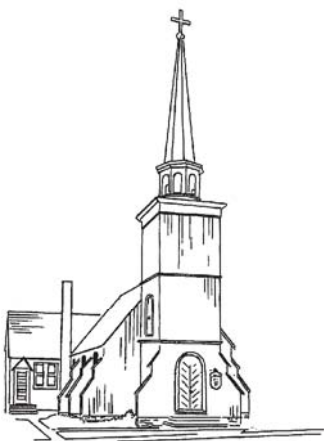
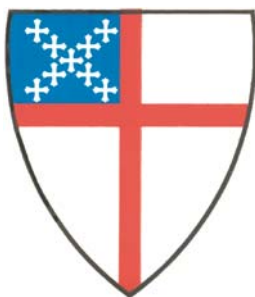


HISTORY OF ST. JOHN IN THE WILDERNESS
EPISCOPAL CHURCH
WHITE BEAR LAKE, MINNESOTA
1861 - 2001



First Church 1861 - 1925



New Church 1926 -

**HISTORY OF
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1861 – 2001**

**COMPILED BY
JOHN W. JOHNSON**

Episcopal Church of St. John in the Wilderness
July 2003

Contents

Introduction	1
Early days in the Wilderness	1
Early settlers; John and Laura Aubrey and others	
First Church Built in White Bear Lake	4
Church gets its name; Aubreys leave. 1861-1874	
Move to a New Location in 1874	11
Early money raising events and other activities. 1874-1893	
Vestry Meeting Minutes	15
Items of interest from 1892 to 1925	
Events after 1925	18
The old church is demolished and new church built	
Stained Glass Windows	20
Windows from 1926 to 1999	
Church Organizations	24
Early guilds and clubs	
Events from 1928 to 1946	25
Rev. Davenport; Fulton Memorial Hall; World War II	
After World War II	30
Mortgage retired; Rev. Barr; Rev. Haynes; Rev. Swenson. 1944-1982	
Some Reports from Annual Meetings and Other Events	36
Rev. Campbell; selected reports of various activities. 1982-1999	
A New Pipe Organ	45
George Mairs gift; dedication Oct. 2000	
Epilogue. Some Recollections by Dorothy Haas	47
Clergy Who Have Served	52
Plates	54

History of St. John in the Wilderness Episcopal Church White Bear Lake, Minnesota 1861 - 2001

Introduction

Dedicated to the early settlers who, in 1861, built the first church at White Bear Lake.

This effort to record the history of our church evolved from a suggestion, to the Gifts and Memorials Committee, that a historical marker be placed at the site of our first church, which was the first church built in White Bear Lake. Also, the White Bear Lake Area Historical Society had recently been soliciting histories of local churches.

The information that follows is a compilation from various sources. It includes recollections of current parishioners, records stored in the church fire-proof room, accounts of previous parishioners as printed in White Bear Lake and St. Paul newspapers, as well as old manuscript collections at the Minnesota Historical Society. In some cases, where dates or names varied from one account to another, the version that seemed to best fit the known data was used. This history covers the time up to 2001. The history in the twenty-first century needs to be added.

- John W. Johnson, April, 2003

Early days in the Wilderness

The first permanent settlement in Minnesota began with Fort Snelling in 1821. A chaplain was assigned to the fort in 1828. In 1847 the U. S. government initiated land surveys in the Wisconsin Territory, which extended west to the Mississippi River. Land became available in the White Bear Township for \$1.25 an acre. People who built log

cabins and farmed on public lands got rights to that land. At that time, the Sioux and the Chippewa Indians were still having battles not very far from here.

Villeroy Barnum was among the early settlers of White Bear Lake (see Plate 1). He purchased 175 acres in 1851 between Goose Lake and White Bear Lake. In 1853 he opened a small log cabin resort in what would later be called Cottage Park. In the early 1850s several settlers had built log cabins in White Bear Township. By 1856 a few visiting ministers provided religious services in local homes or resorts.

The first Episcopal church in St. Paul, Christ Church, was built in 1850. The rector Dr. Van Ingen visited White Bear in 1858 to hold a service in the log cabin school house. The second Episcopal church in St. Paul was St. Paul's Church, where the pastor was the Rev. Andrew Bell Paterson, who served there from 1857 until his death in 1876.

Dr. Paterson, born in New Jersey, had an extensive education, including law school at Yale and the Theological Seminary in New York. His wife Alice was the daughter of the president of Columbia College. They accepted the call to serve the Church in Minnesota, even though Mrs. Paterson had been ill during the winter of 1856-7. Rev. Paterson had visited St. Paul in 1849 and helped to raise the funds to build Christ Church. When the Patersons arrived in 1857, Mrs. Paterson worked with enthusiasm and unselfish dedication. Alice Paterson developed a warm friendship with Laura Aubrey of White Bear Lake (see Plate 2). They often met for a visit at a place halfway between their homes.

In 1857 John and Laura Aubrey arrived in White Bear and bought several acres of land from Villeroy Barnum. John and Laura did not tell their neighbors that they were from titled families in England. John, born August 18, 1827, was baptized Aubrey John Dean Paul, son of Sir John Dean Paul, a baronet in Rodburgh, Gloucester. Aubrey, in January 1851, married Laura the daughter of Sir John L. Lester-Kaye. Sometime after 1855 the young couple departed England under a cloud of disgrace relating to the

trial of his father.

Sir John Dean Paul was an English banker, who, with his partners, was tried at the Old Bailey Court in 1855. In a desperate attempt to prevent financial disaster, they had illegally converted certain Danish bonds. Although Sir John was personally innocent of any wrongdoing, it was nevertheless true that the bank had been guilty of improper transactions. The three partners were sentenced to exile in Australia for fourteen years.

The family disgrace prompted the son to leave England and go to Canada and then on to Superior, Wisconsin. In America, in order to conceal their real identity, John and Laura used the name Mr. and Mrs. Aubrey. A newspaper item in the *St. Paul Advertiser* of April 13, 1856 reads:

“The dwelling house and workshop of Mr. Aubrey, Superior City, Wisconsin was destroyed by fire 26th last.”

While in Superior, John built a sleigh which they used to travel to White Bear Lake in 1857. At White Bear he engaged in hunting, trapping and fishing and also became a boat builder.

At the Minnesota Historical Society, in the Episcopal diocese records, there is a letter written by Rev. William C. Pope (see Plate 5):

“One day he (Mr. Aubrey) met in St. Paul a carpenter, named Ashton from Superior, who was looking for a job on the bridge then being built over the Mississippi. He told Ashton he wanted to build a house at White Bear, and proposed that he should come and live with him, and when Aubrey worked Ashton should work, and when Aubrey played Ashton should play. The bargain was made and then, walked to White Bear. The house was builded in a year.”

This house built in 1857 was the first “frame” house built in White Bear.

About 1857 a road from St. Paul to White Bear was established. It extended from where Hamm’s brewery was

later built, to west of Lake Phalen, to east of Goose Lake, to the shore of White Bear Lake and then north to Bald Eagle Lake.

John Aubrey, the former heir to a vast estate, was quite content to live a rough life in the frontier – hunting, trapping and competing with the Indians in the pursuit of game. Mrs. Aubrey, who had an excellent education, received a regular income from her family and added to their income by teaching school. She started teaching in her home, and then after 1858, in the first log school house at 3rd and Murray Streets, which was about a mile north of their home.

Mrs. Aubrey also started a Sunday school in her home. After Mrs. Aubrey departed, Miss Charlotte Freeman became the teacher at the school.

In January of 1860, the residents of White Bear started a nondenominational Sunday school in the log school house. Preachers included a variety of clergymen, including Episcopalians such as Reverends J. V. Van Ingen, Andrew Bell Paterson, Bishop Henry Whipple of Minnesota (see Plate 4) and Bishop David Anderson of Manitoba. During 1860, Reverend Paterson baptized eleven children at the schoolhouse according to the rites of the Episcopal Church. Also in 1860, John and Laura Aubrey donated about three and a half acres of land just south of their home for the site of an Episcopal church. This is now the site of the Episcopal Cemetery (see Plate 8). When Mr. Aubrey selected the site for the church, he reasoned that at some future time a village would grow up at this location where the road from St. Paul came to White Bear. However, when the railroad came to White Bear in 1868, the depot was built about a mile and a half north of his location, and the village developed next to the depot.

First Church Built in White Bear Lake

The Aubreys yearned for the kind of church they had known in England. Through their efforts and those of the Honorable Mr. Adshead, British Consul in St. Paul, \$800

was raised in England to build an eighteenth century Hanoverian church in White Bear Lake. Bishop Whipple wrote in his diary January 19, 1861:

“Preached at White Bear Lake in the school house where services have been held for the past year by Dr. Paterson.”

Another entry for that year:

“Monthly services are being held at White Bear Lake where a faithful English church woman and her husband conduct Sunday School and are building a beautiful rural church.”

Bishop Whipple (see Plate 4), at age 37, had been elected Bishop of Minnesota in 1859. The Bishop traveled throughout the Diocese of Minnesota and, in addition to supporting the building of churches, was very fond of fishing. Apparently 1861 was his first visit to White Bear. He was a strong advocate for reform of the U.S. Government’s Indian System. He felt that selfish and dishonest officials, along with the traders, were responsible for problems with the Indians.

From an account in the 1871 edition of *The St. Paul Pioneer*:

“The Sioux Indians claimed that the 1851 treaty gave them the right to hunt, fish and gather berries in this region. In the fall of 1855, a party of Sioux came upon some Chippewas and in the fighting killed and scalped one of their enemy. They then retreated to the shores of Goose Lake where they yelled like demons while shaking the bloody scalp, which frightened the white women and children. The Indians were loth to leave this region. In the spring of 1862, Little Crow and Red Iron with two or three other chiefs came into the neighborhood and encamped near J. R. Clewett’s home. Mr. Clewett spoke their language. The Indians spoke of great wrongs inflicted on them by the traders and agents. Mr. Clewett remarked soon after to his friends, ‘There is going to be trouble – these Indians feel so bitter.’ But the warning was disregarded and the uprising and the terrible massacre of 1862 came.”

No Indian-related deaths were reported in the area around White Bear, but the settlers lived in fear of their lives for many months. At night they put blankets over the windows so prowling Indians could not tell how many people were in the house.

After the army put down the uprising, many of the Indians were sentenced to death. Bishop Whipple played an important role in obtaining a pardon from President Lincoln for many of these Indians. As a result only thirty-eight were put to death, instead of the much larger number originally scheduled for execution.

In the book *Fifty Years of Church Work – The Diocese of Minnesota, 1857-1970*, by Tanner:

“Dr. Paterson was really the founder of the Church of ‘St. John’s in the Wilderness’ at White Bear Lake. For though Dr. Van Ingen in his zeal for the extension of the church, held the first service there about 1858-9, as is supposed in a log school house, and went there a few times, the work soon fell to the care of Dr. Paterson, who had the spiritual care of the people up to the date of his death.”

At White Bear Lake, John Aubrey hired Cyrus Greaves (Walter Grieves?), who lived at the home of William Weber, to build the church. Mr. Greaves had made a little model of the church that he carried to the work site every day and carried home every night. Much of the wood had been provided by James C. Murray of Bald Eagle. Tamarack logs formed the foundation. Apparently, they started work in the spring of 1861 since one story relates:

“The neighbors made a bee and chopped the trees down and snaked them out on the ice on Bald Eagle Lake, intending to load them on sleds the next day and haul them to the site of the future church; but in the morning, when they went for them, they found that the weight of the logs had sunk the ice so that the logs were afloat and before they got to their destination they were well soaked.”

At the construction site, a church raising bee was organized and work was done by local citizens, and even some Indians. The framework of the building was constructed of logs and finished with sawed lumber. At first there were no window sashes, tamarack boughs being placed in the openings. There were no pews in the church; people sat on plain benches. It was completed that summer and painted a dark red. The little church was probably 15 ft. wide by about 25 ft. long. There was one large room and a small entry room (see Plate 3).

From *Early History of White Bear Lake*, Helen Johnston Stickley, 1933:

“Cyrus Greves, who boarded with the Webbers at the time of the building of the church, took charge of the design and erection. He was doomed to lose his life in the Fisk pioneer expedition after the Civil War. Through the Dakotas, Montana and as far west as Idaho, this oxen train of immigrants were pushing on to a new location. They were guarded by government soldiers under Capt. James Fisk. Indians harassed the train all along the way. While crossing a muddy stream, the last oxen team became stalled. Greves who was just ahead, stopped his team and went back to help his friend get out of the mud. The rest of the train moved slowly on, gradually getting out of sight of these two. Indians quickly surrounded them, killing them before the rest of the expedition was aware of their danger. The pioneer train stopped and settled in what is now Idaho. They named this state for Captain Fisk’s daughter, Ida, and added the Indian greeting of welcome, ‘Ho’ to it, creating the name Idaho.”

From Bishop Whipple’s diary for August 29, 1861:

“Consecrated to the worship of Almighty God the beautiful church of St. John in the Wilderness White Bear Lake. The services were very interesting on a/c of the loving faith which had erected so beautiful house of worship in troublesome times. It was designed & erected by Mr. J. Aubrey an English churchman who has selected this place for his home.”

After the consecration service Mrs. Aubrey served lunch to over one-hundred people at her home. The Rev. Paterson presented a silver communion set in a plush bound chest to the parish in honor of his wife. Alice Paterson had passed away in May of 1861. Mrs. Paterson had suggested the name St. John's in the Wilderness because of the sparsely populated wilderness area that it served.

What is the correct name for our church? In 1867, we have the following: Certificate of Incorporation of a Protestant Episcopal Church at White Bear Township in the County of Ramsey and the State of Minnesota, under the name of "Saint John's in the Wilderness." In most of the old newspaper accounts about the beginning of this church, the name they used was "St. John's in the Wilderness," indicating that this little church was located in the wilderness when it was built. Today, many people think the name of this church should be "St. John in the Wilderness" indicating that it was named after St. John who was in the wilderness.

It was 1860 when the Aubreys donated about 3 acres of land for the Episcopal Church and cemetery. The church was built in the following year and a clear title deeded to the parish was recorded Sept. 30, 1861. The deed was made to the trustees, to be held until the church was organized and incorporated. The first trustees were Rev. Andrew Paterson, the Honorable John Adshead and John Aubrey. A list of early church members included: John and Laura Aubrey, William Freeman and family, N. R. Fitzhugh and family, Thomas Milner and family, Joseph Freeman and family, Thomas Fulton and family, H. A. Hill and family, Thomas Keller and family, William Leip and family, Mr. Marsham and family, W. R. Merriam and family, James C. Murray and family and C. L. Williams and family.

The early records for the Episcopal Church in White Bear Lake show the first baptisms for Episcopalians occurred August 19, 1860 in the old school house. Rev. Paterson baptized the following children of Richard and Mary McLagan: Emma Julia McLagan, born in 1853, Olive Josephine born 1855 and Georgiana born in 1857. Also

baptized that day were four children of William and Emily Stiles who were born between 1851 and 1857. Apparently, this was the first opportunity for these families to find a minister to baptize their children. The first baptism in the new church was in June, 1862 for Ralph, the son of Albert and Mary Waite. The first marriage recorded was that of William C. Ashton and Ellen Milner on June 23, 1862.

John and Laura Aubrey were well known in this community. In an old newspaper article, Mrs. H. K. Getty, born here in 1859, the daughter of James C. Murray, related what she remembered of the Aubreys. She spoke of Mr. Aubrey roaming the country accompanied by "Powder" and "Shot" his hunting dogs. Mrs. Aubrey was described as having a splendid Christian spirit, exceptional kindness and a sunny disposition. Everyone in the neighborhood loved her. She had an old servant whom she called "Tay" who made splendid gingerale. It was a great treat for people of the community to drop in to the Aubrey home to drink some of Tay's gingerale and listen to Mrs. Aubrey play her piano.

One day a letter came to the Aubreys announcing that Sir John Dean had returned to England, and had again taken his title and some of his possessions. Still the Aubreys remained in White Bear, saying nothing of their aristocratic ancestry. But later, when word was received of Sir John's death on Sept. 7, 1868, it was time for the eldest son to return England and assume the baronetcy. It was then that the residents of White Bear learned that for ten years they had been associating with two people whose ancestors could be traced back to William the Conqueror. The monument they left here was "St. John's in the Wilderness." In England, the Aubreys resumed their titles. John became Baronet, Sir Aubrey John Dean Paul, and Laura became Lady Paul.

In 1870 or 1871, Lady Paul wrote a letter regarding a request from Rev. Edward D. Neil to describe their life at White Bear.

"With regard to your proposal of our giving you a sketch of our life at White Bear, I am afraid I cannot promise

anything, excepting the photos which I send with the greatest of pleasure. ... The one thing that gives me deep pleasure to look back to my Western Experiences, is the remembrance of the continual kindness & courtesy we as strangers always received. ... The treatment we received in America has left a warm spot in my heart which can never change as long as life lasts."

On June 9, 1867, after the morning service, the congregation met for the purpose of incorporating themselves as a parish and a corporation by the name of Saint John's In The Wilderness. They elected George Keller and N. R. Fitzhugh as wardens. Vestrymen were David Smith, Joseph Freeman, William Freeman and Thomas Millner. The articles of incorporation were recorded on August 28th, 1867. On the 13th of April 1868, there was a meeting at the home of W. W. Webber for the election of officers for the church. The following were elected officers: Secretary: Joseph Freeman; Wardens: N. R. Fitzhugh and Wm. Freeman; Vestry: Thomas Milner, David Smith, W. W. Webber and Joseph Freeman. St. John's in the Wilderness Church was organized as a district mission within the Episcopal Diocese of Minnesota as of April 13, 1868.

In the early days, services were held once a month by a minister who came out from St. Paul. From 1860 to 1874, it was usually the Rev. Andrew Bell Paterson. During the very cold part of the winter, there were no services in the new church due to the difficulty in heating the building. Sometimes deep snow and high winds prevented the minister from traveling by horse and sleigh from St. Paul.

From a recollection by Mrs. Hester Ann Freeman:

"Early on Sunday morning she would start her husband's brother (Joseph Freeman) off on the long trek from where they live on Birch Lake, through the village, across frozen White Bear lake, with a bundle of kindling and fire wood tied to his back; so as to build a fire in the little church and have it warm by the time the other members arrived." The Freeman family walked to church on Sunday. They believed the horses should also have a day of rest.

The first funeral in the church was in October 1868 for Samuel C. Stiles, one year old, who died of “Billious Fever.” The cemetery records indicated one earlier burial, for “unknown,” in 1861.

Move to a New Location in 1874

Early in the year 1874, Rev. George A. Keller secured lot 11 at the corner of Clark Ave. and First Street as a new location for the church. This location in the village would be much more convenient for the parishioners. In March of that year, the building was moved across the ice on the lake to its present location (see Plate 7). The following account is from the June 24, 1926 *White Bear Press* as told by Mrs. Charlotte Freeman-Benson, the daughter of Joseph and Sara Freeman. Charlotte was born 1847 in England. Her family came to America in 1853, arrived in Minnesota in 1855 and then built a cabin at Birch Lake in 1863. Charlotte and her brothers, Joseph and William, were very much involved with St. John’s in the Wilderness Church.

Charlotte’s recollections were as follows:

“During the winter ... the little church was moved across the lake on the ice to the foot of Clark Avenue, where it was jacked up to the street level and brought up to the corner of First Street and Clark Avenue...The lot on which the church was placed was purchased for the sum of \$300 and paid for in cash. Mrs. Benson went to St. Paul to solicit funds but failed to receive a single contribution, except from one Chas. Morgan, a lawyer, who gave \$100. To this was added \$100 by Mrs. Keller of Philadelphia, Pa., grandmother of Mr. Harry Getty. A few scant contributions and earnings were also added to help pay for the lot. The church was moved by a Mr. Craig who charged \$300, and this was paid mostly by the earnings of the few women – Mrs. Benson, Mrs. Leip, Mrs. Williams and others who gave suppers, and by various means raised amounts for that fund.”

“Services were held but once a month as funds were short, and it was a long way for the rector to drive from St. Paul.

(by horse and buggy) Services could not be held in extremely cold weather as there was but a small stove in the center of the church, and it could not furnish sufficient heat. In the beginning Mrs. Charlotte Freeman-Benson had a Sunday School class of six, which increased to twelve after the church was moved to this side of the lake."

After the church was moved to First and Clark, they added a new belfry with a tall steeple (see Plates 9 and 10). In 1877 the Thomas C. Fulton family donated a bell to the church (see Plate 6). The bell was cast in the family foundry in Pittsburgh, Pa. The bell was inscribed:

"Presented to St. John's Church in the Wilderness White Bear Lake Minn. By Thomas C. Fulton, Margaret Fulton..." (and the names Thomas Jr., Jane, Plenny, James and Andrew) "I will sound and call thy people together." "Cast by A. Fulton and Sons Co., Pittsburgh, Pa., 1877 A. D."

This bell is still there today.

From 1876 to 1879, the Rev. W. C. Pope (see Plate 5) served as minister for the church of St. John's in the Wilderness. William Cox Pope and his family came from Pennsylvania. He attended seminary in Milwaukee. During the Sioux Uprising, he traveled to Minnesota to help minister to the wounded. Later, Bishop Whipple asked him to return to Minnesota. Rev. Pope, with the aid of his family, built the Church of the Good Shepherd where he ministered to the Indians. Often, Indians, coming from some distance for the Sunday service, would erect tents on the church grounds to sleep overnight before leaving the next day. When Rev. Pope died in 1917, the doors to the Church of the Good Shepherd were closed and never used again. His grandson and current member of our parish, Ellis Pope, said that Rev. Pope was one of the first clergy in Minnesota to use altar linens and hangings with colors. Before then, they were plain white.

While serving as clergy for the church services at White Bear Lake, Rev. Pope had to borrow a horse, or a horse and buggy, to get here. Sometimes, he had to walk.

In the winter he would borrow a horse and sleigh. His journal recalls one trip, where the sleigh overturned and he had a terrible time trying to right it, as the horse was still harnessed to the sleigh. The first confirmation service recorded here was on April 22, 1877, by Bishop Whipple and Rev. Pope.

On April 2, 1877, the balance in the treasury was sixteen cents, as reported by Joseph Freeman, secretary and treasurer. In 1878 the first Every Member Canvass was organized for the raising of financial support. On August 15, 1879, the Rev. W. C. Pope resigned because he disapproved of the way the parish was trying to raise money through balls, strawberry and raspberry festivals.

In 1881 the Ladies Sewing Society donated a pump organ, no.1222 by Vogel & Lincoln. At the June 27, 1882, vestry meeting, Cyrus B. Cobb, Thomas Fulton and William Clark were appointed to consult with Mrs. W. R. Merriam with regard to a donation for improving the seats in the church. At the March 29, 1883, vestry meeting, the secretary read a letter he had sent to Mrs. Merriam thanking her for the new pews and altar rail she gave to the church (Her husband, W. R. Merriam, became governor of Minnesota from 1889 to 1893.). There were a number of memorial gifts given to the church at this time, including a lectern given in 1883 by Mrs. Hoyt and Mrs. E. C. Williams in memory of their brother Captain Eugene Gibbs (see Plate 11). In 1887 a marble font of St. John the Baptist, engraved "E. C. W." was given by Mrs. E. C. Williams in memory of her husband. (The Williams family operated a resort hotel on the lake.)

The minutes for the January 6, 1886 annual meeting gives the first account of an Epiphany cake with a hidden ring to designate an "Epiphany Queen." During the summer of 1887, the ladies of the church held some fund raising events as reported in the *Lake Breeze* newspaper:

"June 18 – The lawn festival to be given at Leip's Hotel on Thursday evening next, by the Ladies of the Church of St. John in the Wilderness promises to be an occasion of more than usual excellence. Among the attractions will be a contest for a gold medal to be voted to the handsomest

married lady at White Bear, two being selected from each church. There will be ample refreshments, music, dancing, etc.”

“June 25 – The Ladies of St. John in the Wilderness made a grand success of the festival at Leip’s on Thursday evening, the receipts being about \$110. The voting for gold medal was quite lively, won by Mrs. Elbertson, followed closely by Mrs. Williams, Mrs. J. A. Getty and Mrs. Wm. Leip.”

“August 27 – “The Sunday School of the Episcopal church enjoyed an excursion and lunch on the steamer ‘Dispatch’ on Thursday chaperoned by Supt. C. B. Cobb and the teachers of the school. The Richard brothers formed a necessary adjunct to their enjoyment by discoursing sweet music.”

The Sunday School was begun in 1860 by Mrs. Aubrey in her home and then continued in various locations. When the church moved to its present site, Charlotte Freeman (Mrs. Benson) continued the Sunday School for many years. Cyrus B. Cobb succeeded Mrs. Benson. After the death of Mr. Cobb, the school was successively conducted by G. H. Staehle, Wm. H. Whitaker, Mrs. H. A. Freeman and then Wm. H. Fellows. Over the years, many organizations for church activities were established, names changed etc. The St. Agnes Guild, established in 1860, was active for many years.

The land for the cemetery had been donated in 1860 by John and Laura Aubrey. In the early years, the cemetery was under the control of the vestrymen. At the vestry meeting, Nov. 16, 1883, it was noted that a grave lot had been sold for five dollars. A resolution was passed to devise a means for enlarging the present burial grounds. A meeting on May 6, 1891 noted an addition to the cemetery purchased for \$150. A motion passed to have the cemetery surveyed, fenced and platted.

Excerpts from the Dec. 15, 1966 issue of the *White Bear Press*, “Rene’s Monuments,” by Nancy L. Woolworth:

In 1892, the church decided to sell lots in their cemetery

to citizens of White Bear for twenty to forty dollars, depending on location.... One of the early church members was Edward O. Rene from French Canada, who, during the American Civil War, brought his Prussian-born wife to White Bear Township.... They settled a mile or so south of Goose Lake, and later joined with their neighbors to petition for a school to be built on William Gall's property.... Shortly before his death in 1893, Mr. Rene bought a *cemetery lot that was at the original site of the first church in White Bear Lake.... The tall, slender, steeple shaped, stone monument is a landmark on this historical site.*

(Note: This information will provide our current Gifts and Memorials Committee the location of the first church where a historical marker is to be placed. See Plate 8)

Vestry Meeting Minutes

At the vestry meeting of Feb. 28, 1895, a meeting was called for the purpose of making definite arrangements for the disposal of lots in the cemetery, some arguing that lots should be free to parishioners. Mr. George Clewett stated that when we are ready to put a pump in the cemetery, he would do the work free of charge.

On January 5, 1892, the Rev. Mr. Fortin was called to the parish at a salary of three-hundred dollars per year. At the April 10, 1893 vestry meeting, the Rev. Fortin allowed the five ladies present to vote. This was certainly a violation of "Canon Law" at the time! It would be another seventy-five years before a woman was elected to the vestry at St. John's in the Wilderness.

In 1894, it was noted that the organist's salary was seventy-five cents per Sunday; the clergyman's salary was four dollars per Sunday. From 1891 to 1897, the parish had seven different regular clergymen, not counting many different supply ministers who served for a Sunday or two at a time. On Nov. 13, 1896, a special meeting was held to consider the possibility of holding church services in the winter. A motion passed that services should be held on the

second Sunday of each month at 3 p.m. Mr. Gesner to hold services for five dollars for each service.

On April 26, 1897, a call was issued to the Rev. H. S. Streeter, who became the first clergyman of the parish who made his residence in White Bear Lake. From a newspaper of about 1900 we read:

“Henry Stephen Streeter born in Paxton, Mass. in 1864, completed regular schooling and taught high school before enrolling at Seabury Divinity School where he graduated in 1897. Immediately after his ordination he came to White Bear Lake. During his service here, as rector of St. John’s church he has gained the respect and affection of his people.”

Rev. Streeter remained here until 1901.

In 1901, plans were made to install electric lights in the church.

In 1902, a clear title was secured for the cemetery.

In April of 1906, the vestry made an inquiry regarding a morning service for the summer months. The rector, Rev. Mr. Shutt, informed them, “It would be impossible for him to change from the 3:15 p.m. time.” The motion was made:

“That the rector appoint a committee to see the Bishop and find out if he can provide someone to give us morning services during the summer.”

At the vestry meeting of May 5, 1906, plans to hold morning services were discussed and a letter read from the Bishop in which he stated that the hour of the service would depend on the clergyman in charge. He thought he could supply someone for the morning service, if the compensation could be increased from five dollars to ten dollars a service. On May 12, 1906, a motion was made that Mr. Shutt’s stipend be increased from five dollars to seven dollars-fifty cents per Sunday. Apparently the parish was unable at this time to get a morning service.

Then on May 6, 1909, on the eve of the “horseless carriage,” the vestry spent an entire evening discussing the matter of clearing the church yard and installing new

hitching posts for horses! The first rectory was the old Cobb residence at First and Banning. Later, on March 17, 1910, Dr. T. C. Fulton offered to sell the house on First Street, opposite the church, for a net cost to the parish of \$2,500. The taxes on that house in 1908 were \$42.80. On the next Sunday, the clergyman announced,

“We have arranged to purchase a rectory, and we are asking for a special Easter offering to help in the purchase.”

On March 25, 1914, at a special vestry meeting, the congregation voted to enlarge the old church to meet present needs, instead of attempting to build a new church. On April 14, 1914, the vestry appointed a building committee. An addition to the church, called a vestry room, was added. On Aug. 3, 1914, the vestry approved the payment of \$902 and authorized officers of the vestry to borrow an additional \$400 at 6% interest from the First State Bank of White Bear to pay the balance of our outstanding bills on account of church improvements.

From 1901 to 1922, the parish had eight different clergymen, including the Rev. C. Herbert Shutt (St. Paul), who was here eight years, and the Rev. E. C. Biller (Grafton, N. D.), who served here seven years. On May 5, 1916, Rev. Biller proposed that the vestry meet once a month. The vestry was not in favor of this, so no action was taken. On Sept. 27, 1916, after deciding that installing a hedge would be too expensive, it was recommended that an iron fence be built on church property to keep people from walking on the lawn. Hitching posts were donated by Messrs. Warner and Rene. On Feb. 27, 1917, it was proposed that the term of office for vestrymen should not expire at the same time, and vestrymen would serve for one year or more. It was also decided that if a good tenor could be obtained, it would improve the choir a good deal!

On April 3, 1918, the motion passed that a one-hundred dollar Liberty Bond be purchased out of the Guild Hall Fund. Also:

“It was Mr. Rene’s desire that in the future all cemetery plans, etc., be handled by the vestry as a whole, instead of the cemetery committee... that he be relieved from further duty on said committee.”

It was decided that the present committee would continue to handle cemetery matters. On July 16, 1918, the cemetery committee reported that additional property for the cemetery could be purchased for \$350. From 1898 to 1920, a cemetery committee was appointed, and from 1920 to 1930, the vestry again took charge. Later, a cemetery board took charge once again.

On June 20, 1922, a surprise party was held to celebrate the 75th. birthday of Mrs. Charlotte Benson, our oldest parishioner. In 1923, Mrs. C. P. Noyes promised one thousand dollars, should we decide to build a new church. She remarked:

“To hold two hundred would be large enough, better a small one filled than a large one empty,”

and

“Let it be stone or brick, not stucco.”

From 1923 to 1926, the Rev. John Temple had a ministry here that would include tearing down the old original church and building a new one. In 1924, the word was received that Lady Paul had died May 22 at the age of ninety-five years.

Events after 1925

On January 6, 1925, the rector appointed a committee, J. C. Fulton, L. L. Rene and F. F. Murray, to consider the feasibility of a new parish house, and also devise building and finance plans for same and report results. On May 7, 1925, the amount of pledges for the new church seemed to be about \$14,300. By May 26th, about \$18,088 had been pledged toward the new building. Officers were

empowered to make application for a loan on the church property not to exceed \$20,800.

On May 12, 1925, to make way for the new structure, the little church, a historic building of White Bear township, village and city, was deconsecrated by Bishop McElwain. The last service was held Sunday, July 26, 1925 (see Plate 13). The old settlers of White Bear had tried in vain to preserve the old church, but it was entirely demolished, except for a small portion that was used in building a summer cottage. By Aug. 12, 1925, bids received for building the church and parish house ranged from about \$43,000 to \$60,000. Then on August 26th at a special vestry meeting, all bids were rejected, considered to be too high. A contract was entered into with E. C. Davies, a White Bear contractor, to do it on a cost plus 5% basis, and to proceed forthwith. Later that summer, work began on the new church. The engraving on the cornerstone reads: St. John's In The Wilderness, laid by the Masonic Fraternity, Nov. 14, 1925.

On July 12, 1926, Mr. Murray of the Building Committee reported that unless more money was forthcoming, work on the new church would cease. It was moved that the vestry officers be authorized to negotiate a loan from the bank to be secured by pledges. On Dec. 15, 1926, the cost of the new church and parish house was submitted, amounting to \$55,482 (They would have been better off to have accepted original bids). The money raised by the parish to date was \$18,547. It was decided the only way to meet the situation – and it had to be met quickly – was to place a second mortgage on the church property.

During the summer of 1926, the new church, built of tile, stucco and stone trim, one of the finest buildings in the city, was completed (see Plate 14). The new church was pure Gothic in style with attached parish house, as designed by C. E. Van Kirk, a St. Paul architect. On June 20, 1926, it was dedicated by Bishop McElwain, assisted by Rev. John Temple, then presiding pastor, along with Rev. Thomas Dewhurst of Stillwater and Rev. C. B. Latermer, the Presbyterian pastor in White Bear Lake. Besides the church proper, there was a chapel, rector's office,

auditorium, kitchen and parish hall. Upstairs in the parish house was an auditorium with a stage. This upstairs area was also used for Sunday School. Below the auditorium was a large open area that could be used as a dining room and also for Sunday school. Part of the present rector's office was a chapel, and the kitchen was where the parlor is now located.

The January 6th annual meetings in 1926, 1928 and 1930 were followed by musical entertainment. In 1926, following the annual meeting, those present were treated to several selections by the "Masonic Quartette," consisting of Ernest Wilkinson, Cleo Smith, Orville Kuhl and F. A. Amundson. Following the 1928 annual meeting, the "Jolly Five" orchestra, consisting of Robert Bone, Roger and Donald Weld, Rutherford Brosious and Mr. Long, played two pieces. The 1930 annual meeting was held on Monday evening. There were about 85 present. Carl J. Mattlin was elected vestryman. After cutting of cake, the balance of the evening was spent in dancing to "old time" music.

Stained Glass Windows

The following information was probably written by the Rev. J. Greenlee Haynes (see Plate 24):

ALTAR WINDOW (Plate 15a)

Given by the Young Peoples Society in 1926. Focal point at the top of the gothic arch is a chalice with the priest's host superimposed symbolizes the Eucharist. The three gothic panels at the bottom: Left panel – the triangle with circles is the symbol of the Trinity – the lighted Torch is the traditional symbol for divine wisdom – the Lamp is the ancient symbol for God's Word. The middle panel top to bottom: Open Bible – the Word of God. The Sail of a ship – the Latin word for ship is *navis* and the main body of the church building is called the nave. The letters INRI are Latin for "Jesus of Nazareth, King of the Jews." Right

panel: Anchor Cross proclaims a sure and immovable faith. The Crown conveys the majesty and lordship of God. The Two Tablets of stone – a symbol of those received by Moses from God.

Above the panels are two quatrefoils. One contains *Chi Rho* – Greek for Christ. The other contains *Iota, Eta* and *Sigma* – the Greek abbreviation for Jesus. Above the quatrefoils are four smaller panels which contain symbols for each of the four evangelists. Left to right – Winged figure with the face of a man is the symbol for Matthew. Next, the winged figure with the face of a lion is the symbol for Mark. Next, the winged figure with the head of an ox symbolizes Luke. Finally, the winged figure with the head of an eagle represents John.

CIRCULAR WINDOW IN BALCONY (Plate 15b)

Given by Judge and Mrs. F. H. Peel. The center small circle contains a triangle symbolizing the Trinity. This encloses a hand with the 4th and 5th fingers bent slightly to the palm, this being a symbol for God. It represents God the “Blessor.” The two wedges left and right of center: On the left – the Crown of Thorns, on the right – the composite of Nails, Hammer and Sponge, symbols of the crucifixion. Immediately above the Crown of Thorns, are the first and last letters in the Greek alphabet, Alpha and Omega, representing the beginning and ending of all things. Above this panel is the IHS the first three letters in the Greek spelling of Jesus. Above this is pictured the Descending Dove, symbol of the Holy Spirit. At the top of the circle to the right is another bird which most likely represents the Pelican symbolizing the Atoning work of our Lord. The next lower panel depicts a furled sail which probably represents the empty tomb with linen grave clothes lying at one side making it a symbol of the resurrection.

Over the years additional stained glass windows would be given as memorials on the south and north sides of the church. Two stained glass windows were installed in the late 1920’s or early 1930’s. The other four windows were

installed in the 1950's.

NORTH WALL

THE BAPTISMAL WINDOW (Plate 16a)

Given in memory of John and Amelia Daniels in the late 1920's or early 1930's. The artist is unknown. It probably was crafted in studios in Boston or New York. Center panel depicts the baptismal event itself. Over the scene hovers the descending dove which symbolizes the coming of the Holy Spirit. The panel on the right is the conventional form of the font. The panel on the left depicts the scallop shell with three drops of water indicating we are baptized in the name of the Father, the Son and the Holy Spirit. The smaller panel above the center depicts the Lamb, the Cross and a Furled Banner with the cross on it recalling the words of John the Baptist when he proclaimed "Behold the Lamb of God."

OUR LORD'S MINISTRY TO CHILDREN (Plate 16b)

Given in memory of Frank Templeton Barr, rector of this parish in the late 1940's and early 1950's (see Plate 22). Window installed in 1959. Center panel brings to mind our Lord's words. "Suffer the little children to come to me and forbid them not, for such is the Kingdom of Heaven." The right panel contains a traditional figure of a stylized daisy the symbol of purity. The left panel has seven tongues of fire symbolizing the renewing power of the Holy Spirit. This is encased in the figure of the nine-pointed star, each point containing an initial letter of one of the nine gifts of the Spirit. Galatians, Chapter 5: (Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance.)

OUR LORD AS THE GOOD SHEPHERD (Plate 17a)

Given in memory of Charlotte Freeman-Benson and Margaret Benson Long by Walter Long, Dorothy and Marion. Installed in the summer of 1956. This window depicts our Lord as the one who saves and rescues those

who are lost. Jesus is pictured as the Shepherd with the lost lamb in one arm and the shepherd's crook in the other hand. In the one side panel is the shepherd's crook again, the instrument of rescue. The left panel contains a lighted candle which symbolizes a beam of light which shines in the darkness.

SOUTH WALL

THE ASCENSION WINDOW (Plate 17b)

Installed probably in the late 1920s or early 1930's – Given in memory of Albert and Catherine Clewett – and may have come from studios in Boston or New York. This is one of the best examples of stained glass art in the church. This window stands for both the Resurrection and Ascension. The side panels contain the first and last letters of the Greek alphabet, the Alpha and Omega, reminding us that Christ is the beginning and ending of all. The Trinitarian symbol (the three entwined circles) at the top represents our Lord as One person of the Triune Godhead.

THE GETHSEMANE WINDOW (Plate 18a)

This depicts Jesus praying in the garden after His last meal with His disciples. The most poignant phrase of His prayer was, "Father if it be possible, let this cup pass from me. Nevertheless, not what I will, but what Thou wilt." Right panel – a cross with the letters IC above (a Greek abbreviation for Jesus) and XC for the word Christ. Below the cross the letters NIKA (Greek for Victor). Left panel – the crown, reward for those who are victorious through the power of God. Given in memory of Phyllis Hendrickson Bedahl, Simon Haugh, and George A. Magnuson. Installed in the summer of 1956 – Crafted by Mr. O'Brien of Minneapolis.

THE LAST SUPPER (Plate 18b)

Installed in the summer of 1956 – Given in memory of Jessie Bowman Wilder – Crafted by Mr. O'Brien of Minneapolis, who passed away in 1956 after the windows

were in place. This window is supposed to represent the Last Supper, the fore-runner of the Holy Eucharist. Side panels – a bunch of grapes and sheaves of wheat. These are the natural God-given materials from which wine and bread are made.

Other Stained Glass Windows

SIX WINDOWS AT THE BACK OF THE NAVE

Given to the Glory of God, in Thanksgiving and in Memory. They were designed and constructed by John Campbell, the son of Rex and Elizabeth Campbell. The windows, from south to north, memorials:

With Thanksgiving by Olivebell and Roland Racine.

In Memory of Donald Hochbrunn.

In Memory of Ann Butterfield.

With Thanksgiving by Fosten and Bev Boyle, Kenneth and Mary Whitney.

With Thanksgiving by Dokmo Family.

In Memory of Lawrence J. Farrar, Lillian Magnuson and Mildred H. Hendrickson.

COAT ROOM WINDOW

In Memory of Donna Gange, and Thanksgiving by Paul Yard.

Church Organizations

From the Feb. 19, 1937 issue of the *White Bear Press*:

“In the period of duration of the church, many organizations were established, names changed, discontinued, new ones replacing the old. The St. Agnes Guild established in 1860, was active until 1928, then the name changed to St. John’s Guild. (In the 1940’s, the name, St. Agnes Guild, was again in use.) In 1897 there was the Ladies Aid Society, 1907 the Women’s Auxiliary, 1910 the Little Helpers and in 1911 the Junior Auxiliary. The present organizations are the St. John’s Guild

Auxiliary, with a membership of eighty-five, an Altar Guild, St. John's Men's Club and a Church Club. Mrs. Aubrey organized the first Sunday School of ten members about 1860, and the present membership in 1937 is about 125. The first congregation consisted of about 25, the present membership, 350."

"E.C.W." The Episcopal Church Women organization in the Minnesota Diocese started around 1881. All Episcopal church women were eligible to be members. At St. John's in the Wilderness, before World War II, it was called St. John's Guild and had two groups, the St. Agnes Circle and the St. Elizabeth Circle. Members of St. Agnes were generally the older women who put on rummage sales and related events, and the younger women in St. Elizabeth handled parish dinners. Sometime, around 1950, the two Circles were combined and the group became known as the Episcopal Church Women or E.C.W. In 1953, the Cornelia Whipple Award for the St. John's Church Woman of the Year was started by E.C.W. President, Mrs. Betty Slade. This was also the year of the first annual Christmas Bazaar. This organization has always been hard working and effective in handling the needs of the church. Meetings were held every Thursday morning right after a 10 a.m. Holy Communion service. Featured activities for the year included the Christmas Bazaar, the Lenten Study Program, Spring and Fall rummage sales, weekly Thursday luncheons, Deanery Luncheon and a Birthday Luncheon. The money raised by the E.C.W. over the years has provided a very large part our church's outreach programs.

Events from 1928 to 1946

In 1928, the Rev. Frank Davenport (see Plate 20) began a rectorship that lasted nearly sixteen years. There were severe drought conditions in the 1930's. An entry in a service book by Mr. Davenport on June 30, 1931:

"June and July very hot with hardly any rain... complete crop failures... grasshoppers doing great damage... corn

badly burned... Thank God for the joy of praising Him in adversity as well as in prosperity.”

At the vestry meeting of Jan. 15, 1933, Rev. Davenport brought up the question of religious service held for school children; stating they had attendance of 80 children each Friday afternoon. Motion passed by vestry giving its hearty approval of continuing the weekday school of religious instruction.

On Sunday, September 10, 1933, a special thanksgiving service was held in recognition of a gift that allowed the parish to pay off a second mortgage and notes held against church property. This substantial reduction of debt was made possible by a generous gift from the Fulton family, heirs to the estates of the late J. Cooper Fulton, Andrew Fulton and Mrs. Jane (Fulton) Murray. The old custom of burning a mortgage was performed by C. O. Bonham, junior warden of the parish. In the course of his sermon, the rector spoke of the deep gratitude of the parish for the very generous and gracious gift of over \$21,000. The vestry of the church voted unanimously as recognition of this gift to name the parish house, “The Fulton Memorial Hall” (see Plate 19)

The “Rector’s Aid.” In September 1934, a group of twenty business and professional women of White Bear and some young married women of this church met to organize a guild auxiliary, named the “Rector’s Aid,” to promote social activities during the fall and winter months. One month later, after getting 52 new members, they changed the name to “The Church Club.” This club was not sponsored by the church, but was strictly a social group that met in the church. Over the years, many community social functions took place in Fulton Memorial Hall. During World War II, the Church Club put on a show called the “Roaring 20’s Review.” It was a musical featuring many of the women of the church, including Alyce Farrar, Frances Goodwin, Burr Nash and a host of others. On the back of the program:

“In appreciation to all those who helped make this program possible – we, the members of the Church Club, offer our sincere gratitude – Buy Defense Stamps and Bonds.”

At the vestry meeting of Dec. 3, 1934, there was a discussion by Rev. Davenport on making the parish house a Community Center for White Bear. The resolution:

“Resolved that it is the opinion of this vestry, that St. John’s parish house, which is exempt from taxation, should be used to a far greater extent for community projects. With this in mind, we heartily concur in the rector making outside appeals for the cost of fuel and electricity for this winter season.”

At the January 18, 1935 meeting, the Rector reported on the success of having leisure time activities in the St. John’s parish house, and that he had been successful in securing donations of twenty ton of coal and seventy-five dollars toward the cost of electricity. He also said that services were being held in the auditorium temporarily, thus saving considerable coal.

Frank Davenport’s daughter, Lois, in 2003 described activities taking place at the Fulton Memorial Hall (see Plate 19):

“Fulton Hall was used by the Masons and the Eastern Star. Also during the depression years, some of the Arts groups funded by the WPA did stuff there. My Aunt Mildred (Bob Davenport’s wife – brother to Frank) taught Drama there and did dramatic presentations to the Women’s Club. Also Florence Freeman taught dancing classes there and I was one of her pupils. The stage had a curtain and footlights, but not spotlights that I can remember. The auditorium seated about 150-200 and they used these huge long velvet covered benches – which belonged to the Masons, I think, and we used folding chairs from the downstairs dining room in the parish house to augment. We had young people’s dances there also. Daddy believed in young people, and he and a couple other adults from the church always chaperoned.”

On Wednesday, June 24, 1936, the Episcopal people of this parish celebrated the **75th Anniversary** of the founding of St. John's in the Wilderness Church. The celebration was held in the auditorium of the parish house. Mrs. Nellie Freeman Fulton presided and introduced Rev. F. H. Davenport, rector, who offered an address of welcome. Several people gave talks describing the events related to the founding of this church in 1861. At the end of the program, Mrs. Fulton presented to Rev. Davenport an enlarged and beautifully framed picture of Mrs. Aubrey, with the compliments of Mayor and Mrs. Buckbee.

The Rev. Frank Davenport (see Plate 20) was a man of good humor and enthusiasm. His passions were to develop a great Sunday School for the children and wonderful music with a large choir. When Dorothy Haas was eleven years old, she attended a service at St. John's and immediately decided to become a member here. She said:

“Rev. Davenport was not a minister of gloom and doom, but generated happiness. He said, ‘A Christian is a person the sun shines through!’ Mr. Davenport came from out east and liked services with a lot of ceremony, but this parish generally opposed a ‘high church’ type of service, so he tried to gradually ease in some of the high church practices such as a procession following a cross. He gave a sermon about a church parish that had a processional cross, but most members were opposed to using it, too much like the Roman Catholics, they said. The cross was placed in a closet behind a closed door. Then one Sunday the choir came up the aisle singing, ‘Onward Christian Soldiers marching as to war with the cross of Jesus – *behind the door.*’ After that, the congregation allowed the cross to lead the procession.”

Frank Davenport's daughter Lois (in 2003) described their experiences living in White Bear Lake from 1928 to 1944:

“We were a large family, four daughters and two sons – poor as church mice – but my Mother canned everything and could manage on a shoestring. My Dad had a big garden in the vacant lot across the street next to the church. We didn't know we were poor because my Dad

and Mother gave us so much more than material things. Besides that, many of the parishioners, farmers, paid their tithes with bushels of potatoes, corn, apples, etc. Besides his pastoral duties, Dad was involved in town activities such as being the secretary of the town welfare board during the depression.”

“One day I came home from school and there was this whole family of strangers sitting on our front porch – grandparents, parents, a couple of small children and a baby. They were on their way somewhere, and somehow they knew who to come to when they got as far as White Bear. It was said at the time, somehow the word got passed along, that the rectory was the place to go when you were stranded. Well, my Dad put them up in the parish hall across the street. Mrs. Dean, the town nurse, brought them blankets, and they put benches together to make beds. They got to use the church kitchen and some supplies were made available to them. Then, one day – maybe 2 or 3 days later – when my Dad went over to see how things were going, they were gone. They didn’t take much of what was given them, but they had broken into the safe in my Dad’s office and made off with the Sunday School monies!!! My Dad never lost faith in the goodness of mankind even then.”

At the vestry meeting of January 5, 1939, the motion passed that the Sr. Warden contact Mrs. Lowe, offering her twenty-five dollars a month to play the organ and direct the choir starting February 1st.

Rev. Davenport developed an illness that forced him to retire from the active ministry in February, 1944. He had been the Rector at St. John’s for almost sixteen years. He then moved to St. Paul where he assisted the Rector of St. Paul’s-on-the-Hill. He passed away Tuesday morning, July 31, 1945.

In 1939, a three-rank pipe organ was given by Thomas L. Daniels in memory of his parents. It replaced the original pump organ which was then moved to the Fillebrown House, where it is today.

During World War II, the church records noted the names of the parishioners who were in the Armed Forces and those who died in the war.

1943:

Apr 21 – Twelve names added to the Honor Roll of those serving in the Armed Forces making a total of seventy-four.

1944:

Jan. 26 – James B. Blaine, husband of Olive Davenport Blaine, killed in action.

June 7 – 96 names on Honor Roll of those serving in the Armed Forces.

Nov. 15 – Kenneth Becker, a member of this parish, killed in action in France.

1945:

Feb. 21 – William Reed, a member of this parish, killed in action.

Mar. 15 – Robert Mattlin, killed in action.

Apr. 13 – Allen Niederkorn, killed in action.

1946:

Nov. 10 – At a “Memorial Homecoming and Memorial Service”, it was noted that 108 men and women in the Armed Services were from this parish during the war.

After World War II

The Masonic Lodge, Garnet Lodge, Number 166, had been meeting in the auditorium in the parish hall since 1936. The Masons had a long association with our church, from 1866, when this Lodge was organized. The cornerstone of our church was laid on Nov. 14, 1925 by the Masonic Fraternity. From the minutes of some Vestry Meetings after World War II:

Nov. 3, 1947: Notice was given to the Masonic Lodge of an increase of contribution from fifty to seventy-five dollars per month.

Sept. 7, 1948: Committee appointed to discuss with the Masonic Lodge means of making up the arrears in this year's pledge and to set up a pledge for next year.

Feb. 5, 1952: Carl Mattlin authorized to contact the Masonic Lodge, relative to their finding new quarters as

our facilities were overcrowded.

In 1953, the Masonic Lodge departed from Fulton Hall and moved their meetings to the Odd Fellows Lodge.

In 1944, the Rev. Frank Barr (see Plate 22) accepted a call as our rector. He served until his death in 1953. Many of our parishioners remember Rev. Barr for his wonderful sermons. He was a very caring person, but also very strict in the observance of church procedures. He regularly attended the monthly Altar Guild meetings where he would give a brief sermon that was much appreciated by the members.

For many years the church was heavily in debt, but in January of 1948, the first mortgage was retired, due to the efforts of the parish under the leadership of Rodney F. Sturley Sr., chairman of the building fund, H. Allyn Warner, treasurer, and the wardens, Carl J. Mattlin and Gordon Pole. Now that the church had no financial obligations, it could be consecrated. The burning of the mortgage was done by Gordon Pole, Junior Warden. On Sunday evening, Feb. 22, 1948, the Church of St. John's-in-the-Wilderness, White Bear Lake, was consecrated by Bishop Keeler with the rector of the parish, the Rev. Frank T. Barr, parish officials and members of the St. Paul clergy participating in the service and mortgage burning (see Plate 21). Rev. Barr, rector of the parish said:

“For more than eighty-five years the life of this parish has been sheltered, nourished and strengthened in each generation by men and women of honest and good hearts who loved the Lord. ... May the Consecration of our church be to all of us a time of great thankfulness for God's guiding and enabling Spirit, and a time of earnest prayer to Him that we may prove good and acceptable servants of His Son, Jesus Christ our Lord.”

Frank Barr smoked cigarettes and enjoyed bowling. On the last day of his life, a Saturday, he was bowling with friends in White Bear when he got chest pains. It was a heart attack. He went home, sat down in his chair and pushed a pack of cigarettes across the table, saying to his

wife, "I guess I won't be needing these anymore where I am going."

From the *White Bear Press*:

"Death came suddenly to Rev. Barr Saturday, January 3, 1953. He died within hours, after being stricken with a coronary thrombosis, and before he could be removed to a hospital. Rev. Barr was born and educated in Ohio and came here in 1944. In addition to being the Rector at St. John's in the Wilderness, Rev. Barr was a charter member of the local Lions Club and instrumental in the formation of the club here. Business houses in White Bear Lake were closed from 2 p.m. to 3 p.m. Tuesday, so that many people could attend the funeral. Forty members of the W. B. L. Lions Club lined the sidewalk from the street to the church entrance to form an honor guard before and after the rites."

When the Korean War started, some of the people who had served in the Armed Forces were recalled to active duty. At the vestry meeting of Nov. 23, 1950, it was noted Rex Campbell and Harold Mattlin were recalled to service in the Armed Forces.

Carl J. Mattlin was the Senior Warden at St. John's church for a long time, perhaps twenty-five years, through the 1930's, the 1940's and into the 1950's! Mr. Mattlin owned a construction company and whenever any maintenance or repair was needed, he would send over some of his workers to fix it. Later, the church established time limits for wardens so that an individual would serve three years as Junior Warden, and then three years as Senior Warden. When Greenlee Haynes (see Plates 23 and 24) arrived here in 1956 to interview for the job as Rector, the first person he met was Carl Mattlin.

At the vestry meeting of Feb. 6, 1951, Mr. Sturley agreed to look into the matter of having the county fill in the swampy part of the cemetery in consideration of an easement granted to them. On Mar. 6, 1951, Mr. Sturley announced that the county had agreed to look into the matter of having the swampy part of the cemetery filled in the spring.

In 1953, the Rev. Russell E. Murphy began a rectorship of three years.

Dec. 19, 1954 saw the largest recorded attendance, up to that time, of 390 in church to witness Church School Pageant.

Feb. 19, 1956 was the first service with the Rev. J. Greenlee Haynes, who began a rectorship that lasted until his retirement in 1978. A change was made in the Sunday services on Oct. 7, 1956, with duplicate family services inaugurated at 9 and 11 a.m.. For many years the upstairs auditorium of "Fulton Memorial Hall" was used for many social events and as a meeting place for organizations such as the Masons. In the late 1950's whenever there was a dance, Greenlee Haynes would often join the band to play his saxophone. On Feb. 14, 1958, the parish held a St. Valentine's Day dance. Beginning with Christmas 1956, and many others during the rectorship of the Rev. J. Greenlee Haynes, the season was made more joyful by a group of Bell Ringers (see Plate 23). The bells were a Haynes family heirloom. Every Christmas season, the interior of the church was decorated with fresh evergreens. This was a problem for Rev. Haynes, as he was allergic to pine.

From the memory of current parishioners, the church services going back to Rev. Barr's time were "Low Church," without ceremonial trappings, as opposed to "High Church," with lots of ceremonial trappings. Over the years, along with changes in the service, many would say we have become "Middle Church." The old 1928 prayer book was phased out in 1978. In 1977, the Rev. Greenlee Haynes was the Chair for the Liturgical Commission for the Diocese of Minnesota. Rev. Haynes conducted some trial runs of the new liturgy in our church in 1977.

On May 10, 1959, new choir stalls that had been installed in the memory of Donald O. Opstad Jr. were used for the first time.

For some time it had been apparent that additional space was needed at our church, especially to provide adequate rooms for Sunday school. As an example of the space shortage, it was recorded in 1959 that men of the

parish had converted the old coal bin to a Sunday school room. On February 25, 1958, the vestry employed Ellerbe and Co. Architects to design the proposed building.

During the summer of 1959, the land consisting of one-hundred feet of frontage along First Street, directly to the east of the church, was for sale at \$16,500. This was the opportunity the parish had long been waiting for, and the vestry entered into negotiations for immediate purchase. By withdrawing \$5,500 from current funds and borrowing \$11,000, the land was secured for the parish. Planning began for the construction of a new parish hall. In September of 1959, it was announced that Wells Inc. had been employed to supervise a capital funds campaign for the new building. On Sept. 19, 1960, specifications for the new building went out for bids.

In 1960, following a successful fund drive, construction began for the new building. On Sunday, Oct. 16, 1960, after the 11 o'clock service, there was a ground breaking ceremony. The following day, Oct. 17th, the contractor began preparatory work for the new building. The project included erection of a new parish hall and educational wing on the new land, and renovation and remodeling of the old parish hall. All of this work was completed in 1961 at a cost of about \$150,000.

1961, One Hundred Year Anniversary. On Tuesday, August 29, 1961, one-hundred years to the day, the parish celebrated the anniversary of the consecration of the first church and the dedication of the new parish hall. More than 250 members of the parish were expected to attend the dinner and participate in the activities marking the completion of the new parish hall wing for the church. Presiding at the dedication was the Right Reverend Philip McNairy, with various church dignitaries and the parish rector, the Rev. J. Greenlee Haynes.

A new rectory was completed in May of 1964 at a cost of more than \$40,000. In 1976, the old rectory on First Street was sold under contract for deed for \$34,000. The balance settled on Nov. 14, 1985.

In 1978, Bonnie Yard, with input from Greenlee

Haynes, designed the needlepoint covers for cushions used in the chancel area of the church. The needlepoint work was done under the direction of Dorothy Curtis by women who qualified by doing a sample piece of needlepoint. The needlepoint cushions were dedicated on August 12, 1979.

During this time, it was determined the church needed some repairs. From 1979 to 1982, a restoration and revival fund drive, chaired by Bev Boyle and Harold Mattlin, was completed for much needed repairs and improvements. Pledges, including organ memorial gifts, totaled \$216,000. In 1983, members of this church pledged \$68,228 to the Diocesan Fund to help with social needs being met throughout the state.

The Rev. Daniel L. Swenson (see Plate 25) began a rectorship here in 1978 which continued until 1986 when he became a Bishop in Vermont. In 1986, around seventy members of this church traveled to Burlington, Vermont to attend the consecration of Daniel Swenson as Bishop Coadjutor-Elect of Vermont. When Rev. Swenson arrived at St. John's in Sept. 1978, there was a strong desire for developing and deepening a lay ministry within the parish. During the ensuing years, eighteen parishioners volunteered for a Befriender Ministry serving both the parish and the community.

Starting with his first month, Sept. 1978, Rev. Swenson and the vestry began a program to reorganize the vestry in a committee structure. A. J. Werlein, James Kroesch, Fosten Boyle and Robert Spreng were among those who helped design a structure where each vestry member was to chair a committee, and to develop yearly goals. An executive committee, composed of the wardens and the rector, met monthly to discuss the vestry's work. In the fall of 1980, after the stewardship program was completed, the vestry and the rector decided to propose a parish budget for 1981 which was based upon the actual pledges from parishioners, which would be a balanced budget. For many years, perhaps back to 1956, St. John's had a tradition of receiving December offerings from a small number of parishioners, who while not pledging, might give offerings when they chose. Much of that

offering was saved for a few years until we could afford a youth minister for two or three years, until the money ran out. After 1982 we were able to budget for the call of a Lay Director of Education and Youth Ministry.

Rev. Swenson believed that the Altar should be moved away from the wall to make a free standing Lord's Table. This would allow the priest to face the congregation while performing the Communion Service. Dan Swenson, being a skilled carpenter, constructed a free-standing Lord's Table and placed it in front of the Altar. Later, in 1998, it was replaced by a reconstructed free-standing Altar donated by Jane and Richard Kyle in memory of Helen Anderson Foley and Geraldine House Kyle.

From the time our church was built in 1861, and the following one-hundred years, the vestry and officers of our church were always men. At the annual meeting, January, 1968, Joanne (Josie) Power became our first woman vestry member. The following year, 1969, Nell Hillsey also became a member of the vestry. Our first woman warden was Beverly Boyle, who became junior warden in 1980 and senior warden in 1983.

Some Reports from Annual Meetings and Other Events

Jan. 10, 1982 – Annual Meeting – SUNDAY SCHOOL COMMITTEE REPORT:

“The purpose of the Sunday School Committee is to engage the youth (pre-school through sixth grade) in Christian education and to enrich them with the values and knowledge of Christianity through the understanding: 1. The life of Christ, 2. The full context of Judeo-Christian faith and history, 3. The attempts of Christ's followers to understand His teachings, 4. How they can take these values and knowledge and use them in their own lives as Christians in the world.”

– Jane Kyle, Chair

**Jan. 8, 1984 – Annual Meeting – SUNDAY SCHOOL
COMMITTEE REPORT:**

“1983 was an active and exciting year for the Sunday School. It was a year of major change with the hiring of a part-time Christian Education Director, Sonja Hill. Events during 1983 included:

April – Mite Box Carnival – Many parishioners enjoyed giving money to children to spend on these games.

May – Mother’s Day – Recognition of the many mothers who are Sunday School teachers.

– Blessing of the Pets – Father Dan did an admirable job among the cats, dogs and geese.

Aug. – Bible school was a tremendous success with up to forty children in attendance.

Oct. – A Halloween Party was well attended.

Dec. – The Christmas Pageant received rave reviews. Our youth did an excellent job.”

– Frank Dolliver, Chair

On May 6, 1984 a new, fourteen-rank, pipe organ was dedicated with the Rt. Rev. Robert M. Anderson, Bishop of Minnesota presiding. On June 24, 1985 two members of this congregation, Connie Spreng and George Glander, were ordained as Deacons at the Cathedral in Minneapolis,

Mr. Glander ordained as Perpetual Deacon. Other members of this parish who entered the ministry included: John Holman, and, more recently, Sue von Rautenkranz, Margaret Mattlin and Kathleen Kyle.

**Jan. 13, 1985 – Annual Meeting – MEN’S FELLOWSHIP
GROUP**

“The Men’s Fellowship Group has been operating for one year, starting off January with a farewell party for John McDaniel and ending with taking our wives out for dinner at the new White Bear Country Inn. In 1985 we plan to be involved in, and discuss - rest and relaxation, travel, finances, loss of partner, hobbies, and a visit to the Hazelden Foundation. All guys are invited to attend our Brown Bag Lunches at 11:45 a.m. every second Thursday of the month.”

– Respectfully submitted, Archie Steele

(Note: the name of this group was changed to the Brown Baggers in 1992.)

Also in 1985, three ramps were installed to aid handicapped persons. Later, in the 1990's, an elevator was installed to make the church handicapped accessible. On January 6, 1986, Constance Spreng was ordained a Priest. The celebrant was Bishop Robert M. Anderson.

1986, One-Hundred and Twenty-Fifth Anniversary. A luncheon program celebrated the anniversary on July 27, 1986. Entertainment was provided by members of the parish in eight skits as well as reminiscences and historical displays. Church dignitaries included the Right Reverend Robert M. Anderson, Bishop of Minnesota, and our Interim Rector, the Rev. Ernest T. Lottsfeldt.

The Rev. Edward Joseph Campbell Jr. (see Plate 26) began his rectorship here May 24, 1987, and continued until his death in September of 2001. During Joe Campbell's rectorship, there was an increased feeling of belonging by families with small children. Those of us who served in the vestry got to know his wit and good sense.

Jan. 10, 1988 – Annual Meeting – RECTOR'S REPORT

“The first statement that needs to be made is my overwhelming sense of welcome as your new Rector. ... During 1987 much has happened. The rectory has been redecorated for it's new residents; new boilers were installed in the parish hall and education areas. The computer capacity was expanded. A new committee was established to work in the area of memorials and gifts. A special task force has been working to prepare a new and effective format for a parish census and talent bank. ... New families and individuals have found us to be a good church home, and attendance has increased significantly.”

– The Rev. Edward J. Campbell

Jan. 10, 1988 – Annual Meeting – FELLOWSHIP

“This year, it has been such a pleasure to see our group growing by leaps and bounds. To think, just a few years ago we started as “Young Adults” and how that has changed to include all ages. In February we had our second annual dinner dance which was well attended. This year it will move to the Dellwood Hills Country Club due to the fact that we outgrew the space at Kozlaks. Some of the other functions included board games, a square dance and a steak fry.

This fall we started our season with the All Parish Picnic and moved right into the Music in the Wilderness Series. Later came the Thanksgiving Eve Dinner, and then the hanging of the greens.”

– Barbara Brosious, Chair

Jan. 10, 1988 – Annual Meeting – YOUTH MINISTRY

“Youth Ministry is alive and well at St John in the Wilderness! The senior high group meets on Wednesday evenings, and the junior high group meets on Sunday mornings. The weekly meetings are used both as a means of fellowship and as a forum to discuss issues involving youth and Christianity.”

– Committee members: Barb Brosious, Josh Chilton, Molly Harding, Kathleen Kyle, Gina Landucci, Larry Mahoney, Gabe Schenz, Kelly Semler, Gretchen Steltzner, Erik Tonder and Sue von Rautenkranz

Jan. 14, 1990 – Annual Meeting – ADULT EDUCATION

“The adult education class meets in the parlor each Sunday morning from September to May. The topics for this year are family life, transitions and wholeness. ... Our Wednesday evening Lenten programs include speakers from some of the groups to which our outreach contributes. ... ‘Reading in the Wilderness’ met for five Wednesdays to discuss stories written by Paulette Bates Alden. ... In October we added a new program, ‘Play Reading in the Wilderness.’ In addition to reading plays, the group attended a production of ‘Blithe Spirit’, at Lakewood Community College, under the direction of George Wade. ... On October 2nd., Father Joe began a Monday evening bible study series on the Gospel of

Matthew that lasted through November.”

– Sherri Afryl, Chair

The church is rich with memorials. In 1991, hand bells were given as a memorial to Carol Lees. These bells replaced the Haynes family bells (see Plate 23), used here during Rev. Haynes rectorship.

Sometime in the late 1990’s, we became a smoke-free facility. Ruth Mattlin remembered back to the time before women were on vestry, and as president of the E. C. W., she attended vestry meetings to represent the women of the parish. At that time, Rev. Haynes and the Sr. Warden smoked cigars at the vestry meetings. The smoke was so thick, it made her ill, and she often had to leave.

Jan. 14, 1990 – Annual Meeting – EPISCOPAL CHURCH WOMEN

“All women communicants of the Episcopal Church are automatically members of the ECW...”

Our programs include education, fund raisers, field trips, fun activities and Christian outreach programs. ... The ECW had another good year - thanks to our spring and fall rummage sale and the annual Christmas Bazaar.”

– Bev Boyle, ECW President

ECW Finances May 1988 to May 1989 – ECW Treasurer – Nancy Peatross

Income	Rummage Sales	\$3,328
	Bazaar	4,530
	Other	1,004
		<hr/> 8,862
Expenditures	Expenses	2,333
	Contributions	3,407
	Special Gifts	3,490
		<hr/> 9,220

Jan. 19, 1992 – Annual Meeting – ADVENTURERS

“The church’s newest program, “The Adventurers”, was designed for those 55 or better, but is open for anyone

interested in stimulating activities who is young at heart and free to cavort during daylight hours. It is anticipated the group will present four adventures each year in a variety of subjects and formats that promote mind-stretching, smile-stretching, and occasionally, tummy-stretching!”

– Sarah Taylor, Chair

Jan. 17, 1993 – Annual Meeting – FINANCIAL REPORT for the YEAR 1992

INCOME	Operating Income		\$191,865
	Special Income		<u>16,889</u>
			208,754
EXPENSES	Diocesan Pledge	35,688	
	Seabury Western	1,700	
	Other Outreach	<u>7,423</u>	
	Total Outreach		44,811
	Salary and Benefits		127,433
	All Other Expense		<u>43,111</u>
			215,355

(The difference between income and expenses made up from the “balancing fund” surplus. At the end of 1992, the balancing fund had a surplus of \$9,648.)

Jan. 15, 1995 – Annual Meeting – RECTOR’S REPORT

“Our staff has served with distinction and skill: It has been good to have Deacon Sue von Rautenkranz work more completely with her ministry as our deacon. Carol Wacek continues to be a genius with our office work. I am grateful to Mary Whitney, who puts in many hours as our volunteer book keeper. Elizabeth Uppgren has been a faithful and accurate clerk; one of the hardest tasks in any organization is to take minutes, and Tin has been excellent! ... Father Ed Wittenburg is a tremendous resource in our pastoral care. We have had a change in our music program, and how blessed we are to have such gifted interims as Bill Stump and Debbie Schoenberger. ... During 1994, we nominated John Butterfield and the entire ECW for Lay Ministry Recognition at the diocesan

convention. ... During 1994 we honored the Rev. George Glander as Deacon Emeritus. ... In 1995 we hope to see Margy Mattlin ordained as a deacon.

We have so many gifted lay people in this congregation who are wonderful models for the ministry. You need to know how grateful I am for being able to walk together in our journey of faith.”

– Edward J. Campbell, Rector

Jan. 15, 1995 – Annual Meeting – YOUTH MINISTRY

“The youth committee is made up of youth and adults who help brainstorm and plan events for the Junior and Senior High youth groups. ... The underlying source of fun, growth and stability of the St. John’s youth ministry program has been Sue von Rautenkranz, the full time youth minister. ... Under Sue’s guidance and with the help of Kira Seitz, Erik Johnson and Gabe Schenz, the Senior High youth group has energetic meetings every Wednesday night. ... The Junior High ended the ‘94 school year under the teaching of Cathryn Bashore. Thank you, Cathy, for five years of teaching the Junior High.”

– Julie Pickering, Chair

Jan. 19, 1997 – Annual Meeting – RECTOR’S REPORT

“Over the years, I have named church members to receive the Rector’s Service Cross: Harold Mattlin, Bob Jagusch, Mary Whitney, Mary and Ellis Pope, and Roger and Joann Smith.

Today I am naming another couple. She has been a devoted Altar Guild member, teacher and compassionate Christian. He has been a faithful Lay Reader and visionary leader. Both have served on the Vestry, including terms as Wardens. I am pleased to name Judy and Jim Kroesch as this year’s recipients of the Service Cross!”

– Edward J. Campbell, Rector

Jan. 18, 1998 – Annual Meeting – WARDEN’S REPORT

“We are embarking on a planning process that will carry us well into the next century. Our Strategic Planning Committee, of fourteen people, has been hard at work with monthly meetings and with members of the congregation at two at-large meetings. A survey was

prepared and mailed to the congregation. An all-parish meeting will be scheduled in February or March.”

- Chuck Brenner and Barb Van Steen, Wardens

At the annual meeting in January 1998, the parish voted to establish an endowment fund to help provide financial stability. The income from the fund was to be used for specific church projects. Harold Mattlin, a member for seventy-five years, provided the first gift to this fund from his estate. From this endowment fund came our Planned Giving Program and the St. John in the Wilderness Heritage Society.

Jan. 17, 1999 – Annual Meeting – RECTOR’S REPORT

“We entered 1998 concerned about a variety of serious issues, and fretted about them for nearly half a year. God heard our prayers!

- The problem of the pipe organ was resolved with the generosity of George Mairs. ... A committee (Jan MacNally, Dixon Tews and Paul Toren) has worked hard and God willing, the new pipe organ will be here in eighteen months.

- The problem of finding a knowledgeable and gifted organist/choirmaster was resolved at a lunch arranged by Don Shepard to, as Don put it, ‘meet a fella who grew up in White Bear and is an organ player and consultant.’ That is how I first met David Gehrenbeck and his call to the ministry of church music.

- The problem of staffing youth ministry was solved when the Rev. Kathleen Galvin told me, that a gifted young priest needed a job. After meeting Brad Hauff at lunch, I knew God had given us Brad to be our youth minister.”

– Edward J. Campbell, Rector

Jan. 17, 1999 – Annual Meeting – STRATEGIC PLANNING REPORT

“Visions and Strategies for the 21st. Century,” a report from the committee by Jean Tews. (The full report was printed in the 1998 Annual Report.) The Strategic Plan includes:

I. Spiritual Development and Music – suggestions

- for Liturgy, Prayer and Music
- II. Intergenerational Ministry – (We will be a growing, open and friendly church.)
 - III. Christian Education and Formation – (Attract and keep children and young adults)
 - IV. Outreach and Inreach, Lay Leadership – (Become a valued community resource)
 - V. Facilities – (Consider how we can put our space to better use)
 - VI. Finance – (Financial security should be a high priority)

Jan. 17, 1999 – Annual Meeting – A FEW SELECTED REPORTS

CHILDREN AND YOUTH “My ministry, which will be growing and expanding (God willing), is to provide pastoral leadership for the Christian Education and Youth Programs. ... My life changed dramatically, and much for the better, when I was called to St. John’s. ... It is truly a joy to be in a congregation that is alive with the Spirit, and where ministry to and among young people is valued.”

– the Rev. Brad Hauff

ORGANIST/CHOIRMASTER “A year ago, St. John in the Wilderness was simply the parish alongside the little house on Clark Avenue where I spent the second year of my life. The church building then was six years old. ... Since mid-March 1998, St. John’s has become much more than the church next door of long ago. It has become a spiritual home for Helen and me, and a place to again make friends and music with dedicated souls, both in the choir and in the congregation. ... Starting out on Lent 3 was difficult enough for a baptized Presbyterian, and the existing organ did not make it any easier. Fortunately, that problematic instrument left the parish in early summer, and a new Cassavant pipe organ has been contracted. ... St. John in the Wilderness has a long and noble heritage of good music. May we continue our spiritual journeys together into the 21st century.”

– David Gehrenbeck

YOUTH AND BELL CHOIRS “St. John’s congregation has been gifted with bundles of energy and dedication in the thirteen members of the children and youth choir. This

year we were again leaders at St. Mark's Diocesan Music Festival as lectors and choral singers. ...

Our Bell Choir at St. John's is a talented group of musicians who gave of time and talent to assure that our worship has many musical dimensions. ... The Lessons and Carols service was an expression of our talent used to our best ability."

– Deb Schoenberger

Jan. 17, 1999 - Annual Meeting - MEETING MINUTES (printed for January 2000 meeting)

"It was moved and seconded to have a new Article V, 5.1 which would read: A warden shall serve as Junior Warden in the first year of the term, and as Senior Warden in the second year of the term. The motion carried."

Note: Back in 1980, a warden served three years as Junior Warden and then three years as Senior Warden. Later that was changed to two years and two years. Now it is one year and one year as Junior and Senior Warden.

A New Pipe Organ

The church had difficulties with the fourteen-rank, Patterson pipe organ installed in 1984. During installation, the company went bankrupt which required a new builder to finish the work. Throughout its life, the organ was plagued by ciphers at the most inappropriate times.

In January of 1998, George G. Mairs volunteered to replace the pipe organ as a memorial to his wife Florence and his parents. An organ committee, chaired by Paul Toren, worked with many people before selecting an organ from Canada's oldest organ building firm, Cassavant Freres. The pipe organ, Opus 3793, is an instrument of nineteen stops, very versatile, colorful, and rich in contrasting timbres. Mr. Mairs died in 1999 before the dedication, but we hope that he experienced the gratitude of the parish during the dedication celebration.

At the October 1, 2000 dedication of the organ, the commemorative booklet contained much information about the organ and also comments from the Rector and others:

“Music is integral to Anglican liturgy. ... The voice of the organ enhances our worship. ... It has long been a vision of the Episcopal Church of St. John in the Wilderness to have a pipe organ of high quality, one suitable for our liturgy and our building. ... The generosity of George G. Mairs gifted the cost of our new instrument. Members and friends of the parish provided much of the additional funds necessary for on-site preparation, fees, etc. ... Truly we are grateful for their support and hours of dedicated service to this two and one-half year project.”

– Rev. Edward J. Campbell.

From the Organ Committee:

“Years of uncertainty regarding the future of our pipe organ were quickly dispelled with George Mair’s generous gift. The organ committee and consultant met sixteen times in 1998. By late 1999, the structural modifications to the chancel and tower had been determined. Several surprises awaited the contractor, including rebuilding part of the support system for the church roof! ...”

– Paul Toren, Chair, Organ Committee.

As said by the Rev. Edward J. Campbell, Rector:

“It is my privilege to welcome you to this Season of Celebration with thanksgiving to God for the humble generosity of George G. Mairs.”

A beautiful Dedicatory Recital was performed by David Gehrenbeck, organist and choirmaster, St. John in the Wilderness.

During the year 2001, the Rectory was sold. It was determined that it was more beneficial to the rector to receive a housing allowance and the opportunity for home ownership. The annual reports for 1981 to 2001 indicates the number of communicants increased from 604 people in 1981 to 735 in 2001.

Also from the annual report for 2001, the Report from the Senior Warden, regarding the Rev. Edward Joseph Campbell:

“The sudden illness and death of Fr. Joe stunned not only our congregation, but many other areas of our community. ... The outpouring of support and love that was received from people and organizations far and wide was amazing. As we keep his memory in our hearts, let us continue forth with the work we need to do for our parish.”

Epilogue. Some Recollections by Dorothy Haas

Dorothy Haas was confirmed in this church in 1934. Here are a few of her recollections:

“I’ve never met an Episcopalian minister I didn’t like! I was confirmed by Rev. Frank Davenport (see Plate 20) in 1934. It was a momentous decision in our family as my mother, Lillian Magnuson; my grandma, Alma Haugh; my aunt, Mildred Hendrickson; and my uncle, Oscar Haugh, had all been baptized and confirmed in the Lutheran Church. They were all re-confirmed at St. John in the Wilderness by Frank Davenport, the year after I was confirmed.”

“The Rev. Frank Davenport was a delightful man, and made the young people in the congregation feel a responsibility to God, the church, their parents and to each other. The statement he made to me, at the age of eleven, was that ‘A Christian was a person the sun shone through.’ He really made me feel that being a religious young female, did not indicate I should be a doom and gloom person frowning on all things fun. In the 1930s this was an interesting departure from the thinking of many protestant ministers.”

“White Bear Lake, at that time, did not take kindly to the presence of Black Americans. One day, when a Black family came to visit the Davenports and tried to go swimming, they were ordered off the Clark Avenue beach. Rev. Davenport donned a swim suit and went to the beach with them.”

“Rev. Davenport encouraged me to be a Sunday School teacher when I was sixteen, and I continued to be one for over thirty years - no matter where I attended an Episcopal Church. He taught me the value of a ‘spit ball’ blessing. If you have a conflict, or are really unable to resolve a difficulty with another person, you think to yourself, ‘God Bless You’ – you need it. In your mind you throw the blessing like you would a spit ball, and start thinking about something good about your ‘adversary.’ It is not an easy feat to accomplish, but it does work, if you give the concept your full attention.”

“When Frank Barr (see Plate 22) and Russell Murphy were ministers at St. John’s, I was not living in White Bear, but when visiting my family, I went to church with them. I do know that Father Murphy and Frank Barr were kind and dear to my aunt, Mildred Hendrickson, whose daughter died of a rare disease, Myasthenia Gravis, in 1953. Her daughter, Phyllis Hendrickson Bedahl, had been married at St. John’s, and was only twenty-three when she died.”

“I believe Father Murphy had been a conscientious objector in World War II, and he died at an early age. I remember a very thoughtful and moving sermon preached, when his death was announced, to substantiate that being an objector did not make him a coward. He was a deeply religious person who could not condone warfare for any reason. Years later, it was interesting to hear Father Greenlee Haynes preach a sermon justifying the use of the atomic bomb in Japan. I mention these two messages from the pulpit, as all Episcopal ministers I have known seemed

to be fearless in their faith and not afraid to speak to present day issues.”

“Greenlee Haynes (see Plate 24) was with us such a long time, and there were those who thought one needed a dictionary to understand his sermons. I thought he was an excellent ‘preacher,’ well read, and certainly realistic in applying religious principles to daily life. My mother and aunt were handicapped in their later life, and he sometimes came to the house and ‘practiced’ his sermons.”

“I picked up Greenlee one day when he was all dressed up to go to dinner, in his full ministerial garb, because I couldn’t get my grandma to get out of the car, to go into the house, to take her medication, and to go to bed. She responded to him all right: took the pill, but spit the pill back onto his black outfit. He also accompanied me on a snowy night to go to Eau Claire, Wisconsin to give my aunt her Christmas Communion. What a guy!”

“During Rev. Hayne’s tenure, there were several assistant ministers. Robert Moore was the one who convinced me to pilot the Seabury Series in the daily vacation Bible School. I had all the students by myself. I taught ‘creative drama’ with Bible stories. I remember one day Bob came in and thought this sixth grade boy was being a behavior problem - hiding from me. The boy informed him, he was one of Saul’s men - and he truly was.”

“Another assistant was Vince Anderson, one of his many assets was his mother, Coral. I had married Vern Haas, a widower with four children and a Missouri Synod Lutheran. I wanted my son, Kurt, and Vern’s children to know that even though we were of different protestant faiths, we were all ‘in tune’ with God and Jesus Christ as our Savior. I invited the two Missouri Synod pastors and their wives, from the South Shore Trinity Church, for dinner. I also invited Vince and his mother along with Greenlee Haynes and his wife, Mabel. Vince’s mother, with

her gentle charm, was truly a facilitator in this gathering. The pastor emeritus of South Shore stated with warmth, 'I have never broken bread with a pastor of any faith but my own until tonight.' The 'breakthrough' happened when he led us in grace. It was a lovely Amen."

"Dan Swenson (see Plate 25) was certainly our most famous rector. He had barely come to White Bear, when he was with me in the hospital when my aunt was dying, even though he was having health problems himself. Going to Dan's ordination as Bishop in Vermont was one of my most thrilling experiences in the Episcopal Church. The ceremony was in a Catholic Church, and it was very 'homey' to see George Glander participate in the service. Everyone from White Bear who attended were so proud of Dan and Sally. Dan was another Episcopalian minister who helped me as a caretaker for both my mother and my aunt."

"Rev. Joe Campbell (see Plate 26) saw me through my own personal hospitalizations, and my husband's long term illness. I went with Joe and Priscilla to Israel – his knowledge of the Bible, Christianity and the conflicts in Israel were so meaningful. When he and Judy Hoover were going to lead a group to Ireland, I signed up – and then couldn't bear to go when he died before the trip."

"Joe was so helpful to Charles Resler with his wife's long term illness. I attended a couple of funerals, at a mortuary, where Joe delivered the eulogy. He did such a meaningful Service for these non-church members that I often said he should have a sign – 'Way to go – With Joe.' Father Ed Wittenburg and Joe were both so supportive to me and my children during my husband's long and hopeless battle with two cancers, that I remembered Frank Davenport's words – 'A Christian is a person the sun shines through.' Father Ed was certainly another Anglican priest who could make traveling a painful road easier because he was there with you."

“Any account of the life and times at St. John’s not only includes the ordained ministers, but all the members of the congregation that we call ‘the ministers of the church.’ When I walk through the church, look at the memorial windows, read the inscriptions on items used in worship, or even attend a church picnic in the graveyard, I feel I am surrounded by a church family, headed by men we have fondly called Father. I remember when Father Davenport was no longer going to be our rector – and Bishop Keeler came to St. John’s and said, ‘Remember, if you don’t approve of your new minister, you can always go to early morning communion and it won’t matter what your new minister says.’ At that time, there was no homily at the early communion service. The job description of priests at St. John’s has changed with time, and if I didn’t quite ‘go along’ with the way things were happening, I’ve just gone back to Frank Davenport’s advice: ‘Just give the person a spit ball blessing. It will work every time.’”

- Dorothy Haas

Clergy Who Have Served

1858 - 1859	The Rev. J. V. Ingen (in the old school)
1860	The Rev. Andrew Bell Patterson
1861	The R. Rev. Henry B. Whipple (Plate 4)
1861 - 1867	Sundry clergymen including the above
1867	The Rev. Mr. Gerry
1868 - 1876	The Rev. Andrew Bell Patterson and Rev. George A. Keller, and others
1876 - 1879	The Rev. W. C. Pope (Plate 5), The Rev. E. S. Stevens
1880 - 1886	The Rev. M. N. Gilbert, Joseph Berne, E. L. Thomas
1886 - 1891	The Rev. Samuel Mills
1891 - 1894	The Rev. Ivan C. Fortin, Sidney C. Jiffords
1894	The Rev. A. J. Graham, S. B. Purvis
1894 - 1895	The Rev. George H. Tenbroeck
1895 - 1896	The Rev. A. G. Gesner
1897	The Rev. C. D. Andrew
1897 - 1901	The Rev. H. S. Streeter
1901 - 1902	The Rev. F. L. Palmer
1902 - 1903	The Rev. William Mitchell
1903 - 1909	The Rev. C. Herbert Shutt
1909 - 1912	The Rev. J. S. Budlong
1912 - 1915	The Rev F. L. Palmer
1915 - 1922	The Rev. E. C. Biller
1923 - 1926	The Rev. John Temple
1926 - 1927	The Rev. Pierce Jones
1928 - 1944	The Rev. Frank H. Davenport (Plate 20)
1944 - 1953	The Rev Frank T. Barr (Plate 22)
1953 - 1956	The Rev. Russell E. Murphy
1956 - 1978	The Rev. J. Greenlee Haynes (Plate 24)
1959 - 1961	The Rev. Robert McKewin (Assistant)
1962 - 1964	The Rev. Robert Moore (Assistant)
1964 - 1967	The Rev. Vincent Anderson (Assistant)
1967 - 1970	The Rev. Edward Sheppard (Assistant)
1973 - 1975	The Rev. Andrew Jensen (Assistant)
1977 - 1980	The Rev. James Baltzell (Assistant, Interim Rector)

1978 - 1986	The Rev. Daniel L. Swenson (Plate 25)
1986 - 1987	The Rev. Ernest T. Lottsfeldt (Interim Rector)
1987 - 2001	The Rev. Edward Joseph Campbell Jr. (Plate 26)
1991 - 2001	The Rev. Edwin P. Wittenburg (Assistant)
1998 - 2001	The Rev. Bradley S. Hauff (Assistant for Children and Youth Ministry)

Plates

Plate 1. Map of White Bear Lake in 1867, showing the location of the first Church and the Aubrey's home..

Plate 2. Laura Aubrey.

Plate 3. St. John's in the Wilderness Church in Cottage Park, about 1870.

Plate 4. Right Rev. Henry Benjamin Whipple, First Bishop of the Diocese of Minnesota.

Plate 5 . Rev. William Cox Pope, Rector, St. John's, 1876 – 1879.

Plate 6 Bell donated to the Church by the Thomas C. Fulton Family in 1877.

Plate 7. Old Church moved to new location at First and Clark

Plate 8. Episcopal Cemetery and the location of the first Church.

Plate 9. Old Church at First and Clark Avenue. Front View.

Plate 10. Old Church at First and Clark Avenue. Side View.

Plate 11. Interior of Old Church.

Plate 12. The Choir in 1910.

Plate 13. The Choir in 1925.

Plate 14. New Church at First and Clark Avenue, built in 1926.

Plate 15a. The Altar Window.

Plate 15b. Circular Window in the Balcony.

Plate 16a. Baptismal Window, North Wall.

Plate 16b. Our Lord's Ministry to Children, North Wall.

Plate 17a. Our Lord as the Good Shepherd, North Wall.

Plate 17b. The Ascension Window, South Wall.

Plate 18a. The Gethsemane Window, South Wall.

Plate 18b. The Last Supper, South Wall.

Plate 19. Stage for a play at Fulton Memorial Hall.

Plate 20. The 1940 Church Choir and Rev. Frank Davenport.

Plate 21. The mortgage is burned, February 22, 1948.

- Plate 22.** Rev. Frank T. Barr, Rector of St. John's,
1944 - 1953.
- Plate 23.** St. John's Bell-Ringers and Rev. J. Greenlee
Haynes.
- Plate 24.** Rev. J. Greenlee Haynes, Rector 1956 -
1978.
- Plate 25.** Rt. Rev. Daniel L. Swenson, Rector 1978 –
1986.
- Plate 26.** Rev. Edward Joseph Campbell Jr., Rector
1987 – 2001.



Plate 1. Map of White Bear Lake in 1867, showing the location of the first church and the Aubrey's home.



Plate 2. Laura Aubrey

Plate 3. St John's
in the Wilderness
Church in Cottage
Park, about 1870





Plate 4. Right Rev. Henry Benjamin Whipple,
First Bishop of the Diocese of Minnesota

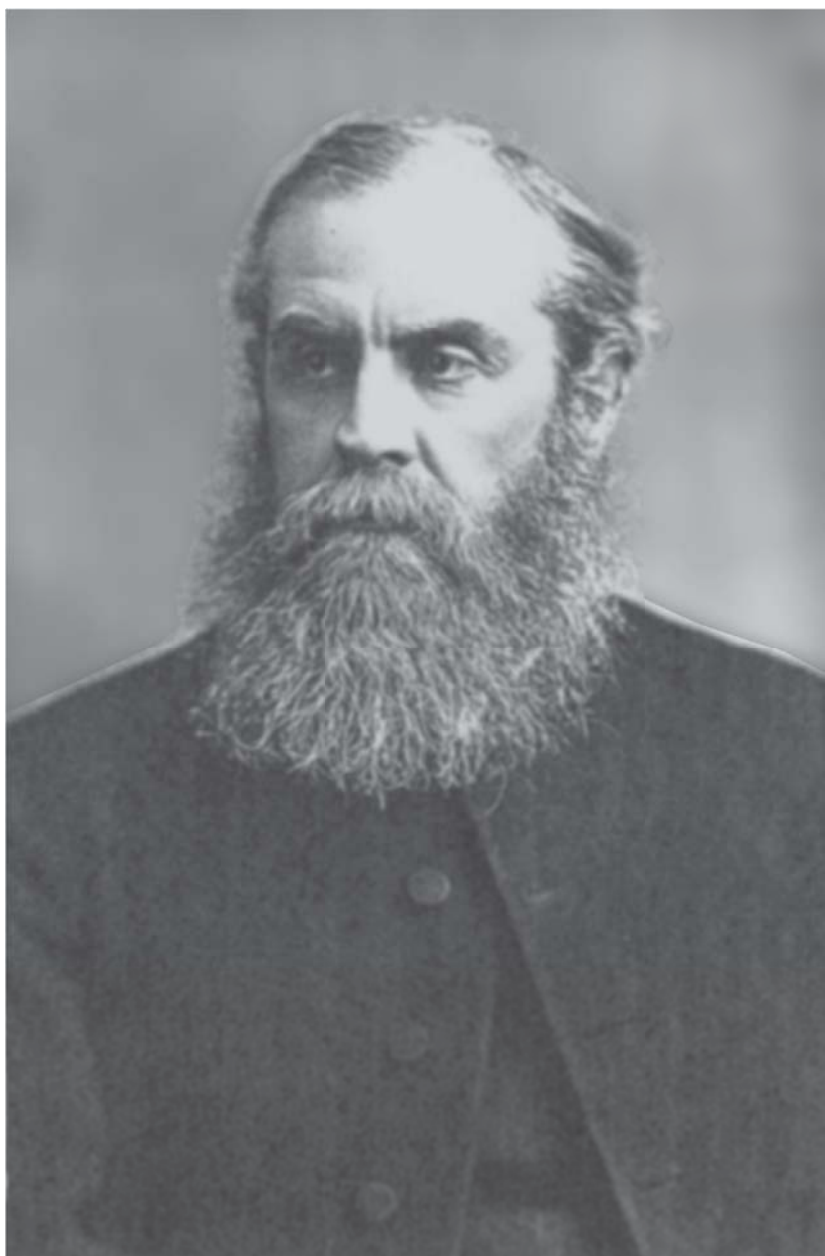


Plate 5. Rev. William Cox Pope
Rector, St. John's, 1876 - 1879



Plate 6. Bell donated to the church by the Thomas C. Fulton Family in 1877

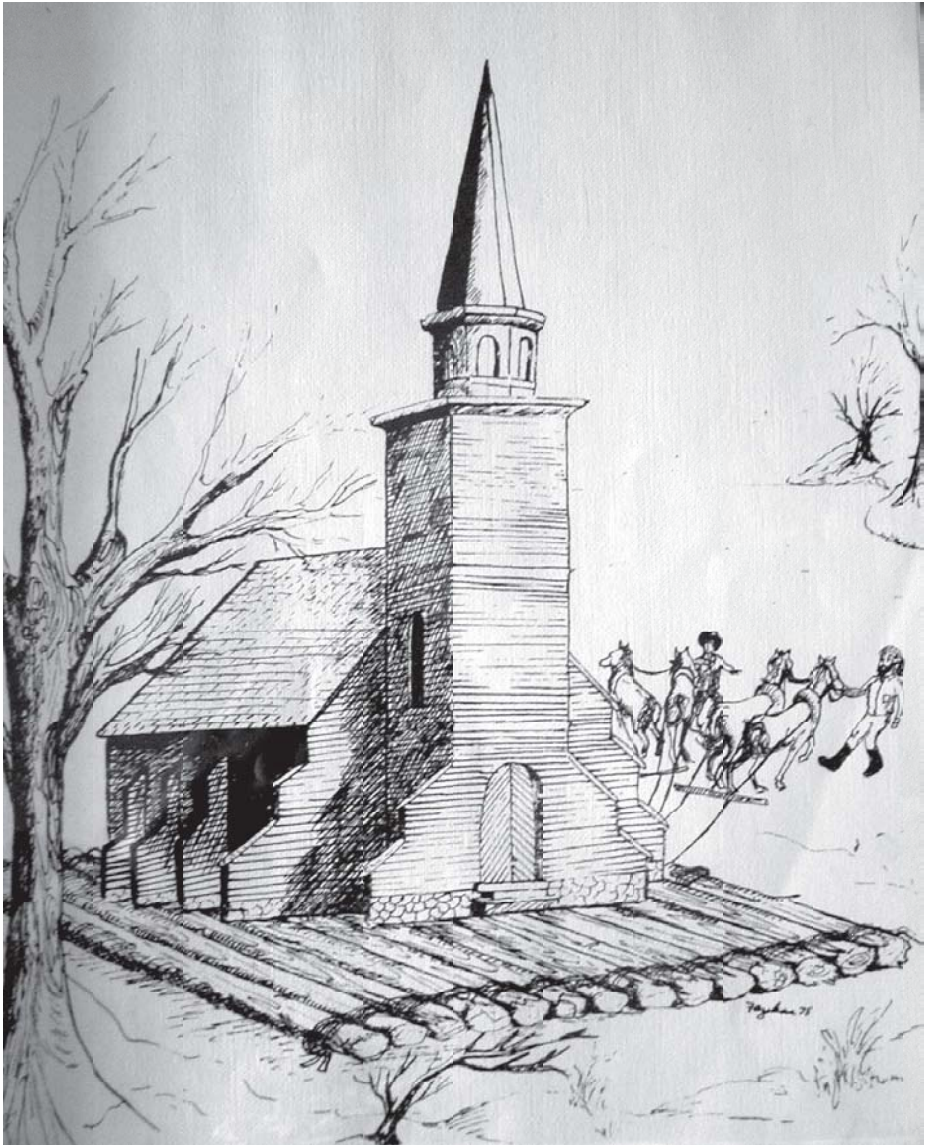
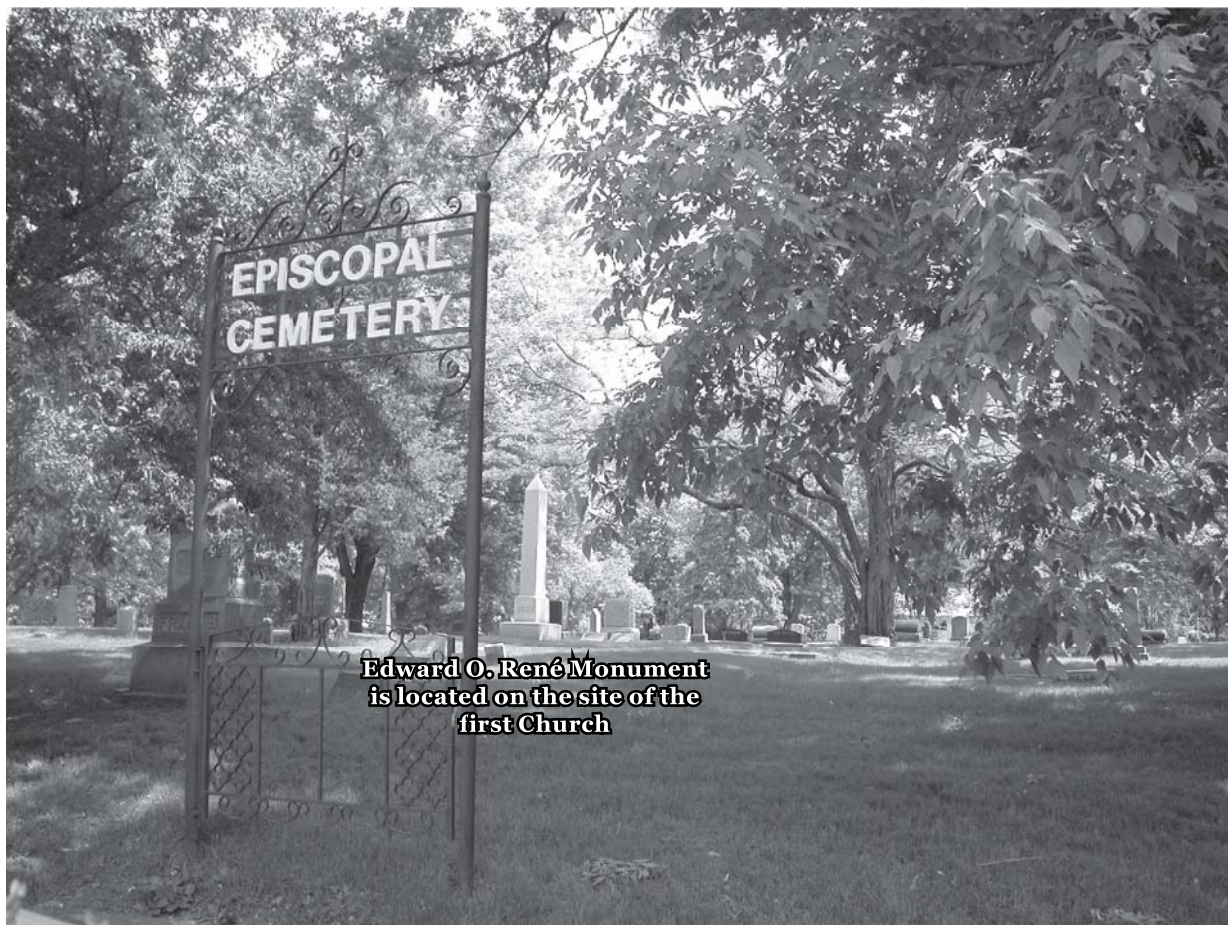


Plate 7. Originally erected in 1861 on the site of the present Episcopal Cemetery, the Church was moved across the ice on White Bear Lake to a new site on Clark Avenue in 1874

Plate 8.
Episcopal
Cemetery
and the
location of
the first
church



**Edward O. René Monument
is located on the site of the
first Church**

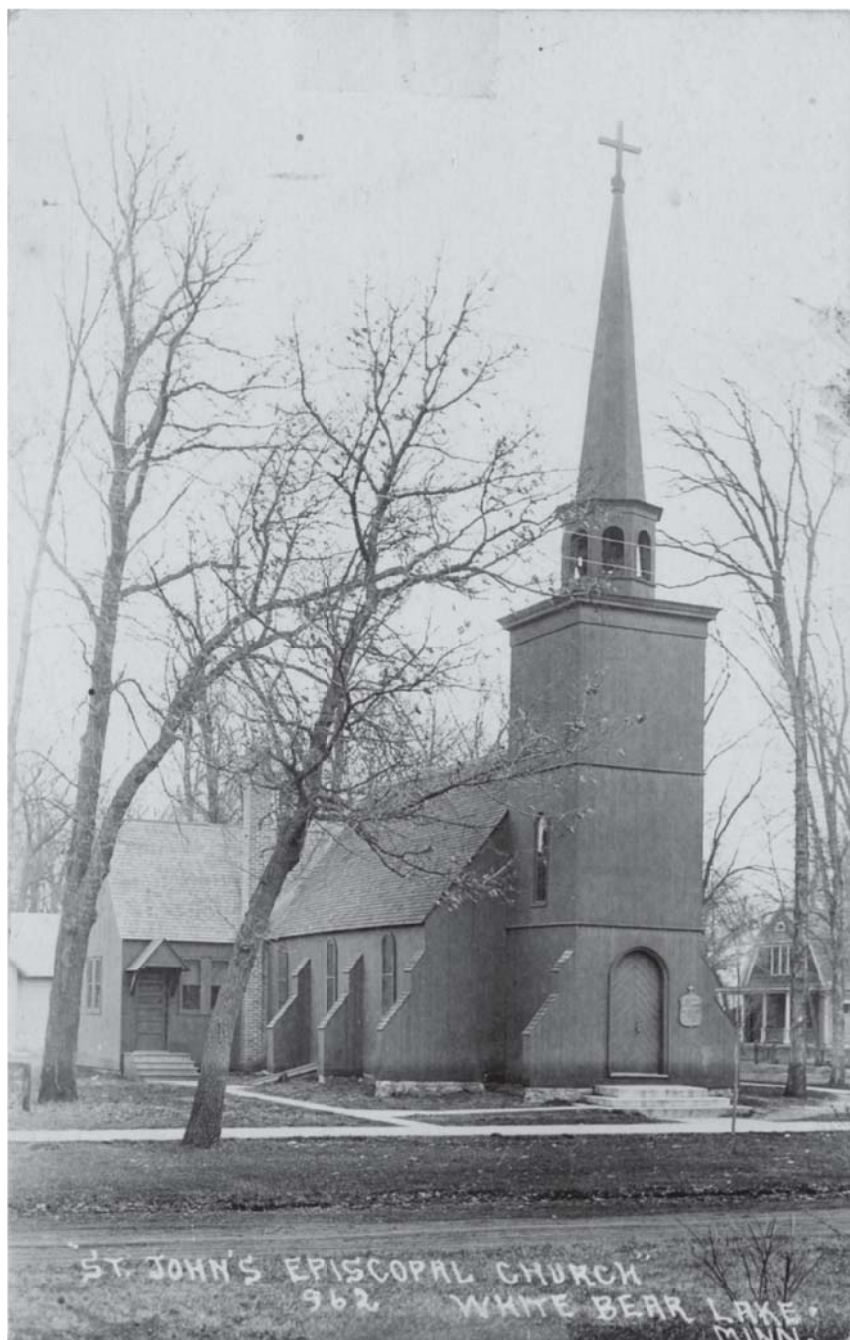


Plate 9. Old Church at First and Clark Avenue.
Front View.

Plate 10.
Old
Church at
First and
Clark
Avenue.
Side View.



Plate 11. Interior of Old Church

Originally there were only backless wooden benches until the donation of pews by Governor Merriam's wife. The original altar, given in 1880, is now used as the Sunday School altar. The Lectern (Eagle) was a memorial given in 1883 and the Eucharistic Candle Holders, also a memorial, are still in use today



Plate 12.
The
Choir in
1910



1910 - The Choir, left to right: Lucy Francis, Ruth Torinus, the Rev. C. Herbert Shutt, Beth Warner, Nellie Freeman, Mrs. H. A. Warner, Sr., Marie Hansen, Sophie Holzheid, and Margaret Benson.

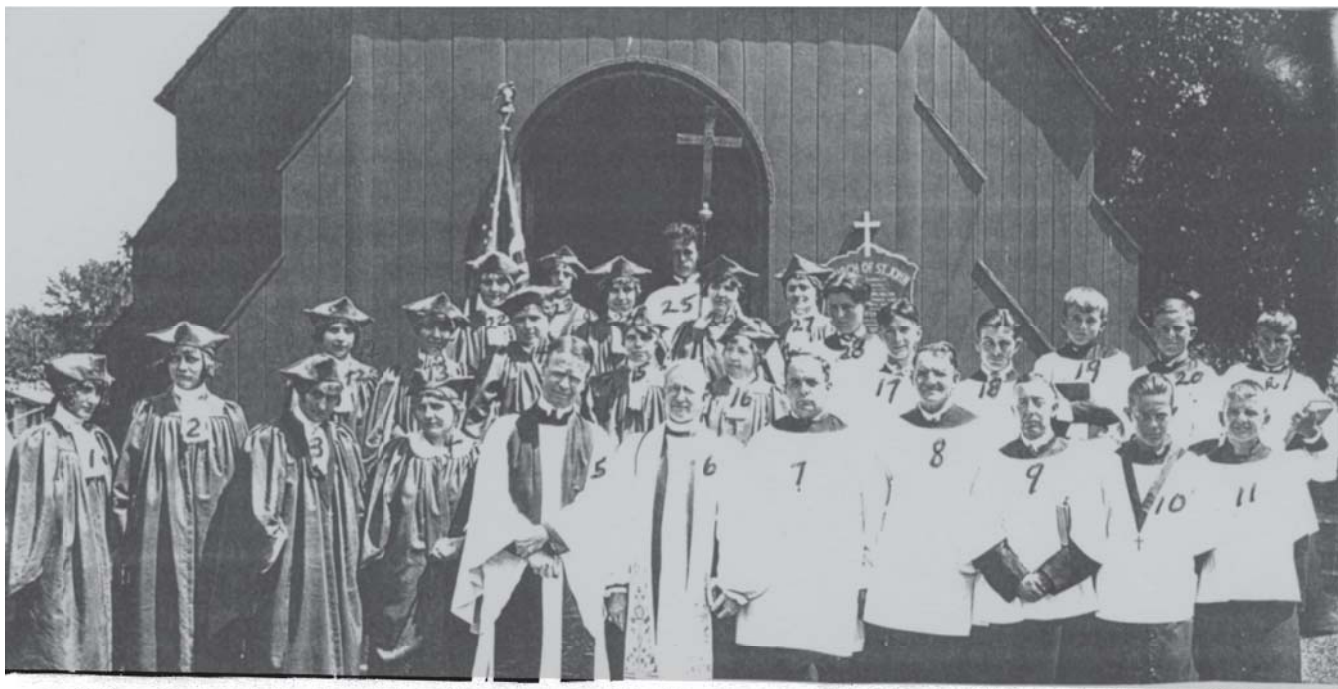


Plate 13. The
Choir in 1925

1925 - Choir at last service (De-consecration)
of old church. Persons listed by
number: (1) Dorothy Wentworth, (2) Burr
Brosious, (3) Harriet Bloom, (4) Marie
Hamilton, (5) the Rev. William Temple,
(6) the Rt. Rev. Frank A. McElwain,
(7) Arthur Parcells, (8) Mr. Bonham, (9)
Mr. Webb, (10) Sterling Price, (11) Wil-
liam Bonham, (12) Marian Price, (13)

Naomi Bowen, (14) Nellie Fulton, (15)
Virginia Dungan, (16) Mrs. Webb, (17)
Louis Nash, Jr., (18) Harold Mattlin,
(19) Ruddy Brosious, (20) ---- Bloom,
(21) Robert Bloom, (22) Jane Fulton,
(23) Eleanor Jones, (24) Louise
Dungan, (25) Charles Price, (26) Ione
Green, (27) Charlotte Harding, (28)
Jim Fulton

Plate 14. New Church at First and Clark Avenue, built in 1926





Plate 15a. The Altar Window

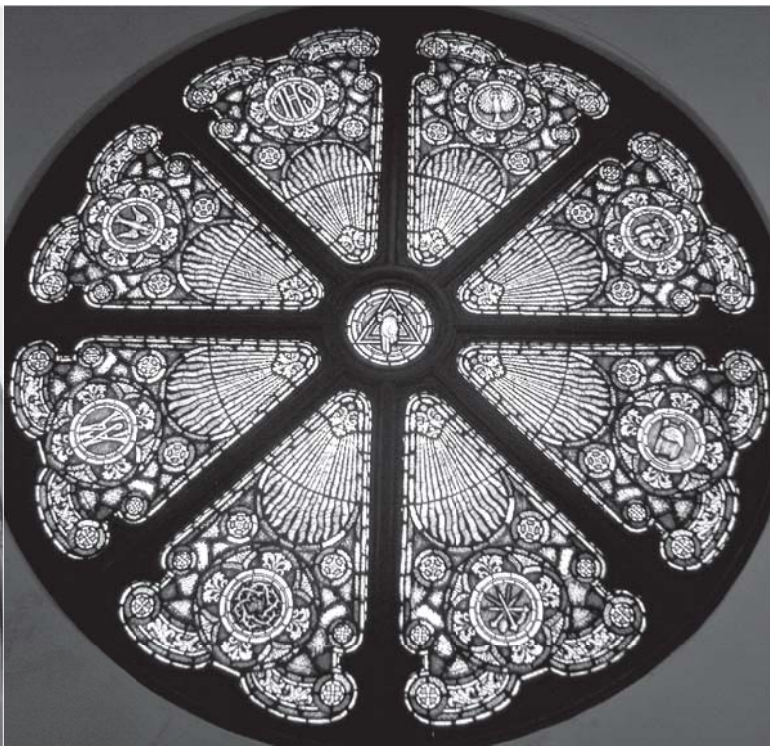


Plate 15b. Circular Window in the Balcony



Plate 16a. Baptismal Window, North Wall



Plate 16b. Our Lord's Ministry to Children, North Wall



Plate 17a. Our Lord as the Good Shepherd,
North Wall

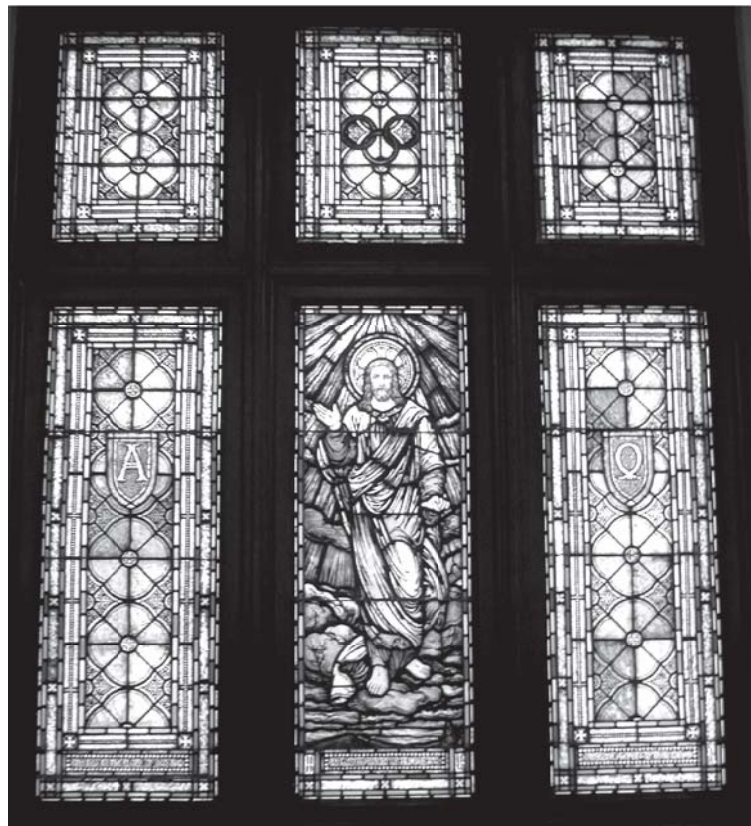


Plate 17b. The Ascension Window,
South Wall



Plate 18a. The Gethsemane Window,
South Wall



Plate 18b. The Last Supper, South Wall

Plate 19.
Stage for
a play at
Fulton
Memorial
Hall.



A DRAMATIC ENDEAVOR BY THE WOMEN
OF THE CHURCH
(1) Marie Hamilton, (2) Jessie Singleton
(mother), (3) Charlotte Harding, (4)
Nellie Fulton, (5) Mrs. John Langholtz,
(6) Elizabeth Singleton, (7) Margaret
Long, (8) Nellie Clewett, (9) -----,
Moss, (10) May Campbell, (11) Faith
Warner, and (Charlotte Webb

Fulton Memorial Hall Auditorium



Plate 20. The 1940 Church Choir and Rev. Frank Davenport

Back Row (*left to right*): 1. Victor Lowe, 2. Dorothy Long, 3. Edward Harding, 4. Frances Keep, 5. Charlie Elmquist, 6. Donald Alexander Jr., 7. Donald Bullard, 8. Gayle Simmons, 9. Earl Brenner, 10. Donald Alexander Sr., 11. Oscar Hough, 12. Jim Maultby, 13. Edward Manship

Middle Row: 1. Mable Scott, 2. Evelyn DeEvelyn, 3., 4. Helen Harding, 5. Jessie Singleton, 6. Etta Simmons, 7. Betty Singleton, 8. Winefred Waltersdorf, 9. Mary Uppgren, 10. Mrs. Werner Schultz, 11. Marion Davenport, 12. Gloria Hanson McLean, 13. Jean Challoner

Front Row: 1. Bob Sayer, 2. Doris Maynard Thein, 3., 4., 5., 6. Carol Hacking, 7. Nancy Warner, 8. Rev. Frank Davenport, 9. Lillian Lowe, 10. Lois Davenport, 11. Louise Tuttle, 12. Barbara Buckbee, 13. Gere Hanson Letourneau, 14. Sally Butler Coldwell, 15. David Daniels

Plate 21.

ST. JOHN'S- IN-THE- WILDERNESS Consecrated on February Twenty- Second, 1948

The mortgage is
burned at White
Bear Lake
From left to right --
Bishop Keeler, Mr.
Carl J. Mattlin,
Senior Warden; The
Rev. Frank T. Barr,
Rector of the
Parish; the Rev.
Lloyd Gillmett who
read the Sentence
of Consecration;
and Mr. Gordon
Pole, Junior
Warden





Plate 22. Rev. Frank T. Barr, Rector of St. John's,
1944 - 1953.

Plate 23.
St. John's
Bell-Ringers
and Rev. J.
Greenlee
Haynes.



Bouquets of bells held by Rev. J. Greenlee Haynes of White Bear Lake once belonged to his great-aunt. The bells are almost 100 years old.

Wearing choir vestments, the St. John's bell-ringers made their first public appearance Christmas Eve preceding mid-night communion service. From left, front row: Mrs. Don Chappell, Mrs. John Holman, Mrs. Fred L. Gordon, Mrs. Donald B. Caldwell, Cynthia Hoff, Jean Gillett and Norma Nash; back row, Mrs. Philip Buechler, Mrs. Louis Nash Jr., Mrs. Harold C. Richter, Mrs. Norman Slade, Mrs. J. Greenlee Haynes, David E. Webster and Oramel Smith.



Plate 24. Rev. J. Greenlee Haynes,
Rector 1956 - 1978.



Plate 25. Rt. Rev. Daniel L. Swenson, Rector,
1978 to 1986.

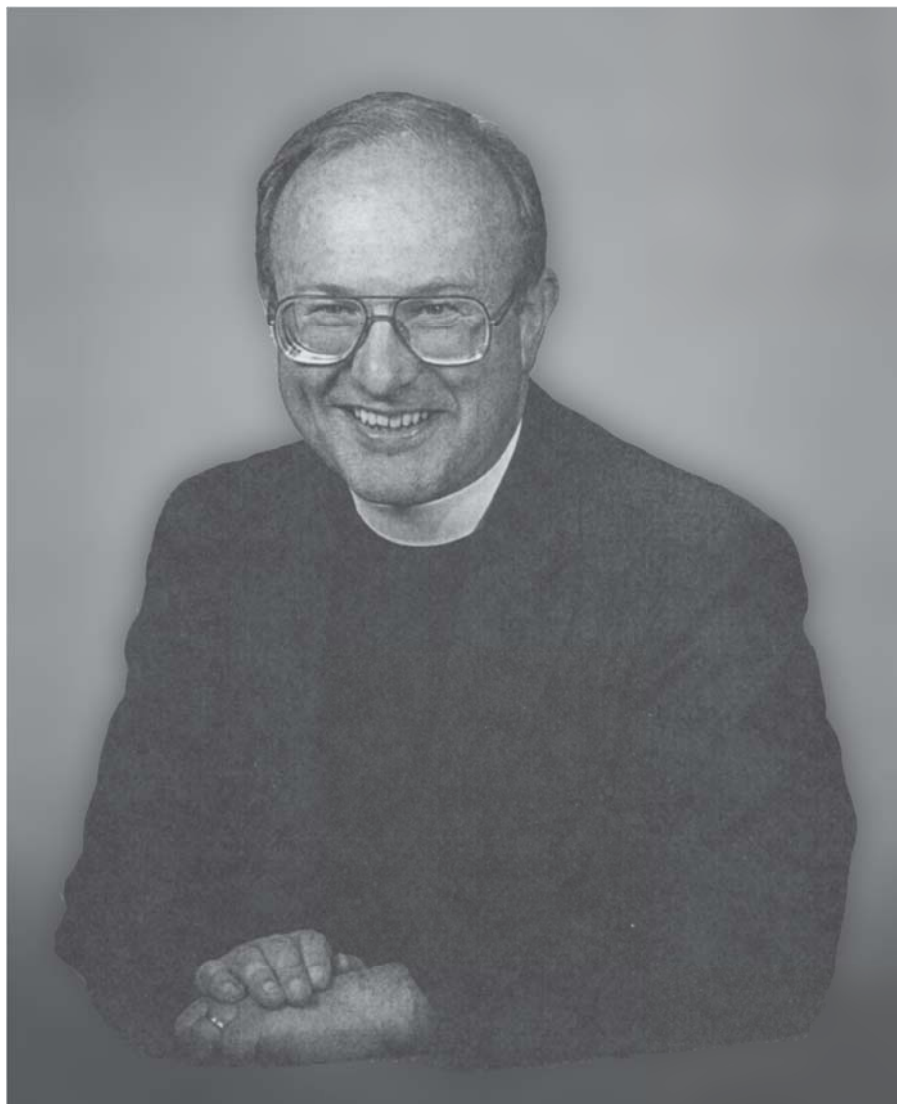


Plate 26. Rev. Edward Joseph Campbell Jr.,
Rector 1987 - 2001.