



A History of The Church of the Brethren  
in Kansas

by  
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## Foreword

The following thesis is presented as the result of several considerations which have appealed to the writer. In the first place, it is a fact that historians are prone either to underrate or omit entirely many of the vital facts respecting the church in general and of the smaller denominations in particular. This phase of history deserves a sympathetic treatment, inasmuch as it deals with some of the most fundamental motives of the race. Moreover, the facts regarding some of the smaller denominations are scarcely accessible to even the trained historian. The presentation of some reasonably accurate details of the history of the Church of the Brethren in Kansas will, it is to be hoped, by "setting right" the ideas of those who read carefully, prove an effort worth while. Then, too, the denomination will doubtless welcome such a statement, since the field is at present unoccupied. Records are in places scarce, and with the passing of the first-comers the difficulty of collecting material and the indifference to origins tends to increase. I am led directly to consider the present subject at the suggestion of Professor F. H. Hodder of the Department of History of the University of Kansas, and he has been my ready and sympathetic adviser.

Within a few years I hope to treat this same subject in a more detailed and exhaustive way, which will be made possible by a further and more extensive acquaintance with the sources.

The writer wishes to express a word of thanks to the many who have generously helped in various ways in the preparation of this



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- The Pilgrim. (1875)
- Primitive Christian and Pilgrim. (1877-1879)
- The Weekly Pilgrim. (1873, 1874)
- The Christian Family Companion. (1865-1873)
- The Vindicator. (1881-1884)
- The Gospel Messenger. (1884-1902)
- The Classified Minutes of Annual Conference.
- The Brethren Almanac.
- Reports of Kansas District Conferences.
- The Missionary Visitor, Oct. 1908.
- Brumbaugh - History of the Brethren. (1907)
- Holsinger - History of the Tunkers.
- Miller and Royer - Some Who Led. (1912)

Abbreviations used in foot-notes.

- B. W. - Brethren at Work.
- G. V. - Gospel Visiter.
- P. C. - Primitive Christian.
- C. F. C. - Christian Family Companion.
- G. M. - Gospel Messenger.
- P. - Pilgrim.
- M. V. - Missionary Visitor.

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## CHAPTER I.

### ORIGIN AND EARLY HISTORY OF THE CHURCH.

The early home of the Church of the Brethren is not to be found in Kansas, or even in the United States, and for that reason, as well as for various others, it is necessary that we take a glimpse of the movement in Germany and later note a few of the features of the colonial history of the denomination, thus affording a background for the present thesis.

"Perhaps", says the most noted historian of the denomination, "no religious sect is so little understood and so persistently misrepresented as the Church of the Brethren (formerly German Baptist Brethren). Their name, their belief, their history,- all are unknown to the general reader and even to the scholar who fails to consult ultimate sources. The statements of scholars who faithfully endeavor to state the truth are so wide the mark(1) that it is necessary to sound a note of warning." (2)

They have been confused with the Pietists, the Mennonites, the River Brethren, the Amish, and the United Brethren. Perhaps the name has been in a degree responsible for this, and for various reasons in 1908, at the Des Moines Conference the legal name of the church was determined upon as the "Church of the Brethren". However, the church has been variously designated as that of the Taufers, Tunkers, Tunkards, Dunkards, and German Baptist Brethren. "They should never be called 'Dunkards', which word is an English

(1) Thus Fiske in his "Dutch and Quaker Colonies in America", Vol. II. p. 349, says: "There are said to be more than 200,000 in the United States today". The best informed Brethren never place the figures over 100,000.

(2) Brumbaugh, History of the Brethren, Introd.

vulgarism with absolutely no meaning." (3)

In 1877 Professor Howard Miller of Pennsylvania was struck with the glaring inaccuracies and inconsistencies found in reputable works of that day. Thus, he quoted Appleton's Cyclopedia to the effect that "the Brethren in 1859 had 52 churches and about 8,000 members, since which time there has been little change". Buck's Theological Dictionary reported: "They have in the United States probably 40 or 50 churches". These and other statements of a like character prompted Professor Miller to undertake the compilation of a pamphlet in 1882, giving statistics relative to the history of the church. He found the church had a membership of over 54,000. He found great difficulty in gathering data from Kansas, and for that reason his estimate of 2,358 members is possibly not accurate. (4)

The story of the origin of the Church of the Brethren has been so interestingly told by Brumbaugh, (5) Kurtz (6) and others that I give but a few facts. The Pietistic movement in Germany is the background of the beginning of the church. Many Pietists were driven by persecution <sup>to</sup> Schwarzenau, where they decided to separate from the state church. Schwarzenau is a village in the province of Wittgenstein in Hesse-Cassel, and the year 1708 is the ever memorable date when Alexander Mack and seven others, after baptism in the Eder, organized what were then known as "Die Taufer" (from the German verb taufen). They had all been members of Protestant churches such as the Lutheran and Presbyterian. There were five men and three women.

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(3) Brumbaugh, History of the Brethren, Introd.

(4) Howard Miller, Record of the Faithful, p. 66.

(5) History of the Brethren; Bicentennial Address. (1908)

(6) Brethren Family Almanac, 1911, p. 21.

The church grew and persecution followed. Mack and others fled to Friesland, but after nine years stay they turned their thoughts to Pennsylvania. July 7, 1729 they sailed from Rotterdam in the ship Allen, James Craigie, Master, for the Quaker colony. One hundred six members landed Sept. 15 at Philadelphia, and those who were qualified made declaration of allegiance to the crown of Great Britain.

Germantown is the mother congregation in America. Several other congregations were established in colonial times and had a varied history. A schism occurred when the Ephrata Society (about 1740) turned to the monastic life. (7) But the church grew in numbers and influence and made itself felt in relations to colonial affairs.

Several names stand out above others as we read their interesting history. Chief is perhaps that of Christopher Sower, to whom belongs "the honor of having transplanted German printing to America". (8) Born in Westphalia in 1693 he early breathed the atmosphere of the land of the pious religious refugees. He was educated at Erfurt and Marburg. He came to America in 1724, and after being unsettled for a time, located in Germantown, where in 1738 he began business as a printer. His German almanac was read from New York to Georgia. He also published a hymn-book, a German Bible (the first in a European tongue printed in America), and Der Hoch-Deutsch Pennsylvanische Geschicht-Schreiber, the last a widely read paper with a subscription list of 4000. It was published until the Revolution.

His son, also named Christopher Sower, was born near Marburg in 1721, came to America with his parents, and became a pupil of -----

(7) The description given in chapter IV of Fisher's making of Pa. applies to the Ephrata enthusiasts and not to the Brethren.

(8) Brumbaugh, History of the Brethren, p. 338.

Christopher Dock, a learned Mennonite. In 1770 Sower was privileged to publish, with an introduction of his own, the first book on education printed in America,- the work of his old teacher, Dock. Sower became a bishop, and by conducting a large printing establishment, and by compounding drugs he amassed a fortune. He was known among the poor of Germantown as "The Bread Father". His patronage of education will be noted elsewhere.

Peter Becker was the "first American preacher" of the Brethren. Born 1687 at Dillsheim he came to Germantown in 1719 with the first immigrants. While bishop in Germantown he had to combat the Ephrata movement. He was the most gifted singer in the colonial church, and several of his hymns are extant.

Several other sketches might be presented, but the foregoing will show the type of leaders found in the early church. No better account of the early period is to be had than Dr. Brumbaugh's scholarly "History of the Brethren", from which I have, by his kind permission, drawn the facts just presented, and to which I refer the reader for details.



## C H A P T E R II.

### BELIEFS, DOCTRINES AND GENERAL INSTITUTIONS.

A few unique and not generally known facts should be noted regarding the Brethren. Some have regarded them as opposed to all progress and as being what George Eliot would term "otherworldly". It would of course be unpardonable boasting to say that the Church has been "ahead of the times", but let a few statements suffice to show the general aggressiveness of the body.

Robert Raikes has usually been considered the founder of the Sunday School movement. The date assigned is 1780. But the Brethren have an interesting bit of history before this. To quote Brumbaugh: "As early as 1748, Ludwig Hoecker, who had formerly been a member of the Brethren at Germantown, was made schoolmaster of the Ephrata Society. He at once organized a Sabbath School, and maintained it fully thirty years before Robert Raikes founded his first Sunday School. -- This was without doubt the beginning of Sabbath Schools, and had its inception in the "young people's Sunday afternoon meeting" of the German Baptist Brethren of Germantown. --- Were all the facts clearly shown, it is fair to assert that Sunday Schools, under the name of Young People's Meetings date to the very inception of the Brethren church. (1)

From the very first of her existence (1709) the church has always stood unalterably opposed to slavery. In 1782 the Annual Meeting ruled: "Concerning the unchristian negro trade, it has been considered that it cannot be permitted in any wise by the church that

(1) History of the Brethren, p. 464.

a member should or could purchase negroes or keep them as slaves".(2) In 1812 the Annual Meeting took the first step toward the abolition of slavery. The determined stand of the church was emphasized by reaffirmation in 1813, 1837, 1846 and 1853. In 1797 the Annual Meeting, held at Blackwater, Va., decided that "No brother or sister shall have negroes as slaves, and in case a brother or sister has such, he [or she] has to set them free". In 1854 the wording was as follows "Under no circumstances can slavery be admitted into the church".

The practise of the church has been consistent with her profession. The senior Christopher Sower, after his emigration to America, 1724, was much abused because of his anti-slavery utterances. Said he: "May God be merciful to our country before its measure of iniquity is full and the vials of His wrath are poured out upon it".(3) In the early decades of the last century B.F. Moomaw of Virginia refused to receive his paternal inheritance in slaves, but took money instead, generously donating the same to the African Colonization Society.(4) Bishop John Kline of Virginia, one of the greatest of the ante-bellum Conference moderators, paid the price of his pronounced anti-slavery sentiments by falling at the hands of assassins as he was going peacefully about his usual business.(5)

The Brethren early made a stand against intemperance, and with new light on the drink evil they have been in the van of the Prohibition host. The temperance work of the church is in the hands of a committee appointed by the Conference, and a vigorous propa-

(2) Conference Classified Minutes.

(3) Brumbaugh, History of the Brethren, p. 420.

(4) Miller and Royer, Some Who Led, page 91.

(5) Ibid, p. 46.

ganda is in progress for nation wide prohibition. It is a campaign for education and "voting on the right side". Oct. 18, 1915 the District of Northeastern Kansas, in Conference assembled, set apart Oct. 31 as a day of special prayer for the success of the issue for prohibition in the state of Ohio.(6) In 1914 the Southwestern District spent \$475 for a temperance campaign. The same year it petitioned Congress to pass the bill for Prohibition which was then up for consideration.(7) In 1912 Dean H. J. Harnly of McPherson College ran on the Prohibition ticket for Congressman from the Eighth District and in 1914 for Governor of Kansas on the same ticket.

As a body the Brethren have been on record since 1817 as opposed to the use of tobacco. In that year the Annual Meeting decided that no person using tobacco should an office in the church. In 1822 it was declared a "shamefully bad habit". In 1827 members were forbidden to raise tobacco. Subsequent decisions in 1880 and 1881 reaffirmed the above rulings.(8) Within more recent years as the older leaders have criticised certain liberal tendencies in the church the younger generation have insisted more loudly on applying the Conference rules more rigidly. In 1914 it was reported that there were only about 83 tobacco users in Southwestern Kansas in a membership of 1591.(9) No person may be installed in the ministry who is a tobacco user,dealer, or raiser, nor may he serve as delegate to District or Annual Conference.

The story of the traditional aversion of the Brethren to war and their sufferings for conscience' sake in behalf of this principle of non-resistance is an instructive and heroic recital. It

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(6) Report, p. 16.

(7) S. W. Report.

(8) G. M., Apr. 27, 1886.

(9) Dist. Conf. Report.

is very similar to that of other non-resistant bodies and few details need detain us here. In the American Revolution they were charged with being Loyalists, which was altogether a false charge.(10) During the struggle, Christopher Sower, Jr., a bishop in the church and the owner of a fine printing establishment in Germantown, Pa., lost his business, his houses, and his lands. This was a great misfortune and gave a decided backset to the church, for during a period of seventy years there was no printing press in the denomination. This resulted in a loss of interest in Sunday Schools and education, and necessitated a "new start" for the church.(11) No wonder the Brethren developed further their hatred of war.

In the War of the Rebellion there was considerable persecution. Bishop Andrew Hutchison, the "Walking Bible", later of Kansas, was on the point of being shot when a friendly colonel forbade the carrying into effect of an order of one his subordinates. Hutchison refused to do service both because of a physical infirmity and because of his conscientious scruples. Many of the Brethren were required to furnish substitutes or find some wealthy friend to forfeit a named sum of money. It is understood that in certain places the churches took concerted measures to pay for their members who happened to be drafted. Some Brethren felt free to do service in the hospitals and thus escaped a fine. The Confederate Congress made special arrangements whereby the Brethren might purchase exemption from military service.

The present agitation for preparedness has given occasion for a reaffirmation of the time-honored position. The Peace Committee

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(10) Brumbaugh, History of the Brethren, p. 492.

(11) Breth. Almanac, 1908, p. 11.

of the church made a pointed remonstrance, many local congregations voiced their disapproval, and the District Conference of Southwestern Kansas of 1915 sent in vigorous resolutions of protest both to Congress and the President of the United States. (12)

A rather extended account of the peace stand of the Brethren is presented in a book by Hays and Sanger, entitled "The Olive Branch". This book is published by the Brethren Publishing House, Elgin, Ill.

It is only as a last resource that the Brethren go to law. The principle laid down in the 18th. chapter of Matthew has always been regarded as a fundamental principle in settling differences. In fact, anybody entering into church fellowship is always required to assent to the method there prescribed. Local congregations may, when all other means fail, suffer a member to take his grievance to the courts. Naturally, the profession of the law has not been encouraged, although some members have followed and are following that calling. At the Annual Conference at Hershey, Pa., in June 1915 Gov. Brumbaugh commended his brethren for their long and consistent record as non-litigants, and advised a continuance of the same policy. It is related of Bishop Peter Keyser (1766-1849), a wholesale lumber merchant of Philadelphia, that in his extensive business he never sued a person nor was he himself sued. (13)

To many people the church is best known because of its strenuous protest against the inroads of fashion and high living in general. The simple life is ingrained into the life of the people. In this they have adhered to the primitive Quaker ideal. The church has maintained a remarkable unity in belief regarding this prin-

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(12) Report of Dist. Conf.

(13) Brumbaugh, Hist. of the Breth., p. 511.

ciple, though from time to time a question is raised as to the best method of applying the principle.

The most characteristic gathering of the general body of the church is the large gathering which has been successively called the Great Meeting, Yearly Meeting, Annual Meeting, and Annual Conference. This institution, according to Brumbaugh, dates back to 1742. For some time previous to that the Brethren had met with other denominations in their deliberations, but finally dissenting with a conference which met under Count Zinzendorf, they thereafter met separately. From year to year the Conference has increased in magnitude so that at the Hershey Conference (1915) there were estimated to be 30,000 people on the grounds on one certain day.

Beginning with 1778 there are minutes preserved of the various Annual Meetings, but with many omissions. Originally the Conference was positive in its methods. It was wont to deliver the doctrine of the church, especially that of baptism. It was prospective rather than retrospective. At a later period it became repressive. This feature was rather prominent until of late years.

The purpose of the gathering has always been the same, viz., to prevent the inroads of congregationalism and to provide by united effort for the larger aggressive measures of the church. This latter purpose is increasingly large. The legislative element has never been eliminated, though there is more and more a disposition to return papers which have to do with purely local matters. From time to time a Conference pronounces upon some weighty matter of doctrine, or rather, the application of the doctrine. Methods of church work and details of discipline call forth many and insistent queries.

The practical democratic tendencies of the Brethren appear in the Conference organization and procedure. The voting power is vested in delegates elected by local churches. These delegates may be ministers or laymen, Women may sit as delegates. Anybody, regardless of whether he is a delegate, may speak on any question, but voting is restricted to delegates. The delegates are required to be consistent and orthodox communicants. No person may serve twice in succession. No user, raiser, or seller of tobacco may serve, nor may one who wears jewelry.

The Standing Committee is composed of one elder from each district (two from the more populous districts), such being elected at their respective District Conferences. This committee meets privately previous to the sessions of the Conference proper and passes in a preliminary way upon all papers and queries to be presented to the delegate body. A tentative answer is made which may be accepted or rejected in open Conference. All appointments to boards or committees of the church are made by this body of about fifty men, though afterwards approved by the Conference. The Standing Committee does not have as absolute power as may be imagined, however, for Conference always feels perfectly free to frame its own policies even if over the head of its chief committee. The officers of the Conference, - Moderator, Reading Clerk, and Writing Clerk are elected by the Standing Committee.

The Conference has been a mighty force in the unification of the church, and it has demonstrated its usefulness in a body so democratic as are the Brethren. In 1869 it was decided that Conference is of higher authority than any local church. (14)

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(14) Classified Minutes, 1869.

No doubt it was one of the things which held the church together during the War of the Rebellion. Though there were many members living in Virginia and Tennessee Conference was never interrupted. In May 1861 it was held in Rockingham County, Va.; in June 1862 in Montgomery County, Ohio; in May 1863 in Blair County, Pa.; in May 1864 in Hagerstown, Ind.; in June 1865 at Franklin Grove, Ill. Bishop John Kline made his way thru the Confederate lines in Virginia in 1863 to come to Hagerstown, Ind. (15)

In 1865 Conference decided that ministers who favored the rebellion could not be considered orthodox, and were not to be retained in the church. Speaking evil of Pres. Lincoln laid one liable to church discipline. The term "President of the United States" was later substituted for "President Lincoln". (16)

The Annual Conference has been held three times in Kansas, -1883, 1887, and 1896, and a brief account of these events will be given later inasmuch as they have an important bearing on the immigration to Kansas.

The characteristic gathering of the church district is the District Conference. In each of the four districts of Kansas it is held annually, usually in October. In authority this conference is next higher than that of the local church. It is the connecting link between the congregation and the Annual Conference. It has no permanent location but convenes at such church as may call for it; this, however, being decided upon at one of the Conference sessions.

As is the case in the local congregation the District Conference is a democratic body. Each congregation in the district sends

(15) Miller and Royer, Some Who Led, p. 46.

(16) Classified Minutes, 1865.



one or two delegates, depending upon the size of its membership. No person can serve two years in succession. Women may serve as well as men, though there is no record of a woman's holding an official position in the Conference proper. No one can serve as delegate who is not thoroughly in accord with the beliefs and practices of the church. In the deliberations of the Conference anyone may speak, but only delegates have voting power. Matters that require the action of the church as a district are brought up in the shape of petitions, technically called "papers" or "queries". All matters thus presented and all appointments of committees, etc., are first passed upon in the elders' meeting, held usually a day before the real session begins.

Sometimes a paper is of sufficient importance to require the thought of the whole brotherhood, in which case the local congregation asks District Conference to send the paper on to Annual Conference. If it has any merit the District meeting usually applies the formula "Passed to Annual Conference". If a point is raised which the Conference feels admits of solution without the necessity of outside interference, or one which for prudential reasons ought not to be discussed, it simply answers "Respectfully returned". A study of the papers that have been before the Conference of Kansas reveals a noticeable change with the passing years. Formerly the most of them had to do with questions of discipline and interpretation of church doctrines, but of late the problems of administration are demanding more and more attention.

The various programs in connection with District Conference usually takes four days. Here, too, we note a marvelous growth in the last generation. In addition to the quondam ministerial, Sunday School, and Conference programs there are now missionary, edu-

cational, young peoples', temperance, peace, fathers' and sons', and mothers' and daughters' programs. Thus the work has grown and the four days are crowded to the limit.

From available data it appears that the first District Conference of Kansas occurred about Easter Sunday 1867. Arrangements were apparently not widely published, for the editor of the Christian Family Companion in making the announcement remarked that he presumed the meeting would be held in Douglas County, Kansas. (17) The whole of Kansas and Western Missouri were included in the district.

The editor was right in his surmise, for the Conference convened April 24 at the Washington Creek church about 18 miles southwest from Lawrence. (18) No details are found regarding the deliberations of the meeting.

In 1868 the Conference met near Emporia in Lyon County, April 12. That of 1869 met April 16 and 17 at Plattsburg, Mo. Eleven churches were reported either by delegates or by letter and the names of the delegates are preserved. (19) Christian Holler was Moderator, and Isaac Hersey Clerk of the meeting. The Conference of 1870 was held April 16 in the Ozawkie church in Jefferson County. (20)

Since that time little is to be gained by a statement of the different places at which Conference met. Kansas was redistricted and at the present time there are four district conferences.

Let us enter a Brethren service of a generation ago. One of the most conspicuous "absences" in the "meetinghouse" (as they

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(17) Volume 1867.

(18) Gospel Visitor, July 1867.

(19) Christian Family Companion, 1869.

(20) Gospel Visitor, 1870.

called it) is that of a musical instrument. It was held that an instrument would result in the disuse of congregational singing, and that it would militate against the simplicity of the services. Hence, congregational singing was the rule.

In the times we describe, the families often sat together, and in some places the men occupied one side of the house and the women the other. This latter custom, however, never thrived in Kansas. The ministers sat in order of seniority along with the elder in charge on a long bench behind the pulpit table. Often there was no raised platform for the pulpit. The front row of seats, which we sometimes hear called the "bald-headed row", was occupied by the deacons, who usually were most eligible to nod assent or say "amen" during the sermon. It was from this deacons' row that the future preachers were to be elected.

The opening hymn was selected by the elder, the chorister, or by anybody in the audience if liberty was given for selection. Favorite opening hymns were: "O How happy are they who their Savior Obey", "Sweet Hour of Prayer", "I love Thy Kingdom, Lord", "From every stormy wind that blows", "How firm a foundation", "Lord, how delightful 'tis to see" and others of that character.

Kneeling in prayer was the universal custom. The elder, a deacon, or one of the laity might lead in prayer. It was not uncommon for a woman to do so. The Lord's Prayer was always used at the conclusion, being prayed by the one who first led or by anybody else who felt moved. A fervent "amen" from the congregation marked its close.

Often it was not known who was to do the preaching until the services were well under way. After the opening prayer the minis-

ters were to be seen deliberating among themselves, the elder extending the liberty by a look or nod to each of his co-laborers. There was no hurrying. Finally a minister signified his willingness by rising and advancing to the stand. Sometimes there were apologies and sometimes there were not. There was always a text. The introduction was not long. It was the manner of the Brethren to "jump right into the subject". The regulation length of the sermon was one hour, especially with a practical speaker. Often, particularly if the speaker had not exhausted his time, one or even two of the ministers present added some remarks to reenforce the lesson of the hour or to bear testimony to the truthfulness of the message.

The subject matter of sermons was varied, but the note of doctrinal teaching was always prominent. Indoctrination was the stronghold of many of the best preachers of the day. And the results appeared in a generation of men and women who knew the Bible. Scriptural quotations were liberally sandwiched thruout every sermon. Bishop John Forney was known as the "Walking Bible". Bishop Andrew Hutchison is remembered today by the same name, and is a marked man wherever he goes because he uses no Bible, having emptied its contents into his head.

The closing devotions were conducted as were those at the opening. The hymn was selected with reference to the teaching of the sermon. Announcements followed. These were necessarily brief, as there were practically no auxiliaries to the church except the Sunday School. There was no benediction; the minister simply dismissed the audience "in the fear of the Lord".

### CHAPTER III.

#### ADVENT INTO KANSAS.

From the Keystone state the Brethren spread out into the states of Maryland, Virginia and Tennessee. Crossing the mountains many later settled in Ohio. In 1822 Annual Conference was held at Canton, Ohio,-evidence that considerable numbers of members were in the state. The tide of emigration led next to Indiana, Illinois, Iowa and Missouri. It was generally motives of bettering personal conditions which led the Brethren along with many others to come from all the states named to the plains of Kansas. After the pioneers were once here the additional motives of joining relatives and of establishing churches are apparent. This brief survey must be content with this general statement of motives, although at times others will be manifest.

The early Brethren who came to Kansas did not hide their lamps under a bushel. They were quick to tell the Brotherhood at large of what they had found. While the published accounts are few there is evidence that they wrote frequent letters to friends and relatives in the East setting forth the merits of Kansas Territory. These appeals, it is easy to imagine, fell on willing and eager ears, though it is said of one Eastern friend that he held the West in abhorrence alleging that "the 'Great American Desert' was made for the buffalo and Indian, that God never intended it for civilized man, and that those of our people who are trying to settle the country must suffer for attempting to interfere with the

purposes of God. (1)

I quote in its entirety the first bit of church correspondence which I find in the church organ from the Kansas members. It was written Dec. 30, 1856 by Jacob Ulrich, and is typical of the correspondence of the times.

"There are but few members here, and only one laborer in the Word. He holds meeting every four weeks in rotation. His name is Gabriel Jacobs. We now live on Cottonwood, 20 miles south of Council Grove; but we intend, God willing, by the first of March to move 8 miles south of Lawrence, to a place called Hickory Point, near the Santa Fe road.

This is a pleasant and fertile country; the climate mild and good for a prairie country, and it is hoped that peace, one of the greatest comforts and blessings of this world, is once more restored in Kansas; this is the general belief here." (2)

Prior to the Civil War there are occasional accounts of the numbers of scattered members in the state. All are in the Eastern or Northern part. In 1859 9 members are reported near Plymouth, Breckenridge County, 10 miles West of Emporia. W. H. (many communications were signed merely with the initials) is responsible for the statement that as far as he knows there are four preachers in the state, two of them being in Breckenridge County and two in Douglas County; that there are twenty or twenty-five members in the last named county and a dozen perhaps in Leavenworth County. (3)

Conditions in 1860 are best described by extracts from a letter written by Jacob Ulrich of Lawrence. The date is Sept. 13, and he says: "We have had no rain to moisten the ground over 4 inches for

(1) J. H. Moore, G. M., June 12, 1897.

(2) G.V., 1857, p. 94.

(3) G.V., Aug. 21, 1859.

one year. Sometime this week we had one shower. In Feb. we had one; in May another; in Aug. perhaps 3 or 4 smaller showers merely to start the eaves to drop. We had no snow to cover the ground last winter. Thus from the Kansas River to the South line of Kansas and as much further as we have heard from, the drouth is severe. On the border of the Missouri River at one point there is some corn. The balance of the territory is a failure. Wheat has heretofore yielded productively; this year the 20th. bushel sown is not harvested. The winds blew from the South regularly thru July and August and some days were too hot for any human being to be out. --- There are perhaps 40 or 50 Brethren families in Kansas. Some have funds to buy with until harvest, others are out of funds now. --- There has been wheat sent from Wayne County, Indiana, but the freight and commission are \$2.00 per 100 weight, and in some cases more, which is near what the price of wheat is in Kansas City. --- I think I may say that one-fourth of the land in Kansas is under mortgages to Eastern speculators, and these mortgages will be due next spring and to purchase the land at a low price would be doing the present owners a favor and prevent it from falling into the hands of speculators. The water in Kansas is very low. But each neighborhood has plenty for house use."

The editor of the Gospel Visiter in commenting upon the letter suggests that the needy in stricken Kansas thru their church organizations appoint committees to receive and distribute aid. No doubt it was at this suggestion that the Washington Creek congregation, southwest from Lawrence, authorized elder Abraham Rothrock to solicit aid and published in the church organ a statement of the fact properly signed by the officials. Elder Rothrock left home

Oct. 9, 1860 to solicit donations, not merely for his own denomination but for deserving neighbors as well. The details of his trip are not at hand, but his itinerary included the churches of Illinois, Indiana, Ohio, and Pennsylvania. He went as far as Philadelphia. He remarked that he found people willing to contribute far beyond his expectations. Returning by the way of Pittsburg and St. Louis he arrived home Dec. 30.

This trip of Abraham Rothrock together with the appeals of the editor of the Gospel Visiter and personal appeals of the suffering brought a ready response from the East. The same paper (4) which gives the account of Rothrock's trip also reports a gift of \$216.74 from the Tuscarawas church, Ohio to Jacob Ulrich in behalf of the needy near Lawrence. By the February issue of the paper the amount of the fund for Western relief had mounted to \$300. This money was sent to Editor Kurtz and sent by him to Kansas. In March 1861 report show that \$750 had been expended. "I hear", says Jacob Ulrich, Jan. 21, 1861, (5) "that a few days since a woman and three children had to suffer death from want of bread, some 40 miles from here (Lawrence) south on Pottawatomie Creek. The church meets frequently and makes all the arrangements possible for relieving the most distressed."

The Brethren in the East were moved to investigate conditions in Kansas by sending representative men along with their donations. In the spring of 1861 David Frantz and William Gibson of Cerro Gordo, Ill. were sent by their local congregation to take grain seed to Kansas. They took 600 bushel of corn, wheat, oats, and potatoes, and also 300 pounds of garden seed of all kinds collected by the

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(4) G. V., 1861, p. 92 ff.

(5) G. V. Jan. 1861.



women. Early in April they reached Lawrence, but seemingly left only 13 bushels of their cargo. Where the rest was distributed does not appear, but the same day they arrived there were four two horse wagons loaded with wheat and corn which came from another direction. In less than four days all this was gone and more wanted. There was great demand for spring seeds. (6)

It appears that Frantz and Gibson were also spying out the land as a possible mission field, for while in Kansas they held fifteen meetings,---all well attended, and reported favorably on missionary prospects. (7)

The most distinguished of the delegates sent to visit the Kansas sufferers was Bishop Henry Kurtz of Ohio, editor of the Gospel Visiter. May 14, 1861 he issued his "last appeal" thru his monthly paper. May 9 at a church council in middle Pennsylvania after presenting the sufferings of the Kansas people and securing a promise of aid he announced his intention to go in person to Kansas. An offering put \$30 into his hands at once. May 24 he wrote home from Lawrence telling of his experiences. He reported fine prospects for crops and said he found little absolute want or distress. (8) The crisis was now passed.

July 15, 1861 Christian Shank rendered an account of his stewardship as clerk of the distributing committee in Douglas County. Most of the produce that came was shipped from Illinois,--- four shipments in all. Money was sent from many places, the total being \$8500. Only about a quarter of this was reported in the Gospel Visiter. Abraham Rothrock is credited with having collected \$500 during the winter of 1860-61. Illinois led in affording aid, followed by Indi-

(6) G. V. Apr. 1861.

(7) Idem.

(8) G. V. 1861.

ana and Ohio. (9)

During the Civil War the Brethren were called upon to sacrifice for their stand for peace, although Kansas saw but little of the testing. There were but few members in the State, and the published accounts are meager. Under date of Dec. 12, 1861 Jacob Ulrich of Lawrence writes: "Kansas is so far undisturbed excepting a few small outbreaks committed by the rebels on the Eastern state line. Our laboring brethren (ministers) in Mo. had all to flee; br. Wm. Gish had to come to us, and had lived a while in Kansas but is now moved North. Br. Jacob Kaub with much trouble and distress got his family here, tho the best of his team had been taken from him, and his son was badly hurt, but has recovered again.

"Br. Joseph Renney and Br. John Firestone came to my house on last Sat., the latter being robbed of his wagon and part of his team, had to leave all his property and some of his family behind; his wife has now gone back, and will try to bring the children, clothing, and bedding. Their crop is taken and destroyed. These brethren report that 7 conservative Union men were killed near the Kansas line as they came (from Missouri.) By last account there were yet 5 families of Brethren in Missouri who have to make their escape from a merciless rabble. Thus it is our destiny to experience how those double-tongued men, calling themselves Gospel preachers, appeared so friendly, and so smoothly invited our brethren to their pulpits, and the brethren sometimes obeyed to the annoyance of some of their members. Now these same tongues want us all to take up arms and follow them to the field of battle, and (say they) "if you do not, you are our enemies, and as such we will treat you".--- The above was written to Bishop Henry Kurtz, editor of the Gospel Visiter

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(10) G. V. 1861.

From this account there is a comparative silence until the Quantrill raid on Lawrence, Aug. 21, 1863. The March 1864 issue of the Gospel Visiter contains a brief account of the shooting of Elder Abraham Rothrock, the founder of the first Brethren church in the state. "C. S." has this to say: "I believe I did not write to you in my last that br. A. Rothrock in the Lawrence "Quantrell" Raid, besides the burning of his house and most all in it, was also shot, and supposed to be dead, but when he was by the sister and daughters dragged away so that the burning house should not fall on him, gave signs of life, and by tender nursing recovered again, but perhaps a cripple for life. Two shots took effect in his neck, and passing thru injured a leader so that he has lost any use of his left arm now, and besides suffering much pain has not much prospect of it ever getting well again."

Elder Rothrock never fully recovered from his wound, and died near Lawrence in 1870.

One of the wealthiest of the Brethren in Kansas in the earlier times was John C. Metsker of Marion township, Douglas County. A native of Indiana he came to Kansas in September 1859 and settled 14 miles southwest from Lawrence. At one time he owned 2100 acres of Douglas County land. The Quantrell raiders had given out the information that they purposed to lay hold of Mr. Metsker, but thus warned he took to the woods with his family. The raiders, however, being drunk, took a different road out of Lawrence and headed off toward Eudora.

## CHAPTER IV

### EARLY IMMIGRATION AND "GRASSHOPPER YEAR".

There was little in the way of material inducements in Kansas to attract the Brethren before the Civil War, and indeed for several years after that conflict. Southeastern Kansas appears to have been the Canaan, and Enoch Eby writing in April 1869 says that in all his travels (and he had travelled extensively) he has found no better place for a strong church settlement than in Bourbon County. Coming from such an influential man this statement doubtless had a pronounced effect. As a people the Brethren have always placed great confidence in their leaders, and the records from 1870 on show that with a few exceptions the leading men were ardent believers in colonization.

From time to time one finds such communications as the following in the Gospel Visitor--

"To the Brethren in the West.--No providential interference, I expect to visit Iowa, Kansas, and Missouri sometime in October. I will stop in Harrison County, Iowa, first, and from there go to Kansas and back thru Missouri. I think of locating in the West," etc.

Daniel Smith, Hagerstown, Ind.

Until 1878 immigration was more or less sporadic. The records before that year are very scant and of a general character. Occasionally a brief note in the church papers indicates the location of some few scattered members. The organized churches

were all in the northeastern part of the state. In 1866 seven members were reported in Marion County, but they were 40 miles from a church. (1) There were few, if any, west of that locality.

Rather brief accounts of the salient facts of the leading congregations during the period will be found later in this thesis. There were no general movements of importance to be here recorded. So the distresses of the "grasshopper year" next claim our attention.

From scattered accounts one may ascertain the countries in which the Brethren felt the distress of "grasshopper year." They are all in the eastern section of the state, although Bishop Forney in his travels reports the heaviest damage in the Solomon Valley in Osborne County. Here they came down in a storm on Wednesday, June 23, 1875, and staid till Friday the 25th. Leaving, they flew northwest and remained 25 days in the air. (2)

Eastern Kansas had evidently been struck by the pest before this time for Bourbon County saw the last of them June 24. Little damage was reported in Wilson County, although many of the grasshoppers were raised in that section. "They devastated chiefly along the streams and timber, especially in Johnson, Miami, Linn, Douglas, and Neosho Counties." (3)

As in the case of the drouth of 1860 the Brethren of Illinois were in the van in helping the victims of the grasshoppers. The narrative is rather full on this particular. A spec-

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(1) C.F.C., Oct. 1, 1866

(2) G. M., July 1875.

(3) Geo. Myers in G. M., June 28, 1875.

ial district conference for Northern Illinois was held at Cherry Grove, Carroll County, and organized permanently a society to afford aid to Kansas and Nebraska under the name of "The Northern Illinois Relief Society of the Brethren." M. M. Eshelman, later prominent in Kansas, was clerk of the meeting and was elected corresponding secretary of the society. It was decided to send no grain then, but cash offerings instead. The following resolution was adopted: "Resolved, That John Forney, Sen., S. C. Stump, and Christian Forney of Falls City, Nebr., act as a distributing committee for the states of Kansas and Nebraska." Eight churches responded to the call of the district by giving \$653.42. (4)

Relief committees were decidedly in earnest early in 1875. The Chicago Times reported that the Brethren at Cerro Gordo, Ill., had contributed \$1600. J. L. Switzer of Jewell County was delegated to convey an appeal to the members in Illinois, and it is probable that the \$1600 was raised thru his influence. He went armed with credentials from county officials and the governor. He reported twenty-four counties in Kansas and as many in Nebraska needing help. (5)

Many congregations did nobly in sending aid both in money, food and clothing. Mention cannot possibly be made of all that was done. The South Waterloo (Ia.) church, however, and the church at Panora (assisted by friends and neighbors) made their giving worth while. The former sent one and one-half car-loads of supplies, containing among other things 20,000 pounds of

flour and 900 pounds of boots, shoes, and bedding, to Jewell County. Receiving \$1000 from Daniel and David Vaniman of Virden, Illinois, with which to buy corn, they sent 357 bushels to Parsons and 351 bushels to Jewell County. The latter collected over 1000 bushels of grain and sent two car-loads to Jewell County. (6)

Persistent complaint was made that donations were not reaching their destination. J. L. Switzer in a special notice in the "Pilgrim," March 16, 1875, gives the astounding information that the committee had thus far received only six car-loads of goods and had reason to believe that fourteen had gone astray. "Things," said he, "get lost at Topeka." He asked that donations thereafter be sent to Allen Ives, Edgar, Nebr. He further said that he had made arrangements with the C. B. and Q. to ship seed free on their line west of Chicago to Hastings, Nebr. The call for seed had now been issued.

The aid which was sent to Kansas in "grasshopper year" gave rise to a unique controversy in which Bishop Daniel P. Sayler of Maryland played the leading part and made himself a target for the Kansas churchmen. The Bishop--always conservative--wrote an article deprecating immigration to Kansas. It was a straightforward denunciation of those who were appealing for aid. In substance he said "the people of Kansas ought to leave if conditions are bad. The state, as everybody knows, is subject to drouths and grasshoppers. The reports of suffering are greatly exaggerated. The legislature of Kansas in

special session authorized the counties to sell bonds to tide them over the winter. Only Reno County did so. Whereupon a political 'ring' issued bonds beyond the valuation of the county. The farmers were never better off than now. There are countless cattle on the prairies. Kansas is abundantly able to care for herself." Thus did the Bishop air his views to the discomfort of the Western brethren. (7)

The replies to this letter were "too numerous to mention." "Does Brother Sayler believe the Chicago Tribune rather than the Brethren papers?" is the pertinent query. "Has the Chicago Tribune forgotten that Kansas gave \$10,000 to the homeless and destitute of Chicago after the great fire? The story of abundance in Kansas was invented by grain merchants to fill their own pockets." (8) J. A. Root of Ozawie wrote that he had been in Kansas eleven years and had never seen so few cattle. (9) Others branded Sayler's article as "unreasonable." Finally the editor had to exclude further "replies" from his columns.

On another occasion the editor of the Pilgrim felt called upon to brand as false a widely circulated report that the Brethren in Kansas and Nebraska were speculating on the liberality of the Eastern churches.

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- (7) Pilgrim, Feb. 9, 1875.
- (8) Geo. Myers, Pilgrim, 1875.
- (9) Pilgrim, 1875.



## C H A P T E R    V

### IMMIGRATION OF 1878 AND AFTER.

"Grasshopper year" was soon forgotten by the Brethren who were bent upon settling Kansas. A new motive had been added to that of securing cheap land, viz., that of bringing help, often ministerial, to the few and weak churches of the state. Complaints were heard that no ministers were coming to southern Kansas, and in response to this appeal several ministers signified their intention to enter the work, one offering for sale a 100 acre farm two miles south of Lanark, Illinois that he might come West. (1) Some wanted to come to Kansas, but having no definite location in mind asked for correspondence with members living in the state.

The desire to avoid paying high rent and at the same time secure a homestead was a strong motive. Just one instance may be cited. M. D. Wilson, lingering near Fort Scott, urges Easterners to quit paying rent. Homesteads may be had with a patent in five years. There is also cheap land in Eastern Kansas. He, himself, came with his family of eight from Illinois ten years ago with \$175, wagon and team. Now he has a good home and plenty to live on. (2) This, one must remember, had been done in spite of several "hard years."

The year 1878 appears to have been a great immigration year, or at least the beginning of a new wave of settlers. The Brethren in Kansas had wielded facile pens which yielded results.

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(1) B. W. Jan. 24, 1878.

(2) P. C. Jan, 1876.

One characteristic device in the way of advertising and one which was destined later to be more extensively employed consisted in writing a letter in the church paper setting forth in a glowing way the special merits of a particular county. Thus, Crawford County is preferable because of its good land, its quarries, its cheap coal, and its timber, and the possibility of buying out the original settlers on moderate terms. Brown County has 70,000 acres of good land at \$6 to \$7 an acre, 3 to 8 miles north of Sabetha and located on the St. Joe and Denver Railroad. Ness County is desirable because of 30 bushel an acre wheat, and the absence of hardpan, alkali, and the ague. It remained for Reno County to state its case rhetorically: "Churches of other denominations want you to come, non-professors plead for you to come, and we, a small band of members twelve in number beg you to come. I fear it is neglect, and will neglect clear you at the day of accounts?" (3)

May 28, 1878 an excursion from McVeytown, Pa. came to Kansas, Colorado and Nebraska. Ministers were especially urged to take advantage of it. Permission was given to join the party anywhere along the road. Oct. 18 a similar excursion from the same place started for Kansas.

When the Brethren organized the church at Schwarzenau, Germany in 1708, the hymn sung at the opening of the service was "Count the Cost." This admonition was only heeded when the state of Kansas was settled. Many of the settlers were not well-to-do and, as in the case of any new country the question "How much does it cost?" was frequently asked. The estimates

that were furnished are interesting. Everybody seemed disposed to take exception to any carefully worked out list of expenses. Day laborers were not advised to come, but a <sup>FARMING</sup> family outfit and from \$500 to \$1000 cash was held by some to be requisite for making a start. (4)

One writer apt at figures says: "The costs are about as follows:

U. S. fee at land office	\$ 18.00
House	150.00
Breaking plow and team	320.00
Food for 15 months	200.00
Clothing for family	40.00
Seed wheat	80.00
Harrow	20.00
Horse feed	<u>40.00</u>
	\$808.00

One may reduce this by \$100 if he is content to use a dugout. If the would-be settler cannot afford a visit to Kansas he had better not move. (5)

However, examples were numerous of what a man with small capital could do. A typical case is that of Joseph Garber of Parsons, who says: "I came here ten years ago. I never spent over \$200 outside of what I made in Kansas. I never lived in a dugout, either. In fact, I never saw but one family living in a dugout in Kansas, and I have travelled over a considerable portion of the eastern part of the state." (6) He adds that

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- (4) M. T. Baer, P. C., 1879.
  - (5) Cyrus Bucher, P. C. July 29, 1879.
  - (6) P. C., 1879.

only one-fifth of the landholders have mortgages, and that he thinks no other state has opened up with equal inducements.

With few exceptions the influx of Brethren in 1878 and in the succeeding years until probably 1882, was to Eastern Kansas. This is shown by a study of church organizations. However, it is certain that members were at the same time settling further west. Before 1878 there were several families near Peabody and at Nekerson there were in May of that year sixteen members. There were scattered members also in McPherson County. J. L. Switzer, a pioneer in Northwestern Kansas, says in a private letter that there were Brethren in and about Burr Oak as early as 1872. But as far as I am able to ascertain there were only one or two organized congregations in the Western half of Kansas before the close of 1878. It was not until about 1882 that members came in sufficient numbers to render organization practicable. Much of the history of the time is hard to find from the very fact of the isolation of the immigrants of these four years. During this period several plans for colonization were proposed but there was no organized effort to that end. The scattered immigrants were veritable "spies of the land", and several years of success in their new homes constituted one of the impulses, which, with the Bismark Grove Conference in 1883, led to more concerted efforts at settlement.

## CHAPTER VI

### THE CHURCH DIVISION (1881)

It is with extreme regret that an unfortunate division in the church must be chronicled. It occurred in 1881 in Ohio, and a few facts should be presented to enable one to get his bearings on its effect on Kansas church history. Brushing aside multitudes of details, the outstanding fact of history is that the German Baptist Brethren church divided into three divisions in the year named, known henceforth as the Old German Baptist Brethren (ultra conservative), German Baptist Brethren (conservative), and the Brethren (progressive). Of course the division was by no means a sudden occurrence, and leaving out of account the personal element, the lines of cleavage, of several years growth, may be noted.

In the year 1879 fourteen bishops in the Miami valley convened and drew up a set of resolutions (hence they are called Resolutionists) touching on several movements and features of the church which they conceived to be too liberal or worldly. In the scope of the resolutions they condemned high schools (and of course colleges), Sunday Schools, revival meetings, and a salaried ministry. This negative platform serves them to this day. They formally organized Nov. 25, 1881 in Montgomery County, Ohio, finding that their views were not acceptable to the church in general. At their conference in 1882 nine states were represented. The "Old Orders" as they are popularly called, are fast dwindling in numbers.

Statistics are not at hand showing the number or location of the membership of this church in Kansas. In 1881 at Ionia, Jewell County, a church with a membership of 56 was reported. Various conservative churches have reported from time to time that they have lost communicants who have gone with the "Old Orders." Several families of members still live south of Lawrence, and in 1911 the Annual Conference of the church was held at Pleasant Grove, south of Lawrence.

The genesis of the Progressive Brethren occurred at Ashland, Ohio, in a convention, June 29 and 30, 1881, when a declaration of principles was drawn up similar to our national Declaration of Independence. Statistics compiled in 1895 (I find none later) show that they had in the United States 138 congregations, 206 church buildings, 10,031 members, 1,528 accessions for the year, and church property valued at \$256,188.(1)

Various conditions attended the separation which took place in Kansas. There are not many Progressive Brethren churches in the state, and a few salient facts regarding the origin of the leading ones will be attempted.

There was harmony in the congregation at Nickerson until about the time of the Annual Conference at Bismark Grove, Kansas, in 1883. An attempt to exclude J. W. Beer, a minister of Progressive tendencies from partaking of the Eucharist led to dissension. After deliberation a fortunate agreement was reached whereby the two parties covenanted to separate in peace and to treat each other as Christian friends. Some attempted to do

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(1) Holsinger, History of the Tunkers.

the impossible thing of remaining neutral. The vote was apparently light. The Progressives adopted the following resolution: "That the Gospel alone is sufficient rule for our faith and practice, containing all things necessary to our salvation, and therefore we adopt it as our creed, and resolve, by the help of the Lord, to live according to its teachings. Resolved, That we be known as the Brethren Church of Nickerson, Kansas." In 1901 the membership of this congregation had waned from 102 to 30. (2)

The Pony Creek Church, three and one half miles north of Morrill presents a peculiar condition. Each faction owned half of the property but a Progressive owned the ground upon which the building stood, and he refused to deed it to the Conservatives. Finally, after increasing from 100 to 180 (1889-1892), the congregation was divided on a north and south line, the Progressives retaining the church building, and the Conservatives under the name of the North Morrill Church, building a house of their own. (3)

In 1894 the two factions at McLouth decided to build a church together. (4) The Conservatives, being but few in number, are legally a part of the Ozawkie church. It is said that one generous donor put his money into the church with the understanding that both persuasions should meet in peace, and that the first which should cause disturbance should lose its privilege.

Several of the Conservative congregations have at times lost by proselytes to the Progressive ranks. Among them are

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(3) G.M. Jan. 8, 1889.

(4) Holsinger- History of the Tunkers.

Washington Creek and Pleasant Grove (both in Douglas County), Neosho, Parsons, Fairview, and others. But near Laneville an instance is recorded in which the Conservative organization absorbed practically the whole Progressive church. (5)

Holsinger's "History of the Tunkers" names the following as constituting the congregations of Progressives in Kansas: South Haven, Maple Grove (Norton County), McLouth, Mulvane, Nickerson, North Solomon (Osborne and Smith Counties), and Pleasant View (Neosho County).

Just now there is a well organized and properly authorized movement looking to the amalgamation in the not distant future of these dissevered bodies.

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(5) J. B. Fair, G. M., 1885.



## CHAPTER VII

### IMMIGRATION IN THE 80'S

It is difficult to overestimate the influence which the Annual Conference at Bismark Grove in the spring of 1883 had upon the settlement of the Brethren in Kansas. By this time the Immigration Agent had appeared on the scene and he was phenomenally industrious in his business. He had studied the Brethren and the country, was an adept at advertising, and made a specialty of locating the Brethren people. Moreover, hundreds of members had combined land seeking with the inspiration of the great annual gathering. Thus the three Annual Conferences which have been held in Kansas (1883, 1887, 1896) have materially contributed to the settlement of the state.

Of all the men who had to do with the work of immigration and emigration Geo. L. McDonaugh easily stands first. He served various railroad companies and stood high in the confidence of the Brethren, casting his lot with them religiously some years ago. He was influential in the settlement of southern Kansas after 1883 and in promoting the emigration to Texas and California. In the case of California, he worked in conjunction with M. M. Eshelman.

Great Bend and Enterprise appear to have been two of the most important objective points of the immigration wave which took a rise in 1884. Enterprise was the headquarters of the American Land Company, of which J. H. Brady was the General Manager. Land sold at from eight to thirty dollars an acre. (10)

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(1) Many from Va. are said to have been interested in this company.

The settlement of this community was doubtless facilitated by the fact that Dr. P. R. Wrightsman, manager of a colonization company at Herington, announced that there were 15,000 acres of available land in his community. Many Brethren settled here. (2) Bishop J. D. Trostle with about 30 others came from Mt. Airy, Md. and settled at Plympton. Trostle was well pleased with the country and said there was a large immigration. Land was steadily advancing in price.

A report became current that a colony of Brethren was to locate at Great Bend. While there was no real colony, Michael Moorehead wrote that he could locate over 100 families on first-class land close together in the north-west part of Stafford County and the south-east part of Pawnee County. Land sold at from \$3 to \$5 an acre. The same land, said Moorehead, if improved would cost \$50 to \$100 in Illinois, \$30 to \$50 in Iowa and Missouri, and \$20 to \$40 50 miles east of Great Bend.

I have before me two letters, extracts from which will show the nature of the appeal made to the ministers. They show admirably the old custom of the Brethren of combining farming and preaching.

"Now this is what we propose to do: To any good ministering Brethren in good standing who will work for the cause of the Master, and will get a colony of twenty land-buyers to buy land from the company, we will give 80 acres of land free and deed it to him, or if one should get ten land buyers, we will give him 40 acres of land." (3) This dabbling of the ministry in land business later caused trouble.

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(2) G. M., Feb. 18, 1884.

(3) G. M., Feb. 26, 1884.

The other proposal is as follows: "To any brother who will come and labor for the Brethren of Burr Oak, Kan. in the ministry, in the general order and practice of the church I will give for his use free forty acres of land for five years, or as long as his labor seems to be prosperous to the cause. About  $2/3$  of the land is under cultivation. It is located  $1\frac{1}{2}$  miles from Salem, Jewell County." (4)

But the immigration was not confined to any one section of Kansas. In many cases the Easterners came to localities where there were already a few pioneers, perhaps old neighbors, and where possibly a church had been organized. One can imagine what a fine contribution the author of the following made to Kansas. "I am not only going to visit it (Kansas), but with my family, including about a dozen members, with 25 or 30 persons in all, will start on the morning of February 12-- the Lord willing--for Labette County, Kansas, to make it our future home." (5) Diverted, apparently, from fulfilling his promise to the letter, the same correspondent wrote later from Olathe that he regarded Johnson County the best in the state, though land was somewhat high. But Kansas City afforded a good market and the water was better than it was in the southern part of the state. Coal sold at 10 or 12 cents a bushel and wood was surprisingly cheap. (6)

Even Western Kansas found its champions. One elder had lived in the state 5 years and had been in 50 counties. His

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(4) G. M. Oct. 13, 1885

(5) J. B. Lair, Andrews, Ind., G. M., Feb. 1884.

(6) J. B. Lair, G. M., May 25, 1886.

experience prompted him to pronounce Grove County good<sup>1</sup>-but with the reminder that a homestead there would necessarily mean some hardships. Land sold from \$3.50 to \$6.00 an acre. A church was about to be organized. (7)

Doubtless the fact that a college was to be located in Kansas gave an impetus in the latter eighties to the immigration of the Brethren. From July, 1886, Professor S. Z. Sharp kept Kansas constantly before the Brotherhood. In the month and year named he came thru the state, and stopping at Topeka was led by his zeal for knowledge to the Capitol. He met the State Superintendent and the Commissioners of Agriculture. What facts he learned he presented in a vigorous and attractive article in the Gospel Messenger, (8) following this by five more, all written under the caption "On the Wing." His writeup of Kansas was a very creditable effort and showed the remarkable versatility of the well-beloved college professor, whose passion for education was evident thruout the article. He reported Brethren in nearly every country and looked for the time when 25,000 members would make the Sunflower state their home. He touched briefly on the possibilities of missions, and also raised a query as to the practicability of locating Bishop Christian Hope, late of Denmark, on the plains of Kansas.

In those days the railroads advertised very lavishly in the church paper. One advertisement ran for some time read as follows: The Southern Kansas Railroad. The short line from Kansas City to the fertile valleys of the Elk, Neosho and Arkansas rivers in Southern Kansas and Indian Territory. A Western extension of the road was thrown open to immigration and

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(7) I. H. Christ, G. M., Nov. 17, 1885.

(8) July 1886.

settlement vast tracts of productive land lying in Barber, Comanche, Pratt, Kingman, Clark and Meade Counties. Ask your ticket agent for a round trip land-explorer's ticket to Independence, Kansas." (9)

This was signed by the enterprising agent of the Southern Kansas road, Geo. L. McDonaugh.

The climax of advertising was reached, however, when on May 15, 1888, a supplement of the Gospel Messenger was devoted to McPherson College and Kansas land. The land advertisement had the impressive heading: Kansas--Kansas!--Kansas!! Come to Kansas, the central state of the Union, where schools and churches flourish, saloons are closed and Prohibition does prohibit. The land of wheat, corn, and live stock, and the banner state of railroads."

This was followed by an extended article by Professor Sharp, under these subheads, respectively: location, farm products, sorghum, coal, building stone, salt, railroads, schools and churches, prohibition, the German Baptist Brethren, McPherson County, McPherson College. I glean the following facts at random from this article: Last year in Kansas there were 2,070 miles of railroad built on 40 lines. This is over <sup>E</sup>leven times as much as in all New England and the Middle states combined, and over four times as much as built in New York and Illinois, the two great railroad states of the Union. The Brethren are more widely distributed than in any other state, Indiana not excepted, and there are more ministers than in any other state west of Indiana.

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Others wrote on various phases of the subject. Bishop Eby wrote on the advantages of Kansas, and presented a corrected map of the state and the Panhandle of Texas, showing the location of Brethren churches. J. D. Trostle said he had lived 28 years in Pennsylvania, 31 in Maryland, and 4 in Kansas, and found farming especially easier here. John Wise set forth the merits of Southern Kansas. He said he knew of members in 46 counties, that there were over 30 organized churches and nearly 2000 members in the district. Dr. P. R. Wrightsman, writing from the physician's point of view, was solicitous of the health of home-seekers and from his 26 years practice pronounced Dickinson County the healthiest section. There was no typhoid fever, ague or malarial miasma. In fact, the doctors had to resort to some other business. He remarked further that Kansas stood fourth in rank among the states as to her educational facilities.

Considerable sentiment had been aroused against the carrying on of secular business at Conference and so a large supplement was arranged for the Gospel Messenger of May 3, 1887, just previous to the Ottawa Conference. This was full of pictures and land advertisements of various descriptions. In one of the articles occurs this prediction: "It will only be a few years when this land will be as high in Kansas as it now is in Indiana and Illinois." Another paragraph is couched in characteristic Kansas eloquence: "Kansas is the grandest state in the Union, and its possibilities for the future are the greatest. The population is made up from every state in the Union, and nearly every nationality on the face of the earth

is represented. It is not the off-scouring of creation either that have come hither, but the very best blood of the land. The people who have come West are the men who have a purpose in life, and have come with a determination to build homes and make an honest living in the world. They are the men of grit and energy, and are building up a grand young state. It is worth something to be a citizen of such a commonwealth."

The familiar method of advertising "by counties" was used. Only those of the Eastern half of the state pressed their claims, with the single exception of Cheyenne County. Mere statements of the leading inducements presented will suffice.

Wilson County entered the plea of healthfulness and the fact of a church of 60 members at Fredonia.

Miami County boasted of fruit, corn, natural gas, proximity to railroads, and good connections with Kansas City. One may question whether the mention of the location of the asylum at Osawatomie and the allusion to the former home of John Brown was meant to do more than to excite a bit of interest in the history of the state.

Pratt County held out the fine soil, the good railroads, and the prospects of a church in that county.

Bishop John Wise very artfully and graphically led the would-be buyer on an imaginary trip thru several of the Southern counties and landed him finally in Sumner County at Conway Springs. Cheaper rent than in the East was the inducement.

Neosho county laid claim to a better climate than that of the northern counties, the winters being short and mild. There were prospects for building up a church near Chanute.

Johnson County looked forward to a boulevard between Kansas City and Olathe. Land was high but the market was exceptionally good. A good church of 50 members was a conspicuous attraction.

Montgomery County reported a church of 40 members who were in need of a minister. Good climate and fruitful soil are not forgotten.

In Crawford County the raising of castor beans and fruit were thought attractive.

Barber County held out the presence of little waste land, of shallow water, of soil which would stand drouths, of good fruit, and the presence of an organized church.

Douglas County argued its nearness to Kansas City, the State University at Lawrence, and the low priced land.

Franklin County presented cheap land, good railroad connections, good drainage, and an intelligent and moral people.

Cheyenne County was bold enough to advertise land better than that found in Maryland, Ohio, Illinois, and Iowa. To good rich soil and excellent water was added the plea for the incoming of missionaries.

Rice County reflected a fond wish of those days when it stated that the capital of Kansas was likely to be moved thither<sup>so</sup> as to be in the center of the state.

Some had feared that inter-state commerce regulations would prevent the railroads from granting excursion rates but all roads West of Chicago gave a one fare rate for the round trip.

As intimated before this lavish advertising of land led



to dissatisfaction in different localities. It was doubtless the hardships later encountered and possibly the jealous feeling of the Eastern churches which prompted the following query at the Annual Conference of 1888.--"We ask Annual Conference thru District Conference to caution Brethren, especially ministering Brethren, in regard to speaking or writing too flatteringly of sections of the West or any other section of the country." Answer--"Annual Conference advises Brethren to write more about the work of the Lord and less about speculation." (10) It was about this time that land-agents among the Brethren were viewed with suspicion, and their recovery can hardly be said to be complete even today.

Naturally, not all of the hardships encountered by the settlers found their way into print. Occasionally, however, we find one. The following is one of the most pointed: "We came to this part of the country late last spring. I must say we are disappointed with the country, as the price of land is much higher than we expected and improvements are scarce. We have a large family of small children to support, and times are very dull here. We have met with bad luck; we lost one of our mules that cost \$100. There were two floods which damaged our crops a good deal. We would kindly ask a little help from those that are blessed with this world's goods; it will be thankfully received. Anything wishing to give anything, send it to Cherryvale, Kansas; if we do not receive anything we hope the Lord will help us through."

(Signed) E. Jones, Cherryvale, Kans. (11)

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(10) Minutes of Conference, 1888.

(11) G. M., Sept. 15, 1885.

## CHAPTER VIII

## CROP FAILURES

1890 was a <sup>t</sup>oal failure in Western Kansas. There was suffering in Thomas, Sherman, Phillips, Norton and Cheyenne Counties. The Brethren distributed aid thru their various church organizations. Bishop D. L. Miller, today the most widely known and one of the most highly esteemed men of the whole church, came in person bringing aid from Northern Illinois. Coming to McPherson he found a Bible Institute in session at the college. A meeting was called at the college and Enoch Eby, W. A. Rose and A. F. Miller were appointed distributing agents for Southwestern Kansas. D. L. Miller did a large part of the work. He travelled over 3,000 miles, paying his fare by giving the railroad companies free advertising in the Gospel Messenger. Thus he actually paid fare but once--from McPherson to Hutchinson. Thru his efforts \$13,709.61 alone was applied to Western relief.

The relief in Northwestern Kansas was largely done by Bishops John F. Clive and B. B. Whitmer.

In the fall of 1893 there was again an appeal for help. The elders, ministers and others met at Booth and at McPherson and agreed to ascertain the nature and extent of the suffering. It was found that there seven or eight counties in Northwestern Kansas where there had been no grain harvested. At the meeting of the General Mission Board of the Church Eby and Vaniman consulted the members of that body and others with the result that an appeal was sent out for money. This was to be used for seed wheat. Eby and Vaniman were to constitute a

receiving and distributing committee of goods and money which were sent from far and near. (1)

Geo. E. Studebaker, District Missionary, found conditions worse than expected. He found no local organizations for distribution of aid. Many people had nothing to eat but bread. One widow ground her wheat in a coffee mill. Such conditions existed in the counties south of the Arkansas River. Studebaker, in his work of relief, canvassed Haskell, Grant, Stanton, Norton, Stevens, and Seward Counties. He found that much stock had been taken east. Some of the settlers maintained it was the worst year they had experienced since the country was settled. Relief did not come as readily as was anticipated and so Thanksgiving day was set apart as a suitable time for donating to the cause. I have no further data in regard to the work of distribution of that year.

There is an abundance of material extant upon the experiences of the Brethren during the hard times of 1894-95. The great need was in the western part of the state. During the spring and summer letters kept pouring into McPherson, until finally at a business meeting of that church it was decided to send them to the Gospel Messenger, the church organ, with the request that they be published. They were returned, however, with the suggestion that a special district conference be held in the West to effect means of relief. (2)

Accordingly at a special council held in McPherson College chapel, Aug. 9, with Bishop Daniel Vaniman chairman and

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(1) G. M. Oct. 10, 1893.

(2) G. M. Aug. 1894.

Professor C. E. Arnold clerk, the following resolutions were passed:

Resolved, 1. That a general meeting be hereby called at McPherson College, Kansas, at 9 o'clock A. M. Sept. 3, 1894 for the purpose of devising ways and means to afford speedy relief to the destitute.

2. That representatives from the German Baptist Brethren churches everywhere be invited to attend and assist.

3. That the German Baptist churches in all drouth-stricken districts be specially requested to send representatives or letters stating as near as possible the kinds and amount of help required and to whom means should be sent for distribution.

4. That all communications intended for the meeting of Sept. 3, be without delay addressed to Daniel Vaniman, McPherson, Kan.

5. That full instructions be published in the Gospel Messenger immediately after the meeting of Sept. 3.

This was followed by an exhortation to give according to 1 John 3:17.

The special meeting of Sept. 3 revealed the fact that the afflicted area extended from 75 to 200 miles east and west and 400 miles north and south. A. M. Dickey, Henry Brubaker, and J. H. Peck were made a committee on ways and means with instructions to issue a call for donations and provide for the distribution of the same. Where there were organized churches applications for aid were required to be made thru them. Contributions were to be sent to A. M. Dickey at McPherson. (3)

As usual Illinois led out in the matter of giving to the sufferers in Western Kansas. Lanark church sent a car of supplies to Phillipsburg (Feb. 4, 1895), where it was shared by 425 persons. Cerro Gordo's car was unloaded at Menlo (Mar. 13) and helped 1,050 needy people. Virden and Girard sent two car loads and Silver Creek one. La Place sent a carload of corn to Decatur and had it ground, put into 100 pound sacks, and sent to Colby, Kan. It is said that 1,137 men, women and children in Thomas, Rawlins, and Sheridan counties received of this load of meal. Samuel Studebaker of Pearl City brought a car load of provisions to Goodland, rendering help to 1,000 people.

Feb. 26, 1895, A. M. Dickey reported having received aid from New York, Pa., Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Kansas, Texas, Colorado, Montana and California. Much, doubtless, never passed thru his hands.

In the actual work of distribution nobody could outstrip the ubiquitous and indefatigable John F. Clive, a pioneer preacher. April 7, 1895 he reported having helped distribute his seventh car-load. On one occasion he rode 322 miles by private conveyance to aid in the distribution in Nebraska. (4)

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(4) - G. M. 1895.

## C H A P T E R   I X

### ANNUAL CONFERENCE IN KANSAS.

The Annual Conference held at Bismark Grove, Lawrence, in 1883, was the second Conference of the Brethren to be held West of the Mississippi River, that of 1870 having met at Waterloo, Iowa. All told there have been but twelve Annual Conferences West of the "Father of Waters." The Conference has become such a large gathering that Kansas has been unable to care for it in recent years, although there are efforts made almost every year to call for it.

The Conference of 1883 may be dismissed with brief mention. It was an eye-opener to many Easterners and was directly contributory to the tide of church settlement in the state. This fact is noted elsewhere. It was held May 11. The number of delegates was about half the number who now attend. There were 270 in the delegate body. Bishop Enoch Eby was Moderator and Bishop John Wise, Reading Clerk.

Several matters relating to discipline and doctrine came before the meeting. The question of admitting to church fellowship all those who had been received into other communions by trine immersion was hotly debated. It was decided in the negative. This was destined to be a subject of perennial discussion until 1915, when the opposition gave way. It decided not to engage in lawsuits over legal titles to church houses. This query was provoked by the division in the church which left the Progressives in control of some church buildings.

A vexing case was that of the Bowmanites, a few scattered followers of Bishop John A. Bowman of Tennessee who had been disfellowshipped during the war on account of some alleged crooked dealings. This matter had often demanded attention. The Conference of 1883 decided not to restore the Bowmanites. Bishop S. H. Bashor of Ohio, one of the leaders in the Progressive movement, was also formally disfellowshipped because of schismatic articles and attacks.

A forward step was taken by the appointment of a committee of five to form a plan for collecting funds for the purpose of building churches. Two Kansas men were placed on this committee--Daniel Vaniman and Enoch Eby, the former being chairman.

The importance of the conference is apparent when we recall that in three years (1886) there was enough immigration to render possible the "banner year" of church building.

Soon after the Bismark Grove Conference it was felt that the big gathering should come to Kansas again. This desire was not confined to members in the state by any means. In 1885 the Gospel Messenger, speaking editorially, said: "We should like to see the meeting held in Kansas again. It is the geographical center of the United States and at the present rate of increase it will contain at no distant day, more of our brethren than any of the Western states." (1)

Both the Northeastern and Southern Districts asked that the Conference of 1887 be held in Forest Park at Ottawa. (2)

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(1) Oct. 20, 1885.

(2) Minutes, 1886.

The City of Ottawa offered liberal accommodations should the Conference of 1886 be held at Ottawa.

Oct 16, 1886, delegates from the Northeastern and Southern Districts of Kansas met in Ottawa to appoint a committee of arrangements for the approaching Conference. The Southern Kansas Railroad granted these delegates one fare rates. The committee chosen consisted of Geo. Myers, Paola, Chairman; I. H. Crist, Olathe, Secretary; J. C. Metsker, Lawrence, Treas.; Washington Wyland, Fredonia, Thos. Winey, Lawrence.

On Saturday, May 28, 1887, there were 3,000 people on the Conference grounds at Ottawa, but Sunday swelled the crowd to 10,000. The business session occurred May 31. Bishop Eby of Kansas was elected Moderator. Several items of business of importance came up. A committee of four was appointed to present a plan for an Old Folks' Home. A request was presented by Northern Illinois that missionaries be sent among the Mormons of Utah. This matter was referred to the General Mission Board. Owing to the fact that several demands were made for a change in the management and ownership of the Gospel Messenger, a committee of five was appointed to investigate the matter. Three Kansans found places on the committee--M. M. Eshelman, Daniel Vaniman, and Enoch Eby.

As far as the history of the church in Kansas is concerned however, the steps taken at this Conference toward founding a college render it unusually important. The subsequent history of the undertaking will be traced elsewhere, but the part which the Conference played belongs here.



At an unofficial educational meeting held on the Conference grounds there was a very large attendance--1,500, it is said. Professor S. Z. Sharp was Chairman and Bishop H. B. Brumbaugh of Juniata College, Pa., Secretary of the meeting. Encouraging reports were made by the presidents of the three Brethren schools then in operation. Bishop James Quinter, President of Juniata College, the most influential church man of his time made a long-to-be-remembered address.

As a visible result of this meeting a committee of five was appointed to locate a college in Kansas. The members were: Enoch Eby, Chairman, M. M. Eshelman, Secretary, J. S. Mohler, M. T. Baer, and G. G. Lehmer. S. Z. Sharp was added as an advisory member. This committee met in the tabernacle May 30, and adopted resolutions the substance of which follows:

1. Propostions for the location of a college were to be received until June 25, 1887 and must be sent to M. M. Eshelman at Belleville.

2. Due notice was to be given those bidding as to when the committee could call on them.

3. Arrangements were to be published in the daily papers of Kansas and in the Gospel Messenger. (3)

In a short time the committee had on hand twenty proposals, one of them being from Ottawa, which was said to have offered a bonus of \$75,000 for the projected college. (4)

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(3) G. M., June 7, 1887.

(4) Ibid.

A Pennsylvanian rather vigorously expressed his impressions of the Kansas situation as viewed at the Ottawa Conference. First of all he remarked on the general effectiveness of the prohibitory law of the state. For one he was convinced that "prohibition does prohibit." He found the state "booming" and the universal conversation among the Brethren had to do with buying and selling. He found a tendency on the part of other people to flatter the Brethren. In closing he commended unsparingly the liberality of the Kansans. (5)

Two successful Annual Conferences in Kansas naturally called for a third, and so in 1896 Ottawa for the second time secured the location. The committee of arrangements consisted of: J. D. Trostel, Navarre, Foreman; I. H. Crist, Olathe, Secretary; M. W. Metsker, Lawrence, Treasurer; William Davis, Morrill; T. G. Winey, Lawrence.

These were chosen at a special District Conference in Northeastern Kansas, Aug. 16, 1895. The railroad companies furnished the lumber for the temporary buildings and donated \$300 toward the meeting.

Few incidents of the Conference deserve notice. It opened with an attendance of 3,700 people. A prominent church leader said he had never seen a Conference attended by so few non-members, nor one to which the ministers of other churches paid so little attention. It was purely a members' meeting from beginning to end. There were 252 delegates--94 bishops, 121 ministers, 25 deacons, and 12 laymen. Southwestern Kansas sent

the only woman delegate--Mrs. Lizzie Ebbert of Kingman. The officers were: D. E. Price, (Ill.) Moderator, L. H. Dickey, (Ohio) Reading Clerk, D. L. Miller, (Ill.) Writing Clerk.

Coming as it did immediately after a series of "hard years" in Kansas this Conference served to introduce the Brethren to the renewed prosperity of the state. Since this time there has been less general emigration from Eastern Kansas, for 1897 brought on a bounteous crop.

For some reason the man who agreed to furnish provisions for the Conference ran behind financially and the church was compelled to reimburse him. This along with other considerations rather made the Brethren averse to holding Conference at Ottawa again. In fact it is becoming so large that it must seek location at places set apart especially for large assemblies. The District Conferences of Kansas have requested the Annual Conference to come to this state in 1917, but the decision on the matter lies with the Winona Lake Conference which assembles the first week in June 1916.

## C H A P T E R    X

## DISTRICT BOUNDARIES

The history of the division of Kansas into districts presents some interesting facts which must be passed over here with a few brief statements. Until 1873 Kansas and Nebraska, owing to their sparse membership constituted one district, having been once a part of the district of Missouri. By 1876 a division of Kansas had been made whereby a northern district included the southern part of Nebraska. By 1885 we note the emergence of the three districts: Northwestern, which also included Colorado; Northeastern, which comprised twenty-two counties and claimed fifteen organized churches in twelve of the counties, with a membership of 1200; and Southern Kansas, which included eighteen organized churches.

In 1889 a change was felt needful in the boundary line, and Bishop Eby suggested that a committeeman be appointed by each district to look into the matter. (1) The Northeastern district was entertaining seriously the plan of allying herself with Missouri. Her conference of that year passed the following: "Will Northeastern Kansas favor a redistricting of the State of Kansas so that the lines will run entirely across the state from north to south, approximating the following boundary: East line of Middle District to run with the East line of Republic, Cloud, Ottawa, Saline, McPherson, Sedgwick, and Sumner counties, and the East line of the Western District

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(1) G.M. Mar. 5, 1889.

to run with the Eastern line of Norton, Graham, Trego, Ness, Hodgman, Ford, and Clark counties.'" This proposal was "laid over" for a year. (2)

In 1889 Southern Kansas considered redistricting seriously enough to appoint a committee of three to confer with the North-eastern and Northwestern districts in regard to the proposed move. There were about forty churches in the district and the great distances made a change desirable. A subsequent committee, appointed in 1890, was authorized to make the division of Southern Kansas. The report provided as follows:

"1. Beginning at the N. E. corner of the District on the Missouri line, thence south on that line and the west line of Arkansas to the Canadian River, and west with the south fork of the said river to the east line of Oklahoma and of the Pawnee Nation to the Arkansas River and north with said river to the eastern boundary of Sumner County, thence north with said boundary and with the east line of Sedgwick, Harvey and McPherson to the N. E. corner of the last named county, thence east with the south line of the N. E. District of Kansas to the place of beginning. This District shall be called South-eastern Kansas and Northern Indian Territory.

"2. Beginning at the N. E. corner of McPherson Count, thence south with the west line of South-eastern District of Kansas to Oklahoma, thence north and west with the north line of Cheyenne County, Panhandle of Texas, New Mexico to the Utah line, thence north on the Utah line to the Dolores River,

thence east thru Colorado to the north line of Greely County and with the north line of Wichita, Scott, Lane, Ness, Rush, Barton, Rice, and McPherson, to the place of beginning.

This district to be known as South-western Kansas, Southern Colorado, and No-Man's Land.

All of Texas, Oklahoma, Indian Territory not included in the above named districts shall constitute the District of Texas, Oklahoma, and Southern Indian Territory.

Respectfully submitted,

S. B. Sharp

Daniel Vaniman

D. W. Stouder. (3)

All alterations made after this arrangement have been of rather minor importance.

In harmony with the above, in 1893 the name of the North-western district was changed from Northwestern Kansas and Colorado District to Northwestern Kansas and Northern Colorado District. In 1897 the Fort Collins and St. Vrain churches asked to be permitted to form all of Colorado into a district to be called the District of Colorado. This was deferred one year, when, at the request of the Grand Valley Church, it was granted. (4) In 1906 the Rocky Ford Church asked Conference of Southwestern Kansas to be transferred along with the churches of Southern Colorado to the proposed District of Colorado, which request was granted; but at the petition of the same church in 1907 the change was never made. (5)

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(3) Southern Kansas Minutes, 1891, p. 3.

(4) Minutes of N. W. Kansas, 1897, 1898.

(5) Minutes of S. W. Kansas, 1906, 1907.

In 1908 it was proposed that Colorado Springs, Colorado City, and Manitou be transferred to Southwestern Kansas, "they being financially able to help them." These points were mis- (6)  
sions and were too heavy a burden for the Northwestern District. The change proposed was not made.

Some changes have occurred in connection with the Southwestern District. In 1895 Cowley County was assigned to the Southeastern District. A petition was presented at the same time from both the Ramona and Peabody churches asking that they be transferred to the Southwestern District. They were accepted subject to the approval of the District which they were leaving. (7) This was subsequently given. Ramona, however, in 1902, begged to be released since Northeastern claimed her, no other reason being offered. This claim was allowed. The word "Oklahoma" was by Conference action (1905) dropped from the name of the District. In 1901 Southeastern Kansas had acceded to a request from Oklahoma and Indian Territory to make the state line the district boundary between her territory and that of the new district recently formed to the South. It was found in 1909 that the Miami, N. M., church was within the limits of no organized district, and at her request, she was identified with Southwestern Kansas, her boundaries being identical with those of Colfax County.

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- (6) Minutes of N. W. Kansas, 1908.
  - (7) Minutes of S. W. Kansas, 1895.

# CHAPTER XI

## LOSSES BY EMIGRATION

At the same time that the Brethren were pouring into Kansas there was also started an emigration from the state. Oklahoma, Texas, Colorado, and California, were the attractions. The agents were practically the same as those who were advertising Kansas so highly. They drew homeseekers not only from Kansas, but from the whole central and eastern sections of the United States.

The idea of settling Brethren in Texas originated in the summer of 1887 while a committee was touring Kansas to locate a college. Professor Sharp met George L. McDonaugh and together they gave shape to the scheme. A lengthy account was given in the Gospel Messenger. (1) Two of the chief inducements which Texas had to offer were peach culture and improved stock raising.

A church had been established at Lipscomb, Texas, by Elder Washington Wyland, formerly of Fredonia, Kansas. This place was the destination of two excursions on the Southern Kansas Railroad on Jan 25 and Feb. 8, 1888. General Agent McDonaugh was in charge of both of them. Tickets were sold at half fare from St. Louis and Kansas City and were good for 60 days. (2)

Feb. 22, 1888 S. Z. Sharp, Bishop M. T. Baer, and Dr. T. J. Nair, left McPherson on a missionary and prospecting tour to the Panhandle. They were later joined by Bishops Lemuel Hillery and T. G. Winey and Agent Geo. L. McDonaugh. The party

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(1) Aug. 30, 1887.

(2) G. M. Jan. 1888.



proceeded to Lipscomb, Texas. They found that the Brethren were pioneers in Timms City, Ocheltree, Kresswell, and Farwell, and received flattering offers to induce more members to come.

A supplement containing eight large pages appeared in connection with the Gospel Messenger of March 27, 1888. This was devoted to Southern Kansas, Indian Territory, and the Panhandle. A map showed the location of churches and Brethren steelements. Professor Sharp gave an elaborate account of Texas under the following sub-heads: Towns, soil, climate, rainfall, cattle ranches, immigration, society, and the land laws of Texas. Immigration, he reported, was largely from Kansas, and the Brethren seemed especially well adpated to the conditions of society prevailing in Texas. The Quakers also had an eye on the land, but they and the Brethren would work together very harmoniously. He cited the following land laws of the state:

1. All school lands shall be sold at not less than \$2.00 an acre and all lands having permanent water at not less than \$3.00.

2. All purchasers of school land may purchase not less than one quarter or more than one section of watered land nor more than three quarters of dry land.

3. No land may be purchased for any corporation as speculators in land. Only actual settlers can buy school land.

4. Terms:  $\frac{1}{40}$  at time of purchase and  $\frac{1}{40}$  each year with accrued interest on the remainder at 5 %.

5. Failure to pay interest or a payment causes the land to revert to the state.

6. Purchasers may pay all at once, but no deed may be secured until the expiration of three consecutive years.

7. Purchasers may sell claims at any time to those agreeing to comply with the Texas land laws.

8. Sections upon which towns are built are not subject to the above provisions, but a title may be obtained when 20 houses have been built and occupied.

The laws of Texas prohibit Sunday labor, or gaming, carrying weapons of defense, unlawfully selling liquor, selling of futures, or engaging in running bucket shops, etc.

Bishop Hillery's subject was "My honest judgment as to the Panhandle Country." He held that the best part was from Lipscomb to Ochiltree, then to Kresswell and Farwell. Dr. Nair and Bishop Winey and Baer also spoke in praise of the country, the latter's discussion covering more than a full page of the paper.

What were known as "harvest excursions" went to the Panhandle later in 1888. Their dates were Aug. 21, Sept. 11, Sept. 25, Oct. 9, and Oct. 23. The tickets were limited to 30 days and stopovers going West were permitted. Mr. McDonaugh was stationed in Kansas City to assist the Brethren tourists.(3)

Emigration to Texas has not ceased, but it no longer takes place <sup>on a</sup> large scale. The church at Lipscomb, which gave so much promise, seems to have declined, for in 1892, the building was sold to a local school board. The members were scattered and prospects were blighted. In 1914 only eight churches were reported, with a membership of 230. (4) Since the hard times in

(3) G. M. 1888.

(4) Missionary Visitor, May, 1915.

Kansas were a fruitful source of discontent and a cause of emigration, there was a falling off soon after 1888, and when subsequent hard times came in the nineties other places than Texas were bidding for settlers.

Geo. L. McDonaugh and M. M. Eshelman were two of the leading spirits in the exodus to California. As early as 1890 Eshelman made announcement of his intention to go to the Coast and asked that ten families go with him. He preferred younger people, and held out two inducements, namely, the building up of a church and the healthfulness of the country. (5) By 1892 he was Immigration Agent for the Santa Fe Railroad Company and McDonaugh Traveling Agent. Excursions in charge of Eshelman left Kansas City (1892) Jan. 27, Feb. 24, Mar. 23, Apr. 27, May 25, June 29, July 27, Aug. 24, Sept. 28, Oct. 26, Nov. 23, and Dec. 28. (6)

One of the results of the settlement in Southern California was the founding of Lordsburg College, at Lordsburg, several Kansas men being the leading promoters of the project. This college is the only Brethren school west of Kansas. It draws the patronage largely from the coast states. The present president is S. J. Miller, A. B., McPherson College; A. M. University of Kansas. He is the successor of Edward Franz, D. D., sometime president of McPherson College.

In 1895 there was a general restlessness in Kansas because of the crop failures of the last few years. Then began an exodus to North Dakota. In April (1895) a party from Indiana was increased at St. Paul by Brethren from Kansas and other states,

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(5) G. M. Jan. 28, 1890.

(6) G. M., 1892.

making a total of 400. This was regarded as a large body of colonists. They were bound for the Red River Valley. (7)

In 1898 the Northern Pacific Railroad advertised (8) the carfare from Kansas City to Carrington, N. D., at \$15.15, agreeing to sell for two cents a mile from Missouri, Kansas and Nebraska to St. Paul if 20 persons would purchase tickets. There were to be free colonist sleepers. One excursion started Tuesday, March 22, 1898. (9) The Great Northern advertised the same rate. One of their excursions left Kansas City, Mar. 29, 1898. Devil's Lake and Turtle Mountain sections were the objective points.

At the present time California and Florida offer attractions to the Kansas Brethren, chiefly, however, to older people who are retiring with a competence, or to the wealthier class who desire good investments. California land agents are apparently inactive but Florida promoters have interested considerable capital land near Ft. Lauderdale, Miami and Arcadia. C. H. Slifer, formerly of Abilene, has figured prominently as land agent in Kansas. Land has been bought by parties from Abilene, Larned, McPherson, and other places where the Brethren possess considerable wealth.

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(7) G. M. 1895.

(8) G. M., 1898.

(9) Ibid.

## CHAPTER XII

## MCPHERSON COLLEGE

In 1883 when the Annual Conference was held at Bismark Grove (near Lawrence) Professor S. Z. Sharp, then a member of the faculty of Mt. Morris College, Ill., and a pioneer in school work in the church, applied to the Committee of Arrangements of that gathering for a place to hold an educational meeting. After some persuasion his request was granted, and at the meeting Professor Sharp was elected chairman and Bishop H. B. Brumbaugh of Juniata College, Huntingdon, Pa., secretary. Several teachers and trustees from both Mt. Morris and Juniata Colleges were present. The business of this first educational meeting consisted in the discussion of such problems as have usually come to pioneer colleges and a plan was adopted to cultivate fraternal feeling and a spirit of community between the colleges of the church.

Shortly after this the Rock Island railroad decided upon making Herington the center of their system in Kansas. Thinking that this might be a location favorable for a college Professor Sharp bought some land near the town and made known to Mr. Herington the promotor of the town, his plan of establishing a college at that place. Mr. Herington was so well pleased with the idea that he offered to donate \$30,000 toward the project and to furnish a beautiful campus on a fine elevated location. He also took pains to publish this movement as an advertisement in favor of his town.

Immediately other towns offered inducements to the Breth-

ren. Bishop J. S. Mohler, a very influential leader, championed the cause of Morrill. Bishop M. M. Eshelman of Belleville did the same for his town. Prof. G. G. Lehmer of Quinter, superintendent of Gove County, sought to have established in the county seat a Brethren Normal School. (1) Fredonia was represented by Bishop M.T. Baer, while Bishop Enoch Eby suggested Hutchinson. Of this situation Professor Sharp wrote: "The greatest difficulty I found in the way of a good school being established in Kansas or Nebraska by the Brethren is that each community wants a school in its own town. This divides the educational interest into more than twenty fragments and each one is too weak to live long." (2)

This spirit of division was condemned by an able article in the "Gospel Messenger" from the pen of M. M. Eshelman. In connection with a mention of school proposals at Morrill, Chanute, Ottawa, Herington, and Quinter, he asked: "Can the Brethren support five schools west of the Missouri River?" He pled that all local and selfish interests be laid aside and that all parties concentrate on one good location. Editorially, the paper agreed with this suggestion. (3) G. G. Lehmer, replying a while later, agreed with the idea and suggested that the several committees get their proposals in mind and meet in an educational session at the coming Ottawa Conference (1887). May 17 Professor Sharp was able to announce that arrangements had been perfected for such a meeting on Monday, May 30.

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- (1) G. M. Mar 1, 1887.
  - (2) G. M. Sept. 7, 1886
  - (3) G. M. Mar. 8, 1887

Educational sentiment had grown amazingly in the church since 1883, as was evidenced by the presence of several thousand interested members at this meeting. Professor Sharp was elected chairman. The chief business before the meeting was the location of a college owned and controlled by the districts of Kansas. The champions of the several competing towns were present to speak in behalf of their projects. A motion carried that a committee be appointed to investigate all the inducements offered and to locate a college. In order to harmonize all contending elements the chairman appointed on that committee a member from each of the locations advocated, namely: Enoch Eby, M. M. Eshelman, J. S. Mohler, M. T. Baer, and G. G. Lehmer. Professor Sharp was added as an advisory member. The committee entered upon its work at once. Meanwhile Abilene and Winfield had entered the race. At McPherson a college building association was formed and chartered and an agent was sent to accompany the committee on its tour of investigation with the plan of outbidding each competitor.

Professor Sharp started to Kansas July 5, 1887. In Kansas City he was joined by J.S. Mohler and at Junction City by M. M. Eshelman. After being joined by the three other members of the committee they visited the following places: Wichita, Wellington, Great Bend, Winfield, Quinter, Parsons, Ottawa, Morrill, Abilene, Navarre, Herington, Fredonia, Belleville, McPherson, and Junction City. They found Boards of Trade interested everywhere. Parsons was one of the first towns to make a liberal offer. At Winfield Geo. L. McDonaugh joined the party. On August 23, the Gospel Messenger announced that

McPherson had been selected as the site of the new college. Six reasons for the choice were assigned, viz., a good water supply, a community of Brethren near at hand, written promises by responsible parties, a central location, good railroads, a temperate community. The committee was unanimous on every point. The offer made by McPherson consisted of a gift of ten acre campus and the agreement to lay off in lots 150 acres of land near the town, sell the lots and from the proceeds pay to the college \$56,000, all of which except \$6,000 was to be invested in buildings. The name selected by the committee was "McPherson College and Industrial Institute."

A charter was at once obtained empowering the institution to maintain a Department of Liberal Arts, an Industrial Department, a Normal Department, a Commercial Department, and a Department of the Bible. The term of the corporation was 999 years. The care and management of the college was vested by the by-laws in a Board of Trustees, a Board of Instructors and a Board of Visitors. The first Board of Trustees consisted of M. M. Eshelman, M. T. Baer, J. S. Mohler, G. G. Lehmer, Percy J. Trostle and Christian Hope. Provision was made whereby direct control by the church might come about. Sec. 2 of Article III of the by-laws reads: "As soon as the District Conferences of the German Baptist Church in the State of Kansas or any of the said conferences shall agree to assume its share of the control and supervision of the college, they shall respectively be authorized each to elect two trustees annually." For various reasons the control here contemplated was not assumed until 1912 when ten districts of Kansas and surrounding states



elected trustees.

As soon as the trustees received a deed to the ten acres and a guaranty for the \$56,000 in cash M. M. Eshelman, Geo. Studebaker, G. G. Lehmer and S. G. Lehmer were sent out to sell the lots laid out in the 150 acre tract. The McPherson College Building Association included in their contract 80 acres just east of the college for an industrial farm. The project of an agricultural department was destined not to be realized until later. The agents sent out to sell lots went thru Kansas, Missouri, Illinois, Indiana, Iowa, and Nebraska, selling for part cash and part in notes secured by mortgage. The cash was used to start the building and the notes were placed in the Second National Bank of McPherson to the amount of \$25,000 and debentures issued upon them. An agent was sent to New York, Philadelphia, and Baltimore to sell these debentures, but failed entirely to do so. Then Professor Sharp went among his acquaintances in Illinois and sold \$20,000 of the debentures to two of his friends and thus secured means to complete the college dormitory.

In order to sell lots and attract settlers provision was made that anyone investing \$300 was to have a free pass on any railroad west of Chicago; for a \$500 investment there was a pass from any point in the United States; for double these amounts there was a free return ticket. All passes were to be good until Jan. 1, 1888.

This selling of lots brought a torrent of grievances to the trustees and in 1890 opportunity was given to all having grievances to make known the same to a committee appointed by

Annual Conference. This committee composed of Enoch Eby, John Wise, D. E. Price, Jacob Witmore, and D. L. Miller, met in McPherson, July 15, and continued in session nine days. In brief the findings of the committee were that the sale of lots was at first not in the hands of the Brethren and that the general prosperity of the time caused too high an estimation of values.

Sept. 26, the first session of the college opened in the dormitory, then the only building on the campus. Sixty students were enrolled the first day. The enrollment for the year reached 206. The faculty for the first year consisted of:

S. Z. Sharp, A. M. LL.D., President  
Mental and Moral Science.

Leonard Huber, A. M.,  
Ancient and Modern Language

Howard Miller, Ph.D.,  
Natural Science and English (4)

S. G. Lehmer, Ph.B.,  
Mathematics

G. G. Lehmer,  
Normal Training

A. L. Snoelberger,  
Commercial Branches

Freeman G. Muir,  
Music

Geo. E. Studebaker  
Business Manager

The second school year began Sept. 3, 1889. Two noteworthy additions were made to the faculty, Professor S. B. Fahnestock, who took charge of the Commercial Department and Mrs. Amanda Fahnestock, teacher of Stenography and Typewriting.

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(4) Dr. Miller remained but half a year when he entered the service of the U. P. Railway. Miss Frances Davidson, A.M. succeeded to his place in the college.

Professor Fahnestock was continuously connected with the institution until his resignation in 1911. He met his death in January, 1912, while bathing on the beach in California. Mrs. Fahnestock is now a teacher in the Bible Department of the College. The third year, which began Sept. 2, 1890, marked the advent of Edward Frantz into the history of the college. He remained one of the most important factors in its growth until 1911, serving as president from 1902 until the date just indicated. The year closed with a small beginning of a collegiate department and an enrollment of 317.

At this juncture two events happened which threatened prospects which were uniformly pleasing. One was the drouth and the consequent failure of the Kansas "boom". The other was the dishonesty of the officers of the Second National Bank of McPherson to whom were entrusted the college funds. The insolvency of the bank thoroughly embarrassed the McPherson College Building Association, but Daniel Vaniman was able to make arrangements for the completion of the second story of the main college building. The college was now at its lowest ebb financially, but was making forward strides in the educational world. The Normal Department of which President Sharp was now the head, grew by leaps and bounds. In the early 90's 92 per cent of the teachers in McPherson County had attended the college. State certificates were granted to graduates of the Normal Department. (5)

In 1896 President S. Z. Sharp severed his connection with

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(5) Professor Sharp's correspondence with the writer and contemporary accounts in the Gospel Messenger are the sources for the first part of this chapter.

the college, shortly afterwards starting another college at Plattsburg, Mo., which, however, proved an unsuccessful venture. C. E. Arnold, A. M., professor of mathematics succeeded to the presidency. The institution received a new charter and the present name, McPherson College, was formally adopted Feb. 12, 1898.

One clause of the present charter requires that "none of the corporate property now owned or hereafter acquired shall be mortgaged or in any way encumbered." Under President Arnold's direction the normal and the collegiate departments grew both in numbers and in general effectiveness. In 1902 it was felt that in the death of President Arnold the institution sustained an irreparable loss, but Edward Frantz proved to be an able successor. In 1909 Dr. Frantz, on account of failing health, withdrew from his duties at the college to recuperate in California. In 1911 Dr. John A. Clement a graduate of the University of Kansas and of the University of Chicago became president. He served two years, leaving to accept a position in the department of Education in Northwestern University. The present incumbent is Dr. Daniel Webster Kurtz. President Kurtz is a graduate of Juniata College, Pa., and took both his A. M. and B. D. at Yale. From the latter he received a travelling fellowship and spent eighteen months in the universities of Marburg, Leipzig, and Berlin. Juniata College honored him in 1911 with the D. D. Dr. Kurtz has toured Europe, Palestine, and Egypt, and is much in demand as a lecturer on travel religion and education.

Possibly 6,000 students have attended McPherson College

since 1887. These, of course, have been drawn chiefly from the Central Section, but students often come from the Atlantic or Pacific Coast. The alumni association numbers perhaps 500, of whom about 300 have completed the normal or college courses. A study of the alumni roll shows that teaching attracts most of the graduates, at least for a few years after leaving college, although there has always been a strong encouragement to the "back-to-the-farm" movement. Medicine, the law, the ministry, and merchandising claim many of the graduates.

In the spring of 1909 the college bought an adjacent farm of 160 acres for an experimental station for a future department of agriculture. This department was established in 1913, at which time domestic science was also added to the curriculum. In the summer of 1909 Mr. James Richardson, a retired farmer of Galva, Kansas, made provisions whereby, at his death, the college secures a farm of 160 acres, the proceeds of the sale of which are to be used in the construction of an agricultural hall. As in the case of some others of the colleges of Kansas, McPherson College is in a campaign to secure \$200,000 endowment so as to meet one of the requirements of a standardized college. Perhaps half of this is already available. Support is secured by tuitions, endowment interest and gifts by friends of the institution.

Until 1912 the control of the college was vested in a board of five trustees chosen by the stockholders, a body of electors consisting of persons who had given at least \$100 to the institution, receiving the privilege of casting one vote for each \$100 thus given. According to the charter the con-

trol could be exercised directly by the church as soon as she was willing to assume the responsibility. In 1912 the voters at annual election decided to ask for church control. This was readily assumed by ten districts, including all of Kansas, Missouri, Nebraska, Oklahoma, Colorado, and Eastern Utah, and each district now elects a trustee. Southwestern Kansas, in which the college is located, elects one trustee at large and five resident at McPherson, the latter, with the president of the college ex-officio, constituting the executive committee. The annual meeting of the trustees occurs in January, at which time, in addition to routine duties that body outlines the policy of the school. At present the board is constituted as follows:

Southwestern Kansas

J. J. Yoder, McPherson, President.

F. P. Detter, McPherson, V. Pres.

A. J. Hornly, McPherson, Secretary

J. N. Drescher, McPherson

J. A. Flory, McPherson

J. Edwin Jones, Wichita

D. W. Kurtz, McPherson, ex-officio.

Northeastern Kansas -- W. A. Kinzie, Lone Star.

Northwestern Kansas -- Geo. W. Burgen, Waldo

Southeastern Kansas -- G. E. Shirky, Madison

Nebraska -- C. J. Lichty, Carleton

Northern Missouri -- E. G. Rodabaugh, Stet

Middle Missouri -- Jas. M. Mohler, Leeton

Southern Missouri -- Chas. W. Gitt, Cabool

Oklahoma -- A. L. Boyd, Cordell

W. Colo. and E. Utah -- F. L. Baker, Fruita, Colo.

The college has five buildings. The dormitory, built in 1887, afforded recitation rooms for some time until the main building, which was completed by the addition of a third story in 1898, was ready of occupancy. These were adequate to the need for some time. The library erected in 1906 was the gift of Andrew Carnegie, and its support is guaranteed by endowment according to the plan of the donor. Faculty, students and friends subscribed to the library endowment. In 1911 the Alumni Gymnasium was erected. The last building, the ladies' dormitory, is now in the process of construction. It will accommodate 72 girls. It is to cost about \$25,000 and will be ready for occupancy by September, 1916.

While the college is the property of the Church of the Brethren and while the claims of the denomination are urged, there is no creedal test for admission or graduation. Courses in the Bible are offered, but only a very small amount of credit in them is required, and this is often elected from studies which have no denominational bias. Much stress is laid on the literature and the ethics of the Bible.

Troublesome questions have arisen from time to time respecting the policy of the church toward the college. In one form or another the demand has always been that the college be constructive in advancing the principles of the church and that in its leadership it should more conservatively so as to cause no church divisions. The storm center has been the principle of simplicity and of democracy to which the Church of the

Brethren is so intemately attached. For example in 1892 a query was presented asking "that students at college who are transients be not allowed to vote for ministers, as such action (6) undermines the fundamental principles of our church government."

In later years, however, since many of the church leaders are former students of the college or are at least better informed as to its administration, there is noticeably less criticism. The annual Bible Institute, held annually in January, always secures the attendance of perhaps 100 patrons and friends of the college who thus view the working of the institution at close range. Then, too, the teachers frequently lecture, conduct Sunday School or Bible Institutes, or revivals, etc. in various communities, thereby securing the confidence of a constituency which furnishes the larger part of the student body.

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(6) S. E. Kan. Conf. Rep. 1892.



## CHAPTER XIII

### PHILANTHROPIC AND OTHER ACTIVITIES

The idea of an insurance society organized as a society in the church apparently originated in Kansas. In the Gospel Messenger of March 11, 1884, J. E. Hilkey of Overbrook made the suggestion, adding, however, that he had been requested to do so. He argued that cheaper insurance could be thus afforded and that it was an injustice to those who had insured in other companies to be asked, after paying their own policies, to turn and help some unfortunate member, who, not having insurance, had sustained a heavy loss. (1) The force of his argument is apparent.

A very practical step was taken, whether because of the above suggestion or not does not appear, when on March 14 and 15, 1884, delegates from the Belleville and White Rock churches met "to form some method of applying 2 Corinthians 8:9-15." This step was taken with the understanding that if it proved a success, it might be extended to other churches. The organization was called "The Brethren's Special Work of Benevolence", and it purposed to make good any loss by fire, lightning, or storms, paying three-fourths of the value of the damaged property. Jas. L. Switzer of White Rock was secretary of the society. (2) I have no data showing the subsequent history of the venture.

The Brethren's Mutual Aid Society of Northeastern Kansas was organized at Ozawkie, Jefferson County, April 1, 1885. The

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(1) Gospel Messenger, 1884.

(2) Ibid.

following were the first officers:

President Dr. P. R. Wrightsman, Emporia.

V. Pres. J. D. Trostle, Plympton.

Secretary, S. B. Katherman, Lawrence.

Treasurer, T. G. Winey, Lawrence.

Directors

Geo. Myers

Henry Lauver

Jacob Vaniman

It was agreed that an entrance fee of two dollars should be charged, that the assessment be  $\frac{1}{2}$  mill for each dollar insured, that there be no policies issued until at least \$50,000 worth of property be insured, and that each local church in the district appoint two solicitors or appraisers. (3) This was purely a district affair.

The first annual meeting of the society was held at the Pleasant Grove Church, south from Lawrence, Jan. 12, 1886. Business had been prosperous. Policies to the amount of \$85,000 had been issued, and the society was free from debt. It was agreed to extend the benefits of the organization to the whole state of Kansas. Aside from the substitution of the name of John C. Metsker for that of Jacob Vaniman the officers remained the same. The society pledged itself to pay losses within 60 days. (4)

The volume of business continued to grow. In 1887 it was announced that Missouri, Colorado and Nebraska would be included in the territory of the society. Policies had been issued up

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(3) Gospel Messenger, 1885.

(4) Ibid, 1886.

to a total of \$275,000. (5) In 1888 over \$400,000 was covered by the insurance and in 1889 \$533,859. There were now 268 policy holders and an assessment was made of  $2\frac{1}{2}$  mills. (6)

The report of business for the year 1915 shows that there were 421 policies issued and 76 new members added, making a total of 1160 policy holders. Dec. 1, 1915, property to the amount of \$2,941,074 was covered by the insurance. The assessment for 1916 is two mills. (7)

The association insures only for members of the church, but property may be insured for a husband and wife if only one is a member. Buildings, furniture, implements, stock, grain, and hay may be insured. The headquarters of the association are at Overbrook. J. L. Hoover is president and Mrs. Myrtle H. Hoover, secretary.

The Brethren have always considered it a religious duty to look after their poor and dependent aged. The Conference of 1857 merely gave expression to a practice long established when it said, "A member of the church should not be put into the poor house if it can possibly be avoided."

It was particularly fitting that Bishop Enoch Eby should make the first fruitful suggestion of an "Old Folks Home." In doing this he said "It is a burning disgrace to put members in the poor house. It is purely local, and we entertain the pleasing hope that it prevails to a very limited extent. In my travels I have never found the place yet, thank God. I am in favor of an "Old Folks Home" near a town with a well disciplined old-fashioned church in it, in which to worship--"(8)

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(6) Gospel Messenger, April 1889

(7) Secretary's Report, 1915.

(8) Gospel Messenger, Apr. 20, 1886.

The matter came up in a conspicuous way when Conference of 1887, thru a committee reported against a national home, but favored referring the proposition to the districts or states.(9) In line with this the editor of the Gospel Messenger suggested, March 29, 1888, that there might be two or three such homes in the Brotherhood, and that Iowa, Missouri, Nebraska, Colorado, California and Kansas might support one of them.

At the Conway Springs Conference of Southern Kansas (1888) a committee of five, composed of Lemuel Hillery, S. Z. Sharp, Enoch Eby, John Wise, and Washington Wyland was designated to organize a Home or take steps in that direction. It was decided to ask the other districts of Kansas, Missouri and Nebraska to join in the proposition. If they were favorable each was requested to appoint a committee to confer. If it was felt the territory indicated was too large, suggestions and preferences of congregations were to be sent to the committee of five.

Northwestern Kansas was the first to give assent to the plan and on May 28, 1888 appointed a committee of five to act with the committee of Southern Kansas. Northeastern Kansas deferred the matter a year, and on April 20, 1890 delegated three members to confer.

The committee of Southern Kansas reported in 1889 that it had decided:

1. To send Bishop Eby as a representative to confer with the representatives of the other districts in regard to formulating a plan to locate and manage the Home.

2. To leave the location to the general committee representing the several districts, but to make the following recommendations:

a. That there be due regard to facilities for church and spiritual advantages.

b. That there be good railroad facilities.

c. That as many cottages be built as needed.

d. That the Home be built and maintained by donations and endowments.

e. That the work of locating and building be not commenced with less than \$7,400.

A form of charter was suggested but nothing was said as to how much territory was to be included. (10)

The general committee met in McPherson July 16, 1890, elected E. Eby, Chairman, I. H. Crist, Secretary, and John Hollinger, Treasurer. It was decided to confine the territory to Kansas, to ask for offers of money and endowment, to receive offers of a location, and to meet again Oct. 7, at Booth, Kansas. At this meeting Booth (now Darlow) was decided upon as the location, an 80 acre farm was bought at a cost of \$3,500 (\$1,000 of it being a donation), and a constitution was proposed. The legal name agreed upon was "The Aged, Infirm and Orphans' Home." The five trustees were to be elected by the four districts. (11)

Conference of Southern Kansas (1891) accepted the work of the committee with the additional provisions that the trustees be empowered to exchange the present location for another in

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(10) Minutes of Southern Kansas, 1889.

(11) Minutes of S. Kan. Conf. 1891.

the same neighborhood if deemed best, and that the trustees should never under any circumstances involve the institution in debt. (12)

The institution was opened Sept. 1, 1893 with Elder J. P. Harshbarger and wife in charge as superintendents. The first trustees were: E. Eby, Foreman, S. L. Myers, Assistant Foreman, A. F. Miller, Treasurer, M. W. Metsker, Secretary, J. B. Wolfe, Assistant Secretary. Money was solicited far and near, Bishop Eby making a trip thru Iowa to secure funds. The membership of Kansas is assessed for the maintenance of the Home. In 1903 it was found that 30 cents per capita would be necessary; this, however, has been reduced to 10 cents. The present superintendent of the Home is Elder Howard B. Martin, late of Indiana.

The attempt of the Brethren to establish a hospital in Kansas proved a failure. In 1900 Mr. and Mrs. Gressemer of Iola asked the District to place a missionary in that city. The board complied with the request and placed Miss Mary Wise of Nevada, Mo. in charge of a mission. Interest was aroused; whereupon the city offered to aid in equipping a small hospital. Private donations amounting to a few hundred dollars were received. The institution was to be known as the "Dunker Hospital" and it was to open Jan. 15, 1900, with W. H. Miller in charge, assisted by Mrs. Zoa Gressemer. The purpose was to treat the very poor free and to charge regular prices for patients sent by societies, the county, or the city. (13) Plans were suddenly blighted by the adverse report of a committee of three

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(12) Minutes of S. Kan. Conf., 1891.

(13) G. M., Jan. 13, 1900.

representing the local church and the district. The title "Dunker Hospital" was no longer to be applied to the institution. Subsequently all the members except those directly connected withdrew their support.

The Child Rescue and Orphan Society (14) of the Church of the Brethren was organized with a charter Dec. 16, 1908. This work, the scope of which is in general indicated by the name of the society, is undenominational but is under the auspices of the church in Kansas and Colorado. The special field of the society is among the orphans, the abandoned, the neglected, and the destitute. It seeks to find homes for the homeless in well-to-do Christian families. Children are received from parents or guardians by release to the society, which then becomes the legal parent to provide homes for such children. The plan is at base educational. To insure finding proper homes children are first placed on trial and are changed if need be until suitable homes are found.

When first organized there was a managing board of three trustees elected by district conferences. This number was subsequently increased to five. The trustees employ a superintendent who conducts the active work of the society. L. D. Mohler who was in charge of rescue work in Southwestern Kansas prior to the organization of the society in 1908 was the first superintendent, holding that office until his death in January 1909. Then E. D. Root, former superintendent of similar work in Southeastern Kansas, served until in December 1909, when because of failing health he resigned. E. E. John of McPherson

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(14) I am indebted for data on the society to E. E. John, Supt., McPherson.

son has since served as the very efficient superintendent. The work is supported entirely by free-will offerings. Under the present organization over 133 boys and girls have been cared for and placed in homes.

At present there is a move to unite the work of the Orphan Society with that of the Old Folks' Home at Darlow thus putting the two under the same management and securing a detention home for the children under the care of the former.

There was considerable sentiment in the early eighties in favor of buying by public subscription a home for Bishop Christian Hope and his family. It was particularly appropriate that the first missionary of the church should be thus honored. Possibly S. Z. Sharp was the first person to suggest that the home be selected in Kansas. The Hopes arrived in New York from Scandinavia Aug. 8, 1886. Before that time Bishop D. L. Miller of Mt. Morris, Ill. had collected \$1172.16 for the purchase of a home.

There were three things to be considered in selecting a location: a suitable climate for Mrs. Hope, proximity to Scandinavians, and cheapness of land. M. M. Eshelman suggested the Republican Valley since many Swedes and Danes were located near that river. (1) Somebody else suggested Bonasa in Wichita County, which had prospects of a railroad and also of becoming the county seat. Doubtless other places were mentioned. In 1887 (16) a farm of 120 acres was bought between Herington and White City in Morris County. According to Bishop Hope's own statement the total amount donated and turned over thru D.

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(15) G. M. Oct. 6, 1885.

(16) G. M., Jan. 25.



L. Miller was \$2,792.24. This represented the gifts 90 churches 10 Sunday Schools, and 812 members and friends.

The gift was very gratefully received by the family. Bishop Hope once said: "When I give up my work in Denmark I don't want to have anyone say that I ever received a penny more than the support of my family for my work. My time is the Lord's, and it shall be given to him freely."

But the restless spirit of the missionary refused to be confined to the place, and he at last offered it for sale. (17) After the death of the Danish leader the family moved to McPherson where several of the children entered the college. In 1914 Mrs. Hope moved to Sylvia, Kansas to live with a son who is a practicing dentist at that place.

Few states have shown greater growth in missionary propaganda than has Kansas. In 1885 the Brethren in the whole state gave only the ridiculously small sum of \$53.30 to the cause. This, of course, is partly explained by the fact there were no regularly organized channels thru which to give. The church was almost entirely rural, there were no foreign missionaries and there were few leaders who were far-sighted enough to adopt an aggressive policy. Indeed, it was not until 1893 that the idea of a mission in China was presented. It came from a Kansan who was later to spend some time on the mission field in Sweden. (18)

Home missions began to receive attentions in the eighties, probably about 1885. Northwestern Kansas seems to have been

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(17) G. M., Feb. 23, 1892.

(18) A. W. Vaniman, G. M. July 18, 1893.

the most active. Statistics as to the amount of money spent in the district do not reveal the real extent of the work. Much of the work was donated, or it often happened that the District Mission Board hired some one to take up the labor of the itinerant preacher while he was away from home. The preacher usually, though not always, depended on free-will offerings. Usually several such men were selected by District Conference as missionaries for one year at a time. The district was divided in such way that the labors of the evangelists might not conflict. A part of the business session of each conference was devoted to the receiving of reports of the evangelists. These reports conveyed such information as: territory covered, time spent, number of sermons delivered, number of accessions and the general condition of the work. There was no effort made in the larger towns. In 1887 District Conference asked that each minister preach one sermon during the year on missions. From this time on missions occupy a very prominent place in the deliberations of the District Conference.

In 1889 Northeastern Kansas (19) set apart six ministers whose special work was to look after the isolated. Somewhat the same propaganda was carried on as just described. However, the problem of the cities was here undertaken, with the consequence that in course of time preaching services were held or mission points established in such places as Hiawatha, Atchison, Topeka, Kansas City, Oakhill, Emporia, and Clay Center. Mar. 1, 1898, it was reported that nine men had been baptised at the state penitentiary. Of the several mission points

named that of Kansas City (Armourdale) is the most important. All of the others except Topeka, have, in fact, been abandoned. The mission in the capital city has been organized as a self-supporting congregation.

From information at hand it seems probable that home missions had received recognition in Southwestern Kansas in an organized way before 1891, but in that year a reorganization was rendered necessary by the redistricting of the southern half of the state. Thereupon a board of five was appointed. District workers were elected each year, two being the usual number. Preaching, visiting churches, and distributing religious tracts constituted their chief duties.

For some years Southwestern Kansas has supported the largest home missionary budget of the Brethren in the state. Wichita Mission was opened in 1905. In three years there were 80 members under the leadership of Jacob Funk, one of the best organizers in the church in Kansas. Many of the converts came from non-Brethren homes. The Wichita church pledged \$500 annually to help support the mission. Thriving missions were subsequently opened in Newton, Hutchinson and Larned.

The District Board is the custodian of a small endowment fund for work in the district. In 1903 with a part of this fund they purchased an irrigated farm of 80 acres in Colorado. In three years this was sold at a gain of \$500, which sum was added to the endowment. The policy of the Board usually calls for about \$4,000 to be raised annually in the district for the support of the home workers.

In 1908 the district assumed the entire support of the Crumpackers in the mission field of China. For a period of seven years (1904-1911) the McPherson church alone supported the Ebys in India. In 1905 the McPherson church began an agitation urging that Annual Conference recommend tithing to the membership. Nothing came of this move.

The record for 1915 shows that Northeastern Kansas gave to foreign missions 85 cents per capita; Northwestern, \$1.44; Southeastern, 60 cents; and Southwestern \$1.02. The banner churches were Ramona \$2.15 per capita; Monitor, \$2.04; Olathe, \$2.04; Iarned, \$1.94; Bloom, \$1.27; and Overbrook, \$1.22. (21)

As a moulder of missionary sentiment the Student Volunteer Band of McPherson College has played a leading part especially among the students of that institution and hence among the churches of the state. Organized in 1895 as a part of the world-wide student movement it has encouraged volunteers both for home and foreign work. In 1896 there were 16 members, 8 of whom preferred the foreign field. Eight persons in the college community pledged themselves to the support of a missionary in India for a period of not less than five years. In 1902 there were 30 members. In 1903 100 men in the college were engaged in the study of missions, a thing which is conspicuous in the activities of the school today.

It was largely thru the efforts of the local Volunteer Band that E. H. Eby and wife were supported in India by the McPherson church (1904-1912) and that F. H. Crumpacker and wife are supported (1908-1916) in China. All the foreign mission-

ionaries who have been students at McPherson were members of the organization.

Kansas has contributed a considerable number of the foreign missionaries who are serving the General Board of the Church of the Brethren. Some of them have returned but most of them are yet in the field. Many were educated at least in part at McPherson College. The list includes: Bertha Shirk (nee Ryan), India, returned. Dr. A. W. Vaniman (deceased) Sweden; Mrs. Alice Moore Vaniman, Sweden, returned; Enoch H. Eby, A. M., India, returned; Mrs. Emma Horner Eby, B.S.D., India, returned; F. H. Crumpacker, A. M., China; Mrs. Anna N. Crumpacker, A. B. China; Mrs. Emma Horning, A. B., China; Ernest Vaniman, A. B., China; Mrs. Susie N. Vaniman, B. S. D., China; S. Ira Arnold, A. B., India; Raymond C. Flory, A. B., China; Mrs. Lizzie N. Flory, B. S. D., China.

To the Crumpackers and Miss Horning belongs the honor of having started the mission work at Ping Ting Hsien, China (1908) The Student Volunteer Band at McPherson has for some years been the recruiting station for foreign missions.

## C H A P T E R   X I V

## CONTRIBUTIONS TO THE DENOMINATION

Kansas holds an honored place when it comes to furnishing talent for the literary phase of the Church of the Brethren. Many of those whose names appear began to write before becoming Kansans, and most of the conspicuous leaders in Kansas were given more or less to writing. As far back as 1865 we find familiar names appearing over vigorous articles in the Christian Family Companion, then the leading organ of the church. Chief among these are those of Enoch Eby, John Forney, Daniel Vaniman, and S. Z. Sharp. In 1867 Bishop Andrew Hutchinson begins to write in the same periodical followed in 1868 by Bishop Lemuel Hillery. In the Gospel Visiter of January 1868 J. S. Mohler tried his hand at verse, an art which he cultivated. In the 1878 volume of the Companion, Christian Shank of Lawrence contributed seven articles on Revelations, Chapters 12 and 19.

Naturally much of the matter contributed was of a distinctly religious character--much of it doctrinal, but some of it dealing with great problems of ethics and morality. Church polity was the favorite theme of such men as Forney and Vaniman. Bishop Sharp was then, and indeed is today, an exceedingly versatile man, and his articles always gave food for thought to the most widely read of his readers. He and Bishop Vaniman were especially disposed to take advanced views on whatever subject they handled.

For many years Vaniman contributed a weekly article to the church paper under the caption "Chips from the Workhouse." These productions were short and pithy and were widely read. His tract entitled "The House we live in" was translated into German, but its circulation in the Fatherland was intercepted by the police at Bremen on account of the non-resistant doctrine which it contained.

Other leading Kansans who have from time to time been contributors to church papers are: John Wise, Dr. Howard Miller, M. T. Baer, Dr. A. W. Reese, Jas. M. Neff, President Charles Edward Arnold, Dr. Edward Frantz, Charles M. Yearout, M. M. Eshelman, Dean H. J. Harnly, Dr. John A. Clement, and President D. W. Kurtz.

The Brethren have conducted a few papers in Kansas. In August, 1878, Louis O. Hummer of North Topeka put out the initial number of a monthly publication called "Free Discussion." This was to be an open forum for the expression of the views of the public on "the present depression of trade and the essential means to relieve the oppressed." It was also to contain information on horticulture which "could not be obtained from any other source." Doubtless the chief attraction was intended to be the "valuable information about Kansas" and the answers to questions relative to that state. The ill-health of the publisher interfered and cut short the life of the paper. (1)

In 1888 J. M. Snyder moved "Der Bruderbote", a paper for

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(1) P. C. Aug. 6, 1878.

the German element in the church from Grundy Center, Ia. to McPherson. It was evidently very hard to keep this publication alive, inasmuch as the German readers were becoming fewer in number, and so Snyder started in connection with his German paper at McPherson a magazine entitled "Educator and Companion." This continued for a few years. It was devoted to the interests of the college and was avowedly not a church paper or denominational in any sense. Education, literature, science, art and general news were the lines with which it dealt.

Several Kansans have turned their energies to writing pamphlets and books. President D. W. Kurtz of McPherson College is the author of two books. "The Fundamental Doctrines of the Faith" was published while Dr. Kurtz was a Philadelphia pastor, has run thru two editions, and is widely read and quoted as an authoritative statement on Bible doctrines. He has in contemplation a more extended treatment of the same subject. His other book, entitled "Nineteen Centuries of the Christian Church," evinces a remarkably thorough historical scholarship. It has been officially adopted as the text-book of the Standard Course of Teacher Training in the Sunday Schools of the Church of the Brethren.

Dean H. J. Harnly of McPherson College is the author of a work (unpublished as yet) entitled "Scientific Sacraments", which as the name indicates, is an examination into the psychological bases for the church rites as practised by the Brethren. The book is a thoroughly scientific and non-controversial effort.

Elder Jacob Funk, formerly a city mission worker in With-



ita, some years ago published an excellent treatise on the subject "War versus Peace", setting forth one of the leading and most distinctive tenets of the Brethren. This book has had a wide sale.

William O. Beckner, a graduate of McPherson College in 1909, and an official for six years in the educational work of the Philippines, wrote, while supervisor of schools, an admirable text on the civics of the Philippines. This has been accepted for publication but is not yet issued. He is also the author of a work on education, intended for use in the Islands. Mr. Beckner is a frequent contributor to the columns of the Gospel Messenger.

During a stay of eight years as missionary in India, Enoch H. Eby gathered material for an admirable work which he wrote in 1914 on "The Educational System of India." Mr. Eby took his A. B. from McPherson College in 1904.

The Sunday School Times Publishing Company were the publishers of "Normal Studies in the Life and Ministry of Christ" written by Pres. Charles Edward Arnold, second president of McPherson College. The same author issued another excellent work entitled a "Pocket Chart of Paul's Journeys."

Editorial positions have called four prominent Brethren from Kansas. H. M. Barwick (A. B., MCPerson College, 1904) was associated with the young people's magazine, the Inglenook from 1907 until his lamented death in 1909. In 1910 J. H. B. Williams, in addition to his secretarial work for the General Mission Board, was elected editor of the Missionary Visitor, a

monthly magazine of about forty pages. In 1911 Professor S. C. Miller, for three years head of the English Department of McPherson College, became editor of the Inglenook, which position he held until 1913. The responsible position of office editor of the Gospel Messenger, the official organ of the church, is at present held by Dr. Edward Frantz, who assumed his duties in October, 1915. The periodicals mentioned, with the exception of the Inglenook, which has been discontinued, are published in Elgin, Illinois.

Kansas men have been highly honored with important offices on the part of the general Brotherhood. One of the oldest and best known boards is the General Mission Board, formerly called the General Missionary and Tract Committee. In 1884 Enoch Eby became charman of the board and retained that office for several years, having never missed any of the sessions. Daniel Vaniman was a member of the Board from 1884 until 1895, part of the time being chairman. Some of the most successful plans ever inaugurated originated with him. The next Kansas man to serve on the Board is Professor J. J. Yoder, Dean of the Bible School of McPherson College. He was appointed in 1908, and, though one of the younger men on the Board, has had a marked influence on the missionary activities of the church.

The General Educational Board is fast becoming prominent in the Church of the Brethren. It was established in 1908 and has been increasingly active. Edward Frantz, then President of McPherson College, was appointed one of the original seven members, serving two years. A. C. Wieand, President of Bethany Bible School, Chicago, and an alumnus of McPherson College

was a member from 1908 until 1915, serving several years as Secretary of the Board. In 1913, J. H. B. Williams, who was reared near Belleville and graduated from McPherson College in 1906, was appointed a member, soon becoming Secretary-treasurer. In 1915 at the Hershey Conference the number of members was, at the request of the Board, reduced to five, and the whole was reorganized and rechartered. At a meeting held in Elgin, Ill., Sept. 21, 1915, President D. W. Kurtz of McPherson College, whose appointment for five years had been confirmed at Hershey, was elected President of the Board. J. H. B. Williams was retained as Secretary-Treasurer.

In 1914 by Conference action the work of the Child's Rescue organization was placed under the general supervision of a national board of three. Elder E. E. John of McPherson, Kansas, was appointed one of the board, and at the organization was elected Treasurer. The church is awake to this kind of work and has achieved results.

The offices of the Annual Conference are looked upon as being particularly honorable. Kansas has had a few men who have taken very prominent part at these gatherings. Bishop John Wise was Moderator in 1885 and was Reading Clerk for fifteen years. Bishop Enoch Eby was for fifteen years either Moderator or Reading Clerk. It was often said that he was the best Moderator the church had. (1) Bishop Daniel Vaniman was three times Moderator and once Reading Clerk. At the Hagerstown Md. Conference in 1891 he revolutionized the rules of procedure, and his precedents are followed to this day.

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(1) Miller and Royer, Some Who Led, p. 155.

It sometimes happens that Conference sends committees of bishops to adjust differences in certain localities. The three men named often went on such missions. Bishop Wise in 1881 was a member of a committee sent to Berlin, Pa. to confer with H. R. Holsinger who was then a leading spirit in the division of the church. The same year he was one of a committee of two sent to Canada to look into the matter of uniting the Church of the Brethren with the Brethren in Christ, otherwise known as the River Brethren. (2)

At the bicentennial anniversary of the founding of the church drew near it was felt that something commemorative of that event ought to engage the attention of the Annual Conference. In 1906 the matter was discussed at Conference but nothing was done. In 1907, however, at Los Angeles, a committee of five (of whom Dr. Brumbaugh was one) was appointed to arrange a program to be given at the Des Moines Conference in 1908. This program was carried out largely as planned.

Edward Frantz, D.D., President of McPherson College, gave a splendid address on the subject "The Growth (of the church) West of the Mississippi." Bishop S. Z. Sharp, A. M., LL.D. First President of the college spoke on the schools of the church. His personal connection with almost half a dozen of the colleges made his address at that time an accurate statement of the educational history of the Brethren since 1860. President A. D. Wiland, A. M., of Bethany Bible School, Chicago, a graduate and former teacher and trustee of McPherson

College, gave a scholarly address on "The Higher Spiritual Life of the Church."

These addresses with the others delivered are printed by the Brethren Publishing House.

## C H A P T E R   X V

## BRIEF ACCOUNTS OF TYPICAL CONGREGATIONS

The limits of this thesis will not permit a detailed account of all the congregations of the Brethren in Kansas. Only some of the more important will be treated and some particular reason will dictate the choice in each instance.

As stated elsewhere the Brethren settled first in the northeastern part of the state. The first sermon preached by a Brethren minister in Kansas was preached, as nearly as I can learn, by Gabriel Jacobs in the bounds of the later Cottonwood Church south of Emporia, near the western border of Morris County. This was in 1856. In December of the same year the first communion service in Kansas was held at Jacob Ulrich's house at the same place. The church grew slowly, and in 1882 there were only 52 members and no church building as yet. In 1896 the congregation decided on a location one and one-half miles northwest of the <sup>town</sup> of Dunlap where a site was donated for the purpose of erecting a church. (1) Between 1882 and 1892 there was a decline in membership which finally reduced the church to 18 members. This, however, was followed by an increase and in 1895 there were 57 members. The largest number reached since that time was 82, the membership in 1900. At the Conference of 1910 30 members were reported. In 1897 the church had in charge 6 preaching points in the vicinity. The experience of this, the oldest church in Kansas is a good il-

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(1) C.F.C., Jan. 14, 1896.

lustration of the effect of emigration. Some of those leaving this locality moved into other church communities in Kansas and elsewhere so that it is impossible to determine actual losses and gains. (2)

The second church in Kansas and one which long remained perhaps the most important in the state is the Washington Creek Church located about 18 miles Southwest of Lawrence. This congregation was organized in 1858 in Stephen Studebaker's log house about 12 or 13 miles southwest of Lawrence. There were 12 charter members and Abraham Rothrock, formerly of Pennsylvania, was the elder in charge. Rothrock later figured in the Quantrell raid. At this meeting for organization Daniel Studebaker was elected to the ministry. This was probably the first election of the kind held in the state.

It is probable that the first church building owned in the state by the Brethren was the one which was bought March 19, 1864 by the Washington Creek congregation. It was located east of Lone Star. In 1869 it was sold and the church built the first building erected by any congregation in Kansas. (1877) This is the present Pleasant Grove church. The present church building of the congregation was dedicated Sept. 13, 1885. J. C. Metsker gave \$1,000 toward the work and his son M. W. Metsker donated three acres of land and \$475 in cash. It is related that there were 170 vehicles at the dedication and 75 people came on horseback. It was a great occasion for the "country folks."

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(2) The facts here presented are largely gleaned from Conference Reports of N. E. Kan. for the years mentioned. Some few facts came from unknown sources.

From the first Washington Creek was the center of church activities in Douglas County. There were several "arms" of the church which ultimately became separate congregations. Thus about 1871 Pleasant Grove on the East was organized but for some reason was reunited in a few years. April 2, 1881 it was again constituted a separate congregation, receiving the presiding elder and churchhouse, and the parent congregation of Washington Creek using a schoolhouse. In 1878 Wade Branch in Miami County was granted a separate organization. Appanoose, ten miles south was detached and organized in 1880. Overbrook ten miles west, became a separate organization Dec. 7, 1907.

One may get an idea of how wide an influence the early churches exerted as well as the extreme sparseness of membership when it is recalled that in 1886 the line between Washington Creek and Abilene was designated as the west line of Osage County.

For many years the membership ranged from 80 to 100. In 1903 it rose to 110 but by 1910 had dropped to 89. Emigration in 1903 reduced the membership by 32, the whole number leaving for California. Not many members have moved in. Recruits have come from the surrounding community. Of course the several divisions of territory are partly responsible for the noticeable losses. The Overbrook congregation was (in 1907) made up entirely of former members of the Washington Creek church. Thus at one time there was a loss of 21. (3)

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(3) Much of this material was furnished by Elder W. A. Kinzie of McPherson, Kans. The District Conference Reports have also been consulted.



The third congregation of the Church of the Brethren to be organized in Kansas has passed out of existence. It was called the Wolf River Church and was located 30 miles west of St. Joseph, 3 miles northwest of Purcell and 5 north of Huron. W. H. H. Sawyer moved to that community in 1858 and the church was probably organized in 1859. Abraham Rothrock later a victim of the Quantrell raid was elder in charge. Before the war there were 20 members, but when the Rebellion began some of the Brethren became involved in difficulties and moved away. There was therefore practically no organization until 1867 when immigrants from Indiana came to the rescue. A period of prosperity followed. When the division came in 1881 there were 35 members and three ministers. A reaction favorable to the Conservatives followed the division. Subsequent history shows alternate gains and losses, and in 1900 the name of the congregation is dropped from those represented at District Conference. In 1899 it had asked to be disorganized. A committee was sent and reported favorably and recommended that the territory be included with that of the Morrill church (1900). This illustrates the method pursued by the Brethren in dealing with decadent churches which fail to respond to other remedies. (4)

Ozawkie Church in Jefferson County dates its existence to 1862, the eight charter members having come from Indiana, Virginia, Missouri, and Iowa. None of these members are now living and a detailed statement of the early history is probably not obtainable. The original name was Grasshopper Falls. In

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(4) Leading facts from article by W.H. H. Sawyer in G.M. Aug. 27, 1889. District Conference Reports for years noted have shed light on later events.

1877 the Conference of Northern Kansas, Nebraska and Colorado was held here. In 1884 the membership was 130, in 1892 it reached the highest, 190. Its lowest was 60 (1907 and 1908). The number in 1915 was 125. Emigration has been considerable to the states of California, Washington, North Dakota and Colorado.

McLouth, a part of the Ozawkie church, was settled by Brethren from Ohio in 1864. Its membership, which is included in that of Ozawkie, is about 40. The church was built jointly with the Progressives, with whom there has been the best of harmony. The members of the church at Meriden are also considered as belonging to Ozawkie. At present the church is closed on account of the small number of members and the absence of a minister. As the result of a series of services in the State Penitentiary at Lansing there were several conversions and the members thus added were by District Conference assigned to the roll of the Ozawkie Church.

The Abilene Church was partly organized in 1869 at the home of John Humbarger, who in 1858 had moved from Iowa to Pipe Creek, four miles west of Minneapolis, where he took a claim. The Indians being unfriendly he moved to Abilene. In 1867 Jonas DeHaven moved in--the first Brethren minister in that part of the state. There were seven charter members in 1869. The membership was so scattered in 1876-1877 that the deacons were required to visit members in five different counties, travelling about 500 miles to accomplish the task.

In 1880 the Saline Valley Church was organized in the southeast corner of Lincoln County. It was formed of members from

the Abilene Church. The Herington congregation was formed (1886) in a similar manner, but owing to the fact that many members moved away the church was disorganized in 1901 and the membership of those remaining reverted to Abilene. In 1880 the Chapman Church was organized in Abilene territory, having a membership of 40.

From 1880 until his death Abilene was the home of Dr. John Forney, one of the most widely known bishops of his day. For some years it was the home of Dr. P. R. Wrightsman. Bishop J. D. Trostle also resided in this congregation from 1884 until his death in 189 . In 1885 Bishop Christian Hope moved in and held his membership in the Herington branch of the church until his death in 1899. (5)

There were several families of Brethren located near Peabody prior to 1878. Several of them came from Iowa. About 1876 a "social meeting" was organized near Peabody. This consisted of rather informal services held from house to house. In 1878 the church was definitely organized at the home of Levi Thomas. It was the farthest west church among the Brethren in Kansas, and the boundary lines are said to have extended almost from Nebraska to Oklahoma. The church building was completed in 1881. The division of the church in 1881 inflicted a wound which it required years to heal.

For several years after 1878 nearly all the accounts of travellers speak of the Peabody Church. Bishop H. B. Brumbaugh of Huntington, Pa., in describing his trip thru Kansas, dwells

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(5) Material based on article by T. H. Davis, Breth. Almanac, 1905; also on District Conf. Reports.

particularly on this section. "If" said he, "such is a sample of starving and bleeding Kansas, we say, 'let her bleed'". He was much impressed with the talkativeness of the Westerners.(6)

I am unable to account for a very remarkable request which Peabody directed to Annual Conference in 1881. It read "We hereby most earnestly petition Annual Meeting thru District Meeting of Southern Kansas to take such action as may lead to the uniting of the Congregational Brethren in full fellowship with our own."

But this "Matter of Churches" in Central Kansas has not held her own. In 1891 a membership of 45 was reported. Never since that time has it exceeded that number. At the Conference of 1914 the record showed 34 members. At present there is no pastor and the elder is non-resident. (7)

Few communities have exercised a wider influence than the Salem Church near Nickerson in Reno County. It was organized May 11, 1878 by Elder Jacob Buck, there being 16 charter members. It was first called the Ninescah church. The meeting for organization was held in Prairie Hall, twenty-five miles South of Nickerson. Oct. 9, 1878 J. W. Beer was called to the ministry. He later figured as the leader of some 20 who went with the Progressives. May 21, 1879 L. E. Fahrney was elected minister, and he is still living in the congregation, being one of the leading Sunday School workers among the Brethren in the state.

The distinction of having built the first house of worship in Southwest Kansas belongs to the Salem Church. This was

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(7) Facts obtained from Missionary Visitor, Oct. 1908 and from District Conference Reports.

built in 1885 and is located five miles southwest of Nickerson and nine southeast of Sterling. The members, as was common in those days, were widely scattered, some living in the vicinity of Little River in Rice County. In March 1886 at a council meeting the members living south of Hutchinson expressed a desire to have an organization of their own. This request was granted, inasmuch as there were 26 members, two ministers and two deacons in their territory. The organization was perfected in the Lincoln schoolhouse in June 1886. Bishops Enoch Eby and Lemuel Hillery held membership in this congregation, the name of which is the Pleasant View Church. There are always many older members here because of the fact that the "Old Folks Home" is located near Darlow. Pleasant View has been one of the chief supporters of the Hutchinson Mission.

That part of the Salem Church living north of Sterling also desiring an organization of their own, a division was made May 31, 1886, whereby the Kansas Center Church was established near Lyons with 18 members. This latter congregation has unfortunately dwindled, and at present has no resident minister. With all her losses, however, the Salem Church still had in 1886 a membership of 70 members. For the next few years there was little change in the number, but in 1905 it dropped from 83 to 66. This is partly explained by the absence of several younger members who were attending school. In 1915 87 members were reported.

Elder Fahrney wrote in 1908: "The territory with which we started in 1878, a little over 30 years ago, has now within

its boundary seven organized churches, six meeting-houses and one of the best equipped colleges in the State, with a fine prospect before it. There are 540 members, 29 ministers, of whom 15 are elders, and an excellent supply of deacons. (8)

It was in the year 1886, noted in Kansas for the founding of many churches that the Quinter Church was organized. There were about 60 charter members, immigrants largely from Nebraska Minnesota, and Eastern Kansas. The territory included was very large, covering Trego, Gove, St. John, Sherman and Wallace counties, and unless there were other provisions the members in Thomas and Southern Sheridan counties were entitled to membership here.

The record of the rise and fall of membership wat Quinter corresponds to the conditions of prosperity in Western Kansas in general. In 1895 there were 47 members. With better times there was a gradual increase until 1904 after which each succeeding year showed an increase of from 20 to 30 until 1909. Since that time there has been a decline. The number in 1914 was 230. That immigration and emigration had much to do with the gains and losses is easily shown. In 1905 27 church letters were received, in 1907 33, in 1911 39. 1911 was the Banner year for moving; 86 left Quinter and took their membership from that church. In 1914 29 sought other homes. Additions by baptism ran as high as 31 in 1909. From 1886 to 1915 there have been 400 baptisms in the congregation. While the Quinter church is regarded as rather conservative yet it has shown marked success in enlisting the young people of the community.

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(8) Sources: Article by L. E. Fahrney in Missionary Visitor, Oct. 1908. and Dist. Conf. Reports.

The church at McPherson deserves mention as being one of the largest in the state and as being a large factor in the life of McPherson College. Perhaps no other congregation has been the home of so many well-known men and no other is visited by so many leaders of the church. Nobody seems to remember exactly when services were first held in McPherson, but on August 22, 1885, a windy day, twenty-three members scattered all over McPherson County met at the home of Joseph S. Masterson in Empire Township, east of town. The names of the charter members are preserved and they betray a good proportion of the staunch old Pennsylvania Dutch stock. Bishops J. D. Trostle, John Forney and David Hollinger were present to effect the organization. There were only two ministers resident in the county, Frank H. Bradley and Casper Hosfelt. (9) Feb. 8, 1887 a church business meeting in the Flora Hill schoolhouse decided on two church buildings--one in the eastern part of the county and one in the western. The one, located in Empire township was later called East McPherson and the other, in Groveland township, was called West McPherson. The latter was subsequently renamed the Monitor church, and under that name calls for additional mention elsewhere.

The history of McPherson church proper begins with the location of the college at that place. Many members moved in for school privileges and on Nov. 5, 1887 were organized as a congregation, using the Swedish Mission church building until the college hall was erected. April 7, 1888 the first services on College Hill were held in the college dormitory. For a good

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(9) All the members in McPherson County previous to this time held membership at Peabody.

many years the college chapel has been used, as there is no separate church building.

Naturally the congregation has called a great number of men to the ministry. Just how many does not appear from data available, but a list of twenty personally known to the writer is by no means exhaustive. Ten men have been ordained to the bishopric--three of them college presidents, and two college professors. The church has always been aggressive. Of her leaders S. Z. Sharp, Daniel Vaniman, Andrew Hutchinson, Jacob Witmore, C. E. Arnold, Edward Frantz, S. J. Miller, M. M. Eshelman, D. W. Kurtz and E. M. Studebaker and others have been influential in shaping the policy not only of the district but of the whole denomination. A missionary spirit developed at an early date. In 1904 the church began the entire support of E. H. Eby and wife in India which continued until 1912 when the Ebys returned on furlough. The support of the Crumpackers in China has been drawn partly from McPherson.

Frank H. Crumpacker, A. M., J. J. Yoder, A. B., and A. J. Culler, Ph.D. have served as pastor since the congregation has been supporting a salaried pastor. Ministers have always been available for pulpits in down-town churches or in neighboring communities. The pulpit is often filled by ministers or religious workers of other denominations. McPherson is the wealthiest congregation of the Brethren in Kansas, the valuation of the membership being close to one million dollars. (10)

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(10) Much of this material, particularly the earlier was collected by W. O. Beckner and published in the Missionary Visitor, October 1908.



The beginnings of the Monitor church have been described in connection with the McPherson church. This church is about eleven miles southwest of McPherson. In many respects it is one of the model communities of the Brethren. In a report made in 1908 these significant statements occur: "Our present membership numbers eighty-eight. Of these four are ministers, six are deacons, and fifty-four have been baptized here. In all since the congregation was organized one hundred eight have been baptized. Of the fifty two came to us from homes outside our own people. There is at present a high standard of morals in the community. We are not afflicted with dances nor card parties, there is practically no stealing, our members are leaders in business affairs, members of school boards, directors of telephone companies, successful farmers, and model homemakers." At the same time there were thirty-three members who had attended college, twenty-two who had taught school, and twelve who were alumni of McPherson College. Two members belonged to the District Mission Board and one to the General Mission Board of the Church of the Brethren. In 1915 the membership was one hundred eight. Immigration has been mainly from Pennsylvania, Indiana, Illinois, and Virginia. About two hundred have moved to other places, many going to Oklahoma, Missouri, Indiana and California.

The "Farmers' Mail and Breeze" of May 1, 1915, contains an instructive article under the caption "Monitor has found the Way," meaning the way to build up a country community. This article is descriptive of the "community day," an annual program conducted by experts from Kansas State Agricultural Col-

lege, McPherson College and other institutions. A lecture course has been established in the church for several years past.

The second church edifice, erected in 1909, at a cost of \$8,300, is modern and attractive enough to grace any community. A neat and commodious parsonage was built in 1915. The mainstay of the church is J. D. Yoder, who settled in the locality over 35 years ago. His four sons and two daughters are all influential in the local church. (11)

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(11) Much of the material on Monitor was secured from the October, 1908, issue of the Missionary Visitor.

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## C H A P T E R   X V I

## BIOGRAPHICAL SKETCHES

Biographical sketches of a few of the leading men of the earlier history of the Church of the Brethren in Kansas must necessarily be brief. Only the foremost men can be mentioned.

One of the earliest men to gain really a wide reputation was Bishop Enoch Eby, a native of Juniata County, Pa., born in 1828. In 1855 he moved to Northern Illinois and in the latter 80's to Kansas. "For thirty years he easily held the first rank among the ministers west of the Ohio River." He was constantly engaged in work for the church. In 1877 he was on a committee sent to organize the church in Denmark. In 1884 he became President of the General Mission Board. Eighteen times he served on the Standing Committee and fifteen times he was elected either Reading Clerk or Moderator at Annual Conference. In his day he was regarded as one of the ablest of the Moderators. He died in 1910. (1)

Abraham Rothrock was born in Northumberland County, Pa., in 1797. While he was but a lad his parents moved to Mifflin County. In 1856 he came to Kansas, locating south of Lawrence. When the famine of 1860 came he went East soliciting aid for the Kansas sufferers. Aug. 21, 1863, he was shot by one of the ruffians of Quantrell's band and left for dead. He was resuscitated by his wife and daughter, however, and lived in a crippled condition until Feb. 6, 1870. He was survived by his wife, five sons, and three daughters. (2)

(1) Some Who Led, p. 153-156.

(2) Christian Family Companion, Feb. 22, 1870.

Bishop John Wise (1822-1909) was a native of Pennsylvania. His ministry extended over fifty-five years. His Conference record was remarkable--a member of Standing Committee 22 times, Reading Clerk, 15 times, and Moderator once. In 1881 he served on a committee sent to Canada to confer with the River Brethren regarding a possible union of that body with the Church of the Brethren. The first move toward organization of a General Mission Board originated with him. His declining years were spent at Conway Springs and at the Old Folks' Home at Darlow.(3)

Dr. John Forney combined the office of the ministry with that of practicing medicine. He was born in Somerset County, Pa., in 1815 and attained the ripe age of eighty. In 1878 he moved from Falls City, Nebr. to Abilene. Here he lived on a farm followed his profession, and frequently went on extended preaching tours in Kansas, Missouri, and Nebraska. Because of his ready command of Scripture he was called the "Walking Bible Concordance." (4)

Bishop John Humbarger (1833-1915) was one of the most widely known of the earlier settlers of the church in Kansas. He came to Ottawa County from Iowa in 1859, driving thru with an ox team. In 1861 he moved near Abilene. The date of his election to the ministry, 1869, marks the organization of the Abilene church, there being seven charter members. His ministerial labors were extensive in Dickinson, Marion, Geary, Saline and Ottawa Counties. (5)

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(3) Some Who Led, p. 131-133

(4) Some Who Led, p. 94-96

(5) Adapted from obituary notice by C. A. Shank, G. M.

Few men exercised a wider and more potent influence upon his contemporaries than did Daniel Vaniman. Born in Ohio in 1835, he spent some years in Illinois, later moving to Kansas, identifying himself with the interests of McPherson College. He was one of those so-called "self-made men." Six times a member of Standing Committee, he was once Reading Clerk and three times Moderator. In the last named capacity he introduced some wholesome methods of parliamentary practice. The constitution of the General Mission Board was his work. From 1884 to 1895 he was a member of the Board, serving for several years as President. The title "Father of the India Mission" is indisputably his. He was keenly alive to the educational needs of the church and for many years was an influential member of the Board of Trustees of McPherson College. He died suddenly Nov. 15, 1903. (6)

Bishop Andrew Hutchinson was born in 1836 in Monroe County West Virginia. His mother could not write her name at marriage. At 18 young Hutchison was injured internally, after which he received the meager schooling of six months. His election to the ministry occurred in 1860 and his ordination in 1870.

During the war his faith was severely tested once when he was on an errand for a physician. He was intercepted and ordered to do military duty, and though he gave his reasons for refusal he was ordered to be shot. Luckily a Confederate officer interfered and saved his life.

Bishop Hutchison is perhaps the most widely known evangelist in the church. For many years he made his home in McPherson

son and returned thither for a short rest about once a year.. He has practically committed the Bible to memory and is familiarly called "The Walking Bible." At present he resides at Lordsburg, Calif.

The life of Christian Hope really merits a more extended notice than can here be given. Born in Fyne, Denmark in 1844, he received a good education but dissenting from the established church he experienced hardship and imprisonment. In 1870 he came to America, locating in 1872 at Clinton, Ia. Later he moved to Rock Island, Ill. His admission to the Church of the Brethren was the result of a long search for what he held were Gospel principles. He and his wife were sent as missionaries to Denmark in 1876. The work grew and extended to Sweden. Bishop Hope was the founder of the Scandinavian branch of the Church of the Brethren. Upon his return to America a popular subscription among the brethren led to the purchase of a farm near Herington. Subsequently he was sent three times on church work to Scandinavia. Between these trips he did much itinerant preaching. He died after a short illness, July 31, 1899. (7)

Dr. Alexander W. Reese was born in Jefferson County, Ind. in 1828 and died at his home in Kansas City, Kans., in 1905. His paternal grandfather was a Hessian soldier in the Revolution and later an Indian fighter in Kentucky. His father was one of Andrew Jackson's soldiers.

Dr. Reese entered Hanover College in 1845 and graduated June 18, 1849. After teaching one term of school he entered Kentucky School of Medicine at Louisville from which he graduated Mar. 1, 1855.

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(7) Some Who Led, p. 190-193.

He enlisted under Gov. Fletcher of Missouri in the 31st Volunteers at the outbreak of the Rebellion and served thruout the war. He took part in Sherman's march to the sea. For a time he was in charge of the military hospital at Warrensburg, Mo., until mustered out, July 22, 1865.

He practiced medicine in Warrensburg until 1892 when he came to Leavenworth to become assistant surgeon at the Soldier's Home, where he had charge of the "Keely cure."

Later the Keely Company sent him successively to Pittsburg Pa., Fargo, N. D., Scranton, Pa., Detroit, Mich., and Memphis, Tenn. Then after a brief stay at Warrensburg, Mo., he retired to Kansas City, Kans., in 1902, having gained a competence.

He united with the Brethren Nov. 1, 1876, was elected minister in 1877 and ordained elder in 1882.

He was a wide reader, fond of history and poetry, and a finished writer. He contributed to literary, scientific and professional journals, as well as to the church paper. (8)

Bishop S. Z. Sharp was born Dec. 21, 1835 in Huntington County, Pa. At twelve he determined to be a teacher, and later unaided he learned Latin, Greek, science, and higher mathematics. At 20 he taught and in 1860 graduated from the State Normal of his native state. April 1, 1860, he bought and took charge of Kishacoquillas Seminary, Mifflin Co, Pa., and during the five years he remained in that institution he had a Presbyterian minister for an assistant, and from him received instruction in the ancient languages. Selling this institution in 1866 he taught successively in Pennsylvania State Normal

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School, Maryville College (Tenn.) Ashland College (Ohio), Mt. Morris College (Ill.), McPherson College, Plattsburg College (Mo.). He was the first president of McPherson College, serving from 1887 until 1896. Under his administration the enrollment rose to 387.

In 1876 he was elected a member of the American Association for the Advancement of Science. In 1895 he was one of the two state geologists of Kansas. He was also a member of the Kansas Academy of Science. Jefferson College (Pa.) conferred upon him the A. M. degree and Mt. Morris College the LL.D. He became a minister in the Brethren church in Pa. in 1860, and his ordination occurred in 1868 while he was in Tennessee. He edited the first Sunday School periodical in the church and prepared the weekly lessons.

Professor Sharp was on the battlefield of Gettysburg before the dead and wounded were removed, and returning in November 1864 was present and stood within thirty feet from President Lincoln during the delivery of the classic Gettysburg Address.

Professor Sharp is now living a retired life at Fruita, Colo., but is remarkably active in church work and still wields his pen with the vigor of his younger years. (9)

Leonard Huber (1819-1898) was born in Bavaria. He was educated in the University of Munich and practiced law, but finding it distasteful returned to the University to specialize in philology and oriental languages. After 15 years of university work he came to America (1854) and during 40 years



taught in University of Wooster, Ashland College, and McPherson College. Many eminent scholars, including college presidents, consulted him on various points. Upon the death of his wife (1896) he gave up teaching and devoted his whole time to completing his "Notes on the New Testament." While at work on the last pages he became an invalid. He was reared a Lutheran, but united with the Brethren at Ashland, Ohio (1879). "One of the foremost scholars that ever united with the church, and one of the purest lives we ever knew." (Adapted from S. Z. Sharp.)

Charles Edward Arnold (1866-1902) is remembered as the second president of McPherson College. A native of Virginia, he was educated at Bridgewater College and Ohio Normal University. In 1893 he became professor of mathematics in McPherson College. In 1896 he was inaugurated president. In 1898 the local church ordained him to the bishopric. At his death he was Sunday School Secretary for Southwestern Kansas. He was once offered the editorship of the Sunday School publications of the church, but declined the offer, remaining, however, a member of the Advisory Board. He was also a member of the Executive Board of the State Sunday School Association. (10)

Albert W. Vaniman, son of Daniel Vaniman, was born near Dayton, Ohio, in 1859, and died in California in 1908. For several years he served as business manager of McPherson College. After preparation in a medical school in Topeka Mr. Vaniman and his wife were accepted in 1894 as missionaries to India. Plans, however, were changed and they did not go. In

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1898 they were sent to the South to investigate the advisability of a mission among the negroes. Nothing further was done in this matter. In 1900 the Vanimans went as missionaries to Malmo, Sweden, spending five years at that place. Mr. Vaniman was compelled, because of failing health, to retreat to California where he finally succumbed to tuberculosis. (11)

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(11) Some Who Led, p. 216-219.

## CHAPTER XVII

### PRESENT PROBLEMS

As before intimated, the Brethren have naturally had some problems in connection with settling in Kansas as well as in other places. Land agents proved one of the permanent annoyances and were regarded with suspicion in spite of such a frank expression as the following: "I am out of the real estate business. Results and experience: some pleasure; a little money; one or two thanks; much censure; lots of expenses; heaps of worry; a great deal of worldly knowledge and the tangles of human nature." (1)

The following queries which were discussed at various Conferences in Kansas reveal very well the feeling of the times.

"Inasmuch as there is great dissatisfaction occasioned from Brethren acting as real estate agents, especially those in the ministry, also the manner in which they write about their new locality, will not this church thru District meeting ask annual Meeting to take some steps to stop this wide-spread evil?" Answer--"Brethren must not do so, and if they do, shall fall into the judgment of the church." (2)

"We, the Ottawa Church, petition Annual Meeting thru District Meeting to exclude all land advertisements from the Gospel Messenger." (3) This was sent to the Annual Conference and the request was granted, much to the chagrin of the land agents.

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- (1) M. M. Eshelman, G. M. May 12, 1891.
  - (2) Conf. Rep., N. E. Kan., 1890.
  - (3) Ibid, 1899.

In 1905 slightly different tactics were proposed, judging from this query from the Kansas City, Kan. Church: "We ask Annual Meeting thru District Conference, to establish a Bureau of Emigration for the purpose of controlling and directing the emigration of our people in a way that will result in the greatest good to our missionary and church extension work." (4) This paper was respectfully returned by the District, although no reasons were specified.

The dearth of candidates for the ministry has occasioned widespread expressions of regret. The Brethren in Kansas, in common with the general organization, have been acutely affected by this condition. In the Brethren Church young men do not volunteer for the ministry but are called by the voice of the church, as need arises, at her regular councils or at business sessions called for that particular purpose. Years ago older men were called, these being usually selected from the deacons. Within the last quarter of a century this has given way to the election of young men--often in their teens--from the laity. With the rise of educational sentiment (or, in reality, the renaissance of education in the church) there have come added qualifications for the preacher. It is no longer possible to combine his calling with that of tilling the soil, merchandising, carpentering, etc., as was the older custom. The ministry of the church of the Brethren is adjusting itself to the new class of auditors--more and more of them college educated. It is this transition period which is creating such grave concern.

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N.E. KANS.

(4) Ibid, Conf. Rep. 1905. p. 3.

The traditional attitude of the church is opposed to a salaried ministry. The Brethren were accustomed to think that a free ministry would be more independent of worldly tendencies. No doubt such a plan appealed to some of the most earnest men of that day. It is remarkable what a noble line of ministers the church produced under this system.

But the salaried ministry has come to stay. Three influences have combined to bring it about, viz., the support of city and foreign missionaries, the acquired needs of college bred members, and the very existence of the city church. The Brethren are not so largely a rural people as formerly, and their advent into more and more varieties of the world's work has brought about the condition described.

Kansas has not been slow in grappling with the ministerial problem. One of the first phases of the case in Kansas was the manifest inequality of distribution of the ministerial force. Several of the larger congregations often had preachers "and to spare", while others languished with need. Emigration was partly responsible for this. Annual Conference recommended that the districts appoint ministerial committees for the purpose of obviating the difficulty. In 1906 the Northeast District appointed Elders George Manon of Gypsum City, R. F. McCune of Ottawa, and I. L. Hoover of Lawrence on a distribution committee. (5) In the same year Southeastern Kansas appointed three ministers as a committee to assist and encourage churches in the district in the election of ministers. (6)

(5) Dist. Conf. Report, 1906.

(6) Dist. Conf. Report, 1906.

This move was made in order to provide that a ministerial supply be on hand in the case of churches whose policy was always to defer an election until need was imperative, thus cutting off all possibility of the newly elected pastor's getting an adequate preparation for his duties.

The many declining churches in the state and especially the district provoked the following query in 1913--"We the Kansas City Church, hereby petition the District Meeting of Northeastern Kansas, assembled at Overbrook, to appoint a committee of not fewer than two elders whose duty it shall be: 1. To search out churches having available material for the ministry, and 2. so far as possible supply churches deficient in the ministerial help so that the work may be more successfully carried on in the needy and declining churches." (7) This request was answered by the appointment of a committee of three.

Southwestern Kansas has been very alert in responding to the demands of changed conditions. This is doubtless due to the fact that many of the leaders have attended McPherson College. The salaried ministry was presented to District Conference for consideration (1902) but nothing came officially of the discussion. (8) The district now has several supported pastors and local congregations have not deemed it necessary to call on Conference for sanction.

The college men have felt hampered in entering the ministry unless there is some sure and adequate remuneration in view

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(7) Dist. Conf. Report 1913.

(8) Dist. Conf. Report, 1902.

One graduate said in 1905 that he had preached sixteen years and had not received over one-tenth of the cost of his preparation for the work. He once held a revival in a congregation whose membership was worth \$200,000 and received for his services the pittance of 40 cents a day, while the support of his family cost him \$1.50 a day. He declared the system in vogue was responsible for the loss to the church of 80% of the young men. (9) Another speaker at a later Conference stated that in the preceding ten years 60% of the men called to the office of the ministry had refused to accept. (10)

Of course such conditions no longer obtain. All city workers are supported and the same is true of more and more of the rural churches. In some cases the pastor is hired for half or two-thirds time, thus allowing time for evangelistic services by which he may be enabled to obtain a full salary.

Another vexing problem which is apparently becoming more acute in certain localities is the relation of the church to secret societies. While the Brethren in Kansas, owing to the fact that there are no large cities, do not feel so keenly the pressure brought to bear on members to unite with fraternal organizations, yet there have been cases in which discipline has been administered to those who sought to hold membership in both lodge and church. The church has always opposed this, and has made membership in an oath-bound society one test of fellowship. The changed conditions of recent years have assailed the Brethren's time-honored position on the question.

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(9) H. M. Barwick, S. W. Kan. Conf. Report, 1905.

(10) J. Funk, S. W. Kan. Conf. Report, 1907.

Particularly has the rush to the cities been provocative of breaches of discipline. The majority of members in city churches belong to the laboring class, and have had trying experiences in seeking employment because of their not belonging to labor unions. Many doubtless sacrificed their church affiliation in the struggle for work. Year after year the question came up to Annual Conference, but that body, always conservative and not thoroughly alive to the needs of city members has uniformly refused to make any concessions. However, in 1915 the Conference virtually left the matter to individual judgment as far as labor unions are concerned, at the same time discouraging all tendencies likely to end in violation of the law or the well-known principles of the church. It is perhaps accurate to say that membership is tolerated rather than approved.

To a greater extent than many churches, the Church of the Brethren has an abiding problem in the care for the isolated. There are only between 50 and 60 congregations in Kansas, and it is apparent that there must be many members not under the immediate care of these congregations. No figures are available to show even approximately how many of such there are or whether the number is increasing or decreasing. Perhaps the earliest effort to look after this class occurred in 1872, when Sidney Hodgden moved to Galesburg and announced that he was to be at the service of the scattered. (11) The results of this effort do not appear.

From this time on the weekly correspondence in the church papers frequently speaks of the isolated. Practically every

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(11) Christian Family Companion, Feb. 6, 1872.



county in the state is represented. In 1893 Anna Horning reported that she was the only member in Ness County to the best of her knowledge. In 1895 there were a few scattered Brethren in southern part of Osborne County. Probably with a view of reaching many without church privileges J. C. Ulrey and N. B. Murray set out in 1893 in a private conveyance to make the rounds of the frontier of Southwestern Kansas. Previous to starting they requested isolated members to notify them of their whereabouts. Thus they were enabled to distribute tracts visit and hold services. They spent about two months in this kind of work. Many of their audiences came from 10 to 15 miles to attend the services. (12) In 1896 J. R. Garber of Rockwell City was appointed to work among the members in Decatur, Rawlins, Thomas, and the north half of Sheridan County.

Not all those who were isolated were in the country. Six members were found in Dwight and two at Alma, the latter having been away from the Brethren church for 24 years. (13) Nine members were found in Pittsburg. They held membership in the Osage Church, 18 miles distant. (14) In 1900 two preaching appointments were started in Emporia for the benefit of the few scattered members living in that city.

Northwestern Kansas thru the Secretary of its Mission Board put out a list of questions in order to get in touch with the isolated. Just how successful the method was does not appear. The questions were as follows:

1. How many members in your vicinity?

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(12) G. M. Apr. 18, 1893.

(13) G. M. Apr. 26, 1892

(14) Ibid.

2. What are the facilities for holding meetings?
3. What class of Christian professors?
4. Your nearest railroad station.
5. From what congregation did you move?
6. Have you a certificate of membership?
7. If an officer in the church, name the office. (15)

No very satisfactory method to solve the problem has as yet been found. Usually the deacons of the nearest church endeavor to pay at least one official visit a year for the purpose of ascertaining the religious status of the membership. This procedure enables the congregation to reach many who are within a reasonable distance. The Brethren are also characterized for their loyalty to the church publication and thus thru the Gospel Messenger especially the isolated manage to keep in more or less intimate touch with the church in general. Then, too, the Conferences afford opportunity for members far and near to enjoy several days' reunion, and both the District and Annual Conferences are usually very well attended. One remarkable thing about the Brethren which was pointed out by a reporter at the Lincoln (Nebr.) Conference in 1901 was that each member seemed to know literally hundreds of the people whom he met on the grounds. Conferences always afford opportunities for family, college, or neighborhood reunions.

The Brethren have always been advocates of the "simple life," applying this doctrine to every phase of living. Rural life has been especially favorable to this ideal, but the last

decade has seen a rush to town and city. This has brought the church square against amusements, fashions and associations to which it was hitherto a stranger. Some have maintained that the denomination will not live apart from its rural moorings. But the Brethren have not always been a rural people, and they cherish no particular antipathy toward the city. They are, of course, conservative and devoted, among other things, to the principle of simplicity in all social relations. The surrender of this tenet constitutes the chief fear which the Brethren have in regard to city life. Kansas has always adhered to the teaching of the Brethren respecting the simple life and a sane, moral class of members has been developed, free from some of the austerities found in other sections.

# S U P P L E M E N T A L   N O T E S

## I

Running at random thru Brumbaugh's "History of the Brethren" I find the following names in colonial history. Many of them, in fact most of them, are still prominent in the church. The list includes such names as : Mack, Price, Pfautz, Sower, Landis, Frantz, (1) Becker, Rinehart, Harley, Urner, Wolf, Leedy, (2) Eby, Mohler, (3) Zug, Longanecker, Flory, Bashor, Miller, Royer, Wampler, Gibbel, Eshelman, Herr, Hollinger, Hornby, Gish, Negf, Yount, Leatherman, Studebaker (4), Dierdorff, Burkholder, Brower, Saylor.

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(1) The mother of Gov. Frank Frantz of Okla. was a member of the Brethren.

(2) Governor Leedy of Kansas was born of Brethren parentage.

(3) J. C. Mohler, Secretary of Agriculture of Kansas is of Brethren extraction.

(4) The Studebaker Wagon is a "Brethren product."

## II

Slavery--On the attitude of the Brethren toward slavery Bishop H. C. Early of Va., says in the Gospel Messenger of Nov. 13, 1915: "It would be difficult to set forth a position more clearly and more uncompromisingly. The church's position against slavery has been the most unyielding. And there is no doubt that the position of the Brethren had much to do with President Lincoln, Daniel P. Sayler, the church's champion in behalf of the freedom of the slaves, was an intimate personal friend of Lincoln, and a frequent visitor at the White House."

## III

In general the Brethren have no formulated creed as such. They profess to accept in full the teachings of the New Testament as the rules of faith and practice. When an application of Christian doctrines is questioned appeal may be made to Annual Conference and the rule formulated by that body thru its democratic voting power is held to be what some might call a creed. The Brethren are never called upon to change their creed even though methods and theories vary from time to time.

Occasionally, however, statements are made setting forth the purely ethical aspect of the belief of the church. One such was presented at the organization of the Cheyenne Church, Aug. 18, 1886. It is called "principles for consideration" and is as follows:

1. Faith in the Lord Jesus as head of the "one body."
2. Holiness; which embraces love to one another, prayer covering or uncovering of the head during devotion to God, and non-conformity to the world in customs, manners, apparel for the body, and places of worldly amusement.
3. Sending and receiving visits when correction becomes necessary.
4. Benevolence toward all, whether in or out of the church, in entertaining strangers or friends and aiding the poor, thus cherishing and upholding the Gospel principle of giving in the name of the Lord Jesus.
5. Conversation to be pure, holy, without covetousness, without jesting.

6. To attend meetings regularly so as to be edified and to help maintain religious principles and evangelize the world by purity of life and fidelity to God.

7. To deal and trade with all to the glory of God.

8. To read the divine Scriptures so as to be prepared to repel the enemy of true enjoyment.

9. To abstain from such civil offices as require the compromising of Gospel principles." (1)

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(1) G. M. Sept. 7, 1886.

#### IV.

In former years the Brethren engaged upon occasion in public debates on religion. At least three contests of the sort have been held in Kansas. November 10-13, 1894, Dr. G. A. Shamburger of Esterly, La., representing the Brethren met in debate Rev. H. A. Kerr of Anthony, representing the Christian Church. The debate was held in the Monitor Church about ten miles southwest from McPherson. Four propositions embodying differences in the belief and practice of the churches participating were the topics for discussion. (1)

In the spring of 1895 Elder Caleb Fogle of Kansas presented the doctrine of Christian baptism as understood by the Brethren in a debate in which his opponent was Rev. J. C. Ross of the United Brethren church. The debate occurred at Havan-na, Kansas. (2)

In August of the same year Elder Albert Brown of the Christian Church met in debate with Elder Chas. M. Yearout of the church of the Brethren. The grounds of apostolic belief and practice were covered in a series of propositions. The debate was held in a grove in Johnson County. Bishop Enoch Eby who was evidently present, said: "We think our cause lost nothing, and I suppose the opposite side think the same, as is usually the case. " (3)

Elder B. E. Kesler, formerly of Kansas is one of the most

- 
- (1) Gospel Messenger, 1894.
  - (2) Ibid, 1895.
  - (3) Ibid, 1895.



widely known of the Brethren because of his numerous religious debates. However, the debates are becoming less frequent, and the leaders in church work are discouraging the practice.

V

In many congregations in the East the Brethren have in years past used the German language in their services. It is no unheard of thing even today for a funeral sermon to be preached in German and English. The German, however, has been used but little by the church in Kansas. In 1886 the Washington Church in Washington County reported 22 members, most of whom were Germans. All the preaching was done in German, but there was a strong demand for an English preacher. (1) From a brief but careful study of the names of the charter members of the earlier churches in Kansas I conclude that at least one-half of the Brethren were of German extraction. How many spoke the language is hard to determine. Naturally the number is decreasing, for there is no church in Germany from which to emigrate, and in the United States no special appeal is made to Germans more than to others. (2)

Kansas, however, has made a greater effort than any other state to reach the Scandinavians. This was due largely to the efforts and influence of Bishop Christian Hope who spent his later years near Herington.

Northeastern Kansas in 1888 recommended the calling of Danish members to the ministry. (1) The same district took up an offering the next year to be devoted to Hope's work among his fellow-countrymen. In 1890 Hope spent some time among the Scandinavians in Kansas City. Possibly stimulated

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(1) G. M. Mar. 16, 1886.

(2) In 1900 Dr. Brumbaugh remarked that the ministerial directory of Brethren as an etymological study pointed plainly to a German ancestry.

by his endeavors in Kansas the Annual Conference of 1894 at Meyersdale, Pa., decided to colonize Scandinavians in America and to support the ministry among them. This project was approved by the Decatur Conference (1895) and Bishop Eby and others went with the railroad officials to North Dakota to "spy out the land." Nothing came of the proposition.

Oct. 17, 1896, the Monitor congregation in McPherson County elected O. Holtgren to the ministry for the purpose of working among the Swedes. This home was at Marquette. He spoke fluently the English, German, and Swedish languages. At the request of the General Mission Board, T. C. Peterson of Herington was made a minister. This was also in 1896.

Meanwhile Christian Hope was travelling far and wide working among the Swedes and Danes. He went as far north as North Dakota, also doing some preaching in Nebraska. In 1898 he opened religious services in two Danish settlements in Washington and Clay counties. All these plans for extensive work were suddenly blighted in 1899 by the death of Bishop Hope and the fact that there was no man to take his place.

VI

The State Sunday School Association of Kansas has called to its Executive Committee some of the ablest Brethren in the state. For several years Pres. C. E. Arnold of McPherson College was a member. At his death Professor S. J. Miller succeeded to the place, retaining his place until 1912, when he moved to California. Thereupon Professor J. J. Yoder, Dean of the Bible School of McPherson College was elected to the Committee. His usefulness to that body was evidenced by the fact that in 1915, when a sub-committee of three was appointed to have immediate supervision of all the officers employed by the State Association, Professor Yoder was named as one of the three.

In 1915 F. A. Vaniman of McPherson, a leading banker of that city, was elected second vice-president of the Association.

## V I I

An interesting study is presented in the defunct congregation of the Brethren in Kansas. The most apparent conclusion is that the earlier settled communities have seen fewer deserted churches than have the others; that is, eastern Kansas maintains more congregations out of the whole number started than does the western part of the state. A reasonably accurate count covering the period from 1887 until 1915 shows that northeastern has four disorganized congregations, Southeastern, six; Northwestern, twelve, and Southwestern, ten. Thus it appears that while the church often makes rapid growth in newer settlements, the older settled parts of Kansas have the more stable organizations.

Usually emigration has been the cause of decline. Figures are not at hand to show even approximately the number of emigrants from each community, but within thirty years Monitor (McPherson County) reports having lost 200 by emigration to Oklahoma, Missouri, Indiana and California and Scott Valley (Greenwood County) a few over 190. These churches, however, have easily survived such losses and are yet prosperous. Others have been unable to stand them and have gone out of existence.



# MAP OF KANSAS

WITH LATEST CENSUS  
The Red lines show Congressional Districts  
and Electric Lines  
Chief Automobile Roads shown in Green  
Copyrighted 1912  
THE KENYON COMPANY, MAP MAKERS,  
DES MOINES, IOWA

Scale of Miles  
0 5 10 15 20 25 30 35 40



## KANSAS AUTO ROUTES.

Kansas City to St. Joseph, Mo., via Atchison	84 miles
Kansas City to Hiawatha, Kan., via Atchison	99 miles
Kansas City to Emporia, via Emporia	135 miles
Kansas City to Hutchinson, via Emporia and Hutchinson	256 miles
Kansas City to Dodge City, via Emporia and Dodge City	420 miles
Kansas City to Coliogo at end of state and thence on to La Junta, Colo., over "Santa Fe Trail" and via Ellinwood over "Sunflower Trail"	640 miles
Kansas City to Denver over "Golden Belt Route" via Topeka, Salina and Colby	510 miles
Wichita to Columbus, Neb., over Meridian Road	424 miles
Wichita to Caldwell and Oklahoma, over Chisholm Trail	318 miles

## POPULATION BY COUNTIES.

Allen, (L7)	27640
Anderson, (L6)	13829
Atchison, (L8)	28107
Barber, (F9)	9916
Barton, (F8)	17876
Bourbon, (L5)	24007
Brown, (K2)	21214
Butler, (H5)	23059
Chase, (J4)	7527
Chautauque, (K9)	11429
Cherokee, (L9)	38162
Clark, (D9)	4248
Clay, (H4)	15251
Cloud, (G3)	18388
Coffey, (K6)	15205
Comanche, (E9)	3281
Cowley, (J9)	31790
Crawford, (L8)	51178
Decatur, (C2)	8976
Dickinson, (H5)	24361
Doniphan, (L2)	14422
Douglas, (L5)	24724
Edwards, (E7)	7033
Elk, (K9)	10128
Ellis, (E5)	12170
Ellsworth, (G5)	10444
Finney, (C7)	6908
Ford, (D8)	11393
Franklin, (L5)	20834
Geary, (J4)	12081
Gove, (C5)	8044
Graham, (D4)	8700
Grant, (B8)	1087
Gray, (C8)	8121
Greenwood, (J8)	16060
Greeley, (A6)	1335
Hamilton, (A7)	3380
Harper, (G9)	14748
Harvey, (G7)	18200
Haskell, (C8)	993
Hodgeman, (D7)	2930
Jackson, (K3)	16861
Jefferson, (L4)	15826
Jewell, (F2)	18148
Johnson, (M5)	18288
Kearny, (B7)	3206
Kingman, (G8)	13386
Kiowa, (K8)	6174
Labette, (K9)	31423
Lane, (C8)	2603
Leavenworth, (L4)	41207
Linn, (L6)	14735
Lincoln, (F4)	10142
Logan, (B5)	4240
Lyon, (J6)	24927
Marion, (H6)	22415
Marshall, (J2)	23880
Meade, (C8)	5055
McPherson, (G6)	21521
Miami, (L6)	20030
Mitchell, (F4)	14089
Montgomery, (K9)	49474
Morris, (J5)	12887
Morton, (A9)	1333
Nemaha, (K2)	19072
Neosho, (L3)	23754
Ness, (D6)	5533
Norton, (L3)	11614
Osage, (K5)	19905
Osborne, (F3)	12827
Ottawa, (G4)	11811
Pawnee, (E7)	8839
Phillips, (E2)	14189
Pottawatomie, (J3)	1752
Pratt, (F8)	11183
Rawlins, (B2)	6349
Reno, (G7)	3783
Republic, (G2)	1747
Rice, (G5)	1516
Riley, (F4)	1573
Rooks, (E6)	1128
Rush, (E6)	7823
Russell, (F5)	10800
Saline, (G5)	20333
Scott, (C6)	3047
Sedgewick, (G8)	7305
Seward, (C9)	4061
Shawnee, (K4)	61874
Sheridan, (C3)	5651
Sherman, (A3)	4549
Smith, (F2)	15365
Stafford, (F7)	12510
Stanton, (A8)	1034
Stevens, (B9)	2463
Sumner, (G9)	30654
Thomas, (B3)	5455
Trego, (D5)	5398
Wabaunsee, (J4)	12721
Wallace, (A5)	2759
Washington, (H2)	20229
Wichita, (B6)	2006
Wilson, (K8)	19810
Woodson, (K7)	9450
Wyandotte, (M4)	100068

For Remainder of Index  
See Back





Map and key showing location and membership of the congregations of the Church of the Brethren in Kansas.

The church census is that of 1915 and it is taken from the Missionary Visitor of May of the year named.



Northwestern Kansas.

Congregation	Number of members
1. Quinter - - - - -	230
2. Maple Grove - - - - -	53
3. Pleasant View - - - - -	15
4. North Solomon - - - - -	82
5. Victor - - - - -	105
6. Dorrance - - - - -	43
7. Saline Valley - - - - -	11
8. Burr Oak - - - - -	100
9. White Rock - - - - -	49
10. Belleville - - - - -	79
Total - - - - -	<u>767</u>

# Northeastern Kansas.

Congregation		Number of members
1.	Washington - - - - -	40
2.	Vermillion - - - - -	75
3.	Sabetha - - - - -	89
4.	Rock Creek - - - - -	30
5.	Morrill - - - - -	240
6.	Chapman Creek - - - - -	80
7.	Abilene - - - - -	178
8.	Ramona - - - - -	30
9.	Cottonwood - - - - -	30
10.	Topeka - - - - -	50
11.	Ozawkie ) - - - - -	90
	McLouth	
12.	Lawrence - - - - -	24
13.	Pleasant Grove - - - - -	15
14.	Washington Creek - - - - -	88
15.	Appanoose - - - - -	104
16.	Overbrook - - - - -	35
17.	Ottawa - - - - -	115
18.	Wade Branch - - - - -	27
19.	Maple Grove - - - - -	18
20.	Olathe - - - - -	38
21.	Kansas City Mission - - - - -	51
22.	Kansas City Central - - - - -	86
Total -----		1533

# Southwestern Kansas.

Congregation	Number of members
1. Santa Fe - - - - -	25
2. Garden City - - - - -	24
3. Bloom - - - - -	33
4. Protection - - - - -	30(?)
5. Larned City - - - - -	35
6. Larned - - - - -	78
7. Walnut Valley - - - - -	15
8. Eden Valley - - - - -	47
9. Kansas Center - - - - -	35
10. Salem - - - - -	80
11. Pleasant View - - - - -	87
12. Monitor - - - - -	87
13. McPherson - - - - -	255
14. Peabody - - - - -	34
15. Murdock - - - - -	40
16. Newton - - - - -	72
17. Wichita - - - - -	135
18. Slate Creek - - - - -	<u>110</u>
Total - - - - -	1222

# Southeastern Kansas.

Congregation	Number of members
1. Verdigris - - - - -	75
2. Mont Ida - - - - -	50
3. Scott Valley - - - - -	44
4. Paint Creek - - - - -	61
5. Neosho - - - - -	24
6. Altoona - - - - -	28
7. Fredonia - - - - -	50
8. Grenola - - - - -	53
9. Independence - - - - -	75
10. Parsons - - - - -	80
11. Osage - - - - -	71
12. Altamont - - - - -	21
13. New Hope - - - - -	<u>13</u>
Total -----	645

### ERRATA

Although page 125 is unintentionally omitted there is no break in the narrative.

The old spelling "Gospel Visiter" is not to be regarded as inaccurate.

"Matter of Churches" (p. 105, line 10) should read "Mother of Churches".

"Grove County" (p. 41, line 1) should read "Gove County".

"Trostel" (p. 55, line 13) should be spelled "Trostle".

"S. B. Sharp" (p. 59, line 10) should be "S. Z. Sharp".

"Franz" (p. 64, line 22) is properly spelled "Frantz".

"Miss Mary Wise" (p.83, line 18) should read "Miss Mary Wine".