work of that congregation, namely, to build furniture for the church building; to care for the ground's and greens around the church (or in the community roundabout)--perhaps by giving those unemployed specially paid employment in doing much of this. Let the Guilds build chairs and tables for the parish hall. Let them take care of God's altar in the Holy Place for that congregation." Excellent proposals!

Now in St. Peter's congregation in La Grande, there have been Guilds of women from the earliest days. But there were no Guilds of men until the Layman's League began in the District under Bishop Barton's encouragements from 1946 on. The Rev. Clarence Kopp had his Lay Readers groups a few years before all that, starting in 1940. But there have never been any Guilds for men in St. Peter's according to Bishop Morris' "welfare" scheme--for the poor, for the unemployed, and such like. Nevertheless, there is record of a lot of unpaid, volunteer work by the men of the congregation down the years: in the moving of the first church building from "Old" La Grande in 1887; in the building of the new stone church building in 1924; and in the several times of renovation or rebuilding of the rectory (on O Street) and the undercroft for more Sunday School classes, after the sale of Honan Hall in 1941. There have been Guilds of men and women in what was called the Couples Club during the last years of Clarence Kopp's rectorship. The Couples Club was then strongly developed under the Rev. William Woodman from 1960 on. The Couples Club became in some ways stronger in its work for the parish than the old established women's Guilds.

The Guilds for women down the years at St. Peter's, though, have been concerned mostly with (1) supplemental money-raising activities and (2) with adult educational activities among themselves. In fact, those money-raising activities seem to have been the chief "raison d'etre" of these women's guilds. And the chief object of their money-raising seemed to have been the worthy goal of seeing to it that the parish not fail in its quota responsibilities to the Diocese and National Church. In 1925, for example, St. Peter's Guild paid over 90% of the parish quota. In 1930, St. Peter's Guild was still doing this, on a monthly schedule of such payments, not just as a make-up gesture at the end of the fiscal year.

From what sources did the Guilds get this "double money?"

1. The annual parish bazaar in November or early December, netting sometimes over \$1,000.

2. Rummage sales, spring and fall, with profits of over \$500 at times.
3. The annual traditional Shrove Tuesday Pancake Supper.
4. Our brave little Thrift Shop up on Adams Street!
5. Silver teas--food sales--bake sales--card parties--parish suppers--wedding receptions, etc.

Some of the Guilds' activities might be classified along the lines that Bishop Morris had in mind in his admonitions of a hundred years ago, such as:

1. Serving meals to parish gatherings--such as the annual meeting, or workers for the Every Member Canvass, or the Confirmation Class, or for some wedding receptions--with no thought of any pecuniary profit.
2. Up to about 1950, these Guilds made considerable and regular cash gifts to community organizations in the name of the congregation--Boy Scout's, Red Cross, Grande Ronde Hospital, Salvation Army, Tuberculosis Fund, Community Chest, etc.
3. These Guilds also made direct gifts to special church-related objects down the years, as noted in their minute books, such as:
 - a. "Sent an Easter Gift of \$25 to Roderick French in Geneva, Switzerland"- 1955.
 - b. "Christmas gift to the Kopp family"--1945. (Note: the amount was \$2.95, hence one wonders what that was, as a "family" gift.)
 - c. "\$25 to British Missions"--1942.
 - d. "\$10 to Presiding Bishop's Fund for World Relief"--1955.
 - e. "Supplementary gift to the National Council of Church, \$25"--1957.

Then besides these regular Guilds, there were the special Guilds, reflecting somewhat the goals that Bishop Morris was dealing with in 1875:

1. The Altar Guild, purely for altar care, all down the years.
2. Janitorial Guilds--not till about 1955 did St. Peter's have paid janitors.
3. Planning Guilds--special "ad hoc" groups having to do with special problems in parish life and proposed changes in parish property.

CHAPTER SEVEN

The Woodmans, the Myers, and the Hamptons

The Woodmans (1960-1974)

The Rev. William S. Woodman of St. Paul's Church, Nyssa, Oregon, assumed the rectorship of St. Peter's following the retirement of Clarence Kopp. Woodman, a native of Pennsylvania, prepared for the Presbyterian ministry at Bloomfield College and Seminary in New Jersey. Upon graduation, he served several years as Chaplain in the U. S. Navy during World War II. Following his military duty, he served two churches in Pennsylvania. At some point in his career, he made the decision to pursue his ministry in the Episcopal Church. As a result of this decision and his acquaintance with Bishop Lane Barton, in 1957 Woodman came west to St. Paul's Church in Nyssa where he served as rector for three years.

Bill Woodman's family consisted of his wife Kay and three children, Bill, Jr., then in high school, and daughters Claudia and Michel. All were active participants in congregational affairs and community Christian activities. In addition to her home and church activities, Kay found time to complete a B.A. degree (with emphasis in art) at Eastern Oregon State College, serve as a substitute teacher in the La Grande schools, and follow her interests in art.⁽¹⁾ A high point in the Woodman family was the appointment of Bill, Jr. to the U. S. Naval Academy at Annapolis.

The dearest tribute one has heard recently of the fourteen years "Bill" Woodman was rector of St. Peter's is this from a long-time, active, older person in the parish, "If I ever had a personal problem, a real problem that needed a renewal of my faith, I knew that I could always turn to 'Bill' and find it. He was a man of abundant faith always."

After building upon the excellent work of a lay ministry during the years of Clarence Kopp's long rectorship, William Woodman deepened and strengthened the spiritual life of the lay people both within and without the parish. He did so by both teaching and living in himself and in his family a great and abiding Christian Faith.

As a man of faith, Woodman was always a pastor--in the homes of his people; in the hospitals (there were two hospitals in La Grande in that day, Grande Ronde and St. Joseph) as people were taken there in illness or for an operation; and in the many nursing homes in the La Grande community, when people were taken to these places in their declining years. He was a pastor to newcomers also. He succeeded in involving many parishioners in this ministry; newcomers were warmly welcomed and included in the ongoing life of the parish.

⁽¹⁾Kay's painting of the Ascension Church at Cove was featured by the Hospital Auxiliary in 1973 on its annual Christmas Card.

Under the Woodmans, the Sunday School program was thoroughly renewed and the Vacation Bible School initiated, later on an interchurch basis. A Church library for the Sunday School, and especially for Adult Education work, was begun and developed during those years. To make possible this renewed Sunday School program, the undercroft of the Church was completely remodeled for Sunday School class use. To refurbish the rest of the building, the narthex, the nave and the sanctuary were painted and carpeted, and some new pews were installed.

Also during the Woodman years there was the Couples Club, begun in Clarence's time, which took on a great deal of the work of the Church which the Guilds had undertaken up to that time. This Couples Club became a chief link of the rector and the people with the ongoing camps and schools at Cove. Spring cleanup of the Cove facilities were undertaken largely through the hard work of the members of this Couples Club. The Couples Club seems also to have been responsible for the traditional Shrove Tuesday evening pancake feed being changed to a noon-time affair so that many of the townspeople could support this during their lunch hour.

Bill Woodman left St. Peter's in 1974 because of poor health, and he and Kay moved to Boise, Idaho, to be near the medical services there. He passed away in August, 1977, and funeral services were held at St. Peter's, La Grande. Kay, who now works for the Department of Transportation for the State of Idaho in Boise, continues her interest in her art work and hopes some day to return to La Grande to live. Bill, Jr., now a Lt. Commander in the U. S. Navy, is stationed at Charleston, South Carolina; Claudia (Woodman) Baker lives in Grants Pass, Oregon, where she teaches in the public schools; and Michel (Woodman) Aker is a Registered Nurse working in the hospital at Redmond, Oregon, where she lives.

The Myers (1974-76)

In September, 1974, the Rev. H. Richard Myers, along with his wife Lynne and their two small children, arrived in La Grande to assume the rectorship of St. Peter's. Myers, the son of an Episcopal minister, had grown up in the Nampa, Idaho, area and trained for the Episcopal ministry at the Church Divinity School of the Pacific in Berkeley, California. At the time he accepted the offer from St. Peter's, he was Canon Missionary of the Cathedral of St. Michael in Boise, Idaho, where he had worked under Bishop Spofford while Spofford had been Dean of the Cathedral.

The years during which the Rev. Myers was rector, though brief, were times of renewed parish activity. It is said that "Dick" Myers brought into the worship life of the parish of St. Peter's a "new sense of joy and love in being the Church.... He broke through our religious stodginess, and taught us that life in Christ is also a matter of abiding joy and love and faith."

Shortly after the Myers' coming, the chapel was transformed into a comfortable office and study for the Rector. Much fine furniture for it was given by the Carey family. The sacristy was remodeled through the work and donations of various parishioners. Also, the remodeling of the house on Fourth Street, which is now the

Rectory, was done almost entirely by volunteer labor under the direction of Claude and Deane Hand, who gave unstintingly of time and money for this project. Claude Hand was Senior Warden at this time. This was a major work effort in the life of St. Peter's. Many people worked hard on this affair of property improvement.

It was during the rectorship of Richard Myers that the active part of the lay people (both men and women) in the Prayer Book Services was much extended-- in terms of chalice bearers, lectors of the proper lessons, reading the Prayers of the People, and the appointed Psalms.

The Rev. Myers resigned in late 1976.

The Hamptons (1977-)

The search for a replacement for H. Richard Myers ended with the selection of the Rev. Sanford Hampton, who arrived with his wife Mari and daughter Mollie on March 1, 1977. The Hamptons also have three grown sons who live elsewhere. Father Sandy, as he is lovingly called, was raised in Long Island, New York; is a graduate of Northwestern University; and was in the advertising business in Chicago until 1963. He then entered Seabury Theological Seminary. Upon graduation and ordination, he served as an assistant pastor in Flossmoor, Illinois, and then spent ten years in Utah, five in Salt Lake City and five in Moab. In Moab he was rector of St. Francis Episcopal Church.

Father Hampton's grasp of parish life in La Grande has been comprehensive-- as a pastor, a careful administrator, a friend of all, and giving his people the richness and fullness of the new Prayer Book, and also as an excellent preacher of the Gospel in this modern day. Since last spring he has been the Dean of the Northwest District of the Diocese.

By the jokes of his friends, Father "Sandy" is called "the highest Churchman" in the history of St. Peter's, being 6'5" tall and standing in shoes which are size 15!

CHAPTER EIGHT

Being The Church - A Critique

A small child in Sunday School once was asked by her teacher, at a certain point of review, this direct question, "Mary, just what is a Beatitude?" Her reply was in this wise, "A Beatitude is an attitude we ought to be at!"

Now, as the author reminded you in his Introduction, that Bishop Spofford usually adds to his words of Benediction at the end of a church service, these words, "Go, my friends, and BE THE CHURCH!" So, in this final chapter, after all this history of St. Peter's Church, the author himself offers these last pages as a personal critique, namely, what the author feels BEING THE CHURCH is meant to be--for any congregation of Christians today, yesterday, and in every tomorrow.

1. BEING THE CHURCH is first of all being a gathering of people who are committed to Jesus as Lord, in terms of the whole world in which we live, and move and have our being!

For example, when you joggle the magnetic compass on a ship, that magnetic needle of the compass in the binnacle on the bridge of the ship always returns to point toward the magnetic north pole. The steel needle in the binnacle is committed to do that, no matter what. It is "possessed" with the magnetic pull of the north pole.

Likewise, to be members of Christ's Church anywhere at any time, means to be such human beings who are "possessed" with Jesus as Lord of Life, no matter what! Down through almost 2,000 years Christians at their best have been those folk who have been able through Christ to live redemptively with any distress, any tension, any trouble, any disaster--because these Christian people have not put their trust in themselves or in any passing schemes of men, but have been "magnetized" toward Jesus as Lord, over anything that human beings have to encounter.

When Christians are really BEING THE CHURCH, they are folk who are so absorbed in Jesus as the Christ that they show Him consciously and unconsciously in anything they do, and in everything they are. For example, we may show Him forth in the glorious architecture of some great cathedral as Notre Dame de Paris; or we may show Him forth in some marvelous music such as Handel's "Messiah"; or we may show Him forth in some great work of writing such as the New Testament or the Anglican Book of Common Prayer. But in BEING THE CHURCH, we must show Him forth chiefly in ourselves.

2. BEING THE CHURCH is offering to man about us that which only the Church of Christ can give.

For example, many Christian people throughout the world today offer to man about them food for the hungry; some offer the means of freedom from oppression; some offer medical care for the sick and the unfortunate; some offer education, especially in places where education of the young is either neglected or unheard of; some offer the means for social movement against class and racial and cultural restrictions; some offer the creative spirit of God in the face of those demonic forces which stunt and dwarf men's souls. And many secular agencies in this world offer some of these same particular helps for human life, also.

But, to BE THE CHURCH, we must offer all of these things as the fruit of Jesus as Lord in all of them! That is the thing which only the Christian Church can offer. That is the thing that only the Christian Church must offer, if it is to really BE THE CHURCH.

All at the same time, some groups of Christians offer man about them the strong personal sense of Jesus as Lord--but more or less isolated from what are the fruits of that personal allegiance to Jesus, the Christ. That is, some rather conservative groups of Christians fail to fully BE THE CHURCH when they have "tunnel vision" on Jesus as a Saving Person, but stay apart from that full sweep of His saving Kingdom on earth (the whole earth, and all men) as it is in Heaven.

3. BEING THE CHURCH means to apply the Gospel of Christ's Kingdom forward, not backward.

For example, the Maginot Line in northern France was an important element in the defeat of France in World War II. This was largely because the French Army, in establishing the Maginot Line after World War I, was fighting World War II in terms of the lessons learned in World War I. In other words, the French Army fought that war backward, not forward!

BEING THE CHURCH means to put the Gospel forward boldly in terms of the life of our day, now!--such as the blight of our cities, the breakdowns of modern marriage and home life, the racial conflicts of our society, and the insanity of all this military rivalry between the Super-Powers.

4. BEING THE CHURCH means slaying those demons of parochialism, diocesanism, provincialism, nationalism. It means overcoming that sense of "We" versus "They." It means taking into our hearts only the spirit of our common tasks for His Kingdom in God's whole world.

The Nation-Wide-Campaign in the Episcopal Church from 1919 forward was a great attempt to slay such selfish demons. Coalition-14 in this generation is one more great effort in the Episcopal Church to promote that same spirit of unified Christian thinking and acting.

To really BE THE CHURCH we must think, pray, work, give and be only in terms of the whole family of Christ throughout the whole wide world! Hence, St. Peter's Church, or any other congregation of Christians (Episcopal or otherwise) is just a "swarming together" (like bees) in a particular geographical location. But this "hive" is only one "swarm" in the whole family of "bees" throughout the whole world.

The same applies especially to the Church of Christ in the ecumenical sense of things in our modern day. For instance, coming along the highway to La Grande from either direction there are two signs (one facing north and one facing south) which say, "The Churches of La Grande welcome you!" But I think that those highway signs should say, "The Church in la Grande welcomes you!"

Also another division between "We" and "They" should be eliminated—the division between the professional clergy and the faithful laity. To BE THE CHURCH we, clergy and laity, need to be but one Body in Christ.

5. BEING THE CHURCH means a full pastoral ministry for all of us.

The Bishop, the chief shepherd of the Church, usually carries a pastoral staff as a mark of his function and office in that body (in this Diocese Bishop Spofford carries a genuine shepherder's crook!). This shepherd's crook should symbolize not only the pastoral work of the Bishop but also the primary pastoral work of every priest, deacon and lay person in the Diocese.

Clarence Kopp trained his lay readers at St. Peter's not just as assistants to him in the ecclesiastical services of the church; he also trained them to be lay pastors in La Grande, Wallowa County, and at Brownlee Dam. Clergy of all denominations should likewise train their lay folk in terms of the basic pastoral work, which is laid upon all of us as disciples of Christ our Lord.

In Oregon about 70% of the people of any community are associated with no Church denomination whatsoever. So, the "harvest" is plenteous; but the laborers are meant to be all of us.

6. BEING THE CHURCH means to share our time, talents and treasure boldly for Christ's Kingdom, wherever we are.

For example, a prominent Communist Party leader in France wrote the following letter to a newspaper of general circulation, a few years back, "We Communists will really win this world--not you Christians! For the reason is easy to see. You Christians only give to your cause what is left over! We Communists have learned to give of ourselves to our cause! Of our personal income we retain only what we need for the simple, basic human needs of daily life. The rest we give away to our Communist Party

political apparatus. You Christians only give to your Church what happens to be left over."

How terribly true in many quarters! So if we would really BE THE CHURCH, we have got to move ahead boldly into a radical measure of sharing time, talent and treasure for the coming of Christ's Kingdom. The General Convention of the Episcopal Church in 1958 set the standard of the tithe for Christian giving. But maybe we have need to go boldly beyond all that into a St. Francis of Assisi style of life commitment in order for Christ's Kingdom to really prevail on this earth.

7. BEING THE CHURCH means that every congregation should have a standing committee for positive self-study and self-analysis of the life of our local congregation in that community where we "swarm."

In 1970 Bishop Spofford led every congregation in the Diocese into such a self-study project. It was carried out along the guidelines of some professionals of the Executive Council in New York City.

The main defect of that effort was that (1) most congregations thought of it as only a "one shot" deal and not a continuing assignment; and (2) other congregations felt so badly threatened by what they found out about themselves that they "put it on the back burner" in the hope that they would not have to look all those frank assessments full in the face!

Now, any modern business that grows depends for its proper growth on a permanent policy of research and planning. If such be so, why not the same for the Lord's business in and through his Body, the Church--down to the individual congregation in which we are?

8. BEING THE CHURCH of Christ means that we must be the Church of the people!

The Church of Christ in the earliest days of the New Testament was a Church of the people. That is why scholars have noticed that the Greek of the New Testament is not the classical Greek of the intelligensia of that day. No, the New Testament is written in a "street dialect" of the common people of that time.

One way for the Church in our day to be a Church of the people is for local congregations to erect church buildings which are simple in style, and minimum in cost and maintenance. But many Episcopal congregations in the past erected church buildings that look more like castles. Such "castles" often have huge mortgages to work off and burdensome maintenance expenses to meet forever. Or another way of putting it is to say that many Episcopal church facilities of the past have been established according to the life-style of the upper-classes, or even the aristocracies and the nobility of the past. Dr. Massey

Shepherd has said recently that "The Church should travel light!" That's what Jesus meant when he said, "When ye go...no scrip for your journey, neither two coats, neither shoes, nor yet staves."

9. BEING THE CHURCH means that the members of the local congregation must know the Faith that is in us--first hand!

In a local congregation some opposition developed recently about starting a study group for the laity. Said one prominent lay person, "Why should we study the Faith. The Rector knows what the Faith is--so why not just ask him?"

No, we all have to thrash it out first-hand in our own hearts and lives, as a matter of Christian identity. That is why there are so many cock-eyed "Christian" programs on TV and radio today, because so few people know the Real Thing from the phonies!

Continuing education is not just something for the clergy. Continuing education in the Christian Faith is something that all "who profess and call themselves Christians" should be a direct part of.

10. BEING THE CHURCH means a congregation of which we are all a real part— not as some club, or lodge, or fraternity that we "join."

In his farewell commentary on CBS, Eric Severeid said, "Mankind needs today three things in particular (desperately)-Identity--Security--Stimulation." All three are here for us in Christ as Lord through His Church. We can find those particular things through His Visible Body in every local congregation of this world--if, if, if, if that congregation strives always to BE THE CHURCH!

CHART A: Concerning Building Lots, Buildings, Plots and Plans, from The Earliest Years

- 1864-74 The congregation used the court house, public schools, private homes, and the La Grande Methodist Church (which then was nothing more than the use of a grocery store on Sundays).
- 1874 St. Peter's Church was formally organized, the first church building erected in Old La Grande.
- 1883 First rectory built, in Old La Grande.
- 1887 The first church building in Old La Grande was moved to "New" La Grande, about a mile and a half of hauling by ox team, and was put on a lot donated by Dan Chaplin at "O" and Fourth Streets.
- 1888 At its new site, the first church building was "strengthened against the strong winds in this valley during the winter, and a new chanced added."
- 1895 St. Peter's Church was incorporated.
- 1896 A vestry room was built onto this church building.
- 1903 The first rectory in Old La Grande was sold. A new rectory was built at the corner of "O" and Fifth Streets "at a cost of \$2,300."
- 1910 Lots were purchased at 1700 Fifth Street and a parish hall was built. It was owned by the Parish Guild and was first called "Morris Hall;" later it was called "Honan Hall" for Mrs. Annie Honan, who gave most of the money for the lot and erecting the building.
- 1911 This parish hall was dedicated on January 12, 1911, by Bishop Robert Paddock, First Bishop of Eastern Oregon.
- 1924 The original church was torn down. The present stone building was erected in its place, with \$30,000 given for this purpose by Mrs. Annie Honan.
- 1925 A new altar was erected therein, with canopy.
- 1927 A pipe organ was installed, and dedicated by the Rev. Oliver Riley to Nellie G. Neill, St. Peter's organist for 35 years!
- 1930 St. Peter's Parish inherited the Honan Trust, then valued at \$55,785, following the death of Mrs. Annie Honan in December, 1929.

- 1931 Chimes were installed for the organ and dedicated to Mrs. Hattie McDonald. Honan Hall was extensively repaired.
- 1935 A coal stoker was installed in the rectory, but "Mr. Kopp must pay \$10 monthly until the \$170 cost is repaid."
- 1941 Honan Hall was sold by St. Peter's Guilding to the Eagles Lodge. The money realized was used by the Vestry to (1) improve the rectory and (2) remodel the undercroft of the church building.
- 1960 Upon retirement, Clarence Kopp moved to Cove. The old rectory was turned into more classroom space for the Sunday School. With the coming of the Woodmans, a rectory was rented nearby on Fourth Street.
- 1966 The undercroft was remodeled for Sunday School classrooms and dining area. New carpeting was installed in the narthex, nave and sanctuary.
- 1970 The old rectory on "O" and Fifth Streets was torn down.
- 1974 With the death of Alexander McKenzie, St. Peter's obtained the property just north of the church building on Fourth Street for a "new" rectory. McKenzie's will left to property jointly to St. Peter's and the First Presbyterian Church with St. Peter's having the option to purchase from the other church.

CHART B: Concerning Clergy and Bishops of St. Peter's Congregation

1864	The Rev. Michal Fackler, from Oregon City	1854-1867	Bishop Scott
1872	The Rev Lemuel H. Wells, from Walla Walla, Washington Territory	1868-1906	Bishop Morris
1873-75	The Rev. Reuben Nevius, from Baker		
1875-79	The Rev. George Kaye, at first as Deacon, resident in La Grande; Served under direction of Nevius. Died in Danville, N. Y in 1979.		
1880	The Rev. Oliver Parker, came to La Grande occasionally from Pendleton.		
1883- 85	The Rev. Robert Stevens, first resident clergyman in La Grande!		
1887-90	The Rev. Wm. R. Powell, serving St. Peter's from Cove		
1891-92	The Rev. F. B. Ticknor		
1894-95	Mr. H. C. St. Clair, at first as a seminary student, then to Baker and Grant County.		
1896	The Rev. H. H. Harris, serving St. Peter's from Cove.		
1899-1903	The Rev. Charles M. Turner, who went from La Grande to Long Island, N.Y.		
1904	Mr. H. W. Webb, a lay reader in charge		
1905-18	The Rev. Upton H. Gibbs. In 1918, due to deafness, he left and went into secular work.	1907	Eastern Oregon, as a Missionary District, divided from the Diocese of Oregon.
		1907-20	Bishop Robert Paddock

1921-22	The Rev. J. W. Gunn	1922-45	Bishop Remington
1923 -25	The Rev. S. W. Creasy, until he was appointed Archdeacon by Bishop Remington		
1926-29	The Rev. Oliver Riley, who went to Scotts Bluff, Nebraska		
1930-31	The Rev. Merrill Tennyson, who Bishop Remington transferred to Bums and Canyon City		
1932-60	The Rev. Clarence Kopp	1946-68	Bishop Barton
1960-74	The Rev. Wm. S. Woodman	1969 to date	Bishop Spofford
1974-76	The Rev. H. Richard Myers		
1977 -	The Rev. Sanford Hampton		

CHART C: Concerning Some St. Peter's Episcopal Church Statistics, 1873 to 1977*

<u>Year</u>	<u>Baptisms Performed</u>	<u>Confirmations Performed</u>	<u>Communicants in Good Standing</u>	<u>Rector</u>	<u>Year</u>	<u>Baptisms Performed</u>	<u>Confirmations Performed</u>	<u>Communicants in Good Standing</u>	<u>Rector</u>
1873	37**	20**		Nevius	1901	3	7	45	Turner
1874	5	5	34		1902		3	62	
1875	11	7	38	Kaye	1903	9	6	52	
1876	4	--	18		1904			51	Webb
1877	3	6			1905		2	70	Gibbs
1878	3	4	25		1906	8	13	71	
1879	4	1			1907	5	3	96	
1880				Parker	1908	13	6	81	
1881	2	--	29		1909	11	9	79	
1882	9	9	33		1910	5	12	92	
1883	6	6	23	Stevens	1911	9	5	95	
1884			25		1912	11	9	101	
1885	7	2	35		no further records until 1924				
1886	6	--			1924	11	14	148	Creasy
1887	--	--	30	Powell	1925	26	12	150	
1888	9	8			1926	16	20	156	Riley
1889	2	2	28		1927	18**	46**	156	
1890	1	1			1928	24	10	199	
1891	1	9	30	Ticknor	1929	21	32	233	
1892	3	17	60		1930	10	18	140	Tennyson
1893		1	62		1931	7	7	148	
1894	3	4	58	St. Clair	1932	10	15	201	Kopp
1895					1933	6	14	208	
1896				Harris	1934	5	4	211	
1897			45		1935	5	13	216	
1898		3			1936	5	1	166	
1899			52	Turner	1937	3	6	172	
1900	10	6	57		1938	4	4	165	

* Statistics furnished by the clergy not the laity

**Figures for La Grande, Union and Cove, lumped together

<u>Year</u>	<u>Baptisms Performed</u>	<u>Confirmations Performed</u>	<u>Communicants in Good Standing</u>	<u>Rector</u>	<u>Year</u>	<u>Baptisms Performed</u>	<u>Confirmations Performed</u>	<u>Communicants in Good Standing</u>	<u>Rector</u>
1939	4	5	169	Kopp	1970		9	330	Woodman
1940	1	2	165		1971			337	
1941	6	9	177		1972				
1942	11	4	167		1973		13	181	
1943	4	4	168		1974				Myers
1944	11	8	175		1975				
1945	6	7	168		1976			176	
1946	15	7	175		1977	8	6	190	Hampton
1947	6	3	180						
1948	10	21	203						
1949	14	8	176						
1950	15	18	177						
1951									
1952									
1953	14	17	191						
1954	14	10	183						
1955	21	22	203						
1956	15	18	221						
1957	13	8	225						
1958	16	20	236						
1959	11	11	249						
1960	21	6	253	Woodman					
1961	18	16	266						
1962		31	219						
1963		35	237						
1964			247						
1965		23	299						
1966			375						
1967		23	371						
1968			375						
1969		10	338						

CHART D: Concerning Some Further Statistics of St. Peter's Episcopal Church, 1875 to 1977 *

(1) Families in the Parish

(3) All baptized persons in the congregation

(2) Individuals, not so included

(4) All confirmed persons in the congregation**

Year	(1)	(2)	(3)	(4)	Year	(1)	(2)	(3)	(4)
	Families	Individuals	Baptized Persons	Confirmed Persons		Families	Individuals	Baptized Persons	Confirmed Persons
1875	25	55			1898				
1876	20				1899	45			
1877	45	22			1900	44			
1878	20	2			1901	41		105	
1879					1902	41		91	
1880	25				1903	41		89	
1881					1904	41		89	
1882					1905	36		94	
1883					1906	47		100	
1884	25				1907	56		140	
1885	20				1908	40		146	
1886	25				1909	40		140	
1887	36	12			1910	39		125	
1888	50	20			1911			150	
1889	30	17			1912	60		155	107
1890	40	20			No records then till 1924				
1891					1924	94	23	254	152
1892					1925	96	33	280	144
1893	130	52			1926	91	31	290	156
1894					1927	189	39	324	207
1895					1928	102	41	301	209
1896	160	38			1929	110	51	380	222
1897	100	30			1930	114	25	373	193

* Statistics furnished by the clergy, not the laity

**Not related to "in good standing"

	(1)	(2)	(3)	(4)		(1)	(2)	(3)	(4)
			Baptized	Confirmed				Baptized	Confirmed
<u>Year</u>	<u>Families</u>	<u>Individuals</u>	<u>Persons</u>	<u>Persons</u>	<u>Year</u>	<u>Families</u>	<u>Individuals</u>	<u>Persons</u>	<u>Persons</u>
1931	65	22	198	148	1959	136	4	325	275
1932	98	41	278	201	1960	138	4	330	275
1933	98	4	241	230	1961	150	19	340	292
1934	94	4	241	235		no statistics available till 1967			
1935	93	4		223	1967	112	35		
1936	93	4	243	198	1968	115	36		
1937	86	12	235	197	1969	138	49		
1938	88	11	242	196		no statistics available till 1977			
1939	82	11	238	191	1977	107	54		379
1940									
1941	90	7	265	207					
1942	89	9	265	212					
1943	87	6	265	204					
1944	89	4	268	215					
1945	86	9	266	212					
1946	88	6	226	214					
1947	98	3	284	219					
1948	84	7	306	284					
1949	116	12	316	256					
1950	118	11	318	264					
1951	109	12	304	177					
1952	96	12	312	211					
1953	86	3	260	212					
1954	123	4	276	253					
1955	128	6	280	265					
1956									
1957	124	6	290	286					
1958	132	4	320	270					

CHART E: Numerical Church Attendance at Certain Sundays or Major Festivals, 1921 to 1932*

Year	Sunday nearest <u>January 15</u>	First Sunday Palm in Lent	<u>Sunday</u>	Easter <u>Day</u>	Trinity <u>Sunday</u>	Sunday nearest September 10	Advent. <u>Sunday</u>	Christmas Eve	Bishop's Visits **	Rector
1921	48			70	48	30		42		J.W. Gunn
1922	14		40	76	22	30	16	43	90	1/21 thru 1/22
1923	16	18	20	28	27	44	42	23	77	S.W. Creasy
1924	62	63	70	150	20	32		63	115	1/23-1/26
1925	44	62	63	76	30	28	42	43		
1926	58	80	103	146	44	44	63	151		O. Riley
1927	76	60	86	151	51	56	66	132	109	1/26-3/29
1928	88	82		203	71	76	46	96	(203)	
1929	70	101	38	73	54	67	60	180	(73)	Easter Tennyson
1930	24	76	80	135	44	27	38	176	(176)	Ch.Eve 6/29-7/31
1931	34	63	68	205	76	14	63	46	(205)	Easte
1932	16	26	38							Kopp arrived 4/1/32

* From an old Service Record Book; figures are for later or chief service.

** Paddock 1907-1922; Remington 11/22-10/45. Usually for confirmation service.

CHART F: Concerning Quotas and Financial Matters*

Year	Total Parish Income	Quota Paid to Diocese & National Church by Vestry	Rector's Stipend Paid by Vestry	Rector	Year	Total Parish Income	Quota Paid to Diocese & National Church by Vestry	Rector's Stipend Paid by Vestry	Rector
				(Bishop. Morris)	-				
1874	882	67		Nevius	1900	789	27	437	
1875	501	48		Kaye	1901				
1876	313				1902	691	65	450	
1877	233	23	123		1903	654	137		
1878	236	124	127		1904				Webb
1879	81	24			1905	623	54	237	Gibbs
1880				Parker	1906	793	73	840	
1881	150		136		1907	818	116	400	(Bishop
1882	197		162		1908	4,024	740		
1883	171	7		Stevens	1909	3,034	850		
1884	32				1910		955		
1885	206	60			1911				
1886	569	265			1912	4,652	68		
1887				Powell	no fiscal records available till 1924				(Bp
1888	132		113		1924	2,255	82	271	Gunn
1889	165		145		1925	2,687			Creasy
1890	281		120		1926	1,904			Riley
1891	972		355	Ticknor	1927	3,551	410		
1892	694		450		1928	7,602	337		
1893					1929	3,608	457		
1894				St .Clair	1930	3,221	156		Tennyson
1895					1931				
1896	615	332		Harris	1932	3,908	250	1,500	Kopp
1897	109	103			1933	3,201	78	1,500	
1898	152	11			1934	3,388	97	1,500	
1899	708	34	99	Turner	1935	2,773	62	1,500	
					1936	2,585	88	1,500	

"duplex" envelope system begins at St. Peter's, even before

N-W-C in 1919

*From records as available: some Parish, some Diocesan.

Year	Total Parish Income	Quota Paid to Diocese & National		Rector	Year	Total Parish Income	Quota Paid to Diocese & National		Rector
		<u>Church by Vestry</u>	<u>Paid by Vestry</u>				<u>Church by Vestry</u>	<u>Paid by Vestry</u>	
1937	2,724	125	1,500	Kopp	1965	17,837	3,947	6,400	Woodman
1938	2,659	160	1,500		1966			6,400	
1939	3,459	74	1,500		1967	17,583	3,648	6,400	
1940	2,595	207	1,500		1968	21,119	3,144	6,700	
1941	3,099	239	1,500		1969	21,838	3,600	6,600	(Bishop Spofford)
1942	2,754	52	1,500		1970				
1943	3,068	87	1,500		1971				
1944	2,589		1,899		1972	25,442	5,159	7,800	
1945	3,128	341	1,899		1973	26,440	4,140	7,800	
1946	3,713	200	2,360	(Bishop Barton)	1974				Myers
1947	3,517	280	2,700		1975				
1948	4,432	452	2,700		1976				
1949	4,687	444	2,400		1977	37,812	7,264	9,600	Hampton
1950	5,620	820	2,200						
1951	5,906	745	2,400						
1952									
1953	6,473	1,014	2,400						
1954	5,890	1,041	2,400						
1955	7,998	1,104	2,400						
1956	9,594	1,276	4,200						
1957	9,525	1,328	4,200						
1958	9,515	1,036	4,200						
1959	15,310	1,860	4,200						
1960	10,726	2,022	6,000	Woodman					
1961	11,515	2,442	6,000						
1962	16,891	3,008	6,000						
1963	15,553	3,010	6,000						
1964	13,667	3,600	6,200						

CHART G: Concerning Church School, or Sunday School, Development at St. Peter's, 1875 to 1977

Year	No. of Teachers	Pupil Enrollment	Year	No. of Teachers	Pupil Enrollment	Year	No. of Teachers	Pupil Enrollment
1875	6	40	1875	6	40	1952		-
1876	4	24	1876	4	24	1953		
1877	6	40	1877	6	40	1954	8	42
1878		46	1878		46	1955	13	71
1879		43	1879		43	1956	10	112
1880		51	1880		51	1957	11	95 Stuart Wylde's
1881			1881					letter sent out; began at this point to
1882		47	1882		47			use Seabury Series
1883		37	1883		37	1958	12	95
1884		36	1884		36	1959	12	92
1885		56	1885		56	1960	12	91 Woodman
1886			1886			1961	11	85
1887			1887			1962		125
1888	6	30	1888	6	30	1963		110
1889			1889					no record till 1967
1890			1890			1967		48
1891			1891			1968		63
1892	6	30	1892	6	30	1969		
	no records 1893-1899		1893			1970		50
1899	7	38	1899	7	38	1971		
1900	5	48	1900	5	48	1972		
1901			1901			1973		37
1902	5	32	1902	5	32	1974		40 Myers
1903	4	48	1903	4	48	1975		
1904	4	45	1904	4	45	1976		
1905	4	40	1905	4	40	1977	7	Hampton
1906	4	42	1906	4	42			
1907			1907					
1908	5	45	1908	5	45			
			1909					
			1910					
			1911					
			1912					
			no further records till 1924					
			1924					
			no further records till 1930					
			1930					
			1931					
			1932					
			1933					
			1934					
			1935					
			1936					
			1937					
			1938					
			1939					
			1940					
			1941					
			1942					
			1943					
			1944					
			1945					
			1946					
			1947					
			1948					
			1949					
			1950					
			1951					

CHART H: Concerning the Stained Glass Windows

What was to have been a chart showing dates and other facts about the installation of the beautiful stained glass windows in St. Peter's Episcopal Church has evolved into a general statement, because while some were given as memorials, others were given in thanksgiving and appreciation for the ministries of clergy and laity still living.

The first group of seven on the south side of the nave were designed and built by Len R. Howard of Kent, Connecticut. These are in honor of Imogene Russell, Francis C Lasley, Harrison A. Zurbrick, Elva C. Zurbrick, Clarence A. Kopp, Nina C. Kopp, Arlie Gasset, Edna Jones and Ernest and Leta Bray.

The windows on the north side of the nave and the altar were done by Perry Stained Glass Studios in Issaquah, Washington, matching as nearly as possible what graces the south side. These are in honor of Alfred W. T. Milne, Margaret Milne, Tony Reid Lent, John Roy Martin, Eva Martin, Frank Wylde, Irma M. Wylde, William S. Woodman, Kay Woodman, James Magson and John F. Deatherage.

The windows in the west known as the "Trinity Windows" were done by Mr. Len Howard and were installed as a memorial to Mrs. Annie Honan. The circumstances are described on Page 19 of this book.



Hattie (Ellsworth) McDonald, as a child on the lap of Bishop Thomas Fielding Scott -- Bp. of Oregon 1854-1867.



Laying of the Cornerstone--June 1924. In the foreground - left - Mr. Milne, builder; right - Mrs. Honan. Background - Bp. Remington.

Service of worship as cornerstone is laid. Bp. and clergy to the left; congregation in the background.



Ordination to the priesthood of the Rev. Wm. Bradner (left), and the Rev. Sumner Brown (right), by Bishop Remington (Center) -- outside St. Peter's Church, November, 1925.



The Rev. R.D. Nevius



Mr. and Mrs. Robt. Fellows putting a gift cross on Mrs. Eva Martin, on her 90th birthday party.



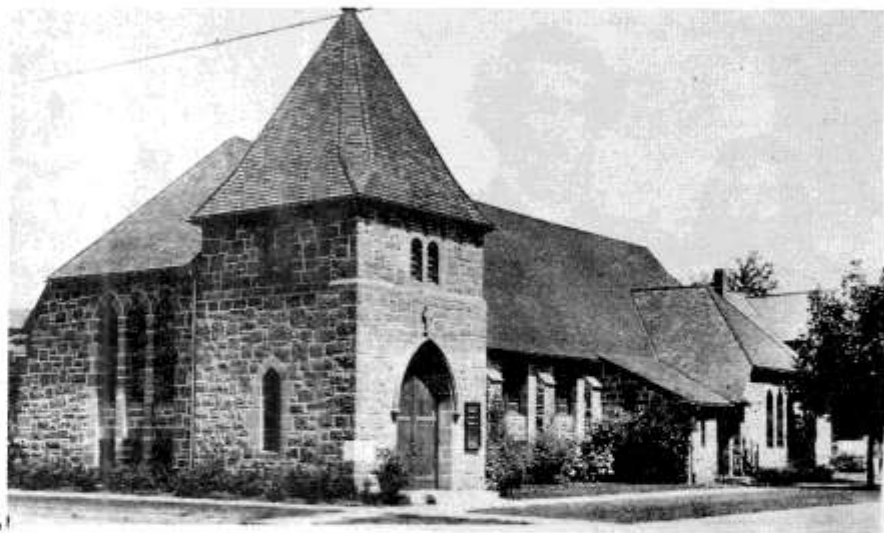
Bishop Robt. Paddock, 1st Bishop of Eastern Oregon, 1907-1920



The Rev. H. Richard Myers



The Rev. Sanford Hampton, rector of St. Peter's since March 1, 1977.



The "new" St. Peter's, from a picture taken in 1930's.



The best way to get from La Grande to Cove, up to about 1910.... the "Choo-Choo" that ran from Union Junction to Cove once every afternoon. Ascension Church to the left.



Bishop Fernington (left) and Mrs. Remington (right), and guests on a winter picnic-- Brrr! Maybe near La Grande!



Bishop Benjamin Wistar Morris, Bishop of Oregon 1868 to 1906, taken in 1868 at age of 49, at the time of his consecration.



Choir, acolytes, congregation. The Rev. Clarence Kopp in back to left of cross. Date? —maybe 1938. Who, underneath those hats can you identify..?

Ascension Summer School at Cove, 1932. Campers slept in tents before "temporary" cabins beginning in 1935. Temporary cabins lasted years until first permanent dormitories were erected. View looks west toward La Grande; French Hall in the background.



Outside of the "old" St. Peter's... built first in "old La Grande"... then hauled here by oxen to corner of o and 4th... before "new" St. Peter's was erected in 1924.



The Rt. Rev. Wm. B. Spofford Jr., 4th (and present) Bishop of Eastern Oregon... since Jan. 25, 1969.

Ordination, to the priesthood, of the Rev. Roderick French, in St. Peter's Church, in April, 1959. Front row (left to right) The Rev. Clarence Kopp, The Rev. Roderick French, Bishop Barton. Back row (left to right) The Rev. Messers Allen, Parrott, Walster, Payne, Wood, Wainwright, Robert Anderson, William Woodman, Robt. Greene, Hugh Mercer.





Convocation of the Missionary District of Eastern Oregon, 1912, outside Honan Hall. Bp. Paddock (left in very front row) and The Rev. Lemuel H. Wells (right in very front row). Who else can you identify?

The Rt. Rev. Daniel Sylvester Tuttle, Bp. of Montana in 1867; later (1886) Bp. of Missouri; from 1903-23 Presiding Bp. of the whole Episcopal Church. Tuttle was the preacher when Bp. Morris consecrated St. Peter's Church in 1874..!



Interior of St. Peter's Church.

Probably for Easter, 1930.



The Rt. Rev. Lemuel H. Wells, then Bishop of Spokane, 1892. From 1870 to 1892, pioneer Missionary in this valley, from Walla Walla, Washington.

The Rev. Michael Fackler, the first pioneer Missionary in this valley, 1867.

