



St. Paul's On-The-Hill Episcopal Church
(Saint Paul, Minn.). Church Records.

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Many Books - This is the ONLY
Copy of the original, in Bill Hunt's

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ST. PAUL'S CHURCH on-the-Hill:
Its Treasures and its Future

can
handwriting.

by

William Devere-Hunt

NO OTHER

with

Foreword by the Rev. J.W. Leech

COPIES

and

Afterword by Ian Morton, Esq.

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CONTENTS

FOREWORD-- The Rector introduces Bill Hunt to the reader, etc.

TEXT--The text describes the art and architecture of the present church building in the context of parish history. The style is personal and friendly.

The move from Lower Town is glossed over and the selection of Masqueray as Architect is emphasized. Masqueray's typical work is described, and it is pointed out that the St. Paul Cathedral and St. Paul's Church are neither one representative of Masqueray's style. We are told how the parish wanted an English country church and how Masqueray enchanted the select committee into accepting a church that is Southern French/Northern Spanish. We are told how this choice was somewhat unfortunate since the fabric of the church is not really suited to our Northern climate. We are told that Masqueray never built a church that didn't leak, and that both the Cathedral and St. Paul's have problems with deteriorating fabric, with serious implications for the future.

The church's outstanding architectural features are pointed out along with anecdotes about the construction and completion of the building. Its artistic treasures are described, and the problem of maintaining historic treasures--preventing deterioration--is addressed.

AFTERWORD--I see this as Ian Morton's three pep-talks adapted for this summation and challenge. We have a great treasure, we believe we have a great future, but most important of all is the treasure of the Gospel itself, this above all our privilege to share with others.

Anthony Guertin - Osuna
Omalee Place
213 Liberty Street
Mankato, Minnesota 56001

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incorporating new members via formal group fellowship

* about Town * lower town
* Bible Study * meditation
* prayer groups * spiritual growth

Proposition

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interpretation new members via Sunday school fellowship

* about town
* lower common
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Propensity

Orlando:

If you can't read it, give me a call. I was well into writing when I started school, but they insisted that I learn over using my right hand. I never regained control. Oh I can write reasonably well if I go slowly. That minor stroke cut my finger control a little more. Now with a tan/detached major tendon, life is a little tougher. I don't care how you edit it. Every so often I would forget and run on. The recollections of the past were mostly for my own amusement. I didn't really touch the outside. There were a couple of points. St Paul has fine wire hair and a triangle of mortar in back of the base. They were favorite hangouts of pigeons and a mason repointing the stone hated pigeons, particularly hanging around him. I cheerfully consented as I was tired of seeing Paul with a feather head chero, and the steeple cross which we had to replace while having the roof re-done. It was made by the roofer's copper smith who wanted something more exciting than copper gutters to show possible grandchildren. It's really more of an object than appears from the ground. After all that's a hundred feet up. The top is worked in a fan pattern. I like it better since it lost the brightness, although it certainly was

visible. Incidentally it also is a properly grounded
lightning rod. The tower getting hit by lightning once
was enough.

H

You are in St Pauls Church, not St Pauls on the Hill. The church was incorporated in 1854 ~~in the~~ as St Pauls Church in the city of St Paul, in the courthouse at St Paul. After all there was no State of Minnesota at that time. If the vestry had chosen it probably could have maintained its title to almost sole use of the name. The "on the Hill" perpetuates a bitter parochial fight over moving from the old building in lower town. The disagreement was deep and bitter, involved court action, the almost total destruction of the congregation, and healed only when the old group was replaced by new families from the neighborhood. This building was designed by L. E. Mesquerey, a local architect with some fame for his Romanesque churches. He was not busy as his last building, the Roman Catholic cathedral was under way. Inadvertently the dedication name of that building was the Cathedral of St Peter and St Paul. He responded to an advertisement asking designers to submit sketches of a "Building in English Country Gothic style." There were three sets of plans received two were low gothic structures, plus this building. The gothic elements represented were those ~~learned~~ ^{probably} learned in a freshman class, pointed windows and hammer beams. The rest is closer to romaneseque as found in south France.

The building committee were enamored of the appearance and accepted it! ^{even though much more than they were authorized to spend} Features particularly ~~to~~ ^{to} suggesting South France are the loft of the structure, 40 feet from pavement to ridge, the relatively small windows to exclude hot sun, and roof lines not able to deal with freezing and real cold. The roof is hand made Spanish tile, each tile hung on a single copper nail. The chapel roofs in back of that parapet are peaked with deep valleys which collect snow and ice to freeze and re-freeze, and of course, the building was designed with no attention to a heating plant. Such heat as the original plan allowed was to come from a separate building on the south east corner of the lot, and intended primarily for the parish house. The major problem facing the building committee was little money and little congregation. The building rose with crisis after crisis. The building committee was ~~highly~~ ^{highly} replaced and the vestry became active in raising funds.

The building had substantial cost overruns and the best efforts of the congregation continued to prove inadequate to fund it. When finished it belonged to the 1st National Bank.

Let's get back to the building. Mesquary may not have been familiar with this style, but he knew tradition and visual effect. The back doors you use

are separate. Two doors remind us that Jesus was both God and man, separate and destined, yet one. The alcove at the back was a baptistry, separate from the general worship area, with its own door. Baptism used to be ^{blood} family oriented. The only reminders of this era are floor tiles broken under the weight of the font, and the Good Shepherd window. The Chapel to the north is the Lady Chapel. What protection would one need against the ~~chance~~ cold and the struggle with world? The South Chapel, St Timothy, Timothy (of Antioch) made short ministry in Rome, converting many by his preaching, and ~~he~~ died, after a long imprisonment and torture by being beheaded, steadfast in the faith. The chancel and sanctuary rise from the nave, a device used in old churches to increase headroom in the chrypt. Having crawled under most of it checking steam lines, headroom is not increased to any extent in this building. The reason we have no basement, is Dr Wright, rector at that time, insisting that the ground is consecrated to the center of the earth. It was only a stubborn vesty that got a heating plant put under the South chapel. If you wonder why we have never dug out under the church for needed space

I had an engineer in and he said that it would be
too hardy to go any closer than five feet to the walls.
This church is not wide enough to make the space
to contract rates factory. He also said he personally would
not become part of such a project.

Well we got in the back door. Here you are confronted
by the font, the spiritual door to the church. Its location
permits a congregation to join in baptisms. Over your
shoulder you can see the ox eye window. This contains
some classic symbols, as the four evangelists. The rest deal
with creation - as the DNA molecules, and are not
traditional. Some of the shortcomings of this window
are not the fault of the designer but to the glass the restery
purchased. It was however his first venture into stained
glass and a 12 foot window is a real challenge. The
window should not be called a "rose" as it has no internal
stone work which is engaged in supporting the structure.

The framing stone is self supporting and carries part of the
load of the west wall, not the internal tracery, which
in this case are anodized aluminum. ~~See~~ The
two pictures on the back wall are gospel side, the Baptism of
Clotilde, a German tribal chief's daughter, painted by a
member of the school of Guido Reni, ~~Guido Reni~~. ^{St. Francis the Elder}

The Epistle side we see a 17th century Spanish
picture of St. Jerome, artist unknown. Actually the ancestor

of a former parishona had his trading sloop in harbor of a small Spanish town at the period when every well to do family had an "original oil." He saw this in a monastic church, made a deal with the monks, and that night accepted delivery on the dock where he was ready to sail. Hence the "artist unknown."

The next item of interest is the font. This piece of furniture is extremely conventional. The eight sides signify a new beginning. In six days God created the world etc, the 7th day he rested. Thus eight is the beginning of a new week of work, or just a new beginning. Before we get too far away turn back and look at the door. Seems like a lot of door doesn't it. We'd need a real crow in the nest (pouch) to need that. ~~Actually we have another fine old symbol here. One door represents the divine nature of Christ, the other the human nature, separate and distinct, yet one.~~ Turning back up the center aisle, let's consider the story of your life. As an infant you are brought to the font, then you proceed up the road of life. The path is in a sense blocked by the road (Cross) ^{beam} ~~screen~~. This symbolizes your death, but since Christ, it is not permanent so you continue on into the Chan cel. If you want the road look up cancelli

in the dictionary. You will notice that you have ~~not~~ moved closer to heaven. What about the sanctuary? It symbolizes heaven. You note the altar rail blocks your path. It restricts the holy place from lay entrance. This is sort of a hangover from the Jewish temple. You're familiar with the old testament requirement that the High priest wear small bells on the hem of his robe to insure God's privacy, "lest God break out" against them. We don't go that far. As a matter of fact the whole philosophy of our building is out of date by today's standards and philosophy. Some future generation will probably re-design it. Let's go back to the crossing for a little large scale antiquities. Well wait with the chapels. This is a cruciform church. When you look around you say, of course it's cross shaped, good symbol. Well it is a nice idea, but what if someone told you the wide ~~area~~ was put in for tax evaders. No, not for confession or anything like that. The high altar stood in the area we call the crossing. (The bishop and other officials ~~sat in the east end~~ ^{where} ~~occupied that spot~~) That's a hangover from the Roman civil basilica ~~when~~ the magistrate had his throne at the end. The crossing was a result of the legalization of Christianity. Pagan priests had paid no taxes, if their function put them within sight

of the rites. The same rule carried over to the Christian church. Now Rome had outrageous taxes. So the Christian priesthood became very popular, but they had to be within sight of the actual liturgy. The crowd in the area of the altar became too congested so it was made wider. The chancel and sanctuary are raised as you approach heaven. Would you believe the floors were raised primarily to give more head room for the crypt under the altar? We have a crypt under the high altar, but no clearance. Dr Wright, rector when the church was built provided a tomb for himself. It's a silly story, but he died on a long summer weekend, I think the 4th of July. The city council had in fact gone fishing and such. The health dept. ruled St Paul's ^{needed} ~~required~~ ~~we have~~ a private cemetery license. They are very difficult to get. Well the clerk, under pressure, took a vote of council members by telephone. He got assurances that a majority of the council would vote in favor, so he issued the license. It was officially passed when the council had their next meeting. In the meantime John Wright was buried. Don't go bidding for space though as the license, specifies one body. You'll have to settle for the columbarium. So in any parts of the traditional church were

added for the most ordinary utilitarian reasons and till the middle ages to become symbols. Let's go back to the middle ages now. We left the Sanctuary abruptly and I wish to go back. You notice our altar is a table with sturdy open legs. This would have been fine with the reformers of England, as it left no room for putting the body of a saint underneath. Actually, ^{before} we got this altar bodies were subdivided so they would go round. You had to have a relic to have a church consecrated. Unfortunately churches are easier to come by than even the most trivial of saints. We, of course have a relic. Don't ask me just where, because the only reason I know is that Seask Andrews whose company did cutting and polishing showed me in demonstrating the skill of his men. I could probably locate it, as the location again is dictated by tradition, but it isn't meant to be opened. It contains a certificate of authenticity and a small glass like a watch case with a fragment of finger bone.

The altar is interesting as a physical object. Mrs Paul Bremer presented a thick slab of rough stone and six short square blocks to the parish as a memorial to her husband Paul. (Youngest of three brothers who between them were the old Hammobrewery and the

at least
is a pygmy
there

American National bank. The stone came from the quarry which had provided the stone which faced the inside of the Bath of Cascaça. One of our parishioners was President, (primary owner) of the town's leading stone dressing firm. He undertook to turn the massive load into an altar. Being a careful soul he called Staly and asked if they could replace it if it broke. There were trapped moisture pockets in that type of marble which can heat during grinding causing the stone to split. He was told that the slab we had was the last large cut they could take out as lower cuts ran into fracture lines.

To guarantee ~~safe~~ safe production he had the grinders run at reduced speed. Production took a little over a year. Seado had learned the trade by working in every phase of it, and personally supervised the work.

In the end the bill came in and we were a little more than \$5000 short of being able to pay, but on the bottom was a note Mr Andrews has instructed that the balance be charged to his personal account, paid in full. Since then I have always considered it the Bremer - Andrews memorial. The tabernacle was added later, and was a mistake. Its interesting in that the shape, if the draperies are properly arranged, is an arab tent, reminding us of the tabernacle in the wilderness during Moses time. The door under the draperies

is worked with a basket with loaves and fish. The feeding of the crowd by Jesus symbolizes the feeding of the people of God by Christ. The bird on top is a pelican, to remind us of the old fable that the pelican tore pieces from its breast to feed its young in times of adversity. So Christ is seen giving his body to sustain the people of God.

I left out a historical note on the rood beam. It was carved and constructed in Wisconsin. Some one misfigured the effect of the great weight on a laminated beam of that period. It started to sag in the middle.

The City Engineer ordered it removed until re built around a steel beam, with steel inside the supports.

It was, I think, almost ^{fifteen} ~~ten~~ years before it went back up.

The parish was in its habitual state of being broke. As a matter of fact it was in that period that the First National Bank, being without either interest or principal payments started action to foreclose on the mortgage. Mrs L N Scott went to the bank and made an offer. St Pauls would turn out their money bags and devote the money to making payments. The women of the parish worked like heroes for several years and got things current. For years we had a heritage of about a dozen well worn treadle type sewing machines around.

Speaking of money, the Hale family who gave the road also donated 15,000 to re-establish an endowment fund. The original fund had been chewed away previously. That was a lot of money in 1915. When the real crunch was on to somehow keep the building, the vestry asked the family to release it. When we used to have vestry minutes, I read the vestry's promise to replace it. Of course they never did. A vestry in control of an endowment is like putting mice to guard the crackers.

We have another historical item in the three eye bolts bedded in the ceiling. One of course has a sanctuary lamp suspended from it. The other two each had once a yoke of black iron suspended with ~~say~~ ^{three} smaller $\frac{1}{2}$ " x $\frac{1}{4}$ " bolts.

This gave a total of seven. You can pick your own reason for seven. If in doubt ask the rector to pick out his favorite meaning. The big lamp had more chain and round copper balls in the middle setting the lamp just over head high. It burned olive oil. In a change of rectors, probably before Fr. Eckel, a small group removed the whole bunch and they disappeared. Some time in the early '30s boys playing in a heating tunnel under the church uncovered the big ^{one}. Two of the small ones had been found before and hung in the chapel. When we put the big one back I found we could not readily match the wrought iron chain

so you have five feet of steel chain painted black. It was dug up, cleaned up and hung by men of the parish. It's pretty heavy. We hauled it up with block and tackle. When Fr Corrigan was told the altar was about complete he asked that the ^{north} chapel altar which had been used as a high altar for years be removed to the chapel.

The altar, steps, ~~and~~ ~~recesses~~ are all separate and the mover would not touch the recesses without crating it. My uncle suggested that prayer and some steady hands would let unskilled help do it. One Sunday afternoon we gathered and the various sections were on their way. The chapel altar was built for the north chapel and before the great financial crisis of the 20's had been there. At that time both chapels were closed. We gathered the back section in, and started the truck. Aside from the weight and one bad spell on one of the steers when it started to sway, it was a quiet trip. Everybody was almost afraid to breathe. We found that in the time away, the wood had dried and shrunk so much that instead of needing to be notched around the moulding it stood clear on both sides. We also stripped up the floor tile underneath, to be used in repairing the other floors. A few weeks later Gil Carpenter brought an extension ladder over and tied the top to the wall and pulled it back to a vertical. The high altar was made as a flat slab, marked only with the conventional five crosses.

It was expected to be used from both sides.

The north chapel reads has a detail from the *madonna* in the sistene chapel. All of the paintings except the two in the back are copies of museum art which Dr Wright had made on his various trips to Europe. You will notice the grape leaf band extending around the outside. The carved figures represent the two archangel Michael and Gabriel. Michael has defeated the dragon, a symbol of the devil and Gabriel has the lily of the annunciation. The other notable peculiarity is the corpus on the tabernacle door. It's a violation of all custom and poor theology, but in a place where everything is so conventional, maybe it's a deliberate change. The other picture is a copy of one of Murillo's numerous Madonnas illustrating the "woman clothed with the sun and moon at her feet." One of the chapel walls would be a suitable location for another columbarium unit.

The south chapel has three notable aspects. The altar is the first altar of St Pauls. The picture above (the frame is worth more than the picture) is not the visitation it is Madonna and saints with donors. I can't for the life of me remember the painter. The third is the window, which like so many others lost part when moved from the old church. If you look, it's to be hoped that Jesus does not ~~let~~ let go of the crown, because Benny will be extinguished.

The statue of Jesus when installed was significant because

the Sunday school used to process out through that door. Its typical work from Oberamigau. The grill was installed because after service the people used to crowd around to talk, all the way up to the altar. The grill preserved an area of quiet.

Let's go back and sit down in the nave for a while. The seat you are in is from the old church. The first convention of the diocese sat in them. If you look around you have some strange windows. Some are the result of loss in moving. Lead over time softens and with the heavy soot exposure in lower town, it was very heavy. I've always wondered what the potted plant on the north had with it. The symbol is an odd ball resurrection one. A stump of a cut down tree with green ~~and~~ vines growing over it. Some have the death and rebirth represented. Some are probably from the Tiffany studios. The brass angel in the baptistry was. Its really quite nice, as is the angel on the font, which probably represents the new testament story of the angel troubling the water in Jerusalem. The two enormous windows in the sanctuary. They are certified Tiffany and the glass is typical. The epistle side is obvious, St Paul preaching on Mars Hill. The other side often described as an Ascension, is actually "Christ in the Heavens, blessing pilgrims on their way."

Other windows, fill in your own explanation. The first window on the epistle side I always say St Roc because nobody knows him. Almost certainly it is a Christian pilgrim who has completed his journey at the cross. You know he's a pilgrim by the large clam shell on his staff. Both indicate a pilgrim. The ~~three~~^{four} main windows by Larson & Hegedorn are dealt with below.

The symbolic meaning of the three windows in the sanctuary were done by Andreas Larson. The window on the left honors God the Father. No man has seen God and so he is represented by something that represents His actions. In this window He is revealed in creation. A seraph stands with his feet on the earth, the stars in back, the sun and moon are in His hands, under his feet the birds of heaven form a bow. The Star of the creator is on his breast. In the border you have the Stone of Jerimiah the Saw of Isaiah, and the four horned Ram of Daniel and the closed Gate of Ezekiel.

The central window portrays God the Son. He is seated with the stars representing the seven gifts of the Spirit and the Alpha and Omega, the beginning and end. The border carries the symbols of Matthew, Mark, Luke, and John. The off ~~God the Holy~~ color just at the feet is the result of

someone throwing a rock through. The glass worker refused to try to make an invisible man. He said "I have too much respect for Mr Larson to try to pass off inferior glass as his."

The Holy Spirit has a seraph like the Father, with the winged wheel in the right hand, in his left, tongues of fire. The halo is inscribed Spiritus Sanctus. He is revealed in the life of the church so the border carries the symbols of the great Confessors of the faith. The crosier of St Jerome, the beehive and crozier of St Augustine of Hippo, St Gregory's bishop's staff, and the flaming heart pierced with arrows of St Ambrose. Beneath all is the upswapping wind of the Spirit.

Larson was an eccentric, located in Minneapolis. He made most of his own glass. The black fill in the designs is either lead or a flux. The old baptistry window is the same seen. The black is a mixture of ground iron and borax spread on the ^{windown} and worked to whatever was desired, then re-fired. The borax lowers the melting point so the window itself is not melted. In one to 8-9 hundred years, ^(several spots) it may start to scale. Expansion rates are different.

Mr Hagedorn, a highly respected artist here in our west window, made his first try at stained glass. It combines a traditional form with unconventional subject matter. He combines tradition in the center medallion

with the Chi Rho for Christ and the X.P. We move out across the symbols of the four evangelists to signs of the world as we perceive it today. We have symbols of the clouds, water, fire, sun, moon, and a star moving from left to right down. The lower right hand shows the rainbow, sign of the covenant between God and man. All symbols in the outer band revolve about the center. We have symbols of space, sun, moon, stars and Jupiter. To the left of the seal of St. John is the Big Dipper, to the right Saturn and a comet. In the upper right circle is the symbol for DNA. Moving clockwise we have symbols of the alpha, β , γ , violet, infra red, and x rays. In the outer circle above the Lion of St. Mark, the seal of the World Council of Churches. To the right of St. Luke's seal is the symbol of the atom. Under the symbol of St. Matthew is a communications satellite, below it the red arrows stand for radio waves reflected from the ionosphere. Above the St. Matthew seal we have the ~~clasp~~^{touching} hands for our effort to integrate. Above are the signs representing an isotope. These materials show the material for the new world.

Terms we use around here

Martha - porch of penitents & non-baptized

Baptistry - name indicates function. We no longer have one.

Nave - body of the church. Because of beams looks somewhat like inverted ships.

Pew - where you sit. Probable roots, a balcony, an enclosure.

Transsept - running across main axis of building.

Chancel - east portion set aside for choir and (minor) clergy, ^{from} a lattice, but we don't have a rood screen.

Sanctuary - holy place.

Hammer beams - what we have (English)

Splayed windows - beveled to encourage the spread of light. Mostly Southern Europe.

Apse - curved wall, as on sanctuary. In use since the stone age.

Chapel - from capel, cloak. From St Martin.

Cruciform - cross-like shape. Product of Roman Tax law. Formalized in edict of Milan. Bishop's seat at extreme east end. (Location of Roman magistrate in a basilica. This changed when the altar was taken from the people.)

Butresses - Stone projections from outside wall. They balance the thrust of the roof beams.

General symbols. Height, courage

Breadth, love

Length, fortitude, ~~etc~~

Eight sides, resurrection, new birth

Nath; cold, death. Many own nath chapel as our intercessor at the time of death.

Church body - symbol of life to wood beam which divides life and death. Beyond the wood, symbol of death swallowed up by Christ.

Cross, steps. If three, or any three. Faith, hope, love.

PLATES

- Extensor (Same as Parish Directory and Ordo Calendar)
- Great Rod
- High Altar?

SAINT PAUL'S CHURCH ON-THE-HILL:

THE FIRST SIXTY YEARS

- Rob Fog

The religious directory in the St. Paul newspapers during 1857 listed the following churches as serving the religious needs of the community; one Baptist, three Presbyterian, five Methodist, one Congregational, one Lutheran, One Unitarian, and two Episcopal. One of these two Episcopal churches was our own St. Paul's.

From the Minnesotan, January 1, 1857 :

"We learn that a new parish has been organized in the eastern portion of the city by the Episcopalians with the following gentlemen as vestrymen: N.J.T. Dana, N.W. Kitson, J.E. Warren, H.A. Lambert, C.W. Woolly, and W.E. Hunt. A handsome stone edifice will be erected during the coming season for their house of worship on the corner of 9th and Olive Streets. We are pleased to learn that the Rev. Andrew Bell Paterson of Salem, N.J. has been unanimously called to the Rectorship."

From another newspaper, in July of that same year:

"Divine Services in accordance with the rites and usages of the Protestant Episcopal Church and in connection with the new parish of St. Paul's will be held in the District School house of the First Ward on Sunday next, July 5, at 10 1/2 a.m. and 8 p.m. This arrangement will continue until the Church building is erected. A Sunday school will be organized on the above day at 9 1/4 a.m. in the same building. Families residing in the neighborhood who have as yet made no choice of a church... or Sunday school...are respectfully invited to assist in forwarding this new enterprise. The expenses will be paid by voluntary contributions collected each Sunday."

In his address to the second convention of the newly formed diocese of Minnesota held in St. Paul's Church, Bishop Jackson Kemper reported: "On the 14th of July in the presence of several clergymen I laid the corner stone of St. Paul's Church in the city of St. Paul. As you perceive, the building is not yet finished although it has been for some months occupied for public Service. In due time it will be a very interesting and beautiful edifice and a great ornament to this city. The Rector ... is a most valuable acquisition to the small number of our clergy..."

From the St. Paul Dispatch and Pioneer, December 25, 1857:

"The new Episcopal Church in lower town is to be opened on this day and the pew letting is set down for the evening of the 30th. It will be opened at 11 a.m. Christmas Day. The seats will be free and a collection will be taken up to be applied towards defraying building expenses."

The first description of the new Church is found in a news story in the weekly Minnesotan:

"Our city is not behind or deficient in the way of Church edifices...The new Episcopal church...is built of stone, dressed slightly, and is being put up in a superior manner. The dimensions of the Church are as follows: ninety-seven feet in length in the nave and eighty-five in the transept. There will also be at the north end of the nave a chancel, not included in these figures. In the southeast angle of the nave and transept is the tower which will be forty-five feet of stone-work and fifty-five feet of spire, making the whole height of the steeple just one hundred feet. On the opposite corner, across the nave, is the organ gallery which will be

arched over by the walls of the main church completely."

The 1858 diocesan convention was held at St. Paul's. ^{Dr.} The Rev. Patterson reported that, while three of his parishioners had been lost by "perversion to Popery, yet, under the blessings of heaven the Parish has prospered beyond our reasonable expectations."

The Rev. Dr. Paterson was a talented lecturer, much in demand. For example, he once gave a talk on the subject, "The Edict of Nantes: Its Revocation and Consequences" before the Young Men's Mercantile library in the Presbyterian church. Commenting the next day, the Pioneer and Democrat said, in part:

"The subject was treated in a masterly manner, if we except an occasional betrayal of sectarian feeling and prejudice...displaying great powers of historical analysis and research...In the concluding portion...an eloquent and graceful tribute was paid to Protestantism."

Bishop Whipple, speaking to the diocesan convention of 1876, soon after the death of Dr. Patterson:

"The Rev. Andrew Bell Paterson, D.D., was the senior presbyter of this diocese. He came to Minnesota in the full vigor of his manhood twenty years ago and became the first rector of St. Paul's Church, St. Paul. He was a ripe scholar, a devout thinker, and a loyal son of the Church and to pastoral fidelity he joined an ardent devotion to the cause of missions."

Dr. Paterson died in 1875 and was succeeded by the Rev. Elisha S. Thomas, D.D., S.T.D., the first rector of St. Paul's to become a bishop.

From the Vestry minutes for September 9, 1884;

"St. Paul's Church has become an influential factor in the maintenance of morality and sound Catholic doctrine and all conservative material that appertains to the Protestant Episcopal Church under the leadership of Dr. Thomas."

From the commemorative sermon delivered by Dr. Thomas, then rector of St. Paul's, on the occasion of the parish's 25th anniversary, 1882:

"We meet together this morning to celebrate the 25th anniversary of St. Paul's Church. We come to "ask of the days that are passed". Unfortunately the records of St. Paul's Parish prior to 1874 have been lost. For the facts therefore we have been obliged to depend very largely upon the failing memories of those few survivors who took part in the organization of the parish, and the building up of the temple in which we are gathered this day for holy worship."

From a tribute to Dr. Thomas, voted by the Vestry, on the occasion of his death in 1895:

"Under his wise leadership our parish not only attained a high point of advancement in all matters relative to its spiritual and material interests, but in response to his persuasive appeals, it also became conspicuous for large gifts to the educational institutions of the diocese of Minnesota at the most critical period in their history.

"In every aspect of his work as rector he was found faithful. He was a kind and sympathetic pastor, an

eloquent and instructive preacher, a wise and thoughtful administrator, a tried and trusted friend, a vigilant watcher over the souls of those committed to his spiritual keeping, as one who was fully conscious of the grave responsibilities of the priestly calling. To his sorrowing family we tender the assurance that our hearts beat in responsive sympathy with theirs in this trying hour of bereavement. May we so follow him, even as he followed Christ."

"Grant him, O Lord, eternal rest, and light perpetual shine upon him."

In 1885, the church was completely repaired, with Dr. Thomas as rector. A new roof was placed on, and the walls painted. The ceiling was panelled with sides of a solid gray. Windows were decorated with priscine scrolls. The colors of the chancel were an olive green, dark red, and bronze. Around the chapel were medallions of gold leaf bearing the emblems of Christ and the Apostles. Over the chancel arch was the inscription: "Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength." The floor of the sanctuary was laid in tiles, the altar raised a third step, with the steps thereto tiled in mosaic. A new memorial credence table had been placed on the south side of the altar and a brass altar rail in its proper position. A new carpet in dark blue and old gold covered the sanctuary, given by the young ladies of the Parish. Other parishioners contributed memorial windows, colored altar cloths, and the "proper vestments". A new "corona" illumined the sanctuary. Then, when the church was re-opened, the rector preached on the subject, "Ritualism and Its Proper Limitations."

From the Minnesota Record, the diocesan monthly publication, February, 1887:

"The election of the Rev. E. S. Thomas of St. Paul's church as coadjutor-bishop of Kansas is a blow we fear to our own diocese. He has not only brought his parish from 134 to 606 communicants, which makes it the largest parish west of Chicago but he has been the means of causing it to outstrip all our parishes in giving to outside charities-diocesan and otherwise."

On May 4, 1887, the Rev. E. S. Thomas was consecrated bishop-coadjutor of Kansas by Bishop Whipple, assisted by Bishops Vail of Kansas, Tuttle of Missouri, Spaulding of Colorado, Brown of Fond du Lac, Knickerbacker of Indiana, coadjutor Gilbert of Minnesota. The press notice gives a clear picture of the event:

"St. Paul's Episcopal Church was taxed to its utmost yesterday morning to accommodate those who desired to witness the solemn ceremonies attendant upon the consecration of the Rector of the Church, the Rev. E. S. Thomas, as assistant bishop of Kansas...The ceremonies to be performed constituted the first consecration of a bishop ever celebrated in Minnesota...members of the Divinity school in their garb of sober black, presbyters in their white surplices and swinging stoles, bishops in their flowing gowns of white and black with here and there a touch of crimson - it was indeed, a fair churchly scene to look upon...The customary form of morning liturgy was observed with such changes as are incident to the consecration of this character... Bishop Whipple...the aged prelate, delivered a powerful address...The Sacrament of the Lord's Supper was the concluding event in this most interesting occasion...In the evening an informal reception was given by Mrs. W.R. Merriam at her beautiful home No. 27 University Avenue...From 8 until 10 p.m...."

From the Minnesota Missionary, 15 years later, in 1902:

"St. Paul's Church had reached the zenith of its material prosperity during the Rectorate of Dr. Thomas. Most of the monied families of the city were on its communicant list. So great was the aggregate wealth that report credits Dr. Thomas during his incumbency of twelve years of having raised over \$400,000 which was largely devoted to Diocesan institutions. At this time 'lower town' was the select residential portion of the city..."

In 1887 began the longest rectorship, so far, in the history of the parish, when the Rev. John Wright accepted the call to St. Paul's Church.

From an account of his rectorship which Dr. Wright wrote in 1911 for the Rev. William C. Pope's book, The Church in St. Paul:

"The 24 years of my rectorship in St. Paul have been marked by great changes in Church and City. When I came here the location adjacent to St. Paul's Church was the court end of the town. Woodward avenue and its vicinity were peopled by the Wilders, Merriams, Hales, Sibleys, and other leading pioneer citizens. The up-town trend has swept away most of the old landmarks, and railways and business houses are invading these old residential quarters. Great changes have also taken place in the leadership of the parishes. I have lived during the ministrations of three Bishops of the Diocese, and the Rectors of Minneapolis have died or removed to other fields. The same is true of St. Paul. During the same time the churches of St. John the Evangelist, St. Peter, St. Philip, St. Clement, St. Sigfrid, and the Messiah have been erected. There have been also many changes and improvements, especially in the services. For long years the singing was done by the old time quartette or chorus choir of men and women. Before I left my parish in Boston, I made it a condition that in accepting the rectorship of St. Paul's Church, the Vestry were to consent to the introduction of a vested choir of men and boys. This was a wise condition, for when the formation of the choir began, the people of the parish were so wedded to the old time choir, that they were reluctant and skeptical about the change. The Second Sunday in Advent, 1887, that saw the introduction of the vested choir, was an eventful day, and prejudice and opposition passed into appreciation and enthusiasm. The well trained choir of sixty voices for years placed St. Paul's Church in the front ranks of churchly, cathedral music. The vested choir movement was so widespread, that now there is scarcely a parish throughout the diocese without its band of surpliced men and boys. During my time there has likewise been a decided advance in ritual observance. These advances have not been in the nature of innovations, but of restorations. St. Paul's parish has taken up these primitive restorations with eagerness, and found from them a decided spiritual uplift. Not only were the generally accepted points of ritual observed, but also the reservation of the Blessed Sacrament and the ceremonial use of incense. Without doubt

St. Paul's Church has exerted a wide influence over the parishes of the city by its strong loyalty to primitive ritual institutions."

From a report on the Vested Choir, in 1889, two years after its founding:

"Without some little compensation for their services it is found practically impossible to procure and retain a purely voluntary attendance and that degree of attention and discipline which is necessary for success in the face of the fact that a neighboring parish in the city is paying its choir boys a regular monthly stipend... while the church societies and individual members make it a particular point in that parish to do much towards encouragement of the lads in a social way..."

From Fr. Pöpe's book, The Church in St. Paul:

"On the afternoon of Whit Sunday, 1896, a congregation of Swedes completely filled St. Paul's Church. Dr. O.A. Toffteen, then Rector of St. Ansgarius Church, Minneapolis, conducted the service, and from that service sprang the present work in St. Paul. It was decided to organize a Swedish mission, St. Sigfrid's, in connection with the Protestant Episcopal Church, and Bishop M.N. Gilbert, than whom the Swedish work had no truer friend, gave the mission the right to use the rites, liturgy and worship of the Church of Sweden."

A St. Paul paper in the '90's:

"Illinois University confers degree of Doctor of Laws..."

"The degree was conferred on Dr. Wright in recognition of his standing as a theologian, author, and Egyptologist."

From a St. Paul paper in 1902:

"On Sunday, Dec. 23, (1902), the church will celebrate its fiftieth anniversary. Bishop Edsall will preach the anniversary sermon and Dr. Wright will give a historical sermon. There will also be a memorial service for the departed members of the parish. A cantata by the vested choir will be given on some Sunday in December."

St. Paul Dispatch, August, 1906:

"Announcement was made at the monthly meeting of the Church Home for Aged Persons held yesterday afternoon that Joseph Elsinger had donated to the institution ample grounds on Langford Avenue, east of the State Fair grounds, upon which will be erected a new home... subscriptions may be sent to Dr. John Wright, rector of St. (Paul's) Church..."

"There are 20 inmates taken care of at the present home, located at 587 Fuller St. and at least that many are turned away each week because of the lack of room. While the institution is maintained under the auspices of the Episcopalian church, it is open to applicants of any creed or color..."

"The Home for Aged Persons is the only (such) institution under Protestant auspices in Minnesota, and any living within the state are eligible to admission..."

"The work started in St. Paul 13 years ago under the auspices of St. Paul's Church..."

Celebrating his 20th anniversary as rector, Dr. Wright reported as follows to the Vestry in 1907:

"During the 20 years there have been 983 baptisms, 539 persons confirmed, 216 marriages and 253 funerals. To the communicant roll have been added 689 names... but the losses from death, removal from the city, and transfers to other parishes have been so numerous that an honest count leaves us today with but 200 communicants. During these twenty years this parish has stood for an ornate, musical and devotional Service at once reverent, stately, and impressive. It has introduced and maintains the high Celebration of Holy Communion every Sunday...It has added...no less than 70 memorials of the dead-these have chiefly enriched the altar. A generous bequest... will in time give the Church a beautiful and stately reredos. If St. Paul's remains where it is, however, it must face utter extinction."

A St. Paul newspaper, sometime in 1911:

"Site of Church to Become Coal Yard"

"Without a dissenting vote the congregation of St. Paul's Episcopal church, at a special meeting last evening, confirmed the decision of the vestry of the parish to sell the church property for \$60,000 to the Pittsburgh Coal Company, which will utilize the land for a coal yard..."

"The new St. Paul's Church will be built at the southwest corner of Summit and Saratoga Avenues. The new church will follow the gothic style of architecture of the present building, with improvements added. While the cruciform construction will be retained, the transepts will be converted into chapels. One chapel will be dedicated to St. Timothy, the model boy of scripture. The boys of the parish will work for the finishing of this chapel, and the communion office of the Brotherhood of St. Andrew will be commemorated there. The narrow and small sanctuary in the main church will be converted into a spacious apsidal chancel, containing a high altar that can be seen from every seat in the church. All the old memorials will be retained and several new ones have been promised..."

"The contract for the sale of the old church reserves the right to remove all church furniture and fixtures and so much of the fabric of the church as may be deemed fit for use in the new church."

"The congregation realized the significance of an action which will close the downtown history of a church dating from 1857, and intimately associated with the history of the city. St. Paul's was one of the most prominent churches in the city before the residential movement to the Hill began. Among the prominent families who attended and supported the church were the Sibleys, Merriams, Hales, Wilders, Gordon's, Hamiltons, Breeds and Rices."

From a St. Paul paper, August 27, 1912:

"Lay Corner Stone of New St. Paul's"

"Impressive Services mark ceremonies at Edifice on Summit Avenue"

"Clergymen, Mayor Keller, and Prominent Layman Make Addresses.."

"An impressive Episcopal Service, with incense and the full choir with vestments, was celebrated on a platform raised about the derrick which held the (corner) stone suspended, while a large crowd of parishioners of St. Paul's and other Episcopal churches, augmented by the Sunday crowd from Summit Avenue, stood beneath the half-overcast Indian Summer sky...."

"In the cornerstone were placed the history of the church,... pictures of the three pastors,...together with two books by Dr. Wright, "Early Prayer Books of America" and "Some Notable (Altars)", and a book by Rev. William C. Pope, "The

Church of St. Paul."

"Rev. W. S. Honsard of Christ Church made the only reference to the trouble which has recently divided St. Paul's Church after the resignation of Assistant Rector Armstrong. He compared the church to the life of St. Paul the apostle...The church, he said, also had survived such perils and was entering upon a new field of successful activity.

"Rev. L.R.S. Ferguson's address was upon the responsibility of men to the church...

"He said that men sent their wives and families to church, paid the church's bills, and supposed that was sufficient without the necessity of attending themselves...

"The laying of the cornerstone, he thought, came at the opening of a new era for useful church service, with the church not for the classes, but for the masses.

"Rev. William C. Pope, pastor of the (Church) of the Good Shepherd and one of the oldest pastors in the city in point of service, propounded the meaning of the Eucharist and his belief that it was the real religion.

"In the last two years the church has been disturbed by dissension among the parishioners, partly on account of the proposed move to the Hill from ~~lower town~~. Over a year and a half ago many women left the church as a result of this dissension... Dr. Wright believes, however, that he will find many new friends in the new district, and he is optimistic for the future prosperity of the church."

In 1914, Dr. Wright described the new Church for a magazine article as follows:

"Mr. Masqueray has given us a splendid example of English Gothic. The church is cruciform in shape but the transepts, as being undesirable both for seeing and hearing, are omitted and chapels substituted. The one on the Gospel side is St. Mary's chapel where the early celebrations of the Holy Communion are observed, and on the Epistle side is St. Timothy's chapel, designed for the religious services of the youth of the Parish. A marked feature...is the ambulatory...which contributes to the convenience and reverence of those who worship. Approach can be made to the...rail through the middle aisle and return can be made through the ambulatory without turning the back on the altar. Notwithstanding the high ceilings and many arches the acoustic properties are perfect. The cost of the new Church was \$85,000. Under the direction of Mr. Charles W. Gordon an organ to cost \$5,000 will ere long be in place. Mrs. Hale, one of the oldest communicants...has given a rood beam crowned with a Calvary scene executed in oak. It is expected that in the near future a chime of bells, a mortuary chapel, a Parish house, a rectory, and a memorial high altar will be given."

From the 1941 history of the parish written by the Rev. Philip L. Shutt:

Dr. Wright had been living with a private family, who, if gossip can be trusted, were thought to have taken his remaining funds and practically abandoning interest in the old priest. It is said that during his last days he shuffled about on his errands wearing unkept clothes, and that he failed rapidly both mentally and physically. Whether he mistrusted his death was imminent cannot be known, but in December 1919 he requested to be buried under the Church. On January 14, 1920 the Vestry considered the request, but rather ungraciously stated, "providing no expense evolves upon the Parish." But in February this action was reconsidered and laid over for March business. In March the Vestry resolved that "the remains of the Rev. John Wright be placed in the Sanctuary adjacent to the stall occupied by him...that the place of internment be marked by a small bronze tablet in the floor, and that a suitable tablet be also placed on the occupied stall as a memorial." Dr. Wright died April 25, 1920, and his request was realized. "

Because he felt the ground was sacred, Dr. Wright did not permit a basement to be dug under the new church so it was set on concrete pilings. It was a question of a smaller church and a foundation, or a larger church and no foundation, and he favored the larger church.

A minute of the Vestry, 1914:

"It has taken precisely four years - to remove the barriers, civic, parochial and diocesan in the path of (restoring St. Paul's parish).

"To our venerable rector belongs the distinction elsewhere unknown in the annals of the American church, of one who, having passed the advanced age of seventy-five years, has successfully headed the movement for relocating a dying parish within new boundaries and erecting thereon a new Church...noble and beautiful.

"Of the more than fifty memorials...nearly all were given upon the suggestion and under the guidance of our Rector...

"The crowning work of our rector has been as a restorer of ancient customs pertaining to the celebration of the Holy Eucharist. This has been made a chief Service on each Lord's day with all the accompaniments of a dignified, reverent, and ancient and uplifting ceremonial... Here the altar is the place of honor...

"Not only in matters parochial has our rector ^{and} always had vision and initiative... he was founder of the St. Paul Church Extension Society...of the Church Home for Aged Persons... and had an international reputation for scholarship and learning..."

1887 - 1892

ANNIVERSARY HYMN

Written by a member of the Parish for the Fifth Anniversary of the Rector, Rev. John Wright, D.D. St. Paul's Church, St. Paul, Minn, Sunday, August 7th, 1892.

CHURCH OF GOD! THY VINE-CLAD WALLS
BEAR A HISTORY WELL KNOWN;
HIEROGLYPHS OF MEMORY DEAR
DEEPLY CUT IN EVERY STONE.

THINK OF ALL THE SAINTED DEAD
WHO THESE SACRED AISLES HAVE TROD,
GONE TO PACE THE GOLDEN STREETS
OF THE PARADISE OF GOD.

MANY AT THY SACRED FONT
FIRST HAVE CLAIMED A CHRISTIAN NAME.
NAMY HERE THAT RITE RECEIVED
WHICH THROUGH CHRIST'S APOSTLES CAME.

THEY ARE WITH US AT THIS FEAST,
KNEELING BY OUR SIDES TO PRAY,
CHANTING WITH THE CHOIR AGAIN,
BIDDING US BE GLAD TO-DAY.

MANY FOND AND HAPPY HEARTS
HERE HAVE PLIGHTED MARRIAGE VOW.
BRING THE MEMORY OF THAT JOY
TO LIGHT UP THIS ALTAR NOW!

AS THE PAST COMES CROWDING BACK,
BEARING PALMS OF CHRISTIAN WILL,
YE WHO ALL THESE YEARS HAVE TOILED,
TURN YOUR FACES SUNWARDS STILL!

HERE HAVE BISHOP, DEACON, PRIEST,
REGISTERED THEIR SERVICE LEAL,
CONSECRATING TO GOD'S WORK
HANDS OF IRON, HEARTS OF STEEL.

THERE'S A HARVEST YET TO REAP,
MUCH TO DO NOW "IN HIS NAME;"
MANY SAINTS THEIR VIGILS KEEP,
AND THE GOOD WORK SHALL REMAIN.

SHOUT YE CHRISTIANS! TRIUMPH STILL
WAITS THE CHURCH OF GOD TO CROWN.
SING OUR GREAT REDEEMER'S WILL!
AND IN MAJESTY RIDE ON!

12/23/52

M

1857 - 133 yrs

Started in hard times

1849 Dr. Patterson ^{1st Rector} paid $\frac{2}{3}$ cost of ch. church, gave land & cemetery

Took over May 1857

Ch. & Church gave 1000⁰⁰ toward building

Primarily support - few rent

Church 97 ft long 85 at transept ^{Seat 300}

Chancel later / tower 45 stone 55 spire

general style Norman English. Architect Lewis Smith

^{cost est 20,000}
Women raised 6000 in 10 years.

17 windows + West window (600.00)

1st annual convention diocese2nd Canon Patterson for Bishop - non concensus

End of heating - Comproquire Whiffel.

from 3 to 7 hot air furn. Up for been sale. Patterson east for money

Tower 1860

1867 - Rector ⁸ 5,11174 hired curate (EC Bill) served until 1876 ^{when Patterson died.}First candidate offered 2500⁰⁰ - refused2nd QS Thomas 2000⁰⁰

Place given - became wealthy 1880

rector raised to 3000.00 ^{+ rectory} yrs gave 6695.00

outside the parish.

1885 borrowed again to repair bldg. 2000. 4m note

finally pd 1887 - 40% from vesty

used to beautify bldg. - paint, tile floors etc

started St Peter, St John, St Br. & St James

In 1887 in 10 yrs - from comm 134 to 606
Ten year record Bkgs. 500 to 1500 offerings from 7527⁰⁰ to 21150
chantable cost - 80,000. more than spent in ten
Left Wbe Bishop, coadj of Kansas.

Consecrated in St P. s -

Thomas had also raised over 400,000 for
diocesan projects
from Burke Wright - his church - split parish.

Congregation already on none.

1st Vestib choir, enlarged chancel cost 4600.⁰⁰
built new house to add income 4 blgs - of 3 units
kept raising large part of 3000. sal
cut Diocese

Endowment started in 1892 / 1904 was
about 13,500

Wright took cut to 2000.⁰⁰ ^{some 1000.} " diocese
down to 230⁰⁰

Road screen given - sidewalks installed
took 2700 from fund for expense.

Helped start Swedish Church.

1894 heavily improved.

1895 Genl Conv in 1 Cities St Pauls building used

1895 Epistl conv started in vestry

More memorials.

Decided to build Guild Hall &
arranged for in 1893

32
12
44

We often refer ^{to} the building in which you sit as "St Paul's Church". This is about as accurate as calling a dinosaur skeleton a dinosaur. This building is an artifact reminding us of thousands of persons who met under the title of "St Paul's Church" to worship God and incidentally to contribute a few more bones to the skeleton. As any skeleton does, the building by its shape and arrangement determines to a large degree the form of our worship. An example of the effect of a building is the House of Hope. When they built the present building, they employed a nationally famous

1904 13500
500
2000
16000

500
2000

Roland 20 pledges 620.00

rents from downtown brought to
2021 27,700 due or part due

not to exceed 45000 His sal. 2400.00

Church - w/o furnishings 77,591.75
after compromise

Episcopalian architect who specialized in massive Gothic churches. He designed as he would have for an altar oriented group, which the Presbyterians are not. The elders bought the plan after deleting the end bay which would have been choir & sanctuary. Being brief, the style of the room made the three seats for the elders and the preaching desk look out of place, and the service did not fit the building at all. The result after years has been the addition of the deleted bay, a permanent communion table, and a "high church" Presby service. For years they used one Morning & Evening prayer.

So here, the way we do things is affected by the building around us. Even more important, it memorializes the faith, hope and ~~other~~ dreams of our predecessors. They were good people and weak people, people of their times and people whose vision of the message of Christ transcended their times. Sometimes the congregation was truly the brotherhood of believers, and then there were other times.

I recall the close knit supportive group here during the great depression, and I remember a few years later a judgemental congregation repelling a girl who had developed

a serious inner ear problem which destroyed her sense of balance. Our cheerful band of Christians muttered noticeably about coming to church drunk when she would come back from communion using the wall as a guide. She is no longer here. So much for the brotherhood. I didn't have the guts to get up from the second row of the choir and ^{go} help her. So much for me as a member of the brotherhood.

A few facts, St Pauls was organized during a local panic brought on by serious land speculation and the failure of the primary

Paris was organized during a local ^{regional} depression brought on ^{in part} by wild land speculation which sank the local credit supply. ⑤

~~Money source.~~ The official date of organization is 1856. The first rector Andrew Bell Patterson was called arriving in May of 1857. (He had been here in 1849 visiting, at which time he made numerous gifts to Christ Church the greatest being the land, $\frac{2}{3}$ of the cost of building and a 3rd Ave cemetery plot.) He held services in the ^{1st District} ~~the~~ school house until the church was completed. He had brought his own architect from the east who designed a low-English style church, suitable to a cold climate. The corner stone was laid in 1857 by Bishop Kemper. Caught in the depression of 1857

some 2500 in building pledges went unpaid. The church was finished with money borrowed at 3% per month, but was still unplastered when service was held in Christmas of 1857. This was a church 97 ft long in the nave and 85 ft across the transepts. The Chancel
 except 15' was added later, the tower & steeple was 100 ft

Heat was supplied by 3 hot air furnaces (later growing to 7)

through single pipes in the floor. Seating was for 300, total est. cost 20,000. The architect

was Lewis Smith of New York. In 1858 the

stained glass ~~was~~ and organ were in place. At

that time St Paul had 14 churches, the largest group being methodist.

The parish hosted the first diocesan convention. There were still problems. Tower incomplete, no chancel furniture etc, and the church up for sale on a mechanics lien.

Fr Patterson went east and raised the money among friends, also money to pay for the glass & organ. The women paid for the tower. Bishop Whipple was elected by a convention sitting in the seats we still use. Fr Patterson, Dr Patterson now died after a rectorate of 20 years. He was succeeded by E S Thomas, a professor at Seabury Divinity School. During his 11 years the

Congregation

Parish became the wealthiest in the city,
~~Dr. Thomas~~
 Although they still had to borrow to help pay for
 upkeep of the building. The major support

was from pew rentals to the more wealthy.
 Dr. Thomas raised from congregation & friends over 400,000 for Diocesan Institution
 in his first 12 years. 134,000 cash, 500,000 at will.

In 1880, the peak year at the old church

66,9564 was given to work outside the parish -
 this at a time when the rector was paid 3000.

In 1885 the buildings were again repaired
 In 1887 the one due debt was finally paid
 largely by subscriptions from the vestry. This
 remodeling included various additions to
 get the so called "High Church" service.

At the same time 10 parishoners opened
 a mission on the bluffs

①

Facts and opinions about "St Paul's Church in the city of St Paul" for the amusement of Mary Barbara La Zette. Early material, courtesy of the Rev Philip Leslie Shutt.

St Paul's church in the City of St Paul, was organized fairly late in the religious life of St Paul. Incorporated on Dec 23, 1856, an encouraged offspring of Christ Church it was probably the 7th religious organization in the city of about 10,000. Methodists appear to have been first in, with Roman Catholics and Presbyterians hard on their heels. In the early 1840s when they came on there were about 20 families in the formal settlement. When St Paul's was organized the City had suffered through a vast invasion

of settlers, wild land speculation, a financial collapse, and a national depression. A ~~conundrum~~ interesting item is that this area seems to have welcomed blacks as freely as whites. Como Park is part of what was once a black owned farm, and a friend of mine, ^{Robert} one of the first blacks to penetrate Roseville, attended a neighborhood indignation meeting uninvited to announce that he thought it only fitting to live in a small piece of his great grandfathers farm. Somehow it seems that prejudice came along with "culture" and "religion". Detailed history of early St Paul is readily available.

^{men}
 from the "Historical Society" & the Ramsey Co
 Historical Society. Early members of St Paul's
 tended to be well to do, involved in real estate,
 trading, outfitting settlers to the west, and such.
 Incidentally the W. E. Hunt who was an incorporator,
 and is memorialized in a window was no relative
 having apparently been from the numerous
 clan of English Hunts, of Virginia. Sort of
 funny because grandfather was generally known
 as W. E. Hunt. - William Emerich Tekalai.

Organized during a depression, the parish
 began services in the first ward school house until
 a stone church could be built at the corner of

Try keeping your mind on spelling
while answering 5 telephone lines.

9th and Olive. Dr. Paterson of Salem, N.J. consented
to be rector. He had visited St Paul in 1849
and donated $\frac{2}{3}$ the cost of building Christ Church
plus 3 acres for a cemetery, and was ^{eager} ~~eager~~ to
return. We should give thanks that he brought
not only real fervor, great education, & devotion to
the work of a parish priest, but a good glob of
N. J. money, plus a long list of wealthy friends.

Christ Church, a small, somehow silly looking
frame church with a ridiculous spire (commonly
known as "the church of the Holy needle.") was greatly
overcrowded, which accounts for the pleasant
division into two.

In July¹⁴ of 1857 Bishop Kemper laid the cornerstone. The building was designed by an architect brought out by ^{the Rev. Mr} Patterson from N.J.

Mr Lewis Smith who stayed for many months to get the feel of the climate in which he was enclosing space. The result was a fairly low building, equipped with three single pipe hot air furnaces. The basement was otherwise unused. It seems as people grew less pioneerish in their feelings it was necessary to increase comfort. When the building was torn down there were seven furnaces. Imagine the smoke pipe set up. It's surprising it was torn down instead of burned down. In any case, the

parish was off and running. But debt that is. The depression of 1857 led to the cancellation of about \$2500⁰⁰ in building pledges. In spite of the gift of \$1000⁰⁰ by Christ Church things stopped incomplete. (The \$1000⁰⁰ was proceeds from cemetery lots in their donated cemetery. Lath was in, but no plaster, and no funds were available. With borrowed money the church was put in shape for a Christmas service in 1857. Everything was screened with evergreen boughs to cover the ugliness. This was probably the birth of the wild urge for greens that was still much in force in '34, '35 etc. I remember being up on a ladder

fastening smilax down the west wall, starting
in a fan going up slightly around the curve
of the big window, & greens, my heavens, the

greens. The choir was invisible in back of a screen

Oh yes green trimmed metal & branch candle holders
of trees at the chancel steps. Roping ran around
every window. Drove the fire marshal nuts - had to quit it.

the deep moulding in the sanctuary. That was

controversial you know until Corrigan had it

cut out in back of the altar to make room for

a Christus Rex we didn't get. I was on the

committee dealing with this question, and while

I had some unpopular ideas, we did come to

grips with one design, to be done in buffed brass

in a field of wrought iron rays. It was an

exciting design, but too much for the vestry.
Let's see, I was back at Christmas 1857 (I am
getting old and garrulous.) Here the building was,
cut limestone, 97 ft long, 85 across the transepts.
Chancel & sanctuary are not included in the
length as the 15 ft originally built were to be
enlarged. In the angle of the nave & transept
was to be a tower. - stone for 45 ft and 55 ft of spire.
The organ was to go in a gallery opposite the
tower side. The main door opened onto
Pine, the other led into the tower, and through
it, into the chancel. There was quite a lot of glass,
17 windows in all, Three lancets in the west wall,

Actually I think the newspaper guy had got it bad reversed. The broad window was in the West wall, the triple on the other one broad window in the chancel. The roof was interior beamed, with stucco panels between. As yet there were no buttresses, so the walls themselves carried the beam thrust. There was, although I'm not sure it was original, a flattened a low arch semi dome over the crossing fitted with small windows. A picture of the old church, painted on the inside of one of the old wooden alms basins hung in the Scott room until a couple of years ago, along with an interior shot of the front of the church. Present location unknown. The interior furniture was all to be pine, grained, but you know what that

looked like. The seats still carry it, although
it was repaired in the 30's by a painter with
strips of pork rind for graining that anda comb.

The old high altar also - with original finish -
is in the south chapel. Fancy. Estimated
cost \$20,000⁰⁰, a real bundle, seats about 300,
and would have upholstered seats. - Still has
some padding, new covers in the 30's. Accounts
for some lumps. The primary ~~also~~ support
was pew rents, with 1/4 of the seats free. The
original renting was Dec 30 1857. Ill bet seats
near heat pipes were premium numbers. [The
reason I'm hung up on the heating may

he became when I was a teenager, the sexton, John Sharpe (made the combulatory windows) always wanted to take his vacation in Jan. Dear father volunteered me to fill in on the heating. - two steam boilers and an auxiliary one pipe hot air furnace half way back the center aisle. Everything was banked down during the week & twice a day, held, the hot air was for very cold days only. Saturday was heat up day. In real cold weather you napped on a cot Sat night. Then came the great decision if heat was slow building one little hot air job. This was a matter of delicacy and time because of the long smoke pipe that had to be warmed before

It drew properly, - otherwise it smoked into
the church. Coal smoke & gas are not nice
and one was then confronted with the problem of
whether to waste heat & blow out the smoke, or
hang tough & breathe it. When I got on the vestry
I plugged for stokers & thermos tats. You could
then ignore the hot air, start heating Sat morning,
and only check stoker hoppers about every 4-6 hours.
One got coal till the hot air job by wheel barrow.]

The big round west window was the
emblem of the Trinity. - Simple triangle and
cost about \$600⁰⁰. The organ went in in '58. If
we still had it, it would be worth 20 times what
it cost.