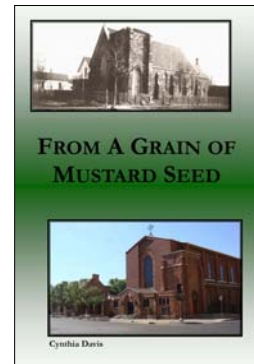


FROM A GRAIN OF MUSTARD SEED *BY CYNTHIA DAVIS*

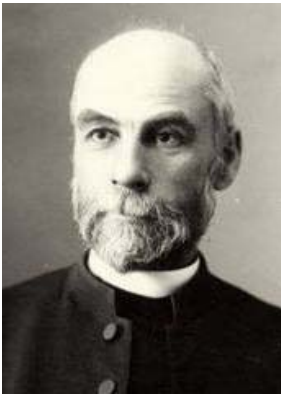
ISBN 978-0-557-02763-7

THE MUSTARD SEED IS PLANTED

1872-1882



The seed that became St. John's Episcopal Cathedral was found in the hearts of the small group of faithful Episcopalians who settled in Albuquerque. As a minority of the population, the Anglos found comfort in the familiarity of reading the 1789 Book of Common Prayer, the King James Bible, and the Calvary Catechism. Very likely they followed the mandate in the Prayer Book stating, "The Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer."ⁱ



The Rev. Henry Forrester

Under the strong spiritual direction of the Rev. Henry Forrester, both St. John's and missions around the District would be planted, land purchased, and churches built. Other seeds were being planted in Albuquerque. Various denominations built churches in the midst of the homes where the new arrivals lived. Members could easily walk to the church of their choice. Many corner lots were taken up with small places of worship.

Some Anglos attended the Methodist church built of adobe in 1880 at Third and Lead. Dr. Sheldon Jackson, established First Presbyterian Church in 1880. A one-room church was built at Fifth and Silver two years later under Rev. James Menaul. It was enlarged in 1905, and after a fire in 1938, the building was rebuilt and improved. (In 1954 it moved to 215 Locust.)ⁱⁱ St. Paul's Lutheran Church was not built until 1891 at Sixth and Silver.

An Episcopal presence in New Mexico

Bishop Randall's visit to the farthest settlements of the territory encouraged the scattered faithful to hope for a more permanent episcopal leadership. Three years later, the General Convention appointed William Forbes Adams as Bishop of the newly formed Missionary District of New Mexico and Arizona.

Adams was born in Ireland on January 2, 1833 and immigrated eight years later. He studied and practiced law in Mississippi starting in 1854. Adams was ordained deacon in 1859 and priest a year later. In November of 1874 he was nominated to the House of Bishops and elected missionary bishop of the Missionary District of New Mexico and Arizona. After his consecration, on January 17, 1875, Adams immediately traveled to his new territory accompanied by his chaplain, the Rev. Henry Forrester. The pair traveled by rail to Las Vegas, where the tracks ended. They journeyed by mail coach to Santa Fe to meet the small but active group of Episcopalians who met there.

There was great excitement among the Episcopal faithful when it was learned Adams would stop in Albuquerque. On March 4, 1875, Bishop Adams and Henry Forrester met with nine Episcopalians for the first Episcopal worship service in Albuquerque. Among those present were the Hon. H.K. Hazeldine and W.K. Wilson. They gathered at the Exchange Hotel on the Albuquerque Plaza for the service. The Bishop appointed the Hon. Hezekiah S. Johnson of the Second Judicial District as lay reader to lead services. Judge Johnson took his duties seriously and preached each week in the lobby of the hotel until his death a year later.

After the stop in Albuquerque, Adams and Forrester traveled further south to Ft. Seldon, Mesilla and to Silver City, a mining camp established in 1870, with a small group of faithful needing ministry. Bishop Adams discovered that his journeys by mail coach and horseback required more physical stamina than he had. Citing family concerns he left New Mexico soon after his tour of the territory, leaving Henry Forrester to carry on the work. After resigning as Bishop on October 15, 1877, Adams accepted a call to Holy Trinity, Vicksburg, Mississippi, where he remained until 1887 when he was consecrated Bishop of Easton, Maryland.ⁱⁱⁱ

Chaplain Forrester took on missionary oversight of the District at the request of Presiding Bishop Benjamin Smith. The Rev. Mr. Forrester was a thin, bearded man with a high forehead, who seemed to have

endless energy for his calling to serve the Missionary District of New Mexico and Arizona. He established St. Paul's in Las Vegas to serve as the ecclesiastical center of the area since the railroad made Las Vegas a hub of commerce. The church building of St. Paul's, completed in 1888, was built in Gothic Revival style and served as the cathedral church of the Missionary District for not quite half a century. From Las Vegas, Forrester traveled widely around the Territory, establishing missionary outposts in fifteen towns. He was instrumental in encouraging growth of the parish in Santa Fe to become the Church of the Holy Faith. Located only a few blocks from the plaza and a block from the Cathedral built by Bishop Lamy, Holy Faith was well situated to minister to the non-Catholic residents of the capital.

Because of the scarcity of clergy, the service of Holy Communion was an uncommon occurrence, and not to be entered into lightly as the rubrics in the 1789 Book of Common Prayer indicate. The priest was required to inform congregations of his intention to celebrate communion on a given date. In turn, the congregation was "to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences [so] that ye may come holy and clean to such a heavenly Feast in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table."^{iv}

In 1880, the first convocation of the Missionary District of New Mexico and Arizona was held at the Exchange Hotel in Old Town with Bishop Spaulding of Colorado leading the meeting. Spaulding introduced the Rt. Rev. George Dunlop, appointed Bishop by the General Convention, who immediately established a Standing Committee that included Judge Hazeldine, C.H. Baldwin, the Hon. L. Bradford Prince (later territorial governor, 1889-93), and W.W. Griffin. Hazeldine and W.K. Wilson were named lay readers to lead services "in the absence of clergy." Dunlop appointed the Rev. Henry Forrester to the congregation in Albuquerque. This did not keep Forrester from traveling across the territory, encouraging the missions he had established in the District.

The 1881 Convocation met in the same hotel, although the congregation of 26 Episcopalians was meeting in the Congregational Church building. The following year, the Rev. Henry Forrester told the Bishop and Convocation, "Land has been purchased at Fourth and Silver for \$5000."



St. John's ca. 1882

The land consisted of the three corner lots. "Some thought that the church should be called St. John's in the Fields, as it seemed to them to be so far away from [Railroad] Ave." Soon an Episcopal church of stone and brick was completed. Railroad officials were using Arizona sandstone for the depot and other buildings. They arranged for the same stone to be delivered to the church site for use in the building. The first service at St. John's in November 1882, led by Bishop George Dunlop, was attended by 33 people. When the Crash of 1884 left St. John's struggling with a debt of \$4500 at 12% interest, Bishop Dunlop helped get it reduced and refinanced at 6% interest.

Dunlop noted hopefully in 1886, "A good plank walk [was] built connecting Church with chief roadway thus increasing attendance."

Other improvements to the church included a roodscreen, a fence, "vestry room [which] was originally a frame structure added to the east side of the church and later it was moved to the rear of the lot."^v By 1887 a pulpit, pews, altar rail, window screens and coal stoves were installed for additional comfort in St. John's.

The Rev. William Y. Sheppard was the first full-time priest to serve at St. John's. He stayed for a year (1884-85). The Rev. William L. Githens came the following year, but possibly for financial reasons, the church was without clergy during 1887. The Rev. Henry Forrester made it one of his stops in the rounds of the missions in the District. The Rev. Andrew T. Sharpe lasted only a year (1888-89). After Sharpe left St. John's, Forrester was once again assigned to the small mission, where he served for two years.

The Rt. Rev. Miles Kendrick succeeded Bishop Dunlop in 1889. Kendrick was a Civil War veteran who did not shrink from the necessity of traveling the vast areas of the District. He was consecrated in 1889 to serve a Missionary District a third the size of the entire United States. The District encompassed over a million square miles in New Mexico, Arizona, Southwest Texas, and Mexico. Ten clergy, including Henry Forrester at St. John's, struggled to serve the 16 existing congregations in the territory. By 1906, the Missionary District had 869 members. This was small in relationship to over 121,000 Roman Catholics, 6500 Methodists and nearly the same



Miles Kendrick

amount of Presbyterian and Baptist congregants together.^{vi}

Four years later Henry Forrester was appointed General Superintendent of the Mission in Mexico, a post he held for over ten years. Among his accomplishments in Mexico was the establishment of the first Anglican seminary in Mexico. St. Andrew's Seminary in Mexico City was founded in 1894, and still trains Anglican priests.^{vii}

People of St. John's

Members of St. John's were active in the building and expansion of Albuquerque. The arrival of the telegraph in 1875 and, more importantly, the railroad in 1880 led to rapid growth in Albuquerque. Franz Huning was one of the visionaries who worked hard to bring the railhead to Albuquerque. Railroad executives first approached Francisco Perea and his nephew about a station in Bernalillo, but they refused to sell land to an enterprise that could end their freight wagon business.

When Huning heard that the Atchison, Topeka, and Santa Fe Railroad was building westward from Dodge City and south from Raton, he began working to convince the railroad planners to build a station at Albuquerque. With his friends, Elias Stover and William Hazeldine, Huning met with the executives. Then the trio began buying land along the right-of-way. This they decided to the railroad for only \$1 and a share of the profits.

Huning's hard work paid off. On April 10, 1880 the Atchison, Topeka, and Santa Fe Railroad (ATSF RR) whistle blew for the first time in Albuquerque. It was a sound of change and growth. The station was just over a mile from Huning's home and two miles from the Rio Grande so there was no danger of flooding.

Nearly immediately "New Town" sprang up just west of the tracks. It was not far from the Barelas neighborhood where the railroad company built eastern style homes of lumber with pitched roofs that contrasted with the solid, flat roofed, adobe structures of the established residents.

The Barelas neighborhood was less than 60 years old. In 1825, *ranchero* Antonio Sandoval dug an extension of the Griegos-Candelaria Ditch southeast across the valley to bring water to his fields. Before long a small village formed close to this new *acequia*. It was named Los Barelas, for the largest family in the area.

Stores and saloons occupied tents or rough shacks, but before long more permanent structures of brick and brownstone were built near the depot. The station itself was a two-story wood frame building with a couple of trees nearby, soon replaced by a building of Arizona sandstone. Men and women had separate waiting rooms. A long covered portico gave some protection from the sun as passengers waited for the train.

Huning knew the railroad would bring new residents. East of the tracks he built Queen Anne style homes for the merchants, teachers, and doctors he was certain would be arriving via the train. His friend and fellow Episcopalian, Hazeldine, helped him name the streets.

Other new neighborhoods were platted, too. In 1891, M.P. Stamm, a wholesale grocer, platted the Terrace Addition with house lots south of Central and east of the city limits to Buena Vista. Most people said no one would purchase the houses because they were too far away. "After all it takes an hour by horse and buggy," some argued. People did move into the Stamm Addition when the University of New Mexico was established a few years later.

The newcomers expected churches, stores, and entertainment. From the Huning homes, shopping was a quarter-mile walk across the railroad tracks. Hotels sprang up to cater to the travelers who did not want to make the dusty trek to 'Old Town', as it was increasingly called.

In 1892 the Albuquerque Commercial Club was organized in a handsome brownstone building a block from St. John's, at Fourth and Gold. The Club had luxurious rooms including a ballroom and parlors to complement the offices.^{viii} "New Town", by 1883, was on the way to becoming a thoroughly modern city. Angus Grant built the 1000-seat Grant Opera House at Third and Railroad Avenue to provide entertainment. Grant also laid the track for the Santa Fe Railroad westward through Grant's Station and on toward California.

In order to get from the train to the original Albuquerque Plaza, you had to walk along the rutted, dirt track or you could take the three-mile long Street Railway owned by Huning and Hazeldine. Eight mule-drawn carts moved back and forth along Railroad Avenue from the depot to hotels like the Centennial on Rio Grande Blvd. This innovation helped visitors and newcomers keep their feet out of the dusty and occasionally muddy streets.

The city started an electric utility using wood chips from American Lumber Company to fuel the power plant. The electricity was used by the lumber mill and the trolley company, which laid tracks up Railroad Avenue to replace the horse-drawn vehicles.

Franz Huning continued to prosper, even during the economic downturn of 1884. A decade later he built Castle Huning, a 14-room mansion fifteen blocks from the railroad. He gave *La Glorieta* to his daughter Clara as a wedding present when she married Harvey Butler (H.B.) Fergusson.^{ix}

Fergusson, the son of a Confederate officer, came to White Oaks, New Mexico, in 1882. Four years later he married Clara Mary Huning.^x Four children grew up at La Glorieta, including Harvey and Erna Fergusson who both became authors. Harvey wrote, “Albuquerque is a great city in the making, and I know of no other place where the wilderness is so close to the city, or where the primitive survives so close to civilization.”^{xi}

Albuquerque weathered the Crash of 1884 because corn, wool, and other agricultural products were needed by the mines of northern New Mexico. Wool warehouses along the tracks employed carders, spinners, and weavers to make blankets and clothing. Among those who benefited from the wool industry were the Bond brothers, Benjamin Franklin Bond (Señor Frankie) and George Washington Bond.

The brothers emigrated from Canada in the late 1800s. Together they started stores in many towns from Pueblo, Colorado to Albuquerque, New Mexico.

“Franklin and George were willing to partner with anyone and as a result, they were able to have businesses bearing their name in many towns,” reported Mary Ann Bond Buntten, their granddaughter.

The pair also acquired hundreds of thousands of acres of ranch land around the state, including the 100,000 Spanish Land Grant known as the Baca Ranch, which Cabeza de Baca received from the Spanish monarch in exchange for the land around Las Vegas. The Bonds raised cattle and sheep on this land in the Valle Grande.

Buntten remembered, “Shearing was always an exciting time. We all joined the shearers who set up camp near the dirt road up the Jemez Mountains. Flock after flock of the over 8000 head of sheep were driven into pens for shearing and marking. The same sheep herders moved the flocks from the summer pastures in the Valle Grande to winter ones near Bernalillo. The trip took two weeks each spring and fall.”

Wool consumption grew after the war and the Bonds profited. They built the Bond-McCrae Wool Warehouse in 1928 on First Street, a few blocks north of Central Avenue. Franklin Bond, a member of St. John’s, was president. “Señor Frankie” remained in New Mexico when his brother went to California around the turn of the century.^{xii}

When he retired in 1936, his son, Franklin (born December 13, 1902) took over. Wool producers sold their wool and hides to the Warehouse. In turn the Bonds and other dealers sold it to eastern markets. A marketing association formed to benefit from the five million pound storage capacity of the warehouse. Dealers were able to store the wool products until the price was right.^{xiii}

St. John’s member Bernard Shandon Rodey helped draft the 1889 legislation in the Territorial Council that established the University of New Mexico. In 1918, Rodey wrote, “[t]here [was] not in all [my] lifework, anything [I am] so proud of, as being the humble author of the bill that brought the University to Albuquerque.”^{xiv}

Rodey was born in Ireland. He emigrated to Canada in the 1862 because of the potato famine in Ireland. According to the eulogy by Dean H.R.A. O’Malley, he moved to Boston in 1877 where he “settled in, being equipped then with little more than a healthy body, a stout heart, clean life, bright intelligence, strength of will, and determination to succeed in the land of his adoption.”^{xv}

Rodey read law in Boston before moving to Albuquerque in 1881 as a private secretary for the Atlantic and Pacific Railroad company. After passing the New Mexico bar exam he was admitted to practice before the District Court of Socorro County in the Territory of New Mexico on December 11, 1883. Less than four years later, Rodey became town attorney for Albuquerque and was elected to the Territorial Council in 1888.

During the two-month 1889 legislative session, Rodey, Neill B. Field and John R. McFie created a document that established a coed, nonsectarian university in Albuquerque, a School of Mines in Socorro, a college of agriculture and mechanical arts in Las Cruces, and an insane asylum in Las Vegas. Thanks to a 36-hour marathon bargaining session, the bill passed, but a related measure establishing a territorial system of public schools did not. (An amended bill did pass the next year.)

Rodey was not the only legislator concerned with education. Not quite 10 years later, in 1898, territorial Congressional delegate H.B. Fergusson, sponsored legislation designating funding and public lands for New Mexico colleges and public schools.

From 1901-1905 Rodey served in Congress on the platform of statehood. Friends noted, “He was denominated as the man of one idea in ceaselessly urging the right of [the] then territory.”^{xvi} Despite bringing fellow congressmen and even President Theodore Roosevelt to visit the territory, Rodey was unable to get New Mexico admitted to the union. After public service in Alaska and Puerto Rico, Rodey returned to private law practice in Albuquerque in 1913 where “He was a familiar sight on Albuquerque sidewalks, smoking a cigar and strolling with his hands behind his back.”^{xvii} For his funeral on March 12, 1927, the University of New Mexico was closed.^{xviii}

The first classes of the University of New Mexico met in Perkins Hall at Edith and Railroad Ave. Because there was no public school system in New Mexico, most of the students attended the Preparatory Department to complete high school requirements. College level classes were added in 1893, but the University continued to provide high school courses until after World War I.

Hodgin Hall, built in 1892, housed the original college in a three-story brick structure on a hill two miles further east. The road was steep and barely accessible by horse and buggy. Even walking was difficult through the sand and rocks. This did not stop students from arriving at the college. Thanks to the efforts of Clarence Herrick and William Tight, the second and third presidents of the University, by 1908 the university included colleges of Letters and Science, Engineering, and Education. Enrollment reached 610 in 1925, after becoming nationally accredited in 1922.^{xix}

There were opportunities for education despite the lack of a public school system. A school called Albuquerque Academy was founded in 1879 by the Colorado College of Colorado Springs. The Academy was located on the east side of the Old Town Plaza. Two years later it moved to an adobe building located south of St. John’s, on Lead between Third and Fourth streets.

According to Dr. Eldred Harrington, “*The Academy was a tuition school, but the tuition never supported it adequately and the difference had to be made up from the pockets of the trustees, from friends, or from the resource of the New West Association which supported the Colorado College.*”

At a time when \$1/day was a good wage, the school charged \$3/month tuition, plus \$1/month for special French and German courses. Those wishing to take music paid an additional \$18 a year. The Academy was taken over by the city in 1891, and renamed Albuquerque High School after it moved into a building at Central and Edith. There were three members in the first graduating class of Albuquerque High School of 1892: Mabel Daniels, Lu Hughes, and Mildred Whiteman.^{xx}

Churches also stepped in to fill the education vacuum. The Harwood Industrial School for Mexican girls was run by the Methodist church. Spanish-speaking boys could attend Menaul School, founded by Presbyterian pastor James A. Menaul in 1896. Most students came from northern New Mexico. Often parents who could not afford tuition paid with grain or livestock for the school farm.^{xxi} Members of St. John’s, especially the Women’s Auxiliary, supported the work of the Albuquerque Indian School for many years. Native American students were trained at the Indian School from 1881 to 1982. Originally under the governance of the Presbyterian Home Mission Board, the Bureau of Indian Affairs took over the school in 1886.^{xxii}

Nationally, there was a move toward ecumenism among churches as the century ended. Following the 1888 Chicago-Lambeth Quadrilateral, priests, most often in mission fields, co-celebrated the Eucharist with clergy who were not of the ‘apostolic succession’. In Albuquerque, the size of the Protestant population made this almost a necessity. The official church view was that these services were “doubtless very pleasing to Almighty God, but not to be repeated.”^{xxiii} There were even interracial church experiments like the Azusa Street Mission in Los Angeles (1905-1909). Persons of all colors and ethnicity—even women—were given equality and leadership in worship. The movement was greeted with criticism. The interracial experiment ended with the death of William Seymour in 1922.^{xxiv}

ⁱ <http://justus.anglican.org/resources/bcp/1789>

ⁱⁱ <http://www.firstpresabq.org/index.aspx?nav=1&level=2&pk=24>

ⁱⁱⁱ <http://www.ccel.org/ccel/schaff/encyc01.html?term=Adams,%20William%20Forbes>

^{iv} <http://justus.anglican.org/resources/bcp/1789>

^v The Southwest Churchman, November 1957, Highlights of the History, pg. 9

^{vi} The Southwest Churchman, November 1957, Church in NM, pg. 20

^{vii} <http://anglicanhistory.org/mx/letter1894.html>

^{viii} <http://www.albuquerque300.org/>

^{ix} <http://www.manzanodayschool.org/about.cfm?subpage=23908>

^x The New Mexico Experience, Richard E. Peck, The Sierra Press © 1998, pg. 132

^{xi} NM, A Biographical Dictionary 1540-1980, Volume I; Don Bullis; 2007 Rio Grande Books

^{xii} Parishioner remembrance (Bunten)

^{xiii} <http://rmoa.unm.edu/docviewer.php?docId=nmu1mss288bc.xml>

^{xiv} Act of Feb. 28, 1889, ch. 138, 1889 N.M. Laws 323; Charles E. Hodgin, Introductory Remarks, in Remembrance Wakes, supra note 2, at 2, 4; Prichard, supra note 8, at 12-13; Hodgin’s Hall of Fame, UNM Alumnus, Mar. 1984, at 3; Ripp, supra note 15 at 2. (http://www.rodey.com/publications/Bernard_Shandon_Rodey.pdf)

^{xv} H.R.A. O'Malley, Judge Bernard Shandon Rodey – His Personal Life, in *Remembrance Wakes: Memorial Day Exercises of the University of New Mexico 1928-1941*, at 9, 9 (Lynn B. Mitchell ed., 1941) [hereinafter *Remembrance Wakes*]; Bart Ripp, Father of UNM was cigar-smoking Irishman, *Albuquerque Trib.*, Feb. 27, 1989, at A2. *supra* note 2, at 9.

(http://www.rodey.com/publications/Bernard_Shandon_Rodey.pdf)

^{xvi} George S. Klock, The Legal Achievements and the Relation of Judge Rodey to the University, in *Remembrance Wakes*, *supra* note 26 at 22.

http://www.rodey.com/publications/Bernard_Shandon_Rodey.pdf

^{xvii} Don L. Dickason, “Rodey, Dickason, Sloan, Akin and Robb, P.A.: One Hundredth Anniversary” (1983) (on file with Rodey Firm).

http://www.rodey.com/publications/Bernard_Shandon_Rodey.pdf

^{xviii} http://www.rodey.com/publications/Bernard_Shandon_Rodey.pdf

^{xix} <http://www.unm.edu/~handbook/A10.html>

^{xx} <http://albuquerquebulldogs.com/users/ahsschool/history.htm>

^{xxi} <http://www.menaulschool.com/index.aspx?nav=1andlevel=2andpk=16>

^{xxii} http://arcweb.archives.gov/arc/arch_results_detail.jsp?andpg=2andsi=0andnh=2000andst=b

^{xxiii} <http://justus.anglican.org/resources/timeline/12victoria.html>

^{xxiv} <http://www.crasofelegance.com/history/edwardianreligion.html>