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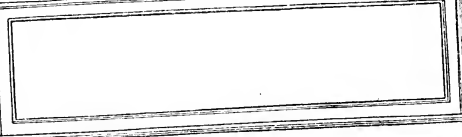


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Mormonism and Jesuitism



ADDRESSES

AT THE

ANNUAL MEETING OF THE

NEW WEST EDUCATION COMMISSION

HELD OCTOBER 14, 1890, IN THE FIRST CONGREGATIONAL
CHURCH, CHICAGO,

BY

REV. F. W. GUNSAULUS, D. D.,
PASTOR OF PLYMOUTH CHURCH, CHICAGO

PROF. HENRY E. GORDON
PRINCIPAL OF TILLOTSON ACADEMY, TRINIDAD, COLORADO

REV. W. F. SLOCUM
PRESIDENT OF COLORADO COLLEGE, COLORADO SPRINGS, COL.

CHICAGO

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Address by Rev. F. W. Gunsaulus, D. D.,

I rejoice today, in looking into these faces, that we come together, with a very clear understanding of the triumph in whose glory this Education Commission holds its anniversary meeting. Never so certainly did she stand in the presence of the problems of the hour, flushed with victory, as she does at this moment. Never so truly were her foes ready either to apologize for their lingering existence, or to hasten to bury their dead, or to make earnest protests against any suspicion of disloyalty on their part, either to the Government or to Evangelical Christianity. It is almost amusing to see the rapidity with which the foe in the far West, looking upon the victory which has been won by this and kindred associations, proposes to itself the task of convincing the loyal and Christian people of the East that all the time they have been at heart loyal, and that ever hereafter, in looking for those persons who are to defend the flag or the cross, we must look for their sympathy upon those fields which they have so stubbornly contested.

The very field on which this fight has been waged is a field of such dimensions and of such character that we can easily see that it has lent, even to the fight itself, something of the quality of richness, and something of the fierceness and stubbornness of those who are already occupying that territory. No one who has had the happiness of passing over that district of the American continent, as I have had twice within the last 365 days, can help but feel that the very richness of the territory adds strength of interest to each side, and that each of the armies has fought with the consciousness of how valuable at some time would be the possession of every acre

of that vast area. It is an area, as you know, so united with every material interest, as to make those who are looking, as most Western people are, for opportunities to enrich themselves, very greedy of the territory itself. Never until within the present year has there been such a revelation of its exceeding wealth, and never until within the last six months have there been such just conceptions of the agricultural future of this vast region.

If you will look over the acts of Congress within the last year and a half, you will readily come to the conclusion that the greatest question of growing importance, is the question of the use of lands in the West to be redeemed by irrigation. It is a question which has had to do with an area out of all proportions large above the thought of the American citizen. The discussion of the question has opened before Congress an area so rich, so vast, as that no single other district on the American continent compares with it in possibility. So certainly rich has been this area, so crowded with agricultural possibilities seem to be all these counties in those territories in the West, that the cupidity of mankind has been aroused in England and Holland and France and Germany; and no one can visit the region in which the New West Education Commission has set itself to the task of dominating material interests with intelligence and with religion, without feeling that many of all the certainly attractive features of our whole continent are there. So truly has Congress found this so, that throughout the entire spring and summer there has been no such earnestness in any kind of legislation, save in the direction of the tariff, as has concerned itself with the problem of irrigation. The storm center of this question is at the same storm center which is known by the New West Education Commission and the friends of Mormonism. It is clearly understood today that one acre of the land such as is now coming under the influence of one or the other element in the far West, is worth more, for agricultural purposes, than three

acres of land such as we have in the prairies of Illinois, Wisconsin or Michigan. It is well understood, also, that this land, having such opportunities, is always to be attractive to those invading elements coming along the lines of latitude far from the East toward the West, to influence that future with their thought, and to control perhaps the markets of America ultimately with the certainty and the vastness of their product. No one can stand in Salt Lake City with an intelligent Mormon, and see him point his finger toward Arizona and New Mexico, without feeling that there is a well settled understanding upon the part of that hierarchy, that there the agricultural future of the West abides, and that whatever power controls this great territory, whatever energy takes hold of the leadership of its material forces, is sure to influence for all future time the wealth, nay, the political directions of thought in our beloved America.

You go to Congress within the last six months, and you will find that perhaps the very heaviest lobby, financially and socially, is the lobby which represents one side or the other of the question of irrigation, so certain are the strong minds of the West that the irrigable land of the West—being yet untried and about the only unsettled land, and being at all events the most desirable land—is the land upon which either righteousness or unrighteousness is to control the most valuable material resources of the next century.

I have said nothing whatever of those mines which rival in their actuality the dreams of Coronado, or those of the explorers who sent back to Spain such brilliant notions of that West to which they had come. I have myself within the last year stood upon those ruins of the Casa Grande in Southern Arizona, and looking away towards Silver City, or Globe City, the Spanish Peaks in the distance, I have thought of that wonderful civilization which has left such remarkable testimony of its greatness in that splendid mass. There are ditches running out from these ruins which are over fifty feet long, and were

seven stories in height, these ditches marking the courses of flowing streams which once upon a time helped to nourish 300,000 people in that valley. Into that valley now, by the direction of the Mormon priesthood, the Mormons of the North, disenfranchised in Utah and Idaho, are pouring. With an almost startling rapidity, the very best lands, under irrigation by means of canals which have been run along these same old ditches, are being taken by men who have within their hearts no loyalty to the flag, no respect for what we know as the Christian home, and the deepest hatred of those institutions and inspirations which are dear to the heart of our Christian civilization. There the Aztec long ages ago reared his fields of wheat, and there, doubtless, built upon the site of this ruin—the ruin itself a witness to the greatness of the edifice which he reared—this great granary, to remain there certainly over 600 years, to tell us of the vast importance in a material point of view, of these fields which stretch far away. The Spaniards sent back to Spain, upon the discovery of those ruins, brilliant stories—stories which almost rivaled the tales of their own most imaginative writers—of the richness of that region in gold and silver; and today the best scientists who have visited that part of the country tell us that we have no conception of the wealth which lies in the mountains of New Mexico and Arizona.

I went with a single member of this New West Education Commission a little way from one of those centers of light which this Association is making throughout that Southwest, and I saw for myself such richness hidden within the earth—aye, did I say hidden—lying upon the very crust of the planet, as would lead one to conclude that he had at least touched in reality something vastly more splendid than an Arabian dream. These mines are waiting to be touched into productiveness, but the finances which they represent are waiting to be moved upon, penetrated and dominated by some kind of religious or political conception which will, at last, attach them to the very best interests of mankind. Who shall have the op-

portunity of coining this gold, putting this silver into bullion, and making such representations to the future out of the wealth which has been hoarded in the past, as shall enable them to control entirely this large field which stretches before the feet of every American citizen? The field within the last year before the New West Education Commission, from a point of view entirely material, has grown to be a vastly more important field than ever before. No man can sit in the office of the New West Education Commission and feel pouring in upon him from every point of view the importance of these facts, without feeling in his soul the prayer that should stir all the churches to renewed effort, that by some means Christ's ideal and spirit may be enabled to dominate with spiritual impulses these great material facts.

That field and its character have not been changed because of certain other changes which have come within the last twelve months, which are very likely, unless they are thoroughly understood, to reduce the enthusiasm with which we have hitherto contributed to the New West Education Commission. We are informed upon every hand that the Mormon question is settled; and those who have never been in that part of the country, or who are likely to suppose that a series of resolutions satisfy all the claims of conversion or citizenship, inform us that the distinct work of the New West Education Commission may have already been done. The old passions which lie in the soul of a depraved humanity out of which Mormonism has brought her enthusiasm, are not dead. No pronouncement of President Woodruff has taken lust and iniquity out of the human heart; no resolution of the unholy Church, representing a hierarchy so strong in its political affiliation, can bewilder the eye of a thoughtful man to the fact that the forces which underlie Mormonism are the forces of depraved human nature, and that, until these are touched by something else besides politics, touched with intelligence—aye, touched with something far deeper than may touch the brain,—touched with the power of the converting Christ,—never until then are

these forces likely to grow in harmony with the view of politics, or of the home, or of life, which was born out of our own Christianity. It is the work of the New West Education Commission to distinctly hold this ideal before the consciousness of the Mormon spirit. It trusts not to politics ; it trusts not even to intelligence ; it does not believe that the school-house alone can accomplish the work of making a man manly, keeping a woman womanly, filling the soul of a child with ideals that are worthy of his existence, making a Mormon as loyal and true a citizen as he ought to be. It is the distinct announcement of this New West Education Commission that the work to be done is the work of uprooting and tearing out of the human soul those seeds of vice and lust and sin that lie at the base of all this disloyalty, that are in themselves the damnation of the Christian home, that in themselves hold all the possibilities of evil, and distribute those possibilities of evil into the minds and hearts of the people. So the New West Education Commission alone is unblinded by the fact that President Woodruff has issued a certain proclamation. It is very interesting to read this proclamation :

“We are not teaching polygamy or plural marriage, nor are we permitting any person to enter into its practice, and I deny that either forty, or any other number, of plural marriages have, during that period, been solemnized in our temples or other places in the Territory. One case is reported in which the parties' alleged marriage was performed in the Endowment House, in Salt Lake City in the spring of 1889, but I have not been able to learn who performed the ceremony. Whatever was done in this matter was done without my knowledge. In consequence of this alleged occurrence the Endowment House was by my instructions taken down without delay.

“Inasmuch as laws have been enacted by Congress prohibiting plural marriages, which laws have been pronounced constitutional by the Court of Last Resort, I do hereby declare my intention to submit to these laws, and use my influence with the

members of the Church over which I preside to have them do likewise. There is nothing in my teachings in the Church, or in those of my assistants during the time specified, that can reasonably be construed to inculcate or encourage polygamy, and when any elder of the Church has used language which appeared to convey such teachings he has been promptly re-proved. And I now publicly declare my advice to the Latter Day Saints is: Refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF,

“President of the Church of Jesus Christ of Latter Day Saints.”

I saw in this city the other day a Mormon who said to me: “You will notice that we have been advised by our President, but the Church does something else besides advising. Advice is politics. The State has no control over a mind which has given itself to the Church. We accept that advice in the name of a certain contingency. We simply feel that the command of the Church is to bring forth children to the glory of God, and that polygamous marriage lies at the basis of our safety and our strength as members of an institution, and as members of the Kingdom of God.”

You will notice also that Mr. George Q. Cannon, who has always had a singular facility in interpreting that which hitherto has gone uninterpreted in the mind of the Mormon, has spoken in such a way as to indicate that this advice is to be followed only with a view of faithfulness quite consistent with that Jesuitical method which is practised not only in the Mormon Church, but also by that other foe, the Catholic Church. Mr. Cannon, speaking the other day, said: “I thank God that I live among such people; people that are not afraid of the consequences; people that take their punishment like heroes.” He said, “The time is coming when this conduct of the Latter Day Saints will stand out as a bright page in modern history. Their sufferings will be as acceptable to the

Lord as those of the saints of old." He said the saints would bow in submission to the Nation's will; then they would leave the consequences to the Lord. He told the people not to worry about '91, because he was quite sure that Christ would not come then.

I want you to look at the sickly evidence of repentance which lies upon the lips and in the heart of President Woodruff as he speaks words like these: "The Lord is about to prune his vineyard for the last time." He is now addressing Mormons; in this announcement he was addressing the loyal people of the United States. He says, "Sprouts will fall like grain before the mower; the martyrdom of Joseph Smith and the crucifixion of Jesus Christ are events of like importance to us. I endorse Mr. Cannon's remarks, and I further say that when any event transpires to deprive the saints of their privileges, they will remember it as the will of Almighty God."

How does the Church, in such a case as is presented by Idaho, propose to hold this position—a position which on one side is one of loyalty to the government, and on the other side is a position of loyalty to the Church? The Mormon question in Idaho is a question which recently has taken upon itself new phases, because of Idaho's new political importance and position. One can hardly enter into the domains of that new commonwealth without finding himself at once lodged in an entanglement such as he will encounter under no other circumstances, an entanglement which grows out of the luxurious soil upon which the hopes of the Mormon priesthood are based. The experiment in disenfranchisement is an experiment made by the Church with an oath, the like of which for strength and for subtlety has never been given to mankind in the annals of politics. Let me read you this oath,—an oath perfectly satisfactory for the time being to the Mormon priesthood, as it was to the Government at Washington.

"I do swear that I am not a bigamist or polygamist; that I am not a member of any order, organization or association which teaches, advises, counsels or encourages its members,

devotees or any other person to commit the crime of bigamy or polygamy or any other crime defined by law, as a religious duty or otherwise, and I hereby resign my membership in any organization or association which teaches or practises bigamy or polygamy, or plural marriage; that I will not publicly or privately or in any manner teach, advise, counsel or encourage any person to commit the crime of bigamy or polygamy or any other crime defined by the law, either as a religious duty or otherwise. That I do regard the Constitution of the United States and the laws of this State as interpreted by the courts, as the supreme law of the land, the teachings of any organization or association to the contrary notwithstanding. So help me God."

You will observe that with President Woodruff's scheme, the Mormon can regard this law as the supreme law of the land, but he has a higher law than this; that this higher law, by that spirit and practice of Jesuitism which the church has so readily taken up, coming into conflict with the lower law, finds the lower law easily dominated, and the Mormon conscience easily finds itself forgiven of the offence which lies upon it, so that to-day there is a vast system of forgiveness in Idaho. A man takes this oath, sworn as it seems against the Church. The Church expels him. He is no longer a Mormon. So soon as he has accomplished what he desires to accomplish in politics, so soon as he has done what he desires to do in any of the cities or towns or townships of Idaho, so soon the Church forgives him. By a sort of repentance which does not at all touch his conscience uneasily, he is brought back again into the fold of the Church, and is a Mormon, with all the privileges of a Mormon, up to the time of the taking of the oath again, when he ceases to be a Mormon, then by another repentance re-enters the Church.

L. T. Edholm of Morgan City, Utah, formerly a prominent member of the Mormon Church, is visiting his son here. Judge Edholm has resided in Utah during the last twenty-nine years. To a reporter he said:

“The reports in circulation concerning the intention of the Church to remove its members to some other country where they can practise the teachings of their religion without the interference of the civil authorities is scarcely to be credited. Gentile government is, of course, repugnant to the Mormon leaders, but they hope to secure things more to their liking when the Territory is admitted into the Union. Then they hope to elect State officials in accord with their ideas, and be enabled to practise the teachings of the Church as of old. The proclamation of President Woodruff, recently published, in which he declared that the Church had abolished polygamy and advised the members to observe the law, I have every reason in the world to believe is false. While the President published this notice to the world in language not to be misconstrued, it means altogether a different thing to the faithful members of the Church. Polygamy is and will continue to be sanctioned by the Church in secret. This announcement is made with a view of securing early admittance as a State, and then, by supporting either political party from which favors can be gained in the interest of the Church, the Mormons expect to prosper as their prophets have predicted.”

There never was such a system of political lying as today is nourished by the Mormon Church, and never before, my friends, was there such an instant, overwhelming demand for the work of the New West Education Commission to give to Idaho and Utah and New Mexico and Arizona and all that territory a conscience that must lie behind the greatness and the strength of American citizenship everywhere.

The Rev. J. W. Hill, pastor of the First Methodist Church, at Ogden, Utah, says of the re-election of John T. Caine, the Mormon delegate in Congress: “He is simply a conduit through which the power of Woodruff is carried right into the House and Senate. I know that millions of dollars, now mark me, millions of dollars, have been poured into Washington

through Caine and other agents of the Mormon Church, to assist in keeping that sink of iniquity in full blast."

But I look at the Mormon question as it touches Utah and Idaho as an exceedingly small question in comparison with that vaster question which touches you in Boston, which touches us in Chicago, which, today, above all other questions in the State of Wisconsin, makes the air electric; and which this fall in this State of Illinois demands from every loyal citizen his utmost concern and deepest thought. I refer to the great question as to the supremacy and permanence of the common school in America, against the aggressions of the Jesuit party as moved and controlled by that Italian despot sitting in the Vatican at Rome. No man can go into the Southwest without finding himself at once in the presence of certain political questions which have their interest largely from Rome itself. One is reminded of the days in which the Spanish Armada stood before Old England. He comes again upon the times when the Jesuit, stealing through Scotland and Ireland, found himself in the presence of a king ready to attach the fortunes of Rome to his own fortunes;—the Jesuit, who found himself later in the presence of Oliver Cromwell, who met him at Dunbar and Edge Hill and Marston Moor as certainly as he met the Scotch, Irish, or representatives of the English throne.

The Jesuit party in Boston have pursued a certain line of attack which has been met with such earnestness, on the part of the citizens of the Commonwealth as to give Boston her old importance again,—the importance which she had in the days of Sam Adams, James Otis and Joseph Warren. But the Jesuit attack in the Southwest, far more earnest, upon ground which has never yet been successfully disputed, is an attack which meets almost alone this New West Commission,—our splendid Joan D'Arc, clad in the immaculate glory of her spirit, consecrated before Christ, riding her white charger fearlessly and boldly into the ranks of the enemy,—the New West Education Commission, which is teaching the New South as no

other force can teach it, the absolute necessity and the moral grandeur of the American common schools. (Applause.) Your secretary has already told you that it was impossible for us to supply the necessities of territories in that region by making common schools, and that for a long time these schools must continue to represent the movement and the impulse of Christianity in the North and in the East. On that subject, let us for a moment consider what it means that—just the other day—New Mexico has lost her prospect of being a state because the Catholic power in the Southwest determined that New Mexico should not become a state with the common schools.

Every man who knows the politics of the Southwest, understands perfectly well that New Mexico, in wealth, in political importance, in vast openings from which come the hopes of a great financial future, in every way is worthy of statehood, if only she has the common school to guide her people, to instruct her children, to pour the elements of republicanism and democracy into the child's breast, to give him a love of self-government, to make him absolutely free of the autocracy of any foreign power, to assist him to that kind of thought which will make him feel that every thread of the flag means the future of a better humanity. But eight months ago the Roman Catholic hierarchy saw, that, if New Mexico went into the Union at all, she must go in with this common school. The Pope of Rome has always understood that the common school was opposed to the dictatorial nature and arrogance of the Vatican. He knows that today the common school stands between him and rulership in the nineteenth century. Whatever parties may do, as at Poughkeepsie, New York, with respect to public schools; whatever an unjust law may do with regard to fining Rev. E. Walpole Warren \$1,000 for becoming rector of Holy Trinity Church of New York, and allowing thirty foreign priests to come in to preach and teach Romanism, without a fine;—whatever may be done by a venal and unjust party policy to hold the Roman Catholic vote,—the common school today stands as the one great barrier through which the Pope may not

ride to power in this land. (Applause.) This was seen so clearly in the Southwest, that on that old ground which Protestantism has never yet tried to control, the papacy recently erected its barriers against the admission of New Mexico to statehood. The question involved the reception or the rejection of their state constitution. It was a constitution drawn so clearly favorable toward the public schools by every affection that brought it into existence, that the papal power at once demanded its defeat. From Romish priests orders were spread over New Mexico, which I was told by Catholics themselves that they dared not disobey. Merchants of New Mexico have been boycotted by their Catholic friends. The old Mexico, representing that ancient Spain of the Armada;—ancient Spain, before which William of Orange proposed to level the dykes of Holland,—that old Mexico, coming up into our new dominions, demanded that this constitution should suffer a serious defeat. If today New Mexico will abandon the common school, the Catholic hierarchy will place her among the list of states. Without the common school, she has the Catholic vote; with the common school, she has no political importance. The New West Education Commission at Albuquerque, at various places in New Mexico and the Southwest, stands as the prophetess of the coming common schools. She stands guarding, before the minds of that priest-ridden people, a school so rich in hopes for their children that it is impossible for them to omit to see the richness, the beauty of this new educational force. They cannot help but see, I say, how strongly the public school means to guarantee the best interests of mankind.

Who is the county superintendent in the Southwest? You will find him a priest. Ask how the school funds are raised where there is a common school, and they will tell you, by private subscription. It is entirely impossible, even by the present laws of New Mexico and Arizona, to create a school fund. In both of these territories, the two richest territories in the Union, in my judgment, the territories that more than any other in this Union will repeat the financial miracles of

Southern California, it is impossible, I say, to stir any sort of public interest in a common school, without opposition of the priesthood.

These representatives of our New America,—the representatives of our New West Education Commission—stand therefore with the dawn upon their foreheads, with the morning in their hearts, with the whole future of our common Americanism in their hands. No such advance guard ever lived as the advance guard for the protection of the common schools; no representatives of that brave army who will hold this institution to republicanism, to Americanism, to human hope, have surpassed our beloved representatives of this New West Education Commission. (Applause.)

Address of Prof. Henry E. Gordon.

“The polity of the Church of Rome is the very masterpiece of human wisdom. Experience of 1200 eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that among the contrivances which have been devised for deceiving and controlling mankind it occupies the highest place.” These are the words of the historian, Macaulay.

And mark you, the aim of this concentrated wisdom of the centuries, this accumulation of vast ecclesiastical force, is not to publish the truth. It carries no banner upon which is a motto like this: “The Truth, regardless of consequences;” nor is its aim to educate the masses of the people with whom it comes in contact,—witness New Mexico, where it has had control for nearly 300 years; nor yet is it to spread the glad news of the Gospel in its purity and simplicity,—witness a rosary with ten prayers to the Virgin to one to God; nor is it to give the Bible to mankind,—witness its record for the past 500 years.

What then is its aim?

It is to build up the Roman Catholic Church ; to know nothing but the Roman Catholic Church ; to keep the masses in such a state of ignorance and superstition as shall make them willing dupes of the Roman Catholic Church ; to bring the world to the feet, not of a crucified Saviour, but to the feet of an infallible Pope and a deified Virgin.

The fond dream of Mormonism is to found an empire in the very heart of this Republic,—an empire which shall ultimately control the world. Romanism's dearest wish today is to have America within the scope of its power.

The desire is the same in both cases. One works from within, the other both from within and without. The position of the Roman Catholic Church in America as it stands today arouses the profoundest emotions of alarm in all true patriots.

New Mexico is peculiarly under the power of Romanism. Her more enlightened people desire statehood. They framed a constitution which, upon the subject of popular education, proposed a measure which would grace the constitution of any State in the Union. Last week that constitution was rejected by an overwhelming majority.

And this brings me to the very heart of the matter.

The Negro is practically disfranchised, and a vote is wholly denied to the Indian and Chinaman, and yet we are now doing a great work among these people, and must do a greater. What, then, ought we to do for our *fellow citizen*, the Mexican? *He* carries a ballot in his hand, and every ballot counts for Rome.

My friends, do you fully realize the degradation and superstition of the masses of the Mexican people? A brief description of that organization known as the Penitentes, as I myself have seen it, will give you as nothing else can, an idea of the condition of the people who for so long a time have been under the absolute dominion of the Church of Rome.

Just at dawn upon Good Friday a party of us upon fleet Indian ponies visited one of the lodges. We remained in con-

cealment near the lodge until the members of the order appeared. Two were stripped to the waist. Their backs were then scored until the blood ran. Whips were then placed in their hands. With these they beat themselves as they march away over the hills. These whips consist of a bag filled with cactus and stones fastened to a stick about two feet long. Every blow of these instruments draws blood.

The company halted, and one of the self-torturers handed his bloody whip to a companion, and with bare hands dug up a bed of prickly pear,—a species of cactus,—and wrapped it about his bleeding back, and the march was resumed. At every step those thorns must have penetrated the flesh with a poisonous sting.

Sometimes as many as sixteen gather about a cross to which is tied one of their number, and circle about it as they beat themselves. In parts of New Mexico these performances are carried on at the Roman Catholic churches. The order has a membership of 20,000 in the Southwest, and has received the formal blessing of the Pope.

Again I say, we are face to face with the question, "How are we to evangelize our Mexican fellow citizen?" Shall we invoke civil laws? Some say, "No." For conscience's sake and our country's sake, we say, "No!" Shall we plant churches?

In attending the meeting of the American Board during the past week, I listened with amazement to the appeals from missionaries. Every man whom I heard, and I heard nearly all, pleaded with tremendous urgency for Christian education. "Oh! for \$10,000 with which to build a college," cried one; "The young people under my charge eagerly desire an education," said another. The most startling assertion made was the statement that two young girls of twelve deliberately committed suicide because denied an education.

Plant churches! Why the people are not ready for them. Plant a church in a purely Mexican community in New Mexico and you arouse not only the hostility of the priest but of the

people as well ; but plant a school in the same community ; put at its head a loving, motherly woman, and with her gentleness, her neighborly ways, her modern methods of teaching, her music, and above all with her consecrated Christian spirit, she will receive a cordial welcome from the people. The priest may threaten excommunication, but the teacher will win, and lay solid, deep foundations for a church.

The answer then which Congregationalism is making to the question, "How shall we meet paganism and semi-paganism?" is, "*By Christian Education.*"

With five Christian institutions at the important points along the line of the Santa Fé Railroad, reaching from Colorado to Old Mexico, a distance of 500 miles ; with four similar institutions in the heart of Utah, with common schools clustered about these centers, the New West Education Commission holds the ground in the New West.

The leaders in those schools are crying to you for help. The means employed today are wholly inadequate. The higher institutions should be endowed, and the money now expended in their maintenance given to common schools near them.

In the old ante-bellum days we sent thousands of men into Kansas. They carried rifles in their hands and a love of freedom in their hearts. They were men who were all back-bone. In the roll of commonwealths today what State answers to the call which shows a cleaner, purer, nobler record upon every great moral issue than this same State of Kansas. We appeal to the evangelical churches today to send thousands of men and women into Utah and New Mexico with the spelling book in their hands and the love of Christ in their hearts. Fifty years hence, when the roll of States shall be called again, New Mexico and Utah will stand with the proudest of them all, pointing with just exultation to their position among the evangelical Christian commonwealths of America.

A few years more, and Chicago will ring with the praises of Columbus as the discoverer of America.

I yield to no one in my admiration for the intelligent and daring fanaticism of the great Italian, but we of the southwest will rejoice that Columbus did not discover America, or, at least, that part of it which gives tone and character to the word American.

We thank God that America is still Protestant; and it remains for the churches to say how long it shall remain so. Twenty years more will see the decision of this great matter. *To-day* our duty is plain; *to-morrow* may be too late to fulfil it.

Address of Rev. William Frederick Slocum, Jr.,
PRESIDENT COLORADO COLLEGE.

When Virginia made her gift of the great Northwest to the Union, she little dreamed of the magnitude of her offering, or of the great part it was to play in the development of the country. No more did Jefferson, far sighted as was his statesmanship, realize the importance of his act when he consummated his great purchase from the First Napoleon. Neither this gifted political leader nor the descendants of the Cavaliers realized that these great sections of the United States would, within so short a time, occupy so important a place in our national thought.

Nor do we more than begin to comprehend the forces that are at work fashioning this New West into an empire more marvelous in its possibilities than the dreams of the empires of the Orient.

For good or for ill, there is developing by the side of our great Rocky Mountain Range, and within sight of its snowy summits, a most important part of our country, that might be a nation by itself were it not bound by ties of affection and obligation and loyalty to the great nation of which it is a part. Its resources are boundless, its material achievement will ultimately surprise the world, and its influence upon the councils of the nation will be far reaching and weighty.

The indications of a well defined civilization are constantly becoming more marked in the East. Its institutions are established; its social life is marked by a spirit strongly characteristic of older states. Method, regularity, orderliness, are more apparent with every decade. New England and Old England grow together each year; their social customs, their movements in political and literary life, show a striking similarity of tendency. The town and city life of New York, Baltimore and Philadelphia, and the states which they represent, partake of those characteristics which mark the still older towns and cities of Europe.

The great Middle West is fast losing those peculiarities which have always been associated with a new country, and especially with a pioneer life. The factories, the railroads, the well ordered towns and mighty cities, already indicate an established economy of human life. Great religious and educational institutions are receiving your attention and your gifts.

Beyond the great plains which stretch to the westward is, however, this other section of our country.

The problem we meet to consider is this: How can this New West be so moulded by Christian education that it shall do its part in fulfilling the destiny of our beloved country? Have you noticed that as the old idea of the sovereignty of the state is passing out of our national consciousness, we speak more and more of the great sections of our country? It is the "Northwest," the "Southwest," the "Middle West," the "New West," the "Pacific Slope;" and each of these great divisions of our country has its special political, economic, educational and religious problems.

When the faculty of Colorado College and a few other Christian men organized this New West Education Commission, it was for the purpose of dealing with the religious and educational problems of the New West; and nobly has this society entered into its labors. No one can estimate the good it has already accomplished, and much less can any of us measure the labor that yet remains for it to undertake.

Doubtless there are those who, as they regard its mission

with superficial thought and narrow sympathies, see only a few hundreds or thousands of students in school rooms in New Mexico, Arizona, Utah or Idaho, taught by men and women whom they admire a little and pity a great deal more.

On the other hand, there are large minds and large hearts who see in these schools the forces by which God is saving our New West to its great destiny. To such, this work is a great trust; they thankfully perceive that He permits them through their wealth and their strength to be co-workers with the great Master Himself, who says to them, "The fields are white."

The problems which confront this society in its noble work are somewhat different from those that must be met in other sections of our country.

The New Mexico field in which we work is unique. Here is an old civilization face to face with the new. In this territory are scores of villages where a foreign language, foreign institutions, foreign teachers, foreign priests, are holding the people in ignorance of our government and those principles which have made our Republic.

Only a few weeks ago I was in New Mexico when its best citizens were working vigorously for a law that should establish a free school system.

That afternoon I spent in a Mexican village where we could not find a person who spoke English, and where the only apology for a school was held in a wretched adobe building into which the light came only through the doorless doorway, and whose teacher could not speak a word of the English language; and yet he was training American citizens. I was told by those who know that this was one of the best of those village schools, and that many of the teachers themselves can neither read nor write, which is proven by the fact that when signing receipts for their salary, they frequently have to make their mark; and that really the schools are not schools at all, unless showing the children how to make fancy Mexican fig-

ures on cloth, or how to go through the forms of a narrowing religion, can be called school room instruction.

I need say little of our problem in Utah. Here it is not the last traces of an Aztec civilization corrupted by a false idea of Christianity, but paganism, with which we are battling. By whatever name it may be called, it represents those forces which gave paganism its power. It is the worship of sensuousness and selfishness. At heart it is false, corrupt, devilish. Do not place any confidence in its protestations till you have changed its heart. I have no time today to show you how its last utterances are not to be trusted, but are only pretensions made for political ends.

The landing in New York of two hundred fresh victims on the eve of this declaration was rather unfortunate in establishing faith in this recent show of virtue. Let us not think that the power of the system is broken. The only hope for this poor, blind people, led by their blind guides, is to transform their souls by Christian education.

The means by which the movement this society represents is to pass on to its desired fruition, will be Christian leadership. Two things must be done which really resolve themselves into one. To this people must be brought those ideas of Christian liberty that have been the corner stone of our Republic, and this must be done through the personality of consecrated men and women. It is not within the province or the ability of this society to reach directly all the people of this New West who need help and guidance; but to touch the lives of enough to create a body of intelligent leaders who shall transform these sections of our country, is its mission.

No more important work is done by the New West Education Commission than that of developing and upholding academies—schools of high grade that gather together the choicest young men and women in these new states and territories, and fit them to fashion the life and thought of the community in which they make their homes.

That noble Christian educator, Thomas Arnold, said that

his work was not to educate the masses of the English nation, but rather to create leaders who should fashion its religious, political and social institutions. And how true it has been that the men who came under his influence, went forth to become the leaders in the life of the British nation. This is the work that lies before you. Into these schools of higher grade you are gathering those whose lives shall solve the problems that confront us in this work.

Let me illustrate. There comes to my mind a city in which there is one of these academies. This place is under the political control of a man who made his money by selling liquor and keeping a gambling hell. His life is a notoriously bad one. The social life of this same city is dominated by a woman of unworthy character, but she is now the wife of the man to whom I have referred. What is the hope for this city? We cannot and need not reach directly all the children of this city in the New West Academy, but the older and choicest young men and women are in the academy, and out from its halls they are going to form a group of men and women who will stand for purity in politics, in social and religious life.

They must form a new life, new sentiments, new ideals, in that city. By their manner of life, by their brave stand for right, by the creation of a true class distinction, founded on moral worth, they must make a party that will take politics out of the control of the saloon and the gambling hell; they must create a social life whose spirit and character writes over its portals, "Would you be in the companionship of nobles, make yourself noble, and you shall be."

In short, the mission of these graduates is that of transforming the whole social and political life of the communities in which they live. Slowly and surely this work is being done throughout our New West; this is the mission of these Christian academies. You cannot exaggerate their importance.

From them, too, are to come to our Colorado College for still higher education, the choicest students, both young men and young women, whom we will send back to be teachers in

the school-room and the pulpit, and who are to stand, in public and in private, in professional or business life, for the ideas and the morality that ever have been the bulwark of our civilization.

It appears to me, after studying the needs of our New West, that there is nothing in all the important work of this society so far reaching in its opportunity, as the work of these academies, and my only regret in connection with them is that the funds are not at hand to develop this work into much larger proportions.

The Christian character of the work of this society, ought also, I believe, to be strongly emphasized. I am one of those students of American history who cannot lose sight of the fact that Christianity has had much to do with our civil system aside from erecting meeting houses, building churches, and sending missionaries to pagans.

I cannot lose sight of those ideas born of a study of the New Testament, which set Wycliffe writing his leaflet in England,—ideas that found their way into a monk's cell in Italy till Savonarola's soul burned with the idea of a republic founded on the conception of the liberty and worth of the individual; ideas that when the fagots were piled about him, found their way into the soul of another monk who dared to nail his theses on the church door of Würtemberg; ideas that the fires of St Bartholomew's night could not destroy; ideas that have made a new political science; which made the English constitution; which fashioned Puritan England and Pilgrim New England; ideas that are the genius of our constitution and the soul of our whole political fabric.

My friends, I cannot enter very fully into any movement that ignores a religion which has given to men the only safe ideas of civil liberty the world has ever known. I cannot believe that we shall ever really solve the problems of our New West, with the ignorance of its Mexican people and the paganism of its Mormon population, except by a Christian education.

We need a public school system in every state and territory. Our last Congress lost a golden opportunity when it failed to pass the Perkins educational bill which would have given a free public school system to New Mexico, and set every child in that great territory to learning the English language and the fundamental principles of our government. I work gladly and with enthusiasm for our public school system, but I do not think it can do all the work that is demanded. We need, side by side with the public schools, advanced institutions, independent of any political control, *whose business it is to bear the principles and the personal duties of our Christian faith into the souls of their pupils.*

There is not a political, social or economic problem confronting us in these days, which, in its last analysis, does not find its solution in the ideas and the ideals of Christian ethics. There is not a problem in our New West that can be solved except by these same ideas, and an education which first of all sets loyalty to Christ as the supreme motive in life.

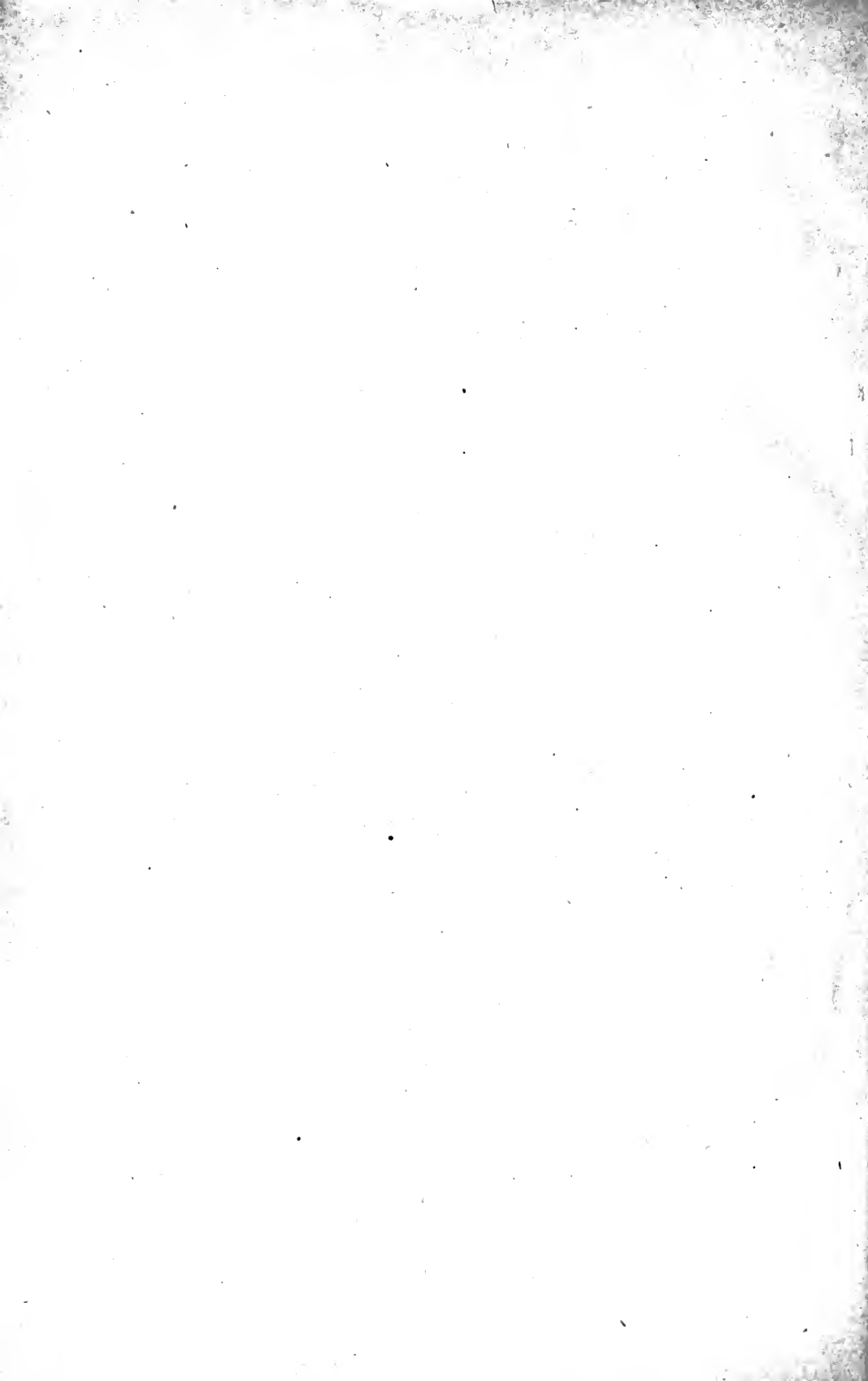
Morning after morning as I look into the faces of my students, as I think of the work of the schools of the New West Education Commission, as I know something of the devotion of their teachers, of their labors, their hopes and their fears, my prayer centers in this one petition: "God grant that these students may live not unto themselves, but so that they may bear Thy truth and Thyself to others."

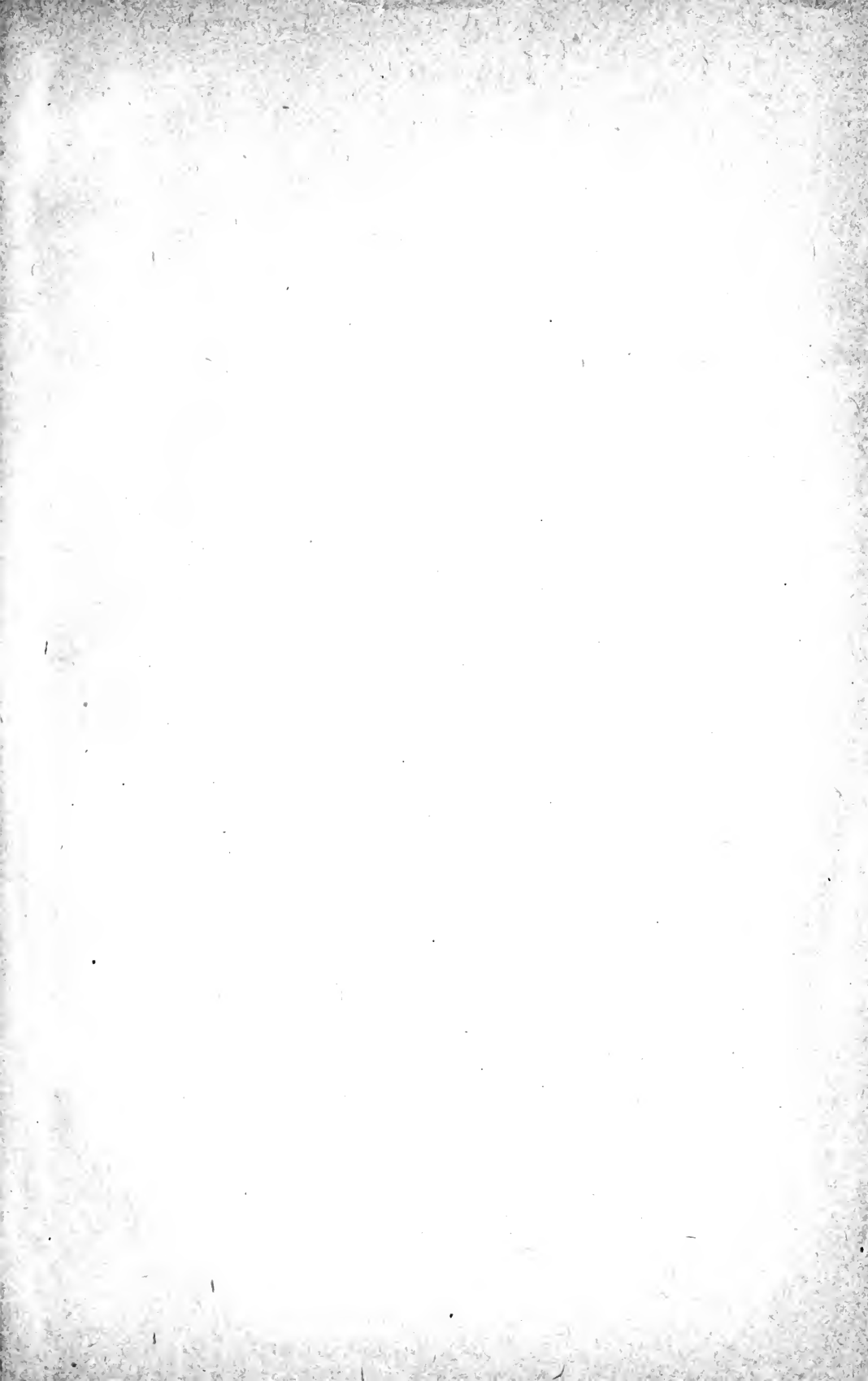
My friends, in many places within the reach of the work of this society are poor, empty, narrow, wasted lives; on these same wasted lives is being built a social and political system that turns its face away from all that has made our institutions and blessed our land. Will you go down to them with your Christian schools; inspire them with noble ideals and a pure life?

To bear to all these the story of the Christ in its truth; to give them the truths on which are built our Christian homes; to burn into their souls the ideas that have made Christian England and Christian America; the ideas which build our

home missionary churches and send missionaries to foreign lands; which build our Christian colleges;—to preach to these, the children of our common Father, through Christian schools, is our privilege and our mission. To this work, I pray you, give your prayers and counsel, and consecrate your wealth.







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