Building The Goodly Fellowship Of Faith
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Independence Hall, Third South near Main Street, Salt Lake City. The adobe building originally housed a “Gentile” Young Men’s Literary Association that attracted non-LDS settlers engaged in business, banking, or transportation. The Episcopal Church held services there after the arrival of its first missionaries in May 1867. Used by permission, Utah State Historical Society, all rights reserved.

St. Mark’s Cathedral, 231 East 100 South, Salt Lake City. Richard Upjohn, 1802–1878, designed the building, which included the city’s first church bell. Its cornerstone was laid on July 30, 1870. Bishop Tuttle was elected cathedral rector November 18, 1870 and consecrated the building on May 14, 1874. The vestry said the bishop “should always be, ex officio, the rector of the cathedral parish.” Used by permission, Utah State Historical Society, all rights reserved.
Daniel S. Tuttle, first missionary bishop of Montana, Utah, and Idaho, 1867–1886, bishop of Missouri from 1886–1923, and presiding bishop of the Episcopal Church, through seniority, from 1903–1923. The rugged, upstate New York native was initially responsible for a jurisdiction of 340,000 square miles. By his estimate Tuttle traveled over 40,000 miles by horse, stagecoach, or train in the missionary district and missed only two Sunday services in twenty-seven years because of illness. Diocesan Archives.
Rowland Hall School, first known as St. Mark’s School for girls, opened in 1881 in Salt Lake City through a gift of Virginia Lafayette Rowland of Philadelphia and her daughter, in memory of Benjamin Rowland, husband and father. Three old dry goods stores and a half-ruined adobe bowling alley on Main Street were previous sites for Episcopal schools. Tuition costs were a constant problem, and Tuttle raised over 500 scholarships of $40 each to help fund Rowland Hall and church schools in Salt Lake City, Ogden, Logan, and Plain City. Diocesan Archives.
The building of church schools, like St. Mark’s Grammar School, was central to the ministry of Utah’s first missionary bishop, Daniel S. Tuttle. Tuttle said, “Out from the training in church schools may emerge in a most wholesome manner and degree, faith that is not afraid to reason and reason that is not afraid to adore.” St. Mark’s, a day school for boys and girls, first opened in July 1867 and moved to its own building on 100 South in 1873. *Diocesan Archives.*
A late nineteenth century’s artist’s rendering of St. Paul’s Chapel, at the corner of Main Street and Fourth South, Salt Lake City, where ground was broken in April 1880. Money for the “semiGothic” structure came from the Mount family of New York City, whom Bishop Tuttle had known as a Sunday school teacher-seminarian in the 1860s. As the church’s original site became increasingly a commercial neighborhood, the congregation moved elsewhere, and the original structure was torn down in 1918.
The interior of St. Mark's Cathedral in 1903. The stained glass windows behind the altar, were destroyed in a 1935 fire. The canopied bishop’s seat, or cathedra (left), reportedly came by ox cart from San Francisco after a sea voyage around the Cape of Good Hope in the 1870s. It represents the place and authority of a bishop as head of a diocese or missionary district. Diocesan Archives.

St. Mark’s Hospital, one of the West’s leading early medical institutions, originally opened in May 1872 in a rented adobe house in Salt Lake City. It was funded largely by dollar-a-month dues from local miners. In 1892 a new hospital and a nursing home were built at 800 North 200 West. Bulkley Photo Collection.
St. John’s Chapel, Ninth East and Logan Avenue, Salt Lake City, began life in a barn, and in 1890 moved to a small wooden building seating forty persons. In the early twentieth century a larger church building was added, and in 1910 Sara Napper organized an active parish program for women and children. Parishioners sent funds and sewing to Alaska, China, and Armenia. By the early 1940s membership had declined to forty-six persons and the property was sold for $8,500. Diocesan Archives.

Rowland Hall School at its new site at 205 East First Avenue in 1906. Diocesan Archives.
James and Lydia Luceila Webster Gillogly lived in a freight car for several months after their arrival at Ogden on July 18, 1870. Gillogly originally held services in the Union Pacific Railway passenger room. He died in 1881 and his wife, pregnant with their fifth child, remained in Ogden for seven years as a music teacher. Gillogly built the Church of the Good Shepherd, which was consecrated on February 6, 1895. *Thelma Ellis Photo Collection.*

St. Peter’s Chapel, originally the chapel for St. Mark’s Hospital, was founded in 1891, then physically moved in 1907 to 657 North Second West Street near the new hospital. “The Friendly Little Church on the West Side” was an active parish in the early twentieth century, but its numbers declined, and it closed in the 1950s. The Rev. A. Leonard Wood served the chapel from 1928 to 1957. Wood was a British veteran of the Boer war and a former newspaper cartoonist. *Diocesan Archives.*
Bishop Abiel Leonard, 1888–1903, second from left, front row, with clergy and lay leaders of the Montana, Utah, and Idaho Missionary District, which Leonard called “one of the most extensive and difficult in the American church.” Leonard, who died of typhoid fever at age fifty-six, spent much of his time on the road. His letterhead contained the message, “If you do not receive a reply to your letter within thirty days, you may know that I am absent on a visitation. Always address me at Salt Lake City.” Diocesan Archives.

A Native American wedding party at the Mission House, Randlett, 1905. Episcopal Church Native American work in Utah began in 1894 with Bishop Leonard’s appeal for $3,000 to build a chapel and mission house on the Uintah Reservation. The Spirit of Missions (October, 1905): 63.
Map of the Missionary District of Salt Lake, 1903. Diocesan Archives.
Franklin Spencer Spalding, missionary bishop of Utah, 1904–1914. Spalding built up academic missions at St. John’s House, Logan, and Emery House, Salt Lake City. As a Christian Socialist and Social Gospel advocate, he preached at the Cathedral of St. John the Divine in New York City and at London’s Westminster Abbey during the Pan-Anglican Congress of 1908. Spalding’s *Joseph Smith as a Translator* (1912) argued that the Latter-day Saints founder’s translations of early Egyptian documents were spurious, and created considerable controversy among LDS readers. *Diocesan Archives.*
Bishop Franklin Spencer Spalding shown in the bow of a boat carrying the U.S. Mail and rowed by Native Americans. Spalding traveled frequently in the vast Utah Missionary District, including to the Ute reservations east of Salt Lake City. The journey to Whiterocks took four days by stagecoach, train, or on horseback. *The Spirit of Missions* (October 1909): 874.

Franklin Spencer Spalding (center, with cap) was a member of the first party to climb western Wyoming’s Grand Teton peak. The three climbers, led by Billy Owen, an experienced guide from the Colorado Mountain Club, began their ascent at 5 a.m. August 11, 1898, and reached their destination eleven hours later, following what was afterwards called the Owen-Spalding route. Spalding called the view “a grand sight, one of the grandest on earth.” A Spalding Falls is located at the Meadow campsite at the Middle Teton Glacier. *Denver Public Library, Western History Collection, F-6770.*
St. Mark’s Cathedral decorated with American flags on December 12, 1912. Utah became increasingly patriotic as World War I approached. Bishop Franklin Spencer Spalding, 1904–1914, spoke against the war, as did his successor, Paul Jones, 1915–1918, a socialist and pacifist. J. Walcott Thompson, son of the commandant of Fort Douglas, a local attorney, and a cathedral vestry member for forty-seven years, led opposition to Jones, which resulted in the latter’s resignation as bishop. Used by permission, Utah State Historical Society, all rights reserved.
Bishop Spalding was killed while crossing Salt Lake City’s South Temple Street from Fifth East on the night of September 25, 1914. He was struck by a two and one-half ton Lozier touring car driven by Adrienne King, a speeding teenaged driver and local judge’s daughter who was never charged in the accident. Miss King was severely bruised and the car dragged Spalding fifty feet until it struck a pole carrying electric and trolley wires. “So heavy was this impact that the uprights of this steel tower were bent and one was snapped,” a newspaper account stated. The photo and diagram of the accident are from the Salt Lake Herald-Republican, Saturday, September 26, 1914.
J. Wesley Twelves set out by horseback from St. Paul’s, Vernal, to make his pastoral rounds, c. 1916. Twelves and his wife, Elizabeth, stop for lunch (lower photo). Missionary district transportation was mainly by horseback, stagecoach, wagon, or train until the 1920s, although some clergy hitched local rides on government “mail cars.” The missionary district debated the advisability of providing clergy with automobiles and telephones. *Elizabeth Twelves Miller Collection.*
Chipeta, “White Singing Bird,” wife of the Uncompahgre Chief Ouray and a Ute leader in her own right. She was reputed to be the only woman allowed to attend Ute tribal meetings, was an active member of the Episcopal Church, knew the bishop, and was buried in an Episcopal funeral service at her death in 1924 near Montrose, Colorado. Used by permission, Utah State Historical Society, all rights reserved.

Rosa Camfield, an English woman, worked in Whiterocks, Randlett, or Vernal, from about 1907 until her death in 1935. Much of the church’s work among the Utes in eastern Utah was done by women missionaries, whose salaries were less than half those paid the male missionaries. The women were schoolteachers and taught Bible lessons, cooking, sewing, and hygiene. They were nurses and social workers, and provided refuge for battered women and orphaned children. Bulkley Photo Collection.
Boundaries shifted during the missionary district’s history and only in the twentieth century were state and missionary district coterminous. The original Missionary District of Montana, Idaho, and Utah existed from 1867 to 1880. Next it was the Missionary District of Idaho and Utah, 1880 to 1886, followed by the Missionary District of Nevada and Utah, 1886 to 1898. The Missionary District of Salt Lake, 1898 to 1907, became the Missionary District of Utah (shown above) from 1907 to 1971, when the National Church made Utah an independent diocese. The state’s southeast corner was ceded to a separate Navajoland Area Mission in 1977. Diocesan Archives.
The bishop’s residence, 444 East First South, Salt Lake City. Bishop Spalding, 1904–1914, kept his office here and shared the house with his sister, who worked as his secretary. Bishop Moulton, who arrived in 1920, lived in a second floor apartment, with his wife and two children. His office was on the ground floor, and his secretary occupied rooms on the third floor. *Diocesan Archives.*

St. Paul’s Church, Vernal, originally met as a congregation in 1900 in Jake Workman’s Opera House, then in the Odd Fellows Hall. First services in the Gothic Revival church shown here were held on September 13, 1913. St. Paul’s Lodge, next door, was completed in 1912 as a residence for single women attending schools in Vernal. It later became a hospital, then a clergy residence, and finally a parish hall. *Diocesan Archives.*
St. Elizabeth’s, Whiterocks. An initial church service was held at Fort Duschene in 1894 at the invitation of Colonel J. F. Randlett, post commandant, acting Indian agent, and active Episcopalian, who gave the church land for a mission. Bishop Abiel Leonard began St. Elizabeth’s congregation in 1897, and the building was erected in 1904. *The Spirit of Missions* (September 1921): 574.

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Holy Spirit Episcopal Church, Randlett. The Episcopal church was designated to take charge of Native American educational and religious work among the Utes in 1885 when the U.S. Congress divided such work among several denominations. Bishop Abiel Leonard built the church and rectory in 1896. *The Spirit of Missions* (September 1923): 9.
Indian schools were an important part of the Episcopal Church’s missionary work with Native Americans. A Bureau of Indian Affairs boarding school was established near Fort Duschene in the late 1880s and then moved to Whiterocks. In the 1920s it housed two hundred Native American children drawn from various Ute clans. Possibly these two photos of young Native Americans were taken at Whiterocks in the 1930s. They were part of the collection of Archdeacon William F. Bulkley, who visited there frequently with Bishop Moulton. Bulkley Photo Collection.