



**The History of the First Methodist Church  
of Lawrence, Kansas**

**1915 – 1954**

**by Mary Patterson Clarke**

**Compiled and edited by the  
Sesquicentennial Committee**

## Preface

In July 2001 Rev. Sharon Howell contacted my wife, Judy, and me to seek our leadership for planning the Sesquicentennial celebration for our church for 2004. Among other planned activities she requested that we compile and publish a history for our church with emphasis on the most recent 50 years. In the historic and time-tested tradition of our church, we formed a committee. Members of our committee are:

- Jerry and Judy Niebaum (co-chairs)
- Phil and Diane Stiles
- Phil and Phoebe Godwin
- Ruth Ann Paddock
- Dan and Carol Abrahamson
- Judy Dailey
- Ken and Rowena Pine
- H. Sharon Howell

Our committee met for the first time for dinner in our home in rural Douglas County on September 11, 2001, my birthday. Our minutes for that meeting recorded the following: “With heavy hearts and great sympathy for the victims of the terrorist tragedies against our country, our committee moved forward to consider the past and plan for the future.”

Several committee members were aware of a typewritten history of our church for the years 1915-1954 written by Dr. Mary Patterson Clarke, which had never been published. We proudly present it here, edited and in print form for the first time. We apologize to her for the fifty-year delay. Sometimes church committees move slowly. Mary Clarke had also written our prior history from 1854-1915.

The history we present here is incomplete. It is, at best, *some* of the history. Some events and persons have passed from memory; others may have been overlooked. It is a snapshot of some of our times, past and present. It is a glimpse of what we may become. We offer it as a memorial to the faithful who prepared the way for we who followed.



Jerry Niebaum

**I was glad when they said unto me,  
Let us go into the house of the Lord.**

**Psalm 122:1**

[part of scripture used in the church dedication service May 17, 1891]

## **Introduction - An Ending**

Our story begins with an ending. On March 2, 2002, Reverend Dr. Al Bramble left this world for a heavenly home. Rev. Bramble served as Senior Pastor for First United Methodist Church of Lawrence from 1952 to 1962. He had been in declining health for many months. His obituary follows as it appeared in the Lawrence Journal World, edited here slightly.

Tuesday, March 5, 2002

Services for the Rev. Albert F. Bramble, 88, Lawrence, will be at 11 a.m. Friday at First United Methodist Church [led by Rev. Sharon Howell]. Burial will be in Oak Hill Cemetery. Rev. Bramble died Saturday, March 2, 2002, at Lawrence Presbyterian Manor.

He was born June 13, 1913, in Kansas City, Mo., the son of Fred and Frances (Seeley) Bramble. He grew up in Oil Hill, Kansas, where he attended school through the eighth grade. He graduated from high school in 1932, and junior college in 1934, in El Dorado. He finished his college work at Baker University in 1936. He earned his theology degree at Boston University School of Theology in 1939. He received an honorary doctorate of divinity from Baker University in 1958.

Rev. Bramble joined the Kansas East Conference of the Methodist Church in 1940. He served as pastor at Danvers (Mass.) Methodist Church from 1940 to 1943, at Crawford County Larger Parish from 1944 to 1946, at Parsons First Methodist Church from 1946 to 1952, and at Lawrence First Methodist Church from 1952 to 1962. He served as district superintendent of the Independence District of the Kansas East Conference from 1952 to 1968. He maintained a special services relationship to the conference while working at the Kansas Office on Aging from 1969 until his retirement in 1977.

He was an early member of Lawrence League for the Practice of Democracy. He also served as delegate to a number of jurisdictional and general conferences of the Methodist Church. He served as director for various camps and institutes as part of his work in the conference.

After retirement, he helped to establish the Kansas Silver-Haired Legislature and served as its president from 1984 to 1986. He also helped to establish the Warm Hearts in Lawrence and received a Substantial Citizen Award from Lawrence Kiwanis Club in 1984. He was selected as the 1986 Distinguished Older Kansan at the 11th Annual Governor's Conference on Aging and participated in the Senior Olympics in 1989 and 1991, placing second at nationals in 1989.

He married Sadie Elvira Crommett on Sept. 5, 1937, in El Dorado. She survives of the home. Other survivors include two sons, Fred, Tulsa, Okla., and John, Leavenworth; two daughters, Ruth Humphrey, Wichita, and Mary Brodahl, Bellvue, Colo.; and eight grandchildren.

The family suggests memorials to First United Methodist Church or to Hospice Care of Douglas County, sent in care of the mortuary.

E-mail condolences may be sent to [info@warrenmcelwain.com](mailto:info@warrenmcelwain.com), subject: Bramble.

At his memorial service in our church, some of our long time members paid tribute to Rev. Bramble and his commitment to Methodist ministry.

Tribute by Stitt Robinson

I appreciate the opportunity to pay tribute to Reverend Al on this occasion. I came to Kansas in 1950 to join the KU faculty and soon became a member of this Church. Two years later Reverend Al began his decade of appointments as our Senior Pastor. This was followed by his service as District Superintendent and then his work with the Kansas Office of Aging and his leadership in the Kansas Silver-Haired Legislature.

Having earlier experienced Methodism in eastern states the absolute restriction of any ministerial appointment to four years, my wife, Connie, and I were pleased that no such restriction applied here in the 1950s.

At one time during his ministry here, Reverend Al gave a series of sermons on critical issues in theology, some very controversial. Not only did he preach about these, he also made available copies of these sermons to any interested members of the congregation. These were mimeographed copies, before the time that Xerox was more readily available.

Reverend Al also had an appreciation for history, concerns for the challenges of current problems, and a vision for the future. In 1954 this Church celebrated "One Hundred Years of Methodism in Lawrence 1854 to 1954." I still have a copy of a pamphlet published in connection with an all-day program on September 25, 1954. The title of Reverend Al's sermon that day was "Past, Present, Future." The afternoon concluded with "Remarks" by three former pastors: Dr. Gordon Thompson, Dr. Robert Hunt, and Dr. O.E. Allison - a very impressive celebration!

Reverend Al contributed in many other ways. He baptized our son, Walter. He also was available as a counselor. He was especially helpful to my wife and me in reaching a decision about an offer I received to be Dean of an eastern liberal arts college. He came to our home one evening, and after a long discussion, he assisted us in concluding that we would continue at KU and as a member of this Church, a decision we never regretted.

For many years in his retirement, Reverend Al was a willing volunteer in the rotation of discussion leaders in our Sunday School Class of the Adult Fellowship where we used the International Lesson Series. In all of this, he had a keen sense of humor, an intriguing smile, and a positive outlook on issues of the time. Let me conclude with a quotation from a well-known writer of the 19<sup>th</sup> century, Henry Adams. He stated, "Preachers affect eternity; they can never tell where their influence stops." How true for Reverend Al. His legacy lives on!

Tribute by Russell Mosser

In June 1952 Bishop Dawson announced the Albert Bramble would replace Oscar Allison as minister to the First Methodist Church. Oscar Allison was retiring and we were told a young man and young family would be occupying the parsonage on Massachusetts Street. The Bishop didn't tell us we were entering a new era, that Al would be an effective leader, a challenger of our social consciousness, and along with this a very personable, caring minister to a large congregation. He also would be only the third minister to occupy the pulpit ten years. It was my privilege to be in various leadership roles during his 10 years including lay leader for three years, and I'd like to share a few memories.

Al was a leader not only of our church but also in the community. He had a lot of knowledge and interest in social concerns so was involved in community problems and encouraged our church members to help with these. He was an early participant in the Lawrence League for Practice of Democracy. He was involved in ending segregation in Lawrence theaters and restaurants as well as working for fair housing practices. Our church organized a Committee on Social Concerns, which continues to this day.

He was also concerned with world problems. In 1956 the Hungarian people revolted and fought the Communist regime. Our church adopted a Hungarian refugee, George Saray, who had thrown Molotov cocktails at Russian tanks and managed to escape. George lived during his one school year at KU with the Brambles, Mrs. George Mendenhall, the Gene Blitch family, and our family. The church members helped with his school and incidental expenses. George eventually completed training as an architect, migrated to Australia where he felt safer from communist retaliation, and we still exchange cards at Christmas.

Al had ecumenical concerns and worked with his colleagues. During his time here both the Congregational and Episcopal churches had a lot of fire damage. Al involved our church in organizing pancake benefits to assist in their recovery. He was a leader in developing the church softball league, which continues to this time. I doubt he was allowed to pitch for our team as he was considered one of the best fast pitch players in the area.

We hosted several of the top Methodist preachers in the country. Ron Meredith, Wichita First and Bob Goodrich, First Church Dallas and I think the largest congregation in the country, not only preached on Sunday but conducted services for several evenings during the week. Bishop G. Bromley Oxnam preached in our pulpit on Sunday morning and was the KU baccalaureate speaker that evening. Bishop Oxnam was nationally recognized for his courage in opposing Senator Joe McCarthy early on.

Al's great smile and sense of humor were always there for us. We had members that took exception to his political position but that was tempered by their respect for his integrity and his respect for their position. Al took in the first black person as a member and it caused some comment from a few but did not lose their support.

Perhaps the most lasting member of his 10 years for many members was his personal ministry that isn't known to others. I have heard many instances of this part of his ministry and experienced it first hand. In 1955 I had to go to Boston for open-heart surgery. Al came to our home to counsel with Lorene and me and was sincere in offering to accompany us to Boston. We were very touched with this support but felt he was more needed in Lawrence. Members as well provided a lot of support in prayers and cards.

Finally, I would like to thank Sadie and the family for sharing Al with us. He was not just my minister but also my friend. We will remember that enthusiasm for life and that great smile.

Tribute by L. Martin Jones

I knew Al Bramble for almost fifty years. It was painful to see Al's physical and mental conditions deteriorate in recent years. But it helps recall the many years when Al was alert, active, and compassionate.

My wife, Phyllis, and I joined this church four years before Al and Sadie came to us in 1952. But it was not until Al became our pastor that we became quite active. Before he became our pastor, a rather small number of members were involved in the administration of our church. One of Al's goals was to involve many more members in church activities and church administration. He succeeded in a magnificent way. Since Al's time as our pastor, we have had strong lay leadership.

Toward the end of the ten years that we had Al as our pastor I was telling some friends, in Al's presence, that I had been at church on Sunday for service, on Monday for a committee meeting, on Wednesday for Methodist Men, on Thursday for something, and on Saturday for something or other, perhaps helping at a pancake feed. When I finished, Al smiled and asked, "Why weren't you here on Tuesday and Friday?"

Al was pastor of a church in Danvers, Massachusetts from 1940-1943. Eighteen years after Al left that church, Phyllis and I visited it. The pastor announced that we were visitors from Lawrence, Kansas, where Al Bramble was our pastor. After the service many church members eagerly gathered around us to ask about Sadie, Al, and their family.

During Al's time as pastor, two neighboring churches incurred considerable damage from fires. Under Al's leadership, our church conducted an all-day Saturday pancake feed. We split the net proceeds between the two neighboring churches. It was an act of kindness, which was very much appreciated by the two congregations.

I remember when members of our church provided funds for Al to make a trip to the Holy Land. Al appreciated this act of kindness, but he joked that he was afraid the members of his congregation might give him only enough money to buy a one-way ticket out of town.

Al's sermons always had several points we could take with us from the Sunday morning services and remember throughout the week, month, or year. His point in one sermon is a point I remember yet, after more than forty years. He said, "If we assume for a moment that Jesus was not the Son of God, if we assume that, like some people say, he was a wonderful teacher and that is all, what better way to live our lives than the way he taught us!"

Both during and after Al's ministry, he was a concerned citizen who addressed social issues in Lawrence. For example, he was one of the founders more than twenty years ago of Warm Hearts of Douglas County, which still assists low-income residents of Douglas County pay their winter heating bills.

Like the good deeds of many ministers, some of their best work, some of their most meaningful work, some of what must be their most satisfying work, is done privately and is not known to everyone. Phyllis and I will be forever grateful to Sadie and Al for the thoughtful and wonderful personal kindness they extended to us.

I was blessed to have known this gentle gentleman as my pastor and friend for almost half a century.

[The above tribute to Al Bramble was read by Rowena Pine for Martin Jones, who was ill and unable to attend Al Bramble's funeral service.]

The past links to the present and the present links to the future. At various times in our history we have referred to our church as First Church, for indeed our congregation grew from the beginnings of the first Methodist Church established in Lawrence in 1854. In the history that follows and consistent with the history included herein by Mary Patterson Clarke, our church will be referenced as First Church.

We now turn our calendar back to centennial year, 1954, near the beginning of Al Bramble's ministry at First Church. Mary Patterson Clarke, a member of our congregation, had written the first published history of First Church from 1854 to 1915. A copy of that history is available in our church library. She moved from Lawrence to Pennsylvania about 1921. After a twenty-eight year absence she returned to Lawrence in 1949 and with encouragement from Rev. Allison and others was persuaded to update the history of First Church from 1915 to 1954. She presented her unfinished work to Rev. Al Bramble with the following letter:

"Dr. Bramble:

Such as it is, here is the Church History. From my point of view this is far from complete and still farther from satisfactory. I have done only the most elementary correcting. I have corrected the most atrocious mistakes in typing. I did the typing myself and have no training in it whatever. I have also made a few additions to the original copy as more material came to light and in a few cases changed sentences a little. But much more of this sort of thing will have to be done if this ever goes to press. I am stopping now because I am too tired to go on. I worked through that hot weather except a few days when it was impossible to work; and did it under cramped conditions that slowed me up very much. I once talked with you about the possibility of doing this in the record room, but gave that up for several reasons. I kept on doing a little more here till much was done. And after we sold our old cars in July it would have taken a lot of time to go back and forth.

Now, having explained that this is not satisfactory to me, I wish to explain also how I happened to do it at all. Someone wrote me years ago when I was in Pennsylvania that someone, Dr. Hunt I think, had asked Dr. Bumgardner to bring the book down to date. Because of his own health failure and the long continued illness of his wife, he was never able to do anything but gather a little material. After I came back here he asked me to take it over. I spoke to Dr. Allison about it and he gave his approval and told me to use the top room in the south tower, which was not in use at that time and I believe had not been for years. Soon after this I was elected to the Records Committee and after months of hesitation which I believe I once told you about, I was elected chairman of it. I construed this to mean that it was my duty to collect as much material as possible and keep it under lock and key. I did not go before the Official Board and ask about the writing of the history. Perhaps that was a mistake on my part. But I saw no use in asking, for instance, for any approval of printing something that might never exist. I did not have the feeling about this book that I had about the old one. I had been away for twenty-eight years, did not know most of the people that had been active in that period, and had to do a lot of hard plodding over records before I could begin to feel that I knew anything about it. There have been many delays that it is unnecessary to speak of. Meanwhile I have advertised in the Bulletin over and over, and even made pleas in Official Board for old books, but very little has come in in recent months and from societies, nothing. I sometimes wonder now if the Official Board members had any idea what I was talking about.

Now that this study is in a way finished I want to make one thing very clear. I have no authority at all to do this, except what I may have acquired as chairman of the Records Committee. The Board is not pledged in any way to put even a penny into publication and perhaps never will. I have done this because I wanted to do it and because I think every church should have its history written up and its records saved. If you are interested in publication and wish to take any steps about it, that is all right. But I shall not take any. I hereby wash my hands of the whole affair, except that I expect to keep my old carbon copy, which is very hard to read, and hope to make corrections and additions as time goes on. I hope this copy will be saved as it is much easier to read than the other, and if nobody else wants it I should like to have it back.

If this book is ever printed and I am still here, I hope to make the further corrections referred to above, and also additions. In my carbon copy I have some further footnotes written in pencil, which ought to be added. Also, I have a lot of lists of members in different official groups of societies, a list, insofar as I could make one, of the secretaries of the church, and one of the organists, and the directors of music. I have the long list that Dr. [Edwin] Price made of people who have gone out from this church or the Wesley Foundation into full time religious work, and have been able to add a few names from the records. It did not seem worthwhile to copy that for this form of the book in such a tentative condition.

I thought I could give you a page reference to the request of Dr. Hunt for Dr. Bumgardner to write the book, but at present cannot find it. I am too tired to look any more now, and in too much of a hurry to turn this over to you and get it off my hands.

I hope I have said everything I need to say. If you wish to know anything else about this situation please ask me questions and I shall answer if possible."

*Mary P. Clarke*



Mary P. Clarke

Mary Patterson Clarke was an educator, a historian, a writer, and a Methodist. She was born on August 26, 1879. Mary graduated from Lawrence High School. She earned a Bachelor of Arts Degree in 1903 and a Master of Arts in 1905 from the University of Kansas. She was a member of Phi Beta Kappa, the prestigious undergraduate honors society. The picture of Mary shown here is taken from the 1903 Jayhawker.

Mary accepted a fellowship in history at Bryn Mawr College and a Currier fellowship in history at Yale University where she received her Ph.D. In 1943 Yale University Press published her historical work, "Parliamentary Privilege in the American Colonies."

She was a member of the faculty at Beaver College [*now Arcadia University*], Jenkintown, Pennsylvania, for twenty-six years and served as department head at the time of her retirement at the age of 69 in 1949. She returned to Lawrence in 1949 with her sister Helen Clarke and made her home at 510 Ohio. She died in Lawrence on December 27, 1959 at the age of 80.

Expressions of gratitude are long overdue to Mary Patterson Clarke. We are proud to present her work here in print for the first time. The pictures were not part of Mary's work. Otherwise, the text is faithful to her original text, edited as she was hoping someone would do. Mary was nearly 75 when she completed the history herein.

**The History  
of the  
First Methodist Church  
of  
Lawrence Kansas  
1915 to 1954  
by  
Mary Patterson Clarke**

## Preface

This year, 1954, offers a fitting opportunity for the First Methodist Church of Lawrence, Kansas, to review its past, just as the years beginning in 1854 and to Kansas as a whole, which is now celebrating its centennial.

But any extensive account of the past conditions and events of the church, written in 1954, must carry us back only about forty years. A history of the church in its earlier period was published in book form in 1915. The present writer was the author of that little book. Later she was away from Lawrence for about twenty-eight years; in that interval one of the ministers suggested that the history be brought down to date and designated as the person to write it Dr. Edward Bumgardner, a Lawrence dentist, who was also a local historian of some note. He had been an official member of the church for many years; had been a member of the publication committee for the original book; and, also a member of the committee appointed to assist with the “museum” with which the book was illustrated early in 1914. Personal ill-health and illness in his family prevented Dr. Bumgardner from carrying out this project; and after the writer of the first book returned to Lawrence in 1949 the task devolved upon her.

It seems wise to preface this narrative with an extremely brief summary of an earlier period. James S. Griffing was appointed in 1854 to preach in an enormous area of which Lawrence was a very small part. From that time till 1858 four ministers served the Lawrence Methodists in a primitive setting, with small numbers; in dangerous and difficult conditions; in constant need of financial help from outside; and, with no regular place of meeting except that for a part of the time they used a temporary structure commonly called “the Tent”.

In the second period, 1858-1866, the church was served by six ministers in a frame building on Vermont Street in the seven hundred block. This building was also used by other denominations and served as a morgue at the time of the Quantrill raid, August 21, 1863. The little band of Methodists still had a struggle against pioneer conditions, but was developing; was becoming identified with movements in the church as a whole; and, was climbing up to financial independence.



Not only did the church cease to ask help from the East, but it was able to erect a new building, a brick church this time located at Tenth (then Berkley) and Massachusetts Streets where the Masonic Temple now stands. The years in this building -1866 to 1891- constitute the third period in which ten ministers served pastorates of longer or shorter duration. The longest of these, lasting about five and a half years, was that of Dr. James Marvin, and was filled with great activity, much of it connected with the stone church, that is the present church at Tenth and Vermont Streets.



The fourth period as portrayed in the old book was the age of the stone church, from 1891 to 1915.



FIRST METHODIST EPISCOPAL CHURCH,  
Corner of Vermont & Berkley Streets.  
**LAWRENCE, - KANSAS.**

In addition to a few weeks under Dr. Marvin it included six ministries and the beginning of a seventh, as well as the adoption of a foreign pastor doing missionary work to the Japanese and the employment of a minister to care for students. It is at this point that we depart from the old History and start upon the new. The stone church we still have with us, and in it seven ministers have led the activities of the organization, in addition to the continuation of the Wesley Foundation for students, and in recent years the employment of a visitation minister.

A few words of explanation about terms or methods may be useful. First, it should be noted that the title of the old book of 1915 is “The History of the Methodist Episcopal Church of Lawrence, Kansas”, while the title of this supplementary study is “The History of the Methodist Church of Lawrence, Kansas”. This is not a mistake but an intentional change made necessary by an historical event of prime importance, that is the union in 1939 of three churches- the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant. This union will be more fully discussed below. Secondly, it seems well to explain that in the old book each minister was introduced by a brief biographical sketch covering his life up to the time he took charge of this church. Whatever information could be obtained about his life after his Lawrence pastorate was printed in a note at the back of the book. This plan will be followed in the present study. As Dr. Wolfe had just left Lawrence when the old history was published, the note about him must be included in this volume though his ministry here was in the previous period.

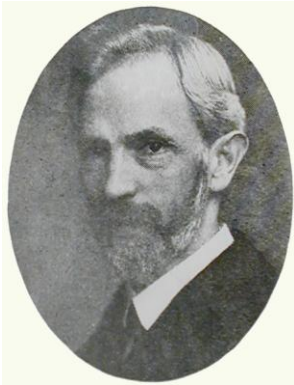
In this effort as in that of forty years ago difficulties have been encountered and they are roughly comparable to the two categories explained in the earlier preface. One has to do with the time and effort necessary in the gathering together of scattered material; and the other is the problem of selection, especially as to personal names. This last is a bigger problem now than formerly because the church is larger and has such an imposing list of organizations with many officers in each. Some lists of officers are not complete, but even those that are might have to be eliminated for want of space. However this may be, in the words of the earlier preface “the writer has never forgotten and hopes the reader will not forget that the book is a memorial not only to those persons named in it, but also to hundreds of others who have helped to make the church what it is today”.

Thanks and appreciation are here expressed to all who have given information, brought in records, or in any other way contributed towards the completion of this enterprise.

Chapter I.  
The Church in General under Four Ministers.

Henry W. Hargett, March 1915 – March 1918  
Samuel Sylvester Klyne, March 1918 – October 1922  
Edward Hislop, October 1922 – October 1928  
Harry A. Gordon, October 1928 – March 1931

The last minister whose pastorate was presented in the old history was Dr. Henry E. Wolfe<sup>1</sup> who was the minister of this church from October 1909 to March 1915. By way of review this period can be briefly illustrated by reference to two outstanding developments. One was the adoption of Frank Herron Smith<sup>2</sup> as foreign pastor when in 1912 the church assumed responsibility for much of his salary as a missionary to the Japanese. The other was the appointment of Rev. Gordon Bennett Thompson<sup>3</sup> to be student pastor in charge of work among Methodist students at the University of Kansas and Haskell Institute.



Henry W. Hargett

Dr. Wolfe's successor was Dr. Henry W. Hargett who came to Lawrence in the spring of 1915 from the First Church in Emporia. He was an Ohio man, having been born in Sandusky and brought up in Akron. In 1889 he graduated from Ohio Wesleyan University at Delaware, and the next year was married to Miss Adele Hudson of the class of 1890 at the same institution. In 1891 he joined the Ohio conference and continued in it for sixteen years, serving four churches in that state. He later served the First Church of Ottumwa, Iowa and the First Church of Carthage, Missouri before transferring to the Kansas Conference and taking up his work in Emporia.<sup>4</sup>

Under Dr. Hargett the work of the church went on much as it had been going but conditioned by a world at war, especially after April 1917 when the United States became definitely involved. The members of the church, like everyone else, were, of course, keyed to a high pitch of activity in connection with the Red Cross, bond drives and many other enterprises. As to local affairs there was special emphasis on three phases of church work – student work, enlargement of the physical plant, and the ingathering of members. In connection with the first of these it was decided to rent an office in Myers Hall for the student minister, and establish a house to provide a home for a group of girls students that were affiliated with the Methodist Church. Also, plans were underway for advertising the work for students among all the Methodist churches in Kansas. The enlargement and improvement of the church facilities consisted mostly of finishing the basement though of course this period like every other brought its problems of repairs and improvements. Another type of activity, which this ministry shares with all others, had to do with efforts to bring in new members. The usual membership “drives” were carried on. But a special project was undertaken at this time because the German Methodist Church, which had maintained a separate existence in Lawrence since the 1860's, was about to be disbanded. The Official Board of First Church invited the German Church to combine with ours, the

Brotherhood entertained the men of the German Organization, and various personal invitations were extended to German members to transfer to First Church. The actual disbanding of the German Church seems not to have taken place till a few months after Dr. Hargett left Lawrence; and apparently no official combination was effected; but many members of the German group became and continued to be loyal and active members of First Church.<sup>5</sup> It is worth noting that in this period the prayer meeting and class meeting, which had played so prominent a part in earlier Methodism, were still continuing; and part of the time Dr. Hargett gave a five-minute sermon to children on Sunday morning. On October 8, 1916 in the evening the Sunday School presented an elaborate pageant of the history of Methodism.



Samuel S. Klyne

The Annual Conference of 1918 transferred Dr. Hargett elsewhere and appointed as his successor Rev. S. S. Klyne, who had already spent more than twenty years in the ministry. From 1896 to 1898 he was on trial in the North Dakota Conference. He served three pastorates in that state. He was transferred to the West Virginia Conference and had charge of a church in Parkersburg from 1906 to 1908. He then became a member of the Baltimore Conference and for about two years was the minister of a church in the city of Baltimore. For a time beginning in 1911 he had a church in Minneapolis and was a member of the North Minnesota Conference. He transferred to the Kansas Conference and had charge of the First Church in Baldwin from 1914 to 1918, before coming to Lawrence.<sup>6</sup>

The war was even more in evidence in Dr. Klyne's time than in that of Dr. Hargett. Among other things it was necessary to bring the service flag and the service roll up to date now and then. Also, the Official Board offered parts of the church building to be used for Red Cross activities. Soon after his arrival in Lawrence Dr. Klyne was asked to be chaplain to the Student Army Training Corps at the University of Kansas and, with the consent of the Official Board, accepted this responsibility. The war also touched the church in its relation to students. Rev. Gordon Bennett Thompson had been transferred, and for a short time the student work here was carried on by Rev. G. E. Brown. In July 1918 he resigned to go into war work and the church was left without a director of student activities. A request was directed to the bishop and other church officials that the money, which had been provided for the salary of the student pastor, be used to pay an office assistant for the minister. Apparently this request was granted. Such a position was held for a time by McKinley Warren, a young Kansas University man, who in 1919 was recommended by the local Official Board for a license to preach. He married Vanetta Hosford, a member of an active Methodist family, and about the end of the year they went as missionaries to South America. Mr. Edwin F. Price, who has since had a long and distinguished career as head of the Wesley Foundation at Lawrence was at that time at the University and was superintendent of the University department of the First Church Sunday School. He soon became secretary in the position that had been held by McKinley Warren, and, with some time off now and then for advance study has been connected with the student work from that time to this.

But other steps were being taken in the interest of the students. In October 1919 a committee of three was appointed to look after the work at Haskell, and about the same time a group was established known as the Young People's Council. This was made up of Dr. Klyne as president ex officio, Professor E. F. Engel, chairman, Mr. E. S. Weatherby, superintendent of the Sunday School, LeRoy Holland, president of the Epworth League, McKinley Warren, who was still secretary, E. F. Price, superintendent of the University department, and Opal Woodruff representing the young women. In this same period property was bought on Ohio Street, intended to be used in connection with the student work. Also, this was the age of the "Centenary" movement<sup>7</sup> in the church as a whole, that is, a celebration of one hundred years of Methodist missionary effort and the Centenary fund in this church was to be devoted in part at least to work among students. That educational methods were advancing is shown by the fact that in the summer of 1920 the Official Board voted to buy a motion picture projector at the cost of \$525. A mimeograph machine was bought, and the student work and secretarial work were separated. Miss Rovilla Tilton became the church secretary. Financial campaigns were carried on by an effective organization known as the Minute Men or sometimes Minute Men and Women.

Also, in 1920 the church received a gift, which, apart from its financial value, had much personal interest and historical significance for Lawrence Methodism. Mr. Frederick Eggert of Portland, Oregon had lived in or near Lawrence for twenty years from 1856, had survived Quantrill's Raid, and for years had been a successful businessman in Lawrence. He was a faithful and devoted member of the Lawrence First Church. This devotion continued during forty-two years of residence in Oregon, and he planned to make a bequest to what his wife called his church. Because of circumstances, which arose, he changed this plan and asked his wife to make a gift after he was gone. She therefore presented a \$5000 Liberty Bond that he had bought the very day he died. This was to be a memorial to Mr. Eggert, and was to be a "permanent irreducible fund", the income of which would be used by the church. On May 30, 1920 Mr. Eggert's seventy-seventh birthday, a special service was held at which Miss Hannah Oliver, a lifelong friend of the Eggerts, presented the bond to the church in the name of Mrs. Eggert, who was unable to be present. Mr. W. F. March, chairman of the Board of Trustees, accepted it on the part of the church. A picture of Mr. Eggert also was presented and the church still has it in a collection of historical material.<sup>8</sup>



Edward Hislop

When Dr. Klyne went to Colorado Springs in October 1922 he exchanged pulpits with a man to whom moving to Lawrence must have seemed like coming home. Edward Hislop was born in Steubenville, Ohio, spent most of his childhood in Dickinson County, Kansas, and lived in North Lawrence in early manhood. He was closely identified with Epworth League work in the Kansas City District. He is said to have received his chief impetus for his later work by falling under the spell of Bishops Warren and Ninde at the dedication of our stone church and by being associated with Rev. Dan Brummitt in the Centenary Church. He studied at Baker University and won honors in oratory both inside and outside Kansas.

In 1905 he was married to Miss Viola M. Hankins, a fellow student at Baker. He was on trial in 1903 and 1904 while serving the church in Argentine. In 1907 he was graduated from Boston School of Theology and admitted to full membership in the New Hampshire Conference in which he held two pastorates. In 1911 he came back to the West and became a district superintendent at Omaha. He is said to have been the youngest superintendent in all Methodism at that time. For four years he was president of the Methodist University of Oklahoma; and, he served pastorates in Salina, Kansas, and Colorado Springs, Colorado, before taking up his work in Lawrence.

In Dr. Hislop's ministry of six vigorous years it was true as it always is that much of the organization activity was a continuation of what had gone before. There are some groups, such as the Sunday School and some women's societies that tend to go on and on no matter who the minister may be. *[One member of Sunday School at that time was Mildred Clodfelter, who in 2003 allowed us to copy her promotion certificate from 1923 signed by Dr. Hislop shown in reproduction here.]*



**First  
Methodist Episcopal Church**

**Tenth and Vermont Streets  
LAWRENCE, KANSAS**

**MINISTER**

**REV. EDWARD HISLOP, D. D.**

**Residence: 937 New Hampshire Street  
Church Office Hours: 10 to 12 m.; Telephone 1908**

**STUDENT WORK DIRECTOR**

**EDWIN F. PRICE**

**Residence: 717 Maine St. Telephone 1369 Blue  
Church Office Hours: 9 to 12 m. Telephone 1908**

**FOREIGN PASTOR**

**REV. FRANK HERRON SMITH, D. D.  
Seoul, Korea**

**Front cover (above) and inside (below) of bulletin – May 20, 1923**

**THE CHURCH AT PRAYER AND WORK**

**TODAY**—Tonight the exercises and sermon will be in the nature of a **BACCALAUREATE SERVICE** for the City High School. Our sincere congratulations are extended to the large group of young people who are completing the high school course, and it is hoped all may be enabled to go on to further training.

**UNIVERSITY LEAGUE** at 6:45 p. m. Charles E. Louk will lead the meeting. Subject: "Vacation Expectations."

**HIGH SCHOOL LEAGUE** at 7:00 p. m. Subject: "What the Bible Means to Me." The meeting will be in charge of the girls of Esther Home, under the leadership of Miss Ruth Muskrat.

**WEDNESDAY**—The meeting of the **WOMAN'S FOREIGN MISSIONARY SOCIETY**, regularly scheduled for today, will be postponed until Thursday, May 31st.

**CHURCH NIGHT SERVICE** in the Epworth League room, at 8:00 p. m.

**THURSDAY**—The **GUILD** will have a picnic in Central Park at 6:30 o'clock. Committee in charge: Miss Mabel Glendenning, Miss Hannah Oliver, and Miss Josephine Hill. In case of rain, the meeting will be held at Ricker Hall, 745 Ohio St.

**FRIDAY**—The **LOYAL LADIES CLASS** will meet in the church parlors at 3:00 o'clock. The ladies of Circle No. 3 will be the hostesses.

Will any one who has knowledge as to the whereabouts of church records of some years back please communicate with the church office, No. 1908? Information is desired particularly concerning the records from 1893 to 1912.

One organization of which this was not wholly true was the Epworth League. It continued but in this general period, not simply under Dr. Hislop, was undergoing changes because of a tendency to experiment with age groups. Sometimes there were three Leagues, one for University students, one for pupils in the High School, and a third for Lawrence young people beyond high school age. In the period from 1922 to 1928 the high school League seems to be particularly in evidence in the records, the leader being Mrs. Stover. Part of the time there was a junior church directed by Mrs. Olin. There was still a class leader and this office in 1924 was held by Mr. Stout. Sometimes there was a vacation Bible school that may have been interdenominational. There was still an evening service at which the music was provided by a chorus choir. The leader of this choir was Nancy Longanecker, who was also director of pageantry. At these evening meetings a special liturgy was devised based on John Wesley's Sunday Service for the Methodist Church in America. A number of times the Brotherhood conducted a series of six or eight church-night suppers. These took place on Wednesday evenings and were for the whole membership, old and young. They not only provided a means of getting acquainted, but also were followed by worship services and addresses on various subjects. Though a few of them may have been what we now call covered-dish suppers, in the main they were arranged by a committee of men headed by Mr. Ed. Klein. One active member of the Brotherhood at that time has left a memorandum that "the men did all the work, getting the meal and cleaning up afterward." The membership of the church increased in this period. At one time in 1927 seventy-one new members were received on one Sunday.

Any Official Board has to give attention to business matters pertaining to church finances and the ownership of property. But it would seem that such problems pressed upon the board more than usual in this period. One need that developed was for personal relief. Probably all churches to some extent stand ready to help their members in distress, but in these years one elderly woman, who seems to have had no other resources, was completely supported by the church for a considerable time. In 1923 a representative committee on relief was set up, consisting of one member each from the Official Board, the Ladies' Aid, the Sunday School, the Woman's League, the Guild, The Brotherhood, the Epworth League, and the Loyal Ladies' Sunday School Class. It was decided that the Eggert fund be set aside as a nucleus of an endowment fund for local relief, but not necessarily to be limited to local application.

At this time the church owned real estate at 937 New Hampshire Street, at 1000 and 1004 Vermont Street, and in the 1200 block on Ohio. Late in 1925 the house at 937 New Hampshire, the old parsonage which had been in use as the home of the minister since 1895, was sold. Soon after this the church bought from Mr. Docking the present parsonage at 1527 Massachusetts Street. In addition to caring for all this property, the appropriate officials had to carry on fund drives both to meet the general budget and to keep up commitments elsewhere, such as the Centenary Fund, payments for the work of Dr. Smith in Korea, and for the Methodist work at Haskell. In 1926 something happened

which later added to the problems about property. On August 9 of that year Mrs. Fannie Ecke, a businesswoman of Lawrence, died suddenly leaving a considerable amount of real estate which, after certain use by her relatives, would become property of the church. An estimate placed on the value of this property at that time was \$100,000.

Meanwhile the student work was advancing rapidly. In 1924 the Wesley Foundation for Lawrence and Manhattan was organized. This will be dealt with more fully below.

During his ministry here Dr. Hislop was a member of the Board of Trustees of the Lawrence Welfare League and of the advisory board of the Young Men's Christian Association [YMCA] at the University and of the Board of Trustees of the School of Religion, also on the Hill. He belonged to the Chamber of Commerce and to a service club in Lawrence, and thus had many contacts and much influence in the community outside the church itself. In greater or less degree this observation applies to all the ministers; and in addition they frequently have numerous responsibilities in connection with the Conference. It is doubtful that most church members realize what heavy burdens a minister carries in his relations to church, conference and community.<sup>9</sup>



Harry A. Gordon

Dr. Hislop's ministry in Lawrence came to an end in October 1928. His successor was Dr. Harry A. Gordon who had already served more than a quarter of a century as a Methodist minister. He was brought up in Stotesbury, Vernon County, Missouri, received his elementary education there and taught for a short time in his home community. He did his secondary school work at Baker Academy and his college work also at Baker, receiving his A.B. degree there in 1900. He graduated from Drew Theological Seminary in Madison, New Jersey in 1908, having served as student pastor at Hilton, New Jersey while carrying on his studies.

He married Miss Ida Hamilton of Stotesbury, Missouri. His appointments in the Kansas Conference before his coming to Lawrence were as follows: Independence Circuit, Moran, Peru, Humboldt, Columbus, Fort Scott, Independence First Church, the district superintendency of Atchison District, and also of Kansas City District.

Under Dr. Gordon of course the old established societies went on as before. So did the Minute Men and the Brotherhood's church night suppers. So did the interest of recent years in local relief. The elderly woman who had been supported by the church died in 1929 and the church paid the funeral expenses. In December the mayor of Lawrence asked the Official Board to appoint someone to represent the church on the city charity organization. Howard Parker, who had administered relief before, was designated to assume this responsibility. The Methodists continued to co-operate with other denominations in Lawrence through the ministerial alliance and other joint efforts, such as a summer Bible school and a series of union meetings. At one time a committee from the churches of the city offered resolutions for the adoption of uniform methods in

handling certain problems, chiefly financial. This church, while rejecting some recommendations, did enter into the co-operative movement.

The Boy Scout activity was prominent in this period. So was the interest in missions. Dr. Frank Herron Smith, who was still our foreign pastor, was here and preached in the church in 1930. The Women's Foreign Missionary Society for a time paid all or a part of the salary of Miss Waldorf, who seems to have been the daughter of Bishop Waldorf, and then transferred their support to Eloise Smith who had gone back to Japan. For several years the names of father and daughter, Frank Herron and Eloise Smith were carried on our bulletin.

Dr. Gordon initiated a plan for one hundred persons to call on the members of the church and a new method for observing the Lord's Supper. The Sacrament was offered on Sunday afternoon or a week day afternoon, instead of the Sunday morning service. People were invited to come whenever they cared to do so and stay as long as they wished for communion and quiet worship.

In 1929 a little newspaper called the Methodist News was launched with Mr. E. F. Price as the editor and Miss Dorothy Harrison, the church secretary, in charge of the clerical work. In the summer of 1930 Miss Harrison was seriously ill in a hospital and soon resigned her secretarial position, after which the News was discontinued. It was also in the summer of 1930 that Dr. Gordon was granted a leave of absence for several weeks to travel abroad. He visited most of the European countries that tourists usually chose to see in that era, and also went as far afield as Egypt and Palestine. After his return he gave many talks about his travels, and baptized children with water from the River Jordan.<sup>10</sup>

In October 1929 the town of Lawrence had an elaborate three-day celebration of its seventy-fifth anniversary; and of course local organizations such as churches recognized this event in their own way. The chief celebration of the Methodist Church seems to have been a banquet on the evening of October 10, attended by "more than 350 persons." This also commemorated the twenty-eighth anniversary of the founding of the Methodist Brotherhood, and its charter members were honored at the dinner as were also the members of the church who had been members for many years, two of them going back to 1865. An address was made by Dr. Wolfe, the former minister, and talks by two sons of Rev. H. D. Fisher, the minister in the old frame church who had a remarkable escape from death at the Quantrill Raid.

Chapter II.  
The Church in General during Three Pastorates

Robert A. Hunt, March 1931 – May 1941  
Oscar Ethan Allison, May 1941 – June 1952  
Albert F. Bramble, June 1952 – [June 1962]



Robert A. Hunt

When Dr. Gordon was assigned to the Pittsburg church and left Lawrence in March 1931 the new minister in First Church was Dr. Robert A. Hunt. He had been a member on trial in the St. Louis Conference in 1907 and 1908 at Tipton and had become a full member in Neosho, where he preached during the next two years. After serving a short time in an Indian Mission in Okmulgee, Oklahoma he returned to St. Louis and had charge of three churches there, followed by an associate pastorate at the Grand Avenue Church in Kansas City. He then served Grace Church, Wichita, in the Southwestern Kansas Conference and churches in Dallas, Texas and Enid, Oklahoma in the Oklahoma Conference before coming to Lawrence.

As Dr. Hunt stayed in Lawrence till the spring of 1941, his ministry of a little more than ten years was the longest in this church up to that time. These were very busy years, partly because of activities and developments in the various organizations themselves, and partly because of great changes brought about by two magnificent gifts and one far-reaching reorganization of Methodism.

Let us glance first at internal affairs. The morning services went on much as before, but there was much experimentation with regard to the evening service. It included debates, student forums; a series of plays called Homespun Fireside Dramas, musical programs and addresses by speakers from away. The mid-week meetings consisted of a series of discussions, each lasting through several weeks, on such subjects as the History of the Bible. A school for ushers was arranged in 1930. Our church entertained the Annual Conference in 1933. The Brotherhood was reorganized in 1936. The work at Haskell continued, and Dr. Hunt went out almost every Thursday evening to conduct a meeting for the Indian students. There was a Haskell and a high school Epworth League. Work for University students was advancing rapidly. The Wesley Foundation was co-operating with similar establishments in other churches and in 1934 Dr. E. F. Price, our student work director, became dean of the School of Religion, a position which he continued to hold for twelve years. In 1939-1940 a committee headed by Miss Florence Snow carried out a landscaping project around the church.



Sanctuary above Jan. 2, 1938 and Easter Pageant below - 1938



In December 1935 Dr. Hunt launched a mimeographed newspaper called The Methodist Monthly Messenger. It was sponsored by Mrs. H. B. Latimer's Business Women's Class of the Sunday School. The editor was Mrs. Davis, the church secretary. It did not last many months but contained a great deal of information about activities of the church. The interest in missions continued. Eloise Smith represented the Women's Foreign Missionary Society till her marriage in 1937. Frank Smith, who visited Lawrence and talked in the church in 1936, was supported by three churches in three towns: St. Joseph, Missouri, Hutchinson, Kansas, and Lawrence First.

Two new organizations for women were added in this period to those already functioning. Mrs. Hunt discovered in the church a number of young women with small children who found it difficult to attend afternoon meetings of women's societies. She was instrumental in having these women form a group called the Harmony Circle, which seems to have been much like a Ladies' Aid except that it was for this special age group. The other society, which Mrs. Hunt organized, was the Wesleyan Service Guild of which more will be said later.

In November 1934 the church celebrated its eightieth anniversary. The Sunday services stressed the anniversary theme with talks by several persons on phases of church work. The chief address in the evening was given by the former minister, Dr. Hislop. Monday was "fellowship night" with remarks by several speakers from out of town. Tuesday evening there was a banquet at which R. R. McFarland was toastmaster. The talks were about the past and future of this church. A memento room was opened for those present to visit, and some letters were read from former ministers and members.

It was stated above that two gifts came to the church in this period. The first of these was referenced before; and, we already know that Mrs. Fannie Ecke died on August 9, 1926, leaving a large amount of property, which would eventually come to the church. This happened by degrees in 1936. The Ecke home at 805 Tennessee Street was sold in the spring. The third floor of the large building had already been used a few times in the previous year for Wesley Foundation and a Brotherhood meeting. Mrs. Ecke's mother died in the fall of 1936 and her brother had already passed away. The property came into the possession of the church on November 4, 1936. Both floors of the smaller building on Massachusetts Street were rented and still are. The first floor of the large corner building commonly called the Ecke Building, was and is occupied by the Safeway Market. The second floor was made up of office space; part of which was rented at the time the church received the building. The third floor, consisting mostly of one large hall, had already been used a few times as we have seen, and was of immediate use for Boy Scout work and other activities. It is impossible to go into detail. It is obvious that while this property added to the available floor space and also to the income of the church, it also involved a large additional burden of administration.

The other gift, which soon followed the acquisition of the Ecke property, was a new organ. It was announced late in 1937, but was then anonymous. In order to accept this gift it was necessary to remodel the church; and plans for the changes were published in local papers in December. The contract was let to Mr. John Constant. Mr. Schwahn,

the manager, offered the use of the Granada Theater for the services during the months when the church could not be occupied. On Sunday evening January 2, 1938 an informal supper and vesper service marked the last use of the church before it was closed for several months. Mrs. Emma Welch, who was then president of the Ladies' Aid Society, presided during the program of music, and lighted a candle for each of the twelve organizations of the church. She read a history of the Pipe Organ Society prepared by Mrs. Engel, and others gave reminiscences of the old organ, which had been installed in 1904. After brief talks by Dr. Hunt and Mr. Van Bruner, chairman of the Board of Trustees, the group went to the sanctuary and had pictures taken as they sat or stood in the organ gallery. Over a period of more than three months work went on in the church, some of it, such as cleaning and varnishing, being done by some of the members of the congregation. The big west window was bricked up and a rose window substituted; the small door on the south was enlarged and made the main entrance; the side galleries were removed. The congregation moved back in April; but the organ was not yet installed, and there was much work yet to be done, including the decoration of classrooms. The organ was partly installed before October 30 and was used for the first time that day. It was formally dedicated March 19, 1939. The organ, made by the Reuter Company of Lawrence, was given by Mr. Charles B. Russell and Mr. Lloyd Russell in memory of their parents, Mr. and Mrs. J. B. Russell, who had been members of the church for many years in the past. Mr. Charles Russell was present on the occasion of the dedication and made the address of presentation to which Dr. Hunt responded.

Meanwhile, requests for further memorial gifts had been made in several bulletins at least as early as January 1938 and a committee appointed to confer with prospective donors. Apparently there were several services of dedication, particularly one on November 26, 1939. The rose window was dedicated to the memory of Mrs. Fannie Ecke, her husband, Julius Ecke, and their son, Walter Ecke. The lectern was dedicated to Mrs. Clara Kanaga and was given by her family. A lighted cross and open Bible were to be placed on an altar table under the rose window. The cross was the gift of Mr. E. H. Emmett, who made it out of walnut from the old brick church and dedicated it to the memory of his parents, Mr. and Mrs. Emmett.

The Ecke building was opened for use and space was arranged for classes, especially for a nursery. A fireproof bridge or corridor was built over the alley so that people could move freely from one building to the other in any kind of weather and with a minimum of stair climbing. In 1950 there was a further re-arrangement of Ecke, particularly the second floor, and in September an open house reception was held at which young girls of the Sunday School acted as guides to explain the improvements to the many visitors. In January 1944 extensive improvements were completed in the kitchen and this fact was celebrated with an all-church dinner. In 1943 the pulpit became a memorial to Mr. W.B. Wilcox through a gift of money for that purpose from his wife. In 1946 the public address system was installed, having been given by Mrs. Margaret Woolfe in memory of her husband, Lt. Charles E. Woolfe who had lost his life in Germany during the war. In the same year the chimes were presented to the church by Mr. Alfred Bromelsick as a memorial to his parents, Mr. and Mrs. William Bromelsick.



Oscar E. Allison

When Dr. Hunt's ten-year ministry here ended<sup>11</sup> in May 1941 another of still longer duration was inaugurated under Dr. Oscar Ethan Allison, an Indiana man who had been in Kansas for about twenty years. He was born in Mr. Vernon, Indiana, but at the age of nine moved with his parents to Oakland City, Indiana, where he lived on a small farm and where he received his elementary and high school education. He joined the church when fourteen years old and a few years later was active in youth work as a leader in an evangelistic campaign. He was president of an interdenominational youth group and later of an Epworth League. He was licensed to preach in 1902 and supplied the Evansville Circuit for one year.

He attended Oakland City College, a Baptist institution, and later DePauw University, from which he received the A.B. degree in 1906. In the same year he was received into the Indiana Conference on trial, and also was married to Miss Emma Antoinette Olmsted. He served two pastorates in Indiana before going to the East to study at Boston University. The M.A. degree was conferred upon him in 1914 and the Ph.D. degree in 1916. He served two churches in Indiana, Broad Ripple, Indianapolis, and Trinity, New Albany, before his transfer to Kansas in 1920. In Kansas he had held pastorates in five places, Baldwin, Manhattan, Kansas City, the Washington Avenue Church, Emporia, and Lawrence, First Church.

Apparently there was no regular evening preaching service such as Methodists had been accustomed to in earlier years. But the church building was not unused at the end of the day. The Wesley Foundation held its supper meetings and worship services in the building and various youth groups also gathered for their activities. In addition there were many all church programs either in the church or in Ecke Hall. Some of these were fellowship meetings with a supper, some recreation, and either talks by visiting speakers or study classes with other classes for various youth groups at the same time. This was the age of study classes. Some of them were under the auspices of the Women's Society of Christian Service and were not always held at night. Those that were at night were open also to men. On the other hand many classes were designated as "all church classes" and were usually led by Dr. Allison or some speaker. Space forbids a listing of all the subjects and leaders even if complete information were at hand. But some indication can be given of the wide variety of subject matter. Some groups studied missions in specified areas of the world, as India, Africa, South East Asia, the Near East, Latin America, etc. Some studied racial or economic groups, as the American Negro, "Uprooted Americans" meaning the Japanese displaced during the war, migrant workers, and people in the slum districts in American Cities. Others concentrated on special books of the Bible, or other subjects as the Christian Home, the Meaning of Suffering, the Crusade for Christ, and the Church after the War. Occasionally there was a vesper service or an evening forum. Altogether this series of gatherings represents much in the way of imparting information or the stimulating of thought with regard to the world in which we live.

This leads us to a consideration of the great outstanding conditions of the world, which conditioned churches and all other organizations. These were of course the war and its aftermath. Special collections were taken for relief of war-torn areas, and many bundles of food or clothing were shipped out for the same purpose. This church like all others had its service flag with stars to represent members in the war, and its service lists, the latter being put in permanent form in 1944 by the preparation of a memorial plaque. The Brotherhood had special responsibility for such lists and in the summer of 1944 published in the Bulletin eighty-two names with a request for help in adding any that had been missed. Early in 1946 this same organization was advertising for information as to which persons on the list had returned. Not only was the Church concerned about those that had gone out from here to the war, but also for any that had come in as transients on their way from one camp to another and attended this Church. Cards were printed with a picture of the church and blank space on which the soldier could write home that he had been present at the Lawrence Methodist Church. Uniforms were present everywhere, and travel, for the church people as well as everybody else, was restricted. Even Church dinners were interfered with by rationing.

In October 1944 and again in April 1945 the Ministerial Alliance of Lawrence made arrangements in advance for V-Day; and again in August 1945 similar plans were worked out for V-J Day. In either case if the announcement came before a certain hour each church would hold a service of thanksgiving at a specified hour, and in some cases there would be a union service. Anyone who reads old Bulletins or other church material for this period lives over again the anxiety, disappointment, and finally relief when fighting was finally ended.

But the peace as well as the war had its problems and its repercussions on individual churches. Sometimes movements pertaining to war and peace overlapped. One symptom of our world-mindedness is the World Day of Prayer; another is the World Wide Communion, which we still have. The communion, whether World Wide or otherwise, was early tied in with war and post-war conditions. As early as December 1941 the Council of Bishops asked that local churches when taking the traditional collection for the poor at communion, remember not only local poor but the "world parish"; that is two thirds of the collection was to be given to the "Fellowship of Suffering and Service", to be divided between overseas relief, and the work of the chaplains for boys and girls in service.

Just as various national and international groups in the world met before fighting ended to plan for the peace and try to avoid the unpleasant developments after World War I; so church organizations also began planning for peace when war was still in progress. In 1943-1944 the Council of Bishops was preparing a "Crusade for a New World Order", with three outstanding principles, opposition to "national aloofness, support for the United Nations, and larger and more energetic missionary policy." This movement was to co-operate with the Federal Council of Churches in furthering six propositions known as the Six Pillars of Peace, including such principles as freedom of thought and religion, and self-government for the subject peoples. By July 1944 the Methodist Church had developed the Crusade for Christ which "united and carried forward" five movements.

One of the five was the Crusade for a New World Order, but they included also plans for relief and reconstruction, evangelism, stewardship, and increased enrollment in Sunday Schools. The cost of this effort was estimated at \$25,000,000 to be raised in a little more than a year. The purpose of the whole movement was to begin early so that the church might have a voice in the peace. This church, along with all the others, participated in the money raising aspect of the Crusade and through its minister was interested also in the administration of it. A committee of two hundred was appointed to have charge of this program. In 1944 Dr. Allison was appointed to represent the Kansas-Nebraska area at a meeting of this committee in Chicago; and later he attended a meeting for similar purpose at Atlantic City. Perhaps it should be added that our local goal for the Crusade in 1945 was \$5500 and the amount raised was \$7162.

The Crusade was followed by another church-wide movement called the Advance for Christ and his Church, commonly referred to as the Advance. The various fields of endeavor were divided by the bishops or some group representing them among the different areas of the church. The Kansas Conference was given special responsibility for work in education, sanitation, evangelism, etc. in the Philippine Islands and Lawrence First Church made contributions to this effort.

In June 1952 Dr. Allison resigned from the church to become professor of churchmanship at Baker University. He and Mrs. Allison bought a home in Lawrence on East Nineteenth Street and moved there before conference. Thus, they are still with us.<sup>12</sup>



Albert F. Bramble

Dr. Allison's successor, our present minister, is Dr. Albert F. Bramble who, though born in Missouri, was brought up in Kansas at El Dorado. There he received his elementary and high school education, and attended junior college. He is a graduate of Baker University and holds three degrees from Boston University. In 1937 he was married to Miss Sadie E. Crommett of El Dorado who graduated from the University of Kansas in 1936. Dr. Bramble was for two years in charge of the Crawford County Larger Parish with headquarters at Arma; and for six years was the minister of First Church at Parsons before coming to Lawrence.

In summing up developments of his two years from 1952 to 1954 we can begin, as in some other periods, with changes in the physical plant of the church. For weeks in late 1952 and early 1953 there was a campaign for an elaborate building program, and a planning committee reported repeatedly on various suggestions. At the end of April 1953 the Official Board approved a plan for repairs and improvements to cost \$100,000. A financial or building fund committee labored tirelessly and work was begun in a few weeks. The chimney, which had been about the middle of the partition between the sanctuary and rear sanctuary, was torn down and replaced by a smokestack outside the building to the north. The pillars between the two rooms were removed and narrow metal posts substituted. The floor of the rear sanctuary was slanted so that it is now continuous with the rest of the main room, and this rear space as well as the main room and the

gallery equipped with pews, uniform throughout. The rooms above and below the rear sanctuary were made over in departmental quarters for Sunday School groups. The plans also call for new carpet and much redecorating. The work on the building and the campaign for money still go on.

The various organizations continued to function as usual and a new one was added in the summer of 1953. This is called the Older Adult Fellowship and is in keeping with movements in other parts of the country. This group of older persons meets about once a month for an afternoon of games, worship, a program and usually refreshments. For the young people a "fun festival" on Friday night was instituted. For people of all ages a few "family night fellowship suppers" were held. The Sunday evening problem was solved very much as it had been occasionally before but now with a more continuous program. The gathering was held usually in Ecke Hall and consisted of recreation, handicrafts, a cafeteria supper, a worship period, and then a program for adults with children scattering to different rooms for activities fitted to the age groups. This series lasts for a number of weeks in the year, excluding the summer. Post war relief work was continued. It was necessary to send clothing and bedding. At times the women met to sew for "packets for peace".

In the autumn of 1952 a weekly visitation was begun. Members of the church went out two by two calling on new families in the city. In 1953 the Methodists of Kansas had a statewide Evangelistic Mission. In Lawrence this took the form of two weeks of nightly visitation, followed by a week of special meetings at which the talks were made by Rev. Virgil Kraft of the University of Chicago. A particularly active committee on Membership and Evangelism continued to make many calls and as a result of all this activity many persons united with the church.

Of course the church was, as ever, interested in missions. In the spring of 1954 a printed report estimated the annual contribution through the usual channels at \$7000. Also mission study classes were still being offered at intervals. But the special personal interest at this time was directed toward the work of Rev. and Mrs. Roy Spear and their daughter, Nancy, of Pegu, Burma. Mrs. Spear was a Lawrence girl of whom more will be said later. They were in Lawrence on furlough for about a year in 1952 and 1953 and made many talks about their work in different organizations. Not only those who had known Mrs. Spear before, but newer members of the church became much interested. Before the family left Lawrence to return to Burma in the spring of 1953 this interest was expressed through a social gathering on a weeknight advertised as "Godspeed to the Spears". It was more or less an old-fashioned ice cream social but with the additional features of a program, and a collection of money to be used in the missionary work in Burma. A year from that time this enterprise was repeated except for the absence of the missionaries. This time it was called Burma Festival and resulted in the collection of \$525 to help build a house for a retired Burmese minister.

### Chapter III. Closely Related Pastorates

Frank Herron Smith, Foreign Pastor, 1912 – to about 1941  
Edwin F. Price, Student Pastor, 1920 – [1959]  
George H. Woestemyer, Visitation Pastor, 1947 –

In these years now under consideration, from 1931 to 1954, not only the three regular pastors already introduced, Drs. Hunt, Allison, and Bramble, served this church; but also three other ministers under special assignment for longer or shorter periods. Let us speak first of the one whose connection with the church goes farthest back in time.

#### Frank Herron Smith

The old History of the church relates something of the remarkable missionary career of Frank Herron and Gertrude Bamford Smith. Having gone to Japan in 1905, they came back to Lawrence for their first furlough in 1912 and were closely associated with Lawrence First Church. When after some months they returned to Japan, Dr. Smith was our “foreign pastor,” the church having assumed a considerable part of his salary. From that time on his name appeared on the Bulletin Sunday after Sunday. After a few years they were transferred to Korea where Dr. Smith was head of the work for Japanese in that country. In 1926 Dr. Smith was sent back to the United States to take charge of the Pacific Mission covering a territory amounting to about half of the United States, and they settled in Berkeley, California. This change from the foreign to the home field temporarily ended the official connection with this church. But some years later the Board of Home Missions changed its policy and permitted local churches to contribute all or part of the salary of individual missionaries. From about 1930 to about 1941 his name appeared again on our Bulletin and so for a time did that of their oldest daughter, Eloise, who was adopted by the Woman’s Foreign Missionary Society. She and Pauline had both lived in Lawrence and been active in the church during their four years at the University. This and occasional visits of Dr. Smith and Mrs. Smith to Lawrence, on furlough before 1926 and after that on business trips for their mission, kept up the close connection of many years. In 1935 Dr. and Mrs. Smith went back to Japan, as he was fraternal delegate to the Japanese General Conference. During the ‘30’s the contribution of this church to their support varied in amount; but much of the time, though several churches co-operated, the biggest part came from “Old Faithful Lawrence, Kansas,” to use Dr. Smith’s phrase.

Even after his name ceased to be published in our Bulletin, the Smiths had and still have close associations with this church; and it is fitting to include in this little history a brief account of his labors during World War II. He was in a peculiarly strategic and difficult position. It was strategic because of his wide knowledge of and association with Japanese both in Japan and in America. It was difficult because of unfriendly attitudes. The sympathy of Americans after the earthquake had made for good feeling and facilitated missionary work. Then in 1924 came the exclusion act with all the bitterness that it aroused. In spite of this the work progressed. In 1938 there were forty-six workers

in the field and the Mission seemed well on the way to a new status, Mission Conference. But war brought deep distress. Dr. Smith spoke and wrote against military leadership in Japan and its decision to join the Axis [Germany, Italy, and Japan]. He tried to promote understanding on both sides but prejudice grew. Early in 1942 aliens were required to procure identification cards and Japanese could no longer get market licenses. Already there was fear that Japanese living near forts might be displaced. A little later the blow fell and Dr. Smith had the heartrending duty of ministering in scores of ways to the unhappy people, and the killing burden of managing church property. It was necessary to rent parsonages, store goods, and assume great responsibility for funds and other possessions of the Japanese churches. He visited many internment camps in his vast area and in them preached to people, visited the sick, and did everything possible for the comfort of displaced church members. He gave broadcasts in an effort to stop mass hysteria. He acted as interpreter for parole boards. He and other protestant ministers offered their help in sifting the loyal from the disloyal. They helped in the Tolan Congressional Commission.

He held Conferences where possible, notably one at the Santa Anita Racetrack, where most of the Japanese of the Los Angeles area were interned. At this Conference E. Stanley Jones was one of the speakers. Dr. Smith together with eighty Japanese ministers and a group of evacuated missionaries from Japan, worked constantly for the well being of the relocated people. They held vacation Bible schools, sewing classes, art courses, classes in American History and Government. They furnished chapels at camps with dozens of organs and pianos, provided books for the internees, held Christmas celebrations for the children. They labored with legislators connected with proposed anti-Japanese acts. These Methodists also co-operated with the Protestant Commission for Japanese Service, an agent of the Federal Council of Churches made up of representatives from about twenty religious organizations. For a time Dr. Smith was chairman of this group.

In 1943 20,000 of the displaced Japanese were permitted to leave the camps to take employment; and more than 2000 students were admitted into eastern colleges and universities. Thus, Dr. Smith's field of activity, which had covered about half the United States, came to extend from the Pacific to the Atlantic. Some time later hysterical Americans in some areas resorted to terrorism in their blind opposition to all Japanese. All this added travel and the anxiety and exertion connected with the new violence, on top of his enormous activity before, brought on a break of health. After about a year of rest Dr. Smith resumed some activity but could no longer carry the heavy responsibility of the superintendency. In the summer of 1946 his successor was appointed.

The Smiths continued to live in Berkeley until 1953 when they moved to Glendale to be near some of their children. On December 24 of that year they celebrated their golden [50 years] wedding anniversary. In the same year the Berkeley Methodist United Church started a fund raising campaign for the purpose of erecting a Frank Herron Smith Memorial Chapel. Some members of our church are much interested in this enterprise.<sup>13</sup>

[In a booklet titled, Heritage Moments – Bicentennial of American Methodism, created by members of First Church in 1984, church member, Phoebe Godwin, wrote the following about Frank Herron Smith]

As a young K.U. student, Frank Herron Smith described himself as a red head with a large nose, a leg weakened by polio, and not fought over by the girls. His description of the young lady he would pursue and eventually marry was, in his words “comely and graceful,” “attractive and had many beaux.” Frank Smith and Gertrude Bamford met at K.U. They were married in 1903 while Dr. Smith was a graduate student in the Theological School of Northwestern University and pastor of the Brighton Park Methodist Church in Chicago. Two years later, in 1905, these two young people sailed for the far distant shores of Japan where they served as missionaries for nine years. In 1914 they transferred to Korea where Dr. Smith served as superintendent of mission work among the Japanese in Korea and Manchuria. Our church played an important role as a contributing church to the Smiths. Records show that this church financially assisted from 1905 to 1935.

Meanwhile, here in the United States in 1924, the U.S. Congress passed the Exclusion Act as a reactionary measure towards the 140,000 Japanese already in this country. The Act would restrict all Orientals from coming into the United States despite the fact that 150,000 immigrants from other countries were allowed to come in annually.

In 1926 the Smiths returned to the United States due to poor health. Their new assignment was all the Methodist mission work among the Japanese west of the Mississippi. Their most significant work was now to begin. Dr. Smith, Gertrude, and their six children made their home in Berkeley, California where their lives were dedicated to the Japanese, bringing the message of God’s love to them, training them, and building churches.

Dr. Smith was troubled by the great discrimination towards the Orientals. He worked with them, helping them be more acceptable to society. Through Dr. Smith’s influence, the Exclusion Act was amended in 1931 to allow 150 Japanese and 75 Chinese into the United States. In 1938 Japan began its aggression in the Far East, striving for domination. Their actions only increased the hostility towards the Japanese here in the United States. Dr. Smith had a personal relationship with the royalty of Japan, also their ambassador. He warned them that their continued aggression in China would cause even more problems for these Japanese.

Of course we know that the tragic event of December 7, 1941, caused the arrest of thousands of innocent United States Japanese, the springing up of internment camps for these arrested people, and the mass program of relocation. The Smiths tried to assist their friends in many ways. They helped close their churches, rent or sell their homes (usually at a loss), handled their finances, provided them with necessities during the years of internment, preached, taught, and provided books for learning. One of the most important duties was the relocation of students into universities of the Midwest or on the East Coast. These were mostly denominational schools.

After the war, Dr. Smith again assisted with relocation. Many Japanese couldn’t go back home for their homes had been sold and no one would sell to them again. There were no jobs, they were rioted against and sabotaged. We have copies of letters written by Dr. Smith to President Truman, Governor Warren,

the FBI, and Attorney General Francis Biddle requesting protection for these people struggling to rebuild their lives.

Frank and Gertrude were having problems of their own. Frank had had several heart attacks and Gertrude had high blood pressure. After 20 years of mission service in the United States, they were forced to retire. Mamma-San, as Frank called his loving, dedicated wife, died in 1957. Our last correspondence from Dr. Smith was his Christmas letter of 1958. He described making church visits to shut-ins hobbling with two canes.

These two dedicated Christians followed Jesus' commandment "Go into all the world and preach the Gospel." Christ was their life to the end. Let us rejoice in such a heritage.

-- Phoebe Godwin

In 1941 Frank Herron Smith, University of Kansas class of 1902, was given the Distinguished Service Citation by the Alumni Association. In April 1955 the chapel, referenced by Mary Clarke, was dedicated in his name at the Berkeley Methodist United Church in California.

The following is from: [http://gothic.calpoly.edu/spec\\_coll/internment/smithbio.html](http://gothic.calpoly.edu/spec_coll/internment/smithbio.html)

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## FRANK HERRON SMITH (1879 - 1965)

- 1879 Born March 6 at Viola, Illinois; his father was Eugene Smith, MD; his mother a school teacher.
- 1897 Graduated from Pawnee County Academy, Pawnee City, Nebraska.
- 1898 Eugene Smith family moved to Lawrence, Kansas, site of Kansas University (KU). Dr. Smith combined private medical practice with supervising the KU student infirmary; later became professor of anatomy.
- 1902 Graduated from KU; Phi Beta Kappa.
- 1905 Completed theological course of study at Northwestern University; commencement orator.
- 1905-1914 Methodist Missionary in Japan; Nagoya (1905-1909); Nagasaki (1909-1914). Commencing in 1910 (date of the Japanese annexation of Korea) established Japanese Methodist churches in several Korean and Manchurian cities, including Seoul, Korea.
- 1914-1926 Resided in Seoul; superintendent of Japanese Methodist churches in Korea and Manchuria.
- 1920 Received Doctor of Divinity (honorary) degree from Northwestern University.
- 1926 Received Fourth Order of the Rising Sun decoration from the Emperor of Japan.
- 1926-1946 Resided in Berkeley, California; superintendent of Pacific Japanese (Methodist) Mission; in 1926 the PJM was comprised of 22 Japanese American churches located in California, Colorado, Oregon, and Washington. By December, 1941, it included 31 churches; its membership had increased from approximately 2,000 to 6,000 members, and its property value from \$22,000 to over \$900,000.
- 1942 Relocation of Japanese Americans from Pacific coast took place. (About 67% were American citizens).
- 1942 He was exceedingly busy maintaining Mission churches and other property. He visited and conducted services in all of the ten internment camps, each at least twice. At Christmas time, he made a special point of providing candy for the children, missing one Christmas Day at home. He assisted internees with such problems as preservation of their homes, farms, and ranches. As the relocation years ended, he oversaw the reopening of the Mission churches and appointed pastors for each.
- During the war years he assisted the Office of War Information (OWI) both in preparing script and making radio broadcasts to Japan.
- 1945 Suffered serious heart attack, confined to bed two months.
- (January)
- 1946 Against his wishes placed on the retirement list.
- 1954 Frank Herron Smith Memorial Chapel erected at Berkeley, California.
- 1965 Died August 6 at Palo Alto, California. He was preceded in death by his wife of 54 years, Gertrude B. Smith, who passed away on August 18, 1957.

Although he had contracted infantile paralysis in his early boyhood and could not support his weight on his right leg, he was a good swimmer and excellent tennis player, one year winning the All Korea men's doubles. He taught his five daughters and one son to swim and to play tennis. His greatest recreational joy was to camp in Yosemite National Park. He studied the Japanese language for many years, could preach in Japanese, read Japanese newspapers, and write to his Issei (natives of Japan) pastors in Japanese. He sang exceedingly well and with considerable vigor; He was known as having **shishi no koe** (the voice of a lion).

Edwin F. Price

The second of the three ministers holding a special relation to the church in this period is Rev. Edwin F. Price who was born and brought up in Wellington, received his early education there and in 1920 married Miss Lena Rogers of the same city. He received his A.B. degree from the University of Kansas in 1919, his M.A. from Northwestern in 1923, his B.D. [Bachelor of Divinity] from Garrett Biblical Institute in 1926, his D.D. [Doctor of Divinity] in 1938. He has been a full member of the Kansas Conference since 1926. In the same year he began teaching in the Kansas School of Religion and he was dean of that school from 1934 to 1946.

In order to get a full understanding of Dr. Price's work in our midst it is necessary to go back some years. The church has been more or less aware of a "student problem" almost from the opening of the University. But as long as students were few those that belonged to Methodism could be easily affiliated with the local church. It was perhaps not till the beginning of the present century that very serious attention was given to this expanding field of activity. All the older members of the church can remember the annual reception for students about the end of the week of registration, and other devices to keep in touch with the students. It has been related in the old History that Dr. Wolfe induced the Conference to grant to this church its own educational collection to finance work here. Several young men helped in the early steps of this development. In 1914 arrangements were made to have a student pastor; and the first minister appointed to hold this position was Rev. Gordon B. Thompson, who continued here till 1918. The work during those four years was in an experimental stage; but one feature of it was an executive committee made up of students, and part of the time the chairman of that committee was a student named Edwin F. Price. Another feature was the so-called Henderson Committee, made up of a number of people concerned in one way or another with the student work, and growing out of an inspirational message from Bishop Henderson.

One important development in this early period was the founding in 1916 of Kappa Phi, a club for Methodist girls in state institutions. Mrs. Thompson [wife of Rev. Gordon Thompson] originated it and the first chapter was here but it is now national in scope with many chapters throughout the country. The society has a beautiful ritual and offers social religious advantages to young women students. Its motto is "Every Methodist college woman today, a leader in the church tomorrow."

We have already seen that for a short time after Dr. Thompson left Lawrence the student work was carried on by Rev. G.E. Brown, who soon resigned to become a chaplain. We have also seen that for a few months Mr. McKinley Warren, followed by Mr. E.F. Price combined some student work with certain secretarial duties as assistant to the minister. Afterwards, in 1925 and 1926, while Mr. Price was on leave for study, Mr. Warren again had charge of the work while on furlough from a mission station in South America.

Wesley Fellowship co-operates with the Kansas School of Religion, which was founded in 1916 and in 1921 was recognized by the University of Kansas as an institution whose courses of instruction would receive credit towards graduation in some schools of the University. Since that date it has received increasingly greater recognition from different schools of the University. We have seen that Dr. Price was dean of this school for twelve years. Also, for a time he was president of the National Wesley Foundation Fellowship.

The Price home, wherever it might be located, has been headquarters for that purpose, located at 1209 Ohio. In 1951 a movement was started to amass a building fund to supplement a bequest made some years earlier by Mrs. Luella Stewart of Wellington for a student building. The serious flood of that year postponed the fulfillment of this plan. But it was taken up later and now in the summer of 1954 Dr. and Mrs. Price are about to move into a beautiful building on the Hill, east of Myers Hall. But the close association with First Church will go on. In all these years the student minister has been an associate minister in the church, has participated in the Sunday services, has introduced many of his students into associate membership, and has conducted evening meetings consisting of supper, recreation, and devotional and inspirational services in the social rooms of the church. At various times there have been closer ties of students with members of the church through such arrangements as "church" parents and "church homes."

The staff of the Wesley Foundation has never been sufficiently augmented. For a time in the mid-'40's Miss Arlie Sugieke, a Japanese student who was secretary for the church, gave part of her time for clerical work in the Foundation. Also for a short time Rev. J. R. Wonder was an assistant. From 1947 to 1954 the associate director of the Wesley Foundation was Miss Helener Kane Currier.

But what in all these years have the Director of Student Work and his assistants done? An adequate answer is impossible in small space, but some conception of this work can be given by a brief summary. First, he is a minister to the students, calling on them in sickness, giving counsel, sympathy, and encouragement in their problems. He conducts the Sunday evening worship services, already referred to, as well as other devotional meetings. Secondly, he is a teacher. We have already seen that he teaches in the School of Religion, but he also has conducted many classes outside that organization. Some of these are Sunday School classes held at the church or elsewhere. Some are weekday classes in various subjects; one favorite throughout the years has been "Looking Toward Christian Marriage." In the third place, parties, banquets, and other gatherings have contributed to the social life of Methodist students, and with regard to the girls; these general social activities have been augmented by the fellowship in Kappa Phi. Closely associated with all these things but perhaps not exactly like any of them is something that is sometimes called "constructive churchmanship." Students take part in such world movements as the Crusade for Christ; membership on the student cabinet is an important preparation for Official Board Responsibilities as Kappa Phi work is also for future participation in women's work of the church. An running through all of this and connected with every phase of it is the fact that many young people decided to go

into special religious work as minister, missionaries, Y.W. and Y.M. [Young Women and Young Men] secretaries, deaconesses, and teachers in religious education. Dr. Price has compiled a list of these persons, and at present the number stands at 121. Some of these went out from the Lawrence church long before the organization of student work. But the whole list is impressive; and First Church is happy to bask in the glory of the many workers who have gone from the Wesley Foundation. The picture is not quite complete without reference to the enormous correspondence made necessary by these widely diverse activities. Letters to prospective freshmen, correspondence with parents, and endless contacts with ministers all over the state prepare the way for later connection of students with the Wesley Foundation.<sup>14</sup>

### George Herman Woestemeyer

The third of the special ministers in the First Church is Dr. George Herman Woestemeyer. He was born in Napoleon, Lafayette County, Missouri and received his early education in that community. At the age of fourteen he experienced a strong desire to go into the ministry, but circumstances postponed his preparation. For some years he operated a farm. In 1898 he was married to Miss Christine Oehlschlager who had been brought up in his home community. In 1910 they moved to Warrenton, Missouri where Mr. Woestemeyer was graduated first from the Central Wesleyan Academy, and later from the college of the same name, with which the Academy was connected. As this college was later merged with Baker University he is technically a graduate of Baker. He did some preaching and founded a new church at Stover, Missouri before his college experience, and much preaching after that. For years he was a member of the West German Conference and served several German churches, including the German Methodist Church of Lawrence, which came to an end in 1918. These German churches were in three states, Missouri, Kansas, and Nebraska. He later was a member of the Kansas Conference, serving for a short time in Centenary Church in Lawrence, the Missouri Conference, and the St. Louis Conference of which he is still a member. He retired in 1946 and he and Mrs. Woestemeyer bought a home in Lawrence and took up their residence here near their son. For about seven years now he has been employed as Visitation Pastor by the First Church. He makes many calls on members of the church, with special emphasis on the aged and ill. He is in constant touch with the local hospital, makes many calls there as well as in the homes of the sick and the shut-in, and carries the communion to those who can not partake of it in the church. This is a beautiful ministry which is greatly appreciated, and which could not be adequately portrayed by figures.

## Chapter IV. Organizations and Activities 1915-1939

The above brief summary of activities in the church under different ministers leaves much to be said. In any church a large part of what is done is the work of specialized societies within the framework of the church and they for the most part go on and on no matter who is the minister in charge. Any attempt to relate them to each period in turn would make necessary a large amount of duplication and in many cases this would fail to indicate their development throughout this whole span of years. For this reason it seems desirable to look separately at some of them at least.

The two fundamental governing bodies went on with little or no change. They are the Quarterly Conference and the Official Board. The first of these, now defined as "the governing body of the charge," has been that for many years. The presiding officer is the District Superintendent, and the members are various officials of the local church as designated in the Discipline. This organization fits the local group into the larger connection. Much of the local business is transacted by the Official Board over which the pastor presided in the period under discussion except when an elected president substituted for him in his absence. Both of these bodies function to a great extent through committees.<sup>15</sup>

Of the organizations under the supervision of the above, perhaps that which was oldest in time and widest in its application to people of all ages in the church and congregation is the Sunday School, now called the Church School. In this local church it goes back at least as far as 1857, though of course at that time it was in simpler form. Something of the early development has been briefly traced in the former book. Even if material for such a study were available it would be impossible to give a detailed account of the changes in the years from 1915 to 1939. The School had become highly departmentalized before the first of those dates, and became somewhat more so afterwards. There were departments for every age, from the Cradle Roll to older adults and, except for the babies there were courses of study appropriate to the various age groups. There was general superintendent and also superintendents for the different departments. All of these together with other officers and the teachers constituted the Sunday School Board, which determined policies and transacted business for the School subject to the Official Board or Quarterly Conference.

Many of the adult classes and some made up of younger people were organized and had social and business meetings over and above the regular study periods on Sunday. It is of course impossible to list these classes throughout the years to say nothing of giving an account of their varied activities. Besides most of them seem to have left very little record on which a narrative could be based. Perhaps some slight indication of the services they have performed can be given by a brief narrative of the past of one class of women, which has been very active for years and has kept, or at least has produced more written indications of projects than all the other classes put together.

The Loyal Ladies' Class was organized March 25, 1919 and has had a continuous existence from that day to this. It is primarily a Bible Class meeting at the Church at the Church School hour on Sunday. But throughout the years it has performed other functions, one of which is social. Many weekday meetings were held, given over to devotional exercises, programs, business, and frequently refreshments. In the first of these [weekday meetings] many members and non-members have brought deeply spiritual and inspirational messages to the class. Some of the programs provided entertainment through readings, music, playlets, costume parties, and other devices, in many instances showing great ingenuity. Frequently the program was made up of serious talks by members or guest speakers, including many returned missionaries. The business had various aspects. One constant interest was in the sick and in strangers. Calls made by members were reported at the business meetings and at times arose to astonishing figures – even as high as several hundred in a month. Much of the business had to do with moneymaking and for this purpose the class resorted to most of the expedients common in Ladies' Aids. The greater part of this money was devoted to missionary or charitable projects. For some years the class supported a Bible Woman in India and later another in Japan. They contributed to the salaries of individual missionaries such as Frank H. Smith, or Marie Power or the Patterson family in India, and at other times to worldwide Methodist movements such as the Centenary, the Crusade for Christ and the Advance. They dressed dolls for charity, sent boxes of food or clothes or toys to children in this country and elsewhere and carried out many minor projects to help the unfortunate. If one considers the activities of this one group and then tries to imagine its sum total multiplied by the appropriate number for all the societies in this local church to say nothing of thousands of other churches, the result is impressive.



**Loyal Ladies Class - 1920**

There has been a tendency for fewer men than women to manifest their interest in the church through special organizations. Perhaps this is because many of them are in the Official Board and are expending their energies on work for the church as a whole. But there have been a number of flourishing classes for men, as well as mixed classes, in the Church School; and one other group, commonly called The Brotherhood, has had a place in the church most of the time at least for over fifty years. It has been explained in the old history that this grew out of the Men's Club, which was organized in 1901 and seven years later adopted the name Brotherhood. It seems to have been mostly a dinner club, which contributed much to fellowship in the church and introduced new men in the community. But it has to some extent duplicated the interests of the women in devotional exercises, informational programs, and charitable and missionary contributions. It has occasionally co-operated with some women's organization in arranging a reception for some special purpose, as to welcome a new parsonage family. One unique service performed by this society especially in the '20's and '30's has already been referred to – that is the series of church night suppers conducted wholly by the men.

The women, meanwhile, had not one organized group but several, one of which, the Bible Class, has already been described. The most longstanding and general of these was the Ladies' Aid Society, which goes back in one form or another to the early years of the church. It has been related in the old history that this society worked valiantly for the building fund when the stone church was erected, and later to buy the old parsonage at 937 New Hampshire Street. This society worked under a constitution, which was revised or made over from time to time but the provisions need not detain us here. From about 1895 on to 1939 it worked as a whole and also through subdivisions variously called, divisions, groups, circles, etc.; but whatever the name and whatever the number the purpose of this was to provide small units that could function more efficiently than the large society, and could get its members better acquainted with each other. The small groups, much of the time at least, held their own meetings, kept their own minutes, and were quite likely to adopt individual methods of making money. But whatever the method the proceeds went into a common fund for the church as a whole and often amounted to large sums. These women made contributions to the church debt or budget, amounting to hundreds of dollars a year, paid for papering the parsonage, carpeting the lecture room, equipping a new kitchen, and keeping up payments for years on the cost of the present parsonage. All this money was earned by the usual methods adopted by such societies for decades – dinners, teas, rummage sales, food sales, bazaars, chrysanthemum shows and many others. The ladies also sewed for charity, many calls on invalids and shut-ins, and conducted meetings with devotions, programs, and refreshments; similar to those we have already seen the Loyal Ladies conducting. In 1932 Mrs. Hunt, the wife of Dr. Hunt who was then minister, organized as we have already noted the Harmony Circle, which might be described as a Ladies' Aid for younger women. It was established and at work by the middle of the year. In 1937 it had sixty-five members.

Unlike the Loyal Ladies, the Ladies' Aid Society did very little with regard to Missions. This was not from any lack of interest but was because most of its members belonged to one or the other of the old established missionary societies. It has been pointed out in the earlier history that the Women's Foreign Missionary Society had been

formed in New York in 1869 and by 1873 Lawrence had an “auxiliary.” The Women’s Home Missionary Society was organized in 1880 but did not have a chapter in Lawrence till 1896. Something of the work of these two groups has been related in the old history. Each society both before and after 1915 attempted to maintain three sub-groups for the training of children and youth. The Foreign Society organized Little Light Bearers for tiny children, King’s Heralds for those from eight to twelve years of age, and the Standard Bearers for older girls. The corresponding societies sponsored by those interested in home missions were respectively, Mothers’ Jewels, Home Guards, and the Queen Esther Circle. This last, while no doubt meant to be a counterpart for the Standard Bearers, tended in Lawrence to be made up of mature young women. It also lasted longer than the others and probably accomplished more. The four younger groups were not very stable and usually did not last very long after any particular new start. For some years in this later period the Queen Esther Circle and the Standard Bearers met together. A similar tendency is seen in the two Missionary Societies. For a number of years they had all-day meetings, one group presenting a program in the forenoon and the other in the afternoon, the next month the order being reversed. In the time between there was a devotional service and either a covered dish or a sack lunch.

But it is more important to know what these societies did than just how they did it. Their meetings, consisting of the usual devotions and missionary study need not detain us here. Both societies put their interest into practice in many ways. The Foreign Society in the ‘20’s supported several scholarship girls and several Bible Women, mostly in India though one of the women was in Sumatra. It also contributed one hundred dollars to an interdenominational college, and made gifts to the “Frank Smith fund.” It was also in the ‘20’s that with the help of the Loyal Ladies, the society paid half the salary of Marie Powers in India. But in 1928 she married Mr. Roy Spear, missionary in Burma, and for some reason could not continue to be supported by individual churches. For a time the Lawrence society transferred its support to Ethel Margaret Waldorf who was doing missionary work in South America; and in 1930 it adopted Eloise Smith, the oldest daughter of Frank and Gertrude Smith, so frequently referred to in this narrative. Eloise had gone back to Japan and continued to work there and continued to be supported largely by Lawrence till her marriage to Mr. I. V. Korts in 1937. After a short interval Elsie Power, sister of Marie Power and a missionary in Burma, was secured to be “our missionary.” These personal contacts were of course invaluable in stimulating interest in foreign work; but so also were two other sources of inspiration. One is the study of books on missions, which throughout the years covered every field in which such work was carried on. The other, more personal, was the opportunity to meet and hear a large number of men and women who had either lived and worked as missionaries in some foreign area, or as church officials in this country had helped in the administration of missionary organizations. Something like forty addresses by people with first-hand knowledge were given at meetings of the society. In the late thirties the “house parties” for young girls, which are now so important in the missionary set-up of the Methodist Church, were being introduced, and Lawrence young people were participating.

In this period two societies flourished which were purely local and had no disciplinary recognition. The first of these goes back beyond 1915 and its early history

has been explained in the old book. It was started about 1895 as the Pipe Organ Society to work for the purpose indicated in the title. After the organ was installed in 1904, the name was changed to Woman's League, and the organization continued to 1940. Its meetings were almost purely social, with programs frequently in the nature of entertainment, though there was usually something of a devotional nature. One of its chief services was in making new women feel at home. In some ways that was like another Ladies' Aid. Financial transactions were usually on a smaller scale than those of the Aid, but it duplicated the efforts of that society in calling on the sick, sending flowers and cards, giving church receptions, and banquets, furnishing flowers for the pulpit, and appointing hostesses for church night suppers. The members did a good deal of charitable work and paid money for church improvements, as equipment for the kitchen. Perhaps their biggest financial contribution was a gift of \$1000.00 for the finishing of the basement.

The second non-disciplinary organization was the Methodist Guild. In 1916 Miss Amy Woodbury suggested that the church needed a society for business and professional women who because of their employment could not attend the usual meetings for women. She associated four other young women with herself; and these five called a meeting and acted as hostesses when, on February 11, an organization was effected, and a constitution planned. From that time for almost twenty-five years meetings were held with great regularity but also with great variety. They were primarily social, either dinner meetings or evening gatherings with refreshments; and were held in the church, in homes, at restaurants, and in the summer frequently in parks or on private lawns. The members were not all Methodists. Some very active participants were outside the church. Like some other societies that we have met, the Guild showed much originality in arranging unusual diversions. But, also like other societies, it had a serious side. The programs were frequently given over to informational talks. The financial projects were chiefly of two kinds. One was to help the church itself. When the basement was fitted up the Guild paid for the fireplace and later installed lights over it and paid half the cost of equipping it for the burning of gas.

It also bought a picture to hang over the fireplace and conducted an impressive ceremony at which the picture was presented. The other type of project was for charitable or missionary purpose. Thus the members gave parties for Haskell students or Mexican children in Lawrence, contributed money for underprivileged children here through Miss Electa Kindlesperger, the school nurse, or to such children in other communities through Miss Gladys Hobbes, a deaconess who was at one time president of the Guild. They gave sums of money to the church budget and to the building fund of the National Training School in Kansas City, as well as other enterprises. At times they had Bible classes for Guild members. In this as in earlier societies talks were given by returned missionaries. But the Guild had one special tie with missionary work through its first president, Miss Ruby Hosford who in 1918 went as a missionary to South America and for years kept this group in touch with details of her work.

Meanwhile in the very same period in which the Methodist Guild was active, another group with similar name and in some ways similar purposes was growing up in

the Church as a whole. In 1917, the next year after our local Guild was organized, Mrs. Effie M. Potter, the wife of a minister in Anderson, Indiana, started the "Potter Mission Circle," for business and professional women, and devoted to both home and foreign missions. In the next three years several other churches initiated such organizations, apparently each quite independent of the others. These were brought to the attention of officers of both the Home and Foreign Societies; and in February 1921 both of these organizations were represented on an organizing committee. The young woman who seems to be usually looked upon as the chief instrument in bringing these different elements together is Miss Marion Lee Morris of Evanston, Illinois. A constitution was drafted and at a luncheon in May 1921 a number of young women joined and paid dues in both the Home and Foreign societies. The objectives were development of spiritual life, opportunities for world service, promotion of Christian citizenship and personal service, and provision for social and recreational activities. The first projects for which money was appropriated were work with industrial girls in Japan and with foreign children in a settlement in Gary, Indiana.

In its experimental stage the Guild was approved and allowed to expand in a territory made up of four states – Illinois, Indiana, Michigan, and Wisconsin, with certain provisions for expansion into other parts of the country. Soon after this, territorial limitations were removed, and definite proportions established as to how the financial contributions were to be divided between the fields. It is unnecessary to follow in detail the steps by which this society expanded and developed. It came to have a secretarial office independent of those of the two parent societies, with headquarters at first in Chicago and later at 150 Fifth Avenue, New York. It also came to have a regional organization similar to that, which was adopted for the church as a whole at the Uniting Conference.

Our own local church came to be affiliated with this movement in 1933 when Mrs. R. A. Hunt, the minister's wife, organized a Wesleyan Service Guild in Lawrence. As the members of the old Methodist Guild did not wish to lose the identity of their group they continued for about seven years longer; and during that period this church had two Guilds working side by side.

By 1939 the new organization had two jurisdictions established, the North Central and the Northeastern, with three regions in the first and one in the second having officers already functioning. Moreover, there were forty Annual Conferences scattered throughout the country that had Conference Guild Secretaries, as indicated in the 1939-1940 Handbook. This Handbook reveals that our church had three personal contacts with the Guild at this time. The chairman of the national Spiritual Life Department with an office in New York was Nancy Longenecker. The conference secretary for the Kansas Conference was Mrs. Hunt who, as we have seen, organized our local society. And the foreign project for this year was the work in China being carried on by Mabel Ruth Nowlin, a graduate of the University of Kansas in 1913 who had been active in the young people's work of this church through her student years. One other thing about this early Guild is of interest to Lawrence Methodists. The typed history of the Guild, which is sent

out from the central office, includes a beautiful summary of the purpose of the Guild written by Nancy Longenecker. It follows:

“That we may not be bound by prejudices and intolerance of any kind; that our love may grow toward our fellow men as deep and broad as we desire God’s love to be toward us; that peace may come to us all through the consciousness that we are acting upon the ideal of our love of God; that thanksgiving for all blessings may be a natural expression of our everyday life.”

The two Guilds, referred to above, that worked side by side from 1933 to 1940, were really very much alike. Both had dinners or social meetings at the church or elsewhere. Both had many talks on serious subjects; and both made financial contributions to the church itself or to charitable and missionary projects. The new society, somewhat less social organization than the new, had two distinguishing features. First, its chief emphasis was on missions with a careful balance between Home and Foreign, this being of course in keeping with its origins as an auxiliary to both the Home and the Foreign general society. Study books were adopted in pairs, one for each field; and guest speakers were likely to be returned missionaries from Japan, China, India, Africa, Malaya or some other foreign field of endeavor; or people experienced in work with Indians, Mexicans, migrant workers, slum dwellers or other under privileged people in our land. Funds, likewise, were carefully allocated between home and foreign projects adopted nationally by the central Guild Organization. Mabel Nowlin, whom we have met before, and Mildred Ann Paine were recognized Guild missionaries; and various community members orphanages, city missions, and like institutions were similarly endorsed in the home field. The second condition which distinguishes the new Guild from the Old, is that whereas the latter was purely local, the former was part of a growing and developing network of societies national in scope. This meant connection with Guild offices on District, Conference, and Jurisdictional levels, and representation of the local group at Guild Weekends and conventions or other gatherings in many places.

## Chapter V. 1939 and Later

Everyone knows that Methodism was founded by John Wesley in England in the eighteenth century, and soon spread to the American Colonies. After the Revolution it was necessary to establish a separate organization for this country and that was accomplished at the famous Christmas Conference in Baltimore in December 1784, the resulting society being known as the Methodist Episcopal Church. Like Christianity itself and all large religious systems, it tended to break up because of differences in interpretation. Several minor sects broke away, but only two divisions need detail us here. The first of these occurred in 1828 when a group, “largely moved by an insistence on lay representation” and interested in church government with bishops, became a separate church under the name of Methodist Protestant.” The big historic break between North and South came in 1844. It has usually been understood that this was caused by the slavery question; but it seems that there was also a difference of opinion about the power of the Bishops as opposed to that of a the General Conference. At any rate the seceding group called itself the “Methodist Episcopal Church, South.”

These three great branches of Methodism functioned separately through most of the nineteenth century and almost half of the twentieth. The principle of lay delegation was introduced in the Church North as early as 1869, and was further developed from time to time by the General Conference and incorporated in the Discipline. For some years before 1939 lay conferences as counterparts to the General and Annual Conferences were recognized parts of the church government. As to slavery, although individual rancor persisted here and there, as between the two churches this issue ceased to be more than a memory. These and others might be called the negative reasons for union – that is the lapse of the old, positive causes for dissention. But the great positive argument for union was a growing conviction throughout the years that a divided church is less effective and less in keeping with the mission of a church, than one that is united. After years of agitation the machinery for elections was set up, each denomination conducting its voting in its own way. The voting process went on from 1936 to 1939 and resulted in large majorities in favor of union in all three churches. The historic Uniting Conference was held in Kansas City, Missouri in May 1939; and this fact is in itself important for the Lawrence churches because Lawrence is so close to Kansas City that many people from here could attend some of the inspiring sessions. But the results of the conference are of vast importance for all Methodism. Some of them are technical and many must be completely passed over in a discussion of a single local church, but others require some explanation.

First, there is a territorial arrangement into which local churches are fitted. It seems that for many years the bishops were general superintendents of the whole church with equal powers, and a degree of movement throughout the country that accorded with the itinerant character of the ministers. Later areas were established with a bishop resident in each and having supervision over it, though a bishop living in one area could preside over a conference in another. The contribution of the merger to this situation was to introduce a new geographical division. This is the Jurisdiction made up of several

areas. We have already seen that the Wesleyan Service Guild introduced into its organization, an element which seems to be a forerunner of this system. There are five such divisions taken together covering the whole country, besides one central jurisdiction overlapping most of the others and made up of Negro conferences.

Each Jurisdiction has a Conference made up of elected representatives both ministerial and lay, from the Annual Conferences, with power to elect bishops and exercise various types of administrative authority. From the time this system was put into effect our local church was a part of and in a sense subject to three other conferences – the General, Jurisdictional, Annual, and under some circumstances a fourth – the District. Probably few persons except the ministers and lay delegates from any given local church would be very keenly aware of this hierarchical arrangement. And yet several organizations, such as women's societies, find themselves constantly in touch with conference officers on these various levels.

Some aspects of the new set-up are very apparent to many church workers. First, there is the name. Although the Disciplines from 1940 on carry on their title pages the historic names of the three uniting churches printed in brackets, yet the official name of the combined organization is The Methodist Church.

Secondly, there are certain changes in the organization of the Official Board. For many years that body had elected a chairman to preside in the absence of the minister, and yet it was the latter who was considered the regular presiding officer. Now the Board is instructed by the Discipline to elect officers, the chief of whom shall be a chairman.<sup>19</sup> There have long been committees of the Board, but now the main subdivisions are called Commissions and to deal respectively with Membership and Evangelism, Education, Missions, and Finance. Also, numerous committees continue to be appointed and to function in connection with the Official Board.<sup>20</sup>

In the third place great changes have been made in the form of various sub-organizations. The Church School looks outwardly much as it did before, with a general superintendent and several departmental superintendents, as well as other officers and teachers for the various age groups. And these persons who formerly constituted the Sunday School Board, are still authorized to meet as a Workers' Conference; But the authority over the school rests now in the Commission on Education, reporting to the Official Board and the Quarterly Conference.

The organization formerly known as the Methodist Brotherhood is now working under a new constitution and with the official title, Methodist Men. The Lawrence group became affiliated with the National Methodist Men in 1950. It seems to function much as before with monthly dinner meetings and other activities as occasions require.

The old historic name, Epworth League, applied for so many years to the youth organization of the Church, is no longer used. In its place is the term Methodist Youth Fellowship. According to the Discipline this name applies to all Methodist young people between the ages of twelve and twenty-three; but probably no church would have people

with so wide a difference in age in the same society. There is considerable latitude in carrying out this provision because of different local conditions. In Lawrence the Wesley Foundation has maintained a Youth Fellowship which, until the opening of the new Methodist Student Center, has met in the basement of the church on Sunday evening for supper, devotions, and addresses. Younger people are organized into the Senior M.Y.F., the Junior M.Y.F. etc. according to age. One of the important and significant activities of these young people is the annual "Booth Festival." Large quantities of canned fruit and other food products are gathered and taken to some Methodist institution within a radius of a few miles. Money also is collected. Late in 1951 the M.Y.F. of Ottawa District gave \$10,241 to help restore the Argentine Methodist Mission which had been destroyed by the disastrous flood of that year. The Lawrence young people made a contribution to this fund.

Perhaps the work of women in the church provides the most striking example of obvious changes since the merger. We have seen that before the merger the church had a Ladies' Aid Society, with several divisions, a Woman's League, two missionary societies, each at times sponsoring groups for children and youth, and Guilds for employed women. The Women's League as we have noted was not a Disciplinary organization and it did not continue after the new arrangement was put into effect. Its last meeting was on May 10, 1940 and there was a note of sadness in it as each member told what membership in this society had meant to her.

The Ladies Aid and the two Missionary Societies were superceded by an organization called the Woman's Society of Christian Service. That is, this is true on the local level, but this organization, commonly spoken of as the W.S.C.S. reflects a corresponding change in the Church as a whole. There is now one Board of Missions which takes over the work formerly done not only by certain agencies in the Church South and the Methodist Protestant Church, with which we are not concerned, but also by certain boards of the Methodist Episcopal Church formerly dealing with Foreign Missions, Home Missions and Church Extension, the Ladies' Aid and other activities. This one central Board has three important divisions, one dealing with Foreign Missions, one with Home Missions and Church Extension, and the third having the title of the Woman's Division of Christian Service. This not only has a central organization to determine policy and administration but also has regional counterparts arranged in the same hierarchical manner as the Conferences. That is, there is a Jurisdictional, a Conference, a District, and a local W.S.C.S. It is chiefly the last named that concerns us here. Each society has various departments. One having to do with spiritual life conducts prayer meetings and devotional exercises. Others deal with literature, finance and other aspects of women's work. But the one that best illustrates the movement of which this is a part is the Department of Missionary Education which supervises study classes and other means of introducing missionary material. The important thing to note is that all missionary subject matter introduced is balanced between the foreign and home fields. Also that some activities of the local society correspond rather closely to those handled earlier by the Ladies' Aid. Unification is the keynote of these recent years; and we find it not only in the coming of three churches in the Uniting Conference of 1939 but also in

the resulting organization. Also the age long and frequently criticized distinction by which one society dealt with Home missions and another with Foreign is done away.

The Woman's Society of Christian Service was organized in Lawrence First Church in a morning meeting August 21, 1940. It included a beautiful enrollment ceremony, at which the women signed the charter. It naturally took a little time to get the new machinery into complete working order; but for something like fourteen years now – 1954 – this has been a very active and alive society. It contains all the departments listed above and others, which take charge of various phases of work. It is not a moneymaking organization. Occasionally a little money is made on a dinner which is served as an accommodation for some other society, but practically all the money comes from pledges and special collections. The budget, including provision for local activities, district, conference, and jurisdiction expenses, and missionary enterprises, amounts up to thousands of dollars. Many members take one or two or three Methodist magazines, thus keeping in touch with the work of the church as a whole. Every summer members of this society attend the School of Missions at Baker University in Baldwin, and later the subjects studied there are presented here in study classes or through other group meetings. Members attend district conference meetings and some of the officers are also present at gatherings at the jurisdiction level. Moreover several members of the local society have held Conference and District offices. For a number of years Mrs. Minnie Walker was corresponding secretary of the Conference organization; and Mrs. H.B. Latimer is now Conference secretary of Missionary Education, having served some time previously in the similar office for the District. Mrs. C.C. Stewart was for years treasurer of the district, Mrs. O.E. Allison secretary of Spiritual Life, Mrs. George Hoefler, secretary of Christian Social Relations and Local Church Activities, Miss Nettie Wismer, Secretary of Wesleyan Service Guild and later of Missionary Personnel, Mrs. Sam Ferguson, Secretary of Children's work and later president of the District. Just as the old Ladies' Aid was broken up into divisions for better acquaintance and more effective work, so the W.S.C.S. is organized into smaller groups, usually called Circles. They are sometimes arranged on a geographical basis, other times not. There is a frequent re-organization to give members wider acquaintance in the society as a whole. Each Circle has its own officers, usually a counterpart for each officer of the general society. It has its own meetings, with devotions, program, and social hour, and carries on to some extent at least its own projects especially as to charitable work. But membership pledges of the general society are collected through the circles. A large number of women in the last fourteen years have held office in the general society or a circle or both. It is of course impossible to give a list of them; but perhaps the names should be given of those who have been general presidents. They are as follows: Mrs. Howard Sutherland, Mrs. Leon Abele, Mrs. Sam Ferguson, Mrs. George Hoefler, Mrs. F.G. Snart, Mrs. Clifford Dean, Mrs. Maurice Myer, and Mrs. Olie Parsons.

Of course the Standard Bearers, Little Light Bearers, and all the other sub-organizations for children and youth that used to be fostered by the Home and Foreign Societies came to an end with the Merger. But this does not mean that the organized women of Methodism have no concern for interesting younger people in missions. One way in which this is done is for the secretary of children's work to visit certain departments of the Church School at stated times and talk on Missionary subjects to the

children. There were two organizations for children, which overlapped the Merger. These were the King's Guards and the King's Swordsmen, for boys and girls, led from 1934 to 1949 by Miss Naomi Light, who had returned from missionary work in India. Young as these children were, they made substantial money contributions to church enterprises and also learned much about missionary work. They specialized in attention to leper colonies and interested many adults in collections for the unfortunate people in those areas.

The Harmony Circle, which we have seen had been organized by Mrs. Hunt in the days of the old Ladies' Aid, was reorganized to fit into the W.S.C.S. constitution after the Merger. It now functions as one of the Circles of that organization, but holds its meetings at night because the members are kept at home in the daytime with young children.

As to the Guild, we have seen that from 1933 to 1940 there were two Guilds in the Lawrence Church; one was the old Guild, which was purely local and went back to 1916, the other was a national organization embodying at least two important principles that were adopted by the church as a whole in 1939. These are the jurisdictional organization, and the combination of Home and Foreign Missions. The church as a whole also adopted this Guild as part of its new set-up after the Merger, and incorporated in the Discipline a recommendation that a Wesleyan Service Guild be established in each church as auxiliary to the Woman's Society of Christian Service. The old Methodist Guild in Lawrence held its last meeting in July 1940. On September 5 of that year Dr. Hunt held a called meeting of women eligible for this group and organized them into something which for some months was called the Business and Professional Women's Unit of the Woman's Society of Christian Service. This cumbersome title was broad enough to cover both of the former societies. But the women present at the initial meeting signed the charter roll and elected officers. The first president was Miss Nettie Wismer and other members were chosen to look after phases of the work corresponding to the chief departments of the W.S.C.S. After a few months the W.S.G. Handbook came into use, from early in 1942 delegates were sent to W.S.G. conferences in other towns, and from about this time the name Wesleyan Service Guild was used and the society conformed completely to the constitution of that organization.

There is little to be said about its meetings that has not already been said about those of its predecessors. They have been mostly dinner meetings and mostly at the church. There is always a devotional service and a business meeting. Occasionally some recreation is indulged in; but usually the Guild has a serious program. At times this consists of discussions by members, perhaps on some subject suggested by the central office for all W.S.C.S. and Guild chapters; but frequently the program is a talk by a guest speaker, and such a speaker is likely to be a returned missionary. The Guild makes financial contributions to both Home and Foreign Missions, and frequently helps with charitable projects, local or otherwise. In 1944 a Junior Wesleyan Service Guild was organized, and continued to function for something like two years. The sponsor of this project was Mrs. George S. Ware.

Complex as the Lawrence First Church must seem to be from the above narrative, there are other activities and interests, which have not been described, some of which

cannot be because of lack of records. And yet they have left their impression on many people, and they must be at least briefly referred to.

Little or nothing has been said about the prayer meeting. In the old form of a special gathering in Wednesday evening it ceased to exist some years ago. But this does not mean that the church ceased to pray. One of the intangibles of church life which have a powerful impact but cannot be reduced to statistics or narrative is the prayer life of its people. Many times this has caused the formation of "prayer circles" which leave no record.

Music is an important part of worship services, and no doubt many church members look back through the years and wish they might give some testimony to the excellence of some organist or soloist or choir director whose ministrations have been a blessing. But no narrative can gather up and pass on to people all the Christmas and Easter programs, and scores of solos and anthems that have been a part of the service of this church. The choir has sometimes been a quartet and sometimes a chorus. At various times youth choirs have been organized to give young people, large and small, a part in the Sunday worship. In recent years there have been four choirs, the Chancel Choir, the Junior Choir for people of high school age, the Angelus Choir for a younger group and the Wesley Choir.

Any church, but especially a large one, has an enormous amount of clerical work to be done. There are letters and financial statements to the members that must be typed or mimeographed, bulletins to be arranged and either sent out to be printed or produced by some manifold process in the office, records of membership, financial contributions, committees etc. to be kept and filed, and many other duties of a clerical nature to be performed. Moreover someone has to be in the office to keep in touch with members by telephone and act as a general clearinghouse for church information. For many years the Church employed a secretary whose constant work has been invaluable but of which we have no real record.

Little has been said about Haskell, and yet the ministry to this group of Indian young people has been a constant concern to this church. Years ago on Sundays the Haskell students of Methodist leaning came to the church. In more recent years the church has gone to them. Many times the minister, whoever he might be, has personally conducted weeknight services at the school. At other times laymen and laywomen have assumed chief responsibility for holding these meetings but with frequent talks by the minister. For some time the leader in this work has been Mrs. Lyle Hart.

The Boy Scouts are not really, of course, a denominational organization, and it seems that a troop is not usually made up of boys from any one church. But on the other hand a church has responsibility for a troop. For years Troop number 52 has been affiliated in this way with the First Methodist Church in Lawrence. For nearly twenty years the large third floor room of the Ecke Building has served as headquarters for this group of boys; and their activities have been led by laymen from this church.

Temperance is always a subject of interest to Methodists. We have no records of special temperance organizations, but at various times, particularly in the period of agitation about repeal, this church has offered rooms for temperance meetings and in various other ways co-operated with the "dry" forces.

We have seen that the spirit of co-operation has been at work for many years. As to the three great branches of Methodism it ended in complete unification. But throughout the years there has been also a type of co-operation within communities that transcended denominational lines. This is as true of Lawrence as of other towns. A Ministerial Alliance has existed in this community probably without interruption since 1871. At various times there have been such organizations as a Sunday School Union in the county, and a Missionary Union made up of women's Missionary Societies from the different churches. For some years there has been a Lawrence Council of Church Women, co-ordinating all their activities, missionary and otherwise. It is now made up of groups from twenty-two churches. Also since about 1939 there has been an organization made up of Brotherhoods in the different churches. In recent months still another organization has been in process of development. It is to be called the Lawrence Council of Churches, and is to be auxiliary to the Kansas State Council of Churches. Each local church is to be represented on the governing body by the minister, one layman, one laywoman, and one representative of the youth.

One of the most important questions to ask about any local church is the extent to which it has contributed the number of people going out into the world to do full-time religious work. It is very difficult to know about this accurately and completely because some people take the first steps toward such a career in their home or university church and later complete their training and enter upon their life work in other surroundings. Contact with the home church may be lost. Even so the list in Lawrence is fairly long. Of course it is much longer than it would be without the University. Many young people of the Wesley Foundation, or of the student group before the beginning of that organization, have become ministers, missionaries, deaconesses, Y.M.C.A. or Y.W.C.A. workers, or teachers or directors of religious education. Also a number of such religious workers have received their first recommendation for license to preach from the Quarterly Conference in Lawrence First Church. The total list, from the University and down town now stands at about 125.

## Footnotes

1. By appointment of the Annual Conference of 1915 Dr. Wolfe became district superintendent of the Topeka District and he and his family moved to Topeka. He continued to hold this position until 1918; then for about five years he was executive secretary for the Centenary movement in the Wichita Area. In 1925 he was district superintendent of the Manhattan District, and in 1926 and 1927 executive secretary for the Home for the Aged in Topeka. He held many offices of responsibility in the Conference throughout the years and was also elected to represent that group at the General Conference.
2. Frank Herron Smith continued his missionary work in Korea till 1926 when he was transferred to this country and made superintendent of Japanese churches scattered over something like half the United States. More will be said of his work later.
3. Mr. Thompson left Lawrence in 1918 and for two years had charge of the Washington Avenue church in Parsons. After that he served six pastorates of from two to seven years each in the following churches; Coffeyville First, Lowman Memorial Topeka, Dodge City First, Hutchinson First, Pittsburg First, and Ottawa First. He retired in 1952 and has since been the pastor of the Oskaloosa Church.
4. From here Dr. Hargett went to Baldwin. He then transferred to the Indiana Conference and continued there for several years. His last charge being in Rushville, Indiana. On retirement he moved to Akron, his old home, and it was there that he died suddenly of a heart attack on September 8, 1944. Mrs. Hargett still (1954) lives at the family home 59 Mount View Avenue, Akron, Ohio. These statements about Dr. Hargett are taken from the old history and from a letter of July 8, 1954 from Mr. Howard E. Strauch, Alumni Field Secretary for Ohio Wesleyan University.
5. See a historical sketch by Professor H.K. Ebricht published in the minutes of the Kansas Conference held in September 1939, p. 489. It is stated that the forty-eighth and last session of the West German Conference was held at Lincoln, Nebraska in 1926. Thus it appears that the disbanding of the German congregation in Lawrence came only a few years before that of the Conference.
6. This brief account of Dr. Klyne's life and work is taken from his "pastoral record" in the minutes of the Kansas Conference for 1922. In that year he was transferred to Colorado and for two years was pastor of the First Church in Colorado Springs. He is believed to have gone from that city to someplace in California in 1924. A member of the Colorado Springs church who was there in Dr. Klyne's time believes that he died at least as long ago as 1944; but we have no records with regard to his late life or his death. See a letter of May 28, 1954 from Esther L. Wickard, chairman of the Committee on Records of the Colorado Springs church. In November 1934, when the church celebrated its eightieth anniversary, Dr. Klyne wrote a letter from Fontana, California.

7. The Methodist Church in the United States has celebrated at least three centenaries. The first, in 1866, commemorated the first Methodist preaching in this country, the second in 1884 marked the one hundredth year since the church was organized under the United States government; and the third celebrated a century of missionary effort, launched by a committee of one hundred in 1917. This last was not limited to 1917 but consisted of a huge money-getting project in the interest of missions and post war reconstruction, which continued for about five years. See a book called *The World Service of the Methodist Episcopal Church*, printed by the Methodist Book Concern in 1923, page v.
8. The account of Dr. Klyne's ministry is based on Official Board records, old Bulletins, and other scattered records. A separate pamphlet was printed about the Eggert gift.
9. This record of Dr. Hislop's ministry is based on Official Board minutes, old Bulletins, and various reports and miscellaneous papers preserved by the Official Board. In October 1928 Dr. Hislop was transferred to Kansas City, Missouri and remained there fourteen years, spending eight years as District Superintendent and the rest in pastorates. In 1942 he returned to Kansas and for about two years had charge of the Oakland church in Topeka. His death occurred in Topeka on May 27, 1944. The account of his life is taken mostly from an obituary printed in the minutes of the Kansas Conference for 1944, pp. 103-104.
10. After leaving Lawrence in the spring of 1931 Dr. Gordon had a seven-year pastorate in Pittsburg and then went to Abilene for the Conference year 1938-39. In the latter year the three churches were united and the conference and district boundaries were made over. Dr. Gordon continued in Abilene some time longer but was in the Central Kansas Conference. He served several years as superintendent of the Concordia District; and in 1944 retired because of ill health. He died October 28, 1944 at Concordia. Mrs. Gordon died in Kansas City, Missouri in July 1946. This account of Dr. Gordon has been taken from Official Board records, Bulletins and other local material, the Official Record of the Kansas Conference 1939, p. 356 and 1944 p. 22; also a letter from his brother, Dr. Ernest Gordon. This account of the anniversary is taken from the Lawrence Journal World, October 11, 1929.
11. Dr. Hunt left Lawrence in May 1941. He went to First Church Salina, stayed there five and a half years, and then was appointed superintendent of the Wichita District in the Central Kansas Conference. This account of Dr. Hunt's ministry is based on records of the Official Board and Board of Trustees, Bulletins and old programs, newspaper clippings, and a letter from Dr. Hunt.
12. Every one of our ministers has had various responsibilities in connection with the Annual Conference or the Methodist Church on some other level or both. It was at first planned to include in a footnote the record of such service for each of them. But a list of this sort would be very long and would probably be confusing and perhaps tiring to any reader not particularly interested in this type of activity. It seems desirable, however, to give somewhere an account of someone's record in this

connection that lay members may catch a glimpse of the enormous amount of work that a minister has to do outside his own parish. It is fitting to give a report of Dr. Allison in this connection because he seems to have established a record for this Conference. He was:

- Elected to General Conference seven times
- A delegate to the Uniting Conference in Kansas City in 1939
- A member of the Committee of 200 in connection with the Crusade for Christ, as we have seen
- On the General Board of Education for some years
- A member of the National Board of Men's Work for a time
- Has been a trustee of Baker University, Southern Methodist University, and Philander Smith College
- Has been chairman of the Board of Ministerial Training in this Conference for about thirty years
- Has served on twenty-five other boards and committees of the Annual Conference. Some of these were temporary groups to perform some special duty, such as the uniting of two conferences; but others were standing committees and in some cases Dr. Allison was named year after year

This list is taken mostly from a collection of minutes of the Annual Conference; but the collection is not complete. If the gaps were filled the list might be longer. Compare this with Dr. Hislop's activities in Lawrence, spoken of on page 18. The two taken together show something of the demands that are made on a minister's time and strength over and above the regular work of his church.

13. These statements about Dr. Smith's work are taken from the reports that he made from time to time to the Board of Missions, and magazine articles and circular letters that he wrote at the time to keep church members in touch with the work among the Japanese.
14. This account of student work is based chiefly on official reports by G.B. Thompson and E.F. Price.
15. See the Discipline for 1932, #323; 1940, #528, 541-2; 1944, #141; 1952, #145, 206 and following.