



Trinity Episcopal Church

Lawrence, Kansas

SESQUICENTENNIAL EDITION

Collected Histories of
Trinity Episcopal Church
From
1857 to the Present



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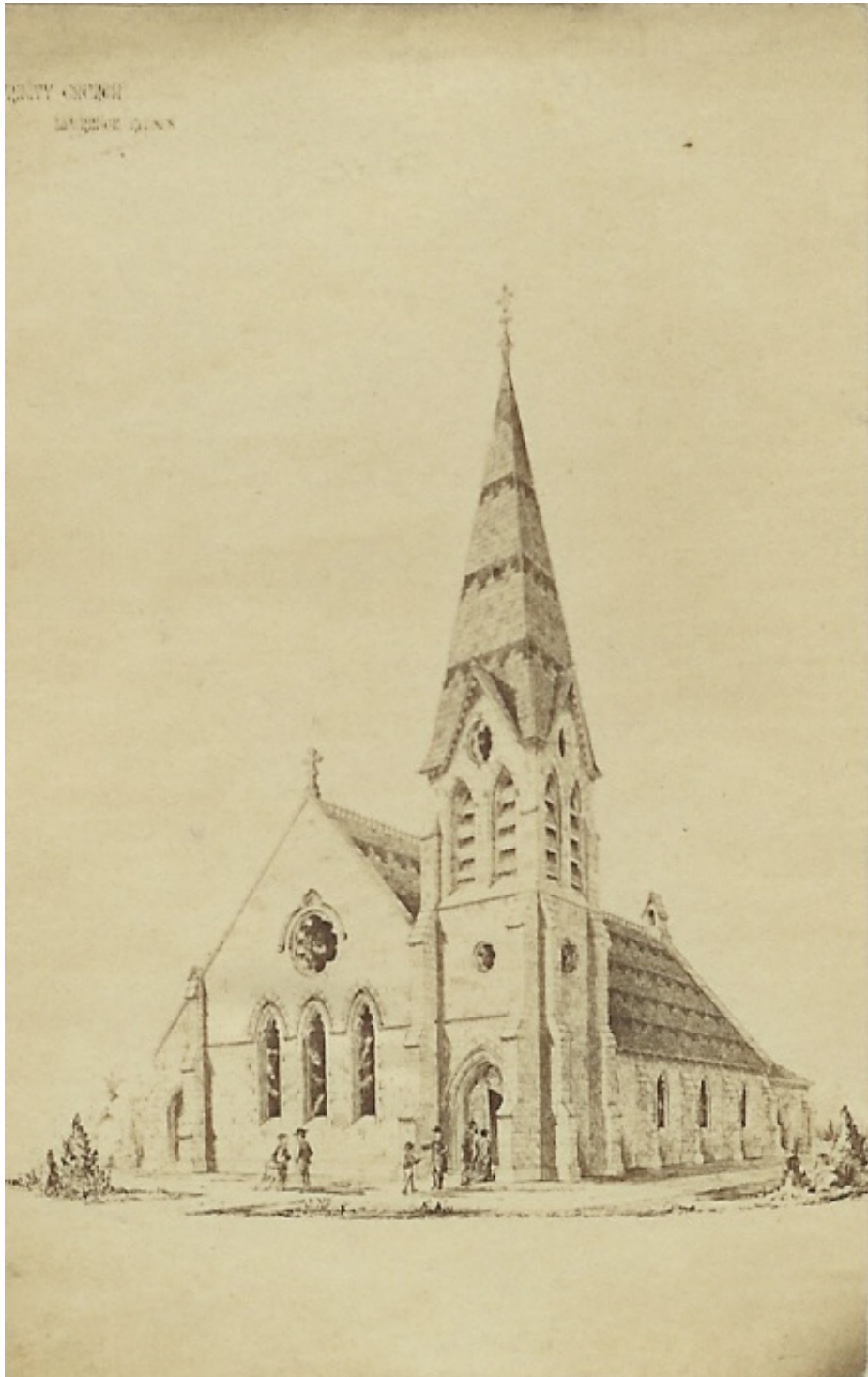
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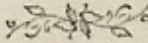
(Jennie C. Wright - 1927)



Trinity Episcopal Church – 1870's



Trinity Church,
LAWRENCE, KANSAS.



REV. JOHN K. DUNN,
RECTOR.

Donations for building this Church earnestly
solicited and thankfully received. They may
be sent either to the Rector, or to the Rt. Rev.
T H. VAIL, Bishop of the Diocese.



Fund Raising for the New Building, late 1860's

Early History
of
Trinity Episcopal Church
Lawrence, Kansas
1858 – 1873

Compiled by Jennie C. Wright

1927

EARLY HISTORY OF TRINITY EPISCOPAL CHURCH
LAWRENCE, KANSAS

Among the many who have left England's shores in order to embrace the opportunities offered on this continent was a young man named Samuel Reynolds, who in 1843, emigrated from Nervant, Gloustershire, England to Quebec. Having had unusual educational advantages he soon secured a position and spent five years as instructor in the schools of Canada.

At the request of his brother, the Reverend Charles Reynolds, he came to Williamsburg, now a part of the City of Brooklyn, to take charge of a private school for one hundred and twenty-five boys connected with the parish of Christ's Church William, which his brother had organized and of which he was the Rector. Mr. Reynolds, in addition to the regular school work including vocal music, taught vocal music in a girl's school, sang in Christ's Church William, was a member of a society that gave public concerts, and was also superintendent of Christ's Church William Sunday School. After six years of this strenuous work his throat caused him some anxiety and he decided to give up his school and obey the call to make Kansas a free state.

Six months after his marriage on March 31, 1855, we find him among the early settlers of Lawrence, where he secured a claim upon which he spent the remainder of his life. The spiritual activity of these pioneer men and women who mid's't many trials and calamities, had found the time and the will to forward the religious need of the community, seemed to be inspiration of the Holy Spirit to the soul of Samuel Reynolds. I quote the following from his pen: "In the fall of 1856, as I was going from my cabin in Lawrence and feeling sad to think that Our Church was doing nothing for this new and important settlement toward which all eyes were then turned; not even a casual visit from a missionary was received; and feeling deeply the need of our services, I determined to do what I could in my humble way, to call the attention of the Church people of the East to our religious wants, in the hopes that some steps might be taken to supply, in some measure, those wants."

On reaching home I wrote a letter setting forth our spiritual needs and appealing for help as strongly as I knew how, and sent this letter to the Protestant Churchman, one of the leading Church papers."

To that letter Mr. Reynolds received two responses, the first from Amos A. Lawrence of Boston in whose honor our city was named.

Boston Mass.
November 21, 1856

My Dear Sir: - -

I am glad to hear one voice lifted up for the Church in Kansas at last. Cry aloud, my dear sir, and spare not till you pierce the ears of the venerable fathers who would have you build our cities and line our streets with walks of hammered stone, before they will send you one of their missionaries, much less a missionary Bishop. If our Mother Church is so

conservative that she cannot live among her own children except in populous cities, let us then know it, and we will send one of her daughters. If the Bishops and the Missionary Board are so conservative of the dignity of the church that they cannot send its representative into the back woods, and upon the prairies, then let us look out for a Paul to go out and preach the Gospel without the Bishops or the Boards. But I believe it is not so, and that as soon as the facts are presented from the right quarter, i.e., from the territory itself some vigorous measures will be adopted.

Will you have the kindness to inform me whether you saw Bishop Kemper in Kansas last summer, or whether you know any one who did, and who knows what has been done by him. At the same time will you inform me whether Governor Geary is pursuing an impartial course. If so it is very important that he should be sustained by the settlers.

Respectfully your obedient servant,

Amos A. Lawrence

S. Reynolds, Lawrence, K. T.¹

The second response was a visit in the summer of 1857, from his brother, the Reverend Charles Reynolds, then rector of Trinity Church, Columbus, Ohio, who conducted the first Episcopal services held in Lawrence on July 19 and 26, in the Unitarian Church. This visit resulted in his decision to leave his comfortable city parish, where he had for his parishioners such men as Salmon P. Chase, and to come to Lawrence, organize a parish, and to do missionary work under the auspices of the American Church Missionary Society.

The Reverend Charles Reynolds was born in England, came to America in his fourteenth year, graduated from Columbia University, and afterwards from the Protestant Episcopal Theological Seminary in New York City in the class of 1846. He organized the parish of Christ's Church William in Williamsburg across the North River from New York City, and it remained under his parochial care until 1855, when he accepted the call to Trinity Church, Columbus, Ohio. The Reverend Doctor Cordley in his history of Lawrence says: "He was a man of fine presence and great executive force and of a high character." Trinity Church, Lawrence has from its beginning unto the present day, been blessed in that it has always been under the parochial guidance of competent men, who have been faithful servants in the vineyard of the Master.

In the spring of 1858, the Reverend Mr. Reynolds returned to Lawrence with his family. Some idea of the discomforts they endured may be conveyed by the following letter written soon after their arrival:

¹ This letter was framed in a narrow gilt frame and hung on the Chapel wall for years. I have searched and inquired everywhere for it, but have failed to find it. J.C.W.

Lawrence
May 28, 1858

Dear Mother: - -

We have been here three days, and to relate to you half of our privations would only pain you and not benefit ourselves. Board at the hotel was \$10.00 per day for my family. I remained there but one day, and then hired a shanty for \$8.00 per month. I spent \$12.00 in trying to make it inhabitable, and for lumber for bedsteads, which I made myself. Out of one of the boxes which I brought with me I made a table. I borrowed a few bedticks. I have made beds out of prairie hay.

But the shanty is not very comfortable: the children are being eaten alive.

In order that we may get out of this hole, I have purchased a lot, and I expect to build at once. - - - Not a single article of furniture has arrived. We have borrowed a few chairs, plates, etc., and are living in true pioneer style. The future looks bright, but the present hour is a great trial, both for the flesh, and to faith.

Affectionately yours,

C. Reynolds

In his canvas of the town the Reverend Mr. Reynolds found very few Episcopalians and only nine communicants, but there were many people willing to promote the organization of a new church. A meeting for this purpose was held in the law office of James Christian near the southwest corner of Massachusetts and Seventh streets. Articles of association and by-laws were adopted and the parish of Trinity Church, Lawrence was organized in the spring of 1858, with the following officers:

Rector, the Reverend Charles Reynolds
Wardens, William H. Hickox and Samuel Reynolds
Vestrymen, George W. Smith, James C. Horton,
James Christian, E. C. Burroughs and
A. C. W. Safford.

This was the eighth Episcopal Church to be organized in the Territory of Kansas. Those that antedated it were St. Paul's, Leavenworth; St. Paul's, Wyandotte, (now Kansas City); St. John's, Tecumseh; St. Luke's, Lecompton; Grace, Topeka; St. Mary Magdalene, Atchison; St. Paul's, Quindaro. Of these, the parish of Lecompton ceased to exist before 1860, Quindaro joined hands with Wyandotte, and St. Mary's Atchison, was reorganized as Trinity in 1860. Thus of the parishes as they exist today, this is the fifth in seniority, and Trinity Chapel is the oldest Episcopal church building now standing in Kansas.

The building of a church now claimed the attention of the infant parish and General Carm's W. Babcock, who was one of its most liberal contributors, gave two lots

on Vermont Street for the church building, and two in sixteen hundred block on Tennessee Street, on which a rectory was to be erected.² The money for the erection of the church was partly collected in the East, but much of the labor and material was furnished by the parish. The stone was quarried from the hill west of town and hauled by oxen that were gee-hawed by the Senior Warden Samuel Reynolds.

In the meantime the congregation held services in various places. For a time they worshipped in a hall on Massachusetts Street, and later accepted the use for Sunday afternoons of the Methodist Church building located at 734 Vermont street. The Rector resided at 1033 Kentucky street in a stone house purchased for Mrs. Reynolds by her mother, and was never a part of the church property.

Early in 1859, the parish received its charter as follows:

Copy: Private Laws of the Territory of Kansas

Passed at the fifth session of the legislative assembly begun at the City of Lecompton on the first Monday of January, 1859 and held and concluded at the City of Lawrence.

Chapter XXIV

An Act to Incorporate Trinity Church at Lawrence

Be it enacted by the Governor and Legislative Assembly of the Territory of Kansas.

Corporators Section I. That Charles Reynolds, Charles H. Branscomb, A. C. W. Safford, G. A. Reynolds, John Hutchinson, and Samuel Reynolds, be and they are hereby incorporated a body politic and corporate and shall be known as "The Pastor and Vestry of Trinity Church of the City of Lawrence" and as such shall have and enjoy in the City of Lawrence the same rights, powers and franchises that are conferred by an act entitled "An Act to Incorporate St. Paul's Protestant Episcopal Church at Wyandotte," passed at this session of the Territorial Legislature, as fully and effectually as said corporation at Wyandotte, and by law entitled to the same.

A. Larzalere
Speaker of the House of Representatives

C. W. Babcock
President of the Council

Approved Feb. 8, 1859

S. Medary
Governor

² The site chosen by Mr. Reynolds for the church is the same one occupied by the thatched tabernacle of poles and grass used for worship by the pioneers, in 1854. Mr. Reynolds removed these poles with his own hands and the little church stands on the spot where it stood. Reverend J. K. Dunn 1870.

Chapter XXIII

Copy: An Act to Incorporate St. Paul's Protestant Episcopal Church at Wyandotte Kansas.

Be it enacted by the Governor and Legislative Assembly of the Territory of Kansas.

Corporators Section I. That William McKay, W. Y. Roberts, H. B. Barlett, Benjamin C. Bachman, James D. Chestnut, R. S. Nash, William B. Bowman, John Collins, J. M. Funk, J. H. Akin, Frederick Speck and their successors, duly elected in accordance with the constitution and canons of the general convention of the Protestant Episcopal Church in the United States of America and of the Diocese of Kansas to be hereafter organized are hereby constituted and declared a body politic and corporate by the name and style of "The Rector, Wardens and Vestry of St. Paul's Protestant Episcopal Church of Wyandotte," and by that name shall be capable of making contracts, of suing and being sued, of pleading and being impleaded, in all matters whatsoever, in all courts of law and equity in this Territory. Said corporation is authorized to have and use a common seal, and to alter the same at pleasure, and to make such by-laws and regulations as may from time to time be deemed necessary: Provided: that the same be not repugnant to the constitution and canons of the Protestant Episcopal Church in the United States of America, or to the constitution and canons of the Protestant Episcopal Church of the Diocese of Kansas to be hereafter organized as aforesaid: Provided also That the same be not repugnant to the constitution and laws of the United States of this Territory.

Section 2. (*May purchase and hold Real Estate*) The corporation hereby created shall be capable in law and equity of taking and holding by devise and otherwise, or of purchasing, holding and enjoying, to them and their successors, any real estate in fee simple or otherwise, any good, chattels, and personal estate, and of selling, leasing. (*May mortgage or dispose of*) Mortgaging or otherwise disposing of said real and personal estate, or any part thereof as they may think proper: Provided that the clear value of such real and personal estate. Exclusive of church and parsonage, shall not exceed the sum of ten thousand dollars: and provided: also That the church edifice shall in no case, be sold or mortgaged except for the immediate erection of another of at least equal value and that the parsonage and church lot shall not be disposed of or mortgaged except on condition of the immediate purchase of a site and the erection or purchase of another parsonage of at least equal value, for the use of the rector or assistant minister for the time being.

Section 3. (*Rent how applied*) The rents and revenues of this corporation shall be from time to time applied for the maintenance and

support of the rector, ministers, sexton and other necessary officers of this church, and in the erection or necessary repairs of church and parsonage and other buildings which now do or may hereafter belong to the said corporation or to the improvement of grounds thereunto belonging, or to defray the expenses incident to the maintenance of public worship, and to no other use of purpose whatsoever.

Section 4. (*Minister must be ordained*) No person shall be rector or assistant minister of the church, unless he be a minister duly ordained and in full and regular standing in the Protestant Episcopal Church of the United States of America and duly recognized as such, according to the canons of the same.

Section 5. (*Vestry to choose wardens*) The vestry of this church shall have power to choose their own officers, and they shall, at their first meeting after their election, or as soon thereafter as practicable, choose one of their number to be one church warden who shall be called the accounting warden, and the rector for the time being shall elect another of the said vestrymen to be the senior warden of said church.

A. Larzalere
Speaker of the House of Representatives

C. W. Babcock
President of the Council

Approved February 7, 1859
S. Medary
Governor

Active work on the Church was begun early in the spring of 1859, and during its building Edward D. Thompson, who was connected with one of the Lawrence banks, was treasurer of the vestry. When the church funds were low, he would pay all vouchers presented from his personal account, to be credited as an additional contribution to the parish. No one knows the amount it was a case of “not letting the left hand know what the right had doeth.”

On Friday July 29, 1959, the Right Reverend Jackson Kemper, D.D. the first Missionary Bishop of the American Church, whose See was larger than any since the days of the Apostles, extending over the whole Northwest and included the present states of Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, and North and South Dakota, consecrated the church.

Certificate of Consecration

Copy:

Whereas the Rector, Church Wardens and Vertrymen of Trinity Church in the City of Lawrence and Territory of Kansas have by an instrument this day presented to me appropriated and devoted a house of public worship erected by them in the said City of Lawrence to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost; according to the provisions of the Protestant Episcopal Church in the United States of America in its ministry, doctrines, liturgy, rites, and usages and by a Congregation in Communion with said Church. - -

And whereas the said Rector, Church Wardens and Vertrymen have by the same instrument requested me to take their said house of worship under my spiritual jurisdiction as Missionary Bishop for Kansas and to consecrate it by the name of Trinity Church, Lawrence, and thereby separate it from all unhallowed worldly and common uses, and solemnly dedicated to the holy purposes above mentioned.

Now therefore known all men by these presents: That I, Jackson Kemper, by divine permission Missionary Bishop for Kansas acting under the protection of Almighty God, have on this twenty-ninth day of July in the year of our Lord one thousand eight hundred and fifty-nine, taken the above mentioned house of worship under my spiritual jurisdiction as Bishop aforesaid and in presence of a public congregation therein assembled and according to the form prescribed by the Protestant Episcopal Church in the United States of America, have consecrated the same by the name of Trinity Church, and I do hereby also pronounce and declare that said Trinity Church, Lawrence, is consecrated accordingly and thereby separated hence forth from all unhallowed, worldly, and common uses and dedicated to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, for reading and preaching His holy word, for celebrating His holy sacraments, for offering to His glorious majesty the sacrifice of prayer praise and thanksgiving, for blessing His people in His name and for the performance of all other holy offices agreeably to the terms of the covenant of grace and salvation in our Lord and Saviour Jesus Christ and according to the provisions of the Protestant Episcopal Church in the United States of America in its ministry, doctrines, liturgy, rites and usages.

In Testimony whereof I have hereunto affixed my seal and signature at Lawrence the day and year above written and in the twenty fourth year of my consecration.

Jackson Kemper

L.S.

The Church, which then was a small but substantial stone structure, was far from being the artistic building that we now know.

I quote from the pen of Mrs. S. A. Riggs, one of the early and estimable members of the parish, who now is “one of the faithful departed that rest from their labors.” As Miss Kate Earle she came to Lawrence from Pittsburgh Pennsylvania to conduct a private school, she writes:

“I wish I could give you a picture of the Church as I saw it in the spring of 1860. The rectangular rough stone building, the windows alone making it different from a barn; we entered at a door at the northeast corner, the Altar a platform slightly raised in the center of the West end upon which was the table and reading desk still used in the Chapel, a railing across the front and one side. The North side was boxed off for a vestry room, the black walnut boards higher than a man’s head with an opening to the Altar platform, another to the body of the Church. At the South side was a melodeon, and the choir sat on the front seat, a big stove was at the East end; a wood stove, for as yet coal had not been developed. - - - There were nine communicants, a Mission Church. You see it was a day of small things.”

The parishioners were mostly young men, and only a very few women. Among the latter was Mrs. George W. Smith, who with her husband had come to Lawrence from Butler, Pennsylvania. She was the first registered communicant of the parish, and was destined to be the organizer of women’s work. Though she lived in a log cabin near the cemetery gate on Fifteenth Street, she came in all kinds of weather when there was anything to be done. She started a sewing circle and invited other women to co-operate with its members, which they did, as it was one of the few ways they had of meeting socially. This little band of women, known as the Ladies Sewing Society, met in the school room of Miss Kate Earle, (Mrs. S. A. Riggs), and taking orders for sewing, worked hard for the means to finish the interior of the church.³

In 1860, the parish received from Mrs. Smith the gift of a silver Eucharistic Chalice, and it is the one now used for the Communion of the sick. During the same year The Ladies Sewing Society was able to purchase a chandelier at a cost of twenty-five dollars. This made evening services possible, which were well attended by the young men of the town, as the Reverend Mr. Reynolds was an excellent speaker and took an active part in the civic affairs of the community.

The parochial report made to the first annual Diocesan Convention held in Leavenworth September 12, 1860 and covering the time between the organization of the parish and that date, reads as follows:

Trinity Church, Lawrence
Reverend Charles Reynolds - - - - Rector

Communicants received up to this time	30
Removed	10
Died	1

³ The women workers of the parish were under the leadership of Mrs. Smith as Ladies Sewing Society, and Ladies Aid Society until the organization of the Parish Aid Society October 18, 1888. The first recorded act of this society which was composed of men and women, was to make Mrs. Smith (familiarily known as Mrs. Judge Smith), an honorary Member. J.C.W.

Baptisms	14
Marriages	6
Funerals	12

In addition to my labors in Lawrence, I have officiated every two weeks at Prairie City, every month at Blue Mound, and occasionally at Minneola, Peoria, and other more distant towns.

This was truly the report of a missionary priest in a missionary parish and diocese.

At this first annual convention the Diocese placed itself under the Episcopal supervision of the Right Reverend Henry W. Lee, D.D. Bishop of Iowa, and the first confirmation service in Trinity parish was held in the Church September 29, 1860, when Bishop Lee confirmed three persons.

The drought and financial depression of 1860 caused the Presbyterians to give up their attempt to establish a college on Mount Oread to be known as Lawrence University. They had built the foundation and had a quantity of building material on the ground, and an equal quantity of debts. Liens by mechanics and contractors amounting to three or four thousand dollars were held against the property. The people of Lawrence had donated most generously to this project and its failure found many unwilling to see the plan for a college at Lawrence given up, and early in 1861, we find the Reverend Mr. Reynolds head of a board of trustees, whose object was to secure a college for Lawrence on Mount Oread. A charter was granted them under the auspices of the Episcopal Church. Contributions were sought in the East and a liberal response enabled the trustees to arrange for the purchase of the foundation and material that the Presbyterians had collected there, on condition that the Episcopalian Board would satisfy the mechanic's liens against the property. By arrangement with the creditors they were able to pay their claims on a basis of sixty-five cents on the dollar. Through some hostile criticism of the management of the Reverend Mr. Reynolds, the American Church Missionary Society withdrew their support of the enterprise, and nothing more was accomplished at this time.

During the year, work was begun on the rectory on Tennessee Street and a well built stone residence was erected and roof boarded, awaiting funds for its interior completion. But other calls were to be made upon the parish and the men who had hastened to Kansas to make her free, responded as willingly to their country's call in the civil strife of 1861.

When more than half of his congregation had gone to join the military forces of the nation, the Rector of Trinity followed his people into the army and became Chaplain of the Second Kansas Cavalry. The little parish thus left to depend upon its own resources, was twice a month called together by the Reverend William H. Hickox who was one of the wardens when the parish was organized and since then had been ordained to the diaconate and had charge of Christ's Church, Prairie City.

In consequence of the national adversities, many of the parishes in the diocese were in a depressed condition. But Trinity parish was destined to undergo a greater affliction in the destruction of Lawrence by Quantrill, on August 21, 1863, when one hundred and eighty of her citizens were defenseless victims of him and his band. The parochial report of the Diocesan Convention held in Topeka September 9, says, "The parish is entirely broken up for the present by the destruction of the town and wholesale

slaughter of its citizens. How long it will be before confidence is restored and the parish in a measure resuscitated, it is impossible to predict.”

In his annual address at that time Bishop Lee said, “The parish at Lawrence will of course be in a depressed condition for some time to come; but we may hope that as the city rises from its ruins, the parish will also be reanimated and go forward in a career of renewed and ever increased prosperity.” On his way home from the convention Bishop Lee stopped at Lawrence on September 10, and held a service in Trinity Church, that he might have an opportunity to speak words of comfort to those who were in affliction. He also made a trip East and raised a considerable amount for the people of Trinity parish, which was gratefully received.

During this time the Rectorate of the parish was still vested in the Reverend Charles Reynolds. In the summer months of 1863, the Second Kansas had been stationed at Fort Scott and its Chaplain had by order of Major General Schofield been acting as Post-Chaplain. During that time a subscription had been raised for the erection of a church in Fort Scott, and the cornerstone was laid July 25, 1863.

The Reverend Mr. Reynolds had tried to resign his Chaplaincy and resume his work as Rector of Trinity parish, but this was not acceptable to the military authorities. Because of the destruction of Trinity’s records in Quantrill’s raid, the only notes of his incumbency remaining are the minutes of two meetings of the vestry held November 25 and 26, 1863. The first of these minutes records the decision to dispose of the lot on Kentucky Street presented to the parish by the New England Emigrant Aid Society. This company although had made extensive gifts to Kansas, had made only one other unconditional donation, a sum of money to Bluemount College of the Methodist church, the predecessor of the Kansas State Agricultural College.

The minutes of November 26, 1863, record the acceptance of the resignation of the Reverend Charles Reynolds who returned to his regiment at Fort Scott, December 31, 1864. He was mustered out of the service, after serving three years as Chaplain of the Second Kansas Cavalry and received appointment as Post Chaplain at Fort Riley. He entered upon his duties there January 2, 1865, and held this position until legally retired in 1883. While in the army he had sustained and supplied with services the Church of the Covenant at Junction City. He was its resident Rector after his retirement from the army until his death December 28, 1885, at the age of 68.

The minutes of the vestry that record the resignation of Reverend Charles Reynolds, also record a call extended to the Reverend Robert W. Oliver, D.D. of Pittsburgh, Pennsylvania, at a salary of \$1,200 of which \$250 was to be contributed by the parish and \$950 to be paid by the American church Missionary Society. The Reverend Doctor Oliver accepted the call and soon after arrived in Lawrence, where he found that drought, war, and raid had left only thirteen Episcopalian families and eleven communicants. Before March 1, these had decreased to nine families, and eight communicants with which to commence work.

The Reverend Doctor Oliver was a Scot and received his education in Edinburgh. He was an active, energetic man who was interested in the welfare of the community and soon made many friends. He was identified with the civic and educational affairs of Lawrence from the first. The American Church Missionary Society had commissioned him to investigate the charges of mismanagement of Lawrence University, and to decide if it was desirable to proceed with the erection of that college. He found the charges

untrue, and that the Reverend Charles Reynolds had paid the Presbyterians in full of all claims. Mr. R. W. Oliver held their receipt for all demands. On August 12, 1863, the city had asserted its claim to Mount Oread and the foundation thereon, alleging forfeiture of contract, and on August 19, the Mayor reported that the property had been taken in the name of the City; Quantrill's raid, which occurred two days later, delayed all further action, but a year later the City again asserted its claim. Mr. Oliver protested against the action of the City in the following letter quoted from the Council Proceedings of September 7, 1864, by Wilson Sterling in his book "History of K. S. U. 1866 – 1891.

To the Honorable Mayor Ludington and City Council of Lawrence: --

Gents: -- Your reply to my last communication is before me. It the affair stood respecting the property on College Hill as you honestly suppose, your proposal to lay hold upon the property without remuneration would not in my judgment be generous. But when on the express authority of Reverend Mr. Reynolds, I am justified in believing that a consideration for the afore mentioned work was proposed and accepted by a former mayor of your City. I am justified in asking you to reconsider your judgment. I have no mind to stand in the way of public improvements, and more especially when the improvements look toward the education of the rising generation. Had your judgments been of a friendly and contrary character, I would now be pushing forward, on a small but efficient scale, a public improvement for educational purposes.

"I lay no claim to any lands or lots; but simply as in my judgment neither a former Mayor of Lawrence nor Reverend Mr. Reynolds had the individual right to convey away the rights of others without their expressly having authorized them so to do, that the case presents itself to your honest instincts and judgments for such action in the case as will place all parties right before a just public sentiment. Honorable Jude G. W. Smith is officially appointed to enter into any arrangement with you on the part of the vestry of Trinity Church.

I am, gents, yours faithfully,
R. W. Oliver

In the meantime the organization of the Kansas State University had been completed and on March 21, 1865, at their first meeting, the Board of Regents elected the Reverend R. W. Oliver as Chancellor, and through him Trinity Church donated her claim on Mount Oread to the State.

Under the efficient leadership of Reverend Doctor Oliver, Trinity parish took on new life and its members were prompt to respond to his suggestions for its welfare. Because he did not wish to reside so far away from the church, the vestry, with the consent of General C. W. Babcock, the donor of the lots, at its meeting of April 13, 1864, decided to dispose of the rectory on Tennessee Street and to use the proceeds toward building a new one. The property was sold to Henry Simpson for \$1,600, a lot was purchased South of the church, and the contract made with Jacob Kilworth to build the rectory according to the plans of F. H. Oliver, an architect of Pittsburgh, Pennsylvania. In September the vestry authorized Doctor Oliver to endeavor personally in the East to

secure the necessary funds to complete the rectory, which was to be a three story brick dwelling costing when finished \$3,470.89.

The Diocesan Convention held in Atchison September 14, 1864, elected the Reverend Thomas Hubbard Vail of Muscatine, Iowa, the first Bishop of Kansas. At the time of his first visitation to Lawrence January 13-16, 1865, he was a passenger on the first train over the Union Pacific Railway entering our city. He found that the Reverend Doctor Oliver, just returned from the East, had been successful in collecting funds to pay not only for the building of the rectory, but also to purchase the large lot North of the Church, for future church building purposes.

I quote from Bishop Vail's annual Diocesan address. "On my first visit to Lawrence, Mr. Oliver was moving his family and furniture into the new rectory, and I was providentially present at what he called its dedication, sitting with him at the first table spread in his new home, and invoking a blessing upon its present and future occupants."

Trinity parish continued to grow. The attendance at the church services was about three times that of previous years. If all the parishioners had attended at one time, they could not have been accommodated with seats. To remedy this, the little Church was enlarged by the addition of a tower and vestibule at the Northeast corner, with a recessed chancel and vesting room at the East end, and the chief addition to the building a large transept to the North. This was separated from the nave by a series of eight folding doors, providing on Sundays for twice the congregation that could previously be seated, and during the week furnishing a fine school room for the parochial school conducted by Miss Cora Abel, adopted daughter of Reverend Doctor Oliver. The plan for this addition was drawn by F. H. Oliver of Pittsburgh, Pennsylvania, and to his skill we are indebted for the picturesque building known as "The Chapel."

In addition to a large gift of money from Mr. & Mrs. John Schoenberger, wealthy parishioners of Trinity Church, Pittsburgh, with whom the Reverend Doctor Oliver made his home when in the East, Mrs. Schoenberger, a personal friend of Mrs. G. W. Smith, gave the font that now stands in the Chapel. The bell was given by other Eastern friends of the Rector. It was later placed in the tower of the new Church, and at the time of its removal, it fell while being placed in position and received the crack that now mars its tone.

These improvements to the Church property cost \$3,095.12; the parish itself contributed \$496.30, the Rector \$246.00, the rest being contributed by friends in the East.

On March 21, 1866, the salary of the Rector paid by the parish was increased to \$450. At this time the parish numbered twenty-eight families and eighty individuals, and had a parish debt of \$400. From the beginning of Doctor Oliver's Rectorate the parish had been a contributor in a small way to parochial, diocesan, domestic, and foreign missions, increasing these contributions each year.

Sunday August 12, 1866, Bishop Vail visited the parish and confirmed six persons. This was the second confirmation service held, the first having been administered by Bishop Lee on Saturday evening September 29, 1860.

From the first, the women of the parish never wearied in well doing, did every thing that had to be done. In his annual report for May 1866, Doctor Oliver says: "The zeal manifested by the ladies of the parish merits my deep gratitude and earnest thanksgiving to God. To their continued efforts under God, I look for the

accomplishment of what yet remains to be done. In May 1867, the Ladies Association carpeted the Church and paid off \$100 of the church debt.⁴ The parish school has exceeded the highest expectation of its friends, for want of accommodation a large number of children had to be refused admission. All that is wanted to afford sufficient school and church accommodations is a new church edifice to accommodate 500 persons, when that shall have been accomplished the parish and school will be self supporting, and until it is an accomplished fact, the parish must necessarily be a missionary charge.”⁵

In September 1867, Bishop Vail purchased a house in Lawrence and on October 16, with his family, consisting of three sons and three daughters, removed from Atchison, where he had resided for the first two years of his Episcopate, and took possession of their new home at 505 Ohio Street in the residence now occupied by Mrs. Frieda Rudolph. This was a providential situation for Trinity parish as on October 21, 1867, Doctor Oliver resigned as rector to accept an invitation from the Bishop of Nebraska to be Dean of the Theological School at Nebraska City. Bishop Vail became the Rector of the parish until a permanent appointment could be made.

The Reverend Doctor Oliver also resigned his position as Chancellor of Kansas University. Professor Wilson Sterling in his History of K.S.U. says: “His services had been given first without remuneration and in order to retain him as Chancellor, the Regents voted him a salary of \$500 for the ensuing year, but his resignation was made before he received any of it. His relation to the University had been of a business nature and he had nothing to do with instruction. - - - - - Although his services were wholly gratuitous he rendered very valuable aid to the institution, as his success in raising funds for North College amply testifies.”

Trinity parish is indebted to him for his zeal and energy in securing funds from the East that made possible the building of the rectory, the improvements to the little Church, and purchase of the site on which the present Church stands. He visited the parish at the time of the consecrations of the new Church and also at the time of the celebration of the quarter centennial of Kansas State University in 1891.

Among the historical records of Trinity parish is the following clipping from the Topeka Capitol of June 24, 1899: Philadelphia - June 23. The Reverend R. W. Oliver, Rector of St. Luke’s Episcopal Church, Kearney, Nebraska, died at the Episcopal hospital in this city today. Doctor Oliver was first Chancellor of the University of Kansas. He held a Major’s commission during the Civil War. He was eighty-five years old. Interment will be at Kearney, Nebraska.

During the Rectorate of Bishop Vail on December 2, 1867, the vestry extended a call to his son-in-law, the Reverend John Bakewell of Atchison, Kansas, but it was declined.

January 22, 1868, a call was extended to the Reverend John K. Dunn of Marshall, Michigan, at a salary of \$1,200 and the rectory. Of this amount the American Church Missionary Society was to pay \$400. At first this call was declined, but was finally

⁴ The women paid the other \$300 before the close of that year.

⁵ “These were the beginning of thins and I can testify to the wonderful work that admids’t great hardships they did for the church. It was Mr. Oliver who changed the barn like looking church into the picturesque little chapel. Mrs. Smith kept the parish together in the absence of the Rector, visiting among them and quietly helping them in many ways. No one thinks of keeping a record of such things, but I doubt not they are recorded, but we ought to keep their names in remembrance.” Mrs. S. A. Riggs

accepted in March, and on July 1, he established himself in the rectory with his wife and four children, the youngest but two months of age.

The Reverend John King Dunn was born in Cincinnati, Ohio, on August 15, 1834. He was educated at Philadelphia Academy and Yale, graduating in the Class of 1855. He received his theological training at Kenyon College, Ohio, and the Theological Seminary, Virginia. He came to Lawrence in the full vigor of his manhood, full of hope and ambition for the future life of the parish. This vision was equally shared by Mrs. Dunn, whose life and energy supplemented his gentleness and thus fitted them both to carry on the work of the splendid pioneers who had preceded them.

The parish had been greatly augmented by the location in Lawrence in March 1867, of the offices of the Southern Kansas Railway. Easter 1869, found the Rector and parishioners considering the problem of providing more space for the rapidly increasing congregation. In anticipation of future requirements it was decided to erect a larger building than would have been necessary for present needs on the lot purchased for that purpose by the Reverend Doctor Oliver, at the intersection of Vermont and Berkeley streets.

On May 17, 1869, the vestry ordered the addition of a kitchen to the West side of the rectory and at the same time appointed a committee to solicit funds for the erection of the new Church. This committee met with a generous response. Lots were donated to be sold and there were several subscriptions of \$5,000 each.

The plans for the new Church were furnished by G. W. Lloyd, architect, of Detroit, Michigan, and called for a Gothic structure in exact replica of Trinity Church, Marshall, Michigan. Except that the tower was placed on the Northeast corner instead of the Southeast as it is on the church in Marshall, Mr. Dunn's former parish. Its estimated cost was to be \$30,000, \$20,000 of this amount could be raised among the parishioners and friends of the parish, and it was thought that a debt of \$10,000 could be easily carried, as the future prospects of the parish and town appeared so bright.

In accordance with these plans, contracts were made by McKim and Smith for laying the foundation of the new Church and cementing and finishing the basement complete. The building was to be constructed of native stone, with extreme exterior dimensions of 61 feet by 102 feet. On Thursday, November 10, the cornerstone was laid. The following report is from the Republican Journal of Friday, November 11, 1870:

Yesterday afternoon at 3 o'clock the interesting services and ceremonies in connection with the laying of the cornerstone of this church took place in the presence of a large audience of citizens and strangers. At the hour appointed, Bishop Vail, accompanied by Rector Dunn, the Reverends J. M. Kendrick, of Leavenworth, and Charles Stewart of Topeka, preceded from the Church, dressed in full canonicals, to the Northeast corner of the foundation in which is laid the cornerstone. A choir of select singers also took their stand on the temporary platform erected for the occasion. A printed form prepared by the Bishop, to be used on such an occasion, was distributed through the audience, and was followed strictly throughout. Want of space prevents us from giving the scripture quotations and hymns, but as all our readers are supposed to be possessed of the books in which these can be found, at least the former, we refer them to the passages and numbers. The following is the beginning and outline of the forms:

"At the hour appointed, the Bishop or some Presbyterian officiating in his stead, and the Rector or Missionary, with the other clergy present, and the Wardens and Vestry of

the Parish shall in an orderly manner, take their place at or near that part of the foundation wall of the Church or Chapel where the corner is to be laid, when the minister officiating shall begin the office by reading the following sentences of Scripture: Exodus XXI.24; Psalms CXVIII.22-23; Ezra III. 10-11; Mark XI.17; Acts IX.10-12; Ephesians II.19-22.

Here follows a form of address to the church, closing with, "Let everyone that nameth the name of Christ depart from iniquity."

Then follows a form of prayer.

Then follows the 122nd Psalm. This was read responsively.

Then was read the lesson, consisting of I Peter II. 1-8.

Then was sung the 470th "selected hymn." After this the so-called "Apostle's Creed" was read.

Then followed a brief historical sketch of the parish by Reverend Mr. Dunn."

The Bishop then took his stand by the stone according to form. The articles were deposited in the cavity prepared for them, the depositor naming each in its order. The following is the list: Copy of The Holy Bible; copy of the Book of Common Prayer; copy of the Mission Service; copy of the Protestant Episcopal Almanac for 1870; copy of the Journal of the Diocese for 1870; history of the parish by the Rector; names of the Bishop of the Diocese, and of the Rector and Wardens of the Parish; copies of the daily papers for November 10, 1870; late copies of the Christian Witness, Church Register, American Church Missionary, The Churchman, The Parish Visitor, Church Journal, Protestant Church, and The Episcopalian."

THE DEPOSITING

The cornerstone with the hammer, line and plummet upon it was set in its place, after which the Bishop struck the stone three times, while repeating the words, "In the name of the Father, and of the Son, and of the Holy Ghost - - Amen." Then replacing the hammer on the stone, he repeated the passage of Scripture found in Isaiah, XXVIII. 16-17. The line and plummet were also used, and the First Corinthian III. 10-11, repeated in connection with the ceremony.

The choir then sang "Gloria in Excelsis." A prayer prepared for this and other similar occasions, was offered.

Again the choir sung to the blessed tune of Old Hundred, Bishop Kew's equally blessed Doxology, "Praise God from whom all blessings flow."

The benediction was pronounced and the ceremonies ended.

A word of praise is due the singers on this occasion. Their part was fully sustained. It was, indeed excellent singing.

Bishop Vail, who performed the most prominent part of the ceremonies, gave to them much impressiveness. The various parts were sustained by those to whom they were allotted, with great interest and earnestness. The occasion was an exceedingly interest one to the audience, and especially to the church. They are to be congratulated upon the auspicious beginning of a church edifice which, when completed, will

meet their wants for years to come, and will be second to none in the state for beauty of design and durability.”

The Building Committee was instructed to proceed with the work on the Church as fast as it could realize the money from the subscriptions, and on December 8, 1871, it was able to contract with Deming, Sterling and Lescher for the erection of the church edifice.

The thoughts of all Episcopalians were turned towards the completion of the new church and aided by the rector and Mrs. Dunn, both men and women directed all their energies to its accomplishment.

The women, who were famous for their fine dinners, gave a series of a week’s duration at the State Fair, doing all the cooking and dishwashing themselves. They conducted a carnival that lasted three days, serving dinners and suppers each day. Election suppers, bazaars, lawn socials, musicales and dramatic entertainments, were only a few of the ways they found of increasing the amount in their treasury. In those early days these entertainments contributed much toward the social life of the community.

In the meantime, the work of the Parish was extended to include mission services conducted by the Reverend Mr. Dunn each Sunday afternoon in the Leonard school house in the rural district southeast of town. The parish school for boys and girls under twelve years of age in charge of Miss Mary Geiger, had more applicants that it could accommodate. Mrs. Dunn proved a most valuable member of the Ladies Society, as well as an active worker in the Sunday School, always teaching the infant class.

The following, quoted from the daily papers, will give some idea of the active life of the parish.

Republican Journal April 23, 1871,
copied from Parish Churchman:

“We had a grand time Easter. Our little Church was literally packed full, 175 persons by actual count, being crowded into the building. A number could not get in at all. The offering was for diocesan missions, sermon by the Rector, on “Jesus and the Resurrection,” Acts. XVIII 13.

Our best time however, was in the afternoon, when we had our Sunday School celebration, when the church was again filled. After a short Easter service, a children’s Easter sermon was preached by the Rector, from Acts XIII 32; “We declare unto you glad tidings.”

The Secretary’s report was then read, from which it appeared that our Sunday School numbers 130, teachers and scholars, which is a large increase over last year.

The Easter offerings were again presented by the different-classes, with appropriate mottoes and emblems. Some of them were very striking and beautiful. The most interesting emblem was that of “The Little Builders” (the infant class), which was an exact model of our new Church, about two feet long and high, which was brought up to the chancel by eight of the smallest members of the class, dressed in white. The highest

offering was that of "The Rector's Class," \$51.00, for which it received from the Rector an elegant silk banner. The whole amount of the Sunday School offering was \$115.06, which is devoted to the church building fund. These offerings were the proceeds of the Children's Lenten savings, and were to a large extent the fruits of actual self denial and work on the part of the children. It was a most interesting and delightful time."

During the year of 1872, the construction of the new Church was actively pushed forward and after many days of self denial and labor on the part of the parishioners, the time arrived for the finishing touches to the interior, in preparation for its dedication on Easter Day, 1873. The stained glass windows were in place in March. The pews, manufactured in Richmond, Indiana, had arrived; the altar, pulpit and lectern had been placed in position. The long seams of the carpet that covered the entire floor had been sewed by the women. They had purchased it and the cushions from the dry good firm of L. Bullene and Company. Unfortunately the cushions were awaiting delivery in the store at the time of its destruction by fire, and were a total loss. This was a great disappointment to the women who had worked hard that everything might be complete and in readiness for the dedication service.

The following editorial was published in The Republican Journal on Easter Morning, April 13, 1873.

T. Dwight Thacher, Editor

"The New Episcopal Church in Lawrence"

"Our friends of the Episcopal Church in this city occupy today for the first time, their new house of worship. The Journal has commented from time to time on the progress of the work, as it has upon every other local enterprise of the city, so that our readers are not unfamiliar with its importance or its present condition. We speak of it now as one of those indications of growth in our city worthy of special notice. Lawrence is noted among other things for the number and excellence of her churches. No city of the west of equal population, approaches anywhere near to us in this respect. They are among the attractions of the city, and in a mere worldly and financial aspect, are a paying investment. Many a substantial citizen, in seeking a new home, is determined in his choice by the comparative excellence of churches and schools."

"This new edifice, which our Episcopal friends occupy for the first time today, is one of the finest in the city. It is situated just North of the old Church, upon the corner of Vermont and Berkley streets, is a massive structure, built of stone and complete finished. It is surrounded with luxuriant shade trees, set out some years ago, which give a softened and home-like aspect to the place."

"We have known something of the labors and self denials undergone by the Church in the erection of this building. The society is not wealthy. The building is not the work of a few rich men. It is the fruit

of long and persistent effort on the part of the rank and file. The ladies, especially, have abounded, in season and out of season, in hard work, and much of the success of the enterprise is due to them.”

“In this connection a word of acknowledgement is especially due to the excellent Rector of the church, Reverend J. K. Dunn. Without his persistent and well directed efforts, the work would never have been accomplished. We wish to add a more specific commendation. Mr. Dunn is a man of wide and liberal Christian sympathies. He has none of that ecclesiastical snobbishness and arrogance, sometime exhibited, and which does so much to cut off the Episcopal Church in some places, from sympathy not only with the masses, but even with Christian people. Mr. Dunn recognizes other churches as true churches, other ministers as true ministers. During the great revival here, he came out and worked with the other ministers of the city, and was greatly blessed in his own congregation. We doubt not that were he to consult his own feelings in the matter, he would be glad to have his brethren in the ministry in this city participate with him in the exercises of this occasion.”

“We speak of these things as evidence of a growing spirit of liberality and Christian toleration. The day has gone by for any one denomination to claim to be the church, above all others, or to put on any airs of exclusiveness or arrogance. The Lord’s hosts are all marshaled under one Great Captain, and it matters daily less and less what inscriptions may be borne upon their different banners.”

“But we have wandered from our purpose, which was to congratulate all concerned upon the happy and successful termination of a noble enterprise. May the Church stand for long years to come as a house of worship to Almighty God. May thousands there find spiritual grace and refreshment, heavenly joy, and the bread of life; “Peace be within thy walls.”

The Republican Journal in its issue of Tuesday, April 15, 1873, contained the following report of the Easter services:

“Easter in Lawrence”

“Opening of the New Trinity Church”

“Last Sunday being Easter, brought with it cheering association to Christian people, bearing various names, the world over; but it was an especially joyous day to the Episcopalians of Lawrence, inasmuch as it witnessed the opening services of the beautiful new Trinity Church, a “Consummation” not only “Devoutly wished,” but earnestly labored for during many anxious years. And the pastor and people of Trinity parish were by no means the only people gratified. In no city is there to be found more unity of feeling among different religious bodies than exists in

Lawrence, and a feeling of satisfaction pervaded the entire church-going community.”

“The first hours of the morning were devoted to the children of the Sunday School, who entered the new church from the old Church (hereafter to be called the Chapel) at about half past nine o’clock. The children were led by their teachers, and bore two beautiful banners. As they passed the chancel going south, their Lenten offerings were passed to the Reverend Mr. Dunn, and the flowers each scholar carried were passed to gentlemen who fastened the bouquets to a large gilt crown prepared for the purpose. The crown thus decorated with floral gems outshone anything King Solomon’s jeweler ever dreamed of. The children sang several beautiful hymns in an admirable manner. The hymns were printed and circulated throughout the church for the benefit of all. Partly on account of its own merit, and partly as a memento of the occasion, we give the first of these hymns, written for the happy festival by a lady of Lawrence.”

Sweet blossoms of Easter!
The lesson ye bring
Our hearts shall inspire,
With hope as we sing;
In the dark earth reposing,
Ye waited His hour,
Whose hand has arrayed you,
To show forth His power.

The grave may not always
His children detain;
But soon and forever
With Him they shall reign.
New life and new beauty
To them shall be given,
And glory unfading
In the Kingdom of heaven!

For Jesus our Saviour
In the dark grave has lain,
But death has He vanquished,
He liveth again!
To Him with the Father
And Spirit be given,
Earth’s glad Hallelujahs
And praises of heaven.

“The addresses made to the children by Professor Stimpson (who has had charge of their musical instruction). Reverend Mr. Dunn and

Bishop Vail were as such addresses should be, short, kindly, and to the point, thanking them for their liberal offerings, one hundred dollars, for diocesan missions, and telling of the glorious event commemorated in the services of Easter Sunday.”

“At the close of the children’s services, an interval of ten minutes occurred, during which the church rapidly filled up.”

“This pause afforded an opportunity for a good look at the church, “adorned as a bride for her husband.” Vases of graceful hanging plants were suspended from the corbels; in the windows were placed beautiful flowering plants and evergreens, the font which stood on the north of the chancel, was filled and almost hidden from sight by a mass of magnificent flowers; at the south was displayed the crown we have mentioned, while in the center of the great altar window stood a snow white cross, wreathed with a trailing vine with bright green leaves. The general tendency to overdo in decoration was happily avoided. Everything looked bright, simple, natural, and in keeping with the general style of the Church itself. The effect was of course heightened by the mass of bright colors displayed in the congregation itself, which filled every pew and even crowded the aisles.”

“The service was the regular one for Easter Sunday, which is a service of praise and rejoicing, the hymns and other music being always of a bright and joyous character. This introduces the choir, newly organized and appearing for the first time in a collective capacity. The choir was led by Mr. Samuel Reynolds, whose excellent bass was never heard to better advantage during the many years he has sung in Trinity Church; Mrs. Innes was the charming soprano; Mrs. Wallace and Miss Hawkins, altos; Professor Stimpson and John P. Ross, tenors; Miss Gertie Boughton was the organist of the occasion. The music was excellent and indeed remarkable, when it is considered that the choir had had scarcely an opportunity for rehearsal. And while we are speaking of music, we wish especially to commend the singing, by the children in the morning and by the choir at night of the hymn:

Jesus lives! No longer now
Can thy terrors, Death appall us;
Jesus lives! By this we know
Thou, O grave, canst not enthrall us
Alleluia!

“In speaking of the singing, we have delayed speaking of the addresses which followed the ante communion services. Reverend Mr. Dunn spoke first. He briefly set forth the financial facts, that the parish owed about \$12,000; that between \$2,500 and \$3,000 of this was a floating debt, that should be lifted at once, and that the balance was a

permanent debt.⁶ He appealed in a few stirring words for a generous contribution. Bishop Vail followed with what was not only an appeal for present aid, but a condensed charity sermon “setting forth the nature of real charity, which consists of making sacrifices for a good cause. He explained in the course of his remarks, that the consecration of a church could not take place while a debt rested upon it. We could not give to the Lord what was not our own, and we did not really own anything till we had paid for it, “to the uttermost farthing.” After the address the collection was taken up. The sacrament of the Lord’s Supper was then administered to a large number of communicants, who remained after the body of the congregation had been dismissed.”

“At night a congregation assembled even larger than that of the morning. Reverend Mr. Dunn stated that he had hoped for the presence of Reverend Doctor Reynolds of Fort Riley, the first Rector of the parish, who had preached in the old time in a rude structure of poles, on the very site of the present church, but physical infirmity had prevented the Doctor from performing what would have been for him a most agreeable duty. Mr. Dunn, therefore introduced Professor Kellog, who gave one of his bright, clear, sparkling, “talks,” which are always listened to with pleasure. He congratulated the congregation, and in fact, Lawrence generally, on the completion of the new church, elegant in design, and in the main built honestly and thoroughly in accordance with that design. He believed such a church an educator, lifting up, in a measure, the entire community. It even be thought helped the sale of a city’s bonds to have such a church erected within its borders. Men had sooner invest their money where beautiful churches and rising spires assure them of religious privileges and religious education for their wives and children. He alluded to the financial aspects of the case. He made a very winning and in fact irresistible appeal to members of other churches to contribute as a matter of consistency.”

“Bishop Vail followed in a stirring speech in behalf of the church, and closed with a graceful allusion to the architect of the Church, Lloyd of Chicago; to the superintendent of the work, Captain Haskell, of this city, to whose genius and skill were owing some important modifications and improvements; to the skillful and patient workmen who have built the

⁶ “The Permanent debt on the Church when finished was \$10,000. This sum was loaned by persons in Boston at ten percent per annum. This annual interest of \$1,000 was raised by great efforts while the times lasted; but when reverses came, after the railroad offices were removed and with them many of the leading members of the parish, and business depression followed, it seemed impossible to meet the interest, and at the same time provide for the services of the church. The creditors in Boston were lenient and reduced the interest first to eight percent then to seven percent. By the Herculean efforts of the few left, and the practice of much self sacrifice, the interest was paid and the principal some what reduced. In 1882, Bishop Vail came to the rescue, and by a handsome donation, enabled the vestry to discharge the mortgage on the Church, placing a balance of \$3,000 on the Chapel. This enabled the Bishop to consecrate the Church. In 1886, the mortgage thus transferred to the Chapel has been discharged through the further generosity of Bishop Vail and wife, thus leaving the whole real property unencumbered, as the records will show.”
Samuel Reynolds

house in the face of some difficulties, and lastly to the Reverend Mr. Dunn, to whose persevering and earnest labors so much was owing. The evening collection was taken up at the conclusion of the Bishop's remarks."

"People of a business turn of mind, are probably impatient by this time to learn what the collections "yielded," and so we give the eloquent figures:

Amount of morning collection and
Subscription ----- \$2,130.00

Amount of evening collection and
Subscription ----- \$ 305.00

Donation of fifty additional feet
To the church grounds, value ----- \$ 500.00

Children's Easter offering for
Diocesan Missions ----- \$ 100.00

TOTAL \$ 3,035.00

The donation to the church grounds, was Mrs. J. K. Dunn's personal gift of Lot # 101, South of the rectory.

March 2, 1875, the Reverend J. K. Dunn tendered his resignation which was accepted with regret by the vestry and parishioners. He accepted a call to Louisville, Kentucky, where he remained one year and the next five years served a parish at Cumberland, Maryland. In 1881, he returned to Lawrence, to educate his children at the State University and resided west of town on the hillside now occupied by the Country Club. In 1886, he went to Kansas City, Missouri. In 1889, he organized St. Mark's Church there, and was its rector until 1895, when he accepted a call to Christ's Church, Warrensburg, Missouri, where he remained until his death on September 1, 1908. He was for many years secretary of the Diocese of West Missouri. His last work was getting out the Journal of the Diocese for 1908. His funeral services were held in Grace and Holy Trinity Church, Kansas City, Missouri, and were attended by the Bishop and all of the clergymen of the Episcopal Church of both Kansas Cities, fully vested in their robes.

His wife, Mary Talman Dunn died in 1914, and like her husband was buried from Grace and Holy Trinity Church. The Bishop and all of the clergymen of the Episcopal Church in both Kansas Cities tendered her the same honor given to her husband. Their earthly remains rest in Mount Washington Cemetery, Kansas City, Missouri, and their souls in the eternal peace of the joy of their Lord.

In compiling this early history of Trinity Church, I am indebted to Bishop Vail's Journal, Reverend Doctor Cordley's History of Lawrence, Professor Wilson Sterling's Reminiscences of K. S. U., The Records of the State Historical Society, the files of the Lawrence daily papers, especially the Republican Journal, the ministers of the vestry and written data from the pens of Samuel Reynolds, T. Dwight Thacher, Denton Dunn, Mrs. S. A. Riggs, and Mrs. Grace Reynolds Cook.

Jennie C. Wright - 1927

The Diocese of the Episcopal Church in Kansas
by
Archibald B. Oliver

Eighty-two years of age Trinity church had its beginning in Lawrence. The services of the Episcopal church had been said in Kansas in 1852 by the chaplains stationed at Fort Scott and Fort Leavenworth and by a missionary in Atchison county in 1853.

Among the men who came to settle in Lawrence was Samuel Reynolds, an earnest communicant of the Episcopal church. He, with several others of the same faith determined to establish the services of that communion here. He petitioned thru a church paper in the East that a missionary be sent to them to establish a church, but his request was unsuccessful. He appealed to Amos A. Lawrence to use his influence to secure a man. Mr. Lawrence's reply was most discouraging. Like the disciple of old, Mr. Reynolds sought the help of his brother, the Rev. Dr. Charles Reynolds of Columbus, O., who answered the call and came to organize the Episcopal church in Lawrence in 1858. A little stone church was built and consecrated on August 1, 1859, but Bishop Kemper, who was consecrated in 1835 as the first missionary bishop of the American Episcopal church. His diocese extended from the Mississippi river to the Great divide of Colorado.

In 1863, Dr. Reynolds was commissioned chaplain of the Second Kansas cavalry regiment assigned to the command of General Schofield, and stationed at Fort Scott. In September, 1863, the Missionary society sent the Rev. Dr. R. W. Oliver, to ascertain the condition of the parish after the Quantrill raid. He found the parish reduced to thirteen families and nine communicants. He returned to Philadelphia to make a report to the missionary society on some funds sent out by it to aid in the establishment of a university. While there he collected funds to build a rectory and to enlarge the chapel.

With this money the recess chancel was constructed in the proper position in the east end of the chapel, the triple stained glass window inserted in the chancel and the tower and school room built.

The leaded windows in the rectory were brought from Philadelphia by Dr. Oliver. Bishop Vail, on his first visitation, was an unexpected guest at the first table spread in the rectory. He blessed the building and those who were to live in it then and its future occupants.

Dr. Oliver resigned as rector, October 20, 1867.

The cornerstone of the church in which the convention will meet tomorrow was laid in 1870. The first service in the new church was held on Easter day, April 13, 1873. The lot on which the church stands was secured by Dr. Oliver.

The preliminary convention convened to form a diocese in Wyandotte, on August 11 and 12, 1859. Bishop Kemper presided. Ten canons were written, delegates elected to the general convention about to convene in Richmond, VA., to which Lieut. J. E. B. Stuart is credited with being a delegate. He attended the convention while on leave to his home but not as a delegate.

The special convention met in Topeka April 11, 1860.

The first annual convention met in St. Paul's church, Leavenworth, September 12, 1860. Bishop Lee presided. The second convention met in Trinity church in Lawrence, September 11 and 12, 1861. The delegates from Lawrence were Samuel Reynolds, E. C. Burroughs, H. J. Caniff. The report of the diocesan treasurer on parish delinquent showed Lawrence delinquent \$5. Bishop Lee's address was by letter. He wrote "in the aspect of national affairs that a prayer that unity, peace and concord might prevail throughout the land be said after the prayer for congress."

Bishop Lee obtained relief for the 1860 drought. He collected \$5,000 from 20 dioceses to buy grain and provisions.

The convention of 1863 was held in Topeka. Bishop Lee presided. The fifth convention, held in Trinity church, Atchison, September 14, 1864, proved most important to the new diocese, in the nomination and election of Thomas Hubbard Vail of Muscatine, Ia., as bishop. Dr. R. W. Oliver was one of the underwriters to the testimony of character and of the election of the candidate. The bishop-elect was consecrated to the Episcopate in Trinity church, Muscatine, Ia.

This was the first consecration to the Episcopate west of the Mississippi in the Episcopal church. It occurred on December 15, 1865.

On January 2, 1866, began the first visitation of Bishop Vail to the churches in Kansas. His first was to the church of St. Paul, in Leavenworth. This parish was organized in the territory in 1856, the first parish to be organized. It was consecrated November 7, 1858.

The bishop then proceeded to Wyandotte by stage. That parish was organized in 1857. He then came to Lawrence on the Union Pacific by the first train to reach Lawrence on that road, January 15, 1865. Thence he went to Topeka in the private carriage of Judge George W. Smith of Lawrence.

Then began those long years of arduous travel throughout the diocese from north to south and the west to Sheridan, a town of about 700 inhabitants near the Colorado line. Some of the inhabitants were good and some bad, and the bad were such as to give the town the soubriquet of "Hell of Wheels." At the time of the visit of Bishop Vail the people, armed as usual with rifles and revolvers, were anticipating an Indian raid. The good bishop, from the condition of things, did not think that the opportunities for a mission were very propitious.

Bishop Vail was born October 21, 1812, and died October 6, 1889. Other bishops have been Elisha Smith Thomas, Frank Rosebrook Millspaugh, James Wise and Goodrich Fenner.



Trinity Episcopal Church

April 1955, after the fire

The Early Days of Trinity Church

by

Robert Taft

An address given at the Commemorative Service
Trinity Episcopal Church, Lawrence
Sunday morning, September 26, 1954

It is most appropriate, it seems to me, as the city of Lawrence celebrates its 100th birthday that we, who are gathered here this morning, should pause for a moment during this brief hour and reflect on the past of Trinity Church. For the Church - - both Trinity Church and the Church collectively - - has been the guide and comfort, the fortress and strength, the inspiration and the refuge of many, of a great host of those, who in successive generations in Kansas have borne the burdens of past years, who have brought us to our present estate.

I believe that from these past years we may well draw hope and encouragement for the future. "It is the duty of some of us," recently stated a well-known American writer, "to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past."

In such a light I would have you consider the past of Trinity Church.

In the fall of 1856, as that climactic year was approaching its end, a young Englishman, a settler in the frontier town of Lawrence, Samuel Reynolds by name, was walking one day towards town from his pioneer cabin. "I felt sad," he later stated, "to think that our church was doing nothing for this new and important settlement toward which all eyes were then turned." As a result of his reflections, he wrote the Protestant Churchman where his letter, describing the needs of the pioneer settlement was published. The letter caught the attention of Amos A. Lawrence in Boston who promptly wrote Mr. Reynolds. Mr. Lawrence, of course, was vitally interested in the town which had been named in his honor and, as a friend of President Pierce, he was one voice who most ably supported the free-state party in the Territory. Mr. Lawrence's letter reveals so much of his individual character and the nature of the times that I shall read it.

Boston, Mass.
November 27, 1856

My Dear Sir:

I am glad to hear at least one voice lifted up for the Church in Kansas. Cry aloud my dear sir, and spare not till you pierce the ears of streets with walks of hammered stone before they will send you one of their missionaries, much less a missionary Bishop. If our mother church is so conservative that she cannot live among her own children except in populous cities, let us then know it, and we will send one of her daughters. If the Bishops and the Missionary Board are so conservative of the dignity of the church that they cannot send its representative into the backwoods, and upon the prairies, then let us look out for a Paul to go out and preach the Gospel without the Bishops or the Boards. But I believe it is not so, and that as soon as the facts are presented from the right quarter, i. e., from the territory itself, some vigorous measures will be adopted.

Will you have the kindness to inform me whether you saw Bishop Kemper in Kansas last summer, or whether you know any one you inform me whether Governor Geary is pursuing an impartial course. If so, it is very important he should be sustained by the settlers.

Respectfully your obedient servant

Amos A. Lawrence

S. Reynolds, Lawrence, K.T.

Mr. Lawrence was correct in his surmise that something would be done, for we read in that Lawrence newspaper so happily named, The Herald of Freedom, under date of March 14, 1857, the two following items:

To Episcopalians

You are hereby respectfully requested to leave at this office, or at the bookstore of Mr. Wilmarth, your names and address, in order that you may be visited in relation to the organizing of a church in Lawrence. The necessary funds for the support of the minister will be furnished from the East, so soon as the organization is made. Immediate and prompt action is desired.

AN EPISCOPALIAN

The editor then commented on the notice:

We see by a card in another part of our paper that a project is started to organize an Episcopal church in this city. We are heartily glad that the Episcopalians of Lawrence are making a move to establish a church here, for we are happy to see all Christian denominations they hold preferences. Besides, the more churches we have the less the Sabbath is desecrated, and the higher the moral tone of our society will become. All this and more too, to say nothing about the enhancement of the value in real estate where churches abound. We wish the project of building an Episcopal church in Lawrence success.

And a month later (April 18), the Herald of Freedom was to report:

ELECTION

An election for Church-wardens and Vestry-men, for Trinity Church, Lawrence, (Protestant Episcopal) will be held in the office of John Hutchinson, Esq., next door to Wilmarth's Book store, on Friday 17th inst., at 7 o'clock A.M. It is important that all interested in the

establishing of this church should be present to participate in the selections of officers.

SEVERAL EPISCOPALIANS

As a result of these endeavors, the brother of Samuel Reynolds, Reverend Charles Reynolds, the rector of Trinity Church, Columbus, Ohio, came to Lawrence for we read in the Herald of Freedom for July 18, 1857:

Episcopal Services

Rev. Chas. Reynolds, pastor of Trinity Church, Ohio, will preach in the Unitarian Church on Sunday afternoon next. Services will commence a 3 2/3 o'clock.

Despite an excellent position in the East, Rev. Reynolds felt the call and urgency of the need in Lawrence and decided to cast his fortunes with the four-year old town. In the spring of 1858, the parish of Trinity Church, the 8th in the Kansas Territory, was established with the officers:

Rector, The Reverend Charles Reynolds.
Wardens, William H. Hickox and Samuel Reynolds.
Vestrymen, George W. Smith, James C. Horton, James Christian,
E. C. Burroughs, A. C. W. Shaffar.

Under the inspiration and labors of Mr. Reynolds the infant parish began its work and shortly had under way the building of a house of worship, this building about which we are here gathered today - - - the oldest church building still in service in Lawrence and one of the oldest in Kansas. You have indeed reason to be proud that after 95 years this building still stands as a symbol of the faith, courage and sacrifice of those who, long years ago, made it possible.

The building was nearly completed by early summer of 1859 for again we read in the Herald of Freedom, on June 11, 1859:

THE EPISCOPAL CHURCH

We are happy to learn that the Episcopal Church, in this city, is so nearly completed that the ladies of the congregation are making preparations for the purchase of carpets, organ, etc.

They are to give a Festival in the building next Thursday evening. The building, which has been erected for this congregation, is one of the neatest and most substantial in the town; we hope, therefore, that our citizens will enable the ladies to furnish it in a becoming manner.

Then, on July 28, 1859, The Lawrence Republican announced the service of consecration:

The new Episcopal Church. - - The new edifice recently erected for the congregation of Trinity Church, in this city, is to be consecrated to the worship of Almighty God by the Right Reverend Jackson Kemper, D. D. of Wisconsin, on Friday morning, July 29th. The sermon by the bishop. Divine services will commence at 10 A.M. A collection will be made in aid of the building fund.

The service did indeed take place on July 29 for among the records of your church is a dated copy of the certificate of consecration signed by Bishop Kemper, the first Missionary Bishop of you American Church, whose See, the record reads, was larger than any since the days of the Apostles for it extended over a huge realm which included Wisconsin, Michigan, Minnesota, Iowa, Missouri and the far-flung territories of Kansas and Nebraska!

Mrs. S. A. Riggs who as Miss Kate Earle came to Lawrence in 1860, later wrote her remembrances of early Trinity Church:

“I wish I could give you a picture of the Church as I saw it in the spring of 1860. It was a rectangular rough stone building, the windows alone making it different from a barn; we entered at a door at the north east corner, the Altar a platform slightly raised in the center of the west end, upon which was the table and reading desk still used in the Chapel, a railing across the front and one side. The north side was boxed off for a vestry room, the black walnut boards higher than a man’s head with an opening to the Altar platform, another to the body of the Church. At the south side was a melodeon and the choir sat on the front seat, a stove was at the east end; - - - there were nine communicants. You see it was a day of small things.”

One would think with a new parish to build up and with funds to raise for a new building that the hands of Mr. Reynolds would be well occupied. But he was, in addition, the moving spirit in urging your national Episcopal board to take over the debts of Lawrence University, a building for which had been started by the Presbyterian Church in 1859. This arrangement was completed in 1861, so intent were the people of Lawrence and especially of the members of your parish, that a college for the town be secured.

The Civil War came on, more than half of the male parish members joined the Second Kansas Cavalry, among them Rev. Reynolds as chaplain.

Chaplain Reynolds resigned his rectorship here in 1863 and Rev. R. W. Oliver succeeded Mr. Reynolds. The remainder of our story is better known. Mr. Oliver, in addition to his duties as rector, became on March 21, 1865, the first Chancellor of the University of Kansas. Through Mr. Oliver, the claims of the Episcopal Church in the

original building of the University, long known as old North College, supplemented by labor and gifts from many other sources, including that never-failing source of help to early Lawrence, Amos A. Lawrence, were contributed to the beginnings of the University of Kansas.

This handsome plaque, a gift of the ninth Chancellor of the University, fittingly commemorates not only the struggles and triumphs of your pioneer church, but commemorates as well the indebtedness which the University of Kansas owes to your Episcopalian predecessors.

You are, indeed, to be congratulated sincerely on your past. You are to be congratulated that this building still stands, a remembrance of times past; a remembrance of holy sorrows and of holy joys. The continued use of this sacred building will provide a sure and certain guide for the future.

THE EARLY YEARS

TRINITY EPISCOPAL CHURCH

LAWRENCE, KANSAS



by

Winnie D. Lowrance

(1889 – 1971)

ILLUSTRATIONS

- Title page The first church building as it appeared after additions were made in 1866
- b The frontier village of Lawrence, Kansas, in 1859 when Trinity Church was consecrated. (The back of the original church building can be seen in the right of the center.)
- c The second church building erected by Trinity Church, Lawrence. Photograph taken in the 1870's.
- d Upper left: The Rt. Rev. Thomas Hubbard Vail
Upper right: The Rev. Charles Reynolds
Lower left: The Rev. Robert W. Oliver
Lower right: The Rev. James K. Dunn

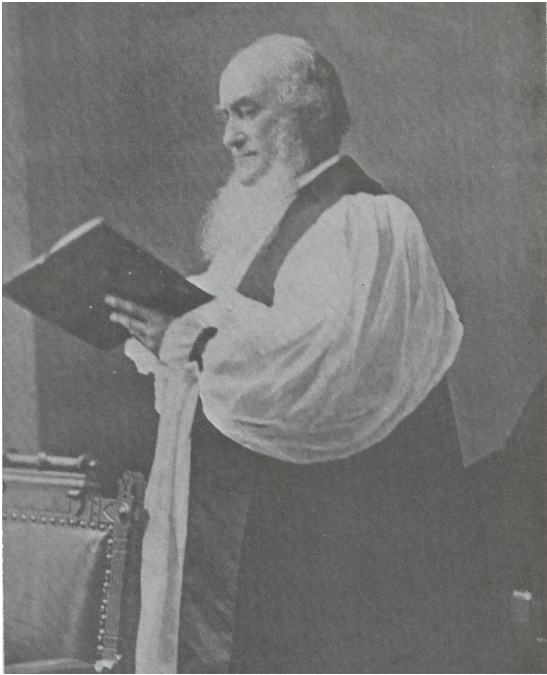
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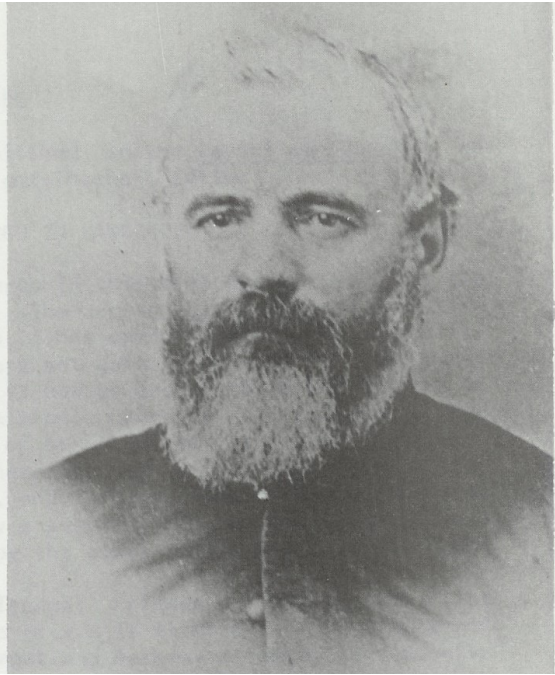
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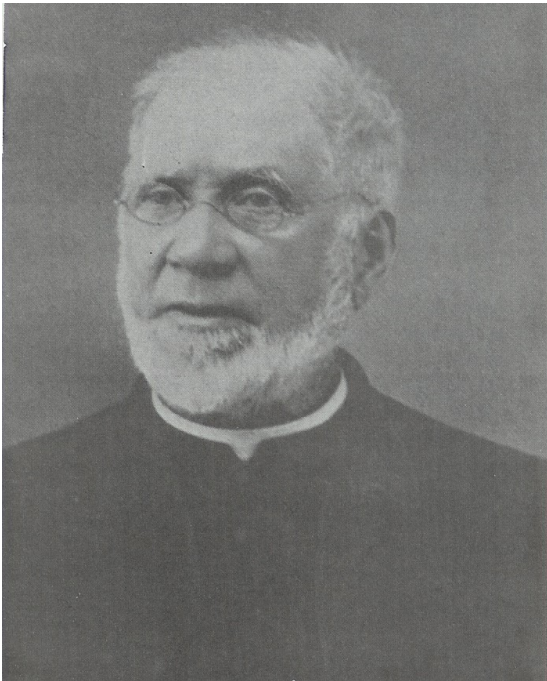
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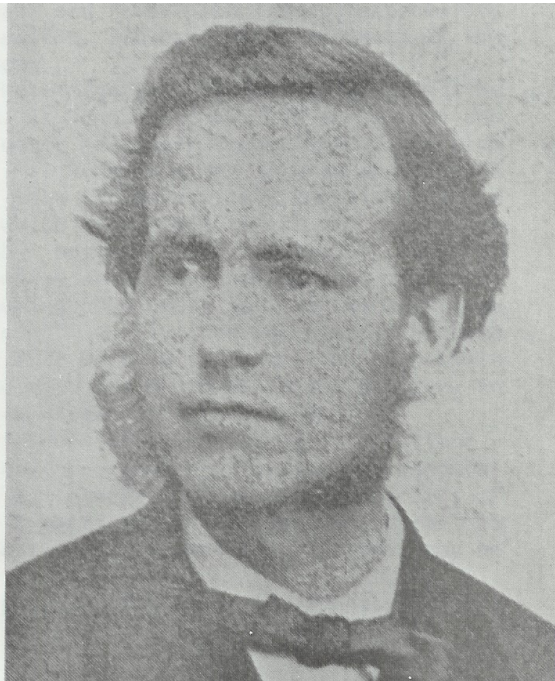
The Rt. Rev. Thomas Hubbard Vail



The Rev. Charles Reynolds



The Rev. Robert W. Oliver



The Rev. James K. Dunn

INTRODUCTION

Anyone who has been intimately associated with the life in the average Episcopal Church soon becomes aware of the tremendous wealth of character and personality that can be found. Trinity Church, Lawrence, Kansas, is no exception. During my ten years as rector I came to know many members who were larger than life itself. Winnie D. Lowrance was one of them.

A native of Lexington, Texas, she came to Lawrence, in 1929. She immediately involved herself in the life of Trinity Church and although never considered an “old timer” by those who had been parish born, soon came to know more about its history than any other member.

The idea of a parish history was first conceived in 1962. Miss Winnie had retired three years earlier as Associate Professor in the Classics Department at the University of Kansas, and having worked earlier on a diocesan history wanted to do the same for Trinity Church.

The fact that the history was never completed – it covers only the first twenty-five years – was not due to any lack of interest on her part but rather because of the many other projects that she found to do. In addition to tutoring a number of students in Greek – of whom I was one – she gave liberally, traveled widely, and actively participated in a broad range of parish and diocesan activities. Above all, she maintained an interest in students and young people to the very end.

Someday another member of Trinity Church will write another chapter in the history of this parish. However, whenever that time comes, the author will undoubtedly turn to the notes, papers, and photographs which Winnie Lowrance helped to assemble.

Many persons have helped to make this publication possible. Donors to the Memorial Fund provided the stencils, paper, and ink. The folks at Kansas Key Press did the illustrations. The Women of the Parish helped to assemble the pages. However, if it had not been for our parish secretary, Betty Nelick, who edited the manuscript and prepared each of the pages, this history might never have seen the light of day.

Harvard Wilbur
Rector 1962-1972

INTRODUCTION TO THE 1984 EDITION

This year, 1984, is Trinity Church's 125th birthday. It seems very appropriate at this time to make readily available this excellent booklet by Winnie Lowrance which so well describes the earliest years of this now venerable institution. It is reprinted with the hope that many who have never read it will do so and become inspired by the fascinating story of our common inheritance in this cell of the body of Christ.

Robert Matthews
Rector

FOREWARD

The election of Andrew Jackson to the presidency of the United States in 1829 was no chance event. Rather, it was the result of the liberal movement which had had its beginnings some years before. The conservatism of the founding fathers was weakened by the increase in the territory westward and by a new forward looking generation which had come to realize that the shape of the future was in their hands.

Slavery had been forbidden in the Northwest Territory, but when the settlement of Missouri and the more northern and western portions in the Louisiana Purchase became a reality, the slavery question became one of major importance. The Missouri Compromise of 1850 promised to solve the problem. The South realized that their preponderance of power in the federal government was doomed unless they could add more slave territory. As a result, in 1854, with Clay, Calhoun, and Webster no longer on the scene, Stephen A. Douglas, with the support of the South, succeeded in pushing the Kansas - Nebraska Bill through Congress, permitting the inhabitants of each new state to choose whether it would be organized as free or slave.

Even before this bill became law, many men became anxious when they saw its implications. After Eli Thayer of Worcester preached his crusade in behalf of anti-slave settling of Kansas Territory, leaders soon appeared - Dr. Charles Robinson, Charles Branscomb of Fitchburg, Massachusetts, and Amos Lawrence, Treasurer of the Emigrant Aid Society, who had much to do with the founding of Lawrence.

When Kansas was opened for settlement in May, 1854, serious efforts to enlist permanent settlers for Kansas began. On August 1 of that year, the first party of twenty-nine men camped on Mount Oread, the site for the town chosen by Robinson and Branscomb. (Robinson had camped on the north side of the Kaw River on the Bruce farm with the Fremont expedition on its way west and had remembered the place.)

Some of the men went back east for their families, and the second party of 114 men, women, and children left Massachusetts shortly afterwards. Receiving accretions on the way, they reached Lawrence on September 19.

Small parties and family groups continued to arrive until the question of slavery was settled when Kansas became a state. The slaveholders, for the most part, fearful that they might lose their slaves, did not come to make permanent homes. A very few of the settlers who had not realized the difficulties of frontier life returned home, but the hardier souls remained.

A crown of ruffians from Missouri, however, did their best to dislodge the settlers by harassment and interference. This unhappy situation continued until a Territorial Governor with the help of the United States soldiers succeeded in driving them into Missouri in August 1858.

THERE IS MY CHURCH

On the April day in 1955, when a disastrous fire destroyed the interior of Trinity Episcopal Church, Lawrence, a number of people were watching the firemen putting out the last of the fire. One of the bystanders said to the Rector, the Reverend Robert C. Swift, "Mr. Swift, I'm so sorry your church has burned." Waving his hand at a group of his parishioners nearby, he replied, "There is my church."

History is made by people, by people with imagination and ideas. For an idea, if implemented by action, often has consequences that may lead into a chain reaction which produces interesting and far-reaching results.

A young Englishman who had brought his bride from New York City to Lawrence in 1855 tells, in a diary which he left for his children, how an idea for an Episcopal Church in Lawrence came to him and what the consequences were:⁷

"In the fall of 1866, it was October, I was going from my cabin to Lawrence feeling sad that our church was doing nothing for this new and important settlement toward which all eyes were turned; not even a casual visit from a missionary had been received. Feeling deeply the need for our church services, I determined to do what I could in my humble way to call the attention of the church people in the east to our religious wants, in the hope that some steps might be taken to supply in some measure these wants. On reaching home, I wrote a letter setting forth our spiritual needs and appealing for help . . . and sent this letter to the Protestant Churchman, one of the leading church papers:⁸

'Lawrence, Kansas Ter., Oct. 19th, 1856

Messrs. Editors: - Christian Gentlemen, truly the Kansas fields are ripe for harvest, but where are the laborers? Where are the missionaries, and where are the Sunday-schools? Are they in Lawrence, in Topeka, in Prairie City, in Palmyra, in Osawatomie, in Blanton? I think not. I have been a resident of the Territory eighteen months, and visited the above places, and some others; and have never met with an Episcopal clergyman, or heard of an Episcopal Sunday-school. Is there no work for our Church to do in Kansas? Are the efforts of our Missionary Societies limited by a few degrees of longitude? Or, is Kansas too inconsiderable to receive the attention of the Church in her missionary capacity? Or, is the soil so fertile, and the climate so genial, that the bread of life, and the Gospel of peace can

⁷ A long-hand copy of the original diary was given to the writer by Mrs. Reynolds' daughter, Mrs. Grace Reynolds Cook

⁸ The Protestant Churchman, Philadelphia, Pennsylvania, Vol. XIV, No. 24, Nov. 16, 1856.

be dispensed with? Or, is the Church waiting till political justice and peace shall be restored to the oppressed settler?

These are questions, the propounding of which, by an obscure layman, may seem to you presumptuous. I have waited and hoped, constantly and anxiously to see some effort made by our Church to commence the preaching of the Gospel, and establish Sunday-schools in various parts of the Territory, but as yet, in vain; and it is that hopeful anxiety which has moved me to present the above interrogations. I should have commenced a Sunday-school on my own responsibility, but for the want of books. I have neither hymn-books, question-books, nor the Scriptures, except one copy, and what could constitute a Sunday-school without books? While your children have spiritual bread enough, and to spare, the poor starving orphans of Kansas have not even Gospel husks on which to live, and must perish with hunger. I can look out at my cabin door, near Blanton, and, within the radius of one mile, see the dwellings of, and count more than thirty children, between the ages of four and twelve years, who have no opportunity of mental, moral, or religious instruction. Extended observation would furnish a similar result.

That this spiritually barren state of things will continue long, I do not believe; but is all the pioneer work to be effected by other branches of the Christian Church, and we remain inactive in the matter? I sincerely hope and pray, not; I am willing to do what little I can in the Lord's vineyard, but without help I can do nothing.

Yours in Christian fidelity.

S. Reynolds.

P. S. My post-office address is Lawrence.'⁹

Mr. Reynolds received in response to this appeal a box of Church-School books and the following letter from Amos A. Lawrence of Boston, who was the treasurer of the Emigrant Aid Society which had sent the first settlers to Lawrence and Kansas in 1854, and for whom the town had been named:

'Boston, November 21, 1856

Mr. dear Sir: I am glad to hear one voice lifted up for the church in Kansas. Cry aloud, my dear sir, and spare not till you pierce the ears of the venerable fathers who would have you build our cities and line our streets with walks of hammered stone before they will send one of their

⁹ A copy of this letter was provided by the librarian of the General Seminary in New York City.

missionaries, much less a Missionary Bishop. If our mother church is so conservative that she cannot live among her own children except in populous cities, let us know it, and we will send one of her daughters. If the Bishops and the Missionary Board are so conservative of the dignity of the church that they cannot send its representative into the backgrounds and upon the prairies, then let us look out for a Paul to go out and preach the gospel without the bishops or the boards. But I believe it is not so, and that as soon as the facts are represented from the right quarter, i.e., from the territory itself, some vigorous measures will be adopted.

Will you have the kindness to inform me whether you saw Bishop Kemper in Kansas last summer ¹⁰ or whether you know anyone who did, and who knows what has been done by him. At the same time will you inform me whether Governor Geary is pursuing an impartial course. If so, it is very important that he should be sustained by the settlers.

Respectfully your obedient servant,
Amos A. Lawrence.

S. Reynolds, K.T. ¹¹,

In the spring of 1857, there was a growing interest on the part of a few Episcopalians toward the organization of a parish. The Congregationalists, the Methodists, and the Unitarians had already established church organizations. The Herald of Freedom, one of Lawrence's early newspapers, in the issues of April 3, and April 10, carried this notice: "Meeting announced for April 5th at 7 ½ o'clock to organize a parish. Meeting at office of Whiteman and Searl." On April 17, in the same newspaper appeared this item: "First parish meeting of the Episcopalians, 7:00 P.M. – wardens and vestry elected." The only evidence found of any follow-up of this actions was the purchase, for \$500.00 of lot 95 on Vermont Street, near the corner of Vermont and Berkeley Streets, the latter not 10th Street.

The second response to Mr. Reynolds' appeal in the Protestant Churchman was a visit, in the summer of 1857, from his older brother Charles Reynolds and his wife from Columbus, Ohio, where he had established Trinity Church. The Herald of Freedom announced that on

¹⁰ Mr. Reynolds, who lived in the country, was unaware of Bishop Kemper's brief visit in 1856.

¹¹ A copy was preserved by Mrs. Edgar Wright in her unpublished Early History of Trinity Episcopal Church – 1858 – 1873. (Ed. Note: Mrs. Wright's history written in 1927 was an extremely valuable source for Miss Lowrance. She had located and preserved many of the early letters and newspaper accounts concerning Trinity Parish, The work was dedicated: "To the Memory of Catherine Heiner Smith – Organizer and President of Ladies' Society – 1858 – 1888." Consequent footnotes to this source will be designated: Mrs. Wright.

July 17, "The Reverend Charles Reynolds will preach in the newly opened Unitarian Church at 937 Ohio Street at 3 ¾ o'clock." He did so and preached at the same place on the following Sunday.

The Reverend Mr. Reynolds liked what he saw. Although he had a flourishing parish in Columbus, being a Missionary at heart as his subsequent career proved, he felt the call and the urgency of the need in Lawrence and decided to cast his fortunes with the four-year-old town. Having resigned his parish in Columbus in the spring of 1858, late in May he brought his family to Lawrence. On May 28, we find him writing to his mother of the rigors of pioneer life:

"Dear Mother: We have been here three days and to relate to you half of the privations would only pain you and not benefit ourselves. Board at the hotel was \$10 per day for my family. I remained there one day; then hired a shanty for \$8 a month. I spent \$ 12 in trying to make it habitable and for lumber for bedsteads which I made myself. Out of one of the boxes I brought with me, I made a table. I borrowed a few ticks. I have made beds of prairie hay.

But the shanty is not very comfortable; the children being eaten alive. In order that we may get out of this hole, I have purchased a lot and I expect to build at once . . . Not a single article of furniture has arrived. We have borrowed a few chairs, plates, etc., and are living in true pioneer style. The future looks bright but the present hour is a great trial both for the flesh and for the faith.

Affectionately yours,
Charles Reynolds"¹²

This is a poignant picture certainly of pioneer life, but one hardly reassuring to a mother in civilized New York City.

Dr. Reynolds had been sent out by the Board of the American Church and the Philadelphia Society, a separate organization devoted to the propagation of "low church rites." This latter organization paid part of Dr. Reynolds' salary as well as that of other early Kansas clergymen. Having founded two churches, one in Brooklyn, another in Columbus, and being a man of action when he felt action was needed, he made a canvass of the town looking for Episcopalians. He found only nine, but several people were interested and gave him encouragement.

On Tuesday, June 1, 1858, a meeting was held in the law office of James Christian near the corner of 7th and Massachusetts Streets. Articles of association and by-laws were adopted and a vestry of seven members elected: Senior Warden, William H. Hickcox; Junior Warden, Samuel Reynolds; Clerk, James C. Horton; Vestrymen, George W. Smith,

¹² Mrs. Wright

James Christian, E. C. Burroughs, and A. C. W. Safford.¹³ Of these, James C. Horton was not a communicant, though born and brought up in an Episcopalian family. His father was a warden for fifty years of Christ Church, Ballston Spa, New York.

That same evening, in much better spirits than on the previous Friday, Dr. Reynolds wrote to a friend and fellow clergyman in New York, Dr. Canfield, reporting on the activities of his days in Lawrence.¹⁴

Although the new Rector had bought a lot for a house, it seems doubtful that he built on it; for in the summer of 1859, we find the Reynolds living in a house at 1033 Kentucky Street, bought for the family by Mrs. Reynolds' mother. The house had disappeared, but there is a vacant lot corresponding to that number on Kentucky Street. Bishop Kemper, a guest there in July, says, in a letter to his daughter, that the house was small and that he had slept in Dr. Reynolds' study.¹⁵

The Vestry, along with Mrs. Catherine Heiner Smith, wife of George W. Smith; Mrs. Mary G. Reynolds, wife of Samuel Reynolds; and O. A. Bassett made up the nine communicants of the new church named Trinity. This was the eighth Episcopal Church organized in Kansas. Of the previous seven, four for various reasons passed out of existence. St. Paul's, Leavenworth; St. Paul's, Kansas City; Grace, Topeka; and St. Paul's, Manhattan, are the surviving ones. Services were held in various places on Massachusetts Street in Lawrence, sometimes in a church on Vermont Street owned by the Methodists at the present site of the Southwestern Bell Telephone building.

The building of a church was the first consideration of the newly-formed group. Fortunately the lot on Vermont Street had been bought in 1857. The Reverend John K. Dunn, the third Rector (1868-1875) left a note in one of the church record books that ". . . the site for the church was one which had been occupied by a tabernacle of poles and grass, used as a place of worship in the early years of the town. Dr. Reynolds removed the remaining poles with his own hands and the church now stands on that spot."¹⁶

A charter had been granted to Trinity Parish on February 8, 1853, by the Territorial Legislature whose president was Carmi W. Babcock, a Lawrence citizen and a generous benefactor of the Church.¹⁷

During the building of the Church, Edward D. Thompson, who was connected with one of the banks, was Treasurer of the Vestry. When the building funds were low, he paid from his personal account all vouchers

¹³ Mrs. Wright.

¹⁴ Kansas Historical Quarterly

¹⁵ The original letter was sent in later years to the diocesan office in Topeka by Dr. J. H. Canfield, a one-time professor in the University of Kansas and a devout member of Trinity. He had found this letter and another from Dr. Reynolds among his father's papers.

¹⁶ Letters to his daughter as well as his diary. Xerox copies from the "Kemper Papers" in the University of Wisconsin archives.

¹⁷ Mrs. Wright preserved a copy of this charter.

presented to him, the amounts to be credited as additional contributions to the parish.¹⁸ Money for the building was given partly by friends in the east and partly by the communicants themselves, but much of the labor and materials were provided by the parishioners.

The women, under the leadership of Mrs. Catherine Heiner Smith, at once formed a Ladies Sewing Society to provide for social intercourse and to make money for the furnishings of the church. Mrs. Smith was the guiding spirit of the group which labored valiantly until it was reorganized in 1885 as the Parish Aid Society to which both men and women belonged.

The Herald of Freedom again provides news about the progress of Trinity Parish. The edition of June 11, 1859, carried two items of interest, the first:

“We are happy to learn that the Episcopal Church in this city is so nearly completed that the ladies of the group are making preparations for the purchase of carpets, an organ, etc. They are to give a festival in the building next Thursday evening. The building which has been erected for the congregation is one of the newest and most substantial in town. We hope, therefore, that our citizens will enable the ladies to furnish it in a becoming manner.”

On July 28, the Lawrence Republican, another of the early newspapers, announced the Service of Consecration:

“The new Episcopal Church. The new edifice erected for the congregation of Trinity Church is to be consecrated to the service of Almighty God by the Right Reverend Jackson Kemper, D.D. of Wisconsin on Friday morning, July 29th: sermon by the bishop. Divine services will commence at 10 A.M. A collection will be taken in aid to the building fund.”

The year 1859 marks Bishop Kemper’s last and most extensive visit to Kansas. He came to Lawrence by stage from Leavenworth on July 28. He was the house guest of Dr. & Mrs. Reynolds at their home at 1033 Kentucky Street. Both his diary and his letters to his daughter, Mrs. Elizabeth K. Adams, give a day by day account of his activities.¹⁹ “On the morning of July 29th he consecrated Trinity Church. He says, ‘The Church was half full. None of the neighboring clergy came, but Charles Reynolds and I consecrated Trinity Church.’” He adds a bit ruefully, “There are but nine communicants.” Copies of both the articles

¹⁸ Mrs. Wright.

¹⁹ “Kemper Papers”

of Donation signed by Dr. Reynolds and the Certificate of Consecration signed by the Bishop are in the Parish files. That evening a reception was held at the home of G. W. Smith at which the Bishop met the members of the congregation. He went on each of the four days he was in Lawrence to Wakarusa to see A. C. W. Safford, a vestryman who was very ill with tuberculosis, and on his last visit along with Dr. Reynolds, gave him Holy Communion. The clergyman brother of Mr. Safford was a friend of the Bishop's.

On the morning of August 1, he went with Samuel Reynolds by the mail hack up the river to Lecompton where he was the guest of ex-Governor and Mrs. Shannon. In Lecompton he confirmed three people, one being Mrs. Sarah Shannon.

Later, on August 11, he convened the representatives of the parishes at St. Paul's Wyandotte, for what became the Primary Convention of the Diocese of Kansas. The delegates from Lawrence were Dr. Reynolds, William H. Hickcox, Samuel Reynolds, Lyman Eldridge and O. A. Bassett. In his diary Samuel Reynolds tells the amusing story of his and Mr. Hickcox's adventure on the journey to the meeting. They were traveling in a spring wagon. Since it was a hot August day, they had taken off their coats. Nearing Wyandotte, they stood up in the wagon to put them on so as to arrive properly dressed. At their movement the horse took fright and ran. Both men were thrown out but unhurt. They picked themselves up, brushed off the dust, and caught the horse, which had not gone far. They arrived at the meeting in good order.

There were nine clerical and fifteen lay delegates. On the next day, August 12, 1859, the Diocese of Kansas was organized, though the Bishop and some of the delegates thought such action premature. Canons and by-laws were adopted, committees appointed, a standing committee named, and delegates to the General Convention, which was to meet in Richmond, Virginia, on October 5 – 22, elected. Trinity Parish was represented by Charles Reynolds and William H. Hickcox on the Standing Committee; Charles Reynolds and O. A. Bassett on the Missionary Committee; and Charles Reynolds and Lyman Eldridge on the Education Committee.

Charles Reynolds took a leading part in the business of the meeting. He offered a resolution, "Resolved, That the House of Bishops be earnestly requested to make arrangements by which the Diocese of Kansas can still for a time at least have the Episcopal Services of the Right Reverend Jackson Kemper, D.D., L.L.D." Just before the close of the convention he offered another resolution, "Resolved, That the thanks of this convention be tendered to the Venerable Bishop Kemper for the able, courteous and dignified manner in which he presided over the deliberations of this convention."²⁰

²⁰ Annual Journals, Aug. 12, 1859.

Bishop Kemper, however, at the General Convention, resigned his jurisdiction, and the Right Reverend Henry W. Lee of Iowa was given oversight of Kansas and Nebraska. A special Convention to elect a bishop for the Diocese of Kansas was held in Topeka on April 11, 1860.²¹ Dr. Dyer of New York, because of some adverse criticism of the Kansas situation, declined, and the Diocese continued under Bishop Lee's jurisdiction until 1864, when the Reverend Thomas Hubbard Vail was chosen at the Seventh Annual Convention. The Diocese of Kansas, formed two years before Kansas became a state, has always been a diocese, never a missionary district. Before the boundary between Kansas and Colorado was settled, the Diocese extended from the Missouri River to the top of Pike's Peak.

But what of Trinity Church? The little stone church was far from being the attractive church that it became, or the chapel so beloved since. Mrs. Wright records a letter written by Mrs. Samuel Riggs who came as Miss Kate Doane Earle to conduct a private school in Lawrence.

“I wish I could give you a picture of the church as I saw it in the spring of 1860; the rectangular rough stone building, the windows making it different from a barn; we entered at a door at the northeast corner; the altar, a platform slightly raised in the center of the west end upon which was a table and a reading desk still used in the chapel, a railing across the front and one side. The north side was boxed in for a vestry room, the black walnut boards higher than a man's head, with an opening into the altar platform and another into the body of the church. At the south side was a melodeon, and the choir sat on the front seat. A big stove was at the east end, a wood stove, for as yet coal was not available in Kansas. There were nine communicants. You see it was the day of small things.”²²

The parishioners were mostly young men, although the women made up the majority of the official communicants. However, several of the young men, who worked so earnestly for the infant church, were, according to the later church records, confirmed.

In 1860, Mrs. G. W. Smith gave the Parish a silver chalice which was used at regular services until a silver communion set was given sometime before 1873, and then, up to 1927 at least, was used for private communion for the sick. It has been re-silvered and is a cherished possession, used on special occasions.

The women of the Ladies Sewing Society were able to buy a chandelier for \$ 25.00, which made it possible to hold evening services

²¹ Annual Journals, April 11, 1860.

²² Mrs. Wright.

which were well attended by the young men of the town. The Rector, Dr. Reynolds, was an excellent speaker, and took an active part in the affairs of the town. He was particularly interested in the establishing of a university in the town.

The report which he made at the First Diocesan Convention held at St. Paul's, Leavenworth, September 12, 1860, shows a communicant strength of nineteen.²³ He reported as to his work, "In addition to my labors in Lawrence, I have officiated every two weeks at Prairie City, every month at Blue Mound, and occasionally at Mineola, Peoria, and other more distant towns." This report is a definite foreshadowing of the missionary spirit that marked the ministry of this able servant of God all the years of his life in Kansas. He didn't mention in his report the flourishing Church School at Wakarusa, the story of which he tells in a second letter to Dr. Canfield written in the fall of 1859.²⁴

Bishop Lee presided at this First Convention and before he left the Territory, he visited Trinity Church and confirmed three persons, the first Confirmation held in the Church.²⁵

In 1860, Kansas suffered a severe drought which caused much suffering. Bishop Lee, who saw on this first visit to Kansas in the fall of that year what was happening, collected more than \$ 5,000 from some twenty parishes and with the help of Dr. Reynolds distributed the money to the sufferers in Kansas. In his address to the Diocesan Convention in 1861, he writes, "I have been much indebted to the Rev. Mr. Reynolds for his assistance in this work, and the people of Kansas are much indebted to him for his journeying and labors in their behalf in connection with this memorable season of distress and famine."²⁶

On October 14, 1860, in St. Luke's Church, Davenport, Iowa, Bishop Lee ordained William Henry Hickcox, the Senior Warden of Trinity Church, Lawrence, to the Diaconate. The Rev. Dr. Reynolds presented Mr. Hickcox, preached the sermon, and assisted the Bishop at Holy Communion. Mr. Hickcox became the Missionary at Prairie City; Samuel Reynolds then became Senior Warden at Trinity Church.

The year 1861 was a fateful year for Kansas and for Trinity. The battle for a free state had been won. On January 29, 1861, Kansas was admitted to the Union. The feeling of relief and hope was dispelled all too soon. The war cloud had only grown larger and was soon to envelop the Union. Fort Sumter fell to the South on April 13. The tide of immigration fell to a trickle. The President issued a call for volunteers and the young men responded. The Diocesan Convention which was held at Trinity on Sept. 11-12 reflect the overall tension. Bishop Lee was

²³ Annual Journals, Sept. 12, 1860.

²⁴ Letter sent to the diocesan office by Dr. J. H. Canfield.

²⁵ An official record of these confirmations has not been obtainable. The Confirmation is mentioned in Mr. Reynolds' letters and again in Mrs. Edgar Wright's manuscript.

²⁶ Annual Journals, Sept. 11, 1861

not present but sent his address. At the opening service the Rev. Mr. Reynolds administered Holy Communion. In the absence of the Bishop, he was elected Chairman of the Convention. The lay delegates from Trinity were Samuel Reynolds, E. C. Burroughs, and H. J. Caniff. Charles Reynolds was Chairman of the Committees on Canons and the State of the Church. The Bishop's address was read and all the regular business was dispatched. The report from Trinity was significant: no confirmations, no communicant growth, a reflection of the times. The question of the western boundary of the Diocese was introduced. Charles Reynolds reminded the Convention that since there was no union of church and state, any division of the Diocese must be made by ecclesiastical authority, i.e., the National Church. ²⁷

By this time it was quite clear that war was a reality. More than half of the male communicants of the Parish joined the Twenty-second Kansas Cavalry. Kansas' stake in the war was a vital one. Should the South win, Kansas would be cut off from the other free states on the east and south. Early in 1862, Charles Reynolds followed his young men to Ft. Riley and became Chaplain of the Kansas Twenty-second Cavalry. He did not, however, resign his church at Lawrence, preaching at intervals when he came to see his family. The Rev. Mr. Hickcox, who was at Prairie City, officiated occasionally at Trinity. Along with its other tragic effects, war is always hard on women and churches and this war was no exception. Lawrence was quiet but anxious. More men volunteered. There was no Parochial Report from Trinity in 1862. The Church as well as the town was marking time with growing apprehension. Dr. Reynolds had been transferred by the Army to Ft. Scott, where he rendered notable services looking after Negro refugees and founding a church in the town.

On August 21, 1863, a devastating blow fell upon Lawrence with the terrible raid by William Quantrill and his band of desperadoes. Appearing without warning early in the morning, they burned much of the town, looted more things than they could carry away, and terrified the inhabitants. Their cold-blooded shooting down of innocent citizens, every man they could find, is a matter of record. ²⁸ When after a few hours they departed, half the town was in ashes and one hundred eight men were dead.

There are extant many stories about the cleverness and heroism of the women. The tale of the experiences of the family of Dr. Reynolds has been handed down in his family. A man rushed into the house on Kentucky Street asking to be hidden. Mrs. Reynolds quickly clothed him in a long grey wrapper, put a cap on his head, and gave him the baby to hold. He was "Aunt Betsy." Mrs. Reynolds had hidden some of the family silver under the mattress on the bed. She sat on the side of the

²⁷ Annual Journals, Sept. 11, 1861

²⁸ Newspaper accounts.

bed near “Aunt Betsy” with the baby. As the raiders left, they dropped in the yard some of the other silver which they had taken.²⁹

Charles Reynolds at Ft. Scott, hearing of the raid, almost rode his horse to death in his haste to get to Lawrence to see how his family had fared. Speaking of it later he said, “It was due to God’s mercy that I was away. Had I been at home I should probably have shared the fate of many of my friends.”³⁰

²⁹ Mrs. Stanley Nofsinger of St. Philip’s Church, Topeka, a great granddaughter of Charles Reynolds, told the writer this story. Her grandmother was the baby held by “Aunt Betsy.”

³⁰ Annual Journals, Sept. 9, 1863

CHAPTER TWO

Quantrill and his raiders left Lawrence by noon on August 21. The stunned survivors, after a confused and half-hearted plan of pursuit, turned to their own affairs. They put out any remaining fires, cared for their dead, and made some assessment of their losses. There were insuperable difficulties in deciding what to do. But they set about rebuilding the town with the same spirit of fortitude and resourcefulness, tinged with an almost mystical belief in their own destiny, which had seen them through those first difficult years.

Trinity Church building had escaped harm. The oldest extant minutes book of the Vestry has this note on its first page: "All the records and proceedings of the Vestry of Trinity Church, Lawrence, which were in the possession of the Clerk of the Vestry prior to August 21, 1863, were destroyed by fire during Quantrill's raid upon the city of Lawrence upon that day. Consequently no minutes will appear here except meetings of the Vestry since that time." It was signed by J. C. Horton, Clerk of the Vestry.

The Vestry, upon a call by the Rector, the Reverend Charles Reynolds, met at his house on November 25, 1863, for the first vestry meeting after the raid. Present were the Rector; Samuel Reynolds, Warden; G. W. Smith; T. B. Eldridge; C. W. Babcock; and J. C. Horton, Clerk. Four of these had been members of the first Vestry. Present also was a visitor, the Reverend Robert W. Oliver of the Diocese of Pennsylvania, who had been sent by the American Church Board and the Philadelphia Society to see what the situation was in Lawrence and to ascertain the status of the plans for a university to which churchmen in the east, notably Amos A. Lawrence of Boston, had given money. At this meeting, Mr. Reynolds, who was unable to obtain release from his chaplaincy in the Army, offered to resign if the Vestry wished the pulpit to be filled at once. His resignation was accepted, and the Vestry asked Mr. Oliver if he would accept the position. Mr. Oliver accepted. The minutes of this meeting also record that the Vestry decided that the "sum of \$ 1,200 was deemed sufficient for a clergyman with a small family." Of this sum the Parish would assume \$ 250, and the remainder would be provided by the American Church Board and the Philadelphia Society.³¹

The Vestry met again the next day to consider ways and means of reimbursing Mr. Reynolds for the money which he had personally spent on the unfinished rectory on Tennessee Street. This money had gone to pay Isaac Kilworth, who had the contract for the building. To raise the needed funds, the Vestry decided to sell the lot on Kentucky Street which

³¹ The Philadelphia Society as noted above paid the salary of the first clergymen in Kansas. The American Missionary Society paid \$ 500. It is assumed the Philadelphia Society paid \$ 500; the Parish \$ 250.

had been given by the Emigrant Aid Society as a possible site for a church.³²

Mr. Oliver at once returned to the east, made his reports, and set about preparations to move to Lawrence with his family, which included his wife, Agnes Purmell Oliver; a son, Samuel; and an adopted daughter, Cornelia D. Abel Oliver. They arrived in Lawrence early in the following February, although his letter dismissory is dated February 29, 1864, and his report to the Diocesan Convention that year covers the six months beginning March 1.

Surely the hand of the Lord was upon this church. Charles Reynolds, the founder, was a man of education, experience, maturity, and devotion. Robert W. Oliver, at this time in his 49th year, was a man with many of the same qualities as his predecessor, with also an unusual gift for making friends and a flair for finance worthy of the traditions of his native land. Born in Ayrshire, Scotland, on October 9, 1815, he was educated in Edinburgh and trained for the British army. While serving as a cavalry officer in the First Royals in Canada, though in his twenties, he was sent as an aide to the Minister Plenipotentiary from Canada to the United States to conduct negotiations with President Van Buren's administration. While in Washington on leave, he visited the West Indies where he met some families from Pittsburgh, Pennsylvania, with whom he formed warm and lasting friendships. In later years, these friends became benefactors and friends of Trinity, giving through Mr. Oliver gifts of money and memorials to the Church.

Returning to Scotland, he prepared himself for the ministry of the Presbyterian Church which he served in his native country until 1850, when he came under the influence of the Right Reverend Alonzo Potter, Episcopal Bishop of Pennsylvania, who on November 11, of that year ordained him a priest of the Episcopal Church. He served as a missionary at Altoona, where he built a church, and also at Johnstown and Huntington. At one time he was rector of St. Paul's Church on Chestnut Hill, Philadelphia. When the Civil War came on, President Lincoln, a warm friend, invited him to come to Washington to accept a commission on the staff of General Abercrombie. This he graciously refused, but asked for a chaplaincy which he received and held from 1861 to 1863.

This is the man who became the second rector of Trinity Church, Lawrence. As one looks back a hundred years on the oppressed condition of the town and the church, and on the plans for a university, Mr. Oliver seems much the man of the hour, the man deeded to provide leadership in those days of recovery. Wherever Mr. Oliver was, things began to happen; and happen they did in Lawrence and Trinity Parish. He took up his new duties at once. His first interest naturally was in the

³² The policy of the Emigrant Aid Society was to give nothing away. One wonders if Amos A. Lawrence may have influenced this gift.

people of his parish. That his efforts at reviving the church bore fruit is evident in his report to the Annual Diocesan Convention in September, 1864, a tribute both to the Parish and to the energy and ability of the Rector. He reported:

“Accepted the call to Trinity Parish, Lawrence, in November, 1863. It then numbered 13 families and 11 communicants who had survived the massacre of August 21, 1863. Between December 1st and March 1st four of the above families and three communicants had removed, leaving nine families and eight communicants. There are now 23 families and 21 communicants. The Sunday School numbers 51 scholars, and six teachers. Baptisms 6, Marriages 3. The parish contributes \$ 250 per annum for the support of the rector and has contributed since March 1, for paying off debts as follows:

For printing minutes of Convention for 1863	\$ 7.00
Parish debts	\$ 17.00
Repairs to place of worship	about \$ 30.00
Contributions to the poor	<u>\$ 15.38</u>
	\$ 29.38

All of which is respectfully submitted.”³³

As Mr. Oliver looked over the needs of Trinity Parish, he felt that the rectory which had been started on the lots on Tennessee Street was too far from the church, and suggested that the property be sold so that a rectory could be built at a more convenient location. The sale was made, and with part of the \$ 1,600 received for the lots and the partially built house, lot 99 adjoining the church property on the south was bought. Plans for building were made at once, and the contract given to Mr. Isaac Kilworth, a local builder who was a member of the Parish. Some of the money for the rectory was raised in Lawrence, but the Vestry directed Mr. Oliver to apply to the American Missionary Board for permission to solicit funds in the east to meet the rest of the cost. Mr. Oliver went to his Pennsylvania friends and quickly received the necessary funds. One firm generously donated the windows, properly glazed and painted, ready to be put in place. The total cost of the house was \$ 3,470.90.³⁴ Bishop Vail in his address to the Annual Diocesan Convention in 1865, his first in Kansas, said,

³³ Annual Journals, 1859

³⁴ At various times afterwards additions were made to this building, a third floor in Mr. Oliver's time, a temporary kitchen in 1869. Later an attractive study with a fireplace and a door opening toward Vermont Street was added on the southwest, and a new kitchen was built. The last addition in 1916, the gift of the women of the church, was a pleasant porch on the north side with French doors opening from the dining room. This house was used for ninety years. In 1956, when it seemed inexpedient to try to rehabilitate it, the old building was taken down, and a new rectory was bought at 2035 Alabama St.

“On my first visit to Lawrence, January 13 – 16, Mr. Oliver was moving his family and furniture into the new rectory and I was providently present at what he called its dedication, sitting with him at the first table spread in his new home, invoking a blessing upon its present and future occupants.”³⁵

With the close of the Civil War in 1865, there was a surge of optimism throughout the north and west of which one manifestation was the material expansion of the country west of the Mississippi River. There was a renewal of immigration into Kansas, though not in the numbers of earlier years. New families came into Trinity Church. Among these were Wilson Shannon, third territorial governor of Kansas, whose wife had been confirmed by Bishop Kemper during his visit in 1859, and Elijah M. Bartholow, who came from St. Paul’s Wyandotte. Both these rendered valuable service as vestrymen for several years.

Being a man of foresight and vision, Mr. Oliver, while in quest of funds in the east, had asked an architect friend in Pittsburgh, F. M. Oliver, to make plans for enlarging the church. With the rectory almost finished, the Rector paid \$ 250 of the slightly larger sum still due, and brought out his plans for the church. He proposed an addition on the east for a chancel and a robbing room, and on the north, a room which became a school room with an entrance and a tower on the east. While this building was going on, he decided to extend the church itself to the west. Accordingly, the west wall was taken down, and the walls of the church extended to the alley line. The windows from the old west wall were used in the school room. At the Diocesan Convention in 1865, Mr. Oliver reported that this building activity was under way, but had been delayed by inclement weather. His report of the state of the Parish is worthy of note in that it reveals how much had been accomplished in a year. Besides the Rector’s salary, the balance of \$ 25.85 due on the rectory had been paid, an organ had been purchased, and gifts had been made to private charities outside the Parish, the total being \$ 749.56, a tribute both to the Parish and the leadership of the Rector.

Bishop Vail quickly recognized Mr. Oliver’s ability, his incisive mind and his excellent churchmanship. In his address at a Diocesan Convention, the Bishop said, “Mr. Oliver is one of our oldest and most respected Presbyters. He is associated with almost all positions of trust within the gift of his brethren.”³⁶ He held various positions on diocesan committees and took an active part in diocesan affairs.

The church was not the only place where Mr. Oliver’s talents were recognized. Kansas had become a state of the Union on January 29, 1861, but it was not until 1864 that legislation was enacted for the

³⁵ Annual Journals, 1864.

³⁶ Annual Journals.

establishment of a university. A Board of Regents was appointed, which, however, did not become active until March, 1865. Their first action was the choosing of Mr. Oliver as the Chairman of the Board and Chancellor of the university-to-be. Mr. Oliver promptly began the ground work. He cleared up money questions still unsettled with the Presbyterian group who previously had made an effort to get a university underway. He asked George w. Smith, as a committee of one, to inquire about the property on Mt. Oread and to see the Mayor and the Common Council of the city in regard to reclaiming the lots on Mt. Oread given some years before for a university, which had reverted to the city when the contract made had not been kept; Mr. Smith was also to ask Mr. C. W. Babcock what funds had been left in his possession by the former college corporation. When these matters had been cleared up, all claims were made over to the state.

With the funds available and the monies he was able to acquire from friends and others, Mr. Oliver lost not time in getting the building underway. On the foundation already laid on what came to be called North College Hill, he built a square, three-story building, which was finished by September 16, 1866. He had chosen a faculty of three: Elias J. Rice, Francis H. Snow, and David H. Robinson. By September 16, 1866, the last nail having been driven in the staircase only that morning, the university opened its doors to fifty-five students. The number was soon increased to fifty-nine, and the university was on its way.

Progress of parish affairs did not suffer from the expansion of Mr. Oliver's activities. By March, 1866, the addition at the east end of the church was finished and the Rector and Mr. Bartholow changed the position of the altar and the pews to face the east. At this time the part of the Rector's salary paid by the Parish was raised to \$ 450.00. (George W. Smith and J. C. Horton were appointed by the Vestry to solicit subscriptions to raise the amount.) There is no indication that there was such a thing as a church budget or a pledge system. Money for the operation of the Parish came from pew rent and a not infrequent call from members of the Vestry.

The minutes of the Vestry at this period record a note of thanks to Mr. & Mrs. John Schoenberger for a large gift of money through the Rector to the Parish. The Schoenbergers were wealthy parishioners of Trinity Church, Pittsburgh, Pennsylvania, with whom Mr. Oliver made his home when in the east. Mrs. Schoenberger, who was a friend of Catherine Heiner Smith (Mrs. G.W.), gave a marble font for the church.³⁷

³⁷ This was used in the old church and in the present church until 1925, when the present memorial font was given by the daughters of Mr. & Mrs. Alexander Munroe. Some years later when Parish affairs were at a low ebb, the old font came to be discarded. In the 1930's, Miss Madge Bullene recognized it lying in the church yard, and had it cleaned and put in place in the chapel. More recently it was loaned to the memorial chapel at Fort Leavenworth Army Post.

The bell was given by other friends of Mr. Oliver. When being placed in the tower of the present church, it was dropped and suffered the crack that mars its tone.

For many years the Annual Parish Meeting was held on Easter Monday. On April 3, 1866, four of the original Vestry members, plus E. M. Bartholow, Samuel Dennon, Wilson Shannon, and Henry Price, were chosen. J. C. Horton was still the Clerk of the Vestry and Samuel Reynolds and Mr. Bartholow were Wardens. O. A. Bassett, T. B. Eldridge and George W. Smith were the others. The partition between the church and the new room to the north was ordered removed and folding doors installed.³⁸ This arrangement doubled the seating available to the congregation. During the week, the new room provided a pleasant place for the parochial school taught by Miss Cornelia Abel Oliver, the talented adopted daughter of the Rector. Plans were made for the Seventh Annual Convention of the Diocese, which was to meet in Lawrence on September 13 and 14, the last fall meeting for several years. Though an organ had been purchased some time before, the Vestry for the first time took up the matter of music for the church services. Mrs. Sheldon was to be employed to sing in the choir at \$ 2.00 per week, and the Rector and Wardens were to make arrangements for competent persons to sing in the choir and to provide payment for them. When the church was completed, the grounds were enclosed.³⁹

At the Diocesan Convention, Mr. Oliver reported the confirmation of six persons: T. B. Eldridge; his wife, Lydia W. Eldridge; J. C. Horton, Frances Brown, Caroline DeWolf and E. A. Smith.⁴⁰ This was the second Confirmation at Trinity. In his report Mr. Oliver paid tribute to the work of the women who had paid \$ 900.00 to the building fund. "The zeal manifested by the ladies of the Parish merits my deep gratitude and thanks to God."⁴¹

On June 20, 1866, Bishop Vail recorded that with the permission of the donors, the communion silver, two chalices and a stem paten, belonging to the closed St. Luke's Church in Lecompton, had been put into his hands to be loaned wherever needed. At this time Trinity had only the silver chalice given by Mrs. Catherine Heiner Smith in 1860. Later, at least before 1873, the St. Luke's communion silver had been given by the Bishop to Trinity. (All the old silver has been resilvered and is used occasionally on Trinity Sunday or the Sunday nearest June 1, the birthday of the Parish.)

On August 13, 1867, everything being in good order, a reception was held for Bishop Vail, which both parishioners and townspeople attended.

³⁸ Minutes of the Vestry, April 3, 1866

³⁹ Minutes of the Vestry, April 6, 1866

⁴⁰ Parish Register, Vol. I.

⁴¹ Annual Journals, 1866

Things were still happening in Lawrence, both in the community and in Trinity Church. In the spring of 1866, the machine shops of the Union Pacific Railroad had been moved to Lawrence. This gave an impetus to the town's economy and the employees added to the population and in some measure to the communicant strength of Trinity Church. However, only two confirmations were reported: Mrs. J. C. Horton, who was the church organist for many years; and Mrs. Lizzie Kellogg, wife of the Reverend Otis Kellogg, a member of the university staff, who sometimes officiated at Trinity and elsewhere in the Diocese.

Mr. Oliver resigned as Chancellor of the University and Chairman of the Board of Regents in the summer of 1867. His last service to the University was, at the request of the Regents, a visit to the universities and colleges in the east to find and recommend a suitable man for a permanent Chancellor. About this time he bought lot 93 on the corner of Vermont and Berkeley Street (now 10th Street) to hold for the Parish. Already the need for a larger church was in his mind, and he thought the church property should be extended to the corner. On October 21, he offered his resignation to the Vestry, "to be effective as of October 31." He preached his last sermon at Trinity on October 20, at which service Bishop Vail was present. The two major undertakings which had concerned him, putting the Parish in good order and building on to Trinity Church, and making the University of Kansas a reality, were accomplished. A new and challenging situation was offered to him by the Rt. Reverend Robert Harper Clarkson, first Bishop of Nebraska, to become his financial agent and archdeacon.

The people of Trinity, who had grown to love their gentle and friendly Rector, gave him up with reluctance. A short time afterwards the Vestry paid Mr. Oliver for the lot on the corner, which he had bought, and it became a part of the church property. Mr. Oliver afterwards visited Lawrence three times, in April, 1873, when the new church was opened; at Christmas, 1875, taking the midnight service, and that on St. John's Day; and in 1890, when Francis M. Snow was installed as Chancellor of the University. The letter which he wrote Chancellor Snow is extant. Among other things he said:

"The University of Kansas was the child of my adoption, and I have ever rejoiced in its prosperity – I got the church to donate to the state the money which it had given to the University. I worked hard in this enterprise. The University in no practical way noticed it, but that is no barrier to my love."

As a matter of fact, all his services were without remuneration, as he ruefully remarked afterwards.

Bishop Vail had come to Lawrence in September of 1867, and had bought a house recently built at 505 Ohio Street, and on October 16,

moved his family from Atchison to Lawrence. He planned at this time to make Lawrence his see city since Trinity was the largest and most flourishing, centrally-located parish in the Diocese. As he was providently present in Lawrence, the Vestry asked him to serve Trinity until a new rector could be secured. Progress was made under the leadership of the Bishop. At the Diocesan Convention in the spring of 1868, he reported an increase in communicant strength, Sunday School, and in giving. He also reported that after extended requests and negotiations, the new Rector, the Reverend John King Dunn of Marshall, Michigan, would come on July 1, 1868.

To make the move to Lawrence, Mr. Dunn, over the protests of his parishioners, had resigned his highly successful rectorship of Trinity Episcopal Church at Marshall, a prosperous parish in a much older and wealthier community, where the comforts and emoluments far surpassed those of Lawrence. But in spite of these protests and offers of a larger salary, he held to his determination to respond to the Macedonian cry from Kansas, even though it involved a personal sacrifice. His son, in the reminiscence he wrote about his mother and father, said: "He was doubtless influenced by the fact that so many settlers had come to Lawrence in the cause of human freedom more that for material gain." He found that Mr. Oliver and Bishop Vail had left the Parish in good order. Not being a typical "new broom," he seems to have busied himself with the usual parish duties. No doubt he knew that the thinking about a new and larger church was in the air, but he waited for the parishioners or the vestry to make the first move. He asked and received permission to build a temporary kitchen on the west side of the rectory. The Vestry ordered that this be done under Mr. Dunn's supervision. The only stable source of income for operating the Parish still was the rent from the pews. This income was not so stable as the Vestry wished. Rent on pews was to be paid quarterly; pews were declared vacant if the rent remained unpaid after ten days. The result was that the Vestry frequently resorted to personal calls to remind parishioners of the need for money for current expenses. Sometimes an individual was employed to collect the money for a percentage.

Though the Bishop's report of the Parish at a Diocesan Convention in May, 1868, gave evidence of the growing need for a larger church, no definite action was taken until the spring of the following year. The communicant list was growing with the town. Mr. Dunn was a popular preacher, and a man who made friends. The railroad shops of the Kansas City Southern, later the Santa Fe, were moved to Lawrence with a consequent lift to the economy of the community, which in turn was felt in the church. At the Annual Parish Meeting on Easter Monday, 1869, the Vestry set in motion plans to explore the feasibility of building a new church. A committee began the solicitation of pledges and funds, and met with a generous response. Lots were donated to be sold; there were some contributions of \$ 5,000; Mrs. James H. Lane gave as her

contribution, a lot on the northeast corner of Kentucky and 11th Street. But not until a Vestry meeting on October 22, 1869, was a definite decision made. O. A. Bassett, one of the early members of the Parish, made the motion that “We build a new church,” which carried.

Then everyone got busy. Mr. G. W. Lloyd, an architect of Detroit, was asked to make plans for a Gothic church for Trinity Parish. Expectations were bright. Three days later the news of Black Friday ⁴² reached Lawrence. At a called meeting of the Vestry on October 25, upon a report of A. C. Shell, a member of the building committee, the Vestry decided “that it is inexpedient to commence building at this time.” The Rector was asked to write Mr. Lloyd this decision and to lay aside the plans for the new church for the time being. ⁴³

But the year of 1870 opened auspiciously. Prosperity and growth were in the air. Plans for the church were again being talked about. At the Parish Meeting on Easter Monday, bids for the foundation were ordered advertised; and activity in all quarters was quickened.

Aside from the building project, the minutes of this meeting are interesting. Instead of nominations for members of the Vestry being made from the floor, a nominating committee was appointed by the Rector. Samuel Reynolds was again elected Senior Warden; and J. C. Horton, Junior Warden. He had been Clerk of the Vestry since the organization of the church in 1858. Some of the Vestrymen were new men of the Parish, transfers after the Civil War. At this meeting details of the building and estimated cost, site and materials were carefully listed. It was agreed that the building should be of native stone, to stand eleven feet from the west side of Vermont Street, and sixteen feet – two inches from the south side of Berkeley Street. A significant motion was made at this meeting, “that no more interments upon the church grounds be permitted by the Rector or any other person on any account whatsoever.” Nothing was said about the removal of the bodies already buried there. But in April, 1873, E. A. Smith was instructed to remove the remains of his children from the church grounds as soon as convenient.

On August 21, 1870, the pastor and trustees of the Congregational Church invited the people of Trinity to hold two services, morning and evening, in their newly completed church. Prayer Books were taken and the whole congregation joined in the services. For the first time there was no service of Evening Prayer during the summer, a foreshadowing of what has become an established custom.

The cornerstone was laid on November 10, 1870, amid appropriate ceremonies under the leadership of Bishop Vail. The contents of the cornerstone were a Holy Bible; a Book of Common Prayer; a copy of Mission Service; a copy of the Protestant Episcopal Almanac for 1870; a

⁴² This was one of the scandals of President Grant’s administration.

⁴³ Minutes of the Vestry, Oct. 25, 1869

copy of the Journal of the Diocese for 1870; a history of the Parish by the Rector; the name of the Bishop of the Diocese, and the Rector and Wardens of the Parish; copies of the daily paper for November 10, 1870; and late copies of the Christian Witness, Church Register, American Church Missionary, the Churchman, the Parish Visitor, and the Episcopalian. The Republican Journal, a local paper, on Friday, November 11, carried a full account of the cornerstone ceremonies.

1870 proved to be a prosperous year. Many new people were coming to Kansas and the West. Bishop Vail reported seeing lines of covered wagons in southern Kansas on their way to points farther west.

At a Vestry meeting on January 18, 1871, a blow fell. The Rector, putting the Junior Warden, J. C. Horton in the chair, handed a letter to the Clerk, submitting his resignation as Rector. He stated that he had given a member of the Vestry a statement of his reasons for this step and withdrew from the meeting. After a discussion, a committee of three was appointed to ascertain the feeling among the contributing members of the congregation and to report at a meeting on January 28. All the Wardens and Vestry were present on that occasion, with Mr. Reynolds in the chair. The resolution presented and adopted read: "That the reasons assigned for the resignation of Mr. Dunn were without foundation in fact." Another resolution read: "The Vestry recognizes the value of the efforts made by Mr. Dunn in connection with the church. His resignation could result in no good for the church." As a result, Mr. Dunn withdrew his resignation.

The committee on Ways and Means was asked to confer with the Bishop as to the advisability of trying to get a loan of \$ 10,000 from eastern capitalists to complete the church. As a matter of fact, this was the beginning of financial stress under which Trinity Parish struggled until the church was finally finished and paid for. The Rector's offer of a \$ 200 reduction in salary was refused, but money was borrowed and the building of the church proceeded. The pew holders were scolded because their slowness had caused a lack of money to pay the Rector's salary. Subscriptions were sought aside from pew rent. The lot on Tennessee and 11th Street, given by Mrs. Lane for a new church, was made over to Mr. Leshar, one of the contractors for the building. A significant step towards an orderly system of financing was made by asking for regular weekly offerings, and a standing finance committee was appointed. This was an effort to get regular income besides pew rent, which, though raised, was still inadequate.

In the spring of 1872, Reverend Edward Payson Hammond, an evangelist from Hartford, Connecticut, at a series of six weeks' meetings, added between 2,000 and 3,000 members to the churches of the town.⁴⁴ The results for Trinity are best told by Bishop Vail:

⁴⁴ Elliott, Samuel, Reminiscences of Plymouth Congregational Church, 1952.

“There has occurred a remarkable religious awakening in this city. This has been a great blessing to this hitherto feeble parish and the activity and fidelity of the Rector in connection with his very judicious course during the preceding weeks of numerous meetings and intense inquiry have their reward.”

Sixty communicants were added to Trinity in three months. There were forty-four confirmations between March 31 and May 7, among these C. W. Babcock. For the first time the communicant strength was over one hundred. Sixty were added to the communicant list, making a total of 141.

The building had reached the erection of the spire; money was needed for this and for finishing the walls of the church. The Finance Committee borrowed from the Ladies' Society again. Mrs. Wright gives an interesting account of the work of the women in raising money for the new church:

“The women who were famous for their fine dinners gave a series of a week's duration at the State Fair, doing all the cooking and dishwashing themselves. They conducted a carnival that lasted three days, serving dinners and suppers each day. Election suppers, bazaars, lawn socials, musicals and dramatic entertainments, were only a few of the ways they found of increasing the amount in their treasury. In those early days these entertainments contributed much towards the social life of the community.”

The work of the Parish was extended by Mr. Dunn, who conducted mission services on Sunday afternoons in the Learnard School House, southeast of town. The Parish school for both boys and girls under twelve years, taught by Miss Mary Geiger, had more applicants than it could accommodate. Mrs. Dunn, no less active than her husband, did valuable service in the Ladies' Society and taught the infant class in the Church School.

Finally the church was finished and opened for the service on Easter Sunday of 1873. An article in the Republican Journal of April 25, 1873, copies from the Parish Churchman, pictures some of the activities of Trinity Parish:

“We had a grand time at Easter. Our new church was literally packed full. A number could not be accommodated. The offering was for Diocesan Missions, sermon by the Rector on Jesus and the Resurrection, Acts XVIII, 13. Our best, however, was in the afternoon when the Sunday School celebrated before a full congregation.

After a short Easter Service, a children's Easter Sermon was preached by the Rector, "We declare unto you glad tidings." Acts XIII, 32. The Secretary reported that the Sunday School number 130 teachers and scholars, a large increase over the previous year. The Easter offering was presented by the different classes with appropriate mottoes and emblems, some of them strikingly beautiful. The most interesting was that of the Little Builders (the infant class) which was an exact model of the new church about two feet long and high which was brought up to the chancel by eight of the smallest members dressed in white. The highest offering was that of the Rector's Class, \$ 51.00, for which it received from the Rector an elegant silk banner. The whole amount of the Sunday School Offering was \$ 115.00, which was given to the church building fund. These were the proceeds of the Children's Lenten savings and to a large extent the fruits of actual self-denial and work on the part of the children."

Everyone had actively pushed forward the final details of the building; the walnut pews, the altar, pulpit and lectern were in place. The carpet, in long seams hand sewn by the women, covered the floor. The cushions, bought from L. Bullene and Company, were lost in a fire, but were later replaced and put in place. As her special offering Mrs. Dunn gave 4/5 of lot 101 adjoining the church property on the south.

At the Parish Meeting on Easter Monday, April 13, a resolution of thanks was given to the ladies of the Parish for their help in building the new church. Another resolution was passed:

"To convey to our much beloved Rector, the Reverend J. K. Dunn, some expression of our appreciation for his untiring efforts and unceasing zeal in the erection of the beautiful church edifice which we now occupy, also that one of the best pews be set aside for the use of the Rector and his family, to be known as the Rector's pew and free from all rentals and other assessments."

The Rector suggested a system of envelopes for collecting rents. A motion to adopt this method was made and carried. C. W. Babcock offered "at his own expense to replace the maple trees around the church with elms, to put up a neat fence around the church property, and to have the ground seeded to blue grass." Mr. Babcock, who had been an interested supporter of the church from the beginning, after his confirmation in 1872, became active as a Vestryman and in Diocesan affairs.

A pipe organ of sorts was put in the new church, and the treasurer was authorized to employ a boy for each service to blow the organ. This hand operation lasted for a long time and an amusing story was handed down about the boy who fell asleep during the sermon, and the Rector had to awaken him before the closing hymn could be sung.

At the May meeting of the Vestry, Samuel Reynolds, who had served continuously since the organization, as Senior or Junior Warden resigned. J. C. Horton was chosen Senior Warden in his place⁴⁵

⁴⁵ Miss Lowrance's manuscript breaks off here. Following the dedication of the new church building with its aura of achievement and optimistic hopes for the future, Trinity Parish, along with the rest of the nation and region, experienced many trials, in part brought on by the economic Panic of 1873, and in part by drought and a locust-plague. But with work and sacrifice on the part of all the Parish, the interest due that year on the indebtedness was paid. On March 5, 1875, the Vestry regretfully accepted the resignation of the Reverend Dunn.

APPENDIX

The following editorial was published in the Republican Journal on Easter morning, April 13, 1873. T. Dwight-Thacher, Editor.

“THE NEW EPISCOPAL CHURCH IN LAWRENCE”

“Our friends of the Episcopal Church in this city occupy today for the first time, their new house of worship. The Journal has commented from time to time on the progress of the work, as it has upon every other local enterprise of the city, so that our readers are not unfamiliar with its importance or its present condition. We speak of it now as one of those indications of growth in our city worthy of special notice. Lawrence is noted among other things for the number and excellence of her churches. No city of the west of equal population, approaches anywhere near to us in this respect. They are among the attractions of the city, and in a mere worldly and financial aspect, are paying investment. Many a substantial citizen, in seeking a new home, is determined in his choice by the comparative excellence of churches and schools.

“This new edifice, which our Episcopal friends occupy for the first time today, is one of the finest in the city. It is situated just north of the old church, upon the corner of Vermont and Berkley streets, and is a massive structure, built of stone and completely finished. It is surrounded with luxuriant shade trees, set out some years ago, which give a softened and home-like aspect to the place.

“We have known something of the labors and self denials undergone by the church in the erection of this building. The society is not wealthy. The building is not the work of a few rich men. It is the fruit of long and persistent effort on the part of the rank and file. The ladies, especially, have abounded, in season and out of season, in hard work, and much of the success of the enterprise is due to them.

“In this connection a word of acknowledgement is especially due to the excellent Rector of the church, Rev. J. K. Dunn. Without his persistent and well directed efforts, the work could never have been accomplished. We wish to add a more specific commendation. Mr. Dunn is a man of wide and liberal Christian sympathies. He has none of that ecclesiastical snobbishness and arrogance, sometimes exhibited, and which do so much to cut off the Episcopal church in some places, from sympathy, not only with the masses, but even with Christian people. Mr. Dunn recognized other churches as true churches – other ministers as true ministers. During the great revival here he came out and worked with the other ministers of the city, and was greatly blessed in his own congregation. We doubt not that were he to consult his own feelings in the matter, he would be glad to have his brethren in the ministry in this city participate with him in the exercises of this occasion.

“We speak of these things as evidence of a growing spirit of liberality and Christian toleration. The day has gone by for any one denomination to claim to be the church above all others, or to put on any airs of exclusiveness or arrogance. The Lord’s hosts are all marshaled under one Great Captain, and it matters daily less and less what inscriptions may be borne upon their different banners.

“But we have wandered from our purpose, which was to congratulate all concerned upon the happy and successful termination of a noble enterprise. May the church stand for long years to come as a house of worship to Almighty God. May thousands there find spiritual grace and refreshment, heavenly joy, and the bread of life! “Peace be within thy walls.”

The Republican Journal in its issue of Tuesday, April 15, 1873, contained the following report of the Easter services:

“EASTER IN LAWRENCE
OPENING OF THE NEW TRINITY CHURCH”

“Last Sunday being Easter, brought with it cheering association to Christian people, bearing various names, the world over; but it was an especially joyous day to the Episcopalians of Lawrence, inasmuch as it witnessed the opening services of the beautiful new Trinity Church, a ‘consummation’ not only ‘devoutly wished,’ but earnestly labored for during many anxious years. And the pastor and people of Trinity parish were by no means the only people gratified. In no city is there to be found more unity of feelings among different religious bodies that exists in Lawrence, and a feeling of satisfaction pervaded the entire church-going community.

“The first hours of the morning were devoted to the children of the Sunday School, who entered the new church from the old church (hereafter to be called the chapel) at about half past nine o’clock. The children were led by their teachers, and bore two beautiful banners. As they passed the chancel going south, their Lenten offerings were passed to the Rev. Mr. Dunn, and the flowers each scholar carried were passed to gentlemen who fastened the bouquets to a large gilt crown prepared for the purpose. The crown thus decorated with floral gems outshone anything King Solomon’s jeweler ever dreamed of. The children sang several beautiful hymns in an admirable manner. The hymns were printed and circulated through the church for the benefit of all

“The addresses made to the children by Prof. Stimpson (who had charge of their musical instruction), Reverend Mr. Dunn and Bishop Vail were as such addresses should be, short, kindly, and to the point, thanking them for their liberal offerings, one hundred dollars, for

diocesan missions, and telling of the glorious event commemorated in the services of Easter Sunday.

“At the close of the children’s services, an interval of ten minutes occurred, during which the church rapidly filled up.

“This pause afforded an opportunity for a good look at the church, ‘adorned as a bride for her husband.’ Vases of graceful hanging plants were suspended from the corbels; in the windows were placed beautiful flowering plants and evergreens; the font which stood on the north of the chancel, was filled and almost hidden from sight by a mass of magnificent flowers; at the south was displayed the crown we have mentioned, while in the center of the great altar window stood a snow white cross, wreathed with a trailing vine with bright green leaves. The general tendency to overdo in decoration was happily avoided. Everything looked bright, simple, natural, and in keeping with the general style of the church itself. The effect was of course heightened by the mass of bright colors displayed in the congregation itself, which filled every pew and even crowded the aisles.

“The service was the regular one for Easter Sunday, which is a service of praise and rejoicing, the hymns and other music being always of a bright and joyous character. This introduces the choir, newly organized and appearing for the first time in a collective capacity. The choir was led by Mr. Samuel Reynolds, whose excellent bass was never heard to better advantage during the many years he has sung in Trinity Church; Mrs. Innes was the charming soprano; Mrs. Wallace and Miss Hawkins, altos; Prof. Stimpson and John P. Ross, tenors. Miss Gertie Boughton was the organist of the occasion. The music was excellent and indeed remarkable, when it is considered that the choir had had scarcely an opportunity for rehearsal. And while we are speaking of music, we wish especially to commend the singing, by the children in the morning and by the choir at night, of the hymn:

Jesus lives! No longer now
Can thy terrors, Death appall us;
Jesus lives! By this we know
Thou, O grave, canst not enthrall us
Alleluia!

In speaking of the singing, we have delayed speaking of the addresses which followed the ante communion services; Rev. Mr. Dunn spoke first. He briefly set forth the financial facts, that the parish owed about \$ 12,000, that between \$ 2,500 and \$ 3,000 of this was a floating debt, that should be lifted at once, and that the balance was a permanent debt. He appealed in a few stirring words for a generous contribution. Bishop Vail followed with what was not only an appeal for present aid, but a condensed charity sermon setting forth the nature of real charity, which consists of making sacrifices for a good cause. He

explained in the course of his remarks, that the consecration of a church could not take place while a debt rested upon it. We could not give to the Lord what was not our own, and we did not really own anything till we had paid for it 'to the uttermost farthing.' After the address the collection was taken up. The Sacrament of the Lord's Supper was then administered to a large number of communicants, who remained after the body of the congregation had been dismissed.

"At night a congregation assembled even larger than that of the morning. Rev. Mr. Dunn stated that he had hoped for the presence of Rev. Dr. Reynolds of Fort Riley, the first Rector of the parish, who had preached in the old time in a rude structure of poles, on the very site of the present church, but physical infirmity had prevented the Doctor from performing what would have been for him a most agreeable duty. Mr. Dunn therefore introduced Prof. Kellogg, who gave one of his bright, clear, sparkling, 'talks', which are always listened to with pleasure. He congratulated the congregation, and in fact, Lawrence generally, on the completion of the new church, elegant in design, and in the main, built honestly and thoroughly in accordance with that design. He believed such a church to be an educator, lifting up, in a measure, the entire community. It, even he thought, helped the sale of a city's bonds, to have such a church erected within its borders. Men had sooner invest their money where beautiful churches and rising spires assure them of religious privileges and of religious education for their wives and children. He alluded to the financial aspects of the case. He made a very winning and in fact irresistible appeal to member of other churches to contribute as a matter of consistency.

"Bishop Vail followed in a stirring speech in behalf of the church, and closed with a graceful allusion to the architect of the church, Lloyd of Chicago; to the superintendent of the work, Capt. Haskell of this city, to whose genius and skill were owing some important modifications and improvements; to the skillful and patient workmen who have built the house in the face of some difficulties, and lastly to the Rev. Mr. Dunn, to whose persevering and earnest labors so much was owing. The evening collection was taken up at the conclusion of the Bishop's remarks.

"People of a business turn of mind are probably impatient by this time to learn what the collections 'yielded', and so we give the eloquent figures:

Amount of morning collection and subscription	\$ 2,130.00
Amount of evening collection and subscription	305.00
Donation of additional feet to the church grounds, value	500.00
Children's Easter offering for Diocesan Missions	<u>100.00</u>
Total	\$ 3,035.00

Note: The foot-noting for the two chapters had not been completed. Where possible, we have given the notes Miss Lowrance intended. Where not specifically foot-noted, matters pertaining to diocesan affairs are substantiated in the Annual Journals of the Diocese of Kansas, while Parish affairs are documented in Minutes of the Vestry, which are continuous from 1866, earlier minutes having been destroyed in Quantrill's Raid.

HISTORY OF TRINITY PARISH

As Reported in the March 1, 1931 Vestry Minutes

The parish of Trinity Church was organized in the spring of 1858. It received its charter early in 1859 (approved by the Governor in February). Active work on the church was begun early in the spring of 1859.

The Church was consecrated on July 29, 1859.

The Rectory was built in 1864.

The Church was enlarged, apparently in 1865.

A committee to solicit funds for the new church was appointed May 17, 1869. Contracts were made in 1869 with McKim and Smith for the laying of the foundation and cementing and finishing the basement.

The Cornerstone (Northeast Corner) was laid November 10, 1870.

The contract was made with Deming, Sterling and Lescher for the erection of the church edifice on December 8, 1871. Construction of the new Church was actively pushed forward during 1872. Finishing touches were put to the interior during the spring of 1873. The Church was dedicated on Easter Day (April 13, 1873).

At this vestry meeting it was also move by Mr. Chubb, seconded by Mr. Baty, that the date of 1859 be placed on the cornerstone of the Chapel, and 1870 be placed on the cornerstone of the new Church. This motion carried.

“THERE IS MY CHURCH”
The Triumph and Tragedy of
The Great Fire of Trinity Episcopal Church
Lawrence, Kansas 1955



By
Kirstin Wiechert
Lawrence High School
March 8, 1985

“On the April day in 1955 when a disastrous fire destroyed the interior of Trinity Episcopal Church Lawrence, Kansas, a number of people were watching the firemen putting out the last of the fire. One of the bystanders said to the Reverend Robert C. Swift, ‘Mr. Swift, I’m so sorry your church has burned.’ Waving his hand at a group of his parishioners nearby, he replied, ‘There is my church.’”⁴⁶

Trinity began as the dream of nine Lawrence settlers, who purchased the lot for \$500 in 1857. The first rector, the Reverend Charles Reynolds and his brother, Samuel, hauled stones by ox-wagon to the downtown corner of 19th and Vermont where members of the growing church built a small chapel. The chapel remained in place until 1968, thirteen years after the devastating fire of April 18, 1955 took the main church that had been built in 1873.⁴⁷

The Fire started approximately around midnight but was not reported until 10 a.m. the following morning by somebody who lived on a nearby street. One of the first people to see the fire was Mary Swift, the wife of Father Swift, who just happened to glance out the rectory window and was horrified to see flames and billowing black smoke pouring out of the roof of the church. She immediately ran over to the parish hall adjoining the church to call the fire department. When she arrived there, the church’s secretary, Mrs. Brickner, not knowing what was happening, was chatting with another church member, Mrs. Robert McCoy. Mrs. Brickner immediately hung up and called the fire department not knowing the fire department was already on its way.⁴⁸ Mrs. Swift then called Corlett Cotton, an important Church Vestry member. He rushed over and together they watched the fire through the rectory’s kitchen window. “It was a sad, sad time,” he recalled, “We just stood there and watched the firemen take axes and break out all those beautiful old windows. It was just heartbreaking and we stood there with tears in our eyes, and there wasn’t anything we could do.”⁴⁹

Father Swift wasn’t in town when the fire started, but was at a church meeting in Atchison, Kansas. He was immediately notified of the fire and he drove home quickly and watched and wept with parishioners as the firemen attacked the raging flames which were by then hopelessly out of control.

Mrs. Brickner watched in utter disbelief with many other parishioners and even the Right Reverend Goodrich T. Fenner, the Bishop of Kansas who had just arrived at a moment’s notice from Topeka, Kansas. They stood and stared as the fire consumed their beloved church. During this time, Mrs. Brickner spoke with several people. One man, Robert McCoy, who had recently joined the church, had obviously felt that the people of the church were not unified, and that the people who had attended the church for a long time felt the church was theirs. He told her as the church was burning, “Now this church will belong to everybody.” Another man, by the name of Walt Keeler, ran up to her and said that his daughter’s harp was still in the church where a concert, “The Brahms’ Requiem,” had been held the day before. Two men, R. H. Wagstaff and Robert

⁴⁶ Lowrance, Winnie D., “A History of Trinity Episcopal Church, Lawrence, Kansas.” Undated.

⁴⁷ LAWRENCE JOURNAL-WORLD, April 23, 1977

⁴⁸ Brickner, Doris, personal interview, March 6, 1985.
LAWRENCE JOURNAL-WORLD, April 18, 1955.

⁴⁹ Cotton, Corlett, personal interview, March 5, 1955.

Ellsworth, also important Vestry members at the time, went into the flaming building and brought out the harp.⁵⁰

Many church members heroically went into the burning church to save items from the sacristy. Bob Kirkham, then a college sophomore and member of the church entered the church through the north sacristy door several times. He brought out the altar cross and several other altar pieces. Corlett Cotton and another Vestry member, Wes McCalla, and another church member, Charles Gallaway, brought out robes, furniture, and books. Through the efforts of other church members, all the silverware and most of the altar silver, given in memory of Josiah Trask who was killed in Quantrill's Raid, and brass decorations were saved. Not only church members but also a few of the hundred spectators who first came to the fire, pitched in to help in any way possible. Some pulled hoses, some took out what could be saved from the church and others tried to save some of the church vestments. In the darkest hour of tragedy triumph began.

The firemen finally extinguished the fire two hours after the alarm had been given. It was over. The sanctuary of the beautiful Romanesque-style Lawrence landmark was destroyed. When the smoke cleared only the massive Oread limestone walls remained. All the furnishing in the church had been destroyed with the exception of a few of the lovely solid walnut pews that had been built by early parishioners and two stained-glass windows. Other than that the interior of the church was completely gutted. The only things that prevented the destruction of these two windows and the bell tower's new \$5,000 aluminum steeple, which was consecrated only the day before, were the thick walls and doors enclosing the bell tower and the great fortune of a strong south wind blowing that night.

Mrs. Jane Stevens, a member of the church, was not at the scene of the fire but had heard the engines from her home near the church. She recalls, "It was a strong southern wind that blew that night and we were quite fortunate in that the fire blew away from the chapel and the new addition."⁵¹ The adjoining chapel and the new addition were not damaged except for broken windows and slight water damage.

Luckily, no one was injured in the fire, although a few firemen were hit with falling timbers from the church ceiling. The firemen were rewarded by the Salvation Army with donuts and coffee after the blaze was under control.

The fire apparently originated at the west end of the building near the sanctuary, but at the time there was no clue to its cause. Mrs. Swift said no services had been held in the building since the Brahm's Requiem concert Sunday afternoon, and no candles had been lit. Mrs. Brickner had been in the church exactly ten minutes before the blaze erupted but had neither seen nor smelled anything. Father Swift suggested that the blaze may have originated in the organ blower which was the largest electrical device in the church. Another theory advanced by members of the parish was that the fire may have started in the basement boiler room. Both were in the west end of the building. The thought of arson was also brought up but Fire Chief, John Miller, was sure that it was the old faulty wiring in the organ that started the fire because the fire definitely started in the

⁵⁰ Brickner, Doris. Robert Ellsworth later became both a U. S. Congressman and Ambassador to the North Atlantic Treaty Organization.

⁵¹ Stevens, Jane, personal interview, March 5, 1985.
LAWRENCE DAILY JOURNAL-WORLD, April 19, 1955.
UNIVERSITY DAILY KANSAN, April 18, 1955.

basement ceiling near the pipe organ. The thought of arson was soon thrown out. The only person that might have done it was a suspected deranged young man that went to the church. Later it was confirmed that the faulty wiring in the organ was the cause of the fire.⁵²

Immediately an emergency meeting of the church Vestry members was held Monday evening after the fire. The members knew the church and parish house were covered by a \$160,000 co-insurance policy, and the contents were covered by an \$8,000 policy. They made an estimate of the damage that ranged from \$75,000 to \$100,000. Other than the money matters, it was quickly decided to continue regular church services in the parish house. Ministers from other Lawrence churches had been quick to offer their churches to Father Swift to use in any way he chose. All said that they would be glad to alter their schedule to accommodate the Episcopal services. Father Swift greatly appreciated the offers but said that the smaller church chapel would be put into full service as well as the parish house. Other decisions that were made included boarding up the windows until construction could begin and tearing down what was left of the ceiling since there was some danger of the ceiling falling in. Father Swift decided that since the masonry was sound, that the same style of architecture would be used so that the outward appearance of the church would be the same. The same night authorization was given for the purchase of new hymnals and prayer books. A week later it was moved by Corlett Cotton to make a memorial to name the memorials destroyed in the fire.

There was much heated discussion over the decisions made at a Vestry meeting held six months later concerning the interior of the church. It was Father Swift's wish to build a balcony to house both the choir and the new organ in the back of the church, thus providing more congregational seating. This caused much disagreement because before the fire the choir and the organ had been in the front of the church. The older members of the church did not like change. The majority of people disagreed but Father Swift won out. There was also a lot of discussion on the new woodwork to be put in the church. Originally all the woodwork and pews had been made from a deep rich walnut but now it was decided to use blond wood. Again people did not want change. The wainscoting in the north priest's sacristy had not been burned because of the heavy doors. It was discovered that there was not enough money beyond the contractor's bid to change this wood to match the rest of the church, so the original wood remained and is still remaining today. Father Swift also wanted to duplicate the ceiling that was in the old church. There was much discussion on this in that it was very expensive. Mrs. Jane Stevens recalled later that "to many people these changes didn't matter, they were just plain glad to be back in the church."⁵³

Church cleanup also started immediately. Members of the church altar guild came to the church Monday afternoon after the fire and polished all the tarnished brass and silver which had been saved from the fire. Other members of the church took the church linen to their homes in an effort to remove the smell of smoke and the marks of the fire. The oldest cross, the processional cross, had been lost in the fire. A few months later it was found by a group of 22 men who were cleaning out the church and sweeping away the burned rubbish on the floor in an effort to get a more definite damage estimate

⁵² Brickner, Robert, personal interview, March 6, 1955.

Stevens, Richard, personal interview, March 5, 1955.

⁵³ Vestry Minutes of Trinity Episcopal Church, April 18, 1955- October 19, 1956.

on the floor. A huge bronze eagle that sat on top of the Epistle lectern had fallen through the floor to the Undercroft. It was recovered and today it stands in the vestibule and is used for special occasions. A marble Baptismal Font had also fallen through the floor and was severely scorched and chipped. It was later restored and is still being used today where it stands at the back of the church.

A goal of \$70,000 was set to help rebuild the church as designed by a Topeka architect by the name of Ray Coolidge and a bid by the Constant Construction Co. Both men and women found ways to raise money. A great sense of unity had filled the Episcopalians of Lawrence. Jane Stevens, who greatly helped the women's groups in raising money, remembered, "There was a strong unifying force, a feeling of everybody getting together and working together to rebuild."⁵⁴ Corlett Cotton, who with the Vestry members raised money, recalled, "We worked awfully hard and made sacrifices to get the church back."⁵⁵ The women of the church held bake sales every Friday for several years to raise money. In the end the money went for air-conditioning in the new interior. The Vestry made pledges and finally raised enough money for a new Reuter organ. Mr. Robert Brickner made crosses out of the pieces of the few old walnut pews that were salvaged from the east end of the church. These were sold at sales put on by the women. Communitywide efforts to raise money aided in the church's restoration. The neighboring First Congregational Church also suffered a fire the following August. In a beautiful example of true brotherhood in Christ, the First Methodist Church sponsored an all-day Pancake Feed to aid its two fire-stricken neighbors. The Reverend Dale Turner, Pastor of the First Congregational Church and Father Swift wore sandwich boards up and down Massachusetts street all day long advertising the event. Merchants all over town donated the food. The First Methodist Church made \$2,000 and thus donated \$1,000 to each church.⁵⁶

The restored church, with its blond wood and beautiful new stained glass windows, designed by J. Wippell and Co., Ltd., of Great Britain, opened and was rededicated on March 18, 1956.

Ironically, the theme of Father Swift's sermon the Sunday before the fire was "The power of Christianity to pull an individual through difficult times," but the church and its people couldn't have done it without the help of others. Through the devastating tragedy, men and women, church members and non-church members, pulled together to help one another. Such is the power of Christianity to pull individuals through difficult times. Such is the power of triumph over tragedy.

⁵⁴ Stevens, Jane.

LAWRENCE DAILY JOURNAL-WORLD, June 20, 1955.

⁵⁵ Cotton, Corlett.

⁵⁶ Wiechert, Sandra. "The Great Fire of Trinity: Remembrances of Corlett Cotton," 1975.

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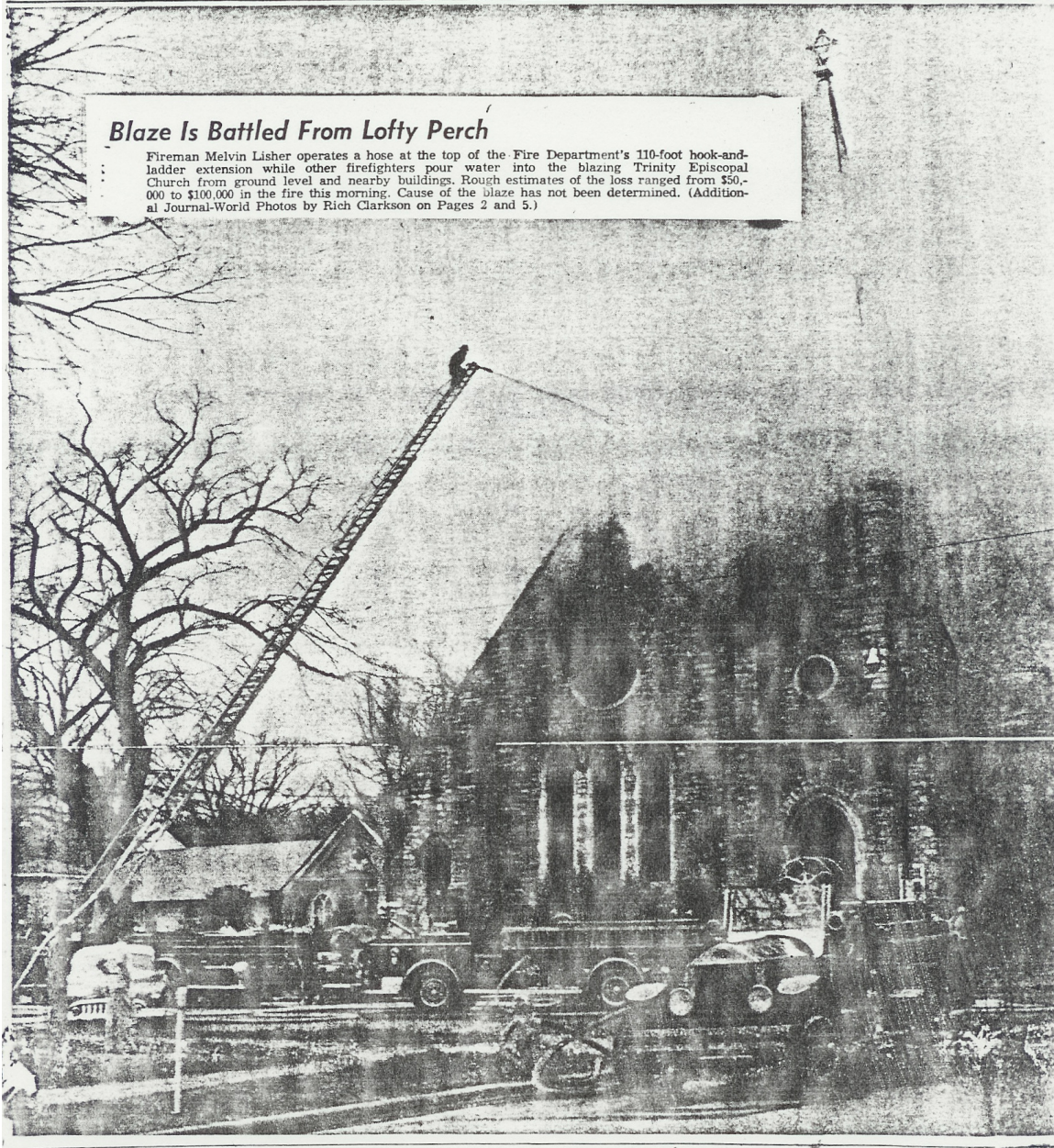
Photographs

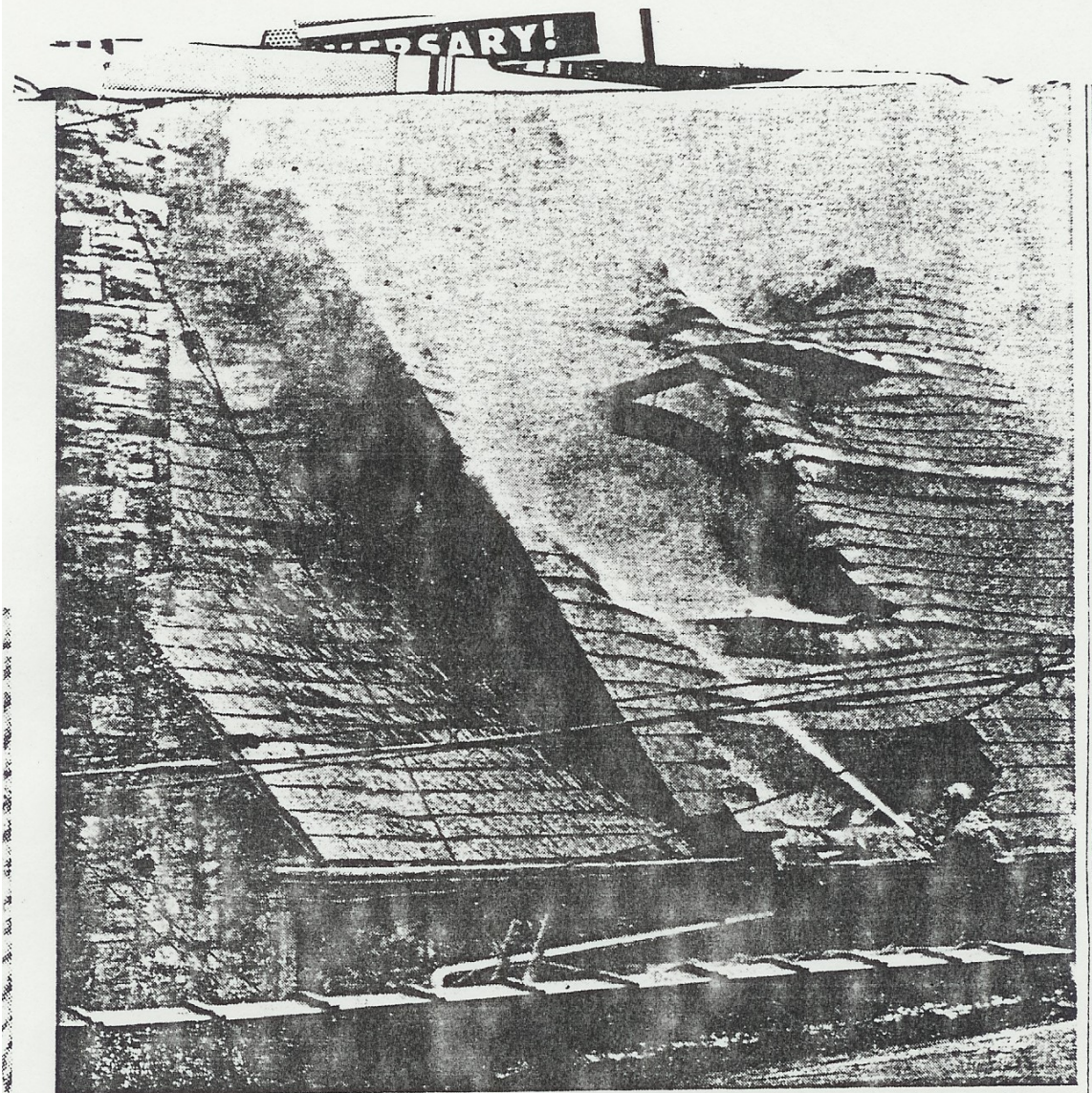
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Blaze Is Battled From Lofty Perch

Fireman Melvin Lisher operates a hose at the top of the Fire Department's 110-foot hook-and-ladder extension while other firefighters pour water into the blazing Trinity Episcopal Church from ground level and nearby buildings. Rough estimates of the loss ranged from \$50,000 to \$100,000 in the fire this morning. Cause of the blaze has not been determined. (Additional Journal-World Photos by Rich Clarkson on Pages 2 and 5.)





ROOF HEAVILY DAMAGED—Firemen pour water through the roof of the burning Trinity Episcopal Church from the rooftop of an adjoining structure. Parts of the roof on both sides of the hole shown here caved in after this picture was taken. The church's roof was believed a total loss except on the steeple, which was not seriously damaged. (Journal-World Photo.)

**Jonas Salk Back on Job
To Perfect His Vaccine**

he returned to "mountains of
work" which piled up during his
week's visit in Ann Arbor, Mich.

**16-Year-Old Topekan
Held in Father's Death**

Warm Temperatures And Clear Skies for State

WYBEKA (AP) — Clear skies and warm temperatures are indicated for Kansas tonight and Tuesday. The weather bureau said overnight low temperatures will vary from 45 in the northwest to the 60s in the southeast. Top readings in the 80s are expected Tuesday. The mercury reached 80 or more in all sections of the state yesterday with Dodge City posting a high of 87.

ing a fire that had been under control, however, and firemen still were extinguishing the last of it two hours after the alarm was given.

A member of the University City, Mo., auxiliary fire department, McKittrick said the Lawrence department certainly deserves a lot of credit for the way it handled the fire. He said Lawrence fire fighters tackled the blaze at every point, and prevented more extensive damage to the church. He was amazed at how quick the second shift of firemen arrived on the scene.

"You don't see many big-city fire departments get on a fire so quickly, fight through as heavy

(Continued on page 2)

before the blaze was well under control, however, and firemen still were extinguishing the last of it two hours after the alarm was given.

A portion of the roof caved in at the west end of the building, after the fire was under control. No one was injured.

No one could be located this morning who had been in the building when the fire started, although several persons had been there as late as 30 minutes before the fire was discovered.

Blaze Starts at West End
The blaze apparently originated

(Continued on page 2)

fair and warm over the weekend. But such a release has been announced for the day preceding the parade by cold, rain.

In addition to Saturday athletic events, Saturday athletic highlight the physical nearly 2,000 high school age males. The engineering Exposition parade will attract more than 10,000 people and the Mt.

Scientific Ma

The Engineering Exposition show of models, will run from 9 p.m. on Friday a.m. until noon on Saturday.

The parade, a favorite of Relays, will start at 10 a.m. at 6th and Mass. Sts. and break up at South and Mass. Sts. to parade bands and displays. The parade will glitter with floats and bands from the city's main thoroughfares.

Many Kansas U

(Continued on page 2)

THE WEATHER

KANSAS—Partly cloudy, fair tonight and tomorrow. High tonight 45, northwest wind, high Tuesday 55.

TEMPERATURE

5 p.m.	82
7 p.m.	77
9 p.m.	75
11 p.m.	73
1 a.m.	72
3 a.m.	70

Saturday: high 81
Yesterday: high 80
Year ago today: 80

(By the Air)

U. S. weather conditions for 24 hours ending at 6 p.m. Station

Bismarck, N. D.
Chicago
Denver
Edmonton
Fort Worth
Hayre, Mont.
Kansas City
Los Angeles
Miami
Minneapolis
New Orleans
New York
Oklahoma City
Washington

1955	APRIL					
S	M	T	W	T	F	S
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MARCH

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GUTTED INTERIOR AN EERIE SIGHT—Firemen move into the smoke-filled interior of Trinity Episcopal Church to extinguish smoldering ruins on the ground floor and in the basement. Although some pews did not appear to be too badly damaged and a few windows were unbroken, most of the furnishings in the church's main building were destroyed. (Journal-World Photo.)

Old Trinity Episcopal Church Burned

No Injuries; Cause of Fire Not Known

By STAN HAMILTON
A fire of undetermined cause which caused an estimated damage of from \$75,000 to \$100,000, and totally destroyed the sanctuary of the Trinity Episcopal church, on Vermont streets, this morning. No one was in the building.

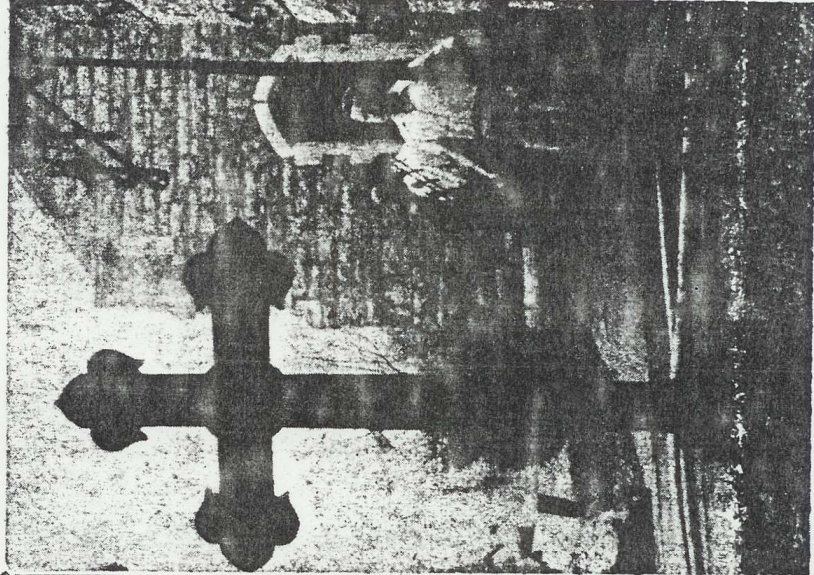
The sanctuary of the limestone, Romanesque style of one of the oldest in the state completely gutted by fire, which brought under control by more than 20 firemen about an hour after it arrived shortly before 10 a.m.

A brisk southerly wind blew of the dense black smoke in downtown area, but no adjacent buildings were damaged. Fire shot as high as 20 feet into the air at the peak of the blaze.

The roof, which was covered in shingles, fell through in places. The main damage was in west end, where the altar was located. A \$5,000 steeple at the end, consecrated only yesterday, apparently was not damaged.

The damage estimate was by George M. March, 941 Ky. retired civil engineer and club member. His wife reported a blaze at 9:48 a.m. after she had the smoke from her home.

Fire Chief John W. Miller the cause was undetermined, that he will make no damage estimate for at least several days. Chief Miller called all members of the shift not on duty to the three pumps and one hook ladder were used. The heavy s somewhat hampered early efforts. Several bystanders and club members followed firemen into the sanctuary to remove objects. Kirkham, college sophomore, church member, entered the church



—Kansan photo by Larry Trebar
ALL THAT COULD BE SAVED—Bob Kirkham, college sophomore, carries a candelabra from the burning Trinity Episcopal church, 10th and Vermont streets, which was damaged an estimated \$75,000 to \$100,000 by a fire this morning. Kirkham followed firemen into the burning sanctuary to recover charred objects. Fire Chief John W. Miller (white coat) can be seen to the left.

Lawyers Plotting—Prize to Losers

To Whom It May Concern:
In the past years, it has been the custom for the engineers and lawyers to engage in a tug-of-war over the abyss of Potter pond.

With the approach of Law day, honoring Prof. R. M. Davis, Thursday, we would like to see this contest renewed.

Thus, to the slipsticks, we send this challenge to engage your fifty (50) best against the same number of lawyers on Thursday next at high noon in and around Potter pond.

The manila committee,
Ken Morrow,
Bob Schaefer,
Donn Everett

R.S.V.P.
P.S. Free drinks will be served to the losers.

ASC to Discuss Fee for Annual

A recommendation to raise enrollment fees 25 cents a semester to help finance the Jayhawk will be presented to both houses of the student council tomorrow, according to ASC president Robert S. Kennedy, engineering senior.

The recommendation was formulated by a special ASC committee which included the executive council of ASC, the ASC publications board, the four class presidents, the presidents of AWS, I-FC, Panhellenic, and ISA, and the business manager, editor, and past executives of the Jayhawker.

Albert Einstein Dies at 76 At Princeton

Princeton, N.J. —(UP)—World-famed physicist Dr. Albert Einstein died today at Princeton hospital.

The white-haired mathematician whose genius with theoretical mathematics led to the atom and hydrogen age was 76 years old.

Official cause of death was given as "inflammation of the gall bladder." He had been admitted to the hospital at noon last Friday.

Dr. Einstein celebrated his 76th birthday last March 14. In keeping with his habits of recent years, he spent a quiet, retiring day, secluded from newsmen and photographers.

Dr. Einstein rose from obscurity as a German factory-owners son, and a childhood marked by a slowness to learn, and astounded the 20th century with his genius.

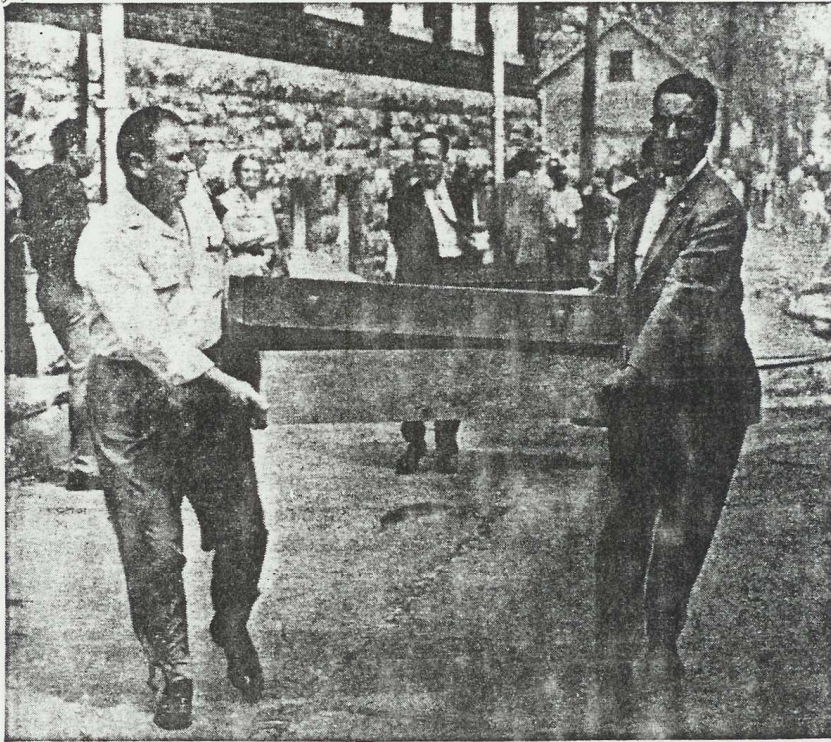
His mathematical theories changed the course of scientific thinking. His theory of relativity—showing time was relative to height, length and breadth—first brought him popular notice.

He labored for 40 years to find the master key that might explain the physical makeup and operation of the universe. He believed the universe was one continuous field, like an endless stream, and governed by unchangeable laws.

His latest efforts were devoted to refinements on his latest theory on the interactions of cosmic forces, first published in 1933.

For the past several years, Dr. Einstein worked, studied and calculated an average of six to eight

...trol traffic at right while Fire Chief ...
dimly visible through smoke about halfway up the ladder. (Journal-World Photo.)



SPECTATORS RUSH TO SAVE FURNISHINGS—Spectators and parish members carry furnishings down the alley from the blazing Trinity Episcopal Church (out of picture at right). Much of the robes, books and furniture in the vestry at the rear of the building were saved. (Journal-World Photo.)

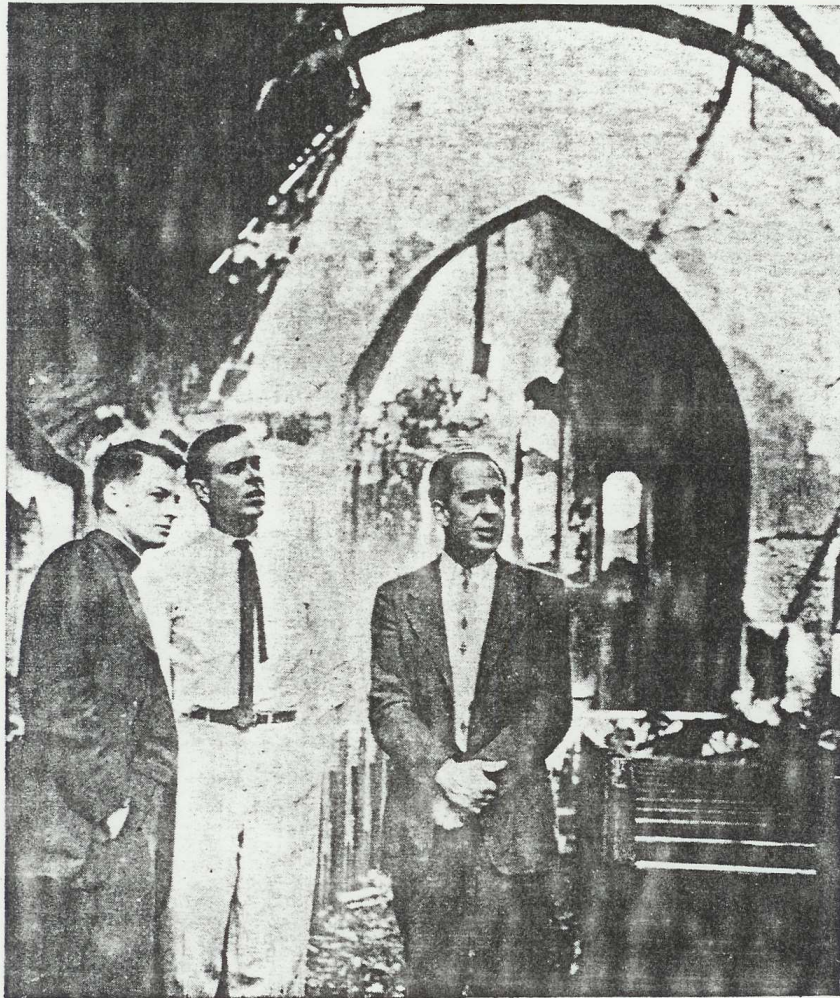
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JOURNAL-WORLD

Y EVENING, APRIL 19, 1955

FOURTEEN P.



'Operation Comeback' Begins

Rev. Robert Swift (left), rector of Trinity Episcopal Church, Charles Brown (center), clerk of the church vestry, and Robert McCoy, former member of the church vestry, inspect damage to the burned-out building at 10th and Vt. Sts. The fire, which started Monday at approximately 9:45, gutted the church and wasn't under control until noon. Fire insurance adjusters examined the building Monday afternoon, and contractors are being asked to make estimates of the damage. Fire Chief John Miller said the fire started in the basement ceiling, in the left rear of the picture. An emergency meeting of the church vestry was held Monday night at which time it was decided to take fast action in rebuilding the church. (Journal-World Photo.)

**Trinity Damage Toll
Might Top \$75,000;**

**Leaders Mourn Over Death Of
Celebrated Albert Einstein**

PRINCETON, N. J. (AP)—Leaders of nations, diplomats and scientists

First Polio In County Started M

Local Shipmen
Vaccine Is Ex-
To Arrive W

The first round polio vaccine inoculation in Douglas County's second-grade pupils is tentatively scheduled for today, according to Charles McIntyre, city-county health officer.

The schedule may include the county's vaccine shipment soon enough, McIntyre said, but the shipment is expected to arrive Wednesday. The rules for inoculations:

Monday, Lone Star and Lawrence schools; Tuesday, Hampton and the other schools; Wednesday, Eudora.

Slips Are Signed
Permission slips for the county's vaccine have been submitted by all the 1,500 eligible pupils in the first grades. The vaccine, provided free of charge by the National Foundation for Infantile Paralysis, was purchased through the March of Dimes fund. The program is part of a plan to vaccinate about nine million children.

State Ships V

TOPEKA (AP)—A shipment of polio vaccine was shipped to Kansas counties yesterday by the state Board of Health.

Dr. Philip Bearg, state health officer, said the shipment is sufficient to provide about 90 per cent of the first grade pupils in the county.

The other four counties—Shawnee, Wyandotte, Jewell and Lincoln—are obtaining their own vaccine, he said.

Pupils in the first grades have been chosen for the free shots because the group has proved most

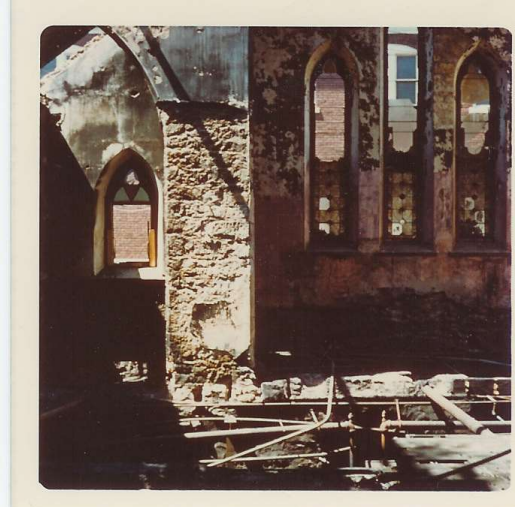


RUBBISH CLEARED AWAY—Saturday was a busy day at the Trinity Episcopal Church as about 22 men helped clear away part of the rubbish resulting from the church's \$114,000 fire. Rev. Robert Swift said final plans are being prepared by the architect, with construction due to start sometime in September. (Journal-World Photo.)

The oldest cross in the Lawrence Trinity Episcopal Church, the processional cross which had been lost in the \$114,000 fire April 18, was found Saturday by a group of men who were clearing away burned rubbish.

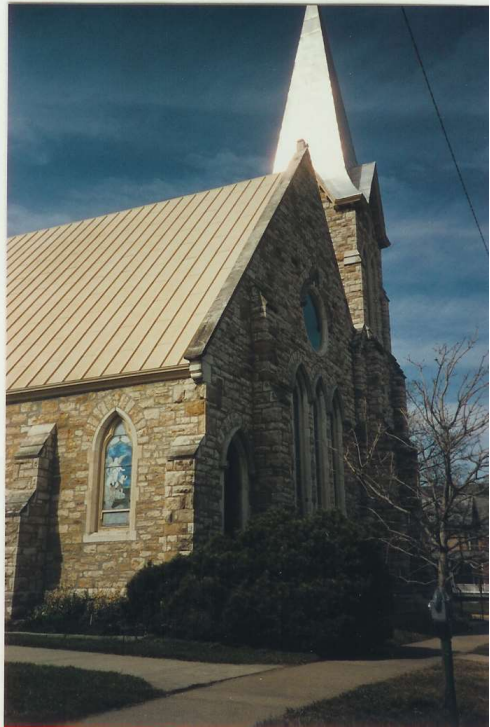
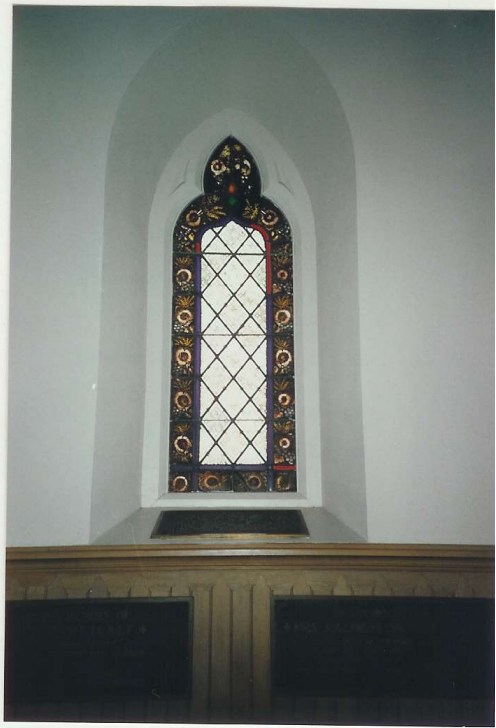
Rev. Robert Swift said 22 men were cleaning out the burned section of the church Saturday so a more definite damage estimate could be made of the floor. Swift said the floor was not too badly burned except in the foreward part of the church, with most of the damage resulting from water.

At the present time, Ray Coolidge, a Topeka architect, is preparing plans for the church and when they are completed, a campaign will be started for funds. A goal of \$70,000 has been set to help rebuild the church. Rev. Swift said he hopes bids can be awarded



Pictures by Corlett Cotton





Two surviving Stained-glass windows, the Bronze Eagle and the Church restored



The restored Baptismal Font and the original Wainscoting in the North Sacristy



Corlett Cotton



Dick &
Jane
Stevens



Bob &
Doris
Brickner

with
crosses
made
from
the
old
walnut
pews

