

Notes & address given
by W.C. Lumsden at
a banquet given in Lawrence
honoring Cato Cell,
Com of Indian Affairs.
Date probably fall
of 1920 -

(1)

Haskell Institute was founded to meet a great need.

For twenty-five years the white settlers had battled their way against the Indians

Only two years before had occurred the last raid of hostile Indians in Kansas, with its toll of forty-five settlers killed. This I well remember because they passed within twenty miles of where I lived.

There were some, however, who dissented from the old idea that the only good Indian was a dead Indian.

Some believed that the Indian was a human being, with a soul precious to his Maker and with mind and talents worth cultivating

Dudley C. Haskell, of Lawrence, congressman from the Second district, a Vermonter by birth, believed in the future of the Indian and because of that belief, put through congress in 1882 an appropriation

for \$50,000.00 for the establishment of a non reservation school, wherein Indian boys and girls could be given vocational training along with an academic education.

In this work Haskell was ably assisted by Senator Dawes, of Massachusetts, head of the Senate Committee on Indian Affairs. Both Dawes and Haskell were ~~liberty~~ true liberty loving sons of New England and Dawes was the author of the bill which permitted Indians to own their homes.

Haskell Institute was therefore begotten of a sincere desire, not only to educate the Indian and to equip him for better work, but looked forward to making him worthy of the citizenship, which they hoped to give him.

When the matter of locating the school came up, it was referred to Mr. Haskell, who ~~at~~ wisely selected Lawrence, the one city of all the west instilled with lofty ideas regarding the rights of man. The school was not located here, because of the commercial advantages to be ~~deprived~~ from its presence, altho it has been of great

(3)

value to the city, but rather because of *the* high character of citizenship and superior educational advantages, which gave ideal conditions for erasing the savage and developing ~~the~~ citizen

Lawrence cooperated by raising practically ~~the~~ \$10,000.00 with which it purchased 280 acres of land from the late Col. O. E. Learnard and presented it to the government. To this other lands were added by purchase until there are about a thousand acres in Haskell farm.

Dudley Haskell died in Washington, Dec. 16 1883, nine months before the opening of the great school which ~~was to~~ bears his name, and which is now the greatest Indian school in the world.

When the school opened in September 1884 it ~~it~~ had for its first superintendent a real educator in Dr. James Marvin, who for twelve years had been chancellor of the state university. The ideals implanted in the school by Dr. Marvin have never, and will never, be lost.

Since that time more than Ten Thousand Indian have been enrolled, about one-tenth of whom have graduated.

The Great War not only proved their patriotism, but it proved as well what splendid men they were physically, not one of the first one-hundred to volunteer being disqualified for physical ~~dis~~ or mental disability. Those who remained behind loyally supported every move of the government.

These Haskell Indians have made good in the army, they have made good in government civil service, they have made good in the fine arts as well as the trades and they have developed a fine type of christian citizenship.

During these 36 years, no other one man has so long been connected with Haskell as Superintendent Peairs, who became principal of the school in the late 80ties. He has always loved the Indians, has worked for their best good and stands forth not only as a leader, but as an

example.

And Men of Lawrence, I am extremely gratified on this occasion, to call your attention to the splendid, active, creative, friendship for the school evinced by our honored guest, the Honorable Cato Sells. He entered the service seven years ago with a real program and by the strength of his leadership and ability has been able to leave a most favorable impress upon Indian affairs and Indian education. He is a true friend of the Indian, and a friend of Haskell and I can assure him that he in turn has the friendship of Lawrence and of its Chamber of Commerce

Father M. J. J. J.
work are deep.
Oh - I've said
too much already
will not repeat the
delicacy - young

Father Jimmy -

McCourt

Escent

Fitzgerald

and Hoffmann -

Again ~~of the~~ said
Hoffmann was a piece
of the - covering story
"If you were with a
piece of mine"

Irishman who asked
to be buried in
a Jewish cemetery.
Last place the Devil
would expect to find
an Irishman

Oh
Catholic 1903
June 5, 1903
No. 1
No. 1
No. 1

In the 1906 Annual we find
 comparisons made with 15 yrs before
 In 1891 White Eng Speaking Churches
 gave a total of \$47,101 for benev
 in 1905 - \$31,573 - 1906 \$34,330.41
 and 1930 25 yrs later 105,281.81

Mass Bapt Conv in 1906 first
 passed \$6,000 in giving and
 spending -

In 1931 about \$28,000
~~not included from~~ ~~state~~ ~~accession~~
 for state conv work -

Total receipts + exp of Ray St Cn
 about \$51,000

Total value of ch property
 as submitted in 1906 was
 1,411,844

including Negro churches
 valued at \$300,000

1906 No of churches 628 Membership 47,409
 Non Res. 15,306
 1906 Grand Total for all objects 345,983.51

1930 Total value of property - 6,978,757
 Property debt about 900,000

No of churches 557 Membership 82,716
 about 10,000 non resident
 420 white 137 negro.

Grand Total exp all objects 1,250,265.

1930 fig include 137 negro church membership 21,803.
 Property value \$1,481,000 - Total gifts 154,350.

1930 Grand Totals

| | |
|---------------|------------|
| K.C. Seminary | 24,046.95 |
| Ottawa U. | 34,005.66 |
| Summit Home | 3,823.29 |
| Unpaid Budget | 105,281.81 |
| | <hr/> |
| | 167,157.71 |

428 churches listed ~~white~~ white churches
 266 Pastors
 7 Laymen and Laywomen acting
 273 as Pastors

147 without pastors

(50 temporary Pastors
 served 67 churches
 324 Baptisms
 216 other additions to the church

SS total 345 churches
 Enrollment 47,773
 av at 29.741

No churches 378
 Enrollment 58,766

~~Practical Purposes
 355 Churches
 325 SS
 2866 Baptisms~~

Total Expended 355 churches 1929
 Current assets 570,613.87
 Property 239,652.40
 Unpaid Budget 109,373.20
 Other Items 37,950.11
 Total 957,589.58

| 1930 | Income | of which | White only |
|---------------|-------------|-------------|-------------|
| Baptism | 3508 | 503 | 3005 |
| Letter Exp. | 2432 | 227 | 2205 |
| Restoration | 988 | 320 | 668 |
| | <u>6928</u> | <u>1050</u> | <u>5878</u> |
| | | | |
| | Decrease | | |
| Letter | 2191 | 196 | 1995 |
| Exclusion etc | 1514 | 36 | 1478 |
| Deaths | 595 | 100 | 495 |
| | <u>4300</u> | <u>332</u> | <u>3968</u> |
| Net income | <u>2628</u> | <u>718</u> | <u>1910</u> |

| 1906 | Income | | 1980 |
|-------------------|-------------|------------|-------------|
| Baptism | 2330 | 350 | 1555 |
| Letter | 1855 | 300 | 537 |
| Exp + Restoration | 687 | 150 | 4072 |
| | <u>4872</u> | <u>800</u> | <u>1713</u> |
| | | | |
| | Decrease | | |
| Letter | 1963 | 250 | 868 |
| Exclusion etc | 1068 | 200 | 308 |
| Deaths | 455 | 150 | 2889 |
| | <u>3489</u> | <u>600</u> | <u>1183</u> |
| Net inc | <u>1383</u> | <u>200</u> | |

1906 amount payable in part of which for the first time of restoration & other when

No Pension Fund

No Unpaid Budget

No Smart Home

Many appeals each year for special funds.

Gifts per member in 1930 a little more than twice as large as in 1906.

The growth in membership by Baptism, Letters etc. indicates good work on the part of the Ministry -

The close of 25 years of service by our secretary finds the membership more than 40% greater than he found it.

The value of church property nearly 5 times as great.

And the churches of the state working in harmony and with good will

Figures taken from 1906 and 1930 Annuals

| Membership | | 1930 White | |
|----------------|-----------------------|------------|--------------|
| 1906 White | | 60,913 | Non Resident |
| 34,909 | | 10,000 | |
| 5,300 Non Res. | | 50,913 | |
| <u>29,609</u> | | | |
| 1906 Negro | | 1930 Negro | |
| 12,500 | evidently an estimate | 21,803 | |

| Property Valuation | | 1930 White | |
|--------------------|--|-------------|--|
| 1906 White | | 1930 White | |
| \$1,111,844 | | \$5,497,757 | |
| 1906 Negro | | 1930 Negro | |
| \$300,000 | | \$1,481,000 | |

| Total Funds Raised - all objects | | 1930 | |
|----------------------------------|--|---------------|----------------|
| 1906 | | \$1,250,265 | |
| \$345,983.51 | | | |
| which included Negro | | \$154,350 for | negro churches |
| \$47,200 | | | |

| Benevolences | | |
|---------------------|----------|--------------|
| 1891 | 1906 | 1930 |
| \$17,101 | \$34,330 | \$105,281.81 |
| from white churches | | |

Change in Status

In 1906 Instead of being Secretary as we know it today, Dr Crawford was really Missionary Secretary for Kansas.

The Annual for 1906 states rather joyfully that for the first time the actual receipts of the Kans Bapt Conv had slightly exceeded \$6,000.

For 1930 the amount received ^{from the associations} and spent by the Kansas Baptist Conv for state work was approximately \$28,000. This does not include returns from investments or permanent funds - The total for the St Conv for use in the state was about \$51,000.

A Further Analysis of the 1930 Annual shows Receipts as follows:-

| | |
|----------------------|---------------------|
| Kansas City Seminary | \$24,046.95 |
| Ottawa Community | 34,005.66 |
| Sunset Home | 3,823.29 |
| Winifred Budget | 105,281.81 |
| <u>Grand Total</u> | <u>\$167,157.71</u> |

About 3.35 for each resident member, or less than one cent per day -

| Number of Churches Reported | | 1930 | |
|-----------------------------|-----|---------------------|--------------------|
| 1906 | 678 | Less 170 Negro | 537 |
| | | and 15 unassociated | Less 137 |
| Net | 493 | churches | 420 Negro churches |

Growth of Churches 1906-1930

| By Baptism | | Negro | | Total |
|------------|------|-------|------|-------------------|
| 1930 | 3005 | 503 | 3508 | |
| 1906 | 1980 | 350 | 2330 | annual gain 1,178 |

| By Letter & Experience | | Negro | | Total |
|------------------------|------|-------|------|----------|
| 1930 | 2205 | 227 | 2432 | |
| 1906 | 1555 | 300 | 1855 | gain 577 |

| By Restoration | | Negro | | Total |
|----------------|-----|-------|-----|--------------|
| 1930 | 668 | 320 | 988 | |
| 1906 | 537 | 150 | 687 | gain 301 |
| | | | | <u>2,056</u> |

| Decreases in Membership | | Negro | | Total |
|-------------------------|------|-------|------|--------------------|
| 1930 | 1995 | 196 | 2191 | |
| 1906 | 1713 | 250 | 1963 | Increased loss 228 |

| By Exclusion etc | | Negro | | Total |
|------------------|------|-------|------|-------|
| 1930 | 1478 | 36 | 1514 | |
| 1906 | 868 | 200 | 1068 | 446 |

| By Death | | Negro | | Total |
|----------|-----|-------|-----|------------|
| 1930 | 495 | 100 | 595 | |
| 1906 | 308 | 150 | 458 | 137 |
| | | | | <u>811</u> |

Net increase for year 1,245
1930 over 1906

Jack made her will
at Kaus Bapt Cong
Oct 1931 - 25th
anniversary of
Dr J Sec of Kaus Bapt Cong
at
7 Cedar St at
Kaus Bapt Cong

I could talk to
you tonight and
consume all of the
time allotted to me
without referring to
my former paper -

I believe, that I
could touch your
hearts with the trials
of your forebears and
make you love them,
for what they were
and tried to be -

We have every reason
to honor and respect
them - Others have labored
and we have entered into
their labor -

Read before
New Eng. Society
Dec 21-1929

Re-read
Dec. 21, 1933

Upon being honored with an invitation to address the Sons and Daughters of New England, I deemed it best to refresh my information concerning the historical setting under which Puritans and Puritanism were developed.

The study has taken me far afield and time has been too short to permit my reading many of the books which would have shed an interesting light upon the things which were stirring men's souls three and four hundred years ago.

During the last war when things looked black for the civilization of the world I was comforted with the thought that in every crisis in history, in every war and in every famine, thru every scourge and pestilence, my old forebears were there and they persisted, else I would not be here. The same is true of each one of us.

Usually we simply generalize in such matters, but it so happens that I can give the names of some of my ancestors who were active participants in this particularly interesting phase of history, which really opened the doors to a new world. Among them were Sampson Mason, who served as a soldier under Oliver Cromwell and died in 1676. He was my grandfather nine generations back. Mathieu Lobel, a noted Flemish botanist, from whom I am in the eleventh generation, was physician to William of Orange at Antwerp, and later to James 1st of England. Wm. Bradford, a layman in the separatist church at Scrooby, and later governor of Plymouth Colony, was also a grandfather ten generations removed. Francis GAWDY, to whom I am not directly related, but who belongs to the Gowdy family, of which my mother was a member,

presided at the farcical trial of Mary Queen of Scots, at Fotheringay Castle, Oct. 14, 1586 and later rendered judgment against her in the infamous Star Chamber at London. Members of the Simons family in England were friends of Cromwell and he spent the night preceding one of his great battles in a Simons home. The Gowdy family not only felt the tyranny of the English church in Scotland, but were among those to sign the great covenant in protest of the acts of Charles Ist. As covenanters they helped develop the prosperity of Ulster; and in the Netherlands, at the time of which we speak, there was an important town named Gouda.

Dr. S. B. Braden, of Myers Hall, upon being asked regarding books which might contain the data I desired to obtain, very kindly suggested to me, "The Puritan, in Holland, England and America", an excellent work in two volumes published in 1892. The author, Douglas Campbell, of New York state and a graduate of Union College, unfortunately died a few months after the publication of his work.

The International Encyclopaedia in speaking of Campbell and his work on the Puritan, says, that his opinion has not been largely accepted. That is undoubtedly true, and doubtless one cause is, that he did not live to develop his ideas still further in a history of the United States that he had in contemplation.

A few years previous to Campbell ~~another~~ American historian of first rank published a monumental work in "The Rise of the Dutch Republic." John Lathrop Motley was both a man of letters and a diplomat. In his work he secured the cooperation of Dutch scholars and was able to present for the first time to the people

of the Nineteenth century the influence of the Netherlands not only on the lives of the Pilgrim Fathers, but on the entire civilized world.

A few years ago I had occasion to write a paper on the influence of business in the development of the world's civilization, which naturally led me up^{to} and thru the history of the Netherlands. At that time I expressed the opinion that modern democracy had its inception in the free cities of the Netherlands, whose freedom had not been won by feat of arms, but thru the development of honorable and far reaching business enterprises.

Douglas Campbell begins with the abdication of Charles V and the reign of Philip II, as ruler of the Netherlands, and follows the history of the Republic from its inception, thru the period of its greatest glory, and until it fell before the might of Napoleon. He frequently refers to Motley, of whom he was a great admirer.

The name "Douglas Campbell" indicates Scottish parentage and at times in reading his work one may get the idea that he is hostile to everything that is English, but this is not true. He is only hostile to those things which were unworthy, cruel and dishonorable, and ready to commend the steadfast courage and sturdy energy which has enabled England, against many difficulties, to lead the world.

The revival of learning and the reformation were somewhat delayed in influencing England, perhaps on account of the prostrate condition of the country due to internal strife. For a thousand years some degree of rights or liberty had at times been secured by strong leaders from weak kings, only to be lost to a stronger and more unprincipled monarch.

The Puritans were not born over night, but were rather the growth of years. When Henry the 8th., after living more or less decently for twenty years with Catherine of Aragon, who was six years his senior, gave way to his passions and sought a divorce in order to take a new wife, he found himself balked by the Roman Catholic church, and took advantage of the dissatisfaction that existed with the church, ~~and~~ withdrew from the Roman church and made himself the head of the church in England. The dissoluteness and extravagance of the king met with certain disapproval.

Later, after the short reigns of Edward and Bloody Mary, when Elizabeth came to the throne, there were also those who disapproved with rottenness both within and without the church and sought its reformation. To these persons, in derision, the name of "purist, or Puritan" was first given about 1664.

Such a halo has been thrown around the long reign of "Good Queen Bess?", and its remarkable revival in trade and letters, that few realize even today, the low ebb to which the nation had sunk spiritually and morally. Mary Queen of Scots has been pilloried in history as a wanton, but Elizabeth had even more admirers. Edmund Spenser, while serving his Queen in Ireland recommended the utter destruction of the men, women and children of their native land that they might be replaced with others from England.

Drake, who paved the way for England's later maritime greatness, was a pirate, and Queen Elizabeth permitted him to prey upon the commerce with nations with whom England was at peace. Piracy was the most profitable business in the empire. Hawkins, who helped defeat the Spanish Armada, was a slave trader. Elizabeth

squandered money on her favorites and permitted her soldiers and sailors who had served her faithfully to starve or beg.

No one could feel secure. Nominally a Protestant, altho reared as a Catholic, Elizabeth, according to Campbell, always counted upon reconciliation between herself and the Roman church until after the defeat of the Armada. Altho she promised aid to the Protestant cause on the continent it was seldom forthcoming, and in the case with the Netherlands it was used as a ruse under which several cities were surrendered to the representatives of King Philip. After the defeat of the Armada, Catholics were persecuted. The Queen never kept faith with the Roman church, the English church, or the Non-conformists, and during the period when she was nominally a protestant, she kept in a confidential capacity a man in the employ of Philip.

Because her seamen were permitted, as pirates, to take their toll alike from friend and foe, because other of her seamen hovered around the coasts of Africa to sell men into slavery, because the inquisition in the Netherlands had forced to her shores, for refuge, men skilled in manufacturing, and because other refugees had brought to her land the idea of more skillful farming, the nation prospered.

There was no such thing as honor in the affairs of the state. Even her manufacturers debased the quality of their merchandise until they found it difficult to secure a market. With this utter lack of morality, it is not strange that certain men should challenge these conditions as they dared. Such men were called "Puritans", and many of them suffered persecution and death.

Those accused of crime were allowed neither counsel, nor witnesses. Women were considered as chattels, all of whose property belonged to their husbands. A husband might beat his wife and there was no redress excepting that which applied to cruelty to animals.

Conditions in England under Elizabeth were extremely crude, in all classes of society. Her greatest authors appropriated freely from others without credit. A few knives had made their appearance, but forks were unknown and authorities on etiquette advised young women not to dip their fingers too deeply into the dishes containing food.

A generation later under Charles II, Sir William Temple, a wit among the courtiers and an elegant and accomplished gentleman, was sent as an ambassador to The Hague. Among the notes he jotted down, evidently with no thought of the light it reflects on the habits of a gentleman of those days, is the following. Dining one day with the Chief Burgomaster of Amsterdam, and having a bad cold, ^{the Ambassador} ~~he~~ noticed that every time that he spit on the floor, while at the table, a tight, handsome wench, who stood in a corner holding a cloth, got down on her knees and wiped it up. Seeing this, he turned to his host and apologized for the trouble which he gave, receiving the jocular response, "It is well for you that my wife is not home, for she would have turned you out of the house for soiling her floor, although you are the English Ambassador." This incident in the mind of the ambassador simply illustrated the authority of women in Holland.

With James I, son of Mary Stuart, Queen of Scots, came a return of the Roman church to a place of authority in the Nation and the oppression and persecution of the Puritans. Their loyalty

in the past in the defense of the nation against Spain counted for naught. Conditions became so intolerable that a large number migrated to the Republic across the channel, where they could worship God as they chose and could enjoy civil liberty.

As England had been belated in the revival of learning, the Netherlands had been in the fore front and according to many writers were two centuries ahead of many other nations in industry, wealth, scientific farming, religious toleration, laws, comforts of living, education and government.

During the early days of the Inquisition many thousands had escaped from the Low Countries to England where they established industries and for the first time developed farming along scientific lines. Among other things teaching the Britains to eat vegetables. These men carried with them ideas of liberty and law. As worth and industry had won for them certain advantages in their native land, so for a time the same traits of character secured similar advantages in their new home, where they maintained churches with their own ministers.

These immigrants not only sowed the seeds of improvement and development in industry and agriculture, but quite naturally they also sowed the seeds for more rights under the government. Later when Cromwell organized his army, his leaders had been trained under the generals of the Republic and most of his soldiers were recruited from the eastern and southern counties in which the

Hollanders had settled. *In America Miles Standish, the soldier of Plymouth, Gov. Dudley of Mass.; Fernando Gorges, of Maine; John Mason of Conn.; John Smith, of Virginia, and others had been soldiers in Holland.*

When William Brewster, Rev. John Robinson, William Bradford and others left England and gathered in Amsterdam in 1608, it marked a date of outstanding importance in the history of the world,

for it was this group, schooled for thirteen years in the advanced, liberty loving, atmosphere of the Netherlands, that furnished the nucleus of the party of 102 souls, which came to America on the Mayflower, and settled on the bleak and barren shores at Plymouth.

They were a sober, God fearing, earnest, hard working, hard headed lot. They had run the risk of their lives in holding fast to what they believed, while in England; had left home and relatives to establish a home in Holland; and lest their children should forget their native tongue and grow up as foreigners, they braved a voyage across the ocean to an almost unknown land, where they could worship God according to the dictates of their own conscience, and could establish homes for themselves.

It should be understood that the rank and file had not long been separatists, but had rather looked forward to the reformation of the state church. With the exception of the few years spent in Holland they had known no civil master but the King. In England they had been accustomed to a hard life. They had known no justice under the law, had been shown no appreciation for services rendered, had seen persons hung, burned and pressed; they had seen greed and impurity, everywhere rampant, and everything of a festive nature had been connected with the extravagant expenditure of money wrung from impoverished people. They had no confidence in the state church, in the government, nor in any person or thing but themselves and God. Yet they had a pride in being Englishmen and did not wish their children to become citizens of the Republic that had treated them with a kindness they had known nowhere else.

Their history in America is well known. They came to New England, so named a few years before by Capt. John Smith, and England has been looked upon as the mother country. At times their virtues have been extolled and more recently it has been popular to criticise their hardness and intolerance.

Altho the last of my ancestors to come to America was Samuel Cook, who came from England as a boy of 13 and served in the French and Indian and Revolutionary wars,

I am an Englishman of Englishmen with no strains of blood that were not filtered by centuries of residence on English soil.

I am proud of all that is good, and there is much of good, in that nation. I realize that in the World War it stood between the rights of civilization and world dominion by the Hohenzollerns. I know that it has maintained its national credit under most adverse circumstances, but I believe we must look elsewhere than to England for the things which have made the United States great.

We find the greatest possible differences between England and the United States in the matter of the absence of a state church, in free schools, in written constitutions for the states, individually, and the nation as a whole; in our ideas of the equality of men, in written law; in having an executive, legislative and judicial form of government; in the recording of deeds and mortgages, in the people as the source of political authority; religious freedom, freedom of the press, the written ballot, rights for women, treatment of dependents and self government.

Douglas Campbell after reviewing the important institutions which may be considered as peculiarly American--in that they are found in this country and not in all countries claiming to be civilized, says:- "In our freedom from a State Church, the principle of equality underlying our whole system, in our written constitutions, the organization of our Senate, the power of our Supreme Court, our wide spread local self government and our methods of transmitting

and alienating land, we find, even today, the most radical differences between America and the Mother Country; while we also find that we have been leaders, and not followers, in those institutions where a resemblance now exists, such as our system of popular education, freedom of religion, freedom of the press, the secret ballot and the vast machinery of public charitable and reformatory work.

These things did not all originate in America, but the founders of our nation had a knowledge of continental law and literature, and were able to select from the experience of the ages a form of government, and a frame work of law, that have stood for more than a century and a half and have made the United States the greatest nation in the world.

If this knowledge did not reach us thru England, how else could we have received it? ^{This} is a natural question, and until the last half century perhaps could not have been satisfactorily answered. It is now known that the Netherlands in the sixteenth and seventeenth centuries had the best schools, the wisest laws, the greatest prosperity, the most toleration, and the best form of government of any nation in the world at that time. With no natural resources, with small population, with no military experience, it battled Spain for eighty years and won a glorious victory for all mankind.

This influence, which paved the way for the Commonwealth in England and sounded the death knell for religious persecution, entered America thru several channels. We may rightly begin first with the Pilgrim Fathers, the leaders of whom came directly from thirteen years exile in the Netherlands. Hooker, who founded

Connecticut, came from Holland. Roger Williams, the founder of Rhode Island, was a Welshman, but knew Dutch so well that he taught the language to John Milton. The mother of William Penn was Dutch and he lived for some years on the continent. New York and New Jersey were settled by the Dutch West Indies Company.

Taine, in writing of the Netherlands of that time, said: "Internally their government is as good as their external position is exalted. For the first time in the world, conscience is free and the rights of the citizen are respected. In culture and instruction as well as in the arts of organization and government, the Dutch are two centuries ahead of Europe."

It is interesting to note that as much as we condemn the persecutions in Massachusetts Colony, they were as nothing compared to what had happened in England before and after their day. They ^{Puritans} simply acted on the lessons they had learned in England, thru the acts of the English church and the English government.

The Quakers under Penn in Pennsylvania and the Dutch in New York and New Jersey never persecuted anyone and lived in greater peace with the Indians than any other colonies. While Rhode Island, founded by Roger Williams, was outstanding in its tolerance.

Whatever was bad with the Puritan was not nearly so bad as the acts of the Englishmen who did not come to America, but remained at home. Yet in spite of this we find criticisms from English writers of which the following is an illustration.

The Saturday Review, of England, published Jan. 29, 1881, in an article, concerning the American Puritans, contained the following:- "The savage brutality of the American Puritans,

truthfully told, would afford one of the most significant and profitable lessons that history could teach. Champions of liberty, but merciless and unprincipled tyrants; fugitives from persecution, but the most senseless and reckless of persecutors; claimants of an enlightened religion, but the last upholders of the cruel and ignorant creed of the witch doctors; whining over the ferocity of the Indians, yet outdoing that ferocity a hundredfold; complaining of his treachery, yet, as their descendants have been to this day, treacherous, with a deliberate indifference to plighted faith such as the Indians have seldom shown--the ancestors of the heroes of the Revolutionary and of the Civil War might be held up as examples of the power of a Calvinistic religion and a bigoted republicanism to demoralize fair average specimens of a race which, under better influences, has shown itself the least cruel, least treacherous, least tyrannical of the *master* races of the world.¹⁴

In America the blind, deaf, and ^{the} dumb, are treated as citizens to whom the nation owes care and training. In England for centuries they were treated as paupers. Prisons are, now and then, condemned in America, yet, they are like palaces of the rich compared to the prisons in which England placed political and dissenting prisoners, and this condition in England was not corrected until comparatively recent years.

Mr. Campbell writing in the early nineties, quoted from the writers of his time and previous and the following is taken from his book.

"Joseph Kay was sent out by the Senate of Cambridge University to examine the comparative social condition of the poorer classes in the different countries of Europe. In 1850 Mr. Kay

published a book entitled, "Kay's Social Condition of the English People", in which he said:- "Here where the aristocracy is richer and more powerful than that of any other country of the world, the poor are more depressed, more pauperized, more numerous in comparison, than the poor of any other European nation, solely excepting Russia, Turkey, South Italy, Portugal and Spain."

Writing nearly forty years ago Douglas Campbell seems almost prophetic in this statement:- "The people (in England) have never been recognized except for the few years when the Puritans held sway. The striking fact today is, that the masses are rising up, and are bound to make their long buried grievances acknowledged. The new England to be evolved from the coming change may not be so picturesque; for vast estates and lordly castles, set off by moss-covered, noisome hovels and troops of beggars, do certainly form picturesque objects in a landscape; but the general happiness, the object of modern civilization, may ~~be~~^{be} the gainer."

In a foot note, he adds. The coming change in England will probably be a peaceful one, for the practical Englishmen, unlike some of their neighbors, have a happy faculty of solving political problems when their solution becomes imperative.

Could he be living now to see a labor government in which many districts are represented by women, and ^{could he} have witnessed the heroic efforts of the entire population of the homeland and the provinces in the last war, he would indeed feel that England had come a great way since, thru intolerance and persecution, she forced a portion of her population to find homes in a new land.

During the middle of the 19th century, the rich and powerful middle class in England, turned towards the United States for guidance, and forced through reforms including popular education, religious freedom, freedom of the press, a secret ballot, prison reform and a reformation of its legal system.

The United States and England are closer together today than ever before, but it is because America has paved the way and England has from time to time adopted the things which our nation has proven good.

Other powerful influences in the founding of our nation were those exercised by the Scotch-Irish, who came in great numbers from the north of Ireland; the Scotch, the Irish, the French Huguenots, Germans, Welsh and Swedes.

Outside of the matter of language, wherein we have a common tongue, there are perhaps more differences, than likenesses between the United States and England. In America we have drawn from all the nations of the earth in our search for knowledge and experience, while England has been more content to await developments in her own experience.

Perhaps it is the Anglo-Saxon blood that has put into the Englishman the same idea expressed by the German's in "Deutschland über alles". The confidence of the Englishman in himself and in his nation has made him rather ruthless of the rights of what he has deemed to be inferior nations, yet he has been the outstanding colonizer of the world.

We have largely overlooked the differences which led to the Revolution, the war of 1812 and the unfriendliness of Great Britain during the Civil War, and figuratively clasp hands with

a nation which speaks the same language, reads the same literature, and which, in the last war, fought for four years to stem the tide of German conquest, before the United States awoke to the danger which threatened her very existence.

We are proud of England and proud of our own development, but we insist that we are great not because of what we received from the mother country, but because thru various channels we received the wisdom of the ages and made use of that which seemed good.

Farm Bureau

Potato growing

Poultry culling

Dairy production

Calf Clubs & Excess

Meat

County fairs

H H Clubs

Telephone connections
and rates

March 20 - 1933
Talk given to Rotary

Ed Merritt
Geo Collins -
Lou Merron

Distances

1. The Chamber of Commerce has conducted itself as a willing and useful friend of the farmer during the twenty years of its existence.
2. The forerunner of the Chamber of Commerce was the Merchants Association and among its various activities was that of being a collection agency for its members.
3. This adjunct naturally was never popular with those who happened to owe bills and when the debtor happened to be a farmer he sometimes endeavored to put himself in the position of one who was being wronged.
4. Nevertheless, progress was made in creating good will and understanding between city and country. At one time the Chamber of Commerce and Farmers' Union cooperated in a big dinner, in which farmers brought the food supplies and C. of C. cooked and served the dinner.
5. Road conditions early engaged the attention of civic organizations. In Lawrence as in many other places the worst roads were

encountered after reaching town. So 40 years ago the Commercial Club was organized and one of the results of its work was the paving of Lawrence.

6. As the forerunner of the C. of C. was the Merchants Assn. so the forerunner of that organization was the Booster's Club, with a membership of 40 and the macadamizing of West 9th to connect with the California road was one of the results of Booster Club activity.

7. While many farmers were interested in securing good roads it is doubtful if the Fort to Fort proposition could have been put through had it not been for the Civic organizations of Lawrence.

8. In 1922 one of the efforts of the C. of C. which had lasting effects was in urging C. B. Hosford for appointment as County Commissioner to succeed the late A. L. Cox. Mr. Hosford undertook this work at a personal sacrifice,