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The Community Connections of St. John's Episcopal Church in Logan, Utah

Introduction

On February 4, 1873, Bishop Daniel Tuttle and Reverend William Stoy arrived in Cache Valley on the first train from Ogden. Bishop Tuttle, the leader of the Episcopal Church in Utah, Idaho, and Wyoming, planned to establish a new mission in Logan, with Reverend Stoy at the head.¹ The first Episcopalians were not the only new arrivals in Cache Valley. The Utah Northern Railroad to Logan from Brigham City was completed on January 31, 1873, and after a blizzard delayed the celebrations, the first train arrived.² The citizens of Cache County held several celebrations for the new connection to the world outside of the isolated mountain valley.³ For the next two weeks, Bishop Tuttle and Reverend Stoy stayed with Aaron DeWitt, who was at the time the only non-Mormon citizen in the entire valley, having left the church the previous decade.⁴ In the spring, Stoy worked with DeWitt to rent a building that had previously been DeWitt's bakery, an aptly named adobe building in the center of town now historically known only as "the Bakery" as a place to hold worship services and regular school classes until a church could be built.⁵ By the end of the year, Stoy and Tuttle established St. John's Mission School at Sherman Hall in order to accomplish their goals of using education and Sunday School to

¹ A. J. Simmonds, *The Gentile Comes to Cache Valley: A Study of the Logan Apostasies of 1874 And the Establishment of Non-Mormon Churches in Cache Valley, 1873-1913*, 1st ed. (Logan, UT: Utah State University Press, 1976), 8.

² "St. John's Church Has Long History in Cache Valley," *Logan Herald Journal*, July 23, 1951.
<https://newspapers.lib.utah.edu/ark:/87278/s6cw01p8>.

³ Kenneth W. Godfrey, *Logan, Utah: A One Hundred Fifty Year History* (Logan, Utah: Exemplar Press: Printed by Watkins Printing, 2010), 29.

⁴ "Early settler left his mark on local history," *Logan Herald Journal*, July 26, 1987.
<https://newspapers.lib.utah.edu/ark:/87278/s6zh2pzz>.

⁵ "St. John's Church Has Long History in Cache Valley," *Logan Herald Journal*, July 23, 1951.
<https://newspapers.lib.utah.edu/ark:/87278/s6cw01p8>.

interact with the overwhelmingly Mormon community in Logan.⁶ At the end of 1873, Logan's population numbered approximately 2,000 people, the Tabernacle was halfway done being constructed, a local conflict was brewing over the competition between church-owned mercantile stores (ZCMI) and privately owned stores, and schools were being run by individual wards of the Church of Jesus Christ of Latter-day Saints. Stoy and Tuttle arrived at the beginning of a very turbulent year, with the lynching of Charlie Benson, (the last act of "vigilante" justice in northern Utah), religious infighting among the Mormons, and economic stress between Mormon and Gentile stores.⁷ During 1871-1875, Cache Valley experienced several events that shaped the community in a way that made an environment that allowed for the integration of the St. John's congregation and clergy. A petition against statehood in 1872 with 100 signatures stirred up doubt from Logan citizens in the tight-knit community, especially among the politicians who were almost unanimously supported by the entirety of the valley. The next three years had a series of events that ended with the apostasies, or the leaving from the Mormon Church, of several prominent families in the Valley. Different styles of business practice, with co-ops being sponsored by the LDS Church and private business being boycotted in Box Elder and Cache County, with several members of the LDS Church being excommunicated for not supporting the co-op and going to the cheaper Gentile stores in Corinne, encouraging community members to convert to Presbyterianism and Episcopalianism where available.⁸ This case against people using the store in Corinne involved a stove that was a third the price that the co-op was asking, showing that many defectors, apostates, and migrants felt that the insular LDS community did not want to be reasonable towards outsiders who came to build the railroad and who stayed

⁶ "Presbyterian, Episcopal, Catholic, and Baptist Faiths Establish Churches in Logan; Others Hold Regular Rites" *Logan Herald Journal*, March 25, 1956. <https://newspapers.lib.utah.edu/ark:/87278/s61317ws>.
Simmonds, *The Gentile Comes to Cache Valley*, 5.

⁸ *Ibid*, 15.

behind once it was complete. Many of the early converts to the St. John's congregation were business owners and farmers who had been shunned for their economic decisions.

These events led to the image among the Episcopal missionaries that Cache Valley was not the friendliest towards them because of the intensity of Mormon culture and closed community. As a result, fewer clergy were willing to live in the remote valley and the mission relied on visiting lay readers who were traveling to California and ministrants from neighboring parishes, like Rev. Gilgoly of the Church of the Good Shephard in Ogden, Utah. Despite the difficulty in getting set up, the Episcopal Church was the only other option in Cache Valley and other parts of northern Utah.

Despite a rocky start, St. John's Mission in Logan soon became a successful mission school, along with its sister schools in Ogden and Plain City, two other new Episcopal mission locations in Utah. These Episcopal schools educated approximately 1,000 students in the first ten years of operation.⁹ St. John's Mission school operated from fall 1873 to 1896, when Utah became a state and created public schools. When the school closed, all efforts of the mission went towards growing the congregation. The closing of the mission school and the reorganization of Logan clergy led to a surge of growth in each area where missionaries were active in Utah, except Logan. From 1888-1906, administrative changes within the Utah-Idaho Mission of the Episcopal Church resulted in instability for the small congregation of St. John's. There was no permanent clergy available to minister in Logan during this period, and the mission was supported by visiting rectors and preachers from other parishes and missions (See Appendix A). This stagnation ended when two young missionaries, Reverends Paul Jones and Donald K.

⁹ Joel E. Ricks and Everett L. Cooley, eds., *The History of a Valley: Cache Valley, Utah-Idaho*, 1st ed. (Logan, UT: Deseret News Publishing Company, 1956), 304.

Johnston, were recruited by Bishop Franklin Spaulding to renew full Episcopal operations in Logan as the official leaders of St. John's Episcopal Church. Highlighting the influence that St. John's has had on Cache Valley and Logan, Utah by addressing the topics of education, public outreach, and collegiate involvement will show that actions taken by the parish have benefited or changed the community through events and leadership decisions.

St. John's clergy endeavored to connect to the community, initially through the development of a community education system, and then through community outreach. Rev. Jones and Rev. Johnston led community projects including starting a public library, supporting student housing, creating local social clubs, and more. In the tradition of their faith, they tried to lead by example. In the spirit of Bishop Paul Jones, a pacifist who was removed by the greater Episcopal church from the office of Bishop of the Diocese of Utah during the First World War, inclusion and diversity have long been goals of the congregation of St. John's. This tendency helped attract educators from across the country, assist students from around the world, and proved to be an invaluable asset in times of conflict for the Logan community, like World War Two, the social reforms of the 1970s, and 9/11.

Historiography of Episcopal Studies in Utah

Frederick Quinn's Building the 'Goodly Fellowship of Faith' is the definitive history of the Episcopal Church in Utah.¹⁰ He was the church historian and married to one the first female bishops in the U.S., Utah native Carolyn Tanner Irish. With a background in diplomacy, history, and religion, Quinn presented the larger picture of Utah's Episcopal parishes and missions in a

¹⁰ Frederick Quinn, *Building the "Goodly Fellowship of Faith": A History of the Episcopal Church in Utah, 1867-1996* (Logan, Utah: Utah State University Press, 2004).

way that conceptualizes everything on a national scale. He writes chronologically, not needing to touch on every topic or place to show the expansion of the church in Utah's LDS communities, as well as the struggles to connect with their neighbors. In terms of how he discusses the topics this paper will address, Quinn touches on education and social change more than university relations because of his emphasis on the bigger picture. He used many diocesan sources, and interviews with his personal contacts enriched the narrative and strengthened the book's credibility.

Quinn's Building the 'Goodly Fellowship of Faith' can be contrasted with Robert Joseph Dwyer's The Gentile Comes to Utah.¹¹ Gentile here is used in the historical context of the settling of Utah Territory, meaning a person who is not a member of the Church of Jesus Christ of Latter-day Saints, who historically have been called Mormons. Gentile and Mormon are not anachronisms in day-to-day language, but in academia, these are still appropriate terms to describe the groups in Utah. Dwyer's dissertation relies on newspaper articles and contemporary sources regarding the introduction of Gentile groups into Utah's Mormon society. The sources that Dwyer uses to establish biographical backgrounds include Hubert Howe Bancroft's History of Utah, and the Utah Historical Record Survey's Inventory of the Church Archives of Utah.¹² Tullidge's History of Utah was used as the source of most general history for the state.¹³ Early newspapers were consulted, including *Kirk Anderson's Valley Tan* from the US Army's Camp Floyd (1858-1860), several early iterations of the *Salt Lake Tribune*, *Deseret News*, and the *Salt Lake Herald*. With a focus on the first fifty years of Utah history, Dwyer is writing about a period

¹¹ Robert Joseph Dwyer, *The Gentile Comes to Utah: A Study in Religious and Social Conflict (1862-1890)*, 2nd ed. (Salt Lake City, UT: Western Epics, 1971).

¹² Hubert Howe Bancroft, *History of Utah*, vol. 26 (San Francisco, CA: The History Company Publishers, 1890).

¹³ Edward W. Tullidge, *Tullidge's Histories*, vol. 2 (Salt Lake City, UT: Juvenile Instructor, 1889).

before many other churches gain a foothold in Utah's population, so he focuses on politics and economics for those formative years immediately before and after statehood.

Almost in response to Robert Dwyer's The Gentile Comes to Utah, Andrew Jeffrey Simmonds' The Gentile Comes to Cache Valley looks at the political, economic, and social impacts of Gentile individuals arriving in Logan, Utah during the 1870s.¹⁴ He presents a narrative that includes conflict and intrigue among the Mormon citizens of Logan, which distinguishes it from other histories of Cache County. Simmonds was both the head of Special Collections at the Utah State University Archive and an active member of St. John's, which gave him a unique viewpoint of local history and he was uniquely skilled in archival research to meet the needs of writing a history of a period of intense change. This book is supported by the anthology, In 'God's Lap', a compilation of history-oriented newspaper columns written by Simmonds for the *Herald Journal*, a local newspaper.¹⁵ Not all of these are relevant to the topic but will contribute to the overall story of community involvement. A. J. Simmonds' work does have some apparent amount of bias in favor of the "gentile" community in Cache Valley, and he focuses on the negative influence that the Mormon community had on the valley from 1865-1885. Despite this, the quality of Simmonds' accounts and effort that he put into making as much of Cache Valley history accessible to the public as often as possible has convinced me of the academic value that comes from relying on his sources so heavily. He spoke with individuals who experienced the events that he wrote about and preserved valuable memories of the 1880s and 1890s. He also had intimate knowledge of the collections of other historians that are housed in Utah State University's Special Collections and Archives.¹⁶

¹⁴ Simmonds, *The Gentile Comes to Cache Valley*, xv.

¹⁵ Simmonds, *In God's Lap*, 5.

¹⁶ Simmonds, *The Gentile Comes to Cache Valley*, xiii.

Many of the local histories of Cache Valley tend to use the same stories, photos and sources. However, Cache Valley: Essays on Her Past and People, an academic collection of essays written by professors and prominent Utah historians for the American Bicentennial celebrations in the state, expands on these local histories in important ways.¹⁷ Authors include Leonard J. Arrington, Richard Daines, A. J. Simmonds, and Timothy L. Taggart. These historians wrote about agriculture, relationships with the Northwest Band of Shoshone, medicine, and religion. Another valuable contribution to the literature of Cache Valley history is History of a Valley, a collection of essays compiled for the Cache Valley Centennial celebrations in 1956.¹⁸ Leonard Arrington, Joel Ricks, J. Duncan Brite, and S. George Ellsworth all contributed essays on the topics of politics, economics, education, religion, and progress. F. Ross Peterson wrote what is now the quintessential Cache Valley history, A History of Cache County, completed for the Centennial celebration of statehood.¹⁹ Because of the nature of the celebration, he emphasized politics and religion, which has proved to be invaluable in placing the two narratives of Cache Valley in a wider context of Utah history.

Historiography of Education, Gender, and Community History, as it relates to Logan, UT

This history of St. John's attempts to bridge the gap between local history and state history by connecting local history to statewide themes in the three areas of impact from St.

¹⁷ Douglas D. Alder, ed., *Cache Valley: Essays on Her Past and People* (Logan, UT: Utah State University Press, 1976), ii.

¹⁸ Joel E. Ricks and Everett L. Cooley, eds., *The History of a Valley: Cache Valley, Utah-Idaho*, 1st ed. (Logan, UT: Deseret News Publishing Company, 1956), ix.

¹⁹ F. Ross Peterson, *A History of Cache County*, Utah Centennial County History Series (Salt Lake City : [Logan]: Utah State Historical Society ; Cache County Council, 1997), xii.

John's. The study of St. John's educational initiatives in the valley is placed into the context of the history of education in Utah and the history of Episcopal mission schools. The difference between Mormon schools before statehood will be examined, and the motivations behind using mission schools for proselytizing efforts in the United States. Looking at social change requires each of the above sources in a wider context, which several newspapers will need to be referenced to see if similar issues are brought up in other places at the same time. When discussing the attempts made in the 1970s to teach the clergy and lay leaders of St. John's about homosexuality before the debates of the 1990s and 2000s Anglican debates about female clergy and openly homosexual priests, I will need to use gender studies theory to properly frame things. The ordination of women saw some divide, but most sources about St. John's Episcopal in Logan and the women who became clergy there do not show evidence for much conflict on the subject. The role that St. John's had on Gentile professors and staff, as well as the intrinsic support for the arts in Cache Valley will show that the church has had a significant influence on the community in several positive aspects. Each of these topics will highlight a change in attitude and involvement in the 150 years that St. John's Episcopal Church has operated in Logan, Utah, with periods of growth and decline that are tied to the community in more than one way.

The history of education in Logan, Utah can be found in J. Duncan Brite's research and essays on the subject, as well as Ray Somers's History of Cache Valley, F. Ross Peterson's A History of Cache County, and in Isaac Sorenson's History of Mendon.²⁰ Each of these provides

²⁰ John Duncan Brite papers, 1878-1971. COLL MSS 005. Utah State University Special Collections and Archives, Logan, Box 3, Folder 17.

Ray Somers, ed., *History of Cache Valley* (Logan, UT: Somers Historic Press, 2004), ii.

F. Ross Peterson, *A History of Cache County*, Utah Centennial County History Series (Salt Lake City : [Logan]: Utah State Historical Society ; Cache County Council, 1997), xiii.

Isaac Sorenson et al., *Isaac Sorenson's History of Mendon: A Pioneer Chronicle of a Mormon Settlement* (Salt Lake City : [Logan]: Cache County Historical Preservation Commission and Utah State Historical Society, 1988), xi.

an ample amount of information about the goings on of the Cache County education system's evolution from private schools to ward schools, all the way until a centralized school district was established after statehood. J. Duncan Brite, with essays published in the centennial history of Cache Valley, *History of a Valley*, provides insight into how the school systems interacted before they were joined.²¹ Having several mission schools like St. John's (run by the Episcopal Church) and the New Jersey Academy (run by a group of Protestant churches), as well as the various Mormon ward schools and some private teachers, led to a diverse environment for the children of northern Utah to get an education. In order to understand the scope of education in Utah, especially the contrast between the different religious groups in the second half of the 1800s and the early 1900s, we need to zoom out and look at Utah as a whole and cases from around the United States to see the similarities and trends that are impacting Cache Valley.

The *Utah Historical Quarterly* provides sources of information for Utah's two systems. C. Merrill Hough wrote in 1960 about the competition between the mission schools and the common schools for attendance and positive attention from parents.²² Ann Weaver Hart provides insight on the difficult controversy between having a religious organization run a school at all, and the events that went on in relation to the question of evolution and religion being taught in Wasatch Front schools in the 1920s.²³ Even boarding schools for First Peoples play a part in the wider picture of how education has been addressed by historians and those we write about in Utah, as evidenced by Kim M. Gruenwald's articles in 1996.²⁴ The education system in Utah has

²¹ Ricks and Cooley, *The History of a Valley*, 303-369.

²² C. Merrill Hough, "Two School Systems in Conflict: 1867-1890," *Utah Historical Quarterly* 28, no. 2 (1960), https://issuu.com/utah10/docs/uhq_volume28_1960_number2/s/98923.

²³ Ann Weaver Hart, "Religion and Education: The Scopes Controversy in Utah," *Utah Historical Quarterly* 51, no. 2 (April 1, 1983): 183-98, <https://doi.org/10.2307/45061175>.

²⁴ Kim M. Gruenwald, "American Indians and the Public School System: A Case Study of the Northern Utes," *Utah Historical Quarterly* 64, no. 3 (July 1, 1996): 246-63, <https://doi.org/10.2307/45062304>; Kim M. Gruenwald,

been well researched and discussed in the lens of a statewide topic. Frederick S. Buchanan wrote an article in *the History of Education Quarterly* about the goals that the LDS church had for education and the establishment of schools across Utah in 1982.²⁵ Paired with the 2000 article by Ferenc Morton Szasz in *The Anglican and Episcopal History*, on the efforts of the Episcopal Church as a whole in the Trans-Mississippi West, we can understand the Episcopal vision for education and mission schools in Utah.²⁶ Many towns and cities have their own histories to tell with their own nuances, but for establishing the fact that there has been difficulties in the past with different educational methods, systems, and sponsors belies the fact that each community in Utah had the aim to provide the best possible resources to those who were going to be taught in their schools and communities.

Gender in Logan and in the Episcopal Church is a relatively new field of study and much of the research that has been done comes out of the last 20 years or is from the 1980s. One of the most prolific historians of gender in the Episcopal Church is Mary Sudman Donovan. From the 1980s to the 1990s, Donovan wrote several articles for the *Historical Magazine of the Protestant Episcopal Church*, now the *Journal of Anglican and Episcopal History*.²⁷ Topics of these articles include women and the western missions, the role of the Women's Auxiliary on the Board of

"Education for Extinction: American Indians and the Boarding School Experience, 1875-1928," *Utah Historical Quarterly* 64, no. 3 (July 1, 1996): 289–90, <https://doi.org/10.2307/45062311>.

²⁵ Frederick S. Buchanan, "Education among the Mormons: Brigham Young and the Schools of Utah," *History of Education Quarterly* 22, no. 4 (1982): 435–59, <https://doi.org/10.2307/368068>.

²⁶ Ferenc Morton Szasz, "The Episcopal Bishops and the Trans-Mississippi West, 1865-1918," *Anglican and Episcopal History* 69, no. 3 (2000): 348–70.

²⁷ Mary S. Donovan, "Women and Mission: Towards a More Inclusive Historiography," *Historical Magazine of the Protestant Episcopal Church* 53, no. 4 (1984): 297–305; Mary S. Donovan, "Women Missionaries in Utah," *Anglican and Episcopal History* 66, no. 2 (1997): 154–74; Mary Sudman Donovan, "Zealous Evangelists: The Woman's Auxiliary to the Board of Missions," *Historical Magazine of the Protestant Episcopal Church* 51, no. 4 (1982): 371–83; Mary Sudman Donovan, "Women as Foreign Missionaries in the Episcopal Church, 1830-1920," *Anglican and Episcopal History* 61, no. 1 (1992): 16–39; Mary Sudman Donovan, "Paving the Way: Deaconess Susan Trevor Knapp," *Anglican and Episcopal History* 63, no. 4 (1994): 491–434.

Missions, and the role of female clergy in the church. She wrote with the purpose of showing that the women of the Episcopal Church played a very important role in every stage of the development and upkeep of the religious and social community that came with a church's existence. Many historians and religious scholars in subsequent years followed suit in their evaluation.²⁸ However, the study of gender in the Episcopal Church split starting in the 1990s when in addition to attention being paid to female clergy and the role of women in different places, many academics began to study the impact of the LGBTQ+ community on the congregations of the church. Questions about how to teach about homosexuality, whether or not the church supported gay rights, even the question of LGBTQ+ leaders in the church caused a lot of conversation.²⁹ *The Journal of Anglican History* provides articles on most of this discussion, but contemporary sources are included in this essay, with newspapers and the Episcopal Church's own website providing information on this new topic.³⁰ This essay will not focus on the LGBTQ+ issues as it is a very modern and ongoing part of history, but it is important to recognize that it is a part of the historiography for many who will be cited for the discussions on gender roles in the western missions.

²⁸ Dana L. Robert, "The Influence of American Missionary Women on the World Back Home," *Religion and American Culture: A Journal of Interpretation* 12, no. 1 (2002): 59–89, <https://doi.org/10.1525/rac.2002.12.1.59>.
 Ian T. Douglas, "A Lost Voice Women's Participation in the Foreign Mission Work of the Episcopal Church, 1920-1970," *Anglican and Episcopal History* 61, no. 1 (1992): 40–56.

Alla Renée Bozarth, *Womanpriest: A Personal Odyssey* (New York: Paulist Press, 1978), 157.

²⁹ Bernard Mayes, *Escaping God's Closet: The Revelations of a Queer Priest* (Charlottesville: University Press of Virginia, 2001), xi.

³⁰ Harvey Hill and Jennifer Watson, "In Christ There Is No Gay or Straight?: Homosexuality and the Episcopal Church," *Anglican and Episcopal History* 75, no. 1 (2006): 37–68.

The Episcopal Church, "LGBTQ+ in the Church," The Episcopal Church, accessed October 22, 2023, <https://www.episcopalchurch.org/organizations-affiliations/lgbtq/history/>.

The Associated Press, "Episcopal Bishop Discloses Homosexuality," *The New York Times*, October 10, 1993, sec. U.S., <https://www.nytimes.com/1993/10/10/us/episcopal-bishop-discloses-homosexuality.html>.

Carrie A. Moore, "Episcopal Leaders in Utah Speak up for Gays," *Deseret News*, March 15, 2007, sec. Online, <https://www.deseret.com/2007/3/15/20007278/episcopal-leaders-in-utah-speak-up-for-gays>.

Much of the evidence for this paper is drawn from local newspapers. Although there is a danger of potential bias, there is little evidence of direct bias against any one group in the articles cited, but potential bias exists in *The Deseret Evening News* (the precursor to *The Deseret News*) a pro-Church of Jesus Christ of Latter-day Saints newspaper. The several Salt Lake City-based papers were created to directly oppose Mormon policy and the *Deseret News*. The Logan newspapers are split along political party lines, with *The Logan Republican* representing the Republican Party and *The Logan Journal* the Democratic Party, until they merged in the early 1910s.³¹

The newspapers that have been used create an accurate image of the interactions between St. John's and the greater Cache Valley community are the *Salt Lake Times*, the *Logan Leader*, the *Salt Lake Herald-Republican*, the *Deseret Evening News*, the *Logan Journal*, the *Logan Republican*, the *Inter-Mountain Republican*, the Utah State Agricultural College *Student Life*, the Utah State University *Student Life*, and the *Logan Herald Journal*. Each of these newspapers' documents community contributions by the clergy and congregation of St. John's, with several active conversations with national and state-wide context for social issues such as homosexual clergy, female clergy, and unpopular peace movements. Many articles highlight the youth of the Logan community, Cache Valley performing arts, and a commitment to working with the local university.³²

³¹ Somers, *History of Cache Valley*, 205-210.

Sherilyn Cox Bennion, "The Salt Lake Tribune," in *Utah History Encyclopedia* (University of Utah Press, 1994), https://www.uen.org/utah_history_encyclopedia/s/SALT_LAKE_TRIBUNE.shtml.

³² Please see Appendix B for a database of newspaper articles that were sourced through Utah Digital Newspapers. This selection informed the author's opinions of St. John's Episcopal Church in Logan and aided in the writing of this paper and in the creation of the accompanying digital exhibit.

Part 1: Education and St. John's

Early Cache Valley: Setting, Education, Religion, Community Dynamics

The first settlement in Cache Valley was Maughn's Fort, now known as Wellsville, on the southwest side of the valley. It was settled in 1856 as a test case for a northern colony of the Church of Jesus Christ of Latter-day Saints. In 1859, the settlement of Cache Valley was heavily encouraged after they proved that the location was viable and hospitable to the growing of grain and possibility of raising dairy cows.³³ With the influx of settlers in 1859, the need to expand out from Maughn's Fort, and the towns of Providence, Mendon, Logan, Richmond, and Smithfield were all established as independent settlements by the end of the year.³⁴ A county government was established by 1860 by creating precincts within the county for each township. This county government oversaw helping schools develop and encouraged the practice of ensuring teachers were qualified in the twenty-three county districts.

Education in Logan, Utah

The first classes held in Cache Valley were all conducted from homes or in church buildings by members of the community, with tuition being paid in the form of produce or whatever change was available.³⁵ The Cache County superintendent of schools was elected in 1860 and created school districts in 1862. There were five school districts in Logan, which corresponded with the five wards of the Church of Jesus Christ of Latter-Day Saints in the city.

³³ Ricks and Cooley, *The History of a Valley*, 34-37.

³⁴ *Ibid.*, 42.

³⁵ *Ibid.*, 321.

The first high school in Logan was established in 1873. According to yearly reports from county superintendents, even with 30 schoolhouses that could support the 1,804 children in Cache County, only 56.7% were attending school. According to a study by J. Duncan Brite in 1956, in 1880,

“Only Logan was giving more than primary school work, though St. John’s Episcopal School in Logan, with fifty-seven students and four teachers, was giving academic and collegiate work and running ten months a year with much better attendance averages.”³⁶

The differences between the Mormon schools and the mission school were not the dedication of the teachers to their students, and not necessarily the willingness of the students to attend class and learn. Both churches had leaders dedicated to the idea of encouraging the ideology of the rising generation through education.³⁷ Both churches held a rich history of educating their congregations in religious and secular topics.³⁸ Both school systems had tuition driven attendance, where in order for a student to be in school, their family had to pay a fee that was often not able to be replaced by a donation of produce, as was so common in the frontier schools of America.³⁹ The funding for this tuition in the ward schools came from the individual families. The funding for tuition in the mission school also came from the individual families, but there was a concentrated effort by the Bishop of Utah, Bishop Tuttle, to ensure that as many children as possible could go attend school. He raised tuition funds by petitioning wealthy

³⁶ Ibid., 325.

³⁷ Lawrence L. Brown, “The Episcopal Church in the Arid West, 1865-1875: A Study in Adaptability,” *Historical Magazine of the Protestant Episcopal Church* 30, no. 3 (1961): 142–72.

Frederick S. Buchanan, “Education among the Mormons: Brigham Young and the Schools of Utah,” *History of Education Quarterly* 22, no. 4 (1982): 435–59, <https://doi.org/10.2307/368068>.

³⁸ Jeffrey M. Hooper, “A Pedagogy Encouraged and Repressed: Episcopal Schools in Mexico, 1876-1940,” *Anglican and Episcopal History* 70, no. 2 (2001): 190–218.

CHARLES S. PETERSON, “A New Community: Mormon Teachers and the Separation of Church and State in Utah’s Territorial Schools,” *Utah Historical Quarterly* 48, no. 3 (July 1, 1980): 293–312, <https://doi.org/10.2307/45060763>.

³⁹ C. Merrill Hough, “Two School Systems in Conflict: 1867-1890,” *Utah Historical Quarterly* 28, no. 2 (1960), https://issuu.com/utah10/docs/uhq_volume28_1960_number2/s/98923.

Episcopal philanthropists on the East Coast too. These scholarships, amounting to forty dollars each, allowed for hundreds of additional children to attend mission schools across the state from 1868-1900.⁴⁰ Additional donations allowed the mission schools to purchase better desks and textbooks for their students.⁴¹

The first school district, as we would think of one today, was started in 1884 by the county in Trenton.⁴² Common schools had mostly evolved into normal schools where a few hundred students attended the schoolhouses that were spread across the valley. In 1908, Cache County School District consolidated rural schools, took over the administration of most schools and regulated the funding for education and extracurricular activities.⁴³

Episcopalians and Education in Logan

When Reverend William Stoy started his ministry in Logan, he strove to obtain two buildings, one to serve as a school, and the other to be a place of worship. The school turned out to be the easy part, despite mixed feelings and opposition from local Mormon leaders about the children of Cache Valley's wards attending a "Gentile" school. There are limited accounts of Elders Quorums (an internal organization of the Church of Jesus Christ of Latter-day Saints) in Logan where the Quorum members shunned and used their limited neighborhood watch duties to harass those who would send their children to the mission school, with one record stating: "Thos. Jones reported that all his district had paid their Tithing and none was sending their children to

⁴⁰ Paul Martin, "A Historical Study of the Religious Education Program of the Episcopal Church in Utah," *Theses and Dissertations*, January 1, 1967, <https://scholarsarchive.byu.edu/etd/4909>.

⁴¹ Simmonds, *The Gentile Comes to Cache*, 8.

⁴² Ricks and Cooley, *The History of a Valley*, 326.

⁴³ *Ibid.*, 330.

St. John's School".⁴⁴ Things went so far as to have reports in LDS church records accounting for where their children were going to school.⁴⁵ DeWitt, a disenfranchised Mormon and early settler of Cache Valley, rented a bakery to Rev. Stoy as a temporary school and chapel.⁴⁶ Rev. Stoy strove to expand the possibilities for his potential students, and he rented a popular meeting space named Shearman Hall by September of 1873 that he outfitted with the newest schooling equipment that could be afforded.⁴⁷ When the new chapel was built on Center Street, the schoolhouse went with the rest of the mission. This is where most of the education took place in the history of St. John's School. The first principal of the school was Charles G. Davis, the former principal of the first high school in Logan. Dissatisfied with the religious oversight and reported prejudice from the parents and other teachers of the community, Davis accepted the position as principal of St. John's School.⁴⁸ The four teachers at St. John's School in 1882 were Rev. Pierre McDonald Bleecker (he was also the resident pastor at the time), his wife, Abigail Lees Bleecker, Fanny Bulkley (the wife of a clergyman in Salt Lake City), and Agnes C. Cassidy.⁴⁹ 1896 saw the closing of St. John's School, but section two will show that the congregation and clergy did not abandon their hopes of providing support to the education system and youth of Cache Valley.

⁴⁴ Simmonds, *Gentile Comes to Cache Valley*, 25-27.

⁴⁵ *Ibid.*, 27.

⁴⁶ This bakery was located somewhere near 100 North 100 West in Logan, UT.

⁴⁷ Parish Register, 1873, MSS 077, Box 1, Book 1, St. John's Episcopal Church Records, Merrill-Cazier Library, Special Collections and Archives, Utah State University.

⁴⁸ Simmonds, *The Gentile Comes to Cache Valley*, 25.

⁴⁹ Interview with W. F. Bulkley and Fanny Buckley by J. D. Brite, December 19, 1955, MSS 005, Box 3, Folder 17, John Duncan Brite Papers, Merrill-Cazier Library, Special Collections and Archives, Utah State University.

Episcopalians and Education in the Utah and Beyond

The Episcopal Church has a long tradition of establishing schools in areas that they intend to proselytize. Examples include mission schools in Nevada, Utah, and Colorado. In Utah, two of the most famous Episcopal schools are St. Mark's School and Rowland Hall. These two schools started as mission schools in the late 1800s before becoming fully recognized private schools in the 1900s. Each followed the Episcopal school tradition, where the values of the church are taught, and ample leadership opportunities are given to students so that they can extend the reputation of the school and church outward into the community. Not everyone who attended Rowland Hall and St. Mark's or even most of the other Episcopal mission schools in Utah were Episcopalian, but the positive influence of the educators is evident when several prominent Mormons in the territory sent their children to school despite the repeated conflict and reprimands for sending their children there.⁵⁰ In several reports to the Diocese, Bishop Daniel Tuttle claims that:

“[The] work of Christian education among the children gathered under the care of the various missions and see in the results gained cheering and hopeful signs of the future usefulness of the Church to the people of this district. This is a feature of the work which the Committee conceives to be of the first importance for the future welfare of the people, and one which ought to be encouraged and advanced by every means in our power. In this as in other branches of our missionary work, the timely work of our eastern brethren, in scholarships for poor children and other contributions, are gratefully acknowledged. Little could be done, especially in Utah, where the people are organized strongly under the prevailing heresy of Mormonism, without such aid. The work, however, wherever established and sustained, is showing a progress and success and probability of ultimate self-support, which ought to encourage the Church at large to give liberally, and to establish firmly the various missions already started within the district.”⁵¹

⁵⁰ Simmonds, *The Gentile Comes to Cache Valley*, 26.

⁵¹ Episcopal Church of Utah, *Proceedings of the Third Annual Convocation of the Missionary District of Montana, Idaho, and Utah*. 1876. Special Collections and Archives, Merrill-Cazier Library, Utah State University, 13-14.

Bishop Tuttle and his successors were fully committed to continuing the policy of using schools to reach out to the younger generations of Utahns, exemplifying the Episcopal pattern of mission schools and their goals.

Part 2: Connections to the University

Sarah Godwin Brown Goodwin

Sarah Godwin Brown Goodwin moved to Utah with her family in the 1850s, settling in Salt Lake City. She was hired as a teacher at St. Mark's school, one of the first official schools in the state of Utah, after graduating from the same school. According to the few histories that mention Sarah, she was hired as principal of St. John's Mission school in 1877, where she worked until moving back to Salt Lake City as principal of St. Mark's. In 1887, Sarah married Charles Isaac Goodwin, one of five brothers who owned a general store and several other important businesses in direct competition with the Logan Cooperative Mercantile Institution.⁵² She went on to be one of the first two women in the Utah Agricultural College's first faculty, where she served as the whole Music department due to the fact that she could play and teach lessons in piano, violin, guitar, and the organ. In addition to her music teaching career, Sarah was the first librarian for the UAC, holding that position from 1888-1892 and 1896-1904.⁵³ Local historian A. J. Simmonds noted in his local history focused *Herald Journal* column that "she was

⁵²Simmonds, *In God's Lap*, 115-117.

Godfrey, *Logan, Utah: A One Hundred Fifty Year*, 27.

⁵³ Utah State University, "Women of USU: Then and Now, Sarah Godwin Brown Goodwin and Jennifer Duncan," Utah State Today, September 16, 2019, <https://www.usu.edu/today/story/women-of-usu-then-and-now-sarah-godwin-brown-goodwin-and-jennifer-duncan>.

the first woman to be appointed to office after statehood, when Gov. Wells nominated her to be a member of the Board of Trustees of Utah State University.”⁵⁴ Mrs. Goodwin exemplifies a pattern that repeats itself, both in the history of the University in Logan, and in with members of the congregation of St. John’s.

St. John’s is known among staff, faculty, and students as “a professor’s church,” with many current faculty numbered among the congregants. This has always been the case, from day one of the history of the University. Sarah Godwin Brown Goodwin, Nathalie Jacobs, and Lt. Col. Ben Blair were all members of the Episcopal Church who either found themselves seeking a place to worship, or came to worship, but found themselves pulled into the work of the University.

On September 30, 1922, the *Logan Journal* included a notification that a Miss Nathalie Jacobs had joined the faculty of the Utah Agricultural College as the head of the music department.⁵⁵ This notification also noted that she would be the organist at St. John’s Episcopal Church. Jacobs came to Logan to teach but found community with the congregation that recognized her talents and accepted her service wholeheartedly.

The second world war brought a surge of outsiders to remote Cache Valley when the Utah State Agricultural College set up an officer’s school and aviation course to support the wartime efforts of Utah. Lieutenant Colonel Ben Blair was an ROTC instructor and an active Episcopalian. When he arrived in Logan, he found that the local church had been rented out to other sects of Christian faiths, with sporadic visits from Episcopal clergy and lay readers for the few members left in Logan.⁵⁶ He set out to revitalize the church and encouraged visits from

⁵⁴ Simmonds, *In God’s Lap*, 190-191.

⁵⁵ Local News, *Logan Journal*, Sept. 30, 1922. Logan, Utah. 4.

⁵⁶ “News of the Churches,” *Logan Herald Journal*, April 27, 1946. Logan, Utah. 8.

Bishop Moulton, the active bishop of the Diocese of Utah.⁵⁷ This resulted in the appointing of a permanent lay reader from among the students at the university, the development of a strong connection with the university that encouraged religious diversity, and the presence of an Episcopal congregation from then on.⁵⁸ Working with the university students has been a goal of many of the clergymen and clergywomen in Logan, and with periods of effective outreach and periods of inactivity due to low staffing, they did what they could to help minister to the thousands of USU students. The Canterbury Club was started as an Episcopal social club where university students could socialize and meet other like-minded students.⁵⁹ This Club met at the Vestry of St. John's and was active for several years following the end of the second world war. They often would decorate for Christmas and hold socials in conjunction with the visits of scholars or clergy from outside of the valley.⁶⁰ Other events that were hosted at St. John's included participation by the Episcopal Church Women of St. John's with the Cache Friends of Foreign Students, whose goal began as a way to find temporary room and board for international students in the 1960s, teaching classes at LDS Institute and Seminary buildings across the valley on "Comparative Christian Religion", and teaching about England from the unique Episcopalian view in third-grade classes to help the teachers.⁶¹

Due to the waves of veterans returning home from the Second World War, colleges across the country faced an urgent housing crisis. The congregation at St. John's responded by opening their vicarage as a men's dormitory, which became known as St. John's House, housing as many as twelve local and international students from 1945-1950. Logan had an especially large student

⁵⁷ About Town, *Logan Herald Journal*, April 27, 1945. Logan, Utah. 5.

⁵⁸ "Students Invited To Episcopal Services," *Student Life*, April 18, 1946. Logan, Utah. 1.

⁵⁹ "Christmas Services in Our Churches," *Logan Herald Journal*, December 20, 1947, Logan, Utah. 8.

⁶⁰ "Christmas Services in our Churches", *Logan Herald Journal*, December 20, 1947, Logan, Utah. 8.

⁶¹ Seminarian's Day Book 1978-1979, St. John's Episcopal Church Records, MSS 077 Box 2, Book 5. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

population of veterans and their new wives enrolled in school following the war. The housing crisis was so acute that the *Herald Journal* printed a public announcement asking the people of Cache Valley to help house the vets and their families.⁶² An almost immediate reaction by the new leadership of St. John's was to provide housing for some of the students. Part of the reason that St. John's was so effective in responding to this need was the readiness of the Women's Auxiliary organization and the awareness that the leaders of St. John's had of the community's needs.⁶³ Lt. Col. Ben Blair, one of the military science professors at Utah State University is a key figure who supported Rev. Rosenthal and restarted the regular religious services at St. John's for the young servicemen who were in Logan for the ROTC program.⁶⁴ St. John's House and the care that went into the running of the dorm did carry a cost on the congregation, with one hundred dollars being spent during the 1946-1947 school year on kitchenware and appliances that would eventually become the staples of the church kitchen and pantry.⁶⁵

The use of St. John's vestry as a men's dormitory is evidence of the congregation caring about the student population of Cache Valley, and a 1946 Christmas letter reflects the good relationship that existed between the students who were housed by St. John's and the group who were responsible for managing the living area and providing maintenance.⁶⁶ It reads:

“Dear Guys,

We just had to express a word of love and appreciation to all of you and wish you the very best of every thing during this Christmas season. We have never met a finer bunch of boys and we want you to know that

⁶² St. John's College Work, St. John's Episcopal Church Records, MSS 077, Box 16, Folder 20. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

“Housing Crisis Needs Full Cooperation of Cache Families”. *The Herald-Journal*, August 29, 1946.

⁶³ “News of our Churches”, *Logan Herald Journal*, February 16, 1946, Logan, Utah. 6.

Logan Church Sets Special Rites Sunday, *Logan Herald Journal*, March 16, 1946, Logan, Utah. 1.

⁶⁴ Army Chaplain Will Give Logan Address, *Logan Herald Journal*, January 6, 1945, Logan, Utah. 1.

⁶⁵ St. John's College Work, MSS 077, Box 16, Folder 20. 62-63.

⁶⁶ *Ibid.*, 70.

we love you and appreciate your consideration of us. You have been very kind and thoughtful not only of us but of each other which is very commendable. May the Lord bless you on your journeys home and in your work and may we all remember whose birthday we are celebrating and give him the praise due him. It is through his love and mercy that we are here. May he give us wisdom and understanding in all that we do. We are happy to see you go home but will be happy to see you back. Merry Christmas to all – thanks for every thing.

- Mom Mollie and Luisa. – 12-20-46⁶⁷

There in that letter is an extremely loving relationship of trust and mutual understanding that is built. This kind of relationship is what the people of the valley came to expect from St. John's, very much a cordial, mutually beneficial relationship that belies the difficulties of the first years where sometimes the clergy would be so disparaged that they would reflect on their choices to come to Logan. Despite differences in faith, background, and many other aspects of life, the congregation of St. John's did its best to touch the lives of the students in Cache Valley for the better.

Part 3: St. John's Reaching Out to the Community

In Logan, St. John's has been an important part of Cache Valley for 150 years, but not everything that occurred over this long period of time was dynamic. Some events were simply a reaction to an outside influence. Others showed that the leadership and community of St. John's was aware of what was happening in the wider world. Many typical social changes that historians include in local histories with an American setting (suffrage, civil rights, the Civil War) did not play a major part in the development of St. John's and the greater Cache Valley

⁶⁷ Ibid., 73.

community and did not leave evidence behind of public or internal discussion. Instead, the interactions that will be showcased reflect a desire to cooperate and grow, despite the possibility of a highly contentious relationship in a community that is full of a diverse religious population. The communities of Cache Valley and the congregation of St. John's developed side by side, influenced by a variety of outside factors, and an overall positive change can be seen.

Many firsts that helped Logan develop as a town and community came from St. John's. The first public reading room was created in 1906 as a part of the third iteration of St. John's Episcopal Church and was located in the vicarage next to the chapel on the corner of 1st East and 1st North. It was envisioned by Rev. Donald Johnston and led to the collaboration between small reading rooms and literary collections in the valley to create the Logan Library.⁶⁸ The first public shower was in the basement of the new rectory, as well as the first public tennis court, gym. In order to increase outreach with their neighbors, a standing effort to hold socials with the inclusion of different religious groups in the community began.⁶⁹

Before Lord Baden-Powell's revolutionary Scouting program was introduced to the United States, several smaller groups for boys existed. One was the Order of the Knights of King Arthur, or the Knights of the Round Table, where boys would be organized by an adult mentor, Merlin, and be given the title of one of the knights from Arthurian legend as they strove to become more chivalrous and honorable in their day to day lives.⁷⁰ One branch of this organization existed in Logan and was hosted by St. John's with Rev. Paul Jones at its head. When Jones learned of the British Scouting movement, however, he immediately established

⁶⁸ Somers, *History of Cache Valley*, 177.

⁶⁹ Simmonds, *In God's Lap*, 172.

⁷⁰ Record of the Order of King Arthur, Champ Family Papers, MSS 130, Box 47, Folder 10. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

what some historians consider to be the first Scout Troop west of the Mississippi. Unfortunately, very little is known about the first troop in Cache Valley. Historians seem to repeat each other on the events that surround the first years of the organization.⁷¹ One fact that can be confirmed, however, is that one of the first members of the troop, an active Episcopalian and sometimes treasurer and guardian for St. John's throughout the Great Depression, Frederick P. Champ, was an advocate for the organization for the rest of his life and active in the BSA well into his adult life, providing speeches that encouraged funding for local Scouts.⁷² Frederick P. Champ went on to become a successful financier as well as a board member for the Utah Agricultural College (USU), the first iteration of the Cache County Chamber of Commerce and many other businesses associations in Cache Valley. Frederick P. Champ was also the grandson of one of the early teachers at St. John's Episcopal Mission School, A. C. Barrett (best friend of the aforementioned A. C. Cassidy), whose stained-glass window sits in a place of honor at the church above the altar and whose lasting positive influence on the community was so great that the baptismal font at St. John's is dedicated to her memory. Because of his success as a leader in the region and as a financier, the St. John's community was able to prosper through the Great Depression, Cache Valley had a role model for its young students to look to, and his legacy continues with the Champ family as advocates for education and community wellness in Logan, Utah.

Reverend Jones and Reverend Johnston advocated for their new services and the continued involvement of the Episcopal Church in Logan with their publication, *The Portal*.⁷³ This journal was used as a platform to preach and provide commentary by the two young

⁷¹ "Cache Council Scouts", *Logan Herald Journal*, January 2, 1936, Logan, Utah. 2.

"Traces History of Scout Movement in Cache Valley", *Logan Herald Journal*, February 17, 1960, Logan, Utah. 7.

⁷² Addresses of Frederick P. Champ to and about the Boy Scouts of America, Frederick P. Champ Papers, MSS 050, Box 26, Folder 1. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

⁷³ Jones, Paul and Donald Johnston, *The Portal Journal*, 1909. St. John's Episcopal Church, Logan, Utah.

clergymen on how they thought the community could be greatly improved. *The Portal* had several editions but did not continue past the tenure of the two inspiring men. However, their legacy and vigor for public service was not forgotten. After Jones and Johnston left Logan, Edwin Tuttle Lewis became the Vicar in 1914. He was even more active in Logan society and welfare services. He was on the Board of Directors for the Logan Library, helped organize the Red Cross in the Valley during the first world war, and continued to support the Boy Scouts.⁷⁴ In the second half of the twentieth century, the various clergy of St. John's, the Women's Auxiliary, and the Altar Guild participated in various events in Logan, both providing logistical support, as in the development of the World Day of Prayer or the famous Shrove Tuesday pancake breakfasts that fed the poor of the community. Serving the community and encouraging positive change and interfaith cooperation has been one of the priorities of the church and has seemed to be received positively by the greater community.⁷⁵

The Role of Gender in St. John's Community

The Ladies of St. John's Church, who are known in the historical record as the Episcopal Church Women of St. John's (ECW is the acronym for all groups, when it is St. John's only, it is the Ladies of St. John's), were a part of the Women's Auxiliary, the primary organization for women in the Episcopal Church and the driving force behind much of the activities and community outreach of the church. From as early as 1870's women of the Episcopal Church of

⁷⁴ Email from Joseph N. Anderson, Local History Librarian at Logan Library, November 30, 2023.

⁷⁵ Quinn, *Building the "Goodly Fellowship of Faith"*, 268.

"Group Will Observe World Prayer Week", *Logan Herald Journal*, February 26, 1952, Logan, Utah. 6.

"About Town", *Logan Herald Journal*, February 15, 1953, Logan, Utah. 5.

"St. John's Episcopal Church Bazaar", *Logan Herald Journal*, December 6, 1953, Logan, Utah. 12.

"Church Notices", *Logan Herald Journal*, February 20, 1955, Logan, Utah. 5.

Utah have gathered and helped aim the policies of the church toward achieving the goals that were being discussed at the time. In the 1870s, this was to delay statehood and abolish polygamy.⁷⁶ In the 1880s, that switched to women's suffrage.⁷⁷ The role that gender has played in the Episcopal Church is constantly evolving, with a background in the work of female missionaries during the 1800s until the rise of female clergy and LGBTQ+ community growth in the last half of the 1900s and early 2000s. The majority of missionaries were men but were supported by a strong group of women who filled auxiliary roles such as schoolteacher, auxiliary committee member, and caretaker. At times, the involvement of women in some of the difficult environments that missions were situated are overlooked. Many congregations and dioceses in the United States were very vocal in the press about their opinions on the matter, and the conflict has changed the organization of the Episcopal Church as a whole. Each of these situations represents a shift in attitude towards gender inside the church. The increased inclusion of women in 18th century missions in some areas of the world show that gender roles can adapt to the needs of a community. The continued discussion on the role of gender in religious leadership and the increased inclusion of often marginalized groups changes how religious history is viewed by the public. Historian Sandra Hughes Boyd attempts to bring the role of women in the historical record to the forefront of Episcopal historical literature by publishing her annotated bibliography The History of Women in the Episcopal Church.⁷⁸ This effort came at a time of high activity in the Episcopal church's internal discussion on gender roles and when the ECW is active in Logan.

One example of how women influenced St. John's in the early years of Logan's history is the relationship of A. C. Cassidy and A. C. Barrett. Agnes C. Cassidy and Adelaide C. Barrett

⁷⁶ Dwyer, 192-201.

⁷⁷ Ibid. 202-204.

⁷⁸ Sandra Hughes Boyd, "The History of Women in the Episcopal Church," *Historical Magazine of the Protestant Episcopal Church* 50, no. 4 (1981): 423-33.

were early schoolteachers and principals for the St. John's Mission School and from what most spoken history traditions have to say, best friends. They worked closely as educators and in their later years the two friends summered in California together. The majority of what I have learned about Barrett and Cassidy has come from an oral tradition that is preserved by the congregation of St. John's and by local historians in Logan, Utah. The lasting impression on each friend's life, at least according to tradition, was so great that they were supposedly always together. They summered together, they worked together, and they worshipped together. Cassidy was so influenced by the role that Barrett played in the St. John's community and in life that upon Barrett's death, great measures were taken to commemorate the life and influence of that great woman. Cassidy donated a huge stone baptistry for St. John's and had it engraved with the epitaph: "For the continual remembrance of Adelaide Cochran Barrett By her Friend Agnes C. Cassidy 1842-1910". This font is still in use today and can be seen as you walk into the main chapel at St. John's in Logan, Utah. The probable expense and dedication to procuring this monument in the early years of the 20th century show the dedication of one woman to another and is used today as an example of friendship and commitment by hundreds in Northern Utah.

By the mid-20th century, the women in the St. John's congregation oversaw most community outreach that was not directly religious and most of the day-to-day maintenance of the chapel and vestry. The ECW meeting notes highlight the depth that committees went into when gathering funds, providing support for other committees, and organizing events for the public to participate in. In 1952, the observance of World Prayer Day in Logan began with several women participating with other Christian churches in Cache Valley during the planning

phases.⁷⁹ 1953 notes show that the upkeep of the chapel and several other of St. John's assets was discussed in the weekly meetings which included Plastic Parties (which are believed to be parties that Tupperware was tested at), funding for vacuum cleaners is decided on, and assignments are made for community-accessible bazaar fundraisers are made.⁸⁰ This continues in various forms with considerable notes being taken at these weekly meetings for the next 20 years. Both community outreach and congregation enrichment seem to be the goals of the ECW, with as many as 20 active members at a time in the available period of research. A branch of the Girls Friendly Society, a precursor to the Girl Scouts for the Episcopal Church was sponsored for several years in the 1950s and ministries for the less fortunate were always at the forefront of planning in this organization.⁸¹ Classes were taken by members to better understand how to participate in humanitarian aid programs such as the EWA (Episcopal Women's Association) for Native Americans, Cache Friends of Foreign Students, and UNICEF.⁸² All of these activities were carried out hand-in-hand with fun activities for the community like touring the Hatch Memorial Library at the Utah State Agricultural College, Trick-or-Treat for UNICEF in 1975, or cleaning out the basement and providing appliances for the youth hangout, the Catacombs in the late 1970s.⁸³

Dozens of examples can be made for how the Ladies of St. John's have contributed to Cache Valley, both to the community at large, and to the student body, and they deserve more attention than can be provided in this paper. Room for future research can include interviewing

⁷⁹ Episcopal Church Women of St. John's (ECW) Minutes, St. John's Episcopal Church records, MSS 077, Box 6, Folder 1. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

⁸⁰ Ibid., Box 6, Folder 2.

⁸¹ Ibid., Box 6, Folder 3.

⁸² Ibid., Box 6, Folders 3-8.

⁸³ Ibid., Box 6, Folder 5.

Parish Notes, 1976-1977. St. John's Episcopal Church Records, MSS 077, Box 16, Folder 10-11. Special Collections and Archives, Merrill-Cazier Library, Utah State University.

the last remaining members of the original group, but also interviewing the current groups that are active at the church, the Prayer Shawl Knitting Group and the Girl Scouts. Each of these groups has roots in previous iterations of the St. John's community and endeavor to continue to impact the neighborhood for the better and to build on a tradition of open hands while dealing with those around them.

Conclusion

The role that St. John's Episcopal Church in Logan, Utah has had on the surrounding town and peoples is sometimes taken for granted. The firsts that happened within the walls of the vicarage are monumental in the development of several key parts of Logan history, from the first fully public reading room/lending library system to the first Boy Scout Troop in a state where Scouting has been venerated as one of the best things a young person could participate in. The clergy and communicants of St. John's have consistently had the best intentions toward Logan, with evidence in how they encouraged a higher quality of education in the 1870s and 1880s at the same time that they provided the funding to allow this, the continued support in the aftermath of the second world war for a strong presence of the Episcopal Church in matters of the welfare of University faculty and students, and in the effort put forth in providing services to the greater community, regardless of religious background. Many sources from secular and religious settings support the local history. Future research will investigate the role that gender has had in the development of the church following these same categories, and further expansion into each of these topics is expected, providing deeper evidence in archival material and in recorded press.

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Appendix A: Timeline of Clergy/Lay Leadership

1873–1878: Rev. William H. Stoy

1878–1882: No official Vicar

- Rev. James L. Gillogly of Ogden’s Church of the Good Shepherd – visiting clergy.
- F. W. Crook – 1874-1890: Junior clergy assistant of Rev. Gillogly and Rev. Blecker

1882–1890: Rev. Blecker or Bleecker

- Assisted by F. W. Crook

1890–1893: Rev. F. W. Crook

1893–1906: No official vicar, only visiting clergy

- Rev. Unsworth
- Rev. Hunting
- Rev. Maison
- Bishop Spalding (bishop of diocese)
- Rev. Anreu (Scandinavian focused ministry)

1906–1911: Rev. Donald T. Johnston

1906–1913: Rev. Paul Jones

1914–1920: Rev. E.T. Lewis

1920–1927: Rev. Allen Jacobs (switched to monthly services in 1923)

1923–1947: Visiting clergy and lay readers

- 1920s: Caretaker Seegmiller (layman)
- 1929: Rev. Harry E. Henriques
- 1935–1937: Bishop Moulton (Diocese of Utah, monthly visits)
- 1943–1945: Walter Preston Cable (lay reader from Ogden)
- 1944: Rev. George Argyle
- 1946–1947: Joseph E. MacGinnis (USAC student, lay reader-in-charge)

1947–1952: Rev. W. M. Rosenthal

1952–1954: Bishop’s Committee in charge, visiting preachers

- 1952: Bishop Richard S. Watson (Diocese of Utah)
- 1952: Joseph MacGinnis (lay reader)
- 1952: Rev. John C. Boggis
- 1953: Rev. Joseph F. Hogben (monthly visits)

1954–1957: Rev. Alvin F. Lafon

1957–1962: Rev. William J. Hannifin

1962–1969: Rev. Norman W. Riebe

1969–1971: Rev. Paul J. Habliston

1971–1972: Bishop’s Committee in charge

- 1971: L.W. Reed (sr. warden) w/ Bishop Otis Charles (monthly visits)
- 1971: Larry Runner (lay reader)
- 1972: Larry Davis (sr. warden)
- 1972: Floyd W. Graefe, Jr. (sr. warden)

1972–1974: Rev. David Schmidt (inconsistent services)

- Rev. Hannifin visits to assist.
- Services combined with congregation in Brigham City

1974–1980: Seminarians-in-charge with assistance from Rev. Hannifin and visiting preachers

- 1974: Ken Kaisch (seminarian-in-charge)
- 1975–1976: Roger Richard (seminarian-in-charge)
- 1976: Lance Eagleman (seminarian-in-charge)
- 1977: David G. Robinson, Jr. (seminarian-in-charge)
- 1978: Lance Eagleman (seminarian-in-charge)
- 1978: Christopher Sterry (seminarian-in-charge)
- 1979: Patricia O’Reilly (visiting preacher)
- 1980: Bryan Jones (seminarian-in-charge)

1980–1984: Kenneth Kaisch (priest-in-charge)

1984–1993: Rev. Kenn Green (1984-1986: priest-in-charge; 1986-1993: vicar)

- 1985: First Female sr. warden: Jeannie Simmonds

1994–1997: Rev. Elaine Breckenridge (1994: interim vicar; 1995-1997: vicar)

1998–1999: Rev. Dan Webster (interim vicar)

1999–2008: Rev. Ruth Eller

2009–2012: Rev. Susan Springer

2014–2021: Rev. Stephen Sturgeon

2021–Present: Rev. Jason Samuel

Appendix B: Newspaper Database

Newspaper	Date	Title
Salt Lake Herald-Republican	1878-03-13	Cache County Schools
Logan Leader	1880-04-09	Local Lines
Logan Leader	1882-05-12	Cache County Cross Cuts
Salt Lake Times	1890-05-01	The Episcopal Convocation
Logan Journal	1893-09-09	St. John's Chapel
Deseret Evening News	1884-05-31	Gentile Testimony to Mormon Worth
Logan Journal	1898-06-18	Church Notice
Salt Lake Tribune	10/22/1904	Spalding is Elected Bishop - His Nomination is Confirmed
Logan Republican	12/10/1904	Generalities
Logan Republican	12/31/1904	[Untitled]
Logan Republican	2/8/1905	Generalities

Logan Republican	4/22/1905	St. John's Church
Logan Republican	4/26/1905	Easter Generally Observed.
Logan Republican	5/13/1905	Generalities
Logan Republican	3/14/1906	The Death of Rev. W. H. Stoy
Salt Lake Tribune	9/1/1906	Where Salt Lakers May Worship Sunday
Inter-Mountain Republican	9/2/1906	In City Churches Today
Logan Republican	9/15/1906	[Untitled]
Logan Republican	9/22/1906	St. John's Episcopal Church
Logan Republican	12/12/1906	Local Ministers to be Ordained
Inter-Mountain Republican	1/24/1907	About Their Father's Business
Logan Republican	4/8/1908	Library and Baths for City
Logan Republican	11/2/1911	Prominent Logan Woman Passes over Silent River
Logan Republican	11/30/1912	Bishop Spalding Coming
Logan Republican	11/1/1913	Local News
Logan Republican	6/18/1914	Rev. Paul Jones is Called East
Logan Republican	9/26/1914	Local News
Logan Republican	9/29/1914	Bishop Spalding is Killed by Automobile
Logan Republican	10/3/1914	[Untitled]
Logan Republican	10/10/1914	Paul Jones May Succeed Late Bishop Spalding
Logan Republican	12/12/1914	More Honors for Rev. Jones
Logan Republican	10/8/1914	Formal Opening of Club Rooms
Logan Republican	10/2/1915	[Untitled]
Logan Republican	2/19/1916	Archdeacon Reese at St. John's Church
Logan Republican	4/3/1920	[Untitled]
Logan Republican	12/18/1920	Christmas Edition, The St. John's Episcopal Church
Logan Journal	9/30/1922	Page 4, Local News
Logan Journal	10/14/1922	Page 8, Society
Logan Journal	4/7/1923	Page 4, St. John's Church
Logan Journal	10/6/1923	Page 3, Local News
Logan Journal	12/15/1923	History of Cache Valley
Logan Journal	12/15/1923	History of Cache Valley
Logan Journal	5/22/1924	Commencement Exercises at the N. J. A.
Logan Journal	7/12/1924	Local News
Student Life	6/11/1924	Local News
Logan Journal	11/23/1929	Churches
Logan Journal	11/23/1929	Churches
Logan Herald Journal	6/8/1935	Churches

Logan Herald Journal	1/2/1936	Pond Speaks on Scouting in Cache Area
Student Life	10/1/1943	Logan Churches Offer Services For Students, Servicemen
Logan Herald Journal	3/6/1943	News of the Churches
Logan Herald Journal	6/3/1943	Wedding Vows Exchanged by Popular Couple
Logan Herald Journal	10/9/1943	News of the Churches
Logan Herald Journal	1/15/1944	News of the Churches
Logan Herald Journal	1/6/1945	Army Chaplain will give Logan Address
Logan Herald Journal	4/27/1945	About Town
Logan Herald Journal	6/16/1945	News of the Churches
Logan Herald Journal	6/21/1945	Thoughts and Things
Logan Herald Journal	7/5/1945	Benefit Show Slated for Logan Church
The Herald-Journal	7/9/1945	Tickets Go On Sale For Dr. I.Q. Benefit Show
Logan Herald Journal	2/16/1946	News of the Churches
The Herald-Journal	3/16/1946	Logan Church Sets Special Rites Sunday
The Student Life	4/18/1946	Students Invited to Episcopal Services
Logan Herald Journal	4/27/1946	News of the Churches
Logan Herald Journal	5/26/1946	News of the Churches
Logan Herald Journal	6/15/1946	News of the Churches
Logan Herald Journal	6/19/1946	St. John's Lists Sunday Program
Logan Herald Journal	7/27/1946	About Town
Logan Herald Journal	8/17/1946	Bishop Moulton to Speak in Logan
Logan Herald Journal	11/16/1946	News of the Churches
The Herald-Journal	2/22/1947	Episcopal Bishop to be here Sunday
Logan Herald Journal	2/22/1947	News of the Churches
Logan Herald Journal	4/19/1947	News of the Churches
Logan Herald Journal	6/18/1947	About Town
Logan Herald Journal	11/8/1947	News of the Churches
Logan Herald Journal	12/20/1947	Christmas Services in our Churches
Logan Herald Journal	12/27/1947	News of the Churches
The Herald-Journal	2/17/1948	St. John's Parish Meet
Logan Herald Journal	2/26/1948	Episcopal Church Makes Nationwide Appeal for Mercy Funds Sunday
Logan Herald Journal	3/29/1948	Clarkston Group Holds Fireside
The Herald-Journal	7/30/1948	Classes Started at St. John's House
The Herald-Journal	12/7/1948	Clothing Sought to Aid Indians
The Herald-Journal	3/25/1949	United Christian Appeal is Sunday
Logan Herald Journal	6/11/1949	Church to Observe Publication of English Prayer Book

The Herald-Journal	5/23/1950	Cadets Receive Commissions Thursday Night
Logan Herald Journal	6/10/1950	Church Notices
Logan Herald Journal	8/22/1950	St. John's Schedules Daily Church School
The Student Life	10/4/1951	Welcome Students
Logan Herald Journal	2/3/1951	Church Notices
Logan Herald Journal	4/14/1951	Former USAC Student Will Conduct Service
The Herald-Journal	5/26/1951	Bishop to Visit St. John's Church
Logan Herald Journal	6/9/1951	About Town
Logan Herald Journal	7/23/1951	St. John's Has Long History in Cache Valley
The Herald-Journal	10/19/1951	College Students to Conduct St. John's Service
The Herald Journal	1/22/1952	Rev. Rosenthal to Leave Logan
The Herald Journal	2/6/1952	About Town
Logan Herald Journal	2/15/1952	About Town
Logan Herald Journal	2/23/1952	Bishop's Day Set Sunday at St. John's
Logan Herald Journal	2/26/1952	Group Will Observe World Prayer Week
Logan Herald Journal	6/22/1952	Marriage of Miss Hawthorne, W. H. M. Morris Solemnized
Logan Herald Journal	7/6/1952	Church Notices
Logan Herald Journal	2/15/1953	About Town
Logan Herald Journal	6/7/1953	Oldham, Champ Were Pioneer Builders In the Field of Banking and Finance
Logan Herald Journal	8/21/1953	Rev. Hogben Will Conduct Rites at Logan Church
Logan Herald Journal	12/6/1953	St. John's Episcopal Church Bazaar
Logan Herald Journal	12/10/1953	Christmas Bazaar Planned for St. John's Church
Logan Herald Journal	3/10/1954	About Town
Logan Herald Journal	7/11/1954	New Pastor of St. John's Holds First Service
Logan Herald Journal	8/29/1954	Set Episcopal Youth Plans
Logan Herald Journal	12/8/1954	Logan Children Donate Clothing to Ute Indians
Logan Herald Journal	12/17/1954	Set Ordination to Priesthood for Logan Episcopal Minister
Logan Herald Journal	1/28/1955	Sunday Services Planned for Girls' Friendly Society Unit
Logan Herald Journal	2/20/1955	Church Notices
Logan Herald Journal	2/27/1955	Around 'An About
Logan Herald Journal	4/20/1955	Basic Foundations of Life Lead to Christianity
Logan Herald Journal	4/27/1955	About Town

Logan Herald Journal	6/1/1955	Logan Vicar Conducts Busy Schedule of Daily Activities
Logan Herald Journal	7/22/1955	About Town
Logan Herald Journal	10/30/1955	Preparations Set for Friday World Community Day Rites
Logan Herald Journal	11/3/1955	Church Women Await Special Friday Services
Logan Herald Journal	11/18/1955	Church Notices
Logan Herald Journal	3/23/1956	Church Notices
Logan Herald Journal	3/25/1956	Presbyterian, Episcopal, Catholic, and Baptist Faiths Establish Churches in Logan; Others Hold Regular Rites
Logan Herald Journal	3/26/1956	Pictured Together
Logan Herald Journal	5/9/1956	United Church Women Elect Officers
Logan Herald Journal	5/20/1956	Glee Club
The Herald Journal	2/15/1957	Logan Church Greets New Vicar
The Herald Journal	6/18/1957	Logan is Host this week to Annual Convention of Utah Peace Officers Group
Logan Herald Journal	10/30/1957	To Speak at World Community Day Service
The Herald Journal	6/5/1958	Baccalaureate Friday at 7:30
Logan Herald Journal	12/27/1959	Some Cache Memories
Logan Herald Journal	2/17/1960	Traces History of Scout Movement in Cache Valley
Logan Herald Journal	2/11/1962	Introducing New Vicar of St. John's
Logan Herald Journal	2/20/1962	St. John's Church Elects Warden
The Herald Journal	12/30/1962	Some Resolutions for our Valley in 1963
Logan Herald Journal	10/31/1963	About Town
The Herald Journal	11/25/1963	Utah, Cache Join Day of Mourning
Logan Herald Journal	2/2/1964	Religious Emphasis Days Slated on USU Campus
The Herald Journal	2/3/1964	Religious Days Speaker Named
Student Life	1/31/1964	Religious Emphasis Days
The Herald Journal	10/6/1964	Logan Church Commemorates St. Francis
The Herald Journal	10/23/1964	Dinner at Chase Home Concludes East-West Meet
The Herald Journal	1/18/1964	Unit Seeks to Establish Cache Community Council
Logan Herald Journal	2/10/1965	Wayne Estes Memorial Fund Formed
Student Life	10/31/1969	USU Happenings
The Utah Statesman	9/28/1981	Church Roster Given

