

for his home. He felt that his health was much improved and he was anxious once more to meet his American friends and look upon familiar scenes. He arrived at Burlington Sept 22, 1871. Gratified at his reception, and that most of the friends who had disagreed with his course on the impeachment trial had revised their judgment, he was in good spirits and promising health. He soon found, however, that he was far from well. He spent the winter in comparative quiet with his family, friends and books. Finally, on the 7th of February, 1872, whilst talking with his friend, Cook, in his own house, he was seized with a sudden pain near the heart, and before a physician could be summoned the end had come. He died in the 56th year of his age mourned by the people of Iowa, by the associates with whom he came in contact in public life, by his neighbors and by his family. He had gone, but his example remained. His industry, candor, probity, independence, patriotism and fidelity to duty, will constitute an unfailing heritage for the young men of Iowa so long as history shall be read and its lessons heeded.

THE "IOWA BAND" OF 1843.

BY THE REV. DR. GEO. F. MAGOUN,
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As a rule the coming of preachers of Christ into new territories formed out of the fruitful old "Northwest," has been one by one. Some organization for ecclesiastical or "Home Missionary" purposes, being responsible for their very meagre support, as men willing to encounter the inevitable toil and hardship were found, they were sent out—mostly from New England.

But more than once a group or "band" of young found-

* I desire to acknowledge my indebtedness to the "Life of Grimes," by Rev. Dr. Salter, from which I have taken extracts from letters for this article.

ers of Christian institutions has been put under commission for the same wide and needy field at the same time by the Congregationalists,—with whom the Presbyterians acted in the first half of this century. Zeal for Christian labor where there was none, and for a learned ministry as a prime necessity in new society growing up in the wilderness prompted thereto. The same motives substantially made foreign missionaries. Of four such bands that went out from Andover Theological Seminary in the first quarter of the century, the American Board received notable aid in evangelizing heathen lands; and “the beginning of a national home missionary society is connected with one of these in 1825.”§ A few years later seven young students in Yale Theological Seminary formed another to go to Illinois, preach the gospel, and found a college. Two of these, Revs. Theron Baldwin, D. D., and J. M. Sturdevant, D. D., reached the young State of eleven years and something over 50,000 people, in the autumn of 1829. Another, Rev. Asa Turner, Jr., a man of strong and unique character, long known in Iowa as “Father Turner,” came in November of the next year to Quincy, a settlement of four years and a little more than four hundred souls. His brothers of the “Illinois Band,”† known to themselves as the “Illinois Association,” occupied such points as seemed important, stretching southward to Vandalia, the first capital. His own evangelistic labors called him North to the Wisconsin line. Returning from Galena in 1834, by the river, he first saw the “Black Hawk Purchase.” In 1836, he explored it with another of the Association, Rev. William Kirby. In May, 1838, he had been invited with the late Dr. Julius A. Reed, then of Warsaw, Illinois, to organize a little church, (the first of New England Christians in this part of the Territory of Wisconsin), at the “Haystack” in Lee County, near a log cabin dubbed “Copenhagen,” where ere long the village of Denmark was gathered. It then consisted of three houses and a

§“ASA TURNER, *a home missionary patriarch and his times*,” p. 62.

†Increased later to twelve to whom some add two others, one of whom Dr. Edward Beecher, now survives the others at over ninety years of age.

school house. The new church called him as pastor; the next month (June 12) the Territory of Iowa was constituted; and in July, the patriarch came to Denmark. He was to live there as pastor more than thirty years and die at Oskaloosa in 1885, in the eighty-seventh year of his age, universally revered.

One of his first cares, after a settlement and a house for his family, was to draw other Christian ministers into the Purchase. Town sites were being selected. Villages were springing up. Numberless farms were being opened. He was unsleeping and indefatigable in making known the religious wants of Iowa. It was a fast-growing care, soon becoming a home missionary exploring and advising agency, taking half his time. The first man to join him was Rev. Reuben Gaylord, of Mt. Pleasant and Danville, seven years his junior at Yale, who was one of three to form the first Association in Iowa and afterward (1857) in Nebraska. The second was Rev. Julius A. Reed (D. D.), two years his junior at Yale, whom he had known there and in Illinois, who first preached at Fairfield, and then succeeded Mr. Turner as H. M. agent, filling energetically and wisely this office for nineteen years. The third was Oliver Emerson, Jr., from Waterville College and Lane Seminary, lame but tireless, "with one foot like one of Lord Byron's, and a heart like that of the Apostle Paul," a gospel ranger and explorer in Jackson County and neighboring Illinois and throughout Tama County, (1840-1883). The next was Rev. John C. Holbrook, D. D., a layman and book publisher from Vermont and Boston, ("Richardson, Lord and Holbrook,") licensed in 1841, pastor at Dubuque twenty-two years, and a notable evangelist, then at the East, and now in a hale, alert and fruitful old age in California, past his eighty-sixth year. Two or three others also were in the Territory for a time, of whom Rev. A. B. Hitchcock was at Davenport, (1841-3), and twenty years thereafter a pastor in Illinois, opposite, at Moline.

Meantime to the Black Hawk Purchase of 1832, had been added other Indian lands in 1836-7, and the New Purchase of

1842. "Four weeks planted ten thousand souls on the New Purchase," and the increase in two years was twenty thousand. But Mr. Turner called in vain for more helpers till in 1843 a portion of the Senior class at Andover, who had been writing him letters of inquiry, formed an "Iowa Band." They are commonly said to have been twelve, and Father Turner one of them. Both are mistakes. He was five years ahead of them and eleven came. They were HARVEY ADAMS, Worcester, Vt., educated at the University of Vermont and Andover Seminary; EDWIN BELA TURNER, Monticello, Ills., educated at Illinois College and Andover; DANIEL LANE, Leeds, Maine, Bowdoin College and Andover; ERASTUS RIPLEY, Coventry, Conn., Union College and Andover; JAMES JEREMIAH HILL, Phippsburg, Maine, Bowdoin College, etc.; BENJAMIN ADAMS SPAULDING, Billerica, Mass., Yale and Harvard, etc.; ALDEN BURRILL ROBBINS, Salem, Amherst, etc.; HORACE HUTCHINSON, Sutton, Amherst, etc.; EPHRAIM ADAMS, New Ipswich, N. H., Dartmouth, etc.; EBENEZER ALDEN, Jr., Randolph, Mass., Amherst, etc.; WILLIAM SALTER, New York City, N. Y. University, etc. Their ages varied from twenty-two years to thirty-four. Average, twenty-seven years and a half, nearly.

Most memorable religiously to early Iowa was the day—has later Iowa seen one more so?—when seven of these young heralds of the cross, with two others not of their number, were ordained at Denmark, in the old primitive wooden structure that served both for church and academy. It was Sunday, November 5, 1843. The ordaining prayer was by Father Turner, who had met them with Denmark conveyances at Burlington; sermon by Julius A. Reed (from Acts 20, 28: "*Take heed unto yourselves and to all the flock,*" etc.) charge by Charles Burnham, ordained a few days before; right hand of fellowship, Reuben Gaylord. The two other licentiates were Charles Granger, from Randolph, Vt., who had also studied at Andover and William A. Thompson, Holland, Mass., educated at New York City University and Yale and Union Seminaries—nine in all. The candidates from the "Band" were Turner,

Lane, Spaulding, Hutchinson, Adams (E.) Alden and Salter. Mr. Robbins had been ordained at home, Salem, Mass., 20 Sept., and Harvey Adams at Franklin a week later. Mr. Ripley remained in Andover as "Abbott Resident," and Mr. Hill in Maine, sick, till May, 1844.

"This ordination," said an older Congregational minister, "settled the question of our denominational life, under God." It also helped to settle questions of broader moment to religion and civilization. It was conducted by the old, then newly formed, "Iowa Association." Though coming from Congregational churches and institutions, and though there had been influence to turn them to Presbyterianism, their pioneer says: "The Home Missionary Society, being a co-operative body [of both denominations] I feel it my duty to leave all to their choice." He was surprised—as were others—at their unanimous choice of ordination at Denmark, for he had told them at Burlington that the Iowa Presbytery would meet soon and ordain them, "if they wished to be Presbyterians." This unsectarian spirit they retained and the survivors retain still.

Some estimate of the after influence of these young men in subsequent years, in the Territory and the State, may be formed from the names of the towns and cities where they lived and labored. They are: Farmington, Council Bluffs, New Hampton, Fairfax, Bowen's Prairie, Cascade, Colesburg, Eddyville, Belle Plaine, Bentonsport, Garnaville, Wapello, Indiantown, Green Mountain, Genoa Bluffs, Fayette, Ottumwa, Muscatine, Burlington, Mt. Pleasant, Davenport, Decorah, Eldora, Tipton, Maquoketa. Turner (E. B.), Lane, Spaulding, Adams (E.), labored in one place ten years or more; Adams (H.) twenty years; Salter now nearly half a century at Burlington, where he still holds pastoral relations; Robbins more than half a century at Muscatine, having never been resident preacher any where else. He is understood to be the oldest Protestant pastor of any denomination west of the Lakes, and for some distance east of them. I have not noted the work of these men in other States—Turner in Illinois, Missouri and New York; Hill in Minnesota; Spaulding in Wisconsin; Alden in Massa-

chusetts; or in other capacities, Turner Home Missionary Superintendent in Missouri twelve years; Lane, professor in Iowa College five years and soliciting agent; Ripley, professor twelve years; Hill, agent of American Missionary Association in Iowa, Kansas and Minnesota, three years; Adams (E.) Home Missionary Superintendent ten years and College agent three years; Lane and Ripley also teaching elsewhere. They aided Father Turner in fostering Denmark Academy and took part in founding others; they all had a share in founding Iowa College. They had thought of a college, as perhaps part of their work of missions, while yet in Andover, shortly after the patriarch's first suggestion of it in Iowa (1842). Five were original members of the board of Trustees, and one later. One, Robbins, was chairman of the board seventeen years, before there was a president, the constitution making the (future) president of the College chairman of both boards; another, E. Adams, was chairman three years after the first president resigned in 1884. Five of them received the honorary degree in divinity: Robbins, from his *alma mater*, Amherst; Salter from the State University of Iowa; H. Adams, Lane and E. Adams from Iowa College. The aggregate of the years of service of all now foots up over five hundred years.

It has been said—and doubtless on good grounds—that it is probable that no equal number of young ministers leaving a theological seminary together, ever founded so many churches in five or ten years afterwards, as these men. And no new State or Territory ever received an equal number from the same source and at the same time, but Iowa. It is fitting to add that their commission was probably influenced by the fact that a friend of Home Missions who had previously given the Society at New York \$1,000 for its appointees and churches in Wisconsin gave an equal sum that year to be expended in Iowa. The total of salaries secured that year to the "Band" was \$4,400, most of which came from the treasury of benevolence at New York. A wise expenditure, it will be judged, looking at the sum and variety of good results in fifty-one years of our history.

The "Band" held its last meeting October, 1843, at Father Turner's study, when the place where each should go was agreed upon. Six of them are still living—Robbins, Salter, Harvey Adams and Ephraim Adams in this State; Turner at Owego, New York, and Alden at South Marshfield, Mass., the first two still in the active ministry with colleagues. Ripley died in Connecticut; Lane in Maine; Hutchinson, Spaulding and Hill in Iowa.‡

GRINNELL, Iowa, July 9, 1894.

PIKE'S EXPLORATIONS.

A most romantic career was that of Zebulon M. Pike, who rose from the rank of ensign to that of brigadier-general in the regular army, and was killed in an attack upon York, (now Toronto) Upper Canada, April 27, 1813. While he was a brave soldier, freely giving his life in defense of his country, he is better known as an explorer, second only to Lewis and Clark in the amount of work he accomplished.

In 1893, Francis P. Harper, publisher, of New York City, brought out in superb style, under the very able editorship of Dr. Elliott Coues, "The History of the Lewis and Clark Expedition." While Dr. Coues has won world-wide fame as a naturalist, ornithologist, lexicographer, and scientific writer, he has rendered no greater service to his countrymen than that of placing before them this carefully edited work. By securing the original, unpublished journals of Lewis and Clark, he was able to add largely to the best edition that had previously appeared. He was himself an explorer and had spent much time in all the regions traversed by the expedition. His notes and annotations throughout the work, upon the natural history and topography, are of very great value, making it so complete that no other edition is ever likely to be called for. He has said the final word relative to Lewis and Clark. Some

‡Other details with contemporary history may be found in the LIFE OF FATHER TURNER (named above), by the writer of this paper.

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