

THE UNIVERSITY OF MINNESOTA

GRADUATE SCHOOL

Report
of
Committee on Thesis

The undersigned, acting as a Committee of the Graduate School, have read the accompanying thesis submitted by Malcolm Chesney Shurtleff for the degree of Master of Arts. They approve it as a thesis meeting the requirements of the Graduate School of the University of Minnesota, and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts.

L. B. Shippee
Chairman

Solomon J. Bueh

J. S. Young

Date June 5, 1922.

THE UNIVERSITY OF MINNESOTA
GRADUATE SCHOOL

Report
of
Committee on Examination

This is to certify that we the
undersigned, as a committee of the Graduate
School, have given Malcolm Chesney Shurtleff
final oral examination for the degree of

Master of Arts

We recommend that the degree of

Master of Arts

be conferred upon the candidate.

L. B. Shippee
Chairman

Quinn Wright

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Colonel Buck

316914

Date June 5, 1922

JUL 3 1922

THE INTRODUCTION OF
METHODISM IN MINNESOTA

A Thesis

Submitted to a Graduate Faculty

of the

UNIVERSITY OF MINNESOTA

by

Malcolm Chesney Shurtleff

In partial fulfilment of the Requirements

for the Degree of

Master of Arts.

J u n e

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. . . PREFACE. . .

The topic of this thesis was chosen because it was felt by some that a closer study of the early activities of the Methodist Episcopal Church in Minnesota would reveal facts hithertofore unprinted, or at least not unified in one paper. Search has proven that the assumption was correct, much material never having been printed, or in any way available. It has been the task of this thesis to assemble the material available on the subject, and put it into accessible reading form.

One turns to Chauncey Hobart's "History of Methodism in Minnesota", published in 1887, and wonders if there is more to be said, and wherein lies the need or excuse for the writing of this thesis, seemingly covered in the first few chapters of that book. The only answer, is perhaps ^asemi-excuse: forty-five years have passed in which others have donated their contributions, in the forms of reminiscences, autobiographies, sketches and anecdotes, separate and distinct in their interpretation, yet threads in this story of Minnesota Methodism. In the attempt to weave these loose ends into the composite whole, many threads, in various places, were found lacking, and, as is so often the case, the result is not a flawless work, but here and there holes are evident, ready to be patched or filled in in the supply of material it is hoped some one will uncover in the future.

Hobart's "History of Methodism in Minnesota" was found very useful in writing this monograph, on the whole fairly accurate and unbiased, yet open to criticism in places, and will stand checking up

on some points. Perhaps at the most, this thesis is a verification elaboration and amplification of the work covered by Hobart up to 1861, which alone ought to justify his labor.

Special thanks are due to Miss Ethel Virtue, in the manuscript room of the Minnesota Historical Library; to Mr. John Barnhart, Jr. for the interest aroused in the subject, for the use of his monograph on "Indian Missions of the Methodist Episcopal Church in Minnesota," and for the manuscript material he unearthed at Hamline University, and located in the Historical Library; to Rev. W. C. Rice for the firsthand information on the situation and for the use of his private library; and many thanks are due to Geo. H. Hazzard, Secretary of the Territorial Pioneers, for the amount of material obtained thru his knowledge of the subject, and the use of Methodist material he has accumulated in his work.

M. C. S.

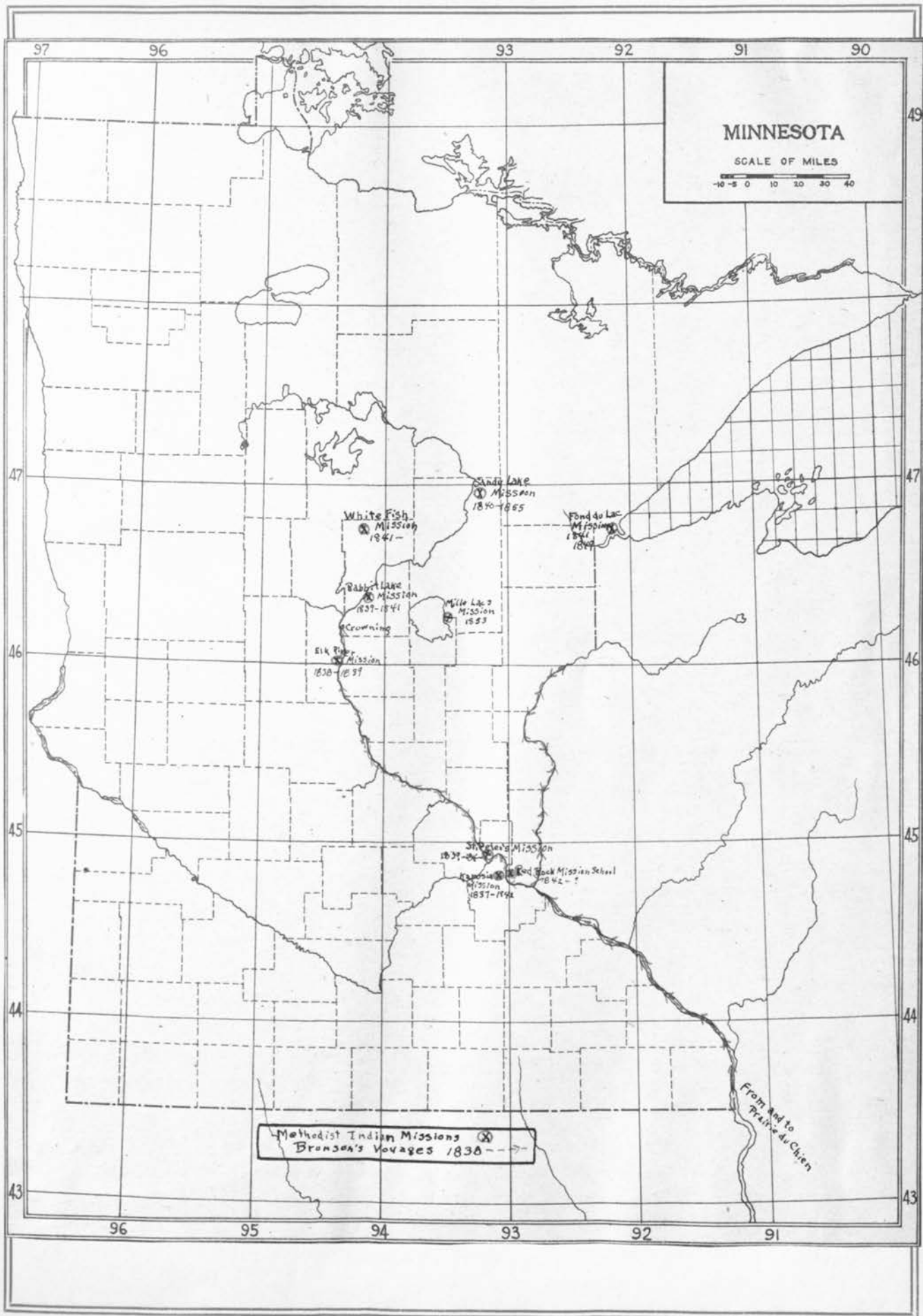
T A B L E O F C O N T E N T S.

CHAPTER I. Indian Missions of the Methodist Episcopal Church in Minnesota: Alfred Brunson - founding of Kaposia Mission - second trip to mission - finds work progressing - goes on trip up Mississippi into the Chippewa country - no definite result. Kavanaugh succeeds Brunson as superintendent - Samuel Spates founds Sandy Lake mission. Other work among Chippewas. Further work at Sioux mission - Establishment of Red Rock. Summary of work and causes of failure - contemporary opinions.

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CHAPTER IV. Hamline University. Connection between Hamline and the Minnesota conference - education in connection with church advancement. Foundation at Red Wing - early attempts - legal and others, for founding Methodist school. Those responsible for the founding. Establishment of first classes - Jabez Brooks, first principal. School building built - growth of the school - changing of officers. Annual reports to conference. Struggles of the college - panic of 1857 - survival of the school through critical period. Civil war - Hamline's contributors. Closing of school at Red Wing - intrigue - influences and results. The dormant period of inactivity - 1869 - 1880 - when Hamline was, yet was not. Attempt at re-establishment - question of site. Place picked, and work started on building. Reopening of the school. Prospects for the future. - place in Minnesota Methodism.



CHAPTER I.

Indian Missions of the Methodist Episcopal Church in Minnesota.

Methodism was first introduced in Minnesota to its original inhabitant, the Indian. In a period covering twenty years varying in activity, rising and lowering as enthusiasm or opportunity fluctuated, the Methodist Episcopal Church attempted mission work among the Aborigines from 1835 to 1855. From a standpoint of concrete results one will have to consider the efforts practically a failure, for Methodist missions were even less successful than those of the American Board, and it is difficult to see any great value arising from the Indian mission endeavors. True it is that some Indians were temporarily converted both to a faith in the white man's God and partially to his habits of civilization, yet there were surprisingly few who "kept the faith" and really proved themselves "good Indians". It cannot be denied, however, that the Church, through its missions, had a part to play in the handling of the Indian problem that could not have been otherwise met, and we cannot estimate the value of the work accomplished, either to the Indian himself, or to the white man with whom the Indian soon came in contact. One other factor enters, too; the Indian missions opened up fields through which incoming settlers could be reached, for out of the work commenced in the missions grew the work among the settlers. The transition from the Indian mission period to the advent of the circuit rider is hardly noticeable, the first blending into the second in seemingly natural sequence.

The Methodists first entered the territory which is now Minnesota from the Illinois Conference, which in 1835 included

Illinois and the settled regions of what are now Wisconsin, Iowa and Minnesota.¹ In this year, 1835, Rev. Alfred Brunson transferred from the Pittsburg to the Illinois Conference that he might become a missionary to the Indians.² He was assigned as Presiding Elder of the Galena District and his charge further read, "and missionary to the Indians of the upper Mississippi."³ Galena was the emporium of the "Mineral Region," and far in advance of Chicago. Though containing only about a thousand inhabitants,⁴ it was the largest town in northern Illinois. The circuit included "a district extending from Rock Island to St. Anthony Falls, five hundred miles long, including all the settlements on both sides of the Mississippi river and about seventy miles wide.⁵ Dubuque, however, was the only settlement west of the river."⁶ The first year he did nothing outside of his work on the District, though he made some preparations for work among the Indians. In 1836 Brunson was continued as Presiding Elder of Galena District and Rev. David King was assigned to Prairie du Chien Mission,⁶ but as yet no such station existed and King's assignment read as such for want of a more appropriate title.⁷ Brunson went to Cincinnati to purchase supplies for the meditated mission trip to the Indians and was so long delayed cold weather prevented any further action toward

1. Minutes of Conferences Methodist Episcopal Church, Vol. II, 1829-1839, p. 363.

2. Brunson, A., "A Methodist Circuit Rider's Horseback Tour from Pennsylvania to Wisconsin, 1835." In Wis. Hist. Col. XV, 264-291. See also "History of Dakota County" by Rev. E. D. Neill, p. 123.

3. Minutes of Conferences, II, 363.

4. Bennett, P. S., "History of Methodism in Wisconsin," p. 21.

5. Brunson, A., "A Western Pioneer, or Incidents of the Life and Times of Rev. A. Brunson," II, 31.

6. Minutes of Conferences, II, 425. (Ill. Conf. 1836-37).

7. "Western Pioneer," II, 68.

the trip untill spring.

Toward the end of May, 1837, Brunson, King, John Holton, a farmer and his family, and a hired man started from Prairie du Chien for Fort Snelling.⁸ Arriving at Fort Snelling, they reported to Col. Davenport and showed their authority to establish a mission from Secretary Cass, Secretary of War, at Washington, who at that time was head of Indian affairs. The officers at the fort, especially Major Taliaferro, Indian agent, seemed very much in favor of their project,⁹ as he was toward all missionary work among the Indians, there being three of the American Board and two Swiss missions¹⁰ already within his jurisdiction.

There soon appeared a chief from Little Crow's band six miles below the fort, expressing a desire that the missionaries establish a mission in his village. Little Crow himself, being away, had left orders to invite them there and had a bark house prepared for them. Brunson concluded to accept the invitation and the bark house was offered him with much pomp and dignity.¹¹ He soon found that it had been inhabited too long by Indians for any white man to be able to stand the vermin, so they commenced a log cabin immediately.

When he got his mission established, he found himself unable to do much owing to his ignorance of the Indian tongue and he sought an interpreter. The only man available was a young negro named James Thompson, owned by Capt. Day, an officer at Fort

8. Western Pioneer II. 68-69.

9. Folwell, W.W., "A History of Minnesota", 1922, Vol. I, 205.

10. "Western Pioneer", II, 75.

11. Ibid p.78.

Crawford, who was willing to sell him for \$1,200. "Jim" talked Sioux fluently and was religiously inclined, so Brunson concluded to buy him if he could raise the money. ¹² Concerning the deal, Brunson later wrote: "Under these circumstances, I wrote to Rev. J.H.Wright, then of the Book Room, Cincinnati, the state of the case. He gave notice thereof in the Western Christian Advocate and solicited donations to secure the freedom of Thompson and such was the benevolent feeling of the friends of the mission that early in 1837 Brother Wright wrote to me to draw on him for the amount. I accordingly drew on him and obtained the deed of emancipation from Capt. Day, he asserting that he would not have taken less than \$1,500 ¹³ for him for any other purpose. I found him (Thompson) to be pious," then telling of how much the Indians thought of him, remarked that ¹⁴ they received him with much apparent confidence and cordiality. After assisting in the erection of the cabin, the holding of Sunday and week-day evening meetings, Brunson had to leave to look after the rest of his district, so he took the hired man and left for ¹⁵ home. Brunson visited the mission as often as his other labors would permit, leaving King in charge while he was not there. The village was called Kaposia and the mission became known by that name. King commenced the study of the Sioux language in order to open a school, and that he might preach to the Indians in their

12. Williams, J. Fletcher. "A History of the City of St. Paul and of the County of Ramsey." M.H.S. Col. IV, 46.
 13. Brunson, A. Ms. to B.F. Hoyt from Prairie du Chien, Mar. 28, 1859, p. 2.
 14. Ibid., p. 3. However, Folwell notes that "the investment was a disappointment. The happy freedman's piety did not long survive his emancipation." Vol. I, 205.
 15. "Western Pioneer," II, 79.

tongue. He took full charge of affairs there as missionary and teacher. The duty of Holton was to raise crops to support the mission and to teach the Indians the white man's way of farming.

Brunson made another trip to the mission in July, when he had with him three converted Chippewa Indian boys, George Copway, John Johnson and Peter Marksman.¹⁶ As Brunson afterward said, "It being some two or three months yet before our Illinois conference met, I took them with me to the Sioux mission, both to help us in our building and to show the Sioux ~~mission~~,¹⁷ the improvement Christianity would make in Indians." These Indian boys were from the mission of Rev. John Clark on the shore of Lake Superior and were to be educated near Jacksonville, Ill., by Rev. Peter Akers.¹⁸ Their impression on the Sioux Indians was very good, according to Brunson, and they were well liked by the whites who met them at the signing of the Chippewa treaty at Fort Snelling,¹⁹ to which Brunson took them. During the stay of Brunson and the Chippewa boys at Kaposia they constructed two buildings, one for a dwelling and the other for a schoolhouse.

²⁰ Early in the fall Brunson and the three boys descended the river, and in October he took them to the Illinois conference. In his report to the conference, Brunson was able to offer only four white members and two Indians.²¹ King had probably not accomplished much in his school, nor had Holton had adequate equipment with which to instruct or to farm. It was not until the next spring in May,

16. "The Life, History and Travels of Kah-ze-ga-gah-bowk (George Copway)." 1847, 2d Ed., p.86.

17. PITEZEL, J.H. "The Life of Peter Marksman." p 64.

18. Ibid. 68-70, who run the "Ebenezer Seminary" near Jacksonville, Ill.

19. "Western Pioneer," Vol. II, 81-83.

20. FOLWELL, W. W. Vol. I, 206.

21. "Minutes of Conferences." II, 503.

that Brunson arrived with tools and equipment. In the next conference the Indian Mission District was formed and the Indian work was separated from that of the whites. Brunson was appointed Presiding Elder and to the work was also added that which had been under John Clark along the shore of Lake Superior. Kaposia is listed as the Sioux Mission, and David King was left in charge.

A station called "St. Peters' Miss." was included in Brunson's district this year and Thos. W. Pope was assigned there. In a letter from Chauncey Hobart to Noah Lathrop, Sept. 23, 1885, in speaking of Camp Cold Water, Hobart says, "It was about one mile above Ft. Snelling on the right bank of the Mississippi River, just where the railroad joins the level of the prairie," and in the same letter he states that it was here that St. Peters' Mission was located. There can very little information be obtained from the "Record of the Church for the St. Peters Missionary Station, from May 2, 1840, to 1846," which has been preserved, though it can be ascertained that it included whites, Indians and half-breeds. Hobart in 1851 wrote, "Missions were established by the Methodist Episcopal Church in 1837 by Rev. A. Brunson and Rev. David King at Kaposia and St. Peters among the Sioux. It is worthy of note that the Indian Agent, Taliaferro, wrote in his Journal for Sunday, June 17, 1838: "Rev. Mr. Brunson of the Methodist Church preached

22. "Western Pioneer," II, 503.
 23. Minutes of Conferences. II, 504.
 24. From Red Wing. In Ms. Room, M. H. S. Library.
 25. In Ms. Room, M. H. S. Library. This is as kept at the mission, with some copied additions of a later period.
 26. M. H. S. Vol. I, 63. "Religious Movements in Minnesota."
 27. TALIAFERRO, Maj. L. Journal, 1838. These Journals were kept by Taliaferro while Indian Agent at St. Peters and are very valuable in giving accurate dates of happenings of the early times in and around Ft. Snelling.

at Cold Water also this day near Ft. Snelling."

28

In the appointments for this year read, "Crow Wing Mission" and John S. Whiteford was assigned there. Probably Brunson anticipated plans for a Chippewa mission, but the Sioux-Chippewa war troubles prevented it from maturing. During the spring and summer of 1838 Brunson went north into the Chippewa country, reconnoitering prior to establishing missions among those bands. It was in May that he took steamer up river to Kaposia, where he found the mission work progressing rapidly. Holton had plowed up a hundred acres of land for the Indians, which had been divided up between the families. He had also plowed land for the use of the mission and his family. King was succeeding very well with his school, though he complained of the irregularity of attendance of the children because they often attended a hunt, but he had to be careful in disciplining them lest he step over his bounds. The migrating habits of the Indians were a drawback in the attempt to educate them and for this reason, as well as the saving of laborious study, the Indians were taught in English rather than in their native language, as the American Board missionaries were attempting.

Late in June Brunson headed north up the Mississippi to visit the Chippewa and to reconnoiter the territory in view of future missions. Near Crow Wing he came to a Chippewa camp assembled in

27. TALIAFERRO. Maj. L. Journal, 1838. These Journals were kept by Taliaferro while Indian Agent at St. Peters and are very valuable in giving accurate dates of happenings of the early times in and around Ft. Snelling.

28. Minutes of Conferences, II, 503.

29. BARNHART, J. Paper on "Indian Missions of the Methodist Episcopal church in Minnesota." I am indebted to Mr. Barnhart for much assistance in the general trend of this chapter.

30. "Western Pioneer." II, 94

war council, discussing the question of returning a captive Sioux woman to her tribe. ³¹ They were at war again with the Sioux and Brunson found little place for religious matters in their program and realising that nothing could be done that year toward forming a mission, he left them. He ascended the St.Croix river to a place nearly opposite Yellow Lake and over a portage to that lake. Here a dog got into his provisions and destroyed so much of them that he had to give up his meditated trip to Lac Courtriel and start home. He had planned to investigate the surrounding territory and see if it promised a good field for a mission, but his plans being interrupted he had to abandon that project. On the course of this trip he held services at Taylors Falls and at the Falls of St.Croix, at which lumber mills were being constructed. He returned to the Mississippi river and went up to Kaposia again before starting home. He soon turned south again, however, and reached home a short while before he had to leave for conference. He had been fifteen hundred miles, living in all manner of places, his clothes were rags and his person in such condition that his wife ordered him to take a bath, a general cleaning up and change ³² of clothes before she would allow him in her presence. That fall ³³ the conference returned Brunson as superintendent, Thos.V.Pope and David King to the Sioux Mission at Kaposia, David Hotchkiss to St.Peters Mission and Rollin Brown to Crow Wing. Brown started on his trip toward Chippewa country and near the mouth of Little Elk river on the west bank of the Mississippi a few miles below

31. GALE, GEO. "Upper Mississippi, Or Historical Sketches of the Mound Builders, the Indian Tribes and the Progress of Civilization in the Northwest, from A.D. 1600 to the Present Time," p. 144.
 32. "Western Pioneer," II, 106-120.
 33. Minutes of Conferences, II, 590.

Crow Wing established a mission known as Elk River, or Crow Wing, where Hobart says he preached and taught for two years, but the conference appointments the next year failed to include Drow Wing and have Bown situated at the Sioux Mission. However, "Chippewa" may have been that station, to which Samuel Spates, Allen Huddleston, George Copway and John Johnson were appointed and "one to be supplied."

The minutes fail to record what Hobart evidently found to exist in the fall of 1839, for seemingly authoritatively he writes, "Meantime the work of the mission on the upper Mississippi was being prosecuted with considerable vigor, the results of two and a half years efforts at Kaposia being the organization of a Methodist Episcopal church of whites, half-breeds and Indians, of which the following is the class record: David King, Preacher; John Holton, Leader; Mary Holton, J.W. Simpson, James Thompson, Mrs. Thompson, Jacob Eolstrom, Mrs. Folstrom, Nancy Folstrom, Jane Folstrom, Sally Folstrom, Hepner Ha-Pa, Cloh-tee-hah, Hannah Taliaferro, Elizabeth Williams, Mr. Randolph, Mrs. Randolph, Mary LeClaire, Susan Bassett, Tah-she-noh-soh-pah, We-nanah-zhee, Anna Prevost, Muz-zah-tow-kah, Mok-eah-pee-wee, Chastah, We-ch-wash-ta, Hoh-poh-Baldwin,

34. GALE, p34.

35. HOBART, C. "History of Methodism in Minnesota," p.25.

36. Minutes of Conferences, III, 9.

37. "History of Methodism in Minnesota," p 25. W.B.Kavanaugh, Houston, Texas, July 9th, 1877, letter to C.Hobart, writing of summer of 1840 or 1841 says: "Bros. King and Folstrom had a protracted meeting in my absence, in which Jas. Thompson's wife, her Sister, called, Mrs. Taliaferro, and her daughter Mary, with Brother Folstrom's children were converted, or so reported to me..... A church was organized, extra membership reported..... My brother and I kept up preaching at Moon's trading house at Waxon Island, four miles below, at the house 12 miles below, at Prescott's at mouth of Lac St. Croix; at Father Jacob's (F), midway the lake, and at Stillwater, and occasionally at the Saw Mills at falls of St. Croix River"..... "In the Conf. Year 1841-42 Robt. T. McReynolds was stationed at Father Jacobs on Lac St. Croix and taught school

Eliza Gonwell, Susan Mozho, Angeline Oghee, Edmund Brizett, Mary
Taliaferro and Mr. Bush." ³⁷

Alfred Brunson ~~had~~ ³⁸ been sick for over a year, yet well enough
to make his rounds under difficulties, but in the fall of 1839 he
asked the conference to relieve him of duty and received a superae
nuate relation to the conference for eleven years. ³⁹ He had con-
tracted a fever by drinking river water, which that summer was ex-
ceedingly filthy, and living under bad conditions on his trip the
summer of 1838, from the effects of which he had not recovered.

Benjamin T. Kavanaugh ⁴⁰ succeeded Alfred Brunson as superintend-
ent of the district in 1839. ⁴¹ David King was assigned St. Peters'
ad, as above noted, Rollin Brown went to the Sioux Mission, while
Spates and the others were sent into the Chippewa country, Mrs.
Copway accompanying her husband. The Sioux had routed the
Chippewas, ⁴² who had fled north, so the Elk River mission was
abandoned and some of the missionaries followed the Indians north ⁴³
and established a mission at Rabbit Lake the following February.
Before their removal, December 30, Rev. Mr. Huddleston died of
dysentery and was buried on the top of a little hill on the bank
of the river and it is said that Hole-in-the-Day, the head
Chippewa Chief, had placed a pile of stones on his grave " to mark ⁴⁴
the place where the good man lies who came to bless us," while

-
37. there. Half bloods,".....(Rest of letter missing.)
38. GALE. p 144.
39. "Western Pioneer," II, 137.
40. Minutes of Conferences, III, 9.
41. FOLWELL, W.W. Vol. I, 206: "His successor, Rev. B. T. Kavanaugh,
found the mission depleted by resignations, the Indians unfriendly
and even insolent.
42. M.H.S. Vol. VI, 141.
43. GALE. p 144. Hobart p 127.
44. RIGGS, S.R. "Protestant Missions in the Northwest," in
M.H.S. Col. VI, 141.

The following bill will show some of the items used by the missionaries while in this district, obtained through the American Fur Company, as they did most of their supplies.

July 5, 1841.

The Methodist Mission at Rabbit River,
per Samuel Spates.

To American Fur Co., Fon du Lac, Outfit.

1840.			
Dec. 14.	To 2/3 yd. S.L.Cloth \$2	1 pr. shoes \$1.	3.00
	1 box matches 3/	1 Clasp Knife 4/	.75
1841.			
Mar. 12.	1 bottle Oporclooc 4/	Paid Indian 8/	1.50
	1 lb. Loop delivered	Chief 3/	.37
Apr. 13.	1 " " 3/	Paid for Washing 8/	1.38
22.	Amt. due for Board agreed upon		16.50
	Pd. for Mending 2/	1 sack Rice 24/	3.25
	Services two men and same (2)		6.00
	1 Tin Kettle 16/	1 pr. socks 6/	2.75
	2 bu. Potatoes delivered	Indian Toa.	2.00
	Amt. of % send--from Rabbit River	C/O	
	Mr. Morrison and acknowledged by the	Mission	60.31
	9 days Planting Potatoes \$9		9.00
	8 bu. Potatoes given Indians for	planting.	8.00
	This Amt. Pd. Antone Macen for you		50.00
	The following lent by Mr. Aitkins		
	to Mr. Randolph		
	80 lbs. fson. \$8	8.00	
	40 lbs pork	8.00	
	6 lbs lard 10/		18.25
July 5	By Balance brought down.		183.06
	To Balance carried down	E. & E. O.	183.06 (Six)
		Le Point Lake Superior	
		July 5, 1841.	

CHAS. W. BORUP, for
AMERICAN FUR CO.

T. B. The Amt. pd.
Antone Macen is for a Canoe and
35 bu. Potatoes.

LaPoint, Lake Superior, July 5, 1841.

Henry H. Sibley, Esq., Agt.
AMERICAN FUR CO., St. Peters.

Dear Sir, I take the liberty to enclose our account against the missionaries' stationed at Rabbit River, and would beg you to see it collected for account of Northern Outfit. Believe me, Sir,

Yours respectfully,

CHAS. W. BORUP for
Northern Outfit.

Pitezel, in his life of Rev. Peter Marksman, tells of an Indian Chief who said, "White man push Indian back and take his land, but this white man came to teach Indian how to die."⁴⁵

Sandy Lake Mission was established in the fall of 1840 under the charge of Rev. Samuel Spates, who organized a school there. Superintendent Kavanaugh had to change his mission plans again when the Sioux and Chippewas resumed their feud and the latter were driven still farther north and back from civilization. Rabbit Lake Mission was abandoned, as Elk River Mission had been, and the missionaries pushed north and northeast,⁴⁶ establishing a mission at White Fish Lake and another at Fon du Lac (French for head of the lake), as the most western extremity of Lake Superior, where the American Board mission had formerly been.⁴⁷ In July, 1841, there were the three missions in the Chippewa country: Sandy Lake under the charge of Rev. H.J. Bruce, assisted by Rev. Samuel Spates, and in which was a school of thirty pupils; White Fish Lake, in charge of Rev. John Johnson (Chippewa); and Fon du Lac under the charge of Rev. George Copway (another Chippewa) assisted by his wife,⁴⁸ her sister and James Simpson as teachers.

44. RIGGS, S. R. "Protestant Missions in the Northwest," in M.H.S. Col. VI, 141.

45. p. 70.

46. GALE, p. 145.

47. "Life of Peter Marksman," p. 72.

48. "History of Duluth and St. Louis County," Vol. I, 65, edited by D.E. Woodbury and J.S. Pardee. It is significant to note that Dr. Folwell does not mention the work of Spates, which covered fifteen years, which he gives the Kaposia Mission those pages of his first volume. pp 204-207. In an interview with Dr. Folwell after this chapter was written, he told me he did not have access to any material on Spates when he wrote his first volume and was very glad to learn of the work of the Methodist Episcopal church among the Chippewas more fully.

In 1839 the Indians had driven Rev. Frederick Ayer of the American Board C.F.M. from Fon du Lac and in 1840 Kavanaugh took possession⁴⁹ of the situation for the Methodists, sending Rev. G. Copway and his wife there. The next year, as above noted, James Simpson, a clerk in a store at St. Peters, was sent up there to assist as a teacher. He fell in love with an Indian girl and would have married her had it not been for Copway, who, knowing the language, had the advantage over Simpson and broke up the affair. Simpson left soon afterwards for the south, and as Fullerton expressed it, "I Learned next year that Copway was wholly to blame for the affair. He shamefully abused his own white wife and drove Simpson to the devil by opposing his marrying the best Indian girl of the whole band. She was a pretty, clean, good looking Indian girl, living with a half-breed uncle and dressing part of the time in American⁵⁰ costume."

In 1842 T.M. Fullerton was sent to Fon du Lac as junior preacher to help Copway. On the way there at Sault Ste Marie, Presiding Elder Goodrick received a note from Copway saying that he was leaving for Canada, giving as a reason for leaving that he would receive \$100 more per year. Therefore, Goodrick sent an interpreter with Fullerton, who knew nothing of the Chippewa language. Peter Greensby was the man he obtained, a Chippewa with an Ottawa wife, and a three year old child. Fullerton was not consulted in the arrangement, which caused him no little trouble. He later experienced considerable embarrassment because the Conference had put

49. FULLERTON; T.M. "Indian Missions." Ms.

50. IBID. From "Memorandum" of T.M. Fullerton.

Greensby in full charge of all goods and supplies, for he controlled the house and ran affairs to suit himself. Fullerton claims he could not speak English beyond that of the ordinary American child five years old and he often misinterpreted his sermons⁵¹ and messages, though later he speaks of allowing him to preach.

The situation that Fullerton found at Fon du Lac in 1842 was probably the universal condition among the Indian missions, especially where he speaks of the temporary conversions due to hunger, which like the hunger seems to last until it is appeased and heathenism returns with the full stomach. Although some of these conversions lasted till spring and some cases like Johnson and Marksman, for a lifetime. He wittily writes, "I said then and now, I believe with sufficient flour and pork I could have converted the whole tribe in one winter, but returning spring would have sent them all to heathenism again."⁵² However, in his report to the conference he gave seven as the number of Indian members at⁵³ Fon du Lac.

Samuel Spates, John Johnson and Henry P. Chase were continued at Sandy Lake in 1842, having reported nine white members and two Indians on their roll. Although their report for that year was six Indians, it does not seem that Sandy Lake Mission functioned⁵⁴ during the year 1843-44, as Samuel Spates and J. Johnson were assigned to Fon du Lac,⁵⁵ Fullerton and Greensby evidently being transferred elsewhere. The following year, however, (1844),

51. FULLERTON.

52. Ibid.

53. Minutes of Conferences, III, 387.

54. FULLERTON. "Methodist Episcopal Church." Ms. written for Indiana Historical Society. In this he speaks of this temporary suspension.

55. Minutes of Conferences, III, 388.

Samuel Spates and Peter Greensby were returned to Fon du Lac and
⁵⁶
 John Johnson to Sandy Lake.

As among the Sioux, the Methodists tried to establish schools among the Chippewas also. George Copway established a mission school at Fon du Lac in October, 1841, ⁵⁷ which was kept by Mr. Simpson, his assistant, and Mrs. Copway, until March, 1842, when Simpson left, when Copway himself took over the school and Mrs. Copway "taught the female part of the school." In his report he could not give the ages of the children, as they were not known. He continues in his report a passage which seemingly was never taken up, "The Indians, knowing the way in which their children could be taught soonest, have applied to the superintendent of our missions at this place for a boarding school, where we might keep the Indian children in manual labor, in which case we soon would be able to accommodate more, but this we were unable to do on ⁵⁸ account of the funds of the society being low."

In an extract from the report of D.P. Bushnell, sub-agent at La Point that year, he writes, "The Methodist Episcopal society has in contemplation establishing boarding schools at Sandy Lake and Fon du Lac upon the manual labor plan.....Their schools appear ⁵⁹ in somewhat depressed condition at present for lack of funds." He evidently had access to Copway's report above noted, but it is worthy of note that he asked that as large amount be allowed them as could be spared from the government fund.

John Johnson, that same year, gave a report from Sandy Lake station.

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55. Minutes of Conferences, III, 388.
 56. Ibid. p. 499.
 57. Exec. Doc. (2) 27th Cong. 3d Sess., p. 478,
 58. Ibid. 479.
 59. Ibid. 476.

stating that the school had been progressing a year and six months and great improvement was made among the Indians. He also wrote that most of the families had planted potatoes and corn and that the chiefs and principal men talked of building houses for themselves. He found the "head trader" very kind, donating \$10 to the work, while his wife was very good in teaching the Indian women. ⁶⁰

In 1843 the report gave one white missionary, Samuel Spates, and one native Ojibway missionary, J. Johnson, alternating in teaching at Sandy Lake and the scholars numbering fifty; at Fon du Lac one missionary, T.M. Fullerton, and one converted Ojibway, G. Copway, with a school of fifty-two scholars. Goodrich, superintendent of missions and schools, who gave the report, added that from almost every land of the nation the cry is coming up, "Send us the word of the Great Spirit and teach our children to read and become wise like the white people." ⁶¹ Yet, as noted above, not even the two at Sandy Lake were returned to their post that year.

A. Brunson, who was at this time sub-agent at La Point, Wisconsin Territory, in his report spoke of the constant trouble from the Sioux, who were continually at war with the Chippewas. ⁶² It was very hard on those Chippewas who would have tilled a small plot of ground rather than rely on the hunt for their winter sustenance.

There is no mention of Minnesota Methodist missions in any of the reports for several years following, until in 1846 we find a report on Sandy Lake and Fon du Lac. At the latter there were forty pupils and the "branches taught" were the three fundamentals,

60. Exec. Doc. (2) 27th Cong., 3d Sess., p. 478.

61. Exec. Doc. 28th Cong., 1st Sess. Vol. I, Doc. 2, No. 57, p. 366.

62. Ibid. No. 99.

63

"reading, writing and figures". While at Sandy Lake Johnson com-
plained of the migratory habits of the Indians taking the children
out of school so much, also of the handicap caused by the selling
of liquor to the Indians. He writes that he taught what children
he could get to come in spite of the tribal habits. This is the
last year either mission was mentioned in the reports of the
government, probably no aid was obtained and they were not consid-
ered, not being under the supervision of those concerned in the
allotment of Indian school funds. There is no record that
Methodist missions ever received aid from this source, though the
agents suggested and even urged it, as seen from the letters above
quoted.

The mission station that remains in the dark so far as any
record, writing of any sort, letters, minutes or recorded statis-
tics, is that vaguely hinted at at Mille Lac. To use Pitezel's
words, it was "like some paper cities, was for several years
attached to Sandy Lake, the field seemed inviting for a time, but
the means and the men to carry out the enterprise were wanting." ⁶⁴
Hobart merely states, "In 1853 a mission had been established at
Mille Lac and S. Spates appointed to take charge of it in connection
with Sandy Lake, with Jacob Folstrom for supply." ⁶⁵ Later he
states, "At Mille Lac also some twenty were converted," having
written of a noted revival at Fon du Lac in the winter of 1847.
In 1853 Mille Lac is noted in the minutes in connection with Sandy
Lake, ⁶⁶ while in 1854 ⁶⁷ it is listed alone, "to be supplied", and
in 1855 ⁶⁸ it is again so listed.

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63. Exec. Doc. 28 Cong. 1st Sess. I, Doc. 2, No. 67, p. 366.
64. PITEZEL. "Lights and Shades of Missionary Life," p. 441.
65. "History of Methodism in Minnesota," p. 33.
66. Minutes of Conferences, V, 261.
67. Ibid. p. 425.
68. Ibid. p. 623.

Samuel Spates remained in the Indian mission field for the Methodist Episcopal church longer than any of his brethren, continuing re-assigned to Sandy Lake until 1855, when that mission was closed. Noah Lathrop writes of him, ⁶⁹ "with his most excellent wife, he was missionary among the Indians at Sandy Lake..... They lived so busy among the Indians that they talked the language almost as easily as their mother tongue. I have heard them talking together around the house and we could not tell, except by faith in their excellence, whether they were blessing or cursing. They saw members among the Indians led to Christ and love in their testimonies in the dying hour, as they expressed their hope of ⁷⁰ immortality in Christ, our Lord."

Returning to the Sioux Mission, where we left David King in charge in 1840, the second year of B.T. Kavanaugh's superintendency. The next year the superintendent's brother, W.B.Kavanaugh, ⁷¹ was assigned there with David King. Holton left the mission and crossed the river, where he made a home in the edge of Red Rock prairie. ⁷² That the mission was moved from Kaposia across to Red Rock prairie, as Riggs and others would have us believe, is stoutly denied by Kavanaugh in a letter to Hobart in 1877, in which he writes, "The Indian mission was never removed from Kaposia

69. Ms. pp. 27-28 in the M.H.S. Library, in Methodist material.

70. See also Ms. Sketch for North Dakota Historical Society by Mrs. C.N.Akers, now in the Ms room of M.H.S.Library. Also Ms. "Pioneer Preachers," by Rev. Wm. McKinley, same source.

71. Minutes of Conferences, III, 186.

72. History of Dakota County, p. 126, by Rev. E.D. Neill.

73. History . M.H.S. Col. VI, 142.

74. NELSON, A. J. A Ms., "The Pioneer Church in Minnesota."
FOLWELL. Ms. to Vol. I, 207.

teepee. That school, exclusively Indian, was continued under my brother and Mrs. Bowman (afterwards Mrs. Brown), while a half-blood school was organized at Red Rock under Mrs. Boswell. This was done for the reason that many half-bloods and white children wanted schooling and could not get it at Kaposia, for the land on that side of the river belonged to the Indians at that time and we had no right there. This half-blood school was established in 1841." ⁷⁵

In a letter dated June 26, 1842, G.H. Pond remarks, "Mr. Kavanaugh's school I believe numbers about ten" ⁷⁶ Both sides of the river were known as Kaposia until 1841, when John Ford established a store and post office on the east side, when that became known as Red Rock. ⁷⁷ The mission there, however, did not last long, for A.J. Bruce, Indian Agent for Iowa Territory, reported Sept. 15, 1842, "Mr. Kavanaugh's establishment on the east side of the river is broken up and the school discontinued." ⁷⁸

Kavanaugh, in his letter to Brunson above noted, lays the trouble to the liquor shops kept in St. Paul, "for all order, peace and safety were destroyed by drunk Indians."

Thus came a tragic end to Methodist missions in the southern part of the state. In the north, as noted, Spates continued for nearly fifteen years, yet the good he accomplished was thought by many not worthy of the struggle or money expended. The school work among the Indians seemed to those early missionaries absolutely

75. Ms. letter from Houston, Texas, dated July 9, 1877.

76. Pond papers. Ms. St. Peter, June 26, 1842, wherein Pond writes of a scandal concerning Kavanaugh on his way up here in the boat.

77. This assertion is by Geo. H. Hazzard, secretary Minnesota Territorial Pioneers, St. Paul, who has read much of the early history of the church in this state and has much data from first-hand sources. To him I am indebted for straightening out several situations in relation to this period.

78. Exec. Doc. 21st Cong. 3d Sess. Doc. 2, p. 423.

essential, for the religion they taught was book religion obtainable from one source only, the Bible. Had the missionary sought to cultivate the savage gradually, pruning first his worst barbarisms, then carefully teaching him higher and better things through actions, teaching him the fundamentals of civilization and not giving him abstract book facts to start with, he probably would have found more fallow ground for his religion a little later. The church aimed high. Its plans for the Indians, both in churches and schools, were extensive, but the hardships encountered soon moderated their plans -- but in fact, soon drive them to despair and they gave up. Riggs writes that the Methodists were dissatisfied, complaining that there were no results and a great expenditure. "This was unreasonable, but Methodism then had not learned to work and wait for fruit in such unpromising fields." Spates had the most of this needed persistence of any of the Methodist brethren.

80

The Indian is devoutly religious. It is one of his strongest natural instincts. True, it was pagan, not Christian religion and his customs were those of the primitive man. Fullerton found the Indians to be of three religions: First, the heathen, idolators who worshipped animals, birds, sticks, stones or anything their fancy led them to, but believed them to be only mediators between him and the Great Good Spirit and sent evil spirits. One they venerated, while the other they tried to appease. Their chief mediator was the bear, which came when they were hungry, they ate him, put his bones out and they resumed their form and were ready again when the next Indian needed food. When bears were scarce, it was the missionary who had driven them away, the bears being angry

79. "Protestant Missions," in M.H.S. Col. Vi, 140.

80. FOLWELL. Vol. I, 170.

that the Indians sought other mediation, consequently it was dangerous for the missionaries if bears were scarce. The second he deems to call "the French religion," meaning that of the Roman Catholic Church promulgated through the French priest who came there every year or two from Canada, baptising some, giving them crosses, teaching them forms and a few things and they were ever afterwards of the French religion, "the hardest of any to teach, because no change was recognized, it was the easy religion." The Protestant teachings of course were the third and those adhering to it were the third type, the fewest of all. Many were converted, but few remained so. The John Johnsons and Peter Marksmans were few; Copway fell and fell low, and even Marksman had his relapses, while Johnson was expelled in 1840, though it was probably an injustice to him due to a misunderstanding.

Some special factors entered into the breakup of certain missions. The Elk River and Rabbit Lake missions among the Chippewas were too near Sioux territory and consequently had to give way and retreat farther from that danger. At Fon du Lac the influence of the white men was exceedingly bad and as at Sandy Lake, the white man's "fire water" worked havox among the missionary's flock. This trouble was evident in the Kaposia mission and the half-blood school at Red Rock and to reiterate a statement written long ago, had the Indian learned to fear the white man's liquor as well as the

81. FULLERTON, T. M. Ms. "Chippewa Indian Missions," p. 8.
 82. HOBART. "History of Methodism in Minnesota," p. 28.
 83. Ibid. p. 27.
 84. BARNHART. Ms. paper. C. F.

white man's gun, his race would have been longer among us. The havoc created among the Indians by intoxicants cannot be over emphasized.
85

The Methodist missionary effort among the Indians was disappointing to the majority, only a few saw any good returns from the attempts, and wondered why. Had they stopped to weigh all things evenly, they would have found the missionary's life a constant struggle. With the debauchery of Indian women by white soldiers, which was common,⁸⁶ the ever-greedy trader cheating and lying, the missionary had a hard time to convince the Indian that such were his betters, or if such were products of Christianity, wherein the superiority lay. Nor could the Indian understand the missionary who taught the principle of brotherly love, yet refused to share every ration with him (as each Indian did with the other), living as they did in their communistic state. Furthermore, he could not comprehend the aims of the missionary. The trader he could understand, he got all he could for as little as possible. He knew the agent brought him money and word from the "Great Father at Washington," but the missionary he could not place. He traded nothing,

85. Dr. Norwood, who was assistant to Dr. Owens, in the United States' Geological Survey of Minnesota, wrote concerning the influence of liquor on Indians, brought by traders: Their whiskey attracts a large proportion of the Indians to their trading-housesand he who has the most whiskey generally carries off the furs. They are so far from being ashamed of the practice that it affords them subject for conversation by their winter fires.....The neighborhood of the trading-houses where whiskey is sold presents a disgusting scene of drunkenness, debauchery and misery. On my route I passed Prairie du Chien, Green Bay and Mackinac; no language can describe the scenes of vice which present themselves. Herds of Indians are drawn together by the fascination of whiskey and they exhibit the most degrading pictures of human nature I ever witnessed. In Neill's "Minnesota," 3d Edition, p. 382.

86. FOLWELL, Vol. I, 171.

he cheated no one, he brought no money, he sought no reward, he was a puzzle to the Indian. The different religious sects and creeds which separated the white missionaries the savage could not see through. It was a wonder that two of so similar purpose should oftentimes be so seemingly indifferent to each other. Then another element entered, the white man sought to teach by books, not signs and symbols. True, they did attempt to teach the Indians the arts of agriculture and house-building and had they not been of migratory nature, these sciences would probably have been lasting and beneficial.

The Methodists must have had some special causes over and above the general ones cited. They were unwise in placing some of their missions, namely Rabbit Lake and Elk River, and it was complained that Kaposia failed because it was too near the Sioux village.⁸⁷ They suffered washouts by floods,⁸⁸ necessary abandonment due to lack of funds,⁸⁸ intertribal feuds and all kinds of diseases and pestilences. The Methodist habit of shifting their men on charges handicapped the work considerably, for in such a situation it takes a long time to get placed and working well and a stranger was always suspicious to the Indians.⁸⁹ Spates is an example of the missionary who remained for a long period at one post. Though not alarmingly successful, he was by far the outstanding Methodist

87. FULLERTON, Ms. "Chippewa Indian Missions."

88. Sandy Lake. 1843-44.

89. The Methodist "Itineray" system worked well with whites in settled communities, but in Indian mission work, and later in missionary work among the whites, the frequent changes handicapped the progress of the church.

missionary in Minnesota.⁹⁰

Perhaps, after all, Samuel Pond was correct in his solution of the failure in the Methodist missionary enterprise, which he summed up in the phrase, "So badly managed."⁹¹ This was greatly due to the lack of the conference to arouse enthusiasm enough to get sufficient funds and supply the necessary men. After Riggs had given his dissertation on Methodist Missions and their inability to "wait for the fruit" he altruistically and soothingly sums it up, "It is pleasant to believe that the Lord Jesus, Who has said, 'Go preach the Gospel' knows even the beginnings of good and will suffer no well meant effort to fail, but will gather all up at the revelation of that day. To us it seems as if they did not hold on until the harvest came, and the reaping has fallen mainly into other hands."⁹²

A paragraph from the paper of A.J.Nelson above noted, which was in 1850 undoubtedly voices the sentiment of many of that time: "There remains but little hope in the minds of the most sanguine, that the Minnesota Indians will ever be civilized or Christianized; these Ishmaelites of the prairies like the Canaanites of old, seem to have filled up the measure of their abominations; the most praiseworthy efforts have failed, doubt and discouragement have settled down upon the hearts of the church; the golden opportunity is gone.

90. Although Dr. Folwell gives the Methodist work among the Chippewas but four short lines (History of Minnesota, Vol. I, 181), while he gives the work at Kaposia over three pages, the work of Spates lasted five times as long and probably accomplished that much more good in proportion to the time spent.

91. FOLWELL, Vol. I, 208.

92. M.H.S. Col. VI, 142. The mission work among the Indians was abandoned because of lack of interest on the part of the eastern people in Indian missions. Brunson fought long for their support, but failed. See also Folwell, Vol. I, 206.

They are,

'Sweeping westward, wild and woeful
Like the cloud rock of a tempest,
Like the withered leaves of autumn.
Soon the withered leaves of autumn,
Soon they'll be no more forever.'" 93

93. NELSON, A.J. Ms. "The Pioneer Church in Minnesota," p.20.

CHAPTER II.

THE TRANSITION PERIOD.

The Indian mission period of the Methodist Episcopal Church in Minnesota opened the way for work among the white settlers, which proved permanent and satisfying. The change from the Indian missions to the so-called "missions among the whites" was a gradual and natural transition. The Indians moved westward and northward as the white men came in, so scattering and roving about that mission work among them was quite impossible in the same area for a very long period at a time. This roving, uneasy temperament of the Indians was one of the main reasons for the Methodists abandoning their work among them and turning to the white settlers. Then, too, among the early settlers were many Methodist families and these, though scattered, needed attention.

The organization of the Methodist Episcopal church was such that it readily lent itself to early pioneer work such as it faced in Minnesota. A few families gathered for worship in a church brother's home and were organized into a "class meeting" or "society," by the visiting superintendent, and a "class leader" was elected, usually some layman or ex-preacher residing in the locality. A number of these societies constituted a "circuit", visited regularly by the superintendent or "circuit rider". Over the circuit rider was a "presiding elder", who usually had from four to twelve circuits in his district. The presiding elder met the class leaders and circuit riders of every circuit four times each year in "quarterly meetings". From the society to the circuit, thence to the district, the natural evolution is the "Conference", which includes several, often many, districts. It is the supreme court of appeals and the final executive, thus giving Methodism its

pre-eminent "connexionalism." Conferences are of different territorial sizes, according to population, usually named according to location, such as, Rock River Conference, Illinois and Wisconsin. The limits of the Conferences narrowed constantly as the population increased, thus the Illinois Conference sent A. Brunson up here into what was later Minnesota in 1837,² while by 1840 this territory was under the Rock River Conference,³ in 1849 it came under the Wisconsin Conference,⁴ and in 1856⁵ became an independent branch in itself, the Minnesota Conference.

The first "class" started within the limits of the present state of Minnesota was established by Rev. Benj. T. Kavanaugh at St. Peters mission station at Camp Cold Water May 2, 1840,⁷ with David King preacher in charge and Wm. Forest class leader. However, from the breakup of the mission school in 1842 until 1847, when Rev. Jonathon W. Putnam,⁸ missionary among the whites, organized a class at Red Rock,⁹ there was no definite connection with any conference.

In 1844 the Red Rock Conference appointed Joseph Hurlburt to Winnebago Lake in the Green Bay Mission District,¹⁰ and it is fairly well established that he included the settlements in Minnesota in

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1. WORKMAN, H.B. "Methodism", p. 124.
 2. Minutes of Conferences, II, 504.
 3. Ibid, III, 9.
 4. Ibid, IV, 476
 5. Minutes Minnesota Annual Conference, 1856, Appendix No. 1.
 6. See Chapter I, though Hobart says David King founded it, p.19.
 7. Ms. "Record of the Church of St. Peters Missionary Station, commencing May 2, 1840."
 8. Infra.
 9. HOBART, "History of Methodism in Minnesota," p. 36. A.J. Nelson in his paper, "The Pioneer Church in Minnesota" says the first class was started at Red Rock under the pastoral care of Rev. Hurlbert in 1844," which he calls "the first permanent church within the limits of our state." I am under the impression that Hobart knew more about this earlier period than Nelson, however.
 10. Minutes of Conferences, III, 501.

~~Minnesota~~ in his jurisdiction and visited Ft. Snelling, Red Rock,¹¹ Stillwater, Marine, Osceola and St. Croix Falls, and that he preached the first Protestant sermon in what is now St. Paul in the fall of 1844 at the home of Henry Jackson.¹² He was not appointed to the St. Croix mission, however, as Hobart states in his "Methodism in Minnesota,"¹³ and no mention of the St. Croix mission was made until the following year.

In 1846 the first authorized appointment was made for the Minnesota territory, for at Conference that year, Rev. J. W. Putman¹⁵ was sent to St. Croix mission, then in the Platteville district. He preached occasionally at Point Douglas, St. Croix Falls, Osceola, Marine,¹⁶ Stillwater, Red Rock, Ft. Snelling, St. Paul and St. Anthony Falls. At the end of his second year Putnam was sent elsewhere and did not return to Minnesota.

Rev. Benjamin Close succeeded him,¹⁷ being appointed by the Wisconsin conference in 1848.¹⁸ Probably his greatest work was the founding of the class organized in St. Paul¹⁹ December 31, 1848.²⁰

11. BROOKS, Cyrus. 11 page Ms. "Methodism as I have known it in Minnesota," p. 3. Also see M. H. S. Col. IV, pp. 178-9.

12. WILLIAMS, J. FLETCHER. "History of the City of St. Paul and County of Ramsey, Minnesota," M. H. S. Col. IV, p. 148-178.

13. Hobart seems a bit mixed here, but so were several others, though they probably copied Hobart's hallucination. p. 34 of his history.

14. Minutes of Conferences, III, 639.

15. Ibid, IV, 57. Also Nelson's Ms. p. 23.

16. HOBART, p. 35. Prof N. H. Winchell wrote a "History of the Methodist Episcopal Church, Minneapolis, Minn.," in 1884, but he speaks of no work in St. Anthony Falls until July 7, 1849.

17. Letter from B. F. Close to C. Hobart, Jan. 22, 1886. See also Brooks, C., Ms. p. 3, and Nelson's Ms. p. 23.

18. Minutes of Conferences. IV, 244.

19. BENNETT, Rev. P. S. "History of Methodism in Wisconsin," 110.

20. FULLERTON, T. M. Ms. "Methodist Episcopal Church."

Benj. F. Hoyt ²¹ was class leader ²² and very active in establishing the ²³ class and raising funds the following year to build the church.

Close was the last man to have full undivided charge of all Methodist work in Minnesota. The territory was so large and the population so increased, that at the 1849 session of the Wisconsin Conference, the "Minnesota Mission District" ²⁴ was formed with ²⁵ Chauncey Hobart ²⁶ Presiding Elder and preacher in charge at St. Paul. Within his district were four preachers, two in the present state of Minnesota, Enos Stevens at St. Anthony Falls mission and James Harrington at Stillwater mission.

Chauncey Hobart was no ordinary man. He was a leader and organizer and had seen more than ten years service in the Illinois Conference, having been admitted for trial in 1836 and to full

21. Benj. F. Hoyt was born at Norwalk, Conn., June 8, 1800. He moved to western New York when young, and a few years later to Ohio, where he secured a tract of government land. He married there and in 1834 moved to Illinois, and in 1848 to St. Paul. Here he dealt largely in real estate, though giving much of his time to church activities. He was an ardent Methodist and finding no society here, accepted appointment as local preacher. He always objected to "Rev" being applied to him yet was so diligent in church work as to gain the lasting name of "Father Hoyt." He was very prominent in establishing and building Market Street Church, the first Methodist church in Minnesota. Hamline University, also, owes much to him.

22. "Red Rock Class Book," Ms.

23. Letter to Rev. M. Sorin, from St. Paul Aug. 15, 1849, signed by B. F. Hoyt and C. Hobart. Ms. See also M. H. S. Col. Iv. 179.

24. Minutes of Conferences, Iv, 352.

25. Chauncey Hobart, was by far the most outstanding character in the early church of Minnesota and will always be considered one of the greatest engaged in Methodist work in the state. He was born on the east side of Lake Champlain, Vt., June 9, 1811, of Methodist parents and moved to Schuyler county, Ill., at the age of ten. He entered the ministry in that state, later volunteering for work in the "Upper Mississippi region" in 1849. His name will of necessity often appear in this thesis, as he was an organizer, preacher, presiding elder and his "History of Methodism in Minnesota" printed in 1886 is accurate in most instances, though in some places where he depended on others his work will bear checking up. A sketch of Hobart appeared in the Northwestern Christian Advocate" Sept. 25, 1901, by Rev. W. C. Rice now residing on Snelling Avenue, St. Paul, with whom I have had several conferences concerning this thesis.

26. BROOKS, C. Ms.

connection in 1838.²⁷ Rev. Wm. McKinley wrote of him, "Although as a preacher, his methods, manner and style are open to criticism, his sermons are always instructive, often immensely impressive and no preacher has done me more good,²⁸ The Northwestern Christian Advocate spoke of him as "that prince of pioneers, Rev. Chauncey Hobart.²⁹

Hobart found Minnesota awaiting his work. A class of twenty members in St. Paul had their brick church started.³⁰ He stayed with B. F. Hoyt until he had built himself a house. At the organization of the Territorial Legislature Sept. 3d, he was elected chaplain of the House.³¹ During the winter of 1849-50 he held regular quarterly meetings on the St. Anthony, St. Paul and Stillwater charges, as well as preaching in St. Paul regularly.³²

Rev. Enos Stevens on the St. Anthony Falls circuit was a typical pioneer Methodist missionary,³³ he preached at St. Anthony, Ft. Snelling, Red Rock, Cottage Grove, Point Douglas and Bissel's Mound, making his rounds on horseback.

Rev. Matthew Sorin, a preacher who came to Minnesota for his health, had formed a class in St. Anthony and appointed Dr. Ira Kingsley leader in July, 1849.³⁴ Stevens found this class already formed when he came. He formed a class at Point Douglas, where he carried

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27. Minutes of Conferences, IV, 425, 591.
 28. MCKINLEY, Wm. Ms. "Sketch of Ministry of Wm. McKinley in Connection with the Minnesota Conference," p. 22.
 29. Northwestern Christian Advocate, May 21, 1862, p. 163.
 30. HOBART, C. "Recollections," p. 234.
 31. But he was not able to hold it long on account of other duties. "History of Methodism in Minnesota," p. 40.
 32. "Recollections," p. 236. Nelson's Ms., p. 24.
 33. HILL, J. W. "Twin City Methodism," p. 12. Nelson's Ms., 30. Winchell's "History of First Methodist Episcopal Church," 32-33.
 34. HOBART'S "History," p. 48. Nelson's Ms., p. 32. On p. 33 he gives the following description of Lorin: "Brother Lorin is tall, gaunt and long, with a look as lean and hungry as Cassius. His long sharp nose tells you at once he knows how to go to the bottom of an argument."

on a successful revival.³⁵ He was not returned to the circuit the following year, but was succeeded by Rev.C.A.Newcomb.³⁶

Rev. James Harrington found his charge at Stillwater one of the most promising in the new Territory. Several of the early Methodist men, the Kavanaugh brothers, Hurlburt, Putnam and Close, had all preached there.³⁷ Harrington started well, for by November he had twenty-five in his church, most of whom had been converted. He built himself a house and prepared plans for a church. He was re-appointed the next year and commenced building the church, when³⁸ through overwork he took sick and died.

At the conference held at Beloit, Wis., July 3, 1850, Minnesota District was so enlarged that it took in "all of Wisconsin west and north of the Wisconsin river," as well as all of Minnesota³⁹ Territory.⁴⁰ Hobart was relieved of his charge in St.Paul,⁴¹ when Rev.L. Dickens was appointed to take his place,⁴¹ and Hobart was allowed full time to carry out his duties as presiding elder.

This year the district prospered and expanded, though several changes had to be made. Point Douglas mission had been left⁴² "to be supplied" and Rev. Lemuel Nobles was later appointed there.⁴³ He had just been appointed when Rev.James Harrington died on the⁴⁴ Stillwater mission,⁴⁵ and Nobles was transferred there, while one

35. Ibid. p. 48.

36. Infra.

37. Hobart's History, p. 57.

38. Ibid, p. 58.

39. "Methodism in Wisconsin," p.121.

40. BROOKS, C. Ms. p. 3.

41. Minutes, IV, 476.

42. Ibid, 476.

43. Hobart's History, p. 58.

44. M.H.S. Vol. I, 65.

45. Hobart's History, p. 59.

C.W.Harris recently from Michigan supplied his work at Point Douglas and Red Rock Missions. Later Rev. J.W. Dow was appointed to Point Douglas.⁴⁶

Rev.Carmen A. Newcomb, of the St.Anthony Falls mission, shared the village school house as a meeting place with the Presbyterians and Baptists.⁴⁷ At the end of the conference year he was able to report twenty-nine members in his circuit.

At the next conference, which was held in Waukesha, Wis., June 4, 1851, Chauncey Hobart was honored with the election as delegate to the coming General Conference, which was held every four years, to be held at Boston in May, 1852.⁴⁹ He was re-assigned as presiding elder to the Minnesota Mission District, where his work was partially cut down by removing several of the Wisconsin circuits from his district, though LaCrosse and Point Douglas were added.⁵⁰ In his "Recollections", Hobart writes, "The work had so increased and enlarged in northwestern Wisconsin that my time and strength were taxed to their utmost this year.....I was in the habit of taking a horse on the steamboat with me down to Prairie du Chien and so provided reached all my appointments during the summer."⁵¹

Rev.Newcomb was retained at St.Anthony Falls Mission, where his fold grew to thirty-eight members and three probationers.⁵² He did not finish the year, but Rev.E.W.Merrill, principal of

46. M.H.S. Vol. I, 65.

47. Winchell's "History of the First Methodist Episcopal Church," pp. 31-33, also Hobart's "History", p. 50.

48. Minutes, Iv, 610.

49 "Methodism in Wisconsin," p. 129.

50. Minutes, Iv, 610.

51. "Recollections," p. 245.

52. Minutes, Iv, 610. Winchell's "History", p. 33.

53. Minutes, V, 185.

Minnesota University Preparatory School, succeeded him, filling out
⁵⁴
 the conference year.

Rev. G. W. Richardson was sent to Stillwater and his circuit
 took in Hudson, Marine, Arcola, Osceola, St. Croix Falls, Taylors
⁵⁵
 Falls and Sunrise. In all his circuit he had but twenty-six
⁵⁶
 church members and five probationers. His life was truly that of
 they typical saddle-bag circuit rider, weathering all manner of
 storms and hardships to reach his scattered "flocks".

Rev. Thomas M. Fullerton was this year appointed to St. Paul and
⁵⁷
 succeeded in building a parsonage. The church membership grew
⁵⁸
 from forty-two to sixty-two members and the probationers numbered
⁵⁹
 thirteen.

The conference year 1852-53 witnessed a rapid growth in the
 number of church people in the Minnesota Mission District; a new
 mission was established, called St. Peters, to which Rev. Samuel L.
⁶⁰
 Leonard was sent. The charge was west of the Mississippi river
 opposite St. Paul and embraced Shakopee, Ft. Snelling, Kaposia,
⁶¹
 Cottage Grove and what is now Minneapolis. In the early part of
 November, Chauncey Hobart, presiding elder, held the first quart-
⁶²
 erly meeting for this mission, at the house of "Brother Godfrey,"
⁶³
 near what is now Washington and Fourth Avenues South. Leonard

54. Hobart's "History", p. 51. Hill in his "Twin City Methodism"
 merely mentions the fact that Rev. E. W. Merrill, a local preacher,
 served the church in 1851-52, p. 13.

55. Hobart's "History," p. 59.

56. Report in Minutes, V, 105.

57. Minutes, Vi, 610. See also Williams' History of St. Paul, 310.

58. BROOKS, C. Ms. P. 3.

59. Minutes, V, 105.

60. Ibid, 105. See also Ms. letter of S. L. Leonard to J. Brooks Mar. 8,
 1860, in which he states that the limits of his charge were not
 fixed, "but it was only a few hundred miles in circumference," not
 a class having been formed within its bounds." The first Sunday
 he preaded at the house of Rev. A. Godfrey, within the limits of the
 present city of Minneapolis.

61. See Leonard's Ms. "Methodism in Dakota County."
 62. See Leonard's Ms. "Methodism in Dakota County."
 63. Hobart's History, p. 54.

30
preached in a house connected with the government mills in Minneapolis.

Wabashaw (Winona) became a circuit this year ⁶⁴ and Rev. Samuel Watts was stationed there, his circuit running from the northern Iowa line up to the territory covered by Leonard. ⁶⁵ He organized a class in Minnesota City, but soon after left the work on the west side of the river and spent all his time on the east portion of his circuit, while the work on the west side was abandoned for the rest of that year. ⁶⁶

St. Anthony Falls Mission received a new preacher that year in the person of Eli C. Jones. Through his efforts and those of Chauncey Hobart as presiding elder a church was built in St. Anthony that year. The membership increased from thirty-eight to seventy-two. ⁶⁷ It was during the latter part of the conference year, in June, 1852, that Rev. John Benson, a member of the East Maine Conference, came to Minnesota for his health and settled in St. Anthony. He preached the first sermon in what is now Minneapolis, when he conducted the funeral service of a young man who died in the government miller's house. ⁶⁸ Soon after this Rev. A. C. Godfrey organized a class at his home, where Hobart held the first quarterly meeting in November of that year. (See above).

This year the Sandy Lake Indian Mission, which had been under the Michigan Conference, ⁶⁹ was assigned to the Wisconsin Conference

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64. PEET. Ms. "History of Early Methodism in Towns of Crystal Lake, etc., 1852-62."
65. Peet's Ms. "Methodism in Dakota County."
66. HOBART'S History, p. 59.
67. Minutes of Conferences, V, 261. Winchell, p. 35.
68. Hobart's History, p. 53.
69. Minutes, IV, 655.

and attached to the Minnesota Mission District.⁷⁰ Samuel Spates
 was retained there as long as the mission existed.⁷¹ Rev. Richard
 Dudgeon was sent to Stillwater Mission and during the year
 Rev. T.M. Fullerton was appointed register of the land office there,
 and together they regathered the scattered class and in November,⁷²
 1853, T.M. Fullerton organized a class which met in his own house.

This was Hobart's last year as presiding elder of this large
 district, as he was,⁷³ against his wishes, sent to Milwaukee at the
 conference in 1853.⁷⁴ The addition of the Chippewa Indian Mission
 in the northern part of the State had greatly increased the hard-
 ships of the presiding elder of this district, for Hobart had to
 travel four hundred miles from St. Paul to Sandy Lake, by dog teams
 of the Hudson Bay Company in the winter, and in the summer by
 ascending the Mississippi river in a canoe and then over land
 through the uninhabited stretches to the mission.⁷⁵

Rev. David Brooks succeeded Hobart as presiding elder in 1853.⁷⁶
 He had been in America but one year, having been in the Wisconsin
 Conference as agent of Lawrence University and member of the
 quarterly meeting conferent of Oconomowoc circuit. Prior to this he
 had preached in England since 1832,⁷⁸ and came to the Minnesota

70. Minutes, V, 105.

71. See Chapter I.

72. Hobart's History, p. 59.

73. "Recollections", p. 266.

74. Minutes, V, 260.

75. "Methodism in Wisconsin," p. 135. "Recollections," 259-265.

76. BROOKS, C. Ms., p. 3. See also Ms. by Thomas Simpson, entitled
 "Methodism in Southwestern Minnesota." It is quite general, but
 full of good illustrations.

77. Minutes, V, 106.

78. M.H.S. Col. XIV, p. 79.

District ready for the work before him.⁷⁹

It was decided to put all the territory above St. Anthony Falls into one circuit, called Benton County Mission, and Rev. James H. White was appointed missionary there. His circuit covered one hundred and thirty miles of territory and included but two Methodists, Lucy Olmstead in Benton County and Mrs. Becker near Sauk Rapids.⁸⁰ He preached at Anoka, Itasca, Elk River, Thomson, Sauk Rapids, Wautab, Platte River, Swan River, Belle Plaine, Fort Ripley and Chippewa, being the first preacher to travel so far northwest and preach at the settlements in so extended a territory. The first quarterly conference for this mission was held at Belle Prairie December 10, 1853, David Brooks, presiding elder, and White⁸¹ being the preacher in charge. The minutes of the conference show that in answer to the question, "Have the general rules been read in the societies?"⁸² the reply came back, "There are no societies."⁸³ White was returned to this district the following year, during which it grew so rapidly it was divided into three circuits in 1855.

The name of St. Peter's Mission was changed to Shakopee at the 1853 Conference and Rev. Richard Dudgeon was appointed preacher in⁸⁴ charge, his circuit including Shakopee, Black Dog, Kaposia⁸⁵ and Cottage Grove. At the close of the year there were reported

79. A. J. Nelson in "The Pioneer Church in Minnesota" praises Brooks greatly and gives his first impressions. "The first time I saw him was in April, 1855, as we drew near the landing of what is now the city of Winona. . . . A little to one side stood a man apparently alone, having on a white beaver hat, amusing himself by swinging his cane." I felt then the force of the old adage, 'There is something in a hat.' I would have given the best lot on Wabasha prairie to have know what was in that white beaver."

80. Hobart's History, p. 64.

81. Hobart's History, p. 65.

82. Minutes, V, 425.

83. Ibid, 426.

84. Ibid, 261.

85. PEET, J. Ms. "Methodism in Dakota County."

forty-two members, five probationers and three Sunday Schools. ⁸⁶
The name of the mission was changed again the following year, to
"Kaposia Mission".

The most important church in the district, the one at St. Paul,
was left "to be supplied" ⁸⁷, and Rev. John Kerns was sent as a
supply in 1854, ⁸⁸ being appointed there in the conference years
of 1854 and 1855.

Rev. Norris Hobart, twin brother of the former presiding elder,
was stationed at Hudson Mission and also preached at Prescott. He
had been admitted to the Illinois Conference, in 1836-7 and sta-
tioned at Burlington. ⁸⁹ In 1850 he came to the territory of Minne-
sota for his health and settled five miles above St. Anthony, where
for nearly three years he served as local preacher, being the only
minister in that part of the state ⁹⁰ until J.H. White was appointed
to Benton County Mission in 1853 (see above), when, having recov-
ered his health, he was admitted to the conference and took up the
work at Hudson Mission and Prescott. Stillwater Mission was left
to be supplied this year and T.M. Fullerton (see above), who had
gone there as register in the land office, supplied and formed a
class in November. It was through his efforts that a church was
started, he obtaining subscriptions and superintending the building

86. KIDDER, C. C. Ms. "Kaposia Mission."
87. Minutes V, 261.
88. M.H.S. Col. XIV, p. 398. Hobart was probably wrong in his
biography of Kern's "History", p. 266.
89. Minutes, II, 425-27
90. Hobart's History, p. 354. Norris Hobart was Chauncey's twin
brother, though he looked much younger, at one time having been
taken for his son, as Chauncey aged rapidly as a young man, while
Norris kept his youth.
91. FULLERTON, Ms. to Hobart.

as well as preaching and attending to his land office. He found this combined work too hard and in 1854 requested the presiding elder to send a preacher with a missionary appropriation and he would guarantee support, and he made good for several years at an annual cost to himself of \$350.00.⁹²

A circuit was recognized in the "Minutes" for Red Wing, in 1853,⁹³ but was left to be supplied. In November that year Rev. Matthew Sorin, preacher in charge, formed a class of twenty-four members.⁹⁴ He had regular preaching services and quarterly meetings were held. In 1854 Rev. Jabez Brooks was assigned to the mission with his other duties as principal of Hamline University.⁹⁵

From 1853, Methodist work in Minnesota spread very rapidly, leaping out from the newly formed "classes" into independent charges. The circuit rider rode west with the advance of the settler, visiting the early arrivals many times ere they had houses built. Former circuits were cut up into smaller charges and new circuits formed. The 1853 conference stationed just four men in the Minnesota District⁹⁶ besides Samuel Spates at the Sandy Lake Indian Mission, and Presiding Elder David Brooks, but later in the conference year⁹⁷ supplied three more, while in 1854 the conference stationed sixteen men,⁹⁸ and supplied three,⁹⁹ and the stations, or circuits,

92. Ibid, p. 3.

93. Minutes, V, 261.

94. Hobart's History, p. 76.

95. Minutes, V, 425. See also Chapter IV, of the ~~iss~~ for account of Jabez Brooks.

96. Minutes, V, 261.

97. St. Paul, Red Wing and Stillwater. (See above).

98. Minutes V, 425.

99. Point Douglas, St. Anthony and Hudson. St. Anthony Falls had been served for 1852-3 and 1853-4 by Rev. Eli C. Jones; but at the 1854 conference it was left to be supplied. During Jones' pastorate a frame church was erected at a cost of \$1,000. Rev. S. T. Creighton supplied St. Anthony Falls in 1854. Hill's "Twin City Methodism," pp. 13, 14.

increased from eleven in 1853 to nineteen in 1854. The report for 1853 gave 289 members and 16 probationers for the district and in 1854 the total had increased to 747 members and 78 probationers. ¹⁰⁰

David Brooks was again appointed presiding elder at the conference held that spring at Janesville, Rock County, Wisconsin, Aug.30. ¹⁰¹

"Scandinavian Mission" appears for the first time in the minutes for this year, to which two men were assigned, S.Anderson and C.P. Agrelius. ¹⁰²

The St.Anthony Falls Mission was left, in 1854, to be supplied and Rev.S.T.Creighton labored there part of the year, but left before the conference year was up and his work was supplied by B.F.Hoyt of St.Paul and N.Kellogg of St.Anthony Falls. ¹⁰³

The mission which had been St.Peter's, but in 1853 was changed to Shakopee, was again in 1854 changed and became known as Kaposia Mission. ¹⁰⁴ "It embraced Black Dog village, Mendota, Kaposia, Pine Bend, Spring Lake and Hastings as places for preaching and a settlement opposite St.Paul back from the river and bluff. ¹⁰⁵ Rev. C.C.Kidder was appointed here that year, about which he wrote, "after much labor scattered in different places, I found fifteen members." ¹⁰⁶ He traveled on horseback, preaching twice each Sunday in different places, alternating Sundays with four different towns, and weekdays at other appointments. Finding that the people could not support him as a preacher on the charge, he sold his

100. Minutes, v, 424-5.
 101. Ibid, 425. See also Minutes 7th annual Wisconsin Conference.
 102. See also T.M.Fullerton Ms., "Scandinavian Missions," which Hobart used almost verbatim in Chapter VI of his "History," p.116.
 103. WINCHELL, p. 36.
 104. KIDDER, C. C. Ms.
 105. PEET, J. Ms. "Methodism in Dakota County."
 106. KIDDER, Ms.

horse to help cover expenses, and traveled on foot living on almost nothing. Kidder was typical of the class of men the church had to depend on in those early days, willing to sacrifice all in the performance of what they considered their duty, seeking only a bare subsistence and often going without food.

Marine Mission was one of the new circuits created in 1854, to which Rev.G.F.Hilton was sent. ¹⁰⁷ It included all settlements on the St.Croix river, above Stillwater, on both sides. Making his home at Marine, he preached at Arcola, Osceola, Taylors Falls, St. Croix Falls and Marine. Part of this territory had previously been supplied by the preacher stationed at Stillwater, which this year was filled by Rev.A.C.Pennock. Norris Hobart this year was appointed to Reed's Landing and Cannon River Circuit, preaching in all English settlements on the Cannon and Mississippi rivers between Wabasha and Red.Wing and Cannon Falls and above. He preached the first sermon in the town of Belle Creek and held the first quarterly meeting on the circuit in a Catholic church which was ¹⁰⁸ being used for a school house.

Benjamin Crist was appointed to a newly founded circuit called Brownsville Mission, preaching at Brownsville, Lenora, Spring Valley, ¹⁰⁹ Fillmore, Pleasant Grove, Caledonia and a few other places.

The St.Paul church was served by Rev.John Kerns, Benton County ^{109a} Mission by Rev.J.H.White. Chippewa by D.Kidder, Shakopee by ¹¹⁰ S.Stein and Prescott by J.G.Johnson. Rev.J.B.Mills was sent to "Minneapolis," an entirely new station across the river from St.Anthony Falls, a territory previously covered by E.C.Jones of

107. Ibid. See also Minutes, V, 425.

108. Hobart's History, p. 74.

109. Hobart's History, p. 78. Minutes V, 425.

109a. PEET, J. Ms. "Early History of Minnesota in Anoka and Vicinity"

110. BROOKS, C. Ms., p. 3, also Minutes, V, 425.

the St. Anthony Falls Mission, who had taken a class and formed a
 111
 Sunday School there in 1853. Rev. Louis Bell was sent to Mankato
 112
 Mission, which included St. Peter, LeSueur, Bell Prairie and
 113
 neighboring settlements.

Perhaps no town in Minnesota Territory attracted the attention
 of Methodists as did Red Wing in 1854. The largest class on record
 in the territory had been organized by Rev. Matthew Sorin and was
 sharing the upper part of a warehouse (also used as a school-room)
 with the Presbyterians. The preparatory department of Hamline
 114
 University was established at Red Wing, the room mentioned
 above was obtained for classes until a building could be erected,
 and David Brooks had secured Gen. Isaac Van Etten through Wm. P.
 Murray, to introduce a bill into the Territorial Council in January
 115
 1854, to incorporate an academy. Through the aid of Mr. Murry
 a university charter was obtained and the Methodists were ready to
 . 116
 open a school in the fall. Rev. Jabez Brooks was chosen for the
 double position as principal of the school and preacher in charge
 of the society there. From this year on, Hamline University be-
 came a definite work in the district and conference until its sus-
 pension in 1869. It fostered higher learning in this pioneer

111. HILL. "Twin City Methodism," p. 15.

112. Minutes, V, 425. Bell was appointed there in 1854, not 1855,
 as Hobart states in his History, p. 66.

113. Rev. J. H. Powell, in a short sketch entitled, "The Planting of
 Methodism in Southwestern Minnesota," starts off with the sentence,
 "The honor of planting Methodism in Southwestern Minnesota belongs
 to Lewis Bell." He organized classes at Traverse de Sioux, Mankato
 and South Bend.

114. See Chapter IV of this thesis.

115. "Liner '93", Hamline's annual that year gave a sketch of the
 history of the University. See also History of Hamline University
 while at Red Wing.", and Chap. IV of this monograph.

116. M. H. S. Col. XIV, 79. Jabez Brooks was born in Stockport, Eng.,
 Sept. 18, 1823; d. San Jose, Cal., Jan. 26, 1910. He came with his
 parents to the U. S. in 1840, graduated at Wesleyan University, Mid-
 dleton, Conn., 1850, came to Minn., 1854 as principal of the prepar-
 atory department of Hamline University, president of that

territory prior to any similar institution, harboring good teachers¹¹⁷
 and offering creditable, practical and classic courses, working¹¹⁸
 in co-ordination with the church in the promotion of civilization.

The advance of Methodism in this country was so great in 1854
 that the conference which met at Janesville in 1855 deemed it
 necessary to divide the former Minnesota Mission District into the¹¹⁹
 Winona, Red Wing and St. Paul Mission Districts. Norris Hobart
 was given charge of the Winona District as presiding elder, his
 territory taking in Winona and the missions (or circuits of Cale-
 donia, Richland, Chatfield, Cedar River, Oronoco, Elk Prairie, Reed's
 Landing, Kansas, Chippewa Falls and Monticello, all having assigned
 preachers except Chatfield, Cedar River, Oronoco, Chippewa Falls
 and one known as Norwegian Mission. Chippewa Falls, Kansas and¹²⁰
 Monticello missions were within the state of Wisconsin. Norris
 Hobart in writing of his district, said it embraced all the ter-
 ritory of Minnesota north of Red Wing and east of Freeborn county,
 all of Wisconsin north of Black River and as far east as Chippewa
 Falls.¹²¹ Oronoco was supplied by Rev. Nelson Moon, who came to¹²²

 institution 1861-9, professor of Greek at University of Minnesota,
 1869-1909.

117. See Annual Catalogue Hamline University for the Collegiate
 year 1858-9, pp. 12-15, and Chap. IV of this thesis.

118. Bennett's "History of Methodism in Wisconsin," p. 153. "The
 preparatory department of Hamline University at Red Wing, Minn.,
 had been opened with flattering prospects and conference showed
 its continued good will towards it by favoring the appointment of
 principal agent and trustees as desired." See statement by W.W.
 Folwell at end of Chap. IV of this thesis.

119. Minutes, V, 623-4. Also minutes of Wisconsin annual conference
 of 1855.

120. Wisconsin Conference minutes 1855.

121. Letter to C. Hobart. Place or date not given.

122. M.H.S. Col. XIV, p. 520. Moon, Nelson. M.E. Clergyman, b.
 Erie, Pa., Jan. 19, 1818; came to Minn. 1855; was pastor in various
 towns; owned a farm in Chester, Wabasha Co.; resided in Lake City
 after 1883.

Minnesota late in September, 1855. The Oronoco Mission extended into Olmstead, Goodhue and Dodge counties and at the organization of the first mission there were twenty-five persons present.

123
124
Rev. John L. Dyer was appointed to Richland Prairie Mission, which included Preston, Cannonia, Elliota and others to the number of eight for a two-week's circuit - to which others were added." It proved a very successful choice, as he had a remarkably good record for the year, closing it with a camp meeting near Lenora in June, 1856.

Benjamin Crist was assigned Elk Prairie circuit, which took in Spring Valley, Hamilton, Jordan and Fillmore, with as many more preaching places as he could crowd in, extending his work into

126.
Hamilton, Moore county. John Hooper was appointed to Caledonia Mission, Dwight Kidder to Reed's Landing, while Chatfield was supplied by Geo. N. Stevenson and Cedar River (now Anoka) was supplied once in a while by Rev. Holbrook, who came up the Cedar river a hundred miles and preached at the house of a Brother Clayton, at whose place he formed the first class.

127.
128
129.
130
Rev. John Kerns was assigned presiding elder of Red Wing Mission

123. Ms. letter from N. Moon from Lake City Mar. 25, 1886.

124. Known for years as "Father Dyer."

125. DYER, J.L. Ms. "My Recollections of Itinerant Life in Minnesota," in which he gives a good account of his early work in Minnesota, typical of the general Methodist circuit rider and early pioneer preacher.

126. CLOSE, BENJ. Ms. for C. Hobart written in Blaine Feb. 24, 1886. He gives no name to it, but it is rather in the form of a letter probably in answer to a request for information from Hobart while he was writing his History. It is one of those typical reminiscences of early pastors. (Fillmore, Co.)

127. Minutes, V, 263.

128. Hobart's History, p. 81.

129. CRIST, Rev. H.J. Paper clipping dated Oct. 4, 1877.

130. Kerns, John. D. Harrison Co., Ky., Jan. 2, 1809; d. Fullerton, Neb., Aug. 6, 1895. Came to St. Paul 1854; was first president of the Minn. Conference; was pastor and presiding elder in Red Wing, St. Peter and other places. M.H.S. Co. XIV, 398. His name is spelled Kearns in places, as in Minutes 1855, though in 1854 it was

District, which included appointments from Cannon River to the Mille
 Lac Indian Mission, as well as having the university at Red Wing
 under its jurisdiction. Other appointments were Hastings Mission,
 Mendota,^{130a} Shakopee, Traverse, Mankato, Cannon River, Prescott,
 Hudson, Marine, Osceola and Stillwater Missions, as well as Red
 Wing.¹³¹

This year 1855, Chauncy Hobart came back into the ter-
 ritory and was given charge of the Red Wing circuit, Jabez Brooks
 being allowed all his time at the university. A great revival was
 held that winter, resulting in sixty new probationers in the church.¹³²

Hastings Mission was served by Rev. J.G. Johnstons, who the previous
 year had preached on the Prescott circuit.¹³³ To Shakopee Mission,

Louis Bell was sent as circuit rider. He organized classes at
 Shakopee, Belle Prairie and LeSueur, his circuit increasing as new
 settlers came into the country.¹³⁴ Mankato and Traverse de Sioux
 (now Traverse) were left "to be supplied," but Bell included these
 in his territory, making Mankato his headquarters, later moving to
 Traverse de Sioux, where he built a small chapel in 1855.^{135.}

Though left "to be supplied," Mankato early received as Preacher
 J.W. Powell, who arrived Oct. 10, 1855, finding a country "almost
 entirely unsettled and absolutely uninhabited west of the Blue
 Earth river valley to the Pacific Ocean." He preached in Mankato

spelled Kerns. V, 425, 623.
 130a. PEET. Ms. "Methodism in Dakota County" gives Rev. G.A. Eaton as
 supplying Mendota for a few months, it having been left to be
 supplied by conference.
 131. Minutes, V, 623. Hobart appears wrong here, as he has T.M.
 Kirkpatrick presiding elder of the Red Wing District.
 132. Hobart's "Recollections", p. 275. "History", 102-3.
 133. Hobarts, V, 425, 623.
 134. POWELL, Ms. "Planting Methodism in Southwestern Minnesota."
 135. CRESSEY, A. Ms. to C. Hobart Nov. 16, 1876, at St. Peters.

136

and Eureka (now Hebron). In the spring of 1856 the following townsites were laid out: Garden City, Madelia, Mapleton, Vernon, Shelbyville, Winnebago City and Blue Earth City, though very little was done in organizing classes in any of these that summer.¹³⁷

T.M.Kirkpatrick, who supplied for Kerns as presiding elder, was appointed to Cannon River Mission. He organized a class at Faribault and employed Dr.J.L.Scofield to supply Cannon River Mission until Noah Lathrop was sent to fill the vacancy. C.C.Kidder succeeded G.F.Hilton this year as preacher in charge of the Marine Mission. He had a two-weeks' circuit, preaching in Marine, Taylors Falls and the surrounding country, supplying Oseola Mission, which was vacant until an Englishman, E.Eddyvane, "a failure", took charge. At the second quarterly meeting in December, Presiding Elder John Kerns thought it best to remove Kidder from Marine to Traverse de Sioux and St.Peter, leaving Marine to be supplied by the preacher at Stillwater and Taylors Falls from Oseceola.

G.F.Hilton was appointed to Stillwater in 1855, but when C.C.Kidder was removed to Traverse de Sioux in December, Hilton was sent to replace him at Marine, while Stillwater was left in

136. POWELL. Ms. "A Short Sketch of Frontier Work in Southwestern Minnesota," written for the Methodist Historical Society of Minnesota, June 5, 1900.

137. Hobart's History, pp. 107-8.

138. "Conference Minutes of Wisconsin," borrowed from Rev.W.C. Rice, 871 Snelling Av.N., St.Paul, does not have the minutes for 1855, but Mr.Rice wrote the appointments and a few remarks in long hand and had them bound with the minutes of previous and succeeding years. Among these notes is this one concerning Dr.Scofield. (Mr.Rice verifies this notation.)

139. KIDDER. Ms.

140. Hobart's History, p. 72.

141. KIDDER. Ms.

142. Hobart's History, p. 74.

145

charge of T.M.Fullerton, who preached every two weeks during the remainder of the year. Hudson was left to be supplied, but S.Sterritt was appointed there during the fall of 1855, where he found no church, class or organization, and affairs in a poor condition.

This conference year David Brooks was appointed presiding elder of the St.Paul Mission District, ¹⁴⁵ the third division of what had been his jurisdiction, the Minnesota Mission District. This included two stations in St.Paul, the Scandinavian Mission, St.Anthony, Minneapolis, Minnetonka, Anoka, Monticello, Belle Prairie, Superior Mission, Cottage Grove and Sandy Lake Indian Mission, at which Samuel Spates still served as missionary to the Chippewas. ^{146.}

St.Paul was left to be supplied, but was soon filled by John Penman, ¹⁴⁷ who left behind only a record of dishonor and disloyalty, wrote Chauncey Hobart. ¹⁴⁸ St.Paul City Mission was served by James Peet. ^{149.} it being the first brance started in the city besides the

143. FULLERTON. Ms.

144. STERRITT, S. Ms. letter on "Monticello District 1857-58," to Chauncey Hobart from Hastings Jan., 1878, claimed that the district extended from Minneapolis to Belle Prairie on the upper Mississippi and from Princeton on the east to the extreme border of civilization on the west. In a letter from Rohnerville, Cal., March 10, 1886, to Hobart, he tells of the condition of affairs he found at Hudson.

145. SIMPSON. T. Ms. "Methodism in Southeastern Minnesota." Mr. Simpson was a government surveyor of meridian lines and parallels from 1853 to 1855. He later became a member of the conference. His paper is interesting and accurate, especially regarding the vicinity of his own labors.

146. Minutes, v, 624.

147. BROOKS, C. Ms.

148. Hobart's History, p. 68. Every writer of early Methodism seems to hurl condemnation on Penman, and probably justly, for on top of his constant quarreling, he was caught with another man's wife and dishonorably expelled from the conference. Told by Geo. H.Hazzard in connection with Penman.

149. Peet left some diaries, which his son, Ed. L.Peet, 729 5th Av. S.E. Minneapolis, still has in his possession. In his diary of 1856 he wrote of his school work, which I surmise he ran in connection with his mission. Regarding Penman, he wrote, Sunday, Jan. 6, 1856, "Brother Penman, preacher in charge of the U.M.E.station (old society) does not approve of the mission, though he is friendly to me. He rather stirs up the people against the mission in directly and under these circumstances I shall not advise its

regular church. During the year a new church was commenced at the corner of Ninth and Jackson Streets, with the idea that the old church property could be sold to help pay the expense. But when the new church was ready for occupancy, some members of the old organization refused to sell their property and a dead-lock ensued. Finally an agreement was decided upon and duly signed August 7, 1857.

Samuel Anderson and C.P. Agrelius were again assigned to the Scandinavian Mission this year and much work was done among the Swedes in Chisago county in 1855-56, Agrelius having built himself a log cabin on the shore of Chisago Lake.

Andrew J. Nelson was appointed to St. Anthony to succeed Mr. Creighton. Rev. Mr. Adams, a revivalist, held services in St. Anthony that summer, which strengthened the church a great deal. A grasshopper plague destroyed the crops and Mr. Nelson bought provisions for the starving people, spending everything he had in this work.

S.T. Creighton was appointed to Monticello, a new charge organized that year, and held his first quarterly meeting in January, 1856, which in order to reach, Presiding Elder David Brooks had to travel over a hundred miles. In December 1855, Creighton preached the first sermon ever preached in Clear Water.

 continuance, although I think the mission is needed."

150. BROOKS, C. Ms.

151. In Ms. Department, M.H.S. Library.

152. FULLERTON. Ms. "Scandinavian Missions."

153. WINCHELL. p. 37, also Hobart's History, p. 71.

154. Hill merely mentions these men, but Hobart is more generous in his praise and he was in position to know facts at the time they happened.

155. History of Wright County, p. 827, gives rather extended write-ups of Methodist work in Clear Water, Monticello, Rockford and Montrose.

Minnetonka and Anoka, ¹⁵⁶ two circuits on this district, were left to be supplied. Rev. H. Elliott was obtained for the former ¹⁵⁷ and J. Kemp for the latter. Belle Prairie was not supplied that year, although it was set off as a station. Samuel Spates was retained at his post at Sandy Lake and Rev. John Bean assigned to Superior Mission, but he never went to his station and at the next ¹⁵⁸ conference he was reprimanded for his failure. Rev. Richard Mates was sent to Cottage Grove and S. Salisbury to Minneapolis.

Soon after the conference, Rev. David Brooks was appointed agent of Hamline University and Rev. John Kerns was taken from the Red Wing District and appointed presiding elder of the St. Paul District, while Rev. T. M. Kirkpatrick was taken from Cannon River Mission and appointed presiding elder of the Red Wing District, ¹⁵⁹ Noah Lathrop being sent to the Cannon River work.

This was the last year the Minnesota work of the Methodist church was under the Wisconsin Conference. The territory had grown to such an extent geographically, and in the number of charges and members, ¹⁶⁰ that it was deemed advisable to divide the conference. Consequently after a survey of the subject, it was decided to ask the General Conference to divide the territory into three conferences, ¹⁶¹ to be called the Wisconsin, West Wisconsin and Minnesota, which was done, the Minnesota Conference including a small portion of northwestern Wisconsin, which it later dropped. At the conference

156. Jas. Peet wrote a dissertation on "Early History of Methodism in Anoka and vicinity," in which he gives an extended account of the early progress there."

157. Again I refer to Rev. Rice's hand-written insert between the years 1854 and 1856, for 1855, in his conference minutes of Wisconsin and Minnesota from 1850 to 1874.

158. Ibid.

159. Ibid.

160. BENNETT. "History of Methodism in Wisconsin," p. 158.

161. Ibid. 158.

of 1855, in answer to the question, "Where and when shall the next conference be held?" the answer given was, "If undivided, at Madison. If divided, Wisconsin at Appleton, West Wisconsin at Madison, and Minnesota at Red Wing." ¹⁶² The time was not given.

Geographically a period in the history of Minnesota Methodism ends with the conference year of 1855-56, and a new era begins, in which this territory was under its own individual conference, more to itself, more concentrated, more unified and better handled by its officers on account of this. But practically there was no break in the steady advance of the church; no stopping, no halting, all churches running as smoothly, all districts duly attended to, and aside from a few outstanding leaders who founded the new conference, little difference was felt or known in the territory. The founding of this conference and its early workings belongs to another chapter, for although there was no material, or felt, break in the trend of the institution, yet with its new centralization in an individual conference of its own, a new era in its history began and the conference under a new name and new men working in Minnesota alone, was born anew, ready to face the pioneer situation confronting it.

The spirit, work and accomplishments of these early pioneer preachers and the honor due them from the state of Minnesota is best summed up in the closing lines of a poem read before the Historical Society of the Methodist Church of Minnesota, at its annual meeting in 1883, by Rev. J. M. Akers, expressing the regard of some of those early church fathers for the real founders of the conference: ¹⁶³

162. Minutes, V, 624.

163. St. Paul and Minneapolis Pioneer Press, Oct. 7, 1883.

"Pioneers of this new country, greet we you with joy today.
 Like the Baptist for the Savior, you for us have cleared the way,
 Braving foes and facing dangers, brushing out the Gospel road,
 That the thousands still incoming might be led therein to God.
 Now we rise to do you honor for the brave and hard work done.
 May we carry that work forward, so successfully begun.
 May our right hand have your cunning and your zeal our hearts inspire,
 May the grace in you abounding rest upon our hearts in fire.

"May we have your treasured wisdom, patience, prudence, faith and love;
 May we e're be wise as serpents and as harmless as the dove.
 He who breaks the virgin prairie should the first crop gather in
 And to have the golden profit, he it is that should begin.
 He who shovels out the road-bed deep and level, smooth and wide
 First should in the palace sleeper on that railroad safely ride.
 So the first and best appointments our old veterans should fill,
 Gath'ring in the golden harvest from the fields they first did till.
 Nothing but a sordid spirit would those heroes thrust aside;
 No! they built for us this railroad, let the grand old preachers ride.
 Golden be their latest evening, prelude tranquil to the rest,
 Which doth in the glad forever wait them on their Savior's breast."

CHAPTER III.

THE BEGINNINGS OF THE MINNESOTA CONFERENCE.

The idea of an independent conference for Minnesota Territory grew upon the minds of the early fathers of the church during 1854 and 1855 until it was considered a necessity, and that part of the Wisconsin conference in that territory was set aside as a separate division in 1856. The Minnesota work had been pushing north and west until it became a dire problem for some of the distant pioneer preachers to go to the yearly conferences, and when changes occurred it necessitated weeks to make the journey^I and in many cases the moving of the circuit rider's family and goods, was almost impossible and took several months. It having been decided at the 1855 conference, where the Minnesota conference was to be held, if the split came,² at 8 o'clock A.M., August 7, 1856, this conference opened in Hamline University chapel, Red Wing.³ The presiding elders of the three districts in Minnesota territory, with their preachers and the officers of Hamline University were there to organize the new conference. Bishop Matthew Simpson⁴ was to have opened, but he being late,

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1. See Mss. of such men as Kidder, Crist, Dyer and Powell. M.H. S. Library.
 2. Minutes, V, 624.
 3. Minutes of First Annual Conference of the Methodist Episcopal Church of Minnesota, 1856.
 4. SIMPSON, BISHOP MATTHEW, D. D., L. L. D., G. Cadez, Ohio, June 20, 1811, educated at Madison College, Pa. (subsequently merged into Allegheny College). Elected to office of tutor at 18 yrs. Studied medicine, 1833 practiced. 1837 elected vice president and professor of natural science at Allegheny College and in 1839 president of Indiana Asbury University, remaining until elected editor Western Christian Advocate in 1848. Was chosen bishop in 1852. Edited "Cyclopaedia of Methodism," from which this extract and others of Methodist bishops have been taken.

Rev. Chauncey Hobart presided until Rev. John Kerns was elected
 chairman and Jabez Brooks secretary.⁵

This gathering had a big work before it and all the territory
 that included Methodist work north of the Iowa state line and west
 of Wisconsin, and also part of the northwestern portion of that state.⁶

It had to place preachers from Lake Superior to Iowa and from Wis-
 consin as far west as settlements extended. It had this extensive
 region to divide up into districts, these to be divided into cir-
 cuits and charges, each of which was to include all Methodist
 families in that section of country and all of them to include all
 families in that vast territory. It had charge of Hamline Univer-
 sity, the electing of president, agent and trustees and the fi-
 nancing and properly administering of this institution.⁷ And
 having accomplished this work, the Minnesota Conference of the
 Methodist Episcopal Church was established.

Much credit is due Chauncey and Norris Hobart, David and Jabez
 Brooks, John Kerns and T.M. Kirkpatrick, who had been among the
 founders and then held prominent positions in its institution. *
 David Brooks was again made presiding elder of the St. Paul, T.M.
 Kirkpatrick of the Red Wing, Norris Hobart of the Winona and John
 Kerns of the newly-formed Minnesota District, while Jabez Brooks⁸
 was retained principal of the preparatory department of Hamline.

The St. Paul District was largest of all, extending from Lake
 Superior to St. Paul and as far northwest as St. Cloud, including
 St. Anthony, Anoka, Sunrise, Osceola, Chippewa Falls, Stillwater,
 Cottage Grove, Hudson, Willow River and Little Falls. It had nine

5. McKINLEY. "A Story of Minnesota Methodism," pp. 50-51. See
 also Minutes of this first conference, published 1856, Red. Wing.
 6. See Ms. of S.T. Richardson, "Methodism in Minnesota."
 7. See Chapter IV, Hamline University.
 8. Minutes, 1856, p. 5, C.F. appendix No. I.

appointed preachers and three in the Scandinavian Mission, while
 four circuits were left to be supplied. David Brooks as presiding
 elder of this vast region extending from Renville county to Lake
 Superior and from Washington to Morrision county, had a very large
 circuit and traveling facilities in those days were not exception-
 ally fast or comfortable, consisting in winter of horseback or dog-
 sled journeys, and in summer of steam boat and canoe trips, when not
 in the saddle. We wonder at the endurance of such as he and ad-
 mire and praise the work he accomplished. True, he had strong men
 under him. Rev. Sias Bolles did creditable work at St. Anthony Falls,
 helping build a parsonage and addition to the church, holding a
 large revival and greatly increasing his church membership. James
 Peet on the Lake Superior Mission was reappointed, though he did not
 attend conference. Rev. O.P. Light travelled the Anoka Mission
 circuit and Rev. Richard Mates had the large Sunrise circuit in
 Chicago county, including Linnville, Amador Prairie, Sunrise, Tay-
 lors Falls and a settlement on Sunrise river. Rev. G.F. Hilton, who

9. Ibid.

10. See Mss. of such men as Brunson, C. Brooks and Hobart's "Recollections."

11. M.H.S. Col. XIV, p. 63. B. Williamstown, Vt., Sept. 5, 1810; d. Red. Wing, Minn., Feb. 15, 1897. He entered the ministry in 1835; transferring to Minnesota in 1856 from the Rock River Conference. See Hill's "Twin City Methodism," p. 14. Winchell, p. 38.

12. Hobart's History, pp. 120-121.

13. "Diary" 1856. Minutes show he had fifteen members that year. At time of conference during early August, he was making the rounds of his circuit, as shown by his diary. He was a very devout man and conscientious worker. He is claimed to have had no enemies and to have been liked as a man by all who knew him. (Gleaned from conversation with his daughter-in-law, Mrs. Ed. L. Peet).

14. "History of Methodism in Anoka and Vicinity," Ms. J. Peet. Light found a well-established class at Anoka, started by Rev. Robt Hoover, who had supplied there the year previous.

15. Hobart's History, p. 160. He organized classes at Amador, Sunrise and Linnville.

16
 according to Hobart "murdered the King's English" at Stillwater
 the previous year, was sent to the Osceola circuit at this confer-
 17
 ence.

18
 Brooks had other strong men and devout workers in his district,
 but perhaps the most important settlement of the year was the final
 agreement between the two St. Paul churches, Jackson Street Church
 being in the St. Paul District, while the other was in the Minnesota
 19
 District, known as St. Paul West, or Market Street. Penman, who
 had fought the establishment of another church in St. Paul ever
 20
 since his arrival, was that year put in the St. Peter District, and
 his church (Market Street) was in Kerns' district rather than that
 20a
 of Brooks, who did not care to have Penman under him. The dis-
 agreement between the two churches was finally settled by B.F. Hoyt
 21
 acting for Jackson Street and John Nicols for Market Street Church.

16. Ibid, p. 92.

17. Minutes, 1856, p. 5. Cf. Appendix No. 1.

18. Rev. Robert Hoover was sent to Little Falls in Morrison county
 and A.J. Nelson was sent to the Stillwater circuit. (See his Ms.
 "The Pioneer Church in Minnesota.") Willow River, Chippewa Falls
 and Cottage Grove circuits were left to be supplied.

19. Church Book A. In the register of deed's office of Ramsey
 county are records which give the situation, setting off the claims
 of both sides, by Presiding Elder Brooks and Rev. Penman, who was
 under Kerns of the St. Paul District. Brooks did not want him in
 his circuit, therefore they cut it off and put it in Kerns' Dis-
 trict of St. Peters in the 1856 conference. Until the spring of
 1858, when Market Street organized a separate quarterly conference
 (which gave it the right to have trustees to hold church property),
 Market and Jackson Street were one charge. Penman, appointed to the
 St. Paul mission, a mile southwest of Market Street, preached in the
 Market Street house at Wabasha and Seventh and when the first
 church moved down onto Jackson Street (taking their records and ex-
 pecting to sell their old property to help pay for their new), Pen-
 man broke into Market Street Church. His leaving in disgrace short-
 ly after, led Jackson Street to continue Market Street as a mission.
 The letter acted on by B.F. Hoyt and John Nichols referred to the
 division of the library books between the two Sunday Schools of
 the same charge and under the same pastor. (Information given by
 Geo. H. Hazzard)

20. See Chapter II. Also Jas. Peet's diary for 1856.

20a. Church Book "A", in register of deeds' office of Ramsey
 County.

21. Ms. of agreement in Minn. Hist. Library, dated May 9, 1857.

Rev. John Kerns, presiding elder of the new Minnesota District, also had a large area, reaching from Faribault to Wright county, covering McLeod county to the west and Olmstead to the east, a total of thirteen circuits, St. Paul West, where Penman preached, Minneapolis Richland, Pleasant Grove, Monticello, Lake Minnetonka, Shakopee, Belle Plaine, Glencoe, LeSueur, Traverse and St. Peter, Mankato and Shelbyville, which was put under the supervision of Rev. J. W. Powell, who had supplied the Mankato Circuit the year before and whose work shows the typical tasks of pioneer circuit riders. He was a transfer from the Indiana Conference and being appointed to new work in the southwestern part of the State, made headquarters at "Shelbyville Mission", which included all settlements south and

Rev. C. Brooks in his Ms. "Methodism as I have Known it in Minnesota" writes that Penman made so much trouble for Kinney that year that he left the conference at the end of his pastoral year. Penman left in disgrace, he was caught with another's wife. Hobart and all the early writers condemn him.

22. Minutes, 1856, p. 5. cf. appendix No. I.

23. Rev. R. McDonald was sent to the Minneapolis Circuit, but he did not finish the year, leaving the work to Rev. W. H. St. Clair. See Hill's "Twin City Methodism," p. 16.

24. Served by Rev. G. S. Stevenson that year.

25. Rev. J. H. White stationed there.

26. Served by S. T. Creighton.

27. This mission was left to be supplied.

28. Filled by Rev. S. Salisbury, who had been on the Minneapolis circuit the year before and knew the territory between the two circuits.

29. This charge had been in the Shakopee circuit served by Rev. Lewis Bell, who was this year given a circuit in and about that town. See Powell Ms. on "Planting Methodism in Southwestern Minnesota."

30. Assigned to Rev. H. L. Martin.

31. This station had been on Bell's circuit, but on account of its rapid growth was given to Rev. Esdras Smith. See Kidder and Powell Mss.

32. These two had been on Kidder's circuit, but were given in charge of Rev. T. S. Gunn at this conference. Kidder Ms.

33. Rev. C. C. Kidder was stationed here, being the only preacher in Blue Earth valley besides J. W. Powell at Shelbyville. He had organized all the work between Shakopee and Mankato the year before with the assistance of Presiding Elder Kerns. See his Ms.

34. POWELL. Ms. "A Short Sketch of Frontier Work in Southwestern Minnesota."

west of Garden City, Blue Earth county, and Madelia, Watonwon county, there being no steelers west of there. He preached the first sermons in Shelbyville, Vernon, Mapleton, Winnebago City, Blue Earth City, Verona and Willow Creek. His large circuit demanded much riding.

The Red Wing District was the smallest in the conference, though a very important one. Presiding Elder T.M.Kirkpatrick had some prominent men in his district. Chauncey Hobart was at Red Wing, Jabez Brooks principal of Hamline University and Samuel Spates was that year appointed agent for that institution, being chased off the Chippewa Mission the previous year. One who was to rise to great distinction in the church in this state was ^{the} then young Rev.Wm. McKinley, who served the Northfield circuit, until Rev.J.H.Jennison, who had been assigned to the Faribault circuit, left after six weeks, when McKinley was transferred to that circuit, assisted by Rev. A.V.Hiscock, who had been assigned the Upper Cannon Mission. Their stations were Dundas, Northfield, East Prairieville, Castle Rock, Morristown and Faribault with such other territory as they could

35. Ibid.

36. Red Wing having increased in population, a movement for a church was started the summer of 1857, prior to which they had used Hamline University chapel for services. Hobart's "Recollections", pp. 280-282.

37. See Chapter IV.

38. See Chapter I.

39. Rev.Wm.McKinley. B. Scotland 1834, came to American 1841, lived near Baltimore till 1849, then spent five years near Galena, Ill. April 13, 1855, came to Read's Landing, Minnesota., where he took up a claim. Entered the ministry at first conference of 1856. See Chapters I to X of this book. G.H.Hazard says he became one of the foremost Methodist preachers of this section, drawing immense crowds.

40. LATHROP, E. R. Ms. "Faribault, 1855-1859." Jennison had transferred from the Iowa conference, returning after six weeks service.

41. Ms. letter Mrs.W.G.Allen, "Recollections of a Pioneer Methodist," says that in October A.V.Hiscock came with a carpet bag and announced he would like to hold a meeting that night. He took a horse and rounded up a congregation. He preached in a hotel saloon behind the bar, near what is now Okaman.

cover.⁴² McKinley graphically presents the situation as he saw it:
 "The population was sparse, the people poor, religion low, money
 scarce, pay scanty, winters cold, rides long, beds hard, fare rough
 and trials plenty; but youth, health, hope, faith, the kindness of
 men and the grace of God helped me through and with traveling,
 preaching, visiting, praying and studying, there was little time to
 be low spirited!"⁴³ Kirkpatrick had other circuits in his district at
 Cedar River,⁴⁴ Owatonna,⁴⁵ Mantorville,⁴⁶ Spring Creek,⁴⁷ Hastings,⁴⁸
 Lakeville⁴⁹ and Cannon Falls.⁵⁰ This smallest district of the
 conference extended into several counties and comprised eleven cir-
 cuits and charges besides Hamline University.

Presiding Elder, Norris Hobart, of the Winona District had charge⁵¹
 of southeastern Minnesota and two stations in Wisconsin. Caledonia
 circuit, the farthest southeast, embraced Brownsville, Caledonia cir-
 cuit and Hokah, to which were added Hackett's Ridge, Pope's Prairie,

42. Ms. W. McKinley, "My Ministerial Apprenticeship"; "A Story of
 Minnesota Methodism," pp. 53-55; Winona Daily Republican Oct. 20,
 1883, speech on, "The Foremost Pioneers in Minnesota Methodism."

43. "A Story of Minnesota Methodism," p. 55.

44. Sylvester N. Phelps organized this mission the fall of 1856,
 holding quarterly meeting with presiding elder, at which board of
 stewards was elected. Hobart's History, p. 106. See H. J. Crist
 Ms. "Historical Data of Methodist Episcopal Church, Austin, Minnesota."

45. Rev. S. Wetchell held meetings in school house, then A. N.
 Stoughton's building. "History of Steele and Waseca Counties," p.
 227. Also W. H. Mitchell's "Geographic and Statistical History of
 Steele County," 1868, in which he claims that Rev. Solomon Wetzel
 was a man of untiring energy and perseverance.

46. This circuit was in Dodge county, this year served by N. Moon.
 See Ms. by Hobart from Lake City, Mar. 25, 1886.

47. Rev. W. Wordley, pastor.

48. In Dakota county in charge of Rev. G. W. Richardson.

49. This circuit included Kaposia, Black Dog village, Rosemount and
 the Lakeville settlements, Eureka and Farmington. It was served this
 conference year by Rev. L. O. Brown. Hobart's History, p. 100.

50. Rev. Noah Lathrop was presiding elder. See his Ms. "Sketch of
 the Life, Conversation and Call to the Ministry of Noah Lathrop,"
 Nov. 27, 1866. See Appendix No. 2.

51. See N. Hobart's Ms. sent to his brother, C. H. (No date).

Winnebago Valley and Portland Prairie. Rev. John Cooper, circuit rider, proved a painstaking and industrious minister on this circuit for two years.

The conference year 1856-1857 saw rapid increase in the work and much advancement on this circuit. Winona built its first church under the pastoral charge of Rev. J. W. Stogdill, while the work spread into neighboring counties, there being Minneiska and Wabasha circuits in Wabasha county, while J. M. Rogers' Oronoco circuit in Olmstead county included Mazeppa of Wabasha county. The district included circuits in Fillmore county, where Rev. John D. Rich served the Chatfield circuit, and Rev. John L. Dyer the Preston charge, of which he writes; "I never left a circuit with so great spritual interest before or since. In two years, from a class of twenty, we left a hundred and sixty members, including probationers." This charge had been known as Richland Prairie the year before, Rev. Dyer having been appointed to it in 1855. Rev. Elijah Tate carried the work into Mower county as the Spring Valley circuit, while four

52. "History of Houston County," p. 359.

53. "History of Winona and Olmstead Counties," p. 475. It was a wooden structure 44 by 60 ft. dedicated Nov. 16, 1856. In this building the second Minnesota annual conference was held in 1857.

54. Rev. R. W. Keeler was assigned there, but Stogdill supplied, serving the circuit for two years.

55. Served by Rev. M. Klepper that year.

56. Rev. Benj. Crist appointed to the town of Wabasha.

57. "History of Wabasha and Winona Counties," p. 736. He was the first man to organize there.

58. "My Recollections of Itinerant Life in Minnesota," Ms. by J. L. Dyer. He formed the first class at Preston, took a quarter section of land, forty acres of which he gave to the church, on which they would have built, had not the panic of 1857 ruptured the financial situation.

59. Ibid.

60. CLOSE, BENJ. Ms. written for Chauncey Hobart, Blain, Feb. 24, 1886. Close and Rev. Boyd Phelps helped him build the first church in Mower county. Rev. C. C. Kellogg was assigned to help Tate on his circuit, but Close writes that Tate was hindered in his work by Rev. C. C. Kellogg, junior preacher, who was expelled at the next annual conference.

preachers held charges in Wisconsin though within this district,
 being placed at Prescott,⁶¹ North Pepin,⁶² Galesville and Kinne
⁶⁴ Kinnick. North Pepin was the only one of these stations retained
 in this district the following year.⁶⁵

The first conference year of the new Methodist church closed in July, 1857. It had witnessed rapid growth and marvelous expansion under its individual conference and in spite of the financial situation it promised even greater advances for the near future. It had commenced with 1,364 members and at the end of the first year was able to report 2,895, an increase of 1,208.⁶⁶ It had commenced with eighteen preachers and fourteen more were admitted on probation, totaling twenty six, about half as many as there were circuits, so that local preachers, untrained and unlearned men, had to be substituted to supply the need. At the opening of conference there were six church edifices in the entire territory and but two parsonages, all other stations having to hold services in school houses, court houses, private homes, hotels, stores or in fact any kind of a building which offered shelter and could be obtained for this purpose.⁶⁷

The second annual conference in Minnesota was held at Winona

61. Rev. S. T. Sterritt was sent to Prescott, which he found much better than his former charge, Hudson, as there was a church edifice.

62. Served by Rev. Thomas Day.

63. Served by Rev. Timothy Jewett.

64. Served by Rev. D. O. Van Slyke. For appointments see minutes 1856, p. 5.

65. Minutes 1857, p. 7. Cf. Appendix No. 2.

66. S. T. Richardson Ms. "Methodism in Minnesota."

67. See Mss. of Peet, Powell, Kidder and Close, which show they preached in log cabins, bar-rooms, barns or any place that could be obtained.

July 30th to August 3d, 1857. ⁶⁸ Bishop Edward Raymond Ames ⁶⁹ pre-
⁷⁰sided and Chauncey Hobart was secretary. The work had so enlarged
 that Lake Superior and Monticello districts were formed this year,
 the former being cut off from the St. Paul District and including
 Superior, LaPoint County, ⁷¹ and the St. Louis river and North Shore
⁷²circuits. Former Presiding Elder David Brooks was given charge
 of this northern work, having his assignments in the state of Wis-
 consin, though within the Minnesota Conference. He served the sta-
 tion of Superior besides carrying on his district duties, which
 though covering a vast area, reported only twenty-three members,
⁷³seven probationers, two churches and one Sunday School.

Rev. S. Sterritt was made presiding elder of the new Monticello
 District, which had stations in five counties and Sterritt says,
 "They were remote from each other. . . . some had to be reached over
 almost trackless wastes with not an inhabitant for miles, where
 naught but solitude and stillness reigned unbroken by sight of man
 habitation or sound of human footfall, hammer or voice of Christian

68. Minutes Minnesota annual conference of the M.E. church, 2d
 session, held at Winona, Winona county, 1857. Cf. Appendix No. 2.

69. Born in Amesville, Athens Co., Ohio, May 20, 1806; educated
 Ohio University, taught and in 1830 entered traveling ministry in
 Illinois conference 1832. At forming of Indian conference he be-
 came a member. 1840 elected missionary secretary, traveling ex-
 tensively among Indian missions. (See Chap. I, a visit to Minnesota)
 1844-52 stationed preacher in Indiana, 1848 elected president
 Indiana Asbury university, but declined. 1852 elected bishop.

70. There are Mss. preserved from this conference, a "Communication
 from Bishop Ames Monday, Aug. 3, 1857," being of special interest.
 One conference matter he records: "This certifies that Sabbath
 morning, Aug. 2, 1857, I ordained Samuel Salisbury, Andrew J. Nelson,
 Geo. F. Hilton, Noah Lathrop and Miles Lewis deacons of the Methodist
 Episcopal Church. (Signed) E. R. Ames."

71. Jas. Peet was sent here this year. August 21, he entered in his
 diary: "How I would like some good, holy Methodist preacher to labor
 with as a colleague in our own Methodist manner, here in this far-
 off region 130 miles from any Methodist preacher! Oh, for the power
 of the Gospel."

72. Served by Rev. C. N. Whiting of Fon du Lac, Wisconsin.

73. Minutes for 1858-59, p. 19. The Sunday School had ten teachers
 and thirty-four scholars.

civilization, nothing save the occasional sight of wild Indians, whose grotesque appearance and savage looks served only to inspire dread and intensify the solitude and loneliness already felt." 74 75

The district included the following ten charges: Monticello, Fremont, Sauk River, Painesville, Belle Prairie, Little Falls and Platte River, Anoka, North Minneapolis and Harmonia, Minneapolis, Dayton and Crow River, eight preachers having been appointed at conference, though two others were found to supply the needs of the two circuits left to be supplied. Summing up the first year on the Monticello district, Presiding Elder Sterritt wrote, "The country was new and undeveloped, portions of it devastated by grasshoppers, the people poor and to cover all a fearful money panic prevailed, and as a result the preachers fared hard and the work was greatly embarrassed." 76 77 78 79 80 81 82 83 84 85

- 74. Ms. "Monticello District 1857-58," written from Hastings in January, 1878.
- 75. Served by Rev. N. Lathrop, where he found a good church edifice. See Ms. "Sketch of Life, Conversion and Call to the Ministry of Noah Lathrop," in which he tells of the rumor that Monticello was a coming church and needed a good man and when his name was read, Rev. Samuel Spates turned round and looked straight at him and said almost aloud, "They want a first-class preacher there."
- 76. Served by Rev. B. Blain that year. See minutes.
- 77. Filled by Rev. J. Bursell, admitted on trial that year.
- 78. This circuit was left to be supplied and was filled by Rev. Thos. Hemwood, whos Ms. says that the circuit comprised Kingston, Forest City, Manannah, Portland, Weston, Paynesville and a long list of real and imaginary points. He stayed but a short whie and returned to shcool in Michigan.
- 79. Pastor, Rev. A. J. Nelson.
- 80. Served by Rev. R. Hoover, These two were the most northerly circuits in the district, being in Morrison county.
- 81. Left to be supplied, was served by a local preacher named Stowell, who had a class there. See Sterritt's Ms. "Monticello District."
- 82. Served by John Hooper, whose post office was Dayton, Wright county.
- 83. Rev. J. D. Rich served this circuit, where the little white church on Third Ave. South between Fourth and Fifth Streets was built and dedicated that year. Hill's "Twin City Methodism," p. 16.
- 84. Served by Rev. O. P. Light.
- 85. STERRITT. Ms. "Monticello District."

Rev. Sias Bolles, who the year previous had supplied St. Anthony Falls, was made presiding elder of the St. Paul district, which was much smaller territorially this year because of the forming of the new districts, yet it contained thirteen circuits, three of which were left to be supplied. ⁸⁷ The two St. Paul churches were re-united this year under the pastorate of Rev. Cyrus Brooks, ⁸⁸ "a transfer from the Cincinnati conference. . . . assisted by a talented young man from the Baltimore conference, Wm. S. Edwards." ⁸⁹ The other work of this district besides St. Anthony ⁹⁰ was scattered out to the smaller towns and circuits, which though quite reduced from the previous year, still covered a large area even for a Methodist presiding elder to supervise. ⁹¹ The Minnesota District having been dissolved and a new one, St. Peter District, formed, of which Rev. John Kerns was made presiding elder, practically embracing his former charge. He had eleven circuits reaching into seven counties which extended along the St. Peter river ⁹² or in close proximity thereto, and though it might look like the result of a Gerrymander, it was the logical division considering the means of travel and transportation. It followed the trend of immigration, too, as settlers went

86. M.H.S. Col. XIV, p. 63. Bolles was born in Williamstown, Vt., Sept. 5, 1810, came to Minnesota in 1856, died in Red Wing, Feb. 13, 1897.

87. Willow River, Chippewa Falls and River Falls.

88. BROOKS, C. Born in Westford, Vt., Feb. 6, 1811; died in St. Paul, Apr. 21, 1902; entered the Ohio Conference in 1833 and preached in that state twenty-three years, removing to St. Paul in 1857, spending the remainder of his life in this state. M.H.S. Col. XIV, 79.

89. Hill's "Twin City Methodism," pp. 46-47. They worked together in both churches, although by special arrangement they were united in one pastorate.

90. Rev. J. F. Chaffee at St. Anthony found the church in serious straits, yet through an extended revival strengthened its membership. Hill. p. 14. See also Ms. letter from Chaffee to Hobart, Oct. 31, (no year given), Winona. Winchell, pp. 40-41.

91. For changes in the circuit, see Appendix No. 2.

92. For changes and appointments see Appendix No. 2.

up the river and settled near it, slowly pushing back onto the
^{93.}
 plains, and prairies.

Red Wing District was somewhat narrowed on account of forming the new divisions, though it carried work in six counties and was again presided over by Rev. T. M. Kirkpatrick. It consisted of thirteen circuits,⁹⁴ all being supplied with preachers, though at first but twelve appointments were made. One of these, Wabasha and Lake City, was found too large, so the work was divided between Rev. L. Salisbury, who had been assigned to both, and Chauncey Hobart,⁹⁵ who had been left without appointment, being sent to Lake City.

The furthest southeastern assignment in the conference was Winona District, to which Rev. Daniel Cobb was chosen presiding elder.⁹⁶ He had fourteen circuits and fifteen preachers, as Cedar River circuit had the double assignment of Rev. S. W. Brown and M. Mapes.⁹⁸ Rev. Wm. McKinley on the double circuit of Galesville and Trepelau, records that "Judge Gale came to conference and asked for a preacher who could live on nothing and help build a college at Galesville,"¹⁰⁰ and McKinley, volunteering, was given the position. Rev. J. L. Dyer, appointed to Caledonia Circuit, Neill designates as "Father Dyer, an elderly man with a rough exterior and much earnestness as a preacher,"¹⁰¹ which could probably have

93. POWELL. Ms. "Planting Methodism in Southwestern Minnesota."

94. See Appendix No. 2.

95. Hobart with ink corrected the minutes (1857) by a footnote at bottom of p. 7 (minutes in possession of Rev. Rice of St. Paul), stating that he was sent there later.

96. Minutes, 1857, p. 7.

97. See Appendix No. 2.

98. "Mower County Transcript," for Thursday, Oct. 4, 1877, article by Rev. H. J. Crist on early work in the southeast.

99. Brig. Gen. Geo. Gale, author of "Upper Mississippi, or Historical Sketches of the Mound Builders," 1867.

100. MCKINLEY. Ms. "My Ministerial Apprenticeship."

101. NEILL. "History of Houston County," p. 359.

been applied to the average circuit rider of early times - rough, but earnest.

At the close of the conference year 1857-58, there were 4,626 members reported, nearly twice the number recorded the year before, and an increase of almost two thousand.¹⁰² The great influx of immigrants to Minnesota during these days increased its population at marvelous rapidity and among these were many Methodists from other states, increasing the church membership proportionately.¹⁰³ It was this ever-increasing membership and the constant demand for more churches, more charges, more circuits and more districts that kept the church leaders on the alert. The work pressed northward and westward. Almost every circuit trip of a western itinerant was one farther west, a new family to visit or a new group to form into a class, while in the eastern part of the state circuits had to be cut down, narrowed and more made as membership increased to the extent that former preachers could not visit all members on their circuits. Consequently circuits were divided into charges, giving various groups individual pastors. Then divisions in circuits meant divisions in districts, for as the number of charges increased, the work of presiding elders became too extended and more districts had to be formed.

The third session of the Minnesota annual conference was held in the Jackson Street Church, St. Paul, commencing April 15, 1858, Bish-

102. RICHARDSON, S. T. Ms. "Methodism in Minnesota." Also minutes 1858.

103. BROOKS, C. ms.

op Thomas A. Morris presiding. At this conference the question arose for the first time about the removal of Hamline University, destined to be agitated until its suspension in 1869, in spite of the resolution passed at this conference: "Resolved, That we entirely concur with the views of the trustees and visiting committee and will discountenance all agitation on the question of its removal." One new district was formed at this conference, which included the work in Wisconsin in the Minnesota conference, and Chauncey Hobart, who again felt able to take a presiding elder's position, was put in charge. It was called Prescott District, extending from St. Croix Falls to the mouth of the Black River, some two hundred miles in length, and as far east and north as the settlements had gone and included all inhabitants along Trempeleau, Beef, Eau Claire, Chippewa, Menominee, Rush, Willow and Apple rivers with their tributaries. Hobart describes this country as "rough, almost mountainous, thinly settled and most of it religiously unorganized. Not having enough preachers for his twelve appointments, he advertised in the North-western Christian Advocate, by which means he received three, helping to fill the seven vacant charges left to be supplied, having

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104. Born near Charleston, W. Va., Apr. 29, 1794; early training in Baptist church; admitted to Ohio Methodist conference 1816; in 1834 appointed to edit the Western Christian Advocate; 1836 elected bishop of the Methodist Episcopal Church. Died Sept. 2, 1874. Excellent biography by Dr. J. F. Marley.

105. See letter written to N. Lathrop from Bishop Morris concerning his first visit to the Minnesota Conference. Springfield, Ohio, May 21, 1862. See also Ms. of Cyrus Brooks, p. 5, and minutes 1855, p. 3.

106. See Chapter IV.

107. Minutes 1858, p. 24.

108. "Recollections", p. 283, ff.

109. Ibid, 283.

110. Ibid, 283, Reverends E. S. Havens, E. Doughty and J. S. Anderson.

five circuits, ¹¹¹ and G.F.Hilton, agent of Osceola Seminary.

Though Lake Superior retained the same presiding elder and added ¹¹² a new circuit, no one was appointed to take charge of it and Rev.Jas. Peet remained the only other man in the district besides Presiding Elder David Brooks. Rev..S.T.Sterrett was retained as presiding elder of the Monticello District, of which he wrote, "No new charges were added to this district while I remained on it, but several of ¹¹³ them took on additional appointments!" But in spite of this the ¹¹⁴ membership increased from 195 in 1857 to 316 in 1858, showing the need for expansion, though it did not receive it save in the increase in the work of the individual preachers as they widened the ¹¹⁵ scope of thier activities.

The St.Paul District under the same presiding elder changed a number of circuits: The St.Paul charge was again divided, working three charges; Jackson Street, Market Street and West St.Paul, while five circuits were put into the Prescott District and two ¹¹⁶ Scandinavian circuits added. Under Presiding Elder, John Kerns, the St.Peter District changed but little, having thirteen charges instead of the eleven of the year before, Henderson and Blue Earth City being ¹¹⁷ added, besides the so-called "Minnesota Scandinavian Mission," under the charge of Rev.Wissen Berg, who ^{was} received into full membership of

111. For other appointments and charges see Appendix No. 3.
112. "Twin Lakes". See Appendix No. 3.
113. Ms. "Monticello District."
114. Minutes 1858-59.
115. See Appendix No. 3. for charges and appointments.
116. Ibid. No. 3.
117. Ibid. No. 3, for other changes.

the conference that year. This Scandinavian Mission was the only foreign work in the conference beside the two charges on the St. Paul District under Rev. John Tidland's supervision. ¹¹⁸

Presiding Elder T.M. Kirkpatrick of the Red Wing District witnessed a few changes in the conformation of his territory, losing four circuits, but gaining five in their place, ¹¹⁹ leaving his district one circuit larger than the year before. No section of the work was more effected by the forming of the Prescott District, other than that work itself, than was the Winona District, where Presiding Elder Daniel Cobb, though now putting all his time in Minnesota, found plenty of work, for in spite of the cutting down geographically, he had fourteen circuits and charges within his jurisdiction that year. Many of his former charges were divided, making more stations in his district than formerly, when much of the Wisconsin work was included. ¹²⁰ But two of the former charges retained their preachers.

This constant shifting of preachers was characteristic of the Methodists at that time, their belief being that no preacher ought to be over three years in one place and many thought the preachers should be changed every year. In old, well-established communities, their theory of changing preachers, that more might hear their message and that congregations might have changes, and too, lest pastors get too familiar with their people, and many other fairly good reasons why ordinary preachers should be shifted about, were obsolete and impracticable in a new country, and under situations such as these early preachers faced. This newly settled country

118. His co-worker, Rev. C.P. Agrelius, was then among the "superannuated preachers," having retired from active work, though he came back again into the conference later. Minutes 1858-59, p. 5.

119. For changes, see Appendix No. 3.

120. Ibid, No. 3.

with its extended circuits and ever-increasing numbers needed pastors who would be retained at particular circuits several years at least, for no sooner would one pastor have his circuit well in hand than the conference would send him elsewhere and a new man would take up the work he had organized, having to start about where the former pastor had been a year before, while if the same preacher was retained the work would advance, for he knew the needs of the people and had learned how best to meet their demands. Sometimes, it is true, the preachers would seek a change, but often they would have liked to return to charges they had built up, because acquainted with the ins and outs of the circuit, had established their families and a change meant going to a strange place, often having to move the family miles over almost impassible roads.

The fourth session of the Minnesota annual conference was held in the City of St. Anthony commencing Wednesday, May 4, 1859, Bishop O. C. Baker presiding. There were no new districts formed, though many of the old ones took on new circuits and many of the former charges were divided. At this conference several of the presiding elders were shifted. David Brooks was changed from the Lake Superior District to Monticello, where he found a much larger population than on his former district, more superintendent work and less of the individual charge duties. He had fourteen circuits and

121. Read some of the lamentations of those early preachers in Mss. of such men as C. Brooks, Powell, Sterritt and others.

122. Minutes 1859, p. 3; Winchell, p. 42.

123. Bishop Osman Cleander Baker. B. In Neash, N.H., July 30, 1812; died in Concord, N.H., Dec. 20, 1871; entered Wilbraham Academy at 15 years; licensed to preach at 17. In 1830 entered Wesleyan University; 1834 became teacher in seminary at Newbury, Vt., 1839 elected principal; 1846 elected presiding elder and during the year to Propriorship in Biblical Institute at Concord, N.H. Elected bishop in 1852. See letter to N. Lathrop covering this visit dated June 18, 1862, Concord, N.H., a Ms..

twelve preachers, the district having grown from twelve to fourteen
 in the number of circuits and from ten to twelve preachers.¹²⁴

The St. Paul District retained its presiding elder, Sias Bolles, and expanded its force from ten to thirteen preachers, though there was but one more station than the previous year.¹²⁵ Presiding Elder John Kerns of the St. Peter District had fourteen charges this year, with but ten preachers, three filling double circuits.¹²⁶ Reve. Daniel Cobb on the Red Wing District had fourteen preachers and sixteen circuits,¹²⁷ where only eleven men and thirteen charges had been the previous year. The Winona District under a new presiding elder, Thomas M. Gossard, who had preached at Minneapolis the preveding year, had eleven preach-¹²⁸ ers under as many charges and three were left to be supplied. This district had reported 990 members in 1858 and at this 1859 confer-¹²⁹ ence reported 1,137 and an increase of three church edifices. The Prescott District under Presiding Elder Chauncey Hobart grew from a five-preacher district, to one of eight this year and four charges¹³⁰ were left unserved. Lake Superior District was put in charge of Rev. John Pugh, who also¹³¹ had charge of the work at Superior Station. Rev. James Peet was retained in the district at Oneta and North Shore, his former charge in La Point county being left to be supplied, though Peet continued preaching there as a place on his cir-¹³² cuit.

124. For advances and changes, see Appendix No. 4.

125. Ibid.

126. For changes see Appendix No. 4.

127. Ibid.

128. Ibid.

129. Minutes 1858-1859. "Recapitulations."

130. See Appendix No. 4. Also Hobart's "Recollections," pp. 295-296.

131. As did David Brooks while presiding elder there.

132. Peet's Diary 1859, May 28: "A.M. I rowed my boat to La Point and preached to ten persons from I Timothy 1:15, then returned to Bayfield."

The fourth conference year of the Methodist Episcopal Church in Minnesota proved the shortest period ever covered by a separate conference in the state, for though the St. Anthony session was held in May, the conference met again in October of the same year, the brethren having concluded that spring conferences were not well suited to this latitude. ¹³³ One of the excuses given for the change was that the state of the roads in the spring hindered travel, the streams were swollen and at times it was a serious problem for the preachers on the remote charges to get to conference. ¹³⁴

This fall conference of 1859 was the only Minnesota one not held within the boundaries of that state, it convening at Prescott, Wisconsin, October 13-17, with Bishop Edward Storer Janes ¹³⁵ ¹³⁶ presiding. There were a number of changes made regardless of the short time that intervened. All Scandinavian Work was put under the head of the Scandinavian Mission District, to which Rev. E. Shagren was assigned presiding elder, having eight circuits, of which two were left to be supplied. ¹³⁷ The Monticello District was changed by shifting a number of preachers, adding one new circuit and changing the name of another. ¹³⁸ ¹³⁹ The St. Paul District underwent a few alternations,

133. Hobart's "Recollections," p. 296.

134. RICHARDSON, S. T. Ms. "Methodism in Minnesota."

135. The minutes of this conference were not printed in the usual separate pamphlet because of lack of funds, but appended to the minutes of 1860, just giving the appointments for year. However, they were printed in the minutes of the annual conference.

136. Methodist bishop. Born Sheffield, Berkshire Co., Mass., Apr. 27, 1807; united with M.E. Church in 1820; taught school and studied law 1824-30; entered the ministry 1830; agent for Dickinson College 1838; elected financial secretary American Bible Society 1840; elected bishop June 7, 1847 and for thirty-one years served the church in that capacity. He died Sept. 18, 1876.

137. See Appendix No. 5.

138. Ibid.

139. Ibid.

while the St. Peter District received A.G. Perkins as presiding elder, Rev. John Kerns being assigned one of the stations. Blue Earth City and Chain of Lakes was added as a new circuit, two other circuits changing preachers. A few changes were made in the Red Wing and Winona Districts, but the Lake Superior station was unchanged, save in the receiving of Rev. W.C. Shaw to serve the Bayfield and La Point county circuit. Presiding Elder Chauncey Hobart of the Prescott District suffered the greatest number of changes, only Rev. S.M. Webster being returned to the Bear Creek circuit out of his twelve circuits and eight pastors.

The 1860 conference was held at Red Wing August 22-27 with Bishop Levi Scott in the chair and Jabez Brooks acting as secretary.

The Minnesota conference dropped the Wisconsin work and Prescott and Lake Superior Districts this year, the growth within its own jurisdiction demanding its entire force. Of the eighty-one stations and circuits, five were left to be supplied and six had double appointments, making eight-two preachers, six presiding elders and the president and agent of Hamline University, a total of ninety assignees in the conference.

At this conference, Monticello was changed to the Minneapolis District and Rev. David Brooks retained as presiding elder with fifteen charges and circuits and thirteen preachers. St. Francis and

140. Ibid.

141. Ibid.

142. Ibid.

143. See Appendix No. 5.

144. Bishop Scott was born near Cantwell's Bridge, now Odessa, Del., Oct. 11, 1802. He was licensed to preach in 1825, elected presiding elder of the Delaware District in 1834 and principal of Dickinson Grammar School at Carlisle 1840-43. In 1848 he was elected assistant book agent at New York and in 1852 elected bishop.

145. See Minutes 1860, p. 5

146. Ibid.

Red River Mission circuits were left to be supplied. ¹⁴⁷ Rev. Cyrus
¹⁴⁸ Brooks was made presiding elder of the St. Paul District, where but
two preachers remained on their former charges and two were left to
be supplied, the other ten being new appointments and two on the new
circuits of LeSueur and Henderson. ¹⁴⁹ Presiding Elder A.G. Perkins was
returned to the St. Peter District, where he served the station by
that name, it being the only one in his district left to be supplied,
besides which he had eleven circuits and thirteen preachers, Shelby-
ville and Garden City and the Cleveland circuits having two preachers
each. ¹⁵⁰ Rev. Daniel Cobb on the Red Wing District had fifteen pas-
tors and as many circuits, ¹⁵¹ Wabasha being left to be supplied, while
Presiding Elder T.M. Gossard on the Winona District had eighteen men
on fifteen circuits, three having two men each. ¹⁵² Rev. Wm. McKinley ¹⁵³
transferred to northwestern Wisconsin that year and Rev. S.A. Phebus
to the Philadelphia Conference. The Scandinavian Mission District
work required ten preachers instead of eight and all charges except
St. Paul, Chisago and Rush River changed their names. This with
five other circuits covered all the Scandinavian work in the state
not included in churches too remote to be reached by Scandinavian
preachers.

The 1860 conference appointed a committee to report on the best
time for conference sessions. Their report summed up arguments in

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147. For changes and appointments, see appendix No. 6.
148. There is a pamphlet on Cyrus Brooks written at the time of his
death, 1902, eulogizing him and his work. The author is not given.
149. See Appendix No. 6.
150. Ibid.
151. Ibid.
152. See Appendix No. 6.
153. "Story of Minnesota Methodism."
154. Minutes, 1860, p. 32.
155. See Appendix No. 6, p. 2.

favor of a fall session and emphasized the fact that farmers reap their crops in August and cannot pay preachers till the middle of September, wherefore they "Resolved, That we earnestly request that the Board of Superintendents arrange the time of holding the annual conference so we shall hereafter meet between September 25th and October 11th of each year." ¹⁵⁶ This passing, the conference year was ordered closed October 3, 1861, the date set for the next annual meeting.

The conference year 1860-61 marks the close of a period of rapid growth and expansion in the Minnesota Methodist church, which like similar institutions suffered from the unrest and hard times incident to the Civil War. Many preachers ¹⁵⁷ and hundreds of its male members went to the front, leaving the churches in dire financial straights because of the lack of money earners, as well as the general hard times. ¹⁵⁸ The situation was hopefully summed up by one of the preachers who remained at home, "It is true that some of our men are in the army, but as a general thing they are doing their duty on the rations and pay the government provides for them and will be found ready to serve the church again as soon as this ¹⁵⁹ wicked rebellion ceases."

Although the 1860 General Conference set off the Lake Superior and Prescott districts with 1,129 members, the increase in Minnesota Conference from 6,158 in 1859 to 6,182, really was an increase of

156. Minutes, 1860, p. 28. Signed G.W.T.Wright, secretary. This closed the controversy and insured the future against such a state of affairs as existed in 1859, when they held two conferences within six months.

157. In the four years, 1861-65, fifteen Minnesota Conference (PREACHERS SERVED AS CHAPLAINS;) Rev.F.A.Conwell, T. Cressey, Levi Gleason, Chauncey Hobart, B.F.Crary, S.Putman, C.H.Savage, J.F.Chaffee, D.Cobb, E.E.Edwards, E.Lathrop, C.S.Bowdish, C.Griswold, Wm.McKinley and James Peet.

158. See letters of such men as Rev.O.P.Light and others written during the Civil war to the Northwestern Christian Advocate.

159. Rev.O.P.Light, from Kingston, Minn., Mar. 4, 1862, printed the

1,153, as those in the two districts lost were not counted. This was the last year of an increase until 1862, when two German districts were added, which made a total of 6,905 members, increasing to 7,292 in 1863, but dropping again in 1864 and not regaining until after the war. This is the first reference to the German Methodists in this thesis because they kept as a separate body until this time. The early work among the Germans had been carried on by their own preachers and was not connected with the Minnesota Conference, which seriously handicapped the conference work in places and delayed the German people becoming Americanized, as they retained their European customs and continued using their native language.

The attitude of the Minnesota Methodists toward slavery can be traced in the minutes of the annual conference, where it is found that they followed the example of the majority of northern institutions by denouncing it. At the first conference in 1856, a committee on slavery reported a series of resolutions, stating the grounds taken by the conference, which was reported every year until the Civil War, intensifying their hatred for the institution as the crisis drew near in ever stronger terms against it. Typical of the introductory paragraph of these reports is the one offered in 1857: "Whereas, American slavery is shown by Scripture, by reason and more and more by its bitter fruits, multiplied and

Northwestern Christian Advocate in April, 1862.

160. RICHARDSON, G.T. ms. "Methodism in Minnesota."

161. G.H. Hazzard (before quoted) says the Methodist work was seriously hindered by separate foreign churches and interest in the work in general lost as soon as they formed their individual churches. This situation was true, too, of Good Templar Lodges, for as soon as they became wholly German or Swedish, they lost interest in the general movement.

162. Minutes, 1856, pp. 8-9.

and manifest, to be an unmitigated social, civil and moral evil, repugnant to the spirit of Christianity, promoting idleness, tyranny and licentiousness among slave holders, ignorance, irreligion and degradation among the enslaved, a disturbing and disorganizing element in church and state, the disgrace of the church, the nation and the age, the sum of all villianies, therefore, "Resolved,"¹⁶³ etc.

The most noted tribute to northern Methodists in the Civil War was that by President Lincoln in response to an address from the General Conference of 1864, tendering the sympathy and support of the church to the president, in which he said, "Nobly sustained as the government has been by all churches, I would utter nothing which might in the least appear invidious against any, yet without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its greater numbers the most important of all. It is no fault in others that the Methodist Episcopal church sent more soldiers to the field, more nurses to the hospitals and more prayers to heaven than any. God bless the Methodist Episcopal Church! and Bless all the churches! and blessed be God, Who in this great trial, giveth use the churches."¹⁶⁴ And Minnesota Methodists shared proportionately with others in this great tribute, for they gave unhesitatingly and generously in this great sacrifice for the nation and humanity.¹⁶⁵

A survey of the work of the Minnesota Conference for the first five years of its existance reveals the marvelous growth of a pioneer church in a new country. The records show that from 1,364

163. Minutes, 1856, pp. 8-9.

164. SWEET, W.W. "The Methodist Episcopal Church and the Civil War," p. 90. The original of that address is now in the possession of Miss Rachael Trimble, Columbus, Ohio.

165. Hobart's History, Chap. XIII. McKinley's book, Chap. XIX.

in 1856, the church increased to 4,532 members and 1,160 probationers in 1861. When conference opened, there were but six church edifices and two parsonages in the entire conference, while in 1861 there were forty-two churches and twenty-one parsonages. The number of local preachers doubled, but the conference preachers increased from nineteen to one hundred and seven, including presiding elders and German preachers.

With the coming of the Civil War, the circuits riders' day was not over, though the greatest period of trial and hardship of those early followers of Asbury (as far as Minnesota was concerned) was over by the end of the war. Of all those who served their church and God in this formation period, the faithful circuit rider deserves the greatest praise for his unceasing, untiring efforts among the Methodist pioneers, for he took a leading part in the westward movement in the northwest. Assigned to immense areas of almost uninhabited country, ministering to widely-scattered congregations and scarcely knowing a home of their own, these heroes endured lives of poverty, privation and self denial, counting physical sufferings nothing in comparison with the greatness of their mission. They traveled through summer's heat and winter's chill to carry their message of comfort to over-tired women and weary men.

166. From 44 to 84. Minutes 1856 and 1861.

167. Minutes 1856 and 1861. The official conference records do not refer to many Sunday Schools, ladies's aid societies, local preachers and other out-post branches not regularly enrolled as church organizations, but effectively working through the efforts of the presiding elders and itinerant ministers. (Given by G.H. Hazzard) Statistical tables.

168. Bishop Francis Asbury, the first American bishop and the second bishop of the Methodist Episcopal church, was born in England Aug. 20, 1745; came to America as a missionary in 1771; ordained bishop in 1784; died in April, 1816. In 1921 a statue of Bishop Asbury was unveiled in Washington, D.C., as typifying the American pioneer circuit rider.

They admonished men to pious lives, taught children lessons of truth and obedience, married the young, buried the dead, watched by sick-beds and with equal surprising adaptability took off their coats and helped the needy pioneer in forest and field. They were rough externally, yet full of sympathy for the suffering, kind-hearted to children, yet stern in their hatred for, and attack against, sin. They braved all kinds of weather, took all manner of chances, often paying extreme sacrifices, to promote their work or visit a needy family. When rivers ^{were} frozen and prairies covered with snow, they abandoned their canoes and often traveled miles on foot or snow shoes. ¹⁶⁹ The memory of the pioneer circuit rider will ever be cher-

ished by those who love the church and those who love history. Hand-in-hand with the pioneer, these fathers of the church stand out as ¹⁷⁰ builders of our great west. The circuit rider kept the pioneer in touch with the outside world, in harmony with his surroundings, in connection with his church and fellow men, and ever conscious of a living God.

The history of Minnesota cannot be accurately written or fully comprehended without a knowledge of the early existence of the churches as a means of reaching and uniting the early settlers. Next to the institution of the Territory and State, probably no other organization stands out as prominently, or so nearly served the people, as did the church. And when the final analysis comes, the part played by the church in the founding and organizing of this vast Northwest, will be found great in proportion to the other

169. See Wm. McKinley's "My Ministerial Apprenticeship," Ms. and Hobart's "Recollections", with accounts of such men as Brunson, Thos. Simpson and A. J. Nelson.

170. BROOKS, Cyrus, Ms. "Methodism as I have known it in Minnesota," p. 9.

elements, and not least among these, and high among the founders of Minnesota, will be rated the Methodist pioneer preachers.

C.H A P T E R I V.

HAMLINE UNIVERSITY.

The Methodist Episcopal church has always upheld the standard of education, endeavoring to advance Christianity by means of educating her people that they might become better workers. Parallel with the advance of the church has run the educational institution, fathered and backed by the church, and in turn supplying leaders for, and upholding the institution responsible for its existence. The early church workers not only took the interpretation of their mission as, "Go ye and preach," but also added their gospel, "Go ye¹ and teach," The "Discipline of the Methodist Episcopal Church" has always had a chapter on "Educational and Benevolent Institutions," which highly recommends that each conference have at least one academy or seminary under its supervision and that as a general thing not less than four conferences unite in the support of a college^{or} university. Provision is made for the support of these institutions through funds, endowments, special collections, such as "Children's Day" and the "Sunday School Fund"². Then, too, special provision was made that the presiding elder bring the subject of education in individual churches before the fourth quarterly conference of each year. Along with the movement for the establishing of schools, semineries and universities, went the idea promulgated for a church lyceum for mental improvement and to develop faculties for social intercourse, to organize free evening schools,

1. Discipline of the Methodist Episcopal Church, 1884, pp. 146-148. Geo. H. Hazzard verifies the fact that the same stipulations were in earlier editions.

2. Ibid.

to provide a library, text-books," etc., which the church ought to offer to the varied nature of man.³

It was the teaching instilled in the minds of the early Methodists that carried the motion put to the Wisconsin Conference, which included Minnesota Territory, in 1853, "Resolved, That each preacher in charge of a circuit or station, shall preach, or cause to be preached, at least once a year, a sermon on education at each principal appointment."⁴ Even before this date the friends of education in the Methodist Church in Minnesota saw the necessity of providing for higher education for their children.⁵ Chauncey Hobart⁶ and others early started correspondence with friends in Illinois and New England, for the purpose of obtaining the means of securing a proper location on which to build an institution suited to the wants of the community.⁷ A location was available at what was then the head of Jackson and Robert Streets, St. Paul, of from ten to forty acres for a few hundred dollars, but the money was not forthcoming. Then an attempt to get a site where the University of Minnesota now stands resulted in the offer of a half acre, should the proposed institution be located there.⁸ Hobart next tried to get John⁹ Holton to offer land at Red Rock, below St. Paul, but he refused, though later he did donate this land to the institution. Hobart says other attempts were unsuccessful for the reason that people in other parts of the nation could not then be convinced that¹⁰ Minnesota would ever amount to anything for civilized people.

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3. 1884 Discipline of the Methodist Episcopal Church, p. 147.
 4. BENNETT, P. S. "History of Methodism in Wisconsin," p. 137.
 5. HOBART, C. "History of Methodism in Minnesota," p. 284.
 6. See note on Hobart in Chap. II. c.f.
 7. Hobart's "History," p. 284.
 8. Ibid. 284.
 9. CREIGHTON, J.R. "The Hamline University Annual," 1875, No. I.
 10. Hobart's "History," p. 284.

In 1853 David Brooks succeeded Chauncey Hobart as presiding el-
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 der of Minnesota Mission District and early set about the task of
 establishing of a school. In January, 1854, he presented a draft of
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 a bill to incorporate the Minnesota Academy, which was to be under
 the Wisconsin Conference of the Methodist Episcopal Church. This
 bill was given to Wm. Pitt Murray, who told Brooks that a special
 chartered was unnecessary, since a law permitting such without
 special legislation was in vogue. But since Brooks desired a
 special charter, Murray suggested that it be for a university chart-
 er. It seemed a novelty to Brooks, that such a frontier Territory
 as Minnesota then was, with a Methodist Church barely able to
 support a conference, should petition for a university charter. He
 did not agree to the idea, and a few days later asked Gen. Isaac
 13
 Van Etten to introduce a bill into the Territorial Council, to in-
 corporate the Minnesota Academy. Murray had this bill referred to
 a special committee, of which he was a member, and after consulta-
 tion with Rev. John Kerns, pastor of Market Street Church in St. Paul,
 and B. F. Hoyt (they deciding on a university charter) drafted a bill
 substituting his university project for the seminary bill. There
 seems to be a slight difference of opinion as to the originator of
 14
 the name of the university, but undoubtedly David Brooks gave it
 the name of Hamline, Murray having suggested naming it for one

11. Conference Minutes, V, 261.

12. St. Paul Pioneer Press, June 6, 1880, article by W. P. Murray,
 which has been copied and used by many in writing on this subject
 and is used extensively in the "History of Hamline University of
 Minnesota When Located at Red Wing." Mr. Murray is good authority
 as he worked on the bill.

13. "Liner '93," Hamline University annual, "Historical Sketch,"
 pp. 9-10.

14. The copy of Hobart's "History" which I have, was probably owned
 by Rev. David Brooks, who has foot-noted it in several places. On
 p. 285, he writes, "Hon. W. P. Murray did indeed suggest the charter
 for a college to be named for one of our bishops, but David Brooks
 gave it the name of Hamline University."

of the bishops.¹⁵ In all probability they took the good bishop's wealth into consideration and were not disappointed in what proved a pregnant idea. The "Act to Incorporate the Hamline University of Minnesota" passed both houses and was approved by Governor W.A. Gorman, April 3, 1854.¹⁶ On May 9th that year the charter was formally accepted by the board of trustees then a committee of that body, which met in St. Paul, consisting of D. Brooks, P. Paine, B. F. Hoyt and Ira Bidwell.¹⁷ The only business transacted was the reading and accepting of this charter. The board of trustees met again June 12th and was, by the terms of the charter, divided into four classes, when officers were elected. David Brooks was made the first president.¹⁸

In the meantime, people in various towns began bidding for location of the institution. St. Paul considered it a "plan worth looking after",¹⁹ and Mayor Nathaniel McLean offered twenty acres on the heights, while others made liberal offers for Dayton's Bluff. One Freeborn, however, with large property interests in Red Wing, which he prophesied (though it boasted of only 300 inhabitants) was becoming one of Minnesota's leading cities, insisted that it be located there and his perseverance was responsible for Hamline University being located at Red Wing.

On July 10th the board met again and B. F. Hoyt offered the resolution unanimously adopted, "That this Hamline University of Minnesota be located at or near the village of Red Wing in the County of Goodhue and Territory of Minnesota."²⁰ A committee was appointed to select

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15. "Liner," '93, Hamline University annual, gives credit to Murray for naming it, as does Hobart.
 16. Laws of Minnesota, 1851-2-3-4, Ch. 43, 1854, p. 105.
 17. CREIGHTON, "Hamline University Annual."
 18. Hobart's History, p. 285; Also Creighton's Annual.
 19. St. Paul Pioneer Press, June 6, 1880.
 20. Creighton's "Annual."

a location for the buildings. It was at this meeting that immediate action was considered, for the executive committee was requested to take into consideration establishing a preparatory department of the university immediately, which they did, recommending at a meeting July 12th that arrangements be made for securing competent teachers as soon as possible. On October 3d, the executive committee met at the home of B.F.Hoyt in St.Paul, and elected Rev.Jabez Brooks, A.M.,²¹ principal of the preparatory department of Hamline University at a salary of \$550 per annum. At this meeting an endowment was ordered raised by the sale of scholarships and Rev.A.C.Godfrey was duly appointed Scholarship Agent. The Committee on location reported having examined the grounds intended for the university, and that they had selected a position on the bluff, south and west of Blocks No. 16, 17 and 18, provided twenty acres of land be donated to the Board at that point.²² This land was "donated" by the proprietors²³ of the town sites.

The great question that now arose was that of finances, perhaps best explained in the Minutes for that year: "Immediately after receiving the charter, the Trustees next organized and proceeded to business. The first effort was to secure that which is "The Sinews of War", in more senses than one...funds essential to make the enterprise successful; it is a matter for congratulation that they have not failed in the undertaking. Bishop Hamline²⁴ made a princely donation of \$25,000, sundry other individuals have donated in various

21. Creighton's "Annual."

22. Ibid.

23. "History of Hamline University While at Red Wing," p. 13.

24. Bishop Leonidas Lent Hamline, for whom the university was named having been known to possess some little property, was considered the proper bishop for whom to name such an institution. He was at that time one of the leading bishops of the Methodist church and especially popular in the west. Sketch of his life in "Cyclopaedia of Methodism," by Bishop Matthew Simpson.

sums, \$10,000 more, making in all \$35,000, on which there is an indebtedness of only \$175, leaving a net fund of \$34,825 the basis of future operations".²⁵ Thus the fertile idea of Brooks, or Murray, in the selection of a name for the institution terminated in an actual cash fund for it. Part of Bishop Hamline's donation was property in New York City and part in Chicago. Through mismanagement and inapporune selling, property that would now be worth over half a million, was sold for a little over \$6,000, and thus the New York²⁶ property was disposed of to raise money to erect the first building.

On the 16th of November, 1854, the preparatory department was opened in two rooms on the second floor of the store building of Smith, Hoyt & Co. near the river.²⁷ The faculty was necessarily small, comprising Jabez Brooks, Principal and Librarian, Miss Louisa Sherman, Teacher of Modern Languages, Painting and Drawing, and²⁸ Mrs. Frances L. Dunning, Teacher of Music and Ornamental Work. Mr. Brooks, the Principal, was a well educated man, graduate of Wesleyan University, of Middleton, Conn., in 1850. He was enthusiastic²⁹ energetic, devoted to his work and made the infant institution a good "father". In spite of his limited faculty, classes were held the first year in English, philosophy, chemistry, astronomy, analysis, history, rhetoric, algebra, Latin and French. There were pupils from Michigan, Iowa, and Wisconsin, though mostly from Minnesota, there being 39 during the fall term, 48 during the winter and³¹ 52 for the summer term. The first year of the school closed

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25. Minutes 7th Annual Wisconsin Conference, Aug. 20, 1854.
 26. "Liner, '93," pp. 9-10. See also Creighton 1875 Annual.
 27. Hobart's "Recollections," p. 275.
 28. First Catalogue of Hamline University, published 1855.
 29. "History of Hamline while at Red Wing," p. 10.
 30. Creighton's Annual.
 31. "History of Hamline University while at Red Wing" p. 13.

Aug. 15, 1855. The visiting committee for that year reported the school as "having been conducted with prudence, efficiency and success".^{32.}

The trustees busied themselves the first year erecting a school building. A block in the center of town was donated by the owners of the townsite, plans adopted, and in August the work of construction began. The 81 by 37 foot edifice was of brick, three stories above the basement and housed in it were chapel, school-rooms, library and reading-room, laboratory, recitation rooms and dormitories.³³ It was finished that fall and formally opened January 10, 1855.³⁴

The year 1856 saw an increase of forty-six students and in addition to the instruction offered the previous year, geometry, trigonometry, surveying, navigation, German, botany and music were added to the curriculum.³⁵ Rev. Samuel Spates succeeded David Brooks as agent that year.³⁶ In the spring of 1857, Jabez Brooks, the Principal, was compelled to resign on account of ill health, brought on by over work. Rev. B. F. Crary, D. D., was elected president, at a salary of \$800 the first year, and \$200 for moving expenses from Indiana.³⁷ On his acceptance, a chair of Mathematics and Natural Science was created. In August a complete college course was established, and the corps of teachers strengthened by the addition

32. Minutes of the 8th Annual Wisconsin Conference. 1855. See also Creighton "Annual".

33. Minutes Minnesota annual conference Aug. 7, 1856, p. 112, report of visiting committee of Hamline University, "We are pleased to find the finances in a healthy state. The property belonging to the institution is as follows:

Notes.	\$ 1,944.00	Hamline obligation	\$13,000.00
Lands and Lots	3,600.00	Library.	600.00
Hoyt bonds for lands.			
	1,010.00	Furniture.	388.17
Land, W. Freeborn	1,000.00	Carleton's Note.	59.00
Scholarships.	3,540.00	Cabinet of Materials	50.00
Prep. Bldg. & Lot	11,000.00	Total	\$ 36,181.17

34. "History of Hamline University While at Red Wing," p. 13.

35. Minutes Minnesota annual conference 1856, p. 12.

36. Hobart's History, p. 286, Apates having left the Chippewa

of E.E.Edwards, professor of languages; H.B.Wilson, professor of mathematics; Dr. Peter Akers, professor theology, and Hon.Chas. McClure, professor of law. ³⁹ The enrolment went to 220 students, Jagez Brooks was made chairman of the committee on education, and gave, as finance report to Conference, that year, assets \$37,202.00, ⁴⁰ indebtedness \$8,076.36, and balance \$29,122.64. But in spite of its apparent prosperity, the university was soon in dire financial straits. The panic of 1857 struck Minnesota heavily and this struggling institution suffered in consequence. Hamline had met every obligation prior to the panic, but it soon became very much embarrassed and was often without sufficient funds to pay its teachers. Friends of the school were unable to assist, as they had not ⁴¹ the wherewithall for themselves. At the conference August 3, 1857, Mr.Sorin was requested to address that body on the removal of the college proper to some other place. The location in mind was not definite, but it was probably some other site in or near Red Wing. The committee ~~did~~ not deem a change necessary and concluded that ⁴² such move would be inexpediant.

Due to a change from summer to spring, the Minnesota Conference ⁴³ met at St.Paul in April, 1858.

The first college class gradated in 1859, consisting of two women who had been assistants to the faculty,

MISSION AT Sandy Lake, where he was fourteen years. See Chap. I, cf. 37. "History of Hamline University at Red Wing," p. 13. See also Creighton's Annual.

38. Ibid, p. 12. Hobart's History, p. 286.

39. Hobart's History, p. 286. "History of Hamline University while at Red Wing," pp. 36-37.

40. Minutes Minnesota Second Annual Conference, p. 16.

41. "History of Hamline University While at Red Wing," p. 14.

42. Creighton's "Annual".

43. Minutes of Minnesota Third Annual Conference, April, 1858. The committee of the board of visitors of Hamline University, on account of the short interval since last conference, had not report, but presented a few interesting items regarding the institution. The faculty consisted of Rev.B.F.Crary, A.M., president and professor of mental and moral science and Belles Lettres; Rev.E.E.Edwards,

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Elizabeth and Emily Sorin, ⁴⁶ sisters, and daughters of Rev. Matthew Sorin, President of the Board of 1859-60. Of this event, Elizabeth Sorin writes, "That beautiful graduation day without band or flourish was very important to the school because it was its first, also important to the class of two, my sister Emily and myself, because it crowned our efforts. Hers was the Salutatory, mine the ⁴⁷ Valedictory. Could we have divided the honors more evenly."

How the college existed over the financial crisis of 1857-59 can ⁴⁸ be judged by Creighton's eulogy to the teachers of that period. He talks of the great financial depression in the State and Hamline, already limited in means, felt the hard pressure of the times, "yet it held on its way. All credit is due those self-sacrificing laborers and teachers who during the year of its existence in Red Wing, toiled on, doing such effective work in the face of financial embarrassment that crippled so seriously its operations and even at times greatly endangered its existence." Perhaps it would not be out of place to give some of the expenses prevalent, that we might partially see how they managed to exist. Tuition ranged from the

A.M., professor of ancient languages; H.B. Wilson, A.M., professor (elect) of mathematics and natural sciences; Hon. C. McClure, professor of law; Rev. P. Akers, D.D., professor of Biblical literature; Elizabeth A. Sorin and Emily Sorin, assistants; Miss M. S. Densmore, teacher of music, and Mr. Dorset, teacher of German. (See annual catalogue of Hamline University for 1857-58). Finances they summed up as follows: "The endowment consists of \$20,000.00, \$10,000 of which has been recently given by friends of Hamline University at Red Wing, and \$10,000 by Bishop Hamline, to be given in 1860." (Minutes Minnesota Conference April, 1858, p. 10). The faculty depended for support mainly on tuition fees, therefore it was necessary that the number of students be increased if possible.

44. "History of Hamline University While at Red Wing." p. 14.
 45. Annual Catalogue Hamline University, 1858-59, p. 5.
 46. Minutes Minnesota Conference, May, 1859, p. 10.
 47. History of Hamline University while at Red Wing., p. 66.
 48. Creighton's Annual.

primary department, first class, per term \$3.50, through the law
 department, which was \$15.00,⁴⁹ Board in private families \$2.50.

"Young men can board themselves at an expense of \$1 per week, or
^{50, 51}
 \$15.00 per term."

If one is skeptical about the standards of Hamline University
 at this period they need but look at the schedule of requirements⁵²
 to find them very high, especially in the classical curriculum.
 Latin, Greek and English predominated the college course for the
 first three years, with Hebrew added in the senior year. Mathe-
 matics played a prominent part of the required schedule "sandwich-
 ed" in with Natural Science, Philosophy, History, Ethics, "Civil
 Polity" and Rhetoric, while in the third term of the "Senior Class"
 we note, "Orations and Essays before the Students through the year."
 Thus we see that theoretically, at least, Hamline University was
 a college in the fullest degree, tho when we note the small staff
 of teachers we wonder how all the instruction necessary for the⁵⁴
 required courses, was available.

Little of historic note seems to have transpired during the year
 1859-60, but the report of the committee on education seems hopeful
 of the immediate future. "The Hamline University. . . ~~being a ship~~
 has been very much crippled in its operations, and its existance

greatly

49. Annual Catalogue 1858-59, p. 10.

50. Minutes Minnesota Fourth Annual Conference, May 1859, p. 10.

51. A Day Book, Hamline University, 1859-68, preserved in the Min-
 nesota Historical Library, gives the expense of each student to the
 university, amount paid or credit received for work done. In each
 bill is the item, "Janitor's fee, \$.75". The ways of liquidating
 these debts were numerous, ranging from, "By servides as janitor,"
 "By lumber for Dr. Crary" to "By boarding Miss Gibbs." Some mutual
 arrangements seems to have been made prior to the recording of the
 Dr. or Accredited colums, as they always coincide and balance per-
 fectly in cases where work or other means substitutes the seemingly
 far-too-few "By Cash" statements.

52. Annual Catalogue 1858-59, pp. 12-15, gives the course of study
 in the various classes and departments including primary, academic,
 law, Biblical and theological departments.

53. This includes everything not Latin and Greek, as Mathematics,

~~and its existence~~ greatly endangered by its financial embarrassments. Within the last year, however, some favorable changes have taken place, and the hope is gaining strength that by God's blessing upon our united, earnest and persevering efforts it will yet be relieved of these difficulties, and with renewed vigor, will go forward, gathering force, and extending the circle of its influence as it goes.", "We have reason to be well satisfied with its internal management," and again, "Resolved, That we feel undiminished confidence in the ability and zeal of the Faculty of Hamline University and unabated interest in the success of the enterprise, ^{"55} indicates the attitude of the Board on the situation, voiced by Cyrus Brooks, the Chairman.

Perhaps the most noteworthy happening of the year was the marriage of President Crary to Mary Sorin, one of his pupils, on the day of her graduation. She was the third of Rev. Matthew Sorin's ⁵⁶ children to graduate from Hamline.

The brewing troubles of the nation over slavery and secession, culminated April 21, 1861, when a solitary mortar gave the signal for the attack on Fort Sumter, precipitating civil war. Minnesota sprang at the first call for volunteers, and Hamline University furnished the first man who enlisted in the volunteer service of the United States. ⁵⁸ Wm. McKinley in 1881 at a banquet of Old students of Hamline University, told the thrilling scene of the young man stepping forward and enrolling his name on the drum head.

science, etc.

54. Annual Catalogue, 1858-59. But six teachers listed.

55. Minutes Minnesota Conference, Aug. 22-27, 1860, p. 24.

56. "History of Hamline University While at Red Wing," pp. 46, 72.

57. NEILL, E.D. "History of Minnesota," 4th Edition, Chap. XXX.

58. Pioneer Press, June 16, 1881.

There is a question as to whether the first regiment mustered in was the First Minnesota or the First New York, but the speaker was naturally inclined to favor the Minnesota corps, further remarking that Hamline furnished 113 volunteers including Prof. H. B. Wilson, then teaching Mathematics, who came out of the army a captain, enlisting in 1862 in Co. F, Sixth Regiment, Minnesota Volunteer Infantry.⁵⁹

July 16, 1861, at a board meeting, Dr. Crary tendered his resignation, to accept Governor Ramsey's appointments as State Superintendent of Public Instruction. Early the spring of 1862 he was elected chaplain of the Third Minnesota Volunteers and went to the front.⁶¹ As chairman of the Committee on Education, he reported to Conference in October, 1861: "Hamline University has lived through years of unexpected reverses, weathered the storm where many have been wrecked, given many teachers to our needy State and is now finally holding on her way while the storms of time threaten to engulf the nation. She has given to the first regiment of Minnesota, as brave and noble a band as ever bore weapons, and in battle they have won a glorious name for themselves and have honored their Alma Mater. They have given proof of manhood, patriotism and piety in both, in prison and in death. We cannot, and will not give up Hamline University. At a recent meeting of the Board of Trustees, Dr. Crary resigned the Presidency of the Institution and Jabez Books was elected. The faculty is well organized and efficiently at work, with a good prospect of substantial increase even in these times."⁶²

59. "History of Hamline University while at Red Wing." pp. 14. 60.

60. Ibid, 46. See also Creighton's Annual, 1875.

61. Ibid, 46.

62. Minutes Minnesota Annual Conference, 1861, pp. 23-24.

As cited, Rev. Jabez Brooks was promoted from ⁶³Principal of the preparatory department to ⁶⁴President of Hamline in 1857. His salary was increased, but other prospects could not have looked much brighter than they did when he resigned. However, we find signs of his old habits of excess work, and in spite of the war, the Committee on Education was able to report at the 1863 Conference, that, during the year there had been an increase of fifty per cent ⁶⁵ in all departments and a hundred per cent in the college classes. ⁶⁶ While in the report of the ⁶⁷President, on Hamline University, we find nothing but general facts, yet they seem progressive and hopeful. The records show that there were 144 students in both schools that year, 34 in the college and 110 in the preparatory department. While the next year shows an advance of one in the college and twenty-two in the preparatory department in spite of the fact that it was the third year of a war which drew very heavily on resources. The year 1864-65 increased the number of students to 189 and though the finances were bad, the university appears to have grown. The report of the Committee on Education at the Conference of 1865 gives a broad statement of the University's financial condition, "Your committee members are of the opinion that an erroneous impression prevails among some of our friends in regard to the financial condition of the University. It is by no means hopelessly involved. Through the efforts of Rev. David Brooks, who acted as agent for six months of the year past, a clear statement of the condition of the finances has been made, and a considerable

63. Prospectus of Hamline University, 1880-81, p. 16.

64. Creighton's annual, 1875.

65. Minutes of Minnesota annual conference, Oct. 1863, p. 29.

66. Ibid, pp. 45-46.

67. History of Hamline University While at Red Wing, p. 17.

discount obtained on our indebtedness. The entire amount, now about \$12,000, which can be paid for \$7,500, if paid by January, 1867."⁶⁸

The year 1865-66 saw a drop to 165 in the number of students⁶⁹ and a steady tightening of finances, yet there was an excess of \$33,886.93 in assets over liabilities. Even the annual report touched on the financial worry: "Hamline University has. . . . (~~part left out~~), through great tribulation, lived for twelve years, and by the zeal and devotion of its faculty, is still in operation. Its financial embarrassments have been incubus upon it, and many have entertained the opinion that it is hopelessly involved."⁷⁰ Rev. A.J.Nelson resigned as Professor of Mathematics and Natural Science⁷¹ and Rev.A.M.Stevens was appointed to the chair. In June,1867, at a board meeting,President Brooks tendered his resignation along with that of Miss Helen Sutherland, Preceptress.⁷² A Committee of the Faculty corresponded with several regarding the presidency, but at the August 6th Board meeting, Dr.Books was re-elected at an increased salary and at Conference,a month later,the bishop was requested to re-appoint him to "the Presidency of the Institution,"⁷³ and he remained. Although this year⁷⁴ registered less students than any in the history of the University, the following, 1867-68, almost reached the highwater record of 1860-61. The 1868 report of the Committee on Education praised the work of the closing year

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68. Minutes, Minnesota Annual Conference, 1865, p.27.
 69. History of Hamline University while at Red Wing. p.17.
 70. Minutes, Minn. Ann. Conf. 1866, p. 44.
 71. Ibid, p. 45.
 72. Creighton's Annual 1875.
 73. Minutes Minn. Ann. Conf. 1867, p. 43.
 74. History of Hamline University While at Red Wing, p.17.

and appealed for support to the Methodist of Minnesota. Assets were \$37,716.83 over liabilities, and debts had been liquidated to the amount of \$7,666.79. At this Conference the question arose as to a permanent location,⁷⁵ and a committee was appointed to investigate. To test the expediency of moving, cities desiring the institution were asked to submit propositions. Faribault and West St. Paul (though the influence of Ira Bidwell)⁷⁶ responded, but the question was left open.

The fall of 1868 President Brooks opened Hamline University for what proved to be its last year at Red Wing. Though the enrollment is unknown,⁷⁷ there were twenty-three in the college proper. The last Red Wing Commencement was in March, 1869, when its tenth class graduated.⁷⁸ Old students and alumni celebrated by a reunion of ex-Hamlinites from fifteen states and territories,⁷⁹ all unconscious of the intended closing. They knew their Alma Mater had survived the war and the severe struggle that followed, and they believed financial conditions were improving. The trustees voted to close, however, giving as reasons: the loss of students, financial embarrassment, and the lack of interest by former supporters, yet there is a question if all the truth was exposed.

It has been noted that at the Conference in 1868 a committee of seven was appointed to look into the matter of re-locating Hamline,

75. Minutes Minn. Ann. Conf. 1868, pp. 42-43.
 76. Creighton's Annual 1875.
 77. History of Hamline University while at Red Wing, p. 17.
 78. Goodhue County Republican, Mar. 11, 1869, gives a short article entitled, "Hamline University Reunion, What it is and What it Should have been," by "An Old Time Student," a mere condemnation of the actions of certain Red Wing citizens, which sheds no light on the situation.
 79. History of Hamline University While at Red Wing, p. 18.

and the question was then left open. When the Trustees met at Red Wing in March, 1869, and the question of finances arose, three facts are supposed to have confronted them: first, the receipts from all resources were insufficient to pay the salaries of necessary teachers; second, unpaid bills due instructors for years were accumulating, with no means of paying them, and all available property for that purpose was used up; third, there was no way of increasing the receipts but by increasing the number of students, or by annual collections among preachers and people. They, therefore, concluded that there was but one of three things to be done; abandon the enterprise - which would be to lose all the property there; or, go on increasing the debt with no probability of ever paying it - which would mean quick suicide; or suspend till existing liabilities should be settled, and a site and means for building could be obtained, which seemed to be the only course. "But to some it seemed to contain both the others, and so apparent was this, that. . . only two of three members of the board could face it with any degree of hopefulness." Then for four days the discussion continued and all seemed dark and it was under the pressure of absolute necessity on the one hand, and the inspiration of faith in humanity and a good Providence on the other, that the vote to suspend was finally reached.⁸⁰

It may be of interest to question their action. The report of the previous September had shown an excess of \$37,716.83⁸¹ assets over liabilities, and that all but a deficit of \$80 on faculty salaries had been settled, and provision made for raising \$1,000 for similar purposes for the coming year. Instead of loss of pupils, statistics

80. Creighton's Annual 1875.

81. Minutes Minn. Ann. Conf. 1868, pp. 42-43.

show the year previous the most prosperous, save one. Then one
 questions if it was not the growing desire on the part of some to
 have the University moved elsewhere. One would not care to even
 suggest that personal politics played a part,⁸² or that external
 influence may have been brought to bear on that austere commission
 of seven, but the "Minutes" of the following Conference show that
 the committee gathered the following facts from the Board of Vis-
 itors to Hamline University: "They attended the examination of
 several classes at the close of the school year and were well
 pleased with all the exercises. The grade of scholarship was fully
 up to that of kindred institutions and all betokened that the object
 of study had been secured by the students in the various depart-
 ments. . . . They were impressed with the work accomplished by the
 University and also ~~of its impressed with the work accomplished by~~
~~the University and also~~ of its imperative need in the successful
 prosecution of our work as a church in this State. Yet, owing to
 financial embarrassments it was deemed best to suspend operations
 for the present, especially since the question of the removal of
the university was being agitated."⁸³ This would justify the con-
 clusion that the removal of the institution prompted the board's
 action in March.⁸⁴

The hope that Hamline University might open again in the fall
 proved a mere hallucination, for it was destined to lie dormant for
 eleven years.⁸⁵

82. History of Hamline University while at Red Wing, p. 17.

83. See "Hamline University" by J.F. Chaffee, for C. Hobart, Apr. 6th, 1886. A. Ms.

84. Minutes Minn. Ann. Conf. 1869, p. 23.

85. History of Hamline University while at Red Wing, p. 18.

86. Creighton's Annual.

87. Hobart's History, p. 287

We now approach the darkest spot in the history of the institution, when Hamline was, yet was not. The college year had ended abruptly in March and the doors were closed with the records showing an indebtedness of over \$5,000, a small part of which was cancelled by interest, collections and donations.⁸⁸ The block on which Hamline stood was tendered to the city of Red Wing for the balance of the University's liabilities. This was accepted, the sale made and Hamline was again out of debt. But like the man who spent his all for a pocket book and had nothing left to put into it, Hamline was out of debt by the sale of its building and lot, but out of a physical place of existence as well. At the Conference of 1870, Hamline was mentioned in the report of the Committee on Education and a "Report of Commission on Removal of Hamline University" provided merely a petition for its continuance.⁸⁹ Undoubtedly the matter of removal occasioned a two years' delay in the operations toward establishment.⁹⁰

Shortly after suspension, Red Wing renewed its proposition, in better form, to induce the University to re-establish there. The joint committee looked into the situation, for many now considered Hamline University and Red Wing synonymous, and were therefore anxious to see it re-established at that point,⁹¹ but nothing matured from the offer. In 1871 J.F. Chaffee was elected agent of the university and an "educational convention" was recommended to meet at Rochester that November.⁹² The first item in the report of the Committee on Education was, "Heartily approving the action of the

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88. Creighton's Annual 1875.
 89. Minutes Minn. Ann. Conf. 1870, p. 17.
 90. "Liner '93," P. 10.
 91. Creighton's Annual.
 92. Minutes Minn. Annual Conf. 1871, p. 17.

of the Conference Commission in re-establishing and locating Hamline University at Rochester, Minn., we will welcome and co-operate with the Financial Agent whenever he may visit us and our charges in prosecution of his work." ⁹³ Rev. Chaffee raised an endowment fund of \$100,000 on time subscriptions. ⁹⁴ How the "educational convention" terminated, is unknown, yet it is evident that about that time a permanent location was agreed on, the place being the present location, what is now Snelling Avenue in what they termed "west St. Paul," ⁹⁵ midway between that city and Minneapolis. This was apparently decided largely through the influence of Wm. Fry and "several gentlemen" of St. Paul, "That in consideration of the location of Hamline University at that point, they would donate to the Board of Trustees the eighty acres of land on which the present (1875) building is now." ⁹⁶ At a meeting of the Board shortly after, it was decided to accept the property, provided the people of the counties of Hennepin and Ramsey would raise \$50,000 for a building. ⁹⁷ The proposition was accepted and the location made permanent, though there seems to have been a clash in expecting St. Paul to raise \$25,000 besides her promise to buy the land. The \$50,000 could never be raised in the two cities and the "gentlemen of St. Paul" ⁹⁸ fell about \$5,000 short of their proposition on the eighty acres, ^{98a} the panic of 1873, having crippled everything.

At the 1874 Conference which was held in St. Paul, J. R. Creighton (whom I have been quoting) was elected agent, holding the position ⁹⁹ two years. A building had been commenced and the committee on

93. Ibid, p. 16.

94. Hobart's History, p. 287.

95. Creighton's Annual.

96. Creighton's Annual.

97. Hobart's History, p. 287.

98. Creighton's Annual,

98a. Asserted by G. H. Hazzard.

99. Minutes Minn. Ann. Conf. 1874. p

education was pleased with the progress of the work in 1873. When Creighton came to the agency, the brick work had been carried up to the third story, but had to be suspended for lack of funds. During Creighton's regime the building was enclosed.¹⁰⁰ He made an extensive report at the 1875 conference on the financial condition of the university, giving a balance over liabilities of \$58,357.22.¹⁰¹ The 1873 financial crisis had held up the work on the building, greatly crippled the board's effects and little, besides the enclosing of the building,¹⁰² could be done immediately.

In 1878 a new lease of life was offered the dormant institution when Rev. John Stafford was appointed agent.¹⁰³ It was resolved at this Conference to push the work on Hamline. Hobart gives Stafford credit for saying of his position, "One of the heaviest hearted men who left that conference was myself. My friends pitied me and not a few predicted failure. One good brother said to encourage me, 'you had better order your coffin', and yet I did not dream of the many difficulties to be encountered and overcome. I found an unfinished building which thought-less observers stigmatized as a monument to Methodist folly; a debt of \$8,000 on it, and many other things very discouraging. Perhaps the most disheartening of all was that from its long suspension and a succession of untoward occurrences the outside public and the church, to some extent, were out of patience and spoke of want of confidence, when in reality the uncertain transient interest thus far bestowed upon it by those very parties, was the very top root of all its difficulties."¹⁰⁴

100. Hobart's History, p. 288.

101. Not cited in minutes of that year, but Hobart gives these figures on page 288 of his History.

102. Prospectus of Hamline University, 1880-81, p. 16.

103. Minutes Minn. Ann. Conf. 1878, "Appointments," p. 8.

104. Hobart's History, pp. 288-289.

At the Conference in September, 1878, the Committee on Education presented a report involving special and imperative interest in Hamline University, proposing to secure at least fifty cents per member of the Methodist churches of the State toward preparing the building for occupancy one year hence. Bishop Foster gave some telling remarks and this resolution was enthusiastically adopted: "That we raise \$30,000 during the coming year for the purpose of finishing the University building, and that we endeavor to raise one third of it by calling on the Conference." On motion of J.F. Chaffee, the amount was changed to \$20,000, "of which we will as a Conference raise all we can." A Subscription was immediately started and \$3,680 raised among the conference members and that evening \$340 more from the congregation, making \$4,020, of which half was payable March 15, 1879, and the remainder the following September. ¹⁰⁵ Two lots were also donated. It was hoped that the University might be opened in 1879, but it was not ready. The Committee on Education reported to the Conference that year about \$13,000 pledged, \$9,000 of which had been raised and spent for improvements, "But we must continue the most vigorous efforts to carry ¹⁰⁶ on this work." Perseverance evidently won out, for on July 15, 1880, ¹⁰⁷ Bishop C.D. Foss dedicated the building. Too much credit cannot be given Mr. Stafford, of whom it is recorded, "By his indefatigable labors the building was completed and ready for occupancy September ¹⁰⁸ 22, 1880". His wife worked hard, too, getting ready for the students

105. Minutes Minn. Ann. Conf. 1878, p. 22. "Also lots were given by D. Cobb, located at Baldwin City, Kans., and O. Williams, located at Cameron, Mo."

106. Minutes Minn. Ann. Conf. 1879, pp. 28-29.

107. Hobart's History, p. 289.

108. Prospectus of Hamline University, 1880-81, p. 16.

that fall. She washed windows and floors for days and Mr. Stafford writes, "When the students arrived, she and I were there alone to meet them at the railroad track, as there was then no depot. She led them across the prairie, helped carry their luggage, filled their straw beds and wiped away the tears from the checks of the young girls who had never been away from mother and home before."¹⁰⁹

The next month the Annual Conference met in Minneapolis, and rejoiced that Hamline had again opened. "The Committee on Education, with sincere thanksgiving to a favoring Providence, congratulate this Conference and the liberal Methodists of the State upon the re-opening of Hamline University, upon the able Faculty secured, the fine class of students in attendance, and to the encouraging prospects for the future."¹¹⁰ Then the Bishop was requested to appoint Dr. D.C. John, D.D., President; Rev. C.F. Braker, A.M., Professor, and Rev. John Stafford, Agent of Hamline. The Conference was well pleased with the re-established institution and passed special legislation, resolving that the second Sunday in January be devoted, by special services for the young, to the students of Hamline University.¹¹¹

The first term of the rehabilitated university ended December 22, 1880, and the closing exercises were quite extensive.¹¹² Addresses were made by Rev. S.G. Smith of St. Paul and Bishop Foss of Minneapolis. The attendance had been much larger than anticipated and the enthusiasm for study was noted in the student body. The new term opened January 5th, 1881,¹¹³ and during the year the enrollment increased to one hundred pupils " and Brother Stafford's heart

109. Hobart's History, p. 290.

110. Minutes Minn. Ann. Conf. 1880, p. 28.

111. Minutes Minn. Ann. Conf. 1880, p. 29.

112. Pioneer Press, June 16, 1881.

113. Ibid.

was full of thanksgiving; for it seemed to him, and to all who had labored in the interest of Hamline University, that the winter and darkness had passed away and the 'time of the singing of birds had come.
 " 114

June 15, 1881; Hamline celebrated its first commencement since 1869 and another reunion of the alumni and former students was planned. Rev. Wm. McKinley addressed the Library Society and in the evening Dr. Brooks spoke at a banquet for old students, lauding the Hamline of the past, especially the service rendered in supplying so many men for the Union Army. ¹¹⁵ The old students rejoiced at the re-awakening of their Alma Mater, realizing the need of such an institution, not only to the Methodists, but to the community and State as a whole. They had seen the neglect of higher education during the years when there was no university, and felt that ¹¹⁶ its reestablishment would revive that higher learning.

We have seen Hamline University's struggle in its attempt to awaken after its eleven years' sleep, and watched the bud develop as the tree itself lay dormant, till it bloomed in its second infancy into a promising flower, destined to produce creditable fruit. All honor is due the pioneer laborers during those days of stress and storm when everything looked dark. The church at that time must have been proud of such diligent workers as Jabez Brooks, J.R. Creighton, B.F. Crary and John Stafford, to say nothing of scores who worked faithfully, but were not as conspicuous. Besides the

114. Hobart's History, p. 290.

115 Pioneer Press, Jun 16, 1881.

116. "Views and Reviews of Hamline University, The Story of Hamline," a short historical sketch, accurate save first date, which should be 1854 instead of 1853.

names of those who originated plans for such an institution, in the early fifties, must be placed those who fought even harder for its re-establishment throughout the seventies. The new enterprise faced many obstacles, but was unhampered. But to revivify that which has apparently failed is always a harder task. So Minnesota Methodism must recognize both its originators, and re-instators, as the builders of the foundation on which it now stands, as this church has always staunchly maintained that the main strength of her organization is dependent upon the education of her young people, that they may be efficiently equipped to "carry on" the work of their fathers.¹¹⁷

117. Since writing this chapter, I have had a personal interview with Dr. W. W. Folwell, first president of the University of Minnesota. On learning that I had given a chapter of this thesis to Hamline University, Dr. Folwell seemed pleased and urged that I eulogize the institution at Red Wing, as people little realize the extent of the work of the Hamline of those early days. He thinks the work of Dr. Brooks especially has never received the credit it deserves.

APPENDIX NO. I.

Appointments for the Church Year 1856-57, Minnesota Conference. #

ST. PAUL DISTRICT - DAVID BROOKS, Presiding Elder.

St. Paul East:	{ E.L. Kinney.	Osceola:	G.F. Hilton
Scandinavian	{ S. Anderson.	Chiopewa: (sic)	To be supplied.
Mission:	{ C.P. Agrelius.	Stillwater:	A.J. Nelson.
	{ J. Tidland and one	Cottage Grove:	To be supplied.
	to be supplied	Hudson:	T.M. Gossard.
St. Anthony:	To be supplied	Willow River:	To be supplied.
Anoka Mission:	O.P. Light.	Little Falls:	Robert Hoover.
St. Cloud Mis.:	John Pugh.	Indian Mission:	To be supplied.
Sunrise Miss.:	Richard Mates.	Superior Miss.:	James Peet.

MINNESOTA DISTRICT - JOHN KERNS, Presiding Elder.

St. Paul, West:	John Penman.	Belle Plaine:	Lewis Bell.
Minneapolis:	R. McDonald.	Glenco:	H.L. Martin.
Richland:	G.S. Stevenson.	Le Sueur:	Esdras Smith.
Pleasant Grove:	J.H. White.	Traverse and	
Monticello:	S.T. Creighton.	St. Peter:	T.S. Gunn.
Lake Minnetonka	To be supplied	Mankato:	C.C. Kidder.
Shakopee:	S. Salisbury.	Shelbyville:	J.W. Powell.

RED WING DISTRICT - T.M. KIRKPATRICK, Presiding Elder.

Faribault:	G.H. Jennison.	Red Wing:	C. Hobart.
Upper Cannon:	A.V. Hiscock.	Hastings:	G.W. Richardson
Cedar River:	S.N. Phelps.	Lakeville:	L.D. Brown.
Owatonna:	S. Wetchell.	Cannon Falls:	N. Lathrop.
Mantorville:	N. Moon.	Northfield:	Wm. McKinely.
Spring Creek:	M. Woodley.		

Jabez Brooks, Principal Preparatory Department Hamline University, and Samuel Spates, Agent, both members of Red Wing Quarterly Conference.

WINONA DISTRICT - N. HOBART, Presiding Elder.

Caledonia:	John Hooper.	Preston:	John L. Dyer.
Richmond:	D. Kidder.	Spring Valley.	E. Fater, C. Kellogg
Winona:	R.W. Keeler.	Prescott:	S.T. Sterrett
Minnieska:	M. Klepper.	North Pepin:	Thomas Day.
Wabasha:	B. Crist.	Galesville:	Timothy Jewett
Cronoco:	J.M. Rogers.	Kinne Kinnick:	D.O. Van Slyke.
Chatfield:	John D. Rich.		

APPENDIX NO. 2.

Appointments for the Church Year 1857-58, Minnesota Conference.#

ST. PAUL DISTRICT - SIAS BOLLES, Presiding Elder.

St. Paul:	C. Brooks.	Cottage Grove:	T. Jewett.
	One to be supplied	Hudson:	E. R. Lathrop.
Carlyle:	L. D. Brown.	Willow River:	To be supplied
Lakeville:	A. Wilford.	Acola:	G. F. Hilton.
St. Anthony:	J. F. Chaffee.	Chippewa Falls.	To be supplied
Sunrise:	B. Crist.	Prescott:	W. Hamilton.
Stillwater:	T. M. Gossard.	River Falls:	To be supplied.

ST. PETER DISTRICT - J. KERNS, Presiding Elder.

Shakopee:	W. H. St. Clair.	Shelbyville:	J. W. Powell.
Belle Plaine:	To be supplied.	Welsh Mission:	R. D. Price.
Glencoe:	John Pugh.	Garden City:	Theoph. Drew.
Le Sueur:	G. S. Stevenson.	Eureka:	T. S. Gunn.
Traverse and		Carver:	L. Bell.
St. Peter	E. Eggleston.	Mankato and	
		Kasota:	E. Smith.

RED WING DISTRICT - T. M. KIRKPATRICK, Presiding Elder.

Red Wing:	P. Akers.	Upper Cannon.	S. Wetzell.
Hastings:	A. G. Perkins.	Owatonna:	A. Matson.
Pint Island:	W. G. T. Wright.	Mantorville:	M. Rogers.
Cannon Falls:	A. V. Hibcock.	Wilton:	S. N. Phelps.
Northfield:	Thomas Day.	Kenyon:	G. W. Richardson.
Faribault:	J. H. White.	Wabasha and	
		Lake City:	S. Salisbury.

MONTICELLO DISTRICT - S. STERRETT, Presiding Elder.

Monticello:	N. Lathrop.	Anoka:	To be supplied.
Fremont:	B. Blain.	North Minneapolis	
Sauk River:	J. Bursell.	and Harmonia:	John Hooper.
Painesville:	To be supplied	Minneapolis:	J. D. Rich.
Belle Prairie:	A. J. Nelson	Dayton and	
Little Falls and		Crow River:	O. P. Light.
Platte River:	R. Hoover.		

WINONA DISTRICT - D. COBB, Presiding Elder.

Winona:	J. W. Stogdill	Pleasant Grove:	S. Spates.
Richmond:	W. B. Poling.	North Pepin:	J. Gurley.
Caledonia:	J. L. Dyer.	Galesville and	
St. Charles:	D. Kidder.	Trempelau:	Wm. McKinley.
Chatfield:	J. H. Leard.	Hokah:	E. Fate.
Preston:	D. O. VanSlyke.	Rochester:	S. N. Forest.
Spring Valley:	Z. C. Norton.	Cedar River.	S. H. Brown and
Bear Creek			M. Mapes.
and Alma:	N. Tainter.		

LAKE SUPERIOR DISTRICT - D. BROOKS, Presiding Elder.

Superior:	D. Brooks.	St. Louis River	
L'Point County:	J. Beet.	and North Shore:	C. N. Whitney.

Pages 6-7, Minutes of the Minnesota Annual Conference of the Methodist Episcopal Church, July 30-August 3, 1857.
Meritt & Colvill, Book & Job Printers, Red Wing, 1857.

APPENDIX NO. 3. p. I.

Appointments for the Church Year 1858-59, Minnesota Conference.#

MONTICELLO DISTRICT - S. T. STERRETT, Presiding Elder.

Monticello:	J.D.Rich.	R.Richland:	Barclay Blain
Sauk River and	L.Gleason and	Minneapolis:	To be supplied.
Clear Water.	C.G.Bowdish	Rockford	To be supplied.
Kingston:	C.C.Kidder	Otsego:	O.P.Light.
Belle Prairie &		Princeton	John Hooper.
Little Falls:	A.J.Nelson.	Crow River:	To be supplied.
Anoka:	C.N.Whitney.		

ST. PAUL DISTRICT - SIAS BOLLES, Presiding Elder.

St. Paul:		Columbus and	
Jackson St.:	Cyrus Brooks.	Sunrise	To be supplied.
Market St.:	W.S.Edwards	Stillwater:	To be supplied.
West St. Paul.	L.D.Borwn.	Hastings:	John Pugh.
Carlyle and	J.O.Rich and	Shakopee:	W.H.St.Clair.
Lakeville:	A.Willford.	Carver:	G.S.Stevenson.
St. Anthony	J.F.Chaffee.	Scandinavian:	
Cottage Grove:	To be supplied	St. Paul:	John Tidland
		Chisago Lake:	To be supplied.

ST. PETER DISTRICT - JOHN KERNS, Presiding Elder.

Belle Plaine:	Esdras Smith.	Blue Earth City:	To be supplied.
Glencoe and		Welsh Mission:	R.D.Price.
New Auburn:	A.McWright.	Garden City:	J.W.Powell.
LeSueur	Jacob Myers.	Eureka:	A.H.Abbott.
Traverse and		Minn.Scand.Mis.:	Wisseg Berg.
St. Peter	A.G.Perkins.	Henderson:	To be supplied
Kasota:	T.Drew	Ed Eggleston,	Agt.AmericanBib.
Mankato.	T.S.Gunn.	Society, member of the Traverse	
Shelbyville:	R.A.Judd.	& St. Peter Auarterly Conf.	

RED WING DISTRICT - T.M.KIRKPATRICK, Presiding Elder.

Red Wing:	J.W.Stogdill.	Owatonna:	A.Matson.
Red Wing Circuit	Samuel Spæes	Mantorville:	E.R.Lathrop.
Cannon Falls:	A.V.Hiscock	Kenyon:	Robt.Hoover.
Northfield:	T.Day.	Oronoco and	
Faribault.	J.H.White.	Pine Island:	G.W.T.Wright.
Morristown:	S t.Wetzell.	Fairfield:	To be supplied.
Wilton:	To be supplied.	Concord:	J.M.Rogers.
B.F.Crary, president, and Jabex Brooks, agent		Hamline University,	
members of Red.Wing Quarterly Conference.			

WINONA DISTRICT - DANIEL COBB, Presiding Elder.

Winona;	G.A.Phoebus.	Preston:	Z.C.Norton.
Rochester:	S.N.Forrest.	Caledonia:	E.Fate.
Chatfield:	E.Tucker.	Kokah:	Wm.McKinley.
Marion:	J.H.Leard.	Richmond:	To be supplied
Pleasant Grove:	N.Tainter.	Wabasha and	
Spring Valley:	G.W.Richardson.	Lake City:	J.Gurley.
St.Charles:	B.Crist.	Stockton:	To be supplied
		Austin:	J.L.Dyer.

#pp. 21-22, Minutes third session Minnesota Annual Conference,
Red Wing, Hubbard & Mередity, Printers, 1858.

APPENDIX NO. 3. p. 2.

PRESCOTT DISTRICT - C. HOBART, Presiding Elder.

Prescott:	A.D.Cunningham.	Bear Creek:	To be supplied.
Hudson:	W.Hamilton.	Eau Claire:	W.N.Darnell.
River Falls:	To be supplied.	Galesville:	To be supplied.
Trimbelle:	W.N.Phelps.	Trempeleau:	To be supplied.
Willow River:	To be supplied	Saratoga:	To be supplied.
Osceola:	N.Lathrop.	G.F.Hilton, agent	Osceola Seminary,
		member Osceola	Quarterly Conf.

LAKE SUPERIOR DISTRICT - DAVID BROOKS, Presiding Elder.

Superior:	David Brooks.	St.Louis River.	
LaPoint.County:	J.Peet.	and North Shore	To be supplied.
Twin Lakes:	To be supplied.		

Appointments for the church Year 1859-60, Minnesota Conference.#
(Spring Conference, May, St. Anthony)

MONTICELLO CONFERENCE - DAVID BROOKS, Presiding Elder.

Monticello:	S.T. Sterrett.	Kingston:	To be supplied.
Clear Water and Maine Prairie	Barclay Blain	Rockford:	Sherman A. Chubbuck
St. Cloud:	Chas. H. Bowdish.	Crow River:	Chas. C. Kiddar
Winnebago Prairie	Levi Gleason.	Otsego:	Abiel H. Abbott
Belle Prairie & Little Falls:	To be supplied	Anoka:	Cephas N. Whitney
Princeton:	John Hooper.	Minneapolis:	Justic O. Rich.
		Richland:	Oliver P. Light
		Carver:	G. S. Stevenson.

ST. PAUL DISTRICT - SIAS BOLLES, Presiding Elder.

St. Paul:		Hastings:	Sm. C. Shaw.
Jackson St:	J. F. Chaffee.	Shakopee:	J. D. Rich and one To be supplied
Market St.:	E. Eggleston.	Sunrise	To be supplied
West St. Paul:	L. D. Brown.	St. Anthony.	Cyrus Brooks.
Carlyle	Anthony Willford.	St. Anthony.	
Vermillion.	C. T. Barkuloo.	Mpls. Mission:	To be supplied.
Cottage Grove:	To be supplied	Scandinavian Missions:	
Stillwater:	W. H. St. Clair.	St. Paul:	John Tidland
Taylor Falls.		Chisago:	C. F. Lindquist & C. P. Agrelius.
and St. Croix.	Sm. McKinley.		

ST. PETER DISTRICT - JOHN KERNS, Presiding Elder.

Traverse and St. Peter:	R. A. Judd.	Cleveland:	Albert G. Perkins.
Mankato:	To be supplied	LeSueur and Belle Plain:	J. Naylor and B. Crist.
Eureka:	To be supplied	Henderson:	To be supplied
Shelbyville:	Jacob Myers.	Glencoe and Auburn:	To be supplied
Wilton:	Aaron Matson.	Welsh Mission:	R. D. Price
Geneva:	To be supplied	St. Peter Scandi- navian Mission	Wissen Berg.
Shell Rock:	L. M. Thompson.		
B. E. City and Chain Lakes.	J. W. Powell.		

RED WING DISTRICT - DANIEL COBB, Presiding Elder.

Red Wing:	Jabez Brooks.	Wasioja:	Jas. H. White.
Red Wing Circ.	S. Wetzell.	Mantorville:	Extra R. Lathrop.
Cannon Falls:	Robt. Hoover.	Mantorville Circ.	To be supplied.
Northfield:	Extra Tucker	Pine Island:	G. W. Richardson.
Cannon City:	T. M. Kirkpatrick.	Oronoco:	A. V. Hiscock.
Faribault:	Thomas Day.	Rochester:	G. A. Phebus.
Morristown:	R. Cheeseman.	Wabashaw.	John L. Dyer.
Owatonna:	J. M. Rogers.	Lake City:	To be supplied.

Benj. F. Crary, president Hamline University, member Red Wing
Quarterly Conference.

p. p. 25-26, Minutes Fourth Session Minnesota Annual Conference
of the Methodist Episcopal Church, Minneapolis, printed at
the Journal Office, 1859.

APPENDIX NO. 4, p.2.

WINONA DISTRICT - THOMAS M. GOSSARD, Presiding Elder.

Winona:	John Quigley.	Preston:	N.Tainter and one to be supplied
Chatfield:	J.W.Stogdill.	Caledonia:	Ira Ellingwood.
Marion:	Z.C.Norton.	Kokah:	To be supplied.
Pleas.Grove.	Boyd Phelps.	Richmond:	Ezdras Smith.
Spring Valley:	F.A.Conwell & one to be supplied	Stockton:	To be supplied
St.Charles:	To be supplied	High Forest:	Thos.P.Morse.
Greenwood:	S.N.Phelps.	Austin:	Moses Mapes.

PRESCOTT DISTRICT -CHAUNCEY HOBART, Presiding Elder.

Prescott:	A.D.Cunningham.	Eau Claire	To be supplied.
Prescott Circ:	J.S.Z.Anderson.	Galesville:	To be supplied
Hudson:	Andrew J.Nelson.	Trempleau:	To be supplied.
River Falls:	Wm.Hamilton.	Arcada:	To be supplied.
Willow River:	To be supplied	Bear Creek:	S.M.Webster.
Osceola:	Noah Lathrop.	Chippewa Indian.	
Pepin Mission:	J.Curley.	Mission:	To be supplied.
Pepin:	J.B.Mills.	G.F.Hilton, agent	Osceola Sem- inary, member Osceola Quarter- ly Conference.

LAKE SUPERIOR DISTRICT - JOHN PUGH, Presiding Elder.

Superior:	John Pugh.	Oneota and North.	
L'Point County:	To be supplied.	Shore:	James Peet.

A.McWright transferred to West Wisconsin Conference and sta-
tioned at North Ward, Prairie du Chien.
Theo.Drew transferred to Vermont Conference.
W.S.Edwards transferred to Baltimore Conference.

APPENDIX NO. 5, p. 1.

Appointments for the Church Year 1859-60, Minnesota Conference.#
(Fall Conference, Prescott, Wisconsin, Oct. 13-17.)

MONTICELLO DISTRICT - DAVID BROOKS, Presiding Elder.

Monticello:	C.N.Whitney.	Rockford:	S.A.Chubbuck.
Clear Water and Maine Prairie:	B.Blain.	Crow River:	C.C.Kidder.
St.Cloud:	C.G.Bowdish.	Otsego:	A.H.Abbott.
Winnebago Prairie:	Levi Gleason.	Anoka:	Alfred Welch.
Sauk Rapids and Little Falls:	John Hooper.	Minneapolis:	J.O.Rich.
Princeton:	C.B.Stevenson.	Minneapolis Circ.:	O.P.Light.
Paynesville:	To be supplied.	Carver:	R.Cheeseman and C.W.Harris.
		Lake Circ:	G.Galpin.

ST. PAUL DISTRICT - SIAS BOLLES, Presiding Elder.

St. Paul:		Stillwater:	W.H.St. Clair.
Jackson St.:	J.F.Chaffee.	Sunrise:	J.W.Klepper.
Market St.:	E.Eggleston.	Hastings:	To be supplied.
West St. Paul.	To be supplied.	Shakopee:	J.D.Rich.
Pine Bend:	S.Wetzell and L.D.Brown.	St. Anthony.	C.Brooks and M.Springer
Vermillion:	G.T.Barkaloo & one to be supplied	Taylor Falls.	
Cottage Grove:	A.Willford.	and St. Croix:	Wm.McKinley.

AT. PETER DISTRICT - A.G.PERKINS, Presiding Elder.

Traverse and St. Peter:	R.A.Judd.	Shell Rick.	L.M.Thompson.
Mankato:	John Kerns.	Geneva:	To be supplied.
So. Bend and Gar- den City:	C.A.Stine.	Wilton:	A.Matson.
Eureka:	S.T.Richardson.	Cleveland:	Thos.McClary.
Shelbyville:	J.Naylor.	LeSueur:	B.Crist.
B.E.City and Chain Lakes	J.W.Powell.	Henderson:	To be supplied.
		Glencoe and Auburn:	To be supplied
		Welsh Mission:	E.D.Price.

RED WING DISTRICT - DANIEL COBB, Presiding Elder.

Red Wing:	Jabez Brooks.	Wasioja.	J.H.White.
Red Wing Circ.:	Jacob Myers.	Mantorville:	T.P.Morse.
Cannon Falls:	R.Hoover	Milton:	GA. Phoebus
Northfield:	J.W.Stogdill.	Pint Island:	G.W.Richardson.
Cannon City:	T.M.Kirkpatrick.	Oronoco:	A.V.Hiscock.
Faribault:	Thomas Day.	Rochester:	Ezra Tucker.
Morristown:	A.G.Smith.	Wabashaw:	Jesse Smith.
Owatonna:	J.M.Rogers	Lake City:	E.R.Lathrop.

B.F.Crary, president Hamline University, member of Red Wing
Quarterly Conference.

Found in Appendix No. 2, Minutes 1860 Conference, printed in
St. Paul, Pioneer & Job Printing House, 1860. This was an extra
Conference, it having been decided that fall was the best time for
the meeting for all concerned, consequently it made two Conferences
in one year and changes were not so many as ordinary.

APPENDIX NO. 5, p. 2.

WINONA DISTRICT - T. M. GOSSARD, Presiding Elder.

Winona:	John Quigley.	Spring Valley:	E.A.Conwell and E.Fate.
Chatfield:	Noah Lathrop.	Caledonia:	J.Cowden.
Marion:	Z.C.Norton.	Hokah:	W.J.Bursell.
Pleas.Grove:	Boyd Phelps and J.C.Braden.	Money Creek.	Ira Ellingwood
Greenwood:	S.N.Phelps and 1 to be supplied	Stockton:	David Tice.
Preston:	N.Tainter and T.R.Allen.	High Forest:	To be supplied
		Austin:	Moses Mapes

PRESCOTT DISTRICT - CHAUNCEY HOBART, Presiding Elder.

Prescott:	A.J.Nelson.	Pepin :	M.Woodley Anderson.
River Falls:	Levi Shelley.	Menominee:	J.L.Dyer and J.
Hudson:	A.D.Cunningham.	EauClaire:	To be supplied.
Osceola:	D.W.Downs.	Bear Creek:	S.M.Wevster and 1 to be supplied
Willow River:	To be supplied	Prempeleau:	Esdras Smith
Pleasant Valley	To be supplied	Galesville:	To be supplied,
Trimbelle	J.Gurley.	Arcada	J.Cady.

G.F.Hilton, agent Osceola Seminary, member of Osceola Quarterly Conference.

LAKE SUPERIOR DISTRICT - JOHN PHGH, Presiding Elder.

Superior:	John Pugh	Dneota and North Shore:	James Peet.
Bayfield and La Point County:	W.C.Shaw.		

SCANDINAVIAN MISSION DISTRICT - E. SHAGREN, Presiding Elder.

St.Paul:	E.Shagren.	Newburg:	L.S.Peterson.
Chisago:	C.F.Lindquist and C.P.Agrelius	Goodhue:	Wisson Berg and N.S.Ohlstrom.
Rush River:	Nels Christopherson.	St.Peter:	John Tidlund.
Stockholm.	To be supplied.	Crow River	To be supplied.

APPENDIX NO. 6, p. 1.

Appointments for the Church Year 1860-61, Minnesota Conference.#

MINNEAPOLIS DISTRICT - DAVID BROOKS, Presiding Elder.

Minneapolis:	J.F.Chaffee.	Clear Water and	
Minneapolis Circ.	James Peet.	Maine Prairie.	S.T.Sterrett.
Eden Prairie:	S.A.Chubbuck.	St.Cloud and	
Harmony:	Geo.Galpin.	Winnebago:	A.J.Nelson.
Rockford:	Levi Gleason.	Sauk Rapids:	John Hooper.
Otsego:	Bartley Blain	Princeton:	C.N.Whitney.
Manticello:	Alfred Welch.	St.Frances.	To be supplied
Forest City and		Anoka:	G.S.Stevenson.
Paynesville:	W.N.Darnell.	Red River Mis-	
		sion:	To be supplied.

ST.PAUL DISTRICT - CYRUS BROOKS, Presiding Elder.

St.Paul:		Stillwater.	E.Eggleston.
Jackson St:	J.S.Peregrine	Taylor Falls.	To be supplied
Market St.:	W.H.St.Claire.	Sunrise:	J.W.Klepper
West St.Paul:	To be supplied	St.Anthony:	Thomas Day.
Pine Bend:	C.T.Barkaloo.	Shakopee:	J.W.Stogdill
Vermillion:	A.H.Abbott.	LeSueur.	St.Wetzell.
Hastings:	J.D.Rich.	Henderson:	Benj. Crist.
Cottage Grove:	A.Wilford.		

ST.PETER DISTRICT - A. G. PERKINS, Presiding Elder.

St.Peter.	To be supplied.	Cleveland.	J.Gardner and
Mankato.	John Kerns		L Pence.
Nicollet:	St.T.Richardson.	MorristownL	A.G.Smith.
Shelbyville and.	J.Naylor and.	Wilton:	L.M.Thompson.
Garden City:	Thos.McClary.	Geneva:	Robt. McCorkle
Blue Earth.	C.A.Stine.	Shell RockL	Aaron Matson.
	R.A.Judd.	Welsh Mission:	R.D.Price.

RED WING DISTRICT - DANIEL COBB, Presiding Elder.

Red Wing:	Sias Bolles	Mantorville:	T.P.Morse.
Red Wing Circ:	Jacob Myers.	Milton:	Jesse Smith.
Cannon Falls:	E.R.Lathrop.	Salem:	J.E.White.
Northfield:	G.W.Richardson.	Pine Island.	T.M.Kirkpatrick.
Cannon City:	J.M.Rogers.	Oronoco:	J.W.Powell.
Faribault:	J.O.Rich.	Rochester:	Ezra Tucker.
Owatonna:	R.Hoover.	Lake City:	A.V.Hiscock.
Wasioja:	I.H.Richardson.	Wabashaw:	To be supplied.

B.F.Crary, President, and John Quigley, Agent, Hamline University, both members of the Red. Wing Quarterly Conference.

#. Pages 31-32, Minutes Minnesota Annual Conference Methodist Episcopal Church, August 22-27, 1860, St.Paul, Pioneers Book & Job Printing House, 1860.

APPENDIX NO. 6, p. 2.

WINONA DISTRICT - T. M. GOSSARD, Presiding Elder.

Winona:	Jabez Brooks.	Preston:	Ira Ellingwood.
Chatfield:	N.Tainter.	Lenora:	J.Cowden and J.Doer.
Marion:	D.Tice.	Caledonia:	W.Wendell.
Pleasant Grove:	S.N.Phelps.	Money Creek:	Chas.Griswold.
Spring Valley:	Boyd Phelps.	Hokah.	J.C.Braden.
Greenwood:	O.P.Light and W.H.Soule	Stockton:	Noah Lathrop.
White Water:	A.C.Norton. and C.J.Hays.	High Forest:	Moses Mapes.
		Austin:	F.A.Conwell and one to be supplied.

Wm.McKinely transferred to Northwestern Wisconsin Conference.
G.A.Phoebus transferred to Philadelphia Conference.

SCANDINAVIAN MISSION DISTRICT - E. SHAGREN, Presiding Elder.

St.Paul;	C.G.Foresberg.	Judson:	John Tidlund.
Chisago;	Peter Long.	Kandiyohi:	C.F.Lindquist.
Rush River:	N.Christopherson.	Pleas.Prairie:	L.S.Peterson.
Vasa;	Weissen Berg and N.S.Ohlstrom.	Newburgh:	H.H.Holland.
		Was.Prairie:	Arne Johnson.

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one of the pioneers in Minnesota Methodism.

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