

**Presbyterian
Home
Missions**

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Presbyterian home missions



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UTE INDIANS

PRESBYTERIAN HOME MISSIONS

An Account of the Home
Missions of the Presbyterian
Church in the U. S. A.

By

SHERMAN H. DOYLE, D. D., Ph. D.

PHILADELPHIA
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DEDICATION

*To my boys
Cullen Parrish and Sherman Ernest Doyle
this book
is affectionately dedicated*

FOREWORD

THE work of home missions in this country has been, in large measure, identical with the work of the Church and, accordingly, the history of home missions is, in large part, the history of the Church. If it is true that the organized work of home missions, as now represented by our Board, is only a hundred years old, it is because up to the beginning of the nineteenth century, all church work was literally home missionary work. To live was to be aggressive. The older East was then a frontier region and settled pastors were forced to be missionaries or they failed.

Moreover, the truth that foreign missions and home missions are one, and not two, has its proof in the primitive stages of American Christianity. The Indians were aliens though they were the aborigines, and Edwards and Brainerd and Whitman were as truly foreign missionaries, as were Speer and Loomis among the Chinese of San Francisco.

We shall not be far wrong if we say that, in the days before 1802, the absence of organized

committee or board for home missionary work was not because of a lack of the spirit of missions, but because all work was missionary work and all growth was aggressive gain.

When one comes to think of it, it is strange that no history has ever been written embracing the whole scope of Presbyterian home missions until now. Certainly it is late enough for such a record to be given out when our Church is about to celebrate the first century mark of her organized home missionary endeavor. It is no figure of speech that patriotism and home missions are inseparably united. Neither can stand, in the mind of the Christian citizen, without the other. No man can measure the blessings which the modern home missionary has brought to the making of this country. The direct results are mighty and permanent and of primary importance; but, in addition to these, the indirect blessings, upon the social life, the intellectual spirit, the moral tone, and the public policy, of our western communities are beyond measure.

There is an element of romance in our common conception of the life of a foreign missionary. We think of him, too, as preëminently the apostle of hardship and self-sacrifice. I would be the last to remove this impression in so far as it is true. The spiritual aristocracy of the elect of God are largely represented among these

brave and godly and devoted men and women, who have left the home-land behind and given their lives to the work of laying the foundation of the kingdom of God and of Christian civilization in pagan soil. Theirs to labor and to wait; they often see little outcome from their toil; others will see it, for some day it is sure to be seen. They build their short lives into a future which is seen by faith alone and yet, with undaunted patience and perseverance, they labor on.

I have seen these devoted brethren in many foreign fields, and I know full well how great is their faith and devotion. But the home missionaries can often match them in hardship and loneliness and difficulty of task. They go off to Montana or to Arizona and their friends think little of their venture. They are "at home." "Old Glory" still waves over them in the deserts of Nevada or in the green valleys "where rolls the Oregon." They need no meed of praise, no word of cheer—and too often they get none. The foreign missionary gets his "year off" now and then, but our solitary home missionary, plodding on year after year, never. I have seen something of the life and work of our home missionaries in the West, and I believe that for hard work and poor pay and small stint of appreciation and all else which the world and the flesh eschew and fain would avoid the home mission-

ary in our western states and territories is the peer of many of those who are carrying the gospel to the far-away heathen. There is a romance in the work in either case. They are all empire-builders alike. They bring to their work a richer tribute than even Cecil Rhodes could command. They build themselves into their work; and this is just as true of the missionaries of Iowa and Dakota and California, as it is of those of Japan and China and the islands of the sea. It is the romance of faith and heroism and trial and self-sacrifice, but it is also the romance of promise and patriotism and service and of the crown at last.

Dr. Doyle has rendered a most valuable service in preparing this admirable manual of history of Presbyterian home missions. I regret that I have not been able to read the proof sheets of the entire book, but what I have read confirms the favorable judgment which competent critics have unqualifiedly pronounced. It will bring some very gratifying surprises to those who will read it. Few realize the magnitude of our home missionary work. The church west of the Mississippi, however strong it may be, is a rare exception if it was not originally founded or some time aided by our Board of Home Missions. Dr. Doyle tells us that this Board has planted 5,600 churches, issued 72,721 commissions, and

expended \$23,000,000. If this has been the record of the nineteenth century, who can forecast the twentieth?

Emerson's often-quoted remark, "America is another name for opportunity," was never truer than it is to-day; and the "opportunity" has been almost immeasurably expanded in these last years. San Francisco is east of the center of our possessions and the Stars and Stripes now float over non-Christian millions to whom the home missionary must be sent. Only the beginning has been made; the work lies ahead. The broad work of true patriotism is loyalty to Jesus Christ, and the Father of his country left us a great truth when he said that public morality and private morality must be based upon religion. If we are to meet and to discharge our world-responsibility, of which we are now hearing so much, it will be by a vigorous and faithful, and, by the blessing of God, a fruitful prosecution of the grand work, of the first century of which this book brings us the inspiring record.

HENRY COLLIN MINTON.

Philadelphia, April 24th, 1902.

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I

INTRODUCTION

CHAPTER I

INTRODUCTION

OUR Church has been a home mission Church from the beginning. Long before there was any organized presbytery the pioneer ministers were pioneer missionaries to the Indian tribes and to the scattered settlers. But from the organization of the General Assembly in 1789 it is possible to trace a continuous history of missionary activity. It makes a most interesting and hitherto largely unwritten chapter of the religious development of our country. At the time the first Assembly convened in Philadelphia the population of the country was about only five millions—almost the entire number living east of the Alleghany Mountains and nearly all of them within a hundred miles of the Atlantic coast. But the country was beginning to be settled; immigrants were coming in increasing numbers from Europe; the line of occupation was pushing slowly into the woods of New York, Pennsylvania, Virginia, and the Carolinas. The problem before the infant Church was to reach those scattered peoples with the message of the gospel.

It is interesting to trace the official steps taken by the Assembly in this direction for, as is known, until 1802 there was not even a permanent committee on home missions. All the missionary work was done in Assembly by special committees or by direct action. Let us briefly follow this development.

The first report of the committee on bills and overtures, to the first General Assembly, recommends "to the respective synods that they take order that the presbyteries under their care be punctual, in appointing and sending their due number of delegates to the General Assembly," and the second report of this committee said, "that the state of the frontier settlements should be taken into consideration and missionaries should be sent to them" (*Minutes*, 1789, p. 10). A committee of two was appointed to "devise such measures as might be calculated to carry the mission into execution." The committee reported that same afternoon, asking that each of the synods be requested to recommend to the General Assembly at their next meeting two members well qualified to be employed in missions on our frontier. They also recommended that the several presbyteries be strictly enjoined to have special collections made during the present year "for defraying the necessary expenses of the missions" (*Minutes*, 1789, pp. 10, 11).

This then marks the beginning of systematic home mission work. From that year on to the appointment of the Permanent Committee on Home Missions in 1802 (*Minutes*, pp. 257, 258), there was not a meeting of the General Assembly at which prominent attention was not given to the cause of home missions.

At the next Assembly (1790), in accordance with the order of the previous one, "the Synod of New York and New Jersey recommended the Revs. Nathan Her and Joseph Hart as missionaries to preach on the frontiers of our country" (*Minutes*, p. 23). The Rev. Dr. George Duffield was appointed by the Synod of Philadelphia for the same purpose but was removed by death almost immediately after his appointment (*Minutes*, p. 23). The Synod of Virginia reported that it did not have an account of the proceedings of the Assembly of 1789 and so "did not recommend missionaries according to the order of the Assembly, but substantially complied with the design of that mission with an arrangement of their own at their last meeting" (*Minutes*, pp. 23, 25). At this meeting of the Assembly a committee was appointed "to prepare certain directions necessary for the missionaries of the Assembly in fulfilling the design of their mission and to specify the compensation that it would be proper to make for their services" (*Minutes*,

p. 23). The stringency with which the Assembly insisted on this missionary work being done is illustrated by action taken at the same meeting in which the Assembly says that as the injunction had not been complied with by some of the presbyteries they thought it proper to "enjoin it upon all presbyteries to give particular attention that their congregations raise the specified contribution" (*Minutes*, p. 24). The records of subsequent Assemblies indicate that the matter of collections was followed up in the most persistent way from meeting to meeting. They were not *advised* to take collections for home missions, they were *required* to take them, and when such collections were not taken, a reason was expected.

At the Assembly of 1791 Mr. Her and Mr. Hart, who the previous year had been appointed missionaries, made their report (*Minutes*, p. 45). They had each spent three months in the business assigned to them by the Assembly. In New York, beginning at Middletown they had gone as far as the Oneida nation of Indians and the Cayugas round Lake Otsego. In Pennsylvania they had visited in the Lackawanna valley, and such places as Pittston, Wilkesbarre, and Lackawanna, are mentioned. In the course of their report they declared that in the northern and western parts of the State of New York there

are "great numbers of people and that number increasing with amazing rapidity." They therefore suggested that it will be proper to send out "one ordained minister as a missionary this year in order that the hopes of the pioneers may be raised, the ignorant may be instructed, and that the foundation of gospel principles may be laid in this extensive and growing country in such a manner that discipline may be exercised regularly therein" (*Minutes*, p. 45).

In the next year it was recorded that, the Synods of Virginia and the Carolinas having failed to make report of the measures adopted for supplying the frontiers with the ordinances of the gospel, a committee was appointed to bring in a written account of what had been done in these two synods "and the Assembly do, moreover, repeat their injunction to those synods to send up an annual account of their proceedings in the premises and of their success to the General Assembly" (*Minutes*, p. 50).

At the same meeting of the Assembly special action was taken requiring that the moneys collected for the purpose of supporting missionaries to the frontiers and which had not yet been brought in should, as soon as convenient, be transmitted to the treasurer. At this meeting there was recognition of the fact that the Synods of Virginia and the Carolinas were supporting

their own missionaries. Synodical self-support is thus more than a hundred years old and was first begun because of the remoteness of the synods from the meeting place of the Assembly and the difficulty hence of getting into direct communication with the Church (*Minutes*, p. 59).

This Assembly also adopted a form of commission for the missionaries to the frontier. It certified the ecclesiastical standing of the missionary, directed him when to begin his work and in what regions to carry it on, and required of him "to keep a distinct journal of his progress and to make report to the next General Assembly" (*Minutes*, p. 61).

At every session of the Assembly a good deal of time was given to the consideration of the missionary work, to the hearing of the reports of those who had served as missionaries, to the commissioning of brethren for missionary tours, and to various instructions to presbyteries and synods and communities regarding the need and purposes of home mission work.

The Assembly of 1794 adopted a circular addressed to the inhabitants visited by the missionaries. In this address the first action looking to friendly and coöperative relations with other denominations was taken. It is in these words: "As our aim has not been to proselyte from other communities to our denomination,

we have charged our missionaries to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and, adhering strictly to the great doctrines of our holy religion which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification" (*Minutes*, p. 91). The Presbyterian Church is thus on record at a very early date, as she has been on record ever since, in favor of friendly and brotherly relations with all other denominations.

How careful the "Fathers" were that the missionary activities of the Church should be given to the places of greatest need and not always or only to points that offered some strategic advantage is evident from the action of the Assembly in 1795 where one of the missionaries is charged "to confine his labors to such settlements and people as may not yet have been formed into regular societies and appear unable in their present state to make compensation for supplies" (*Minutes*, p. 99). And another is required "to be particularly attentive to such settlements as are most out of the reach of other supplies and to inquire after and visit any such as are newly formed if they should appear of sufficient consequence" (*Minutes*, p. 99).

How strictly the General Assembly dealt with

its missionaries has an interesting illustration in the Assembly of 1796 when it was "Resolved that Mr. Sample has not fulfilled his commission according to the directions of the General Assembly, as it appears from his own account that he has not pursued the route pointed out to him and has preached part of his time in congregations which do not come under the description of those to which he was limited in his commission and that the pay for one month which he has already received is a sufficient compensation for his services" (*Minutes*, pp. 113, 114).

The Assembly of 1798 took particular action regarding the character of the men to be commissioned and the tenor of their preaching and other services. It was declared that the missionaries should be "men of ability, piety, zeal, prudence, and popular talents." They were also to preach the important doctrines of grace, to organize churches where opportunity offered and administer ordinances and instruct the people from house to house and "with the self-denial of their Master be wholly devoted to their ministry" (*Minutes*, p. 150).

The Assembly of 1799 called attention to the religious state of the frontiers, the extensive tract of country into which thousands of people were pouring and the fact that communities were calling for a regularly settled minister, for

which the Assembly should make provision, and the congregations were again urged to liberal contributions "once or oftener in the year to assist it carrying on this benevolent and charitable work" (*Minutes*, p. 176).

This Assembly took an advance step in declaring "that one or more persons of suitable character take up their residence in towns the most convenient for the objects of their appointment, whose business it should be, beside the ordinary duties of missionaries, to receive applications from the different settlements in those parts of our frontiers; to attend to the particular rising exigencies amongst them; to be a common medium of information; and for aiding and directing such missionaries as may be annually sent out by the General Assembly" (*Minutes*, p. 184). This seems to be the first movement toward missionary superintendence. Fort Schuyler on the Mohawk River and Geneva on Seneca Lake were suggested as centers for such superintendence (*Minutes*, p. 184).

The close relation even thus early between our General Assembly and the General Association of Connecticut is interestingly indicated in one paragraph of that Assembly's action in which the Rev. Methuselah Baldwin is directed to spend three months or more in the vicinity of Onondaga "in connection with Mr. Williston, a

missionary from the General Association of Connecticut" (*Minutes*, p. 185).

At the Assembly in 1800 the Rev. Drs. Rodgers and McWhorter, who had been appointed a committee by the previous Assembly to secure resident missionaries, reported, recommending "the Rev. Jedediah Chapman of the Presbytery of New York, as a person well qualified to answer the design of the General Assembly" (*Minutes*, pp. 193, 194). He is thus the first missionary appointed to have general charge of the missionary interests in the district round the place of his residence.

The same Assembly considered a communication of the "Corporation" for managing their funds and agreed that the following objects deserved consideration: "The gospelizing of the Indians on the frontiers of our country; the instruction of negroes, the poor, and those who are destitute of the means of grace in various parts of this extensive country"; and that an order of men under the character of catechists be instituted, from among men of piety and good sense but without a liberal education, who might "instruct the Indians, the black people, and other persons unacquainted with the principles of our holy religion." These catechists were not to be clothed with clerical functions but were to begin preliminary work with a view to preparing

the way for the ordained minister. It was, however, decided that no catechists be sent out till further order of the Assembly (*Minutes*, pp. 195, 196, 197).

The same Assembly however later took action allowing the Synod of Virginia "to appoint one or more catechists to labor among the Indians if it is thought expedient" (*Minutes*, p. 207). The Assembly also took specific action with reference to the commissioning of "a stated missionary on the northwestern frontiers," giving the scope and character of his service and making him the medium of "communicating to the settlements and the Indian tribes such information as the Assembly may wish to communicate." Rev. Jedediah Chapman accepted this commission (*Minutes*, pp. 208, 209).

The first specific action with reference to the missionary relation of our Church and the Congregational Church was taken in the Assembly of 1801 when regulations were adopted to promote union and harmony between the missionaries of these two bodies. They are enjoined "to promote a spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational, form of church government" (*Minutes*, p. 224). This action was the first draft of the "Plan of Union" to provide that

Congregational churches might settle Presbyterian ministers and the reverse, and that if the congregation consisted partly of Congregationalists and partly of Presbyterians this fact should be no obstruction to their uniting in one church and settling a minister, and that in such case a standing committee of the communicants should be the spiritual leaders of the congregation.

There is also a record in the *Minutes* of the same Assembly of action which was taken concerning a communication sent from the Church of Scotland regarding certain moneys that had been collected there for the education of the Indians in America. The action of the Assembly was as follows: "That although the fervent zeal for the conversion of the heathen which dictated such communication is highly laudable, yet from all the information which can be obtained on the subject, they cannot think that any attempt at present, by this Assembly, to obtain said moneys, would be consistent with propriety and decency" (*Minutes*, pp. 226, 227). This action of the Assembly means, that the Church not having the men necessary wisely to avail themselves of the fund, it would not be proper for them to receive it.

The Synod of Virginia at the same meeting, still conducting its own work on the western side of the Alleghany Mountains, reported (*Minutes*,

p. 224), that they had sent out during the year six missionaries. Their report contains the interesting information that a young Indian whom they had brought with them on their return from their mission to Detroit "now appears seriously exercised about the great concerns of his immortal soul." The commission of the Synod of Virginia also reported having opened a subscription and "having a prospect of obtaining something considerable toward preaching the gospel on the frontier settlements and among the Indians" (*Minutes*, p. 224).

At this meeting of the Assembly in 1801 we have the first record of a permanent fund for missionary work. The Trustees of the Assembly reported recommending that the moneys obtained as the result of soliciting contributions for the support of missionaries should be regarded as capital stock to be invested in secure and permanent funds for missionary purposes; that the proceeds of it should be employed in "propagating the gospel among the Indians, in instructing the black people, and purchasing pious books to be distributed among the poor, or in maintaining, when the Assembly shall think themselves competent to the object, theological schools, and for such other pious and benevolent purposes as may hereafter be deemed expedient." They also determined to appoint agents to solicit donations

and ask the presbyteries to do the same. The first use of these funds, however, was to be for increasing the number of missionaries and extending the blessing of the gospel by their labors through a greater scope of country (*Minutes*, pp. 228, 229, 230).

The Assembly suggested the propriety of enjoining upon missionaries the importance of settling the gospel ministry among the settlements where they were to labor and also urged upon all the frontier people the necessity of contributing to the support of their missionaries. The missionaries were instructed to inquire particularly about the small settlements, which, on account of their obscurity or infancy, might have been hitherto overlooked and neglected by former missionaries (*Minutes*, p. 231). It is thus evident that the Assembly was determined not only upon developing self-supporting power in the more settled communities where the missionaries were laboring, but also seeking those which could make no return and which perhaps had but little prospect of large results but which appealed to them because of their "obscurity or infancy."

We come now to the Assembly of 1802 and to the steps there taken for organizing a Permanent Committee on Home Missions. It was resolved that there should be a Standing Committee on

Missions consisting of seven members—four clergymen and three laymen, whose duty it should be to collect information relative to missions and missionaries, to designate the places where missionaries should be employed, correspond with them and with other persons on missionary business, to nominate missionaries to the Assembly, to hear the reports of missionaries, and generally to transact under the direction of the Assembly the missionary business (*Minutes*, pp. 257, 258, 259). It will be seen that this Permanent Committee during the recess of the Assembly had practically the powers of a missionary Board. This was then the beginning of the organized home mission work of the Presbyterian Church. Heretofore it had been conducted directly by action of the Assembly, each appointment being a particular item of Assembly business. Henceforth the work would be conducted by a Permanent Committee which would report to the Assembly at each of its sessions (*Minutes*, 1802, pp. 250, 257, 258).

At the next meeting of the Assembly, in 1803, when the Assembly called on presbyteries to report on missionary matters, the presbyteries replied that they supposed the whole missionary business had been given to the Standing Committee and that they had given to that body the information in their possession. The Assembly

approved the conduct of the presbyteries in making communications directly to the Standing Committee and ordered "that the presbyteries in future report on this subject to the Committee of Missions *only*; and make their reports so early as to enable the said committee to avail themselves of the information and present the result to the General Assembly from year to year" (*Minutes*, p. 269).

This is precisely the course that is taken now with reference to the Board of Home Missions. The presbyteries report directly to the Board and the Board makes its report to the General Assembly. Further action taken at the same meeting indicated that whatever instructions were given to missionaries should be given in the name of the Committee of Missions, stating, however, that they had the approval of the Assembly and that the committee should have power on any emergency to issue new instructions to the missionaries suited to the occasion (*Minutes*, p. 273).

The Assembly arranged for keeping out of debt by resolving that there ought to be no anticipation of the funds in the future. In other words that "appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy." There is also record that year of the appointment

of the Rev. Gideon Blackburn as missionary to the Cherokee Indians in Tennessee—the beginning of a most useful and remarkable missionary career. How close to the border was the missionary ground of our Church in 1803 is illustrated by the fact that the Standing Committee of Home Missions that year was vested with discretionary power to send missionaries the ensuing year to Norfolk, in Virginia, to the city of Washington, to the Genesee and Sparta, in Ontario County, State of New York, “if it can be done without embarrassing the funds” (*Minutes*, pp. 280, 281).

At that time they were also beginning to hope that they might be able to avail themselves of the fund in Scotland for converting the Indians of North America, for they instructed their committee to “procure the whole, or such part thereof as may comport with the views of the society.” It is to be noticed that the missionaries sent out at this time to the western regions, some of them as far as “Mississippi Territory” were those who had pastoral charges, and that they might prosecute their labors without anxiety, their places in their pulpits were regularly and fully supplied by the direction of the General Assembly (*Minutes*, p. 281).

From 1803 a considerable part of the record of each General Assembly is occupied with home

missionary appointments and resolutions relating to missionary subjects.

In 1804 the presbyteries are recognized in the direction of home mission labors, as for example: Rev. Dr. James Hall was appointed a missionary for six months, three of which were to be spent in the Presbytery of Washington under the direction of that presbytery or their standing committee. The missionaries at this time were receiving \$33.33 per month for their service. The increase of attention to the Indian work is illustrated in that year by the fact that \$200 was appropriated to the schoolmaster employed by Mr. Blackburn in teaching the Indian youth (*Minutes*, p. 313).

The Assembly in 1805 makes the interesting statement "that Mr. James Hoge, a licentiate of the Presbytery of Lexington, serve as a missionary for six months in the State of Ohio and the Natchez district." A pretty large commission for one young man, but it was the beginning of a service that was to tell mightily on the regeneration of the State of Ohio (*Minutes*, p. 344).

The westward movement of population had now become so decided that in 1806 missionaries were sent not only to Virginia and Maryland but to Connecticut, and to the "Indiana Territory." Mr. Hoge is again employed as a missionary at this time "for three months in the State of Ohio and parts adjacent." This year also there is

progress in the work among the Cherokee Indians. Rev. Gideon Blackburn, a home missionary hero of that Southwest, was employed for two months in missionary service and \$500 was appropriated for the support of the Indian school instituted by him. In this year also the authority of the Rev. Jedediah Chapman was somewhat increased. He was given a commission without designating the time of service and was at the end of the year to report to the Committee of Missions as to the time actually spent, and he was also authorized, "with the concurrence of the Presbytery of Geneva, to employ two missionaries for two months each to perform missionary service under his direction" (*Minutes*, pp. 367, 368, 369).

The year 1807 marks the appointment of a missionary in the county of St. Lawrence and up to the Canadian line and the stationing of missionaries at various points from New Jersey to Vincennes, Ind. There is also the record of the appropriation of \$500 for the use of the Hywassee school in the Cherokee country. This is the school which the Rev. Gideon Blackburn had started. There was also an appropriation of \$200, should the funds permit, for the support of Indian missions under the care of the Synod of Pittsburg (*Minutes*, pp. 390, 391). The next year, 1808, the appropriation to the Hywassee school was

continued at \$500, and the amount appropriated to the Synod of Pittsburg for the support of Indian missions was increased to \$400, if the funds should warrant when other missionary appropriations had been honored (*Minutes*, p. 406).

The Assembly of 1809 enjoined all presbyteries and synods on no account to interfere with the instructions given by the Committee of Missions to missionaries and recommended that the interests of the missionary cause would be promoted by publishing more extensively the report of the Committee of Missions (*Minutes*, p. 427).

The work was now steadily pushing westward and the reports in the Assembly showed an increasing number of commissions through the State of Ohio to Indiana and one to upper Louisiana.

The year 1809 marks an advance also in missionary administration by giving authority to presbyteries to employ missionaries within their own bounds at such places as seemed to them to have the greatest need of missionary labors. The need of an increasing number of missionaries pressed itself upon this Assembly and the presbyteries were called upon "to inquire for poor and pious young men who may promise usefulness in the gospel ministry and are willing to devote themselves to it and raising a fund for their education." The first missionary periodical was

authorized by the Assembly in 1810 when the Committee of Missions was directed "annually to prepare and publish for the information of the churches a pamphlet or pamphlets entitled 'Missionary Intelligence'" (*Minutes*, pp. 418, 428, 451).

During these years there was not a meeting of the Assembly without special mention of the needs of the Indian and a strengthening purpose to do the best that was possible with the funds on hand for their evangelization.

The missionary life of the Rev. John Doak had so much to do with the development of Tennessee that it is interesting to record his commission issued in 1812: "A missionary for six weeks, commencing his route at Fincastle, and proceeding thence on missionary ground to Greeneville in East Tennessee." In that same year it was reported that "the 'Missionary Intelligence' ordered to be published by the preceding Assembly had not been able to sell many copies and recommended the gratuitous distribution of the remaining copies among the presbyteries." In that same year the Synod of the Carolinas requested the General Assembly to take up the direction of missionary business within their bounds. This was agreed to and the Assembly was urged to make all exertions to increase the permanent and contingent funds of the Assembly

for the support of missions (*Minutes*, pp. 506, 507, 508, 509).

At the same Assembly there was also considered a communication from the American Board of Commissioners for Foreign Missions in which the Board had suggested the expediency of cooperation between the two missionary agencies. To this our Assembly replied that "as the business of foreign missions may probably be best managed under the direction of a single Board, so the numerous and extensive engagements of the Assembly in regard to domestic missions, renders it extremely inconvenient at this time to take a part in foreign missions." They go on to say that they may the rather decline these missions, "inasmuch as the committee are informed that missionary societies have lately been instituted in several places within the bounds of the Presbyterian Church" (*Minutes*, pp. 514, 515).

The Assembly of 1813 makes the interesting statement that the salaries of the missionaries shall be \$40 per month (*Minutes*, p. 535).

In 1814 a committee was appointed to petition Congress for a tract of land to assist in conducting a mission to the Indians. Should the Government decline the request the committee was empowered to purchase a section of land (*Minutes*, p. 565).

In 1815, the year before the organization of

the Board of Missions, the appointment of missionaries covered the distance extending from Lake Champlain and the Canadian line on the north and from Long Island and the Delaware River on the east to the Indiana Territory on the west and Kentucky and Tennessee on the south (*Minutes*, pp. 586, 587, 588).

In 1816 the report of the committee to consider whether the question of changing the Standing Committee of Missions to a Missionary Board represented the great increase of population in the West, the demand for missionary labors far exceeding the ability of supply, and that it was necessary to make larger plans for the carrying on of the work. Therefore, it was recommended that the Committee of Missions be erected into a Board "with full power to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly." The full title was "The Board of Missions acting under authority of the General Assembly of the Presbyterian Church in the United States." They were authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary; to take measures for establishing throughout our churches auxiliary missionary societies and generally to conduct the work of home missions in all its phases. As the

expediency of the Home Board also doing foreign missionary work had been brought to the attention of the committee they reported that "they are inclined to believe that the union of foreign with domestic missions, would produce too great complexity in the affairs of the Board, and render the pressure of business too severe and burdensome"; and they suggest instead the forming of a foreign missionary society composed of members belonging to our own Church and to the Reformed Dutch Church, the Associate Reformed Church, and other churches which have adopted the same creed (*Minutes*, pp. 632, 633).

The Board of Missions as thus organized consisted of Rev. Drs. Ashbel Green, Archibald Alexander, J. P. Wilson, J. Janeway, T. H. Skinner, G. C. Potts, D. Higgins, James Coe, James Richards, R. Cathcart, E. McCurdy, J. H. Rice, James Blythe, R. G. Wilson, James Hall, Andrew Flinn, J. R. Romeyn, and Samuel Miller, with elders Boudinot, Hazard, Conelly, Haslet, Smith, Bayard, Ralston, Lenox, Rodgers, Caldwell, Bethune, and Lewis (*Minutes*, pp. 607, 633).

We have followed thus somewhat in detail the development of our missionary work from the organization of the General Assembly onward to 1816, because that period has not hitherto been so connectedly presented and it seemed desirable in a book giving the development and extension

of the home mission work of our Church that these early records should be thus compiled.

After the organization of the Board in 1816 the work grew rapidly in every direction. The stream of population began to flow into the central and western parts of the country; Ohio was rapidly opening up; it had already many strong settlements; Tennessee and Kentucky which had received the sturdy pioneers from the Carolinas and Virginia in the end of the eighteenth century were receiving the impress of our missionaries and our teachers.

In 1825 the Erie Canal was completed and the tide of population flowed into the States of Indiana, Illinois, and Wisconsin. These settlers were an earnest and, as a rule, godly class of pioneers. They longed for the preaching of the gospel. In 1826, to meet the increasing demand, the American Home Missionary Society was formed. Its board of directors was composed of Presbyterians, Congregationalists, and Dutch Reformed, ministers and laymen. The field of its operations was first in New England and in New York State and the Presbyterian churches and ministers in that field gave their adhesion largely to this society, soliciting funds from its treasury.

At the division of the Church in 1839 the New School branch of the Church continued its adhe-

sion to the Home Missionary Society. The Board of Missions remained in connection with the Old School branch and has been the channel for the missionary work of that Church to the present time. In 1857 the name of the Board was changed to "The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America." Differences of opinion arising between certain presbyteries and the American Home Missionary Society the matter was brought before the General Assembly and in 1855 the Assembly appointed the Church Extension Committee which was recommended to the confidence and coöperation of the churches under the care of the New School General Assembly. The disagreements, however, between the missionary societies continued and in 1861 the New School General Assembly assumed the whole responsibility of conducting the work of home missions within its bounds and constituted the Presbyterian Committee of Home Missions. The reports of the American Home Missionary Society not distinguishing between Presbyterian and Congregational missionaries, there is no way of determining how much of the good work of that society was the work of Presbyterian ministers.

The reunion of the two organizations in 1870

after a separation of a whole generation was the occasion of uniting the Board of Home Missions and the Committee of Missions under the legal name of "The Board of Home Missions of the Presbyterian Church in the United States of America." It was incorporated by act of the Legislature of the State of New York, April 19, 1872. The General Assembly appointed the following members of the Board:—

Ministers.

George L. Prentiss, D. D.
 John Hall, D. D.
 Thomas S. Hastings, D. D.
 Jonathan F. Stearns, D. D.
 William C. Roberts, D. D.
 Henry J. Van Dyke, D. D.
 William H. Hornblower, D. D.

Laymen.

Edward A. Lambert.
 Jacob Vermilye.
 George W. Lane.
 Thomas C. M. Paton.
 Joseph F. Joy.
 Aaron B. Belknap.
 John Taylor Johnston.
 George R. Lockwood.

They designated New York city as the center of operations of the new Board. Since the re-union the growth and success of home missions have been such as to call forth constant gratitude to God.

The Board has now nearly fourteen hundred missionaries. They are scattered from the top of Alaska to Porto Rico. The following figures give an idea of the progress of the Church during the century we have reviewed.

At the organization of the Assembly the Presbyterian element of our country was represented by 177 ministers, 111 licentiates, 419 congregations, 20,000 communicants.

In 1810 there were 434 ministers, 772 churches, 28,901 communicants.

In 1820 there were 741 ministers, 1,299 churches, 72,096 communicants.

In 1837, before division, there were in the United States 23 synods, 135 presbyteries, 2,140 ministers, 2,865 churches, 222,557 communicants.

In 1870, after reunion, there were 51 synods, 173 presbyteries, 4,238 ministers, 4,526 churches, 446,561 communicants.

In 1900 our own General Assembly reported 32 synods, 232 presbyteries, 7,467 ministers, 7,750 churches, 1,007,689 communicants.

In 1900 the whole Presbyterian element of the country was represented approximately by 12,000 ministers, 15,157 churches, 1,600,000 communicants.

In 1800 there was one member of the Presbyterian Church to every 260 of our population.

In 1900 there was one communicant of the Presbyterian Church to every 48 of our population.

The Board of Home Missions has had a conspicuous share in this development. It is estimated that there have been 5,600 churches

planted and aided to self-support. In all 72,721 commissions have been issued. The first annual collection reported to the Assembly amounted to about \$400. The amount raised during the ecclesiastical year which has just closed is \$804,400. In all about \$23,000,000 have been expended in the work from the beginning.

WOMAN'S WORK FOR HOME MISSIONS.

The first conference having reference to the organization of a Woman's Board of Home Missions was held in Chicago in 1870. Three or four years before this a Woman's Missionary Society was formed in Auburn, New York, to furnish the ignorant Romanists of New Mexico with religious teachers and raise funds for their support. It was called the "Santa Fe Association" and was made auxiliary to the Union Missionary Society, of which Mrs. Doremus was president.

After some time it was discovered that a denominational organization was desirable. The Presbyterians therefore formed the "New Mexico, Arizona and Colorado Missionary Association." Meantime to the missionaries sent by the Home Board to the Indians, Spanish-speaking people of Colorado and New Mexico, as well as to the Mormons, it soon became evident that if these people were reached at all it must be through their children. These facts were pre-

sented by the Board to the Assemblies of 1872, '73, '74 with the request that something be done to enable it to carry the gospel to these exceptional populations.

In 1875 the Board appointed a committee to prepare a plan for the cöoperation of the women with the Board. On January 26, 1876, a plan was adopted by the Board recommending that the sessions and presbyteries supervise and promote the organization of woman's societies, and send their funds direct to the Board's treasury. In December, 1877, the school work among the exceptional populations was formally undertaken by the Board. The first teachers were commissioned by the Board December 24, 1877,—sixteen of them with salaries amounting to \$5,400, which amount it was hoped the women of the Church would contribute.

The necessity of a Woman's Home Missionary Society soon became evident and a convention of women interested in home missions was called during the sessions of the Assembly in Pittsburg in 1878. At this convention a committee of twelve women was appointed, representing various parts of the country. This committee after failing to secure the cöoperation of the Ladies' Board of Missions of New York appealed to the Board of Home Missions to suggest at its meeting, October 7, 1878, various objects for which

the women should work and also suggested that the various committees of the synods, as soon as possible after their appointment, bring themselves into sympathy and cöoperation by the appointment of a general executive committee, who should be their organ of communication with the Board.

On December 12, 1878, the synodical committees met in the Bible House and organized the "Woman's Executive Committee of Home Missions" and adopted plans and regulations for work. The work was inaugurated December 17, 1878. The duties undertaken by them were: To diffuse information regarding mission work; to unify, as far as possible, woman's work for home missions; to raise money for teachers' salaries and for general home mission purposes; to superintend the preparation and distribution of home missionary boxes and to secure aid and comfort for home missionaries and missionary teachers in special cases of affliction or destitution.

In 1897 its title was changed from the "Woman's Executive Committee of Home Missions" to the "Woman's Board of Home Missions." During the last few years this Board has undertaken the support of missionaries who are laboring in connection with the schools which are supported by the Woman's Board among the

exceptional populations. The growth of the work may be indicated by the following statistics :

Amount reported for first year	\$3,138
Amount reported for 1901	\$289,800
Whole amount raised from beginning . . .	\$3,500,000
Number of schools in 1901	138
Number of teachers in 1901	425
Number of scholars in 1901	9,337

The history of the home mission work of our Church here outlined is thus seen to be coextensive with the country. It extends now from Point Barrow, the northernmost point in Alaska, to Cuba and Porto Rico, in the Caribbean Sea. The scope of it is an endeavor to reach all classes of the heterogeneous population of our country. To that end there are missions among the foreigners who have come to us from abroad ; to the Indians who held first title to our wide domain ; to the mountaineers who had been passed by in the march of civilization ; to the new states and territories of the rapidly developing West ; to the Mexicans in the Southwest and the Mormons in the valleys between the Rockies and the Sierra Nevadas ; and latterly to the inhabitants of the new islands that have been brought either under our flag or in close relations with our country.

It is the purpose of this book to give a brief account of the work in each of these departments

and it is commended to the thoughtful attention of all who are interested in the development of our Church and the extension of the kingdom of Christ in our country.





INDIAN BABY IN BUCKSKIN CRADLE

II

THE INDIANS—PAST AND PRESENT

CHAPTER II

THE INDIANS—PAST AND PRESENT

“*There is no good Indian but a dead Indian,*” has almost become a proverb. But a study of this historic race from the standpoint of Presbyterian Missions will prove the injustice of this estimate of the Indian character and will show conclusively that it is possible for an Indian to be both good and alive.

This study, however, must begin with his beginning, and be placed in its proper setting in his entire life—past, present, and future.

The American Indian of the past forms an intensely interesting subject of study. His remote past is shrouded in deep mystery. He is the “original inhabitant” of America. That said, all is said about his origin. Whence, when, or how, he came to American shores, no one can answer. Some believe that he came from Europe, others that he dwelt originally in eastern Asia, and still others that in him we have *the ten lost tribes of Israel!* The theory that he came from northeastern Asia is the most plausible and the most popular; but the entire subject is one of

speculation. When Columbus came to America he was here, with every appearance of having been here from remote antiquity. Thus far our certain knowledge goes and no farther. Nor is it ever likely now to go beyond this.

The form of government of the American Indian races was tribal. The number of tribes was very great and many of them were widely separated in distance and distinct in language and customs. The Indian languages have been estimated at not less than two hundred. These languages "were alike in general structure, the difference arising from the lack of a written language; and from the wandering of the tribes, it became impossible for one tribe to understand another." The tribes were governed by their own laws, and by their own chief or chiefs, who were called "sachems." They spent their time in wandering about from place to place and were usually engaged in hunting or fighting. They lived in tents made of skins of animals and the bark of trees. Their tents were called "wigwams," the meaning of which is "his house." The men or "braves" were usually occupied as huntsmen or warriors. The women, who were called "squaws," performed the manual labor of the camps. This arrangement, however, considering their manner of life, was not such an unnatural one. The Indian woman was not a slave

or a chattel; and in some civilized countries, the women have performed as difficult physical labors as did the Indian women.

The character of the American Indian has been variously estimated. James Fenimore Cooper, in his matchless Indian stories, has idealized him and has described him as capable of being inspired by lofty motives and of performing heroic and self-sacrificing deeds. On the other hand, there have been those who have scarcely found language in which to express their opinion of the cruelty and treachery of the Indian character. The golden mean is perhaps the better estimate. Like all other races, the Indian was a mixture of both good and evil, and was capable of performing both heroic and diabolical deeds. One of his strongest propensities was a passion for war, and his false and barbarous principles of warfare account for most that is unlovely and condemnable in his character.

The religious life of the Indian was most marked. His "untutored mind saw God in the cloud and heard him in the wind." He called his deity the "Great Spirit." But in addition to the Great Spirit, he saw "indwelling spirits in everything, and this gave vitality to his descriptions, and made his nature stories very poetical, both in idea and language." The Dakotas called meteors "spirits flying through the air," and described

the Milky Way as "the track along which the celestial huntsman finds his prey." The Indian also believed in a future life, his "happy hunting grounds" beyond the grave. His forms of worship were fanciful and crude, yet contained the germs of truth. Prayer was a common thing among them. Fasting as a religious duty was observed by many tribes. Some also had special times of consecration. The eighth year of a Dakota boy was marked by such a service. At break of day he went alone to some hilltop where he spent the day with the Great Spirit. He ate no food, and had no companionship, but spent the day in meditation, and at intervals would pray, "O Wakondab, have pity on me, and make me a great man." At the age of sixteen years this period of meditation and fasting lasted over two days, and at eighteen years it lasted for four days. The primitive Indian had also his days of thanksgiving and of special sacrifice to the Great Spirit. A beautiful story, illustrative of this fact, is told of Tecaughretanego, an old Delaware chief, who lived in what is now the State of Ohio. Having recovered from a serious sickness of many weeks, he went outside his lodge, built a fire before the door of his wigwam, and laid thereon his single leaf of tobacco. Then he bowed his head and offered this prayer: "O Great Spirit, this is my last leaf of tobacco,

and I know not where I shall get another. Thou knowest how fond I am of tobacco, but I freely give this last leaf to thee and I thank thee for restoring me to health once more.”

A peculiar phase of the religious life of the Indians was their dances. These undoubtedly partook of a religious character. The principal ones were the Fire Dance, Snake Dance, Sun Dance, and Ghost Dance. The Fire Dance was in honor of the god of fire. It was begun with great ceremonies by the medicine man, and was practiced by the Apaches and Navajoes. The Snake Dance was peculiar to the Moquis of Arizona and was characterized by the handling and worship of snakes. The Sun Dance was a custom of the Sioux, and at the time of its celebration they feasted on prepared poppy. The Ghost Dance, common to many tribes, was celebrated before entering upon the warpath.

The prophet and priest of the Indian religion was the medicine man. He was all powerful among them. Any young brave who had the “gift” could aspire to this influential position. The presence of the “gift” was proven by the endurance of severe physical tests, fasts, vigils, surviving poisonous snake bites, and the dreadful sweat bath. The medicine man, when in official regalia, ceased to be a mere man and became the embodiment and personification of all

the powers which he represented. This regalia consisted of a medicine shirt, a medicine hat, a sacred belt, and a mask, which inspired great dread. The medicine shirt was made of buckskin covered with symbolical figures. No one was allowed to see the medicine belt or cord because of its sacredness. It is sometimes found on the braves after death. The medicine hat was likewise very sacredly esteemed. When a white man among the Apaches had the presumption to touch one or to take a picture of it, the Indian men were greatly excited, and purified both it and themselves with sacred powder. Of an artist who said that the belt would be improved if cleansed of the grease and dirt upon it, they demanded damages to the extent of thirty dollars. In this pontifical outfit, the medicine man practiced his necromancy and magical rites with great noise and grotesque action. He alone could perform the incantations and furnish the anointed amulets that were supposed to protect the warrior when on the warpath.

In most cases, when the white man came to American shores, the Indian treated him kindly and considerately. Columbus and his men were looked upon as a superior class of beings and treated accordingly. Their fidelity to Penn's treaty is historic. In the old Indian cemetery at Stockbridge, Mass., is a shaft bearing this

inscription, "The friends of our fathers." But in other cases and sometimes when it was least deserved, they were treacherous, cruel, and blood-thirsty. But it can scarcely be said that they were worse than the white man. With the coming of the white man, it was inevitable that Indian civilization should perish, but it need not have gone down in shame and disgrace to its destroyer. Yet every student of history knows that it has. The Indian's land was taken from him by force, or purchased for a paltry sum, insignificant in comparison to its real value. Treaties were recklessly broken. Sacred promises were never kept. Cruel wars of extermination were waged upon the slightest pretext, or without any, if necessary for looting the Indians of their lands. "The Indians began by meeting kindness with kindness, and good faith with good faith. But the after records! *Their* story can be written in two words: 'Driven out!' and *ours* in three: 'Fair promises broken.'" The pathway of the downfall of Indian civilization is marked by perfidy, by injustice, and by cruelty. What a debt we owe to the American Indian! For hunting grounds taken what less can we do than show him the way to the true hunting grounds of the future? For covenants broken and promises unkept, what less can we do than point him to the covenant-keeping God,

whose promises are "yea and amen in Christ Jesus"?

The American Indian of the present is in a vastly different situation than the American Indian of the past. Then he roamed at will over the boundless American prairies; to-day he is confined in the government reservations or dwells in a particular locality. Then he inhabited a continent alone; to-day he shares it with eighty millions of people, different in race, color, religion, and civilization.

Whether the Indian is dying out as a result of his new surroundings and his contact with a different civilization is both an interesting and important question to the supporters of Christian missions among them. It is claimed and is commonly believed that such is the case. The popular belief is that as a result of contact with the white man, the taking on of his civilization, and particularly his vices, the ruthless wars that have been waged, the introduction of the worst forms of disease, especially consumption, the policy of the Government of treating the Indians as tribes and not as individuals, make it only a matter of time until the Indian question shall be solved by his extinction. This belief however is undoubtedly false, and arises principally from a misunderstanding of the original number of American natives. Past estimates of the Indian population

of our country have been very high and without doubt, too high. The estimates of the early explorers were fanciful and false, characterized by their usual tendency to exaggerate everything in connection with the new world to which they had come. Because of the numerous bands of warriors, it was said "the woods are full of them," and that the country "swarmed with the savages." Estimates based upon such language were naturally very high. In 1816 Elias Boudinot, then considered the best authority on Indian statistics, published the names of three hundred tribes, and estimated their population in North America to be from two to five millions. But this estimate is only a guess and probably not a very good guess. Yet such exaggerated estimates account for the prevalent belief that the Indian is becoming extinct. If they were true, such would certainly be the case, for there are no such numbers in existence to-day. But that they are not true is the testimony of those who have carefully investigated the subject. Hon. W. A. Jones, United States Commissioner to the Indians, strenuously opposes the theory that the Indian is dying out. He believes that the early estimates were greatly exaggerated, and declares that "taking the concurrent facts of history into consideration, it can with a great degree of confidence be stated that the Indian

population of the United States has been little diminished from the days of Columbus, Corlando, Raleigh, Captain John Smith, and other early explorers." This opinion seems to be the correct one. While early settlers fancied that the woods were full of Indians, it is now known that there were vast territories unoccupied by them, and never visited except on hunting or warlike expeditions. It is probable that the Indian population east of the Mississippi River from 1620 to 1750 never exceeded 200,000; and that the entire population of the United States at the time of the discovery of America, did not exceed 300,000. About two hundred years ago the best estimates placed the Indian population of the United States east of the Mississippi at 149,000. There is no reason to doubt the correctness of these conservative estimates. The result of their acceptance leads to the conclusion that the Indian is not dying out, and this conclusion is undoubtedly correct. Some tribes have entirely disappeared, but the race is not becoming extinct. While some tribes decrease, others increase. One tribe is said to have doubled its population in fifteen years. The report of the Commissioner to the Indians shows that the birth rate of the Indians is increasing. This being the situation, missionary work among the Indians is more imperative and encouraging. The work is not the tempor-

ary ministration of the gospel to a dying people, which would be worthy of all our efforts, but it is a permanent work, descending to children's children, among those who yet may be something more than "wards" in their own land.

The present distribution of the Indians may be best understood by dividing them into eight classes, as has been done by the Board of Home Missions, as follows:—

1. *The Six Nations of New York.*—These number about 5,500, and are but little removed from the simpler life of the poor whites of the State.

2. *The Five Civilized Tribes.*—These are the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles. They live in Indian Territory, and number nearly 67,000. The gospel has been preached and schools maintained among these tribes for generations, so that few traces of their native Indian life are seen among them to-day.

3. *The Eastern Cherokees of North Carolina.*—These refused to go westward with the great body of their sixty tribes years ago, but remained among the mountain homes of their forefathers. Their population is about 35,000.

4. *Indians on Reservations.*—These reservations are under the control of the national Government, are not taxed or taxable, and are to be found in almost every one of the Western

States. The population of the reservations is over 125,000.

6. *The Pueblos of New Mexico*.—The ancestors of the Pueblos were a remarkable and ancient people. They were neither warlike nor migratory, but dwelt in houses, built of bricks, after a style of architecture peculiarly their own. The Pueblos number nearly 10,000.

7. *The Apaches*.—They consist of about 400 prisoners of war, under the War Department.

8. *Imprisoned Indians*.—These are in national, state or territorial prisons. Their number is about 200.

The relation of the United States Government to the Indian has been divided into three periods, the *colonial*, the *national*, and the *modern*, the last beginning with the presidency of General Grant.

The *colonial* period was characterized by constant wars, bloodshed, and rapine. The trouble arose mainly from the fact that two races and civilizations, differing vastly in character, had been brought together on our shores with the coming of the white man. Yet the fact cannot be disguised that the most bloody Indian wars and massacres of colonial days were inspired by the whites themselves. The English and the French struggled for a century for supremacy in America; and in these struggles, both

nations and even the American colonists did not scruple to use the Indians as allies when sorely pressed. "French tomahawks and scalping knives struck down and mutilated English women and children, in the exposed settlements of Massachusetts, Pennsylvania, and Virginia. French officers were in command at Deerfield, at Fort William Henry, and at Braddock's defeat. Nor does history record that they put forth any effort to prevent the horrors perpetrated by the Indians. Nor was England in her hour of need more scrupulous. The savage Iroquois were called to her aid to subdue the colonists struggling for independence. English tomahawks and scalping knives were red with our fathers' blood at Wyoming, at Oriskany, and at the Minnisink. Nor does history record that the British or Tory officers in command sought to restrain their murderous use. The colonists themselves in some instances employed Indian allies in the struggle with England." Yet with all this, the blame was placed upon the Indian. The whites sowed the wind and expected in vain to escape the whirlwind. For disasters which he himself inspired, the white man demanded vengeance and would rob the Indian of his land. The Indian had to fight or die, and being human he decided to fight. The only court to which he could appeal was that of force and when all is taken into

consideration, we could not expect him to have done otherwise.

The *national* period of the Government's relation to the Indian has been called "a century of dishonor." Peace with the Indians was impossible because of the insatiate greed of the settler for the Indian's land. To prevent settlement upon the lands allotted to the Indians was impossible. Washington tried it, but failed. He recommended to Congress that "no settlements should be made west of a clearly marked boundary line, and that no purchase of land from the Indians except by the Government should be permitted. This recommendation however was disregarded, and another Indian war was the result. In the earliest treaties made by the Government with the Indians, where boundary lines were distinctly marked, the lands designated were given to the Indians *forever*, and white settlers were left to the mercy of the Indians for punishment. On January 21, 1785, such a treaty was made with the Ottawas, Chippewas, and Delawares. But these treaties were utterly disregarded by the whites, and the wars followed which resulted in the defeat of General St. Clair and the massacre of his troops, and in the victory of Gen. Anthony Wayne over the Miamis. These wars are illustrative of every war that has occurred with the Indians from that time to this. Treat-

ies were made, promising lands to the Indians, 'while water ran and grass grew.' The ink in which the treaty was written was scarcely dry before our unrestrained and unrestrainable settlers would proceed to violate their terms. This invariably led to irritation, and to individual acts of revenge on the part of the Indians,—and then followed war. It was this which led to St. Clair's Indian war and his defeat, to Wayne's victory over the Miamis, to the troubles between the United States and Tecumseh, the battle of Tippecanoe, and to the losses which our people suffered from Tecumseh's alliance with the British in the War of 1812. Failure to pay annuities due the Sioux Indians by the Government was one of the causes that led to the awful Minnesota massacre in 1862. The Sitting Bull campaign, which culminated in the Custer massacre, was a direct result of violation of treaty agreement, through the invasion of the Black Hills by prospectors in search of gold. The removal of the Cherokees from Georgia by United States troops was one of the most unjustifiable outrages that our history records, and one of the few that provoked no bloodshed. The Cherokees had made great advance in civilization, and for years had been under the influence of Christianity. The demand for their removal by the United States on the part of Georgia was dictated wholly by

greed, was contrary to treaty provisions, and was without excuse. The discussion agitated the whole country, but finally Congress yielded, and General Scott was ordered to remove these unhappy people from the land of their fathers, and thus to destroy their civilization just as it was beginning to bear fruit. The march through the wilderness caused the death of at least half the tribe." Thus Mr. Herbert Welch, the Secretary of the Indian Rights Association records our dealings with the Indians;—and what a black record it is and how it should inspire us to make every possible reparation to this unfortunate race, especially by giving to it the gospel of Christ!

The *modern* period of our relations with the Indians began with the first term of General Grant as President. In 1870 he introduced what has been called "The Peace Policy." He announced his intention of dealing with the Indian question in a more just and friendly manner. He advocated their civilization, the education of their children, and the fulfillment of treaty obligations. He appealed to Christian bodies to assist in their amelioration. As a result of his policy the "Indian Rights Association" was formed. It consists of nine members, for whose services no salary is paid. The work of the association is to "spread correct information, to create intelligent interest, to set in motion public

and private forces which will bring about legislation, and by public meetings and private labors to prevent wrongs against the Indian and to further good works of many kinds for him." The "Woman's National Indian Association" is a supplementary body, which deals philanthropically with the Indian as an individual. It establishes missions where there are none and turns them over to Christian denominations, who will care for them.

The Peace Policy has produced splendid results. Indian outbreaks are less frequent. Military outposts have been abandoned, and some have even been turned into schools. Savage and barbarous customs are giving way to the forms of civilization.

The Department of the Interior at Washington has charge of the government of the Indians. The Commissioner of Indian Affairs is at the head of the Indian office, which is a bureau in this department. The majority of the Indians to-day are on reservations—a term applied to the land set apart or reserved by the Government for the exclusive use of the Indians. On each reservation is a government agent, who has associated with him, a physician, clerk, farmers, policemen, and other employees, all of whom are paid by the Government. The entire establishment is called an Indian agency. The agents

are responsible to the Commissioner of Indians, who is appointed by the President, and resides in Washington.

One of the worst features of the Reservation System is the distribution of rations. The reservations are not fitted for agriculture. The inhabitants have therefore to be fed by the Government, which deals out rations periodically to many of the tribes. This is a vicious system. It breeds laziness and incapacity. It gives the Indian agent, if he be unscrupulous, a dangerous advantage over those for whom he should care, for he can give or withhold the ration, and thus has the very lives of the "nation's wards" in his hands. The Indian by such a system never can be taught to become a self-respecting and self-supporting citizen.

The education of the Indian boys and girls is receiving special attention by the Government. It aims to educate them both industrially and intellectually. For this purpose it has established non-reservation boarding schools, reservation boarding schools, and reservation and independent day schools. The Indians also attend state and territorial public schools, contract day and boarding schools, and mission day and boarding schools. The object of Indian education is not so much to give a "higher education" as it is to fit the boys and girls for the duties of every-

day life. The course of instruction is patterned after that in our common schools, and to this is added industrial training. In the large non-reservation schools, shoemaking, harness-making, tailoring, blacksmithing, plastering, and brick-making and laying, are taught with considerable effectiveness. The harness shop of Hampton schools some time ago completed an order for fine harness for John Wanamaker of Philadelphia and New York. Fifty trucks have been furnished to a Richmond house, and fifty more to the Sea Board Air Line Company. The Carlisle, Pa., school furnishes the Indian service with a superior farm wagon. In Washington and Oregon the Indians do the hop picking. The keeping of bees is a specialty at Grand Junction, Colorado. At Fort Hall, Idaho, which is a cattle-raising district, the herding and care of cattle, the slaughtering of beef cattle, and the dairy business, are taught.

The number of non-reservation schools is twenty-five, with an enrollment of 7,928. The largest and oldest of these schools is at Carlisle, Pa. It was opened November 1, 1879, and has an enrollment of over 1,000. There are eighty-eight reservation boarding schools, with an enrollment of 10,782. The day schools number 138 and have an enrollment of 4,622. The contract day and boarding schools have an enrollment of 130.

The public schools have on their rolls the names of 257 Indian pupils. The mission boarding schools are attended by 3,531 Indian scholars (*Commissioner's Report for 1901*, p. 29).

The mission schools among the Indians are thus described by the Commissioner of Indian Affairs:—"Mission schools are a growing class of schools, whose work is a great benefit not only to the children but also to the adult Indians. They are operated by various religious denominations, both Protestant and Catholic, and also by philanthropic associations. Teachers, employees, food, clothing, and buildings, are provided by the conductors of the schools. The Government only assumes supervisory care over them. Agents and other government officials are directed to lend 'a helping hand and assist the missionary efforts of the employees in securing a legitimate attendance.' Connected with many of the schools are small mission churches, which have a wide influence for good on the community. Children in the government schools are advised and urged to attend the church of their choice" (*Commissioner's Report for 1900*).

These efforts at education cannot but bear fruit for the future. It may be true that some who return from the schools to the reservations lapse into their old lives or even worse, but not all do; and among what people does education always

assure stability of character and a successful career? As conditions become more thoroughly understood, safeguards can be provided against unusual retrogression, and the beneficent results of education and industrial training will become even more manifest. Our Government owes it as a debt to the descendants of the original owners of our land to make their advancement in life as assured as possible. In no way can this better be accomplished than by educating them, so that they can earn a respectable livelihood. Instead of herding them like cattle on reservations, and feeding them with a government spoon, the American Indians should be treated as individuals and placed in positions, where, as self-respecting citizens, they must make their own living, or fall behind in their failure to do so.

It should be a matter of great satisfaction to all who are interested in the welfare of the Indian that this policy is at last being inaugurated by the Government. The Indian Commissioner in his report for 1901 says, "Certainly it is time to make a move toward terminating the guardianship which has so long been exercised over the Indians and putting them upon equal footing with the white man, so far as their relations with the Government are concerned"; and again, "whatever the condition of the Indian may be, he should be removed from a state of depend-

ence to one of independence. And the only way to do this is to take away those things that encourage him to lead an idle life, and after giving him a fair start, leave him to take care of himself. To that it must come in the end and the sooner steps are taken to bring it about the better. That there will be many failures, and much suffering is inevitable in the very nature of things, for it is only by sacrifice and suffering that the heights of civilization are reached." In pursuance of this policy, the work of cutting "off rations from all Indians except those who are incapacitated in some way from earning a support," has already been begun, and "the result has been surprising. The office feels that a great stride has been taken toward the advancement, civilization and independence of the race; a step, that if followed up, will lead to the discontinuance of the ration system as far as it applies to able-bodied Indians, the abolition of the reservation, and ultimately to the absorption of the Indian in our body politic" (*Report for 1901*, pp. 4, 5, 6). It is to be sincerely hoped that this policy, in spite of the difficulties in the way, can be put into practical effect. If so, then the future of America's native race brightens materially, for dependent wardship will give place to independent citizenship.

III

THE INDIANS—MISSIONS

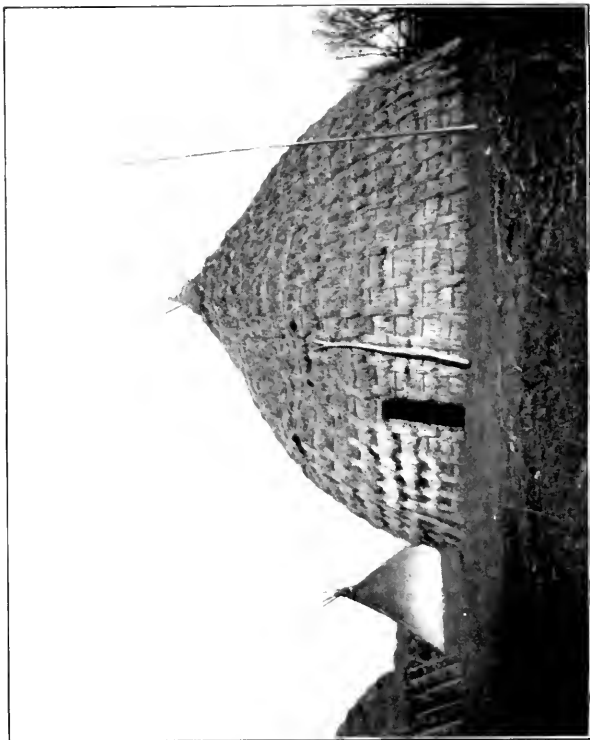
CHAPTER III

THE INDIANS—MISSIONS

THE history of Indian missions dates back as far as 1528. The first missionary efforts among the American Indians were made by Spanish Catholics. In 1526 Pamphilius de Narvaez, a Spanish explorer, started out to conquer Florida. He had with him a number of Franciscan monks. The expedition however was a failure. On their return the boats containing the missionaries were wrecked. They reached land, but only to perish by starvation, sickness, and the cruelty of the natives. What they did is not known, but no regularly organized mission was established. Missionaries also accompanied Ferdinand de Soto on his famous but fatal expedition, but every one of them perished, and we know of no attempt to found a mission. After several other unsuccessful attempts, the first successful mission to the American Indians was established at St. Augustine, in 1573, by Spanish Franciscan monks.

The Protestant Church began its missionary work among the Indians in New England in 1643. The place was the Island of Martha's

Vineyard and the first missionaries were the Meyhews. In 1641 Thomas Meyhew, Sr., received a grant of Martha's Vineyard and the surrounding islands. Later on, his son, Thomas Meyhew, Jr., was called by the settlers of the island to become their pastor. He extended his work to the several thousand Indians about him. He learned their ways and language and established a successful mission. The first convert among the New England Indians was Hiacoomes, who afterwards became a preacher to his own people. Mr. Meyhew's labors were greatly blessed. In 1651, he reported 190 conversions. In January, 1651, the first school for Indian children was established. In October, 1652, the first Indian Church was organized, with a membership of 282. While on his way to England in 1657 to secure aid for his work, Mr. Meyhew was lost at sea. His father, then over seventy years of age, studied the Indian language and carried on the work of his son. "He spared himself no pains in his work, often walking twenty miles through the woods in order to preach or visit these Indians." The gospel was carried by him and his converts to Nantucket. In 1670 the first Indian Church with a native pastor was organized. Governor Meyhew continued his labors until his death at the advanced age of ninety-two. He was in his last years assisted by Rev. John Cotton



GRASS HOUSE OF THE WICHITA INDIANS

and by his grandson, Rev. Experience Meyhew, who translated the Psalms and the Gospel of John into the Indian vernacular.

Most conspicuous among the early successful missionaries to the Indians stands John Eliot, "the apostle to the Indians." The field of his labors was among the Pequots and other tribes of eastern Massachusetts. He began his work in 1646 while pastor of the church at Roxbury, Mass. He labored incessantly and his efforts were crowned with success. He gathered his converts into towns and established schools and civilized industries among them. These towns were known as "praying bands" or "Indian praying towns." He framed two catechisms for Indian use and translated the Bible into their language, which was his greatest work. The translation of the entire Bible was completed in December, 1658. Two years later the printing of it was finished. *This was the first Bible printed on the American continent. What a providence that it should have been in the Indian tongue!* Eliot's motto, written at the end of his Indian grammar was,

*"Prayer and Pains,
Through Faith in Jesus Christ
Will do Anything."*

He labored for thirty years among his people

teaching them to work, to read and to pray. "He gave them a Bible in their own tongue, and from those hunting and fighting savages six Indian churches were gathered, whose more than a thousand 'Praying Indians' once and again stood firm against fearful odds and became a bulwark of safety to their pale-face neighbors."

The Quakers began their Indian missionary work in Pennsylvania in 1685. Penn's famous treaty with the Delawares, which was unbroken by either party for seventy years, has been called "the brightest spot in all our dark dealings with the Indian tribes."

The Moravians early established successful Indian missions. They began their work in western Connecticut in 1742, but labored most extensively in Pennsylvania, Georgia, and Ohio. The leader of Moravian missions among the Delawares was David Zeisberger. It was in connection with Moravian missions that the most tragic incident of early Indian mission work occurred, namely the destruction of Guaddenhütten, Ohio, by Pennsylvania Volunteers, March 7, 1782. Guaddenhütten was a Moravian Indian village on the Tuscarawas River in Ohio. Near the close of the Revolutionary War this community was unjustly suspected of disloyalty and was destroyed by Pennsylvania soldiers. The destruction of

the village was an unjustifiable outrage—a simple massacre. Men, women, and children, were driven into a pen and butchered. Those who escaped this butchery fled with their missionaries to the British garrisons at Philadelphia for protection. “They were pelted with mud and stones by their persecutors as they stood for hours at the barrack doors waiting for them to open.” When asked how they endured such abuse so patiently, they replied, “We thought of the sufferings of Christ upon the cross and believed that if he could endure so much for us, we could endure a little for him.” The Moravian missions in Georgia, which were very successful, were begun in 1735.

Rev. Jonathan Edwards, the great New England divine, was also a successful missionary among the Indians. Leaving his church at Northampton in 1751, he became pastor of the church and missionary to the Indians at Stockbridge. He had been born at Old Stockbridge, and as a child had learned the Indian language. “It became,” he said, “more familiar to me than my mother tongue;” and this knowledge was of great use to him in his work as a missionary. In 1758, when Mr. Edwards became president of Princeton College, the Stockbridge Indians were moved to Oneida County, New York, whither they were followed by Rev. John Sargent, the

son of their first missionary. Mr. Sargent became their pastor.

The Presbyterian Church has always been interested in the conversion of the American Indians. The history of Presbyterian missions among the Indians "is a long and inspiring story from early colonial efforts beginning with the Long Island Indians to this opening of the twentieth century, when at least thirty-five tribes have been reached and one hundred and twenty missions and schools are in successful operation in the great West."

The first Presbyterian missionary among the American Indians was Rev. Azariah Horton. He began his work on Long Island in 1741. His salary was forty pounds sterling per annum. It was paid by "The Society in Scotland for propagating Christian knowledge." This Society was formed in Edinburgh in 1709. In 1741, it established a Board of Correspondents in New York. Through this Board, Mr. Horton, who was a member of the Presbytery of New York, began his labors. He "was well received by most and cordially welcomed by some of the Indians." In a short time he baptized thirty-five adults and forty-four children. "Some of them, however, gave way to temptation and relapsed into their darling vice of drunkenness."

Rev. David Brainerd, the biography of whose consecrated life was written by Rev. Jonathan Edwards, was the second Presbyterian missionary to the Indians. He was licensed to preach by the Congregational Church, but on June 12, 1744, was ordained a Presbyterian missionary by the Presbytery of New York. His support was also received from the "Scotch Society for propagating Christian knowledge." He labored in Connecticut, in Pennsylvania, and in New Jersey. His greatest and most successful work was done among the Crossweeks, a tribe near the center of New Jersey. Dr. Ashbel Green says his "success here was perhaps without a parallel in heathen missions since the days of the apostles." He labored single-handed against great odds, yet did a great work. Of his first year's work Brainerd himself says: "What amazing things hath God wrought in this space of time for this people! What a surprising change appears in their tempers and behavior! How are morose and savage pagans in this short period transformed into agreeable and humble Christians! and drunken howlings turned into devout and fervent praises to God!" He urged the Indians to give up their wandering life, to dwell in a settled community and to practice agriculture. He organized a church of forty members, with a settlement of 150. He estab-

lished a school with twenty-five to thirty scholars which increased to fifty. Weakened by consumption he was compelled to give up his mission and to remove to Elizabethtown. Gaining a little in strength, he was able to visit his people to bid them farewell February 18, 1847. He died October 9 of the same year at the early age of thirty years. Before his death he was visited by his brother, Rev. John Brainerd, who continued his brother's work among the Indians. John Brainerd was supported by money raised in America, being the first Presbyterian missionary who was thus supported.

The Synod of New York was greatly encouraged by the success of the mission work among the American aborigines, and in 1763 "enjoined all its members to appoint a collection in their several congregations once a year to be applied" to this work. During the next ten years missionary tours were made by ministers appointed for the purpose, even as far west as the Delawares in Ohio, which was then the frontier. Rev. Charles Beatty and Rev. George Duffield visited the Indians on the Muskingum River, Ohio, in 1766. Their report was so favorable that two missionaries were appointed to labor in this region.

The Revolutionary War interrupted missionary labors for almost twenty-five years, and there

are no records of work done until near the close of the century.

In 1796, the "New York Missionary Society" was formed. It was independent of presbyterial supervision, yet composed largely of Presbyterians. Funds were collected and missions established among the Chickasaws, the Tuscaroras, and the Senecas.

In 1797 the "Northern Missionary Society," another independent organization, composed in part of Presbyterians, was instituted, and carried on mission work among the Indians for several years.

The Synod of Virginia in 1801 and 1802 sent three missionaries to spend two or three months each among the "Shawanese and other tribes about Detroit and Sandusky," and also "a young man of Christian character to instruct them in agriculture and to make some instruments of husbandry for them."

The Synod of Pittsburgh afterwards accepted the control of this mission.

The Synod of the Carolinas in 1803 established a school among the Catawbias.

The General Assembly of our Church took up the cause of foreign missions vigorously and systematically in 1800. A "Standing Committee on Missions" was appointed, and missions were gradually established among the Cherokees,

Wyandots, the Six Nations, and among the Indians at Lewiston, Ohio.

“In 1802 the General Assembly’s Standing Committee addressed a circular to all the presbyteries under its care, urging collections for the cause of missions, and making inquiries for suitable men.” Rev. Gideon Blackburn responded to the call for men. He established a mission among the Cherokees, then in Georgia, which he prosecuted with zeal and success for eight years, when his health failed. “He founded a school in 1806. In five years, in his schools, four or five hundred youths were taught to read the English Bible and several persons were received as hopeful Christians.” The Assembly not being able to replace Mr. Blackburn, his field of labor was occupied by the “American Board of Commissioners for Foreign Missions,” soon after his retirement in 1810.

“From 1805 to 1818 the General Assembly carried on work among the Indians in various directions, and with some degree of success.”

In 1818 “The United Foreign Missionary Society” was formed. It was a union of the Presbyterian, Dutch Reformed and Associate Reformed Churches, “to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and antichristian world.” Pres-

ident Monroe and his Indian Commissioner, Colonel McKenney, were much interested in the work of this society. Colonel McKenney "could scarcely have embarked in its favor with more zeal and activity, if the whole concern had been his own."

In 1826 this society, when it had nine missions and sixty missionaries under its care, was merged with the "American Board of Commissioners for Foreign Missions." All the work of the United Society passed under the control of the American Board, and the society ceased to exist. This arrangement lasted for five years, during which time a large portion of the Presbyterian Church carried on its Indian mission work through the American Board.

In 1831 the Synod of Pittsburgh organized "The Western Missionary Society," in response to the desire of many Presbyterians to prosecute their mission work through denominational channels. This society was "intended, not for that synod alone, but for all others which might wish to unite with it." Its purpose was "conveying the gospel to whatever parts of the heathen and antichristian world the providence of God might enable it to extend its evangelical exertions." The first secretary was Rev. Elisha P. Swift, D. D. The first large gift was one of a thousand dollars, and was given by Hon. Walter

Lowrie, Secretary of the United States Senate. "This society was the precursor of the Presbyterian Board of Foreign Missions, and during its brief existence of six years, Rev. Joseph Kerr and wife, with others, established a mission among the Weas in the Indian Territory, twenty miles west of the Missouri line on the Kansas River." The Weas being a small tribe, these laborers were later on transferred to the Iowa tribe.

In 1837, at the meeting of the General Assembly at Baltimore, the present "Presbyterian Board of Foreign Missions" was organized. The work of the "Western Missionary Society" was transferred to this Board, which had Presbyterian Indian missions under its care until at various times the missions among the Indians were transferred to the "Presbyterian Board of Home Missions."

In 1838 the Presbyterian Church was divided into the Old and New Schools, the division lasting until 1870. During these years the New School Assembly carried on its Indian mission work by a committee through the American Board, while the Old School Assembly's work among the Indians was under the care of the Foreign Board.

The missionary work of the Foreign Board among the Indians was extensive and successful.

East of the Mississippi River the Board estab-

lished missions among the Chippewas and Ottawas of Michigan, the "Six Nations" of New York, and the Lake Superior Chippewas in northern Wisconsin and Minnesota. The mission among the remnants of the Chippewas and Ottawas was inaugurated in 1838. Rev. Peter Dougherty was the first missionary. He was cordially received, the work prospered, and a church was organized in 1843. The mission among the "Six Nations" was established in 1811 and continues unto this day. "Rev. Asher Wright labored among the Senecas for forty-three years. He is said to have been the only white man who ever acquired a satisfactory knowledge of the Seneca language. He constructed for them a written language and translated the four Gospels. He died April 13, 1875, in his seventy-second year." His widow carried on his work until her death in 1886. Rev. William Hall, beginning in 1834, labored earnestly for the Indians of the Allegheny reservation for nearly sixty years. In 1893 the Seneca Mission was transferred to the "Board of Home Missions." In 1852 the Lake Superior Chippewa Mission was centralized at Odanah on the Red River reserve. A church was gathered and a boarding school established. In 1873 Rev. Isaac Baird and wife joined this mission. An out-station was organized at Ashland in 1878. In 1884 a school was opened

at Round Lake on the same reservation and placed in charge of Miss Susie Dougherty and her sister Miss Cornelia Dougherty. In 1890 the Chippewa Missions were transferred to the Home Mission Board.

In the Northwest of our country the Foreign Board established missions among the Iowas and Sacs of Indian Territory, the Omahas and Otoes of Indian Territory, the Kickapoos of Kansas, the Winnebagos of Indian Territory, the Dakotas, who lived in Dakota, Wyoming, Nebraska, and Montana, and the Nez Perces of Idaho. The Iowa and Sac Missions were commenced in 1835. They occupy 228,418 acres in Indian Territory. The first missionaries were Messrs. Aurey Ballard and E. M. Shepherd and their wives. Schools were established and personal work done. In 1837, Rev. Messrs. William Hamilton and S. M. Irwin and their wives were sent to this field. In 1843 a printing press was purchased and parts of the Bible and other religious books were published in the Iowa language. In 1859 a church with fifty-nine members was organized. In 1889 this mission passed under the care of the Home Board.

The Sac and Fox Mission was begun in Tama City in 1883. This little band of Indians numbered 393, on a reservation of 1,258 acres. Miss Anna Shea took charge of the work. She opened

a school, and with an assistant accomplished good work. Of her work she said, "I cannot tell how my heart yearns over these Indians as I move among them day by day, and I long to be used in a way to hasten their enlightenment." This mission passed into the hands of the Home Board in 1890.

The Omahas and Otoes occupied the country in Indian Territory, north of the Iowas. Mission work was commenced among them in 1846. The first workers were Rev. Edmund McKenney and wife, and Mr. Paul Bloohm. In 1855, the Omahas moved to a reservation of their own, and work was continued among them by Rev. William Hamilton and later by Rev. Charles Sturges, M. D. and wife. In 1858 Rev. William Guthrie was appointed to the Otoe Mission.

Among the Kickapoos of northeastern Kansas, mission work was begun in 1856 by Rev. W. H. Honnell. It was discontinued in 1860 because of insurmountable difficulties which were in the way.

The Winnebago Mission was begun in 1868. Rev. Joseph M. Wilson commenced the work. The mission was transferred to the Home Board in 1890.

The Dakota Mission was commenced in 1835, by Rev. Thos. S. Williamson and wife, Rev. J. D. Stevens and wife and two unmarried women

under the American Board. The Dakotas or Sioux was one of the largest and most warlike of all the Indian tribes. They numbered then 50,000 and were scattered over a vast extent of territory. In 1850 there were three organized churches among them. In 1853 the Dakotas moved to their reservation and new stations were established. The work among them gradually grew until 1862 when occurred the horrible massacre of white settlers in an attempt to overthrow Christianity. The insurrection was speedily put down. Two thousand Dakotas were taken prisoners. Thirty-eight were executed. In 1871 a portion of this mission was transferred to the Home Board.

Mission work among the Dakotas of Montana was begun at Poplar Creek in 1880. The first missionary was Rev. G. W. Wood. In 1892 the Dakota churches were transferred to the Home Board.

The Nez Perce Mission is of special interest, because associated with it is the most dramatic incident in connection with Indian mission work—the saving of the Northwest to the United States by Dr. Marcus Whitman. This tribe and that of the Flatheads occupied territory in Idaho and in Oregon. From trappers they had heard of the existence of a Supreme Being and of a Book from heaven (the Bible). They earnestly

desired this book and sent four messengers to seek it. The messengers, after overcoming many difficulties, reached St. Louis. Here they met General Clark, Superintendent of Indian Affairs for the Northwest. They were kindly treated, but were broken-hearted that they could not secure missionaries and "the Book from heaven." Two of them died at St. Louis and one on the way home, the fourth one only ever reaching home. Before leaving St. Louis they called on General Clark, and in an address explained that they had come "over a trail of many moons from the setting sun," "sent to get the white man's Book of heaven." The speaker complained bitterly that they must return home with their mission unaccomplished, closing his address with these pathetic words:—"My people will die in darkness, and will go on the long path to the other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words." This sad complaint was heard at Pittsburgh and the answer to it was Dr. Marcus Whitman, who was sent out by the American Board to explore the country in 1835. In 1836 he established a mission in Oregon. In 1843, Dr. Whitman, to save the Northwest Territory to the United States, when the British were endeavoring to obtain possession of it, made a hasty trip to Washington. He

communicated to the authorities both the value of the Northwest and the danger of its being lost. With great difficulty he impressed his views upon the Governmental officers, and then to him was intrusted the responsibility of saving the territory by making an actual settlement upon it. This he did by a thrilling homeward journey, taking with him over the mountains in the face of the gravest dangers and almost insurmountable difficulties a thousand settlers. These settlers made a permanent settlement and planted the American flag in the Northwest to stay; and thus Oregon was saved to the Union by the desire of the Indians for Christian knowledge and the heroic efforts and sacrifices of a Christian missionary. And that missionary became a Christian martyr! In 1847, "the Indians through the instigation of Romish priests, fell upon the station, killed Dr. Whitman and others, and broke up the station." In 1871 the Presbyterian Board sent Rev. H. H. Spaulding and wife, who had labored with Dr. Whitman, to the field, and with them Rev. T. H. Cowley and wife. They were gladly received and in the first year 184 converts were reported. This field was also the scene of the successful labors of the Misses McBeth, who for several years were the only white missionaries on the reservation. "Miss Kate McBeth devoted herself to the women and

children, striving to develop among them a true ideal of family life. Miss Sue McBeth, a woman of remarkable energy and talent, found her special work in educating young men for the ministry. Most of the Indian pastors in the mission were educated under her supervision." In 1893 this field was transferred to the Home Board. "The Nez Perces in Idaho are now a settled people, many of them prizing the fruits of industry and the blessings of Christianity." The martyred Whitman and his associates did not live and die in vain. In them "the blood of martyrs" again became "the seed of the Church." In God's providence, it is always so.

In the Southwest the Foreign Board established missions among the Creeks, Seminoles, Choctaws, and the Chickasaws, of Indian Territory, and the Navajoes and Pueblos of New Mexico.

The Creeks in 1837 were removed forcibly from Georgia and Alabama to Indian Territory. They numbered about 20,000. From 1832 to 1837 the American Board had missionaries among them. In that year the missionaries, upon false charges of the disappointed Indians, were expelled without a hearing by the United States Government. For several years the people were without religious instruction. In 1841 the Presbyterian Board sent Rev. R. M. Lough-

ridge among them with letters to the chiefs from the War Department. In 1842 he received permission to open a mission and a school. Schools were established in due time at Koweta and Tullahassee. In 1861 missionary operations were interrupted by the Civil War. In 1866 Rev. W. S. Robinson and wife returned to the field. Mr. Robinson labored faithfully until his death in 1881. "His whole heart seemed devoted to the education of the Indian youth and he did a good work which shows itself everywhere throughout the Creek nation." Mrs. Robinson remained at the work and completed the translation of the New Testament. In 1887 the mission was transferred to the Home Board. "The Creeks are now counted among the civilized tribes. They dress and live like white people. They are making progress in temperance, in industry, in good morals, and in religion."

The Seminole Indians were removed from Florida to Indian Territory by the Government in 1832. "Being of the same language and lineage of the Creeks, they were settled within the Creek reservation." The Presbyterian Board sent Mr. Loughridge of the Creek Mission on a visit to them in 1845. "Though welcomed by some he was opposed by others who did not want the ways of white men, such as 'schools, preaching, fiddle-dancing, card-playing, and the like'

brought among them." In 1848 Rev. John Lilley was sent among them and a mission established at Oak Ridge. The work was interrupted by the Civil War, but has since been continued with success. This mission was transferred to the Home Board in 1889.

The Choctaw Mission grew out of an offer of the tribe in 1845 to transfer Spencer Academy to the care and direction of the Board. The academy was located at Fort Towson, had an endowment of \$8,000 and could accommodate 100 pupils. The offer was accepted and Rev. James B. Ramsey, as superintendent, with seven assistants, began work. Results were most satisfactory. In 1847 a church was organized. Mission work among this tribe has been greatly blessed. The work was transferred to the Home Board in 1887.

The Chickasaws number about 6,000, and occupy the territory west of the Choctaws. Until 1861 the Board had mission schools among them. At that time they were taken under the care of the Southern Presbyterian Church.

In New Mexico there are about 30,000 Indians. Presbyterian missions have been established among two tribes—the Navajoes and the Pueblo or Village Indians. "Both these tribes are described as partially civilized, temperate, truthful, friendly and willing to have schools opened for

their children." In 1877 the Home Board took charge of this field.

The Board of Home Missions now has the care and direction of all our mission work among the Indians. Under the Home Board the work has been vigorously prosecuted and has made great progress. The Home Board's work among the Indians is to-day of even greater importance than ever before in the light of the recent change of policy of the Government toward the Indian. The American Indian is now as rapidly as possible to be placed absolutely upon his own responsibility. No longer housed and fed by the Government, his ability to meet the problems of life will be tested as never before, since he has lived amidst his present environments. The importance of religion and of the Church at this crisis in his life, is readily understood and appreciated. The Church should redouble its energies to do its part in making him morally and spiritually capable of meeting these new conditions. That the Presbyterian Church will do its part in this critical moment is not to be doubted. Its past and present attitude toward Indian missions assures its loyalty at this time. The Presbyterian Church to-day has Indian missions in eleven states and three territories and among twenty Indian tribes. The statistical record, which best tells the story, is as follows:—

Indian Churches and Sabbath Schools and Mission Schools, With Their Ministers and Teachers. (Revised to April 15, 1902.)

Location	Tribe	Ministers		Churches				Sabbath Schools			Miss. Sch'ls		
		Native	White	No. of Churches		Member-ship	No. of S.S.		Member-ship	Teachers			
				Native	Mixed		Native	Mixed		Native	White		
Washington.....	Puyallups.....	.....	1	3	.....	157	.....	.....	.....	.....	.....	.....	.....
"	Spokanes.....	.....	1	2	.....	146	.....	.....	.....	.....	.....	.....	.....
"	Mekahs.....	.....	.....	5	.....	612	.....	.....	.....	.....	.....	.....	.....
Idaho.....	Nez Perces, Shosh.	.....	1	1	.....	59	.....	.....	.....	.....	.....	.....	.....
Oregon.....	Umatillas.....	.....	.....	1	.....	39	.....	.....	.....	.....	.....	.....	.....
Colorado.....	Utes.....	.....	.....	1	.....	1222	.....	.....	.....	.....	.....	.....	.....
Daks. Minn & Mont	Sioux Na. (6 tribes)	13	.....	20	.....	67	.....	.....	.....	.....	.....	.....	.....
New Mexico.....	Lagunas.....	.....	.....	5	.....	1018	.....	.....	.....	.....	.....	.....	.....
Arizona.....	Pimas & Papagoes	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
"	Navajoes.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska.....	Omahas.....	.....	.....	2	.....	68	.....	.....	.....	.....	.....	.....	.....
"	Winnebagoes.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indian Territory..	Choctaws.....	.....	1	5	.....	322	.....	.....	.....	.....	.....	.....	.....
"	Cherokees.....	.....	2	13	.....	127	.....	.....	.....	.....	.....	.....	.....
"	Creeks.....	.....	7	6	.....	116	.....	.....	.....	.....	.....	.....	.....
"	Kiowas.....	.....	5	5	.....	336	.....	.....	.....	.....	.....	.....	.....
"	Seminoles.....	.....	2	5	.....	119	.....	.....	.....	.....	.....	.....	.....
"	Iroquois.....	.....	1	1	.....	39	.....	.....	.....	.....	.....	.....	.....
New York.....	Iowas and Sacs	.....	.....	6	.....	55	.....	.....	.....	.....	.....	.....	.....
Kansas.....	Hupa.....	.....	.....	2	.....	554	.....	.....	.....	.....	.....	.....	.....
California.....	Hupa.....	.....	.....	6	.....	.....	.....	.....	.....	.....	.....	.....	.....
		26	33	69	19	4562	694	59	16	3383	1172	14	90

A hero of Presbyterian mission work since it came under the Home Board is Rev. Charles H. Cook, of Sacaton, Arizona, or "Father" Cook as he is familiarly called, missionary to the Pimas. In 1870 he left mission work in Chicago and consecrated his life to the bringing of the Arizona Indians to Christ. He went at first in the employ of a merchant, and spent his odd hours and Sabbaths in missionary work. Later he became a government teacher of the Indians and then after years of working with his own hands that he might preach the gospel, he became a missionary of the Presbyterian Church and so continues. His success has been marvelous. "Fourteen hundred Indians baptized is a fine record. Old men and young, mothers and grandmothers, warriors and medicine men, with children claimed in covenant, are written by name in his book of baptism." Five church buildings have been erected under his care and through him thousands have heard the gospel, and hundreds been developed in Christian life and service. To the question of a Moderator of the General Assembly, "Do all your Indians have family worship?" he replied, "I do not know as to that; but I do know that none of my Indian men will refuse to lead in public prayer in the prayer meeting!" What a record for one man. "Father" Cook is a great man, a patri-

arch among thousands of people, welcome in many villages.

The most important advanced step in the history of missions among the Indians, since transferred to the Home Board was the organization of "the Woman's Board of Home Missions." This Board was organized in 1878. To it was assigned the school work among our exceptional populations, and among them the Indians. The needs of the children have appealed with peculiar force to the noble-hearted women of our Church, and with remarkable efficiency and success, they have carried forward this phase of Presbyterian home missions. The success of the school work among the Indians has proven its necessity and importance. "These schools have been the means of elevating entire tribes to a point where the Government has been justified in allotting to them their lands in severalty, and conferring citizenship upon them. On many reservations have grown up churches, composed almost without exception of communicants who have received their education and training in these Christian schools." The school work is a tremendously important factor in the Christianization of the American Indian and is worthy the consecrated efforts of the Christian women of our Church.

The Indian schools under the Woman's Board have interesting histories, and are doing a

splendid and successful work to-day that should encourage all who are interested in their support. In the day and boarding schools the Bible is taught along with the rudiments of a common education. In the training and industrial schools, the arts of industry are added to the other branches, the industries selected being governed by the locality. The boys are usually taught farming, stock-raising, and the rudiments of the simpler trades, and the girls such household industries as cooking, sewing, knitting, and laundry work. The object of the industrial schools is to educate the head, the heart, and the hand. This is always essential, but especially so when it comes to the American Indian.

THE MARY GREGORY MEMORIAL School is located near Anadarko, Indian Territory. It was organized in 1891, and is both a boarding and an industrial school. The farm products of the school in 1900 amounted to \$3,000 in value. It has eight teachers and seventy-five scholars. Its annual expenses are about \$6,000.

DWIGHT, located near Marble, Indian Territory, is one of our oldest schools, and is familiarly called "Old Dwight." It is a day and boarding school and was organized in 1820. It was closed during the Civil War and was reopened in 1886. "Shepherd Home," a self-supporting boarding department for boys has been opened at Dwight.

It has proved a success. The day school is crowded and God is richly blessing the work of those in charge. There are in the school three teachers and 100 scholars. The annual expenses are over \$2,000. Nearly \$100 is received in tuition.

ELM SPRING is located near Welling, Indian Territory. It is a day and boarding school, and was opened in 1888. Teachers, 3; boarding pupils, 25; day, 65; total, 90. Expenses, \$1,000. Receipts from tuition about \$75 annually.

HENRY KENDALL COLLEGE, Muskogee, Indian Territory, was opened in 1882. It was named in honor of Dr. Henry Kendall, "the hero of home missions" who was for thirty years secretary of the Board of Home Missions. It was raised to the standard of a college in 1894, and has won for itself a high position among the five civilized tribes of the Territory as well as with the white people whose children enjoy its advantages. The graduating class of 1900 consisted of six young women and one young man. "The graduates are Christians and well equipped to take their part in the evangelization of our land. This college will undoubtedly become the leading educational institution of the Territory." Teachers, 17; boarding scholars, 110; day pupils, 91; total, 201. Annual expenses, \$16,000. Receipts from tuition about \$3,500.

NUYAKA, near Okmulgee, Indian Territory, was organized in 1883. It is a boarding and industrial school. It "is the only mission training school among the full-blooded Creeks, and has told wonderfully on the manners and morals of the people. Spiritual results are also constantly appearing." The school farm consists of 320 acres. Under the direction of a competent farmer the boys of the school are taught farming. Grains, grasses, and meats, valued at \$2,500, have been produced in one year. Domestic arts of equal value are taught to the girls of the school. Teachers, 7; pupils, 102; expenses, \$10,000; receipts from tuition about \$7,000.

PARK HILL, Indian Territory, is an old landmark. It was first organized in 1830; was discontinued, and was reopened in 1886. It has one teacher and thirty-six scholars, with an annual expense of \$650.

TAHLEQUAH INSTITUTE, Tahlequah, Indian Territory, was opened in 1883. It is a day and boarding school. Its field of labor is the Cherokee nation and it is highly appreciated. It is said to be the Cherokee's best educational institution. Its graduates occupy prominent places in the Capital City, and also in the surrounding country, some of them being teachers. "No work done among the Indians is more satisfactory and profitable from a spiritual standpoint than

that done at Tablequah." Teachers, 7; boarding scholars, 34; day, 180; total, 214. Total expenses, \$6,000. Receipts from tuition, \$2,000.

PHOENIX, Arizona, is a mission among the Papagoes. It has one teacher, an ordained missionary, whose salary is \$350.

SACATON, Arizona, is a mission to the Pima Indians. The teaching corps consists of one ordained missionary and three native evangelists, of whose labors, Rev. Charles H. Cook, our missionary to the Pimas, speaks in the highest terms.

TUCSON, Arizona, is an industrial school for boys and girls. It was opened in 1880. This school reaches several tribes, but its work is largely among the Pimas and Papagoes. The pupils are taught first of all the importance of becoming Christians. The Bible is the main text-book. Industrial arts are also taught. The boys add to the income of the school by excavating cellars in the town, and bailing hay and other work in the country. More buildings are greatly needed to facilitate the work at Tucson. One of the interesting features of the work here is the employment of a native Papago woman, educated in the school, as a visitor and missionary among her own people. Her work is both acceptable and successful.

FALL RIVER MILLS and HUPA schools, both

in California, were received in 1900 from the Woman's National Indian Association. In each field there is but a single missionary, a woman. The work is successful and promising. Fall River Mills is both a mission and a school.

CORTEZ, Colorado, is a school among the Ute Indians of southern Colorado. It was opened in 1898. It is accomplishing great good. Teachers, one; pupils, forty.

FORT HALL RESERVATION, near Blackfoot, Idaho, is a mission school among the Shoshone and Bannock tribes. It was organized in 1889 by the Woman's National Indian Rights Association, and by them transferred to our Woman's Board in 1901. The progress since has been gratifying. A church organized in 1899 with eighteen members has grown to a membership of over 100. A house of worship has been erected, with teachers' rooms adjoining. There are two missionaries employed here whose combined salaries is less than \$700!

LAPWAI, Idaho, is at present a training class for Nez Perce Indians. It was organized in 1836. In recent years, there have gone out from this school more than half a score of ministers who are pastors of churches among their own people, and missionaries to the Umatillas, Crows, and other kindred tribes. Teachers, 2; pupils, 15; salaries and school expenses, \$900.

WOLF POINT, Montana, is a boarding and an industrial school. It was organized as a mission in 1894, and was changed into a school in 1898. Its work is among the Assiniboin Indians. The experiment of a boarding department was tried in 1900, and has been a great success. The school has been crowded with boys and girls, whose parents provide for their support, thus making the boarding department self-supporting. Teachers, 3; boarding pupils, 26; day, 38; total, 64. Annual expenses, \$2,500.

LAGUNA, Cubero, New Mexico, is our only Indian school in New Mexico. The work has been carried on by a missionary and a teacher, but a minister is to be placed in charge to do the entire work. It is a day school, with an enrollment of fifty-six pupils.

GOOD WILL, South Dakota, is a training and industrial school for boys and girls. It was opened as a day school in 1871 by Dr. Stephen R. Riggs, but since 1882 has been an industrial school. Good Will is one of our largest and best equipped schools. The industrial departments were enlarged in 1900. The little girls have been given a "home" by themselves, which is in charge of an efficient matron. The cottage system is fully realized in this school alone. By this system the pupils dwell in small "homes" instead of being housed together in one large

building. The boys and girls are thoroughly trained in the Scriptures and are given an industrial training that will enable them to make a livelihood in the future. The boys look after the farm, take care of the stock, prepare the fuel, and do ordinary work in the shops. The girls care for the "homes," do the cooking, repair their own clothes, and such other work as is necessary in a school of this kind. The farm yields all the meat, vegetables, flour, etc., used by the school. The spiritual fruits of the school are also manifest. The eight churches surrounding Good Will are filled with men and women who have been educated in this school. These Indians are among the most progressive in our country and were among the first to be given citizenship, which is largely the result of mission work. Teachers, 13; boarding pupils, 92; day, 10; total, 102. Total expenses, \$12,000.

NEAH BAY, Washington, is a mission among the Makeh Indians of that State. One missionary, a woman, at a salary of \$500 does all the work of the mission. Slowly, but surely, the people are responding to her arduous labors, and "are coming out of the heathenism and beginning to understand and respect the Christian religion."

Even such a cursory glance at the school work of the Woman's Board among the Indians shows

its greatness and importance. Advance steps are being constantly taken. The standard of the work done is every year approaching that in our white schools. The newest feature is the self-supporting boarding departments, in which parents pay the expenses of their children, now in operation at Elm Spring, Tahlequah, and Wolf Point. "These self-supporting boarding departments, in connection with our training schools, are alike a marvel to government Indian School inspectors and friends of the Indian work." Such a splendid work, producing such tremendous and far reaching results, should arouse the interest and coöperation of every Presbyterian woman in our land.

The future of the American Indian lies in the hands of the American Government and the Christian Church. The Government should do its part, a part that demands statesmanship of the highest order. The Indian reservations with their accompanying evil of the "ration system" should be done away with and the Indians treated as individuals and not as tribes. Thus only can a self-relying, self-supporting Indian manhood be developed—the supreme essential for the civilization of the Indian.

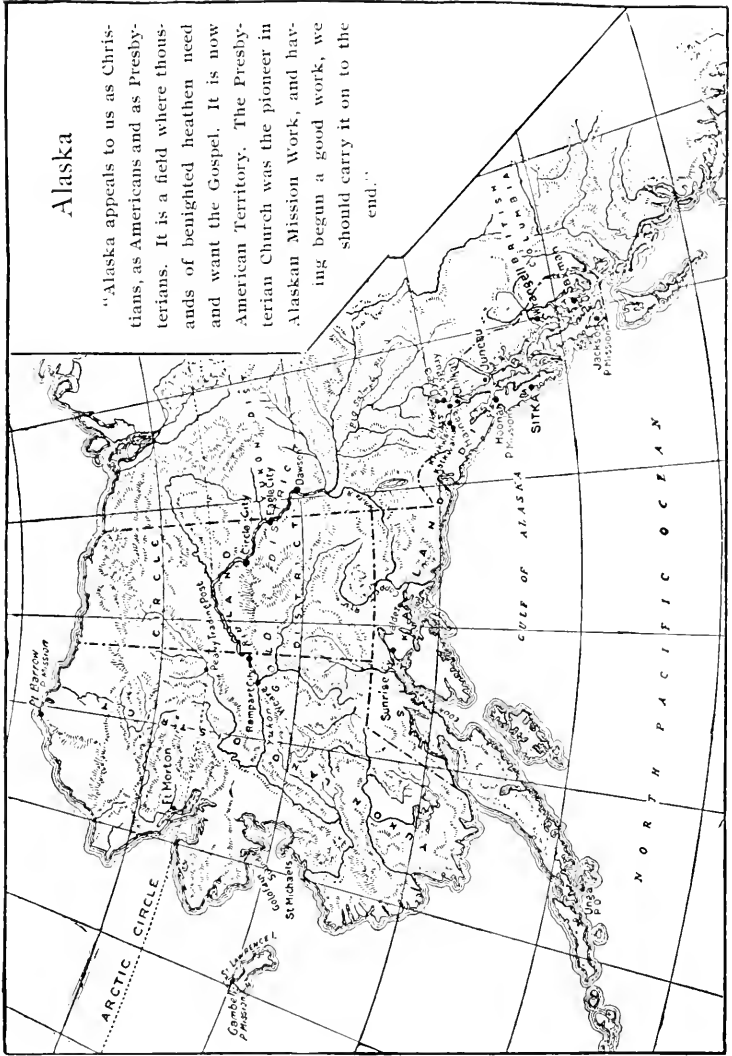
The Church, as well as the Government, should do its part in the elevation of the Indian. Its past success should inspire renewed effort. The

Indian can be civilized and Christianized. He has been, and what has been can be. The argument of history conclusively answers the charge of the uninformed that the Indian cannot be civilized and Christianized. Entire tribes have been lifted from degradation, superstition, and heathenism, to manhood, citizenship, and Christian faith. And the Indian, once converted and civilized, becomes interested in his unconverted and uncivilized brother and is anxious that he also should have the advantages of Christianity and of civilization. These two facts prove the practicability of Indian mission work and should stimulate "PRAYER AND PAINS, [which] THROUGH FAITH IN JESUS CHRIST, WILL DO ANYTHING"—even to the making of a live Indian, a good Indian.



Alaska

"Alaska appeals to us as Christians, as Americans and as Presbyterians. It is a field where thousands of benighted heathen need and want the Gospel. It is now American Territory. The Presbyterian American Church was the pioneer in Alaskan Mission Work, and having begun a good work, we should carry it on to the end."



IV

THE ALASKANS

CHAPTER IV

THE ALASKANS

ALASKA, in 1867, had the unique title of "Seward's Folly." But had the critics of the Secretary of State been able to look a generation into the future, they would more appropriately have denominated it "Seward's Wisdom." Time has vindicated the judgment of the great secretary and has shown that his foresight was far superior to that of the age in which he lived.

"Alaska" is an Indian name, and means "the great land." In natural endowments and resources at least, this name is fully justified—and may we not indulge the hope that the day will speedily come when the same can be said of it politically, intellectually, and spiritually?

The area of Alaska is "as large as all the United States east of the Mississippi, and north of Georgia and the Carolinas—in other words, one-sixth of the whole area of the United States, over half a million square miles." Its coast line is twenty-five thousand miles in length and would exactly "girdle the globe." The Yukon

River "appears navigable for nearly three thousand miles, is seventy miles wide at its delta of five mouths, and has tributaries from one to two hundred miles long." It compares favorably in size with the Mississippi, the Amazon, and the Nile. Mount St. Elias is 19,500 feet high—the highest peak in America. Mount Cook is 16,000 feet above sea level. Into what insignificance does Mount Washington dwindle in comparison, with its height of but 6,234 feet!

The climate of Alaska near the seacoast in the south and east is rescued from severity and desolation by an ocean current. "The mean annual temperature of Sitka, the capital, is the same as that of Georgia in winter. In summer it is the same as that of Michigan." In interior Alaska the summer is short and oftentimes intensely hot. The winters are long and extremely cold. "Winter," says Rev. J. W. Kirk, our missionary at Eagle City, "begins the last of September, closing with April. For two seasons the Weather Bureau has recorded sixty-eight degrees below. From November to February the day is open at 9.30 and ends at 2.30. From the first of May to August there is no darkness. Warm weather prevails from the middle of June to the middle of August. The soil is cold. A tin-lined box with double cover, sunk two feet in the ground under a shed, makes an excellent refrigerator.

Cold recedes rapidly when the ground has been broken. The continuous day forces growth. Potatoes planted do not decay, hence a cutting is sufficient; we can plant the eye and eat the potato. Fifty cents for two potatoes—one dinner. The eyes of the same planted in June gave several dinners. Peas, cabbage, turnips, beets, lettuce, radishes, and onions, are also raised.

“Cabin life is passed within four log walls with a low door and one small window. In a town there will be a floor. The roof poles extend over the front, making a porch. The whole is covered with moss and earth. The bed is made of poles covered with mountain feathers (spruce branches). Warm in winter, cool in summer, they are cheerless, dark and dreary always. In the porch, out of reach of dogs and wolves, is hung the supply of meat. Men do the cooking, the staples being bacon, beans, evaporated potatoes, flour, sugar, coffee, tea, condensed milk. I have spent nights in such cabins when there were from seven to nine men and a dozen dogs, the latter keeping the door open most of the night in the midst of an Alaskan winter.

“The prospectors, miners, and hunters, come to the towns where all kinds of people are found, from a federal judge to a saloon stoker, and from the manager of the great company’s store to the

keeper of a brothel, and where a detachment of the military is usually stationed."

But while this is true of the interior, the southern coast has a remarkably salubrious climate, the records of forty-five years past showing the annual temperature to be that of Kentucky. Of this climate, Secretary Seward said: "It must be a fastidious person, who complains of a climate, in which, while the eagle delights to soar, the humming bird does not disdain to flutter. I have been lost in admiration of skies adorned with gold and sapphire as richly as those reflected in the Mediterranean. Some men seek distant climes for health, and some for pleasure. Alaska invites the former class by a climate singularly salubrious: the latter class by scenery, unrivaled in magnificence."

The product of such a climate could not but be a luxuriant vegetation. We are not, therefore, surprised to find in Alaska, "illimitable forests, so dense that the eye cannot penetrate their glades. Pine, hemlock, cedar, spruce, balsam-fir, and cottonwood, are here. Poplar attains such a size that the Indian shapes of its trunk a canoe, capable of holding sixty warriors!" The birch, the larch and the cypress are here; and as Seward said after personal observation, "no beam, or pillar, or spar, or mast, or plank, is ever needed in land or naval architecture by any civ-

ilized state, greater in length or in width than can be had from these trees, hewn and conveyed to the coast, directly by navigation." Beneath the trees is "a luxuriant growth of shrubs, particularly of all varieties of berry-bearing bushes and vines. Fifteen kinds of berries and all varieties of currants are plentiful. Hundreds of barrels of cranberries go yearly to California." Beyond the forest limits, grasses and flowers of white and gold abound. Vegetables of all varieties can be easily cultivated. Nowhere else do cabbages, potatoes, cauliflower, and celery, do so well.

Animal life is also an abundant product of Alaska. "Fur-bearing animals are plentiful. Deer are so numerous that their flesh is little prized. The waters are full of life; salmon are abundant and of the best quality; the seal fisheries of two small islands have paid to the United States Government a rental of over three million dollars in three years—four per cent interest on the money paid to Russia for the entire country! Other skins bring from twenty to two hundred dollars each, and are plentiful; there are codfish here to supply the whole world, when our eastern fisheries fail."

The mineral kingdom is also an important factor in the rich products of Alaska. "Coal crops out everywhere; petroleum floats on the

lakes; copper abounds; the marble of Alaska is inexhaustible; limestone abounds; sulphur, bismuth, kaolin, fire clay, and gypsum, are found with the less valuable of precious stones, as amethysts, agates, carnelian, and garnet." In addition to all these, gold abounds in great quantities, and its discovery a few years ago is leading to the rapid transformation and development of the entire Territory.

Gold, in great quantities, was first discovered in the Klondike, on the Canadian side of the line. But the field had to be reached by way of Alaska. An army of men went to the Klondike in 1897 and spread thence over the line into the whole interior of Alaska. The gold belt was found, upon investigation, to extend from British Columbia to the extreme northwestern cape of Alaska. It runs through almost the whole length of the Yukon River, and on nearly all the creeks, the color of gold has been found. Cape Nome is the latest of rich gold fields that have been discovered. Its first year's output of dust, in 1900, amounted in value to more than the cost of Alaska! Such statements seem like fairy tales and yet they are true. The inrush of gold-seekers has more than doubled the population of Alaska in the last five years. Nor is it likely that this influx will decrease for a number of years at least. It promises rather to

increase; for "the mining interests of Alaska, though just beginning their development, already stamp it as one of the richest mineral territories belonging to the United States." These facts make imperative the rapid march of Christian missions.

The natives of Alaska came originally from Asia. They belonged to the Hungarian and Mongolian tribes and made their way across the Aleutian Islands and the Behring Strait into northern and central Alaska. Siberian tribes still have traditions of the departure of their ancestors to a land at the northeast from which they never returned. The descendants of these early settlers are now divided into many tribes.

The Innuvit or "Eskimo" is the principal tribe. "Eskimo" is a term of reproach and means "raw fish eaters." This tribe occupies the entire coast line and outlying islands and numbers 15,000. Their residences are circular mounds of earth, with a small opening at the top for the escape of smoke. The entrance to the main room is a small and narrow hallway. They are inveterate smokers. They continually travel about in the summer, but have permanent winter homes. They are brave and have mostly lacked religious advantages.

The Aleuts and Creoles occupy the Aleutian Islands. There are about 2,000 Aleuts and 500

Creoles. In appearance the Aleuts resemble the Japanese. Each family has a house of several rooms. They respect the marriage relation. They have glass lamps, accordions, hand-organs, and dress in American garments. "Their women," declares Dr. Jackson, "study with great interest the fashion plates, and some try to imitate the latest styles!"

The Tinneh occupy the lower course of the Yukon and number three thousand. *The Thinglet* have their home on the islands of the Alexander Archipelago. They comprise ten clans and number nearly six thousand. The *Hydah* and the *Hanegah* occupy respectively the northern and southern parts of Prince of Wales Island. The Hydahs number nearly eight hundred, and the Hanegahs about six hundred. The *Tongass* are two hundred miles south of Fort Wrangle, and number nearly three hundred. The *Chilkat* have their home in the valleys of the Chilkat and Chilkroot rivers. They are great "middlemen traders" and number a thousand. The *Sitkas*, numbering seven hundred, are principally at Sitka. The *Hoonah* occupy both sides of Cross Sound and number nine hundred. The *Stikine* live at Fort Wrangle and number three hundred. The *Aukes*, numbering six hundred and fifty, are on Admiralty Island. The *Taku*, occupying the mainland south of

Douglas Island, number three hundred. The *Kakes*, still south, number seven hundred. The *Metlahahltla* occupy Annette Island and number about eight hundred.

The natives of Alaska may be said in general to be "well and strongly made, capable of great physical endurance, healthy, long-lived, hardy hunters and fishers, and bold and warlike." The birth rate is high, but so is the death rate. Mothers are ignorant of the needs of children and a large percentage of them die before they are five years old. The vices introduced by the white men, such as impurity and intemperance, in connection with smallpox, which is frequently epidemic, are also depopulating the territory.

Life among the native Alaskans is uninviting and uninspiring. A whole family, sometimes containing thirty members, live in a one-roomed house! Such a life breeds disease and makes domestic decency impossible. Small dark huts are built outside of the main abode of the family. Here women are shut up in sickness and left to care for themselves at a time when they need the tenderest care. Before the houses are erected "huge carved poles, bearing the *totems* of the inhabitants. The son takes the family totem, or animal emblem of the mother, and the succession of these totem carvings indicates the genealogy of the owner." The people possess

blankets, beds of skins, and matting woven from coarse grass, used for beds, screens, and wall linings. Baskets are made of tough grass. Their weapons, tools, knives, forks, and spoons, are made of stone. "Little boxes, combs, masks, and ornaments, are among their treasures. Mittens, hoods, leggings, shoes, and moccasins, are admirably made of sealskin. Probably no race makes better canoes than the Alaskan." Their principal foods are fish, flesh, fowl, and berries. They dry berries, fish, and meat, in the summer for winter use. They also dry small fat fish for candles. Fish oil is also used for lighting purposes, fuel, and medicine.

Native child life is especially dark and discouraging. When a child is born he "is washed, well rubbed with grease, and then tightly rolled up in a skin or blanket, padded with grass. The bundle is unfastened once a day and the grass is changed. If he cries too long, his head is held under water to teach him to be still. If the baby is a boy and has a curly lock on his head he is destined to become a shaman or doctor; if he has any personal resemblance to an ancestor who is dead, he is supposed to be that person returned to life, and gets his name." Infanticide is frequently practiced when the parents think the children are too numerous. Girls are more often put to death than boys. The victim is

taken to the woods, her mouth stuffed with grass, and she is then left to die. Children are practically uncared for and die prematurely, many before they are five years of age. From five to twelve, those who live are taught useful industries. A girl at ten or twelve years is put in the small dark hut outside the house and kept there from three months to three years. Her mother only sees her, and occasionally at night, takes her out for a walk. If she survives, and marries on leaving her place of imprisonment, the aim of her existence is supposed to be attained. But many do not survive; and in the light of the Alaskan woman's degraded condition, it is a question if they are not the favored ones. Mothers oftentimes sell their daughters into temporary or perpetual slavery!

The Alaskan shaman or doctor is believed to be possessed of the devil and to be very wise. To become a doctor, a boy is shut up in a hut, like the girls. He is tortured, wrought up to a frenzy, which must result in epilepsy, fed on raw dog and human flesh. If he comes through these ordeals alive, he becomes one of the favored order of shaman. The shaman is orthodox in his charges, which are very extravagant. His most usual diagnosis is witchcraft. After howlings and dances, he points out the poor victim, usually a woman or a child, who is brutally

treated until she confesses or dies—usually both. “The shaman is an arbiter to his people, an incarnate fiend, a vampire living on the life blood of his tribe, their terror in health, their master in disease, the dispenser of their souls, and of their bodies, when they are dead.” How sadly such a downtrodden and degraded people need Jesus Christ, the true Physician of both body and soul!

Burial of the dead in Alaska is unique and interesting. Several methods are used—earth burial, aerial burial, water burial, and cremation. In earth burials, clothing, weapons, domestic utensils, are placed in or upon the graves, *for the future use of the dead*. Scaffolds are used in aerial burials. The body is placed in a box, basket, or a canoe, and raised from the ground upon the scaffolding. Water burial is mostly used for women, slaves, and witches. Cremation is universal among the southern Alaskans.

The religious life of the native Alaskans is crude and heathenish. They believe in a God, in demons, in witches, in the transmigration of the soul, and in a future life. They often practice polygamy, infanticide, and slavery. By their creed, “all the blessedness of the future is for man. Woman has no inheritance in this life or in the life to come. Slavery, vice, misery—in these is an Alaskan woman’s portion. She ex-

pects nothing else; hope is dead; even for her child she expects nothing; she murders her daughter, or sells her in early girlhood for a few blankets." What a dark picture, and how it should appeal to the Christian women of our Church! The very helplessness and hopelessness of their sisters in Alaska cry—"Come over and help us!"

Russia first came into contact with Alaska through the fur trade. The first Russian traders were ignorant, coarse, and brutal. Representatives of the Russian Government first came to Alaska in 1766. "Outrages on all humanity characterized their procedure. Their motto was,—'Heaven is high; the Czar is far distant.'" The Aleuts began to pay tribute to Russia in 1779. In 1824 and 1827 the boundary lines between Russia and the United States, and the United States and England, were settled. "The Russians now built forts, sent more settlers, and released the Aleuts from the payment of taxes, but forced them to trade entirely with Russian companies; and they also explored to some extent the Alaskan mainland. We are told that 'the Aleuts were subject to the most horrible outrages; they were treated as beasts rather than as men. An Aleut's life was of no value.'" Russian occupation of Alaska was most disastrous. The population was woefully decreased

and the Alaskans "were utterly crushed by the early traders." Schools and churches were established in time; but at most they did little more than teach the Russian language and the rites of the Greek Church. Nor was Alaska specially profitable to Russia. Its great distance from Russia, the difficulties of access to it, and its proximity to the possessions of England, Russia's proverbial enemy, all joined to make it very undesirable territory to the Government of the Czar. Hence Russia was more than willing to listen to the proposition of a purchaser in the Government of the United States; and Secretary of State, Hon. William H. Seward, was just as anxious to buy. The country was explored in 1865 by a corps of scientific men, with the object in view of establishing telegraphic communication with Asia; and in this way the value of the territory was discovered. Negotiations for its purchase were at once opened, and on the 30th of March, 1867, a treaty was concluded by which, for the sum of seven million two hundred thousand dollars, Alaska was ceded to the United States. "The flag of Russia was hauled down, and the Stars and Stripes floated in its place. Russian America was renamed by its Indian title, Alaska, 'the great land.'" Since that day the future of Alaska has never been in doubt.



By per. of Woman's Board of Home Missions PRESBYTERIAN MISSION HOUSES, POINT BARROW, ALASKA

The first Christian missionaries to Alaska consisted of eleven Augustinian monks from the Russian Greek Church, who were sent out by Empress Catharine in 1793. In 1822, three additional priests were sent from Russia. In 1823, Innocentius Viniaminoff, the real founder of the Greek Church in Alaska, began his work. Funds were not wanting for the work. "The Russian fur company was taxed \$6,600 yearly for missions; the Greek Church mission fund gave \$2,313.75 annually to the same cause; \$1,100 came from the candle tax; and private individuals gave so liberally that a surplus accumulated to the amount of \$37,500, which was loaned out at five per cent interest, the interest being used on the field." Think of a *missionary surplus!* and be "provoked to good works." Viniaminoff was made bishop in 1840. An ecclesiastical school was opened in Sitka in 1841, which in 1845 was endowed and raised to the rank of a Greek Church seminary. Thus the work grew until it embraced seven missionary districts, eleven priests, sixteen deacons, with a proportionate number of schools and a church membership in 1867 of 12,000. The only other Christian church in Alaska up to this time was a Lutheran church, which the Russian Government established in 1845 for the benefit of the Fins, Swedes, and Germans, employed in Russia. With the

transfer of Alaska to the United States, the Russian churches and schools were for the most part closed. The Europeans who had been with the fur company returned to Europe. The Lutheran minister and his flock abandoned the territory; and "the land was left without law, government, teachers, preachers, schools, or charities."

The churches of America however were slow to respond to the call of Providence in the acquisition of this vast territory, with its thousands of human beings who had been left spiritually helpless and hopeless. We might have supposed that the Church would have been electrified by this opportunity and call to duty. But this was far from the actual result. Instead, "ten years rolled round; the churches did nothing, and hundreds of immortal souls who had never so much as heard that there was a Saviour, were hurried to judgment from a Christian land. Ten years came and went and thousands were left to grow up in ignorance and superstition, and form habits that will keep them away from the gospel, if it is ever offered to them. It was also expected that the great missionary societies of this country would make it a matter of competition which should be first to unfurl the banner of the gospel in that land; but for years, although the question was not wholly lost sight of, nothing was done save to resolve that missionaries ought

to be sent. Such was the dark but true picture in 1877, but the dawn was at hand. That year the Rev. Sheldon Jackson, D. D., of the Presbyterian Church, visited Alaska and planted the first mission there at Fort Wrangle." Our example was followed by the other denominations, until the following besides ourselves have missions in Alaska—the Episcopalians, Methodists, Baptists, Moravians, Congregationalists, Friends, Swedish Evangelical, and Roman Catholic. As far as possible the denominations have wisely settled remotely from each other. This arrangement prevents all interference, and the possibility of perplexing the natives with denominational differences.

The first Presbyterian missionary to Alaska was Mrs. A. R. McFarland—one of the heroines of missionary history. Mrs. McFarland began her work in 1877, at Fort Wrangle. She was accompanied in her first journey to Alaska by Dr. Sheldon Jackson. For seven months after Dr. Jackson returned, she was the only white teacher in Alaska and for five months longer she was the only one at Fort Wrangle. "It was at the edge of winter, and a steamer came from home only once a month." In comparison to such heroism and self-denial as that, what is that of the average Christian? What must have been her feelings when she saw the vessel having

Dr. Jackson on board steam away, and realized that she was alone in a vast and unknown country! When Dr. Jackson returned home, the cry that assailed him was, "What! did you leave Mrs. McFarland up there alone among those heathen, up there in the cold, on the edge of winter?" "Yes," was the reply, "I did; and she has neither books, nor schoolhouse, nor helpers, nor money, nor friends,—only a few converted, but morally uninstructed Indians, and a great many heathen about her. Now what will you do for her?" That interrogation and Dr. Jackson's eloquent appeals aroused and inspired the Presbyterian Church, and from such a feeble beginning, our work has grown in Alaska until under the blessing of God we have within the bounds of the Territory two presbyteries, eight native churches, four white churches, over a thousand church members, eight native and three white Sabbath schools, one training school, fourteen mission school-teachers, one hundred and fifty-one pupils, and a hospital which requires the services of five workers. The Woman's Board maintained mission, boarding and industrial schools at Haines, Hydah (Jackson P. O.) and Juneau for a number of years. In 1898, these were closed, and such of the pupils as were willing were transferred to the Sitka Training School. The United States Government has a

day school at each one of these points, and the Board a home missionary at each place also.

The missionary activity of the Presbyterian Church in Alaska has been limited principally to southeastern Alaska and to the interior, along the Yukon Valley. The interior work has been among the Alaskan gold-seekers. The eight native churches in the Territory are located at Point Barrow, Juneau, Haines, Fort Wrangle, Saxman, Hoonah, Jackson, and Sitka. The four white churches are at Skaguay, Juneau, Sitka, and Fort Wrangle.

The southeastern mission work began with the labors of Mrs. McFarland at Fort Wrangle in 1877. The field is now embraced in Alaska Presbytery, which is connected with the Synod of Washington.

FORT WRANGLE was our first missionary station in Alaska. Mrs. McFarland was sent hither in 1877 by the First Presbyterian Church of Portland, Oregon. Amidst constant dangers and great privations she heroically persevered in her labors. She opened, on August 28, 1877, the first Presbyterian mission school in Alaska. About thirty pupils were enrolled. Being practically without books, oral instruction was necessary. "Bible texts, the Commandments, the Lord's Prayer, and also the multiplication table, were laboriously taught by repetition." The first

school building was a dance hall. In August, 1878, Rev. S. Hall Young, of Parkersburg, West Virginia, arrived to take charge of the Wrangle work. In June, 1879, Dr. W. H. R. Corlies and wife, of Philadelphia, independent missionaries, arrived and assisted in the work. On the fourteenth of July, 1879, the Rev. Henry Kendall, D. D., Secretary of the Home Board, and his wife, Dr. and Mrs. Sheldon Jackson, Dr. and Mrs. Lindsley, of Portland, and Miss Dunbar, visited Wrangle and were most enthusiastically welcomed. Miss Dunbar remained as a teacher. On August the third, of the same year, the first church was organized. Eighteen Alaskans were received on confession of faith. A church building was erected and occupied for the first time on October 5th. In 1888 Dr. Young was succeeded by Rev. Allan McKay; and he in turn by Rev. Clarence Thwing in 1892. The rush to the Klondike in 1898 so increased the population that a white church was organized. The native church now numbers one hundred members. The Rev. Harry P. Corser is the pastor of both churches. In the winter he often preaches five sermons weekly for the Alaskans and three for his white congregation. The Sabbath schools of both churches are prosperous. Heathenish practices are being successfully combated. The great foe to the work is intemperance, and to es-

cape its ravages Mr. Corser is anxious to move his people to an island of their own.

SITKA, the capital of Alaska, is "beautiful for situation." Hon. John G. Brady, governor of Alaska, but a former Presbyterian missionary, makes his home here. Sitka was naturally the scene of our second missionary endeavor in Alaska. In 1879 and 1880 an attempt was made to open a school for Russian children. It was taught by Rev. Alonzo E. Austin and Miss Etta Austin. Rev. John G. Brady, the present governor, was appointed to Sitka by the Home Board in the winter of 1877 and 1878. In April, 1878, a school was opened by Mr. Brady and Miss Fanny E. Kellogg. In December the school for various reasons was closed. In the spring of 1880, Miss Olinda Austin of New York city was sent to the capital city. She opened a school, April 5th. One hundred and three pupils were present. This number was soon increased to one hundred and thirty. In November seven boys asked for the privilege of living in the schoolhouse. This request was granted on condition that they provide the necessary furniture. This they did and thus began the boarding department of the school. The military officials at Sitka became much interested in this feature of the work. Boys were brought from distant tribes, and the number reached twenty-seven.

In 1882 the schoolhouse burned down, and the boys found refuge in a Government stable. In 1884 Rev. John G. Brady donated a new location, and under the direction of Dr. Sheldon Jackson a new two and a half story building was erected, one hundred by fifty feet in size. Dr. Jackson took charge of the school, and with Mr. Austin organized a church, September 7, 1884. Forty natives and five white members were enrolled. September 14-16, 1884, the Presbytery of Alaska was organized at Sitka and held its first meeting. In the same month, Mrs. A. R. McFarland's home for girls was removed from Wrangle to Sitka, and the two schools were united into the now famous Sitka Industrial and Training School. To meet the increased needs of the work a second large two and a half story building, one hundred and thirty by fifty feet was erected. It was first occupied January 1, 1885. In this year Dr. Jackson was appointed United States General Agent of Education for Alaska and was succeeded in his school work by Prof. William A. Kelly, of Pennsylvania. Rev. A. E. Austin was with the work from the beginning, and built the church to a membership of 341. In 1898 Mr. Austin and his wife left for the States to spend their declining years near their children. He was followed by Rev. M. D. McClelland, who afterwards became the

pastor of the Fourth Church of Portland. Rev. Wm. S. Bannerman was then called from Juneau to Sitka and began his work January 1, 1901.

The Sitka Industrial and Training School has been an unqualified success. The school is entirely coeducational. The girls and boys recite in the same room and eat at the same table. Proper opportunities are allowed for social intercourse. One half of each day is devoted to study and the other half to work. The principal trades taught to the boys are shoemaking, coopering, and carpentering. The boys make all the shoes that are worn by the pupils. Barrels and half barrels are manufactured by them. They also bake the bread for the school. There has been organized among them a brass band of twenty members and a military company with an enrollment of thirty-five. The girls are taught all the industries of the kitchen, dining room, and teacher's room. Each girl is given individual lessons in housekeeping. The responsibility is impressed upon them while they are trained in methods of work. The success of the school work is shown by the after lives of the pupils.

"A recent report from the Sitka Training School gives the names and post-office addresses of former pupils who are engaged in the following pursuits: Eleven are boot and shoemakers, three are engaged in boat-building, two as car-

penters, three as coopers, two as clerks in stores, four in canneries, two as cooks, four in dress-making, two in steam engineering, three in mining, four are merchants, two are hospital nurses, one is a painter and paperhanger, four are engaged in sawmilling, one is a silversmith, six are teachers in public schools, four are missionaries, and the names of twenty-eight young women are given who have married and preside over Christian households, while a large number of others are unmarried and live with their parents."

Sitka has had and still has a number of schools; but "of all the schools at Sitka, the Presbyterian Training School is the 'City of Refuge' for those fleeing from death,—the 'House of Hope' to those sitting in the habitations of cruelty,—the 'House of Help' to the starving, friendless, homeless waif,—an asylum to the escaped slave,—the protection of helpless girlhood." This is Dr. Sheldon Jackson's splendid eulogy of our principal Alaskan school; and there is no higher authority upon the subject than he. If for all the time and money spent in this Territory, the Presbyterian Church had but produced this school, the time and money would have been well spent. The Sitka Training School has been a veritable God-send to hundreds of Alaskan boys and girls.

A hospital, with five workers engaged has also been put into successful operation at Sitka.

PRINCE OF WALES ISLAND is the home of a small tribe of Klawack Indians numbering about three hundred. William Benson, a pupil of our Sitka school, first visited this little tribe. Using Salvation Army methods, he instructed them in the rudiments of Christianity, and they were won to a recognition of the Christian religion. Later on when two of our missionaries visited them, they were cordially received, and the people expressed a strong desire that a missionary be sent to them. Their prayer has since been granted and successful work has been begun by Rev. and Mrs. David Waggoner.

HOONAH lies almost directly north of Sitka. The tribe numbers about one thousand. In 1881 Dr. Jackson erected a schoolhouse and teachers' residence among the Hoonah, and put Mr. and Mrs. Walter B. Styles of New York city in charge of the work. In 1884 Rev. and Mrs. John W. McFarland were sent from Wrangle to Hoonah. In 1894, Mr. McFarland died suddenly while at Juneau on business. Mrs. McFarland still kept charge of the school. In 1896 Rev. A. C. Austin was commissioned to Hoonah and in 1899 he was succeeded by Rev. William M. Carle and family. Heathen customs and drunkenness are the great obstacles here. The work is hindered

also by the fact that in summer practically all the people leave to seek employment and provisions. Still the mission has grown and the church now has over one hundred members.

HAINES lies almost directly north of Hoonah. In 1881, a traders' station was established there, and the trader's wife, Mrs. Sarah Dickinson, a native, was engaged to teach a school. The mission proper was commenced July 18, 1881, by Rev. Eugene S. Willard and family. Miss Bessie M. Matthews, of Monmouth, Ill., opened a boarding department in connection with the school in 1883. The Willards returned to the East in 1884 to regain their health. The mission was then closed, but was reopened in 1887, Mr. and Mrs. F. F. White being in charge. They labored for two years, and in 1891, Rev. William W. Warne and wife were sent to Haines. The discovery of gold led to the establishment of an American village in 1898. Rev. Mr. Warne remained in charge until January 1, 1901. Mr. Robert Falconer, a member of the church at Skaguay, successfully continued the work for several months until it was placed in charge of a Presbyterian elder, Mr. A. R. MacIntosh.

JACKSON is the home of the Hydah Indians, who number eight hundred. The mission was so named by the missionaries in honor of Dr. Sheldon Jackson. In 1881 the first mission was

established by the Board among this tribe. Mr. James E. Chapman had charge of the work. In 1900 the Rev. D. R. Montgomery and wife began their labors here. Splendid results have followed. A Sabbath school was soon organized. The attendance at the first service was forty-one. A Christian Endeavor society, organized with nineteen members, has grown to a membership of over sixty. The church has ninety-six members. The average attendance is one hundred. One-fourth of these are whites who are interested in the mining developments of the neighborhood. The morals of the community have been improved and heathenish practices partially overcome.

JUNEAU is about thirty-five miles north of Fort Wrangle. It is one of the larger towns of Alaska. Being near valuable gold mines, it is the site of an American mining camp. In 1882 and 1883 Mrs. W. H. R. Corlies taught a summer school here. In the spring of 1886 the Board of Home Missions sent Rev. Joseph P. White to the whites at Juneau, and Rev. E. S. Willard to the natives. A church for the natives was erected in the same year. A small house, which has since been replaced by a commodious building, was erected adjacent to the church for a Mission Home for native children. Miss Elizabeth Matthews and Miss Margaret Dunbar, assisted

by Mrs. Willard, opened a flourishing school from which a number of children have gone to the training school at Sitka. Ill health compelled the Willards to return to the States in 1894. They were succeeded by Rev. and Mrs. Livingston F. Jones who still occupy the field. Mr. Jones has been assisted for several years by Mr. Frederick Moore, a native who graduated at Mr. Moody's school at Mount Hermon, Mass. The rapid growth of Juneau led to the organization of a white church under the ministry of Rev. James H. Condit. A handsome church building and parsonage were erected. Mr. Condit was succeeded in 1899 by Rev. W. S. Bannerman, but returned to his Juneau work January 1, 1900, Mr. Bannerman going to Sitka to succeed Rev. Melzar D. McClelland, who had accepted a call to Portland. The native church now numbers about two hundred members and the white church twenty-five. The native church is very prosperous, large accessions being frequently made on confession of faith.

SAXMAN is the first station reached by the steamers going north. This field was first visited by Mr. James Young, the brother of the Rev. S. Hall Young, D. D. It is now the scene of the labors of Rev. Edward Marsden, our first native missionary in Alaska. He began his labors in 1898, having been fully prepared in one

of our Alaska mission schools, in Marietta, Ohio, College, and in Lane Theological Seminary. A native church of twenty-three members was organized in 1899. Mr. Marsden also visits the surrounding islands, being facilitated in this work by the possession of a steam launch, *The Marietta*, which was the gift of generous friends. Mr. Marsden is a faithful, efficient and successful missionary to his own people.

SKAGUAY is an interesting little city about fifteen miles north of Haines, at the head of Lynn Canal. In 1899 the mission there was received from the Canadian Presbyterian Church in exchange for our mission at Dawson City. The Rev. and Mrs. A. B. Harrison have been our missionaries there since June, 1899. Church property has been bought and paid for. It includes an auditorium, lecture room, and parsonage. The population of Skaguay is constantly changing, but it will always be an important strategic point because it is the terminus of a railroad into the interior. The church has become self-supporting.

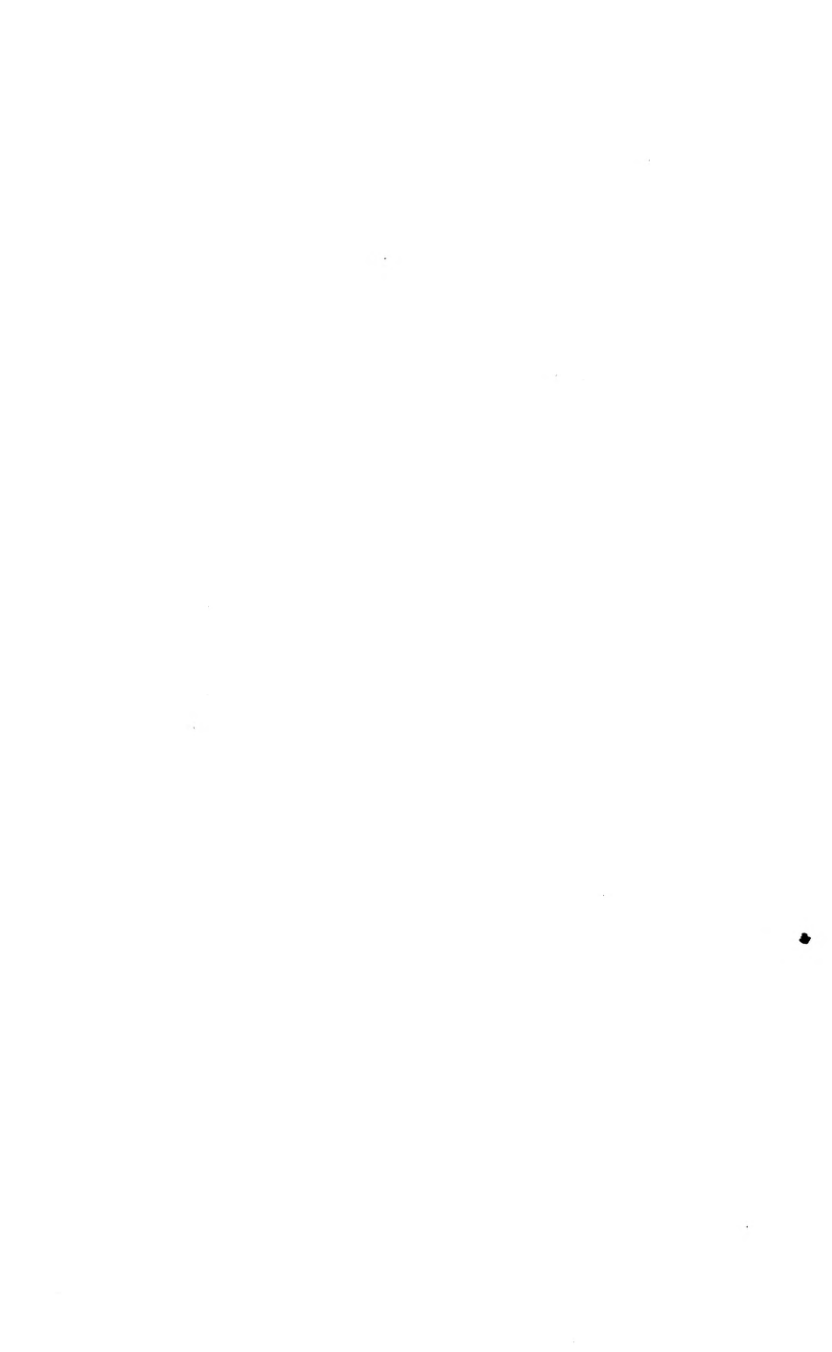
DOUGLAS ISLAND lies across a narrow ocean channel from Juneau. It is the seat of mammoth gold quartz reduction works. Here Mr. Moore, the assistant of Mr. Jones at Juneau opened an outstation in 1900. A building has been erected and the work is prospering. A number who

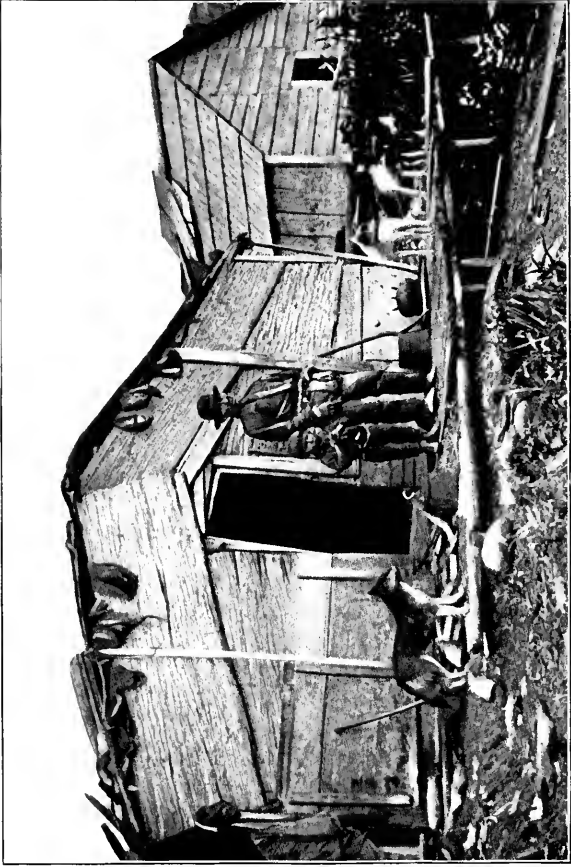
have joined the church at Juneau are fruits of this outstation.

Presbyterian missions in the interior of Alaska developed as a result of the discovery of gold in these regions. The money for the first enterprise was furnished by the First Church of Auburn, New York, and the Third Church of Pittsburgh. The two missionaries selected for the new work were Rev. S. Hall Young and Rev. George A. McEwen, M. D., of Farmington, Missouri. They sailed from Tacoma, August 22, 1897.

DAWSON CITY was the first interior mission. It was reached by Mr. Young and Dr. McEwen, October 8, 1897. They were cordially received and began their mission work at once. Men who were far from home seeking their fortunes welcomed the missionaries and helped to build a church. Many of them were highly educated, some *using their Greek Testaments in Bible study*. A church of sixty members was organized, and was transferred to the Canadian Presbyterian Church in exchange for the Skaguay Mission.

EAGLE CITY is seven hundred miles down the Yukon from Dawson. The journey to it was at first long, tedious and dangerous; but it is now in easy communication with Skaguay by rail to Lake Bennett, and thence by steamer down the Yukon. In the fall of 1898, Mr. Young visited





By per. of Woman's Board of Home Missions

AN ALASKAN HOME.

Eagle City and the surrounding territory on a missionary tour. In 1899 Rev. and Mrs. James Wollaston Kirk, of Philadelphia, were sent by the Home Board to Eagle City. They left a most delightful and congenial suburban church, where they had every comfort and convenience, to brave the dangers, privations, and sufferings, of the northern climate. It was a great sacrifice, but the Lord has blessed their labors. Their church and home have become centers of happiness and of influence, and they are greatly beloved. Of a social phase of their work Mr. Kirk has this to say:

“In our mission the reading room is made comfortable, lighted by lamps, and supplied with books, leading magazines, illustrated papers, dictionaries, encyclopedias, and sundry special works. This room connects with our cabin by large sliding doors. Once each week these are thrown open and a musicale is given, consisting of piano and vocal selections, occasional recitations, original stories, short talks on living topics, and a general social evening. Summer does not interrupt them, the traveler has approved them.”

RAMPART is six hundred miles distant, down the Yukon from Eagle City. Rev. M. Egbert Koonce, Ph. D., who accompanied Mr. Kirk to Alaska, was stationed here in 1899.

ST. MICHAEL is the seaport town and mili-

tary garrison at the mouth of the Yukon. It is one thousand miles from Rampart. Dr. Koonce came here from Rampart in 1900.

CAPE NOME is the last center of the gold discoveries. As the gold-seekers hastened hither, so also did the Presbyterian missionary in the person of Dr. S. Hall Young. He organized a self-supporting church in 1900. Thirty charter members were enrolled. Governor Brady and Dr. Sheldon Jackson were present at the organization of the church. Illness compelled Dr. Young to return home in October, 1900. After regaining his health, he made a tour of the eastern churches in the interest of Alaskan mission work. The church at Nome was turned over to the Congregationalists—as being in their territory. Outstations have been organized at Teller and Council, about seventy-five miles from Nome.

St. LAWRENCE ISLAND is two hundred miles from Cape Nome, out in the Behring Sea. It is the largest island in the sea. Gambell is the name of our mission station on the island. It was named after our first missionaries there. In 1891, Dr. Jackson visited the island. He built a schoolhouse and teachers' residence. In July, 1894, Mr. V. C. Gambell, of Wapello, Iowa, was sent to the island. After three years of successful work, he was compelled to return to Iowa on account of his wife's health. Her health having

been regained they started to return in the summer of 1899. They left Seattle May 19th, on the *Jane Grey*. Off Cape Flattery a gale was encountered, and the vessel sank on the 22d, Mr. and Mrs. Gambell with thirty others being drowned. Mr. Wm. F. Doty, of Princeton Theological Seminary, had charge of the Gambell Mission for a time and, returning to the seminary, was succeeded by Mr. P. H. Lerrigo.

POINT BARROW "is the northernmost point of Alaska and perhaps the remotest and loneliest missionary station on the globe." It is twelve hundred miles round the coast from Cape Nome. The long winter night lasts from November 19th to January 23d. The thermometer goes very low. The village here consists of thirty-one families and one hundred and fifty people. Mrs. Elliot F. Shepard, of New York, generously contributed the money for this mission. The first teacher was Prof. M. L. Stevenson, of Versailles, Ohio, who arrived July 30, 1890. The attendance was irregular, but the interest in learning was great. In 1896, Professor Stevenson returned to Ohio. Rev. H. Richmond Marsh, M. D., and wife then took charge of the mission. Theirs was the first Christian home ever seen by the natives, who are very quick to imitate the missionaries in all their ways. On Easter Sabbath, 1899, a church was organized with thirteen native communi-

cants. In the summer of 1899, Rev. Samuel R. Spriggs and wife came to Point Barrow to help with the work. In 1901, the church had thirty members. Peter Koonooya, a native elder of this church, represented the Yukon Presbytery in the General Assembly at Philadelphia in 1901. He was enthusiastically received and made a favorable impression in the Assembly, as well as being a living testimony to the value of mission work. A few years ago he was a poor heathen, living in his snow hut on the Arctic shores, knowing nothing of any other life; to-day he is a Christian, an elder in the Presbyterian Church, and has been a commissioner to its General Assembly! What a transformation—and all the result of Christian missions!

The Yukon Presbytery was formed at the meeting of the General Assembly at St. Louis in 1900. It held its first meeting in August of the same year at Nome. It belongs to the Synod of Washington. Its missions are at Eagle City, Rampart, St. Lawrence Island, Teller, and Point Barrow. With two exceptions—St. Lawrence and Point Barrow—the missions are for the whites; and as long as seekers after gold flock to these far off regions, the missionary and the gospel must follow them. In these lie their only hope. "Again and again," says Dr. Young, "have I heard men testify in prayer

meetings at Dawson and Nome to the effect that it was only the influence of our missions that kept them from drifting into the flagrant and abandoning vices of those wild towns." Shall this influence ever be removed?

THE WOMAN'S BOARD OF HOME MISSIONS has been specially interested and active in Alaskan missions. The entire missionary force of southeastern Alaska is supported by the Woman's Board. These include the missions at Haines, Klukwan, Fort Wrangle, Hoonah, Jackson, Klawack, Juneau, Douglas Island, Saxman, and Sitka. In addition to the southeastern work, this Board supports Rev. H. R. Marsh, M. D., at Point Barrow, and the Presbyterial missionary. The salaries of the missionaries, their helpers, the teachers in the schools, and the workers in the Sitka hospital, are all paid by the Woman's Board. Their field in Alaska embraces seven native and two white churches, in addition to the schools and the hospital. Alaska is thus the special charge of the women of our Church, and appropriately so; for here the needs of the women and the children, which appeal especially to the sympathies of womankind, stand out most prominently.

THE REV. SHELDON JACKSON, D. D., LL. D., is the hero and pioneer missionary of Alaska. He accompanied Mrs. A. R. McFarland on her first journey to Alaska. His subsequent appeals

aroused the Church to the importance of Alaskan missions. He has been identified in some way with almost every mission in Alaska. In 1884, the Government recognizing his knowledge and ability appointed him General Agent of Education in Alaska. In 1897, the Presbyterian Church showed its appreciation of his distinguished services and achievements by electing him Moderator of the General Assembly. Dr. Jackson is "a brother beloved, the Alaska pioneer, missionary, man of romantic deeds, of sound common sense, of quick wit and shrewd advice. He is to-day the best informed man on Alaska, her missions, and her schools, and as such is the trusted official of our Government."

THE REV. S. HALL YOUNG, D. D., stands next to Dr. Jackson in prominence in Alaska Presbyterian missions. He became identified with the Fort Wrangle work in 1878, and with some interruptions has been identified with Alaskan missions ever since. In 1883 he carried the request to the General Assembly at Saratoga for the formation of the Presbytery of Alaska; and in 1900 a similar request to the St. Louis Assembly for the formation of the Presbytery of Yukon. Dr. Young has been the special hero of the interior missions. He led the way to the gold fields and largely through his personal

efforts the interior missions have been started and their support provided for.

IN HON. JOHN G. BRADY, the Presbyterian Church of Alaska has provided the Territory with a faithful and efficient governor. He went to the Territory in 1878 as our missionary to Sitka, and in 1884 he was appointed governor. In his elevation to office Mr. Brady lost none of his interest in missions. They have always had his deepest sympathy and heartiest coöperation.

ALASKA appeals to us as Christians, as Presbyterians, and as Americans. It is a field where thousands of benighted heathen need and want the gospel. The Presbyterian Church was the pioneer in Alaskan mission work, and having begun a good work we should carry it on to the end. "If the Presbyterian Church," says Dr. Young, "the pioneer of Alaska, the Church to which the people look for spiritual help as to no other, is true to her past history and to her obligations, she will send a consecrated minister of the gospel to the van of every army rushing to the gold fields of Alaska." Alaska is now American territory and appeals to us as patriotic Americans. It is destined to become "a great land," indeed; and perhaps to form one or more states in the American Union! "When Secretary Seward lay dying, he was asked what he regarded the greatest act of his life. He replied,

‘The purchase of Alaska. But it will take the people a generation to find it out.’ The generation has passed—and the people have found it out.” The boundless natural resources of Alaska are appreciated to-day. Let the Church also appreciate its spiritual opportunities. Let us “see our chance from the entering in at the glacier gates to the land of the Midnight Sun, within the Arctic Circle! We have paid seven million dollars for the land. We must pay our faith and service and sacrifice for its true fitness to take its starred place in our flag.”

V

THE MORMONS

CHAPTER V

THE MORMONS

IN 1825, Joseph Smith, an obscure young man of twenty years of age, without education and without fortune, lived in the town of Manchester, New York. For several years he had been a religious enthusiast and had dreams of himself as the founder of a new religion. In 1831 his dreams began to be realized—he became the head of a sect numbering six persons. In a few years this number had increased to thirty; after seventy years, many of them characterized by thrilling vicissitudes, this sect to-day numbers over three hundred thousand, has its own Bible, and its zealous missionaries in every part of the world. Its Bible is the “Book of Mormon”; it calls itself “The Church of Jesus Christ of the Latter Day Saints”; but the outside world knows it as Mormonism.

Joseph Smith, the founder and prophet of Mormonism, was born in Sharon, Windsor County, Vermont, December 3, 1805. He had six brothers and three sisters. In 1815 his father moved to Palmyra, New York, and thence to

Manchester, a neighboring town. Here the future prophet spent a number of years. He was a farmer by occupation, and outside of being able to read and write, his education was very limited. In 1820 great religious interest was aroused in Manchester and the surrounding neighborhood. Five of the Smith family became Presbyterians. Joseph according to his own account "became somewhat partial to the Methodists," but was bidden by two heavenly visitors not to join any sect. He spent much time in solitude, in meditation, and in prayer. On September 22, 1823, he was visited by a third celestial messenger who told him about golden plates he was to find, and revealed to him that he was to become a prophet. From this time, he states that his days and nights were filled, and his life was guided, by "visions," "voices," and "angels." On September 22, 1827, under celestial guidance he exhumed the golden plates, and took them to his home. He found them buried in the hill Cumorah, about four miles from Manchester, between Manchester and Palmyra. The contents were written in "reformed Egyptian." For more than two years Smith was engaged by the aid of "Urim and Thummim" in translating them into English. In March, 1830, the translation was completed and placed in the printer's hand. After the translation an angel took charge of the original

plates. This translation Smith gave to the world as the "Book of Mormon," and it has ever since been the Bible of the "Latter Day Saints." Such is the history of the origin of the "Book of Mormon" as given by Smith and his followers.

The true story of the "Book of Mormon" is, however, undoubtedly very different. The basis of it was written by one Solomon Spaulding, a Presbyterian minister who lived successively in eastern Ohio, Pittsburgh and at Amity, a rural community not far from Pittsburgh. Spaulding was under the illusion that the American Indians were the descendants of the ten tribes of Israel. In time of infirm health, he wrote a romance to confirm this view and called it *The Manuscript Found*. In this book there was much repetition of scriptural phrases, such as "it came to pass" and the frequent use of such names as Lehi, Nephi, Moroni, and Lamarites. At Amity, where Spaulding frequently read chapters of his story to his neighbors, he was called "Old man came to pass." While in Pittsburgh Spaulding became acquainted with the editor of *The Presbyterian Banner*. He asked him to publish his romance, and it lay for two years in the *Banner* office. At the same time Sidney Rigdon, who became second to Smith among the Mormons, then a Baptist minister, was employed in the *Banner* office. He read

The Manuscript Found and is known to have had it in his possession for a time and to have taken a copy of it. Rev. Julius Winters, also a Baptist minister, testifies that he saw a copy of Spaulding's *The Manuscript Found* in Rigdon's house in Pittsburgh in 1822-23. Rigdon visited Palmyra about the same time and became a friend of Smith's and joined the Mormons soon after their organization.

That *The Manuscript Found* is the principal basis of the Book of Mormon is unquestioned by those who ought to be able to speak with authority upon the subject. People of western Pennsylvania to whom Spaulding had read his manuscript recognized it immediately when they heard of the Book of Mormon. As many as fifty persons have sworn to the fact of the similarity of the two books. Among these were Spaulding's widow, his brother, and his daughter. In 1880, Mrs. M. S. McKistry, Spaulding's daughter, in a sworn statement testified that the original manuscript was secured from her in 1834 by a man named Hurlburt, upon the representation that he wanted to compare it with the Book of Mormon. All evidence shows that Hurlburt was a Mormon, and that the manuscript was secured and probably destroyed in the interest of the Mormon Church.

The man Mormon according to Mormon eccle-

siastical history was a Nephite leader and the last of the sacred prophets in ancient America. Mormon perished in a battle with the Lamarites in 420 A. D. Both these tribes had descended from the family of Lehi, a member of the Israelitish tribe of Manasseh, which came to America 600 B. C. In the battle in which Mormon fell the Nephites were practically exterminated. The Lamarites alone occupied the country and their descendants are the American Indians. On golden plates Mormon wrote the history, faith, and prophecies, of these ancient inhabitants of America. These plates Mormon intrusted to his son Moroni. Moroni survived the battle with the Lamarites and was the last of his race. Before dying he "laid up" the golden plates in the hill of Cumorah, the scene of the last battle of the Nephites. Here they were revealed to Joseph Smith. They contain the accounts of the migrations from Palestine to America, and record the visits of Christ to these early Americans, to whom he repeated the Sermon on the Mount, appointed twelve apostles, and gave personal instruction in the subject of the Sacraments of Baptism and the Lord's Supper.

The Book of Mormon has been supplemented by "The Book of Doctrines and Covenants." This book contains the revelations to Joseph Smith and Brigham Young. These, with the

Bible, form the Mormon Scriptures. They consider the Old Testament as being specially for the Jews, the New Testament for the Judaic and European Christian Church, the Book of Mormon for the American Christian Church, and the Book of Doctrines and Covenants specially for themselves.

The history of the development and spread of Mormonism has been most remarkable. The Mormon religion, if it may be so called, began with the experiences and achievements of Joseph Smith. January 18, 1829, he married Emma Hale against her parents' wishes. The Mormon Church was organized April 6, 1830, at Fayette, Seneca County, New York at the home of a convert named Whitmer. Six members were enrolled—the prophet, two of his brothers, two Whitmers and Oliver Cowdery, a school-teacher. Cowdery had become Smith's amanuensis in 1829. On May 15, 1829, by the command of an angelic messenger, who called himself John the Baptist, Smith baptized Cowdery and Cowdery baptized him. Afterwards they ordained each other to the Aaronic priesthood. Smith later received the Melchizedec priesthood from the Apostles John, James, and Peter. In December, 1830, Sidney Rigdon, who had secured for Smith the copy of *The Manuscript Found*, announced himself as a convert. "Rigdon was erratic, but

eloquent; self-opinionated, but versed in the Scriptures; and in literary culture and intellectual force was the greatest man among the early Mormons." From this point on the sect grew very rapidly.

The first "gathering place" of the saints was at Kirkland, Ohio, near a former pastoral charge of Rigdon. The settlement was made here in 1831. In the same year, Jackson County, Missouri, became the seat of another "gathering." But wherever the Mormons collected trouble at once arose. Their claims to particular sainthood, their peculiar doctrines, and their united social and political action, aroused great antagonism. In 1843, they nominated Smith and Rigdon for President and Vice-president of the United States! "Everywhere the outcome was the same—expulsion and banishment, with more or less outrageous violence." In 1833, the Jackson County settlement, numbering 1,200, was driven into Clay County; in 1836, into Caldwell County, and in 1839, out of the State of Missouri entirely. In 1838, those settled at Kirkland were driven from Ohio. Then all fled and founded Nauvoo, on the Mississippi River, in Illinois.

The Nauvoo settlement lasted for five years and was the scene of stirring events and a complete change in leadership. In a little while a considerable town was built up and a spacious

temple erected. Joseph Smith here reached the zenith of his powers as the Mormon prophet. However, the opposition to the Mormons did not cease. The surrounding counties were bitter in their hostility and persecution. Great indignation was aroused over the introduction of the "spiritual wife" doctrine. An opposition paper, *The Expositor*, was started at Nauvoo. In the first number it printed the names of sixteen women who testified to the effect that Joseph Smith, Sidney Rigdon, and others, had endeavored to lead them to become "spiritual wives" under the plea of special revelations from heaven. The Mormons were aroused. The editors of *The Expositor* were driven out of Nauvoo, and the newspaper office was razed to the ground. The editors sought redress in the courts. Joseph Smith, Hiram Smith, his brother, and two others, were arrested and thrown into prison at Carthage, a near-by village. Here they were attacked by a mob and the two Smiths were murdered, January 27, 1844. The blood of Joseph Smith, to a great degree, became the seed of the Mormon Church. The halo of martyrdom was cast about his death. The dissensions in the Church, Smith's puerile and repeated "revelations," and the degrading social conditions, were rapidly working disintegration. But all these influences were offset by Smith's unfortunate and unjustifiable

murder. Brigham Young, the President of the "twelve apostles," hurried from the East to Nauvoo and succeeded Smith. "He was strong where Smith was weak—in prudence, sagacity, common sense, practical energy. He wasted no time in getting and giving 'revelations.' Only one 'revelation' is on record as promulgated by him."

Smith's death, even, did not allay the opposition to Mormonism. The new leader soon saw that the "saints" must leave Nauvoo. The exodus began in the early spring of 1846. Their chief encampment was what is now Council Bluffs, which they called "Winter Quarters." In 1847, Brigham Young and one hundred and forty-two pioneers pushed resolutely westward for eleven hundred miles to the Great Salt Lake Valley. They arrived there July 24, 1847. That day has since been a great day for celebration to the Utah Mormons, quite eclipsing July 4. Some wintered in the valley, but Young and a few others came back to "Winter Quarters." In 1848, Young with four thousand followers returned to Utah and "there he lived and ruled in right kingly manner for thirty years, dying August 29, 1877." After Young's death, the leadership devolved upon the president of the "twelve apostles," several of whom have since held the first position among the "saints."

From the very beginning Mormonism has flourished in Utah. Missionaries have been compelled, at their own expense, to go all over the world preaching their doctrines. In 1849, a "Perpetual Emigration Fund," which has sometimes been enormously large, was established to make it possible for poor "saints" to come to Utah from any part of the world. As soon as possible after arrival they are required to reimburse the Emigration Fund to the extent of their benefaction. Salt Lake City has grown to be a large city. The Territory, increased in population, has been admitted into the Union as a State.

This rapid growth of Mormonism is only another illustration of "the truth that no absurdity of fanaticism is too outrageous to attract believers. The learned and the unlearned, the rich and the poor, the gentle and the simple, alike break through the trammels of reason and honor the dupes of religious impostors or of persons who are more dangerous—the religious maniacs who strengthen their cause by their conscientious belief in it." Many things worked together to spread Mormonism in spite of its falsity. Smith's doctrine of the Second Coming of Christ was attractive to some. Its missionaries were enthusiastic and zealous. Religious and biblical terms were used by them but their difference in meaning was not explained. Mormonism was splen-

didly organized. Polygamy was no small factor. It attracted people of certain character and by ostracizing the Mormons from all other social relations made them compact and therefore strong. These elements of growth are still being utilized to advantage the world over and the present progress of this heresy and delusion is one of its most alarming features.

Ecclesiastically, Mormonism is an organized hierarchy of the most despotic character. It is both a Church and a State, under the supreme control of a hierarchy, whose powers and prerogatives have never been excelled by any other religious sect or order. Mormonism as an ecclesiastical despotism out-Jesuits Jesuitism. The priesthood consists of two classes: the Melchizedec and the Aaronic. The Melchizedec priesthood, which is the higher, includes the offices of apostle, seventy, patriarch or evangelist, high priest, and elder. All of these officers are elders. They preach, baptize, ordain other elders, and also priests, teachers, and deacons, administer the Lord's Supper, lay on hands for the gift of the Holy Ghost, bless children, and lead the meetings. These elders, when commanded to do so, must go at their own expense to any part of the world as missionaries.

The Aaronic priesthood includes the offices of bishop, priest, teacher, and deacon. The bishop

is both a spiritual and temporal officer. The priest's duty is to preach, to baptize, administer the Communion, and to visit and exhort the saints. The teacher is the Mormon class-leader, and the deacon is his assistant.

The president of the church is the head of all affairs, both temporal and spiritual. With his two counselors he forms the First Presidency, and his authority is supreme. Then come the apostles, seventy, patriarchs, and so on down the line. Mormonism has its own judiciary and system of appeals. Every city, ward, or country district, has its bishop, who with his two counselors, form the bishop's court. Every city or "stake"—a chief town and surrounding towns—has its president with two counselors. Each president has also a high council of chosen men. Between these high councils and the First Presidency is the High Council, consisting of twelve high priests pertaining to the First Presidency. Appeals may be taken from one court to another until it reaches the First Presidency, which is the last court of appeal, and whose decision is supreme and absolute. The ecclesiastical system is supported financially by tithing. Rich and poor must give their tenth to the Church and thus millions of dollars are raised for the support of this monster octopus, which holds the spiritual, social and political lives of its adherents in its hands.

Theologically, Mormonism "is made up of a most singular congeries of dogmas and absurdities, some coined from the ignorant and presumptuous brain of the impostor Smith; some gathered from the ancient Gnostic and Platonic theories in reference to the creation of the world by Æons, or the moving element in water; some derived from the Brahmin mysticisms on the subject of the independence of God; some from the slough of Mohammedan sensualism; some from oriental theories in reference to the transmigration of the soul; and a few from the pure and divine revelations of the Bible." Compared to such conglomerations "even the ancient heathenism of Greece and Rome, were beautiful, instructive, and elevating." Theoretically the Bible is one of their books, but practically it has no place among them. They believe in baptism by immersion; no children under eight years of age are baptized. They confirm by laying on of hands. The Lord's Supper is observed weekly, water being used instead of wine, in accordance with a "revelation" to Smith. The Mormons believe and teach that God was once a man, and that all men may become gods! "Adam," said Brigham Young, "is our father and our God, and the only God with whom we have to do." Christ, according to their theology, is the Son of God, yet another and a different substance from

the Father. The Holy Spirit is not a person, but only an influence or emanation. They also believe in the preëxistence of the soul, the millenium, baptism for the dead, polygamy, miracles, and tithing. These are not only the doctrines of the past but the doctrines of the present. They are being taught to-day wherever the voice of Mormonism is heard, and should be strenuously opposed until they are completely overthrown.

Socially, Mormonism is a dark blot upon Christian civilization. Its doctrines of polygamy and "spiritual wives" have brought forth terrible fruits. Polygamy was not at first a doctrine of Mormonism. It is even forbidden in the Book of Mormon. The earlier revelations of Smith distinctly reprobated it. It is said, however, to have been sanctioned in a revelation to Smith at Nauvoo, July 12, 1843: but it was not promulgated until the fall of 1852. This was done by Brigham Young at Salt Lake City. The "spiritual wife" doctrine by which a woman already married may become spiritually and secretly the wife of another beside her husband was an emanation from Smith, Rigdon, and others, at Nauvoo. When Utah was admitted to the Union polygamy was prohibited in the State. But the making and execution of laws against the practice devolved upon the Legislature of Utah, the members of which are Mormons. The Mormon

hierarchy professed to acquiesce in this restriction. State laws were passed prohibiting polygamy, but, by missionaries who live in Utah and do not simply see Mormonism on dress parade for a day in Salt Lake City, it is claimed that the Constitutional enactment against polygamy is a dead letter and is not enforced by the Mormon officials. It is also declared by those who are in position to know that while "the Mormon Church does not just at this time dare to openly preach this doctrine yet it is secretly taught and practiced throughout the State of Utah and other states." It is this which makes imperative an amendment to the Constitution of the United States against polygamy. Polygamy would then become a national crime, the national Government would enforce the law against it and punish all its offenders.

Politically, Mormonism is a grave peril to any government under which it exists. It has always exercised civil powers and prerogatives and has frequently boasted that its authority would become supreme in the United States. Mormonism has never had any love for the United States Government. It has always held the Government responsible for Smith's death and the persecutions of the East. In 1850 Brigham Young refusing to be succeeded as Governor of Utah led an open revolt against the United States Govern-

ment and drove out its officials. He successfully resisted official decapitation until 1858, when President Buchanan's appointee for governor was allowed to take his seat. An armed force was kept in Utah until 1860 when it was removed.

"Like a huge octopus, the Mormon hierarchy is fastening its tentacles throughout the Rocky Mountain states, and is sapping from its devotees the very life-blood of American freedom. By means of a systematic colonization and the rapid increase of population through plural wives the Mormon Church already holds the balance of political power in seven or eight Rocky Mountain states and territories. For many years Mormonism has been quietly but rapidly acquiring vast tracts of the best land all through these states on which to settle Mormon emigrants who practically become helpless vassals of the Church. Already Mormon emigration is pouring beyond into Montana, Washington, and California. The Mormon leaders boast that they will not only hold the *balance of political power* in these states, but will dictate their own terms to the national Government." The danger of Mormonism as a political despotism is not fully realized by the American people. The nation needs to become aroused, in order that the danger may be averted, before it can only be done by a serious conflict.

With such an ecclesiastical, religious, social and political monstrosity in our land, it was not surprising that the Church should raise its voice against it, and should try to counteract and to destroy its pernicious influences. The Church always and rightfully leads in assaults against evil. The voices of churchmen were heard against slavery before those of statesmen, and in the final act of emancipation, the inspiring influence back of the statesman was a clergyman. Christianity, patriotism, and humanity, appealed to the Church to gird itself against Mormonism, the common enemy of them all, and by "the sword of the Spirit, which is the word of God" to reclaim the deluded saints and undermine and destroy the ecclesiastical and political despotism. The Church heard the call and responded to its duty and its opportunity. Missions to the Mormons have long been an established fact and are destined more and more to become a powerful factor in checking and overcoming the degrading influences of Satan's crowning invention in the nineteenth century—Mormonism.

Presbyterian missionaries were among the pioneer workers in Utah. They exposed Mormonism—"its inherent depravity, its fanaticism, its anti-American ways, and its corrupting influence upon the adjacent territories in such a way as to arrest the attention of Congress, rouse

the Protestant churches, enlist the public press, and the two great political parties." Besides our own Church, the other religious denominations at work among the Mormons are the Methodists, Congregationalists, Episcopalians, Baptists, M. E. Scandinavians, Christians, and Lutherans. The Presbyterians and Methodists are far in the lead of other Protestant denominations in the number of their missionaries, missions, schools, church members, and scholars.

The first Presbyterian missionary to Utah was the Rev. M. Hughes, who began work at Corrine in August, 1869. Here he succeeded in organizing our first church in Utah. Preliminary visits in the interest of Presbyterian missions had been made by Rev. Henry Kendall D. D., Secretary of the Home Board, and by Rev. Sheldon Jackson, D. D. Dr. Kendall made his visit in 1864. He was followed by Dr. Jackson who explored the Territory and opened the way for the first missionary in the person of Mr. Hughes. Salt Lake City, the capital, was naturally the second scene of our labors. It was visited by Rev. Josiah Welch in 1871 and a church of ten members was organized in November of the same year. A church building was erected in 1874. In the basement of this building, Salt Lake Collegiate Institute was opened in 1875 by Prof. I. M. Coyner, under whose management it grew to

be one of the finest schools in Utah. Valuable and beautiful property has since been acquired. In 1870, there was one Presbyterian missionary in Utah; in 1871, two; in 1875, four missionaries and five congregations.

The year 1875 was signalized by the opening of the first interior mission. In February of that year the Rev. D. J. McMillan, D. D., "went down into the heart of the Territory and settled at Mount Pleasant. At the risk of his life he continued to preach and to teach until he accepted the Presidency of the College of Montana at Deer Lodge," in 1884. Dr. McMillan did a great work in interior Utah. In April, 1875, he opened a school, with thirty Mormon pupils. At the time of his retirement the number had increased to one hundred and fifty. Writing of his experiences and labors in 1881, he said: "When I reached this populous valley, March 3, 1875, I found myself one hundred and twenty miles away from any Christian—not one professing Christian among seventeen thousand, who lived and moved and had their being in this valley. The entire non-Mormon element had come out from the Mormon Church and were avowed enemies of all religion. Spurned by many of the household of faith, (who did not believe in Mormon missions) despised and cursed by the Mormon priests and apostles, I was impelled by the promises of God

and drawn by the prospect of seventeen thousand without another voice to declare a Saviour's love to them. Oh! those days seem now to be but strange visions of the past! Out of those trying and perilous days, and through the then dark and portentous future, God has surely led us. Five hundred children and youth have passed under our instruction and influence and now call us blessed. The circle of young people has been revolutionized. A church, whose roll contains forty-two names, has grown up. Three other churches, in as many neighboring towns are part of the immediate results. The establishment and maintenance of twenty schools in purely Mormon communities, in an unbroken line of four hundred miles north and south, with fifteen hundred children of Mormon parentage thus brought under gospel influences and the distribution of thousands of copies of the word of God, where before it was unknown, are part of the whole fruits! 'What hath God wrought!' And now a score of towns have caught a glimpse of gospel light. Our hymns of praise are cheering the firesides of innumerable homes. They are hummed by the busy housewife and by the toiling mother. Fragments of the refrains are whistled along the streets, and are caught up by plodding plowmen. They echo among the mountain forests, and are sung along dusty deserts.

All Utah reverberates with songs of redeeming grace. God grant that the words they sing shall become the sentiments of their hearts! Who shall say that the time and money have been misspent?" What a record to be crowded into the brief space of six years! And yet but the history of thousands of our efficient and consecrated missionaries the world over of whom the world never knows. But *He* knows and "the Father that seeth in secret shall reward in the open."

From 1875 Presbyterian mission work among the Mormons made rapid advancement. Two special causes contributed to this result. The first was opposition, which only increased our efforts; and the second was the opening of the Union and Central Pacific Railroads.

In 1880 our missionaries in Utah had increased to ten; in 1881 to thirteen; and in 1882 to nineteen. In this year great progress was made "in winning the good opinion of the young people." The Mormon Church was now so thoroughly aroused and alarmed that it flooded Utah with its representatives who were to reclaim and stimulate the wavering and wandering saints. In 1883 our work consisted of nineteen ordained ministers; twelve organized churches, with a membership of three hundred and ten; thirty-three mission schools, with an enrollment of over

two thousand, and fifty-three teachers, six of whom had been educated in our mission schools. In 1886, there were nineteen missionaries, seventy teachers, thirty-eight schools, over four hundred church members, and two thousand pupils, three-fourths of whom were Mormon children. In 1887 Salt Lake Collegiate Institute had two hundred and ninety-eight pupils. In 1890 the schools numbered thirty, the teachers ninety-nine, the pupils two thousand three hundred and seventy-four, and the missionaries twenty-one. In 1892 the school work was marked by "crowded attendance and powerful revivals." In 1893, the General Assembly divided the Synod of Montana and organized the Synod of Utah. In this year also the synodical missionary made the following encouraging report: "The barriers of bigotry and prejudice are slowly yielding to the contact of Christian life and teaching. This was impressively illustrated recently when we were invited to hold in the Mormon Temple the funeral services of a beloved fellow-worker, who had gone to his rest. The service was largely attended by the Mormon people. Every year adds new churches to our roll where the missionary's work is bearing fruit."

In 1895 we had in Utah twenty-three missionaries, thirty schools, seventy teachers, and two thousand seven hundred pupils. In 1896 Sheldon

Jackson College was established at Salt Lake City. In 1900-1901 "the excitement occasioned by the expulsion of B. H. Roberts from Congress greatly interfered with the work in Utah and Idaho. Yet many Mormon parents in spite of the prohibition of the church authorities and threats of excommunication should they disobey, still persisted in sending their children to our schools. Thus there have been added to the young men and young women, who have gone out in previous years from these schools, a goodly number, who have learned the better way, and who, let us hope and pray, will in due time be brought to Christ and will help in the great work of redeeming Utah from the curse of Mormonism." Our present missionary force in Utah consists of twenty-one missionaries, twenty-five churches, more than six hundred church members, twenty-five Sabbath schools, with an enrollment of fifteen hundred, and a corps of teachers numbering fifty-eight. From thirty to fifty thousand young people have been under the influence of our work and workers.

The school work of Utah has been of especial importance. The children of Utah are our main hope. The older people cling to Mormonism, or if they find it false they drift into atheism. This is one of the sad results of a false religion. Its devotees when they find it false usually take

refuge in atheism. Our school system for Utah was planned in 1875. An academy was to be established in each of the important valleys and to be surrounded by a group of primary mission schools. At the head of the system stood the Collegiate Institute of Salt Lake City, which was designed to become a college, as soon as sufficient endowment could be obtained. This part of the plan has been partially changed. Sheldon Jackson College at Salt Lake City, established in 1896, has become the head of our school system in Utah, and Collegiate Institute is now practically "The Preparatory Department of Sheldon Jackson College." Otherwise these early plans have been materialized, and the school work carried on under the control of the Woman's Board, has been most efficient and successful. "The Academy of New Jersey" was established at Logan, and has to-day six teachers, twenty-four boarding pupils and one hundred and forty-two day pupils. The Collegiate Institute established at Salt Lake City in 1875, has to-day seven teachers, seventy-eight boarding pupils and thirty-six day pupils. Sheldon Jackson College was established at Salt Lake City in 1896. It is the best known and highest standard educational institution in the Great Basin. Hungerford Academy, at Springville, Utah, has six teachers and fifteen boarding pupils and one hundred

and eighty-four day pupils. Round these centers of educational training and influence the primary schools have been arranged. There are twenty of these to-day, with an enrollment of one thousand and engaging the services of about forty teachers.

But what have been the results of our missionary activities in the stronghold of Mormonism? Considering the great odds against which we have labored and the immense difficulties under which the work has been done the results have been most gratifying. The effort has been quiet, persistent and determined and in the providence of God not in vain.

A recent report of the Home Board to the General Assembly declares that the most sanguine predictions of our work in Utah have been more than fulfilled. "The powerful missionary agencies are riving the stupendous system to atoms. Mission schools have led to public schools. Preaching has resulted in hundreds of conversions and the organization of many churches. Evangelization has resulted in civilization and the loyalty exemplified and enforced has enlightened popular sentiment and made possible the enforcement of wholesome laws. The Territory has become a State; the pledges which she gave and upon which she was admitted to the Union derive value from the character of

the generation which have been in training since our mission work began. Many of the young people who have been reached by our schools have renounced the doctrine of Mormonism; a still larger number have had their faith shaken though they have remained in the Church; others have come out bravely for Christ no matter what it has cost to do so." Hundreds of girls who have attended our schools have refused to become polygamous wives, and the young men have asserted their independence of ecclesiastical authority. These young people are friendly to Christianity. They have learned that there is a better way than Mormonism, socially, politically, and religiously, and a little persistent effort will lead them to accept that way. But let us not be lulled to sleep by visions of what has already been done. That work, though so great, has largely been but a preparatory skirmish before the real battle. The conflict is still on and it must be continued until all the children and young people of Utah have been won to the pure and saving gospel of Jesus Christ.

Utah appeals with peculiar pathos to all interested in Christian missions. It is an ideal mission field. The people are there by the thousands. They are in ignorance, in superstition, and in irreligion. They are easily accessible in great numbers. No new tongue must be learned to

preach the gospel to them. Their own best interests as well as those of our homes, of society, of our land, and of our Church, demand their reclaim from the degrading superstitions of Mormonism. Can we resist such an appeal? Let us not even try; but rather in the spirit of the Master let us be willing to spend and be spent in winning the souls of these deluded thousands to his cross and his crown.



By per. of Woman's Board of Home Missions

TYPICAL MOUNTAINEERS

VI

THE MOUNTAINEERS

CHAPTER VI

THE MOUNTAINEERS

THE southwestern part of the Appalachian Mountain system is inhabited by one of the most interesting and important of the exceptional populations of the United States. President Roosevelt, in "The Winning of the West" calls their ancestors "back-woodsmen of the Alleghanies." Secretary Thompson denominates them "Our Highlanders," and by a distinguished Southerner, Editor Walter H. Page, of the *Atlantic Monthly*, the inhabitant of this region has been called "The Forgotten Man." But the most common name for this class in missionary circles is that of Mountaineers or the Mountain people of the South.

The territory occupied by the mountaineers lies principally in the States of North Carolina, Tennessee, Kentucky, and West Virginia. The entire region has been estimated to be five hundred miles long and two hundred and fifty miles wide. It includes many counties and by the census of 1900 had a population of two million,

six hundred and fifty-seven thousand, four hundred and ninety-seven.

Two distinct and separate classes of people occupy this district. First there is the "valley folk"—an intelligent, cultivated class, living on fertile farms along the river banks or beside railroad tracks and possessing the comforts and advantages of civilization. In the second place there is the true mountaineer with whom the missionary has to do. He lives in his cabin home remote from the village and back in the trough-like valleys and upon the mountain sides. With great difficulty he makes a livelihood by the practice of rude agriculture and by hunting. The population of this class is about two millions.

The industrial, educational, moral and religious character and condition of these two millions of mountaineers is pathetic and appealing.

Their chief industrial occupation is farming, but it is carried on in the crudest and simplest fashion. Their farming implements, such as wooden plows, and their road vehicles—the ox-cart being the principal one,—are at least three-quarters of a century behind our age. As is customary among uncivilized people, the women and children do the bulk of the work. The women not only perform the simple domestic duties, such as spinning wool and making the clothes for the family, but also do more than their share

of "clarin'" land. This means that they chop down trees, burn stumps, and throw off the stones, that the land may be thus prepared for cultivation. This labor on the part of the women is a necessary result of the shiftlessness and laziness of the mountaineer men. Laziness and shiftlessness are characteristic of the men. They live from day to day and literally practice the scriptural injunction, "Take no thought for the morrow." Even wood is seldom prepared for the winter's cold; and when the thermometer falls to zero, as it often does, the children are compelled to go out in the cold to gather wood to keep a blazing fire on the hearth.

The humbleness of their method of living is pathetic. It shows evidences of great poverty, the inevitable accompaniment of laziness and shiftlessness. Extreme poverty is everywhere manifest. Their houses are usually log cabins, containing but one room, about fifteen by twenty feet. Here live the entire family,—parents, children, and ofttimes grandparents. The family very often numbers from six to eight persons, and in this one room all visitors must be entertained. Eating, sleeping, working, and entertaining, are limited to this one apartment, having no windows and but one door. The principal kitchen utensils are an iron stew-pot and tea-kettle and some coarse crockery. The furniture

consists mainly of a table, a few rude chairs, and mattresses. The men dress in border costume—slouch hat, homespun shirt, and trousers of home-made jeans, leather strop belt, and large coarse boots. Corduroys, if possessed, are worn on Sundays. The women wear cheap print dresses and sunbonnets. The children are but half clothed and poorly fed. Sometimes they are seven or eight years of age before they ever have shoes; and yet, in bare feet, over cold rough ground, they will make their way to the schools, being kept away only by the deep snows.

Educational facilities have been most meager. In a school population of three hundred thousand about three thousand have had the simplest advantages. State schools that have been established have been poorly equipped and have been open but a few months in the year.

Religious opportunities have been on a par with educational ones. Their ministers have been unlearned, ignorant, and oftentimes immoral. "Rantin' an' rarin'" instead of preaching have been their main characteristics.

Such conditions could not but produce illiteracy and immorality and they are widespread. Ignorance is almost universal and immorality but little less limited. Some forms of sin they hold in contempt, such as highway robbery, the murder of a traveler, or falsity to an oath. But to

rob the Government of revenue is considered shrewd and legitimate and the killing of a revenue officer a laudible act of courage. The mountaineer also palliates revenge, and murder is frequently committed in revenge and retaliation. Purity is sadly wanting. The marriage tie is lightly esteemed. Illegitimate children exist in large numbers nor are they considered especially disgraceful.

But with all his debasing qualities the mountaineer has some redeeming traits of character. He has a deep reverence for the Bible though he does not practice its precepts. He has an appreciation of the value of an education and no children surpass his in their willingness to endure any hardships that they may be educated. And deep down in his being is the slumbering flame of a former sturdy moral character that with proper care and nourishment will produce most gratifying results in an inconceivably short space of time.

But who are these mountain people of the South? Who were their ancestors, and whence and how came they to their mountain homes? All who have asked this question and have investigated the subject have arrived at a common conclusion, namely, that these mountaineers are the descendants of a Scotch-Irish Presbyterian ancestry. This is the position of President

Roosevelt in "The Winning of the West." It is the deliberate verdict of the Scotch-Irish Society of America after thorough investigation. It is the universal conclusion of those who visit this people and make a study of their traits and characters. What Thomas Guthrie said of the people of the north of Ireland may be said of this people: "They have Scotch faces, Scotch names, Scotch affections, and more than Scotch kindness." They still retain though in faded form many of the ancient customs and superstitions of their ancestors and there still abides deep down in their natures the Scotch Presbyterian love of learning, faith in God, reverence for his word, strong moral fiber, and aspirations for nobler and better things.

A brief glance at the history, character, and achievements, of the early settlers of this region will emphasize this fact and deepen our interest in the degraded descendants of a worthy and noble ancestry.

In the reign of Queen Elizabeth, the efforts of Spain to subjugate England led to rebellions in Catholic Ireland. The result in the reign of James I was the confiscation of the land of Irish noblemen, particularly in the north of Ireland, and in the western counties.

This land was populated by the English and Scotch, but especially by the latter, which re-

sulted in their being called Scotch-Irish. They were of course Presbyterians. In the reign of Queen Anne these Presbyterian Scotch-Irish were persecuted. In 1704 the test oath was imposed. Every one in public life had to subscribe to English prelacy. As a result the previously limited emigrations to America were greatly increased. The historian Froude says, "In the two years, which followed the Antrim elections, thirty thousand left Ulster for a land, where there was no legal robbery, and where those who sowed the seed could reap the harvest." The Government became alarmed and passed the Toleration Act, which checked emigration for a time. But in 1728 it began anew, and from 1729 to 1750 "about twelve thousand came annually from Ulster to America." These emigrants were Presbyterians. They were strict in doctrine, in discipline, in morals, and claimed the right to elect their own ministers.

Two principal sections were settled by these emigrants from Ireland—eastern and western Pennsylvania, and the mountain regions of Virginia and the Carolinas. In 1738 arrangements were made with the governor of Virginia, by which they could settle the valleys of the Blue Ridge Mountains, and enjoy the privileges granted under the Toleration Act. This greatly increased the Virginia contingent.

From Virginia, these early settlers pushed on into Tennessee and Kentucky. The western Pennsylvania element extended itself down the Ohio River into western Virginia and Kentucky and the two streams were united again in the mountain regions of these states.

The characteristics and achievements of these ancestors of the people in whom we are interested are also worthy our notice.

Their hardiness and indomitable courage are proven by the fact that they pushed past the settlements, undaunted by the vast forests, the absence of civilization and the presence of deadly Indian foes. "They were the first and last set of emigrants," says President Roosevelt, "to do this. All others merely followed in the wake of their predecessors. But indeed they were fitted from the very start to be Americans; they were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their clergy. For generations their whole ecclesiastic and scholastic systems had been fundamentally democratic. In the hard life of the frontier they lost much of their religion and they had but scant opportunities to give their children the schooling in which they believed, but what few school-houses and meetinghouses there were on the frontiers were theirs. The creed of the back-

woodsmen, who had a creed at all, was Presbyterian; for the Episcopacy of the tide water lands obtained no fast hold in the mountains to the North, and the Baptists had just begun to appear in the West when the Revolution broke out."

Life in these southern mountains was very crude and simple. In the broad, open valleys the evidences of prosperity and plenty were soon manifested; but back in the mountains, where are to-day the people with whom we have to do, such was not the case. No towns or cities, with their accompanying comforts and advantages, were built. The heads of a few families selected an immense tract of land, and settled upon it. As the sons grew up and married, farms were parceled out to them; so that it is not an uncommon thing to-day for the inhabitants of an entire neighborhood to bear the same name. Marriage took place at an early age, and families were usually very large. "There was everywhere great equality of conditions. Land was plenty, and all else was scarce; so courage and thrift and industry were sure of their reward."

Hunting as well as farming was a necessary occupation of the mountain men. Ability to use the rifle was not only necessary as a means of livelihood, but also as a protection against the Indians; and in these regions were developed

some of the greatest Indian fighters in our history. Their weapon was "the long flint-lock rifle, clumsy and ill-balanced, but exceedingly accurate."

Being Presbyterians, these mountaineers believed in education, and desired it for their children. But the difficulties in the way were very great and schools were therefore very rare. Deserted huts were used for schoolhouses and the schoolmaster "boarded round." The three R's—reading, 'riting and 'rithmetic—in their simplest forms, composed the sum total of the educational curriculum.

Religion, it is hardly necessary to say, was a constituent element of this hardy race of mountaineers. "They were deeply religious in their tendencies, and although ministers and meeting-houses were rare, yet the backwoods cabins often contained Bibles and the mothers used to instill into the minds of their children reverence for the Sabbath day, while many of the hunters refused to hunt on that day. Those of them who knew the right, honestly tried to live up to it, in spite of the manifold temptations to backsliding, afforded by their lives of hard and fierce contention."

Life in the mountains was rough and simple, yet it was not ineffective in producing stern and strenuous characters, who have had a prodigious

influence upon our national history. At the head of this list stand Presidents Andrew Jackson and Abraham Lincoln, both sons of the mountain regions.

In the two great crises of our national history, these strong and stalwart mountaineers have played no mean part. They were conspicuous for their influence and loyalty in the American Revolution. They came to America as a result of English tyranny and injustice, and when the opportunity came to drive England from their adopted home, they were not slow to take advantage of it. The Mecklenburg Declaration of Independence, which preceded that of the National Declaration by more than a year was the work of Scotch-Irish Presbyterians, and from that day till the close of the Revolutionary War, they loyally offered and often gave life and all to the patriots' cause.

In the Civil War their descendants took a conspicuous part. These sons of a sturdy ancestry were providentially located for that great struggle. They lived in the border states. Their numbers were great; they were strong in body, efficient in the use of firearms, and loyal to the backbone. They kept Kentucky out of the Confederacy and carved from the Old Dominion the new and loyal State of West Virginia. Their influence in determining the final result of the war

cannot be estimated. The indebtedness of our nation therefore to this hardy stock of Presbyterians is easily recognized to be very great. "Full credit," says the President, "has been awarded the Roundhead and the Cavalier for their leadership in our history; nor have we been altogether blind to the deeds of the Hollander and Huguenot—but it is doubtful if we have fully realized the importance of the part played by that stern and virile people whose preachers taught the creed of Knox and Calvin."

But if the ancestry of the mountaineers be these Scotch-Irish Presbyterians, how can we account for the low and degraded condition of their descendants to-day? At first glance it seems impossible that these godless, shiftless, illiterate people could have had such a noble ancestry; and yet it is true. And in this sad degeneracy we see a striking illustration of the consequences of the absence of the enlightening influences of religion.

The causes of this degeneracy are as apparent as the fact. The two principal factors in the production of these sad results were the Revolutionary War and slavery. The first movement to the undesirable parts of the mountains was the result of the Revolutionary War. These Scotch-Irish Presbyterian patriots suffered many losses from the British army and from the Tories.

They were reduced to sore straits ; to secure even a livelihood was a difficult task. The younger and more vigorous men pushed on to the newer and better districts, but the older people encumbered with the children were driven farther back into the mountains and compelled to live by rude farming and by hunting. Slavery completed what the losses of the war began. The mountaineers were conscientiously opposed to holding slaves and were deprived of all industrial means of subsistence because of the presence of slaves. The slave became the planter's blacksmith, carpenter, and man-of-all-work, and the working white man thereby lost all opportunity to make a living in this way. The invention of the cotton gin in 1792 increased the value of the slave and decreased the opportunity of the white workman. He soon lost all he owned and was pushed back, with those who had gone before, into the mountains. Churches, schools, books, and industrial opportunities, were practically wanting amid these new surroundings. Early marriages and large families became the custom. Each succeeding generation was more illiterate than the preceding ones. Idleness prevailed ; hunting became a vitiating pastime ; civilizing influences were absent ; schools were wanting, and the educated minister became impossible. The finished products of such conditions are the pov-

erty, illiteracy, and immorality, that exist to-day, and it was this condition that invited missionary effort and makes it such an imperative necessity.

Presbyterian missionary work among the mountain people of the South was begun in 1879.

The first mission school was White Hall Seminary. It was established near Concord, North Carolina, and Miss Frances E. Ufford was the first teacher.

From that beginning the work has grown until it extends over the mountain regions of the four States of North Carolina, Tennessee, Kentucky, and West Virginia. There are to-day, as a result of the Home Board's work, thirty-one churches, one thousand three hundred and seventy-eight church members, seventy-six Sabbath schools, six thousand one hundred and seventy-two Sabbath-school scholars, thirty-seven mission schools, one hundred and eight mission school-teachers, three thousand pupils, twenty-one ministers and sixteen Bible readers.

The principal agencies in advancing missions have been churches, mission schools, Sabbath schools and Bible readers.

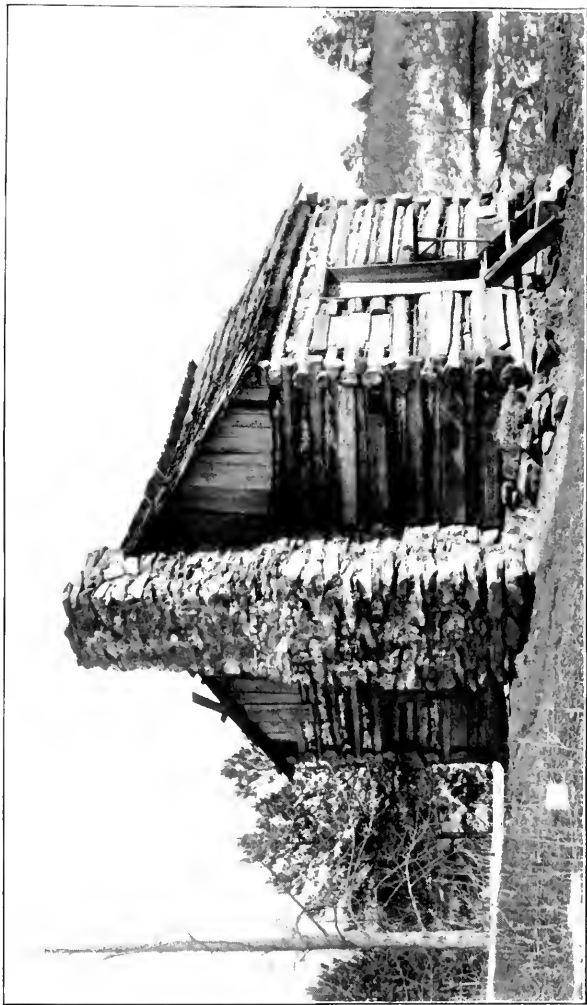
The churches, with attendant ministers, have been established as rapidly as the means would allow. The method pursued has been to select

and occupy a strategic center and from this to branch out in all directions and to send out an ever widening circle of influence. At Marshall, the county seat of Madison County, North Carolina, there is a fine church and manse, an academy and a Teachers' Home. At Burnville, the county seat of Yancey County, there is a vigorous church organization and McCormick Academy. At Hot Springs, the famous health resort, there is the handsomest church in western North Carolina, and Dorland Institute with its beautiful dormitory and its large reception hall. The influence of these religious and educational centers cannot be estimated. They touch and benefit the country for twenty miles round and are an inspiration to entire communities.

The importance of Christian schools in such a district, so long deprived of educational facilities and so poorly provided for by the State is at once apparent. The Presbyterian Church realized this phase of the situation and at the beginning of its missionary work in the mountains inaugurated a school system that was admirable in conception and has been eminently successful in operation. Primary or common schools were planted back in the mountains, in the wildest regions, and devoted teachers secured. Next above these and located at strategic points and in relation to primary schools, came the academy and board-

ing schools, having both an academic and an industrial character. These having been established the importance of teachers, born and raised on the field, became apparent. The outcome was the normal school for the education and training of teachers, which stands at the head of our educational system. These three grades of schools, the primary, industrial, and normal, have been developed with remarkable success and pronounced results.

The primary or day schools are of course the largest in number. There are about thirty of these schools, intelligently arranged throughout the mountain regions. The necessity of such schools lies in the fact that the public school system is little developed and very deficient in facilities in most of these regions. North Carolina, for instance, spends less money per pupil, than any other State in the Union, except South Carolina. The average sum paid, for all purposes, state, county and local schools, is three dollars and forty cents per pupil; in Georgia it is six dollars and fifty cents; in Virginia nine dollars; in Indiana twenty dollars; in Michigan twenty dollars; in Wisconsin twenty-one dollars; in Minnesota thirty dollars, and in North Dakota thirty-three dollars and fifty cents. Nor do many of the mountain districts receive even the average amount paid for educational purposes.



A MOUNTAINEER HOME

In 1891 one community which numbered eighty or more children of school age had never had a public school. Until 1895 another district with forty-seven children of school age had never had a school. Then a log hut was built and since that time six weeks of school have been annually provided. The amount of money granted the school was thirty-eight dollars per year! While these are not representative cases, on the other hand they are not exceptional. There are many such districts throughout the mountains. The establishment of our day schools, even where there are public schools in session for a short period of the year, is beneficial. They supplement the work of the public schools and emphasize the importance of education to the people.

The method of establishing and of carrying on the day-school work is very interesting. Into one of these destitute and needy mountain valleys two or three consecrated, self-denying women are sent. It being impossible for them to live with the people lest they die of "lonesomeness or dyspepsia" a plain, neat cottage is built and becomes the "Teachers' Home." This home is the teachers' refuge, a model in house-keeping to the women of the neighborhood, and a center of kindly influence. One of the teachers is the general superintendent; she cares for the home and supervises the school. She is "the

woman who runs things," and is called by her neighbors "the busiest human on the creek." In addition to her home and school duties, she visits the homes of the people, talks to and prays with the sick and aged, reads the Scriptures, and is a benediction to the neighborhood.

The day school is started as soon as possible after the teachers' arrival. At first teaching is a difficult task as no preliminary foundation has been laid. But time works wonders. The little minds develop rapidly. The parents become interested. They visit the schools on special occasions such as Christmas and Washington's Birthday. A meeting for mothers is held once a week. They sew, listen to Bible readings, and do shopping, for the missionaries have ready-made garments and good stout material to sell at low prices. The women are given knitting, spinning, and weaving, to do, and the money thus earned helps to supply the children with clothes. Mission circles, girls' sewing circles, boys' carving classes, are organized, and time given to social parties and games of amusement. A Sabbath school is immediately organized in connection with the day school; informal religious meetings are held; a minister makes an occasional visit. Presbyterian ministers are much preferred although they are so different from the exciting exhorters of the "big meetin's." "He

don't rant none, and he don't rave none and he don't rare none; he just says it out plain, so that the young people can understand." As time goes on and the work develops the minister comes more frequently, the nucleus of a church is gathered together and at last the church itself becomes the finished work of the day school.

The industrial and boarding schools are next in rank above the day schools. There is necessarily an intimate relation between the industrial and the day schools. The day schools are the nurseries of the boarding schools. From them the best prepared and worthiest scholars are advanced to the boarding school, thus offering an inspiring motive for faithful study, as the scholarship in the advanced school is greatly prized. From the boarding school, assistant teachers are sent back to the day schools and thus they become mutually beneficial. In the industrial schools the girls are taught the domestic arts, means of making a livelihood, and the boys the trades and industries that will fit them for the actual duties of life.

The principal schools of this character among the mountaineers are, "The Home Industrial School," for girls, at Asheville, North Carolina; "The Asheville Farm School," for boys; "Dorland Institute," for girls, and "The Boys' Home,"

both at Hot Springs, North Carolina, and "Laura Sunderland School," near Concord, North Carolina.

The Home Industrial School at Asheville was organized as a result of a visit of Rev. L. M. Pease and his wife to Asheville, for their health which had been impaired by missionary labors at The Five Points in New York. While at Asheville they became interested in the mountain girls and expressed to the Rev. Thomas Lawrence, D. D., a willingness to deed their property—a beautiful farm of thirty-three acres and a large furnished boarding house near Asheville, to an organization that would support a school for girls. When the Presbyterian Board was looking for a site for a school Dr. Lawrence informed them of Mr. Pease's desire. He was communicated with, the transfer was made, and a school arranged for. Miss Florence Stephenson of Butler, Pennsylvania, was appointed principal, which position she has filled with marked efficiency and which she still holds. Miss Frances E. Ufford of Bloomfield, New Jersey, and Miss Isabel Ingersoll of St. Paul, Minnesota,—the latter giving her services without payment—were appointed assistants. The school was opened October 4, 1877. In a few weeks it had seventy boarding scholars and forty day scholars—its utmost capacity. The present capacity is over one

hundred. It is always filled and hundreds of applications are necessarily refused. The curriculum of the school embraces a course of six years beginning with the first primary grade. The higher branches are not taught but many are sufficiently educated to become teachers. The Scriptures are read and studied daily. Housework, cooking, plain sewing, dressmaking, and in some cases fancy work and embroidery, are taught. One quarter of the expense is met by the pupils, the balance is provided by means of scholarships which are seventy-five dollars per annum, and the teachers' salaries supplied by missionary societies and individuals. The money is paid through the treasurer to the Women's Executive Committee, 156 Fifth Avenue, New York. There are now eight teachers, one hundred and forty boarding and three day scholars, in the Home Industrial School.

The Asheville Farm School for Boys was an necessary outcome of the Home Industrial School for Girls. The education of the girls would have been largely impaired, had their brothers and future husbands been kept in ignorance. This school is located seven miles from Asheville on a farm containing four hundred acres, upon which have been erected the required buildings. The course of study includes the common English branches and special instruction is given in

agriculture and the ordinary trades. A portion of each day is spent in the schoolroom and the remainder on the farm or in the shop. Students are trained in the care of the dairy and of stocks, farming, drawing, roadmaking, and forestry, in the cultivation of flowers, fruits, and garden vegetables, in ordinary carpentry, painting, repairing of harness, wagons, and farm implements, and other industries. Religious and Bible studies are maintained daily. Farm products and vegetables are raised for the girls' school and also sold in the markets of Asheville. The school is supported by the boys, by scholarships of seventy-five dollars each, by societies, by individual gifts, and the Woman's Board of New York. The latest reports show the presence of thirteen teachers, one hundred and forty-three boarding pupils, and five day pupils, a total of one hundred and forty-eight pupils.

Dorland Institute is located at the noted health resort, Hot Springs. The Springs were visited in 1877 by the Rev. Dr. and Mrs. Dorland. They had labored for twenty years among the Freedmen and had organized churches and schools and had founded Scotia Seminary. To recover their health was the object of their visit to Hot Springs, but the low and degraded condition of the mountaineers appealed to them. Visitors urged them to start a school for girls.

They did so in 1879. Sixty pupils were received and an industrial department was soon added and the girls were taught dressmaking. In 1882 eighty pupils were enrolled and a year later one hundred. The work was taken under the care of the Home Board. Money was raised for the purchase of property near the center of the village. A boarding hall and chapel school building have been erected. The expense of a boarding pupil for a term of eight months is but fifty dollars. The girls do the work of the home and thus both assist in the school's support and fit themselves for future usefulness. This institution is now under the efficient management of Miss Julia E. Phillips.

The Laura Sunderland school is located near Concord, North Carolina. In June, 1879, the Woman's Board organized a day school in a small log house three miles from Concord. The teacher was Miss Frances E. Ufford. Twenty-six pupils were soon gathered in, and the number rapidly increased. To meet the increased demands a building was erected near Concord, and forty boarding pupils were taken at what they could pay. The log hut was continued as a day school. The new seminary was called White Hall. It was a center of great influence until fire destroyed the building. As the result of an appeal from Miss Ufford, the Home Missionary Society

of Baltimore gave five thousand dollars for a new building. The Synodical Society of Pennsylvania gave an additional five thousand dollars and in 1893 the present commodious building was erected. It was named the "Laura Sunderland" in loving remembrance of one whose life had been devoted to the cause which the school represents. The building is located about two miles from Concord. It is commodious and well arranged. The basement contains the kitchen and dining rooms. On the first floor there are the boarding hall, library, and reception room, assembly room, schoolrooms, and recitation hall. The second and third stories, with halls the entire length of the building, are well-ventilated sleeping rooms. The building is surrounded by thirty acres of land which belong to the institute. One half of this land was a gift. The girls are taught to keep house and to make their own garments. They are sufficiently educated to teach among their own people. Bible instruction and religious training are placed above everything else. The present enrollment is six teachers, seventy-two boarding pupils, and one day pupil.

The normal school stands at the head of the mountain-school system. Of this class of schools we have but one representative among the mountaineers,—“The Asheville Normal and Collegiate

Institution," located at Asheville. It was organized in 1892 by the Rev. Thomas Lawrence, D. D., who is still the superintendent. The graduates of the normal school at Asheville are granted State certificates and can teach anywhere in the State without being examined. No other school, besides the State Normal, enjoys this privilege. To this school come the graduates of the academies who have special qualifications for becoming teachers. Thus our schools have teachers who have "been born on the soil and trained on the field; understanding the people and being understood by them." By such an arrangement greater economy and increased efficiency are acquired. To this end the normal and collegiate institute was established, mainly for the training of teachers and Christian workers. The results have more than justified the wisdom of the undertaking.

The normal offers for its students three courses of study. The first is the normal or teachers' training course; the second is the commercial or business course; and the third is a course in domestic science, in which advanced studies in the domestic arts are pursued. One half hour a day in all grades is spent in systematic study of the Bible. The object of these courses is to educate the head, heart, and hand. Each student has to do in her turn every part of the work of the

school home, for it is as much a home as a school. The schedule is changed every six weeks. All graduates, whether teachers, stenographers, or dressmakers, have been taught to care for a home. As students, they have taken their turn in cooking the food, caring for the chapel, dining room, class rooms and their own dormitories. They have largely made their own clothes, have been taught to laundry them, and to care for the sick except in most serious cases. Thus they are thoroughly fitted for the duties of life in all its various phases. If compelled to make their own living they have their trades by which to do so. If fortunate enough to have their own homes they are prepared to care for them and to make home life comfortable and happy. The influence of such a school is scarcely imaginable. Our normal school is known over the entire State and has been a beneficial power over the whole northern part of it. Sixteen teachers are engaged in the normal work. Two hundred and thirty-seven boarding pupils and fifty-four day pupils, a total of two hundred and ninety-one, are enrolled.

Sunday-school missions have been an important factor in the evangelization of the mountaineers. In addition to those organized by the teachers of the day schools our Board of Publication and Sabbath-school Work is engaged in most success-

ful Sabbath-school labors in the mountain regions of Tennessee, Kentucky, and West Virginia. The Sabbath-school superintendent who is at the head of this work is Rev. C. Humble, M. D., of Parkersburg, West Virginia. Dr. Humble is a thorough master of his field; wise in planning, indefatigable in execution and consecrated in all his labors. He has made Sunday-school work a great success in the more needy parts of these desolate regions. In Tennessee, under the Board there are forty-two Sabbath schools, one hundred and twenty-seven teachers, and one thousand five hundred and thirty-nine scholars. Fourteen churches have been organized from Sabbath-school work, since its beginning, in 1887. In Kentucky there are fifty-one schools, one hundred and fifty-two teachers, and two thousand two hundred and sixteen scholars. Seven churches here have been organized from the Sabbath schools. In West Virginia there are forty-three schools, one hundred and sixty-nine teachers, one thousand seven hundred and seventy-five scholars. Since 1887, forty-nine churches have been developed in this field—eleven Presbyterian, three Southern Presbyterians, one United Presbyterian, twenty-one Methodists, six Baptists, five United Brethren, and two Adventists. The efficiency and achievements of the Sabbath-school missions can thus be seen at a glance and should

stimulate the zeal of all supporters in this splendid phase of its great work.

Bible readers, a new feature of missionary work, are an outgrowth of mountaineer missions. The Bible readers are consecrated women who go into localities where it is not possible to organize schools. They live in the neighborhood, visit the people in their homes, and explain and apply the Bible to them. It is taking the gospel to those who cannot come to it. Dr. Humble, the Sabbath-school superintendent, is the originator of this new method of work. It is now also used by the Woman's Board. The idea is a practical one and not infrequently churches have been organized as a result of this class of work.

Thus the Presbyterian Church by missionaries, schools, Sabbath schools and Bible readers, is doing its utmost to carry the gospel to this forgotten people of our southern mountains. Christianity, patriotism, and especially Presbyterianism, call us to this field of labor. These people are descendants of loyal Presbyterians. Many of their ancestors gave their lives for our Church and for our country. They are bone of our bone, and flesh of our flesh, and should be the special objects of our sympathy, of our interest and our labors. More than all, they personally prefer and develop best under Presbyterian doc-

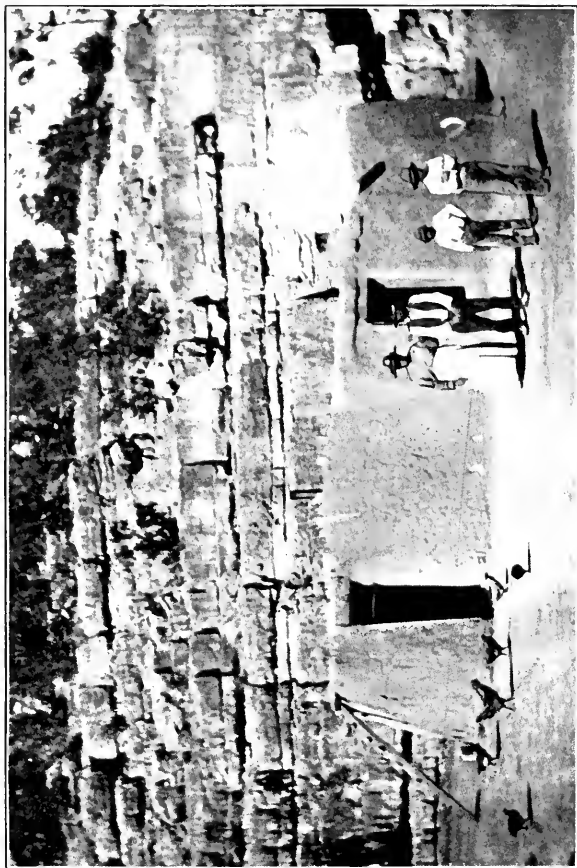
trines and methods, and the cry from every side is for more Presbyterian schools, missionaries, and teachers. This fact places a tremendous responsibility on our Church which should not be shirked.

In spite of all that has been done the needs of the field are great. Proper literature is much needed, especially a tract setting forth Presbyterian doctrine in untechnical terms. An industrial school is needed in every one of the mountains of the regions not yet supplied with one. These schools are the best agencies possible for revolutionizing the domestic, social and religious life of a county. More day schools and teachers are greatly needed. Constant cries come for more, and the Board must turn a deaf ear for a lack of funds. Churches and regular preaching services are also in great demand. Tens of thousands of our own people are calling for our aid. Shall we refuse them the gospel and the Church so dear to our common ancestry?

The possibilities of the mountain work should appeal to us with great power. Results are speedy and substantial. The soil that lies dormant beneath the outward irregularities is good. It needs but to be cultivated to bring forth good fruit—some cases thirty, and some sixty, and others a hundredfold. Ordinarily it takes generations to develop degraded populations but this

is not so here. These mountaineers still have dormant within them the principles and native abilities of their ancestors. One illustration will show the prodigious possibilities in these mountain people. Some years ago Miss Florence Stephenson of the Home Industrial School of Asheville, made an address before the Synod of Ohio. The moderator in introducing her said: "I am glad to introduce to you this woman, who represents the school work of the South. I am here a minister among you because near my father's home in Tennessee a Presbyterian church and day school were established." Thus in a few years a mountain boy had gone from a mountain home missionary school to the moderatorship of the great Synod of Ohio. Nor was he an exceptionally bright boy. Instead, a classmate declares that, "when he entered college he was one of the greenest mountain boys who ever entered college." Moreover, this is no isolated case. It has been many times duplicated. All over the South to-day are young ladies from our girls' schools teaching in mission schools, in public schools, and occupying other responsible positions, and doing noble work in uplifting their own people by leading them to Christ. The skeptic who asks, Do missions pay? cannot turn from mountain work with any satisfaction if he seeks a negative answer. The splendid and speedy results of

the past should fill our hearts with gratitude to God and should inspire us to redouble our energies until all this people are brought again beneath the blue banner of Presbyterianism and the cross of Christ.



By per. of Woman's Board of Home Missions

A PUPIL'S HOME IN NEW MEXICO

VII
THE MEXICANS

CHAPTER VII

THE MEXICANS

THE administration of James K. Polk as President of the United States, 1845–1849, is specially marked by the Mexican War. In 1821, Mexico achieved her independence from Spain. She then annexed the provinces of Texas and Coahuila which lay to the west of Texas, under one government. In 1836, Texas rebelled, gained her independence, and March 1, 1844, was admitted as a State into the American Union. Texas claimed that her independence included that of Coahuila. This Mexico denied, and when Texas was received into the Union, war arose over the question of the extent of the boundary line of Texas. Mexico was defeated. On the second of February a treaty was concluded between the two nations. Mexico relinquished the territory that now includes the whole of New Mexico and California to the United States. The United States paid into the Mexican treasury fifteen million dollars, and became responsible for Mexican debts to American citizens, not to exceed three million five hundred thousand

dollars. Thus the territory of the United States was spread out in one broad belt from ocean to ocean.

New Mexico in this way became a part of the United States; but it is still essentially a foreign country. It is the principal home of the Mexicans in the United States. The people, in race, religion, language, and tradition, are more Mexican than American. The Territory is large, being equal in size to New England, New York, and a part of New Jersey. Its general elevation is about six thousand feet above the sea level. Its mountains form its chief physical feature. They are intersected by beautiful canyons and dotted with wonderful parks of surpassing beauty. The climate of New Mexico is attracting attention more and more as it becomes better known and appreciated. It is dry, clear, and bright through most of the year and is conducive to the restoration and preservation of the health. Agriculture is limited to the valleys because of the scarcity of rainfall. Wheat and fruit of the finest quality are raised here. Precious metals are found in almost all parts of the Territory. The valleys are also capable of supporting large numbers of cattle and sheep. The capital of New Mexico is Sante Fé, the second oldest city in the United States. The chief cities are Albuquerque, Las Vegas and Santa Fé.

The early history of New Mexico is interesting and romantic. Here the Montezumas ruled over the most enlightened Indian civilization of America. Centuries ago temples and altars were upon its mountains and in its valleys. Ruins of cities, of palaces, and of temples, are yet to be found which tell of the high civilization of the early inhabitants. These early inhabitants were undoubtedly Indians, though they had attained a civilization far superior to that of the average tribe of the aborigines. How they reached this state of development will ever remain a mystery. Mexico was conquered by the Spaniards under Cortez over three centuries ago. Expeditions were sent north in search of gold and thus New Mexico came also under Spanish control, and later on the home of a mixed race of Spaniards and Indians, called Mexicans.

New Mexico is not separated by any natural boundary from Mexico nor does it differ essentially from the mother country. During three hundred years of Spanish rule there was no advancement in the Territory in science, art, politics, industry, education, or religion. When the American flag was raised by General Kearney at Santa Fé, June, 1846, there was but one school in the entire Territory. Only a small portion of the population could read. The rudest industrial and agricultural implements were used. The

rich mines were inoperative. Idleness, ignorance, and superstition, were the characteristics of the people. Nor did Americans first appreciate the value of the Territory. For twenty-five years after American possession it lay dormant and unknown. But the tide of emigration has turned toward New Mexico. In 1880, the population was one hundred and nineteen thousand, five hundred and sixty-five; in 1890, one hundred and fifty-three thousand, five hundred and ninety-three; and in 1900, one hundred and ninety-three thousand, seven hundred and seventy-seven. This increase of forty thousand in the last decade is mainly by importation. The Christianization of the territory is thus made additionally important.

The population of New Mexico consists of four distinct and separate classes. The *Pueblo Indians* are the remnant of the native race, of whose origin and antecedents we know nothing. They are scattered in seventeen different towns. The inhabitants of the towns are different from each other and while many speak Spanish, yet among themselves they have ten or twelve different languages. They are partially civilized and support themselves. Their religion is a mixture of Catholicism and paganism. The Snake Dance is a religious ceremony peculiar to some of the tribes. Once a year they hunt the snakes in the

mountains. When they have caught large numbers they perform the dance and worship them in honor of their ancestors. The snakes are supposed to possess the souls of their ancestors, and this explains the revolting ceremony. The *roving Indians* have come to New Mexico from other sections. They number about 25,000 and are savage and blood thirsty. The *native Mexican* population is a mixed race, having in its veins the blood of both the Montezumas and the Spaniards. The *American* population is as yet very small, but is rapidly increasing. They are government and railroad employees, miners and ranchers, with professional men and others who have been attracted to the Territory for various reasons, since the opening of the railroads.

The Mexicans of the United States, outside of New Mexico, live principally in Arizona, Colorado, California, and Texas. In all there are supposed to be about three hundred thousand of this exceptional class in our country. Of these, about one hundred thousand have come to us from Mexico. The remainder have had their origin in New Mexico and live there to-day, or in the surrounding states and territories.

The conditions that characterize the masses of the Mexicans in the United States are by no means inviting. The wealthier ones live in the towns, possess their own homes, and enjoy the

advantages of civilization. But this class is small and is growing smaller. The masses of the people, who live on the outskirts of the towns, in the country and on the ranches are in a deplorable condition. Their houses are usually mud huts, having dirt floors and only the scantiest furniture. Their daily fare is very simple. Sometimes it is nothing more than bread and coffee served to all from a common dish. The men and boys eat first, and what is left goes to the women and girls. Early marriages and large families are the rule. The domestic and industrial implements are few and simple. Farming is their principal occupation; each family owns a small tract of land, but it provides a scanty living because of the large number in the family. Idleness is widespread. Many are idle because they have nothing to do. The women have few household duties—nothing to sew, and little to cook. The men are shiftless and lazy. The result of this idleness and general mismanagement is extreme poverty. To these causes of poverty must also be added their failure to appreciate the value of money and to use it properly. They will buy a green handkerchief when they should buy a dress or a shirt; or spend their money for tobacco, cigarettes, or shows, when it should be spent for the necessities of the home.

In natural disposition the Mexicans are worthy

of admiration and imitation. In their home life they are very kind to one another. Parents are lenient with their children, and cruelty is seldom known. Members of a home are very fond of each other. Their kindness of disposition is also manifested in their hospitality to strangers. Up to their ability they cordially entertain all comers.

The vices of the Mexicans are glaring and revolting. The crowding of large families into one living and sleeping room is necessarily productive of much evil. The people have a craving for stimulants. Men, women, and children, smoke. Intemperance from wine-drinking is widely prevalent. The abundance of grapes makes wine plentiful and accessible. Gambling is also a prevalent vice. The men and boys spend much time in gambling. In many places cock-fighting is a common pastime. Saloons, gambling hells, and other dens of iniquity, exist and are freely patronized.

Educational facilities are very poor. In 1846, there was but one school in New Mexico. Up to 1872, there was no effort to establish public schools. To-day there are several hundred schools of much inferiority. The towns and cities have fairly good educational advantages, but the general condition, educationally, is very deplorable. The State Superintendent of Education a

few years ago could scarcely read and write! In many districts the schools are kept open only two or three months in the year and never more than five. The schoolhouses are rude, ill-lighted, and poorly furnished. The children often sit on grocery boxes or round the wall. The Catholic Church has a number of schools, chiefly in the towns and cities, but their aims and methods are very inferior.

The religion of the Mexicans is a mixture of paganism and Catholicism. Until the coming of the Spaniards they were pagans. Since their coming they have been compelled to become Catholics; but in their religious ideas, rites, and duties, the two are sadly mixed. The people are ignorant, superstitious, and fanatical. A particular class of fanatics is called Penitentes. They number thousands and are widely scattered. They are probably the successors of the old Spanish Flagellants, who in early days came to this country with their ascetic and superstitious religious ceremonies. In connection with the services of the Holy Week, the Penitentes carry a huge cross from the meeting place to a distant hill, and by rude and unearthly ceremonies recall the scenes of Christ's crucifixion. It used to be charged that they crucified one of their number. They are stripped to the waist and lash themselves with whips until their backs are sore and

lacerated. The better classes of the people are turning away from such ignorant superstitions, and unless they get the true light from the Cross, they will inevitably turn to the darkness of infidelity.

Christianity was of course introduced into New Mexico by Catholics. For over three centuries they had the field all to themselves, "and yet when Protestant missionaries entered, it was to find the people living in darkness, degradation, and sin." The priests, all French, ruled the people with a rod of iron. The darkness of heathenism still exists, and the superstitions of the Middle Ages are still present. The cross, the image of Christ, the Virgin Mary, and the saints, are idolatrously worshiped. Until recent times Catholic schools were unknown, and no hospitals had been established, where the needy and infirm might be cared for. Catholicism has been a blighting curse to these thousands of people, and it will take years to destroy its pernicious influences.

Protestant mission work among the Mexicans began at Santa Fé in 1849. The pioneer missionary was a Baptist—Rev. W. H. Read. The mission established by Mr. Read experienced many vicissitudes and was finally abandoned by the Baptists and left to the Presbyterians.

The first Presbyterian missionary to New

Mexico was the Rev. W. G. Kephart. He was sent out by the American Missionary Society in 1850. To reach Santa Fé, Mr. Kephart had to ride a thousand miles in an ox cart, the time consumed being three months. He was succeeded by Rev. D. F. MacFarland who in 1866 established a Presbyterian church and a mission school at Santa Fé. The school is now the "Santa Fé Boarding School," which has been such a blessing to Mexican girls. The first convert in the Taos Valley was J. D. Mondragon, the Presbyterian evangelist of many years standing. In 1856 he was the chief Brother or Captain of the Penitentes in Taos Valley and a member of the Legislature of New Mexico. He wandered into the Baptist mission at Santa Fé and heard a sermon. Before leaving the capital for home he obtained a Bible. This he read, with no other to guide him, for seventeen years, having learned unaided to give up the dreadful rites of the Penitentes. Then the Presbyterian missionary, Rev. James M. Roberts, settled at Taos. Mr. Mondragon accepted Christ and became a missionary to his own people.

Rev. Jose Y. Perea was the first Mexican ordained to the Presbyterian ministry. His father was wealthy and aristocratic. At an eastern college the son imbibed Protestant views. During a vacation period he broke the images in his

father's house and was soundly whipped for it. After graduation, because of his Protestantism, he was an exile and wandered for sixteen years. Then he was allowed to return to New Mexico. At first he was a shepherd and spent much time in studying the Bible. Thus our first missionary found him. He became a licentiate evangelist and afterwards a regularly ordained Presbyterian minister, the first among the Mexicans of New Mexico.

“Father” Gomez is another interesting early convert. His ancestors came from Spain over three centuries ago, and he was the chief or “Father” of a large class, all of whom were bound by Catholic superstitions. By an unknown providence he saw a Spanish Bible and could not rest until he possessed one. To get it he went by ox cart to Santa Fé, one hundred and fifty miles away and sold an ox for twenty-five dollars that he might purchase it. He compared its teachings with the Catholic practices and gave up Catholicism. The existence of the Protestant Church was unknown to him; but when our missionaries visited the region in which he lived he received them gladly. A church and school were soon organized. A grandson of Father Gomez became the teacher of the school. At the meeting of the General Assembly in 1889, the grandson displayed the worn Bible of his grandfather and

thanked God for it, exclaiming in conclusion: "I bless and praise God for the precious gift, and I would not part with it for all the world besides."

The beginning of mission work in this field was gradually followed by additional laborers in different fields. In 1869 Rev. J. A. Annin began work at Las Vegas, and opened a school in 1870. In the same year Rev. Sheldon Jackson, D. D., went through the Rocky Mountain territories. In 1872 Rev. James M. Roberts settled at Taos and labored among the Pueblos and their Mexican neighbors. Three prosperous schools have grown out of the Taos work. In 1875 a school was started at El Rito for Mexicans, and in 1878 Rev. R. W. Hall and wife began their successful labors at Ocate.

In 1880 there were twelve Mexican and three Pueblo schools in New Mexico. In 1883 the Spanish school at Los Angeles was opened. It has been a great blessing to the Mexican girls of California.

Between 1878 and 1895 nine missions among the Mexicans in Colorado were opened.

In 1895 there were in the Mexican field twenty-six schools, fifty-three teachers, and one thousand seven hundred and seventy-four scholars. In the Synod of New Mexico there were thirty-six churches, thirty-two missionaries and helpers,

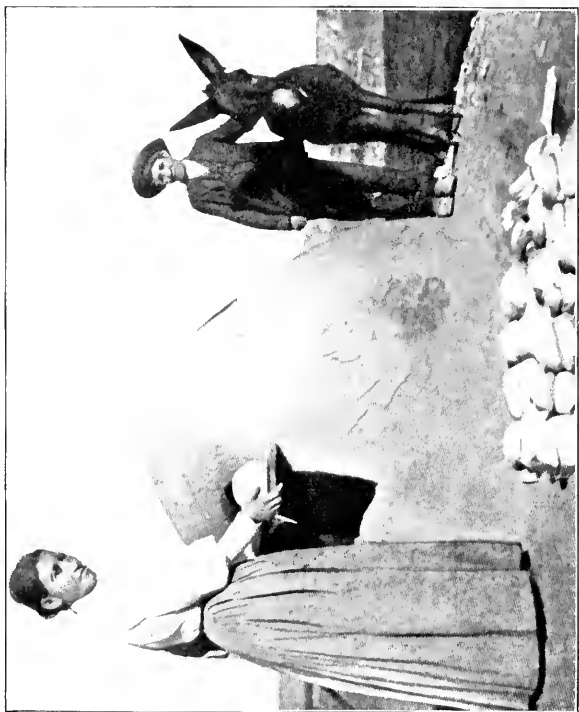
and eight hundred and seventy-seven church members. At the present time (1902) we have three presbyteries in the Synod of New Mexico, with sixty-two organized congregations, of which twenty-seven are American, twenty-nine Mexican, and six Indian, with a total membership of over three thousand five hundred. We have thirty-eight ordained ministers, twenty-two evangelists and helpers, sixty commissioned teachers, and one thousand five hundred pupils in our schools. The congregations have raised during the past year \$915 for home missions, \$800 for foreign missions, \$24,307 for congregational purposes, and \$2,893 for other church purposes, making a total of \$28,915. During the past four years nineteen congregations have been organized, fourteen churches have been built, and these are to-day all supplied with missionaries. In addition to these a number of missionaries are laboring at the present time in fields where as yet no organization has been completed.

Mexican school work is necessarily a prominent feature in their evangelization. Priestly antagonism to our schools was at first very pronounced. They oftentimes tried to interfere with the progress of our school work, but without success. The schools are influencing the Penitentes, the home life of the people, and the lives of the children and young people. The non-

Catholic population most appreciates our schools. The Penitentes are often anxious to have their children educated, but the great masses of the people are under the dominating influence of the Catholic Church and it will require both patience and time to win them away from this allegiance and to make it possible for them to appreciate and to participate in the advantages of Protestant Christianity. But from our schools will soon come a generation that will throw off this yoke of bondage, and the harvest time of souls will be here.

Our schools for Mexican children are located in New Mexico, Colorado, and California. With few exceptions, such as the "Santa Fé Boarding School" and the "Albuquerque Training School" they are day schools in small Mexican towns where the American teacher is usually the only English-speaking person in the place. The need for schools and teachers is very poorly supplied. Many are just emerging from Romanism. "They are in dense ignorance of the Bible. Their great need and their constant cry is for more schools, more teachers, more Christian instruction."

THE SANTA FÉ BOARDING SCHOOL was organized as a day school in November, 1867. It was the result of the interest of a military officer and his wife located at the capital city. The work was under the supervision of Rev.



By per. of Woman's Board of Home Missions

NEW MEXICAN BREAD BAKING

D. F. MacFarland, and Miss Gaston became the first teacher. The priests opposed the school and often retarded its growth but the losses were soon regained. June 1, 1881, Miss M. L. Allison began her work in the school, it still being a day school. The building in which the sessions were held was old and dilapidated. Miss Allison heroically persevered until repairs and improvements were made. In September, 1882, seventy-five scholars were enrolled, one half being Mexicans, the others, Italians, Germans, Americans, and negroes. Miss Allison soon became impressed with the necessity of a separate boarding school for the girls where they could be taught useful domestic industries. Ten girls were received as boarders. In 1885 the school had three teachers, twenty boarding and forty-nine day pupils. In 1886 the persecutions of the priests decreased the enrollment; but the results were not serious. In October, 1889, a new building was finished. The enrollment now reached seventy-four boarding and fifty day pupils. The school at present has seven teachers and ninety boarding pupils. Its work has been eminently successful.

THE ALBUQUERQUE SCHOOL is located in Albuquerque, New Mexico, in the building once occupied as an Indian training school. The Indian enterprise was abandoned after a govern-

ment school was established for them at the same place. In 1895, it was reopened as a school for Mexican boys. Later on the boarding department of the Las Vegas school was moved to Albuquerque, because of its superior facilities. Miss A. D. McNair, the able superintendent at Las Vegas, and her assistants deserve great credit for making this transfer possible. It has proved a wise movement, and here it is possible for Mexican boys to receive spiritual and industrial help to prepare them for the duties of this life and the life to come. The school to-day has six teachers and ninety boarding scholars. Mr. J. C. Ross, the efficient missionary at Good Will Mission, became associated with Miss McNair in the Albuquerque work. "If you could see a dirty, procrastinating, untrained Mexican boy transformed by this life into the tidy, dish-washing, bed-making, care-taking, studious, Bible-loving, hymn-singing, wide-awake schoolboy, you would know what it is that justifies this string of adjectives, and the money spent by the Presbyterian women on their Albuquerque school; and you would want to help."

In the training school for missionaries, evangelists, and helpers, which has just been started in connection with this Menaul school at Albuquerque six bright young Mexicans and two Indians are being trained for the gospel ministry. The

accommodation at this school is very limited and over eighty boys are packed into a building where there is not room for more than fifty. The training department has therefore to be conducted in a farmhouse at some distance from the school building. Funds for the support of the work are greatly needed.

The success of our Mexican school work is unquestioned. It is the important work. Churches would be impossible without the schools as the opening wedge. Travelers testify that, on entering a Mexican home, one can tell at a glance if any of its inmates have attended the industrial school at Santa Fé. What more convincing testimony is needed to the importance and efficiency of our schools in this field of our labor? A work that transforms individuals, homes, and communities, is an important and necessary work.

Missions among the Mexicans of our country should appeal to us for sympathy and for support. These people are the descendants of the best civilization of ancient America and of the earliest civilization of modern America. There is a romantic and picturesque element about their history that should appeal to our imaginations and win our affections. For three and a half centuries they have been fed upon the very husks of the Christian religion. Their souls to-day are hungry and crying out for the true bread; and

as Christ said to the disciples, so he says to us, "Give ye them to eat." He gave to the disciples; they gave to the multitudes. He has also given to us, and following their example, let us give the Bread of life to the soul starving Mexicans of our land.

VIII
THE FOREIGNERS



CHAPTER VIII

THE FOREIGNERS

THE population of the United States according to the census of 1900, not including our insular possessions, was 76,303,387. Of this, 10,460,085 are foreign-born, and 15,687,322 are the children of foreign-born parents. Thus every third person in the United States is either foreign born or the child of foreign-born parents.

The foreign-born population distributed by the principal countries is as follows:—

Germany, 2,666,990; Ireland, 1,618,567; Canada, English, 785,958; French, 395,297; total, 1,181,255; England, 842,078; Sweden, 573,040; Italy, 484,207; Russia, 424,096; Poland (Russian, German, etc.), 383,510; Scotland, 336,985; Austria, 276,249; Bohemia, 156,991; Denmark, 154,284; Hungary, 145,802; Switzerland, 115,851; Holland, 105,049; France, 104,341; Mexico, 103,410; Wales, 93,682. There are 119,050 Chinese in the United States, and 85,986 Japanese.

Nor is the tide of immigration receding. It is still steadily on the increase. For the year ending June 30, 1897, it was 230,832; 1898,

229,299; 1899, 311,715; 1900, 448,572; 1901, 487,918.

The increase of 1899 over 1898 was 82,416; that of 1900 over 1899, 136,857; and that of 1901 over 1900, 39,346. An average, therefore, of almost fourteen hundred foreigners a day are coming to our shores. Our land is vast in the extent of its territory and almost boundless in its possibilities and opportunities, and yet it is evident to all that the assimilation of such an army of people of different races, languages, religions, customs, and political prejudices, cannot but be a most serious problem. One-fourth of the incoming Italians and Hungarians, and one-seventh of the Russians, are illiterate. And their moral, social and civil degradation is on an equality with their intellectual condition.

Is it any wonder, therefore, that anarchy has flourished in our midst until it has stricken down, in the light of day and surrounded by applauding thousands, one of the gentlest and most beloved of all our Presidents? Is it any wonder that our papers daily record the most heinous and shocking crimes? Is it any wonder that our jails and prisons are crowded? These illiterate, anarchical, atheistical populations could not come in such numbers to our land without producing such results. Our anarchists are foreigners. Seventy per cent of the crimes of our country

are committed by this less than forty per cent of our foreign population. As a result of this incoming flood of illiterates and degenerates, dumped upon our shores by continental Europe, crime is increasing in our country eight times as fast as the population,—and the end is not yet.

One of the gravest features of this continued stream of immigration lies in the fact that the races which produce the most undesirable classes are sending heavily increased numbers to our shores,—and more than this, it is too often the case that the most objectionable classes are the ones that come. Contrasted with this fact is the one that the increase in immigrations from the most desirable races is deplorably small. In years gone by, the larger number of our immigrants were from the best countries and the best classes of Europe. But this has very noticeably changed. For the calendar year of 1900, for instance, the number of immigrants to our shores reached the total of 472,126. Of these, 108,701 came from Austria-Hungary; 111,088 from Italy, and principally southern Italy; 92,486 from Russia. From Great Britain in the same year there were but 49,532 immigrants; from the German Empire but 20,768; from Greece but 4,664; and from France but 2,971. These facts present grave and serious problems. The mass of our incoming population to-day is not only

foreign in speech and in customs but is most undesirable in its beliefs, its character, and in its manner of living.

Another serious phase of the foreign population problem is its tendency to congregate according to nationalities in certain sections of our country. The chief places of destination are our large cities, our great eastern industrial centers, and the agricultural districts of the West and Northwest.

The city is the principal haven of the immigrant. New York is one of the most cosmopolitan cities in the world. Foreigners and foreign customs from all parts of the world are to be seen in our great metropolis. The school census of Chicago for 1899 showed a total population of 1,851,588. In this aggregate *twenty-five different nationalities were represented and the Americans numerically were second on the list.* A glance at some of the principal nationalities represented will show the alien population of the second city in our land:—German, 490,592; American, 488,683; Irish, 248,142; Swedes, 111,190; Poles, 96,853; Bohemians, 89,280; Norwegians, 45,680; English, 44,223; Russians, 38,987; Canadians, 34,907; Italians, 23,061; Scotch, 22,932; French, 21,840; Danish, 21,761; Hollandish, 19,148. Then in smaller figures follow Hungarians, Swiss, Welsh, Belgians, Lithuanians,

Greeks, Chinese, Spaniards, Mexicans, and Africans. In Philadelphia, the most American of all our large cities, it is possible, in one section of the city, to walk ten squares and to hear nine different languages. Nor do these immense numbers simply settle in one large city, but they segregate, entirely occupying separate sections. The result is that most of our large cities have their "Little Germany," "Little Italy," "Little Scandinavia," and "Chinatown." The shop signs in such districts are written in foreign tongues, newspapers are printed in foreign languages, and the American language is spoken only by the children who attend the public schools. These classes of immigrants are oftentimes of the lowest social grades. They live in crowded quarters, surrounded by squalor and confusion. "These sections resemble ant-hills and beehives more than human habitations. The dead in our cemeteries are not so closely crowded together as these restless, excited multitudes of the living. Sometimes, when a fire breaks out or a drunken man or woman is led away to the station house, all the windows are darkened, and every stairway empties a living stream into the street until there is scarcely standing room. During hot summer nights, the streets are crowded until early morning with yawning and sleeping thousands." In such sections the Sabbath is disre-

garded, the children are neglected, criminals are educated, and vice and immorality abound. There is no question in our national life, to-day, so perplexing and so vital as that of the municipality. The drift of populations is toward the cities. Urban life is vastly more popular than rural life. One-third of our population lives in the cities. National and state political questions are understood and controlled with far more effectiveness and comprehensiveness than those of city government. Here bossism and machine politics have reached their highest perfection; and the foreign population in our cities is a large factor in the supremacy of corrupt political cabals. It is ignorant. It has been accustomed at home to be tyrannized over. It sees in uniformed men the representatives of the law, whether they be policemen or firemen, and is easily controlled and voted to suit the will of the party in power. A great step forward will be made in municipal reform when foreigners in our cities are Americanized and Christianized.

The industrial and mining centers of our great Eastern States next to the cities attract our incoming population. Over one half of our foreign immigrants settle in the States of New York and Pennsylvania. Those who do not make their homes in the cities of New York, Philadelphia, and Pittsburgh, find their way to the great

mining and industrial centers of the states, especially in Pennsylvania. Hence there are in these sections large numbers of Slavs, Poles, Italians, and Russians. In the very heart of the Keystone State can be found entire communities of foreigners. Foreign languages are spoken, costumes worn, newspapers read, political and religious beliefs held and practiced. In industrial western Pennsylvania there are over four hundred thousand aliens; and what is true of the industrial centers of Pennsylvania is true of other industrial states of the Union. American laborers in these sections are being rapidly displaced by foreign laborers and it is this factor that makes possible most of our great industrial strikes, particularly in the coal and iron regions. The laborers being of a low, ignorant and excitable class are readily imposed upon by demagogues in the persons of labor agitators. They are easily aroused to rebellion and even to deeds of violence. The seriousness of the problem of our foreign population from this standpoint is not to be overlooked.

The third most popular destination of our incoming population is the agricultural and lumber sections of the great West. These fields attract particularly the Danes, Germans, Swedes, Norwegians, Scandinavians, and Bohemians. In Michigan, Wisconsin, Minnesota, and other west-

ern states, communities consisting almost entirely of foreigners may be found. Twenty counties in Texas are inhabited almost entirely by Germans; another community will be Scandinavian and another Bohemian. Nor are they so in name only, but in speech, in manner of life, in methods of thinking, and in religion. Ministers and parents especially insist on continuing old country customs and above all others those that pertain to religion and the Church. They often build their own schools in which their own language is used and in which sectarian religious views are promulgated. In many instances the children are compelled to attend these schools in preference to the public schools of our land. The problem of making Americans of these various peoples is a great one. It can only be solved by the education and Christianization of the children and young people, and in this work the Church of Christ must bear a conspicuous part.

The effects of these conditions upon our national life is worth the earnest consideration of every American statesman and citizen. Many of these people do not desire and do not intend to become citizens of our country. They come here for what they can make, and what they make they send back to their native country. This, of course, is not true of all classes. Many do intend to make this their home. "They regard it

as a privilege and a blessing that they may enjoy our religious and political freedom. They readily assimilate our American ideas, respect our institutions, are a blessing to our country and are among its most patriotic defenders." The danger is not from them—but from "the scum of the old world, the degenerates, the immoral, the anarchists, the exiles of law and order." Whether we can uplift them or whether they will drag us down is an open and unsettled question. With this question unsettled the risks taken should be no greater than are absolutely necessary. Until we know what is to be the effect of these alien thousands upon our national life and Christian civilization, immigration should be properly restricted. While our doors should be open to all worthy, industrious, intelligent, law-abiding, home-seeking classes from whatever country, they should be unalterably closed to the idle, vicious, criminal and pauper classes of all countries. The problem of letting in the worthy and keeping out the unworthy is a most difficult one and yet there should be intelligent statesmanship and patriotism enough in our land to solve it satisfactorily. It must be solved or our very national life and institutions will be in danger. Strict, discriminating immigration laws must be passed and enforced or the results will be disastrous.

The Presbyterian Church from earliest times has had an interest in the moral and spiritual welfare of our foreign populations. Through various agencies it has prosecuted mission work among them. Local churches in our large cities, presbyteries, synods, the Woman's Board and the Board of Home Missions have engaged in the work of giving the gospel to the foreigners in the United States.

The local work in our large cities is interesting and effective. Many churches have their missions and their missionaries; others have departments for foreign work in their own churches. An illustration of the latter character is found in the Chinese department of the Sabbath school of the Arch Street Church of Philadelphia, the Rev. Mervin J. Eckels, D. D., pastor. In this department there are about fifty young Chinamen. A number of the young men have been converted and in life and in death have testified to the genuineness of their faith.

Presbyterial and synodical missionary work among the foreigners may be illustrated by that done in the Synod of Pennsylvania. The population of Pennsylvania is 6,302,115; of this number, 985,250 are foreign-born and 1,430,028 are the children of foreign-born parents; one person therefore in every three is foreign-born or the child of foreign-born parents. This makes

a prolific field for mission work in Pennsylvania. The synod and presbyteries have tried to perform it to the best of their abilities. Five presbyteries in connection with the synodical committee are engaged in this kind of mission work. Allegheny Presbytery has a flourishing French mission at Tarentum, with about one hundred members. The same missionary has been working with success among the Italians of Allegheny. Blairsville Presbytery in connection with that of Pittsburgh has a missionary among the French at Jeanette, Charleroi, and other points. The same presbytery has a missionary among the Slavs at Johnstown. Redstone Presbytery, in 1899, began work among the sixteen thousand Slav miners and their resident families in the coke regions. The first year the missionary made over seventeen hundred family visits, preached continually, distributed tracts, read the Scriptures in over six hundred homes, organized and superintended four Sabbath schools with an enrollment of one hundred and ninety-seven, in addition to other work of various other kinds. Lackawanna Presbytery has for several years been engaged in this kind of missionary work. It alone of all the presbyteries has a special committee in charge of this department. It recently employed three missionaries and had over fifteen mission stations. Nine mission teachers

were engaged in the kindergarten work. Two churches have been organized from over three hundred members lately enrolled among the Hungarians by one of the missionaries. Lehigh Presbytery for several years engaged in foreign work, under the Home Board, among the Italians. Two churches were organized, one of them having an enrollment of over one hundred. In 1900 this work was transferred to the synod from the Home Board. In addition to the work under the direct care of the synod, there are many other missionaries and missions among the foreign populations of Pennsylvania under the supervision of local churches. These are chiefly among the Italians, Bohemians, and Slavs. The Presbyteries of Pittsburgh and Allegheny organized Slavonic colportage, in January, 1902. Three Slavonic colporteurs are engaged in the work. In their first month's work in January, they visited six hundred and thirty-five families, including with boarders, three thousand nine hundred and twenty-one men, six hundred and seventy-two women, eleven hundred and twenty-nine children. Their sales were one hundred and six dollars and sixteen cents, of which fourteen dollars were of Polish and Bohemian tracts, the rest being Scriptures. Their supplies are both from British and American sources, unexcelled by any in the world.

The Board of Home Missions has always prosecuted mission work among the foreign population in the United States up to its ability. The reports of the Board to the General Assembly for years back show an interest in this work and an appreciation of its value and importance.

In 1850 the foreign population of the United States was 2,244,602 in a total population of 23,191,876. The work of the Home Board was limited to the Germans, Hollanders, French, and Welsh. In 1855 the work consisted of eight German churches and one each among the other three nationalities.

In 1860 the alien population had increased to 4,138,697 in a total of 31,443,321. The work of the Board had also considerably increased. In 1861 it consisted of twenty-seven churches among the Germans, three among the French, and one among the Welsh. In 1867 the report of the Board to the General Assembly said: "Foreign immigration is still unabated. To give them schools and churches, to diffuse among them the leaven of a pure and elevating gospel, and by all means in our hands to save and bless them, will fall in with the high purposes of God."

In 1870 the foreign population was 5,567,229 in a total of 38,558,371. Our mission work at that time consisted of eight churches among the

foreigners in the cities and four among the Germans and four Hollandish missionary churches outside the cities. In 1874 it was reported, "The Board is giving increasing attention to mission work among the Germans, French, Spanish, Hollanders, Scandinavians, and Chinese-speaking people." In 1876 missions were conducted among the "Hollanders, Swedish, Welsh, Norwegians, French, Portuguese, Spanish, Bohemians, and Chinese." In 1878 work had also been begun among the Gaels and Waldenses.

In 1880 the foreign population amounted to 6,679,943 in a total population of 50,155,783. Our work was still largely among the Germans. Two theological seminaries for the education of German ministers had been established. They are still doing good work. One is located at Bloomfield, New Jersey, and the other at Dubuque, Iowa. In 1886 one ordained minister and two licentiates began work among the Scandinavians. In 1887 it was reported that "work among the foreign population and the evangelization of the cities that seem to go hand in hand has gained interest during the year."

In 1890 out of a total population of 63,069,756, the foreigners numbered 9,308,104. New churches were organized this year among the Scandinavians, Bohemians, and Germans, and a young

Spanish missionary was set to work among the Spanish-speaking people of New York. In 1891 a new German church was organized in Texas. In 1892 the German work had increased until there were in our country "more than 160 German churches in connection with the General Assembly, and 133 German ministers." These were, of course, not all under the Home Board. The German theological seminaries had eighty students, and two religious German papers had been established. Work among the Scandinavians in Minnesota, and the Swedes in Minneapolis and St. Paul, was being prosecuted. Churches with promising beginnings were organized among the Bohemians in Omaha, Cedar Rapids, Baltimore, Milwaukee, Manitowoc County, Wisconsin, and Sanders County, Nebraska. In the same year, 1892, small beginnings were made among the Italian population of Pennsylvania. In 1896 we had "mission churches among about thirty different nationalities of foreigners in our country." Italian churches had recently been organized in five different states. The work among the Poles and Bohemians, begun in St. Louis in 1856, had extended into eleven states.

In 1900 our foreign population had increased to 10,460,085 in a total population of 76,303,387. The Board, as it has had the ability, has vigorously carried forward its work; and there are to-day

under the care of the Board the following churches among the foreign populations of our country:—

German churches in Wisconsin, Minnesota, South Dakota, Iowa, Missouri, Nebraska, Colorado, and Oregon . . .	29
Holland churches in Wisconsin, South Dakota, Montana, and Iowa	8
Bohemian churches in Wisconsin, Minnesota, South Dakota, Iowa, Nebraska, and Kansas	14
French churches in Wisconsin	4
Swedish churches in Minnesota	2
Dano-Norwegian church in Minnesota	1
Armenian church in California	1
Jewish mission in California	1
Chinese missions in California (Oakland Presbytery).	
Bohemian mission teacher in Minnesota	1
Mission teachers among foreigners in Chicago	10

In comparison to the needs of the untouched millions the work is small, but in comparison with the meager facilities of the Board, it is a great and growing work.

The Woman's Board of Home Missions has also a part in the mission work among our foreigners. Their work consists of schools, chiefly in Chicago, Minnesota, and Pennsylvania.

The Chicago work consists of five schools. These schools employ fifteen teachers, and are training nearly seven hundred scholars. The total expense is about \$3,500. The Olivet Memorial

School was organized in 1894. It is situated near a district long known as "Little Hell," which has since changed its character very much. Miss R. C. Beyer is the principal. Seventy per cent of the children are German, thirty per cent Swedish, with a few Polish and Irish children. The West Division Street School was established in 1895. The settlement is largely German, with a strong Jewish element. There are six teachers and one hundred and ten pupils in this school. The West Superior Street School was opened in 1897. It is carried on in the Girls' Mutual Benefit Club building. Evanston young women bear all the expenses of this school. The school through the efforts of the principal, Miss Williamson, is reaching the mothers as well as the children. The Immanuel Kindergarten was organized in the Immanuel Church in 1899. The neighborhood is chiefly Roman Catholic, and ten different nationalities are represented—French, English, Irish, Scotch, Polish, Russian, Dutch, German, Swedish, and Bohemian. This kindergarten has two teachers and fifty pupils. The Industrial School is held in three of these once a week. Religious exercises are regularly conducted. A trained sewing-school teacher is in charge of the industrial work.

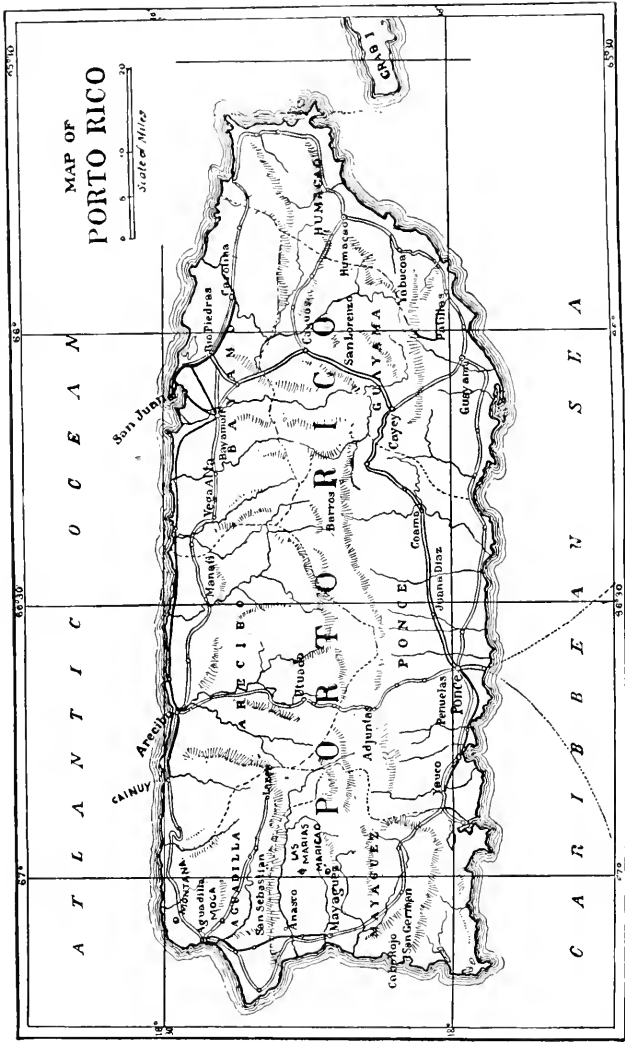
The woman's work in Minnesota is at New Prague, among the Bohemians. One Bible-

reader is engaged in the work and a Sunday-school of fifty scholars has been organized. The mission is prospering. Mainly through the efforts of Mr. Sulzer, the superintendent of Sunday-school work in Minnesota, funds were raised for the building of the chapel in which the varied work of the mission is carried on.

The Pennsylvania work is the latest engaged in by the Woman's Board. It is among the children of the laboring classes in the coal-mining districts of Pennsylvania. The field here is unlimited and promises great results.

The presence of these thousands of alien, and mostly unchristian, populations in our midst is a providence as well as a danger. It thus gives us a "home-foreign" mission field. If we are called upon to send the gospel to foreigners in their homes, an infinitely greater obligation rests upon us to preach to them in our own land. God in this way has placed them at our doors as the man lame from his birth was placed at the Beautiful Gate of the temple to be healed by the apostles on their way to observe the hour of prayer. Our aim should be to heal them spiritually as the apostles healed the lame man physically. In so doing we will be rendering an inestimable service to our country; we will be raising up many who will go back to their own lands as missionaries; we will be adding new glories to the kingdom of

Christ and turning many to righteousness which shall add to our own happiness : for, "They that turn many to righteousness shall shine as the stars forever and ever."



IX

THE ISLANDERS

CHAPTER IX

THE ISLANDERS

PRESBYTERIAN island home-mission work began in 1899. It was one of the results of the Spanish-American War. This war left as a special legacy to the Christian Church of America the moral and spiritual care of thousands of former Spanish subjects. Our Board of Home Missions responded to this opportunity and duty and began work in Porto Rico and Cuba, which have become its particular island fields. Thus was inaugurated a new era in Presbyterian home missions which hitherto had been limited to the continent.

Porto Rico is in the Caribbean Sea, 1,400 miles from New York city and 1,000 miles from Key West. Its area is 3,600 square miles or about one-half the area of New Jersey. It is one of the most thickly populated districts in the world, having a population of nearly 1,000,000 of people.

Porto Rico was discovered by Christopher Columbus in 1493, while on his second voyage to America. The natives had a civilization of their own, and numbered about 300,000. Ponce de

Leon visited the island in 1508, and he and his successive Spanish rulers have governed and pillaged it ever since.

Porto Rico is the most eastern of the Greater Antilles in the West Indies. It is the only land in the world shaped like a brick. Over one-half of the population is white, and the remainder is distributed between the mulattoes and negroes. Slavery was abolished in 1873.

The island is divided for administration purposes into seven provinces of nearly equal size. They are Aguadilla, Mayaguez, Arecibo, Ponce, Bayamon, Guayama, and Humacao. The island is traversed, east and west, by a mountain range which divides it unequally. Though the island is remarkably fertile and healthful there is a great barrenness in flora and fauna, flowers, birds, and wild animals, being exceedingly scarce. "Nevertheless, the entire domain is one of the loveliest to which man is heir, and there is such an irresistible fascination about it that one who has lived there finds that it tears his heartstrings to be transplanted. It grows upon one, and though at one's first coming there seems to be much disappointment, after a time this gives way to admiration, which is gradually superseded by affection. Something about the environment—or it may be many things—conspire to make one, not speedily, but gradually, reverse

the first impression, and lo, and behold! you out-Herod Herod in your infelt, if not outspoken, admiration. Gazing upon the unbroken forests which cover the tropical hills, you feel that the world is, indeed, well lost while your lines are cast in such pleasant places."

The most of the population is on the lowlands at the sea front, since, for lack of roads, the interior is very inaccessible. The principal minerals found on the island are gold, carbonides and sulphides of copper, and magnetic oxide of iron in large quantities. Marbles and limestones, undeveloped, abound. Salt works, the principal mineral industry, exist in two places. Hot springs and mineral waters are found. The climate is hot, but made endurable by prevailing northeast winds. The rainy season lasts from August to December. Five hundred varieties of trees are found in the forests. The plains are full of palms, oranges, and other trees. Sugar, coffee, tobacco, cotton, maize, bananas, rice, and pineapples, form the principal products.

San Juan, the principal city and capital of Porto Rico, was founded in 1511 by Ponce de Leon. His "White House" still exists, and his ashes rest in a leaden casket in the Dominican church of the city. Morro Castle, on a rugged promontory many hundreds of feet high, guards the entrance to the harbor.

San Juan is medieval in its structure. It is entirely walled, with portcullis, moats, gates, and battlements, all in good repair. It has no water system and no industries worth mentioning. San Juan is our best representative of a medieval city. In municipal conveniences it is hundreds of years behind our day. But "the suburb and vicinage are so lovely that, if a man were taught how to appreciate his advantages, San Juan could be called the emporium of the Isles of the Blessed. Its climate, though warm, is for half a year not disagreeably so, but in the remainder, through sudden changes, pulmonic affections are to be dreaded. Epidemics, though frequent, would never disturb San Juan under improved sanitation."

Ponce is the second city in size and importance in Porto Rico. It is in the province of Ponce on the south coast and about two miles inland. It is more modern than San Juan but not less picturesque. Its chief industries are the cultivation of tobacco, sugar, cocoa, and oranges, and cattle-breeding. "Its port, Playa, with 5,000 population, contains the customhouse and consular offices. The harbor, a commodious one, will float large ships. The climate, though warm, is tempered by sea breezes, and these make Ponce and Playa the healthiest towns of Porto Rico."

Mayaguez is the third city in importance.

“Nearly 20,000 people dwell here, mostly white. This climate, too, is considered excellent, the temperature never rising beyond 90°. Mayaguez exports coffee, sugar, oranges, pineapples, and cocoanuts.

“The remaining prominent cities, Arecibo, Aguadilla, Fajardo, Maguabo, and Arroyo, have developed very slowly under Spanish misrule. But now, freed from maleficent influences, there should be phenomenal progress.”

The people of Porto Rico are of diverse characteristics and capabilities. The pure Spanish descendants are aristocratic, educated, chivalrous, and proud, lovers of good music, happy in their domestic relations, bountiful in hospitality, and loyal to Spain. The Porto Ricans are opposed to any work that is not absolutely necessary. The climate is productive both of crops and of laziness. Great poverty prevails among the natives. Entertainments are much sought after. Sunday is a gala day. Church comes in the early morning; picnics and recreations of all kinds in the afternoon. The costumes of both sexes in Porto Rico are but little different from American summer attire, except that the women seldom wear any head clothing.

In the Spanish-American War of 1898, Porto Rico was visited in May by the American fleet, under Admiral Sampson, looking for Admiral

Cervera. In July, after the destruction of the Spanish fleet and the surrender of Santiago, General Miles, with a portion of the American army, invaded Porto Rico at Guanica and met with little resistance. By many of the people he was enthusiastically received and the Stars and Stripes were generally displayed. The United States took formal and complete possession of the island October 18, 1898. Though the consent of the people was not asked the great majority of Porto Ricans desired annexation to the United States.

Progress in Porto Rico under American administration has been marked with encouragement. Direct taxation, the blight of the Spanish rule, has been abolished. Free public schools on the American plan were established July 1, 1899. In the autumn of 1899, municipal elections for the first time were held and trial by jury was introduced. United States money is being gradually substituted for Spanish silver. By act of Congress a definite civil government went into effect for Porto Rico, May 1, 1900. Hon. Charles H. Allen, of Massachusetts, was appointed the first Governor. The form of government resembles that of our territories with some exceptions. The Governor and an Executive Council are appointed by the President. A Legislative Assembly is partly elected by the people and a resident

commissioner represents the island at Washington. Governor Allen was encouragingly received by the people and proved a capable and efficient administrative officer.

Catholicism during the centuries of Spanish rule has been supreme in Porto Rico. Every town has its plaza, with a church on one side. Some of these churches are several centuries old. But Catholicism has long since lost its hold upon the Porto Rican masses, and the churches to-day are practically empty. These conditions are the results of the realization on the part of the people of the worthlessness of the Church and its work. "It has come to that people that the Church in the centuries past has done nothing to help them. Poor, ignorant, and miserable, as it found them, it left them, and a sense of the emptiness of its unintelligible forms has dawned upon them. So the Roman Catholic Church of Spain, holding sway in Porto Rico, through four centuries has kept that million people in such absolute ignorance that not fifteen per cent can read or write; she has kept them in a land that will yield two or three harvests a year, in poverty and in squalor; she has lived and taught on a plane of morals so low that purity of family life is but little regarded and from the people is taken all the reality of the religion of Christ; and she has so conducted herself as to drive a

large part of the men of the island into practical infidelity.”

Protestantism as well as Americanism received a welcome on the island of Porto Rico. Plans were speedily put into operation for taking advantage of the favorable situation. In the fall of 1899 the home missionaries of the different denominations had a meeting. A message was sent to the Porto Ricans in Spanish announcing their intention of coming to the island, not in rivalry, but as brothers to help them to Christ. In a general way a division of the territory was made among the denominations, but San Juan, the capital, and Ponce were left as open territory to any denomination. Thus at San Juan the Presbyterians, Baptists, Methodists, Lutherans, and others, are at work. Elsewhere the work is distributed to the best advantage.

Presbyterian mission work in Porto Rico began in July, 1899. The first missionary was Rev. Milton E. Caldwell, of Cincinnati, who had a masterful knowledge of the Spanish language and was able to begin his work without delay. Mayaguez was the first field of labor selected. The services have been crowded from the very first. The people to whom the Bible has hitherto been a closed book are anxious to take advantage of their opportunity to have it explained to them, and large audiences can be gathered together

upon short notice. The work prospered, and a church—the first Presbyterian church in Porto Rico—was organized in April, 1900. Eleven members were enrolled, and the work has been steadily growing. La Playa, the shipping district of Mayaguez, next attracted the attention of Dr. Caldwell, and he opened a mission there. It is in charge of his assistant, Rev. Joseph W. Jarvis. Besides these flourishing churches in the city, occasional services are held in the three neighboring towns of Las Marias, Añasco, and Maricao.

The Woman's Board, believing that the hope of Porto Rico is in the children, started a school in Mayaguez about the same time. About seventy boys and girls are being educated in this school. Miss Jennie Ordway is the principal. The other teachers are Miss Margaret Meyer, Miss Anna Monefeldt, and Miss Mary L. Wilson. These ladies have also started a school at La Playa, assisted by Miss Mary F. Tompkins.

At Aguadilla—a short distance north of Mayaguez—Rev. Judson L. Underwood began work in April, 1900. Aguadilla is an ancient city on the west coast of the island. It is an historic spot, for here Columbus landed on his second voyage to America, in 1493. The population is about 8,000. The mission has been remarkably prosperous. Two hundred people attend the

prayer meeting, and one hundred a Monday night catechism class. The first Presbyterian church of Aguadilla was organized with a membership of sixty-two in February, 1901. Mr. Underwood is also holding services in five out-stations—one of them fifteen miles away. They are San Sebastian, Moca, Espinal, Aguada, and the barrio Montana. Hundreds gladly gather to hear the gospel in spite of the fact that the Catholic priests do all in their power to keep them from the services.

The Woman's Board has also opened a school at Aguadilla. It is in charge of Miss Annie T. Aitken, of Illinois, and Miss Blanche Love, of Maryland, and has an attendance of about forty pupils.

The San Juan mission was opened in 1900, the Rev. J. Milton Greene, D. D., being the first missionary to the capital city. Dr. Greene succeeded in erecting a substantial and attractive building at a cost of over \$7,000 in his first year's labors. This building was the first Protestant church building in Porto Rico. The first Presbyterian church of San Juan was organized in January, 1901. Dr. Greene having been called to organize the work in Cuba, the Rev. J. Knox Hall took charge of the San Juan church in the summer of 1901. At La Marina, a shore ward in the city, a station has been opened where reg-

ular services are being held and a mission school conducted by Miss Lucie A. Butterfield and Miss Sarah Potter. Rev. H. L. Jason, colored, is doing good work among his people in San Juan.

The Woman's Board opened a medical mission at San Juan, in January, 1901. Dr. Grace Williams Atkins, a physician of experience in New York city, began dispensary work and general practice among the poor people of the First Church. This phase of the work has met with great success. Dr. Atkins has been overwhelmed from the very start with applications for medical and Christian aid.

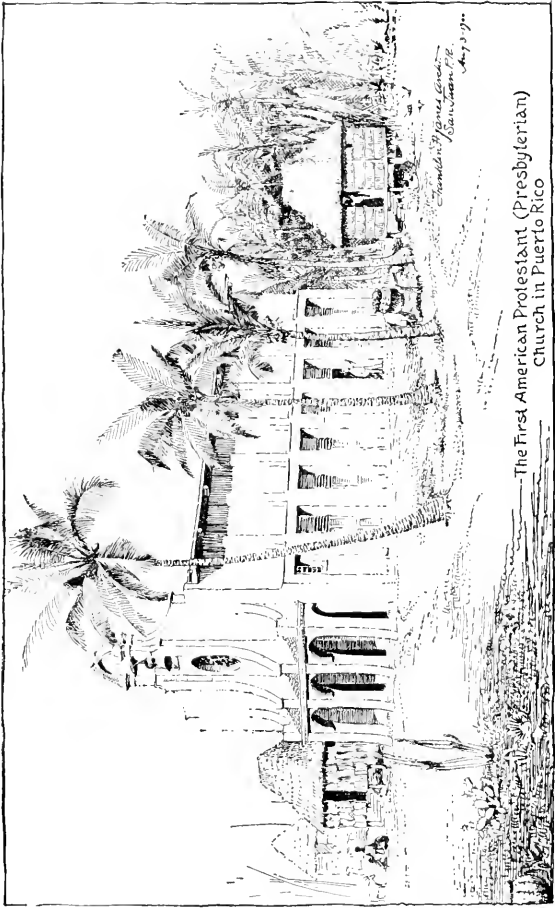
A hospital at San Juan is an imperative necessity and a movement in this direction has already been begun. In August, 1901, a call was issued by the Home Board to the young people of the Church asking them to raise \$8,000 as a "special" for this purpose, which will undoubtedly be done. In speaking of Dr. Atkins' work after a visit to Porto Rico, Dr. John Dixon, of the Home Board said: "A recent visit to San Juan, Porto Rico, enabled me to accompany Dr. Grace Atkins in one of her rounds in visiting the sick. It was an exceedingly interesting experience, as sad, however, as stimulating.

"Poverty seems to have a new meaning in that island when we consider the places in which the poorest people live, and the utter lack

of the most necessary comforts and conveniences of life. One can be as sick and as miserable, and as much in need of the help of a physician and the accommodations of the hospital, whose only home is a shack in Porto Rico, as in any other place in this round world. The young people of our Church would make prompt response to the appeal for a modest hospital if they could see, but for a single hour, the depth of misery, and the entire absence of hope or help unless these sick people are reached through our agency.

“Dr. Atkins sees from sixty to seventy people a day, reads the Scriptures to them, prescribes for them, visits many of them in their homes, and is an angel of mercy to many a sick body and weary heart.

“The San Juan hospital appeals to philanthropy as well as the love of the Saviour. It is missionary work in a very necessary, helpful and blessed form, and the new year ought to witness this charity erected and put in the way of doing the most good.” In 1902 two additional missionaries were commissioned for the western part of the island, Mr. Lopez (native) to assist Mr. Underwood at Mayaguez and Rev. James McAllister to begin work at Isabella and out-stations. Our only inland mission is San German. For a time one of the out-stations of Dr. Caldwell, it



The First American Protestant (Presbyterian)
Church in Puerto Rico

was made a separate mission in 1901 when the Rev. James Greer Woods, of Dubuque, Iowa, began regular services there. No more important interior town can claim missionary service.

After less than three years we have in Porto Rico to-day, three organized churches, eight missionaries, a dozen out-stations, four schools, eight teachers and a medical mission,—a most creditable work for the time in which it has been wrought.

CUBA

Cuba, “the pearl of the Antilles” may well be mentioned in connection with our Porto Rican mission work. Though independent, Cuba’s relation to the United States is a most intimate one, and at no great future date she is very likely to become, at her own request, a part of our national domain. Our first missionary to Cuba was Rev. Pedro Rioseco, sent out from Philadelphia to Havana by the Board of Publication and Sabbath-School Work.

The Home Board began work in Cuba by sending the Rev. J. Milton Greene, D. D., to Havana in the autumn of 1901. With him went the Rev. Herbert S. Harris and the Rev. A. Waldo Stevenson, young men who were anxious to give their lives to work in Cuba and who were to learn the Spanish language under the direction

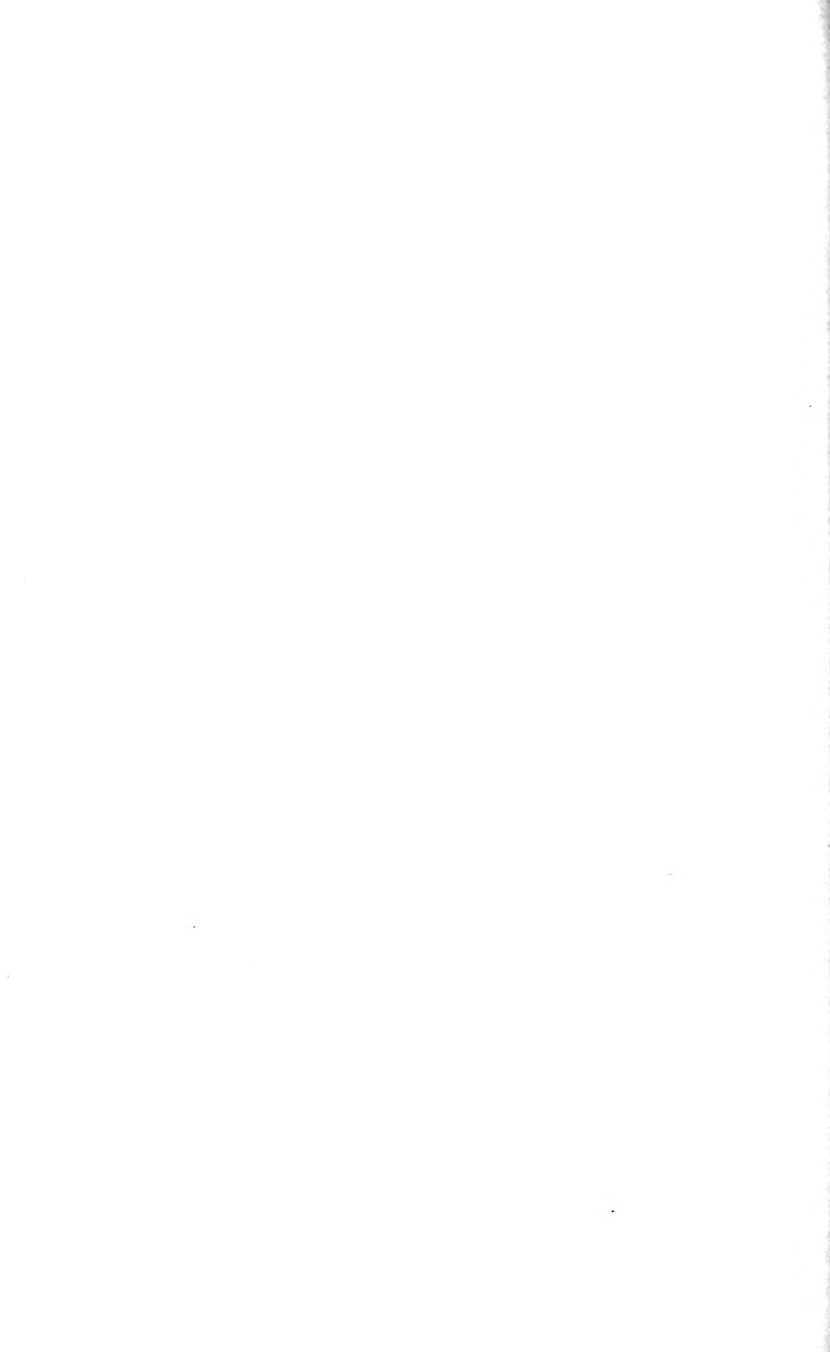
of Dr. Greene, meantime assisting him in the services. The Woman's Board sent out at the same time Miss Mabel Bristow, who has opened a school in Havana with encouraging success. The Rev. Antonio Mazzorana, a native Spaniard, was also commissioned as one of the Board's missionaries and he and Dr. Greene have charge of two preaching places in Havana.

The Rev. A. Waldo Stevenson is at Guines, a town of about twelve thousand population. The opening services were crowded, as many being without as within the house. The respectful attention of the audience, who were composed of the, best people of the town, was marked and significant.

The Rev. Herbert S. Harris has taken charge of a station at Sancti Spiritus, a town of twelve thousand population in the city proper with eight or ten thousand more in its environs, offering a cordial welcome and unique opportunities for the entrance of missionary labor. It has always been a center of wealth and social influence, and for a long time was the seat of a superior Jesuit school. In neither of these large towns is there any other Protestant work.

Porto Rico and Cuba present to the American Christian Church the rarest opportunities for mission work that could possibly be imagined. The prophecy that "the isles shall wait for his law"

is signally fulfilled in them. These isles, so unexpectedly placed under the care of our nation, are waiting for his law, and as Christians, we should not be slow in granting their desire. American business, industrial, educational and governmental ideas are being rapidly introduced among these thousands of islanders. The Christian Church should not be behind the political and commercial world in advancing its interests and influences among these needy and waiting peoples. Christ's kingdom should be extended until "he shall have dominion from sea to sea and from the river to the ends of the earth."



X

THE GREAT WEST

Mexico is larger than the United Kingdom of Great Britain and Ireland. The greatest measurement of Texas is nearly equal to the distance from New Orleans to Chicago, or from Chicago to Boston. Lay Texas on the face of Europe, and this giant, with its head resting on the mountains of Norway (directly east of the Orkney Islands), with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across northern Italy, and lave his feet in the Mediterranean. Dakota might be carved into a half dozen kingdoms of Greece; or, if it were divided into twenty-six equal counties, we might lay down the two kingdoms of Judah and Israel in each."

The religious needs of the West are also great. It is more and more becoming the home of the foreigner who comes to our land with his irreligious and unchristian ideas and practices. The readiness with which people leaving Christian homes and Christian communities become indifferent to all religious work and worship under the changed conditions of the West is also an important factor. Many who miss their religious opportunities are compelled to forego them because of the sparsely settled conditions of the country which make stated religious worship and work impossible. The result is that many west-

ern fields to-day, are as needy of the church and the gospel as can be found. There are districts in the West occupied by many people where there is not a church of any denomination. One of our synodical missionaries was recently visited by a lady who begged that a mission be established in the community in which she lived. Though raised in a Christian community in the East she had been for fourteen years in the West without having the opportunity to attend a church service or to hear a sermon. In one western State, in 1901, the Presbyterian Church entered seven regions in which up to that time no church of any kind had been doing any religious work. They were simply destitute. The entire Protestant force of one county in Oregon, a county which is a quarter larger than the whole State of New Jersey, consists of one Presbyterian and one Baptist minister. Yet there are thousands of people living in the country. In another western district our Church recently placed a missionary in a community of one thousand people, who will preach in four different places covering about twenty square miles of territory and in none of these will he interfere with any other church, for no other church is to be found there. Nor, are these exceptional cases; and they prove to us conclusively the pressing religious needs of the West.

The character of the people of the West emphasizes the importance of mission work in these localities. The vast majority are eastern people, and more than that, they are eastern men. The Atlantic states show a large excess of females over males, but the Pacific states show a large excess of males over females. Eastern men are therefore the principal element in the settlement of the West; and as Dr. Arthur J. Brown says: "They are a good class of men, too. Many of them are intelligent farmers, who, tired of struggling against impoverished soil, rigorous winters, and droughty summers, are seeking the rich agricultural regions of the West. Many are city residents of considerable wealth and culture, who are attracted partly by the milder and more healthful climate, partly by the superior opportunities for investment which the West affords. Some of these men are of high intelligence and capacity, the best type of eastern business men.

"But the majority is composed of young men, ambitious, energetic young men—the other kind usually settles apathetically near the old home. But when the wide-awake young man is ready to start in life for himself, he finds that the already-developed East offers comparatively few opportunities to one who has no capital or influence. So the typical young man decides to 'go West and grow up with the country.'" The

need of saving and preserving this class of our population to Christianity and the Church is apparent to all. How do we know but that our own boys may join this vast throng ceaselessly moving westward? And if so, then they will be among those who so badly need the beneficent influence of Christianity and the Church.

The future of the West also makes mission work there imperative. The center of population in the United States is gradually moving westward. At no distant day the balance of political power will be held by the vast populations west of the Mississippi. The trend of events in this direction is already manifest. Nebraska has twice furnished the presidential candidate of one of our great political parties. Iowa, a great central western State, has the Speaker of the House of Representatives, two members in the President's Cabinet, and one of the most influential members in the United States Senate. "Beyond a peradventure, the West is to dominate the East. With more than twice the room and the resources of the East, the West will have probably twice the population and wealth of the East, together with the superior power and influence which, under popular government, accompany them. The West will elect the executive and control the legislation. When the center of population crosses the Mississippi, the West

will have a majority in the Lower House, and sooner or later the partition of her great territories, and probably some of the states, will give to the West the control of the Senate. When Texas is as densely peopled as New England, it is hardly to be supposed that her millions will be content to see the 62,000 square miles east of the Hudson send twelve senators to the seat of government, while her territory of 262,000 sends only two. The West will direct the policy of the Government, and by virtue of her preponderating population and influence will determine our national character, and, therefore, destiny." The same sentiment is strikingly expressed by Dr. Thompson in his "Review and Outlook" to the General Assembly of 1901, when he says:—"The work of the Central West is to build the piers on which the nation's weight must rest. I looked recently at the new bridge over the East River. The shore approaches are long, the cables are anchored far back. But standing on granite feet out in the river are the great steel piers that will hold the strain of the mighty structure. Our national life has long approaches. It is anchored far back in traditions and constitutions. But the young states of the West must stand like steel piers on granite foundations if the arch of the State shall stand secure from shore to shore.

"All honor to the men who build. And when

we think of the heroes of wars let us not forget the missionaries who toil on disgraceful stipends—making Christian the states that will hold the balance of power. They are the true nation-builders.”

The relation of our nation to the evangelization of the world also makes the Christianization of the West an imperative necessity. God has undoubtedly destined America to lead in the winning of the world for Christ.

“The wondrous facts of American history,” exclaims Strong, “are the mighty alphabet with which God writes his prophecies. May we not, by a careful laying together of the letters, spell out something of his meaning? It seems to me that God, with infinite wisdom and skill, is training the Anglo-Saxon race for an hour sure to come in the world’s future. Is it manifest that the Anglo-Saxon holds in his hands the destinies of mankind for ages to come? Is it evident that the United States is to be the home of this race? Is it true that the Great West is to dominate the nation’s future? Then may God open the eyes of this generation! When Napoleon drew up his troops under the shadows of the pyramids, he said to his soldiers: ‘Remember that from yonder heights, forty centuries look down upon you!’ Men of this generation, from the pyramid top of opportunity on which God has set us, we

look down on forty centuries! We stretch our hand into the future with power to mold the destinies of unborn millions. We occupy the Gibraltar of the ages which commands the world's future."

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

The part our nation is to play in the affairs of the world is already becoming more and more manifest. Recent events have indicated the relation of the West, particularly, to the world's problems and destiny. This is strongly evidenced by the portentous events that have transpired on the Pacific coast within the last few years. The character and possibilities of these conditions have thus been set forth by Secretary Thompson: "When Seward said the time was coming when our Pacific coast would be the theater of the world's greatest events, we eastern people smiled in our serene and satisfied conservatism. We were the people, and wisdom was in danger of dying with us. But something has happened. It requires no prophet to forecast the time when the Pacific will be the world's central sea. One-third of the human family already throngs its coasts, and they are getting ready for great

affairs. The two dominant lines of the human march approach each other on that sea. The Anglo-Saxon is leaving the ancestral home. Most of them have pitched their tents on these American shores. The old world's camps are breaking up, and more are coming. They are moving westward, drawn by the events of Seward's prophecy. From the other side another column is moving eastward; the soon-to-be second race of all races: the Slav—slow, stealthy, sturdy; moving like a bear, clumsily rolling over the steppes of Asia. He approaches the Pacific. China gasps, Japan doubles her artillery, and America may well ponder! What does it all portend? Shall these two great columns meet? The one armored with new ideas—the other heavy with the impact of the old. And if they meet—what then? If our lines bend upward along the Aleutian Islands, those broken piers of immemorial history, if the Slavic lines gather across the narrow straits, what then but the world's Armageddon and the final conflict between liberty and tyranny, Christianity and superstition?

“The Pacific shores tingle with possibilities. Great cities have taken their sentinel positions. Canyons and forests fill up with the ranks. What banners shall they fly? Christ's or Belial's? Now is the coign of vantage for the Church.

To-day calls the opportunity whose knell to-morrow may sound."

For the world's sake, the Central West and the Pacific should be won for Christ.

The Presbyterian Church has been earnest and progressive in its prosecution of mission work in the West. It has not neglected the East. Needy agricultural communities in New England have been helped; struggling missions in our great cities have been fostered and encouraged; a helping hand has been extended to weak organizations in all eastern synods that are not self-supporting, and the exceptional populations have been cared for. But the great work of the Home Board and of the home missionary for many years has been in the West, and it is our great missionary field to-day. Here "the gospel's joyful sound" needs to be heard in hamlet, village, town, and city, and the songs of the redeemed need to be sung by the vast and sturdy population that is to determine the future character and destiny of our nation.

Presbyterian mission work in the West began about the middle of the eighteenth century. From the visit of Marcus Whitman, and even before, the Presbyterian Church has been earnest and zealous in its efforts to send the gospel and the Church to this great mission field of our land. Dr. Thompson says: "It is 1850. The

march goes on—the banner of the Cross well at the front. It has crossed the Mississippi and the plains. It has staked out the central empire of the continent and by missionary enterprise so effectively claimed that land for Christian liberty,—from which only at the beginning of the century the Lilies of French monarchy had retired—that in a single generation two thousand Presbyterian churches were organized west of the Mississippi.

“That march was made hot and furious by the rush for California gold, as now for Alaska. At the foot of Pike’s Peak is a lonely little cluster of graves, marked as the graves of the ’49-ers. With their passionate eyes on the rocky barriers they had not strength to climb, they slipped under the tent of the prairie grass and rest in unmarked graves. But beside them marched and rests on many a prairie, in many a canyon, another company who sought not gold but men—graves of our missionary heroes—every leafy mound of which has angel guarding. Those unmarked graves punctuate a national advance that has been ever upward, that in a century has swung its lines over the Alleghanies and over the Sierras and has given to the ideals of our forefathers the validity of history.”

Presbyterian mission work in the West has been on a large scale and large results have been

produced. In the Western States in 1901 we had 18 synods, 101 presbyteries, 2,533 ministers, 3,080 churches and 257,279 church members; and yet after all the years of missionary work the Board is still helping 1,790 churches in the West, arranged as follows, according to the reports of 1902.

SYNODS	CHURCHES	MISSIONARIES
Texas	35	24
Michigan	107	71
Wisconsin	71	52
Minnesota	160	97
Iowa	143	100
Missouri	105	63
N. Dakota	73	61
S. Dakota	102	69
Nebraska	133	87
Kansas	160	94
Indian Ter.	91	55
New Mexico	57	36
Montana	35	21
Colorado	85	62
Utah	39	36
Washington	119	95
Oregon	83	52
California	105	77
TOTAL	<u>1,703</u>	<u>1,152</u>

Thus about two-thirds of our ministers in the West to-day are missionaries and over one-third of our churches are still receiving some help from the Board, and nine-tenths of all the others have

done so at some time in their history. Every Presbyterian church in Iowa has been aided by the Home Board. But one in Kansas is out of this category. There is scarcely a church in Wisconsin that has not been built up by the aid of home missions, and this can be said of almost every other western State. Nor is all the pioneer work done. This is shown by the fact that for the year ending March 31, 1902, seventy new churches were organized. Outside the West and the exceptional populations the Board has very few missionaries. It has one in Alabama; seventeen in Florida; seven in Massachusetts; two in New Hampshire; one in New York; two in New Jersey; six in Pennsylvania, whose salaries are specially provided for; two in Rhode Island; one in Vermont; and one in West Virginia—in all forty-six. Thus again we see the stupendous magnitude and importance of our home mission work in the West. Here the real battle in the Christianization of our land is being fought, and there is no more important work in the Church to-day than that of holding the West for Christ. It won and America is won: America won, and the world is won. How much then is involved in this phase of Christian missions! And how it behooves us to support the Home Board in its work! “Talk about the silver question, and the labor question! The question of America, the

question demanding the highest and broadest statesmanship, is the evangelization of the Great West. Every other good thing to America and to the world will follow in the wake of that. High on the roll of the nation's great will yet be written the names of the men who most clearly saw this and gladly devoted their splendid administrative abilities to its achievement, and conspicuous on that roll will be the names of those sainted patriots—Marcus Whitman and Aaron Lindsley, Cyrus Dickson and Henry Kendall.”

The part that has been played by the home missionary in developing the West into a mighty, glorious empire will never be fully estimated and appreciated. This fact should interest every Presbyterian in the cause of home missions. No less authority than Senator Hoar, of Massachusetts, has declared on the floor of the United States Senate that he who would measure the greatness of our country's history must take into account the home missionary. And while this is true of the home missionary in all parts of our land it is particularly true of the home missionary in the West.

The home missionary and his church and Sunday school have had a part in the political development of the West. They have been centers of loyalty and patriotism. “Into the great

West went the churches and these continued what they were in the beginning, centers of political intelligence, of patriotic devotion, and of hope for the future. The holy and everlasting principles taught in the Church wove new stars and stripes to wave over new homes and added new state luminaries to the galaxy which dotted the blue in our national banner. The Stars and Stripes are at home wherever the Christian missionaries take the land and fill it with churches." In "The Church and the Republic," a volume in the series "Makers of the American Republic," the Rev. David Gregg, D. D., comes to this conclusion concerning the home missionary, and his relation to our political development: "We have found that the churches of God are blessings to our republic; the questions now are, where shall we plant them, and how? The great cause of home missions, which knocks at our door, answers both questions. Plant them at the strategic points which we have chosen in the North and West, and which form our field of labor, and plant them by contributing of your gold to replenish the treasury. Let there be no footsteps backward in giving and sending. A great field is open to us in the Great West—fields as large as Germany, as large as England, as large as France. You could take the whole of France and put it into the State of Texas and then

have a border of twenty miles all around uncovered.

“When I look at the great work to be done, I thank God for the Home Missionary Boards of the different denominations, who are so alive to the needs of the hour and so willing to push the work. These Boards have done grand service for our country. I want to tell you this: I have found out by investigation that the first churches in Cleveland, in Sandusky, in Galena, in Beloit, in Dubuque, in Burlington, in Leavenworth, in Omaha, in Cheyenne, in Tacoma, and in other important centers, were home missionary churches. The home missionary societies have founded over five-sixths of all the churches in the great Western States. In view of this I am ready today to affirm that if you subtract home missionary societies from our national history, you subtract the freedom from our republic.”

Home missions have also had a decided influence in the material development of the West. Had the missionary and the mission church not gone to the growing population of the West the disastrous results could not be estimated. What better testimony of the material advantages of missions than a desire of even the churchless for the churches. Unbelievers rarely oppose the building of churches. They more often assist by liberal gifts in building them, on the ground

“that a church is a good thing for any community.” A saloon-keeper in one of our western towns voluntarily subscribed \$200 to a church building, giving as his reason that “it increases the desirability of the settlement and the value of property.” One of our missionaries relates this circumstance:—

“I was told, not long ago, the history of two western cities situated not far apart. In an early day, the men who founded one town were actuated by motives of self-interest. They were bound to get rich and they did. Few business men in this city are Christians. The young men are following in the footsteps of their elders, and the Sabbath is desecrated openly. Far and wide the moral condition of the place is known to be notoriously bad.

“In the other city the founders were men who supported the Church as faithfully as their temporal affairs. The young men are also church-goers and are growing into positions of influence. The town is widely known for its good homes and wholesome social life. Said a young commercial man, not long ago, ‘There is no place in which I would rather live than——’ (naming this place). What has brought about this favorable condition? I can conceive of nothing so much as the wholesome influence of the Church which the founders of this town labored so zealously to

establish and maintain. Back of all that is best in this busy city is the church work and the church life."

Rev. R. N. Adams, our synodical missionary for Minnesota, declares:—"If I were called upon to estimate the material worth of home mission churches in the development of the country, I would say that every dollar spent in the work of home missions is worth more than one hundred times its value in money, in the way of giving commercial value to property and in the way of giving character to communities, towns and cities which is absolutely essential to the growth and continued prosperity of any state or nation."

Says another missionary:—"Wherever our Home Mission Board has planted churches, and wherever our Woman's Board has sustained missionaries and teachers for the schools, in New Mexico, Arizona, and all through the West and Southwest, prosperity has been everywhere apparent, and railroads have found their interest greatly enhanced. Our Church has been foremost as a civilizer, refiner, and mighty force in developing these states and territories."

But the political and material influence of the home missionary church is as nothing compared to its educational, social, moral and spiritual influence. Along these lines the Church does and always has done the work that no other agency

or institution can accomplish. Since such is the character of the work is it any wonder that the Church should have gone to the West and that those who understand the character, influence, and value, of its work should desire that it should keep step with the ever advancing and increasing population? The wonder would have been had it not done so. This would have been the shame and the crime. And what now is to be our attitude toward the continuance of home missions in the west? With Dr. Arthur J. Brown, we would answer:—"Men and brethren, this work of evangelization must go on. We are called to it by every consideration of patriotism and religion. It is the cause of country, the cause of humanity, and the cause of God. We must evangelize the West for the sake of the people who are already there and who are going there. They are souls for whom Christ died as well as the hordes of Africa. We must evangelize it for the sake of our country, of which it is an integral and important part. In 1803, Robert Livingstone told Napoleon that 'we should not send a settler across the Mississippi for a hundred years.' Before that century had expired, the center of population for the entire country was already near the Mississippi River, and ere another decade was likely to cross it. May God have mercy on our country if the coming millions of the

West are not pervaded by the gospel of Christ! Whether the West wants to be evangelized or not, we must evangelize it. We cannot afford to leave so influential a part of our country to godlessness and its attendant perils. Nay, we dare not disobey the God who has commanded us to 'go up and possess the land,' and who will punish us if we disobey, as he punished Israel of old. The people of the West are doing all they can for themselves, laboring with splendid intelligence and devotion, and giving more *per capita* than most eastern synods. But their numbers are yet few, the region to be supplied is vast, and they need the same help which the East received when similarly situated. That help should be given now, ere the formative period passes and fixity of character is attained."

XI

THE SYNODS



CHAPTER XI

THE SYNODS

AN interesting phase of Presbyterian home missions is to be found outside of the Home Board's work, in that of the synods in their own bounds, which is called Synodical Sustentation or Home Missions. Synodical missions constitute one of the oldest forms of home missionary work. Before the General Assembly was organized the Synod of Philadelphia, our first synod, was engaged in such work. "On nearly every page of the minutes of the first synod are found what are called 'supplications' for new and feeble and distant settlements for missionaries and missions to aid in their support. Burdened with the growing spiritual needs the synod sent frequent and urgent supplications to the Synods of Scotland and Ireland and to the evangelical ministers of London and Dublin for ministers and money to aid in their maintenance." In 1791, the Synods of Virginia and of the Carolinas began missionary work within their own bounds; and in 1802, the year of the organization of the Assembly's Home Mission Committee, the Synod

of Pittsburgh followed in the missionary footsteps of its synodical associates.

The present plan of synodical home missions originated in a suggestion of the Board of Home Missions to the General Assembly in 1883. Its report for that year said, "The West has opened to us rapidly, and the demands made by its destitute fields on our treasury are so great it would be well for the large and wealthy Synods of New York, New Jersey, Pennsylvania, Ohio, and perhaps Michigan, Indiana, and Illinois, to undertake the support of their own weak churches. . . . Without indicating how the details should be arranged the Board is satisfied that the suggestion is worthy of the careful consideration of the synods." In acting upon this report the General Assembly in 1883, "Resolved that this Assembly commend to the favorable consideration of the older synods the suggestions of the Board of Home Missions in regard to sustentation." Thus synodical home missions, as we have them to-day, had their birth.

The response to this suggestion of the Home Board was generally favorable. The interest in synodical home missions has grown, until to-day nine synods are self-supporting and others partially so. The self-supporting synods are Pennsylvania, New York, New Jersey, Indiana, Baltimore, Illinois, Kentucky, Ohio, and Michigan.

The Synod of Pennsylvania, in 1883, in response to the call of the General Assembly appointed a committee to prepare a plan of synodical sustentation. The committee reported in 1884 and the report was adopted after some amendments in 1885. In connection with the adoption of the committee's report it was "Resolved, first, that the synod assume particular charge of sustentation within its own bounds, after obtaining the approval of two-thirds of the presbyteries. Resolved, second, that in this action the synod must be understood as not in any wise diminishing or delaying the duty of our ministers and churches in the great work of home missions. The synod, in taking this action, is moved by the desire to make the work of home missions as conducted by the General Assembly more efficient in the synod." The synodical committee consists of one minister and one elder from each presbytery, elected by the presbyteries. "The name shall be the Committee on Sustentation in the Synod of Pennsylvania." The duties of the committee are to secure funds by annual collections from churches and Sabbath schools and in every other way possible; to disburse these funds among presbyteries proportioned to their needs and as shown by the recommendations of the standing committees on sustentation in the presbyteries. The funds are to be distributed to

pastors, evangelists, and supplies. The minimum salary is eight hundred dollars per year, the maximum is twelve hundred. At least one-half of the salary must be paid by the aid-receiving church and each church receiving aid must contribute at least five dollars per member on the average to the salary. The assisted churches are also required to contribute annually to all the Boards. The officers of the committee consist of a president, vice president, corresponding secretary, and treasurer.

The sustentation work of the Synod of Pennsylvania is most comprehensive and effective. The reports to synod in 1901 show that for the previous year \$23,920.57 had been given for the cause. "Last year," says the report, "194 churches and missions were aided; the salaries of 154 ministers were supplemented; 1,092 persons were added on profession of faith and 562 by letter; 1,654 were thus added to these churches; 16,520 children received instruction in the Sabbath schools; \$98,521 were contributed for church support; \$14,923 were gathered for the Boards of our Church, an average of \$100 from each pastoral charge. What did it cost the synod to carry on this good work for Christ and his kingdom? Answer, \$29,405.67. How much of this money went directly into the salaries of the workers in the field? \$27,912.39. How

much was required to keep this machinery running? \$1,493.67. And the committee would like every pastor, elder, and communicant, in the synod to know for what even that sum was expended. You find the answer in the treasurer's statement. It cost \$191.54 to bring the committee together from the widely separated presbyteries of the synod, in order that every part of the field might be represented in the distribution of funds. For the expenses of the secretary, for printing and distribution of 1,500 annual reports, 50,000 leaflets, 40,000 collection envelopes, and other absolutely necessary expenses, the synod paid \$893.99. To the treasurer, for clerk hire, for postage and printing and other incidentals, \$407.75.

“Fifteen years ago this synod faced the fact that one-fourth of its churches were too weak to pay living salaries to their pastors, and were therefore most of the time vacant, depending upon occasional supplies. The disastrous results of such vacancies are too well known to need comment. Now, remember that last year these churches had regular services; that over 150 ministers were regularly employed who, without this aid, could not have been supported; that more than 1,000 souls were brought to Christ, and over 1,600 were gathered into church homes; and that without such a state of things the \$15,000 that found

its way into the treasuries of the Boards would have been lost. Sustainment has come to these churches in their extremity, has enabled them to have pastors, has stimulated them to self-support, and has developed their Christian liberality by the conditions that it imposes.

“That in the past thirteen years 334 churches and missions have been aided ; that seventy-five churches have been raised to the point of self-support ; that more than 13,000 souls have been brought to Christ in these weak churches, and more than 18,000 added to their membership ; that in the past nine years over \$120,000 have been collected for the Boards of our Church from the aided churches—all this furnishes evidence conclusive, we think, that these weak churches have fields for work, that they have a right to exist, that they are worthy of help, that they deserve help, that this great Synod of Pennsylvania ought to help them to the extent of the small amount of aid for which they ask. We do not believe that such a record as this can be duplicated in the history of home missions in this land. Let pastors present these facts to their congregations, and we are confident that the problem of the lack of funds will be solved.”

The New York plan of synodical aid was adopted in 1886, and has been subjected to fre-

quent amendment. By the provisions of the Act as amended in 1898 it is declared that "each presbytery shall have charge of work within its bounds." It is required that churches shall, as far as possible, be served by pastors and shall contribute to the Boards and strive to become self-supporting. Presbyteries are expected to try to unite contiguous aid-receiving churches. The churches are required to pay annually on the pastor's salary at least \$6.50 per member. Each presbytery has a committee on home missions. They must approve all applications for aid and report their finding to the presbyteries at the set fall meetings. Churches desiring aid are required to apply to the chairman of the presbyterial committees. The chairmen of the various presbyterial committees together with five elders, annually appointed by synod, constitute a permanent committee of the synod on synodical missions. "It shall be the duty of this committee to convene annually before the meeting of the synod to make an estimate of the amount needed to carry on the work of synodical missions for the ensuing year; to recommend to the synod the amount each presbytery shall be entitled to draw from the fund; and suggest such methods as may seem best adapted to secure the required amount." "The permanent committee shall appoint an executive committee

with power to act ad interim." "At each of its annual meetings the synod shall appoint a superintendent of synodical missions whose term shall date from the first of November following and whose salary shall not exceed \$2,000 per year and necessary expenses on the fields. He shall act in each presbytery in coöperation with the presbytery's committee and shall devote his time and efforts to the encouragement of weak churches and procuring the pastors or supplies for vacant churches and a general fostering and developing of the work of the church throughout the State." Synod shall annually appoint a treasurer. "It shall be his duty to receive and administer the funds contributed to this object, subject to the regulations of synod. He shall be required to give bond." "The permanent committee shall consider the reports of presbytery's committees and recommend to synod the amount which each presbytery shall be entitled to receive. In case there is not a sufficient amount of money in the treasury the executive committee has the power to apportion the amount on hand among the churches."

"The work in our State" says the synodical committee's report in 1901, "is appealing more and more to the Christian people as they become more familiar with its methods and results. Each year witnesses an increase in gifts for this

object and the work of the Church in the State is being expended in the planting of new churches and the firmer establishment of the old by combining fields under one pastor."

The Synod of New Jersey inaugurated its plan for sustentation in 1886, after a three years' consideration of the recommendation of the Board. It guards against interference with the contributions of the Home Board in its first declaration: "In order that a synodical sustentation fund may not interfere with the general work of the Board of Home Missions every church in the synod is enjoined to take an annual contribution for the Board of Home Missions as hitherto." Each presbytery has its own committee. The presbyterial chairmen make the synodical committee. No salary is paid to any officer and necessary expenses for stationery, printing and other incidentals, have been kept below one hundred dollars per year. The presbyterial committees report to the synodical committee and it to the synod. The synod each year allots to each presbytery a definite amount to raise and expend. The money is sent to the treasurer of the synodical committee. The funds are subject to the exclusive control of the presbyteries, according to the synod's general rules. The minimum salary is placed at \$600 and the maximum salary at \$1,200. Except in extreme cases,

churches seeking aid must pay at least one-half the salary agreed upon.

The New Jersey plan has been a signal success. It is economical and wise. In the first thirteen years of its operation the Synod of New Jersey raised \$185,000 for synodical missions and \$641,147.28 for the Home Board, making a grand total for home missions of \$826,147.28—a record to be proud of.

The Synod of Indiana in 1890 adopted a plan of home missions, that has aroused a great deal of interest and discussion. By this plan the synod's committee consists of the chairmen of the several presbyterial committees together with the synodical chairman of home missions elected by the synod, and the treasurer chosen annually by the committee. The executive committee, consisting of the chairman, secretary, and treasurer, conducts business ad interim, and draws all orders on the treasurer. Each presbytery has its committee. Churches are apportioned on the basis of thirty-five cents per member as a minimum contribution. All money is sent to the treasurers of the presbyterial committees and thence to the treasurer of the synod's committee. All churches are requested to take two collections annually for home missions. Aid given to a church, as a rule, is arranged on a sliding scale of reduction.

The home mission committee is empowered to employ evangelists for work among weak churches. "An amount equal to ten per cent. of the money raised by the thirty-five cent apportionment is guaranteed by the synod for the work of the Board of Home Missions at New York." In one particular the Indiana plan differs radically from most others. Money is not sent directly to the Home Board but goes to the synodical committee, and first of all the Indiana missions must be cared for. The Home Board, however, has not been neglected. The report of the synod for 1901 shows that for the year ending September 30, 1901, \$13,403.39 were given to Indiana missions and a little more, \$13,532.27, (not including women's societies), to the Home Board.

The Synod of Baltimore adopted its plan for sustentation in 1892. In that year the committee on home missions recommended "that in response to the repeated recommendations of the Assembly and the appeals of the Home Board to the older and stronger synods, recognizing the benefits actually found by the synods which have adopted synodical sustentations, in view of the present emergency in our home mission work and in answer to the overture of the Presbytery of Baltimore that the Synod of Baltimore do now inaugurate the plan of sustentation for

the assistance of weaker churches within its bounds."

To carry out this resolve a permanent "Committee of Home Missions" was arranged for to consist "of the chairmen of the home missionary committees of the presbyteries and one elder from each presbytery to be nominated by the presbytery for the place." The committee elects its own chairman, secretary, and treasurer, for terms of three years. It holds quarterly meetings. Traveling expenses but no salaries are paid to the members. The committee is "charged with the duty of circulating information concerning the sustentation work of the synod and in all possible ways of promoting the contributions to the cause." The presbyterial committees make annual reports to the synodical committee and this committee reports annually to the synod. "Each congregation is enjoined to take at least one annual collection in addition to the annual contribution which each is expected to make to the Board of Home Missions." All money is sent to the synodical treasury. "The power to make grants to particular churches shall rest entirely with the presbyteries."

The conditions under which the presbyteries can grant applications are as follows:—All applications must be approved by the presbytery and

receive a two-third vote by ballot; the amount granted shall ordinarily not be above one half of the salary; the minimum salary to be paid is \$700 and the maximum \$1,200; sustentation pastors or supplies must report regularly every three months to the committee and all aid-receiving churches are required to take annual collections for all the Boards.

Synodical work in the Synod of Baltimore has been successful though the synod is not as yet self-supporting but receives some help from the Board. During the ten years of operation the reports to the synod have been most encouraging. The report for 1901 says: "There has been an increase in ten years of forty-two ministers, twenty-three churches and 5,768 members. In 1891 the total contributions to home missions were \$16,005, in 1901 they were \$18,757, an increase of \$2,752 besides \$4,866 contributed to sustentation. For five years before sustentation was adopted the Home Board spent on an average \$4,800 annually in support of the churches of the synod. Since then about \$9,600 annually have been spent in aid of the work of the synod. In other words we are expending twice as much money and doing more than twice as much work besides doing it more satisfactorily and at the same time increasing the gifts to the Board. . . . Sustentation is more than clear

gain. A large part of the increase in the synod of ministers, churches, and membership, is due to it. Regularity and certainty of success have not only kept churches from declining but have built up many of them."

The Synod of Illinois in 1893 appointed a committee to "prepare and submit to the next meeting of the synod a plan for synodical sustentation." This committee reported in 1894 and its report was referred back to receive the approval of the presbyteries. In 1895 the committee's report was adopted. By it the "synod assumed all financial responsibility for and all direction of home mission work within its bounds." The committee consists of the chairmen of the presbyteries' home mission committees and a chairman and treasurer of synodical sustentation who are elected by the synod. The committee holds "two regular meetings each year and appoints synodical evangelists as may be needed and superintends their work,"—the details being left in the hands of the home mission committees of the presbyteries where the work is done. All churches are asked to make two offerings a year to synodical missions by subscription cards. "The churches shall forward such offerings to their presbytery's treasurer of home missions." Estimated requirements and contributions are made by each presbytery to the committee of synod at the autumn

meeting preceding the meeting of the synod. Estimated contributions must not be less than thirty cents per member. Presbyteries reaching an amount above their requirements forward the surplus to the synodical treasury. Those failing to reach the amount needed are helped by the committee of synod. Presbyteries are urged to exercise episcopal authority in grouping dependent churches and to give aid generally on a sliding scale of reduction. All funds not used in the synod's work "shall be forwarded to the treasurer of home missions in New York."

The report of the committee of the synod for 1901 declares that "it is a pleasure to repeat that through the operation of our system the Synod of Illinois has had a larger share in the general work (of home missions), the balance turned over to the treasury of the Board being larger than hitherto. . . . There has been encouraging progress in the synodical work. . . . The spiritual results of the work within our synod have been quite encouraging." In the last year 131 churches were aided, and 100 missionaries were employed. Three hundred and ninety-six churches out of 476 gave to synodical aid. Thirty thousand four hundred and ninety-seven dollars were contributed and for home missions through all agencies a grand total of \$73,152.

The present plan of synodical sustentation in

Kentucky was adopted in 1894. In the adopting act it is declared that the synodical committee "shall be known as the Executive Committee of Synodical Missions and it shall have its quarters in the city of Louisville." It consists of fourteen members—three ministers and three elders from the Presbytery of Louisville, and two ministers and two elders from each of the other presbyteries. The presbyteries nominate members to the synod, the chairman of each presbyterial committee on home missions being one. The officers consist of chairman, secretary, and treasurer: the chairman supervises the work of the committee; the secretary's relation is similar to that of our secretaries to the Boards; the treasurer receives all money and disburses it by order of the committee and reports annually to the synod. The churches are expected to take up at least one collection annually, the money being sent to the synodical treasurer. This is in addition to the regular collection for the Home Board which is sent to New York. To receive aid the session of churches must apply to the committee after their applications have been approved by their presbytery. The applications are considered at regular meetings only, and not over \$200 annually is given to any one church.

The Synod of Kentucky is not yet entirely self-supporting, but its synodical work is encouraging.

In 1901 the report of the committee to the synod was as follows: "Our contribution to the Board of Home Missions this year was \$4,829, an increase of \$977 over last year. To the synod's fund the contribution was \$4,393, a gain of \$1,232 over last year. \$9,224 was the aggregate of our contributions to home missions raised in the field, an increase of \$2,209 over last year. From outside sources there came \$5,650, making a grand total for home mission work in this synod of \$14,874."

The Ohio plan of synodical aid as recorded in the minutes of 1899, is substantially as follows: The synodical committee consists of the chairmen of the presbyteries' committees together with its own chairman and treasurer. The committee holds annual meetings preceding that of the synod. It has its own officers which consist of chairman, secretary, and treasurer. The treasurer receives all funds and makes an annual report to the committee. A superintendent of home missions is employed, his salary being fixed by the synodical committee. "It shall be the duty of the superintendent to devote his whole time to the mission work of the synod under the direction of the home mission committee of the synod and especially shall he be required to take notice of delinquent presbyteries and exert all possible influence to induce them to reach their portion."

The financial basis is thirty-five cents per member. The superintendent in addition solicits funds from the churches. Presbyteries are required to estimate their contributions and needs. "Applications for aid are required to be invariably accompanied by a subscription paper containing the names of all the members of the church, thus showing the contributing and non-contributing members." All money is sent from the churches to the presbyterial treasurers who forward it to the synodical treasurer. "The basis is eight cents per member annually, in quarterly instalments of two cents per month. The remainder is used in the presbytery and if any is left in the synodical treasury it is used for general work in employing evangelists. Dependent churches, so far as possible, are grouped together. Each presbytery to receive aid must make a fair effort to raise thirty-five cents per member. Each church is asked to give two offerings per year to the cause." "In applying the principles and rules of this plan synod recognizes the liberty of the local churches to give directly to the treasurer of the Home Board if they so desire and the right of the Home Board if they so desire as the representative of the General Assembly to ask for said contributions. But when this is done an amount equal to at least thirty-five cents per member additional should be contributed by this same church, for

our synodical home mission work. An amount equal to twenty-five per cent of the thirty-five apportionment upon the membership of the entire synod shall be guaranteed by the synod to the Board of Home Missions at New York for its general work which same shall include all offerings made directly to the Board of Home Missions by the churches of the synod." The plan of the Synod of Ohio has worked most successfully and satisfactorily.

Michigan adopted the self-supporting synodical plan in 1901, which went into effect in April, 1902. The report says: "The synod shall appoint annually a permanent synodical committee of home missions, whose object shall be to promote the organization of Presbyterian churches in the synod; to aid needy churches in support of their local ministry; and to do such other missionary work as the necessities of the field may require." The committee consists of one minister and one elder from each presbytery. The ministerial members are the chairmen of the presbyteries' home mission committees. Presbyteries elect the lay members. An executive committee consisting of the chairman, vice chairman, and secretary, elected by the committee with two other members constitute an executive committee, which committee has power to act for the permanent committee in the interim of its meetings.

“The permanent committee shall have power to raise and disburse money for the benefit of the missionary work in the synod; to commission general and local missionaries; to appoint such other officers and agents as the needs of the work shall require; and to fix all salaries not otherwise provided for; to fill any vacancy in the committee or the officers of synodical missions until the next meeting of the synod.” Annual meetings are held at the time and place of the meetings of the synod. Annual reports to the synod and the Board of Home Missions are made. On the recommendation of the permanent committee the synod appoints a synodical missionary. “The treasurer of the Board of Home Missions in New York shall be the custodian and treasurer of the home missionary funds of the synod.” By order of the permanent committee he disburses the money and reports monthly to the executive committee the amount of funds in hands and if they are not enough to meet the demands, the permanent committee has the power to apportion them among the presbyteries. Each presbytery is required to make an estimate of its contributions and its needs. Churches to be assisted must pay at least one-half of the salary and the amount given must on the average be five dollars per member. They must contribute annually to all the Boards. Wherever possible the presbyteries

are expected to group the aid-receiving churches together.

Such a brief review even of the plans and the results of synodical home missions cannot but convince us of their practicability and importance. This should be increased by a glance at the general summary of the work of the synods, as given in the Home Board's report to the General Assembly in 1901. Michigan is necessarily omitted, as it had not yet begun its work in that year.

The magnitude of synodical home missions thus presents itself. This work should appeal to us with particular force. The money given is spent and the work is done in our own synods, and it thus comes a little nearer home. Loyalty to home, interest in our immediate neighbors, as well as our common interest in missions, should lead us to support synodical mission work; and if the work is to be supported to the extent that it deserves it can only be done by the faithfulness of pastors in presenting the subject intelligently and forcibly to their people. In every instance where a definite sum per capita is asked for synodical work, pastors and sessions should consider themselves obligated to see that their quota is reached. Thus only can one of the most practicable, economical, and successful forms of home mission work be made effective; and no loyal friend of home missions should fail to use his voice and influence for its effectiveness.

XII
SUMMARY

CHAPTER XII

SUMMARY

HAVING had the history of the home mission work of our Church thus pass in review before us it may be profitable before leaving the subject to "hear the conclusion of the whole matter" so far as the arguments for home missions are concerned. These arguments could only be briefly touched upon in the previous review and it will not therefore be vain repetition to present them in fuller form. What then, are some of the reasons why every Presbyterian should be interested in and earnestly support home missions?

1. Christianity should make every Presbyterian a home missionary. We cannot as Christians escape this position in view of Christ's commands. His general command was, "Go ye into all the world, and preach the gospel to every creature," and his specific command declared that we were to begin at Jerusalem and Judæa, or in other words, at home. Under both these commands necessity has been laid upon us, as Christians, to be interested in and to support home missions. So long as there is one person

beneath the American flag who is unevangelized this duty rests upon us—and how imperative it is then to-day in view of the fact that there are millions in our Jerusalem partially unevangelized and unsaved. Let them pass in review before us—7,000,000 negroes, 10,250,000 foreigners, 2,000,000 mountain whites, 300,000 Mexicans, 300,000 Mormons, 250,000 Indians—and while we listen to the stately tread of these passing millions let us hear the voice of Christ saying unto us, “Beginning at Jerusalem” “preach the gospel to every creature.” Such an argument is invincible and should arouse us to the greatest missionary enthusiasm.

2. Denominationalism should make every Presbyterian a home missionary. The Presbyterian Church has always been a missionary church and peculiar missionary ties bind us to most of our home mission fields. Who can read Presbyterian history in its relation to the Indians and not feel a renewed interest in Indian missions? Our Church was the pioneer mission Church in Alaska, in Utah, in New Mexico, and in Porto Rico. The first Protestant church building erected in Porto Rico was a Presbyterian church. These facts should specially interest us as Presbyterians in the evangelization of these people. And what shall be said of the tie that binds us to the mountain people of the

South? What human tie, what denominational tie, could be stronger? They are "Presbyterian true blue." Their ancestors trod the sacred soil of Presbyterian Scotland or the historic part of the Emerald Isle, dear to the hearts of Presbyterians. How could a Presbyterian read the origin and history of these needy millions and not feel a thrill of interest in home missions, as related to them? and what Presbyterian is not interested in the Great West and its future possibilities? Thus our denominationalism adds its testimony to that of Christianity in favor of home missions.

3. Patriotism should make every Presbyterian a home missionary. These millions of people are in our land; they are here to stay; they are here to affect our country for good or for ill. Their possibilities for one or the other are great. In the future character and activity of these peoples the very life of the nation is involved. Grave political problems are presented in many of these populations. Indian affairs present a vexed political question. The Mormon problem is one that may develop great danger in days to come. No graver political and social problem confronts us than that of the negro question in the South. And what shall be said of the perplexities of foreign immigration and foreign populations and the masses of illiterate and un-

evangelized immigrants? And the Great West—from a national standpoint how vital is its evangelization! What will be the outcome of these problems we cannot predict; but we do know that the sooner these various populations are Christianized, the sooner will it be made plain that they are to be a national blessing and not a national curse, a beneficent influence and not a harmful one.

Thus we can see what a close relation missions bear to patriotism; and Presbyterians have always been patriotic. At every great crisis in our national history the Presbyterian Church has been a loyal supporter of the Government. No other denomination exerted a stronger influence in bringing about our national independence and no other has been more patriotic since. The only clergyman to sign the Declaration of Independence was John Witherspoon, and as he signed that historic document he said: "Although these gray hairs must soon descend into the sepulcher, I would infinitely rather they should descend thither at the hand of the executioner than desert, at this crisis, the sacred cause of my country." Such to-day should be the sentiment of every Presbyterian. As patriots we should be willing to make sacrifices for our land; and if the sacrifice demanded is that of service and benevolence in the evangeli-

zation of our land rather than death on the battlefield or the sacrifice of possessions in time of war, should it be less enthusiastically given? No one should say so. Patriotism, therefore, joins hands with Christianity and denomination-ism in favor of home missions.

4. World-wide evangelism should make every Presbyterian a home missionary. This argument has been fully developed in the chapter on the Great West and need only be referred to here. If it be true that America is to have an influence on the evangelization of the world, it necessarily follows that the sooner America is evangelized the sooner this will also be true of the world. Therefore every Presbyterian who earnestly desires the salvation of the whole world, in accordance with Christ's command, should be interested in home missions. America must first be won for Christ before Africa, China, Japan, and the Isles of the sea, can be fully won for him, and therefore all who are interested in the Christianization of these races should be primarily interested in the winning of our own land for Christ.

5. Commercialism should make every Presbyterian a home missionary. We are living in a business age of the history of the world. Our times demand results before everything else. The test of success is involved in the answer to

the question, Does it pay? This commercial test has been applied to the cause of missions. The question is frequently asked, Do missions pay? And it is a matter of satisfaction that even upon such a sordid basis as commercialism we may argue in favor of missions. The world's indebtedness to missions cannot be disputed. Missions have made large contributions to the world's science, commerce, and civilization. In most undeveloped countries and continents the missionaries have opened up the way for commerce and civilization. If evangelical and spiritual results be omitted, the money spent for Christian missions has been the best paying investment in the world's history for nineteen centuries. As much can also be said for home missions in our own land. They have paid in the political, educational, social and commercial development of the nation. Patriotism has been developed hand in hand with piety. Great numbers of our universities, colleges, and schools, have had their origin in the frontier log houses of the missionary. Here social life has centered and, following in the missionary's path, commercial life has been extended. Strike out the influence of the home missionary in the development of our land and it becomes a desert waste,—give this influence its place and “the desert rejoices and blossoms as the rose.” A missionary saved Oregon to our

Government. Our missionaries have done more than our armies in developing civilization among the Indians. They have kept pace with the march of population from the Atlantic to the Pacific, from Porto Rico, the western island of the Antilles, to Alaska, the land of the midnight sun,—and everywhere have exercised an influence that, in terms of commercialism, is simply incalculable. But best of all, home missions have paid and are paying to-day as never before in moral and spiritual results—in advancing Christ's kingdom on earth, in winning the souls of men into it and in preparing them for eternal life beyond the grave. If one soul is of more value than the whole world, as Christ declares, of what infinite value is the work of home missions in that they have led to the saving of thousands of souls. Only by doubting Christ's estimate of the soul's value can we doubt the infinite value of home missions.

Presbyterian missions in particular have yielded and are yielding to-day rich spiritual dividends. Presbyterianism in a half century has organized and developed two thousand churches beyond the Mississippi River. In its first century's work it organized or aided 6,500 churches. Place the average year's service in these 6,500 churches at fifty years,—set the average number of souls saved in each one at but ten a year, and the

stupendous result is 3,250,000 saved souls as a result of Presbyterian home missions! If one soul is worth more than the whole world who can ask if Presbyterian missions pay, in view of 3,250,000 souls saved in a century! Then add to this the value of missions along other spiritual lines,—the strengthening of the tempted, the comforting of the afflicted, the supporting of the dying, the transformation of homes, the redemption of communities and the uplifting of entire peoples and populations—in the face of such a review who can doubt that commercialism adds its testimony with Christianity, denominationalism, patriotism, and world-wide evangelism, in favor of home missions?

It is the Judgment Day. We stand beside the throne of God, while patriarchs and prophets, the saints and the redeemed of all the centuries, pass in review before him, and like a mighty army comes our long array of home missionaries, each one bringing his sheaves with him;—saved souls, redeemed lives, the lost sheep of the House of God and the precious lambs that were kept from straying. They lay them down at the Master's feet. There is great joy! For not one but thousands of souls have repented and are saved, and this is the crowning act in the missionary's labors and with that picture before us let us as Christians, as Presbyterians, as patriots, reconsecrate

ourselves in sympathy, in prayers, in service, in gifts, to the great and glorious cause of home missions. If we will do that then his kingdom shall be hastened and the glorious vision of our beloved secretary of the Home Mission Board shall be nearer realization, a consummation devoutly to be wished:—

“In vision I can see here the temple of the latter days. Across its velvet prairie floors, down all its Gothic forest aisles, from all its mountain galleries—east and west—happy and triumphant millions lift their chants of praise.

‘Our Father’s God to thee
Author of liberty,
To thee we sing.’

A thousand streams down hillsides and valleys
ring accordant bells—from Alleghanies to Sierras,

Wind—that grand old harper —
Smites his thunder-harp of pines’—

while the two ocean organs roll their diapasons
down the shores—stately accompaniments of this
chant:—

‘Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory shall come in.’

And the nations will hear, and over the white
lips of the peoples

‘ Full of the spirit’s melancholy
And eternity’s despair ’

will come the antiphonal,

‘ Who is this King of glory ? ’

And then over the velvet prairie floors, down Gothic forest aisles, from bending mountain galleries, a redeemed nation will lift its shout, while rivers ring their silver bells, and harps of pines resound, and ocean organs thunder —

‘ The Lord of hosts,
He is the King of glory. ’ ”





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