

INTRODUCTORY.

If we were to seek by first analysis the cause of the great agitation that gave Kansas her prestige and made her name illustrious we would find that it rests in "the agitation that precedes the organization of society." In each physical sense of mankind a passion lies latent. Each sense, appetite, desire, obtains gratification by reprisal and appropriates what is obtained from others as a trophy of conquest. Hence the origin and perpetuation of slavery. Enlightened conscience recognizes the rights of the person and forms the basis of justice. Multiplied antagonisms result from the consciousness of right and wrong. The strong oppress the weak. Agitation appears in the defense of human rights. To oppose wrong-doing and oppression, self-protection develops as a law of nature. Here begins the tendency toward association—or society. As all society recognizes this necessity, favorable conditions are created for mutual as well as for self-protection.

The Anglo-Saxon had and still possesses a strong consciousness of the ego; the African slave in our America had it in a less pronounced type; the Indian tribes to a yet lesser degree; consequently their disappearance before a more pronounced type of personality and more closely banded association. The Caucasians find highest culture in refined society; the slaves in field and cabin association; the redmen only in clans and tribes.

The soldier, though a product of war, is a necessity of civilization. The time was when there were no soldiers, no severe antagonisms of interests, either individual or social. But under aggression the natural

rights of others appeal for redress; hence, from time immemorial the soldier has been seemingly an indispensable factor in the crystallization of society and the formation of states and nations, as well as toward their perpetuity.

The gun as an emblem of soldierly prowess has often changed the maps of the world, has destroyed inquisitions and prisons in which tyranny has gloried and liberty has been incarcerated; it has furnished themes for poets, material for historians, and made a highway for civilization; it has tunneled the hills and scaled the mountains, crossed seas and continents, and planted symbols of christianity upon the islands of the seas; it has preserved and it has demolished nations; and with the sword, an emblem of power, has established the prerogatives of those mightier weapons of civilization and christianity,—the pen and the pulpit.

The gun has furnished painters and sculptors subjects for brush and chisel; pictures, pedestals, gardens, museums and triumphal arches proclaim and perpetuate the triumphs of the gun over barbarism and the gospel of peace over war!

The tall columns of Trojan, Marcus Aurelius and Washington, the column of Vendome, the triumphal arches of Titus, Constantine and Napoleon, and the magnificent mausoleum of Grant would not have stood save for the Gun and the Sword. But the Evangel of Peace on Earth, the Gospel, follows in the wake of conquering armies, healing the wounds that cruel war has caused, and establishing here and there and yonder, everywhere, eleemosynary institutions as trophies redeemed from the barbarism of war, and points to them with pride as evidences of peace established with God and man, peace on earth and good will to men.

All over the world float the emblems of war. Even from the cathedral of Milan the image of Napoleon looks down upon the church. But in the gateway to America, Liberty Enlightening the World stands with radiant brow and uplifted hand, flashing out the light of the gospel of peace and a welcome to all who seek a home in a christian land.

Society is the threshold of civilization. But in society agitation never ceases, though form and field of action may change. Divergent ideas give rise to strife, and strife continues to the conflict of arms, which is simply the antagonism of ideas materialized into brute force and signalized by the sabre and the gun.

The preaching of peace contemplates a changed condition of the senses. Life is to be no longer sensual, carnal, devilish, but spiritual and elevated. Barbarism gives place to civilization, slavery to freedom, cruelty to charity, hatred to love; and men are fitted for the highest development and happiness.

The history and condition of Mexico, as well as our southern states, within the period of Kansas' history, shows clearly the oppressive, repellant, destructive trend of power and the triumphant spirit of conservative peace.

Just after the rebellion it was found that in Mexico the Romish church was losing control of the people, and that the revenues of the church were failing. An appeal was made to the Pope of Rome for relief. He cast about among the Catholic nations for aid to more firmly establish the authority of the church. Money and soldiers were needed. France could furnish the men but not the money. Austria found in Arch Duke Maximillian an eligible and wealthy prince who could supply the latter. But the occupancy of

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Mexico by a foreign potentate and troops was so contrary to the Monroe doctrine that Mr. Seward, then secretary of state, notified Napoleon III. to withdraw his troops within a given time or General Logan with two hundred thousand veteran troops fresh from the victorious fields of the south would be sent to help them vacate. The French troops were withdrawn. Maximillian sought refuge in Queretaro, where he was captured and tried by court martial by the Mexican authorities, and shot. Thus ended monarchy in America.

President Juarez confiscated the church property, sold it, and sequestrated the proceeds to the use of the states, and Mexico entered upon an era of unprecedented prosperity. The oppressive and repellant action of power ceased. The conservatism of peace was enthroned, and even leaders of banditti were controlled by its assertive influence for good.

So in Kansas. The right of way for peace was secured by the gun, and the right of moral and intellectual darkness gave way before the insistent flashes of gospel light. Even more so has it been in the fair southland, until now, in the history of a generation, the power of oppression has given way to intelligent conservatism, with education, science and religion dominating, and half a continent, once dark as midnight with human woe, then scarred and scorched and blighted by war, now blossoms like the rose and is filled by the gospel with joy and song and prosperity. Even the poor chattel sold from the auction block has become a scholar, a christian, and a leader in higher education.

Such is the transforming power of the Gun and the Gospel.

It is intensely interesting to trace the marked trial of the two types of civilization, or rather the barbarism of slavery and the refinement of christianity, that met

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on this chosen battle field of Kansas. There was Franklin, a pro-slavery town, now a cluster of farm houses and barns. West of this, four miles, is the free-state centre, the historic city, the Athens of the west,—Lawrence,—destroyed twice by rebel hatred, now the seat of the Kansas State University, whither annually go up ten hundred young men and women, students from Kansas' homes, to obtain thorough equipment for life's higher destinies. Twelve miles up the Kansas River is Lecompton, the old pro-slavery capital, where was expended a hundred thousand dollars by the general government to erect a slave state capital building. The ruins, and even the site itself, would have been obliterated ere this had not the loyal United Brethren located thereon a university, calling it after the grim Kansas chieftan, "Lane University." Tecumseh, another pro-slavery town site, would have gone into obnoxious desuetude had not the Methodist Episcopal church made it the head of a circuit and planted a church and parsonage here. Just west stands Topeka, the home of churches, schools, prohibition and refinement, saved by the gospel. Up the river farther you can see the old stone house, without window or door, roof or floor, none of which it ever had, where the first pro-slavery legislature met, armed cap-a-pie, organized—and adjourned to the border of Missouri because the gospel of peace had located a college on Blue Mont, and by Methodist money and devotion consecrated it to civilization, education and christianity.

All over the state, in close proximity, are seen the evidences of the relationship of "The Gun and the Gospel;" in incorporating that relationship in the title of this book, I am but conserving the unity of the already written record of history.

In July, 1851, Bishop Simpson, in a great missionary sermon, predicted that the English language, the Bible and the Gospel, would control the Orient and the Occident in the future.

Then Japan, China and Corea were hermit nations. Commodore Perry sailed into the waters of Japan in 1853, and left an ultimatum of open ports. Returning, he concluded a treaty March 31, 1854, opening the Empire for the Gospel and the English language. February, 1859, a constitution was granted—religious liberty established, and Japan admitted to the family of Nations. In 1872 there were eleven Protestant Christians, now fifty thousand, reaching all classes, and fifteen active Christians in Congress. The Gospel exerts great influence over national thought.

For centuries Spanish cruelty dominated the Antilles, Puerto Rico, and the Phillipine Archipelego. Her brutality became a high crime against humanity. President McKinley, led by the hand of God, and authorized by a united country, declared war, in the interest of humanity, against Spain. "*Vox populi, vox dei*," and the people said, "Here are we, with our gold and with our lives." May 1, 1898, Admiral Dewey destroyed the Spanish fleet in Manila Bay. July 3, 1898, the American ships destroyed the flower and strength of the Spanish fleet at Santiago with but one American life lost. Shafter captured the Spanish army, making world-wide way for the Gospel of Peace. Cuba is an independent nation, and President McKinley, Secretary Hay and General Chaffee became the arbiters of the Celestial Empire, conserving the peace of the Powers of the Old World, making an open door by the gun for a world-wide preached Gospel, proclaiming "Peace on Earth, Good Will to Man."