

WISCONSIN

AS IT WAS AND AS IT IS.

1836 COMPARED WITH 1866.

Its Material, Educational and Religious History.

By REV. S. A. DWINNELL.

State Historical Society
OF WISCONSIN.
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WISCONSIN HISTORY.

THIRTY YEARS' REVIEW.

Wisconsin as it was and as it is; 1836 compared with 1866, in its Material, Educational and Religious Aspects; Thirty Years' Residence upon its Soil; Pioneer Reminiscences; Temperance and Anti-Slavery Labors and Conflicts, &c., &c.; Fifteen Years' Ministerial Labors at Reedsburg; Progress of the Church:

BY REV. S. A. DWINELL.

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INTRODUCTORY.

In the year 1836 Wisconsin was organized as a territory of the United States, and its material, educational and religious history really began. Little had been done before that time. During that year I came here to live and labor. Having now been thirty years a resident upon its soil, and identified, to some extent, with its history and growth, it has seemed to be duty to put on record some facts showing the progress that has been made in that time. I engaged in the work because I knew of no one else who would do it, expecting no pecuniary reward, and the thanks of but few. I hope it will be of some value to the future historian, and it may be appreciated in the days of the millennium.

In some parts I shall be obliged to speak of myself more freely than I desire, but historical accuracy will demand it.

THE PIONEER'S STORY.

On the 25th of October, 1836, I entered Chicago on the Great Eastern Mail Stage, consisting of a common uncovered lumber wagon. This, with an extra for baggage and a few passengers, brought all the travelers from the East for the day, as naviga-

tion was then closed. Chicago, with a population of 200,000 to-day, was then a frontier village, with apparently some 1,500 inhabitants. A garrison of United States troops at Fort Dearborn, near the mouth of the river, protected the inhabitants from the attacks of the Indians. The village was mostly limited to a few squares, East and South of the river. There were three small buildings on the West Side. The next morning I set out upon my own feet, the only mode of conveyance West, for the Rock River country, in the region of Rockford, then just beginning to attract attention on account of its beauty and fertility. The first dwelling was a board shanty, nine miles out. The houses and settlements on this route were five to twenty miles apart. There was one log house at Elgin, owned by Mr. Gifford. The settlers were all squatters upon unsurveyed land, and protected themselves by club law. The Indian title had just been extinguished. The Pottawatamies had been removed to their present home, in what is now Kansas, six weeks previously. I spent two weeks in exploring in what is now Boone and McHenry counties, and in one excursion assisted in capturing a pony which had been left by the Indians upon their removal. This circumstance

gave title to "Wild Horse Prairie," near the present village of Harvard.

THE PIONEER ENTERS WISCONSIN.

On the morning of the 15th of November, 1836, I took the trail of Black Hawk, at Balvidere, at the point where, four years before, he sunk his canoes in the mouth of the Piskasaw, and, with his army, took the land. His encampments were still visible every six or eight miles, as I proceeded Northward to Big Foot Prairie, where I entered Wisconsin, at four o'clock P. M.

The day was cloudy, cold, and cheerless; the temperature at the freezing point; the streams swollen by recent rains, and unbridged. Several times I was obliged to wade from four to six rods. As night set in, snow fell plentifully. Big Foot Lake was in view at my left. At seven o'clock, evening, I reached the "Outlet of Big Foot," near Geneva, having traveled thirty-five miles without seeing a human dwelling. The settlement consisted of five families, living in rude log cabins, without floors, chimneys or chambers, the roofs covered with shakes and hardly a nail used in the construction of their dwellings.

WALWORTH COUNTY AS IT WAS.

There were then twenty-seven families in what is now the county of Walworth, and all but four in the Eastern half of it; all living in log cabins. All of them had come in since spring, and had put under cultivation about eighty acres. I settled on Spring Prairie, in what is now the town of Lafayette. For six months I did not see and converse with a christian in the territory. I afterwards learned of four or five professors of religion who resided in the county that winter. In January 1837, I walked forty-five miles, some of the way through deep snow, into Illinois, and spent the day in christian communion, and then returned. In May 1837, I assisted in commencing a prayer meeting, at the house of

D. Campbell, on the Eastern part of Spring Prairie. I walked six miles on Sabbath morning for the purpose of attending, and met ten or twelve others, some of whom walked from Burlington, four miles East. The meetings were continued for four or five months: In July, a Methodist minister visiting in the neighborhood met with us and preached the first sermon in the county; the only one I heard in some eleven months: In October, 1837, I spent a Sabbath in Milwaukee, and heard Rev. Gilbert Crawford, then recently arrived, preach in the new Presbyterian church, on the West Side, near the river, some twenty rods above Spring Street ferry. I was obliged to cross the ferry, which was free to all who were on their way to meeting. The ferryman cursed and swore terribly at the strangers who crossed, charging them with evading the payment of ferrage on pretense of going to meeting. I did not escape his wrath.

I endeavored to be known at all times as a christian; even when there were no others around; refused to make calls on the Sabbath; appointed and held religious meetings; and conducted funeral services, sometimes walking from six to ten miles for that purpose. The first funeral in Walworth county, was that of a daughter of Sylvester G. Smith, at Gardner's Prairie, which I attended July 4, 1837.

The first Sabbath-school known to us in the county was established, June, 1838, by my wife and myself, at our cabin, and continued several years.

During the years 1836 and 1837, there was not a gospel minister residing between the villages on the shore of Lake Michigan and the mineral region, a distance of one hundred and twenty-five miles.

In the fall of 1838, there were farming settlements near Kenoza, Racine and Milwaukee. There were probably twenty families on Fox River; from Burlington to

Waukecha. There were twenty-seven in Walworth county. On Rock River, there were five families at Beloit, three at Watertown, two at and near Janesville, and two at Fort Atkinson. The number of souls, at that time, from the settlements by the Lake Shore to Mineral Point and Dodgeville, could not have exceeded three hundred and fifty, nearly all of whom came in the same season. Travelers from place to place made their way by Indian trails, which were numerous, and about six inches in depth and eighteen in width.

TERRITORY ORGANIZED.

Wisconsin was organized as a Territory, July 4th, 1836, and Henry Dodge appointed Governor, by Andrew Jackson. The first Territorial Legislature met at Belmont, October 25th, consisting of thirteen members of the Council and twenty-six of the House. It had been previously known as the Northwestern Territory. It had been claimed by France, on the ground of discovery by its missionaries and travelers in 1679, who governed it until they ceded it to Great Britain, 1763. It was held by the British nation until 1783, when it was ceded to the United States. It was then claimed by Virginia for one year, when she ceded all her possessions North-West of the Ohio, to the United States. Wisconsin was then thrown under the territorial government of Ohio, by the ordinance of 1787. On the 4th of July, 1800, Indiana Territory was organized, and Wisconsin placed under its jurisdiction, where it remained until 1809, when Illinois Territory was organized, and it was attached to that Territory until April 18th, 1818, when Illinois became a State. It was then attached to the Territory of Michigan, until organized as the Territory of Wisconsin, July 4th, 1836.

So that Wisconsin was governed by the King of France ninety-three years; by the King of Great Britain twenty years; by

the State of Virginia one year; by the Territory of Ohio sixteen years; by Indiana Territory nine years; by Illinois Territory nine years; and by Michigan Territory eighteen years. She continued a Territory of the United States nearly twelve years, when on the 13th of March, 1848, she became the thirtieth State of the Union.

CULTIVATED LANDS.

In 1836 the amount of land under cultivation was about three or four thousand acres, and the amount of grain raised could not have exceeded 40,000 bushels, mostly red corn and buckwheat. In 1866, there are about 1,500,000 acres of cultivated land, upon which are raised some 30,000,000 bushels of grain, besides various other products of the soil.

COUNTIES.

In 1836 there were four counties. Milwaukee County extended from the State of Illinois north to Manitowoc, and west to the four lakes, where Madison now stands, with a population of 2,893. Brown was north of Milwaukee—its population 2,706. Iowa County embraced all the region west of Milwaukee County to the Mississippi and Wisconsin rivers, with a population of 3,218. Crawford was north of the Wisconsin river and west of Brown County; its population 1,220. The entire population was 11,683. It is alleged that 3,000 Indians of the Ojibwa, Brothertown and Stockbridge tribes, not then citizens, were enumerated in that census. If so, the white population was about 9,000. In 1866, it is about 900,000. There are now 58 counties, 16 cities and 758 towns. In 1836 there were 303 miles of mail route established in the territory; from the State line of Illinois, near Kenosha, to Milwaukee, forty miles, by a two-horse lumber wagon, twice a week; from Milwaukee to Green Bay, one hundred miles, once a week, on

the back of a man; from Galena to Mineral Point via Platteville, forty-three miles, in a one-horse wagon, once a week; from Platteville to Cassville, twenty miles, and from Platteville to Prairie du Chien, thirty miles, once a week, on horseback; and from Mineral Point to Fort Winnebago, seventy miles, once a week, on the back of a man.

In 1866 there are 254 mail routes, upon which the mail is, in most cases, carried daily, or tri-weekly, 7,613 miles. It is carried by railroad 1,624 miles. In 1836 the nearest railroad was at Utica, N. Y.

In 1836 the magnetic telegraph was not invented. In 1866 there were some 2,000 miles in operation in Wisconsin, and 80,000 in the United States—8,000 miles in one line.

NEWSPAPERS.

In 1826 there were four weekly newspapers in Wisconsin.

The *Green Bay Intelligencer* was established, December 11, 1833, by P. V. Snydam and A. G. Ellis; the *Green Bay Spectator*, August, 1835, by H. O. Sholes and C. C. P. Arndt.

In 1836, the above named papers were consolidated, and assumed the name of the *Wisconsin Democrat*, published at Green Bay by H. O. and C. O. Sholes.

The *Green Bay Free Press* was established, 1836.

The *Milwaukee Advertiser* was established, July, 1836, by Daniel H. Richards; name changed to *Courier* in 1841, and to the *Wisconsin* in 1844.

The *Belmont Gazette* was commenced, October, 1836, and was published during the session of the territorial Legislature at that place, for two or three months, and was then removed to Mineral Point, and became the *Miners' Free Press*, in 1837.

In 1866 there were published 128 news-

papers, two of them monthly, one semi-monthly, 110 weekly, two semi-weekly, one tri-weekly, and twelve daily. The dailies were as follows: *Wisconsin, Sentinel, News, Herald, See Hole, and Volks-Freund*, at Milwaukee; *State Journal and Union*, at Madison; *Commonwealth*, at Fond du Lac; *Republican and Democrat*, at La Crosse; and the *Gazette* at Janesville.

SCHOOLS.

In 1826 there were eight small private schools, and no public schools. There was one in Pike, now Kenosha, taught by Rev. Jason Lothrop, in a log school house. The school was opened in December 1825. There was a school taught in Milwaukee, by—West, in a building owned by Deacon Samuel Brown, on Lot 12, Block 39, Second Ward, now occupied as a store. The first school in Milwaukee, was taught by David Worthington, in the winter of 1826, 6, in a room on East Water Street, one block east of Wisconsin St. There was one in Sheboygan, in a private room, by T. M. Rablee; one in Green Bay by Miss Frances Sears of 26 scholars, in a frame school house 24x36, on Cherry St., built in 1834; one in Prairie du Chien, of thirty pupils, taught by— and an infant school of twenty by Miss Kirby; one in the Methodist log meeting house, at Mineral Point, of about fifty scholars, and one in Platteville, of 40 scholars, taught by Dr. A. T. Lacy, in a log school house 20 by 22 feet, built in 1834. Samuel Huntington had previously taught in the same house. The whole number of scholars taught was about 260.

The first school in the territory of which we have record was at Green Bay, in 1824, taught by Daniel Curtis, formerly an army officer.

In 1866 there are 4,338 public district schools, in which are taught 222,-

067 of the 335,582 children of the state between the ages of 4 and 20 years at an annual expense of \$1,000,000. There are 4,323 school houses, of which 370 are of stone and brick, erected at an expense of \$1,669,770.06. There are also four Normal schools, just established and located, at Whitewater, Stoughton, Platteville and Sheboygan. There are 228 private schools with 3,000 pupils, also 19 academies, with 90 teachers and 2,200 pupils.

There are ten colleges with 52 professors, and 1,519 students, of which, 1,207 are preparatory.

CHARITABLE INSTITUTIONS.

The public institutions of Wisconsin are, a State prison, located at Waupun in 1861, to which 1,099 convicts have been admitted, of which 169 were in confinement on the first day of October 1866. The Reform school at Waukesha was opened in 1860. It has a farm of seventy acres connected therewith. The whole number received since it was opened, has been 409. The number in the school Oct. 9th 1866 was 209. The institution for the education of the blind, at Janesville, was opened in 1860. The whole number of pupils connected with it during the year ending October 1866 was 64.

The institution for the deaf and dumb, located at DeFavan, in 1852, had under instruction during the year 1866, one hundred and four pupils.

The hospital for the insane near Madison was opened in 1860. The number receiving its benefits for the year ending September 30th 1866 was 272.

The Soldiers Orphan Home located at Madison, was opened as a state institution March 31st, 1866. On the first of January 1867 there had been received 298 orphans, of whom 236 were enjoying its benefits. It can accommodate 300. It is in charge of Mrs C. A. P. Harvey. All these public

institutions have buildings erected at the expense of the state and are open to inmates free of charge.

WISCONSIN IN THE LATE WAR

Furnished under all calls from the general government 91,379 men, of which number 79,934 were volunteers, and 11,445 drafted men and substitutes. Over \$4,000,000 have been expended from the state treasury since April 1861. At least \$8,000,000 have been expended by cities, counties and towns for the same purpose, making \$12,000,000 in all. This does not include the millions contributed voluntarily by our citizens and by the noble women of the state.

HAND OF GOD IN THE SETTLEMENT OF THE STATE.

Before entering upon the religious history of Wisconsin it seems appropriate to notice the arrangements of Divine Providence as to the time of its settlement. It was in 1836 and onward that eastern emigration poured into the west as a mighty stream. Just at that time Wisconsin was opened for settlement. Its lands were surveyed and emigration invited to its shores. The financial crash of 1837 succeeding the wild speculation of 1836, reduced many families at the East to bankruptcy, many of whom in order to retrieve their fortunes and found new homes, emigrated here. Among these were many men and women of refinement and education, and of sterling moral and Christian character, some of whom were soon found in almost every village and settlement. Their cabins were opened for religious meetings, Sabbath schools and the preaching of the gospel. They became the members and officers of the churches soon after formed. Thus the moulding of the territory in its laws, its educational, moral and religious institutions was largely given into the hands of eastern people.

Had the settlement of the territory been delayed for fifteen years, its institutions must have been largely founded by European influences and probably by the missions of the pope of Rome.

At that time, foreign emigration to the United States became very large, reaching nearly half a million in 1854. The facilities also for reaching the Northwest by means of railroads had then vastly increased, so that a settlement at this time would have probably given us to the dominion of the Romish power.

GOSPEL MINISTERS IN 1836.

Rev. Cyrus Nichols commenced labor at Racine, September first, and Rev. Moses Ordway at Green Bay, October first, both Presbyterians. The appointments of the Methodist Episcopal church were made by the Illinois Annual Conference, which then embraced Illinois, Wisconsin, Iowa and Minnesota, where they now have thirteen annual conferences. Their year commenced October 1st. Their appointments in the fall of 1836 were, Alfred Brunson, Presiding Elder, and Missionary to the Indians on the upper Mississippi, at Prairie du Chien; Rev. D. Hitchkiss, to the French District; Rev. David King, do.; Rev. Collin B. James and Rev. Wm. Henry, Platteville; Rev. Richard Honey and Rev. John Crammer, Mineral Point; Rev. Wm. S. Crissey, Milwaukee; Rev. Samuel Pillsbury, Racine; and Rev. Philip W. Nichols, Green Bay. There was a Protestant Episcopal minister at Green Bay, name not known; thirteen in all among the white population. There were two or three volunteer preachers besides these.

Previous to 1836 there had been a small amount of missionary labor performed by three or four ministers, mostly of the Methodist denomination, at Green Bay, Prairie du Chien, Platteville and Mineral Point.

In 1836, there are 1,158 evangelical ministers, 55 non-evangelical, and 162 Romish priests.

CHURCHES AND CIRCUITS.

In 1836, there was a Presbyterian church at Green Bay, of 20 members; a Union church at Prairie du Chien, of 10 members; Iowa Mission of the Methodist Episcopal church, embracing what is now Grant, Iowa, and Lafayette counties, of 136 members; Prairie du Chien, 10 members; Milwaukee circuit, 52, and Green Bay, 34, making 232 members of Methodist Episcopal classes, and 30 members of churches; 262 in all.

In 1836, there were 1,191 churches, circuits and stations, with a membership of 98,339.

SABBATH SCHOOLS.

In 1836, there were probably, as nearly as can at this time be ascertained, six Sabbath schools with about 185 scholars.

In 1836, there are about 1,500 evangelical Sabbath-schools, with 88,693 scholars.

The first in the Territory was commenced in the spring of 1825, at Prairie du Chien, by Mrs. Juliana Lockwood, and Miss Crawford, and continued through the summer, when it was discontinued. A Union school was organized there in 1830. The first Sabbath-school in Milwaukee was commenced in the summer of 1835, by Dea. Samuel Brown, D. Worthington and others, in a private room a little south of Chestnut street. The savage Indians, hideously painted, often gazed upon them through the open door and windows, as they were engaged in their benevolent work.

HOUSES OF WORSHIP.

In November 1836, there was one Methodist Episcopal house of worship at Mineral Point, built of logs, worth \$500, in size, twenty by thirty feet.

About the first of December 1836, the

Presbyterian church of Green Bay purchased a room which had been erected for a store, finished it as a place of worship, and used it until the erection of their meeting-house, in 1836.

In 1836, the Methodist Episcopal church of Green Bay commenced the erection of one, which was so far finished as to be used for meetings in the summer of 1837. It was the first frame house of worship in the Territory, and stood on lot 7, block 32, South ward of that city.

During the summer of 1837, the Presbyterian church of Milwaukee was built on the corner of Wells and Second streets, Fourth Ward, fronting on Second street, lot 13, block 56. It would seat about 150 persons, and was painted white; the first one painted in the Territory. It now stands near where it was first built and is used as a dwelling.

In 1837, the Methodist Episcopal church of Milwaukee bought a carpenter's shop, of Leveret Kellogg—a low, nine-pin-alley, weather-beaten building—and seated it as a church. It was situated just in the edge of the marsh on the north-east corner of East Water and Huron streets, and on the site now occupied by the Milwaukee County Bank. This was the second church building in the village and the fourth in the Territory. These four were all the houses of worship at the close of 1837.

In 1866, there were 934 houses of worship owned by evangelical churches of 25 denominations; about 25 owned by five non-evangelical, and 325 Roman Catholic churches. The evangelical houses of worship are valued at \$2,061,183. Of these, the Methodist Episcopal church have 277, valued at \$440,436. The Congregationalists have 126, valued at \$489,100, which is nearly one-fourth of the value of the evangelical meeting-houses of the State. The other denominations have less than 100 each.

PRINCIPLES OF CHURCH GOVERNMENT.

Before giving an account of the various religious denominations of the State it may be proper to say, that in church government there are two principles; one is the Episcopal, which is, that the Lord Jesus gave all power in the church to the apostles and their successors in the ministry, through all time; the other, is the Congregational principle, that Jesus gave all power into the hands of the individual church and its members, that the power of the gospel minister in the church is derived from Christ through the local church.

FORMS OF CHURCH GOVERNMENT.

The modes of church government are three: the Episcopal, the Presbyterian, and the Congregational.

In the Episcopal form all power to govern is in the heads of the clergy, of which there are three orders, deacons, elders and bishops. Bishops alone can ordain to the ministry, and appoint to fields of labor.

In the Presbyterian mode the local church is governed by a board of elders, chosen by the church and set apart to their office by ordination. An appeal can be taken from their decision to the Presbytery, and thence to Synod and the general assembly. These bodies are composed of ordained ministers and elders. Presbyteries alone can ordain to the ministry.

In the Congregational form all power is in the heads of the local church, to admit, dismiss and exclude members, to choose their own minister and ordain him to office, and conduct worship as they believe Jesus Christ their Head requires. Matters of grievance may be referred to a mutual or an *ex parte* council for advice. It is expected that both parties will abide by the "resolutions" of such council, or in case of refusal be dismissed by the churches.

THE RELIGIOUS DENOMINATIONS IN WISCONSIN IN 1866.

At the end of thirty years from their beginning, it is appropriate that the minute particulars of the condition of the religious denominations should be put on record as far as it can be done in figures. The following facts have been gathered from the most reliable sources in each denomination in the state and in the nation. They are as perfect as the most intelligent men within reach, such as statistical clerks and missionary agents can make them. In most cases the returns and estimates have been made with care for each circuit, station and church in this state—each denomination for itself. The returns are for 1866 except the year be given. Many facts which have been forwarded to me cannot be given in this paper, but will be preserved by the State Historical Society for future reference.

The following abbreviations will be used: Epis. for Episcopalian, Pres. for Presbyterian, Cong'l. for Congregational, Gov't. for Government, S. S. M. for Sabbath School members, including officers teachers and scholars, S. S. S. for Sabbath School Scholars, h. wor. for houses of worship, est. val. for estimated value, U. S. for United States, Eng. England.

FACTS IN RESPECT TO THE RELIGIOUS DENOMINATIONS, 1866.

CONGREGATIONALISTS

Commenced in U. S. from Eng. with the Puritans at Plymouth, Mass. 1620; Calvinistic in faith; Cong'l in Gov't; 18 state associations, 2,919 ministers, 2,780 churches, 287,453 members, 288,276 S. S. S. 26 colleges, 6 Theo. Sem's. with 36 professors, 9 lecturers, 220 students, and 9 religious papers.

Commenced in Wisconsin at Waukesha, January 20th 1838, with a church of 18 members. One general Convention, meets

annually; seven District Conventions, meet semi-annually—Milwaukee, Beloit, Mineral Point, Madison, Winnebago; La Crosse, Lemonweir, 163 ministers, 151 churches, 9,826 members, 12,950 S. S. S. 125 h. wor. at an est. val. of \$489,100.

Connected with the Congregationalists in Convention are 19 churches with Presbyterian form of government, with 934 members, 1,004 Sunday-school scholars, 18 houses of worship, at an estimated value of \$69,000.

The Convention has four colleges: Beloit, with eight professors and 241 students; Ripon, with eight professors and 149 students; Prairie du Chien, just started, with six teachers and 160 students; and Fox Lake Female College, with five teachers and 120 students.

Of these, 414 of the students are in the preparatory department.

They also control three Academies: Baraboo, Allen's Grove, and Plattville, with eight teachers and 469 students.

Beloit college was represented in the loyal service in the late war in 35 Wisconsin Regiments and Batteries, and in those of other States, more than 100 in all, by 270 officers and students then or formerly connected with the institution. Of these, 145 held positions of honor or trust, of whom, 80 were commissioned officers. Not one is known to have disgraced himself by entering the rebel service.

Ripon college includes in its army roll only those who were members of the institution about the time of their enlistment. Of teachers and students, 67 were in the Union army, of whom, 21 were commissioned officers, and 11 lost their lives.

Baraboo Collegiate Institute was represented in the Union army by 152 present and former teachers and students. Of these, 13 were commissioned officers, and 11 died.

Ninety-six of 169 Congregational churches gave to the Union army 365 members, 28 of whom were officers, and 11 ministers. Of these, 86 lost their lives. From their congregations went 1,175, of whom 235 lost their lives.

In the Lemonnier Convention every son of every minister, over sixteen years of age, was in the Union army, eleven in all. From one family went three, and from three others two each. Nine returned and two died.

WELSH CONGREGATIONISTS.

In Wales, they have 406 ministers, 90,952 members, and 802 houses of worship.

Commenced in the United States about 1816, in the State of New York; Calvinistic in faith, Congregational in government; have five associations, about 70 ministers, and 7,000 members.

Commenced in Wisconsin at Delafield, 1844; now have seven ministers, 23 churches, 873 members, 187 S. S. S., 22 h. wor., est. val. \$14,500.

PRESBYTERIANS (OLD SCHOOL.)

Commenced in United States, from Scotland, about the year 1700; Calvinistic in faith; Presbyterian in government; one General Assembly, meets yearly, 26 Synods, and nine in late rebel States, not reported since 1860, with 176 presbyteries, and 40 in the late rebel States; 2,294 ministers, 255 licentiates, 2,629 churches, 239,206 members, 179,703 S. S. S. Commenced in Wisconsin at Burnett, Dodge County, March, 1846; have one Synod, the Wisconsin, three Presbyteries—Dane, Milwaukee and Winnebago—44 ministers, three licentiates, 52 churches, 2,863 members, 3,283 s. s. s., 36 h. wor., est. val. \$115,860.

College at Waukesha; preparatory department only now in operation, with two teachers.

PRESBYTERIANS (NEW SCHOOL.)

Commenced in U. S. from Scotland, about 1700. Separated from Old School 1837; Calvinistic in faith; Pres. in Govt; One Gen. Assembly which meets yearly 23 Synods, 109 Presbyteries, 1739 ministers, 110 licentiates, 1,623 churches, 150,401 members, 143,609 S. S. M.

Commenced in Wisconsin by organization of Presbytery at Milwaukee, 1851. Three Presbyteries, Milwaukee, Fox River, and Columbus, 31 ministers, 28 churches, 1,499 members, 1835, S. S. M. 14 h. wor. at an est. val. of \$62,000.

Female Seminary at Baraboo, with two teachers and 45 students.

UNITED PRESBYTERIANS

Commenced in U. S. from Scotland. Formed by a Union of Associate and Associate Reformed Presbyterians, 1857. Have in U. S. 1 Gen. Assembly, which meets yearly, 7 Synods, 47 Presbyteries, 587 ministers, 686 churches, 68,968 members, 17,978 S. S. S.

Commenced in Wisconsin at Union Grove, 1845; One Presbytery, the Wisconsin, 10 ministers, 13 churches, 468 members, 252 S. S. S. 8 h. wor., est. val. 12,000.

REFORMED PRESBYTERIANS OR COVENANTERS (OLD SCHOOL)

Commenced in U. S. from Scotland, 1743, in Pa. Calvinistic in faith; Pres. in Govt; 1 Gen. Assembly, 1 Synod, 7 Presbyteries, 100 ministers, 114 churches and stations.

Commenced in Wis. at Vernon; 1 minister, one church, 65 members, 1 h. wor., est. val. \$1,200. The denomination divided into old and new school in 1832.

COVENANTERS (NEW SCHOOL.)

Commenced in U. S. in Pa. from Scotland, 1743. Calvinistic in faith, Pres. in Govt., 1 Gen. Assembly, about 65 ministers, and 100 churches.

Commenced in Wis. at Rock Prairie, 1845; 1 minister, 9 churches, 151 members, 2 h. wor., est. val. \$5,000.

REFORMED PROTESTANT DUTCH CHURCH

Commenced in U. S. 1613, with the early Dutch settlements on Manhattan Island, now New York city; Calvinistic in faith, Pres. in Govt.; 1 Gen. Synod, 3 Particular Synods, 32 classes, 447 ministers, 434 churches, 53,917 members, 44,414 S. S.

In Wisconsin, 6 ministers, 9 churches, 817 members, 290 S. S. 8 h. wor., est. val. \$17,600. It is the oldest denomination of the Presbyterian family in U. S.

WELSH CALVINISTIC METHODISTS

Commenced in U. S. from Wales, 1824. In Wales they have 232 ordained and 273 licensed preachers, 93,150 members, and 1,916 h. wor.

Calvinistic in faith; Pres. in Govt. In U. S. have 60 ministers, 18 licentiate, 125 churches, 5,813 members, 3,270 S. S.

Commenced in Wis. at Racine, 1842. One State Association, meets semi-annually; 4 District Associations, Waukesha, Welsh Prairie, Dodgeville and La Crosse; 29 ministers, 43 churches, 2,274 members, 2,359 S. S. 42 h. wor., est. val. \$46,000.

PROTESTANT EPISCOPAL CHURCH

Commenced in U. S. from the State church of Eng. with the early settlement of the colonies, Calvinistic in faith, Epis. in Govt. 34 Dioceses, 41 bishops, 2,407 clergy, 2,322 parishes, 154,118 Communicants, 150,400 S. S.

Commenced in Wisconsin at Green Bay, 1829. High church in position, one diocese, 68 ministers, 63 parishes, 3,502 communicants, 3,260 S. S. S. 54 h. wor. All baptized children are members of the church. Those who are confirmed, only, are communicants. One College at Racine, with 16 professors and 138 students. A Theo. Sem. at Nashotah, with 5 professors and 37 students, one half of whom are connected with Racine College.

Female Seminaries at Oconomowoc and Kenosha.

GERMAN REFORMED

Commenced in Europe, in the 16th Century, by Calvin and others. Calvinistic in faith, Pres. in Govt. In U. S. 480 ministers, 112,394 Communicants, 39,551 S. S. 7 Colleges.

Commenced in Wis. 1853, at Sheboygan. One classis, the Sheboygan, 23 ministers, 40 congregations, 2,460 communicants, about 2,000 S. S. 30 h. wor., 1 Theo. Sem. near Sheboygan.

LUTHERANS

Commenced by Martin Luther in Germany, in the 16th century, and now the most numerous sect of Protestants in the world, estimated at about 30,000,000.

In U. S. they have a so called Gen. Synod, embracing only about one third of the 41 Synods, 1,444 ministers, 2,915 Congregations 323,832, Communicants, 14 Theo. Sem., 15 colleges, 9 Academies, and 6 female Seminaries.

In Wis there are 50 ministers with about 100 congregations and 26,475 communicants connected with the Synod of Wisconsin, 6 ministers; about 12 congregations and 450 communicants with the Synod of Iowa, and 15 ministers and 30 congregations with the Norwegian Lu. Synod, and 5 ministers and 16 congregations with the Scandinavian Luth. Augustan Synod; communicants in all Scandinavian churches about 2,000. About 30 Lutheran ministers are connected with other Synods whose statistics cannot be obtained. The communicants in all the churches are probably 30,000 at least. All baptized persons are members. Those only who are confirmed are communicants. They probably have 10,000 S. S. S. and 80 h. wor., est. val. \$108,000.

They have a college at Watertown, under Pres. Martin, of 80 students in pre-

paratory department and 6 in Theological; Collegiate department not yet in operation.

MORAVIANS

Commenced in Germany 1722, and in the U. S. at Savannah, Ga. 1735; members now in U. S. 8,300.

In Wis. have 6 ministers, 6 churches, 830 members, 827 S. S. S.

REGULAR BAPTISTS

Commenced in U. S. by Roger Williams, at Providence R. I. 1639. Calvinistic in faith; Congl. in Govt; 41 State conventions, 4,354 ministers, 7,176 churches, 491,360 members. In the late-rebel states there were in 1860, 3,686 ministers 8,515 churches and 548,144 members which have not been reported for the last six years.

Commenced in Wisconsin 1837. One Gen. Convention, meets yearly; 11 Associations; meet annually—Dane, Central-Wisconsin, Janesville, Dodge, Lake-Shore, Walworth, Winnebago, La Crosse, St. Croix and Richland—110 ministers, 172 churches, 8,891 members, about 11,000 S. S. S., 86 h. wor., est. val. \$312,600, 20 in process of erection at an est. cost of \$105,500. The above includes 1 Welsh Baptist Wis. Association of 7 ministers, 5 churches and 177 members; also of Danish, 3 ministers, 5 churches and 173 members.

In Wayland University at Beaver Dam, the average number of students for five years past has been 700, mostly in the preparatory department. Teachers and students in the Union Army 79; of these 9 lost their lives.

Waterloo Institute 3 teachers and 80 students, 7 entered the Union Army, 1 was an officer and 1 died.

FREE REGULAR BAPTISTS

Are like the Regular Baptists except that they make free mission and separation from secret societies a test of membership.

A few churches in Ohio, Michigan and Wisconsin make one Association. In Wis. 2 ministers, 5 churches and about 140 members.

SEVENTH DAY BAPTISTS

Commenced in U. S. at Newport R. I. 1664. Calvinistic in faith, Congl. in Govt. One Gen. Conference, 4 Associations, 96 ministers, 103 churches, 7,014 members. One University and 6 Academies. Commenced in Wisconsin at Milton 1840, with 49 members, 14 ministers, 7 churches, 1,110 members; 497 S. S. S., G. wor., est. val. \$18,000.

Academies at Milton, Albion and Walworth, with about 20 teachers and 700 students, are sustained. From Milton academy of present and former teachers and students 310 entered the Union Army. Of these 69 were commissioned officers and 48 lost their lives.

PLYMOUTH BRETHREN

Numerous in the south of England, not many in the U. S. Calvinistic in faith, Congl. in Govt., practice immersion and open communion, search the Scriptures earnestly, do not ordain to the ministry.

Commenced at Milwaukee in 1865, one church 11 members.

FREE WILL BAPTISTS

Originated in the U. S. by Elder Benj. Randall at New Durham N. H. 1780. Armenian in faith, Congl. in Govt. One Gen. Conference, meets once in three years, 36 yearly meetings in 14 states, 1,076 ministers, 1,294 churches and 56,258 members, always anti-slavery.

Commenced in Wisconsin at New Berlin 1840, 1 yearly meeting, 8 quarterly meetings, Honey Creek, Rock and Dane, Fond du Lac, Lafayette, Sauk, Waupun, Wolf River and Adams Co.; 68 ministers, 76 churches, 2,368 members, 2,284 S. S. S., 28 h. wor., est. val. \$51,400.

METHODIST EPISCOPAL

Commenced in U. S. from Wesleyans of Eng., Oct. 1766, at New York city. Armenian in faith, Epis. in Govt. Bishops elected for life by general Conference, composed of ministers, which meets once in four years; 57 annual Conferences, stationed preachers 6,903, local do. 8,113, members and probationers 928,820, S. S. S. 918,000.

Commenced in Wisconsin at Plattville 1838, with a class of 4 members. Three annual Conferences, Wis., W. Wis., and N. W. Wis., 270 preachers, 327 local do., 19,118 members, 3,302 probationers, 27,184 S. S. S., 217 h. wor., est. val. \$446,425.

They have a University at Appleton with 7 professors and 269 students, 210 of them preparatory. Also one at Galeville, with 3 teachers and 46 students, 40 of them in the preparatory department. They have also three academies, Evansville, Waterloo and Kilbourn City, with 12 teachers and 386 students.

GERMAN METHODIST EPISCOPAL

Connected with North Western German Conference; 32 preachers, 24 circuits, 2,081 members, 632 probationers, 2,368 S. S. M. 49 h. wor., est. val. 54,250.

EVANGELICAL ASSOCIATION (ALBRIGHT'S)

Originated by Rev. Jacob Albright, in Pa. in 1800. Armenian in faith; Epis. in Govt. Bishops elected by each General Conference, which meets once in four years. Always anti-slavery and anti-liquor; 473 preachers, 355 local do., 55,500 members, 35,263 S. S. S. Have sent 12 missionaries to Germany, where they have a membership of 2,000.

Commenced in Wis. near Milwaukee, 1841; first Protestant German in the State. 1 Conference, the Wisconsin, 38 preachers, 13 local do., 31 circuits, 5,274 members, 3,160 S. S. S., 61, h. wor., est. val., \$81,600.

PRIMITIVE METHODISTS

Commenced in U. S. from Eng. in New York city, 1829. Armenian in faith, Cong. and Pres. in Govt.

Commenced in Wisconsin in 1843, at Plattville. 1 Annual Conference, 18 preachers, 116 local do., 20 circuits, 1,395 members, 2,363, S. S. S., 28 h. wor., est. val. \$24,300.

PROTESTANT METHODISTS

Originated in U. S. by protesting against the Episcopacy of the M. E. church, at Baltimore, 1830. Armenian in faith; Cong. and Pres. in Govt.

In 1866 they had 27 Conferences, 618 preachers, 474 local preachers. 43,164 members, and 625 houses of worship.

Commenced in Wisconsin 1852. One annual Conference, 10 preachers. 7 circuits 120 members, 245 S. S. S., 4. h. wor., est. val., \$5,100.

WESLEYAN METHODISTS

Originated in U. S. at Utica N. Y., 1843, by Orange Scott, and his associates, in opposing the Episcopacy and Slavery of the M. E. church. Nineteen Conferences, about 460 preachers, and about 20,000 members.

In Wisconsin two annual Conferences, Wis., W. Wis., 33 preachers, 4 local do., 15 circuits, and about 900 members, and about 500 S. S. S., 1 h. wor., est. val., \$1,000.

WELSH WESLEYANS

In Wisconsin, 3 preachers, 3 churches, 80 members.

BIBLE CHRISTIANS

Commenced in the U. S. from Eng. Armenian in faith, Cong. and Pres. in Govt.

In Wisconsin, 5 preachers, 24 local do., 598 members, 634 S. S. S., 6 h. wor., est. val., \$6,350.

UNITED BRETHREN IN CHRIST

Originated among the Germans of Pa. by Rev. Wm. Atterline, 1760. Armenian in faith, Cong. and Pres. in Govt.

In 1859 they had 37 annual Conferences, 844 preachers, 700 local do., 585 circuits, 95,170 members, 880 h. wor., always anti-slavery, anti-liquor, and opposed to secret societies.

First Conference organized in Wisconsin 1858, two annual Conferences, Wis. and Fox River, 48 preachers, 39 circuits, 850 members, 689 S. S. S., 8 h. wor., est. val., \$9,000.

ORTHODOX FRIENDS (QUAKERS)

Commenced in U. S. from Eng. by Wm. Penn, 1681; have 10 yearly meetings and about 100,000 members.

Commenced in Wis. at Woodland, Sauk Co. 1860, 1 meeting, 2 preachers, 84 members, 60 S. S. S., 1 h. wor., est. val., \$200.

The following are not regarded as Evangelical.

CHRISTIAN CONNECTION

Originated in U. S. early in the present century, by seceders from the Baptists in N. E., from the Methodists in Va. and N. C., and from the Presbyterians in Ky. In U. S. there about 50 conferences, 1,250 preachers, 289 local do., 1,691 churches, and about 150,000 members.

In Wisconsin have about 27 ministers, 28 churches, and 452 members, 1 h. wor., est. val., \$1,000.

DISCIPLES OF CHRIST (CAMPELLITES)

Originated in U. S. at Bethany, Va., in 1823, by A. Campbell and others.

In U. S., preachers about 2,000, societies about 5,000, members about 500,000.

In Wis., 8 preachers, and about 1,000 members.

UNITARIANS

In U. S. have 289 societies, 355 ministers. Commenced in Wis. at Milwaukee,

1845; 12 ministers, 12 societies, 5 h. wor., est. val., 42,000.

UNIVERSALISTS

In U. S. 16 State Associations, 500 ministers, 687 societies.

In Wisconsin, one Convention, 18 ministers, 19 societies.

CHATEAULPHIANS

Commenced in Wis. 1854. In belief Annihilation and Millenarian, believe that the saints will reign and rule with Christ on earth a thousand years, 7 ministers, 5 churches, 63 members.

NEW JERUSALEM CHURCH (SWEDENBORGIAN)

Originated by Emanuel Swedenborg in Sweden 1750. Commenced in U. S. about the close of the last century. 1 Gen. Con. vention meets annually 59 ministers, 79 societies, 7000 receivers. In Wisconsin, 2 ministers, and one society.

SEVENTH DAY ADVENTISTS

Originated in the U. S., 1845. Millenarian, Annihilation and Sabbatarian, in belief, 50 preachers, 400 churches, and 14,000 members.

Commenced in Wis., 1855; have 4 preachers, three licentiates; 430 members, 7 h. wor.

HEBREWS (JEWS)

Commenced in N. Y. with the first Dutch settlements; 200 ministers, of which 32 are Rabbis, and 168 are readers; 200 Congregations, and 250,000 souls.

Commenced in Wis. at Milwaukee, 1847; two ministers, 3 Congregations, 2 Synagogues.

ROMAN CATHOLICS

Episcopal in Govt; In U. S. have 2 archbishops; 20 bishops, 42 dioceses, 2,800 clergy, 1,480 stations, 3,247 h. wor., 4,000,000 members. Diocese of Milwaukee, constituted 1844; Henri, bishop; 162 clergy, 325 h. wor., 375,000 members, including all who have been baptized. Ap-

plication has gone to the Pope to erect two more dioceses in Wis., one at Green Bay, and one at La Crosse.

The Calvinistic churches in the State have 627 ministers, 735 churches, 66,884 members, 60,052 S. S. S., 531 h. wor., of an est. val. of \$1,409,860.

The Armenian churches, 525 ministers, 441 churches and circuits, 32,369 members, 41,497 S. S. S., 402 h. wor., at an est. val. of \$679,425.

Seven non-evangelical denominations, about 91 ministers, 103 societies, 24 houses of worship, valued at \$115,000.

The people of the State owe very much of their moral elevation and material and educational prosperity to evangelical christians and churches here.

MY OWN PRINCIPLES AND LABORS.

In reviewing these thirty years, it is a matter of satisfaction to believe that I have given to Wisconsin more than I have received. Early settlers of a State must work for posterity. During the first fifteen years I opened two farms, upon the first of which I split and laid up three miles of rail fence with my own hands, raised thousands of bushels of grain, most of which was sold for less than the cost of production. Not a bushel of wheat was sold for a dollar; the average price in market was about sixty cents. The first grain we carried to market was the best quality of winter wheat sold at Southport, September, 1840, at fifty six cents per bushel. It was threshed by treading with oxen, and drawn thirty five miles to market. It must have cost \$1 00 per bushel to produce it. In subsequent years the farming interest somewhat improved.

In common with pioneer ministers, for the last fifteen years, I have received about one half the remuneration which the same labor would have demanded in most other professions and employments.

COMMON SCHOOLS

As founded by a Puritan christianity, and as one of the pillars of a free Government, I have ever visited, encouraged and endeavored to improve.

SABBATH SCHOOLS

As a supplement to religious instruction of the family, and for saving the neglected have been ever sustained. As pupil, teacher superintendent or pastor, at home or among strangers, my place has been in the Sunday School.

CONVENTIONS

Political, educational, ecclesiastical, temperance, anti-slavery and Sunday-School I have ever attended; have been present at the beginning and remained to the close, with two exceptions, when I lost about four hours.

OUR HOUSE

It has always been the home of ministers, agents and other christians of various names in their travels and labors. Their visits have been the green spots in our journey, and helps in our christian life.

SECRET SOCIETIES.

The oath bound have been opposed. The Masonic Institution has been especially regarded as invading the rights of other citizens, as obstructing justice in any courts, as dangerous to human governments, as ignoring the Bible, and the religion of Christ, while preferring an outward reverence for both, and as forbidding prayer in the lodge room in the name of Christ.

SECRET TEMPERANCE ORGANIZATIONS

Have not until recently been encouraged, through fear that with some, they are made stepping stones to the oath-bound orders, and also, that the tendency of all large organizations for reforming map outside of the God-appointed christian church, is to trust in human efforts and machinery to save men, and not in the

truth of the Bible, and to ignore regeneration as largely at the foundation of all true reformation.

I am now a member of the order of Good Templars, examining this matter further.

TOBACCO

Has been looked upon as one of the deadly poisons, and its use as depraving the bodies, dissipating the minds, and enervating the souls of the users. I have distributed tracts and books, talked, lectured and preached against it, for these thirty years. I have tried to pray for the tobacco slaves, that God would grant them grace and deliverance.

TEMPERANCE.

I came to Wisconsin a teetotaler, having assisted in forming the first society in the U. S. pledged against the use of all these intoxicates, at Andover, June 1832. I have here labored to sustain these principles. In July, 1838, I lectured at Spring Prairie Corners, and assisted in forming a society, of about 20 members, the first known to us in Walworth County.

On the first day of January, 1839, about 20 of us, men and women, met in a small room at Elkhorn, exchanged greetings, and for the first time, listened to an address by B. C. Pearce Esq., of Gardner's Prairie, and organized a County Temperance society which lived many years, and its influence still survives. Among those present, were G. M. Goodsell, S. F. Phenix, J. Spooner, J. W. Veil and John F. Potter.

TERRITORIAL TEMP. SOCIETY.

In January, 1840, a small band of us met in a log school-house in Troy, the same in which the Presbyterian and Congregational Convention was organized in October of the same year, and formed a society for the Territory. We were very zealous and full of hope for the future.

Addresses were given by S. F. Phenix, Stephen Peet, A. Finch, jr., M. Frank, and others.

AS A FAMILY

It is a source of satisfaction to reflect that we have discarded the use of intoxicating liquors in cooking and other domestic uses, wishing to avoid the appearance of evil. We have believed the use of domestic wines to be a fruitful source of intemperance, and that the "bitters" sold by our druggists—the Plantation, Hostetters &c., made up largely of alcohol, to be doing much mischief in the land. We reject them and advise others to do so. Liquors as a medicine have been seldom used. Liquor Stores have been avoided. Water was the principal drink of our family for twenty-five years, since which we have used some tea and coffee. Sickness has seldom invaded our family, death never. I have been confined to my room but two days in these 30 years, and then from over work three years since. The first twinges of head ache has never entered my brain. Can any tobacco or liquor user say as much?

THE BLACK MAN

Bond or free, has ever found a home with us, and just the same treatment which white men have received. From many of them our stock of knowledge as regards the sin of slavery and caste, has been much increased.

ANTI-SLAVERY.

An immediate abolitionist from a thorough examination made early in 1834, I came West, to defend the principles of that then despised sect. In Oct. 1835 I left Massachusetts, my honored native State, and spent a year in teaching at South Bend and at Sumption Prairie, six miles South East of it in the State of Indiana. The people there then were mostly non slave-holders from the South

with a few slave-holders sons among them. I did not see or hear of an abolitionist in the State.

FRUIT AFTER MANY DAYS

Was seen from the religious and anti-slavery seed sown in my day school, and in the Sabbath-school, to which my scholars were invited and came. Some were converted to Christ. One of them a young man, connected with a family of twelve children, became an abolitionist, and died while preparing for the ministry. He talked with his brothers, two of whom became gospel ministers, and they received the truth and thus it spread, watered by occasional lectures from Schuyler Colfax, and others, until within 20 years a majority of the voters in turn assisted in sending Colfax to Congress, and afterwards Lincoln to the White House.

AN EVANGELICAL MINISTER

Recently from a Theological Seminary in Va. and preaching in the Court house, on the Sabbath, was met in the Streets of South Bend, in August 1836, and introduced the subject of slavery. I expressed my opinions of the system mildly but decidedly. He replied that "he would rejoice to see every abolitionist strangling in the halter, and gladly tie the knot for their necks." I turned from him somewhat enlightened in regard to the spirit of a slave-holding religion.

A WHITE AMERICAN CITIZEN

As he was passing West through South Bend, in August 1836, was suspected by some of being a criminal. The cry of "thief" was raised against him. At once some sons of slave-holders residing there put their hounds upon his track. He swam the St. Joseph in the rapids. The dogs followed him, unable to escape them, he turned for the river again, and swam it near Chapin's ware house in the lower

part of the town. The officers seized him as he landed, he was examined by a justice of the peace, and no cause of action being found, he went on his way.

I did not hear a murmur of disapproval from the multitude there assembled at this barbarous transaction. The spirit of slavery had debauched the public mind to such an extent that the people could calmly look on, and see a fellow man hunted as a ravenous beast, and risk his life in swimming what was then a navigable stream, to escape from his savage pursuers. This was done in a village which is now, and for many years has been, the home of Schuyler Colfax.

THE SLAVE GIRL CAROLINE.

Early of an August morning, in the year 1843, a loud rap was heard at our door at Spring Prairie, Walworth Co. I at once arose, and upon opening the door was accosted by Dea. Ezra Mendall, of Waukesha, and two associates, with a slave girl apparently about 18 years old, of fine figure and light yellow complexion. They said to me "we have work here for you. This girl is hotly pursued, and a large reward is offered, and many are out hunting for her. We wish you to conceal her to-day, and to-night remove her to another place, so that she can not be tracked. We will come in a few days and take her. We must leave at once to avoid being seen here by day light."

As they arose to leave, the poor girl looking at them anxiously, and with an expression of terror that I can never forget, enquired, "are you leaving me with friends? am I safe here?" Giving her an affirmative answer they took leave.

The girl was concealed during the day, and the following night was placed in care of Des. J. C. P., at Gardeners Prairie, where she remained a few days, when the care of the under-ground rail road conveyed her

to what was then "the land of the free" in the dominions of the British Queen, where at the last advices she was prosperous and happy.

The girl said that her master was a merchant in a city upon the Mississippi, that her mistress had beaten her terribly about two weeks previously. She then resolved to make her escape to Canada. Assisted to money by one of her own race who was free, she walked boldly upon the deck of an up river steamer just as it was leaving. Not being suspected as a slave, her free papers were not demanded by the officers of the boat. She landed at Galena and took stage for Milwaukee. She there met a former slave acquaintance, who assured her that she was safe and need not go on. She remained and found a home with a colored family by the name of Green. In about a week two men, one an agent of her master, and the other of the steamboat company, reached Milwaukee in pursuit. They enquired of their hotel keeper for a lawyer to assist them. He directed them to J. E. Arnold. On their way to find Arnold, they called at the office of H. N. Wells and enquired for a lawyer. Wells replied, "I am a sort of a lawyer myself," to which they answered "we have been recommended to Mr. Arnold; can you direct us to his office." Wells stepped to the door and gave them the desired information, and then took his hat and walked over to the house of Green and said to the family, "you must conceal this girl at once, her pursuers are in town." It is supposed that this was done, not from love to the slave so much as from enmity to Arnold.

The girl was concealed in a chest of clothing. Her pursuers with a kind of a roving search-warrant, entered the house and the room where the girl was. She recognized the voice of one of them, a lawyer whom she had seen at the house of her

master. Their search however was unsuccessful. During the night following, she was put into a large cask, headed up, placed upon a wagon and driven to the house of Mr. MoW— near Waukesha. A reward of \$500 was the next day offered by her pursuers for her apprehension. Many joined in the hunt for the fugitive girl. Two or three of these human hounds came to the house of her concealment, just at night-fall of the following day. She saw them, and leaping from the window of her room, ran into a corn field where she remained through the night. She saw scores of persons pass the road near the place of her concealment, whom she supposed to be in pursuit of her.

Soon after this, on a dark rainy night, her Waukesha friends placed her beyond the reach of the fugitive slave law, and we all rejoiced that another American slave could sing the song of the free.

THE ELOQUENT FUGITIVE.

In October 1852, Lewis Washington, "The eloquent fugitive," was employed by the Liberty party to lecture in Saak County. I accompanied him for his escort and protection through this region. Lewis had been nearly 50 years a slave, and for 25 years served in congressional hotels and boarding houses in Washington. He was guided to freedom by Rev. Charles T. Torrey, a Congregational minister of Massachusetts, who at various times assisted some 400 other slaves to effect their escape, and for which he suffered martyrdom at the hands of the slave power in the Baltimore penitentiary. Lewis was well acquainted with slave law, and the black code of the District of Columbia; and by facts and appeals made a strong impression upon the popular mind, filled, though it was, with prejudice and hatred to the black man. This was in the canvass in which Franklin Pierce was elected President, and

the Democratic party resolved "to resist all agitation of the slavery question in congress and out of it," and the Whig party "to discountenance such agitation" every where.

Of course we met, as we traveled, with violent opposition from the members of those parties, and in some instances from those of christian churches.

At N—Prairie we had a large and quiet congregation in a log school house, in the evening. Washington spoke with earnestness and eloquence, and at his request, I also addressed the meeting. At its close I informed the people that we needed entertainment for the night with some of them, but the audience all turned from us and left, except one old man, a Mormon, who cordially invited us to his house. We went with him some two miles away and were cordially received by his spouse. The poor woman was soon however in trouble to know how to dispose of her guests for the night, as one of them was black and the other passed for white, and she had but one extra bed. She was soon relieved of her trial by being informed that if the black man did not demur to the arrangement the white one would not, and they would occupy the same bed. This they did. Some reproach afterwards fell upon the white man for thus putting a black man on a level with him. No other evil has ever been known to result.

THE VIOLENT WOMAN.

On the next evening we were at E. in a fine frame school house. The audience, as usual, was large and interested as Lewis poured forth the truth in burning words. A Mrs. F—, a native of Virginia, whose residence was then in the town, was present and interrupted the speaker several times by denying his statements. She finally charged him with falsehood in saying that the slaveholders bought and sold

the souls as well as the bodies of their slaves. Lewis then turned and addressed her personally with such an array of the logic of facts as to carry his audience with him and effectually silence the hostile woman.

It may interest the former friends of Mr. W. to know that he is now living near Prescott, in Pierce County, active in the cause of freedom, and on the 6th of November last, at the age of nearly 70, cast a vote for the first time.

THE CHRISTIAN SABBATH.

We have endeavored to observe in a Puritan manner and as far as possible to transfer to Wisconsin the New England Sabbath as kept by the fathers.

During the fifteen years of forming not a bundle of grain was ever moved on Sabbath, and not a dollar was ever known to have been lent by it. Our family has never been obliged to eat bread from grown wheat, while other families near us who worked to secure their grain on that day have been compelled to do so.

Sunday visits, calls and walks for pleasure have been avoided. The sanctuary has been sustained. When we could not meet with those of our own name, we gladly joined with others. When we could find no christians or fellow men to unite in worship, we tried to meet God alone, and sometimes found a sanctuary in the shade under the trees of the forest.

A SABBATH IN THE WILDERNESS.

On Saturday evening Oct. 20th 1846, seven men of us reached a little settlement of three families living in rude huts on the Baraboo river, where Reedsburg now stands. We were from Spring Prairie and Lafayette, in Walworth County, and all in search of land upon which to make homes. On the next morning five of the number set out in company with the proprietor of the place to look for land, pleading as an

excess that there was no one who could be obtained on Monday to assist them, and they must go on Sunday, or fail to secure a home. Two refused to go with them.

In the evening I invited the people to come together for a religious meeting. Every person in the place came, making a company of twenty-nine including the strangers. I gave them a lecture on law and the importance of observing the Sabbath. It was the first evangelical meeting in the place.

NOW FOR RESULTS. Not one of the five who looked for land on the Sabbath were permitted to make homes upon it. One of them, a young man, made a poor selection on that Sabbath and eventually in the sale of it committed a State Prison offence, from the penalty of which he was saved by the forbearance of a friend against whom the crime was committed. He was previously a Sabbath keeper and a sanctuary goer at home. This was probably his first open violation of the day and was the result of his want of confidence in God.

The two men who rested on the Sabbath each made homes upon the lands which they obtained near the present village. One of them as the result of that manifestation of christian principle received such assistance in his selections of land as to enhance the value of his property at least \$1000. Truly "Godliness is profitable in all things, having the promise of the life that now is, as well as that which is to come."

NEEDSVURG

Is situated near the center of the Baraboo valley, which is about 60 miles in length. It is a rich agricultural town of about 1,450 inhabitants. The village with a population of about 650, is the geographical center and principal business point of eight, well timbered, well watered, fertile and populous towns. Its mechanical and mercantile interests are flourishing.

THE CONGREGATIONAL CHURCH

Was organized sixteen years ago, and the present pastor commenced his labors a year after, since which time, 127 have been added to its membership. The Congregational element has never been large in the community. More than half the members have been gathered from outside our own congregation and without solicitation. A large portion of the members have been descendants of the pious Puritans, Hollanders, Huguenots and Scotch-Irish, avincing that God does keep covenant with his people.

Our losses by death and emigration have been heavy for the last eight years. Fifty four still remain, nearly all outside the village. The church has been almost a unit in sustaining the pastor, in applying truth to all sin, in pleading for the slave and in maintaining a free pulpit. This has cost a severe trial for the last ten years.

THE ANTI-SLAVERY STRUGGLE.

On the 4th of July, 1856, a few days subsequently to the brutal attack upon Charles Sumner in the Senate Chamber, the Democratic party here, then embracing nearly all the property holders, lawyers, physicians, merchants and business men, undertook to silence all utterances against slavery and its guilty northern supporters, and to put every pulpit in chains. This church and its pastor, believed with the Puritans, that the pulpit should be free, and that Jesus Christ only must direct as to its utterances.

On the following Sabbath, the pastor preached from these words of Scripture, "Open thy mouth for the dumb, plead the cause of the poor and needy."

In that sermon he attempted to show the guilt of slavery and of the democratic party then in power, and the necessity of sustaining an unmanacled pulpit and a sin-rebating christianity.

The issue was then and there joined. The conflict was warm. The demand was not only made of us to be silent, but of all the other pulpits also, which I am sorry to say in regard to the other churches, has been too successful. While our Baptist and Methodist brethren have had some noble ministers and members here, the majority have controlled the pulpits and the churches in the interests of conservatism. Until the last year, not an anti-slavery sermon or one sustaining the government in the late war is known to have been preached outside the Congregational pulpit.

No effort or money has been spared to silence our pulpit and bring it into subjection. In Oct. 1857, the house of the pastor was mobbed, his property destroyed and his family insulted, and our meeting-house egged by a rabble collected by a physician who was soon after a leader of the Presbyterian movement and a member of that church.

A new school Presbyterian church was organized by a member of Columbus Presbytery in the autumn of 1857 and was soon after received by that body. Preaching was sustained some three years, assisted by Presbyterian Missionary funds and a house of worship built aided from their church-erection fund. For the last six years there has been but little Presbyterian preaching in their church and the house has been opened for preachers and lecturers, evangelical and non-evangelical, orthodox and heterodox, spiritualist and materialist, christian and infidel. It has not been opened to the slave or his friends to plead his rights nor to those who sustained the government during the war.

For the last two years the New School Synod of Wisconsin, through its agent, has been diligently engaged in re-instating regular preaching here.

Eight years ago there were three New

School Presbyterian churches upon the field now occupied by the Congregational church. Of their members, twenty now remain on the ground. Two have united with our church. Of the other eighteen, every man and woman of them, save one, are Copperheads.

During the early part of this contest the pastor of the Congregational church was frequently attacked and misrepresented through the press, sometimes of widely circulated newspapers. This is the first statement of facts ever given to the press by him, and some of the worst features are now withheld as too disgraceful to the name of christianity to be given to the public.

The Congregational meeting house has been opened to the slave and his friends and to the friends of the government and a true christianity, at all times, and shot against the preachers of error.

It is believed that the church and its pastor have enjoyed the confidence of reformatory christians of every name and of the friends of our government in all this region.

Several gospel ministers of other denominations, have at various times resided here without a charge, who have all attended our meetings, with their families, and assisted the pastor as he needed.

ACKNOWLEDGMENTS.

In the preparation of this paper, I have been especially indebted to Dea. Samuel Brown, of Milwaukee, to Rev. Alfred Brunson, of Prairie du Chien, to Hon. John N. Rountree, Platteville, for educational and religious facts of early times. Very little is on record of the early history of the Territory, except its material history.

I desire to express my gratitude to ministers of the gospel, one or more, in each denomination, who have, at considerable

expense of time, in some instances, collected and forwarded the statistics of the present condition of their denominations.

CONCLUSION.

These thirty years spent in Wisconsin, have been years of hard work and some of them of severe trial, but they have been years of joyous labor. I have never, for an hour regretted coming here, I only lament, that my life has not been more entirely devoted to the glory of God and to holy living.

For twenty five years, I left the State but once and then for a short journey. I have spent very little time and money in recreation, too little, I now think. There is not a fish, bird or hardly a harmless wild animal less in the State for my living these years here. This has not been because I am opposed to taking animal life.

I think the West has made me a stronger and better man than I should have been at the East, more self-reliant and determined, and I hope more useful.

I have here worked with christians of every name, and love them the better for it. I can now rejoice in the spiritual prosperity of them all equally with my own.

I have been made sad that so many, in coming West have given evidence that their amiable and outwardly moral character was not founded in moral principle, and that so large a number of professors of religion, have given evidence that the root of the matter was not in them. About one-half of the members of churches who emigrate to the frontiers, ignore their profession and go with the world.

It is a matter of sorrow, that here we cannot trust men, by reason of their previous professions or connections, that we place but little reliance upon recommendations or parchments, because we are so often deceived. Every one who comes to us must be placed on trial, and trusted when proved worthy. The homely old adage, "Every tub must stand on its own bottom," has a significance here as applied to character. No one who comes, obtains a passport to favor by reason of former positions in society or in honorable family connections. The children of the poor, if found worthy, can rise to distinction equally with those of the rich.

The comparison of 1836 with 1866, as far as given here, furnishes occasion for rejoicing in view of what God has wrought for us through the gospel of His Son, and the labors of His people. And yet how little has been accomplished, how wide the moral wastes, how many are living in sin who might have been rescued, had every christian been fully consecrated to the service of Christ.

How much remains to be done in elevating the standard of morals and religion and in reaching and saving the masses of our State!

Christians need a baptism of the Spirit and an entire consecration to the service of Christ and primitive piety and zeal, to fit them for the work which rests upon them at this time. May the Lord grant it, and the end of the next thirty years will witness a degree of educational, moral and religious prosperity far exceeding that now developed.

ERRATA.

On 2d page,	1st column,	21st line,	for	"near Geneva,"	read	"now Geneva."
" 2d "	1st "	29th "	"	"twenty-seven families,"	read	"thirty-one families."
" 3d "	1st "	1st "	"	"twenty-seven,"	read	"thirty-one."
" 3d "	2d "	7th "	"	"10th of March,"	read	"twenty-ninth of May."
" 4th "	1st "	18th "	"	"in one line,"	read	"from the east line of Maine to San Francisco."
" 6th "	1st "	29th "	"	"French district,"	read	"French ditto."
" 7th "	2d "	20th "	"	"heads of the clergy,"	read	"hands of the clergy."
" 7th "	2d "	34th "	"	"heads of the local church,"	read	"hands of the local church."
" 7th "	2d "	1st "	"	"dismissed,"	read	"disowned."
" 10th "	1st "	9th "	"	"32 classes,"	read	"32 classis."
" 14th "	2d "	33d "	"	"preferring,"	read	"professing."
" 15th "	1st "	2d "	"	"largely,"	read	"lying."
" 16th "	1st "	13th "	"	"voters in turn,"	read	"voters in town."