

The First Sunday Schools in Colorado

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RELIGIOUS training has been in use since the beginning of religious faith and conduct. The synagogue was an instrument of instruction in the Jewish faith, and teaching was a predominant technique in the life and ministry of Jesus. Robert Raikes has been given the credit for establishing the first Sunday School because of the school he started (about 1781) to provide education for the poor urchins of Gloucester, England, who worked all week and roamed the streets on Sunday. The "First Day or Sunday School Society" was established in Philadelphia in 1791. Both of these, however, were designed to meet a social need, and religious instruction did not dominate the curriculum. This was also true of the first Methodist Sunday Schools in England and America.

Biblical literature was used in the New England primer until the separation of church and state made it necessary to eliminate religious instruction from the public schools, and Sunday Schools were established for that purpose. Each denomination developed materials until several merged to form the American Sunday School Union in 1824.

The Methodist Sunday School Union, which was established in 1827, furnished materials and helped to promote Sunday Schools on the frontier. Graded lessons were introduced soon after 1844, and as a result of the tireless efforts of John H. Vincent, a pastor, Sunday School editor, and later a Methodist Bishop, techniques were developed for teacher training. Bishop Vincent was a brother to Bethuel T. Vincent, who was active in Sunday School work in Colorado.

Denver and Vicinity

First Union Sunday School in Denver:

—The first Union Sunday School in the present site of Denver (or even that of Colorado) was established on November 6, 1859, at the log cabin residence of Jacob Adriance. To Lewis N. Tappan has been attributed the origin of the idea for a school. One day in late October as he was walking down San Luis Street in Auraria (now 10th St., West Denver), he noticed a dozen or more small children at play, and suggested the organization of a non-sectarian school to Mr. Goldrick, "a young, nervous, but affable and polite gentleman," and obtaining his hearty endorsement, secured the interest of Reverends Fisher and Adriance, and D. C. Collier. The fact that O. J. Goldrick had fifteen or twenty students in his Union School probably prompted Tappan to first confer with Goldrick in the matter. After considering the matter these men published the following announcement in the Rocky Mountain News:

A Union Sunday School for the children of Auraria and Denver will be held every Sunday at three o'clock P. M. at the house of preachers Fisher and Adriance, near Cherry Creek. It is particularly requested that the parents and guardians will endeavor to have their children attend the School regularly and punctually. Books and children's papers soon will be furnished to the scholars. The School will not only be a Union School for both towns, but (also) a Union of all denominations.

(Signed) George W. Fisher, Lewis N. Tappan, Jacob Adriance, D. C. Collier, O. J. Goldrick.¹

In response to this call the Sunday School was organized in Adriance's cabin with twelve children, five men,

¹*Rocky Mountain News*, Nov. 3, 1859.

and a colored woman, Aunt Clara Brown, present.² Although Adriance was preaching at Boulder on that Sunday, he was elected superintendent, with Mr. Collier elected assistant to run the school, since Adriance could be present only one Sunday in three. In Adriance's letter to "The Trail," he wrote of Aunt Clara Brown:

(She) was a very devoted, pious lady. The sporting fraternity largely fraternized her washing. Doubtless by her sharp and kindly reproofs, good desires and purposes were stimulated. She was honored by all who knew her and a large procession followed her to her last resting place.³

On the next Sunday there were fifteen children in attendance and about as many adults. Since Collier was also obliged to be absent part of the time, Miss Indiana Sopris was elected to serve as assistant. Miss Sopris was born in Indiana, as her name would indicate, the daughter of Richard and Elizabeth Allen Sopris. She arrived in Denver in 1859, at the age of twenty-one, and opened a school in Denver on May 7 of the next year. She also taught in the first public school in Denver. She was later instrumental in organizing the First Congregational Church, of which she was the last living charter member. She married Samuel Cushman in Denver in 1866 and moved to Central City. After pioneering in Deadwood, S.D., for a while she returned to Denver where she died at the age of eighty-six. She was survived by a daughter, Mrs. Horace S. Clark of Lead, S. D.⁴

This Sunday School increased in numbers, so that Adriance's cabin could no longer accommodate the people, and the meetings were transferred to the Masonic Hall on Ferry Street. Since the School was in need of books, Mr. Tappan wrote to the Baptist Society in Lawrence, Kansas Territory, soliciting a donation of books. When they arrived he was surprised to find that they were the same ones he had formerly obtained from his old Bible class in the Rev. Dr.

Baron Stowe's church in Boston for the Lawrence Sunday School. Although this first Sunday School was non-denominational, it was organized and sustained largely by Methodist preachers, G. W. Fisher and Jacob Adriance, and it held its meetings in Adriance's cabin, which was the Methodist parsonage in that early day.

The First Methodist Sunday School in Denver:—The first denominational Sunday School was organized by the Methodists on June 10, 1860, shortly after John M. Chivington arrived at his new assignment in Denver as presiding elder. This school was known as the Methodist Sunday School until October 6, 1861; as the First Methodist Episcopal Sunday School of Denver City, Colorado Territory, until 1868; as the Lawrence Street Methodist Episcopal Sunday School until 1887; later it became the Trinity Methodist Episcopal Sunday School⁵ until recently, when the word Episcopal was dropped as a result of the union of the three branches of Methodism in 1939.

The original record book for this Methodist Sunday School was extant from the time that it was discovered by John H. Martin among many of his old records and papers in April, 1895, until it was destroyed by fire at the hands of his wife a few years later. Whether this was accidental or deliberate is not certain. It is not known how Mr. Martin came in possession of the book. He allowed Beardsley and Winne to read and copy from it, but he refused to give up its possession because, he claimed, a certain prominent member of the church had injured him. The book was fourteen inches long, six inches wide,

²A letter from Jacob Adriance to *The Trail*, published IV, (Jan., 1912), p. 24.

³Letter from Adriance to *The Trail*, p. 24.

⁴*The Trail*, XVIII, (Sept., 1925), p. 24.

⁵Peter Winne, "Gleanings," *The Trail*, (Sept., 1915), p. 11. The date October 6, 1861, is supplied by Beardsley, *Echoes from Peak and Plain*, p. 367.

and one-half inch thick. Although the front cover was missing, the leaves were all in place, the writing legible, and the entries covered the first two years and two months of the school's meetings. The first proceedings as contained therein. The first proceedings as contained therein as copied by Winne are as follows:

Denver City, Jefferson Territory,
June 10, 1860.

Members of the M. E. Church and citizens of Denver City met according to previous appointment to organize a Sunday School for said church, the Rev. J. M. Chivington in the chair. On motion Brother Samuel F. Cort was elected secretary pro tem. It was then moved that we proceed to the election of officers for the present year; carried. Moved that we elect by the plurality rule; carried. Results as follows: Superintendent, G. Anderson; assistant superintendent, H. Hamilton; secretary, A. J. Gill; librarian, H. Gibson; assistant librarian, H. B. Potter; treasurer, John Atkinson.

On motion a committee of three was appointed by the chair to draught a constitution and by-laws for the school. A. J. Gill, Mr. Tiffney and Mr. Clark were appointed said committee. On motion a committee of eight was appointed to canvass the city and bring in children to the school. Said committee consisted of the following persons: Mrs. L. A. Chivington, Miss Calison, Mr. Barker, Mr. Hamlin, Mr. Carter, Mr. Conrad and L. Hart. On motion the Rev. J. M. Chivington was added to said committee. On motion it was declared that the preacher in charge of Denver station be teacher of the Bible Class.

SAMUEL F. CORT, Secretary.⁶

Where the organization meeting was held is not mentioned in the proceedings and seems to be unknown. However, on the next Sunday, June 17, 1860, at 2:00 P. M., the first session of the Methodist Sunday School was held in the Masonic Hall on Ferry Street with 54 persons in attendance; 31 female and 12 male scholars, six officers, and six teachers, who were: J. W. Tif-

fany, Miss E. A. Chivington, Mrs. McDonald, Mary Gilliland (Gilliland), G. W. Patterson, and J. W. Loreys.

After school was adjourned arrangements were made for a fourth of July celebration, in which the Union Sunday School was invited to participate. In regard to this celebration we have a contemporary account by Libeus Barney:

The Glorious Fourth was entertained in our best style, powder and patriotism, music and muscle, bonfire and bloody noses, knives and revolvers, horse racing and gambling in general, was the order of the day throughout.

The morning was awakened by a salute of 33 guns and one more, the former for the States, the latter for Idaho (Colorado).

At ten A. M. the procession formed on Larimer Street, the Broadway of Denver, in the following order: First a brass band of twelve performers dressed in uniform, next a brotherhood of Masons in regalia, then 200 Sunday School scholars, each bearing a miniature flag of the stars and stripes, then followed the citizens in general, some in carriages, but most on foot . . . (and) went to the bank of the Platte River.

Mr. Fisher, the pioneer Reverend of the Rocky Mountains opened the exercises with prayer, the Declaration was read by Judge Perkins, who the orator J. D. Moore, Esq., introduced and was received with "roars of applause."

After the oration, the Sunday School scholars as a part of the programme, remained and partook of a well provided picnic, while the audience dispersed.⁷

Isaac H. Beardsley copied a good deal of the material from the Sunday School Record Book for his "Echoes from Peak and Plain." Peter Winne claims he has

⁶Record Book of the Methodist Episcopal Sunday School, Denver, as cited by Winne, "Gleanings," *The Trail*, (Sept. 1915), p. 12.

⁷Libeus Barney, *Early Day Letters from Auraria (Now Denver)*, (Bennington, Vt.: The Bennington Banner, 1859-60), p. 87.

checked Beardsley's excerpts with the original and knows them to be correct. Beardsley mentions the Masonic Hall as the location of the first session which was held June 17, 1860, but does not note other meeting places. Winne, however, in his "Historical Gleanings" cites a good number of the places of meeting.

Below are given some of the places where the Sunday School met:

June 17th, 1860, at 2 o'clock P. M. in the Masonic Hall on Ferry Street.

July 8th. The school met in the Pioneer Club Room on Larimer at 2 P. M. . . . One week later they met in Snedd and Hunt's business house on Ferry Street.

August 5th. They met in Major's brick building on Ferry Street. One hundred twenty-seven Scripture verses were recited.

August 26th. The school met at 2 P.M. in Messrs. Doyle and Co.'s three-story brick building on the corner of Fifth and Ferry Streets.

September 2nd. The school met in a building three doors north of the Jefferson House on Ferry Street. Miss Allen's class recited 132 verses. Total 148. The next Sabbath 300.

September 16th. School met in the Masonic Hall on Ferry Street. Miss Allen's class recited 275 verses. J. Hawkins, 175 verses. Total for the school 344 verses. The next week they met on Fourth between Front and Cherry Streets. Two weeks later 377 verses were recited.

Oct. 21st. The school met three doors north of the Chicago House on Ferry Street. A week later they met in a room opposite the Jefferson House on Ferry Street, when J. W. Waggoner was elected secretary in place of A. J. Gill, resigned.

Nov. 25th. They met in Mr. Wood's school room on the corner of Ferry and Sixth Streets (now eleventh and Lawrence).

Dec. 2nd. They met in the new hall, next door to the Herald office on Fifth Street, Herald Building.

Feb. 10th. Rev. J. Gilson was elected superintendent in place of G. Anderson, resigned, which position he held for seven months.

Jan. 2nd, 1861. The School met on Fifth Street (now 1328 Larimer Street), when B. F. Ford was elected

secretary. One week later they met in the Herald Building. . . .

Oct. 6th, 1861. The School met in the brick Southern Methodist Church on E Street, East Denver, now Fourteenth Street, which they had leased for one year. This small building stood where Nos. 1400 to 1406 Arapahoe Street is now located, and was the first church building erected in Denver by any society and was later sold to the St. John's Episcopal Church.

Feb. 2nd, 1862. There were 107 present. The attendance for the two years averaged about 80.

July 20th, 1862. The school met in the People's Theatre.

The school has met in the following places in addition to the ones mentioned in the preceding paragraphs: Anderson's carpenter shop, 1041 Larimer Street; H. C. Brown's carpenter shop, at about 1328 and 1334 Larimer Street (this building was carried away by the flood in May, 1864); Langrishe and Dougherty's Theatre at the north corner of Sixteenth and Lawrence Streets; the Colorado Seminary, at the south corner of Fourteenth and Arapahoe Streets; the old Lawrence (formerly E Street Church on the east corner of Fourteenth and Lawrence Streets; the First Congregational Church on Glenarm Street between Sixteenth and Seventeenth, and in the present Trinity Church building.⁸

The Sunday School met in the H. C. Brown Carpenter Shop Church, mentioned above, from March 1, 1863, when this building was rented and dedicated for Methodist Church use until May 20, 1864, when the Cherry Creek flood washed it away.

The information taken from the now-lost records by Beardsley and by Winne, as cited above, gives the specific places of meetings, but gives few statistics on attendance except the entry on February 2, 1862, stating that there were one hundred seven present and that the attendance for the two years (actually twenty months) averaged about

⁸Record Book of the Methodist Episcopal Sunday School, Denver, as cited by Winne, "Gleanings," *The Trail*, Sept. 1915, pp. 12-14.

eighty persons. This attendance of 107 was almost double the 54 that attended the first meeting on July 17, 1860.

The religious notices in the "Rocky Mountain News" on September 15 and October 6, 1860, announced two Sunday Schools: one at nine o'clock at F and Lawrence Streets, the other at two-thirty on Ferry Street. On December 30, the News mentioned that there were two Sunday Schools operating with about forty members each. The one on Ferry Street was probably the Methodist School because that was the center of its activity at that time.

At the Fourth Quarterly Conference held on February 16, 1861, in the Herald Building with John M. Chivington, P.E. in the chair, and A. P. Allen, preacher in charge, present, the following Sunday School report was given.

Our Sunday School under the superintendence of Bro. A. J. Gill during the Conference year has enjoyed universal prosperity. The interest in the school has been marked by good attendance on the part of the scholars and a disposition on the part of the parents to the enterprise by pecuniary aid.

At present, Bro. John Gilson of Auraria, Ill., is our supt.; Lester Palmer, assistant; John Anderson, librarian; Bro. Waggoner, secry.; John Atkinson, Rock Island, Ill., treasurer.

Sunday School: Average attendance of scholars, 50; officers and teachers, 15; Number of volumes in the library, 60; Largest number of verses recited at once, 200; also a Bible Class, average attendance, 9. Brother Gilliland of Iowa is the teacher.

A. P. ALLEN, P. C.⁹

It was announced in the News of March 2, 1861, that Sunday School would be held on Sunday the 3rd in both of the Methodist Churches at half past two P. M. At that time Rev. Allen's Methodist Church was meeting in the Herald Building in West Denver, and Rev. Bradford's Methodist Church South was meeting in their brick church in East Denver. On March 9, 1861, the same announcement appeared with the added

note: "In the latter (Rev. Mr. Allen's Church), in the Herald Building, a large Bible Class is organized and attended by adults of both sexes." Evidently this was the same Bible Class taught by Brother Gilliland of Iowa, mentioned above.

Rev. W. A. Kenney was present at the First Quarterly Meeting Conference held on June 3, 1861, with Presiding Elder Chivington in the chair. The Sunday School report named Isaac Gilson as superintendent, with 100 scholars, an average attendance of 60, officers and teachers 12, and 200 volumes in the library. On the Sunday School committee were: Isaac Gilson, I. A. Bassett, W. D. Pease, and C. Teal. On September 21, 1861, a new constitution was adopted and the school was named "The First Methodist Episcopal Sunday School of Denver City, Colorado Territory." The Third and Fourth Quarterly Conferences, held on January 6 and February 8, 1862, carry identical statistics and show an increase in numbers, as follows:

Whole number of scholars.....	125
Average attendance.....	95
Officers and Teachers.....	14
Library—No. of volumes.....	295

Rev. Mr. Kenney stated that the religious instruction of the children had been attended to as far as was practicable.

The Methodist Sunday School in Denver has been a continuing organization since it was organized on June 10, 1860. A list of the Sunday School superintendents in the early days, as compiled by Beardsley, are as follows: G. Anderson; Rev. J. Gilson; A. J. Gill; Rev. George Richardson; Rev. B. T. Vincent; Rev. George Skene; Edward Michalson; George F. Wanlass; B. A. Wheeler, M. D.; Frank Church; J. S. Hays; A. J. Sampson; Peter Winn, who held the

⁹Trinity Manuscript, Record of Quarterly Meetings and Leaders Meetings of the Denver City and Auraria Mission, 1859-1875.

position thirteen years; A. L. Doud; George S. Van Law; and H. L. Shattuck.

Golden City and Arvada:—A Sunday School was partially organized at Golden City on Sunday, July 1, 1860, by Jacob Adriance on the second Sunday after his return from the East. On July 4, Adriance attended the celebration in Denver, took dinner at Chivington's, and, after procuring some Sunday School books, returned home. On the next Sunday, July 8, Adriance had no preaching service at Golden, because he was probably scheduled to be at Boulder. He did not get to Boulder because he had spent the day trying to locate his freight. However, he did attend the Sunday School at 9:00 at Golden, and was elected superintendent. There were eleven scholars out and they had a pleasant time. At the first Quarterly Conference Adriance gave the following report:

There is one Sunday School just organized in Golden City with six teachers and officers, 12 scholars, and one Bible class. We have a good library sufficient for a small school.¹⁰

A Union Sunday School with Simeon Cort as superintendent was organized at a later date in the vicinity of Arvada which developed into a Methodist Society during the time that William M. Smith was presiding elder (1866-7), and a Methodist Episcopal Sunday School was started on January 3, 1875.

Central City and Vicinity

First Sunday School at Nevada City:

—According to a letter written by George Walker from Black Hawk on July 6, 1863, to the First Sunday School Convention held at Denver that month, the first Sunday School organized in the vicinity of Central City was started at Nevada City on June 10, 1860, and called the Rocky Mountain Sabbath School. Apparently this was a "union" school. According to this letter, Mr. Walker had come from New York City and Hoboken, N. J., and arrived

at Nevada City, up Nevada Gulch from Central City, on Monday, May 28, 1860. On the following Sunday, as well as during the week, he went among the tents and wagons inviting everyone to Sunday School on June 10, 1860. At this meeting there were six children and eighteen adults present. Two classes were formed for the children and one Bible Class for the adults. Mr. Walker appointed himself superintendent, and distributed a few books which he had brought with him. Book number one in this little library, "This Do in Remembrance of Me," is now in possession of the Iliff Library.

During the next week Superintendent Walker procured seats for the School, and on the next Sunday, June 17, 1860, there were twenty-two children and about as many adults. Mr. Sunderland, a good Baptist, led the singing using a few copies of "Sabbath School Melodies." This school continued through the summer with from twenty to twenty-five scholars besides the Bible class.

In the words of Mr. Walker we read:

On the 9 of Sept. I find this record. "School small. The Methodists have organized two schools and have taken most of my scholars and teachers" which of course they have a perfect right to do.¹¹

Mr. Walker went to "the States" in the spring of 1861, and returned two years later to find "several schools in a flourishing condition."

Central City Sunday School:—The date for the establishment of the Methodist Sunday School in the mountains is probably best found in the letter from Mr. Walker cited above, which places the date at September 9, 1860. There is no record of there being any Sunday School other than Mr. Walker's prior to

¹⁰From a historical statement on the Bulletin for the Seventy-fifth year of Methodism in Golden.

¹¹Letter from George Walker, July 6, 1863. The writer has taken the privilege of moving the quotation marks for the sake of clarity.

that date. When Jacob Adriance came to Central City for his first Sunday, April 21, 1861, he found two Sunday Schools, one at Nevada and one at Eureka, meeting at 9:00. The school at Nevada was very likely the one that took over Mr. Walker's school, and Eureka was the name of the locality in which was located the log cabin that served the Central City community. With the heavy preaching schedule that Adriance had that year, he was unable to attend the Sunday School meetings, and so made no further entry in his diary, but it may be assumed that these schools continued during his ministry, for in September, after W. H. Fisher arrived, a financial statement was published in the local "Register" which shows that both schools were doing well. It reads:

A committee of two ladies—Miss Booth and Miss Atherton, of Nevada—has been blessed with swelling the contributions of their Sabbath School to near \$80; while a like committee from the Central City School, consisting of Miss Wilcox and Miss Hatty Graves, have "succeeded in raising in all near \$75, for library, rewards, papers, etc." . . . Brother Bois of Nevada Sunday School, and Brother D. S. Green of Central City, the efficient superintendents, deserve the praise of all interested.

W. H. FISHER,
Pastor, M. E. Church

Central City,
September 25, 1862.¹²

When the first issue of the "Tri-Weekly Miner's Register" came out on July 28, 1862, a Methodist Episcopal Sunday School was announced. In the issue of December 26, 1862, the Methodist Sunday School was meeting at 1:00 P. M. at Lawrence Hall, and the Union Sunday School at 1:00 P. M. in the Court House. The Union Sunday School has a special Christmas Festival at the People's Theatre with tree and treats, and addresses from Reverends Granger and Warner.

On May 28, 1863, Fisher gave to the "Register" a copy of the preamble and resolutions that were adopted for the organization of a Sabbath School Convention which was to meet in Denver on July 8, 1863. This was the convention to which George Walker wrote his historical sketch of the Rocky Mountain Sabbath School.

A Union Sabbath School was started at Black Hawk on December 21, 1862, meeting in the Merchant's Hall at first and after May 10, 1863, in Selah's Hall. There was a Sunday School celebration on July 2, in anticipation of the 4th, for the Schools of the vicinity. The Nevada and Central City schools met at Eureka, marched to Quartz Valley where they were joined by the Black Hawk School. Judge C. B. Clement acted as Marshall for the day. The Declaration of Independence was read by D. C. Collier, scripture and prayer by Rev. Warner, short addresses by Reverends King, Warner, and Crawford, and benediction by Rev. Fisher. There was play and refreshments for 250 children and about an equal number of adults. "Everything went off pleasantly and agreeably for all parties."

The Rocky Mountain Sunday School

Casket:—This was a periodical published at the Register office, Central City, by the Methodist Episcopal Sunday Schools of Nevada, Central City, and Black Hawk, Colorado, beginning January, 1864, running as a quarterly the first year, and as a monthly for the next two years. Beginning in 1867 it was published at the Rocky Mountain News in Denver, and remained a monthly in that year, but reverted back to a quarterly again in 1868, its last

¹²*Tri-Weekly Miner's Register*, Sept. 26, 1862.
(Published at Central City.)

year of publication.¹² The terms for the first year were:

Single copy, one year.....\$.50
 Twenty-five copies, one address 10.00
 Single papers15

It was edited by Bethuel T. Vincent, who came to the Colorado Conference (named the Rocky Mountain Annual Conference the first year, 1863) in September, 1863; was assigned to Central City, Nevada and Black Hawk; and put out the first issue of the *Casket* within four months after his arrival. The "Rocky Mountain Sunday School *Casket*" was the first magazine to be published in Colorado, and shows that there was continued intensified Sunday School activity in the mountain towns during the first decade of their existence.

When Mr. Vincent arrived at his charge in the mountains, he felt the need of a more regular supply of Sunday School materials than what was brought in from the East, and he desired to draw together the Methodist Episcopal Sunday Schools of Nevada, Central City and Black Hawk. By the end of the first year the Denver Sunday School was represented on the publishing committee. He was able to accomplish both goals by publishing this periodical which included lesson outlines, didactic literature, news notes, and announcements of interest. The first issue contains this editorial state-

ment:

This morning "our paper" comes to mingle its "how'y do" with the New Year greetings. It will come every three months during 1864, containing general items of interest concerning our schools—changes of officers, and teachers, doings of societies, plans of lessons, general Sunday School matters of the Territory, and reading matter of interest to the children and teachers.

We all dare to be a little proud that we can send our friends in the "States" who think us a people of only miserly tastes and habits, this proof that we are thinking of something better than gold. . . .¹³

The first issue also recites several bits of past history. It mentions the first meeting of the Rocky Mountain Annual Conference of the Methodist Episcopal Church, organized at Denver, July 10, 1863, Bishop E. R. Ames, presiding, and O. A. Willard, secretary. It names the first officers of the Territorial Sunday School Convention, held in Denver July 8-9, 1863, who were: President, Governor John Evans, Denver; Vice President, Rev. G. W. Warner, Central City; Secretary, J. H. Kinney, Black Hawk; Delegates in attendance, thirty-three. It also tells of the organization of the Gilpin County Sunday School Union, on November 20, 1863, at which Rev. B. T. Vincent was elected president. The statistics for the Methodist Sunday Schools in Gilpin County, as of January, 1864, were:

METHODIST SUNDAY SCHOOLS IN GILPIN COUNTY

School	Teachers	Average Attendance	Superintendent
Nevada	8	70	W. T. Carathers
Central City	10	90	H. I. Kimbol
Black Hawk	9	70	P. Loye

¹²*Rocky Mountain Sunday School Casket*, ed. by Rev. B. T. Vincent, (published by the M. E. Sunday Schools of Nevada, Central City, and Black Hawk, Colorado, 1864-8). A complete file of this periodical is in the library of the State Historical Society of Colorado. No other copies are known to exist.

¹³*Ibid.*, I, (Jan. 1864), p. 2.

The second issue announced that the *Casket* had a circulation of about 450. A Rev. A. Barrelle arrived to take up the work of the Baptist Church; and an organization called the Methodist Protestant Church was formed in the mountains, holding services at Black Hawk and Nevada, with Rev. B. Bales,

pastor. In this column entitled "Sunday School Intelligence," and under the caption "Over the Range" is printed this item of news:

We have just heard through Honorable Wm. Berry of a Sunday School in California Gulch, Lake County, called the Ora City Sunday School—Attendance 40 to 50 during the winter, with promise of large increases during the summer. S. M. Derry, supt. . . .¹⁴

In the third issue of the Casket is related the opening of Black Hawk Methodist Hall on Wednesday evening, April 27, 1864, by a grand Sunday School festival at which about \$300 was cleared for library purposes. At the formal dedication on May 8, \$1200 was subscribed for rent and furnishings, but the rain soaked the unfinished roof so that it was not used until a tin roof was applied prior to Sunday, June 19.

A very fine harmonium was presented to the Black Hawk Methodist Church in May, by J. W. Denton, which greatly improved the singing.

Three new Sabbath Schools were listed: Central City Baptist Sunday School, J. C. Royle, superintendent, attendance, 100 scholars; Idaho Methodist Episcopal Sunday School, P. J. Smith, superintendent, 25 scholars; and Empire Union Sunday School, Thomas Webb, superintendent, 25 scholars.

The July issue also made a plea for teachers. This editorial appeared in regard to vacant classes:

Two faults exist among Christians regarding Sunday Schools. One is that they won't take classes. God forgive them! The other is that many who do too often are inexcusably absent. The Lord reform them! Our Sunday School records show vacancies, and some whose names are there are not constant. O let us remember that God demands work, and the children untaught may curse those who would not teach them.¹⁵

The October issue of the Casket contains several news items: The Georgetown Methodist Episcopal Sunday School was organized August 27, 1864,

by J. E. Plummer, superintendent, and had an average attendance of 20. A small but beautiful library was given to this school by Mr. Jas. Grayden of New York. Rev. C. H. Krikbride had arrived as pastor of the Nevada M. E. Church, and was already crowning his labors with success. The cornerstone of the St. Paul's M. E. Church was laid on Eureka Street, Central, on Monday, September 19. The service was conducted by the pastor, assisted by Rev. Kirkbride, and addresses were delivered by Reverends Barrelle and Marsh. In December of the following year the name was changed to the St. James M. E. Church because "in adopting the name, 'St. Paul,' last year, the quarterly conference unintentionally assumed the name of the Protestant Episcopal Church here. Hence the change."¹⁶

Occasional quips were printed, such as:

Of all the dust thrown in a man's eyes, Gold Dust is the most blinding.¹⁷

An officer bowed to a friend on the battle field just in time for a cannon ball to pass over his head. So much for politeness.¹⁸

Time doesn't fight fair in his conflict with us. He pulls hair.¹⁹

The second volume of the Casket, which begins with the first issue in January, 1865, as a monthly, is printed on larger paper with better type, and with an ornamental heading which includes a picture of a bee-hive, suggestive, perhaps, of the work of Vincent on his charge. In the January issue he mentioned that the Denver M. E. Sunday School was meeting at the Seminary building pending the completion of the new church. Also a Congregational Sunday School had been organ-

¹⁴*Ibid.*, I, (April, 1864), p. 3.

¹⁵*Ibid.*, (July, 1864), p. 2.

¹⁶*Ibid.*, II, (Dec., 1865).

¹⁷*Ibid.*, I, (Oct., 1864), p. 4.

¹⁸*Ibid.*, p. 3.

¹⁹*Ibid.*, II, (Feb., 1865)

ized at Central, and finally was flourishing.

The next issue mentions that the Empire City Sunday School is flourishing with 25-30 scholars, Mr. Shepherd, superintendent. In the March issue the account is given of the dedication of the First Methodist Episcopal Church building in Colorado Territory (later known as the Lawrence Street Church). This occurred on Sunday, February 12, with Brother Willard preaching a good sermon in the morning and Vincent, "a long one by 'ourself'" in the evening. The special service of interest was the Sunday Concert in the afternoon. The March issue included a list of Sunday Schools with the superintendents and average attendance of each. (See Table.)

In the May issue the editor stated that he had received an order for thirty copies of the Casket from Virginia City, Montana Territory. In June he announced that Rev. George Richardson had been elected president of Colorado Seminary; that the Colorado Conference was to meet at Black Hawk on the 22nd of that month with Bishop Kingsley presiding; that Rev. W. W. Baldwin, formerly from Maine Conference, had begun his labors at Black Hawk with much success; and that the Denver M. E. Sunday School then had the largest average attendance of any in the territory.

The Colorado Sunday School Convention was held this year at Central City on July 18, 19, 20. The new officers elected were: President, J. Q. Charles, Esq., of Denver; vice presidents, J. C.

Royle, Esq., and others; secretaries, E. N. Kimball and Samuel Gould.

In December a concert was given at Central which "surpassed itself for enthusiasm." The hall was full and everybody delighted. Governor Cummings, the new governor of Colorado, gave a fine talk. On the following May the St. James M. E. Sunday School gave a "monthly" concert at Washington Hall which brought a collection of \$110.56. The collections were good for Sunday School and Missionary purposes. In the last three issues of the Casket for 1864, when it was a quarterly, the amounts given to Sunday School and Missionary work combined was: Nevada, \$99.25; Central, \$210.55; Black Hawk, \$357.15; totaling \$666.85. In the second year (1865) amounts given for missionary purposes alone were as follows: Denver, \$836; Black Hawk, \$397; Central, \$616; and Nevada, \$211, making a total of \$2,060.

In the third volume (1866), the news items become less numerous. The fourth volume is produced monthly from Denver, but more space is taken in presenting the "Plan of Lessons for Sunday Schools," and presenting Denver items. The last volume (1868) was published as a quarterly. Since transportation facilities had made the obtaining of Sunday School materials from the East more dependable, the need that had brought the Casket into existence was supplied by other sources, and Editor Vincent turned his attention to more urgent matters.

STATISTICS FOR THE SUNDAY SCHOOLS, MARCH, 1865

Methodist	Superintendent	Average Attendance
Denver	A. J. Gill	70
Black Hawk	F. Ditrich	110
Central City	H. I. Kimball	107
Nevada City	W. T. Carathers	50
Colorado City	John C. Brown	15
Canon City	Dr. Blanchard	(winter) 25
Central Presbyterian	Rev. T. D. March	45
Black Hawk Presbyterian	J. H. Kinney	95
Central Congregational	Samuel Cushman	55