

BANCROFT LIBRARY









(F.)

Extract  
# 782 P. 18  
No. 5

# DOMESTIC MISSIONS,

*ted States of America.*

*The Bancroft Library*

MISSION.

18-1902.

ry Bishop of Colorado.

14961

Kansas, as Pike's Peak, Jefferson, etc. was on Governor Gilpin's suggestion that the name "Colorado" was given, a Spanish word simply referring to "color," from the great Colorado River of the West. A few immigrants led by rumors of gold discoveries crossed the plains in 1858 and camped near the junction of Cherry Creek and the Platte and at other points further south. But 1859 is generally given as the date of settlement, when there was a large immigration, of whom many became permanent citizens. Denver (Auraria, West Denver) was the most important "camp" of that year. It was fortunate for the success and permanency of the place that many of the first settlers were men of great intelligence, foresight, energy and enterprise. They did not know that in the straggling village they were building, in and near what proved afterwards to be the bed of the Creek, they were laying the foundations of a great capital of an important western State.

Church work was not begun by the sending out of a Missionary of the Board. The Rev. John H. Kehler, who had been for many years Rector of the Parish of Sheppards-town in Virginia, arrived in Denver the first week in January, 1860. His first Services were held in a small log cabin on what is now Holladay street. So much interest was manifested that "St. John's Church in the Wilderness" was organized as a parish on January 17th, and regular Services were established on a self-supporting

ather" Kehler, so he was ever ly called, retained the rector-er his appointment as chaplain regiment of Colorado Volunteers in the latter part of 1861. After his term of service, spent mostly in the field in New Mexico, he returned to Denver, where he continued to reside, much beloved, and serving the Church, as his age and infirmities permitted, until 1876, when he removed to Washington, where he died February 21st, 1879. From 1866 to 1876 he was a member and President of the Standing Committee.

Bishop Talbot, Missionary Bishop of the Northwest from 1859 to 1865, made his first visitation, August, 1861. He was surprised and delighted to find a flourishing parish in this city of the plains, maintaining regular worship in a rented building, humble in character, but well adapted to the Services of the Church. He spent the entire month in Denver, and in the mining camps of what were subsequently Gilpin and Clear Creek Counties, holding Service and preaching in Central City, Idaho Springs, Spanish Bar, Golden, Mountain City, Nevada, etc. Central City was the only point at which in his judgment a Missionary should then be stationed.

On the next visitation in the Summer of 1862 more substantial results were accomplished. St. John's Parish had recently become vacant. The congregation, not knowing whither to look for a Minister to supply the place of their much loved founder who had served them most acceptably for more than two years, were becoming discouraged and demoralized. They quickly rallied,

*[Faint, illegible handwriting]*

10311



(F.)

extract  
# 782 P. 18  
No. 5

# DOMESTIC MISSIONS,

*Protestant Episcopal Church in the United States of America.*

## THE COLORADO MISSION.

By the Rt. Rev. <sup>John H. Kehler</sup> J. F. SPALDING, <sup>b. p. 1828-1902.</sup> Missionary Bishop of Colorado.

COLORADO was admitted as a territory of the United States on February 26th, 1861. It had been known previously, while a part of Kansas, as Pike's Peak, Jefferson, etc. It was on Governor Gilpin's suggestion that the name "Colorado" was given, a Spanish word simply referring to "color," from the great Colorado River of the West. A few immigrants led by rumors of gold discoveries crossed the plains in 1858 and camped near the junction of Cherry Creek and the Platte and at other points further south. But 1859 is generally given as the date of settlement, when there was a large immigration, of whom many became permanent citizens. Denver (Auraria, West Denver) was the most important "camp" of that year. It was fortunate for the success and permanency of the place that many of the first settlers were men of great intelligence, foresight, energy and enterprise. They did not know that in the straggling village they were building, in and near what proved afterwards to be the bed of the Creek, they were laying the foundations of a great capital of an important western State.

Church work was not begun by the sending out of a Missionary of the Board. The Rev. John H. Kehler, who had been for many years Rector of the Parish of Sheppards-town in Virginia, arrived in Denver the first week in January, 1860. His first Services were held in a small log cabin on what is now Holladay street. So much interest was manifested that "St. John's Church in the Wilderness" was organized as a parish on January 17th, and regular Services were established on a self-supporting

basis. "Father" Kehler, so he was ever affectionately called, retained the rectorship till after his appointment as chaplain of the first regiment of Colorado Volunteers in the latter part of 1861. After his term of service, spent mostly in the field in New Mexico, he returned to Denver, where he continued to reside, much beloved, and serving the Church, as his age and infirmities permitted, until 1876, when he removed to Washington, where he died February 21st, 1879. From 1866 to 1876 he was a member and President of the Standing Committee.

Bishop Talbot, Missionary Bishop of the Northwest from 1859 to 1865, made his first visitation, August, 1861. He was surprised and delighted to find a flourishing parish in this city of the plains, maintaining regular worship in a rented building, humble in character, but well adapted to the Services of the Church. He spent the entire month in Denver, and in the mining camps of what were subsequently Gilpin and Clear Creek Counties, holding Service and preaching in Central City, Idaho Springs, Spanish Bar, Golden, Mountain City, Nevadaville, etc. Central City was the only point at which in his judgment a Missionary should then be stationed.

On the next visitation in the Summer of 1862 more substantial results were accomplished. St. John's Parish had recently become vacant. The congregation, not knowing whither to look for a Minister to supply the place of their much loved founder who had served them most acceptably for more than two years, were becoming discouraged and demoralized. They quickly rallied,

however, under the Bishop's earnest, enthusiastic labors. By his advice, the chapel of the Southern Methodists, the only place of worship in town, was purchased and fitted up for Services, at a cost of \$2,500, of which, according to the Bishop's report, the congregation contributed \$1,000. It was consecrated on Sunday, July 20th, 1862. To supply the parish till a rector could be found, the Rev. Isaac A. Hagar, Deacon, was called from Nebraska. Mr. Hagar, in addition to his Services in Denver, officiated occasionally during his stay at Central City and Golden. At the former, including surrounding camps, was a population of nearly five thousand, at the latter about one hundred. Denver had perhaps three thousand. The Bishop, after holding several Services and much personal visiting and intercourse, secured the organization of St. Paul's, Central City, as a parish, the earnest churchmen of the place having obtained subscriptions, which guaranteed the full support of a clergyman. Soon after he sent to them the Rev. Francis Granger, who became and was for two or three years their rector. The Bishop visited all the places where he had been the year before, and also the Clear Creek valley as far as Empire and Georgetown. He also made an extensive journey to the South Park, visiting Tarryal, Montgomery, Georgia, Buckskin, California Gulch (on which is the present city of Leadville) and Breckenridge. He returned by way of the Ute Pass and Colorado City, the first Capital of the Territory, where he held Services. He learned of small settlements further south on the *Fontaine que Bouille*, the *Huerfano* and other streams, but his engagement to consecrate the church in Denver prevented his visiting them. Back in Denver, for a week or more he held Services every evening, "lecturing on the doctrines and principles of the Church." Six candidates prepared by him were confirmed.

In 1863, the Bishop made another visitation occupying the month of August. He brought with him the Rev. Wm. O. Jarvis, and appointed him Missionary at Empire, Gold Dust and Idaho—a most discouraging field, for the early promise of growth was not realized, and after a year of arduous labor, the Missionary returned to the east. The Bishop had secured the Rev. H. B. Hitchings to succeed Mr. Hagar, at Denver, in the autumn of 1862. His labors had

been so successful, that it became necessary to enlarge the church, giving it a seating capacity of over 300. It was opened by the Bishop August 16th, and on the same day Mr. Hitchings was instituted as rector.

Bishop Talbot was again in Denver and officiated on Sunday, November 22d, the same year, on his return from Utah and Nevada. This was his last visit, until the consecration of Trinity Memorial, Denver, September, 1875.

The Church was now firmly established in the two most important centres, Denver and Central City. At both these, parish schools were established. The two rectors held occasional Services at Golden, Black Hawk and Nevada. Mr. Granger having resigned, the Rev. A. B. Jennings was secured for Central City in August, 1865. Such was the work done under Bishop Talbot's Episcopate. It well illustrates the necessity of the Bishop's presence *at the front*.

It is a curious fact, illustrative of the character of new mining communities, that nearly half of the places visited or mentioned by the Bishop have not been in existence for the past ten years and more, and some of the best of these towns are not so populous now as when he first visited them. His judgment as to the future of the country has, however, been for the most part verified.

The Rt. Rev. Geo. M. Randall, elected Missionary Bishop in October and consecrated December 28th, 1865, arrived in Denver, June 11th, 1866. His jurisdiction included Montana, Idaho and Wyoming. In 1867 Idaho and Montana were assigned to Bishop Tuttle, and New Mexico was at the same time given to Bishop Randall. He entered upon his work with great zeal and enthusiasm. The Rev. Messrs. Kehler, Hitchings and Jennings were in the field. He brought out the Rev. Wm. A. Fuller, Deacon, and placed him at Nevadaville, two miles above Central City. It was here that the painful scene was witnessed on his entering the town on a Sunday afternoon, of a man shot dead in the street in front of a saloon. By the Bishop's liberal aid and the earnest efforts of the people, a church and parsonage were completed; and on entering the place again on a Sunday the following year, the saloons were closed. All was quiet in the streets; the sound of the church-going bell was echoing through the valley, bidding the

people to prayer. This was long after one of the Bishop's best illustrations of the beneficent influence of the Missionary. How many like instances might be recorded!

The Bishop during his first summer visited all the points seen by his predecessor and a few others on the Arkansas and its tributaries. Going east for the winter to secure men and means, he came back in the spring with the "army of one" he had succeeded in "recruiting," the Rev. F. Byrne. He met on his way back the "first army," the Rev. Mr. Fuller, returning. This was the Clergyman who made so narrow an escape from the Indians when they attacked the stage-coach in the Platte valley. Soon after, however, 1867-69, he secured a few additional clergymen—the Rev. Messrs. Lynd, for Golden, Whitehead, for Black Hawk, and Winslow, for Empire and Georgetown.

On April 1st, 1869, the Rev. Mr. Hitchings having resigned, the Bishop assumed the rectorship of St. John's, Denver. Here he greatly needed, and for much of the time employed, an assistant. Still he was able to spend most of his Sundays in the city. On Sunday afternoons he was in the habit of driving ten miles to hold Services alternately at Littleton and Baldwinville. For these little Missions he ultimately built chapels.

In 1868 and onwards the work was considerably extended. Its progress will best be seen by the names and dates of the churches consecrated: Christ, Nevada, September 17th, 1867; Emmanuel, Empire, September 18th, 1867; St. Mark's, Cheyenne, August 23d, 1868; Calvary, Golden, September 23d, 1868; St. Peter's, Pueblo, June 27th, 1869; Calvary, Idaho, July 15th, 1869; St. Matthew's, Laramie, September 21st, 1869; St. Paul's, Littleton, April 2d, 1871; Grace, Georgetown, May 9th, 1872; Heavenly Rest, Baldwinville, March 29th, 1873. Missions were established at Greeley, Cañon City (where an unfortunate attempt was made—not the fault of the Bishop—to found a school), Ula and Trinidad. In Pueblo, Georgetown, Cheyenne, Central City, Golden, parish schools were carried on for a time, until the public schools became so good as to render them impracticable.

No sooner had the Bishop entered upon his work than he began to make plans for the establishment of schools of a higher grade for the youth of both sexes. In the autumn of 1866 he purchased a small house in the

outskirts of Denver with a view of opening therein a girls' school. In the following year this plan was abandoned, on the citizens of the city subscribing the money to purchase five lots in a more central location. On these he erected in 1867 the central part of the present Wolfe Hall, at a cost, for the building itself, of \$18,000. Mr. John D. Wolfe gave the most largely towards the enterprise, and the school was called by his name. The Bishop with his family took up his residence in the school and opened it in the autumn of 1868 with seventy pupils. In 1873 he added a wing costing four or five thousand dollars. Even in his day the school was a most important accessory to the Missionary work, and was mostly self-supporting.

While building Wolfe Hall he was also planning for a school for boys and young men who might be looking to the Ministry. His purpose was in 1866-67 to accept a large block of land on Capitol Hill in Denver that had been offered him, and build upon it a Clergy and Bishop's house, a school for boys with a training school of theology and a cathedral chapel, extending the buildings beyond the chapel in the centre, as the needs should require. His plan, as detailed in his reports of 1866 and 1867, was well conceived. The location was the best possible. There is no block in that part of Denver that is not now worth at least \$100,000. We can now conceive no good reasons, as then existing, for changing it. But we find him in 1868 accepting a deed for school purposes of twelve acres in the vicinity of Golden conditioned on a collegiate school being maintained thereon; and beginning the erection of a building seventy-two by thirty-five feet, two stories high, with Mansard roof, to contain living apartments, school-room for thirty, recitation-rooms, and alcoves for twenty pupils. Misfortune seems from the first to have attended the undertaking. On the early morning of Thanksgiving Day, November 24th, a terrible hurricane blew off the roof, and the walls fell to the ground a mass of ruins. The Bishop during Service in Denver heard of the disaster. The benediction given, he drove hastily twelve miles to the spot. Standing in the midst of the ruins, in no way discouraged, he said, "We must rise and rebuild." He wrote appeals to his friends. He went east as usual to spend the winter in solicitations.

Mr. George A. Jarvis, who had previously given \$5,000, on which it was named Jarvis Hall, added \$2,000; Mr. John D. Wolfe gave \$1,000; a lady, \$500; Citizens of Denver, \$450. So the gifts came in, sufficient for the purpose. The ruins were nearly valueless. The cost of building and rebuilding was \$17,873.42. On September 17th, 1870, the school which had been carried on by the Rev. Wm. J. Lynd in a rented house in Golden, was opened on "College Hill" with appropriate Services. Its patronage was not so large as had been expected. Never in Golden did it self-supporting.

In 1870 the Bishop obtained from the Territorial Legislature \$3,872.45 for a School of Mines. It was built that year near Jarvis Hall, was about half its size, and cost \$4,500. A professor was employed, but the school was little more than a scientific department of Jarvis Hall.

The training of young men for the Ministry on the ground where they were to labor was always an object dear to the Bishop's heart. There were some students in Jarvis Hall looking to the Ministry. His appeals for means for his boys' school were also, if not primarily, appeals for a school that would educate young men to become Candidates for Holy Orders. And they were everywhere exceedingly effective. In 1870 Mr. Jarvis sent him \$10,000, as an endowment of Jarvis Hall with the special object of educating young men with a view to the sacred Ministry of the Church, the income to be used for this object, only after it should reach the value of at least \$20,000. Concerning this noble gift, Bishop Randall says in his report for 1870: "The thanks of the whole Church are due to George A. Jarvis, Esq., who generously gave \$5,000, at the outset of our undertaking, towards the erection of the edifice, together with \$500 to aid in furnishing it. On hearing of the destruction of this building he added \$2,000 to his first gift, and now that the Hall is nearly finished he has crowned his previous benefactions by an endowment of \$10,000 for the benefit of the institution. This sum is to be invested for the purpose of accumulation until it shall amount to at least \$20,000, when the income may be used for the benefit of the school." The Bishop also secured a theological library of over 2,000 volumes, from the Rev. Ethan Allen, D.D., the Jarvis family, the Rev. Samuel Babcock,

d.d., and others. Full of the idea of a Divinity school, but not knowing whence were to come the means, he attended the General Convention in Baltimore in 1871. It was there that Nathan Matthews, Esq., pledged him \$10,000 for the building of Matthews Hall. It was erected in 1872, and opened September 19th, with an able and learned professor, the Rev. R. Harding, and six or seven students. There were rooms for twelve or fourteen students, for chapel, library and recitations. The three schools made an imposing appearance as seen on the hill east of the village and from the railway. They seemed the beginning of a University.

But the location was unfortunate. There was no water, and no means of getting water for irrigation. The deep wells were dry four months in the year. In so bleak a place it was not easy to create a home-like feeling. The schools could not here be made adequately successful. Their removal would become a necessity, and yet, to remove them would be to forfeit them under the conditions of the title. The good Bishop grew rapidly old under his accumulated burdens. In the summer of 1873, while enlarging Wolfe Hall and building an Episcopal residence, he made two of his longest and most tedious and hazardous journeys, through New Mexico to La Messilla and El Paso, in the south, and through Wyoming to the Shoshone Indian Agency in the north. In the latter he narrowly escaped being in an Indian massacre at Lander City. Wearied and exhausted he came home to install his fifth principal of Jarvis Hall, to open his schools, and then, if possible, to get a little rest. But the rest for him was not here; not in Wolfe Hall; not in the Bishop's house, nearly completed. He was very ill, and growing worse. Typhoid pneumonia set in. There was no help, no respite. The rest was to be in Paradise. A great man, a great Bishop, a great Missionary was fallen. He made some mistakes. Who does not? He was over-sanguine about the growth of the country and its towns. But it was this sanguine temperament that gave him enthusiasm in his work. He entailed tremendous burdens of responsibility upon his successor. But all must bear heavy burdens who would do the work of CHRIST. He did in his day a great work which will live to praise him and to bless many generations.

An old man when sent, ever youthful in spirit, ever working at a rate that would be appalling to most, young or old, he is an example the Church ought not to forget. His biography should be written for the instruction and inspiration of the young Missions of the future.

Bishop Spalding, consecrated December 31st, 1873, arrived with his family in Denver, February 27th, 1874. A cordial welcome greeted us in the city and in all parts of the jurisdiction. Everything was done that could be to make us feel at home. My first official act was to meet and confer with the vestry of St. John's, and next, on the first Sunday, to preach and confirm a class of sixteen, and administer the Holy Communion in St. John's Church. The following week, an appeal to the churchmen of Denver was prepared and circulated for a church to be called Trinity, as a memorial to Bishop Randall, for which I had received \$1,000 dollars from Miss Abby R. Loring, of Boston. This appeal brought in at Easter about \$1,600, and the church was built during the summer. Jarvis Hall was visited and a change made in the principalship, and then was undertaken my first systematic visitation of the jurisdiction.

The work was greatly suffering for the want of oversight. The strong hand that had controlled every detail of school and other management having been withdrawn, there could not but be many things requiring attention. Of the Clergy these only were at their posts: the Rev. Walter H. Moore at Denver, the Rev. L. H. Strycker at Golden, the Rev. R. Harding, Deacon, Instructor in Matthews Hall, the Rev. Francis Byrne at Nevada and Idaho, the Rev. M. F. Sorenson at Colorado Springs, the Rev. H. M. Hoge in Pleasant Valley, and the Rev. J. A. M. La Tourette, Post Chaplain at Fort Lyon; and the three last were not yet transferred to the jurisdiction. All other Missions were vacant. All the work was in a limited area on this side the main range of the mountains.

Denver had a population of about 12,000; Colorado about 40,000. The financial panic struck the East just before my consecration. It reached Colorado the following year. It prevailed here till 1878. The working of mines depending upon outside capital, the development of the physical resources of the country went on but slowly. During part of

this time the plague of locusts devastated the farms, making agriculture very precarious. Little advance could be made in Church work. So much was to be done in securing what had been gained and strengthening the foundations already laid, that it was best, as generally, to "make haste slowly." Still there has been no year of the ten years past without its substantial gains. It would be interesting to note the pleasant incidents connected with the extension of the Church into new regions where it had been unknown, and the marked benefits attending our Missionaries' labors. Our limits allow only a summary. In 1874 the stone churches at Central City and Colorado Springs, costing each about \$10,000, were completed, with Trinity Memorial, Denver. In 1875 Fort Collins, the capital of Larimer County and of a fine agricultural district, was permanently occupied, and the Church at Greeley, a town of like character, built. In 1876 we built Christ Church, Cañon City, having compromised amicably a great difficulty about a large building for church and school in the vicinity of the town, by its abandonment and use toward the church in the city. Work was begun in North Denver, and also at Rosita and church buildings undertaken. In 1877 we entered with a Missionary the San Luis Valley and established Services at Saguache, Del Norte, and Lake City, and at the last two places secured chapels. Emmanuel, West Denver, was also completed. In 1878 I visited Silver Cliff and Leadville and began more permanent work at Boulder, placing the present Missionary in charge. In 1879 churches were built at Ouray, Silver Cliff and Boulder. In 1880 a Mission was planted at Rico, and churches built at Leadville and Manitou, and the cathedral of Denver commenced. I had secured the lots for the cathedral in 1876. In 1881 we rebuilt All Saints, North Denver, and occupied Durango and Gunnison and Longmont, and built, or began to build, churches, and had a Missionary at Breckenridge and Pitkin. In 1882 we organized at South Pueblo, Alamosa, Buena Vista and Alma, and built in 1883 at South Pueblo, Fort Collins, Villa Grove and Alamosa, and began work at Silverton. During the first five years we gained three, and the last five years twelve parsonages.

Our most important work of church building was the Denver Cathedral. It was

begun in July, 1880. The corner-stone was laid on St. Matthew's Day. The opening Service was held on November 8th, 1881. It is built of brick and stone in Romanesque style, with porch, nave, transepts, aisles and chancel. We needed a large church and Gothic seemed beyond our means. The old parish had still seven of five hundred and fifty city lots not yet sold, and from these \$25,000 was realized. Had these city lots been vested in the Bishop and his successors, we should still have had most of them, and a foundation for a cathedral and all needed endowments. They are worth now about two millions. The building, with its ample grounds, including organ and gifts of expensive memorial windows, cost about \$115,000. It is liberally seated for 1,200. The basement, entirely above ground except at the east end, contains a chapel seating 200, a large Sunday-school room, Bible-class rooms, rooms for choir practice, etc. The congregation fills the church on Sundays. The Sunday-school and Bible-classes are large. Unfortunately there is a debt of \$16,000, which it is hoped will soon be paid. It is surely a blessed thing that we have been enabled in God's good providence to build up in the capital and See city such a centre of work and influence. Trinity Memorial Church soon felt the impulse of this grand success and was enlarged in 1883 to more than double its former capacity; and already there is a call for the building of a church on lots secured some seven years ago in a location that will be nearly as good as that of the cathedral—the lots are now worth \$10,000 or \$12,000—where, if only a church could be erected, a strong self-supporting congregation would soon be gathered. In no way could church work be so strengthened now, as by a memorial gift that would secure this church so long waited for and so certain, if built, of success.

Another very important work of the last few years was the founding of St. Luke's Hospital, Denver. We had long felt the need of such an institution. Many invalids come to Colorado as a sanitarium. Many come, alas, too late. Their funds exhausted, often without friends here, the county almshouse is almost their only resource. There are also the many accident cases on the railways and in the mines, in which surgical treatment and the best nursing are required.

If a good Church hospital could be once started, we felt that it would be in large measure self-supporting and grow with the growth of the city and country. There was no Protestant hospital, none of any kind except that of the Roman Catholic Sisters and the poor-house. But the more we felt the need, the more difficult seemed the undertaking, multiplying and pressing as were the calls of other work. At last Providence opened the way and an occasion for action. A lady residing in Denver had bequeathed a small property worth \$1,800 for a hospital to be under the control and management of the Episcopal Church. She died in January, 1881. A sermon in the cathedral soon after excited quite general interest. The Board of Managers, all churchmen, was organized February 12th. After various ineffectual efforts to secure a site by gift or purchase with a view of building, the Grand View Hotel and block of four acres, on the Boulevard, a principal street in North Denver, was purchased at \$7,900, \$900 being for the furniture. \$2,400 was raised by subscription and paid down. Two notes of \$1,500 and \$4,000 were given, bearing interest at seven per cent. The first has been paid, so that the debt is but \$4,000. The hospital was opened the last of June of that year. During the first year, some \$2,300 was raised and expended in repairs and furnishings. Three free cots at a cost for each of \$300 a year have been, till the present year, provided, mostly by eastern friends. More than 700 patients have been treated. A Ladies' Auxiliary composed of the churchwomen of the Denver congregations is indefatigable in its exertions for the support and good management of the Hospital. At least six free cots are required by the demands of charity, and would insure self-support, as all patients pay who can. Efforts are making for two endowments of \$3,000 each. This work of charity undertaken in faith, needs and richly deserves liberal aid. The hospital property is worth \$12,000.

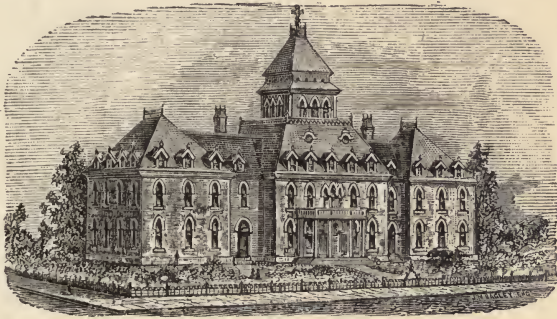
The Church schools have from the first laid upon me the weightiest of all my burdens of care and responsibility. After Bishop Randall's death, discipline was relaxed and patronage became small. Debts had accrued and were accumulating. For two years, Wolfe Hall and Jarvis Hall fell far short of meeting expenses, as had indeed always been the case with the latter. From

1876 to 1882, however, Wolfe Hall was brought up to so high a state of excellence, that its earnings were of large assistance in enlargements made in 1879-80, costing \$18,000—as much as the original buildings. Annual gifts, of \$1,500 from Miss Wolfe and smaller offerings from others, enabled us to make these great and necessary improvements without debt. The school has this year, under Miss F. M. Buchan as Principal, been brought up to a much higher standard than ever before, intellectually, morally and religiously. It is more true of it now than ever that it is among the very best and most effective of our *Missionary* agencies.

The schools in Golden never met the expectations of their friends. The School of Mines was in 1874 given back to a Board

\$8,903.72. On Matthews Hall, \$6,430.51. On the Library, \$989.34. Total, \$16,323.57. It is a question whether we could have secured more, had the amount of insurance been greater. The best part of the library had been removed to Denver. The companies had the option to pay or rebuild. The agent appointed to estimate the loss was of opinion that the buildings could be put in as good condition as before for about the sum they were insured for. But he recommended payment, and the money was worth more to us than the buildings. The next year, with the approval of all the largest benefactors of the schools and the Clergy and laity in Convocation, it was decided to remove them to Denver.

The cost of the present Jarvis Hall buildings and grounds was \$13,740.85. This in-



WOLFE HALL.

of Trustees of the Territory created by the Legislature to receive it. We were without the large means necessary to make it a real school of mines, such as was demanded by the mining interests. The placing it in the hands of a Board that would have the ample resources of the State to make it a success met with general approval. The Territory remunerated us in part for what it had cost beyond the sum appropriated from the territorial treasury.

In 1874 Matthews Hall had seven students, but only two of the scholarships that were relied on to support them could be secured. There were no funds for the professor's salary. Five of the young men were ordained. The professor went east. Thenceforth the few theological students were teachers in Jarvis Hall.

On the 4th and 6th of April, 1878, Jarvis and Matthews Halls were destroyed by fire. The insurance received on Jarvis Hall was

cludes heating apparatus and some furniture. There are two buildings, one brick, the other frame. Having learned by experience that "brick and mortar" in a building does not make a school, we sought a central location and built according to the probable needs of the first years. I also secured by a fortunate purchase some land for the future requirements of the school, the value of which is now said to be about \$40,000.

With the man at the head *who can make a school*, and there are not many good teachers who can do it, the means will doubtless be forthcoming for the new buildings that will be requisite. And we trust we have found the man in the Dean of the cathedral. He is a born teacher. He has had years of successful experience. He knows how to manage boys, while securing their esteem and affection. He is ably supported by W. H. Smiley, B.A. (Harvard), a splendid teacher, and other competent assistants.

Matthews Hall has been rebuilt on ground contiguous to the cathedral and Jarvis Hall, under an arrangement which makes it the residence of the Bishop in his capacity of President of the Divinity School and Professor of Theology. One student is a teacher in Jarvis Hall. Two others who expect to study for the Ministry will live at their homes, and come to Matthews Hall for assignment of studies and recitations.

The Jarvis Hall endowment was supposed at first to be an endowment of Jarvis Hall. Its object was afterwards defined in a letter of the donor published in our Journal of Convocation for 1878. This having been subsequently thought to be too indefinite, the donor's wish has been scrupulously regarded, and its income is considered as only applicable to candidates for Holy Orders and students of theology. It was found in 1874 to be in real estate and notes which on foreclosure gave us the real estate that secured them. Much of this land is scarcely more valuable now than when purchased twelve years or more ago. But fortunately that part of it situated on Capitol Hill has greatly appreciated. Strong pressure was brought upon the Bishop to sell, at a time when the lots were worth but \$400 each, and again a year or two after when they had increased to \$1,200. At the risk of incurring displeasure no effort was made to sell, and they are now worth from \$2,500 to \$3,000 each. Taxes on these lands for 1882 were \$835.72. They are more for 1883. We have always had one or more theological students needing aid. Four lots sold some years ago have enabled us to pay taxes, and to afford what aid was necessary in theological education. One or two constant friends east have assisted in this cause, so that no worthy postulant has been rejected. We could easily find abundance of candidates on the promise of gratuitous theological education. But we want none but the best. They must be able and thoroughly educated young Ministers who would succeed in this Western country.

It remains to give some statistics of ten years' growth and then some plans for the future.

In 1873 the number of Church families reported was 360; in 1883 it was 1,921; increase, 433 per cent. The number of souls for whom the Clergy were caring was, at the respective dates, 620 and 13,141; increase, 2,019 per cent. The infants baptized were,

in 1873, 117; in 1883, 390; increase, 233 per cent. Of adults, in the years respectively, 17 and 61; increase, 258 per cent. In 1873 there were confirmed 48; in 1883, 127. Since June 1st, 20 more have been confirmed, making the number for the last year 147; but these are not counted, not being yet reported. Without these the increase is 164 per cent. In the ten years previous to 1874, 466 were confirmed. From then to June 1st, 1883, 1,081; increase 131 per cent. The gain in the number of communicants is also especially gratifying. There were reported in 1873, 550; in 1883, 2,112—an increase of 284 per cent. So of Sunday-school teachers and scholars: In 1873 the report gave 658; in 1883, 2,082—a gain of 216 per cent.

My ordinations to the Priesthood and Diaconate number 32. There had been previously ordained in and for Colorado, 13—an increase of 146 per cent. I found here 12 churches; we now report 32—increase, 166 per cent. Three of those built before 1874 are unused; none built since are as yet unserviceable. It must be expected that the usual proportion—not greater than in eastern dioceses—will, in time, from the decay of towns and changes of population, become useless. There were, ten years ago, two rectories, omitting one that was subsequently alienated and lost by the vestry; there are now 16—a gain of 700 per cent. The number of sittings in our churches at the former date was 1,600; at the latter date, 8,281—an increase of 417 per cent. I found seven clergymen at work in the jurisdiction. There were two or three others not belonging to us or not employed. We report now 28—a gain of 300 per cent. The number of parishes and Missions was 19. It is now 53—per cent. of increase, 179. The offerings for all purposes in the jurisdiction have increased in much greater proportion. They were, 1873, \$5,086; in 1883, \$52,509—a gain of 932 per cent. The value of churches and rectories was, at the first date, \$26,300; at the present \$249,350; increase, 848 per cent. The Episcopal residence, including the lots, was worth \$9,000. Its value now is \$25,000; increase, 177 per cent. Wolfe Hall, building, grounds and furniture, was valued at \$30,000. Its value now is \$80,000—an increase of 166 per cent. Jarvis Hall had cost for building and rebuilding, with its furniture and apparatus \$19,781. Its



estimated value in 1874 was \$12,000. Notwithstanding the disastrous fire, which left us only the insurance of \$8,903.72, the value of its present lands and buildings is \$50,000—an increase of 316 per cent. Matthews Hall, at Golden, cost \$10,000. Matthews Hall in Denver is worth \$15,000; increase, 50 per cent. Jarvis Hall Endowment for Theological Education, in real estate, was estimated in 1874 at \$13,000. Nine years later its value is \$75,000—an increase of 477 per cent. This and all our property is in real estate, not producing income, and most of it is taxable. The increase in value of all our school property is from \$73,000 to \$220,000—201 per cent.

Such have been some of our gains. It is a fair showing. It gives good ground for encouragement and confidence as to future growth and prosperity. There is much that cannot be gathered from statistics. The great results for which we should be, above all things, solicitous, the coming of CHRIST'S spiritual kingdom, the souls gathered in and saved in CHRIST, and built up in Him and edified, the fulfilling of the number of His elect—no figures can tabulate these more substantial gains.

We may not speak too confidently of the future of the work. There are many discouragements which those long on the ground only can appreciate, peculiar to a mining country. "There are many adversaries." But there are four things in our mind as essential to be done, in which the whole Church can aid us.

*First, as to our Missions:*

There are portions of Colorado now opening up to settlement many times as large as the whole field of 1873. The North Park, the Middle Park, and the whole vast country west of them to Utah, the Ute Indians having been removed, are attracting investments and population. In the northwestern quarter, as in the southwestern quarter of the State, there are vast areas of irrigable land at comparatively low altitudes. There are immense ranges of the finest pasturage. There are vast bodies of ore believed to be rich, in many locations, awaiting development. It would be enough to do to enter and cultivate these new fields, if we were free of all other labor and responsibility. If the western *one-third* of Colorado were made a separate jurisdiction, and a Bishop and a corps of Clergy sent to this new dis-

trict, just entering upon its first stage of growth, there would be ample work to employ their energies, and noble results would crown their self-denying labors. With our present resources we are almost powerless to penetrate into these "regions beyond." Our present Missions require all of the appropriation the Board can make. We cannot abandon these Missions. Nor, so far as they are in mining towns, as many of them are, can we reasonably expect them to become self-supporting. Indeed, *three* that were strong parishes are now Missions requiring aid. The obstacles, from lack of means and men, to Church extension into new regions which are likely to be better and more encouraging than the old, seem at present insurmountable. It is the saddest of all possible experiences to see fields lying fallow or worse, that we ought to occupy and cultivate to GOD'S glory and the salvation of souls! What is essential then? It is ESSENTIAL that we should have MEANS, first, to employ an EXTRA force of Missionaries; secondly, to aid them in building churches and parsonages. May the LORD send us MEANS and MEN!

*Second, as to our Church Schools:*

They have good foundations. They are doing noble Christian work. Wolfe Hall is now again—it was not last year—self-supporting. Jarvis Hall is carried on by the Principal at a sacrifice, its patronage being as yet insufficient. Wolfe Hall is now "down-town," almost in the business part of the city. The taxes for street improvements seem to us enormous, when we are without the means to pay them. In the near future we must move out to what will be permanently the residence portion of the city. We ought to secure *now*, during the "hard times," when the price of such real estate is not advancing, a block for the new Wolfe Hall site. It will cost from \$12,000 to \$15,000. We need help to secure this, and having secured it, to accumulate a fund for the new building; and this building fund ought to be \$50,000. If we can keep the old site, it will be a valuable endowment.

Jarvis Hall has already a new site about five hundred yards from the Cathedral Block. As soon as the school shall have outgrown its present quarters, it is hoped that the Divinity School may be enabled to purchase them for its uses and for a home for Mission Clergy. The valuation is about \$15,000. That sum doubled, \$30,000, would build

the central part of the new Boys' School. If Matthews Hall could receive now a gift of \$15,000 and Jarvis Hall a gift of \$15,000, our way would be clear to a grand development of school and Missionary work. These plans commend themselves to all here as wise and practicable. May they commend themselves to some to whom God has given ample wealth, who will see that we lack not means to realize them! They are Bishop Randall's earliest and maturest plans. Are there not some who revere his memory who would feel it a privilege to consummate, after all these years of deferred hope, the chief aim of his Episcopate?

*Third, as to the Hospital:*

It is hindered in its work by the debt of \$4,000, and by inability to support the patients who come to us who cannot pay and cannot be rejected. \$3,000 endows a free cot permanently; \$300 for one year. We have had three annual endowments thus far, until the present year, and now we have but one and part of another, and the demands for free beds are increasing with the growing stringency of the times. The debt on the property and the debts we are compelled to incur by the behests of charity require now to be provided for. And we ought soon to obtain a more convenient site within the city on which ultimately to build, so as to use the present hospital building for some other charitable purpose.

*Fourth, as to Endowments:*

The time has now come when we ought to have adequate endowments for the support of the Episcopate and for the support of Missionaries. The latter is quite as necessary as the former. It is to be feared that these endowments cannot for some time to come be raised here, in this frontier, fluctuating, mining country of (in 1880) 194,000 population. It is surely reasonable to expect that aid for these essential objects and conditions of success and growth, should be extended, from some whom God hath blessed in the older and more settled communities. Let none fear that we shall fail to do what we can to put responsibility upon our people and to teach them to give and work for CHRIST and His Church. They have done and are doing nobly. But if they are to do ALL that must yet be done in the Church for Christian education and for Christian charity and for the endowments that are *essential* to the permanency and success of the work in so peculiarly and permanently a Missionary diocese, the Church must wait patiently for the results so many are inclined to look for immediately. Let prayers arise from all devout hearts in the Church that, in whatever way it shall please God, the early promises of the jurisdiction, as shown by this brief, imperfect sketch, may be fully realized to the praise of the Glory of His Grace.











