

Hawkeye, whose western experience enabled them to see what these young men whom they took to their home had before them, as they could not. Everything said and done seemed to be out of the motherly heart full of joy, yet serious and earnest, for God's blessing on the work in hand. The hymn for morning worship was well chosen:

Kindred in Christ, for his dear sake,
A hearty welcome here receive.
May we together now partake
The joys which only He can give.

NOTE 4, p. 31. As a matter of fact, there has never been a time when all have been together since leaving the seminary. Yet the occasions in Iowa where a number have met have by no means been infrequent. Especially has this been the case at annual meetings of the General Association. Not always, but frequently, on such occasions have they recorded their testimony as to themselves, their fields of labor, etc., in reading which it can be seen how the Band has melted away till but a remnant is left.

NOTE 5, p. 37. The position of the Band of Congregationalists thus taken by the side of those who welcomed them here, whose united work made Iowa an object lesson for the ideals of such spirits as Ellis and Sturtevant and Post, of Illinois, of Hobart, of Michigan, was the coming of a new chapter into our denominational history in the West and through the land, a chapter but little appreciated in these days. But few understand the situation at that time or realize the importance of those things that turned the scale. If any one is interested to know these things, he can do no better than turn to the Recollections of a Nonagenarian, by the late Dr. Holbrook who was an actor therein.

NOTE 6, p. 38. It is pleasing to read, in a letter of Father Turner to Rev. J. A. Reed, more than twenty years after the coming of the Band, such words as these: "I have never been disappointed in them. I have reason for gratitude to them and to God that they have always treated me with so much kindness and confidence, and that the experience of twenty-one years has led me to esteem them so highly in love for their works' sake." Brother Reed used to say of the members of

the Band and those before them, "that like two drops of water flowing together they became one."

NOTE 7, p. 39. The map on page 234 will show not only the places named in this chapter, but also suggest the state of things at the time, away to the west, even to the Pacific Indian Territory. The journey described was made by the author in the summer of 1844. In the first edition he disguised himself and brethren by the use of initials, etc., but in this edition the real names are given.

NOTE 8, p. 51. The author shrinks from making frequent allusions to his own experience, but he may be allowed, perhaps, to state what in particular led him to Denmark at this time. It was a question awaiting decision, to him of no little weight. There had come an invitation to succeed Brother Hitchcock in his labors just closed at Davenport. A call from a church of eighteen members and fairly organized; a church building just being completed, that seemed spacious (28x38); a river location in scenery of surpassing beauty—a call to what seemed a field of greater usefulness—these were attractions; but not to be yielded to without counsel and advice of Father Turner, then the Home Missionary Agent for a portion of his time. So an interview was sought. In his study the situation was stated—the pros and cons gone over; then a walk together along the alley leading from his residence to a farm gate shutting it in from the highway, the matter still under discussion, and there continued for some moments, one upon one side of the gate, and the other upon the other, till a decision was arrived at in this wise:

"Why," said he, as a reason for change, "you can fit students in Latin and Greek for college, can't you, if necessary?"

"Why, yes, of course," was the reply.

"Well, then," said he, "go to Davenport; prepare the way for the college."

So came an eleven years' pastorate there, with much outside work for what will appear in a chapter yet to come.

NOTE 9, p. 58. The family alluded to was that of Charles Atkinson, Esq., of Moline, Illinois, elder brother of Rev. Geo. Atkinson of Oregon fame. The Father in the ministry was Father Turner; the youthful minister, the writer. Fresh in mind are the very attitude, the earnestness of tone and look when he made the prophecy, just as after reading the Scrip-

tures and a season of prayer he was taking his leave. In that region now there are over one hundred thousand inhabitants and the number is still increasing.

NOTE 10, p. 95. It was incumbent upon the writer to carry this paper to the East for publication. It was presented first to Secretary Badger at New York, with but little doubt that he would favor the plan, but he began at once very politely to discourage it. As the reasons for it were urged, "Well," he said, "you are going to Boston, carry it to Dr. Clark, the Massachusetts Secretary, and see what he says." The paper presented to him met with the same discouragement. As the reasons were being rehearsed with the urgency of a last chance, "Well," said he, "it is of no use; Dr. Badger has written to me about it and we are agreed. The churches won't stand it." The effort was fruitless unless, as a result of it, there appeared in the *Home Missionary*, soon after, beautiful pictures of log-cabin churches and cheap frame churches, with calculations made showing with how little money they could be built.

NOTE 11, p. 104. And further still. So far as known, the first conception of a college in Iowa was in the mind of Reuben Gaylord while yet a student in Yale, and before Iowa had fairly begun to be, and is found in a letter of his written in 1838, to the secretaries of the A. H. M. S., which tells of an enterprise in which he and some others are interested in respect to education and a college in the Iowa District, the Black Hawk Purchase, asking what they can do to help in the matter. That letter, in his own handwriting, through the courtesy of the secretaries, is now in the Iowa alcove of the College Library. Coming himself to Iowa soon after, to join Turner and Reed, also from Yale, we are not surprised to find in the minutes of their early Association mention made of committees, and reports in reference to a college. As to the Band, one evening previous to their coming, they were by special invitation in the home of that good man, Samuel Farrar, the treasurer of Andover Seminary. He planned the opportunity, and faithfully did he improve it, of urging that a part of their missionary work in Iowa should be the early founding of a college, giving to each a copy of the charter and constitution of Phillips Academy, out of which came the Seminary. One of the copies is also now in the college archives. That first meeting in Denmark was where the two sets of influence came together.

NOTE 12, p. 109. Even to this day the phrase "Our College" has by no means died out. True, in the course of time, two others of our order have appeared. First, Tabor College, in the extreme southwestern corner of the state—an offshoot of Oberlin—and doing good work in Western Iowa and parts adjacent of Nebraska and Missouri. Next, of later date, to the far east in Muscatine County, came Wilton College, doing a like good work for our German youths, many having the ministry in view, in behalf of their countrymen. To these we all bid a hearty Godspeed. Still, remembering how early it was started; how it drew to itself the sympathy and support of the early churches as they began to multiply; how it has grown with their growth, standing somewhat central among them; mindful, too, of the fact that when aided by the College Society the understanding was that the united forces should be concentrated upon the one college, and not divided among many; it seems to the majority of the churches now but natural and reasonable to speak of Iowa College as "Our College," handed down as an inheritance from the past, as a sacred trust to be acknowledged and cared for. There is something also of the same feeling toward the old Denmark Academy, which was started before the College, and for a while was as much of a college as the College itself.

NOTE 13, p. 111. It may be of interest to know how this came about. While the early steps were being taken, not entirely free from fear lest they might prove premature, the encouraging fact became known (and what helped to turn the scale) that some one had deposited money with the Home Missionary treasurer at New York, for the benefit of some educational institution in a new Western state, said money to be paid at his order. By inquiries made the name and residence of that person was found. A letter sent to Mr. Carter through Dr. Badger (who heartily endorsed it), setting forth purpose and plans for a college in Iowa, brought back a response of interest expressed and a check enclosed of one hundred dollars, with some intimations of more. The correspondence which naturally ensued resulted in his donation, which, considering the time and circumstances, was one of the largest the College has ever received. In his letters (some of which, by the way, are in that alcove before alluded to) he frequently speaks of "Our Infant College," showing its place of adoption in his heart, over which he was watching with a sort of parental care.

NOTE 14, p. 111. Those professors were: Rev. Erastus Ripley Carter, Professor of Ancient Languages; Rev. H. L. Bullen, Professor of Mathematics and Natural Philosophy; D. S. Sheldon, M.A., Professor of Chemistry and Natural Science; Rev. D. Lane, M.A., Professor of Mental and Moral Philosophy.

NOTE 15, p. 151. The initials in this fragment cannot all be given. Some of them have passed from the memory of its writer even. Suffice it to say that Bro. T., stands for Brother Nutting, then pastor of our once flourishing church at Bradford, Chickasaw County; C., is for Chapin where the esteemed Brother Avery was laboring; F., for Franklin County. The River S., was probably a swollen tributary of the Cedar.

NOTE 16, p. 213. During Brother Spaulding's ministry at Ottumwa, one of his parishioners presented him with a silver-headed ebony cane. In his last sickness he gave it to Brother Lane, expressing the wish that after him it might go to the next oldest of the Band that should be living, and so on to the end. The succession of the cane has been as follows:

March 31, 1867 from Spaulding to Lane.

April 3, 1890 from Lane to H. Adams.

September 23, 1896 from H. Adams to A. B. Robbins.

December 23, 1896 from Robbins to E. Adams.

NOTE 17, p. 213. This was June 12, 1893, by the falling of a tree across the carriage in which she and her husband with two lady friends were riding in the Burlington cemetery. She was killed instantly. Her husband, regarded at first as fatally injured, recovered. The two lady friends escaped unhurt.