

its school house the best building in the place. The people will wait for comforts around their homes, but the school must be sheltered and equipped. It is a heavy tax which the support of our schools imposes. But no tax is more willingly borne. Sometimes the small politician thinks to make a point with the burdened tax-payers, by clamoring about the immense cost of our schools. But the people have a way of laying these gentlemen on the shelf and leaving them there to rest and think. And even this class of men do learn wisdom in time, as, they say, a child learns about fire. They learn that the people will permit no trifling with the common schools, the colleges of the common people. Our school system is by no means complete. Nor are our schools perfected. There are missing links to be supplied, and room for improvement along the whole line. But we have the elements of an admirable system, and there is under it, and in it, and through it, that spirit of life which creates systems, and transforms them to its will. It is the settled policy of our people to plant a school wherever there are children to need it. "A school for every child, and every child in school," is the motto of our progress, and the end toward which we move.

ADDRESS OF REV. F. S. McCABE, D.D.

Col. Anthony, in introducing the next speaker, humorously remarked, that, as the editor of the leading religious and prohibition newspaper of the State, he took pleasure in introducing to the audience the leading minister and prohibitionist in Kansas. Rev. Dr. McCabe then delivered the following address:

THE CHURCHES OF KANSAS.

Pre-Territorial Era.

In the pre-Territorial era, viz., prior to 1854, missionary enterprises were vigorously prosecuted on this soil among the Indian tribes, by several denominations of Christians.

The Baptists established a mission among the Shawnees in 1831. The station was about four miles from the Missouri river, in the present county of Wyandotte. The first printing press ever on Kansas soil was brought by Mr. Jotham Meeker, in 1833, for a Baptist mission located near the present site of the city of Ottawa.

The Catholics started a mission among the Osage Indians in 1827, near the present site of Osage Mission.

The Methodist Episcopal Church began its work among the Delawares and Shawnees, on the south side of the Kansas river, and it organized its first church among them in 1832, Rev. Thomas Johnson having established a school in 1829.

The Presbyterians founded their first mission in Kansas in 1835, among the Wea Indians, who lived near where Ottawa now is. In 1837 a mission was founded by them for the benefit of the Iowas, near what is now Highland, in Doniphan county.

The Society of Friends started a school, and held meetings, among the Shawnees in Johnson county, soon after the removal of the tribe to Kansas.

Schools and churches were organized by the Moravians, and perhaps by other bodies of Christian people.

Territorial Era—1854-61.

The fierce political and border strifes, which chiefly made up the history of the Territorial era from 1854 to 1861, were unfavorable to the planting and nurture of churches. Yet during this period foundations were laid by various denominations, in order to meet the needs of the people, and especially in anticipation of the prospective settlement of the Territory.

The Baptists organized in June, 1855, and their first house of worship was built at Atchison.

The first Catholic congregation of white people was organized in Leavenworth City, August 15, 1855. Their first church building for the use of a white congregation was erected at Leavenworth in the same year.

The first church organized by the Congregationalists was at Lawrence, in October, 1854, perhaps the first white man's church in the Territory. Their first church edifice was built at that place in 1857.

The Protestant Episcopal Church began its work at Leavenworth, in 1856, and its first church edifice was erected there in 1858.

The first Evangelical Lutheran organization was at Leavenworth, October 28, 1855. The house of worship was built in Leavenworth in the summer preceding the organization, and it was probably the first building in Kansas for church purposes, outside of Indian missions and Government forts.

Rev. W. H. Goode, presiding elder of the Methodist Episcopal Church, preached in a log cabin at Hickory Point, on the Santa Fé road, July 9, 1854. Rev. A. Still, Rev. J. M. Chivington, and Mr. Mendenhall, a missionary of the Society of Friends, being present and participating in the services—probably the first sermon to white settlers in the State. The first church building was erected in Lawrence, in 1856, and the same year a small slab church was built in Leavenworth. The first church for whites was organized near Tecumseh, by Rev. Mr. Goode. The first session of the Kansas and Nebraska Conference was held in a tent in Lawrence, commencing October 23, 1856.

The Presbyterians organized their first church January 1, 1856, at Leavenworth.

The United Presbyterians made their first organization at Berea, Franklin county, in 1857, and their first church was erected at that place in 1858.

The Society of Friends held meetings on Fall creek, near its mouth at Stranger creek, in Leavenworth county, about February 15, 1856. The first meetings were in the cabins of settlers until the spring of 1857, when a log house was erected, which gave place to a good frame building in September, 1859.

The German Methodists were organized in 1860, in Dickinson county, and the German Lutherans in 1861, at Leavenworth.

Before the admission of the State, several other denominations besides those mentioned, had made beginnings in the way of organizing and securing places of worship.

The Era of the Civil War—1861-65.

The State of Kansas had been a member of the Union but seventy-four days when the assault upon Fort Sumter began. The war that followed almost wholly engrossed the interest and the energies of the people of Kansas. For four years a very large portion of the able-bodied men of the State were in the Union service.

Probably the effect of the war upon general church work is fairly represented by the following report, made by the M. E. Church for the years indicated:

Year.	No. of Ministers.	No. of Churches.	Year.	No. of Ministers.	No. of Churches.
1860.....	85	17	1862.....	72	30
1861.....	74	43	1863.....	68	33

The Territorial era and the war era, embracing a period of eleven years, brought to the church builders of Kansas, in common with other citizens, trials and sacrifices as heavy as have ever fallen on any people on this continent since the days of Jamestown and Plymouth—and the trials and sacrifices were met by all, women as well as men, with a spirit of patience and heroism surpassed by nothing in the annals of the world.

The Era of Peace—1865-85.

The current of immigration that began to flow into Kansas after the close of the

war contained from the first a very large per cent. of persons who had been members of churches, and also of those who, though not communicants, were decidedly favorable to the establishment of churches. The natural result was at once realized. Churches and Sunday schools were rapidly formed, and this work was prosecuted, not merely in the larger towns and villages, but throughout the country districts, and in sparsely-settled regions. Wherever the hardy pioneer built his claim shanty, or sod house, there the congregation was gathered and services were held.

Of course the denominations that were early on the ground vigorously sought to reap the advantage of their priority; and those who came later were not wanting in energy and zeal.

For the past twenty years most of the religious sects elsewhere known in the country have been at work here, each according to its chosen and accustomed methods. It may be said with truth and emphasis, that the work done by the churches has been successful in the highest degree. Even if full and complete figures representing results were accessible, they would very inadequately show the best products of Christian effort, since of necessity these can be neither counted nor estimated. An important feature in our church work is the active interest taken in it by considerable bodies of intelligent foreign-born citizens, notably the Germans, the Swedes and Norwegians, the French, and the Welsh.

The fourth biennial report of the State Board of Agriculture contains reports from fifteen of the denominations in the State. From a portion of these I have been able to secure later statistics. I have obtained figures from some denominations not furnishing statements in the biennial report. Taking the report as a basis, and using all reports obtained, and making safe estimates in cases in which returns were not within reach, I think that the following statements may be regarded as reasonably correct in the particulars specified:

There are in Kansas 2,671 church organizations. There are 1,630 church edifices. Most of the buildings are plain and inexpensive; yet within the past few years, in the larger towns, spacious and elegant houses of worship have been erected. There are about 200,000 church members. Of these, 135,000 are connected with Protestant churches and 65,000 with the Catholic church, whose statistics include the entire church population, while other denominations report only communicants. The value of church property is \$4,750,000.

The roll of churches contains the following names, and perhaps others should be added: Adventist, African M. E., Baptist, Catholic, Congregational, Christian, Protestant Episcopal, Free Methodist, Society of Friends, German Lutheran, German M. E., Evangelical Lutheran, Hebrew, Methodist Episcopal, New Jerusalem, Presbyterian, Cumberland Presbyterian, United Presbyterian, Swedish Baptist, Swedish Lutheran, Unitarian, United Brethren, Universalist, Wesleyan Methodist.

It should be borne in mind that many congregations, made up of colored people, are included in the reports presented by the denominations to which they are respectively attached.

Characteristics of the Churches of Kansas.

To understand the position of the churches in the State, it is necessary to consider not merely the number of organizations and of members, but equally the peculiarities of church character and life that impress themselves on individuals, and on the general tone of society.

The churches of Kansas are marked by a legitimate spirit of propagandism. The only justification of its existence that a sect can present to the community is, that it claims to hold with special clearness some phase of truth, or to practice with special fidelity some form of duty and charity. A church, therefore, that does not give work and money, in order to grow, ought to die. It has begun to die.

The churches of Kansas, generously assisted by those outside of their organizations, are working with activity and liberality in promoting moral and social reforms, establishing Sunday schools, building houses of worship, supporting benevolent and charitable enterprises, and in extending their influence among the people.

In all this work none are more zealous and self-denying than the women in the various congregations and communities.

Fourteen religious newspapers are published in the State.

The active interest taken in Sunday schools is indicated by the fact that last year, besides county and township conventions, two meetings for the State at large were held for instruction and stimulus in Sunday school work—that of the S. S. Assembly and Normal Institute, M. E. Church of Kansas, held at Bismarck, and that of the Inter-State Sunday School Assembly, held at Ottawa. The former had an estimated daily attendance of 2,000 persons and a largest attendance of 7,000. At the latter, the largest attendance on one day was 10,000, and the estimated attendance during the entire session was 30,000.

The following comparisons illustrate the progress that has been made in this department: In 1863, the M. E. church reported their number of Sunday schools in the State as 100, and their number of Sunday school scholars as 3,674. On June 14, 1885—Children's Day—the Sunday school of the First M. E. Church of Topeka had a membership attendance of 788, and, adding 408 visitors, a total attendance of 1,196—equal to one-third of the whole number of scholars in the M. E. Sunday schools in 1863. This school had in 1885 a total average attendance of 630. The Presbyterians have over seventy Sunday schools, with a membership ranging from 100 to 200 each, and twelve schools with a membership ranging from 200 to 450 each, and a total reported membership of over 20,000. If figures were at hand from other denominations, they would doubtless show a similar rate of growth.

Denominational bigotry is at the minimum point in Kansas. Bigotry is the product of ignorance—and dyspepsia. The zealot who supposes that all virtue and piety are in his own sect, needs to read, and to travel, and to use aperients. The antecedents and history of this State, and all her traditions, are favorable to the growth of churches, but they are hostile to the development of sectarian bigotry and intolerance. No sect holds in Kansas a monopoly of influence and popular confidence—no sect can ever secure such monopoly. Any denomination whose affairs are judiciously and vigorously managed, finds friends and adherents. It is fortunate that this is the fact. All churches are better than any church.

The highest degree of fraternity and sympathy characterizes the various churches and their ministers in their intercourse with one another. The lion and the lamb of Calvinism and Arminianism here lie down together, (I do not intimate an opinion as to which is the lion and which is the lamb,) and the little child, mutual good-will, is leading them.

If Servetus and Calvin were in Kansas, it is not probable that they would be engaged in arranging for a conflagration. It is more likely that they would be employed as joint managers of a Sunday School Assembly, or of a Temperance Union, or possibly in settling the details of a plan to raise funds for a hospital or an asylum.

Perhaps it may be said that we have gone to the extreme of personal independence and intense individualism. If this be so, e'en our failing leans to virtue's side. It is a fact that here you may express your mind freely on religious topics, as on secular topics, with the assurance that your words will do as little harm and as little good, as in any other part of the globe.

We believe in belief, yet we also believe in freedom of belief and of unbelief, in freedom of discussion, in freedom of worship, and in the spiritual responsibility of

each man, not to the State, nor to his neighbor, but before the bar of his own conscience, and the tribunal of his God. No man's creed is worth so much as the freedom to reject any man's creed.

In no part of the country is the relation existing between the churches and the general community more friendly and cordial than in this State. Specially is there a good understanding between the churches and the newspaper press. This amicable relation between the proprietors and editors of newspapers, and the churches and ministers, is creditable to the liberality and the practical good-sense of both parties. Editors and clergymen are natural allies, devoting their labors to the welfare of the community, and fighting their common enemy, "the devil."

As a body, the ministers of the several denominations are regarded with respect and confidence by the people, on account of their qualifications, character, and devotion to their proper work.

If we should ever inscribe a supplementary motto on our coat-of-arms, and if the clergy should be allowed to select the legend, I believe it would be the golden phrase that has come down to us from the seventeenth century: "*In necessariis unitas, in dubiis libertas, in omnibus caritas*"—In things essential, unity; in things doubtful, liberty; in all things charity.

ADDRESS OF COL. SAMUEL N. WOOD.

In introducing the next speaker, Col. Anthony said: "Thirty years ago I rode from Lawrence to Kansas City with a gentleman who is now in this house. At Westport we stopped at what might now be called a saloon, and took a drink—of water—and watered our horses. On the wall of this saloon was a poster offering \$1,000 reward for Eli Thayer, the founder of the New England Emigrant Aid Company, dead or alive. We asked what they would do with Eli Thayer if they had him; the reply was that he would be hanged. This gentleman who was with me stepped up and said: 'I am Eli Thayer. Proceed to hang.' He was not hanged, but I have the honor this evening of introducing him to you. He was one of the truest of the pioneers in the great struggle. His name is a household word; he is better known as 'Sam Wood.'" Colonel Wood then delivered the following address:

THE PIONEERS OF KANSAS.

Mr. President, Ladies and Gentlemen: My heart fails me when I attempt to speak for the pioneers of Kansas. No tongue or pen will ever be able to do justice to the memory of the old Kansas pioneers.

The Puritans left England for Holland, and finally came to America, in pursuit of religious freedom. They were the pioneers of New England, and sought freedom for themselves, not others. The first settlers or pioneers of the older States cleared away the forests, built houses, redeemed the prairies from silent monotony, made homes for themselves and children, and prepared the way for a more progressive civilization. Theirs was a noble purpose; they bore hardships and privations bravely; looking forward to beautiful homes in the near future, they were cheered, upheld and strengthened by the good-will and sympathy of their neighbors, and above all by the protection of the Government. The pioneers of some of the older States had to band together and live in forts and block-houses, and work with arms by them, for protection from the Indians, while they cleared away the forests or broke up the soil.