

Contents

Acknowledgments.....	9
1 Two Bishops and the First Hospital in the City	13
2 Volunteers Through the Years	35
3 Beginning of a Modern Hospital Structure.....	47
4 Another St. Barnabas First, A Home for Nurses	55
5 Keeping Competitive in Hospital Circles, Circa 1910.....	63
6 Administering to Spiritual Needs.....	69
7 Establishment of Diagnostic Services.....	85
8 St. Andrew’s Division Is Added.....	95
9 Another First, The First Air-Conditioned Hospital	107
10 The Phoenix Rises: 1958	115
11 A Medical Staff is Organized	129
12 Medical Staff Biographical Sketches	137
13 St. Barnabas Bowl	169
14 A School of Nursing is Born	175
15 From Apprentice to Student of Nursing	193
16 On Being a Nursing Student at St. Barnabas	213
17 Remembering the Nursing School Faculty	247
18 Nursing Service—At the Center of It All	281
19. Establishment of Supporting Departments	293
20 Greatest Resource St. Barnabas Had—Its Employees.....	305
21 Displaced Persons on Staff	319

22	Research Programs	323
23	St. Barnabas Bowlers	327
24	And So It Ended	329
25	Epilogue	339
	Appendix A: St. Barnabas Milestones	343
	Appendix B: Articles of Incorporation	346
	Appendix C: Board of Trustees	351
	Appendix D: Administration Directors and Teams.....	364
	Appendix E: Officers, Women’s Boards, Auxiliary & Combined	366
	Appendix F: Medical Staff Roster, 1970	375
	Appendix G: St. Barnabas Medical Staff Officers	381
	Appendix H: St. Barnabas Bowl Winners	387
	Appendix I: Long-Term Employees	388
	Appendix J: Distinguished Early Alumnae.....	398
	Appendix K: Alumnae Presidents	402
	Appendix L: St. Barnabas Grads Who Worked at St. Barnabas	404
	Appendix M: Nursing Student Award Winners	413
	Appendix N: Family Members and Graduates from St. Barnabas	417
	Appendix O: Transfer Students.....	420
	Appendix P: St. Barnabas School of Radiologic Technology	421
	Index	423



Chapter 1

Two Bishops and the First Hospital in the City

In 1856, a young man arrived in the small community of Minneapolis. He came from New York and had been assigned by the Protestant Episcopal Church to become the first rector of Gethsemane Episcopal Church, today known as the Church of Gethsemane. Minneapolis in 1856 was a rowdy, boisterous lumber town, with a two-class society. There were the entrepreneurs who had come to establish businesses in the town such as John Sargent Pillsbury, who had arrived just the year before the young rector. Pillsbury came to Minneapolis from Concord, New Hampshire, and set up a hardware store in the young community. Ultimately, that store failed, possibly because the population of only 200 at the time was not sufficient to support that kind of business. Later, he would establish a wholesale hardware company that flourished. By 1869, he had been joined by his brother, George, and nephew, Charles A.

Pillsbury, also emigrants from New Hampshire. Together, John, George and Charles formed a partnership, and in 1870 they opened Charles A. Pillsbury and Company, forerunner of Pillsbury Mills. It is likely the Pillsburys were among the flock at Gethsemane Church.

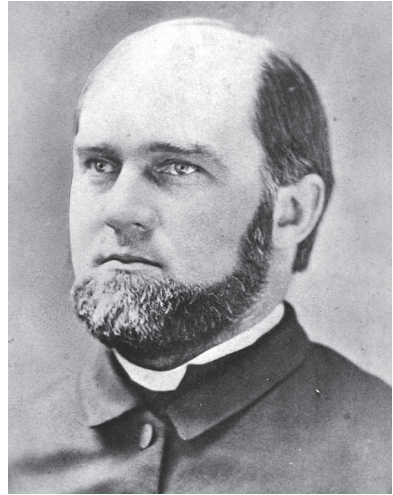
The other class of society in Minneapolis at the time consisted of lumberjacks employed to work in the sawmills built at the Falls of St. Anthony on the Mississippi River. On the east side of the river was a community that had existed in the area as a town since 1838. In 1855, it was incorporated as the City of St. Anthony. Its first mayor was Henry T. Welles, who will figure in the St. Barnabas story some years later.

Richard A. Chute owned a mill on the east side of the river. Chute's ancestry included several Presbyterian clergymen and when he died in 1893, his funeral was at St. Andrew's Presbyterian Church. Years later, in the mid twentieth century, St. Andrew's and St. Barnabas will share a common interest.

On March 1, 1856, the town of Minneapolis was incorporated on the west side of the river. It is said the Minneapolitans were irked by the fact that their community was labeled just a town while their rival on the east side of the river was known as a city. Dorilus Morrison had a sawmill at the falls on the west side of the river. He served as the first mayor of Minneapolis and he, too, will become a part of the St. Barnabas story at a later time.

Both Chute and Morrison were involved in platting communities north of St. Anthony Falls where there were vast stands of white pine growing along the Rum River, a tributary of the Mississippi. Logs that were felled along the Rum were floated down to its mouth near the present day city of Anoka and then down the Mississippi to the sawmills waiting at St. Anthony Falls. Both Chute and Morrison profited handsomely from their businesses at the Falls of St. Anthony. The supplies of timber along the Rum River were considered inexhaustible in the foreseeable future when the area was platted in the mid 1850s, but like many predictions, that was not true. After less than 70 years the vast stands of pine were gone. But, as the twentieth century dawned, Minneapolis had become the greatest lumber-producing center in the United States. The Minneapolis production of timber in 1900 alone totaled more than \$12,250,000.00. But let us return to that young rector at Gethsemane Church, the Reverend Mr. Knickerbacker. He was only 23 years old when he came to Minneapolis and just 24 when he was

made a priest of the Protestant Episcopal Church. David Buell Knickerbocker was born in Schaghticoke, Renssalaer County, New York. He was the youngest son of Hermon Knickerbocker, who was known in his home area as Prince Knickerbocker. References to the family appear in the writings of Washington Irving. When the spelling of the name was changed from Knickerbocker to Knickerbacker is not known, but it is the same family as those who were seventeenth century immigrants in New Amsterdam from Holland. When he was seventeen years old, David entered Trinity College in Hartford, Connecticut, graduating in 1853 when he was only 20 years old. He entered General Theological Seminary in New York City, from which he graduated in 1856 and was ordained a deacon of the church in June of 1856.



The Rev. David Buell Knickerbacker,
Founder of St. Barnabas

His first assignment from the church was as a missionary to the new community of Minneapolis, Minnesota. A year after his arrival in Minneapolis, on July 13, 1857, he was advanced to the priesthood in a ceremony at Gethsemane. There is no reference to a wife or children in the surviving records about the Reverend Knickerbacker, so it may be assumed that he was one of the Episcopal clergy to elect a celibate lifestyle and to devote his entire life to his ministry. That he could identify with the lumberjacks in the lower end of the social strata seems indisputable even though his parishioners at Gethsemane included many of the wealthier entrepreneurs of the town.

By 1870, the little community of only 200 to which the Reverend Mr. Knickerbacker had been assigned, had grown to 13,600. Even more astonishing is that in the decade ending in 1880 it grew to 46,887 and with almost exponential growth to 129,200 by 1885. With this remarkable growth came a broadening of the industrial base of the city. A new industry had developed at the Falls of St. Anthony, taking advantage of the power generated by the falls. Whereas the timberlands north of Minneapolis fed the sawmills, it was

the farms in southern Minnesota that brought on the next industrial boom. The railroad had come to the Rochester-Winona area and farmers, on their fertile acreages, found it profitable to raise large fields of wheat, selling what they could locally as they had always done, but being able also, because of the railroads, to ship their grain to other destinations.

An early Minneapolis flour miller who played a key role in the wheat boom was George H. Christian. He was operating a flour mill in the city prior to 1870. The wheat used to make the best grade of flour in those days was winter wheat, a variety which did not grow well in Minnesota. Flour made from spring wheat, which could be grown in Minnesota, was darker in color than the winter wheat variety and in world markets it did not command premium prices as the winter wheat flour did. To make flour white, it had to be separated in the milling process from the bran of the wheat grain and a substance called "middlings." In spring wheat, the most nutritious part of the grain was in the middlings. Separating middlings from the flour made a whiter end product, but when the color of spring wheat flour was made to equal that of winter wheat flour, the end product lacked the nutrition of the winter wheat flour.

George H. Christian understood the problem and was studying ways of treating the middlings to improve the color while retaining the nutrients. Such a process was in use in French flour mills of the time. In 1870, Christian had in his employ a French immigrant who built an apparatus similar to that used in France to carry out the desired result. Over the next few years they were able to perfect the middlings purifier, paving the way for spring wheat to become king in Minnesota and placing Minneapolis flour in a competitive world position with winter wheat flour. George H. Christian would soon play a key role in the St. Barnabas story and his influence at St. Barnabas would be felt years later well into the twentieth century.

In Minneapolis at the last quarter of the nineteenth century some of the sawmill operators and owners saw the opportunity waiting at their southern door and switched production from lumber to flour milling. As lumber had made Minneapolis the greatest lumber-producing center in the country, so "the milling revolution" would make Minneapolis the milling capital of the world.

The earliest incursion into flour milling came in 1850 when John Eastman built a flour mill at St. Anthony Falls. But it would still be several

years into the future before the flour milling boom days. In 1866, Cadwalader Colden Washburn, a transplanted New Englander living at that time in nearby Wisconsin, built at the Falls of St. Anthony the largest mill west of Buffalo. It was six stories tall, a gigantic height for that era, and it was capable of producing 840 barrels of flour each day. Washburn was on his way as a tycoon in the milling industry.

Both Washburn and his rival in the flour milling trade, Charles Pillsbury, learned of improved methods of milling being employed in Hungarian flour mills and both went off to Budapest during the 1870s to learn more about the European methods. The Hungarian innovation, the use of steel rollers, rather than large flat stones to grind the wheat, actually began in Switzerland and spread east to Hungary where the whole idea was refined. When Washburn returned to Minneapolis, he changed his plant to incorporate steel rollers in place of the old grindstones. Pillsbury, on his return in 1881, built a six-story mill of his own on the east side of the river and in it steel rollers were installed from the very beginning. The capacity of his mill reached 5,000 barrels per day.

As the twentieth century rolled around for the flour milling industry, Minneapolis was not only producing flour at one of the highest rates in the world, but their flour was also known as the world's best quality. With such fantastic industrial growth came a price to be paid in the hazards to which the workers in these industries were exposed. The Reverend Mr. Knickerbacker, identifying as he did with the workers, became acutely aware of the hazards. A catastrophe that occurred on October 4, 1869 may have made him more aware than ever of the hazards.

On that day, the falls of St. Anthony collapsed, destroying three mills in the process. It turns out there had been a tunneling project beneath the falls which it was hoped would allow for the capture of some of the power being lost at the surface. The tunnelers apparently didn't realize that the edge of the falls was only a thin crust. Beneath that crust was soft sandstone that the river quickly washed away after the tunnel operation began. Once the underlying sandstone washed away, the crust crumbled.

The disaster drove home the vulnerability of the young workers in the mills. The Reverend Mr. Knickerbacker knew that many of these young men had nowhere to go nor anyone to care for them if they were injured on the job. Many were single men living in boarding houses. Other boarders

were men who were married, but had left families elsewhere to wait while they went to the city to earn their fortunes.

Not only were there dangers from the sawmills and flour mills, but infectious diseases and diseases related to poor nutrition were rampant. Basically, by eastern standards, the air and climate in Minnesota were considered “very healthy.” As a matter of fact, more than one Easterner, suffering from respiratory disorders, came to Minnesota and found they were cured by the change in climate. But living spaces of that era were poorly heated and drafty. Not only that, sanitation was poor and the relationship between poor sanitation and infectious disease was not yet clearly understood. The need to keep food under refrigeration was also not understood and even when it was, facilities were lacking, so people frequently ate foods that were tainted and should have been discarded. Typhoid fever, scarlet fever, diphtheria, croup, pneumonia, tuberculosis and smallpox were around constantly and the men working at the mills, usually in close proximity to one another, were exposed to all of these ills as well as the accidents common on the job.

In early 1871, the Reverend Mr. Knickerbacker appealed to the City Council to establish a charity hospital to care for the sick and injured. He specified a charity hospital because the wealthy of the community did not face the same problems as the workers did. When they were ill, they had servants to care for them in their own homes and family members around them who could also provide care. But the young man living in a boarding house had none of this. The good rector’s petition to the City Council fell on deaf ears, so he went about meeting the need on his own.

At Gethsemane, he had organized the men into a group known as the Gethsemane Brotherhood. He enlisted their aid in his cause. But they hadn’t the needed funds and equipment to do the job alone. On March 3, 1871, the Reverend Mr. Knickerbacker made the following appeal in the *Minneapolis Daily Tribune*: “The Brotherhood, believing that the time has come when in a population of 18,000 souls, largely a manufacturing community and liable to frequent accidents, there should be a hospital where the sick who have no homes may be properly cared for...they have determined to make a venture of faith and have rented a building containing twelve rooms...The cost of furnishing the building, is estimated, will be five hundred dollars...For the maintenance of the home and its inmates after it is fairly inaugurated we shall trust simply to the loving hand of charity.”

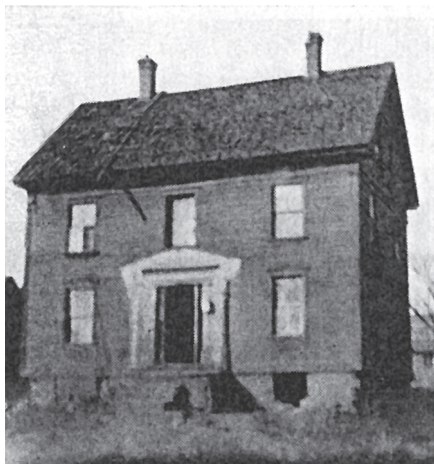
In addition to the Reverend Mr. Knickerbacker, the following members of the Brotherhood of Gethsemane also signed the article: Judge Beebe, W. H. Chamberlain, Dr. A. E. Ames, O. F. Tuttle, Al Robertson and S. B. Cowdry. And so began the first hospital in Minneapolis. Their resources were the vision of a young rector, his faith and that of his Gethsemane Brotherhood and the marketbasket which he carried on his arm as he made his daily rounds to all the businessmen in town begging for anything they could give that might be useful in the hospital.

The article in the newspaper was followed by a lecture at the opera house on the need for the proposed hospital. The response to the article and to the presentation at the opera house was good and the young rector and his Gethsemane Brotherhood received enough donations, and promises of more, to equip and open the hospital. The Masonic Order pledged to furnish one room while the employees of the Milwaukee Road Railroad pledged they would also furnish one room. And so the house at Washington Avenue North and Ninth Street became the first hospital in Minneapolis. It was named the Cottage Hospital, a name it would keep for twelve years until the new institution was dedicated to St. Barnabas.

The young rector had great visions for the new hospital. He saw in his mind a time when the rented facility would be too small to meet the growing need for a hospital. He even dreamed of a medical school being established at the young University of Minnesota and that his hospital might provide clinical facilities for training the student doctors enrolled in that medical school.

In those days medical education was still evolving. There were many small, actually inadequate medical education programs around, and there were still doctors learning on the job by being apprenticed to practicing physicians. The Mayo brothers in southern Minnesota understood the need for more academic preparation and were pushing for the development of a medical school in an academic setting. Obviously, the good rector also recognized this need. Though St. Barnabas was not a part of the picture, in 1887, largely through the efforts of Dr. Perry Millard, the College of Medicine was opened at the University of Minnesota.

The Cottage Hospital opened in 1871 very soon after the newspaper article and the presentation at the opera house. The first patient was admitted on March 14, 1871. He was an eighteen year-old newsboy on the



Cottage Hospital, the first hospital in Minneapolis, later named St. Barnabas. Opened March 1, 1871.

Pacific Railroad. Records of the time indicate that he was of German parentage, but orphaned at the time of his illness, a respiratory infection. The second patient came two days later. The record states he was a Swede, a Milwaukee railroad employee who had suffered an accident resulting in amputation of his leg. And still a third patient was listed as a Norwegian suffering from pneumonia. The newspaper published its first report from the new hospital on April 2, 1871, with the observation that seven males and one female had been admitted

to the hospital. Of this number, four had been discharged, one had died and two others remained in the hospital.

It seems curious to us today that these early patients were identified by nationality, but this was during the era of European immigration to the area and it is quite probable that none of the three identified as German, Swedish and Norwegian, spoke English. Imagine the problems associated with diagnosing and caring for three patients who all spoke different foreign languages. The record doesn't give us a hint of how the problem was handled, but the good ladies of Gethsemane and the volunteer Dr. Ames must have known what to do. Some time in those early years, the hospital bought lots at Lakewood Cemetery for the burial of indigent patients.

Though they had the funds necessary to equip the hospital to receive patients, they still lacked funds to meet daily expenses. True to his word, the Reverend Mr. Knickerbacker turned to charity for operating funds. And so began his daily excursions through the business community with his marketbasket on his arm. When time permitted, he expanded his route to homes of the wealthy as well. Keenly aware of his responsibility as a steward of donated funds and materials, he kept scrupulous records of each donation. His journal included such entries in the Gifts Received section: "November

6, received two nightshirts, pieced; November 17, received reading material; November 23, two turkeys, three chickens and cranberries.”

The gifts were varied, but he didn't turn anything down that might be put to use in the hospital. And donations were not restricted to material things. One man, a barber by trade, donated one day per week to shaving patients at the hospital. Other wealthier men contributed cash.

For staff, the rector turned to lady volunteers from Gethsemane. There were no trained nurses available to care for the patients. The first nursing school west of the Mississippi was still 12 years in the future. Northwestern Hospital in Minneapolis, not even in existence in 1871, would open that first nursing school in 1883. A matron was hired to provide coordination and supervision of the volunteers. The care given was comparable to what would be given at home by a family member: assisting with feeding, washing patients, changing and straightening linens and so on. But for the young man with no family around to care for him, this was more than he expected.

The work went on in the rented house on Washington until 1874. Except for the poor who needed its services and the people from Gethsemane who provided the support for the hospital, it is likely that few people in town were even aware of its existence. The daily census ranged from five to ten patients.

Although he was grateful for the start of the institution, the young rector realized that a more suitable location in a more permanent building was needed and he was ever alert for possibilities which might lead to something more permanent. In 1873 he learned of a large, unoccupied house sitting on the riverbank not far from one of the nicest living areas in the city. The house, known as Garland House, had recently come into the possession of C. C. Washburn, who a short time before had contributed to the hospital one city lot on South Sixth Street. In 1874 the men of Gethsemane raised money and bought another lot adjacent to the one on Sixth Street.

With his usual persuasive manner, the rector convinced Mr. Washburn not only to give the house to the hospital, but to pay for having it moved to the Sixth Street site.

The land owned by the hospital at that time on that site totaled about half an acre. The interior of the house was remodeled to make it suitable for hospital purposes.