

**First St. Charles United Methodist Church
St. Charles, Missouri**

Bicentennial History 1821-2021



**By
Valerie Battle Kienzle**

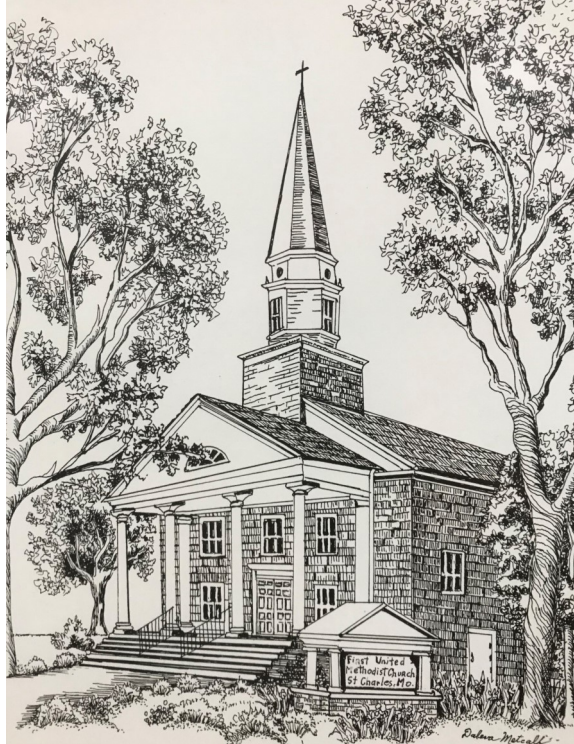
"Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others."

Romans 12:4-5, The Holy Bible, New International Version.



Introduction

The congregation today known as First St. Charles United Methodist Church has a lengthy and colorful history. For two hundred years, this body of Christian disciples has gathered to worship God and to provide for the spiritual as well as physical and emotional needs of the St. Charles, Missouri, community. During that time, the congregation has answered to various names and survived several congregational facilities relocations as it has grown, changed, and expanded along with the St. Charles community. But throughout its history, First St. Charles United Methodist Church has been and continues to be more than a brick and mortar building. It's about people.



Sketch of church by Deleva Metcalf

First St. Charles United Methodist Church is a place of encouragement, hope, strength, fellowship, inclusion, friendship, and love. The foundational purposes of the church remain the same today as they were two centuries ago – to gather new people for Christ, to grow people for Christ, and to go into the community and the world for Christ. The following text highlights the unique history and growth of this congregation of Christian believers.

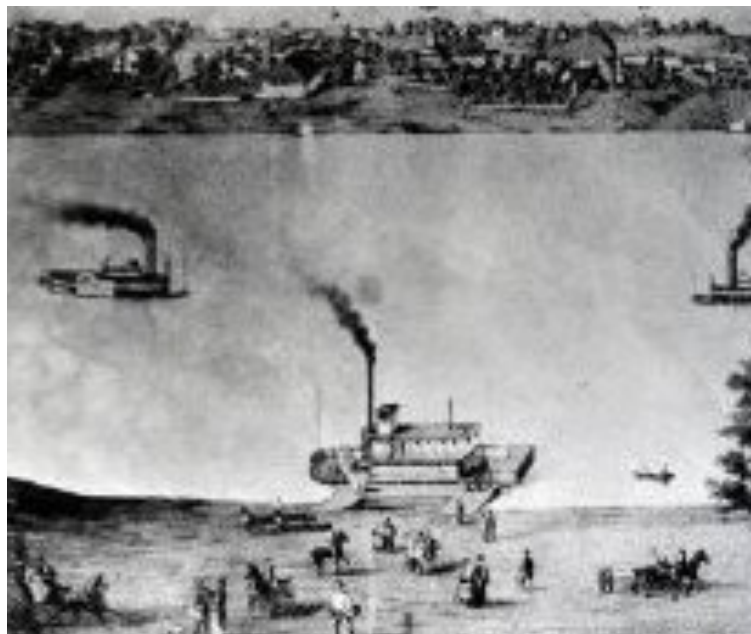




St. Charles: From the Beginning

During the 1760s, French fur traders from New Orleans founded what became known as St. Louis on the banks of the Mississippi River. Fur pelts from various animals were plentiful, as were opportunities to trade with native inhabitants of the land. The fur-trading village grew, and so too did several other nearby areas as French-speaking individuals established frontier outposts.

One such location was along the hilly banks of the Missouri River near its confluence with the Mississippi and Illinois rivers. It was here that Louis Blanchette decided to establish a settlement in 1769. He and a few French-speaking individuals who settled in this rugged, spring-filled area called it *Les Petites Cotes* (The Little Hills) due to the low hills rising away from the shore of the ever-moving Missouri River.¹ While under Spanish rule (1762 to 1804), the area was called *San Carlos del Misuri*, capital city of the vast *Distrito de San Carlos* of *Alta Luisiana*.



St. Charles riverfront, 1870

The area's new arrivals found an abundance and variety of trees, including oak, pine, cedar, linden, cottonwood, ash, and sycamore. They made good use of the wood, building clusters of tiny crude log cabins.



Fur Trader, 1915

Blanchette was Catholic, and so too were most village inhabitants. Sometime in the early 1770s, he built a tiny log structure where Catholic worship services were held. At various times during Spain's rule, non-Catholic religious gatherings were prohibited.

In the meantime, unrest grew in New England's British colonies in the east. The people of the colonies declared their independence from Great Britain in 1776 and the United States of America was established.

A second Catholic church was built near the main trail through the village of St. Charles. It was dedicated to Bishop Carlos Borromeo, the sainted Italian Archbishop of Milan and patron saint of Spain's reigning King Carlos IV. A 1791 census for *Distrito de San Carlos* numerated 164 white males, 82 white females, four male slaves, four female slaves, and one free female of color.

Explorations, disagreements, raids, and uprisings occurred in and around the Missouri River settlement. And despite Spain's desire to curtail the flow of settlers from the east, they continued to move west. By 1800, English-speaking pioneers arriving from the eastern United States were calling the village *St. Charles on the Missouri*, or St. Charles.²



St. Charles Riverfront, 1870

Methodism Arrives

Included among the numerous multi-generational families of settlers arriving in the village were young circuit-riding Methodists, followers of Christian denomination founder John Wesley. Their goal was to reach the hearts and souls of as many far-flung pioneers as possible with the message of Jesus Christ.

Methodist circuit riders are thought to have arrived in areas near St. Charles as early as 1798. At that time, Catholicism was the religion of choice due to the French and Spanish influence. There were no Protestant houses of worship. The Spanish governor general of the Louisiana Territory disliked Protestants, and their preaching and public worship were forbidden.

However, the Protestants found a sympathetic ear with the last lieutenant-governor of the Upper Louisiana Territory. He had experienced religious persecution in France and sympathized with the Protestants. Tireless circuit riders were allowed to deliver their message of salvation in cabins, barns, and clearings – anywhere they could attract an audience of interested individuals and do so quietly.³

Imagine the growing village of St. Charles in the early years of the 19th century: small log cabins, barns and sheds for animals and tradesmen, common ground for planting gardens, and the ever-moving Missouri River. After sometimes lengthy travel, newcomers arrived on river flatboats, in wagons, or on foot. At that time, the Missouri and Mississippi rivers were considered transportation superhighways.



Three Sioux visit, 1900

The first trail through the tiny St. Charles settlement, the route today known as Main Street, was soon joined by paths to additional trails where houses and buildings began to be constructed of locally-made brick. Natural red clay found here was good for producing sturdy brick. Gardens were planted, businesses were opened by enterprising tradesmen, water-operated mills ran, and the sights, sounds, and smells of a growing settlement increased. Native Americans affiliated with various tribes, including the Osage, Sauk, and Fox, sometimes roamed the village. In addition, some new-arrivals from Europe settled beyond St. Charles on land west and southwest of the village.

On May 13, 1819, the *Independence* became the first steamboat to travel the Missouri River and arrive in St. Charles. It took two days to travel the 22 miles from St. Louis to St. Charles.⁴

A Spanish census of areas in and around St. Louis was conducted in 1800. The results showed that 875 people lived in the San Carlos district, which included more than just property around Main Street. Of that total, approximately one third were of African American descent.

That was the same year fur trader Jean Baptiste Pointe du Sable, a free man of color who later founded Chicago, Illinois, arrived in St. Charles.⁵

St. Charles and the Corps of Discovery

On April 30, 1803, President Thomas Jefferson arranged for the United States to purchase from France the millions of acres of land contained in what was called the Louisiana Territory. The price: approximately \$15 million. On March 9, 1804, St. Charles residents gathered as the Spanish and French flags were lowered and the American flag was raised.

Pres. Jefferson secured Captains Meriwether Lewis and William Clark to travel up the Missouri River to determine the river's source and to take notes about the land. The explorers and their traveling party, officially called the Corps of Discovery, arrived at the St. Charles riverfront on May 16, 1804, to gather supplies before beginning their lengthy journey. Captain William Clark recorded the following comments about St. Charles in his journal:

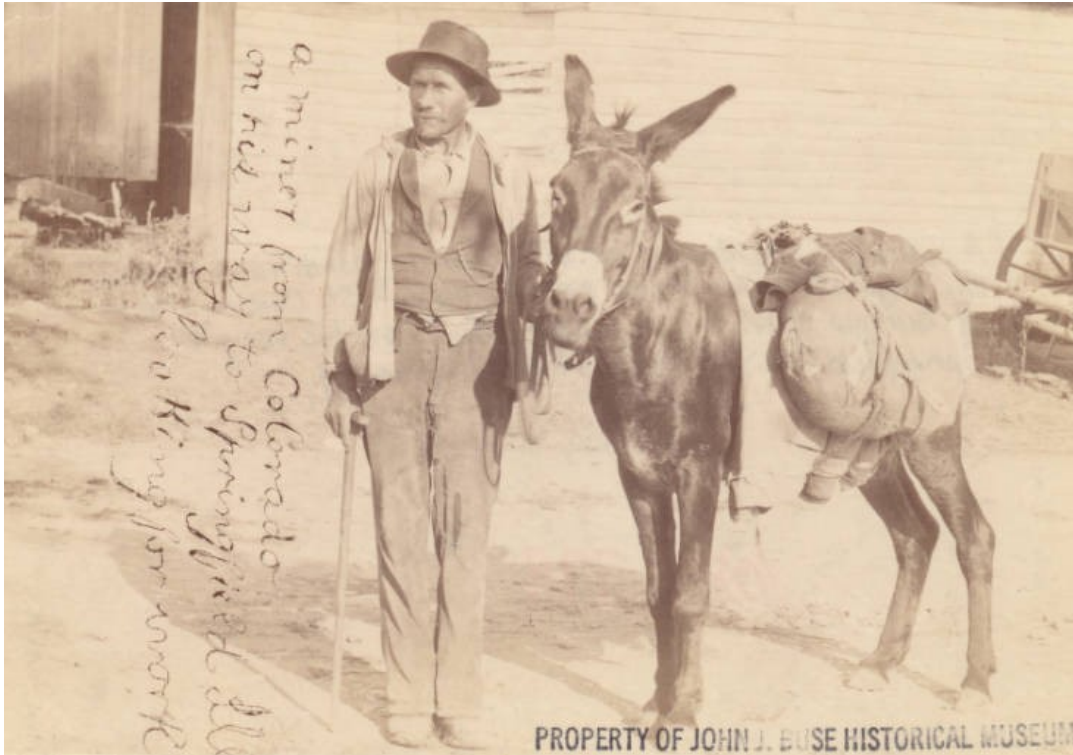
"Wednesday May 16th, 1804

A fair morning, we set off at 5 o'clock...we arrived opposite St. Charles at 12 o'clock. A number of Spectators French & Indians flocked to the bank to See the party. This village is about one mile in length, Situated on the North Side of the Missourie at the foot of a hill from which it takes its name Petiete Coete or the Little Hill. This village counts about 100 houses, the most of them Small and indifferent and about 450 inhabitants Chiefly French, those people appear pore, polite & Harmonious." [sic.]

The Corps of Discovery departed the St. Charles riverfront on May 21, 1804. The variety of people inhabiting the village included Creoles, Native Americans, planters, indentured servants, slaves, slave holders, tenants, military personnel, river men, and drifters. By 1804, all of the northern states had either anti-slavery laws in place or procedures to allow gradual emancipation of slave populations. This was not the case in St. Charles.⁶

In 1805, river ferries were established that allowed individuals to more easily cross the Missouri River at St. Charles. This helped make St. Charles a central supply and starting point for further westward exploration and expansion. It was for many travelers the last taste of civilization before proceeding into the vast wilderness to the west.

When the Corps of Discovery returned to St. Charles in 1806, they found the village of St. Charles had grown and changed. It was incorporated as a town on Oct. 13, 1809, and became the first official American town north of the Missouri River and west of the Mississippi River.



Passing through St. Charles

Methodism Spreads in the St. Charles Area

Few details exist regarding the early establishment of Methodism in the St. Charles area. Minutes of the Western Conference of 1807 state that Rev. John Travis was the first pastor appointed to preach in Missouri. His circuit included settlements on both sides of the Missouri River.

Rev. Travis was instructed by Bishop Francis Asbury to organize and establish Methodist societies or groups in the Missouri territory. He was to act as both preacher and missionary, building God's kingdom among the pioneer families as he traveled from cabin to cabin. By the end of the year, he reported that the Methodist church had 56 members in St. Charles County.⁷

The first Methodist society in St. Charles County was established in O'Fallon in 1807. It became known as Fort Zumwalt Methodist Church. Today's Cornerstone United Methodist Church traces its roots to this church.



Assembling of first Missouri Legislature in St. Charles, 1821
From Lunette fresco in Jefferson City, Missouri

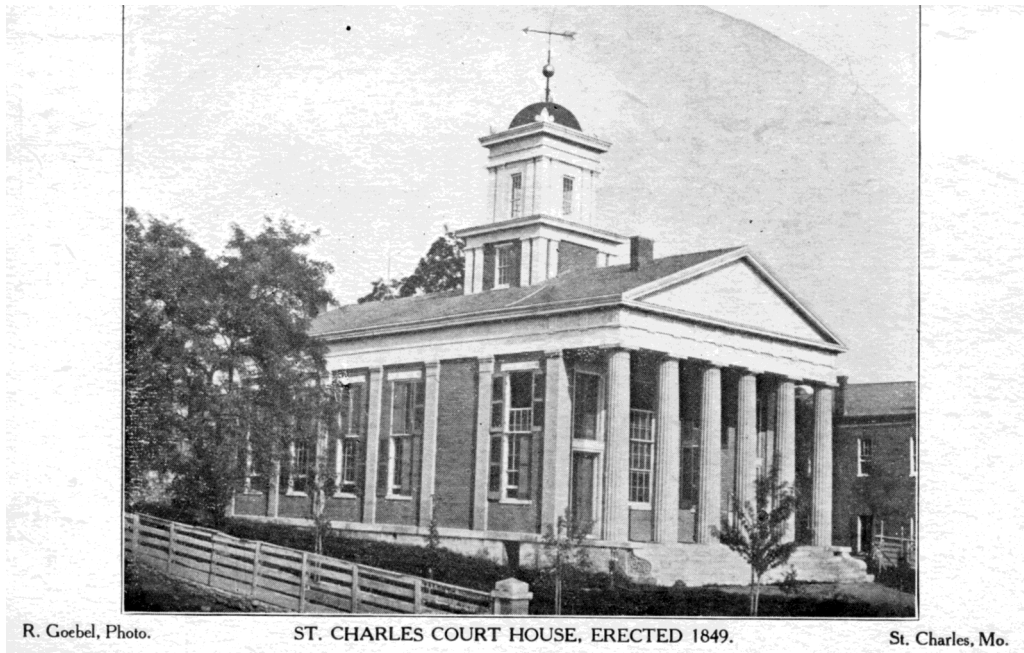
Missouri Becomes a State; St. Charles Becomes Its Capital

Missouri became a territory on Dec. 7, 1812. The Missouri territory was admitted as a state by proclamation on Aug. 10, 1821. The state had a population of 66,518, including 1,543 Methodists. The state's capital was located in St. Louis until Nov. 1, 1821. At that time, the capital was relocated to St. Charles.⁸

The capital remained in St. Charles until Oct. 1, 1826. Alexander McNair lived on Main Street while serving as governor of Missouri. The legislature met in Main Street buildings once known as Peck Dry Goods. These buildings have been restored to reflect that period of time. Gov. McNair's home still exists.⁹



Territorial Government Buildings from 1821



Catherine Collier and Sons Arrive in St. Charles

It was to this growing village, this outpost of civilization on the banks of the Missouri River, that widow Catherine Collier (about 1757-1835) arrived in 1815. Catherine, who on occasion spelled her name "Catharine" and "Collyer," was the widow of Peter Collier, who died in Maryland where the family lived prior to coming to St. Charles.

St. Charles was still a rugged frontier town when the Colliers settled here. Main Street had a whipping post for convicted criminals. Enslaved individuals were sold at public auction on the court house steps. "Blue laws" (prohibited gambling and certain activities) were in effect and duels were allowed. Juries usually were composed of wealthy, prominent citizens, many of whom were enslavers.



Saint Charles Main Street, 1880s.

*"Smells of stale tobacco, of whiskey, expectorating men, of smoke and animal fat, of unwashed wood and old leather, of greasy buckskin and worn moccasins, of holding pens and bitter tanning barrels, fought the freshening river breeze for dominance, and won. The thump and clang of hammer and tongs from the busy blacksmith's shop blended with the rattles and bangs of wagons and their belled herds moving along the westering roadway."*¹⁰

Catherine Collier was a Christian who adhered to the tenets of the Methodist denomination when she moved to St. Charles, a village of predominantly Catholic believers. She was said to be an industrious woman. She arrived in St. Charles with a sizable amount of money earned through a successful dairy business back east and her late husband's involvement in coastal trading. Her oldest son, John, arrived in St. Charles in 1816 after completing school at Wylie's Academy, a renowned business school in Philadelphia. Her second son, George, arrived in St. Charles in 1818 after completing studies at the same school. She and her sons quickly secured dairy cows and began selling dairy products to others in the village. Her sons also hit the road as peddlers, selling household and clothing items door to door to area settlers.

Catherine bought a house and enlisted the sewing services of several enslaved women to produce men's cloth shirts and other garments. Her sons successfully peddled the clothing and soon decided to open their own stores in St. Charles (Main Street), St. Louis (19 N. Main Street), and later Troy, Missouri.¹¹

George Collier – A Motivated and Ambitious Businessman

The Collier brothers partnered with another former Maryland resident, Peter Powell, to form a small mercantile store, John Collier & Co., on the lot that today is known as 301 S. Main Street (Seth Millington House, today's Goellner Printing Company).¹² Unfortunately, John died May 18, 1821, at age 29. He was not married and left his share of the business to the surviving partners.

In August that same year, George Collier was mentioned in *The Missourian* as owing property taxes on land in Lincoln County/Troy. The amount he owed was \$13.50.¹³

On April 30, 1825, Ruluff Peck, chairman of the St. Charles town board, resigned his post, leaving George Collier, Antoine Janis, and Prospect K. Robbins, as



Drawing of St. Charles, 1835

trustees. They elected George Collier chairman, appointed William G. Pettus secretary, and Andrew Wilson treasurer.¹⁴

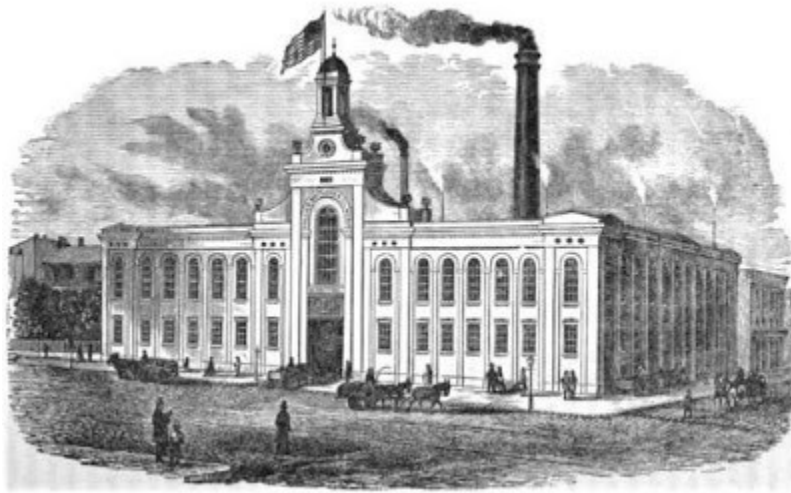
George's financial situation improved during the next few years. In 1828, he donated four lots he owned in downtown Troy to the city to be used for a new county court house and jail. He became a part owner of a flour mill in St. Charles. Politically, he was affiliated with the Whig party and disliked President Andrew Jackson.¹⁵

Also in 1829, he owned one of nine steamboats doing business on the Missouri River. By 1830, George had earned enough money to enable him to retire from involvement with the stores.¹⁶ He became further involved in riverboat shipping, operating as many as 12 steamboats on the Mississippi and Missouri rivers, including mail delivery.

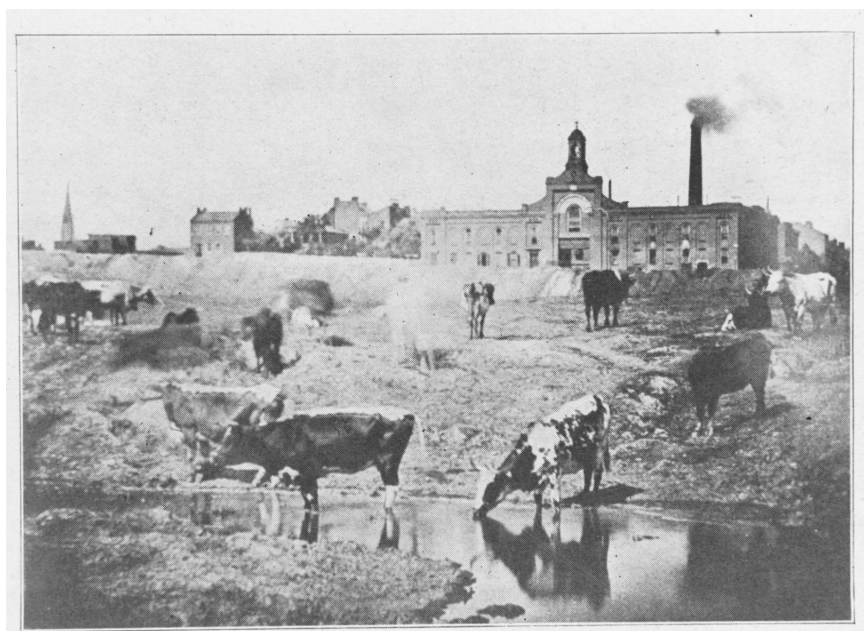


In 1830, he commissioned the building of a side-wheeler boat named *Otto*. This boat was used by the fur trading firm owned by St. Louisans Robert Campbell and William Sublette. *Otto* traveled to fur trading posts on the Upper Missouri River, becoming the first regular packet boat on that river, along with Pierre Chouteau Jr.'s American Fur Company boats. George also owned a passenger and freight boat called *George Collier* that ran on the Mississippi River between St. Louis and New Orleans.¹⁷

In 1837, George laid out land in Troy that includes much of the city's central downtown district.¹⁸



Collier White Lead and Oil Works



COLLIER WHITE LEAD WORKS, ABOUT 1855

George became interested in St. Louis banking and lead mining, forming Collier White Lead and Oil Company near downtown St. Louis. He was frequently a silent financial partner in various business ventures. He and his first wife, Frances Euphraise (Frize) Morrison, who he met in St. Charles, later lived in a mansion at Washington Avenue and Fourth Street in St. Louis and were the parents of two children.

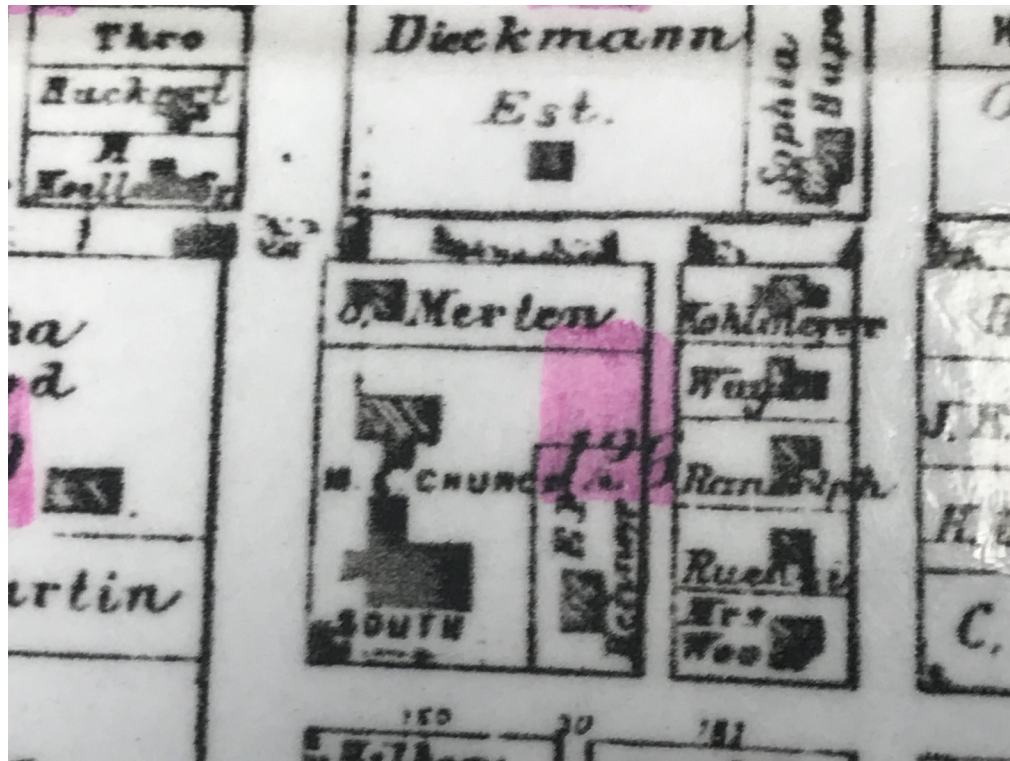
Frize was the daughter of early St. Charles resident James Morrison, an entrepreneur with many interests. Morrison no doubt played an influential role in George Collier's early life. In the early 1800s, Morrison and his brother held federal licenses for Indian trade on the Missouri River. In addition to being involved in the mercantile business, he was a justice-of-the-peace, St. Charles District treasurer and town trustee, a census taker, and onetime owner of Boone's Lick salt flats. He helped supply caravans that left the area to explore Santa Fe in the 1830s.

George evidently maintained a lifelong friendship with James's son and Frize's brother, William. Decades later, William Morrison was one of the executors of George Collier's estate.¹⁹

Methodism Mattered to Catherine Collier

In 1821, Catherine erected a tiny frame house of worship for the Methodists on the north side of Jackson Street between First and Second streets, but for several years thereafter no regular preaching was held there. Worship services were held by what were called "missionary preachers" – ministers who traveled throughout a designated area or circuit and preached the Gospel of Jesus Christ. Catherine invited other Protestant groups to use the building before and after the Methodist services.²⁰

A Transfer, Release, and Quit Claim dated October 18, 1831, and recorded in St. Charles Book I-J, page 23, states that the Honorable David Barton, George Collier and his wife, Frances Euphraise (Morrison) Collier, conveyed a parcel of land to Catherine Collier, George's mother, in exchange for \$1.00. By doing so, the owners secured to Mrs. Collier *"the ground upon which she caused a brick church to be erected, a lot of ground beginning on Main Street of said Town of St. Charles as the Southeastern corner of the lot of Robert Spencer, Esq., thence along the Southern line Westwardly to a lot formerly belonging to Mackey Wherry, deceased, thence Southwardly parallel with Main Street 60 feet French measure, thence Eastwardly parallel with the first above mentioned line to Main Street, thence along Main Street to the beginning."*



It was here, on Block No. 26 on the west side of Main Street between today's Perry and Pike streets, that Catherine had a larger church building constructed. That structure, located at what today is known as 617 South Main Street, is said to be the oldest existing church building in Missouri. The cost to construct the building at that time was thought to be approximately \$10,000.²¹

The new two-story Methodist church building was constructed of handmade bricks, with windows on both floors and around the building to allow lots of natural light. Double front doors provided ease of access into and out of the sanctuary. The walls were said to be approximately 18 inches thick, designed to keep warm air in during cold Missouri winters and to be cool during humid summers.



Main Street Church

Methodist Church at St. Charles Receives First Pastoral Appointment

Minutes from the St. Louis Conference of the Methodist Church first mention St. Charles in 1832 with the appointment of Rev. Jerome Berryman as the church's pastor. Catherine was said to be passionate about all types of education and began school classes in the church building in 1832 with four students. She believed that all children should be educated, and she used her resources to educate children no matter the color of their skin. As benefactor of the church, she got to choose the four students. She paid their tuition, which at the time was \$1.00 per month per student. This early educational enterprise formed the foundation for what Catherine and her son, George, later developed as St. Charles College.²²

By 1835, the St. Charles Methodist church reported 519 whites and 127 African Americans in its congregation. This number included free and enslaved individuals. This was a considerable number as the Methodist church in St. Louis reported approximately 100 African Americans. At that time, popular opinion was that the Protestant Methodists were more liberal than other denominations in allowing African Americans to participate in their worship services.²³



Collier Cottage Historic Marker

Main Street's Collier Cottage

George Collier at one time also owned the Main Street lot where today's Newbill-McElhiney House sits two doors down from the brick Methodist church. The small brick house at 621 S. Main Street is located between the Methodist church and the expansive Newbill-McElhiney house and is unofficially called Collier Cottage. Like the church, it was built of handmade bricks in the 1830s. Catherine was said to reserve a room in her house for the exclusive use of itinerant Methodist pastors when they came to St. Charles.



Collier Cottage, Main Street

The house was a residence for many decades before it was gifted to the St. Charles County Historical Society in 1972. The historical society later sold the house to raise money for its preservation efforts. For many years the tiny building housed Main Street Books, an independent bookstore. Main Street Books has since relocated to 307 S. Main Street and the cottage is once again a residence.²⁴

Presbyterians Also Worshipped In the Brick Methodist Church building

Mary Easton Sibley established Linden Wood Female College (now known as Lindenwood University) in St. Charles in 1830. Like Catherine Collier, she was ambitious and well educated at a time when many women were not. Mary, her father Rufus Easton, her husband George Sibley, and others were described as Protestant "intellectuals." Many of these people claimed affiliation with the Presbyterian church, but they spent more time debating religion and moral issues in civil society than in attending worship services.

In 1832, a local friend invited Mary to attend revival meetings and services conducted by a St. Louis Presbyterian pastor. The messages spoke to her heart and she affiliated with St. Charles Presbyterian Church, which at that time did not have its own building. In a diary entry dated May 13, 1832, Mary stated:

"The Methodist brethren had a meeting and administered the Sacrament at the brick Church in St. Charles (617 S. Main Street)...A number of the Presbyterian congregation who were there communes with them."



Lindenwood College drawing, 1847

No proof exists that Mary and Catherine Collier were close friends, but they no doubt knew each other through their various community involvements.²⁵



Sibley Hall, Lindenwood College, 1859

The Methodist Episcopal Church and the “Plan of Separation”

The Methodist Episcopal Church (MEC) grew rapidly in the early 19th-century United States. It became one of the largest religious denominations in the country. Among the tenets established by its founder John Wesley was opposition to human enslavement.

Methodism grew in the southern states and among African Americans, but Methodist churches in that region did not necessarily oppose the practice of enslavement. Methodists of color began forming their own congregations, separating from the MEC to form the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church.

At its General Conference in 1844, dividing basically along regional lines, the Methodist Episcopal Church of the United States agreed to a “Plan of Separation” whereby the church split into two entities. Methodist societies could decide to be affiliated with the Methodist Episcopal Church, North or the Methodist Episcopal Church, South. These two distinct entities replaced the Methodist Episcopal Church.

The states of Missouri and Kentucky included both pro- and anti-slavery residents. As a result, some parts of these states became religious battlefields. The Methodist congregation founded in St. Charles by Catherine Collier, along with many Methodist congregations in the state of Missouri, became affiliated with the Methodist Episcopal Church, South.

Some people in the U.S. believed that the Methodist Church's split contributed to the start of the Civil War in 1861. Members of the Missouri Conference saw the dark storm clouds of war brewing at its annual conference held Sept. 12-19, 1860, in St. Charles. During the four years of war, many ministers and laymen of the Methodist Episcopal Church, South, were persecuted and imprisoned due to their affiliation with that branch of the Methodist denomination. Ministers and believers were repeatedly called upon to devote themselves to prayer about the current situation. Among the accusers were members of the sister organization, the Methodist Episcopal Church, North.

Churches affiliated with the M.E. Church, North, and the M.E. Church, South, remained separated until denominational reunification in 1939.²⁶

Enslavement in St. Charles

During this time, slavery existed in St. Charles and its residents held strong opinions about it. Some early settlers arrived from parts of the country where enslavement was a common practice. Many brought enslaved people with them.

The St. Charles County sheriff conducted a census in 1818. For the city of St. Charles, he reported 756 white males, 446 white females, 5 free people of color, and 142 slaves.

A census or enumeration conducted in 1822 reported 1,856 free white males, 1,453 free white females, 11 free people of color, and 733 slaves.²⁷ Newspapers published as early as 1822 featured advertisements offering rewards for runaway slaves. Enslaved individuals were sold in front of an early St. Charles court house on Main Street.

On August 8, 1822, George Collier ran the following advertisement in a local publication:

"Wanted to Purchase

A NEGRO [sic.] BOY, 16 or 18 years old, accustomed to farming, under good reputation; for who a liberal price will be given. For particulars apply to George Collier."

The 19th century progressed and waves of people of German descent settled in and near St. Charles. They were strongly opposed to oppression and enslavement of any kind.

The two points of view co-existed in St. Charles, with some enslaved African Americans purchasing their freedom.²⁸

Catherine Collier's Will

Catherine Collier died November 27, 1835. She left behind a rather extensive Last Will and Testament, dated August 31, 1833, and recorded in the St. Charles Book of Wills, Vol. 2, page 37. She bequeathed money to be used by the Methodist church and for the establishment of what became St. Charles College. She also bequeathed money for the education of future ministers and to various grandchildren and family members. Item 7 of her will related to her slaves:

S. Catharine Collier, of the town of St Charles, in the state of Missouri, being aged and infirm, but of sound and disposing mind, desirous of arranging my worldly affairs so as to prevent any difficulty or misunderstanding in my family after my death, do publish this my last will and testament: First. I will and bequeath unto the Methodist Episcopal Society in this state, the lot of ground conveyed to me by the Wble David Barton and my son George Collier in the town of St Charles on which I have had built a brick house to be occupied as a church by said society; leaving a portion of said house separated off for people of colour as it now is for their use. Second. I give unto my son, George Collier, as trustee during his life time, the sum of five thousand dollars, to be by him put out at interest or vested in some permanent stocks at his discretion, within two years from and after my death. The interest on two thousand dollars of which I desire to be applied to the education of such young men as the Methodist Episcopal Church may think proper to educate for the ministry in that Church, and in default of their sending such students, or abusing the true intent of this donation by sending such as do not become ministers, then said interest to be applied to the use of the school intended

established in St Charles by my son Geo Collier, it being understood that I mean these young men to be educated shall be done at the school in St Charles. My intention being to strengthen said institution by this donation. The interest on the remaining three thousand dollars I wish applied generally to the benefit of said school, under such regulations and stipulations as my son George may think proper to make during his life time, and at his death I desire that said donation paid into the hands of such Trustees as my son may direct in writing, my true intention and meaning being to give my son entire control of said funds for the purposes mentioned, holding the principal five thousand dollars sacred, and not to be used or pledged and the interest only to be used, and in such way as my son may direct forever. Third. I give to each of my grand sons Edward & Geo L. Bridell two thousand dollars, to my great grand son George Collier Cornell two thousand dollars, to my grand daughter Maria & Cornell I have devised my Buckingham farm, which I consider as her portion of my estate, should my great grand son die previous to arriving at the age of twenty one years, I will that two thousand dollars here left him, to be equally divided between my other children my son's grand daughter Maria & Mary have, and in absence of such issue, I will it to be divided equally between my grand sons Edward & Geo L. Bridell or to the survivor of them. Fourth. I will & bequeath unto the children of Margaret Levan, formerly Margaret Levan of Mary land, five hundred dollars to be equally divided among them. Fifth. I will and bequeath unto Margaret Blackliff daughter of Catharine Blackliff, who was formerly Catharine Levan, five hundred dollars. Sixth. I will and bequeath unto my son Geo Collier five hundred dollars in addition to what I have already given him. Seventh. I will & bequeath unto my son George Collier all my slaves, my Harry, Nelly, Mary & Albert, upon condition that if said slaves behave themselves to the satisfaction of my son Geo Collier, it is my wish at his death that they shall be free as follows, Harry within one year from and after my death, Mary within five years from and after my death, Albert in ten years from and after my death, Nelly in consequence of her age, I do not wish free, but desire my son Geo Collier to take proper care of her during his life time, should she live so long, and at his death to make suitable provision for her support out of my residuary estate, should she become old and helpless. Eighth. I will and bequeath unto my son Geo Collier in trust, the residue of my estate personal & real, of every description whatsoever, to be equally divided among such of his children, born or not born, as shall behave dutiful and obediently to him, my said son Geo, and shall marry to please him, or shall conduct themselves in such manner that my said son shall deem it prudent to entrust the same into their hands after they arrive at the age of twenty one years, or sooner if my said son thinks proper to entrust it to their management and care, and in the event of the death of any one of my said sons children previous to his entrusting them with the legacy here left them, or even after they may have received their legacy, but previous to their having any children, then it is my will that such deceased portion shall be equally divided among the survivor or survivors of my sons children under same conditions and restrictions as is contained in this bequest original. My intention and meaning here is that I leave the legacy to each of my sons children entirely, at his discretion as to whether they be worthy of the bequest, giving my son Geo full power to give the residue of my estate to such of his children as may behave dutiful & meritorious or to any public charity, or to any other of my blood relations, or to limit such legacy to the interest accruing thereon to said child, so as to furnish it an annual support and not let them touch the principal entirely at his discretion the same as if it were

Catherine Collier's Will

58
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 such regulations and stipulations as my son George may think proper to make
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 of said Trustees as my son may direct in writing, my true intention and meaning
 being to give my son entire control of it for the purpose mentioned, holding
 the principal five thousand dollars said, and not to be used, or pledged and the interest
 only to be used, and in such way as my son may direct forever. Fourthly, I give
 to each of my grand sons Edward & Geo. B. Birdell two thousand dollars, to my great
 grand son George Collier Pennell two thousand dollars, to my grand daughter Maria
 & Bernelle I have deeded my Buckingham farm, which I consider as her portion of
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 Stewart formerly Margaret Kelly five hundred dollars to be equally divi-
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 of Catherine Blackcliff, who was formerly Catherine Kelly, five hundred dollars.
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 tion that they shall be free as follows, Harry within one year from and after my death
 Mary within four years from and after my death, Albert in two years from and after
 my death, Nelly in consequence of her age, I do not wish free, but desire my son Geo
 Collier to take proper care of her during his life time, should she live so long, and at his
 death to make suitable provision for her support out of my residuary estate, should
 she become old and helpless. Eighthly, I will and bequeath unto my son Geo Collier in
 trust, the residue of my estate, personal & real of every description whatever, to be
 equally divided among such of his children, born or not born, as shall behave dutiful
 and obediently to him, my said son Geo. and shall marry, to please him, or shall
 conduct themselves in such manner that my said son shall deem it prudent to entrust
 the same into their hands after they arrive at the age of twenty one years, or sooner if
 my said son thinks proper to entrust it to their management and care, and in the
 event of the death of any one of my said son's children previous to his entrusting them with
 the legacy, here left them, or even after they may have received their legacy, but previous to their
 having any children, then it is my will that such deceased portion shall be equally
 divided among the survivor or survivors of my said children under same conditions
 and restrictions as is contained in this legacy original. My intention and meaning
 here is that I leave the legacy to each of my said children entirely at his discretion as
 to whether they be worthy of the legacy, giving my son George full power to give the
 residue of my estate to each of his children as may behave dutiful & merciful
 or to any public charity, or to any other of my blood relations, or to limit such legacy
 to the interest & support of said child, or as to furnish it an annual support
 and not let them touch the principal entirely at his discretion the same as if it were

"I will and bequeath unto my son
 George Collier all my slaves viz Harry,
 Nelly, Mary, & Albert, upon condition
 that if said slaves behave themselves
 to the satisfaction of my said son
 Geo. Collier, it is my wish at his
 discretion that they shall be free as
 follows, Harry within one year from
 and after my death. Mary, in five
 years from and after my death.
 Albert in ten years from and after my
 death. Nelly in consequence of her
 age I do not wish freed but desire my
 son Geo. Collier to take proper care
 of her during his life time should she
 live so long and at his death to make
 suitable provisions for her support out
 of my residuary estate should she
 become old and helpless."

Catherine's enslaved individuals
 joined the enslaved of George's
 household, who included Jacob,
 Peter, Maria, and William.

Sina Simonds, a Free Woman of Color

Sina was a woman of mixed race, born in Virginia about 1760. She came to St. Charles in the early years of the 19th century, probably with her enslaver, Nathaniel Simonds. Simonds was appointed sheriff of St. Charles County in 1813 and again in 1815.

At that time, some enslaved individuals were hired out by their enslavers to work for others. In some instances, the enslaved were allowed to keep a small portion of their earnings for themselves. This enabled them to eventually purchase their own and/or other family members' freedom. A court document dated Dec. 3,

1817, states that Sina purchased her freedom from Simonds for \$700. As was a common practice at the time, Sina took the last name of her enslaver.

Sina Simonds was industrious in the years after purchasing her freedom. Records show she was involved in several land transactions in St. Charles. She had no children of her own, but was said to have purchased the freedom of several enslaved individuals and children who were being sold separate from their parents, raising them as her own. She became known in St. Charles as Aunt Sina.²⁹

Aunt Sina died in 1853 at age 93. Her will included statements about freeing two enslaved women, Mary ("whom I call my daughter") and a woman named Milly Miles, upon her death. Records show that Catherine Collier, who died in 1835, had been their original enslaver.

The connection between Sina and Catherine Collier is unclear. Sina may have been one of the seamstresses Collier secured to sew the garments her sons sold. In this way she may have become acquainted with Mary and Milly. In her will, Sina divided her property between Milly Miles and a free man of color, Randall Walker. Four children who were under Sina's care were then entrusted to the care of Milly and Randall. The three boys labored on area farms and were listed as free men.

The 1850 US Census lists Sina as a farmer and head of household. Her farm was located outside the Main Street St. Charles area on land now owned by Lindenwood University. Records indicate that prominent St. Charles citizens William Pettus and George and Catherine Collier represented her in business deals and circuit court. Pettus and George Collier had become involved with banking and insurance issues when George operated his store at 19 N. Front Street on the St. Louis levee.

Sina experienced legal problems in 1837 and 1838. An indictment was brought against her in 1837 for allowing Jane, an enslaved woman under her care, to go about town and deal as a free person, hiring herself out. It was not illegal for holders of enslaved people to hire out enslaved individuals, but some people objected to the enslaved being allowed to negotiate prices for their own labor and to save the money for themselves with the intent of purchasing their own freedom.

Sina was arrested and posted a \$300 bond on Dec. 5, 1837. Well-known St. Charles resident Dr. Seth Millington secured her bond. Millington was a relative of ill-fated abolition journalist Elijah Lovejoy. Sina appeared before a judge in the St. Charles courthouse located at that time on Main Street.

Another indictment was issued against Sina on April 12, 1838, regarding two additional enslaved individuals, Milly and Jenny. Details about the final outcome of both cases are vague, but Sina continued to live and conduct business in St. Charles. Her lawyer in the second case was Thomas P. Copes. Copes had been with Elijah Lovejoy before he was assaulted by a mob at Dr. Millington's home on Main Street. Lovejoy was killed by a mob after he escaped St. Charles and fled to Alton, Illinois.³⁰

More Details of Catherine Collier's will

Rev. Charles Orrin Ransford devoted his life to Methodism. He enjoyed sharing the denomination's history in Missouri through various articles. During the 1930s, he researched the history of Methodism in St. Charles. He contacted Ben L. Emmons, manager of Emmons Abstract Company of St. Charles, MO, who provided him with detailed information about property transactions related to the church today known as First St. Charles United Methodist Church. In a letter dated Feb. 21, 1939, Emmons shared valuable information he obtained from St. Charles public records.³¹ Regarding Catherine Collier and the Methodist church in St. Charles, Emmons said, "By the Last Will and Testament of Catherine Collier, dated August 31, 1833, admitted to Probate August 26, 1835, and recorded in Book of Wills Vol. 2, page 37 and following, Catherine Collier devised and bequeathed to the Methodist Episcopal Society as follows:

First, I will and bequeath to the Methodist Episcopal Society in this State, the lot of ground conveyed to me by the Hon. David Barton and my son, George Collier, in the Town of St. Charles, on which I have had built a brick house to be occupied as a church by said Society, leaving a portion of said house separated off for people of color as it now is, for their use. Second, I give unto my son, George Collier, as trustee during his lifetime the sum of \$5000.00 to be by his discretion within two years from and after my death. The interest on \$2000.00 I desire to be applied to the education of such young men as the Methodist Episcopal Church may think proper to educate for the ministry in that church and in default of their sending such students or abusing the true intent of this donation by sending such as do not become ministers, then said interest to be applied to the use of the school intended to be established in St. Charles by my son, George Collier. It being understood that I mean those young men to be educated shall be done at said school in St. Charles. My intention being to strengthen said institution by this donation. The interest on the remaining \$3000.00, I wish applied generally to the benefit of said school under such regulations and stipulations as my son, George, may think proper to make during his lifetime; and at his death, I desire that said donation pass into the hands of

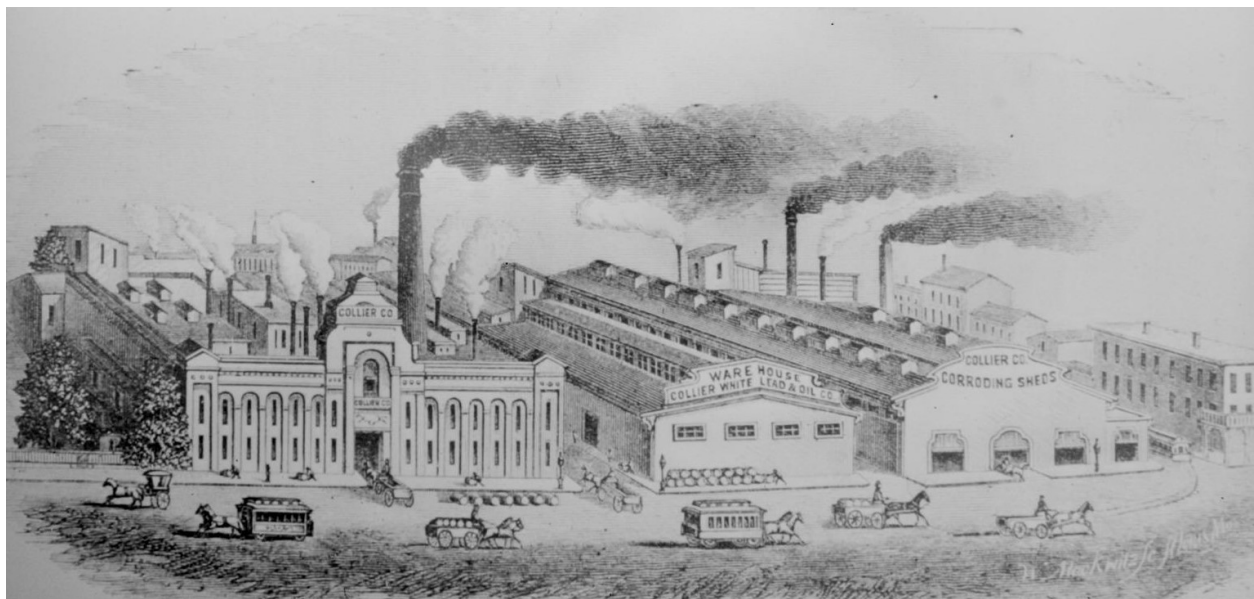
such trustees as my son may direct in writing. My true intention and meaning being to give my said son entire control of said funds for the purpose mentioned, holding the principal \$5000.00 sacred and not to be used or pledged, and the interest only to be used and in such way as my son may direct forever. (This last clause was for the benefit of what became St. Charles College.)

The establishment of a religious college in St. Charles had been discussed for several years prior to the creation of St. Charles College's charter in 1837. As specified in her will, Catherine Collier wanted funds from her estate be used to help educate young men preparing for ministry in the Methodist Church. The \$5,000 she bequeathed to her son, George, in trust for the school was considered a large sum of money at that time.

George Collier Honored His Mother's Wishes

After his mother passed, George Collier became one of St. Louis's wealthiest and most well-connected businessmen. He had started small with the 1820s purchase of parcels of land in St. Charles and Lincoln counties. In addition to his store on Main Street, he also opened a store in Troy and was one of five partners in St. Charles's saw mill. St. Charles land and property records show that he owned several parcels on Main Street and in the areas called The Commons and Prairie Haute.

"Collier's luck" was a common expression in the St. Louis business community from the 1820s until George's death in 1852. He had many interests, investments, activities, and business partners. He financed western steamboats and their cargoes and owned a flour mill in St. Charles.³² Everything he touched seemed to succeed.³³



Collier White Lead and Oil Company, lithograph, 1800s

In 1831, he became one of the incorporators and president of the first fire insurance company in St. Louis, the Missouri Insurance Company. In June 1835, the steamboat *George Collier*, built in Pittsburg, docked at the St. Louis levee. It was built specifically for Mississippi River trade between St. Louis and New Orleans. Four years later, the boat's boiler blew up, killing two dozen passengers and injuring others.

George was one of the co-founders of St. Louis's Mercantile Library in 1851 and was a director of the newly-formed St. Louis Merchants' Exchange.



Chouteau's Pond

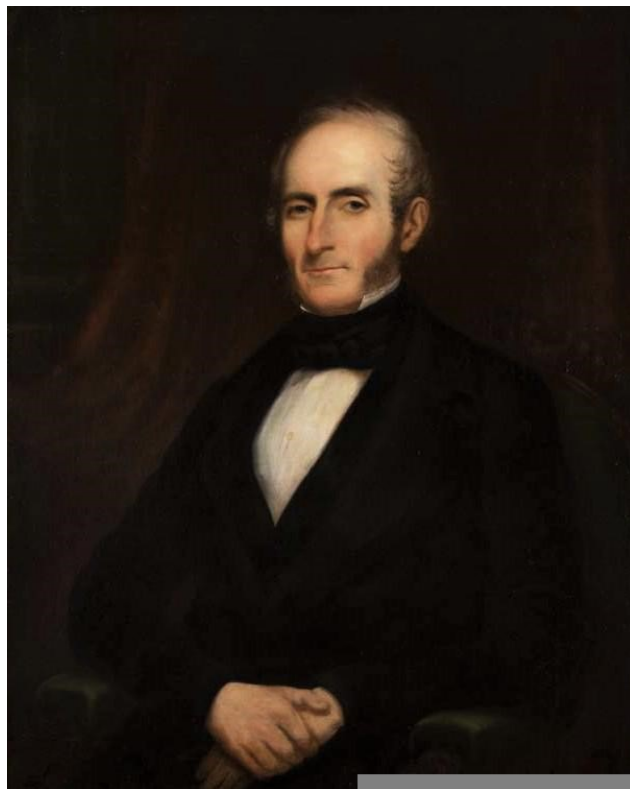
After his move to St. Louis, George established the successful Collier White Lead Works at 10th and Clark streets near the beloved Chouteau's Pond. Industrial waste from his company, plus garbage and animal carcasses grossly polluted the once-favored bucolic location. The pond was drained following a cholera epidemic in 1849. St. Louis's Union Station was built on part of the land in the 1890s.

George built a mansion at the corner of Washington Avenue and Fourth Street and was a friend of businessman Robert Campbell, whose home is today's Campbell House Museum on Locust Street. At one time George owned an entire city block in downtown St. Louis.



Collier Building, Northwest corner of Washington and 4th Streets. St. Louis

But George never forgot the early years he lived and worked in St. Charles, and he fulfilled his mother's wishes by helping establish St. Charles College.³⁴



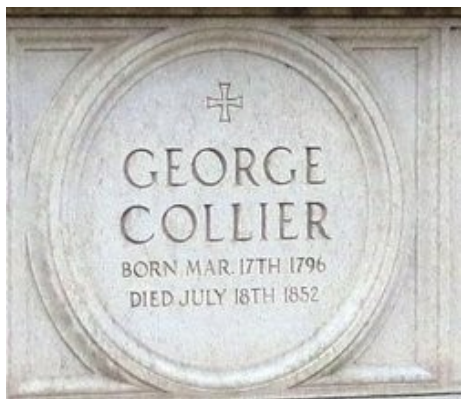
George Collier Portrait, 1845

George Collier's Religious Affiliation



The Old Cathedral, St. Louis

George was not affiliated with the Methodist Church, but he no doubt fondly remembered his mother's devotion to the Methodist Church she helped establish in St. Charles. George's bequest to St. Charles College led to the appointment of famed Methodist pastor Enoch Mather Marvin to the college as an administrator.



At that time in St. Louis history, some houses of worship sold or rented specific benches or pews to prominent families. A few families owned or rented pews in multiple churches. It was here that the leaders of St. Louis industry could see and be seen. This practice was seen as a positive business move, particularly if a businessman attended the same worship services as important customers. George Collier for several years "owned" pew number 9 at Basilica of Saint Louis, King of France (The Old Cathedral). He also held pews at Westminster Presbyterian Church and First and Second Presbyterian churches. He served as a trustee at Second Presbyterian Church for many years.³⁵

German Migration to the St. Charles Area



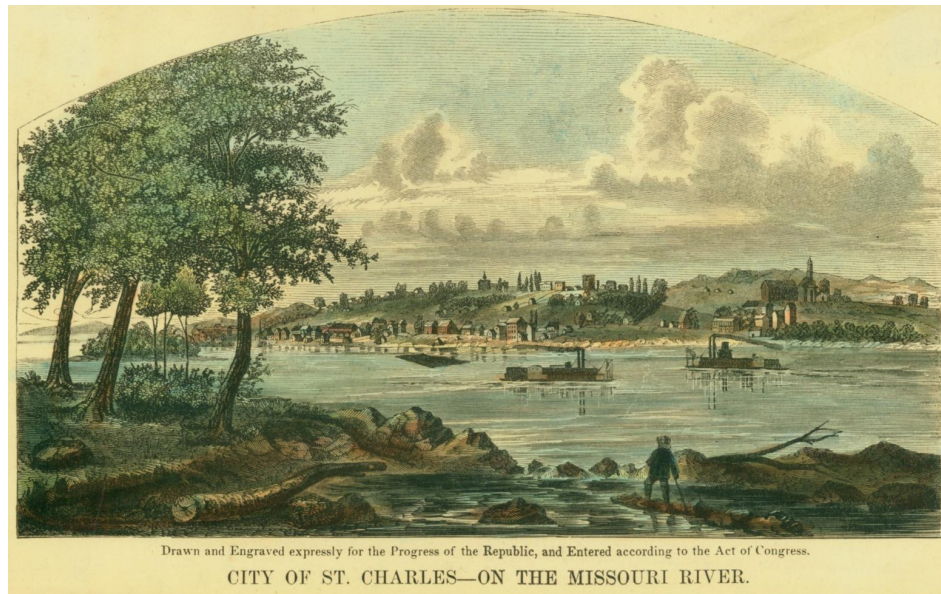
St. Charles Eintracht German Singing Society, 1880

St. Charles was first established by French-speaking settlers. However, as the 19th century arrived and progressed, unrest, persecution, and the well-circulated publication of a book of letters by German visitor Gottfried Duden brought thousands of German immigrants to the St. Charles area.

Duden spent some time in St. Charles County and sent letters home to family and friends in Germany. In his letters, Duden described America and the topography and settlement potential of land near the Missouri River. Once he returned to Germany, he had the letters bound as a book and printed. The book carried the lengthy title, *Report on a Journey to the Western States of North America and a Stay of Several Years Along the Missouri (during the years 1824, '25, '26, and 1827)*.

Many German immigrants settled near what is today's Main Street and Old Town St. Charles areas. Others ventured further southwest, settling on the rolling hills and fertile land near the Missouri River. These areas included Augusta, New Melle, Dutzow, Hermann, and Defiance. They brought with them their foods, traditions, education ideas, wine-making skills, and a language that few St. Charles inhabitants understood.

Some of the new residents wanted to attend worship services conducted in their native language. The establishment in St. Charles of churches that conducted services in German included St. Peter Catholic Church, St. Paul German Evangelical Protestant Church, and the German Methodist Episcopal Church of St. Charles.³⁶



St. Charles College Established



St. Charles College

The decision was made to locate St. Charles College on a hill on the west side of Third Street between Washington and Jefferson streets, near what is today's old St. Charles Court House. Senator David Barton contributed the land, City Block no. 67. It had at one time been the bluff-top site of an old Spanish fort overlooking the Missouri River.³⁷

When it opened in 1837, the all-male St. Charles College became the state's second chartered college. St. Charles's Linden Wood School for Young Ladies, founded in 1833 by

Major George and Mary Easton Sibley, was the state's first chartered college. St. Charles College was the first Methodist college established west of the Mississippi River.³⁸

St. Charles College thrived under the leadership of Rev. J.H. Fielding, a Methodist scholar from Trinity College in Dublin, Ireland, until his death in 1844. He was so well respected that St. Charles businesses closed for a time after his death was announced.

The college became popular and educated the sons of prominent business families in both St. Charles and St. Louis. Students included young men from the Chouteau, Dent, Eckert, Finney, Glasgow, Lackland, Lindell, McKnight, Millington, Morrison, Page, and Powell families. Enslaved individuals were part of the college's daily operations.³⁹



Men with a Buggy, 2nd Street near Jefferson, 1890s

St. Charles was growing and continued as a crossroads city. In 1849, an estimated 43,000 emigrants and gold seekers, plus approximately 10,000 wagons passed through St. Charles on their way west. They needed a variety of supplies prior to their long overland journeys, and St. Charles was the perfect place to find them.⁴⁰

George Collier Dies

George Collier died in July 1852 at age 56. On September 22, 1853, St. Charles County Court Clerk Benjamin Emmons signed a somewhat confusing paper stating that a final settlement by the executors of George Collier, deceased, showed that his estate owed the estate of his deceased mother, Catherine Collier, the unbelievable sum of \$151,086.66. He apparently had invested the



George Collier monument, Bellefontaine Cemetery, block 51, lot 74, St. Louis

money his mother left him for the establishment and benefit of St. Charles College. His state bond investments apparently performed well in the years after his mother's death.

George's will then called for the establishment of a permanent aggregate fund of \$20,000 for the benefit of St. Charles College. He bequeathed \$10,000 (a sizeable sum at that time) to St. Charles College, with the condition that an equal amount be raised by the Methodist Church, South, within ten years of his death. The money was to remain invested in bonds and securities, with the interest only to be used for the College's expenses. He specified that the fund's principal was to remain untouched. If the church did not contribute to the fund in ten years, his bequest would be void.⁴¹

George's stipulations were met, and the St. Charles College had a permanent endowment, with real estate and fixtures worth not less than \$15,000.



Sarah Collier Residence, Northwest Corner 16th & Lucas, St. Louis, 1910

George's first wife Frize died when their two children were still minors. Three years later, he married Sarah Bell. He had six children with Sarah, who served as one of the executors of his will. George left Sarah their house in downtown St. Louis, all of his personal effects, and his enslaved individuals except for Jacob and Peter. He was said to have kept about a dozen adult enslaved individuals for duties at his house and his riverfront properties in St. Louis. George is buried in St. Louis's Bellefontaine Cemetery.⁴²

An Advertisement for St. Charles College

St. Charles College placed an advertisement in the *St. Charles Reveille* on September 13, 1856. It stated:

"Good boarding, including lights, fuel, and washing, can be obtained in private families for \$2.75 per week.

Fees:

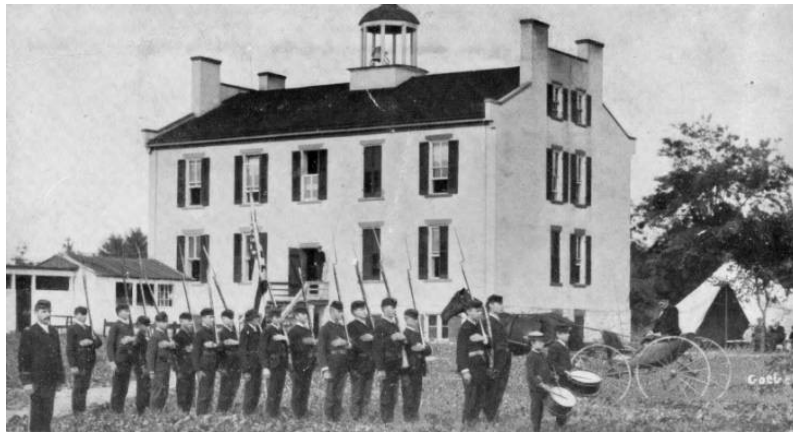
Tuition—College proper.....\$15.00

Tuition—Preparatory.....\$10.00

Incidental expenses.....\$1.00

Modern Languages (extra).....\$10.00"

St. Charles College During and After the Civil War



St. Charles College, military dress

St. Charles College was established and became an active, successful educational institution until the summer of 1861 and the outbreak of the war. The war caused such excitement among the college's students that most joined the war effort and few remained at the school.

The decision was made to suspend the college's operations for a time. The Board of Curators placed the college's buildings, furnishings, and fixtures under the care of Clay Street Methodist Church's Rev. Tyson Dines, who along with his family lived in the college's main building.



Judge Arnold Krekel

December 1862 arrived and Union Lt. Col. Arnold Krekel, who led a regiment of state militia and was himself a native son of St. Charles and a former student at St. Charles College, took possession of the college building by force. He ejected Rev. Dines and his family and turned the building into a hospital for injured Union soldiers. The building's basement was used as a prison for Confederate soldiers and citizens placed under military arrest. This building, which had been funded by the generosity of Catherine and George Collier, remained in the hands of others until January 1870.

On March 23, 1863, the Missouri General Assembly decided to oust the directors, officers, and leaders of businesses and institutions throughout the state who refused to take the Oath of Allegiance to the unification of the U.S. This included

many of the Board of Curators of St. Charles College. They had eight days from the time of passage to remove themselves.

The board no longer had the required quorum, so conducting business was impossible. It was the plan of Krekel and others to take over the operations of the college. They managed to get passage of an Act of the General Assembly. Krekel and two others sought to appoint replacement curators of their own choosing without the approval of the remaining board members. The Northern Methodist Church was part of the fraudulent proceedings.

The controversy was sent to the Missouri Supreme Court in March 1867, which decided in favor of the college's previous Board of Curators. However, Krekel's newly-appointed curators did not want to relinquish their control of the college. Once the first Board of Curators was reestablished, the Methodist Episcopal Church, South, regained possession of the college and operations resumed.⁴³

The college experienced several reorganizations until 1885, when it enrolled more than 90 students from eight states. Military training was included in the curriculum.

For a time, the college was coeducational and emphasis was placed on advanced college learning rather than secondary education.⁴⁴



Train Being Unloaded from the Ferry, 1800s

St. Charles College Cadet Remembers the Civil War Years

Edward S. Lewis was 13 and was attending St. Charles College when the Civil War began in 1861. Many years later, he remembered St. Charles as it existed before the war:

"They (some St. Charles residents) had prepared and were living comfortable and contented lives... as had their ancestors in Virginia.

Their sons attended the school in St. Charles, riding horseback, to town every day, all being proficient in handling horses, and all expert marksmen with guns and pistols. High standards of character prevailed—divorces and scandals almost unknown, and social life moved along tranquilly, in frequent interchanges of house-parties and regular attendance at religious services. Every Sunday morning fifty or more family-carriages, with dignified negro [sic.] coachmen, stood outside the churches, awaiting the end of the long sermons of those days, when friendly greetings were exchanged, and all proceeded with quiet dignity, to their respective homes."

Edward's 15-year-old brother, Walter Felix, and two former St. Charles College students, brothers John and William Bull, were stationed in St. Louis's Camp Jackson in 1861. They were part of the Missouri Volunteer Militia. Missouri Governor



St. Charles College, 1904

Claiborne Fox Jackson had called for military schools throughout the state to send officers to help with the training of troops gathering at Camp Jackson, located near today's Saint Louis University campus. St. Charles College was one of those military schools.

The violent capture of Camp Jackson in May 1861 by a Union army regiment ensured Union control of St. Louis and Missouri for the remainder of the war.



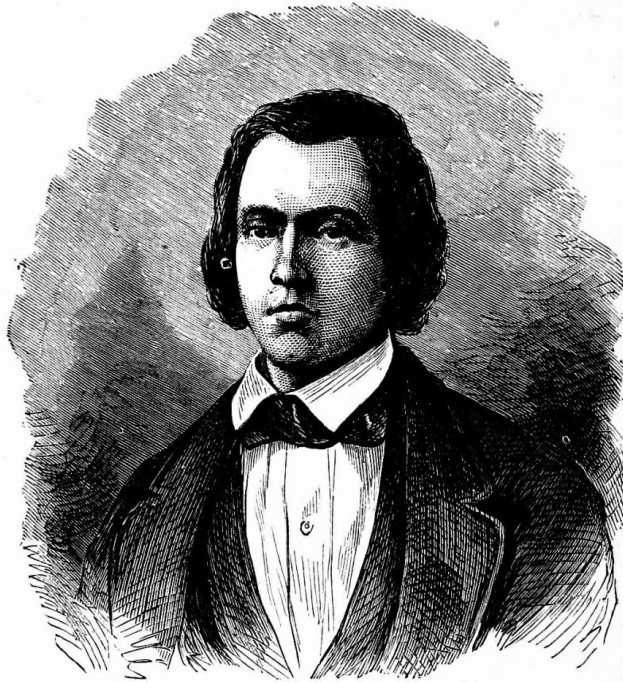
St. Charles Home Guard Drilling During The Civil War

Edward S. Lewis later described life on the St. Charles home front in 1862:

*"Next year – Hard times for the Southern people – schools all closed – businesses at a standstill – negroes [sic.] all quit work – gone to towns to enjoy their freedom – everybody doing home work, wearing their old clothes – sugar and coffee sky-high in price, and families using substitutes – syrup for sugar and parched corn for coffee, getting most of food from their gardens and chicken yards – subdued, but hopeful – meeting quietly at times, singing Southern songs like 'The Bonnie Blue Flag,' 'Maryland, my Maryland,' 'Tenting tonight' and praying for the success which was never to come, Dark Days, indeed, but worse to come."*⁴⁵

Methodism Expands

Enoch Mather Marvin (1823-1877) had entered the ministry at age 18 and went on to be ordained a bishop in the Methodist Episcopal Church, South. He gave weekly lectures that were published in a St. Louis newspaper and later compiled into a book, *Marvin's Lectures*. Marvin was appointed to the St. Charles circuit at the Methodist conference of 1851, held at Fayette. At the close of his first year on the St. Charles circuit, he was appointed to take charge of that district.



REV. ENOCH M. MARVIN,
AT THE AGE OF 23.

Marvin enjoyed meeting and worshipping with a variety of people. Nearly one-third of his ministerial life in the ordinary pastorate was devoted to circuits, traveling and worshipping with various congregations each week. He had a decided preference for that work. Throughout his life, including his time as a bishop, Marvin declared that his choice for a list of church appointments would always include a three-week circuit.

"He was absent from his family for several weeks at a time, a large circuit...He proclaimed, in constant and earnest admonition—'Ye must be born again.' He feared, and said he quaked in fear, that many in the Church knew nothing of conscious pardon and personal regeneration. He

was tenacious of the Methodist 'mourner's bench,' (Footnote: It was a symbol of deep awakening and pungent contrition.) 'Church life must be begun right and whole-hearted conversion at the start,' were maxims of his altar-work... Heaven and hell were realities. There was in himself the shock of startled sensibility as he saw the danger and doom of imperiled souls."

Marvin's first appointment to the Methodist church in St. Charles was announced in a county newspaper. For the amusement of his readers, the editor referred to Marvin as, "the ugly man." The notice stated:

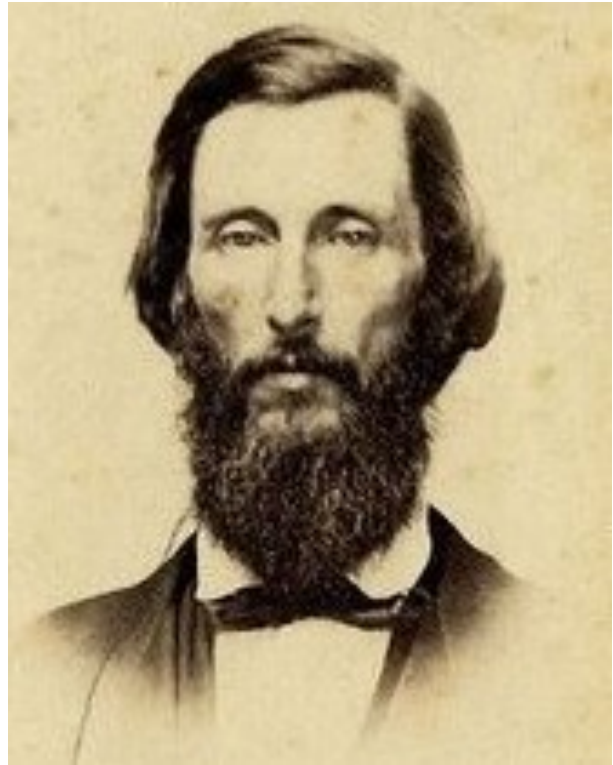
"The Rev. E.M. Marvin (the ugly man) will preach at the Methodist Church tomorrow morning, at 11 o'clock."

Not surprisingly, Marvin preached to a full house. He must have made a good impression that first Sunday. The congregation remained equally large and attentive as time passed.

Marvin never wrote out his sermons, but spoke extemporaneously. The time he spent traveling gave him lots of time to think and plan his message in his head.⁴⁶

Marvin's last work for the Missouri Conference of the Methodist Episcopal Church, South, was as a representative for the denomination's local institution of

learning, St. Charles College. Marvin was a strong believer in Sunday schools and denominational schools. He saw himself as pastor to both the Lord's sheep (adults) and lambs (youth). He believed youth were most prone to wayward living when they left home to further their education. He thought it important for youth to be educated in the environment of the church as they had been in their homes. A denomination-sponsored school such as St. Charles College, said to be the oldest Protestant college west of the Mississippi River, would provide both intellectual and spiritual education for youth. Bishop Marvin was affiliated with the college for several years. He succeeded in raising the necessary matching funds as specified in George Collier's will.⁴⁷



Methodist Bishop Enoch Mather Marvin

Throughout his relatively short life, Marvin was a respected and admired religious leader. In 1903, Walter Williams, founder of the University of Missouri's famed School of Journalism, surveyed 400 people from all sections of the state and from all walks of life. He asked them "to name the leaders of the state's thought, the men who, although no longer living, had done the most for Missouri, and through Missourians, for the world. The list included the following:

- Statesmen: Thomas H. Benton
- Father of the State University: James S. Rollins
- Soldiers: Sterling Price
- Engineer: James B. Eads
- Preacher: Enoch Mather Marvin
- Poet: Eugene Field
- Artist: George Caleb Bingham

The Methodist Church, St. Charles

Worship services and education programs continued to be held at the two-story brick Methodist church building on Main Street until the 1850s. Ben Emmons' research of St. Charles public records revealed the following:

By deed dated December 10, 1852, and recorded in Book "C" No. 2, page 363, Dennis McDonald, Edward C. Cunningham, Daniel A. Griffith and James T. Sandfort, Trustees, acting for and on behalf of the Society known as the Methodist Episcopal Church of St. Charles and regularly appointed according to the discipline of the Methodist Episcopal Church, South, in the U.S.A., conveyed to John Orrick and Norman Lackland, the same lot on which the Methodist Church was built. This lot on April 21, 1855, became the property of the Episcopal Church of St. Charles known as Trinity Church. (Today Trinity Episcopal Church is located on South Duchesne Drive in St. Charles.)

By deed dated March 31, 1853, and recorded in Book "I" No. 2, page 434, Benj. A. Alderson and wife conveyed to Dennis McDonald, Edward C. Cunningham, Charles H. Broadwater, Daniel A. Griffith and James T. Sandfort, Trustees in trust for the use of the Methodist Episcopal Church, South, in the U.S.A. and the members of that Church, in consideration of \$500.00, a certain lot of ground in the City of St. Charles, being part of City Square No. 130, beginning at the corner of Clay (now First Capitol) and Fifth Streets in said City, thence South 21 degrees West with Fifth Street, 150 feet, thence South 69 degrees East with a line parallel with Clay Street 50 feet, thence North 21 degrees East parallel with Fifth Street 150 feet to Clay Street, thence North 69 degrees West with Clay Street 50 feet to the place of beginning.

By deed dated April 1, 1853, and recorded in Book "I" No. 2, page 434, Thomas W. Cunningham and wife conveyed to the same Trustees above named, in consideration of \$50.00, a lot of ground in City Square No. 130, beginning at a point in said Square on Clay Street 50 feet from the corner of Fifth and Clay Streets, said point being South 69 degrees East from said corner, thence with Clay Street South 69 degrees East 5 feet, thence South 21 degrees West 150 feet, to the Bates lot, thence North 69 degrees West 5 feet to the Alderson lot, thence 21 degrees East to the beginning.

"On this lot the second Methodist Church was constructed. As you will note, the deed for the sale of the Collier lot and the purchase of the lots in Block No. 130, are exactly the same; thus proving beyond question that the second Methodist Church was built on City Square No. 130."⁴⁸

A New Name: Clay Street Methodist Church



Clay Street Methodist Church

The congregation that was the Methodist Church on Main Street subsequently became Clay Street Methodist Church when the congregation relocated to its larger new worship facility. The congregation remained there from 1853 until 1895 and continued its association with the Methodist Episcopal Church, South.

On April 21, 1855, the original Methodist church built by Catherine Collier at what today is 617 South Main Street was purchased by the Episcopal Church of St. Charles, known at that time as Trinity Church.⁴⁹

African Americans Establish a Methodist Church



St. Charles Church Built for Slaves, Madison Street

From its beginning, Catherine Collier welcomed African Americans to worship services at the Main Street Methodist church she helped organize. They attended services and sat in the balcony.

Years passed, and some African Americans wanted their own church facility. In 1855, a brick building was constructed at what today is 554 Madison Street. It was the first church in St. Charles specifically for African Americans. It was known as the African Church and later, the African Methodist Episcopal (A.M.E.) Church of St. Charles. The building was renovated as a residence in 1947. It was added to the National Register of Historic Places in 1980.⁵⁰

St. Charles Ministers Unite Regarding Topic of War

The war that sometimes pitted brother against brother began on April 12, 1861. Ministers of the Methodist Episcopal Church, South, and those of other Christian denominations gathered in St. Charles on May 21, 1861, after their religious services to draft and adopt the following:

“Whereas in the providence of God our country is now involved in a civil war, which has already brought upon us many calamities, and still threatens to introduce a state of ill-will, discord, and desolation utterly inconsistent with our condition as a Christian land; therefore,



St. Charles College Military Drills

1. Resolved, *That we together on this day, in the fear of God and with a firm reliance on his divine providence as a Christian people, members of the respective Churches in this city, observe such means as will at least tend to promote good-will among ourselves during the continuance of the war.*
2. *That we regard all war as a sore calamity, contrary to the spirit and teaching of the gospel; and more especially a civil war, as revolting to our Christian teaching, unnatural, abhorrent to all our religious instincts, and subversive of the cause of Christ, whose blessed mission was to establish peace on earth.*
3. *That as ministers of the Christian Churches, irrespective of private opinions, we hereby pledge ourselves one to another, ministers and people, to abstain as far as possible from all bitter and exciting controversy upon the questions now agitating the public mind; but will, each within the sphere of our influence, endeavor to promote a spirit of brotherly love, and by calm and judicious counsel, animated by the spirit of Christ our peaceful Master, suppress every act among ourselves which may have the tendency to increase the present difficulties.*
4. *That we call upon the Christians of our land to band together to stay, if possible, the further shedding of fraternal blood, etc.*

5. *That we will not forget our best refuge—prayer, and therefore humble ourselves before God, and supplicate our heavenly Father to quell the madness of the people, and put away from us “all bitterness, and anger, and clamor, and evil speaking,” and animate us with the gentle spirit of “peace on earth and good-will toward men.”*⁵¹

Clay Street Methodist Church’s Pastor Jailed at Infamous Gratiot Street Prison



Rev. Tyson Dines served as pastor of Clay Street Methodist Church in 1860-1861. He was arrested in 1862 and was in St. Louis during the turbulent war years between 1863-1865. He was imprisoned at St. Louis's Gratiot Street Prison, a facility notorious for its poor conditions and treatment of those imprisoned there. Rev. Dines was one of many Methodist Episcopal Church, South, leaders punished during the war for their affiliation with that branch of the denomination.

Rev. R.P. Farris, D.D., was editor of the *Missouri Presbyterian*. He gave the following account of Rev. Dines' difficulties:

"When the war began this esteemed brother was in charge of the M.E. Church, South, in St. Charles. The writer of these lines, not belonging to his denomination, knew him well and loved him as a child-like Christian, a faithful preacher of the gospel for 25 years, a high-minded man, a most prudent pastor. Determined to know nothing but Christ and him crucified, not only did he keep politics and the exciting topics of the day out of his pulpit, but also he sedulously kept aloof, as far as was at all possible, even from his own parishioners, so as to avoid conversing about the war, and refrained absolutely from reading newspapers, so that he might be ignorant of, and uninfluenced by and unable to talk of the current, terrible events. Yet this man, because he pursued this course, and would not prostitute his office and influence to the schemes and passions of the hour, was accused, in a public speech July 4, 1862, by Walter W. Edwards, then prosecuting attorney, now circuit judge, of praying in his church publicly for 'Jeff Davis and the success of the Southern Confederacy.' Of course the design of this lying vilification was to make Mr. Dines obnoxious to the military authorities, and thus to secure his removal and the closing of his church, or its perversion to the purpose of the party in power.

In September 1862, Mr. Dines was arrested on the charge of 'general disloyalty.' He was arraigned before one Lewis Merrill, brigadier-general commanding the district. The following conversation was held:

Merrill: 'Mr. Dines, are you a minister?'

Mr. Dines: 'Yes, sir.'

Merrill: 'Of what denomination?'

Mr. Dines: 'Methodist Episcopal.'

Merrill: 'Methodist, South?'

Mr. Dines: 'Yes, sir.'

Merrill: 'Well, sir, that of itself is enough to condemn you.'

And during the interview the licentious coward presumed to say, in a rough brutal manner, to the meek and



Tyson S. Dines

venerable servant of Jesus: 'Mr. Dines, you have read the Bible to little purpose; you are ignorant of the scriptures.'

Mr. Dines was held to be guilty of 'general disloyalty,' and Merrill sentenced him 'to be confined during the war,' and soon sent him under guard to Gratiot Street Prison, St. Louis. Here a friend and fellow-prisoner, who was well acquainted with Judge H.R. Gamble, then the Governor of the State, wrote to that functionary, detailing the facts in Mr. Dines's case—his age, his devoted piety, his long service as a minister, his feeble health, his dependent family, his prudence, his quiet walk, his outrageous treatment—suggesting that if the government must have sacrifice and not mercy, the writer, who was young and stout, asked no favors for himself, and was willing to endure the imprisonment, but entreating the judge to interfere for Mr. Dine's release. Gov. Gamble heeded the request, and secured a hearing for Mr. Dines before the provost-marshal, who immediately released Mr. Dines on parole.

The evening of that same day found Mr. Dines at his home in St. Charles, in the midst of as happy a family as the sun ever shone on. Praise and thanksgiving went up from full, grateful, glad hearts around the family altar that night. But alas! Some son of Belial had informed Gen. Merrill by telegraph of Mr. Dines's return on parole, and next morning before breakfast a telegram came from Merrill ordering Mr. Dines to leave the district in 24 hours. Mr. Dines was compelled to obey, and for more than eight months was kept an exile from his home and flock."⁵²

On October 19, 1862, Mary Dines, Rev. Dines' wife, wrote to Gen. Merrill asking for her husband's release from exile and his return to St. Charles, his family, and Clay Street Methodist Church:

"Dear Sir: You will pardon me for addressing you through this medium as I had not the privilege of seeing you when in St. Charles. My reason for doing so is this, I wish to know on what conditions you will permit my husband to return home. I can vouch for his loyalty though Southern by birth. We have never been guilty of one disloyal act. I am sir a truly loyal woman, a Union woman and still clinging to the old flag and that government that has protected me from my infancy. All I have said and done as my neighbors will bear me witness has been in favor of the Union. You will oblige me very much if you can consistent with your arrangements permit my husband to return home and insure him protection in your District.

Your unknown Friend,

Mary S. Dines

Remember there is one who daily prays for you."

Mary Dines' plea was ignored and she was forced from the living quarters at St. Charles College. The building was used as a prison and Union military hospital. At least 10 soldiers there died of disease. One died from battle injuries.⁵³

After the war, Rev. Dines served as president of Central College, Fayette, 1896-7. He was an alumnus of the college. (*Martyrdom in Missouri*) The following was said about him 25 years after his death in 1881:

*"He was a man of strong convictions, and hence preached a pointed gospel. The teachings that seemed to be erroneous found no place of rest with him. Tradition tells of discussions and debates with a famous preacher of another order and victory according to the admission of his opponent. Yet love predominated even toward those of other faiths. "He was not afraid to think; he had opinions upon all the current questions of his time, and being a man of studious habits, and of strong convictions, it was but natural that he should be tenacious of his own opinions. In his pulpit ministrations he was earnest, guarded and safe. He relied for results upon a lucid statement of the truth, rather than upon theoretical devices. His Christian character was so well developed and so well known as to need no analysis here; all will remember him as a man of spotless life and unfaltering integrity, the material of which martyrs are made. He combined with a warm and generous nature a rich experience of divine things."*⁵⁴

An Escape Story

The main building of St. Charles College was used as a prison and hospital during the war years. The following account was given by the granddaughter of a man who worked there as a prison guard:

*"According to him, the conditions at the prison were very cordial; since both guards and prisoners were local residents. Many evenings were spent playing cards in the guard quarters on the first floor of the building before the men were taken upstairs to be locked in for the night. One night the prisoners offered to return to their quarters without the usual escort. Since it had been a long day, the guards agreed. It was only the next morning when the Union commander arrived to question the prisoners that it was discovered they had escaped. The two men had not stopped at their rooms, but had gone through the attic window and down a drain pipe to make good their escape. Since neither was considered a major threat to Union occupation of the town, it was decided to let them remain at large in the community."*⁵⁵

The Rosecranz Oath, General Orders No. 61 (A.K.A. Rosecranz's Church Order), the Civil War, and Religious Leaders

It was March 1864. Many pastors affiliated with the Methodist Episcopal Church, South, and several other denominations had tried to maintain a low profile during the war, foregoing attending conference committee meetings for several years, carefully choosing words, and attempting to be "messengers of peace" without choosing sides. In the early war years, some were viewed as agents of secession and rebellion and were vilified, humiliated, and afraid for their lives.⁵⁶ And then they were asked to take an Oath of Allegiance. Some viewed it as a direct effort to strike down religious liberty and to deprive individuals and institutions of property. The oath called on the clergy to support the United States government and to not support secessionist activities of any kind:

"I, ___, of ___ County, State of ___, do hereby solemnly swear that I will bear true allegiance to the United States, and support and sustain the Constitution and laws thereof; that I will maintain the National sovereignty paramount to that of all State, County or Confederate powers; That I will discourage, discountenance and forever oppose secession, rebellion and the disintegration of the Federal Union; that I disclaim and denounce all faith and fellowship with the so-called Confederate armies, and pledge my honor, my property and my life to the sacred performance of this my solemn oath of allegiance to the Government of the United States of America."

Rev. Tyson Dines of the Clay Street Methodist Church and Rev. R.P. Farris, D.D., pastor of the Presbyterian Church of St. Charles, refused to take the oath and were arrested in September. They were taken under guard to the notorious Gratiot Street Prison in St. Louis, which included approximately 1,000 prisoners, non-military types and civilians. Sanitary conditions were horrible and the prisoners were herded like cattle. They remained imprisoned for about six weeks.

More Difficulties for Clay Street Methodist Episcopal Church, South

Rev. Joseph H. Pritchett was the next appointed pastor at Clay Street Methodist Church. His appointment came in 1864. He recorded the following details about his time in St. Charles:

"I was appointed to St. Charles station, and went to my work at once. Considering everything, the church was in a hopeful state, the congregation large, and but for the constantly recurring waves of military and political excitement which harassed, alarmed, and unsettled the minds of our people the results would have been vastly different. The church, however, was considerably strengthened both in numbers and influence by parties who sought refuge in St. Charles from worse evils elsewhere.

Early in November our house of worship was badly wrecked by a storm, and for some time the propriety of repairing was a question of serious debate. Our congregation in the meantime occupied the Episcopal church, which was generously tendered us, that congregation being for the time without a pastor. Many of our people despaired at that time of the future of our church, and felt little disposed to build or repair property for the use and benefit of those who were known to be waiting only for the consent of civil power to enter in and possess our all.



Rev. Joseph Henry Pritchett

Besides, about this time quite a number of the best citizens of St. Charles and vicinity organized an association for the purpose of settling a colony in Brazil, and Judge E.A. Lewis went to Washington City to confer with the representatives of that government in regard to a location. The report made by the judge on his return divided the association, however, and the project was abandoned. Our people now saw nothing better for them than to repair their church, and with the hearty cooperation of a few such men as the three Overalls, McDowell, and Evans, together with a half-dozen irrepressible women, such as Sisters Dr. Overall and Rogers, the house was soon as good, if not better, than it had ever been; and we were again worshipping in it with full congregations.

The energy of those brethren in their discouragement was only equal to their liberality in their poverty. Nor was the Lord of the vineyard unmindful of their sacrifices, for his presence and blessing were clearly manifested in all their services in the newly repaired house. The Sunday school, the prayer meeting,

the public service—all showed that the Lord was in his house. So passed the winter of 1864, and so came on the spring of 1865."⁵⁷

Former Clay Street Methodist Church Pastor Writes About the Methodist Episcopal Church, South, During the Civil War Years

Rev. William Henry Lewis was pastor of Clay Street Methodist Church from 1889 until 1892. He was asked by denomination historian Dr. D.R. McNally, author of two books about Missouri Methodism, to write a third volume, *The History of Methodism in Missouri for a Decade of Years from 1860 to 1870*. Rev. Lewis's book was published in 1890 by the Publishing House of the Methodist Episcopal Church, South, in Nashville, Tenn. The book chronicled the years of the Civil War and the division of the denomination into two parts, the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South. Each part took a stance regarding the issue of slavery.

Several of the St. Charles pastors from that time period are mentioned in the book. He made the following statement in the book:

"It is a well-known fact that the preachers of the Methodist Episcopal Church, South, who had charge of churches in Missouri did, during the Civil War, confine themselves to their pulpit ministrations and pastoral duties, and did all in their power to promote kind feeling, peace, and harmony in the congregations and among the people with whom they lived. So far as the knowledge of this writer extends, the subject of politics was not mentioned in their pulpits. Their influence in the Church and in the community was against disorder and strife, and in favor of public peace."

When asked why he included accounts of the war in this book rather than leaving them out, Rev. Lewis replied, "If we were to do so, our church would have but little history for that period of time, because the persecution of the M.E. Church, South, constitutes the major part of her history during the Civil War."⁵⁸

St. Charles College After the War

Looking back on St. Charles College after the Civil War, Rev. W.H. Lewis said this in 1890:

"St. Charles College is the oldest Methodist male college in the state. Its history is varied and checkered. Formidable difficulties have been in the way of its

success. It is in that part of the state where foreign population is largely in the ascendency, and continues to increase, while American population is all the time diminishing...

St. Charles College has done good work, and a great deal of it. Before Central College or any other college west of the Mississippi River had an existence, St. Charles College was educating the young men of this state, commencing its career in 1834 under the presidency and management of such a man as Dr. Fielding; highly distinguished for his talents, his ripe scholarship, his administrative ability, and his eminent Christian character...Many ministers, lawyers, physicians, and statesmen received their education in this old institution of learning...

The college is still in operation, and President Myers reports favorably of the last term ending in June 1890. He says that they had about as many in the boarding department as they could well accommodate."⁵⁹



North St. Charles, 1871

St. Charles After the War

St. Charles College Cadet Edward S. Lewis, who at age 13 in 1861 drilled with the Dixie Guards, said the following about returning soldiers in 1865:

"The war ended – bout half our Southern boys came back – wearing their ragged gray uniforms. They were enthusiastically received and every home opened to them, new clothes were given them and everything done for their comfort and entertainment was provided. Picnics, dances and other entertainments continually, many taken into hospitable homes with assurances they could remain without cost, until suitable employment was obtained. The sight of an old gray jacket always evoked cheers and welcomes, and always

*declining to take any pay for ordinary purchases, so the wearing of the old uniforms became popular, - always objects of friendly attention."*⁶⁰



German Methodist Church, 4th & Jackson, St. Charles, 1925;

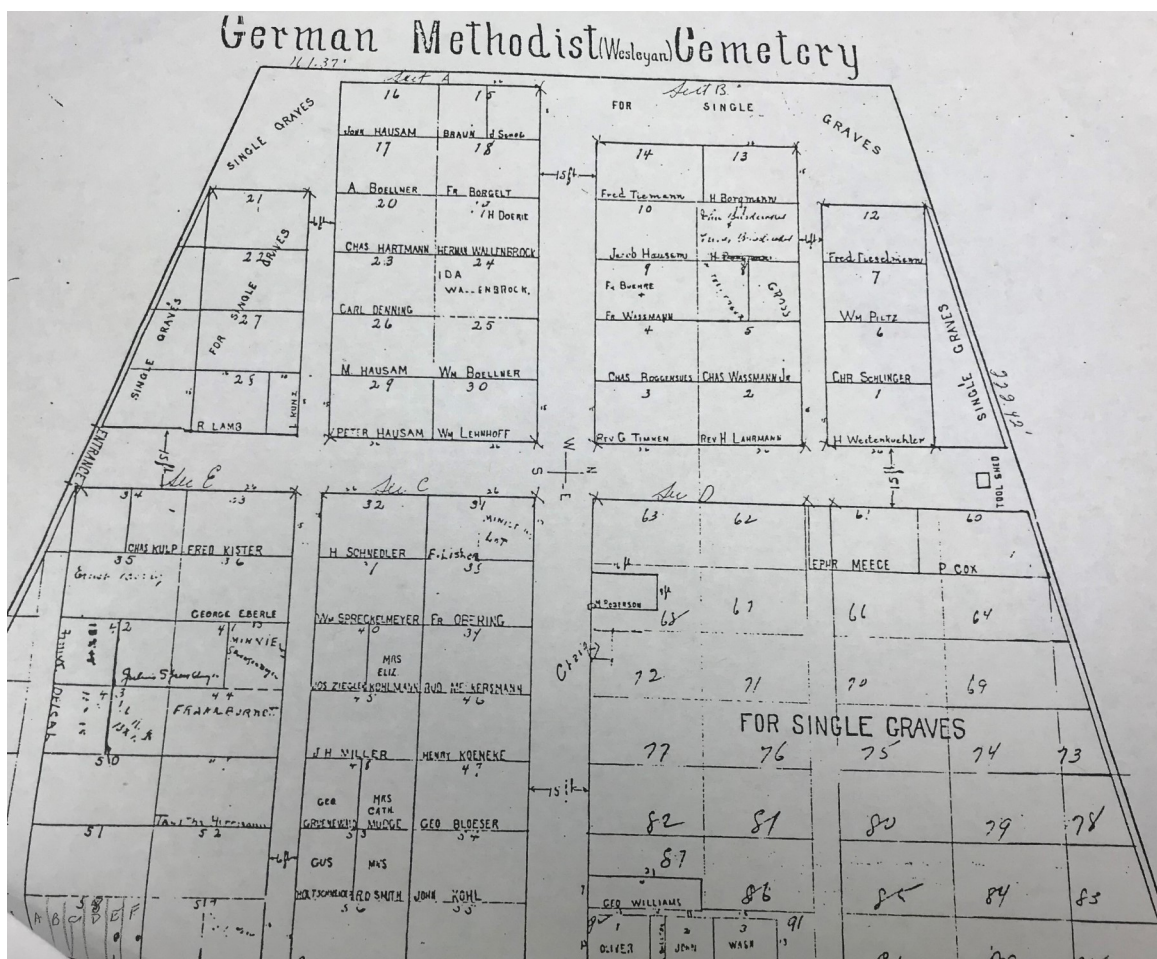
German-language Methodist Church Established

After four long years, the Civil War was over. St. Charles Record Book U-2, p. 137, dated Sept. 21, 1865, lists five individuals who purchased land for the construction of St. Paul German Evangelical Protestant Church. George H. Senden, Caspar Niederhelman, Valentine Koch, George G. Menkel, and George Klinghammer paid Charlotte Shaw \$2,500 for part of St. Charles Square 126. The lot was bounded on the north by Monroe Street, the east by Fourth Street, the south by Washington Street, and the west by Fifth Street. (St. Charles Records Book U2, p. 137). A beautiful sanctuary was constructed there that served the congregation until 1896.

The German Methodist Episcopal Church of St. Charles was organized Aug. 13, 1847, and included 16 members. In 1849, the church built a house of worship at Fourth and Jackson streets. A parsonage was built in 1850. Its membership grew so that by 1869 a larger worship facility was secured at the corner of Second and Madison streets. At one time its membership numbered about 400.

Money problems developed, and this property was subsequently sold to a Baptist congregation in 1888. This church was the predecessor of today's First Baptist Church St. Charles, 2701 Muegge Road. The German Methodist Episcopal congregation moved back to their original property at Fourth and Jackson. The congregation continued to worship at this location until 1932, when its services were discontinued. Younger generations were speaking English, so duplicate worship services in German were no longer needed. At that time, many of the church's members affiliated with Fifth Street Methodist Church, as Clay Street Methodist Church later was called.

The joining of the two congregations resulted in the Fifth Street church eventually assuming the ownership and care of the former German Methodist Episcopal cemetery located off of Boone's Lick Road in 1959. Established in the mid-1800s, the Wesleyan Cemetery is still active and continues to be maintained by First St. Charles United Methodist Church.



First St. Charles UMC also holds the original marriage, baptism, and death records maintained by the German Methodist Episcopal church since 1847, plus the contents of its 1800s cornerstone. Amazingly, these records were not destroyed in the Fifth Street church's devastating 1953 fire.



German Church Time Capsule Opened, Banner-News, 1959

For the Good of the St. Charles Community

The following notation is contained in St. Charles Record Book V2, p. 611, May 21, 1867:

"John S. McDowell, Samuel Overall, George B. Johnston, and Thomas W. Cunningham, Trustees of the Methodist Episcopal Church South (Clay Street), for and in consideration of the benefits to each of us by the establishment of sidewalks relinquish to the city of St. Charles, six feet for such sidewalks."

St. Charles Methodists After the War



St. Charles Main Street late 1800s

The 53rd session of the Missouri Annual Conference was held in Chillicothe on Sept. 15, 1869. Rev. A. Monroe, presiding elder, had this to say about the St. Charles District:

“Our people in St. Charles are thorough Methodists, and as such they love the itinerant system –indeed, the entire polity of the Church – and readily acquiesce in its legitimate operations; so that whoever is appointed by the Conference is their preacher, and if faithful in every department of his important work will be loved for his work’s sake – not in word only, but in deed and in truth...”

On Christmas day we commenced our quarterly meeting exercises in St. Charles. The congregations were good both in quality and quantity. The presiding elder preached Saturday morning and night, also Sabbath morning and the pastor preached at night. The sacrament on the Sabbath and the love-feast Monday night were both profitable occasions. All things considered, the meeting was pretty fair, but the bad weather and the holiday amusements

interfered very much with the meeting. I learn that the congregation has largely increased since Dr. Leftwich (W.M. Leftwich) has taken the charge. He is laboring, praying, and hoping for a gracious visitation of spiritual power. He has the cooperation of his church and people, and we may reasonably look for gracious results." (Note: Dr. Leftwich wrote the book, *Martyrdom in Missouri* in 1870.)⁶¹

In Support of Temperance

Decades before the enactment of 1920s prohibition legislation, the Methodist Episcopal Church took a strong stance against the consumption of alcohol. Circuit-riding pastors preached wherever they could. Sometimes this included under groves of trees and in meadow clearings. It was not uncommon for rowdy individuals under the influence of alcohol to disrupt or disturb outdoor religious gatherings. Drunkenness was sometimes seen not only in camp meetings, but also in the homes of those who offered a few nights' shelter to visiting pastors.

FAMILY TEMPERANCE PLEDGE

TEMPERANCE LEADS TO VIRTUE & HAPPINESS. INTemperance TENDS TO POVERTY AND RUIN.

"WINE IS A MOCKER, STRONG DRINK IS RAGING,
AND WHOEVER IS DECEIVED THEREBY IS NOT WISE."

We the undersigned Family of _____
Agree with each other that we will not Buy,
Sell, or Use intoxicating Liquors, as a beverage and
will use our Best Endeavors to Curtail and Prevent
the Sale and use of the Same by others.

Signatures. Signatures. Signatures.

Family Temperance Pledge

The Missouri Annual Conference asked the General Conference of 1832 to establish a rule prohibiting the making, selling, and buying of alcoholic beverages by members of the Methodist Episcopal Church. Some clergy established temperance societies.⁶²

Minutes of 1879's Missouri Annual Conference of the Methodist Episcopal Church, South, contained the following statements:

"...We would beg to offer the following resolutions:

1st. That we recommend that each pastor will see that the rule be enforced as bearing upon this important subject, as embodied in our most excellent Book of Discipline.

2nd. That we will encourage all laudable endeavors to promote and advance the cause of temperance.

3rd. That each preacher in charge be requested to deliver a sermon on temperance at each of his appointments at least once during the Conference year." (Minutes of Missouri Annual Conference of the Methodist Episcopal Church, South, 1879.)

Methodist Pastor Remembers Clay Street Methodist Church

Rev. Marcus Lemon Gray served as pastor of Clay Street Methodist Church from 1882-1883. It was his first regular pastorate in the Missouri Conference after graduating from Vanderbilt University. He also was newly married.

While serving in St. Charles, a \$1,200 parsonage debt was paid off. He was described as earnest and faithful, with missionary zeal, proclaiming a strong gospel from the pulpit. He was known for his patience, energy, enthusiasm, and courage. He authored a book, 1806-1906. *The Centennial Volume of Missouri Methodism*.



Rev. Marcus Lemon Gray



Methodist Parsonage, 8th and Madison

Following are some of his memories of his time in St. Charles:

"We began housekeeping in a large eleven-room two-story brick parsonage. I had money enough to buy some iron-plated spoons and that was about all the furnishings we had in the house. I am not saying anything about the impression we made on our aristocratic families. But one thing

was settled in our domestic political economy: We were not going in debt, and if we made a debt we were determined to pay it even if it took the hide off.

At that time the name of the Overall family was well known in St. Charles. It was a family of means, education, and refinement. Uncle Ezra never forgot the young bride and groom. He paid a thousand dollar debt on the parsonage, and for this we were all very grateful.

Mrs. Fielding was one of my members. She made me a present of Matthew Henry's Commentaries, three big volumes, and these volumes were inscribed with the name of J.H. Fielding, the president of St. Charles College. These volumes are still a cherished treasure in my library.

Mrs. Dr. Johnson often came to the parsonage and left helpful tokens for the young married people. Dr. 'Gum' had a big practice and he was a good friend to the pastor. He had a commanding home and it had a cordial welcome to the messenger of the Cross.

While living at St. Charles I often attended the preachers' meeting at Centenary, St. Louis...I took membership in the Mercantile Library, St. Louis, and for the first time read Herbert Spencer, Huxley, and Darwin. Dangerous stuff for anyone not grounded in Christian evidences. Their conclusions black as midnight. I did not fall into this black abyss.

For an entire school year a young lad, the son of an honored Methodist preacher, took his place in a back pew in my church. I poured the law and hot shot into my audience and into this lad. He had a way of closing his eyes and listening. To this day he never has told me what he thought of those sermons. No matter. That lad is W.F. McMurray, Bishop of the Methodist Episcopal Church, South."⁶³



St. Charles, 1882

Missouri Methodist Colleges Discussed During Denomination's 1885 Annual Conference



St. Charles College, 1922

Twenty years had passed since the end of the Civil War. At its Annual Conference held in Columbia, Missouri, in September 1885, a report was presented discussing the state's four Methodist-affiliated colleges – Central College, Central Female College, Howard College, and St. Charles College. Published minutes from the conference included the following regarding St. Charles College:

"It is a very gratifying thought that all of our colleges are in a state of successful operation and doing well. A new era is certainly dawning upon the church in relation to her educational interest, and the people are manifesting a greater concern about the cause of education and are becoming much more liberal in its support. We hail this fact as prophetic of good in the coming future. Thorough Christian education is our only safeguard, our only defense and fortification in these days of latitudinarianism; in these days of prevailing worldliness, of practical infidelity and scientific atheism. It is just what the church needs to stay and drive back the tidal wave of materialism and its concomitant skepticism which is sweeping over Christendom at the present time.

While other institutions of learning have taken on new life and power and are making rapid strides in the cause of education, St. Charles College, unwilling to be left behind, has caught the inspiration and is moving up in line with her sister colleges, doing her part in the great work of educating the youth of our church and country.

The college building has been repaired and repainted, giving it the fresh appearance of a new and beautiful edifice. The location is a good one and everything about the premises is pleasant and attractive. The unusual success of the past year under the wise management of its able and competent president and the encouraging opening of the present session, guarantee future prosperity. The college has an endowment fund of \$23,000, and an annual income of \$160.00, for the education of such young ministers as the Conference may recommend." (Minutes of the 1885 Missouri Annual Conference of the M.E. Church, South.)

Misbehaviors, Misdeeds, Expulsions

It was a different time in history, the end of the 19th century and the beginning of the 20th century. Society and what were deemed acceptable behaviors differed greatly from today's societal norms. At that time, *The Doctrines and Disciplines of the Methodist Episcopal Church, South*, provided specific rules for what was acceptable behavior and what was not. Failure to follow the rules could result in suspension or expulsion from the church. Unacceptable behavior included the following: fraud; ongoing unpaid debts; alcoholic beverage consumption; improper tempers, words, actions; promiscuous



Central House Bar, 1904

dancing; sowing dissension; spreading unacceptable doctrines; immorality; improper conduct.

The Mourner's Bench, also called an anxious bench, was used by some Protestant churches at 19th- and early 20th-century revivals and camp meetings. The idea was developed by New York revivalist Charles G. Finney. The mourner's bench, followed by the altar call, was said to carry the Christian conversion process to its completion. The bench usually was placed in the center of the congregation. People who sat on the bench said they were ready to abandon their sinful lives and accept salvation.

Specific directions were given for arbitration and trials within congregations. Based on the outcomes of such, church members could be suspended or expelled. Records show that between 1895 and the early 1900s, and 1905-1915, Fifth Street Methodist Church (as it was then known) had no expulsions.

St. Charles College Continues for Decades Before Closing

Catherine Collier's dream had become a successful reality. St. Charles College continued to instill knowledge in young men preparing for ministry in the Methodist church. By 1892, the college was in need of a new building. Property was obtained at Kingshighway and Waverly Street and a new facility was opened.



St. Charles College, New Building

The college continued operations until 1915.⁶⁴ At that time, the school's endowment funds, income, and property were divided between Central Methodist College of Fayette and St. Charles Public Schools. When St. Charles's only high school, Jefferson High School, was destroyed by fire in 1918, a few salvaged school items were taken to the former St. Charles College's vacant building. High school classes were held there until a new high school could be built. Today St. Charles High School sits near St. Charles College's second location.



St. Charles College's First Building Being Remodeled. 1927

The stately domed old St. Charles County Courthouse sits on a hill across Third Street from St. Charles College's original location. It is one of St. Charles's highest elevations. The old college building was sold after the school relocated to the new facility. Property near the old building was sold for residential construction.

The Masonic Lodge bought the building in 1920 and rented it to International Shoe Company of St. Louis to use as a storage facility.

In 1927, the old building was sold to Ira Jones and Paule Houser, who converted it into the Ira Paule Apartments. The building was demolished decades later. In 2015, a cornerstone was laid for a new residential building called Collier House, giving a nod to the memory of Catherine Collier and her son, George. It sits at 125 North Third Street and was constructed to resemble the original St. Charles College building.⁶⁵

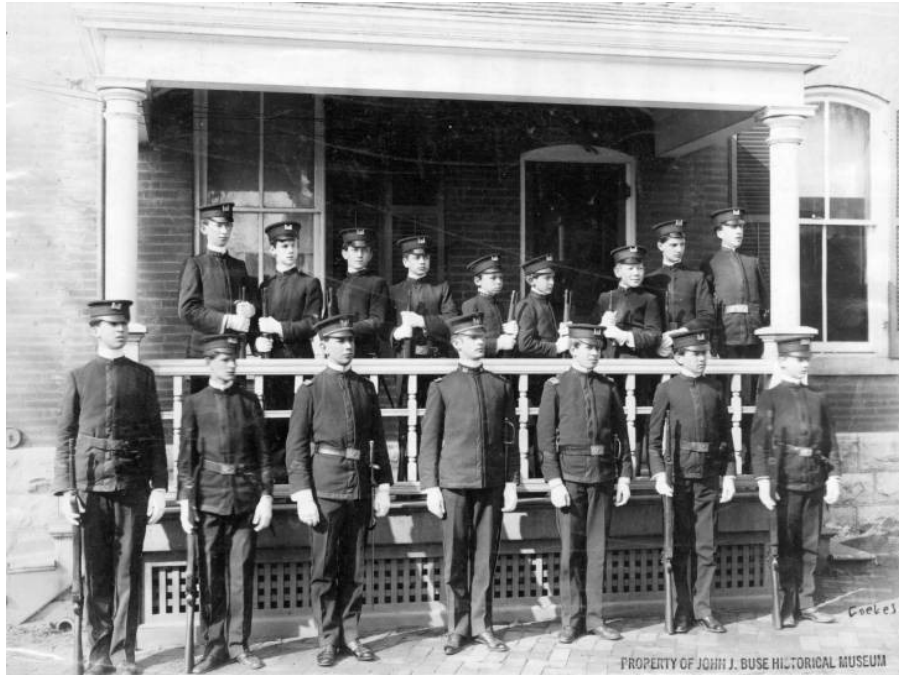


Collier House Today



Collier House Cornerstone Today

Texan Named St. Charles College President



St. Charles College Military Uniforms, 1905

Rev. George Walter Bruce taught school and served as a pastor in the Methodist Church in Texas before moving to Missouri. On Aug. 16, 1901, he was elected president of St. Charles College. He reopened the school on Sept. 14, 1901 with six students.

Rev. Bruce believed in the benefits of military training, and recommended to the college's Board of Curators that it be made a military school. This was accomplished during the second year of his administration. Attendance grew thereafter, filling two college buildings to capacity. The General Assembly of the State of Missouri enacted making St. Charles Military College a post of the Missouri National Guard and required the state's governor to commission the college's president as a colonel.⁶⁶

The Methodist Church in St. Charles Grows

In more of his 1939 letter to Rev. Charles Orrin Ransford, Ben L. Emmons, manager of Emmons Abstract Company of St. Charles, MO, summarized additional information about property transactions related to the church today known as First St. Charles United Methodist Church. By 1895, the



Old Buck's Church Became Fifth Street Methodist Church

church's membership had grown to several hundred. The congregation had outgrown its small building at the corner of Fifth and Clay streets. It sold the property to the Mount Zion Baptist Church congregation for \$2,000. It purchased the building referred to locally as Old Buck's Church at Fifth and Washington streets for \$2,950. Emmons' letter states:

"By deed dated November 11, 1895 and recorded in Book 71, page 425, and by deed dated November 23, 1895, and recorded in Book 69, page 145, the Trustees of the Methodist Episcopal Church, South, of St. Charles became the owners of 209 feet more or less fronting on the East line of Fifth Street and running back Eastwardly to an alley, which is now the present location of your church. (Block No. 130)

"By deed dated July 30, 1896 and recorded in Book 72, page 270, H.B. Evans, O.M. Gray, S.H. Wright, O.P. Reinhart and R.H. Dunlap, Trustees of the Methodist Episcopal Church, South, of the City and County of St. Charles conveyed to Edward Jefferson, Elick Vaughn and Louis Jackson, Trustees of the Colored [sic.] Baptist Church of the City of St. Charles, in consideration of \$2000.00 the above described 50 foot lot (only) conveyed to grantors by B.A. Alderson and wife.

The Methodist church trustees added Sunday school rooms and a heating plant to the existing building at Fifth and Washington. Later, basement rooms were added. The old parsonage eventually was replaced with a parsonage adjoining the church lot. Emmons letter continued:

*"I find that your Church was incorporated by decree of the Circuit Court dated April 25, 1911, and recorded in Book 118, page 71, and by deed dated June 13, 1911, and recorded in Book 118, page 73, the Trustees of your Church then conveyed three lots in Block No. 126 to the Church Corporation two lots of 50 feet front each on Fifth Street and one lot of 109 feet front on Fifth Street."*⁶⁷

Fifth Street Methodist Church Dedicated



The congregation of Clay Street Methodist Church purchased what had been the German Evangelical Protestant St. Paulus Congregation's church building on March 7, 1895. A Methodist church can be dedicated only once it is debt-free. The church was renamed Fifth Street Methodist Church and its debts paid off about five years later, with Rev. J.W. Ramsey serving as pastor.

A large group gathered to watch the June 17 dedication service. As noted in the local newspaper account:

"At 11 o'clock, when the services opened every seat in the handsome church was occupied and it became necessary to procure temporary seats, which were placed in the aisles to accommodate those who came after the regular seats had been filled...The Methodist church is the handsomest house of worship in St. Charles...With the help of many others, succeeding in paying off the entire debt on the church."



Fifth Street Methodist Church

Rev. J.M. Bone at Fifth Street Methodist Church



Fifth Street Methodist Church at Fifth and Washington

Rev. J.M. Bone served Fifth Street Methodist Church for four years. He was described by *Christian Advocate*, the general news source of the Methodist Episcopal Church, South, as a pastor-evangelist. The newsletter's March 26, 1915, edition reported that Rev. Bone had "some very successful meetings with the brethren this year." He also served as a curator of the Methodist-affiliated St. Charles College.⁶⁸



Saint Charles Looking South

What's In a Word – Baraca

As time passes, certain words that might once have been easily identifiable fall out of common usage. Such may have been the case with Fifth Street Methodist Church's Baraca class. Webster's Revised Unabridged Dictionary,

published in 1913 by G. & C. Merriam Co., defined Baraca as an international, interdenominational organization of Bible classes for young men, so named alluding to the Hebrew word *Berachah*, which means blessing, as it occurred in 1st and 2nd Chronicles.

Several issues of the *St. Charles Daily Cosmos-Monitor* from 1917 mention activities of the church's Baraca class:

"The Baraca class of the Fifth Street Methodist Church entertained a number of the boys and girls of other classes Monday night in a pleasing manner when the newly elected officers were installed. The evening was enjoyably spent. The Baracas proved themselves good entertainers."

Coal Shortage Impacts Fifth Street Methodist Church



St. Charles, 1916

Coal was the fuel of choice for heating many homes, businesses, and churches in the early decades of the 20th century. A local newspaper, *St. Charles Cosmos-Monitor*, provided the latest news to St. Charles and

surrounding communities. In its Jan. 16, 1918, edition, the newspaper described the local coal shortage and addressed the idea of coal conservation as suggested by the local fuel commission.



Draftees Leaving for WWI, October 5, 1917

At that time, coal conservation was viewed as a "patriotic duty." The story mentioned that Fifth Street Methodist Church was holding routine meetings and prayer meetings at the church's parsonage and members' homes in an effort to conserve resources.



St. Charles Court House, celebrating Liberty Loan Success, June 1918

Rev. F.A. Henry (pastor 1916-1919) stated that everybody should conserve coal during the current “coal famine.” He suggested that local congregations consider sharing or suspending services until the shortage ended. The length of the coal shortage in St. Charles could not be determined.

Coal was not the only item in short supply during World War I. St. Charles residents were regularly reminded to observe Meatless Tuesdays, Wheatless Wednesdays, to use Thrift War Stamps (available at the post office, banks, and department stores), to conserve food and sugar, to purchase War Savings Certificates and Liberty Loans, and to use “Smilage Books.” Households with one or more family members serving in the military were encouraged to display service flags for all to see. The Ladies’ Aid Society of Fifth Street Methodist Church was active in supporting such community programs.⁶⁹

Small Town; Big Issues



Draft Board and Draftees, 1918

The United States' involvement in World War I impacted St. Charles, Missouri. Big-city and world issues became the focus of conversation in this small river town. More than 1,000 St. Charles residents enlisted. In an area with such a large German-origin population, all things German became less popular. Residents of German descent seldom spoke the language in public, preferring to use English. St. Charles's German-language newspaper, *The Demokrat*, ceased publication in December 1916. Many schools ceased German instruction.



Missouri Home Guards, 1918

Armed Home Guardsmen patrolled and protected bridges across the Missouri River from potential saboteurs and spies. Numerous war bonds were sold.⁷⁰

Happy Birthday, America!



WWI Victory Parade

St. Charles residents have enjoyed large civic celebrations for decades. The July 5, 1917, issue of the *St. Charles Daily Cosmos-Monitor* included accounts of multiple large gatherings held throughout the city on July 4, including the following:

"Glorious 4th in St. Charles – The picnic given by the Sunday school of the Fifth Street Methodist Church on the campus at St. Charles College on the Fourth was well attended and a good dinner and supper served. The day was spent in playing games and eating good things prepared for the occasion. The committee in charge were congratulated upon the success of the picnic which was enjoyed by both old and young."

Sending the Boys "Over There"



Draftees and Draft Board Members, 1918

It was April 1918. Young men from St. Charles and the surrounding communities were called up sometimes daily to report to Camp Funston in Kansas for military training. Community support was strong for the men called for active duty. Large gatherings of soon-to-be-soldiers, their families, friends, and community supporters met on the hillside grounds of the St. Charles Court House. They then paraded through the streets of St. Charles to the riverfront train station for a send-off.

Fifth Street Methodist Church held an evangelist revival at the church that month. Cottage prayer meetings in members' homes also were held.



NOTE: Camp Funston was long thought to be the source of the spread of Spanish influenza, "lagrippe," a pandemic that claimed the lives of people throughout the world, including some soldiers from St. Charles.

Draftees Leaving for Active Duty, October 1917

Alcohol Consumption Worries



In Front of A Bar on Main Street

Nationwide laws prohibiting the production, sale, and consumption of alcoholic beverages were not enacted until 1920. However, members of Fifth Street Methodist Church were opposed to alcohol consumption before then.

The July 9, 1917, issue of the *St. Charles Daily Cosmos-Monitor* contained the following announcement:

"At the morning service Rev. Formann of the anti-saloon league in St. Louis will make an address."

The Sept. 18, 1918, issue of the *Cosmos-Monitor* featured a short article about plans for a "prohibition lecture" to be held at the Methodist Church on a Wednesday night. In an effort to support the Methodists in their stance, the local Baptist church rescheduled its Wednesday night prayer meeting that week to Tuesday so that its members could attend the lecture as well.

St. Charles at that time had numerous saloons, particularly along Main Street. Only five of the saloon owners were over the age of 46 and therefore did not qualify for military service. According to the newspaper, some St. Charles citizens worried about a shortage of men to work in the local saloons.



Spanish Influenza Arrives in St. Charles

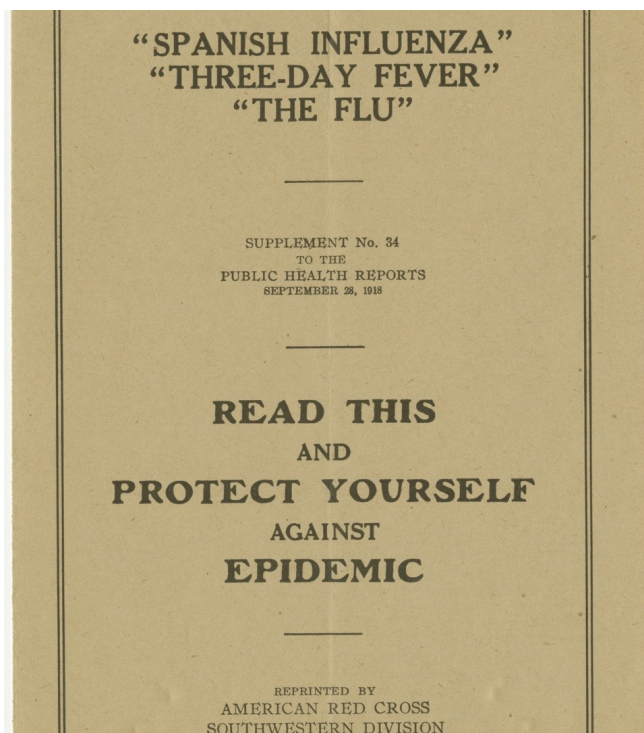
The Oct. 2, 1918, issue of the *St. Charles Cosmos-Monitor* contained an announcement advising the latest 126 St. Charles County boys called for active military duty to NOT report to Camp Funston's training camp until further notice. The reason: the quickly-spreading Spanish influenza.



St. Charles Recruiting Parade, WWI, April 1917

In addition to participating in the send-off parades, St. Charles County residents at that time also hosted numerous large public dances and balls (advertised in the newspaper) and Liberty Loan parades to raise money for the war effort.

On Oct. 9, the newspaper reported that the St. Charles City Board of Health received an order from the state Board of Health to establish quarantine in all cases where influenza appeared. It also advised people to avoid sneezing without a handkerchief and to avoid spitting on public streets and spaces. "Coughs and sneezes spread diseases" was a common mantra. It also reported that about 50 St. Charles residents had "lagrippe" and that several local soldiers had died from it.



1. Keep in mind that like most contagious diseases influenza is spread by contact, that is, by the transfer of the poison from one person to another. It is spread by sneezing, coughing and spitting at which times the discharges from the nose and throat are scattered in the air.
2. Avoid crowds as much as possible, including moving picture places, theaters and other assembly halls. When feasible avoid crowded street cars.
3. When sneezing or coughing, place your handkerchief before your nose and mouth.
4. Make sure that you are properly clothed, in accordance with varying changes in temperature, prevalent at this time of the year.
5. Fresh air is always good. Keep your bed room windows wide open, and secure as much sleep as possible.
6. Keep the digestive organs in good condition.
7. Drink water freely.
8. Avoid common drinking cups, common towels and similar utensils.
9. Wash your hands frequently.
10. Use a mild antiseptic as a nose spray or as a mouth gargle, especially if your throat is sore or there is tendency to sneezing.
11. If you have a "cold" use utensils for your personal use exclusively, or if you are in contact with one so affected be careful not to handle utensils used by them.
12. Consult family physician at first onset of symptoms suggestive of influenza.
13. Spread this information as much as possible in newspapers, moving picture shows, school houses, churches, etc.

Spanish Influenza Pamphlet, 1918



Liberty Loan Celebration, June 1918

One week later, the newspaper reported the city physician estimated about 200 cases of influenza in St. Charles. "Now all illness is called influenza, not lagrippe," it stated. Mayor Steinbrinker closed all schools, lodges, churches, all public indoor gatherings "on account of the epidemic of influenza." Susanne Wesley Bible Class of Fifth Street Methodist postponed its regularly scheduled meeting.

The newspaper said the pastors of the various churches were obeying the requirements of the mayor and would do all in their power to prevent the spread of influenza in the city. It also stated, "Just because Missouri church services will not be held does not in any way relieve a Christian of his obligations to God, and they are all expected to read their Bibles and say their prayers just as though they are in church."

On Oct. 23, the newspaper reported that the St. Charles County Board of Health decided that the influenza situation did not warrant the issuing of drastic quarantine regulations. In another section, the following was reported:

"Notwithstanding the request of the government that everybody stay away from the depot, Monday morning when the soldier boys left for the training camp, there were several hundred people there to give them a send-off."

The University of Missouri at Columbia had closed due to the influenza, Missourians were included in daily casualty lists, and yet some people in St. Charles continued to gather for parades. By December, the newspaper reported the U.S. Health Department's opinion, "Influenza is expected to lurk for months."

Monument Honors Fallen Soldiers

World War I was over. On November 11, 1920, a patriotic celebration was held at the St. Charles County court house. A monument was unveiled on the grounds commemorating the 47 St. Charles men who gave their lives during the war. Their names were engraved on the monument's four sides.





Scenes from Victory Parade, November 16, 1918



St. Charles Military Wagons



Monument to WWI Dead, Court House Grounds, 1920

A Recital by the Sunday School Department

Before the days of televisions and radios, people brought music into their lives with wind-up phonographs and records, and live performances. In the early decades of the 20th century, many children took music lessons and became proficient on one or more musical instruments.

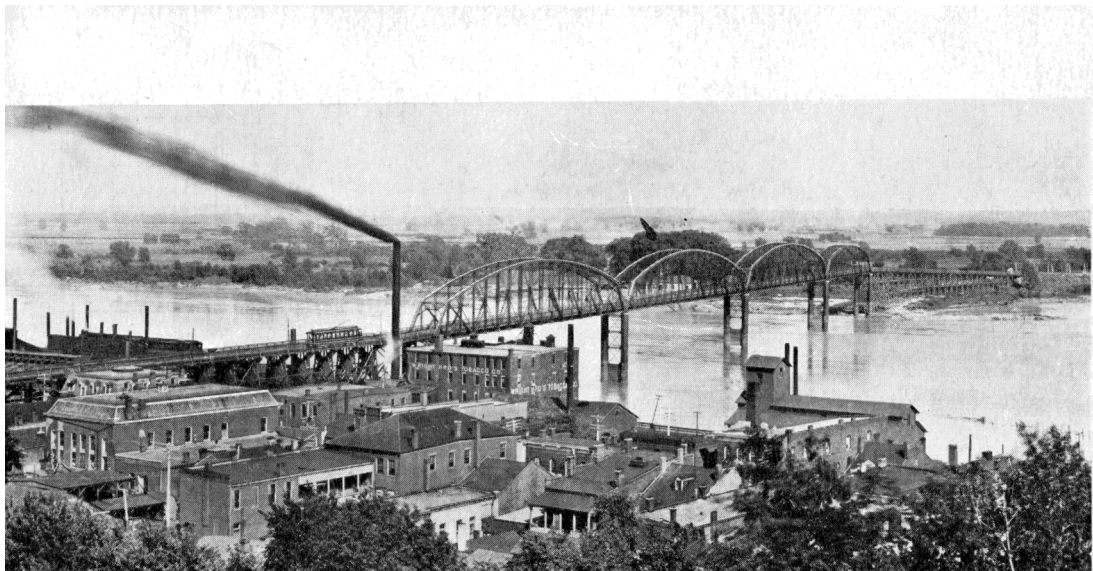
RECITAL BY THE SUNDAY SCHOOL Fifth Street Methodist Church, Friday Evening, April 6, Eight O'Clock		
BRUCKER Stove and Hardware Company.. 302 N. Main Street St. Charles, Mo.	<p style="text-align: center;">PART I.</p> <p>PIANO SOLO—"American Polonaise".....Carpenter Adele Schneider</p> <p>SEXTETTE— Mary Shadwick, Helen Kercheval, Monabell McKinley, Chelsea Eby, Thelma Finch, Imogene Stonebraker.</p> <p>VOCAL SOLO—"Suppose The Rose Were You".....Smith Terri Selling</p> <p>DUET—Mandolin and Banjo—"Nearer My God To Thee"Drumheller Joseph and James Moore</p> <p>PIANO SOLO—"A Whispered Thought".....Barrett Maydell Moraty</p> <p>PIANO DUET—"The Golden Star".....Streabogg Dorothy and Inez Leu</p> <p>VOCAL SOLO—"Star Fishing".....Wood Esther Bell Blessing</p> <p>PIANO DUET—"A March of the Soldiers".....Schumann Georgia Lee Hoffman and Harland Richardson</p> <p>PIANO SOLO—"The Tytar".....Gainor Catherine Harwood</p> <p>VIOLIN SOLO—"The Angel's Serenade".....Braza Thomas Huster</p>	THRO CLOTHING CO. YOUNG MEN'S FINE SUITS
FURNITURE, Rugs and Linoleum <i>Steinbrinkers</i> UNDERTAKERS	<p style="text-align: center;">PART II.</p> <p>DEDICATION OF THE PIANO.....Rev. P. C. Tucker</p> <p style="text-align: center;">PART III.</p> <p>XYLOPHONE SOLO—"The Rosary".....Nevin Ralph Haake</p> <p>READING— Lillian Harmon</p> <p>PIANO SOLO—"Sonata".....Mozart Dorothy Gillette</p> <p>VIOLIN SOLO—"Liedesfreud".....Krisler Don McKee</p> <p>VOCAL DUET— Hallie McKee and Ruth Goddard</p> <p>PIANO SOLO—"Morning In The Forest".....Keeton Mary Lucille Redden</p> <p>VIOLIN SOLO—"Dream of the Shepherdess".....Labitzey Marjorie Wills</p> <p>VOCAL SOLO—"The End Of A Perfect Day".....Bond Virginia Gray</p> <p>READING— Gladys Clifton</p> <p>PIANO SOLO—a. "Nocturne, Op. 55, No. 1".....Chopin b. "Phantasie-Stueck".....Sinding Geraldine Wills</p>	Denker Grocer Co. Chase & Sanborn's Coffees BAKE SHOP Fresh Bread Twice Daily.
The Famous Ladies & Childrens Outfitters	AHMANN'S NEWS STAND For Base Ball Goods and other Seasonable Sporting Goods 223 N. Main Street.	
St. Charles Music House Pianos-Players VICTOR-BRUNSWICK Phonographs and RECORDS	GILLETTE & COMPANY Buyers and Sellers of HAY, GRAIN AND SEEDS Distributors of "Enterprise" Flour Elevator on Wabash and M. K. & T. R. R.	WHEN IT IS FOR Drugs and Sundries ALSO TOILET ARTICLES SEE CHARLES E. MEYER

At 8:00 p.m. on Friday, April 6, 1923, the Sunday School department of Fifth Street Methodist Church held a music recital. A highlight of the recital was the dedication of the church's new piano by its minister, Rev. F.C. Tucker. The evening's entertainment included piano solos and duets, solos on the violin and xylophone, vocal solos and duets, and readings conducted by 29 participants.

Various Main Street merchants placed advertisements in the evening's program, including Brucker Stove and Hardware Company; Thro Clothing Co.; Denker Grocer Co.; Steinbrinker's Undertakers and Furniture; St. Charles Music House; Gillette & Company Hay, Grain and Seeds; Ahmann's News Stand; and Charles E. Meyer Drugs and Sundries.

The Methodist Church Reunited

Fifth Street Methodist Church continued to grow during the years of the Great Depression. In 1939, the St. Charles congregation, along with other churches of the Methodist denomination, became part of the merger of the three largest branches of Methodism. As a result, the Methodist Episcopal Church, South, ceased to exist. Fifth Street Methodist Church was now part of The Methodist Church.



St. Charles Downtown

Church Renovations and History Celebrated with “Dinner on the Ground”



Fifth Street Methodist Church

For decades, the *St. Charles Banner-News* was the place to catch up on neighbors and the latest local news. On Sunday, July 6, 1941, the United States had yet to officially enter into World War II. On that day, Fifth Street Methodist Church was the site of celebratory worship services, a homecoming for church members no longer living in the area, and a basket “dinner on the ground.” An account of the day’s festivities was captured in the July 10th edition of the *Banner-News*:

“Sunday, July 6, was a happy day at the Methodist church for all who attended the services. The occasion was one of great rejoicing, for like Israel of old, ‘the temple of God had been rebuilt.’ Much and long needed repairs on the church had been made and both the interior and exterior redecorated. Members and friends of the church who reside in this community were present to rejoice and give thanks for what had been accomplished, but much more did we rejoice because many friends who had once worshipped in this church had returned to worship and make merry with us at this reunion...Attention was called to the fact

that there were present descendants of five of the families who organized and promoted interest of the church in its infancy in the early 1800s, notably the Keithlys, McCluers, Henrys, Williams, Woods, and Brambletts. Basket dinner was served on the ground, after which all went back into the church for an hour of singing of the old favorite hymns...All who attended felt that the day had been worthwhile and that they had received spiritual benefit."

Renovations were completed on the church facility at Fifth and Washington streets. This building was destroyed by fire in January 1953. First State Bank of St. Charles now occupies part of the land where the church was located.

Day-to-day Life Continues

It was July of 1943 and the country was at war. At that time, Fifth Street Methodist Church was known as "The Friendly Church." Activities at the church continued throughout the week, including choir rehearsal, the Women's Society of Christian Service, various Circle meetings, Men's Brotherhood, Intermediate and Senior League, Wesleyan Service, and Daughters of Wesley. Fridays were open for "socials" of any group wanting to use the facilities.



First Church Fifth Street

American Car and Foundry was Important to St. Charles

St. Charles's American Car and Foundry was a major employer of local residents, including some Fifth Street Methodist church members. ACF played an important role during World War II. It built 1,800 light tanks. Each tank had more than 2,800 different parts, not including the engine, and weighed 12 tons. In addition, ACF converted 32 railroad coaches into rolling hospital cars and built 100 new hospital cars.⁷¹

A Methodist Minister's Stance on Drinking and "Intoxicants"



Anheuser-Busch Eagle Emblem

It was 1945. Dr. Homer Clevenger was a professor of history and political science at Lindenwood College. At the death of the St. Charles mayor, Dr. Clevenger decided on a whim to run for mayor. He won. His time in office was filled with some controversies, including disputes with the police department, disputes about the installation of parking meters on Main Street, and a crack-down on local taverns serving underage drinkers.

Rev. Z. Glen Jones was the minister of Fifth Street Methodist Church when Dr. Clevenger spoke to the church brotherhood's May meeting. Among the topics discussed was alcohol. Rev. Jones sent Dr. Clevenger a letter regarding his speech. It said in part:

"The problems you face in this regard (intoxicant sales) are evidently very trying. Let me assure you that I would consider it a privilege to give you and officers responsible for enforcing the law whatever support that may be possible. I feel that the church or more particularly all the churches are in position to bring a lot of moral pressure upon their membership. I feel that in a

small way this has been done in our church but not so much as should be perhaps.

I believe that if the Protestant ministers would that they could close groceries, drug stores, and eating places where beer or liquor is but a side-line item of sales. I mean I believe that through moral pressure these particular places would cease selling the intoxicants. This in my mind would be a definite help and would eliminate the necessity of children becoming so familiar with the presence of beer and liquors when they go to the grocery or drug store."

The church's motto at that time was, "Every One In Church Every Sunday." Rev. Jones also issued Certificates of Loyalty for those who faithfully attended worship services during the 1950s.

St. Charles during World War II

St. Charles county residents provided a wide range of home front support during World War II. A total of 1,487 local men and women served in the armed forces during the war. Forty-seven local service members were killed.



ST. CHARLES COUNTY MEMORIAL HALL, BLANCHETTE PARK, ST. CHARLES, MO.

Blanchette Park's Memorial Hall contains a plaque honoring local residents killed during the war.

A big difference between World War II and World War I was the local work force. Women's support no longer consisted of knitting winter garments, wrapping clean bandages, and raising money. Female workers toiled in defense plants, completing jobs once reserved for men only.

A local newspaper called *St. Charles Bugle* was published with news about local men and women serving in the armed forces. On May 8, 1945, VE-Day, thousands of people attended local church services. When news of Japan's defeat happened on Aug. 15, 1945, people hit the streets, parading and making noise. Businesses closed to allow employees time to celebrate.⁷²

Kathryn Linnemann, Library Founder and Church Organist

Miss Kathryn M. Linnemann grew up in St. Charles. She graduated from what was then known as Lindenwood College in 1904. She loved reading and books, and she loved music.

It was her love of books that led "Miss Kathryn," a popular local piano teacher, to organize St. Charles's first public library. She asked friends to donate books and the library system grew from there. Many St. Charles natives have fond memories of checking out books from St. Charles's first library.

In addition to teaching piano lessons in her home, Kathryn served for many years as organist and choir director for Fifth Street



Fifth Street Methodist Church

Methodist Church. During that time, she played for weekly worship services, plus officiated at more than 500 funerals and 300 weddings. Kathryn had just turned in her resignation prior to the dedication of a new church organ. The organ was said to be quite large and impressive. It was destroyed in the 1953 fire.⁷³

Fifth Street Methodist Church Gets a New Organ

The fire that engulfed the Fifth Street church caused total destruction to the building and its contents. Included in the sanctuary were renovations and a new organ. The Service of Dedication for the organ had been held October 19, 1952, just three months prior to the fire. Rev. Z. Glen Jones said these words at the dedication:

"In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this organ and these furnishings to the praise and the glory of Almighty God.

We dedicate this floor, these pews, the choir-cove, these flags, and the guest register stand, to the glory of God, to the beauty of God's Sanctuary, and to the enrichment of Christian fellowship.

We dedicate this organ to the cultivation of a high art; to the interpretation of the message of the masters of music, to an appreciation of the great doxologies of the church, and to the development of the language of praise which belongeth both to heaven and earth.

We dedicate this organ to the wedding march, to thanksgiving on festal occasions, and to such inspiration in the service of song that all people may praise the Lord.

We dedicate this organ to the healing of life's discords, and the revealing of the hidden soul of harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries, and the lifting of the soul to abiding beauty and joy, by the gospel of infinite love and goodwill."

Fire Destroys Fifth Street Methodist Church Building

It was a cold night on Jan. 12, 1953. A trustees meeting was scheduled to be held at Fifth Street Methodist, but before the appointed time at 8:00 p.m., witnesses reported fire in the building. Alarms were sounded and hundreds of local residents watched in disbelief as the beautifully ornate old church went up in flames.

Witnesses said they heard noises, and then an explosion happened. The building was engulfed in flames and the sanctuary walls toppled. Firefighters from St. Charles as well as St. Peters and Orchard Farm attempted to extinguish the fire. In the end, the building was completely destroyed. Thankfully, no one received serious injuries. The board met at a member's home at 9:00 that night to develop a plan for the future.



The Night of the Fire

According to Rev. Z. Glen Jones, the parsonage next door at 214 N. Fifth St. was not damaged. On Jan. 13, the *St. Charles Cosmos-Monitor* printed a lengthy front-page story about the fire. It said in part:

"A disastrous fire and explosion last night destroyed the historic Fifth Street Methodist Church building at Fifth and Washington streets. Several firemen and at least one spectator received minor injuries and damages were estimated from \$125,000 to \$300,000.

In one of the worst conflagrations in St. Charles history, the large brick edifice was reduced to rubble, only the fire-blackened and gutted brick tower standing today as mute testimony of the tragedy. Surrounded homes were scorched by the tremendous heat from the blaze and were saved only by the presence of mind of firemen, who concentrated their efforts on the residences when it became apparent that the church could not be saved...

Exact origin of the fire and the blast were not established but Fire Chief Earl Bricker theorized that pockets of escaping gas formed in the building after the gas was released by burning pipes and finally exploded. Until the blast there was hope that the flames would be confined to the basement where



The Day After the Fire

the fire started, possibly from an overheated furnace or an electrical short circuit...

Huge steel girders that supported the basement ceiling from east to west were burned and twisted like pretzels and the large pine beams that supported the ceiling were lying in the basement rubble, burned to a crisp. Folding chairs that lined the wall in the north room stood blackened along the foundation. Pews, a new organ, and all other equipment and decorations that had been completed before Christmas in a \$20,000 renovation program were completely gone...

Flames belched from exploding windows and front doors were blown 30 feet to steps on the terrace. The fire climbed to the top of the 30-foot steeple, which stood above the bell tower, and it was rapidly disintegrated before falling into the debris below...

The basement room was a popular meeting place for church organizations as well as other activities. Only yesterday it was announced that an emergency blood bank had been scheduled Jan. 31 in the basement, which was the site of all bloodmobile collections since the program was started."

Rev. Z. Glen Jones, the church's pastor, said insurance covered only about \$30,000 of the property loss.⁷⁴

More Stories From the Night of the Fire

A neighbor living across the street from Fifth Street Methodist Church notified authorities at 6:45 p.m. about a fire at the church. Firefighters speculated that the fire started in the church's basement, which was paneled with pine, and was accelerated by gas explosions. Intense heat in the basement made it impossible to enter the lower floor from an outside ramp facing Washington Street. Firemen made two or three attempts to enter, but each time they were forced back.

A fireman attempted to insert a rotating water hose into the basement, but a sheet of flame erupted. A rumbling sound was heard, and then he was blown away from the building. He was uninjured.

The building's spire, which was about 80 feet high, acted like a chimney for smoke and flames as they shot into the sky. It was said the blaze could be seen for miles.

Ash and debris spread for a block. Neighbors living nearby were seen with garden hoses, attempting to wet down their property to keep it from catching fire. The church's parsonage next door suffered some damage. Other neighbors made pots of coffee for the chilled firefighters.

A glass case that had been located in front of the church was not damaged. It bore the message "Come and Worship—You Are Welcome."⁷⁵

Fifth Street Methodist Congregation Offers Thanks

A devastating fire destroyed the entire Fifth Street Methodist Church facility on January 12, 1953. The following day the *St. Charles Cosmos-Monitor* printed the following letter from congregational representatives:

"We desire to express our deep appreciation to Chief Bricker and his men of the St. Charles fire department, to the fire department of St. Peters, to the fire department of Orchard Farm, and to Police Chief Earl Humphrey and his staff for the heroic and valiant work in trying to save the burning of our church building. Both police and fire departments were on the job minutes after the alarm was sounded. These men did everything in their power to save the building. Lives were greatly endangered in fighting the fire and our congregation is thankful to Almighty God that no fatalities were experienced. Though the church building could not be saved, the surrounding residencies were kept from burning by the efficient work of the men fighting the fire. A great many individuals assisted in some of the work of taking care of the church parsonage and other buildings surrounding the area. Words fail to fully express our appreciation for the genuine and real friendship shown to us in this crisis."

Non-sectarian Fund-raising Held for the Church

In its Feb. 5, 1953, edition, *The Christian Advocate* announced fund-raising efforts to help the church replace its burned-out building and furnishings:

"A non-sectarian community fund-raising drive has been started to aid in rebuilding Fifth Street church, St. Charles, Mo. The 80-year-old church was demolished by a fire and explosion on Jan. 12.

*The drive, according to the St. Charles Chamber of Commerce, will be in addition to solicitation by the church among members of the congregation. The first two donations, \$100 each, were from a Jewish merchant and a Roman Catholic doctor."*⁷⁶



Key to the Fifth Street Church

United Through Hardship

One of the big problems for church leadership after the destructive fire was determining how to keep people united and together. New church surroundings in the host church (today's St. John's United Church of Christ), early worship services, and a large time break between worship and Sunday school were items of concern. But time passed, and the congregation remained unified. Attendance at both morning and evening worship services remained unchanged. Sunday school attendance totaled about 300 people each week.

Leadership credited the various teachers for such a positive response. Words stated at the time still ring true today, 60+ years later:

"Praying together, worshipping together, studying together, we can really stand by the Lord's work and can pull through even under these inconveniences and in the face of hardship."



St. John's United Church of Christ, South Fifth Street

A Vision for the Future: A New Building and a New Name

The trustees, including Dr. N.L. McKee, P.W. Gillette, Webster Karrenbrock, W.R. Dalton, and J. Ed. Travis, quickly met and determined the next steps for the congregation. A congregational meeting was held on April 12, 1953. The congregation voted to change the name of the church to First Methodist Church of St. Charles. It also voted to build a Colonial-style church facility rather than a Romanesque-design structure.

On April 25, 1953, the trustees secured a piece of property, including a twelve-room two-story house, on Clay (now First Capitol Drive) and Eighth streets from Miss Aimee Becker, a Lutheran whose family home adjoined the property. Cost of the property was \$25,000. The old house was incorporated into the new church facility, with its rooms used for Sunday school classes.



Becker House that was Incorporated Into First United Methodist Church



Becker House, 1900

The trustees worked with an architect to develop plans for a large Colonial brick church set back from Clay Street among the property's mature trees. The cost was projected to be \$385,000. The congregation worshipped at nearby St. John's United Church of Christ on Fifth Street until the move to the new church building in October 1954.

An afternoon ground-breaking ceremony was held on September 6, 1953. The following Declaration was made:

"In the name of God, and in the presence of this congregation, I now declare this ground broken for the purpose of erecting a sanctuary for the Methodist church of St. Charles, Missouri.

Let this new building be set aside for the worship of God, for the edification of the people, for the glory of the Lord, for the study of His word, and for the service of mankind.

May it become a House of Prayer for all people, for the glory of the Lord, for the study of His word, and for the service of mankind.



Charcoal Drawing of the New Church Building



Construction, 1954



Rear of the Church and the Old Becker House

May it become a House of Prayer for all people. May it be a spiritual fortress ever exalting Christ and God's Holy Word. May it be the sanctuary where the Flock of Christ is fed with the Living Bread. May this Tabernacle be one where comfort and peace is found and one where the Holy Light of Truth and Love is ever present.

Upon you as a congregation rests the solemn obligation to see that all liability of a financial character resting upon this property be speedily lifted so that this church building may be dedicated unencumbered, to the service of God, and of His Son, Jesus Christ our Lord."

A cornerstone was laid April 4, 1954, during a special afternoon ceremony. Items included in the cornerstone were a 1952 King James Bible, a copy of the Methodist hymnal in use at that time, a copy of the 1952 Methodist Book of Discipline, two silver 1953 coins, newspaper accounts of the fire that destroyed the church's Fifth Street location, and construction photographs of the new building.⁷⁷

The building's tower/steeple stood 92 feet above ground level. The cross stood four feet high. A new Baldwin electric organ and chimes were installed, along with solid brass light fixtures. For many years, the steeple's carillon chimes played three times a day during the week and after Sunday worship services.

Opening the New Church Building for Worship

The first worship services held in the new building happened on Sunday, October 3, 1954. The day's bulletin included the following affirmation:

"THIS BEAUTIFUL BUILDING WILL STAND

An Expression of Our Love to Christ

A Monument to Our Holy Faith

A Beacon of Divine Truth and Light

A Tower of Inspiration and Peace

A Sacred Place of Worship and Prayer

And Within Its Walls We and Generations to come Will Rejoice

In The Spirit of Christ Our Lord . . . Until We Are United In His

House Not Made With Hands."

A Service of Dedication was held September 22, 1957, once all debts were paid off.



Sanctuary in the 1950s

Two-week Revival Held at First Church

Then as now, the goal of First Methodist Church was to bring new people to Christ. With that in mind, the church held a two-week evangelism revival in 1957 with the theme, "Tell St. Charles County About Christ." Services were held at the church at 8 p.m. every night from March 17-31. They were conducted by a visiting minister, Rev. Joseph Brookshire.



First United Methodist Church Building, 1960s

An Affirmation - First Methodist Church, St. Charles, 1958

"This is the sanctuary of the First Methodist Church, St. Charles. This is our chosen place of worship. It is here that we join in quiet meditation, in attentive worship, and in joyous praise as we lift our voices in song. This, too, is a scene of warm fellowship, of sad farewell, of Holy Communion, of baptism and of matrimony. This is our heritage from those who were here before us, and is ours to pass on to our children, and they to theirs. Ours is a sacred trust."



Painting of First United Methodist Church



From A Promotional Pamphlet for the Church

St. Charles County Historical Society's Edna McElhiney Olson Remembered the Church

Lifelong St. Charles resident and local history buff Edna McElhiney Olson loved her hometown. She treasured the stories about family members and the growing St. Charles community. From an early age, she collected photographs, newspaper clippings, and written accounts of life as it once was in St. Charles. Her collection of stacks of memorabilia was the nucleus around which the St. Charles County Historical Society was built.

Mrs. Olson for many years wrote a local history column for the *St. Charles Journal*. Even if her memory of some dates and details had grown fuzzy over time, she provided interesting and informative articles for the community newspaper. On Sept. 3, 1959, she devoted her column to a brief history of the building at 617 South Main Street, the building paid for by staunch Methodist Catherine Collier and used for worship services by both the Methodists and other denominations. It read in part:



Main Street Church Building



Main Street Church

"She (Catherine Collier) donated the use of this church to the Methodist congregation free of rent. One room was set aside for "colored [sic]" people and it was constructed in such a way that the sermon could be heard by all. During the week days this building was used as a common school room. It is interesting to note that the customary tuition was a dollar a month for each pupil.



The school was begun with four pupils of Protestant children of the village. The small room at the left was used for teaching the "colored [sic]" children and the "colored slaves [sic]" to read and write. The combination Methodist Church and Protestant school progressed very satisfactorily and in 1834 a new school building was necessary. It was then that the new school and including grounds and building was erected at the cost of \$10,000 on the

west side of Third Street between Jefferson and Washington streets. The new school became known as the St. Charles College for the education of both ladies and gentlemen.

The Methodists sold this church, which had been donated to them, in 1855 to the Episcopal Church of St. Charles. This old church is now used as a private residence."

The small brick building at 617 South Main Street has been in continuous use throughout its existence. It has housed a paint shop, private residences, law offices, and today is home to an olive oil shop.⁷⁸



Methodist Church Building, 617 S. Main Street.
December 26, 1966

Children's Church Has a Long History

First St. Charles United Methodist Church has incorporated various types of Children's Church into its Sunday morning schedule for several generations. The *St. Charles Daily Banner-News* published an article about the church's successful children's worship program in its Dec. 4, 1959, edition. It read in part:

"Like their elders, the youngsters sing hymns, follow the order of worship, and listen to a sermon. Very young ushers decorously pass the collection plates, and petite young ladies beautify the service with solos.

While their order of service is patterned after that of the adults, the hymns, prayers, and texts are scaled to their understanding. Their scripture lesson, taken from the Bible, is told in story form. The sermon is related in a way that is applicable to a child's experience...Their small fry congregation now numbers about 60...The children like to sing, especially songs which require correct hand motions and old favorites such as 'Jesus Loves Me'...

Last Sunday (the leader) brought along a surprise box. After guessing what the contents might be, the children learned that the box contained a turtle. After discussing the animal's protective shell, he compared its covering to a Christian's shield of faith, armor of righteousness, helmet of salvation, and his sword, the Bible."

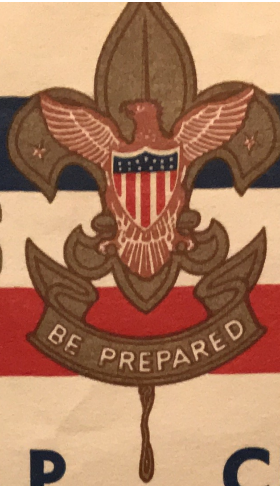
Long-standing Affiliation with the Boys Scouts of America

Boy Scout Troop 754 was chartered at First Methodist Church on October 31, 1960. The troop has maintained its association with the church since that time, supporting and educating hundreds of young men in the ensuing years. Each year troop members and leaders participate in Boy Scout Sunday at the church.

INCORPORATED FEBRUARY 8, 1910

CHARTERED BY CONGRESS JUNE 15, 1916

BOY SCOUTS OF AMERICA



TROOP CHARTER

GRANTED TO

THE FIRST METHODIST CHURCH

upon application through authorized representatives to carry on the Boy Scout program for

CHARACTER BUILDING : CITIZENSHIP TRAINING

subject to the provisions of the Constitution and Bylaws and rules and regulations of the
National Council of the Boy Scouts of America for the period ending

OCTOBER 31 1960

TROOP

#754 ST CHARLES MO

INSTITUTIONAL REPRESENTATIVE

JAMES H EVANS JR

COMMITTEE CHAIRMAN

ROBERT L SCOTT

SCOUTMASTER

A D MATTHEWMAN

These officials have been duly certified and are officially registered by the National Council to meet the responsibilities of their respective offices in accordance with the provisions of the Constitution and Bylaws of the Boy Scouts of America.

IN TESTIMONY WHEREOF the National Council has caused this charter to be signed by its officers and its corporate seal to be affixed.

Herbert Hoover
Harry Truman

Harry Houghton
John W. Kliff

W. H. Deakel

HONORARY VICE PRESIDENTS

Wright L. Beaman
HONORARY PRESIDENT



Ellsworth H. Augustus
PRESIDENT

W. A. Campbell
INTERNATIONAL COMMISSIONER

Geo. Fisher
NATIONAL SCOUT COMMISSIONER

Robert J. Bartsch
CHIEF SCOUT

Arthur Schmale
CHIEF SCOUT EXECUTIVE



Fifth Street Candle

The Story of the Large Candle

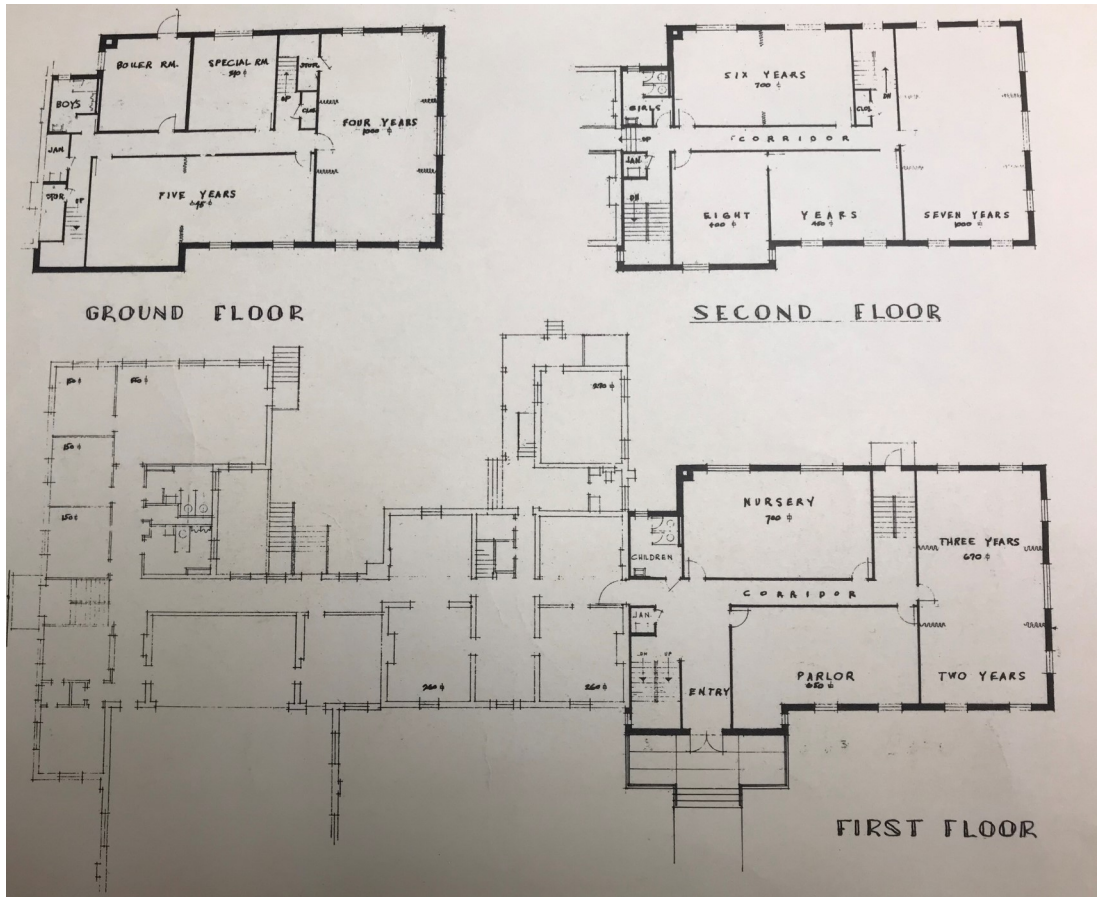
On January 12, 1953, a devastating fire destroyed Fifth Street Methodist Church's building and furnishings. The decision was made to melt any remaining candles to form one large candle. Nicknamed The Christmas Candle, the candle was for many years lit during Advent as a symbol of the divine light of the Christ at Christmas, a reminder that the light of the teachings of Christ can never be extinguished by the world's darkness. It also represents our forefathers' dedication to continuing and maintaining the heritage and ministries of this congregation.

Today the candle resides in the church office as a visual reminder of Christ's light.

The Growth Continued

In 1959, plans were made for the construction of an education building. It would be named the Becker Building in honor of the property's previous owners. It was completed in July 1960 at a cost of approximately \$140,000.

Throughout the 1960s, membership and attendance at First Methodist Church grew. Sunday school attendance boomed, averaging 550 per Sunday, one of the largest church school attendances in the St. Louis area. The decision was made to enhance the church facilities.



Becker Education Building Addition, 1959

Work on the new facilities began in 1970. On October 25, groundbreaking ceremonies were held for the construction of additional classrooms and a multi-purpose room/gymnasium. The old house previously used for Sunday school rooms was torn down in November 1970 to make way for the new construction. The church decided to increase its mission and outreach work in the St. Charles community and beyond.

At the time of the congregation's 150th anniversary celebration in 1971, church membership exceeded 1,800.



Becker Building Construction in the snow

A New Congregation is Organized

The Methodist denomination had grown to such an extent in St. Charles that on January 13, 1963, a new congregation was organized out of First Church with 16 members. Property was acquired on Droste Road and the new congregation became known as Faith Methodist Church. It continues to thrive today as Faith United Methodist Church.



Early Program

A New Parsonage is Built

The parsonage of the Fifth Street church was not destroyed in the 1953 fire. It subsequently was sold. The year 1963 also saw the construction of a new parsonage for the First Methodist Church pastor. The two-story brick house was conveniently located on Jackson Street behind the church facilities. An open house for members of the congregation was held in September.

Youth Involvement in Holy Week Observances

For more than 50 years, the youth of First Methodist Church have participated in Holy Week observances. In 1964, the youth coordinated a Holy Week sacrificial dinner, which included quiet time, meditation, prayer, and sacrificial giving. This was followed by Maundy Thursday communion service. The youth also were involved with the Easter sunrise service and breakfast, a tradition that continues.

Methodists Love to Eat

Whether it's dinner-on-the-grounds, picnics, or Sunday morning doughnut time, Methodists do enjoy eating. Through the years, groups affiliated with First Church have sponsored fund-raising meals and events of all kinds. These have included annual groundhog and chicken dinners, spaghetti suppers, fashion teas, Lenten luncheons, Mother-Daughter banquets, barbeques, and Christmas cookie walks.



First United Methodist Social Gathering



Men's Brotherhood



Wesley Daughters Sunday School Class,
35th Anniversary Celebration

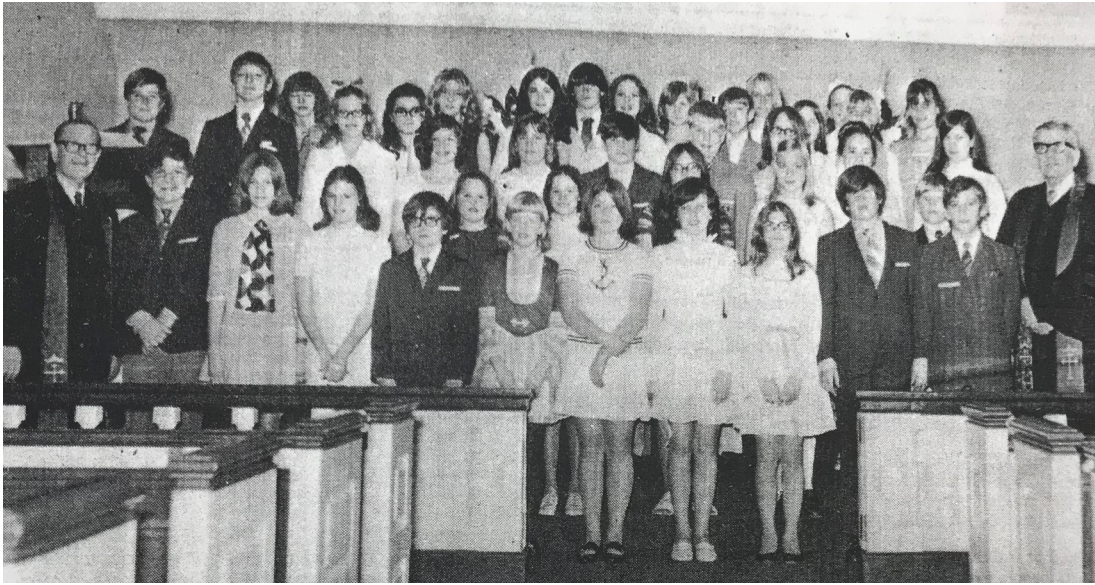


Wedding during the 1950s



Leaving Church 1960s

Large Confirmation Class in 1972



The City of St. Charles and St. Charles County experienced population increases in the late 1960s and early 1970s. People were attracted to the affordability of housing and the small-town feel of the area.

In 1972, First Church confirmands totaled 38. The youth joined the church after weeks of study and learning about Christianity and the Methodist denomination.

Celebrating America's Bicentennial

It was 1976. People throughout the United States were in the mood to celebrate the country's 200 years of independence. A weeklong Bicentennial celebration began in St. Charles on June 20, with a communitywide church service at Bum's Hollow in Blanchette Park. Various area denominations and congregations joined together to participate in the service.

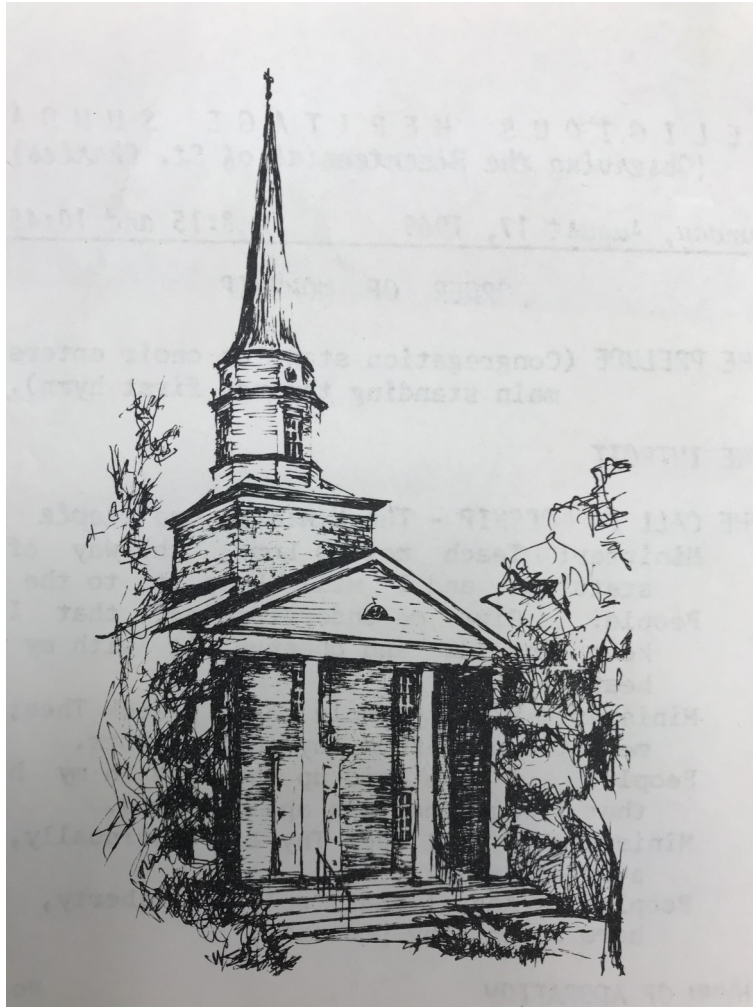


In addition, many of the 22 participating houses of worship had open houses and historical materials displays. First St. Charles United Methodist Church was among the participants.⁷⁹



First United Methodist Church Commemorative Monument at
Original Main Street Location

First St. Charles Community Outreach, Yesterday and Today



Artist's Drawing

Today First St. Charles United Methodist Church has educational and evangelical outreach programs and mission activities available seven days a week. People of all ages, stages, and interests are always safe, welcome, and wanted to participate in the church's many diverse worship and enrichment opportunities. Various annual communitywide activities allow the church to spread God's love and to make new friends and believers.

Following are a few of the many memorable activities sponsored by First St. Charles United Methodist Church: various local, national, and international mission trips; sponsorship of missionaries; food packaging for third-world countries; backpack weekend food program; school



Yellow Ribbons



Small Groups



Recent Service Project



The Church on Christmas Eve

partnerships; English as a Second Language classes; Showers of Blessings for the unhomed; meals and clothing for the unhomed; partnership with American Red Cross disaster relief programs and community blood drives; support of worldwide denominational disaster relief efforts; short-term and ongoing midweek enrichment programs for children and adults; support groups; Bible studies; Christian education programs; fundraising dinners, car washes, fashion shows, quilt shows; camping trips; youth fellowship and mission trips; back-to-school community parties; community riverfront Easter services and egg hunts; St. Charles civic parade participation; educational scholarships; worship services and communion for homebound individuals. At First St. Charles UMC, all are safe, welcome, and wanted.

The education and administration spaces added in recent years allow this body of Christ and congregation of the United Methodist Church to continue offering programs for the enrichment of the entire community. Enhanced technology allows the presentation of virtual worship and education opportunities 24/7. Preschool classes, daycare, and ongoing education programs enable children to learn about God and the Gospel of Jesus Christ while interacting and having fun with others.



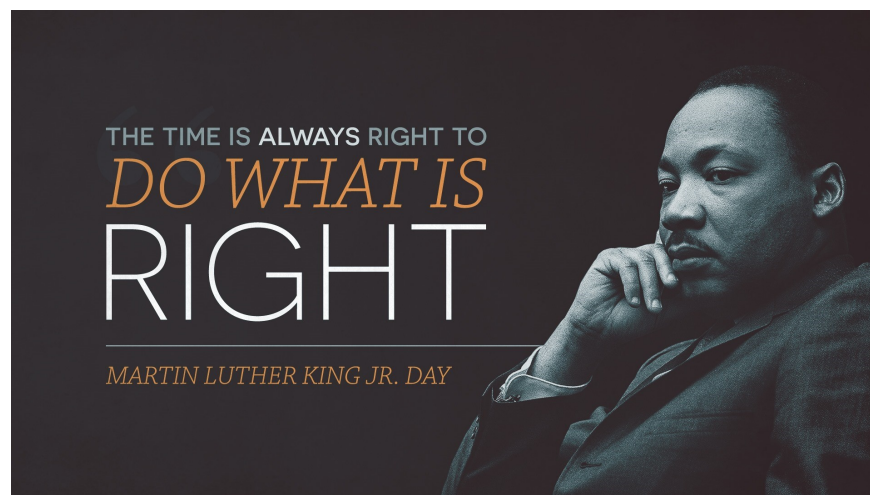
LGBTQ Small Groups Formed



World Wide Missions



Wesleyan Wrist Bands



Martin Luther King, Jr.



First Kids

Early Childhood Center

A ministry of First St. Charles United Methodist Church





First St. Charles United Methodist Church in the Snow

First St. Charles in The Time of COVID-19

As the spread of COVID-19 continued through much of 2020, in-person worship services and activities were suspended at First Charles United Methodist Church. While encouraging social distancing and staying home as much as possible, First St. Charles provided opportunities for worshipers to stay connected to the church. Online and telephone worship,



Leadership Board Meeting Via Zoom

daily video devotionals, online small groups, and online Sunday school classes were some of the opportunities for worshipers to continue living out of compassion and love while remaining part of the body of Christ.

First St. Charles United Methodist Church – celebrating 200 years in the St. Charles community. First Forward -- Learning from the past; looking toward the future. Gather, Grow, and Go!



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First St. Charles United Methodist Church; St. Charles, MO.

John J. Buse Collection, State Historical Society of Missouri

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Valerie Battle Kienzle

Methodist Pastors at St. Charles, Missouri

John Travis	1807
Jesse Walker	1808
Abraham Amos	1809
John Crane	1810
Thomas Wright	1811
John Card	1812
Jesse Hale	1813, 1814
William Stribling	1815
Jacob Whiteside	1816
John Schroder	1817
Philip Davis	1818
William Townsend	1819
A. McAllister	1820
Isaac N. Piggot	1821
William L. Hawley	1821
A. McAllister, Jesse Walker	1822
William Sublett	1823
Ebenezer T. Webster	1824
William Ryan, Jr.	1824
Alexander McAlister	1825
James Edmondson	1825
Richard J. Duncan	1825
John Glanville	1826
W.B. Peck	1826
Thomas Randall	1826
Urice Haw	1827
Benjamin T. Ashby	1827

William Heath	1828
Jerome C. Berryman	1832
R.B. Jordan, R.B. Newbey	1833
H.L. Dodds, G.W. Newbey	1834
B.R. Johnson	1835
John Glanville, Samuel Colburn	1836
H.K. Armitage	1837
William Patton	1838
Silas Comfort	1839, 1840
Andrew Monroe	1841, 1842
J.T.W. Auld	1843
George Smith	1844, 1845
Isaac Ebert	1846
William Holmes	1847
D.T. Sherman, William A. Mahew	1848
James W. Green, William A. Mahew	1849
James W. Green, Thomas A. Green	1850
James W. Green	1851
E.M. Marvin	1852
H. Brown	1853
G. Fenton	1854
W.H. Anderson, W.H. Cook	1855
John W. Cook	1856
R.N.T. Holliday	1857
William Penn	1858
William Penn	1859
Tyson Dines	1860
Tyson Dines, R.B. Watson	1861

No report (no annual conference)	1862
Joseph Henry Pritchett	1863
Joseph H. Pritchett, A.M. Pinkard	1864
J.R. Downing	1865
James Smith	1866
Jackson P. Nolan	1867
Silas Doggett	1868
W.M. Leftwich	1869, 1870
William Henry Lewis	1871, 1872
J.W. Cunningham	1873, 1874
Thomas J. Gooch	1875
W.T.N. Holliday	1876-1879
James C. Edmonston	1880
Joseph Y. Blakey	1881
Marcus Lemon Gray	1882, 1883
Jacob A. Snarr	1884, 1885
Samuel L. Woodey	1886-1888
William H. Lewis	1889-1892
J.W. Keithley	1893
John F. Shores	1894
George W. Penn	1895-1897
George W. Penn, R.T. Bond	1898
James William Ramsey	1899-1900
Howard L. Davis	1901-1902
R.M. Hardaway	1903-1905
Robert McIlvoy	1906
William B. Wheeler	1907-1910
I.T. Nash	1911

Joseph M. Bone	1912-1915
F.A. Henry	1916-1919
F.C. Tucker	1920-1923
C.H. French	1924-1927
Rolla S. Kenaston	1928-1932
A.J. Gerheard	1933
J.B. Douglas	1934
Ernest Jones	1935-1938
W.L. Scarborough	1939-1940
C.C. Barnhardt, H.L. Stuckey	1941
H.L. Stuckey	1941-1942
Harry A. Showmaker	1943-1944
Z. Glen Jones	1945-1957
Alfred A. Watkins	1957-1961
Otto L. Dvorak	1961-1969
Dr. Clarence P. Folkins	1969-1976
Dr. Frank C. Tucker, Jr.	1976-1986
R. Paul Metcalf	1986-1995
Marvin Braungardt	1996
Marvin R. Pyron	1996-2005
Robin Roderick	2005-2015
Dr. Bart Hildreth	2015-



The church building in the snow