

THE PIONEER WORK
OF THE
PRESBYTERIAN CHURCH
IN MONTANA

EDITED BY REV. GEORGE EDWARDS.
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ERRATA.

- Ezra P. Gibney should be Ezra P. Giboney.....Page 168
 Norma Ellen Ranch should be Norma Ellen Rauch.....Page 209

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The Presbyterian Church in Montana.

By Rev. George Edwards.

In the following pages we shall, as far as possible, let the pioneers of the Presbyterian Church tell in their own words the part they took in laying the foundations of Christianity and morality in Montana.

THE EARLIEST PIONEERS OF THE CHURCHES.

The earliest religious work in Montana was done under the leadership of Father De Smet, who began work among the Flathead Indians in 1840. He was followed by Father Ravalli and his associates in 1844. They established the St. Mary's Mission in the Bitter Root Valley.

The earliest Protestant missionaries in the Northwest, the Lees of the Methodist Church in 1834, the Whitmans and Spauldings of the Presbyterian Church in 1835, went beyond the present boundaries of Montana to labor among the Indians of Oregon, these missions being the direct result of the search that had been instituted by the Flathead Indians for the great book of the White Man.

In 1857 a Presbyterian minister and his wife came up the Missouri River to Fort Benton for the purpose of establishing a mission among the Indians. In July, 1897, when Rev. Thomas V. Moore, then pastor of the First Presbyterian Church of Helena, was preparing his "Sketch of the Beginnings of Presbyterianism in Montana," he received letters from two old-timers who lived in Montana in the 50's. Mr. Jacob Schmidt, then living near Browning, Teton County, wrote:

"I knew the person to whom you refer. He was a Protestant minister and came up the Missouri River with me in 1857, with his wife, as far as Fort Benton, to do missionary work.

"He did not stay long, only about ten days, and his wife

got homesick, so they sold the furniture they had and went back by Walla Walla, Oregon, as they did not want to take any chances by going back on the Missouri, as the Indians were very treacherous.

“He was a man about 5 feet 6 inches in height, blue eyes and sandy mustache. He was a German, as he talked with me on our trip and he was a very pleasant, jolly man. Every one liked him that met him. I have forgotten his name. The people who came on the boat at the same time were Father De Smet, Mr. Dawson, General Warren, and Mr. Kipp, father of John Kipp of Blackfoot, and the rest of the people were all young and I did not know any of them.”

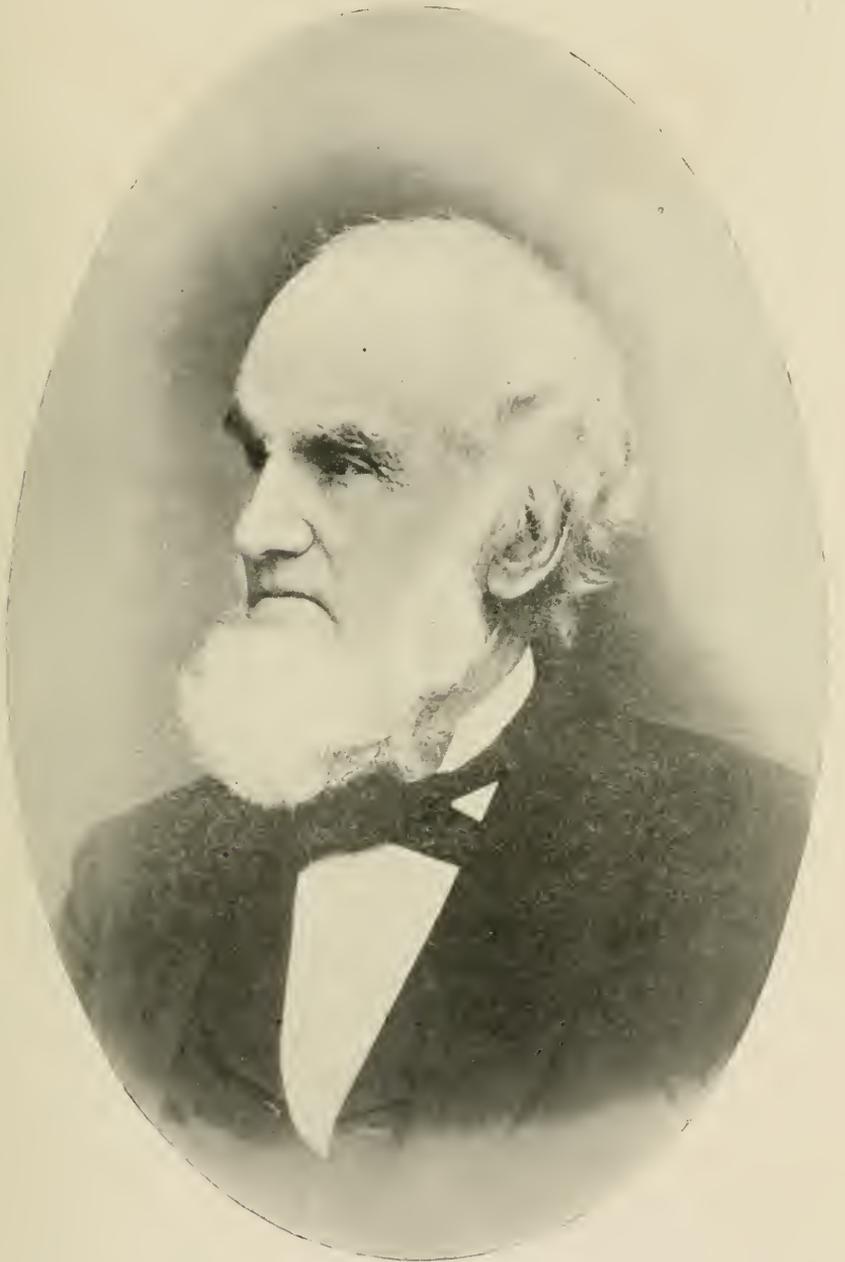
I had a talk with Mr. Schmidt at Shelby on February 26, 1907, and he confirmed the above statement in every particular. Four days later, March 2nd, Mr. Schmidt died at Choteau, having lived in Northern Montana for fifty-two years.

Mr. George Steell wrote from Browning, Montana:

“I have your letter of July 2nd, and would have replied ere this, but have been very busy turning over my charge here as Indian agent. In reply to your inquiries, I will state that I came to Fort Benton, August, 1857. Upon reaching there I learned that a Presbyterian minister and his wife had left Benton that spring, going down the river. In those days I knew the name of the gentleman, but cannot now recollect it. I have had an interview with Charles Chouquette upon this matter. He cannot give his name, no, can he say where he came from. He states that he came upon missionary work, that he was about 35 years of age, and his wife was probably 25 or 26 years of age, that he accomplished nothing as a missionary.

“I know this by what I learned after my arrival. The talk then was that the Indians said that he was the same as other men, as he had a wife. Apparently up to that time they had not come in contact with any minister, having only met the Catholic priests.”

These letters from Jacob Schmidt and George Steell are



REV. JONATHAN BLANCHARD, D. D.*
*Deceased 1892.

preserved in the archive box of the First Presbyterian Church of Helena with other historical documents.

In an interview with Mrs. Wilbur F. Sanders about the early religious history of Montana she said that in the fall of 1863, while she and her husband had their home at Bannaek, a Methodist exhorter was preaching in that place, using for a meeting house an octagonal block-house, built for protection against the Indians.

During the year 1864, we find four regularly ordained Protestant ministers in the mining camps of Montana. There may, of course, have been others whose work has not come to the attention of the writer.

Rev. Jonathan Blanchard, D. D., president of Wheaton College, Illinois, accompanied by his son, Charles A. Blanchard, visited Virginia City early in the summer of 1864. Letters received from Rev. Charles A. Blanchard, D. D., in 1897, then having succeeded his father as president of Wheaton College, give the following account of this trip. The letters are in the archive box of the Helena Church:

“In 1864, my father, Rev. President Blanchard, of Wheaton College, Illinois, being broken in health, visited Montana, going by wagon via Omaha, Kearney and Bridger’s Cut-off. He returned via Salt Lake and Denver, preaching in all places where opportunity offered.

“He was at the time a Congregational minister. He began his ministry in the Sixth Presbyterian Church, Cincinnati, preaching there nine years, leaving to become president of Knox College, Illinois, in 1846.

“I was with him on that trip and attended the meetings which he held in the rough board court house at Virginia City. He took the trip chiefly for his health, though he had a commission from the American Missionary Association to explore mountain regions and report to the society. In pursuance of his report the First Congregational Churches of Denver and Salt Lake City were organized. At the time we were in Virginia City there was no church of any kind and no religious services regularly held. We met in the court

house and had a little company gathered while the streets were crowded with thousands of men, the gambling shops, saloons, and auctioneers doing their work on every hand. We did not remain in Virginia City long, perhaps two or three weeks. My father, I think, preached every Sabbath while there. We then left by wagon over the mountains for Salt Lake City."

Permanent work was not undertaken by the Congregational Church in Montana until 18 years later in 1882.

Mrs. W. F. Sanders relates that when they moved to Virginia City in February, 1864, Rev. A. M. Torbet of the Baptist Church was the only minister in the mining camp. He is described as a fine Christian gentleman, about 55 years of age, and a regularly ordained minister, though probably not working under any mission board. Mr. Torbet preached the funeral sermon of Jim Slade, at the request of his wife, when he was hung by the Vigilantes of Virginia City. He opened his discourse by saying: "I have preached the gospel for thirty years and have never been accustomed in a funeral discourse to refer to the life of the deceased. I shall not depart from that rule at this time."

Information as to the work of the other two Protestant ministers of 1864, Rev. George Grantham Smith, of the Presbyterian Church, and Rev. A. M. Hough, of the Methodist Episcopal Church, is much more abundant. The Montana Post of October 29, 1864, says: "We are happy to notice the arrival of Rev. Hough, who will, we understand, make his home among us." This fixes the date of Mr. Hough's arrival.

REV. GEORGE GRANTHAM SMITH. THE PIONEER PRESBYTERIAN HOME MISSIONARY IN MONTANA.

Rev. George G. Smith arrived at Bannack in June, 1864, and labored principally at Bannack and Virginia City during the two years following. Rev. Thomas V. Moore, D. D.,

in his "Sketch of the Beginning of Presbyterianism in Montana" writes:

"The work of Rev. George Grantham Smith marks the real beginning of Presbyterian Missions in Montana. Mr. Smith, a member of the Third Presbytery of Philadelphia, a graduate of Princeton College and Auburn Theological Seminary, was sent out by the Presbyterian Committee of Home Missions (New School) of which Dr. Kendall was then secretary, as the first regularly commissioned Protestant missionary for Montana. Mr. Smith intended to go to Gaboon, Africa, but finding that it was easier for the Board to get missionaries for West Africa than for Montana, he chose the latter field."

Under date of March 3, 1902, Rev. P. H. Brooks, D. D., stated clerk of Lackawanna Presbytery and who prepared the obituary of Mr. Smith for the Necrological Record Book of that Presbytery, furnished the following facts in reference to Mr. Smith's life and work:

"Rev. George Grantham Smith was born January 31, 1833, in Philadelphia, Pa. He was graduated from Princeton College, N. J., in 1861, and very soon after was licensed by the Third Presbytery of Philadelphia, and was at once appointed and served as a chaplain for the Grand Army of the Republic. On his return from this service he entered Auburn Theological Seminary. He was ordained by the Third Presbytery of Philadelphia in May, 1864, and went out at once under the commission of the Presbyterian Board of Home Missions as our Presbyterian missionary to Montana.

"In 1866, on his return to the east he married Miss Anna M. Swift, on the 9th day of August, in Methuchen, N. J., and in that year began his work in Buffalo, N. Y., preaching in a mission chapel, supported by the First Presbyterian Church. After the first year the mission was organized into a church. He remained in Buffalo about six years. After this he served two other churches. He came into the Presbytery of Lackawanna in November, 1884, and said: 'If

you have any fields where the work is most difficult, send me there.' He labored in Bowman's Creek Church and Lehman about four years. In October he began his work in the Newton Church. In 1894, on this field the Bethel Church was organized. After eight years on these fields of abounding labors he closed his active ministry and retired to Clark's Summit, Pa., where he lived about two years and after a lingering illness of paralysis passed peacefully away, November 30, 1898. His wife and two children mourn his loss."

We will let Mr. Smith tell his own story of missionary life in Montana in the sixties in the following extracts from letters written to Rev. Thomas V. Moore, D. D., in 1897. He writes:

"I reached Bannack in June, 1864. My work in Montana was confined to Bannack, Virginia City and adjoining camps and ranches. There was no Presbytery, no church, no Sabbath when I entered Montana. It was hard 'prospecting' in those days.

"I was sent out as an exploring missionary to look over the entire field and preach at as many points as possible, report the needs of the field and prepare the way for other men to follow. I took the stage at Atchison, Kansas. Was allowed only 30 pounds of baggage on the coach. Had to leave my trunk to come by freight, which reached me eighteen months after arrival. So that I was in my first parish for eighteen months with no book save my small English Bible without note or comment; and I had the most intelligent and wide-a-wake congregation I have ever ministered unto.

"On my arrival at Montana I soon learned that my \$1200 legal tender would secure me but twelve weeks' board instead of twelve months.' I was a young man, an entire stranger, no letters of introduction to a living soul. I created a storm of applause (or something else) by unloading an umbrella. It never rained in that country in those days, and 'tenderfoot!' and 'pilgrim!' were

shouted in all directions; and above all, I had on a 'biled' shirt, and everything to correspond. I was assigned to private apartments at the leading hotel in Bannack City, in the office, with bar, gambling table, gamblers, and highwaymen, every man clothed in buckskin and adorned with a pair of navy revolvers and bowie knife in the bootleg and Mexican spurs and dangles on the heel. My bed was the boardless floor of this public office, and bed clothing my blankets. This was the introduction to a life of strange vicissitudes and marvelous experiences. In some respects I was the most unfitted man in the world for such a life. I had seen little of the world, was simple-hearted and true and believed everybody the same; had a very poor opinion of myself and unbounded confidence in everybody else.

"I began my work in Bannack, then the seat of government, the home of the governor and the territorial officers, especially the "road agents." Virginia City had even then come to the front, and was rapidly depleting Bannack, and before the year had run, Bannack was well nigh deserted. I was obliged to retire from the high places and sumptuous fare of 'swine belly' and 'hot doe' and seek more lowly quarters and humbler fare. I rented a log cabin 12x18 (feet) with one window, a pane of glass 10x12 (inches). A store box was table, cupboard and study desk and smaller boxes were chairs and conveniences for storing my much goods and valuables laid up for many days. I paid \$28 in my money for coarse factory sufficient to make a bed tick and pillow, which I filled with dried grass for a bed for myself and the mice that would steal a march on me and insist on bunking in with me. I did my own cooking, washing, ironing and mending. I was host, hostess, servant, guest, and got along magnificently until the fall when speculators laid hands on all the flour in the country and set the price at \$1.00 a pound in gold or \$2.50 in my money, or \$500 per barrel. Then I had to become 'Big Injun' and live on 'meat straight.' Had a tremendous longing after the leeks and onions of America. Just then I sat down to

the banquet of my life. A neighboring miner had somewhere secured a few pounds of corn meal and invited me to share a corn cake with him. On my arrival I paid \$2.00 in my money for the washing of a linen duster. The garment cost me \$1.00 in the states. I began preaching in an empty storeroom, organized a Sunday School and commenced regular Sabbath services with good and attractive audiences.

“I soon ran over to Virginia City to look over the ground and report to the Home Board, at New York. I was entertained at Col. Sanders’. I secured a room for Sabbath services and posted up notices around in public places. At the postoffice I got into an obscure corner to see what impression the announcement would make on the crowd. One fellow read it and shouted. The crowd gathered and he read it again, aloud, and they all shouted. They wanted to know what a preacher was, what his business, and what was a Presbyterian preacher. Some fellow, evidently an oracle among them, explained, and said they were a religious sect and very high-toned. Another fellow said they were blue Presbyterians and he would bet the preacher had a blue stripe down his back. They proposed to catch him and see. Some one exclaimed, if he had been a Methodist ex-hauster he would not have been surprised, but a regular starched Presbyterian in that country was an anomaly, and Barnum ought to have him, and concluded by saying: ‘Let’s all go around and hear the animal.’ At that day Sunday was the big day. Everybody was in town. Bedlam was let loose. Business and sin were at their very worst. Next door to my preaching apartment was a large gambling hall with full band of brass, and my preaching that day was certainly attended with much sounding brass and tinkling cymbals. In the midst of my sermon the band struck up a lively dance tune and the hob-nailed miners began to beat time with their feet upon the bare floor. I was completely thrown out, and stopped and folded my arms. Just then the ringleader, a long, lank, lean fellow in buckskins,

called out, 'Boys, never mind the music. The elder has the floor. You listen to him. Elder, go on. You shall not be disturbed again.' And I was not. I was patiently listened to until I said Amen. My text was I Timothy 4:8, 'Godliness is profitable unto all things.' I made it eminently practical and tried to show them whatever good and profitable was in anything, was in godliness. Still my subject was scarcely grave enough to keep me from laughing when I dismissed the congregation, for the seats of the pants of those men, who had not laid aside their American trousers and come into the full-fledged native buckskin, were patched with all the varied brands from flour sacks, such as 'Superfine,' 'I. X. L.,' 'Superior,' 'Excelsior' or 'Gilt Edge.'

"One day I said to one of the 'vigilantes,' as I supposed, 'Are you not afraid of hanging some one unjustly by hanging men so unceremoniously, without judge or jury.' His answer was: 'Do you suppose it is possible to hang any man unjustly in this country?' They even suspected me of being a highwayman—a wolf in sheep's clothing. I was told that a detective was at my heels day and night for six months; and had I done anything derogatory to the character of a Presbyterian clergyman, I would have been strung up.

"There were no regular preachers in my day save the M. E. man at Virginia City. I think he did not come till '65. I did not organize as I did not expect to remain longer than two years, and the expense of reaching the field and living when there was more than any Board could sustain. It cost me \$425 stage fare from the Missouri River to Bannack; \$500 to Virginia City, and \$5,000 was as little as a man could live on there. I organized the first public schools. There were no schools when I reached there and many children. I took the first census of the place and reported the number of schoolable children and organized schools for them, opened Sunday Schools, and prayer meeting, married and buried the people, and was instrumental in closing all business on the Sabbath. I left Montana in 1866,

passed through Helena on the way to Fort Benton, and down the Missouri to the states.”

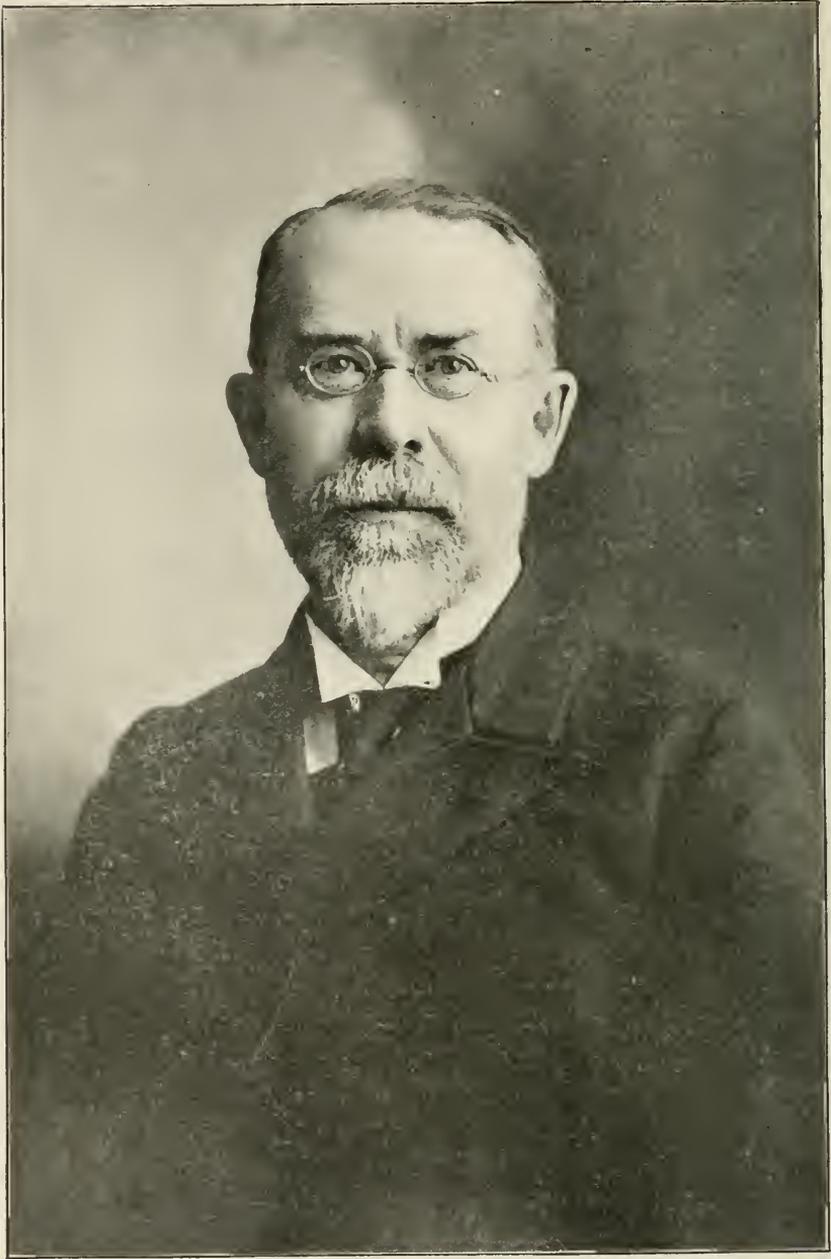
EARLY ORGANIZATION.

In the year 1897 the First Presbyterian Church of Helena celebrated the twenty-fifth anniversary of its organization. On that occasion Rev. Thomas Verner Moore, D. D., who had been pastor of the church since April 6, 1883, delivered an address on “The History of the First Presbyterian Church of Helena and the Beginning of Presbyterianism in Montana.” The address was issued in pamphlet form the following year. We quote from Mr. Moore’s address condensing where possible:

“No permanent results of a visible nature remained of the labors of the first preachers. The Rev. Sheldon Jackson, D. D., is the father of organized and permanent Presbyterianism in Montana. April 29th, 1869, he was appointed Superintendent of Missions for the Western Territories. His field embraced the vast region included in Western Iowa, Nebraska, Dakota, Montana, Wyoming, Utah and Colorado. For the first year he raised the money for his own salary and expenses, and in part also for those of several missionaries placed by him in the field.

“It was during this year, in July, 1869, three years having elapsed since Mr. Smith left Bannack for the states, that Mr. Jackson arrived in Helena. On August 1st, 1869, he gathered twelve persons here to organize a Presbyterian church. It was, indeed, a lonely little flock. There was not another church (except Indian Missions) of the same denomination in a region stretching westward to Portland, Oregon, southward to Cheyenne, Wyoming, eastward to the churches of Minnesota, and northward to the pole. Dr. Jackson wrote at the time that there was not another Presbyterian Church within a thousand miles of it.

“The members of this First Presbyterian Church in Montana were: Mrs. James L. Fisk, Mrs. John R. Deal, Mrs. James King, Mrs. Annie E. Cuthbert, Mrs. A. C. Woolfolk, Mrs. P. H. Ray, Mrs. T. H. Kleinschmidt, Mrs. Elizabeth

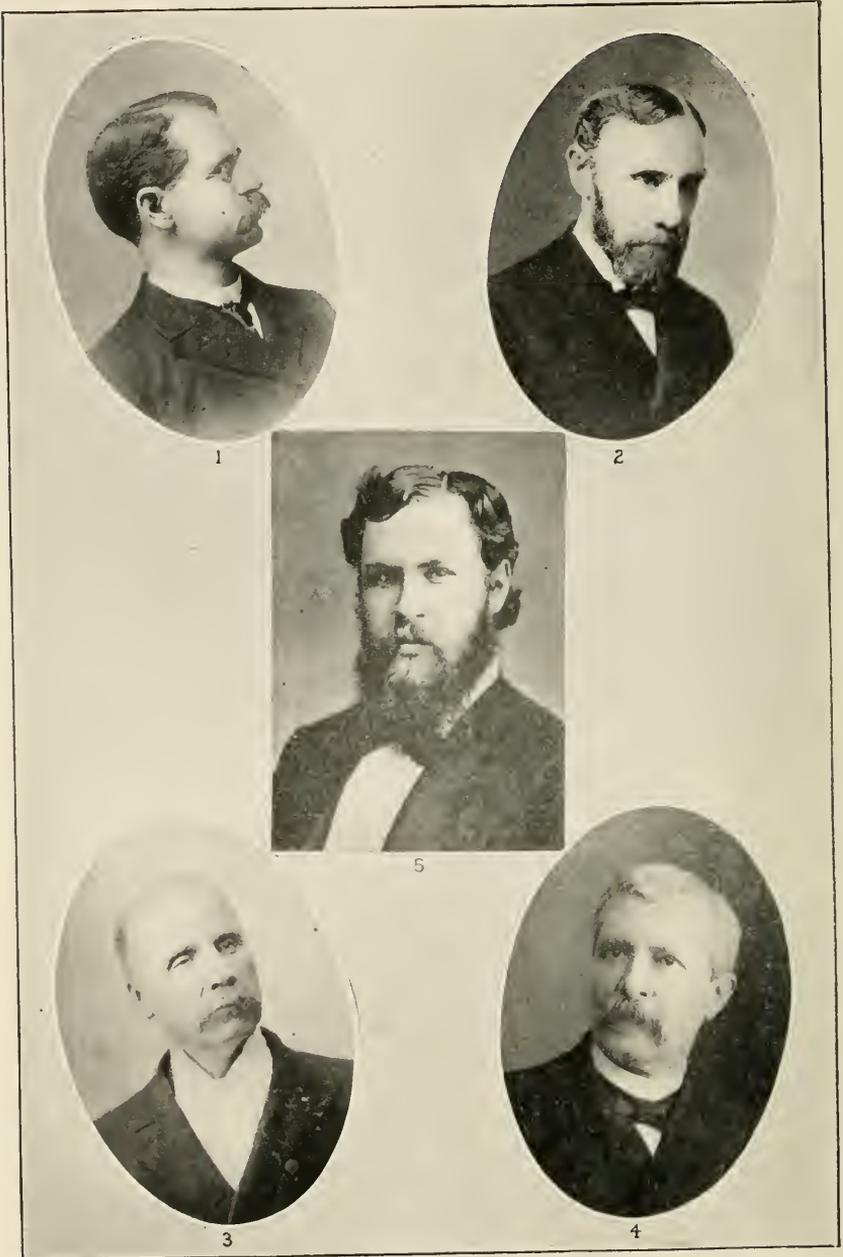


REV. SHELDON JACKSON, D. D.

O'Connell, Mrs. Lucy Watson, Mrs. Mary R. Williams, Mrs. West Travis and J. E. Witherspoon—eleven women and one man.

“No man was found to act as ruling elder, yet this was the real beginning of the First Presbyterian Church of Helena and of Presbyterianism in Montana. The reason that it did not continue steadily forward from that day was a failure to obtain a minister. This failure was doubtless due ultimately to the divided state of the church at that time, not only the Old School and New School branches, but the schism into North and South caused by the civil war.

“In 1872, Mr. Jackson again sought his scattered sheep. In the meantime great changes had taken place in the states. On Friday, November 2, 1869, in the city of Pittsburgh, the Old and New School branches of the Church were joined together in one reunited body of more than 446,000 communicants. This union of forces brought with it great quickening of the life and energies of the whole Church. Within the next twenty-five years the reunited Church more than doubled its size and strength. One of the chief objects of the union was a more aggressive home missionary work. When, therefore, Mr. Jackson returned to Montana, in May, 1872, four ministers had been found to come here, three young men, the Rev. James R. Russel, Rev. William S. Frackleton, and Rev. William C. Rommel and one older man, Rev. Lyman B. Crittenden, all of them Princeton Seminary men. They were authorized by the General Assembly of that year to plant, not a church only, but a Presbytery in Montana. Mr. Rommel and Mr. Crittenden did not arrive until the autumn of this year. The other two with the indefatigable Mr. Sheldon Jackson, proceeded to organize churches; in Gallatin City, May 30, 1872; Bozeman, June 2; Hamilton, (Gallatin Valley), June 3; Virginia City, June 5; Deer Lodge, June 9; Missoula, June 12; and Helena, June 15—seven churches in sixteen days. Of these Bozeman, Hamilton, Deer Lodge and Helena remain to this day.”



PIONEER MINISTERS OF THE SEVENTIES.

- | | |
|---|-----------------------------------|
| 1. Rev. Charles L. Richards, Bozeman. | 4. Rev. George G. Smith, Helena. |
| 2. Rev. William C. Rommel, Helena. | 5. Rev. Milton L. Cook, Missoula. |
| 3. Rev. John D. Hewitt, D. D.,* Helena. | |

*Deceased April 20, 1898.

The present church at Missoula was organized on April 12, 1876, by Rev. James R. Russel, with ten members, and Mr. Ferd Kennett was ordained as elder.

Of the four ministers who came to Montana in 1872 only the name of Rev. James R. Russel remains on the roll of Montana Presbyterian ministers. For several years his residence has been in Butte, Montana. Rev. William C. Rommel resides at Cornwall, N. Y. Father Crittenden, after several years of faithful service as pastor and educator in Gallatin Valley, passed away June 12, 1892. We cannot follow Mr. Frackleton; several years ago he was reported to be in Australia. Both Mr. Russel and Mr. Rommel have kindly furnished material for this narrative of pioneer work.

CHURCH WORK IN MONTANA IN 1872.

(The following is a part of an interesting paper prepared by Rev. James R. Russel about the year 1880.)

To the Methodists belongs the honor of being the first Protestant body to begin sustained Christian work in Montana. A minister was sent in 1864, soon after the organization of Montana as a Territory, to Virginia City. He was soon followed by others who were sent to Helena and Diamond City. In June, 1864, Rev. George G. Smith, of the Presbyterian Church, arrived in Montana, and preached in Bannack, Virginia City and adjoining camps. Mr. Smith left Montana in 1866, preaching as he passed through the Territory at Helena and Fort Benton.

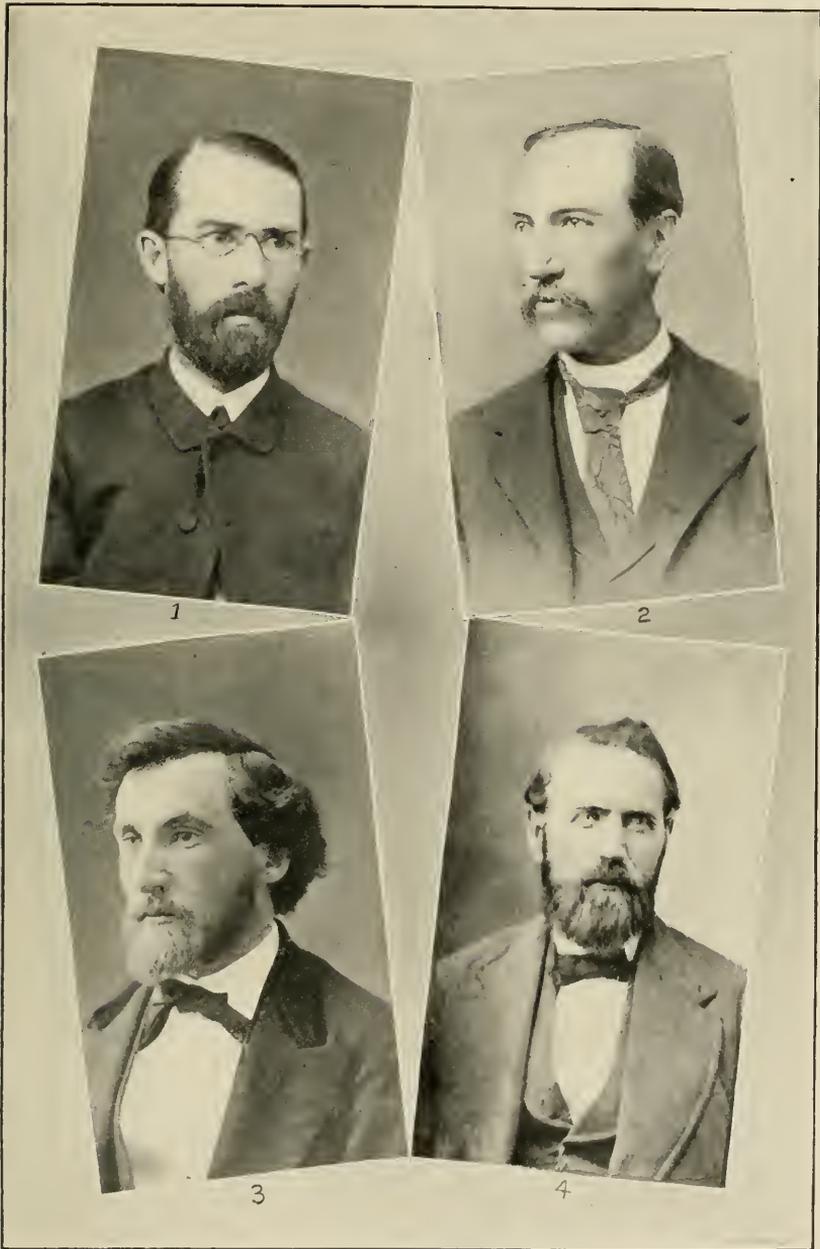
Quite a number of Presbyterians had come out to Montana but nothing had been done toward organizing a church until, in 1869, Rev. Sheldon Jackson, then Superintendent of Presbyterian Missions, on invitation of a number of Presbyterians, visited Helena. He called a meeting of those that favored the organization of that church in Helena and about thirty gave their names towards joining and sustaining a church, provided he would send them a minister. When Mr. Jackson returned to the states he tried to secure the services of several ministers for work in Montana, but for

one and another reason, those who promised to come were providentially detained at home, or sent to other fields that seemed more accessible than this.

It was not until February of 1872 that the promise of one who could and would come was obtained. Mr. James R. Russel on arriving in Denver, at that time, was asked by Mr. Jackson to come out to Helena and at once agreed to come. At the request of Mr. Jackson, Mr. Russel then remained in Colorado until Mr. Jackson could go back to the states and secure other ministers also for Montana. He succeeded in getting Rev. William C. Rommel and Rev. William S. Frackleton to promise to come in May, 1872. Messrs. Frackleton and Russel were ordained by the Presbytery of Colorado in Denver and the next day after their ordination set out with Mr. Jackson for Montana.

The Presbytery of Montana was organized at Helena, June 17, 1872, in accordance with an order of the General Assembly held in Detroit that year. Rev. Sheldon Jackson, Rev. James R. Russel, Rev. William S. Frackleton of the Presbytery of Colorado, Rev. Josiah Welch of the Presbytery of Wyoming, Rev. Lyman B. Crittenden of the Presbytery of Pittsburgh, and Rev. William C. Rommel of the Presbytery of Elizabeth, together with the Presbyterian churches of Montana and Utah were by that order to constitute the Presbytery of Montana.

Messrs. Jackson, Frackleton and Russel met in Helena, June 17, 1872. Mr. Jackson preached in the court house to a large audience. At the close of the sermon Mr. Jackson called the Presbytery of Montana to order and opened it with prayer. A recess was taken until morning. It would perhaps be interesting to some to know what was done at that meeting, and a brief synopsis of the proceedings might not be out of place. The next morning the Presbytery met in Mr. Russel's room in the International hotel and was opened with prayer. Rev. Sheldon Jackson was chosen Moderator, Rev. James R. Russel, Stated Clerk. Mr. Jackson reported that he had organized seven churches, as fol-



THE PRESBYTERY OF MONTANA, 1872.

- 1. Rev. Sheldon Jackson, D. D.
- 2. Rev. James R. Russel, Ph. D.

- 3. Rev. William S. Frackleton.
- 4. Elder Alexander T. Williams.*

*Deceased January, 1877.

lows: Gallatin City, Bozeman, Hamilton (Gallatin Valley), Virginia City, Deer Lodge, Missoula and Helena. On motion these churches were enrolled. Mr. A. T. Williams was enrolled as the elder representing the Helena church. Standing committees were appointed on Home Missions, Church Erection, Publication and Education. Much conversation, it would hardly be called discussion, was had on the work to do and how it would best be done. It was finally settled that Mr. Frackleton should work in what was then the eastern part of the settled portion of Montana with Bozeman as headquarters, and Mr. Russel should take the western part of Montana until help could be obtained and the field divided.

In the latter part of September, 1872, Rev. William C. Rommel and Rev. Lyman B. Crittenden with his family came to Montana. Mr. Crittenden settled in Bozeman and with his daughter opened a select school, preaching, as he had strength and opportunity, in Bozeman and several settlements in Gallatin Valley. Mr. Rommel settled in Helena, where the work under Mr. Russel had made good progress and where steps had been taken to begin the erection of a house of worship. Mr. Russel then moved over to Deer Lodge.

At this time in Helena, the Methodist Church had a house of worship completed. The Methodist Church, South, had a house so far completed that they could hold services in it. The Catholics had a church building. The Episcopalians had a strong organization. The Baptists had a brilliant minister, Rev. L. B. Woolfolk, who divided his time with Deer Lodge. The Disciples held services every Sabbath, but had about that time no regular minister. The Methodists, both North and South, were making efforts to obtain a foothold in Deer Lodge. The Episcopalians had a minister and a good membership there, but no house of worship. The Catholics had a church building.

In Bozeman, the Methodists had a church building and a strong membership. The Episcopalians had an organization, but no church building and no minister.

In Missoula, the Methodists, North and South, had organizations and resident ministers. The North Methodists had a church building in process of erection. The Catholics had a school.

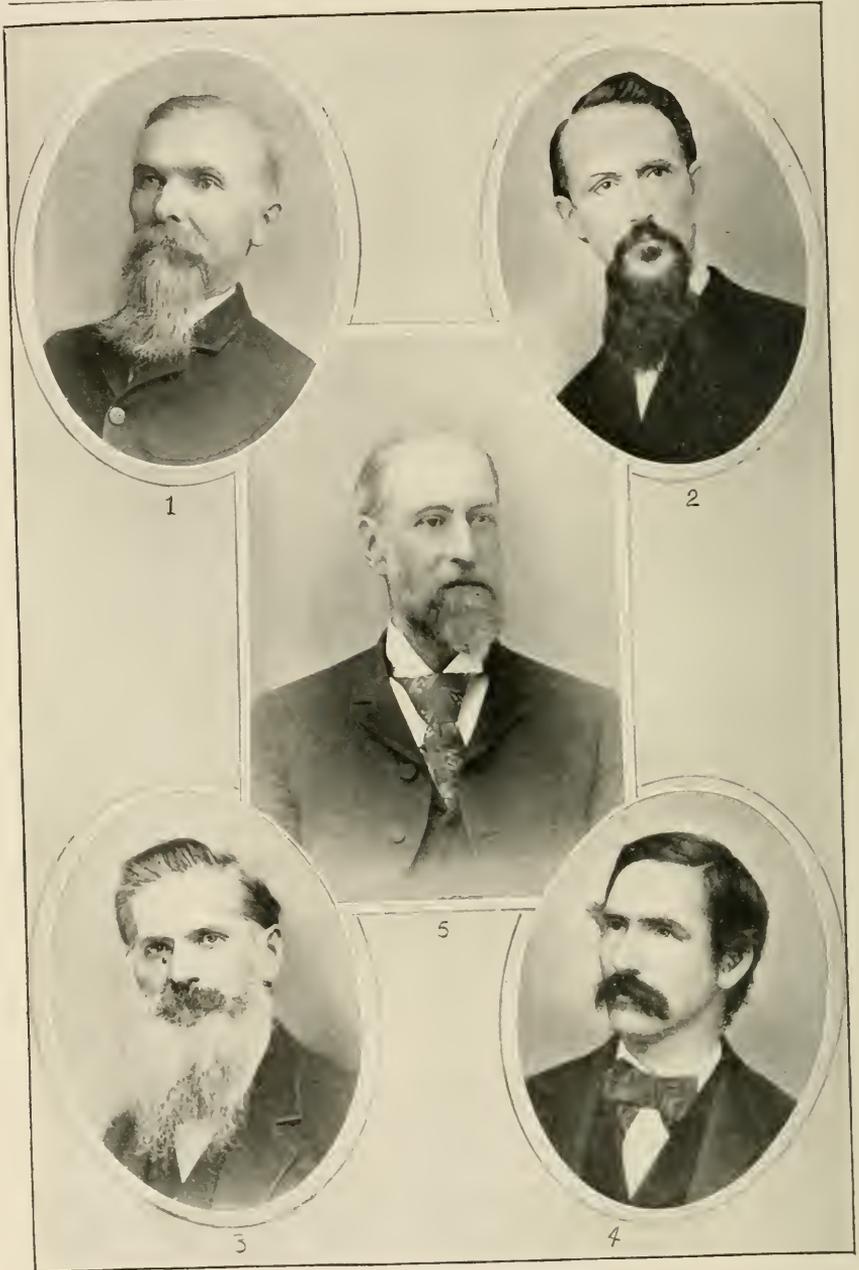
At Hamilton, in Gallatin Valley, and at Gallatin City the two Methodist denominations were both represented with memberships that numbered four or five to each church in each place.

This was the religious outlook when the Presbyterians entered Montana. The Congregationalists did not enter the Territory until 1882, when Rev. D. A. Leonard, Superintendent of Congregational Missions in Utah, and Superintendent Simmons of Dakota, both entered about the same time.

The Baptists came to Montana to stay and organize their work about the same time as the Congregationalists. They have sent some excellent men to this field.

The second annual meeting of the Presbytery of Montana was held in Bozeman, in February, 1873. Messrs. Crittenden, Frackleton, Rommel and Russel were the ministers present. Elders J. J. Davidson, J. H. Taylor and D. B. Sturgis represented the churches of Hamilton, Bozeman and Willow Creek. The latter was a church organized in the fall of 1872 by Mr. Frackleton, and its history is short. In less than a year the elder moved away to take a course in the theological seminary and the other members, six in number, soon after moved to other places.

Messrs. Rommel and Russel came to the Presbytery by coach, the thermometer ranging as low as 40 degrees below zero. The night of their arrival in Bozeman the weather moderated and a deep snow fell. This was a royal opportunity for the church at Bozeman, and most hospitably did they improve it. The meeting was held in what was called the Union Church (Methodist Church). The members were taken to and from the church in sleighs and at the night service sleighs were provided for the entire congregation. At this meeting the work was again thoroughly discussed.



ELDERS ORDAINED IN THE SEVENTIES.

1. J. Hopkins Taylor,* Bozeman.
2. John E. Pyle,** Helena.
3. Joseph J. Davidson,*** Hamilton.
4. Hon. Cornelius Hedges,**** Helena
5. Ferd Kennett, Missoula.

*Deceased March 21, 1901.

**Deceased Sept. 18, 1879.

***Deceased Sept. 18, 1902.

****Deceased April 29, 1907.

A Superintendent of Missions was asked from the Board of Home Missions in order that he might prepare new fields and obtain ministers for them.

THE HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF BOZEMAN.

This church, organized June 2, 1872, celebrated the twenty-fifth anniversary of that event on Sunday, May 30, 1897. In order to have a suitable celebration of the anniversary committees had been appointed on correspondence, arrangements, music, decoration, historical sketch, entertainment and a booklet, which should give a report of the proceedings. It is from this beautiful, illustrated booklet of 92 pages that we gather the history of this church, appropriating what is most suitable to our purpose and omitting anything that would cause repetition. At the morning service a "Historical Sketch" was read by Mr. Peter Koch, and Rev. Davis Willson preached an appropriate sermon from the text Psalm 48:12-14. In the evening the pastor, Rev. John Norman Maclean, preached from the text Exodus 14:15, and letters of greeting from former pastors and other friends were read by elders Edward M. Gardner and William W. Wylie.

HISTORICAL ADDRESS ON THE FIRST PRESBY- TERIAN CHURCH OF BOZEMAN.

(By Elder Peter Koch.)

Twenty-five years ago there was no organized Presbyterian church within the limits of the then Territory of Montana, though Presbyterian ministers had done pioneer missionary work in the Territory.

On June 2, 1872, the Bozeman church was organized, making it the oldest existing Presbyterian church within the bounds of the State of Montana.

The organization was effected by Revs. Sheldon Jackson and William S. Frackleton. Mr. Frackleton came on May 28th and was joined by Mr. Jackson on May 31st. On Sunday, June 2d, service was held in the old building of the Methodist church, standing on Main street about where Mr.

Hanly's tin-shop now is, and as the record reads: "After preaching by Mr. Jackson, the following persons at their own request were organized into 'The Presbyterian Church of Bozeman, Montana:'

J. H. Taylor, from the Presbyterian Church of Canton, N. Y.; Mrs. Melinda Rich, from the Presbyterian Church, of Canton, N. Y.; Miss Alice Leonard, from the Presbyterian Church of Canton, N. Y.; Mrs. Emma Willson, from the Second Presbyterian Church, Albany, N. Y.; Mrs. Mary E. Perkins, from the Presbyterian Church of Onarga, Ill.; Mary J. Davis, on profession of faith and baptism; John Craig, from the United Presbyterian Church of Rochester, N. Y. Mr. J. H. Taylor was elected, ordained and installed ruling elder for one year. (This was the first Presbyterian elder installed in Montana.) The first minister was Rev. William S. Frackleton."

Of these seven charter members of our church four are still at the head of our membership list: Mr. J. H. Taylor, Mrs. M. M. Rich, Mrs. Emma Willson and Mrs. M. E. Perkins. Miss Alice Leonard, now Mrs. Langhorne, has moved to Helena; John Craig died in the harness as an active officer of the church; one has drifted away.

The history of our church during these twenty-five years divides itself naturally into three periods.

1. The first period lasted from 1872 to 1877. It was a day of small things, a mere "holding the fort," as Mr. Richards expresses it, and the garrison holding it was a weak one; but all honor to that little band, who through all discouragements clung steadfastly to "the faith once delivered to the saints." By simply waiting they were surely doing God's work; for when in His providence the time came for moving onward, they were ready "with their lamps all trimmed and bright" to lead in the forward march.

During these five years the pulpit was supplied by Rev. W. S. Frackleton from June 2, 1872, to April 1873, when he went east to attend the General Assembly and did not return. He was succeeded by Rev. Lyman B. Crittenden.

Father Crittenden, as we all affectionately remember him, had come to Bozeman in September, 1872, from Utah and with his daughter opened a private school. When Mr. Frackleton went away, he took his place, and although in September, 1874, he moved into the valley and opened an academy at Hamilton, he continued to supply our pulpit. All this time the church had only one monthly service, and that was, through the courtesy of our Methodist brethren, held in the Methodist church.

2. The second period embraces the ministry of Rev. Charles L. Richards from August 9, 1877, to March, 1883. It was a period of activity and growth, in which the patient waiting of the faithful little band bore rich fruit. In an address, delivered by Mr. Richards on the tenth anniversary of the organization of this church, he thus paints its condition on his arrival: "There were thirteen resident members, having one elder, no deacons, no trustees and nothing to trust them with, no Sunday school and no prayer meeting. Father Crittenden had not been able to visit them for three months. In the families of the members there were only six children, and only three of these were old enough to attend Sunday school. Of the church property the following is the invoice in 1877: One silver communion set, donated by the Presbyterian church of Cazenovia, N. Y., one sessional record book and about three dozen old hymn books. Willing hands and prayerful hearts composed the one element of worth."

The time, however, was ripe for an advance movement. Business was reviving after the depression, following the panic of 1873. There were prolonged vacancies in the pastorate of the other churches in town. Of this Mr. Richards writes as follows: "There is yet another matter, connected with the season of 1877 and the two subsequent years, which both duty and gratitude require to be mentioned. We had no church home of our own. We were feeble, and we could not buy or build. Then it was that our Episcopal brethren opened their doors to us and let us in. The Episcopal

rector left Bozeman within forty-eight hours after my arrival and the Methodist minister left about six months later. Both of their societies gathered with us in one house of worship, and our band of thirteen appeared to be a band of fifty. We worshipped for two years in the Episcopal church and for fourteen months in the Methodist church. We had their help, their sympathy, their prayers, their purses and their homes to aid us, until we entered our own home. May we ever remember their love and kindness to us."

I may add that we all have very pleasant memories of the cordial relation of our church to Bishop Tuttle during those early years. He took as much interest in Mr. Richards as if he had been one of his own "boys," and it was through his kindness that we were permitted to occupy the building of the Episcopalians. In turn we were always ready to give up our own services and flock to hear the Bishop preach on his annual visit.

Mr. Richards at once started a Wednesday evening prayer meeting with a rule that two made a quorum to transact business. Once or twice it was actually held with that number; but the pastor and the people persevered, and now for nearly twenty years it has been one of the most potent factors in the spiritual upbuilding of our church.

During the early years we had joined with the Methodist brethren in their Sunday school, but that school was discontinued in the summer of 1878. This left an opening, of which our church took prompt advantage. We organized at 2:30 P. M. on September 15, 1878, in the Episcopal church building, 32 children and 9 adults being present. Mr. Davis Willson was made Superintendent and Mr. M. H. Sanders, Secretary and Treasurer. It is of record that during the first four years the Superintendent was absent but two Sundays, once being kept home by sickness and once having gone to Hamilton to preach. Our Sunday school has always flourished, because it has always been a bible school, and because it has been the school of the whole church, not of the children only.



PASTORS OF THE PRESBYTERIAN CHURCH OF BOZEMAN.

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|-------------------------------|-------------------------------|
| 1. Robert M. Stevenson, D. D. | 4. David S. McCaslin, D. D. |
| 2. Joseph W. Sanderson, D. D. | 5. John Norman Maclean. |
| 3. William M. Jack. | 6. Robert M. Donaldson, D. D. |

The next step forward was building a church. On June 9, 1879, a congregational meeting was held, at which Messrs. John P. Bruce, J. L. Patterson and Davis Willson were elected trustees, and it was decided to move towards building a church. A building committee was appointed, of which M. H. Sanders was chairman, Mr. A. D. McPherson and the above mentioned trustees the other members. It began active work at once, and Mr. Richards himself was untiring, not only in raising money and arousing the laggards and timid ones, but in doing actual, manual labor as carpenter and painter on the building. It cost about \$5,000.00. A Ladies' Aid Society was organized. Ice cream and strawberry festivals, baked beans' suppers and church fairs were more of a novelty in those days than now and brought better returns, and they raised some \$2,000.00. A like amount was subscribed in cash, labor and material. The Board of Church Erection gave \$800.00 and \$200.00 were raised by friends out of town, chiefly among the officers of the Fort Ellis garrison.

The first service in the new building was held October 24, 1880, and the church was opened free of debt.

Meanwhile the church had grown slowly in numbers, but considerably in strength and influence in the community.

On December 5, 1880, a congregational meeting was held for the election of additional elders and deacons. Messrs. Edward M. Gardner and William W. Wylie were elected elders, Messrs. Davis Willson and John Craig deacons. They were ordained and installed into office March 1, 1881.

In March, 1883, Mr. Richards left us. He had done a good work. The church had grown to a membership of 77, and where he had found a feeble folk, homeless and almost without organization, barely "holding the fort," he left a strong, active church, owning its home, active in different lines of church work, a spiritual prayer meeting, a strong Sunday school, and above all, a church closely knit together and self reliant. This was shown during the next four months, while the pulpit remained vacant, and yet the

officers kept up the regular services, setting an example which the church has followed ever since, whenever it became necessary.

With the arrival of Rev. Robert M. Stevenson in July, 1883, the third period of the history of this church begins. Up to this time ours had been a home mission church, that is, a part of the salary of our minister had been paid by the Home Mission Board. Mr. Stevenson encouraged the church to become self-supporting, and this was voted, probably at the same congregational meeting which on October 14, 1883, called Mr. Stevenson as the first regular pastor of this church.

He was not installed until February 2, 1884, and at the same service Dr. J. M. Waters was installed and Mr. Davis Willson ordained as elders and Mr. George H. Highsmith as deacon, their election having taken place the previous day.

April 2, 1885, George H. Willson was elected deacon and ordained the following Sunday.

During Mr. Stevenson's pastorate the church flourished. The membership soon reached 100. A parsonage was built in 1884, and on March 19, 1884, the church was incorporated as "The First Presbyterian Church of Bozeman, Montana," Messrs J. H. Taylor, Davis Willson and J. D. Radford being the first trustees. In 1883 the Women's Home and Foreign Missionary Society was organized and has led an active and vigorous life ever since.

In 1883 the Bible Correspondence Class was formed under the leadership of Mr. Wylie and has been an important factor in training many of our members in a better knowledge and understanding of the Bible.

During Mr. Stevenson's pastorate began also the system of regular and liberal contributions to the boards of our church which have been faithfully kept up ever since in spite of hard times, vacant pulpits and other discouragements.

In 1889 the Society of the King's Daughters was organized, and also the Y. P. S. C. E., the resolution authorizing

it being passed by the session of February 13. It may have been with doubt as to its wisdom that the session passed this resolution, the effect of these young peoples' societies being still untried; but in our church certainly it has had good results only and during its existence it has been probably the most important factor in the growth and development of our church.

Mr. Stevenson left us in October, 1889, his resignation being accepted at a congregational meeting held September 8, and he, like Mr. Richards, had fostered the spirit of self-reliance in the church, training the members to work, so that during the six months' vacancy that followed the church was well held together and all the regular services kept up. In this work we missed one who had in the past been chiefly relied upon, Mr. Davis Willson, who on October 13, 1889, was ordained to the ministry and therefore ceased to be an elder in this church. But although no longer on our rolls as a member and an officer he has never ceased to be one of us, and as long as he lives among us, although he be pastor of two churches and pope of the Gallatin Valley, we still call him brother member and officer and still call on him for help as freely as if we had never lost our hold upon him.

January 24, 1890, Deacon John Craig died and was mourned not only by the church but by the whole community. Faithful and active as a church officer, radical and outspoken in his opinions, always standing undaunted for the right, as he saw it, his humble life was a moral force in this community. He is the only officer of our church who has died during its twenty-five years.

On April 20, 1890, Rev. Joseph W. Sanderson, D. D., began his ministry. On July 2, he was called as a pastor and installed shortly after, remaining with us a little more than two years to July 20, 1892.

On June 4, 1890, T. F. Stevenson and Peter Koch were elected elders and J. D. Radford, F. J. Nesbitt and E. B. Martin deacons, the ordination and installation taking place June 22.

In November of that year the deacons were requested to join in the regular monthly session meetings, and this has been found to work admirably in unifying the temporal and spiritual interests of the church.

On October 17, 1892, a call was extended to Rev. Robert M. Donaldson who began his pastorate December 19, 1892, remaining to April 1, 1895.

In the spring of 1893 steps were taken looking towards the building of a new church. Lots were secured, but the panic coming on, it became a struggle to meet even the ordinary expenses and the matter was dropped for the time.

In 1892 the Junior Endeavor Society was organized, in 1894 the Men's League, and in 1895 the Macedonian Society.

From March 19 to October 20, 1895, the pulpit was supplied by Mr. William M. Jack, a recent graduate of Princeton Seminary.

Rev. David S. McCaslin, D. D., served as stated supply from October 27, 1895, to August 30, 1896.

After the departure of Dr. McCaslin the church remained vacant for eight months. By the help of Rev. James Reid and occasional visits from other ministers, the officers kept up all the regular services except Sunday evening services.

After several vain efforts a call was at last issued to Rev. John Norman Maclean of Vaccaville, California, which was accepted, and Mr. Maclean preached his first sermon on May 2 of this year, being installed as pastor on May 16. Before he arrived preparations were in progress for celebrating the quarter centennial anniversary of the organization of the church and his pastorate was auspiciously opened by this celebration on May 30, 1897.

Counting Mr. Maclean, this church has, during its twenty-five years' existence, had eight ministers, four of them installed pastors, four of them stated supplies.

It has had seven elders, all of whom are still among us.

It has had nine deacons. Of these, one, John Craig, died; one, Davis Willson, was elected an elder, three having moved away, and four are now serving.

One hundred and seventy-five members have been received on confession, 198 by letter from other churches. Eighty-seven have been dismissed to other churches, 26 have died. Our present active membership being 167, this leaves 93 unaccounted for. Some of these have joined other churches in this city without taking letters from us, some have done so elsewhere; but many, too many, have simply drifted away. Where have they gone? And while they were drifting where were our life lines?

During these 25 years the church has raised altogether \$47,564.00, \$30,852.00 for congregational expenses, \$8,038.00 for miscellaneous objects, the greater part of which would probably be counted as congregational expense; \$357.00 for Presbyterian assessments and \$8,317.00 for the Boards of the Church. This includes about \$2,400.00 raised for the support of the academy. Leaving this out, our average contributions to the beneficences of the church have been during the past twelve years \$356.00. They were last year \$585.00.

Fifty-four adults and 105 infants have been baptized; but this record is probably incomplete.

We reported this spring a membership of 167 and a Sunday school of 215. This is a slight shrinkage from the last two years; but this shrinkage is largely due to a closer revision of the membership lists, greater care being now taken to embrace only active, resident members.

A LETTER FROM REV. SHELDON JACKSON D. D'

Washington, D. C., May 5, 1897.

Elder J. H. Taylor.

Dear Brother:

In accordance with your request I send you some account of my early experiences in Montana at the time of the organization of the Presbyterian churches.

In May, 1872, the Rev. J. R. Russel, Rev. William S. Frackleton and myself took stage at Corinne, Utah, for Helena, Montana. After reaching Beaver Head we found bridges gone and every ravine (usually dry) a roaring

mountain torrent, high water everywhere. At length, two or three days behind time, we reached Helena. Leaving Mr. Russel at Helena, Mr. Frackleton and myself took the coach at three o'clock in the morning from Helena for Bozeman. At Gallatin City I stopped off to reconnoitre the land at the "crossing," while Mr. Frackleton continued on to Bozeman. On Thursday, May 30, two printed posters were put up in different parts of Gallatin City and on fence posts along the road leading to the country. A boy was started out on horseback to notify all the ranchmen in that section that there would be preaching that evening in Gallatin City. A congregation of 50 were gathered together and among them were five communicants of Presbyterian churches in other parts of the country, including Mr. Isaac A. Dick, who had also been a ruling elder in the States. This small company was organized into a Prebyterian church and Mr. Dick was duly elected and installed ruling elder. The next morning, leaving my satchel to come by stage, I started on foot and walked to Hamilton, about 18 miles (if I remember right), in order to have a little time to look around that neighborhood before the arrival of the stage for Bozeman. This I succeeded in doing and arrangements were made for preaching on the following Monday evening. Late in the afternoon the Helena stage came along and I took passage for Bozeman. Owing to the high water and the consequent bad roads in places we did not reach Bozeman until towards morning. The following Sabbath, June 2, divine service was held in the Methodist Episcopal church, which had been kindly offered for our use. Although the day was ushered in with a cold, drizzling rain, yet a goodly number gathered together to hear the preaching, after which the Presbyterian church was organized with Mr. J. H. Taylor as ruling elder and the ordinance of baptism was administered to Miss M. J. Davis, who united with the church upon her profession of faith.

On Monday, June 3, in company with Mr. Frackleton, I went down the East Gallatin Creek to the ranch of Judge

Street, where divine service was held and the church of Hamilton was organized with J. J. Davidson as ruling elder. Owing to the swollen condition of the stream preventing fording, Mr. Davidson was compelled to go a long way around, leaving home at half past two in the morning to enable him to reach divine service at 11 o'clock.

Resuming the coach at 2 o'clock on Tuesday morning and riding through the overflowed bottom lands, once or twice swimming the horses, we reached the crossing of the Madison for breakfast, and a sorry breakfast it was; the landlord was absent from home and the landlady had been drunk all the preceding night. Soon after leaving the breakfast station a horseman galloped up announcing that both the bridge and ferry across the Jefferson had been washed away. By making a long detour we were able to reach Virginia City that night.

On Wednesday night, June 5, a small church was organized at Virginia City with William H. Rodgers as ruling elder. Being disappointed in securing a regular minister for that section of the territory, the church eventually died out. From Virginia City, crossing over to Deer Lodge, a church was organized on the following Sabbath, June 9, with Thomas Aspling and J. E. Smith ruling elders. From Deer Lodge I took the stage to Missoula, where the commencement of a church was made with J. W. Cunningham ruling elder. Failing to secure for the place a minister, that church also died out and had to be afterwards reorganized. Upon my return, taking the stage at three o'clock in the morning at Missoula, I reached Deer Lodge at eight o'clock in the evening; arriving at the hotel I was informed by a committee that they had made an appointment for me to preach at the Court House that evening. Without waiting to wash off the dust of the one hundred mile stage ride or to get supper, I at once went to the Court House and preached. The next morning at six o'clock I was again in the stage enroute over the divide to Helena, where on June 16 the Presbyterian church, which had been organized by

myself in 1869, and had lapsed for want of a missionary, was reorganized with John E. Pyle and A. T. Williams ruling elders. At eight o'clock on the 17th of June, in the Court House at Helena, by order of the General Assembly, Messrs. Frackleton and Russel and Elder Williams and myself, met to organize the Presbytery of Montana, the sermon being preached by myself. The business sessions of the Presbytery on the following days were held in my bed room at the International Hotel. At the close of the Presbytery a reception was given to the members of the Presbytery and the Church at Helena at the residence of Hon. R. E. Fisk, editor of the Helena Herald.

Hoping that you may have a pleasant time at your twenty-fifth anniversary, and the Church be encouraged to take hold of the work of evangelizing Montana with increased vigor and zeal, I remain,

Very respectfully yours,

SHELDON JACKSON.

A LETTER FROM BISHOP TUTTLE.

Mr. E. M. Gardner,

May 9, 1897.

“Committee on Invitation,”

Bozeman, Montana.

My Dear Sir:—I am in receipt of your most kind letter of April 30th, inviting me to be present at the “Silver” Anniversary of the First Presbyterian Church of Bozeman, to be celebrated on May 30th next.

You have introduced a phrase in your letter which goes to my heart. You say, “One of our members recently said, we always looked upon Bishop Tuttle as the people’s Bishop and felt that he was one of us.”

First, let me thank you and the people of your church most heartily for thinking of me and asking me to come. Most sincerely I wish I could come out to be with you, but urgent duties at home utterly preclude.

Next, let me try to tell you how, as I sit down of a Sunday afternoon to write this letter, my mind and memory travel over past years and place me in thought in Bozeman again.

I first entered Bozeman from Virginia City at the end of June, 1868, and stayed nearly a week at Tom Coover's house near the mill. On Sunday morning, July 5th, I preached in the building which did service as a "Union Church" and a "Court House." Through the week a famous trial before Judge Hosmer had been going on, wherein I think Col. Sanders and Col. Thoroughman were in their usual positions of opposing counsel. Leg-furnished slabs were seats. Sawdust of sufficient thickness to help mother earth to the decent concealment of generous expectorations made the floor. Almost nobody of my own Prayer-Book Church was there. But all, whether born or bred Presbyterian, Methodist, Baptist or Roman Catholic, joined in and helped me carry the service through. And all, miners, ranchmen, lawyers, witnesses, traders and sporting men took a hand in making the collection liberal and large.

This statement is typical of all early preaching services in Montana. Everybody helped. Everybody was kind. And I, in turn, tried to call on everybody, meet everybody as I came around.

God bless all the dear, kind, generous friends of those days! Tears of gratitude will not keep back when the loving message is now sent on to me, "We always looked upon Bishop Tuttle as the people's Bishop."

* * * * And now all humbly I beg to commend you and your brethren to God's grace and Christ's love and the Holy Spirit's guidance. By whatever ways of His appointment may He bring us all HOME with Him at last!

Faithfully and gratefully yours,

DAN'L S. TUTTLE,

Bishop of Missouri.

A LETTER FROM REV. CHARLES L. RICHARDS.

(Mr. Richards supplied the pulpit of the Bozeman church from August, 1877, to March, 1883. He is now the pastor of the Presbyterian church of Poynette, Wisconsin.)

Baraboo, Wisconsin, May 19, 1897.

Bro. Willson:—According to promise I will write you

some thing which you can use in connection with your 25th Anniversary. How I wish we three could be with you! * * * Well, I have resurrected my tenth anniversary address, printed in the Avant Courier on June 8th, 1882. I send it on to you, as a gift to the Church. It can be stowed away in some tin box and trotted out 25 years from now.

What a flood of memories sweep over me! Thursday night, August 9th, 1877, at nine o'clock I rode into Bozeman. Sitting outside, with the stage driver, from Cockrill's bridge, I kept track of the north star, determined not to get "turned around" and be uncomfortable all my Bozeman days.

That morning General Gibbon exchanged compliments with Nez Perce Joe in the battle at Big Hole, Montana. That night as we rode into Bozeman, and down Main Street, from Major Pease's residence, we heard the fiddle and the dance over the saloon next to the Northern Pacific Hotel. At J. H. Taylor's store the mail bags were thrown off, then on to the Laclede Hotel and back to the Northern Pacific, where George Wakefield and wife entertained wayfarers.

After registering, the first person to call me by name was Mr. McCaman, then County Treasurer.

The next day I went forth to spy out the land,—no, not to spy out but to inspect, and that night I entered it on my journal: "Shall it be in vain that I have come out here?"

Well, Mr. Taylor came around and invited me to tea. At his house I was satisfied I had not travelled beyond the bounds of culture and civilization. He sat at the north end of the table and his wife at the south, towards the kitchen door. Opposite me on the west side, were Mr. and Mrs. Davis Willson.

I was certainly conscious that I was being measured all over, and every utterance well weighed by my new acquaintances.

I had this satisfaction: I could use my eyes while they used theirs, and I could be just as non-committal as they.

Mrs. Willson gave me a centre-shot at the table and I

tried to return it. She said: "We prayed and prayed, that the Lord would send us a minister; and it did seem as though our prayers would never be answered. Finally we heard one was coming, and then we began to dread lest he might be just like some other ministers Bozeman had been afflicted with; and so we began to pray for him that he might be just the kind we want, and not one that would disgrace us!" It took me a second or two to recover from that, and then I remarked: "And now that he has come, you had better keep on praying for him."

That evening Bishop Tuttle called at the hotel to see me, the first of many kind attentions and courtesies I received from him. How nicely he solved my first problem for me, when he instructed the Episcopal wardens to let me have the use of their Chapel! And for two years we enjoyed their fellowship.

On Sabbath morning I went over to hear Bishop Tuttle preach and worship with them in their Chapel. They then had some old-fashioned settees which belonged to the county.

How often we carried those long seats from the hall, over the saloon, next to the Pacific Hotel, where Court was held, and when every show that came to town was sure to want them! Of course both court and show would want them on Saturday, making it necessary to do an hour's work on Sunday morning!

Well, I sat about half way up the church, and while waiting for the people to come in and the Bishop to open the service, the time was fully occupied as strangers always occupy it in any church. Soon a spruce, well dressed gentleman, with gray hair and whiskers, accompanied by his wife in a black silk dress, entered and sat in front of me. They greeted friends in the seat before them as they sat down. Then, in tones loud enough for my ears I heard this civilized statement: "This is the first time I have been in a church for a year." I made a personal inspection from the rear, determined to know who was the gentleman of

Bozeman who had not been to church before for a year! If Col. May is still in Bozeman he will without hesitation assent to my testimony.

One week from that time I stood before a Bozeman congregation for the first time. The Methodist minister was at Chico—over the range—and I had the town to myself, or what little of it cared to go to church, and what more of it went out of curiosity. Col. May broke his record by being there again. The next day I called at the Blue Front and exchanged courtesies with him. During our conversation he assured me I had the largest congregation the day before at the morning service I would ever have in Bozeman. Knowing from his own lips what his past record had been, the statement seemed quite reasonable. There were 65 present in the morning and 17 in the evening. However, the Colonel soon came to be a faithful attendant at the morning service, and so assisted in spoiling his own prediction. On November 11th, the attendance reached 80, and on January 13, 1878, it was over 100. Occasionally it was larger.

When Rev. F. B. Lewis came, we divided the congregation between us, and after Rev. Mr. Comfort came I divided again with him.

The Bozeman ministers had had hard work building up the prayer meeting. Discouraged, it was abandoned. It was no use to try. My decision was quietly made. Two should constitute a quorum, and I was sure one of them could do the janitor work if it was necessary. From a humble birth it lived and grew and God blessed it. Only once did it drop down to two present, Mrs. Agnes Taylor and myself; and to her surprise the prayer meeting was held as usual. One stormy night, when the snow was over a foot deep, Mr. Wylie and another met me in the large brick M. E. Church and we held our meeting.

Probably no work or enterprise proved more helpful to our little church than the services conducted by the elders and deacons while I was down the valley once per month,

when sermons from Talmage, Spurgeon and others were read. Then the time came when the mid-week prayer meeting was likewise conducted by the laymen. About the same time a conspiracy arose against the pastor being janitor too, and six men agreed to serve for two months each, while Mr. Sanders agreed to saw the wood, in place of the pastor doing it.

Well! Well! How I would like to go on. But I cannot write one-tenth the memories that ask for recognition. Our church building, small, but pretty; I saw the first stake driven and the first sod taken up. How I crawled all over it, and painted all over it! Yes, on the south side of the roof, about eight or ten feet from the tower, I slipped on the shingles and spilt some paint. If I were there I would look for the spot on the roof. It was not the only slip and spill and spot I made; but long ago I asked the Heavenly Father to blot them all out and overrule for His own name's sake.

What a heartache it was to see the new church, not yet finished, falling apart! I had been away for a week, and upon my return, I went over to the church to see how it was prospering. It was raining hard and the shingles were not all on. Way up next to the rafters I crawled among the secondary rafters, and to my dismay noticed that only one-fifth of the collar beams had been put in. The very part most necessary for a self-supporting roof was slighted. This I reported to the building committee and the contractors, but nothing was done. After the inside braces were removed the walls began to bulge out. Then an extensive amount of truss work was done, and collar beams put in, but the parts had given way, and nothing would do now but iron rods.

From the centre of the arched ceiling a rod came down to the horizontal rod, and then from that another hung for the chandelier and lamps. Canvass and paper, and no plaster, formed walls and ceiling in those days. Those stained windows from Buffalo, New York; that whale for a



THE FIRST PRESBYTERIAN CHURCH OF BOZEMAN.

- 1. The Building of 1880.
- 2. Deacon John Craig.*
- 3. Elder Edward M. Gardner.
- 4. Elder William W. Wylie.

*Deceased Jan. 24, 1890.

weather van! Is it there yet? Then that tremendous hood for the front chimney! Long ago rust and creosote took that off, I suppose! The trees were set out. I hope they are large and thrifty now. And the faces in the congregation, how they must have changed! Some are not, for the Lord has called them home. What a sad day that was when Mrs. Agnes Taylor was buried, and later when her boy followed her! * * * My wife joins me in love to the Church and its members, and we pray for your spiritual and eternal welfare. Like the brook that Mrs. Willson used to sing about, may its Christian power and influence go on forever and forever.

Sincerely and fraternally yours,

C. L. RICHARDS.

Monday Evening, May 31st, 1897.

The congregation and friends again assembled in the church. Dr. J. H. Featherstone presided. After music and prayer, report was made by the church treasurer, Mr. E. B. Martin, that the anniversary offerings toward clearing the church of debt for the new building lot amounted to about \$500.

Sentiments were then proposed, as given herewith; and responses were made, of which the substance is better preserved than the aroma. The exercises were interspersed with songs by Mrs. Willson and Miss Van Tassel.

THE CHARTER MEMBERS.

(Response by Mrs. M. M. Rich.)

It seems very strange tonight, as it has all through these delightful anniversary exercises, as we have gathered in such numbers, to think of the time when there was no Presbyterian Church in Bozeman. Remembering that small beginning, and comparing it with our present proportions, it seems so very little that we did towards the organization and maintenance of a church, that I can only exclaim, "What hath God wrought!" The few years that passed in this new country before the church was organized, seemed very long ones, as all years do in a new place, amidst

new and strange scenes, and I don't know but we almost forgot that we were Presbyterians. We had associated so pleasantly with the Methodist people, and were so much attached to Bishop Tuttle, whose yearly visits were always glad seasons to us all, that we hardly knew what church we did belong to. So it is no wonder if we did not feel so very anxious to assume the responsibilities and duties of a separate church organization. If we had dreamed of such an event as a 25th anniversary we should no doubt have made an effort to preserve every possible detail of that occasion for the interest of this.

It is not possible to think of that time without looking back of it to the experiences of the very first year or so of pioneer life. Many pleasant recollections have been awakened by the cordial letters received from Sheldon Jackson, Bishop Tuttle and Mr. Richards, and memories not so pleasant have also come crowding in. Back of everything else is a confused picture in which are prominent mule trains, and ox trains, emigrant wagons and cow boys, with bucking horses, and the welcome arrival of the stage coach that brought to us the letters which told us of all the dear ones left behind in the old home. Not unfrequently numbers of Indians would camp near town, coming every day, to the dwellings, standing outside with noses flattened against the window panes. At times whole tribes passed through, the chiefs in advance often dismounting to visit the stores. Squaws and papooses followed, mounted upon all sorts and sizes of horses, which were otherwise laden with pots and kettles and other articles belonging to the household, with lodge poles trailing behind.

The sounds of murderous pistol shots were often heard at midnight, or in the small morning hours, the measured tread of the feet of men as they bore some dead or wounded body away from the place of midnight revel. The deadly thing that usually instigated the murders and the angry shouts and curses which so often rang out upon the midnight air, was dealt out at 25 cents a drink in low board



EARLY WORKERS IN THE BOZEMAN MISSIONARY SOCIETY.

1. Mrs. Henry Fielding.*
2. Mrs. John M. Waters.
3. Mrs. Emma Willson.
4. Mrs. Melinda M. Rich.

5. Mrs. William W. Wylie.
 6. Mrs. Mary E. Martin
 7. Mrs. Walter Cooper.
- *Deceased Jan. 15, 1903.

houses bearing the names "Kan Kan," "Kiyu," etc. These have been displaced by more pretentious buildings, but the work done inside is of the same sort.

Our plain little church with its tasteful decorations seems quite elegant when put in contrast with the room where we first held service, with its rusty box stove, wooden benches and sawdust floor. But we have had good singing from the very first, which was a great comfort, although we robbed the Second Presbyterian Church of Albany to get it. In our staunch and stalwart brother, John Craig, we had an element of strength and sturdy faith that has been of lasting benefit. He was ever at his post of duty at the right time, whether it was the Sunday service, the weekly prayer-meeting, or the shoe maker's bench, never afraid to express an honest sentiment, let it hit whom it might. The stone of Scotch granite that now marks his resting place on the hill side, bears the simple, fitting inscription, "He was faithful."

The stage coach and the emigrant wagon each brought to us gradually an increase of population, and when it was whispered around that another Presbyterian family had come we had a little time of rejoicing, and so the little church has grown and prospered year by year, having an honorable standing among the churches of Montana, and I am sure we who are permitted to take part in this anniversary celebration feel honored in being charter members of the First Presbyterian Church of Bozeman.

THE LADIES' AID SOCIETY.

(By Mrs. Davis Willson.*)

I had only one fault to find with these beautiful decorations **, and that was the date of the organization of this society --it was a working force so long before that. But the society, I think, has always been stronger in works than in words. Certainly it has been neglectful in written words, for there are no earlier records than 1883. It was a money-making power long before any thought of organization suggested itself. I believe its first work was done in 1877, the week

after Mr. Richards came, when we women gathered up the meagre furnishings of a sleeping room for "the preacher." The first money earned was by ice-cream, made in tin buckets, cans and various vessels, by packing in ice and then stirring with spoons and shaking in the ice; these processes being alternated throughout the entire day. The product was not "Mrs. Martin's ice-cream," but it sold.

At an early day we resolved on a great speculation—a Strawberry Festival! No berries were then raised in the valley, and we sent to Helena for them. They came in the night, and in the early morning were opened at Mr. Taylor's house, which was headquarters for all church work. Then messages of distress went forth, and the faithful were summoned to a council of war. The berries were ruined! Not being properly protected in the boot of the coach, the boxes were heaped brown with the dust of 100 miles! You can imagine the consternation, for they cost a fabulous sum. But you know emergencies call for heroism. Soon every woman was supplied with a dish of water in which one by one the berries were swished about till free from dust and then spread on platters. One of these helpers here tonight says she can recall distinctly the look of those platters of mushy berries. But the festival was a great success finan-

* Mrs. Davis Willson died while this history was in preparation. The following statement is condensed from the Bozeman Chronicle:

"Miss Martha Van Allen, born September 19, 1846, in Canton, N. Y., was married to Mr. Davis Willson in Virginia City, Montana, May 18, 1874, by Governor B. F. Potts. The bride had come by rail and stage some three thousand miles to meet her promised husband. She died on November 19, 1906, at the home of her son Professor Frank G. Willson, in Urbana, Illinois.

Mrs. Willson was a faithful member of the Presbyterian church, a teacher in the Sabbath-school, an active member of the missionary society, being president of that organization at the time of her death. When nearing the end she said: 'Isn't it pleasant to think my last meeting was a missionary meeting.' Mrs. Willson was no drudge in her service; all was with dignity, efficiency and cheerfulness. She was strictly human and had the saving grace of humor. She would have been sincerely amused if some friend had suggested that she was a saint."

Mrs. Willson's practical Christian character is manifested in her paper on "The Ladies' Aid Society."

** The legend which formed a striking part of the decoration of the church at the anniversary exercises and to which Mrs. Willson refers, reads as follows: "HITHERTO HATH THE LORD HELPED US, 1872-1897. SUNDAY SCHOOL, 1879; LADIES' AID, 1881; MISSIONARY SOCIETY, 1883; CHRISTIAN ENDEAVOR, 1889; KING'S DAUGHTERS, 1889; JUNIOR ENDEAVOR, 1892; MEN'S LEAGUE, 1894; MACEDONIANS 1895."

cially; and the berries were a success, though they were a trifle gritty and made the cream on them a little cloudy. But those were primitive times. The following year we obtained strawberries nearer home, Mr. Richards making a circuit of the valley to procure them; and we had conveniences for ice-cream making—that is, we had a one-gallon freezer in which we froze all the cream, packing it in buckets and pails. We could never make enough to supply the demand, even when we froze all the evening; and sometimes our patrons sat at the tables and waited while the freezer was rushed in the back of the room. Often, to our dismay, the material ran short, and many of us have heard how some one, looking at the thick rich, creamy dishwater, said, “Oh, freeze that; it’ll sell!” One of the speakers yesterday told us of subscriptions and contributions for the new church, and added, “Ice-cream and strawberries did the rest.” A suggestion only was sufficient to remind him of his error. Various ways and means were used to raise money. A maple sugar festival, at which we had to cultivate a taste for that sweet, and teach people how to “sugar off” and eat “wax on ice,” seemed very funny to us eastern folks.

There was Mrs. Jarley’s waxworks, with improvised scenery, and costumes composed out of anything available, in which our staid and dignified people fiddled and jerked and creaked in obedience to the crank, and then “ran down” in a most grotesque way. Also a Mother Goose entertainment by the children, and Cantatas; the Hay-makers by our gentlemen and ladies, and the Flower Queen, by children of the town, who were trained so beautifully that they just reaped the dollars for us.

Then, when our church was built, it must be lighted; and a society of young ladies, the V. D. O. N’s—Vast Deal of Nonsense—most of them now mature matrons in our city, came to our rescue with an entertainment, and procured the lamps and chandeliers we used so long. Then fairs, pantomimes, tableaux, broom drills, fan drills—all matters

of hard work under the easiest circumstances, but with our disadvantages I am amazed at the courage which attempted, and the genius which made them creditable entertainments. I am sure no participant in those scenes can recall them without a grateful thought of our faithful ally, Scotty Craig. We always knew that he would be the last to leave the hall; he always locked up, carried the baskets that must go home that night, and saw the last tired woman safe home. Poor Scotty, his sympathies were so large, and his life so lonely here, my heart always aches when I think of him.

Those were days of hard work and self-denial, but they had their compensations. Their good comradeship and merriness, loving fellowship, are not surpassed by the more systematic church work of the present time.

The future of this society looks very bright. It is well organized and officered, made up of bright, hopeful women who will, I predict, soon be enthused with the purpose of building a new church edifice.

(Other themes considered at this Monday evening meeting were: Our Christian Endeavor Society, by Mr. George Willson; The King's Daughters, by Miss Maud Martin; Junior Christian Endeavor, by Miss Haunson; The Men's League, by Mr. Stevenson; The Macedonians, by Miss Blanche Cleveland; The Woman's Christian Temperance Union, by Mrs. Peter Koch; The Supernumerary Pastor, by Rev. Davis Willson; The Sister Churches by Rev. O. F. McHargue, pastor of the Christian Church; Our St. Cecilia, (Mrs. Emma Willson), by Mrs. John M. Waters; and The Pilgrims, by Rev. John N. Maclean.)

THE BOZEMAN ACADEMY.

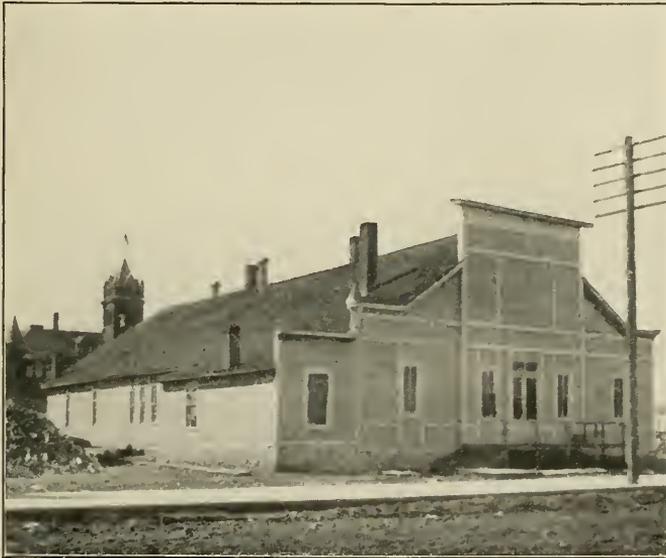
(By John M. Waters, M. D.)

The Bozeman Academy was opened in 1887 with Prof. A. M. Matoon, principal, and three lady assistants. Its beginning was largely owing to the efforts of Rev. E. P. Linnell, superintendent of home mission work in the Presbytery of Montana, and its purpose was to prepare students for col-

lege, or for active life, by instruction somewhat broader and more advanced than that in the public schools.

Three courses of study were announced: Classical, Scientific, and Normal. General control of the Academy was vested in the Presbytery of Montana, but its management was unsectarian.

The first year's enrollment was 84, counting no names twice. At the end of five years, in the spring of 1892, the



THE BOZEMAN ACADEMY.

attendance was 103, without music pupils, who at first were a considerable part of the enrollment. The Academy's work and its patronage were satisfactory. It is believed that none of its students failed for admission in the best colleges, on the grade applied for, or failed in other studies to reflect credit on the Academy training.

But in 1893 the State College of Agriculture and Mechanic Arts was begun in Bozeman with government support and corresponding advantages too great to justify the effort to maintain an unendowed school in the same community. In view of this the Academy was closed in 1892.



THE PRESBYTERIAN CHURCH OF HAMILTON (GALLATIN VALLEY).

- 1. "The Stone Church."
- 2. Rev. Davis Willson.
- 3. Elder Edward M. Davidson.
(The Seminary Buildings to the left)



ELDERS OF HAMILTON CHURCH, GALLATIN VALLEY.

- | | |
|----------------------------|---------------------------|
| 1. Franklyn L. Stone.* | 4. Thornton A. Street. |
| 2. William D. Bell, Sr. | 5. Alexander Smith, Sr. |
| 3. Samuel Bell** and Wife. | *Deceased April 16, 1886. |

**Deceased April 7, 1902.

THE HISTORY OF THE PRESBYTERIAN CHURCH OF HAMILTON.

(The following History of the Hamilton Church in Gallatin Valley is taken from the historical booklet of the Bozeman Church.)

“Hamilton, Montana Territory, June 3, 1872.

This village was first visited in the interests of Presbyterianism by Rev. Sheldon Jackson, Supt. of Territorial Missions, on Friday, May 31st, and arrangements made for a service on the following Monday.

Organization—On Monday, June 3d, Rev. Messrs. Jackson and Wm. S. Frackleton went out to Judge Street’s on the East Gallatin, where, after suitable religious services, they constituted Mr. J. J. Davidson and Miss Adela Street into The Presbyterian Church of Hamilton, Montana.

Ruling Elder—Mr. J. J. Davidson was elected and installed Ruling Elder for one year.

Minister—Rev. Wm. S. Frackleton, of Bozeman.”

The above minute by Dr. Jackson records the very small beginning of the second existing Presbyterian Church in Montana; an organization which has continued for twenty-five years, through many discouragements, and now seems destined for enduring growth and usefulness.

The first recorded meeting of session was Sept. 21, 1872; and the second, March 31, 1877.

On the latter occasion eight members were added by letter, and three on confession of faith.

Mr. Frackleton, after about six months’ service, returned to the east in the spring of 1873, leaving the church with three members. To him, in the summer of 1873, the Rev. L. B. Crittenden succeeded, and served until May, 1881, at which time the membership was sixteen.

In 1874 Mr. Crittenden opened a boarding school for girls in his home on the Culver ranch. He afterwards bought the farm where the church now stands, near the old town of Hamilton (a hamlet since removed to Manhattan), and added to the log dwelling a frame school room, which was

occupied Thanksgiving day, 1875, as the Gallatin Valley Female Seminary. There are many homes in the valley whose matrons remember that school as their one opportunity for Christian education. For a while the seminary was also the meeting-house, and once the Montana Presbytery was entertained and held its sessions there.

In 1878 Mr. Crittenden began building of "concrete," what is known as "the stone church," or Hamilton Church. Contributions in the valley and Helena, counting work and material, amounted to \$1,300.00. A Roman Catholic family gave \$50, and Mr. Crittenden gave an acre of land. The Board of Church Election appropriated \$500. The church stands in the edge of a beautiful cottonwood grove that borders the West Gallatin river.

The dedication was conducted by Mr. Crittenden Sabbath morning, January 19, 1879, Rev. C. L. Richards preaching from Acts 16:25. Forty-five persons were present, attendance being hindered by unbroken roads after a heavy snow.

When Father Crittenden became unable for active service, he continued to officiate occasionally until the Rev. David Walker took charge in June, 1885. During Mr. Walker's ministry of two years the net increase in members was from 18 to 28; several families having been received from the Timberline church, and other members dismissed to form the Spring Hill church.

Upon Mr. Walker's resignation, in 1887, the church sent a delegation to the Rev. R. M. Stevenson, pastor of the Bozeman church, requesting that he would induce one of his "preaching elders," Mr. Davis Willson, to ask licensure of Presbytery, and take charge of the valley work. The manner of the call seemed to Mr. Willson an indication of duty. He was accordingly licensed at Butte, March 18, 1887, and began his service the first Sabbath in June following.

October 13, 1889, Mr. Willson was ordained by Presbytery at Missoula. He was installed as pastor of the Hamilton church May 16, 1897, Rev. Alexander K. Baird, D. D.,

preaching the sermon, and Rev. E. M. Cavin and President James Reid assisting in the installation services. Two hundred people were present, the largest gathering in the Hamilton church. Mr. Willson began with 28 members; he has received 47, granted nine letters of dismissal and four have died, which makes a present membership of 62.

THE GALLATIN VALLEY FEMALE SEMINARY.

(By the principal, Mrs. Mary G. Crittenden-Davidson.)

In 1872, my father, Rev. Lyman B. Crittenden, and myself opened in Bozeman, an Academy for boys and girls—a missionary school, under the auspices of the “Ladies Home Missionary Board,” N. Y. City, at that time organ for the “Woman’s Home Missionary” work in the Presbyterian Church.

Our aim was to give a Christian education to the young people of Bozeman and vicinity. Aid from the Board was given not only in the way of supplement to our own support, but also in supplies of books and other school appliances, which enabled us to put into the hands of our pupils, at little or no cost to themselves, the best implements for their work, a great inducement to their attendance upon the school.

In 1873, they sent us a fine piano, and I will say in passing that when the school finally broke up, on the marriage of the principal to Mr. E. M. Davidson, the remaining books were given to the Presbyterian College at Deer Lodge, and the piano, by an offer of the “Ladies Home Board” to either “buy or sell,” went into the hands of a daughter of one of them, whose husband was at that time stationed as an officer at Fort Ellis.

In the fall of 1874, the school removed 20 miles further down the valley to a point known as “the old Culver Place” near to the little burg of Hamilton, a typical western town, one store, a blacksmith shop, a school house, and two or three dwellings. No, it lacked one thing of being “typical,”—it had no saloon. There is a Hamilton in Montana now, but the town of which I speak many years ago gave place

to another very prosperous railroad town, known as Manhattan.

At this place was opened a school for girls, known as the "Gallatin Valley Female Seminary," and it was known far and near, gathered its pupils from all over the state (or territory, for such was at that time the status of Montana.) Its daughters, found now in homes of their own in various parts of our state, bear testimony by loving words of praise and, far more effectively, by their noble Christian womanhood to character founded and advantages gained in that Christian home and school.

But when, a quarter of a century having intervened between the closing of that work and the present date, I am asked to give to the public some pages of its history, I am amazed to find how little presents itself to my mind as suitable for that purpose.

The curriculum of study was thorough and up to date, including music, vocal and instrumental, and all these advantages, owing to the missionary aid above referred to, we were able to place at such low figures that many who could not have availed themselves of more expensive schooling, were able to patronize the G. V. F. S. and to keep their daughters there, as many did for many consecutive terms.

On Thanksgiving Day of 1875, the school again changed homes from the "Culver Place" to one more commodious, six miles further up the valley, where the little stone church, known to the Synod, as the "Mother Church" of all the Hamilton circuit, now stands.

During all its life the G. V. F. S. furnished accommodations for from ten to twelve boarding students and about the same number of day pupils, and its numbers were pretty well filled,—the latter class coming, some on foot for two or three miles around, but more on horseback from distances of five or ten miles.

But it is in its character as a Christian home, set down in the midst of bachelors' cabins and widely scattered cabin homes, that the school exerted its greatest efforts and in



REV. LYMAN B. CRITTENDEN* AND MRS. MARY G. CRITTENDEN-
DAVIDSON. FROM A PHOTOGRAPH TAKEN IN 1872.

*Deceased June 12, 1892.



MRS. LYMAN B. CRITTENDEN,* FROM A PHOTOGRAPH TAKEN IN 1872.

*Deceased October 2, 1885.

that character is most fondly remembered. As an illustration of this, permit a little personal anecdote. Talking with one of my former pupils a few years ago, I spoke regretfully of the fact, that our homes were not coming fully up, in some respects, to the spiritual standard set for us in the old "Seminary Home." Her reply was, "Don't you know that your father and mother were Saints?"

That dear father and mother welcomed every girl that entered the doors of the school as a true daughter, and treated her as such during all her stay, and they were in turn regarded as true father and mother, and always remembered as such; while the two teachers are still looked upon and spoken of as dear older sisters by those who were in those days their pupils, but regarded by them in many things as younger sisters and companions, as together teacher and scholar met the joys and trials and varied experiences, domestic and social, of their daily home and school life.

Our daily routine was as follows:

Breakfast at six; family worship at 6:30, where the scripture lesson was always followed by a sacred song, accompanied by the piano, generally by one of the teachers, but very frequently by one of the pupils, (it was the ambition of each music pupil to reach that point in her studies where she might be called upon to perform this service), the long busy day in the school room, where we gathered at 9:00, repeated our motto text for the day, always placed upon the board in readiness to greet the first pupil to enter the room, read our short scripture lesson and committed ourselves to an All-Father's guidance for the day. The noon luncheon, partaken of by day scholars and boarders together in the school room, thus giving them the noon hour for chit chat, the family gathering at the table at 5:30, recreation hour till 7, study in school room till 9, then the reunion in the parlor for evening worship, with its scripture, hymn and prayer. The Sabbath with its invariable "Safely through another week," for morning hymn, its many times simple home service in the school room, and other times, when some

kind neighbor, (we remember especially in this connection, the kindness of that well known pioneer farmer, Henry Heeb), would bring wagon or sleigh and load us all in,—pastor (the school-father was also the pastor of the people scattered over thirty miles), the school-mother, teachers, pupils, and the little portable melodeon, to be used by one of our number in helping out the song service, and take us over the prairies, singing as we went, to some little country school house, where the bread of life was dispensed to waiting souls,—then home to a cheery family meal, and evening spent in sacred song, while we stood about the piano, our arms linked or circled about one another.

Wednesday afternoons all the day and boarding pupils laid aside the routine of ordinary duties and gathered in the parlor, plying busy needles on their loved fancy work, under the direction of dear Miss Aylesworth, while one of their number was often called upon for a song or a reading, and never allowed to refuse, unless for a good reason. Friday evenings were devoted to home amusements, in which the whole family joined, music and conversation, often varied by the presence of a few invited,—still more frequently self-invited,—guests, for all knew our customs and the Seminary was “Our Seminary” to all within its reach.

What these things meant in a time when there was scarcely any available amusement but dancing and card playing,—when the Sabbath had but little to distinguish it from other days,—in a country whose magnificent distances forbade the forming of clubs, benevolent or other societies, for mutual benefit or enjoyment, and the homes were possessed of but few means of culture and refinement, can hardly be realized in our present state of advanced civilization.

Perhaps the influence of this pioneer Christian home in one direction cannot be better illustrated than by a young farmer of that time who said, “When I haul hay on Sunday, I’ll go two or three miles out of my way rather than drive past the Seminary.” And what it was to the girls

themselves is partially told by one of them in a letter, replying to a request that she would assist me in preparing this sketch. Among other things she says, "I fancy that most country-bred children experience at some time a sort of mental thralldom, particularly if living much apart from others, as we were. It was the Seminary that first brought an awakening to me, so you can imagine that incidents, calculated to interest the outside world, have been of minor importance in my recollections."

The Seminary "Faculty" consisted of Rev. L. B. Crittenden, Superintendent, Mrs. L. B. Crittenden, drawing teacher and sometimes assistant in other branches, but pre-eminently "School Mother," Mary G. Crittenden, Principal, and Miss Ella Aylesworth (now Mrs. Edsall), instructor. For a few months at one time, in Miss Aylesworth's absence, Miss Mabel Russel, now Mrs. Alfred Myers of the Sweet Grass country, acted as assistant teacher.

At one communion season during a meeting of Presbytery which held its sessions in the Seminary school room, seven of its daughters took upon themselves the vows of Christ's followers. So far as I have known all have proved faithful, "witnessing a good confession."

The dear old Seminary was a seed sowing institution; the harvest can be estimated only in eternity.

(In Dr. Sheldon Jackson's Montana Scrap-book we find the following announcement: "Married—On the 26th day of June, 1878, at the Gallatin Female Seminary, by the bride's father, Rev. L. B. Crittenden, Edward M. Davidson, Esq., to Miss Mary Gertrude Crittenden. Attendants, H. J. Wright, Miss Ella Aylesworth. The ceremony was performed under the shade of a large tree (shown in the picture of the 'Seminary Home,') near the residence and was witnessed by a large concourse of the friends of the happy parties, who had come from various parts of Gallatin and other counties. A very interesting feature of the occasion was the large number of young ladies, pupils of the bride,



THE GALLATIN VALLEY FEMALE SEMINARY.

The Seminary Home.

Mrs. Ella Aylesworth—Edsall.

The tree under which Miss Mary G. Crittenden and Edward M. Davidson were married on June 26, 1878.

who were present to cheer her on the happy journey in life.”

Another writer in the same Scrap-book says, under date of 1876: “No church in Montana is so blessed in spiritual things as this school; no church can point to so many hopeful conversions in its membership. Mr. Crittenden is not what would be called a popular minister, but he is devout, earnest and sound. He is far more useful than he would be were he to attempt the modern ‘popular style.’ ”)

THE HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF HELENA.

Part of the Anniversary Address delivered by the Rev. Thomas V. Moore, D. D., on June 20th, 1897.

THE ORGANIZATION OF 1872.

The way was prepared for the organization in Helena in 1872 by the Rev. J. R. Russel coming two weeks before the organization and preaching in the Methodist Episcopal church and the court house. Mr. Russel was met from the first with good audiences, and with considerable interest on the part of the people in the organization of a Presbyterian church. Twenty members instead of twelve were found to join themselves together. Of these, six of the former organization remained: Mrs. D. H. Cuthbert, Mrs. A. M. Woolfolk, Mrs. A. O’Connell, Mrs. T. H. Kleinschmidt, Mrs. John R. Deal, Mrs. J. J. Williams. The other 14 names were: Mr. and Mrs. John E. Pyle, A. T. Williams, Mrs. Koenigsberger, Mrs. Samuel Neel, Mrs. E. J. Taylor, Mrs. W. F. Sanders, Mrs. Fenn, Mrs. A. M. Walker, Mrs. R. E. Fisk, J. C. Walker, Mrs. H. M. Parchen, and Mr. and Mrs. J. C. Lovell. These met in the old court house on Saturday evening, June 15th, and organized by the election of Messrs. J. E. Pyle and A. T. Williams as elders, and Messrs. R. E. Fisk and A. M. Walker as “temporary trustees.” Of these there still remain with us today four: Mrs. D. H. Cuthbert (a member of the first organization in 1869), Mrs. Pyle, Mrs. Sanders and Mrs. Parchen.



THE FIRST PRESBYTERIAN CHURCH OF HELENA.

- | | |
|------------------------------------|-----------------------------------|
| 1. Rcv. Thomas Verner Moore, D. D. | 5. Elder George Clinton Swallow.* |
| 2. Mrs. T. V. Moore. | 6. Elder Ebenezer Sharpe.** |
| 3. Rev. Samuel A. Harlow | *Deceased April, 1899. |
| 4. Rev W. Scott Stites. | **Deceased April 19, 1901. |

The next day, Sunday, June 16th, Rev. Sheldon Jackson preached in the Methodist Episcopal church morning and evening and held a communion service for the new congregation in the afternoon at four o'clock, at which the elders elect were ordained.

We may distinguish four periods in the life of this church. They may be called: First—The Period of Early Growth—seven years, extending from the organization in June, 1872, through the labors of Rev. J. R. Russel, Rev. W. C. Rommel and Rev. J. D. Hewitt, down to the spring of 1879.

Second—The Period of Vicissitudes—six years, from the departure of Mr. Hewitt in 1879 through the labors of Rev. George G. Smith (not the one previously mentioned), Rev. W. Scott Stites, Rev. William B. Reed, Rev. Samuel A. Harlow and up to the second year of the present pastor's work, in the beginning of 1885.

Third—The Period of Expansion—seven years, opening with the great revival in the beginning of 1885 and extending to the occupancy of the present edifice in March, 1892.

Fourth—The Period of Consolidation—five years, from March, 1892, unto the present time.

PERIOD I. EARLY GROWTH.

(June, 1872, to the Spring of 1879.)

This was in many respects the most important and happy stage of the church's life. These were the days of beginnings, always so fascinating to contemplate. The first regular Sunday services, as a separate congregation with its own minister and its individual future before it, were held for three months in the old academy on South Rodney Street, where Mr. Reinig's store now stands, and afterwards in the Odd Fellows' hall on Main Street, upper story of the Dunphy block, above the Cruse bank. The first week-night prayer meeting was begun November 7th, 1872 at the home of J. C. Walker, shortly after the coming of Mr. Rommel. The first Sunday school of our own was begun in the autumn of 1873, after the church services had been

removed from Odd Fellows' hall to the court house, previous to which time the Presbyterians had remained in the Methodist school and worked with them.

These were also days of peace. Days, too, when all seemed to share in the enthusiasm of the new enterprise. They were marked by the two longest periods of service that any ministers have rendered until the present pastorate; that of Rev. William C. Rommel, of four years, a man greatly beloved by the entire community, who exercised the strongest influence of all this church's ministers, whose name is best



THE OLD PRESBYTERIAN CHURCH OF HELENA. BUILT IN 1876.

remembered today, and whose work will always abide; that of the Rev. J. D. Hewitt, next to Mr. Rommel the minister who is oftenest spoken of and who seems to have left the next deepest impression. Then too the first church was built, at a cost of nearly \$12,000, and dedicated, free of debt, August 13, 1876, under Mr. Rommel's pastorate, and furnished complete, even to hair cushions, under Mr. Hewitt's. An energetic Ladies' Aid Society, which still survives, was established in 1874, to raise money for building a

church. It was a time of struggle for existence, and the raising of money was a prominent part of church activities. But there was no little earnest spiritual work done by the ministers; there were conversions to Christ in considerable numbers in Montana in those days, and at least one time of distinct revival when special services were held for a week by Mr. Hewitt, beginning May 13, 1877, and several united with the church. The church increased its gifts and by the end of this period seems to have reached the point of nominal self-support; at least where it became independent of the Board of Home Missions. This was certainly a great length to progress in seven years, starting from the bottom and in such circumstances.

This period was not without its serious difficulties. Prominent among them was the task of welding together the heterogeneous elements which composed the membership of the church itself. Those who were now gathered together in one church had come from widely separated places, and had had the most diverse church training and customs. The first membership came from Engand, Ireland, Canada and fourteen different states of the Union. The bitter feelings of the civil war were still fresh and both sides were strongly represented in the church as well as in the town. Then also these people had not all been Presbyterians, but many of them members of other denominations up to this time, as is generally the case in western churches.

Outside the church itself the obstacles were also great. Probably the general atmosphere of a community in which, as Mr. Rommel reports, some of the ladies could seriously propose a dance to raise money for it and two gentlemen could engage in a "lively scrimmage" which "threatened pistols" in a discussion over the minister's sermon on, "Blessed are the pure in heart"—such an atmosphere probably was less favorable to Christian growth and the obstacles greater in the way of church work than at any time since in the history of Helena.

Two great fires swept the town, the first on August 23,

1872, which destroyed more than sixty houses and put an end for the present to the incipient enterprise of building a church, and the second, still more disastrous, in January, 1874. The depression and exodus two years later in 1876, took away members who could ill be spared. In the very midst of this general depression, during the week following the dedication of the new building, in August, 1876, the beloved pastor, Mr. Rommel, was compelled on account of ill health to leave, and the church remained for more than six months without a pastor, while even the two original elders, Mr. Pyle and Mr. Williams, were both absent. But in spite of all this the church held bravely on and responded quickly to Mr. Hewitt's efforts when he did arrive. The church was united and harmonious and remained so through this period.

PERIOD II. VICISSITUDES.

(Spring of 1879 to January, 1885.)

Would that this happy condition might have continued! But here the church enters upon a period which, as a whole, it is never pleasant to contemplate, in spite of some very bright features in it.

The resignation of elder, deacon and trustee at the congregational meeting of December 16th, indicate that trouble seriously affecting the inner life of the church had arisen. What this trouble was, or who the parties were, or what connection it had, if any, with the events of the next few years, I am unable to say. I mention it because it was ominous of what was to follow.

The church suffered more than can be estimated by frequent changes of ministers, who followed one another in quick succession until five had ministered to it in less than three years and a half. No set of men, however able, could do either themselves or the work justice in such short terms. And every change meant a check, if not a loss, to the church. Even the most deeply interested and devout ones became discouraged, some almost ready to give up. At the opening of this period, also, in 1879, the two original elders had

died, leaving the church for a year with but one living elder, Judge Cornelius Hedges.

Here let me pause to record the tribute which history renders to the fidelity in these times of one man in the church. The records show that for many months at a time after his election in 1876, Judge Hedges was often the only available elder. During the long absence and illness of brothers Pyle and Williams, and for a year after Mr. Pyle's death, the responsibility of the eldership rested practically upon him alone. Amid general discouragement, through many vicissitudes and great troubles, let it ever be remembered to the honor of our present senior elder,* that he never despaired or refused to stand in the place to which the church had called him.

This period, however, is not without its bright side. For the most part the church was happy in the character of its ministers. Faithful, devoted, able men, Rev. George G. Smith, Rev. W. Scott Stites, and Rev. Samuel A. Harlow ministered to it and all did good work, which still abides. Substantial advancement also marks the time. A parsonage was built in 1882. The beginning of the work at the Northern Pacific depot was made, resulting in the establishment of a promising church there of now 82 members, with flourishing Sunday School and a minister of its own. The work began very humbly. When the railroad came through Helena in the summer of 1883, I began going down to the station Sunday afternoons, accompanied sometimes by Robert Russell, one of our deacons, or Dr. Thomas Eckles, then an unbeliever but always ready to help in the good work. He went to sing. Services were on the platform and in the waiting room; and not infrequently passengers from a passing train would join us and thank us for spiritual refreshment by the way. In December of that year the railroad company offered us two lots where the Oakes Street Methodist church now stands, provided that we would build a \$600 church within a year. But our own

* Note—Judge Hedges passed away April 29, 1907.

church had a debt of over \$2,000, and there was no organization in that part of town; the lots also were considered too far out, and they passed from us.

In February, 1884, the Woman's Missionary Society was organized, largely through the inspiration of Mrs. Charlotte O. Van Cleve, of Minneapolis, who visited us for this purpose.

The church also received during this period a number of valuable and permanent additions to its membership from the people who were coming from the east in increasing numbers, among whom I may name without invidious distinction, one who is now an elder, and who from his arrival among us has been helpful and active, especially in evangelistic and Sunday School work, Mr. E. Sharpe.*

PERIOD III. ENLARGEMENT.

(January, 1885, to March, 1892.)

The beginning of the next period is sharply defined. Among those who came among us in 1884 were Col. Charles Bird, an army officer, and Rev. T. A. Wickes. These were earnest laborers for Christ and thorough believers in prayer and personal work. They at once joined hands with the workers already here, particularly in the Sunday School. In the autumn of that year a young men's prayer meeting was held in a very informal way in Col. Bird's office Friday evenings. The Week of Prayer of 1885 was a time of more than usual interest. But none of us knew all that God was working for us in the secret places of men's hearts. The Sunday following the Week of Prayer I was confined to the house in the evening with a severe cold. Instead of the usual service, therefore, a praise and prayer meeting for young people was held by Mr. Sharpe, Col. Bird and Mr. Wickes, at which all who desired to accept Christ were asked to say so. A young man rose whom no one knew was ready to take the step, and spoke a few words. Then one after another a number of young men and girls followed. The brethren were taken by surprise. A Pentecostal quick-

* Note—Mr Sharpe died April 19, 1901.

ening had descended upon us. I well remember the breathless eagerness and joy with which these brethren came around to the manse when the service was over to tell me the glad news and confer about a continuance of the meetings. It was, of course, decided to go on. And when, Tuesday, it became evident that I could not conduct them, Rev. R. M. Stevenson of Bozeman, was called by telegraph and was with us by Wednesday evening. Brother Stevenson proved a powerful evangelist, and at the end of two weeks of nightly preaching, more than fifty persons came forward, one Sunday, in response to his invitation to indicate that they had found Christ in these services.

This, however, was but the beginning. One by one the other churches joined us. The blessing spread. Meetings were held in their places of worship. Evangelist Munhall was asked to come and help us in the spring, and he held union services in the opera house for three weeks. After his leaving these meetings were still continued three times a week in the different churches. For four months, from January until late in May, special meetings were thus held. It was a time of wonderful power, such as Helena has not seen before or since. The whole town was quickened. Numbers were added to all the churches. A strong Young Men's Christian Association was organized and maintained for several years, chiefly by members of this church. Our own church received 88 new members in the years 1884 and 1885, 64 of them on confession of Christ. Among them was our beloved Dr. Eckles, afterwards Sunday School superintendent, and other still valued members. Our membership rose from 95 in the spring of 1884 to 158 in the spring of 1886, and by 1889 to 232. The whole church was lifted to a higher plane and entered upon a new era of fuller life, broader activity and more vigorous growth. It has been a different church ever since.

Now first the church became really self-sustaining. It is true, it had long since ceased to ask aid from the Board of Home Missions. Nevertheless, it remained dependent.

There was a regular annual deficit, which was often made up in part by a miscellaneous appeal to Main Street. The church now came to depend upon its own members and upon those really in some way connected with it, or interested in it.

The regular system of benevolent contributions, still maintained, to all of the Boards of the Church and other causes was instituted at this time. The mission work at the Northern Pacific depot, was assumed by the church, and February 19, 1889, E. D. Sniffin was appointed by the session to take charge. He rented a hall and fitted it up at his own expense. Later in the same year two lots and a neat chapel were acquired on the north side of the Northern Pacific railway. In the summer of this year a minister was obtained for this field and an independent church organized, to which, however, we continued for a long time to send helpers. Three other mission schools were carried on in this period; the Bethany, begun in October, 1889, in the southern part of the city, with W. F. Cummins as superintendent; and the Chinese Sunday school, held in our room in the Denver block in the summer of 1891, with Mrs. Mason as superintendent.

On May 17, 1886, a young people's social club was organized, which on February 28th, 1887, assumed the specific form of a Society of Christian Endeavor. My impression is that this was the first Christian Endeavor Society organized west of the Alleghany mountains.

Early in 1886 also the idea of building was first suggested. It originated chiefly in the needs of the Sunday School. Our old church, once the source of so much pride, had in ten years become dilapidated and draughty. The building, too, had become quite inadequate for the Sunday school. It was overcrowded at that service. The stiff benches were trying to both teacher and class. The ever vigorous primary department, of which Mrs. W. A. Chessman has been out of mind the most efficient and devoted head, was not in those days to her a source of unalloyed

pleasure during the Sunday school hour. They were confined to the gallery, which had a low rail in front, over which adventurous and energetic infants of inquiring minds were continually straining and balancing, to the imminent peril of their necks and the infinite anxiety of their solicitous superintendent. After many remedies had been proposed, including repairs, additions, remodeling and enlargement of the structure, the congregation finally decided to rebuild. A committee consisting of Col. W. F. Sanders, T. H. Kleinschmidt, Col. Bird and the pastor was appointed, July 19, 1888, to recommend a suitable lot, and the present site was chosen by the congregation. Plans were adopted in September for a new church of two stories, with a parsonage attached.

But here matters dragged. The old church was not sold until November, 1889, nor the foundation for the new building laid until the spring of 1890. But in that year, under the energetic leadership of Judge McConnell, president, and the new board of trustees, elected November, 1890, the matter was pushed forward. The plans were so modified as to reduce the church proper to a one story building, abolish the parsonage and put the present Sunday school in its place. The corner of the Sunday school was laid August 5, 1891, and the first service held here March 13, 1892. For nearly two years preceeding we had been worshipping Sundays in the district court-room and Wednesday evenings in our cozy church parlors, first in the Grandon and then in the Denver buildings, which we still remember with delight.

This period ended, as it had begun, in a remarkable revival under the leadership of Francis Murphy, the noted gospel temperance worker, who came here in the summer of 1891.****

PERIOD IV. CONSOLIDATION.

(March, 1892 to June, 1897.)

The five years we have worshipped in this building, since March 13, 1892, I have called the period of consolidation.

Three new organizations of the greatest importance have

been added to the machinery of our church work in this period. On April 6, 1892, a work was begun among the smaller children in the form of a Mission Band, which a year later was changed into the Junior Society of Christian Endeavor, under the efficient leadership of Mrs. J. W. Common, who has been in charge of it ever since. On January 10, 1895, the Helping Hand Society was organized, and has ever been a most valuable assistant to the pastor in his pastoral work, especially in visiting strangers in the city and new members of the church. The third organization was



THE HELENA PRESBYTERIAN CHURCH. DEDICATED IN 1905

the Finance Committee. This was formed under the leadership of Mrs. George K. Reeder, ably supported by several other ladies and gentlemen, in the summer of 1894 for the purpose of providing the pastor's salary.****

Complete statistics of what our church has done in these twenty-five years are not obtainable. But partial statistics show that there have been gathered into our membership at least 641 persons, 257 on confession of Christ and the rest by letter; 77 adults and 233 infants have been baptized. And the church has contributed in the same twenty-five years:



THE SESSION OF THE FIRST PRESBYTERIAN CHURCH OF HELENA.

1. Harvey W. Garrett.
2. Daniel Butcher.
3. Charles H. Pratt.
4. Charles F. Ellis.
5. J. Miller Smith.
6. David Smith Hodge.
7. Rev. William N. Sloan, Ph. D.
8. Cornelius Hedges,*
9. John M. Goudie.

* Deceased April 29, 1907.

to congregational purposes about \$90,626, to beneficences about \$10,613, a total of \$101,239.

(Rev. William N. Sloan, Ph. D., succeeded Mr. Moore as pastor of the First Presbyterian Church of Helena on November 1st, 1898. Under his leadership and with modified plans the church building project has been carried to completion. The dedication services were held on October 29, 1905, Rev. Robert F. Coyle, D. D. of Denver, Colorado, preaching the sermon.)

EARLY REMINISCENCES.

(An address delivered by Judge Cornelius Hedges at the Twenty-fifth Anniversary celebration of the First Presbyterian Church of Helena.)

In undertaking to write a sketch of the First Presbyterian Church of Helena for the Twenty-fifth Anniversary, after much research among my diaries and all accessible means for reliable information possessing sufficient definiteness and accuracy to deserve the name of history, I find myself incapable of doing the subject justice, and had I realized my ignorance sooner, should have declined the task. I am not an original Presbyterian. I was reared a Congregationalist, and my first church connection was with the college at New Haven, and next in my native town of Westfield, Massachusetts, where all my ancestors and relatives were Congregationalists. For a time in Iowa, before coming to Montana, I was connected with a Presbyterian church at Independence, but later resumed connection with the Congregational Church in Southington, Connecticut, my wife's native town, and it continued until 1873, after the organization of the Helena church. So I am not one of the first members of this church, and others still living and present with us can tell you more of its beginning. I have lived in Helena about from its first settlement, arriving here in January, 1865, with Brother Wilcox, when Helena was only a mining camp, with out a school or church of any kind, and when Sunday was distinguished from other days chiefly by

greater activity in business and amusements of decidedly unorthodox kinds.

The first attempt at anything like religious observance of the Sabbath was on Sunday, March 26th, 1865, when a few were assembled on a vacant lot on the corner of Bridge and West Main streets, where there was a large pile of logs intended for the erection of another gambling house. Rev. E. T. McLaughlin preached a short sermon and brother Wilcox and Justice Miles led the singing. Brother McLaughlin was a Methodist, but church connections went for little then and all contributed to build him a church. It was of logs and stood on the corner of Joliet and Cutler streets. Sawed lumber then was worth 20 cents a foot. Every thing about the church was home-made, but was considered fine in those days. It was Rev. McLaughlin who officiated as chaplain at the first execution by the Vigilance Committee when one gambler was hung on the old pine tree for shooting another. The preference of the condemned for spiritual influence of another kind on that occasion led to a suspension of the benefit of clergy in subsequent executions. In that first log house I had a bible class till I went to the states in the fall of 1866, and after my return with my family in the early summer of 1867, we lived near by, in what was then the best residence portion of the city and attended that church. And when the new Methodist church was erected on Broadway, I gave the address at the laying of the corner-stone and contributed to its erection, teaching in its Sunday School and acting as one of the trustees. Rev. A. M. Hough was then and for some time thereafter the pastor of the church. Another minister, Rev. Pritchard of the M. E. Church, South, was here in the summer of 1865, a very eloquent pulpit speaker and excellent man, who held services and drew large audiences to Crescent Hall on what was then Lower Main street. Bishop Daniel S. Tuttle of the Episcopal Church early began making visits in Helena and found hosts of friends and admirers among people of all denominations.

There is no conflict of authorities as to the fact that to Rev. Sheldon Jackson of the Presbytery of Iowa belongs the credit of making the first attempt to establish a Presbyterian church in Helena, and that as early as the summer of 1869. There exists a somewhat apocryphal reminiscence of that event and a list of the names of the few so-called members, including one male member, James Witherspoon, familiarly known as "Limber Jim," being very tall and with a slouchy gait, who soon after returned to Yankton, Dakota.

For some reasons not fully understood, that first attempt to establish a church of our denomination failed. Probably the prevailing reason was the uncertainty that Helena would ever be anything more than a transient mining town. There were no titles to any real estate here at that time, except possessory right, and the mining right to dig anywhere for gold was held superior to any other possessory right. During the mining era our population was extremely fluctuating. Government title to our town-site was not acquired till late in 1869, and then only subject to existing mining rights. For the first ten years, roughly estimated, Helena was chiefly a mining camp, resembling the New Jerusalem only in one respect, that its streets were paved with gold, a misfortune in our case, for this paving was torn up and run through sluice boxes. By the end of the first decade, Helena had become the de jure as well as de facto capital and other interests in the city had become permanent and paramount and population was settled.

The purpose of establishing a Presbyterian Church in Helena, though it had slumbered for three years, had never been abandoned. Rev. Sheldon Jackson returned in the summer of 1872, better equipped than on his former visit. We know by early experience of the church that even when Paul planted, it needed an Apollos to water. Especially in an arid county like Montana, morally as physically, the watering was full as essential as the planting. Rev. James R. Russel, now of Butte,

accompanied Mr. Jackson, when the First Presbyterian Church of Helena was organized June 15, 1872, Mr. Russel was left in charge to nourish and water it. I was not personally present at the organization in 1872, and will leave to others who were, to speak of what transpired. I was at the time one of the trustees of the Methodist Church and had a bible class in their Sunday School, as I had ever since 1865, though my church connection was in the East, and remained there for a year or two more after the organization of this church. My denominational feelings were never strong, and as I now recall my sentiments of that distant date, I doubted the wisdom of trying to sustain another separate church organization. My family went east within a few days after the organization and remained away a year, and my duties as Superintendent of Public Instruction kept me away much of the time.

At the organization, or soon after, Brothers A. T. Williams and J. E. Pyle were chosen elders, and through the kindness of our Methodist brethren the use of their church was granted for the services of completing the organization, June 16, 1872, by Rev. Sheldon Jackson preaching a sermon, ordaining the elders, and holding communion service. Therefore, according to church canons, the First Presbyterian Church was an organized entity. But its members were few, a very little leaven in a very large lump, with no place of meeting and dependent upon the Home Mission Board for the main support of a minister. There were no Pentecostal outpourings at the time as when the apostle Peter preached in Jerusalem and thousands were converted in a day. Nor was the general inquiry, "What shall I do to be saved?" but, "How can I make my pile and get back to God's country," as the country east of the Mississippi was then generally called.

Meetings were sometimes held in the Rodney street school house, which stood on ground now occupied by Mr. Reinig's residence. I find in my diary a memorandum that on August 15, 1872, there was a meeting of the Presbyterian church

committee at my office, when it was voted to buy a lot for a church and Lockety's corner was chosen, at a price of \$400. The site is now occupied by the Chessman Block on Ewing street, corner of Sixth avenue.

I find also noted that on Sunday, September 20, 1872, I attended services conducted by Rev. W. C. Rommel in Odd Fellows' Hall in Dunphy and Bentley's Block on Main street. Mr. Rommel had come to take Mr. Russel's place, who was called to minister to the church at Deer Lodge.

Sunday, November 7, 1872, Rev. W. S. Frackleton, whose field was Bozeman and the whole of Gallatin and Madison Valleys, preached for us. He was one of the three young graduates from theological seminaries that Mr. Jackson had induced to come to Montana. Prayer meetings were held at the residences of members and on November 10, 1872, I find that I attended prayer meeting at the house of Mr. Walker, the first for several years, and the attendance was quite large. These meetings continued to be held weekly at the houses of the members.

During the year 1873-4 any historical facts are very scarce. Mr. Rommel continued to preach and grew in favor and influence steadily. He did not confine his labors exclusively to Helena, but frequently went to Unionville and other places. Meetings continued to be held in Odd Fellows' Hall, the use of which was generously tendered on condition that the carpet should be protected by a covering, which was done by the good ladies. We think a church organ must have been secured, for Mr. Koenigsberger was organist.

The Sunday School was not organized till services began to be held in the old court house, nor were there evening services at Odd Fellows' Hall.

The record book of the trustees is unfortunately very incomplete, but it furnishes a memorandum of a meeting of the church members in December, 1873, at which Col. Sanders, B. H. Tatem, Joseph C. Walker, T. H. Kleinschmidt, E. W. Knight, D. H. Cuthbert, and myself were chosen trustees. Also a meeting held March 31, 1874, when Messrs.

Samuel Neel, R. E. Fisk and Elder Pyle, with Mr. Koenigsberger subsequently added, were chosen as a committee to select a location for a church edifice. And on April 21, 1874, at a joint meeting of the trustees and building committee, after much discussion it was voted to buy the lot at the corner of Fifth Avenue and Ewing street of I. W. Stoner for \$500 on which to build the church. I was not present at the time, having gone to the states and did not return till the middle of the summer, and after that was busy with a congressional canvass.

The great fire January 9, 1874, which destroyed almost all the business portion of the city, crippled everybody and all the resources that anyone could command were devoted to rebuilding business places. Just when the foundation of the new church was laid I do not know, but it must have been in the autumn of 1874, for I find that on March 29, 1875, there was a children's sociable in the new church building, and on April 11th there was a large Sunday School held there, at which 259 were present, and on June 20th, 1875, the first church service was held there with communion.

I think Mr. Rommel was east in the early part of 1875, for I find an entry of April 10, 1875, of his return. I think he secured a loan of \$2,000 from the Church Erection Fund toward the completion of the church building, the entire cost of which was about \$11,000. A large part of this was raised by the good ladies of the church by means of bazaars, strawberry festivals, and other like means, in which their genius and incessant devotion always shone to profit.

Though the church was tenable it was not completed for more than a year thereafter, for I find an entry, Sunday, July 9, 1876, "Attended services in our church, freshly painted and carpeted." Nine days later there was a strawberry festival for the benefit of the church, and on Sunday, July 30th, Rev. Sheldon Jackson preached in the church. Thursday, August 10, 1876, I was chosen an elder against my protest, and the Sunday following, August 13, 1876,

was ordained as such. On that day the church was dedicated and Mr. Rommel preached his farewell sermon in the evening. Our people had become greatly attached to Mr. Rommel. He was indefatigable in his efforts to build up the church. He was universally respected and his services were in constant demand and always cheerfully rendered. But he became impressed with the idea that his health was failing and a change was necessary. He has always been remembered with loving regrets. He promised soon to send another to take his place, but it was not till March, 1877, that Rev. J. D. Hewitt came. For more than six months we were without a pastor or any stated supply, and much like a flock without a shepherd. Elders Williams and Pyle were away, and myself, besides being inexperienced and unfit for the duties of an elder, exceedingly occupied with the duties of Superintendent of Public Instruction, which took me often and much of the time away from home. The year 1876 was a very depressing one generally in the fortunes of Helena. Those who had rebuilt after the great fire were heavily involved, and the discovery of gold in the Black Hills created almost a stampede to Dakota. It seemed as if the city was going to be deserted. The values of property declined enormously and it was nearly unsalable at any price. Our hopes of getting a railroad, so often deferred and defeated, almost culminated in despair. Our church building was a bond of union and strength at the time when so many other conditions seemed adverse.

Rev. J. D. Hewitt came to us in March, 1877. I find an entry of March 30th of that year that I went to Bozeman to Presbytery with Revs. Hewitt and Russel. Wednesday, April 25th, a church meeting elected trustees and Thomas Smiley as deacon, who was ordained the following Sunday.

On Sunday, May 6th, I find mention of an excellent sermon by Mr. Hewitt and much religious interest manifested. Meetings were held every evening the following week and union services on Sunday, May 13th. The Sunday following

Rev. M. L. Cook of Missoula preached at our church and on June 3rd communion was held and seven united with the church. June 8th there was a Presbyterian concert. Sunday, June 24th, it was noted that Mr. Hewitt had returned and preached, and a Sunday School concert was held in the evening. At the services on Sunday, September 2nd, communion was held and four united with the church. Sunday, October 7th, the Presbytery was in session here and at the evening service Messrs. Richards, Cook and Russel spoke on Sunday School work.

Sunday, October 13, 1878, it was noted in my diary that the seats in the church were supplied with new cushions—getting luxurious.****

My diary mentions the fact that on Tuesday, April 8th, there was a debate in the church on the respective merits of the pulpit and the bar, on which occasion Col. Sanders presided, and the congregation decided on the merits of the debate in favor of the bar.****

THE WORK OF THE WOMEN.

(A paper by Mrs. John E. Pyle, read at the Twenty-fifth Anniversary of the First Presbyterian Church of Helena.)

In February, 1872, there appeared in our daily papers, I think it was the Herald, a card from the Rev. Sheldon Jackson, requesting that the names of any Presbyterians, who might be living in this country, be sent to him at Denver, where he then resided with his family.

This was more than two years after his first visit to Montana, when his efforts to establish a church failed for want of male members. Mr. Pyle immediately sent three names—all he then had knowledge of—that of Mrs. A. M. Walker, now an active member of the church at Anaconda, and his own and mine.

There were other Presbyterians here, as was afterwards discovered, men and women from sanctified Christian homes, strong, forceful people, but they were at that time worshipping, like ourselves, with the St. Paul's Methodist Church and they were supposed to be all Methodists, and



EARLY WORKERS IN THE PRESBYTERIAN CHURCH OF HELENA.

- 1. Mrs. Annie C. Cuthbert.
- 2. Mrs. John E. Pyle.
- 3. Mrs. Abba Beatrice Creel Walker.
- 4. Mrs. A. T. Williams-Nash.
- 5. Mrs. Emma Emerson.

they made good Methodists, assisting in all the benevolent work of the church, the Sabbath School, the Christmas festivals, charities and giving liberally to Foreign Missions.

After ten days or a fortnight, a letter was received from Dr. Jackson in which he said that these three names sent him, were the only ones sent him from Montana. It should be said in this connection, that it was a question in the minds of those early pioneers of our particular system whether it was right or wrong to multiply churches in these remote and unsettled communities, where one felt that he was away from home, a stranger, and that what he gathered of the country's wealth should go to build where his heart was. This was especially true of the women, who long looked forward to going back and as the feeling of homesickness deepened, many of them did go back. Doubtless this lack of permanency and domestication furnishes a good reason why so few responded to Dr. Jackson's call. However, he decided to come, and in his letter fixed a date for starting and for preaching the Sunday following his arrival in Helena. That was in staging days and one might fix a time for starting, but he should leave the rest to Providence. In this case, Dr. Jackson arrived too late to preach either morning or evening.

Mr. Pyle often went to the stage office hoping to meet him, but not until after we had gone to church and had heard the better part of a sermon by Dr. Woolfolk, did he make his appearance. Having found us away, he brought our son, a lad of eight, who had been left at home to direct him to the place of preaching. They sat immediately back of us and at the close of the services we were most agreeably surprised to be introduced to Dr. Jackson. He stayed one or two days in Helena, then went to visit Deer Lodge and Bozeman, promising in a few weeks to return.

Of the two ministers accompanying him Rev. J. R. Russel remained, preaching his first sermon June 2nd, 1872. Mr. Jackson returned on the 14th and on the 16th of June the First Presbyterian Church of Helena was organized, Dr.

Jackson preaching morning and evening on the Sunday following.

Mr. Russel was placed in charge as pastor, preaching once a month at Deer Lodge, supplying the two places until such time as the Board of Home Missions should be able to secure another minister for this field. Mr. Russel, a young man just from the theological seminary, eminently genial and social, as well as of fine Christian culture, soon made for himself a place in the hearts of the people and under his leadership the little church made a good beginning.

They were then holding services in the Academy, a plain one-story building on South Rodney street. In October of the same year, Rev. W. C. Rommel came to the Helena church, Mr. Russel going to Deer Lodge. Some time during the autumn the Odd Fellows' hall was secured in which to hold services during the winter. They were required to pay some rent, to cover the carpet with canvass and other conditions did not permit of having Sabbath School or prayer meeting at that place. As the Sabbath School had not yet been organized, it was thought best to continue with the Methodist school until spring. The prayer meetings were to be held at private houses and it was a mid-week resting place; those little "at home" prayer meetings, where talk and pleasant interchange of hopes and plans mixed in with prayer and praise, afforded to the men of our number whose families had gone to "the States" for a year, or may be two, one hallowed hour of civilized living.

At Christmas time, they gave their first entertainment, a bazaar, lasting several days and a Christmas dinner. A Christmas dinner will at once suggest to your minds an affair involving a great deal of hard work. This one would especially answer that description, a heavy snow storm having come up the day before and the mercury having fallen to twenty degrees below zero. Not a turkey within 500 miles, and fresh fruit not to be had at any price, but, nevertheless, their fame went out from that day for plum pudding, fried oysters and coffee served hot. Col. Sanders and

Theodore Kleinschmidt helped to keep up the fires. From this enterprise they realized the sum of \$800. This was a nucleus for a building fund which was added to by other church benefits, a long line of every conceivable variety, but all orthodox hard work and decorum. It may be important to mention that the Presbyterians never yielded to the then popular fancy of giving balls and raffles, a custom of some prevalence at that time, and over which there had been much controversy, until Bishop Tuttle of the Episcopalian Church, everybody's guide, philosopher and friend, settled it by giving a formal opinion,—adverse opinion,—which was published in the leading papers throughout the territory. It was done with rare gentleness and sympathy, by way of suggesting better methods.

In the spring of 1873, the congregation again changed quarters, this time to the old court house where Sabbath School was then organized. I remember now that Mr. Rommel also took charge of a little Sabbath School at Unionville and rode up there every Sunday afternoon on his horse. One Sunday as he was wending his way through Upper Main street, where they were trading horses and attending to all kinds of business, our minister so far forgot himself as to stop and buy a whip for his horse. There was no Sabbath stillness to remind him of his mistake and he continued on his way.

Mr. Rommel was duly elected superintendent of the Helena school, later on Mr. E. W. Knight was made superintendent, and continued to hold the position for many years. Judge Hedges taught the young men's Bible class. Other teachers chosen at that time were Mesdames W. F. Sanders, R. E. Fisk, Jerome Norris, Emerson, and Woolfolk and Miss Guthrie, and the late Mrs. Weston and Mrs. Hard.

On the Fourth of July they gave the children a picnic at the fair grounds. The school increased rapidly and at the end of the year numbered over 200. There was at that time but one other Sabbath School in Helena, that of Saint Paul's Methodist Church. Mesdames Neel, Cuthbert, and Judge

Wade, and Messrs. Charles Ellis and Armitage and others assisted in the choir. The organ was played by Mrs. Koenigsberger. Children were baptized and young people married. The first of these were Miss Nellie Cuthbert, her sister May and Day Walker of Anaconda. These young people are all now members of the Presbyterian Church. Mr. and Mrs. Broadwater were married, this being the first wedding at which our minister, Mr. Rommel, had ever officiated.

The site for a church edifice had been purchased and the necessity for raising money for building pressed heavily upon those who had taken the cause to heart, and another of those entertainments, above referred to, was planned,—a contract with the Fair Association for keeping the restaurant during fair week. Provisions were cooked at home and taken out fresh every morning, sufficient for three meals. Everybody's kitchen was in service during the week or ten days it lasted. The women served alternate days at the restaurant, making the day at home not less a work day, but a change. After paying all expenses, there remained for the building fund another \$500. Mrs. R. E. Fisk was president of the society at this time, Mrs. W. F. Sanders general superintendent of this particular undertaking.

The different families of the congregation gave monthly receptions, called sociables then, at which the plate was passed for whatever donation or mite one felt like giving. The largest attendance, and the most money received, was at one given at the residence of Mrs. Sanders during the first legislative assembly, after the removal of the capitol from Virginia City to Helena. The mites amounted to forty dollars.

It is unnecessary to further particularize. These experiences were repeated over and over, varied by concerts, tableaux, Madam Jarley's wax works, and even Punch and Judy.

The citizens and business men subscribed liberally and were called upon more than once, but, for all that, the greater part of the ten thousand dollars necessary for the com-

pletion of the building was secured by these efforts, and it was work well done, at whatever cost, to have set in motion a great moral force in times of such disorder. At that time there were no Sunday laws, a shifting population with exciting rumors of gold discoveries in the new camps of Butte and Deadwood, causing almost daily exodus.

Our minister, Mr. Rommel, was under the necessity of changing his room five times in less than one year, owing to the restlessness of the different families with whom he lived. The people were fortunate in having a man sent them by the Board of Missions who could live above environments. He was like a true pioneer, caring little for difficulties and hardships, only to succeed in the battle for results, and that he did succeed was the undivided testimony of his own, as well as all other churches in the territory, of whatever denomination.

Soon after the completion and dedication of the church, he sent in his resignation.

In 1881 the women met at the residence of Mrs. Edna Hedges and reorganized their society, electing Mrs. D. C. Wade president, and taking the name of "The Ladies' Aid Society."

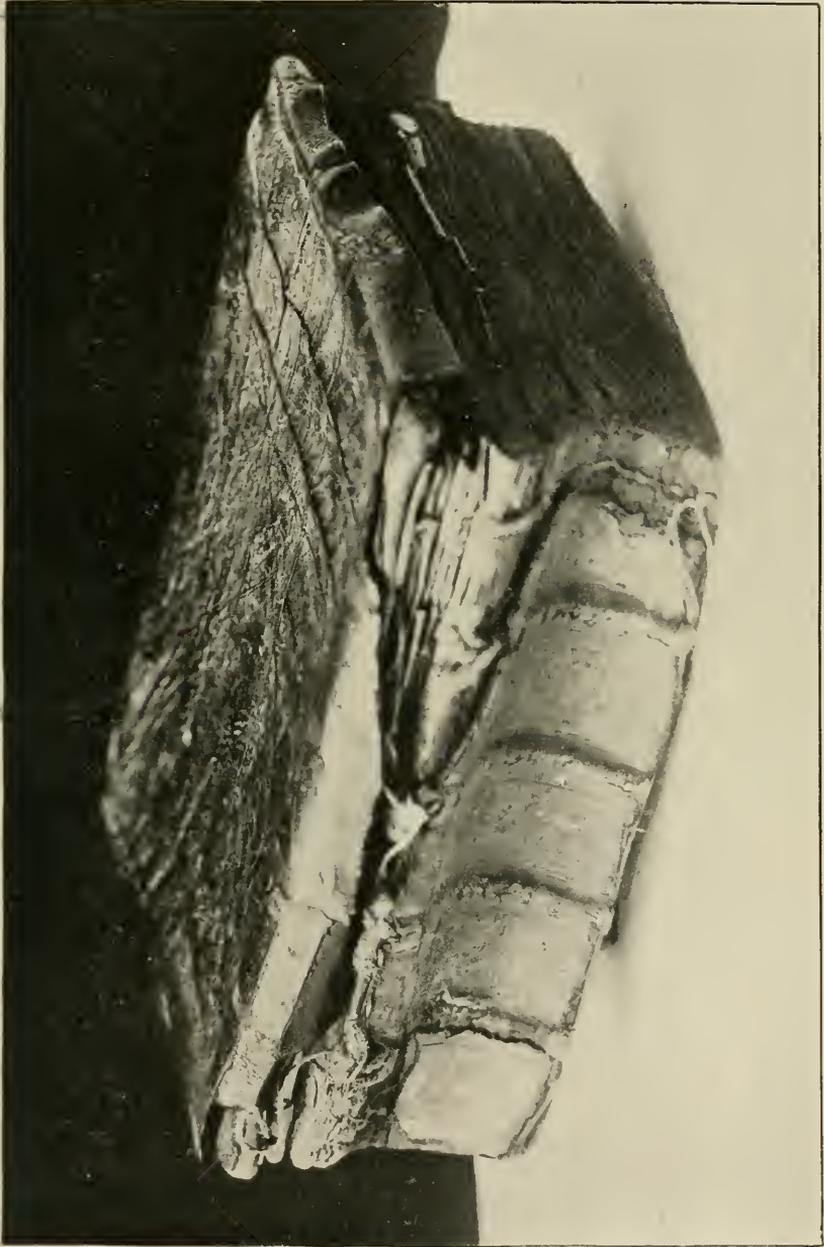
Letters have been received from Mrs. Koenigsberger, Mrs. Neel and Mrs. A. M. Walker, whom we all affectionately remember.

THE RUTHERFORD-WALKER BIBLE.

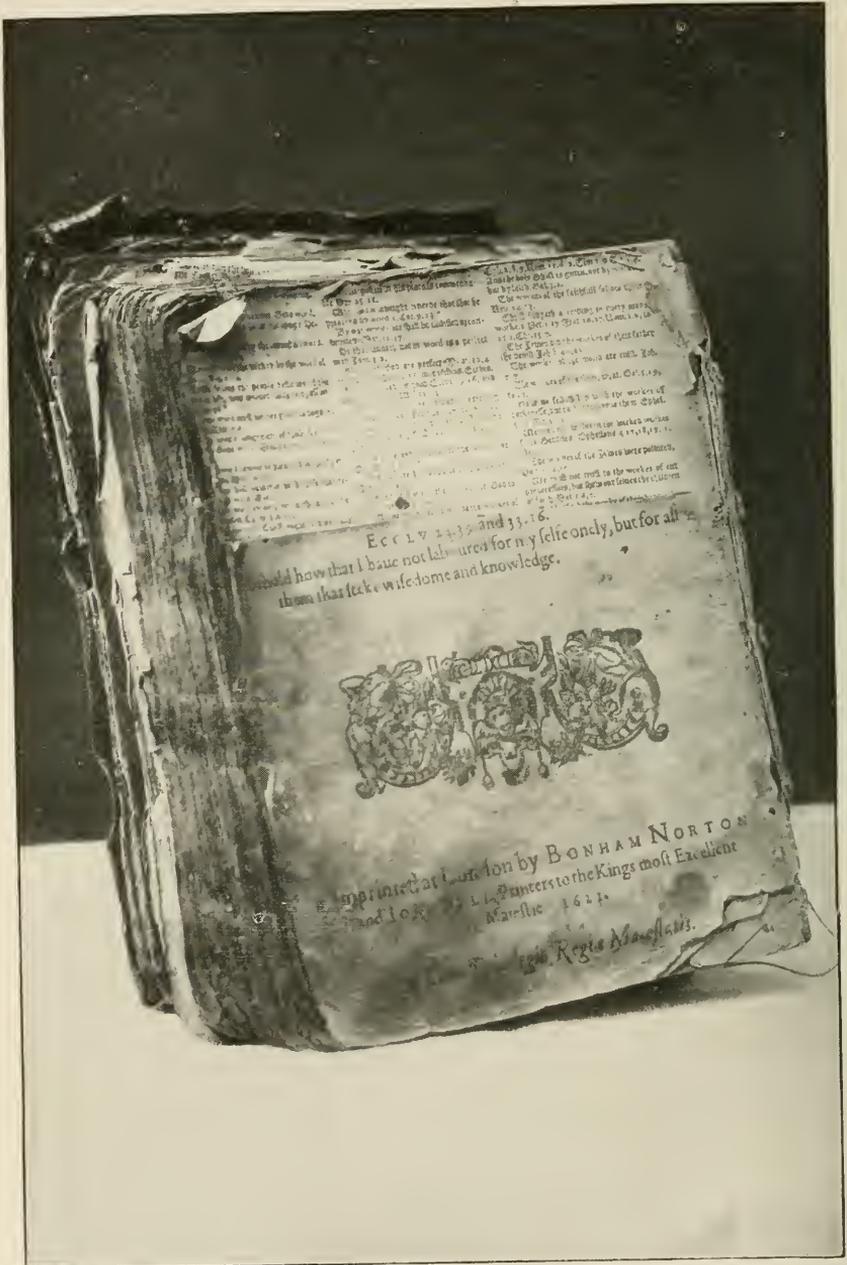
By Mrs. Abba Beatrice Creel Walker of Anaconda.

The size of the Bible is eight inches by seven. It was printed at London, England, by Bonham Norton and John Bill, printers to the King's Most Excellent Majesty, in the year 1621. All through the Bible the old-fashioned printing is used with the long 's.'

This Bible was brought from Scotland to Ireland; from Ireland to the United States in 1726. Its home was first in Chester County, Pennsylvania, then in Virginia, Kentucky, Illinois, Iowa, and now in the far western state of Montana.



THE RUTHERFORD-WALKER BIBLE.



THE RUTHERFORD-WALKER BIBLE.

This Bible is by some called the Rutherford Bible as the Walkers are descendants of the Rutherfords of Scotland.

In the family register given in the Bible is the name of John McKnight, born in 1627. The old names written in the Bible, more than two centuries ago, are as distinct as if written yesterday. The Bible was entailed to the oldest child.

The first record in the Bible of the ones inheriting it is



JOSEPH C. WALKER.

as follows: James Rutherford died April 26, 1768, and left the Bible to his eldest daughter, Jean Walker Hudson, who died October 15, 1777, and left the Bible to her eldest daughter, Margaret Hudson, who married John Walker. Margaret Hudson Walker died October 23d, 1782, and left the Bible to her eldest daughter, Jean Walker, who married Joseph Patterson.

Jean Walker Patterson died December 23, 1810, and left the Bible to her eldest son, John Patterson; at his death he left the Bible to his brother, Col. William Patterson. He

died October 23, 1888, and left the Bible to his eldest daughter, Mary Ann Creel Patterson, of Keokuk, Iowa. She died August 15, 1898, and left the old Bible to her eldest living daughter, Abba Beatrice Creel Walker (Mrs. A. M. Walker) of Anaconda, Montana.

Her son, David Creel Walker, will inherit the Bible. He was the first child baptized in the First Presbyterian Church of Helena, his mother being one of the charter members of that church.

The old Bible has been in many lands and many names, it is now back in the Walker name, but in all of its wanderings, it has never strayed from the Presbyterian fold.

(Mr. Joseph C. Walker, a brother of Mr. A. M. Walker, now of Lewistown, Montana, was also a charter member of the Helena Church. He likes to relate that his parents were charter members of the first Presbyterian Church organized in the Territory of Iowa by a colony of Kentuckians, in 1837. Three of his uncles and four of his aunts also helped to make up the roll of eleven members of this pioneer church at West Point, Iowa, ten miles from Fort Madison. Col. William Patterson, mentioned above, was a charter member of this pioneer Presbyterian Church of Iowa.)

REMINISCENCES OF REV. WILLIAM C. ROMMEL.
Pastor of the First Presbyterian Church of Helena from
September, 1872, to August, 1876.

Cornwall, N. Y., December 29, 1905.

Dear Brother Edwards:—Your letter of information and inquiry is acknowledged with thanks, and I am glad to be of any service to you. Helena was my first ministerial charge and I have never lost my love for its people.

In August, I think, of 1872, I left Elizabeth, N. Y., after my seven years of study at Princeton University and Seminary for my work as a home missionary in Helena, Montana, with my commission as home missionary of the Presbyterian Church, signed by the good secretaries, Drs. Kendall and Dickson. At Colorado Springs I attended the meeting

of the Colorado Synod in a small unfinished frame Presbyterian church; tents were in evidence and a small hotel. At that meeting I was received into the Presbytery of Montana. Thence to Salt Lake City, where I supplied our church for two Sabbaths, its pastor, Rev. Mr. Welsh, being absent in the east. Thence to Corinne, Utah, preaching, if I remember correctly, for Brother Gillespie. On a Wednesday evening, I boarded the coach of the Overland Stage Co., bound for Helena, Montana. Rev. Lyman B. Crittenden and wife and daughter, en route for Bozeman, Montana, to start a Young Ladies' Seminary, occupied the front seat of the Concord coach. A young lieutenant, fresh from West Point, and another stranger and myself occupied the middle seat. A bride and groom, a Mr. and Mrs. Smith, en route for Deer Lodge, and their friend, Miss Sims, en route to start and teach a Presbyterian school at Missoula, occupied the back seat, while some three or four others were on the top with the driver.

We were a cheerful party and had need of all our cheerfulness, for the coach kept losing time. One of the wheels froze and we took it off and poured in water to cool off the freeze. Clouds of the fine alkali dust nearly blinded and choked us. The cramped position made sleep for some of us impossible. I got six hours sleep out of the 92 hours in the not far from 500 miles of our journey. At Sandhole we stopped for dinner; sage brush tea, as black as your hat, butter, stronger than Samson, bread, heavy, sour and uneatable, a big bowl of grease with a few bits of pork swimming in it, and prunes. Our lieutenant tasted the tea and gave it up and went to the landlady and asked the price. "One dollar." "But I have eaten nothing." "That's not my fault. There is plenty. The price is one dollar." He paid it. We meekly followed suit. At Brooke's, about 50 miles from Helena, a stage station for changing horses, I got off the coach for a rest. The express messenger, who was going to Helena to guard the down treasure coach, got off also and called my attention to two men, dressed in

black, walking towards the Brooke's home. "Do you know these men?" he answered. "No. Who are they?" "Preachers!" He put so much contempt in his answer that I was not so much surprised at the volume of profanity that followed and the fearful cursing of all preachers. I did not let him know that I was a preacher, but reflected on the need of preachers in Montana.

We reached Helena at 2 a. m. of the following Sunday and when I registered, I prefixed "Rev." to my name and watched the express messenger as his eye ran over the names registered. The next morning at breakfast he came into the dining room, straight to my table. I looked up and nodded, saying "Good morning." He turned aside and the tell-tale blood mounted to his temples and I saw that "his bark was worse than his bite." Some two years after in Deer Lodge he came into a store where I was, recognized me and asked for an introduction, and while not in so many words apologizing for his vigorous reception, yet in manner and kindly speech he practically did apologize.

My first Sunday morning in Helena was a revelation. Brother Russel, now of Butte, called and about 9 a. m. we went to his residence. My hotel was on upper Main Street, a fine, well-furnished, four-story brick hotel, the International, destroyed in the big fire. As I stepped out that bright Sabbath morning I faced a large crowd of men, interested in an auctioneer selling bronchos. Just back of him to the left was a large saloon, the Exchange, wide open, with tables where men were playing faro, "bucking the tiger." The sidewalks and narrow street were filled with men, mostly young men, and all the stores seemed to be open and doing business. At the M. E. Church a small congregation worshipped. At night a union service was held at the M. E. Church, South, in behalf of the Bible cause, where I made my first address in Montana. For a few Sabbaths, beginning the following Sabbath morning, I preached in the M. E. Church. We secured a room, the Odd Fellows' Hall, on Main Street, worshipping there Sunday mornings

and evenings for a while and working in the Sabbath School of the M. E. Church. The need of a church building was plain and we went to work to raise money. Our congregation, though small, was made up of some of the best people in Helena. I never knew a better lot of church workers than the ladies of the Helena Presbyterian church, such ladies as Mrs. W. F. Sanders and her charming mother, Mrs. Fenn, Mrs. Wedger, Mrs. Roberts, Mrs. Koenigsberger, Mrs. Fisk, Mrs. Cuthbert, and her sister Miss Newhall, Mrs. Neel and her devoted mother Mrs. Baker, Mrs. Wilcox, Mrs. Hedges, but one would have to call the whole roll, and it seems invidious to mention any without mentioning all.

The Roman Catholics had raised a large sum of money, the previous year, by a Christmas bazaar and our ladies decided to have a similar bazaar and came to me full of the idea and enthusiasm. I approved cordially, but they innocently added, "And we will have dancing and raffling and will make lots of money for our church." "What!" I said, "have a dance and raffling for a Presbyterian Church!" "Why, certainly. The Roman Catholics made most of their money that way last winter." I promptly said, "That cannot be." They insisted and I at last said, "I have a valise; it is readily packed, and I will not remain in charge of the Helena church if such a bazaar is undertaken." "Oh, if you feel that way, we will not have the bazaar, but that is the only way to make any money here in Helena." "Very well, I am satisfied." Later they came penitent and said, "You were right and we were wrong. We will have the bazaar without any of the objectionable features, but we will make very little money, perhaps \$200. And the Roman Catholics are reported to have cleared \$7,000 in three weeks."

We worked with a will; had the bazaar for three days including Christmas day. The gentlemen aided royally. Some washed and wiped dishes. At the Christmas dinner Judge Wade and others were the waiters and at the end over \$800

were netted, and all were happy, and the "boys" were astonished that they could leave the fair with any dust in their pockets and voted the Presbyterian bazaar all right.

The following Sunday night in Odd Fellows' Hall I faced a full house of men, many of them had aided us generously at the bazaar. I knew that Christmas had been a day of dissipation for many, that the coming New Year's day would be more so, as the custom of our leading families was to keep open house on that day and offer refreshments, including liquor, to their guests. With a purpose my text that night, was, "Look not upon the wine when it is red." I was young, ardent, and a convinced teetotaler. From beginning to the end of the sermon some of the men in the audience never raised their eyes from the floor. My peroration was an earnest appeal to the women of Helena not to offer intoxicants to their guests on New Year's day. Next morning as I walked up Main street, I was conscious of an atmosphere. Some would not speak to me, some acted as if their necks had been stiffened. On entering the store of one of my congregation he shook a warning finger and bade me look out for myself. I asked why. "Because of your temperance sermon last night." I had suddenly become famous, or rather infamous. The idea of preaching a temperance sermon in Helena, and such a temperance sermon! I had quoted a remark of a friend, "All Helena's drunk on Christmas day", in the sermon. This was taken up with a vengeance. For example, "Hello! Tom, I heard you were drunk Christmas." "It's a d—d lie. Who told you." "The Presbyterian preacher." "When?" Sunday, in his sermon." And the poor preacher would get another cursing. So the boys kept it up. One man said to me years after that he was present at the service, had been under the influence of liquor on Christmas, but had helped our bazaar liberally and was so angry, he made up his mind to thrash me,—but he changed his mind. I was discouraged, feeling that I had only roused opposition. But on New Year's day I made sixty calls and in only two places was liquor served and in one

of these, the International hotel, the wife of the proprietor said to me, "I heard your sermon, it was all right. My husband said that we must have liquor to-day. 'Well', I told him, 'I'll not serve it. We ladies will have our table and if the gentlemen insist on having liquors, they may go over to that table and help themselves' ". Thus loyally did the ladies of Helena, Montana, on New Year's day, 1873, respond to an appeal on behalf of their husbands, brothers and sons.

The Baptist minister, the Rev. Mr. Woolfolk, having left Helena, our congregation moved to the court house, organized a Sunday-school, and held regular morning and evening services.

An organist was a necessity for our Sabbath-school, and as none could be obtained, I determined to see if I had the timber for one. A small folding melodeon was rented for \$6 a month for practice. A stout, short German who played in Kessler's lager beer saloon was my teacher at \$2 a lesson. After ten lessons with the usual backaches, wristaches and headaches, I succeeded in learning how to play, "John Brown's body", when an organist was found and I realized that the timber for an organist was lacking. Only "John Brown's body", and poor enough at that, cost me \$26.00.

I taught a Bible class and one of the members, a rough bearded miner, asked if the original Greek word for baptize did not mean to dip or immerse. I wondered at such a request from such a source and found out that he had been a student for the Congregational ministry, but his health failed. Later one Monday morning he called at my house to say goodbye, as he was going back to the states. "Why?" I asked. "Because you advised me to go." "When did I give you that advice?" "Last night in your sermon you said, if a man could not live a Christian life here, as he ought to live it, he should go back to the states, where he could live that life. I am that man. I sold my claim to my partner and have come to say goodbye." If all our

hearers would take our advice so promptly and fully, preaching would be quite a different thing from now.

I became interested in a Chinaman in Helena, bought a Chinese-English book for him, hoping to help him into the light of the Lord. One Sunday morning he called at my house. "What can I do for you, Charley?" I inquired. "You lend me fifty or sixty dollar'." "I don't do business on Sunday and I don't lend money, but what do you want it for, Charley?" "You good man. Lady send me to you. You lend me fifty or sixty dollar'. I pay you back five or six dolla' every month. Heap good business." "But what is the business, Charley?" After some hesitation he said, "A little lottery business in Chinatown." My roommate was almost overcome, he laughed long and loud, and laughed almost all day Sunday. That a heathen Chinese should come to a preacher of the Gospel of a Sunday morning, to get money to start him in the gambling business in Chinatown, was too much for his sense of the ludicrous. It was too good to keep. He sent this item to the New North West, Deer Lodge: "The Presbyterian preacher of Helena, being zealous in his efforts to convert a Chinaman, suddenly ceased them when the Chinaman proposed that the preacher should start him in the gambling business in Chinatown." This item was copied into Ayer's almanac and was widely circulated.

One Sunday morning the topic of the sermon was from the text, "Blessed are the pure in heart." At dinner, after the sermon, my tenor singer remarked to me, "I am glad that you preached that sermon this morning; it was much needed. I saw on the piano the other evening in one of our best homes a vile newspaper." His neighbor at the table shoved back his soup plate and contemptuously exclaimed, "The idea of your saying that!" "Well, sir," was the reply, "if you want your sister to read such literature, I have no objection." With an oath he answered, "My sister is a saint in heaven, I'll get a pistol and kill you." And he rushed in great excitement from the room. We

simply smiled and went on with our dinner. In a moment he entered the room, flushed with rage, and standing back of the tenor singer, threatened to strike him. This roused the singer and they started to fight. They were small and slight and fought like women, making frantic passes with their fists and swearing loudly. The singer got his opponent by the throat and was choking him well, when the landlady appeared and I arose and separated them. The pistol hunter went out again to get his pistol, and though pistols then in Helena were as thick as leaves in Vallombrosa, he could not find any. The next day they were reconciled.

I was on horseback one morning and stopped in the street to talk to one of our church trustees, when up staggered a drunken Scotchman. He grasped my outstretched hand and asked when I was coming out to Ten Mile to preach to the boys there. I said that I did not know but would be glad to come sometime. Letting go my hand and trying to steady himself, he said solemnly, "Mr. Rommel, if I am nothing else in this world, I'm a pretty good Presbyterian." The next day I saw him in Helena and tried to speak to him to arrange for a preaching appointment at Ten Mile, but I could not get near him, he took good care to keep out of my way.

A wedding some twelve miles distant, required a livery team, which I secured and started on a raw, windy day for the bride's residence. The team proved hard to drive, being seized with a purpose to run away. The residence of the bride was reached in safety, the horses put away in a half-open barn. After the ceremony I started home. The team had been chilled with the long wait, and started at a lively gait. They were hard-mouthed, young and fiery. I could hold them in a while, but getting tired and relaxing the reins, they would start on a swift trot and break into a run. It was too dark to follow the road and we were soon scouring over the prairie, going we knew not where at a frightful pace. At last the lights of Helena appeared and

we struck the road and rushed into the stable. I remonstrated with the liveryman for giving me a runaway team. He said, "I let out all my other teams and gave this to you. I knew the Lord would take care of you, Parson."

Passing up Main street one day I stopped at an auctioneer's place. He was on a drygoods box, selling goods, and exciting the interest and laughter of the crowd, by his remarks coupled with revolting blasphemy. I waited till he was through and walking up to him said, when he was alone, "How is it that you swear so?" "Well, I do swear some." He was perhaps the most profane man in Helena, which is saying a great deal. "I know that I ought not to do it, and my church, the Roman Catholic, forbids it. But Mr. Rommel, I never swear before my wife." "Then you need not swear at all." "That's so," he replied, and after a moment added, "I'll make a bargain with you, Parson. If you ever hear me swear again, just come up and tap me on the shoulder." "All right," I answered. The next day I found him auctioneering as before with similar language. I waited and went up and tapped him on the shoulder. "All right, Parson, you'll never catch me again." And I never did. He broke short off.

Our Sunday services in the court-house were well attended, especially mostly men at night. Speaking of the evils of gambling, I noticed particularly one young man who seemed deeply interested. I described a game and a quarrel and a pistol shot and a dead man. The young man dropped his head suddenly, as if he had been shot. I tried to find him at the close of the service, but he disappeared.

Outside preaching stations were at Grizzly Park and Clancy and Jefferson. The four years passed quickly. A neat brick church was built and dedicated free of debt, a large Sunday-school gathered, when the physicians advised me that the climate of Montana was too severe for me. August, 1876, I said goodbye to our beloved church and on a bright clear morning mounted my cayuse and rode away, taking the road to Missoula, and thence over the old Mullan

road to Walla Walla, where I sold my outfit and going to San Francisco returned east by the Central and Union Pacific, glad that I had been able to be of some service to the Helena Presbyterian Church as its first minister from 1872 to 1876. Perhaps this will be of some service.

Cordially yours,

WILLIAM C. ROMMEL.

THE RISE OF THE PRESBYTERIAN CHURCH IN DEER LODGE AND BUTTE.

By Rev. James R. Russel, Ph. D.

(Mr. Russel was one of the four Presbyterian ministers who began work in Montana in 1872. The name of no minister or elder has been on the Presbyterian Roll in Montana as long as that of Mr. Russel—35 years. At the organization of the Presbytery of Montana in 1872, he was elected stated clerk, which office he held for twelve years, until his resignation in August, 1884. The following resolution was adopted concerning his resignation:

“Resolved, That the Presbytery receive with regret the resignation of Rev. J. R. Russel of the office of stated clerk and desire here to record our appreciation of his long and efficient services. We recall that he is now the only original member of the Presbytery; that he has kept the Presbyterial records with neatness and always orderly, so that there has never been any criticism of them by the higher courts of the Church; that he has been faithful in attending the meetings of Presbytery, often traveling hundreds of miles by stage, in severe weather at the risk of his health and even to life to attend meetings where he was about the only delegate, and this at great expense to himself, while he has never received any salary, and that he has performed all his duties, as an officer of this Presbytery faithfully, and to the entire satisfaction of Presbytery.”)

I arrived at Deer Lodge, June 6, 1872, having been commissioned by the Board of Home Missions to work in Montana. So far as I have been able to learn it was the first visit of a minister of our church to Deer Lodge in the in-



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THE PRESBYTERIAN CHURCH OF DEER LODGE.

- 1. The Church Building of 1874.
- 2. The Manse.

- 3. Elder Thomas W. Catlin.
- 4. Elder Thomas Aspling.

terests of our denomination. After getting rid of some of the dust, gathered by the stage ride across the range, and having eaten supper, I started out to see if any Presbyterians could be found in the place. I soon discovered two prominent business men, members of our church in the east, who informed me that they did not see any special need of a Presbyterian church in Deer Lodge as the Episcopalians had an organization and a minister on the field. "But does that organization reach and satisfy all the people," I asked. "No," they replied, "only a few attend the services regularly and the rest of the people do not care anything about churches."

The next morning I started out and made a canvass of the town to see how many Presbyterians there were in the place. I found seven communicants and about 30 or 35 who had been either raised in our church or preferred it. That evening Rev. Sheldon Jackson, the Superintendent of Missions, arrived from Virginia City. On Saturday, we visited all those who had said they were members of the church and asked them to join in the organization of a church at Deer Lodge. Arrangements were also made to hold services the next day, the Episcopal minister, Rev. William Stoy, courteously giving up his claim to the court house for the occasion. Mr. Jackson preached morning and evening.

At the morning service the church was organized with the following members, viz: Mrs. L. J. Sharp, Mrs. Georgiana Aspling, Thomas Aspling, F. B. Miller, Mrs. Hortense Pradeau, Miss Jennie D'Acheul, and W. Egbert Smith.

Messrs. Aspling and Smith were elected elders, but declined to accept the office. At a congregational meeting held subsequently, Mr. Smith was again elected elder. Having been elder in the church at Savannah, Missouri, he consented to act as elder of this organization until someone else could be found who would accept the office.

At the first meeting of the Presbytery of Montana, held in Helena, June 17th, I was appointed to supply, on alternate

Sundays, the church in Helena and the church in Deer Lodge, until other arrangements could be made. This arrangement was kept up until the latter part of September, when Mr. Rommel came to Helena and I moved to Deer Lodge. Episcopal and Presbyterian services were held in the court house alternately, until about January 1, 1873, when Mr. Stoy was transferred by the Bishop to Utah.

About this time Mr. Blackwell, a minister of the M. E. Church, South, came to Deer Lodge, and we occupied the court house as Mr. Stoy and I had done, until near the close of 1873, when some complications arising about the use of the county house, we rented the Odd Fellows' Hall for religious services.

From the fall of 1872 to August, 1874, I preached at the penitentiary on those Sundays that I did not preach in the town and held a Sunday-school there every Sunday afternoon, being assisted by some ladies, one from one of the Protestant churches, and one from the Catholic church. I then had to give up the work at the penitentiary on account of my health. But the Sunday-school was kept up some time longer by church members. These services seemed to be highly appreciated by the prisoners who, with but few exceptions, entered heartily into the services.

Of course it had been our intention from the first to build a house of worship as soon as practicable and we talked up the subject whenever the opportunity offered. In the spring of 1873, Judge W. D. Dance broke the ice by offering \$150 to start with. Several others then offered sums in different amounts. Early in August of this year Mrs. Thomas Aspling and Mrs. Robert Kelley started out with a subscription paper and in one day canvassed the town getting nearly \$2,000 subscribed toward the building. That was a pretty good start.

A building committee was appointed and soon a lot was purchased and contracts let for material, and for enclosing the building. The contractor was slow, however, and by March 1, 1874, had just enough of the framing and roofing

done to enable a big wind storm to blow it over, at a cost of \$500 to the congregation. However, the work was promptly taken up again and within the next three months the house was safely enclosed and the last dollar of the subscription paid out.

All the inside work was yet to be done and not a dollar was in sight. It was exceedingly difficult to raise any more money by subscription, for Deer Lodge was not in a very prosperous condition, at the time. The ladies set to work in earnest. They managed to get up two or three concerts, give entertainments, prepared and served dinners and suppers, and devised other ways to raise money. I wrote to everyone I could think of back east who, I thought, would be likely to help us with money. Some of these letters secured small amounts. At last we scraped together enough to justify the building committee in letting the contract for the plastering.

Right here it might be of interest to those who live in this latter day to learn something about the cost of building at that time. There were 500 yards of plastering. The contract was let at ninety-five cents a yard. Just as the contractor had begun to put on the plaster, it suddenly turned cold. For about two weeks the thermometer was down below fifty below zero every night and during the day did not get as high as ten degrees below zero. Two large stoves were set up in the church. The plaster was put on and allowed to freeze dry, and it was a good job. The plaster is there yet thirty years after it was done and not a break in it. There was not a piece of timber in the building that cost less than \$40.00 per thousand and from that price to \$90.00 per thousand. Not a nail was driven that cost less than 12½ cents per pound and when it became necessary to buy nails in the winter or spring, the cost was 25 cents per pound.

On February 21, 1875, the first service was held in the new church, the first Presbyterian church erected in Montana.

The Presbytery of Montana was to hold its annual meet-

ing in Deer Lodge, April 16th of this year. At that time there were only three ministers in the Presbytery. Messrs. Crittenden and Rommel were expected in Deer Lodge on the evening of the 15th. Accordingly they left Helena on the coach on the morning of that date (Thursday). They rode eleven miles to the breakfast station and from that place to Deer Lodge walked and shoveled snow. They arrived in Deer Lodge on Saturday evening at eight o'clock, and let me say incidentally that the stage company made no reduction in the fare, ten cents per mile, and did not pay the passengers a cent for their work. The next morning communion services were held, Mr. Crittenden preaching the sermon. In the evening the church was dedicated, Mr. Rommel preaching and Mr. Crittenden making the dedicatory prayer.

During the summer there was an epidemic of matrimony in Deer Lodge and I among the rest became affected with the disease. On July 27th, I married Mrs Fannie Irvine, daughter of Major J. F. Forbis, of Helena. She became a most helpful assistant in my work both in Deer Lodge and Butte.

During the summer and fall of this year came the first great quartz excitement at Butte. Quite a number of the members and supporters of our church at Deer Lodge moved to the new camp.

April 12, 1876, at the request of several Presbyterians, I organized a church at Missoula with ten members, Mr. Ferd Kennett, Elder.

It was in March, 1876, that I made my first visit to Butte. As there was no resident minister in Butte, it was arranged that the Presbyterians, Episcopal, Methodist Episcopal and Methodist Episcopal, South, churches should each hold services once a month in Butte until another arrangement should be desired.

From this time until I moved to Butte, the history of the church in Deer Lodge can be given in a few sentences. The town began to decline with the quartz excitement in Butte in

1875. It continued to decline until the College of Montana, undertaken by the Presbyterians, was well under way in 1883. Until that time the members received into the church just about equalled the numbers of those that moved away.

(Before continuing Mr. Russel's Narrative we will insert a few facts pertaining to the later history of the Deer Lodge church, which are furnished by Mr. Thomas W. Catlin, who has acted as the clerk of the session for over 25 years.

Mr. Catlin and Mr. Thomas Aspling were ordained to the eldership of the church, December 18, 1881, and still hold that office. Mr. Catlin being 76 years old and Mr. Aspling 86.

A Chinese Sunday-school was organized in 1886 and continued until 1899. During this time 54 scholars were enrolled, some of them attending nearly the whole of that time. The number of teachers at different times was in all 75—one to each pupil. Three of the Chinamen united with the church.

The annex of the church was erected in 1894 and the manse in 1890.

Mr. Catlin writes: "We do not care to have our report show that eighteen of our church members have been in the penitentiary, but it is a fact that eighteen convicts have been received as members on profession of faith, the result of services held in the penitentiary by our ministers. You can exercise your own judgment as to including this item in our history, or not. We are not very proud of it, though several of these convicts asked for letters of dismissal when they were discharged from the Pen." During the past thirty-three years there have been 255 additions to the membership, and only eighteen deaths; the present membership is sixty.)

Soon after I began to hold regular services in Butte the work increased so that I had to make from one to four trips a month, instead of one. The distance between the two places is forty miles. It was more convenient for me to make the trips for the most part in my buggy, as I could then chose my own time, day or night, for traveling, and not be compelled to go by coach time.

On these trips I used to pick up the first person I overtook walking. In nearly every instance the person was some poor fellow who had served his term in jail for some misdemeanor and was "footing it" back to Butte. Deer Lodge was the county seat at that time. This little act of civility on my part, without any thought of the consequences, gave me a hold on that part of the population and on the saloon men and gamblers that lasted for many years after I had given up preaching. These men themselves sometimes attended my services and their wives and children in many instances became regular attendants at our church and Sunday-school. In many instances the wives united with our own or some other church and the children of many of these families are now substantial members of some church in Butte, or in some other place to which they have moved.

My first service in Butte was held in a little log school-house in the middle of the block where the Library Building now stands. It seemed a long distance out of the way. I think the nearest house was a livery stable where the Mantle Block now stands. But the school-house was full at the morning service and standing room was scarce in the evening. In the midst of the sermon in the evening one of the lamps fell down from its fastenings and the oil of course took fire. There was no stampede as might have been expected. Two or three men whipped out the flames with their hats and in two or three minutes the preacher was proceeding as though nothing had happened.

For several months there was no public hall in Butte and services were held in such places as could be found. The school-house could not hold the congregations and besides it was considered too far out of the way. Unfinished store-rooms were our most frequent meeting places. One Sunday I bought the privilege of preaching in an unfinished room where the Harbour Block now stands from a man who had fixed it up for a series of minstrel shows. The rent was twenty dollars for the Sunday. I had rented the room the month before from the owner of the house for ten dol-

lars, but the difference was this, in the first instance it was the bare room in an unfinished building, no windows, no doors, the workmen's benches and tools in the room; in the second instance there was a stage set up in one end of the room, decorated with red and white muslin curtains, and seats of rough boards set across boxes and kegs ready for use. But both times the sermons were short and so was lessened the danger of the hearers going to sleep and falling to the floor.

About this time Fred Loeber put up a board house where the California Brewery now stands and called it "Loeber's Hall." It would hold comfortably four or five hundred people. It was a much needed improvement. Here the chief magistrate of the camp dispensed justice and here balls, parties, shows, entertainments, religious services were held. In the course of a year or two he found it more profitable to rent it for a saloon and the parties and preachers had to change their quarters to the upper floor of the brick building that had succeeded the little log school-house. The partitions had not been put in, so we had a room capable of holding about 250 or 300 people. The walls were not plastered, and the nine or ten oil lamps gave out just about light enough to enable the people to see how to get around without falling over one another. When singing time came the men would take candles out of their pockets, light them and so throw light on the hymns. And they sang with their voices as well as with their spirits. It is good yet to remember how they enjoyed the singing, for we sang only the good old hymns upon which we had all been raised.

In the spring of 1879, the Mountain View Methodist Church building was so far finished that we could hold services there, and the several denominations attended as they had been doing in the other places where services were held. The building had been enclosed and plastered but the windows were not yet in. Instead of glass, muslin was tacked over the openings, and whitewashed to obstruct somewhat the too free passage of air and dust through the room. The

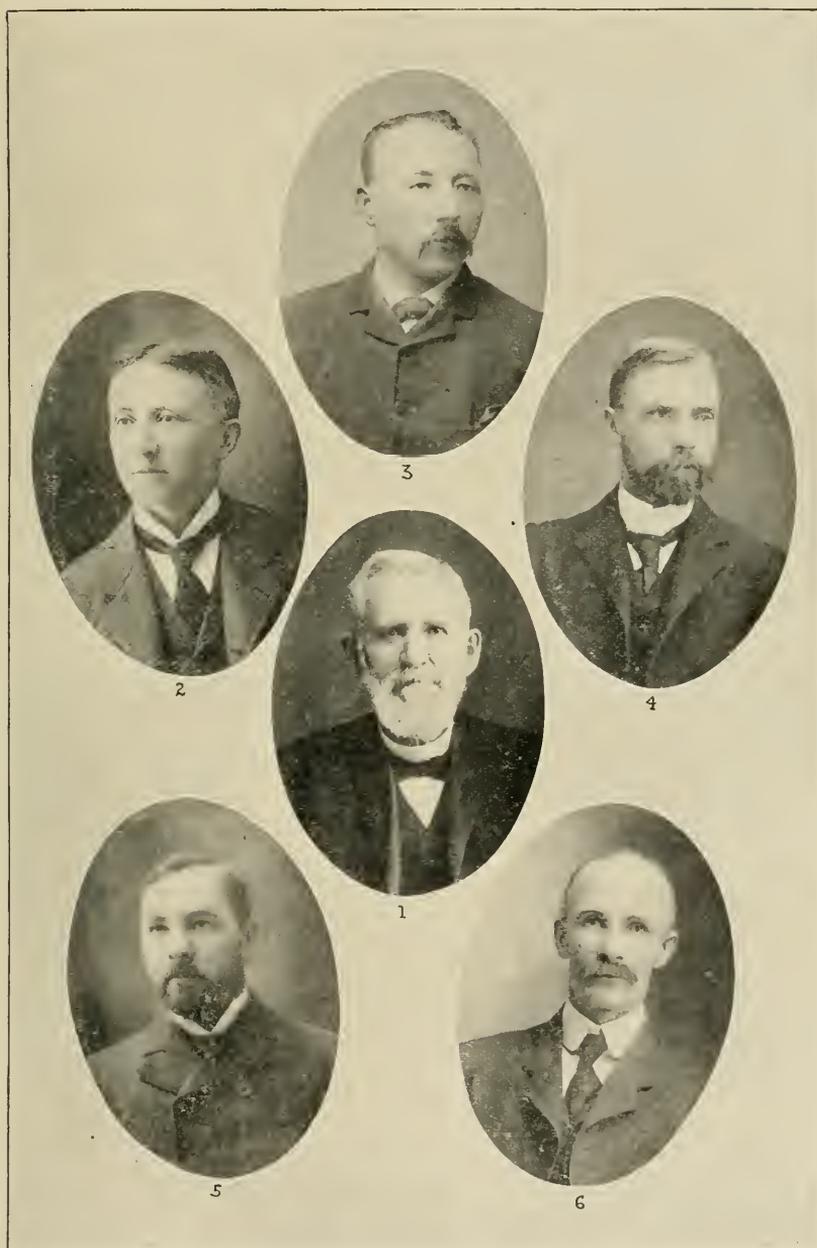


THE FIRST PRESBYTERIAN CHURCH OF BUTTE.

Rev. Eiko J. Groeneveld, D. D.

Mrs. Loretta V. Groeneveld.

The Church Building.



ELDERS OF THE FIRST PRESBYTERIAN CHURCH OF BUTTE.

1. Prof. N. R. Leonard.
2. John W. Passmore.
3. Robert T. Brasier.

4. George Raff.
5. Jesse R. Wharton.
6. Alexander R. Patterson.

Methodists had not as yet a resident pastor and when one of the other ministers failed to keep his appointment I preached, so that the regular services were kept up all of the time.

On May 12, 1878, I organized the First Presbyterian Church in Butte with thirteen members. Messrs. Robert Allan and James A. Pack were elected elders and were ordained and installed the same day.

In May, 1879, following an order of the Presbytery, I moved my family to Butte. In the following September, our church began holding regular services every Sunday in the Good Templars' Hall, a log building, where the present hall now stands.

October 4th, our Ladies Aid Society was organized.

In March, 1880, the Presbyterian Sunday-school was organized.

In the summer of 1880, ground was broken for the erection of a Presbyterian Church building on four lots which had been purchased on the corner of Broadway and Idaho streets. On December 26th, we held our first service in the basement of the new church. Lack of funds prevented the completion of the new building, and it was not until December 25, 1881, that we were able to hold services in the main audience room. Even then the building was not completed. From that time for three years we had to struggle with debt. But the congregation and membership increased.

As the town grew the work also increased on my hands and under the strain my health failed, until I was completely broken down, and my physician, after a very plain talk with me, told me that I must quit work at once, or I would be dead in a few weeks. Accordingly, I resigned in February, 1884. Until November of this year, only occasional services were held in the church, when Rev. Frederick W. Flint came and supplied the church until September, 1885. Rev. D. J. McMillan, D. D., then supplied the pulpit for a year. From February, 1887, to May, 1887, Rev. Lyman E. Hanna preached to the congregation. Rev. L. M. Schofield of Stockton,

California, was then called to be pastor. He came, but was not installed. He remained from May to December, 1887. Then in May of this year Rev. E. J. Groeneveld, D. D., at that time pastor in Deer Lodge, was called to be pastor. He has remained here until now and has built the church up until it is the largest of our denomination in Montana.

THE COLLEGE OF MONTANA.

By a Former Professor.

The alliance of the Christian Church in all her best ages and branches with higher education has been close and mutually beneficial. The Presbyterian Church has special affinities for learning and the spread of knowledge among the people. She "educates by necessity as an instinctive law of self-preservation." Wide spread wisdom and knowledge are essential to Presbyterian growth and perpetuity. Everywhere it has done a lasting work in planting schools, academies and colleges. Presbyterians are always and under all circumstances educators and the eager promoters of educational institutions.

Early in the history of Montana, the need of a school of higher education was felt by those who were affiliated with the Presbyterian Church. During the meeting of the Presbytery of Montana in Helena, August 19, 1882, the following resolution was adopted:

"Resolved, that the Presbytery authorize the Rev. Messrs. D. J. McMillan, E. J. Groeneveld, and J. R. Russel, to negotiate for and, if expedient, buy the "Montana Collegiate Institute," in Deer Lodge for the Presbytery of Montana. This Institute was a school at Deer Lodge, which owed its existence primarily, two or three years before this date, to the untiring efforts and generous gifts of citizens of the Territory, among whom may be mentioned Mr. E. H. Irvine, Hon. Conrad Kohrs, Hon. A. H. Mitchell, L. J. Sharp, Esq., Gov. S. T. Hauser, Mr. S. E. Larabie and Hon. W. A. Clark. A substantial and suitable building had been erected and the school was opened in September, 1878, being the first institution of higher learning in the Territory. This school



THE CAMPUS AND BUILDINGS OF THE COLLEGE OF MONTANA.

1. North Hall—Boarding department in basement; college parlors and music rooms on first floor; rooms for forty girls on second and third floors. 2. Heating and Lighting Plant—Built by the students. 3. Trask Hall—Recitation rooms. 4. South Hall—Print shop and electrical engineering in basement; college office and recitation rooms on first floor; rooms for forty boys on second and third floors.

was non-sectarian. But soon the sentiment began to be felt—and the Hon. Hiram Knowles was perhaps the first person to voice it—that it would accrue greatly to the advantage of the school, if it were placed under the patronage and control of some religious denomination. The first to respond to this sentiment, according to the Third Annual Catalogue of the College of Montana, published in 1885, was the Presbytery of Montana, which appointed the above-mentioned committee to correspond with the trustees of the institution, with the view of putting it upon such a basis.

A conference between this committee and the Board of Trustees of “The Montana Collegiate Institute” resulted in a conveyance, August 23, 1882, of the entire property to the committee of the Presbytery. A debt of about \$6,000 hung over the property, which Mr. Alanson Trask of Brooklyn, N. Y., a legatee of the estate of Frederick Marquand, very generously removed. Mr. Trask happened to pass through Montana and his attention was called to this enterprise by Rev. E. J. Groeneveld, and when the case was fully laid before him, and the facts stated, he quickly paid the debt, and presented the property, free of all encumbrance, to the Presbytery of Montana.

But his benefactions did not cease with this. He made other rich gifts to the struggling institution during the early years of its existence, and among the rest paid the salary of the first president for three years. The new Board of Trustees, appointed by the Presbytery, the Messrs. J. R. Russel, E. J. Groeneveld, D. J. McMillan, S. T. Hauser and J. F. Forbis, incorporated March, 1884, under an act of the Legislature of Montana, approved March 3, 1883, and adopted the name “The College of Montana.” The articles of incorporation placed the college under the auspices of the Presbyterian Church in the United States and provide that “any vacancy, that may occur by death, resignation, or by such manner as may be provided in the By-laws of this Corporation, shall be filled by the remaining Trustees, but any choice by them shall be subject to the approval and

confirmation of that Synod of said Presbyterian Church, within whose bounds the said College of Montana may be situated." It was also provided in these articles, that the "particular character of the institution shall be that of a college for the instruction of young men and women in literature, in arts, in the sciences, and all branches of learning, that may be embraced in and requisite for a liberal education."

The school was opened under the new auspices, September 10, 1883, and conducted with varying success, and in the midst of many difficulties until June 8, 1900, when it was closed. From the beginning the college grew rapidly in the favor and confidence of the public, until at one time it occupied a recognized position among the best educational institutions in the west.

However, after the Territory of Montana had been admitted into the Union as a state, and five state institutions of various nature and grade had sprung up, the patronage began to decrease, and as the income of the school was dependent entirely upon tuition and the generosity of friends, and as the school had secured no permanent endowment funds whatever, it was impossible to maintain its standing among the other schools of the state and its temporary close was decided upon by the Trustees. During the year 1899-1900, it was conducted as a Young Ladies' Seminary, but even this change could not avert the impending disaster.

During the seventeen years of its existence, the school had four presidents: Rev. D. J. McMillan, 1882-1890; Rev. James Reid, 1890-1894; Rev. George F. Danforth, 1894-5; Rev. A. B. Martin, 1895-1900. At times the institution reached a high state of efficiency. At one time the faculty numbered fifteen persons, some of whom are well known in their respective lines, and are to-day among the best in the teaching force of the state elsewhere. The highest number of pupils enrolled was 160. Many of the students graduated with honor, and are found everywhere in professional and business life. The "School of Mines" de-



THE COLLEGE OF MONTANA AT DEER LODGE.

The Faculty of 1887:

- | | |
|------------------------------|-------------------------------------|
| 1. Prof. Frank N. Notestein. | 6. Prof. Theodore Brantly. |
| 2. Miss Mary B. Hill.* | 7. Miss Lois Reat. |
| 3. Prof. F. D. Kelsey.* | 8. Miss Kate Calvin. |
| 4. Miss Lizzie Woolfolk. | 9. Prof. Frank W. Traphagen. |
| 5. Miss Lena Vaughn. | 10. Pres. Duncan J. McMillan, D. D. |

President James Reid, D. D.

President Albert B. Martin.

*Deceased.

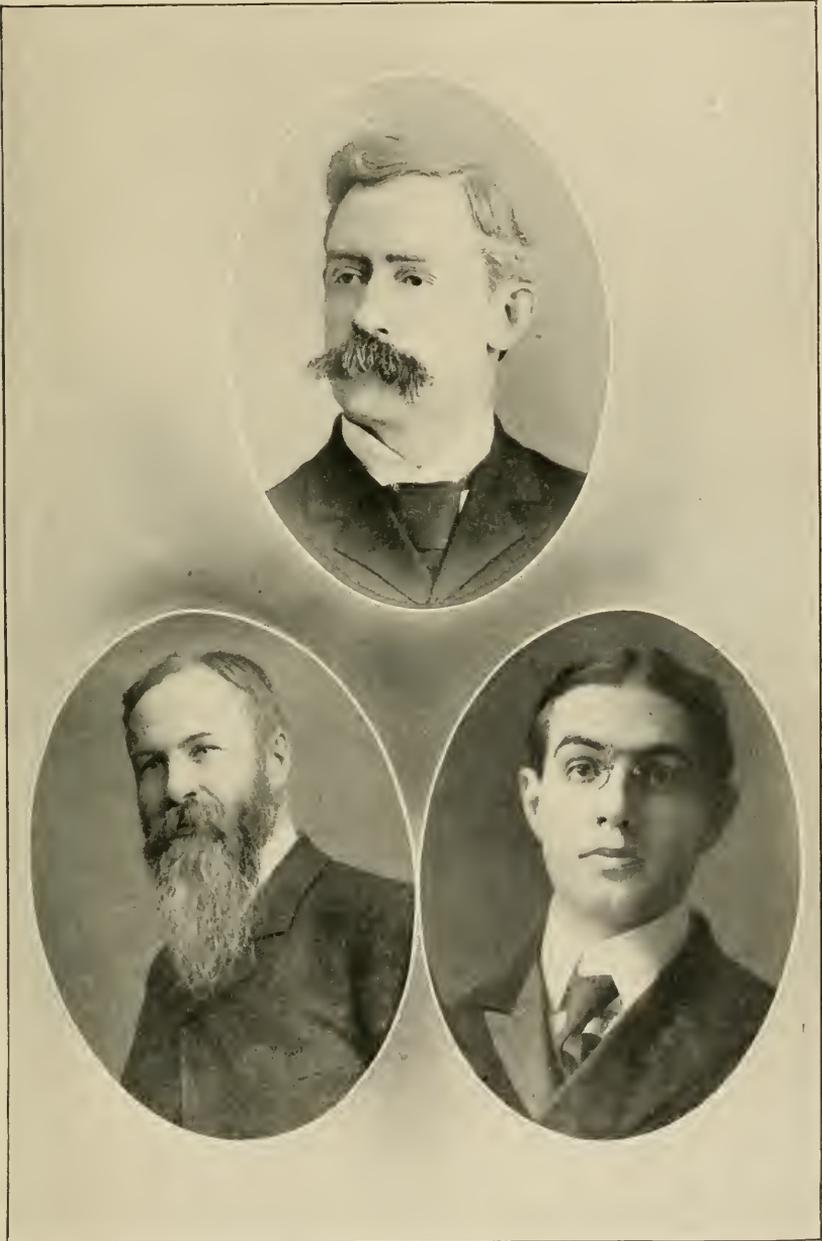
partment was for several years the only institution of its kind in the state, and graduates and students are to-day among the leaders, as civil and mining engineers, metallurgists and superintendents in the west.

The school made a noble record while it lived, and many of its early promoters and friends are confident that its eclipse will be only temporary. When the school closed in 1900, it did so without any indebtedness whatever. Its buildings and equipment constitute an admirable plant for an educational institution, to be conducted apart from and in addition to the schools of learning provided by the state. A philanthropist, a lover of the best interests of his race and country, could find no better investment for permanent good, than the endowment of this institution. Efforts are now being made to this end, and it is hoped that they will succeed. There are many reasons why a Christian college in Montana should live and prosper. The Christian college originally set the standard of American education and has maintained it ever since. No investment of the philanthropist promises such returns, as a well endowed Christian institution.

The college buildings at Deer Lodge were leased and a private school was conducted for about two years. In July, 1906, the school was turned over to the Trustees of the College of Montana, and is again being conducted by them. Pledges amounting to \$65,000 toward an endowment fund of \$100,000 have been secured, and the outlook for its completion is most promising. High grade preparatory and full college courses will be offered next year.

The College is strictly non-sectarian in its requirements for admission and in its courses of study.

(While reading the proof of this history, word comes from Prof. L. T. Eaton, President of The College of Montana: "Our \$100,000.00 endowment is raised. We have already made plans to raise \$150,000.00 more this year, \$50,000.00 of which is to be used for buildings." G. E.)



THE PRESBYTERIAN CHURCH OF MISSOULA.

Rev. Hugh Lamont.*

Rev. Milton L. Cook.

Rev. Walter Hays.

*Deceased June 28, 1904.

RECOLLECTIONS OF MONTANA.

By Rev. Milton L. Cook, the Pastor of the First Presbyterian Church of Missoula from May 7, 1877 to April, 1882.

In May, 1877, I took the stage at Franklin, Idaho, then the terminus of the Utah and Northern R. R. After a ride



THE MISSOULA PRESBYTERIAN CHURCH AND MANSE.

of five days I arrived in Helena. Three days more brought me to Missoula, Thursday, May 24th, just before sunset.

After the long ride and close shut-in canons, the valley opening out in the glow of the setting sun seemed wonderfully beautiful to me. I went at once to Kennedy's Hotel and that was my home for some time. My first sermon in Missoula was, "Christ the light of the world," on May 27th.

At Deer Lodge, I met David Carson and family, coming from the east to superintend the Hope Mine at Philipsburg. The family were earnest christians of the Presbyterian faith. Having no services, they asked me to come and preach for them, which I did once each month during my first year in Missoula. We established a Sabbath-school there with Dr. Bowie for Superintendent. I saw some wild times there. One Sabbath while we were holding services Ben Deginhash shot and killed Bronco Sam. It was while in

Philipsburg that we heard of the battle of the Big Hole and knew of the death of Captain Logan, Lieutenant English and others.

June 3, 1877, we organized a Sunday-school at Missoula with Ferd Kennett as superintendent, and thirty-three were present.



THE PHILPSBURG PRESBYTERIAN CHURCH.

For a time Mrs. Thomas Andrews and D. F. Simons were the principal singers in our choir on Sunday.

June 19, the officers and men to establish Fort Missoula came into town.

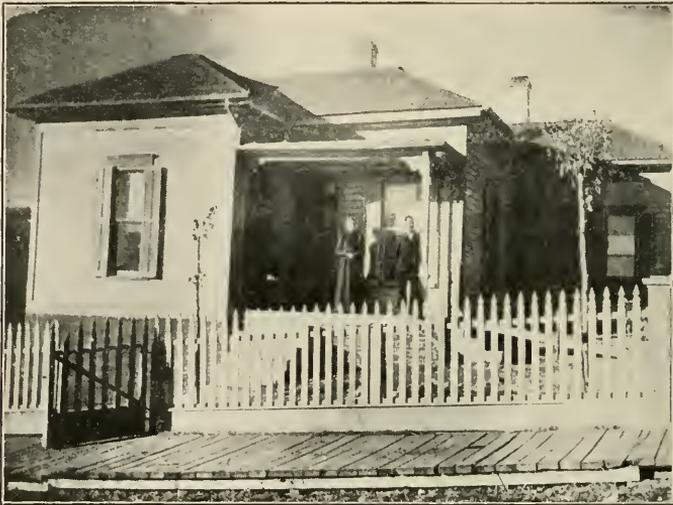
Dr. R. A. Wells and wife came to the Bitter Root Valley in July, 1877. Their family was a help to our church.

In July the Nez Perces Indians came through the valley and the whole region was terrorized, and the citizens of Bitter Root Valley were nearly all gathered into three forts. Fort Owen and sod forts at Corvallis and Skalkaho. I went

to the camp called Fort Fizzle, in the Lo Lo Canyon to meet the Indians and was on guard one morning when we expected the Indians, July the 25th and also the 26th.

In August we began weekly singing at the house of Ferd Kennett with Moody and Sanky "Gospel Hymns." This was continued for some time.

August 3d we had our first preparatory service with eight present. Communion on the fifth, at which time Mr. Ken-



THE PHILIPSBURG MANSE.

nett was ordained as elder. There were present only six communicants.

The first meeting of Presbytery I attended was at Helena, October 5th. Rev. Lyman Crittenden preached the opening sermon. I was received at that meeting into the Presbytery of Montana. I think there were only three ministers of the Presbytery present to receive us at that time.

November 4th, we had our next Communion. At that time we had our first baptism, the infant son of our elder Kennett.

On February, 1878, elder Kennett and I went on horseback to Deer Lodge, to attend a meeting of Presbytery. I was chosen Moderator at that time.

The first person received into the Missoula church on profession of faith was James Wood, aged nearly 70 years. My first wedding was at Philipsburg at the home of Mr. John Caplice. William Bradshaw and Margaret Sullivan were the happy couple.

After the first year I preached in the Bitter Root Valley once a month at Carlton, Stevensville, Corvallis, Skalkaho, Etna, Victor and occasionally at other points.

May 9, 1880, I organized the Presbyterian church at Stevensville, and ordained N. B. Liter, elder.

December 8, 1881, we organized the Presbyterian church at Skalkaho, now Grantsdale, C. T. Lathrop, elder.

In February, I went to Welksville, then a wild town, and preached and looked over the ground; found a town of 300 men and only one woman, five saloons. There met with W. H. Durdorff, the only christian in the camp, and even he had no Bible. He afterwards became a minister. He had but recently given himself to God when I was there and his life wonderfully helped the preaching of the word. In a number of places I was permitted to preach the first sermon ever heard in the place.

In 1878, I was chosen commissioner to the General Assembly at Pittsburg, Pa., and on the way was delegate to the Synod of Colorado, meeting in Denver. In 1882, was commissioner to the General Assembly at Springfield, Illinois.

I spent five years at the beginning of my ministry in Montana and they were happy years and full of work.

(In the above recollections Brother Cook seems to have forgotten his going to Presbytery in 1879, but as his own account is embalmed in Dr. Jackson's Scrap Book, it does not much matter. He wrote. "I have just been to Presbytery! and had a long tedious trip in a severe snow-storm. Was eight hours going ten miles in the coach. Lost our way many times in the blinding storm, without road, fences, or trees to guide us. One thinks very fast when wandering several hours in the mountains without seeing any familiar



THE SESSION OF THE PRESBYTERIAN CHURCH OF MISSOULA.

- | | | |
|---------------------------|------------------------|------------------|
| 1. Nathaniel S. Little. | 2. Slemmons L. Dunham. | 3. Ferd Kennett. |
| 4. Rev. Ernest W. Wright. | 5. William Jamieson. | |

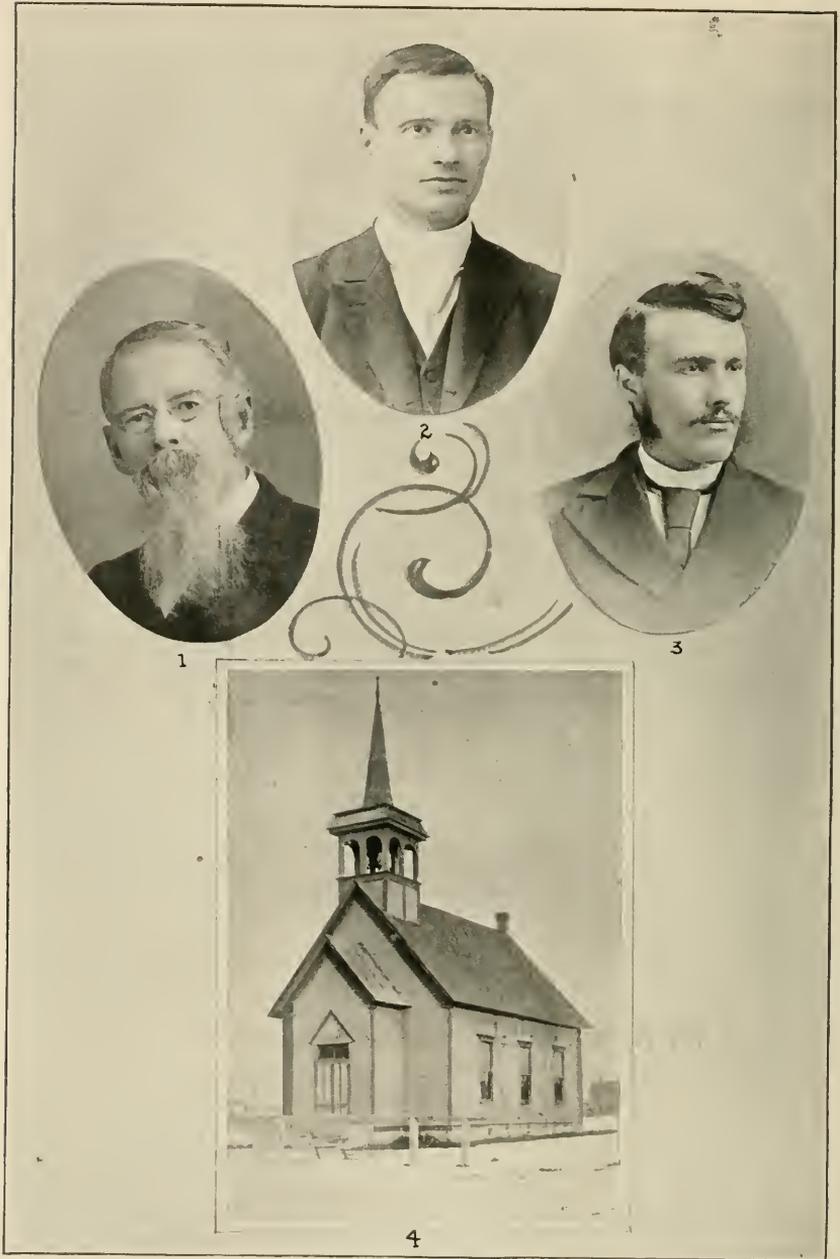
object, knowing that we were lost, without food or fire, and the team worn out, and one horse down, and refusing a long time to rise. We tried it on this trip and know.

When Presbytery costs us \$50 and days of weariness, we appreciate it. We feel that it is good to take a brother minister by the hand at least once a year. We studied and reasoned together about our plans of work—how the little handful could reach the most men and do the most good. We sent Brother Russel to Butte; made Hewitt Prebyterial Missionary; elected Hewitt Commissioner to the General Assembly. We asked the Board to help pay the expenses of the man who should supply the pulpit at Helena and advised that church to make the next man they chose “pastor.” For we own with sorrow that we have no “installed pastors” in Montana. In 1878, he wrote: “One evening I was called upon to visit a man supposed to be dying. He was raised in Texas, and has been on the frontier all his life. Just before his sickness he had bought a Testament, and found that he was a sinner, but that He was merciful. He told me his life of sin. Before leaving we prayed together. I think that if anyone could have heard that prayer they must have believed that the man had faith. The language was equal to any of Bret Harte’s, or Mark Twain’s, as he asked in the strong western way for pardon and peace, for stronger faith and more light. Tears came to my eyes, and I came home through the frosty night feeling that it was good to walk a mile to see such faith, and hear such a prayer.”)

EARLY HISTORY OF THE CHURCHES OF THE BITTER ROOT VALLEY.

By Rev. Edwin M. Ellis.

1. STEVENSVILLE.—I reached Stevensville in October, 1884. Rev. George M. Fisher of Missoula took me up the valley in his buggy, there being no railroad there at the time. I found at Stevensville that a Presbyterian church had been organized on May 9, 1880, in the hall over the Missoula Mercantile Company’s store, then Eddy and Ray-



WORKERS IN THE BITTER ROOT VALLEY.

- 1. Rev. William Cobleigh.
- 2. Rev. Jesse C. Wilson.

- 3. Rev. Edwin M. Ellis.
- 4. The Stevensville Church.

mond's, I think. Rev. J. L. Henning preached the sermon. Rev. M. L. Cook, who had visited Stevensville and other valley points from Missoula for more than a year, assisted Rev. Henning. The church was organized with 12 members, N. B. Liter, elder.

In December, 1882, Rev. George M. Fisher came to Missoula and preached at Stevensville and other valley points once a month.

On my arrival there was but a thin shadow of a church, or organization then existing in Stevensville, most of the members had gone. We began services in the hall over the new school-house. Late in December, 1884, or early in January, 1885, Brother Wilder Nutting, a Methodist, and I held protracted meetings for eight weeks, during which 30 or 35 professed Christ, nearly all of them united with our church. On January 25th, 1885, Dr. R. A. Wells, W. D. Cummings, and James Simpson were ordained as Elders; three Trustees, the same persons, perhaps, were elected about the same time.

The Sunday-school was organized as a Union School, and was held in the school-house for a time and afterwards was held in the M. E. Church. South, though it may have been in the church from the first.

Lots were soon secured for a church building, but no further efforts were made to build until 1889. The church was dedicated in 1890, about July. Before dedication all debts were paid or provided for with 75 cents in the treasury. However, after a sermon by the Rev. James Reid of Deer Lodge, the congregation gladly subscribed enough money to get a good bell. I resigned in the fall of 1891, and took up the work of Sabbath-school Missionary, at the request of the Presbytery of Montana.

2. CORVALLIS.—In connection with the work at Stevensville, I preached at Corvallis once or twice a month. Early in December, 1884, Rev. Geo. M. Fisher and I held a series of meetings for a week or ten days there, which resulted in organizing the First Presbyterian Church of Corvallis, with

13 members. J. W. Popliam, M. M. Lockwood and John F. Simpson were ordained as elders, December 14, 1884.

Soon after this organization steps were taken to build a church, the first Presbyterian church building in the valley. Money was scarce and the so-called "Bitter Root turns" were frequently made; that is, wheat, oats, hay, labor and lumber, were given in payment of subscriptions. The building cost very close to \$2,700.00 before everything was paid for.

Presbytery met November, 1886, in the new and yet unfinished church and dedicated it free of debt, by then subscribing about \$50.00. Dr. D. J. McMillan, of Deer Lodge, solicited the contributions, telling the congregation that a fine lunch was ready and waiting in a neighborhood building, but under lock and key, until the debt should be provided for. In a very few minutes the needed sum was raised, much to the joy of all concerned. This was on Sunday morning, and on that night, or perhaps on Monday night, the children gave many dimes with which to secure a pulpit Bible and other pulpit supplies. Those dimes were collected in a beautiful glass jug given to me by a little boy in Millville, N. J., by the name of Bennie Rumbf, a lovely little fellow, who wanted it filled with dimes for some good purpose out here in Montana. I think more than \$17.00 were thus collected.

Soon after this, sometime in 1887, Rev. William Cobleigh came to Montana. The pastor in Missoula found him and arrangements were made for him to work at Corvallis and Grantsdale.

During the building of the Corvallis church, our Presbyterian Missionary, Rev. E. P. Linnell, secured the services of Jesse C. Wilson, a young theological student, whose health had failed, to assist me in the work. Brother Wilson had been working as a sheep herder, around Miles City, and, he worked at other things also, until his health had so improved as to admit of his doing some preaching again. He had a fine Christian spirit and made many friends and

was a great help to me in those strenuous days of church building.

(Before going to Corvallis Mr. Wilson preached at Great Falls where the church had just been organized. After assisting Mr. Ellis he preached for six months at Wickes and Boulder. After finishing his studies he spent eight years as a Foreign Missionary in South America.)

3. SKALKAHO AND GRANTSDALE.—The Skalkaho church on Skalkaho Creek was a well nigh vanished quantity when I went to the Bitter Root Valley in October, 1884. There were but two lady members at that time and the church was disbanded by Presbytery February 7, 1885, and the two members were transferred to the roll of the Corvallis church.

We started a Sunday-school, however, in the school-house and preached there once a month. But the Sabbath-school was of a very intermittent character; sometimes it "went" and sometimes it didn't "went."

The Bitter Root railroad had reached, or was to reach, the Skalkaho creek very soon. A man by the name of H. H. Grant had come to the valley with a few thousand dollars who laid out a townsite and called it Grantsdale, on the opposite side of the creek from the old school-house. On March 18, 1887, I organized the Grantsdale church in the old Skalkaho school-house with nine members, David Shearer, elder. Mr. Grant gave lots and a liberal subscription and a church building was soon under way and was dedicated free of debt in November, 1887. Rev. William Cobleigh preached the sermon and began regular work there about that time.

Little Bennie Rumbf's glass money jug did good service at this dedication also, into which the children dropped \$8.50.

The Sabbath-school was organized about this time, or the Sabbath-school was transferred from the old Skalkaho school-house. It was rather uphill work for the school. It was re-organized in 1890 by Rev. J. R. Russel and by myself on November 1, 1891, soon after I began Sunday-school

missionary work. Rev. H. A. Bradford was present and took charge of the work here about that time.

4. VICTOR.—Revs. M. L. Cook and George M. Fisher had preached at Victor before I came to Montana. When I came on the ground there were three or four members of the Stevensville church living at Victor. I had monthly appointments there. The services were held in an old shack of a school-house, which was generally well filled. The settlers came in freight wagons and on horse back for miles around, and their teams and saddle horses made quite a display as they were hitched along the fence, which took me back to the New England Sabbaths of my boyhood. There were in town in those days one dwelling house, one small store, a blacksmith shop and the school-house.

The Sabbath-school was soon organized, late in 1884, or spring of 1885. The Sabbath-school flourished nicely and was largely attended by old and young.

After holding a protracted meeting in February, 1886, I organized the First Presbyterian Church of Victor, March 5, 1886, with 12 members. M. M. Williams, elder.

After Brother Cobleigh went to Corvallis and Grantsdale, I confined my work to Stevensville and Victor, preaching also at Carlton once a month in the M. E. Church and occasionally at Eight Mile, Burnt Fork and Etna, continuing this work until October, 1891.

5. HAMILTON.—I think that Hamilton was laid out in 1890. By October, 1891, it was a very small village, located between Corvallis and Grantsdale, on an open prairie over which I had ridden many times, little thinking that there would be the site of the largest city of the valley. I visited the place for the first time in October, 1891, as Sabbath-school missionary. The public school was being held in a vacant restaurant building. We organized the Sabbath-school November 1, 1891, in a hall over a saloon building which I rented at \$2.00 per Sunday. This was the first school that I organized as a Sabbath-school missionary. The children agreed to earn money by bringing in wood,



THE HAMILTON PRESBYTERIAN CHURCH.

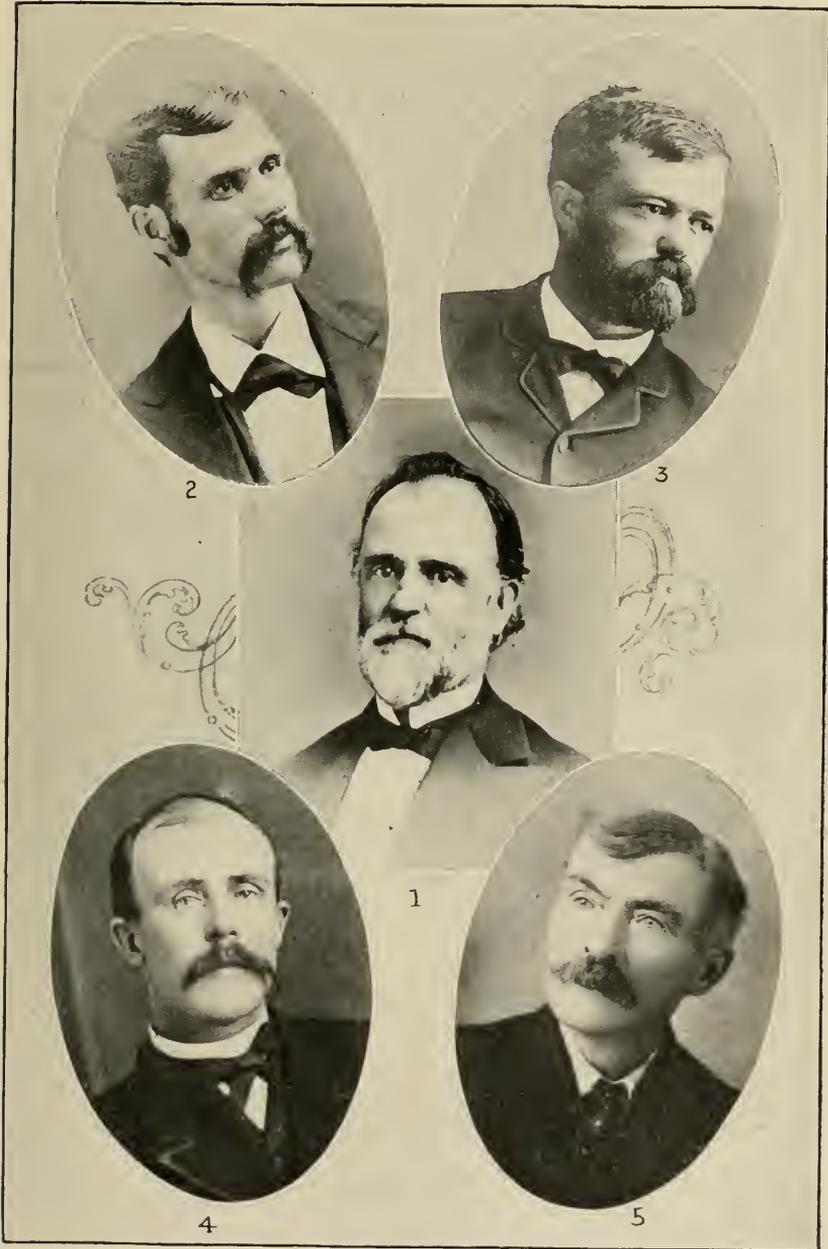
1. The Church and Manse.
2. Rev. Joseph E. Burkhart.
3. Mrs. M. J. King-Price (charter member).
4. Mrs. Jessie Robertson (charter member).

milking cows, rocking the baby and wiping the dishes, to pay the rent of the room. When this became known there was a storm and the restaurant building, used as a school-house, which had been refused before, was speedily opened free to the Sabbath-school. When the school closed we went back to the hall, paying 50 cents per Sunday. Another hall over another saloon next a hotel was offered to us free and here the Sabbath-school met until Dr. Wishard came and assisted me in organizing the First Presbyterian Church of Hamilton. The date of organization was July 3d, 1892. The Sunday-school was notified again to move on. A carpenter, by the name of Joe McLaren, offered the use of an unfinished store building, open on one side and two ends. Here the Sabbath-school met for some weeks among the shavings, blocks, boards, nail kegs, until a room was finished in the new school-house, where more comfortable quarters were found. This Sabbath-school and church were the first religious organizations in the town. Steps were soon taken to build a church, which was opened for worship in 1892.

HISTORY OF THE PRESBYTERIAN CHURCH OF WICKES.

By Rev. Thomas A. Wickes.

The Presbyterian church of Wickes was organized July 13, 1880, and was exceptional in several particulars and of unusual interest and singularly free from sectarianism. As a body, it simply fell into the hands of the Presbyterian denomination. It was the outcome of the Christian fidelity of one man, William W. Wickes, at that time senior elder in Dr. T. L. Cuyler's church, Brooklyn, N. Y. As president of a mining company he came to this camp, which was named for him by the Alta Montana Co., and remained there for about a year, superintending the construction of the works of the company. He studiously observed the Sabbath and held meetings in a reading room which he himself built at his own expense for the men. Subsequently he brought to



THE PRESBYTERIAN CHURCH OF WICKES.

- | | |
|---------------------------|-------------------------|
| 1. William W. Wickes. | 3. Rev. Thomas N. Todd. |
| 2. Rev. Thomas A. Wickes. | 4. Rev. Lyman E. Hanna. |
| 5. Elder Herbert O. Nash. | |

the camp his nephew, Rev. Thomas A. Wickes, who had given up the ministry on account of broken health, and had his co-operation in religious work for the men. Their joint labors resulted in awakening an interest in Christian work. Ere long this sentiment resulted in the Christians of the various denominations, represented in the community, taking action, organizing themselves into a church and by unani-



THE WICKES PRESBYTERIAN CHURCH.

mous vote decided that it should be a Presbyterian Church out of regard to William W. Wickes, who had done so much for the moral and religious welfare of the men before his departure.

The denominations represented in this action were Methodist, Congregational, Lutheran, Presbyterian and United Presbyterian, the representation being in the order named. Rev. T. A. Wickes, who was a Congregational minister, was sent as a delegate to the fall meeting of Presbytery of that year at Butte, to make request for admission to the Presbytery of Montana, which was granted and Mr. Wickes was also received as a member from the Congregational body

by letter. He is still a member, being next to Rev. J. R. Russel the oldest member of the Synod of Montana.

The prosperity of the church was in keeping with the usual ups and downs of a mining camp and its end likewise. It was at one time one of the most flourishing churches in the state, but only for a short while, for after many failures the works were removed to East Helena, and later the mine was closed down, and at last the community drifted away and in 1905 the church was dropped from the roll of the Presbytery and the doors of the building closed.

Rev. W. G. Pollock served the church as its first supply. Rev. T. N. Todd came next and was installed as pastor and while laboring there began mission work at Boulder, a town distant about ten miles, and planted the seed which bore fruit in the establishment of the First Presbyterian church of this county-seat, Boulder. Rev. Lyman E. Hanna followed him and afterwards Rev. Jesse C. Wilson, Rev. John F. Lynn, Rev. C. H. Grube, Rev. S. B. McClelland and Rev. A. P. Haydon.

During the first four years of the history of this church, Rev. T. A. Wickes added his personal services, often as the superintendent of the Sunday-school, and also preaching when the church was without a pastor. The social work carried on through the church accomplished much for the moral and religious good of the entire community which was composed of a few families and scores, sometimes hundreds of homeless men.

At first thought it might be supposed that the Board of Church Election and Home Missions had unwisely expended money in this camp, but when it is known that during its history of about 25 years, and the most stirring days of the first ten years, that 98 were enrolled on the books, of whom 58 were received on profession of faith; that the Christian faith was most earnestly preached and lived by its members before hundreds of the people; that from this church were scattered over the state these 98 Christians to help support other churches; that among these have been those who have

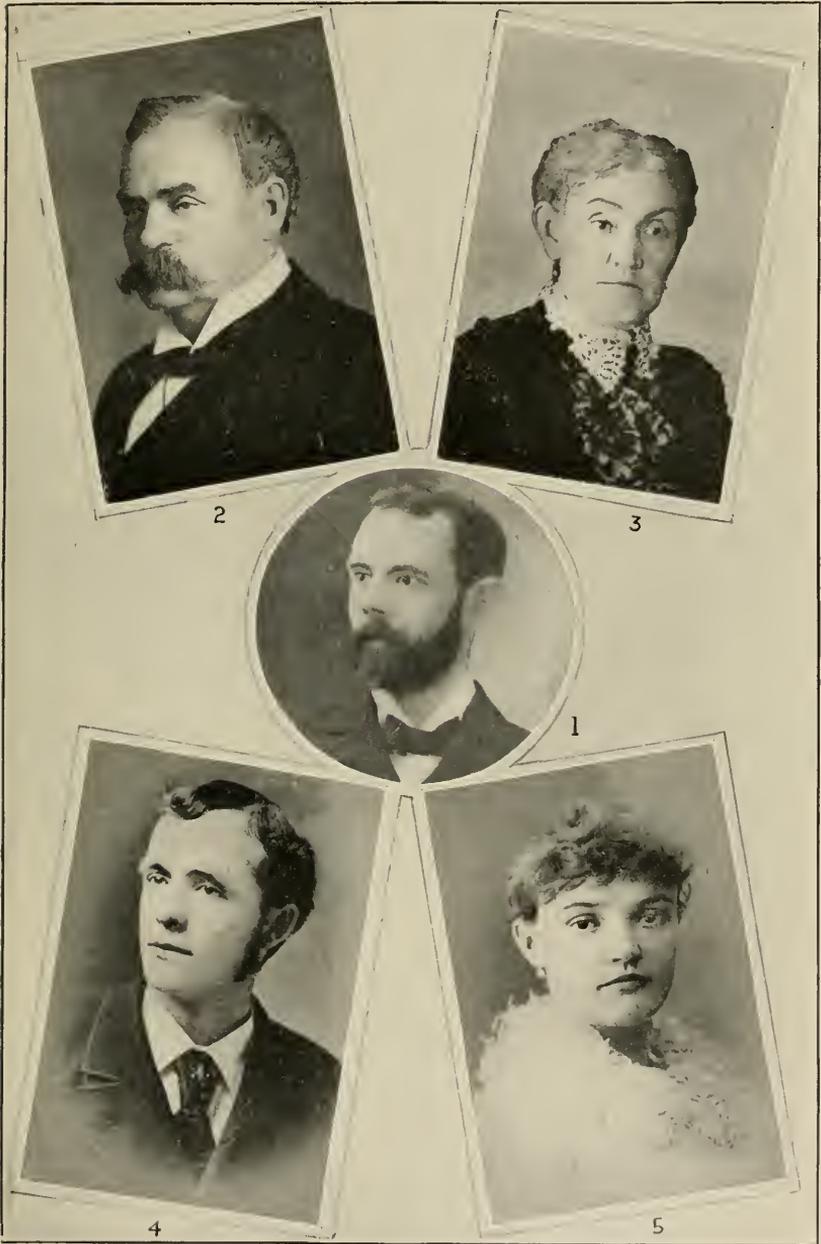
filled the offices of the Sabbath-school superintendent, elder, deacon, and steward, in different churches, it would be impossible to measure the ever-widening influences for good accomplished in that church whose doors are now closed and whose bell is now silent. Through these earnest Christians, who were scattered like the sorrowful church of Jerusalem, it was that a greater work might be done through all Montana, in that early day, when to stand as a Christian among the multitudes of godless fortune seekers was as a beacon light in the midst of turbulent breakers. If there is rejoicing in heaven over one sinner that is saved, what must be the measure of joy over 58 added unto the Lord in the brief history of the church?

THE EVOLUTION OF A PIONEER CHURCH—MILES CITY.

The first part of this sketch of the Miles City Presbyterian Church is from an article published in the Interior, January 1, 1903, probably written by Rev. Edward McCullough Calvin, pastor of the church from April, 1897 to July 1, 1905.

Into this typical frontier town the Presbyterian Church came as the religious pioneer in January, 1879. An upper room over a Jewish clothing store, with no furniture but a stove, accommodated the first congregation. Nail kegs and boards were used for pews and a small organ was found for the service. A Sunday-school was then organized with Mr. George M. Miles as superintendent. He had recently arrived from Massachusetts to be the civilian clerk of his uncle, General Nelson A. Miles, in command at Fort Keogh, located here. Mr. Miles is still the superintendent,—the only one the school has ever cared to have. No one could be more faithful and devoted. After serving for 25 years he was presented with a silver loving cup.

The church organization was effected October 20th, 1880, with 13 members, by Rev. W. L. Austin, who supplied the pulpit until May of the following year. Judge J. W. Strevell and Mr. M. G. Maples were elected as the first elders. Judge Strevell served in this office until his death in 1903.



THE PRESBYTERIAN CHURCH OF MILES CITY.

- | | |
|------------------------------|----------------------------------|
| 1. Rev. Edward M. Calvin. | 5. Mrs. Helen Strevell-Miles.*** |
| 2. Elder Jason W. Strevell.* | *Deceased Feb. 27, 1903. |
| 3. Mrs. J. W. Strevell.** | **Deceased July 11, 1902. |
| 4. Elder George M. Miles. | ***Deceased July 11, 1887. |

He always took an active part in church work, frequently represented the church in the meetings of Presbytery and was thrice a commissioner to the General Assembly.

For 23 years the Miles City Church was an outpost of the Presbyterian Church, being the only Presbyterian organization in a stretch of 582 miles along the main line of the Northern Pacific Railway, from Bozeman, Montana, to Mandan, N. D., until the organization at Billings in 1903.

In 1899 Mrs. J. W. Strevell published a book containing nearly one hundred short religious poems, dedicated "To the Memory of my Beloved Daughter, Helen Strevell Miles." The poem read at the Fifteenth Anniversary of the First Presbyterian Church of Miles City is so closely in sympathy with the subject of pioneer religious work that we will quote it in part.

OUR EARLY CHURCH.

On uncongenial soil a tender plant appeared,
 Born of the night, scarce seen, so small and low,
 Not by refreshing stream, nor meadow green,
 But on the desert. Can it live and grow?

Few laborers there were to till the soil,
 Few toilers who with ceaseless care
 Must guard its growth, and shield from harmand wrong,
 Until its leaves of healing rise in air.

The tender plant has grown a goodly tree,
 Its branches tending upward toward the sky.
 A Master hand has planted and will keep,
 When troubles rise His help is ever nigh.

Our Earthly Church. We love thy sacred walls,
 We love the memories that cluster round
 Of some departed, some far hence removed,
 Of other newer friends, and later found.

Our Father, Helper, Friend, we look to Thee,
 Spread Thou Thy wings of love our spirits o'er,
 Destroy the tempter's power and bring us to
 A glad reunion on the other Shore.



SUPERINTENDENTS OF MISSIONS.

- | | |
|------------------------------------|------------------------------|
| 1. Rev. Duncan J. McMillan, D. D. | 4. Rev. Chas. F. Richardson. |
| 2. Rev. Samuel E. Wishard, D. D. | 5. Rev. Edward P. Linnell.* |
| 3. Rev. Frederick H. Gwynne, D. D. | *Deceased July, 1886. |

A FEW NOTES FROM MEMORY.

By Rev. Duncan J. McMillan, D. D.

New York Presbyterian Church, January 30, 1906.

My Dear Brother Edwards:

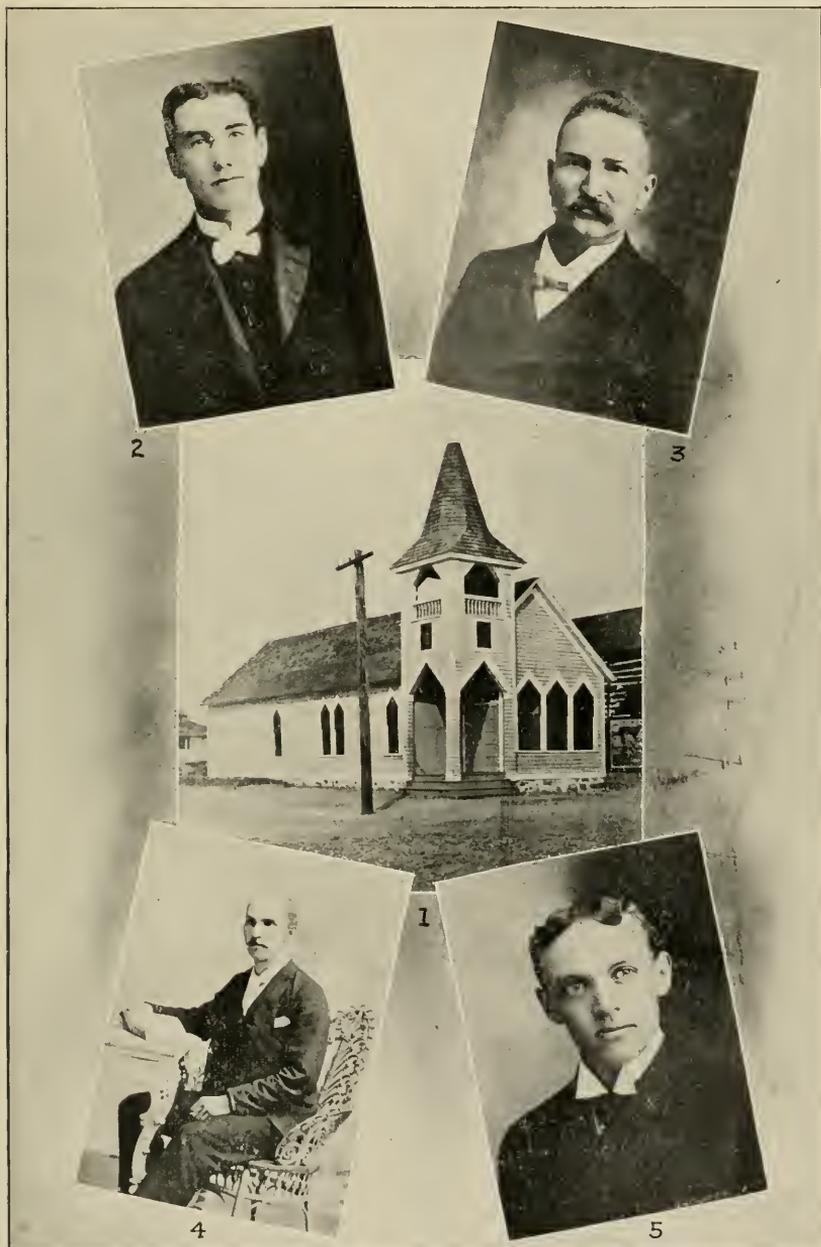
I have a moment to spare and it has occurred to me that a few notes from memory may help you, or at least be an index.

January, 1881, I visited Dillon, a collection of tents and rough board shanties at the temporary terminus of the Utah Northern Railway, a narrow gauge road that had reached that point a few days before. I preached to a good congregation, visited every family in the village, promised to obtain a minister and organize a church. But before I could get a minister, the Methodists came in and organized. I staid away, (though repeatedly urged to return and organize), until in 1888, I was invited by the Methodist minister to come and organize and help him save the town, then grown to cityhood. I did so. I organized in the Methodist church, September 16, 1888.

From Dillon, January, 1881, I went by sleigh to Glendale. Preached, lectured and visited all the families and found that it was a Baptist community, more of that denomination than all others combined. But the Baptists had no work in Montana and the people of Glendale said, "Send us a minister. We will unite under him." I said, "No. I'll get you a good deep water Baptist." I wrote to their Board and they sent Rev. M. J. Lamb; also Dwight Spencer who went ahead and developed work in the Territory. (The work at Glendale finally merged into the Presbyterian Church of Melrose, which was organized August 16, 1903, with 21 members.)

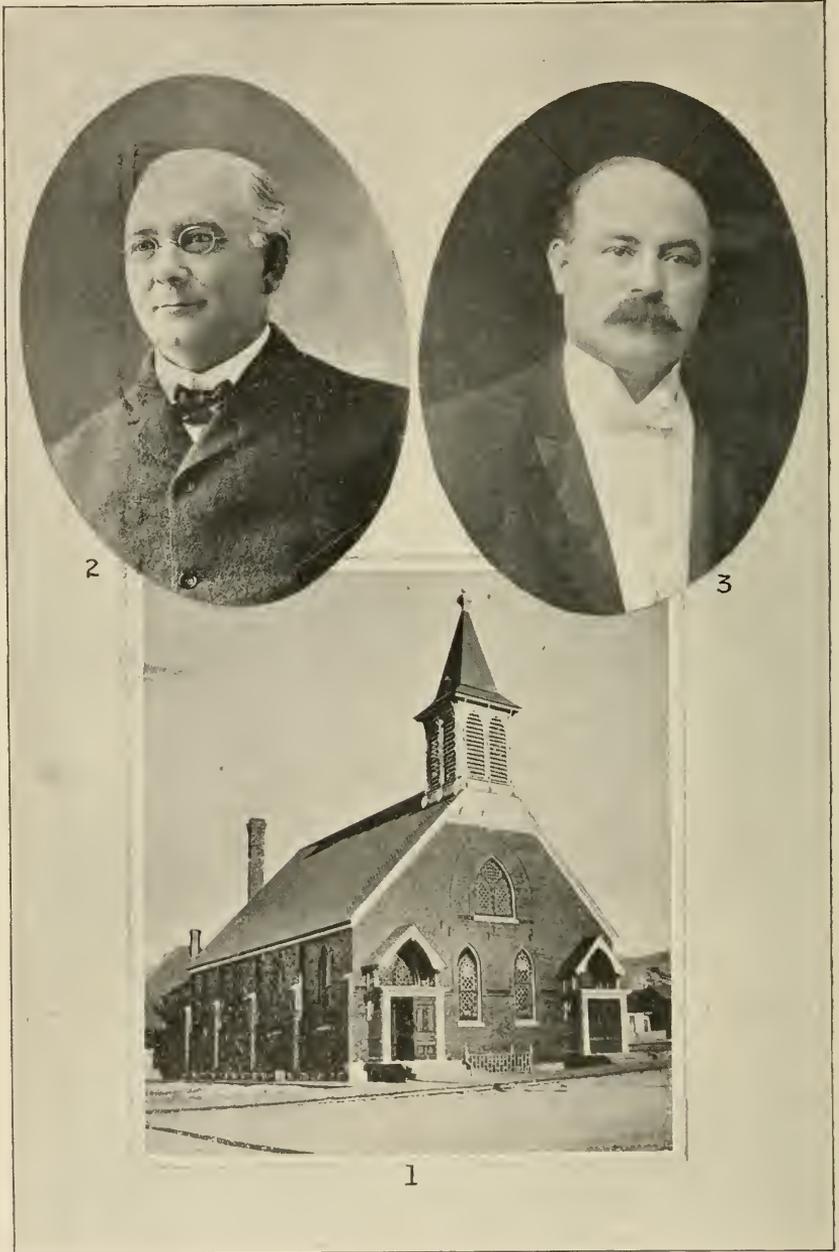
From Glendale I went by sleigh to Butte, then a roaring mining camp. Russel was there doing grand work. From Butte Russel and I went by sleigh (40 degrees below zero) to Wickes to the meeting of Presbytery. Your Presbyterial Records will tell you all about that meeting and that church.

I went by sleigh to Helena and Deer Lodge, and on to



THE PRESBYTERIAN CHURCH OF MELROSE.

- | | |
|-------------------------|---------------------------------|
| 1. The Church Building. | 3. Elder E. H. Harvey. |
| 2. Rev. Hugh W. Jones. | 4. Elder H. H. Townshend, M. D. |
| | 5. Elder Adolph Gortemuller. |



THE PRESBYTERIAN CHURCH OF ANACONDA.

1. The Church Building.

2. Rev. George H. Healy.

3. Rev. Harry A. Carnahan.

Missoula, preaching in those churches., Rev. M. L. Cook was then at Missoula. He and I went up the Bitter Root Valley on a preaching tour. We organized a church at Skalkaho school-house, now Grantsdale. I need not write of subsequent visits.

1882. I secured Groeneveld, a Princeton student, for Deer Lodge and Linnell from German Valley, N. J., for Miles City. I visited Miles City, terminus of the Northern Pacific Railway, that summer, stopping at Forsyth and holding the first service. There were but two houses in the town, one of these unfinished. There was no Billings then, nor any sign of a human habitation. The little frontier village of Coulson was flourishing as a stage station and landing. Billings afterwards sprang up like a mushroom.

There was no Livingston, only a ferry and a dug-out. Subsequently I returned to Livingston and placed Rev. L. E. Hanna there. He had begun services and labored but a few weeks when the Congregationalists sent Archibald to that town with instructions to stay at all events. The village was not large enough to justify two churches so much alike, and since the Congregationalists had come to stay, I withdrew our man and gave them the field.

On the first day of this year I was at White Sulphur Springs and organized a church of eight members, B. W. Badger, elder. I visited this field again in 1883.

In February, 1883, I made a perilous voyage to Fort Benton by sleigh,—52 degrees below zero. Was lost all night in the mountain pass; but we got there. Was royally entertained at Mr. Conrad's, father of W. G. and Charlie. The new hotel let us use their dining room for service. Subsequently we were tendered the free use of a store building from a Jewish firm, the most generous help I ever received from anyone, Jew, Gentile, saint or sinner. God bless those noble children of Israel. We organized in that building a young church of bright promise. The ladies got up a fair and festival and made money enough to furnish the room for church purposes, chairs, pulpit, organ,

hymn books and all. I spent a week preaching every night previous to the organization, which dates February 19, 1883.

When I visited Montana first in 1881, the Presbytery consisted of six churches with "the three R's", Russel, Rommel and Richards, with the middle "R" gone east to stay. Cook was just come and Wickes had leaned over from the Congregationalists to help out. He became one of the noblest Presbyterians of them all. Rev. W. Scott Stites was temporarily supplying the Helena Church.

One fine Monday, Mr. Russel and I went over from Butte to Anaconda, when that shanty town had come into existence, and held, that evening, the first preaching services ever held in that town. The people gathered in a new unfinished board cottage by the kind invitation of the family who existed there. We might have organized, but I was about relinquishing the Mission Work to attempt the college enterprise. I had recommended Linnell as my successor and I desired him to have the honor of organizing as, at that time, there was no other prospective church for him to organize. When he was appointed, I invited him as my guest to accompany me to Anaconda, which he did, and we organized February 2, 1886.

In 1889, when I was president of the College of Montana, I visited Granite on the invitation of Mr. Thomas Weir, then superintendent of the Granite Mountain Mine. The first sermon was preached in an upper room of a rude board building. A very intelligent congregation was present. Among them six college graduates; one, I remember, from Yale, one from Union College. I do not recall the other colleges represented. After continuing the services for a time, we organized, March 16, 1889, then later erected a church building, furnished and equipped with organ and hymn books, and then I secured Rev. Arthur C. McMillan for them. Neither the Board of Church Erection nor the Board of Home Missions was called upon for a dollar; it was self-supporting from the first by the wise management and financiering of elder Thomas Weir. At the dedication,

July 28th, 1889, we took up a collection for the Board of Church erection to help weak churches to build.

I might indulge in personal reminiscences, if I had the time, but they would not be of so much interest to you in reading as to me in writing. Sleighing, staging, and private conveyance were the only possible means of travel. The times were strenuous, snows deep, winters cold, and prices high. Even after I removed from Salt Lake City to Deer Lodge it cost me \$55 to attend Presbytery at Miles City, at half fare rates. I always felt like taking off my hat to those pioneers who went before me, "the three R's."

Yours,

D. J. McMILLAN.

THE PRESBYTERIAN CHURCH OF FORT BENTON.

Taking Dr. McMillan's Notes as an "index" we will gather together a few facts as to the work at Fort Benton, which claims to be the oldest permanent settlement in Montana.

I have already called attention on the first pages of this history to the Presbyterian minister who came up the Missouri river in 1857 and held the first Protestant service at the Fort.

In 1872, Dr. Sheldon Jackson returned to the States by the way of the Missouri river through Fort Benton. In writing to the Philadelphia Presbyterian at that time he says of Fort Benton, "It has about 100 inhabitants, besides Indians, half-breeds, and a company of United States Infantry. So far as could be ascertained, no Protestant minister had ever preached in that place, and yet there is an open door. For some months two earnest Christian women kept up a Sabbath service, their husbands taking turns in reading a printed sermon."

A Presbyterian Church was organized here by Dr. McMillan in 1883, with nine members.

In the following March, Rev. C. L. Richards removed from Bozeman and took charge of the new church. We will give some of his experiences in his own words:

"A few weeks after the organization I received a letter

from Dr. McMillan which decided me to move there. On March 5th, my wife and I left Bozeman, going by the stage to Helena, where we were the guests of Mr. and Mrs. Wilbur F. Sanders. Col. Sanders had shown me much kindness and hospitable courtesy in previous years.

It was a hard winter's ride, especially so for Mrs. Richards. We shall never forget some of its experiences, how the horses and stage were stuck in the middle of a stream, with ice before and behind, nor the long ride over the Bird Tail Divide. The driver entertained us with stories of mishaps to travellers. Very late at night we reached Fort Benton and put up at the hotel. We supposed we might stay there five or six years, but at the end of the third month we quietly packed up and left the town.

A most favorable corner with adjoining lots were for sale and I secured an option on the same and then made a deal to sell three strips off of it for \$500 each. By this I was to get the corner for simply working the deal. But I was obliged to consult too many parties, and so the scheme was disclosed, and the price went up to \$2,000 and I was foiled in my bargain. However, this misfortune was my good fortune in the end. The people came to the services, but everything else was wrong. The expense of living was too much for us. Our account stood an average of one dollar a day for expenses above our salary.

Then the bottom dropped out of the town. Three days after we left Bozeman the locomotive entered it. And soon it was whistling down the valley. Freight rates took a sudden drop and Helena merchants began to order all their goods of the railway and the upper river traffic was cut off. How fortunate it was that I did not get tied up in a land deal for the church!

The crisis came on a certain Sabbath day. We placed the whole question before the Heavenly Father, asking Him to decide and let us know His will. That very Sabbath afternoon a letter was written asking me if I would accept a call from the Presbyterian Church of Superior, Wiscon-

sin. About ten days later that letter reached us and we were satisfied that it was God's answer when we saw the date and its contents. We finished our third month and left on the steamer Helena for Bismark and the east.

C. L. RICHARDS.

March 8th, 1906, Poynette, Wisconsin."

The Fort Benton church was disbanded in September, 1889. A new organization of sixteen members was effected January 24th, 1904. Since September, 1905, this field has been in the charge of Rev. Charles F. Reed. The congregation worship in the historic old brick school-house, built in 1877, and which in former days has often served as the church home for the people of Fort Benton.

THE PRESBYTERIAN CHURCH OF WHITE SULPHUR SPRINGS.

The records of this church show that: "White Sulphur Springs was visited by Rev. D. J. McMillan, Superintendent of Missions, December 27th, 1881; services were held in Good Templars' Hall on the evenings of December 28, 29, 30 and 31st and on Sabbath morning, January 1st, 1882, the First Presbyterian Church of White Sulphur Springs was organized. Mr. B. W. Badger was chosen elder and was duly ordained. The sacrament of the Lord's Supper was celebrated, 14 persons communing."

There was evidently a scarcity of Presbyterian ministers in Montana in those days. This church waited nearly six years before a minister was provided. Rev. T. E. Davis, of New York, state, preached for them during his vacation in the summer of 1886; and was followed in October by Rev. George Edwards, who remained on the field for four years. During this time the Good Templars' Hall in which the church had been organized, had been purchased and transformed into a chapel. This is an historic building. It was originally built at Diamond City in 1867 by "The Union League of America", a political organization of the early days. It passed into the hands of a brewer from



EARLY WORKERS AT WHITE SULPHUR SPRINGS.

- | | |
|----------------------------|-----------------------------|
| 1. Mrs. Almon Spencer. | 4. Mrs. Joseph E. Hall. |
| 2. Mrs. Elmer J. Anderson. | 5. Miss Mary Holliday. |
| 3. Mrs. Max Waterman. | 6. Hon. James T. Anderson.* |

*Deceased Dec. 12, 1899.



EARLY WORKERS AT WHITE SULPHUR SPRINGS.

- | | |
|---------------------------------|---------------------------|
| 1. Rev. William E. Catlin.* | 4. Elder Chas. B. Catlin. |
| 2. Mrs. Emma S. Catlin.** | 5. James K. Catlin. |
| 3. Mrs. Mary Catlin-Edwards.*** | 6. John S. Catlin. |

*Deceased March 10, 1903.

**Deceased Jan. 24, 1901.

***Deceased June 2, 1890.

whom it was purchased by the Good Templars Lodge of Diamond City, by whom it was moved to White Sulphur Springs in 1880, there being a large emigration from Diamond City to the new county-seat at that time. So before becoming a Presbyterian chapel this building had served for headquarters for league and lodge, a school-house at White Sulphur Springs and a meeting house for religious and



THE WHITE SULPHUR SPRINGS PRESBYTERIAN CHAPEL.

secular purposes in both towns. For some of these historical data we are indebted to Mr. Robert N. Sutherlin, editor for many years of the Rocky Mountain Husbandman, at Diamond City, White Sulphur Springs and now at Great Falls.

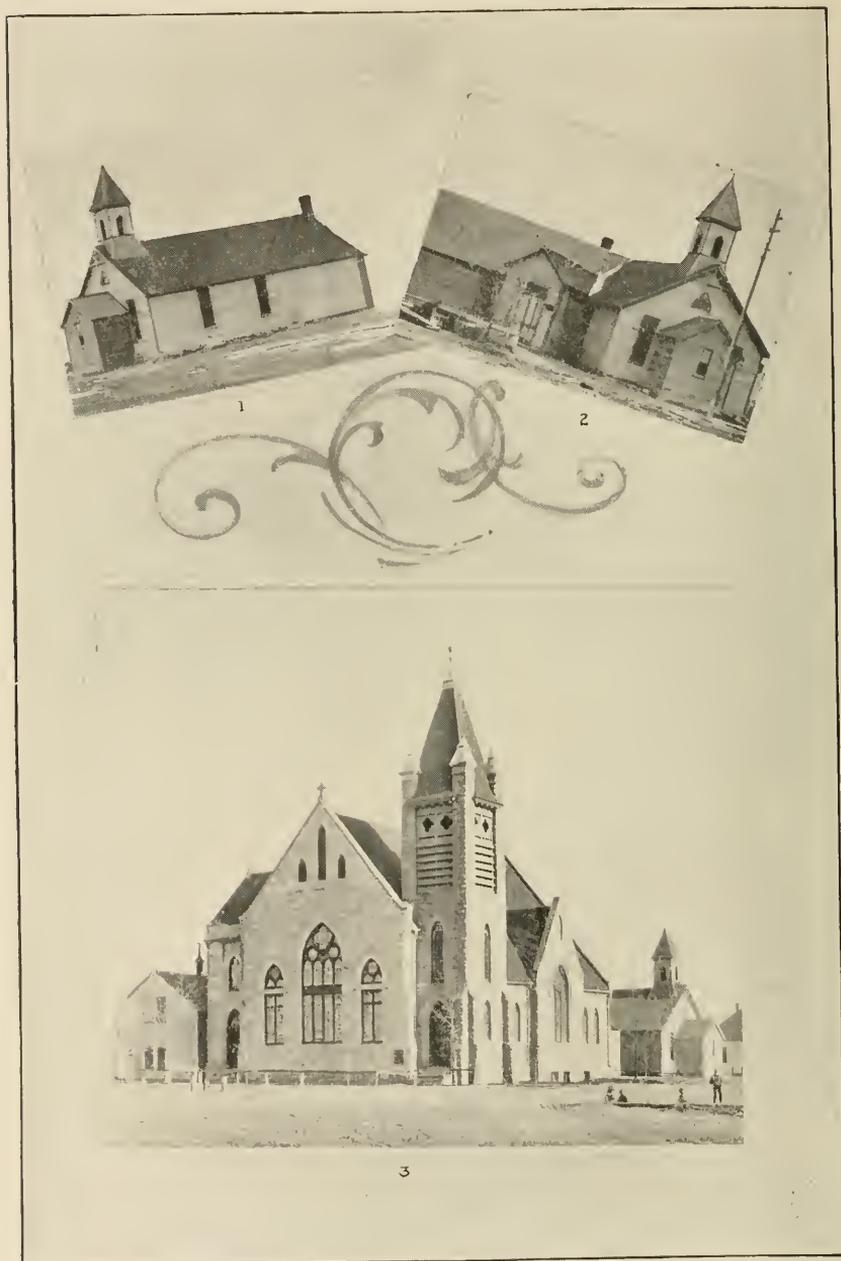
In 1888, lots were purchased and a manse erected. None of the original members of the church now remain on the roll. The last to depart were, "Mr. Baker W. Badger and Fannie, his wife", to use the language of the record book. Judge Badger had served the church as an elder for 25 years, when he removed to California in December, 1905. He was the active leader in Sabbath-school work during the whole of this period, generally serving as superintendent.

Judge Badger writes under date of March, 1906: "We came to White Sulphur Springs, August 29, 1880. Bishop Tuttle preached the first Sabbath. We organized the Sunday-school on the second Sunday after our arrival. We met in the public school-house which is now the Methodist

parsonage. Afterwards we held services in the Good Templars' Hall, next in the court-house. It was called a Union Sunday-school. We had preaching at long intervals, only occurring when a preacher strayed our way. We had "Bible Readings" of our own in place of preaching services. Snow fell heavily over our valley in the winter of '80 and '81, and drifts used to form in front of the school-house, so that it was a usual sight that first winter for the undersigned to be seen heading his Sunday-school party with a shovel on his shoulder, to cut a channel through the drift to the school-house door."

In the spring of 1882, Rev. William E. Catlin and family came to White Sulphur Springs, having been preceded two years by the elder sons. This family was always active in the religious life of the town. Mr. Catlin was a Congregational minister and retained his ecclesiastical connection with the Congregational Association of Montana, but he and his family placed their church membership in the Presbyterian Church. For twenty years he was pastor-at-large in the community, always answering to the call in case of wedding, funeral or vacant pulpit. During the four years that the writer was pastor at White Sulphur Springs, Father Catlin sat in the pulpit with him and assisted in the services. Mr. Charles B. Catlin is now a ruling elder in the church, having served since 1894.

Among the pleasant memories that come to mind in connection with my first charge as a home missionary are: the wedding at the Catlin ranch, on April 4, 1889, followed by a house warming at the manse, at which the village band furnished the music; a silver wedding at the home of Mr. Max Waterman in 1890; Father and Mother Catlin's golden wedding on April 8, 1900, and the special services at the chapel in 1890, conducted by Dr. Wishard, assisted by elder E. Sharpe and Jesse Armitage, of Helena, at the conclusion of which several of the young people confessed Christ by uniting with the church.



THE PRESBYTERIAN CHURCH OF GREAT FALLS.

1. The Church of 1887.

2. The Church of 1892.

3. The Church of 1903.



CHARTER MEMBERS OF THE GREAT FALLS CHURCH.

- | | |
|------------------------------|---------------------------|
| 1. William F. Junkin. | 3. William P. Beachley. |
| 2. Mrs. Eliza Junkin. | 4. Mrs. Kate C. Beachley. |
| 5. Mrs. Margaret Sutherland. | |

THE WORK OF REV. EDWARD PAYSON LINNELL.

Mr. Linnell was the second pastor of the Presbyterian Church at Miles City, serving from June, 1882, to December, 1885. He then succeeded Rev. D. J. McMillan, D. D., as Presbyterial Missionary. After seven months of active service, he died in the harness, July, 1886. During this time he organized the church at Boulder, December 27, 1885, and the church at Anaconda, as related by Dr. McMillan. After a trip through the Judith Basin, in the spring of 1886, he visited the theological seminaries to secure young men for new fields. I was then a senior in Princeton Seminary. In April, Mr. Linnell called at my room with map in hand and unfolded to me the possibilities of missionary work in Montana, and especially in the Judith Basin.

From Rev. T. V. Moore, D. D., who for fifteen years served as pastor of the First Presbyterian Church of Helena, I have received the following account of Mr. Linnell's work in June, 1886, just before his death :

“The trip on which Linnell and I organized the Great Falls Church was his last work, indeed, his last journey. We went in my buggy, drawn by two little (almost dwarf) mules, formerly the property of X. Biedler, the old Montana Vigilante, which he had apparently left in some livery stable in Helena where they had been taken for their board bill. Helena was then Great Falls' nearest railroad point. One of us drove whilst the other wielded a large switch during the greater portion of the day in order to assist the locomotion. We worked our passage.

We first went to Great Falls where we spent a few days, including a Sunday, and organized the church, as you know. The city was then a straggling assemblage of frame houses and of tents which served as houses to many. We not only searched the town for Presbyterians, but drove out into the country for some.

Thence we went to Benton where we hunted up the scattered remnants of the former church, but did not see our way to re-organize it. Thence we drove up the river to

Chouteau where we had a service on Sunday, but organized no church. We then drove back to Helena by way of Florence and the Sun River. On this journey we were lost one night near Florence and spent the whole night on the prairie, Linnell in the buggy and I on a pile of poles, without food or drink, and tormented by mosquitoes. Poor fellow! he suffered sometimes terrible agony during the journey, especially after eating, or drinking cold water. I had sometimes to stop the buggy on the prairie and he would get out and literally roll on the ground, doubled up with the intense pain.

When we reached Helena, the doctor informed me that Linnell was suffering with cancer of the stomach. I think he did not tell Linnell so plainly his opinion. From Helena he went to Bozeman, intending, I think, to actively continue his work. He never got any further, but died shortly afterwards at Stevenson's parsonage, two weeks after our return. So that the organization of the Great Falls church was his last official work."

THE PRESBYTERIAN CHURCH OF BOULDER.

By Rev. T. A. Wickes.

The First Presbyterian Church of Boulder is entitled to a place among the pioneer churches of Montana, because of the fact that regular preaching was begun as long ago as 1881, when the county-seat was but a very small village and existed chiefly as a junction on the famous old stage lines managed by Gilmer, Salsbury and Co. The overland stages from Salt Lake City here met the coaches from the new and promising camp of Butte and carried their passengers on to Helena, the capital.

Rev. T. N. Todd was then the pastor of the church at Wickes and was able to give one Sunday a month to this place, but simply as a missionary enterprise, never thinking that it was possible that a church should be formed here, so limited was the population. Subsequently it became the county-seat, on account principally of its central location, and for that reason it began to build up. In about 1885,



PASTORS OF THE PRESBYTERIAN CHURCH OF BOULDER.

1. Rev. Thomas A. Wickes.
2. Rev. John F. Lynn.*
3. Rev. C. Howard Grube.

4. Rev. Ambrose P. Haydon.

5. Rev. Samuel B. McClelland.

*Deceased 1896.

A. S. Kellogg and V. A. Cook with their families removed from Wickes to this place and added so much strength to this mission that it was thought wise to organize a church. Rev. L. E. Hanna who was at this time supplying the church at Wickes, consulted with Rev. E. P. Linnell of Miles City, who was acting as Presbyterian Missionary and together they counseled with the little band of 13 Christians with the result that upon December 27, 1885, the First Presbyterian Church of Boulder was organized, with Thomas Hall, formerly of the M. E. Church, South, and A. S. Kellogg, former elder of the Wickes church, as elders of this new organization.

No growth was made in the church for about two years, for while these were the palmiest days of Boulder there was so much zeal manifested in the organization of all denominations that several of the members were dismissed to form these new bodies; but in November of the year 1886, the writer, Rev. T. A. Wickes, and family located in Boulder. In the meantime Mr. Hanna had resigned his field in Wickes and his place was supplied by Rev. Jesse C. Wilson, who labored only six months at these two places and was the last minister for these two churches to reside in Wickes, owing to the fact that that camp was rapidly being depopulated. After this the writer, who was engaged in business which took him away from home much of the time, supplied the pulpit in Boulder occasionally, expecting that a man would be found ere long to supply both fields again. It was soon found, however, that unless some vigorous work was done the Boulder church would disintegrate and be absorbed and it became simply a question of the survival of the fittest.

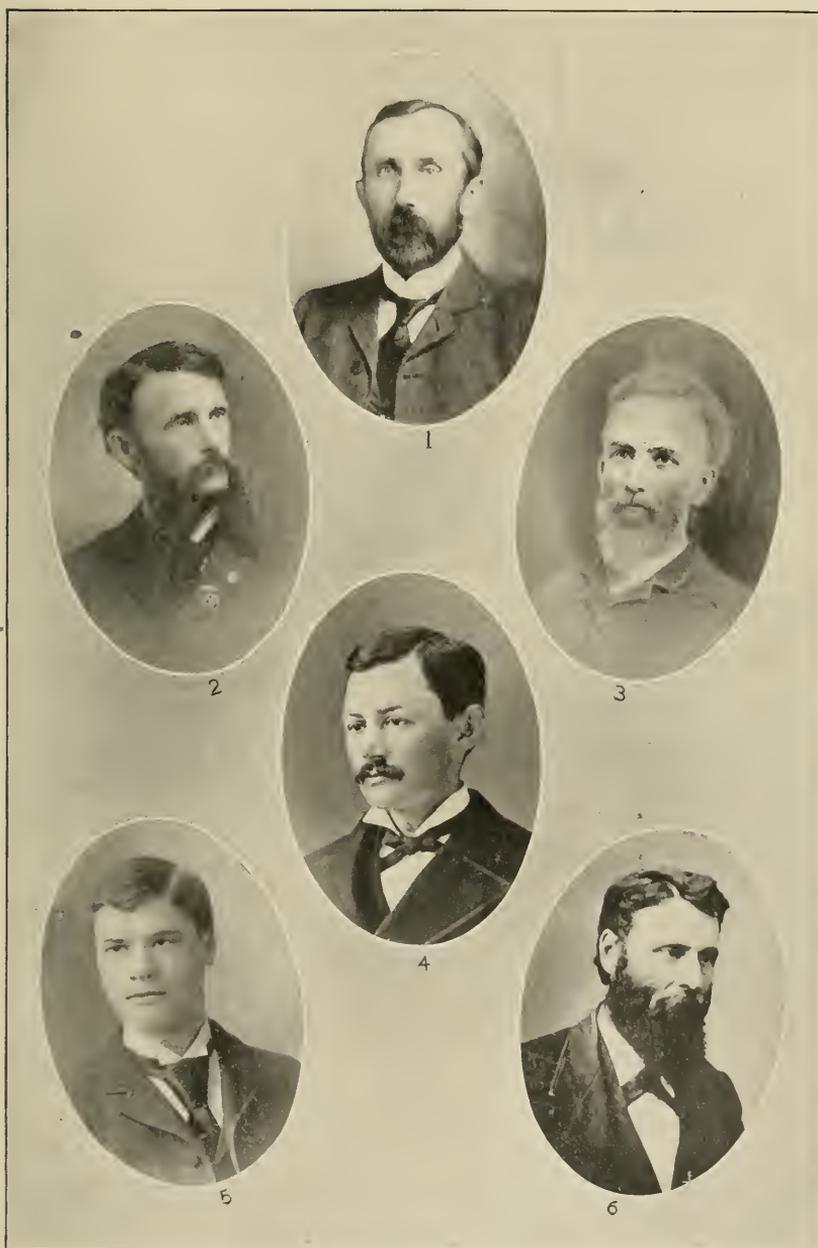
A special meeting of the members was held at the house of V. A. Cook and after a general discussion it was enthusiastically determined to go forward with the full purpose to succeed. The writer made an offer that he would act as pastor of the church on condition that he should receive a salary of \$600 a year, and this he would place in the bank to be used as a building fund. It was decided to organize

a ladies' society for the temporal aid of the church, a denomination Sunday-school and also a weekly prayer meeting. This was done and they have continued in force to the present day. This was really the active birthday of the church. A thriving Sunday-school, a spiritual prayer meeting, and a very active ladies' aid society under the direction of the acting pastor, soon resulted in much good. A lot was



THE BOULDER PRESBYTERIAN CHURCH.

bought, and a building fund started which was materially strengthened by the addition of the pastor's monthly salary of \$50. In five years from this time a church and bell costing \$8,000 was dedicated free of debt, a membership of about 50 was enrolled, with a Sunday-school of about 100. The writer then resigned, feeling that it was no longer necessary to tax his feeble strength to carry the work and the people called the Rev. J. F. Lynn, who was afterwards installed and remained with the church about five years,



ELDERS OF THE PRESBYTERIAN CHURCH OF BOULDER.

1. J. Harold Murphy.
2. Edgar I. Fletcher.
3. Vining A. Cook.*

4. Henry Dildine.**
5. William W. Wickes.
6. Albert S. Kellogg.***

*Deceased Sept. 4, 1892.

**Deceased Nov. 22, 1890.

***Deceased 1897.

leaving the church on account of broken health and dying about a year after.

Rev. C. Howard Grube followed and served the church about the same length of time. During his term of labor with this people, the church celebrated its Fifteenth Anniversary, the writer by request delivering the historical address. In 1902 Mr. Grube resigned and removed to South Dakota but his place was soon filled by Rev. S. B. McClelland who was installed as pastor and remained with this people until the fall of 1905. After an interim of three months, Rev. A. P. Haydon accepted a call from the church and supplied the pulpit until the end of the year 1906.

In every case when the pulpit was vacated the writer was invited to take charge of the work, which he did except in the last instance, so that the church was never without a supply from the time of its organization. It should be noted further, that before the writer resigned his first charge the church secured a manse valued at \$1,000.

After Rev. Mr. Lynn's pastorate all the succeeding ministers labored under the difficulties that so often occur in our western towns, that of a steady decline in the population of the community. The people have been gradually moving away for years. The Baptist and Methodist churches both withdrew from the town and the others have continually lost from their roll of membership by removals from the town, so that the membership at the present time is not much more than half what it was at one time. This has been discouraging to both people and pastor.

In connection with this work Mr. Lynn began work at Basin which resulted under his labors in the organization of a church there in 1894, which has ever since been joined with the Boulder church under the same pastorate. The Boulder church elected to the eldership during its history, Thomas Hall, A. S. Kellogg, V. A. Cook, Henry Dildine, Dr. E. I. Fletcher, J. A. Rightenour, J. H. Murphy and W. W. Wickes. The first named was dismissed to the M. E. Church. Elders Cook, Kellogg, and Dildine have died;

elders Rightenour, Fletcher and Wickes have moved away, leaving elder J. H. Murphy still serving the church.

There have been ninety enrolled in the membership of the church, of these 47 have been added on profession of faith and 43 by letter.

There are some features in the history of this church that are of interest: Except in the three months, interim between the departure of Mr. McClland and the coming of Mr. Haydon, the pulpit has never been vacant. The church has sustained an exceptionally good choir during all these years; it has had also one of the most interesting and liberally contributing Ladies' Aid Societies in the state, and all the contributions to the various Boards of the church have been above the average. And while the church has not grown stronger with its years, it has sent many consecrated workers out into all parts of the state to continue the work which they so well learned to do here.

THE FIRST PRESBYTERIAN CHURCH IN GREAT FALLS.

On July 1, 1903, at 7:45 p. m., the corner-stone of the present Presbyterian church building of Great Falls was laid. Mrs. W. P. Beachley, one of the 13 charter members of the church, assisted by Mr. David Duncan, acting for the Board of Trustees, laid the stone in the presence of a large audience, the pastors of the neighboring churches taking part. On this occasion the history of the church was read by Elder Harry C. Ewing. The following brief sketch is taken chiefly from Mr. Ewing's history.

It was not until June, 1886, that any active measures were taken to establish a Presbyterian Church in this young town. In that month Rev. Edward Payson Linnell, Superintendent of Presbyterian Missions in Montana, and Rev. Thomas Verner Moore, D. D., pastor of the First Presbyterian Church of Helena, visited Great Falls and in the little school-house, which stood, and still stands, on Third Avenue and Fifth Street South, organized the First Presbyterian Church of Great Falls with thirteen covenant members. Of



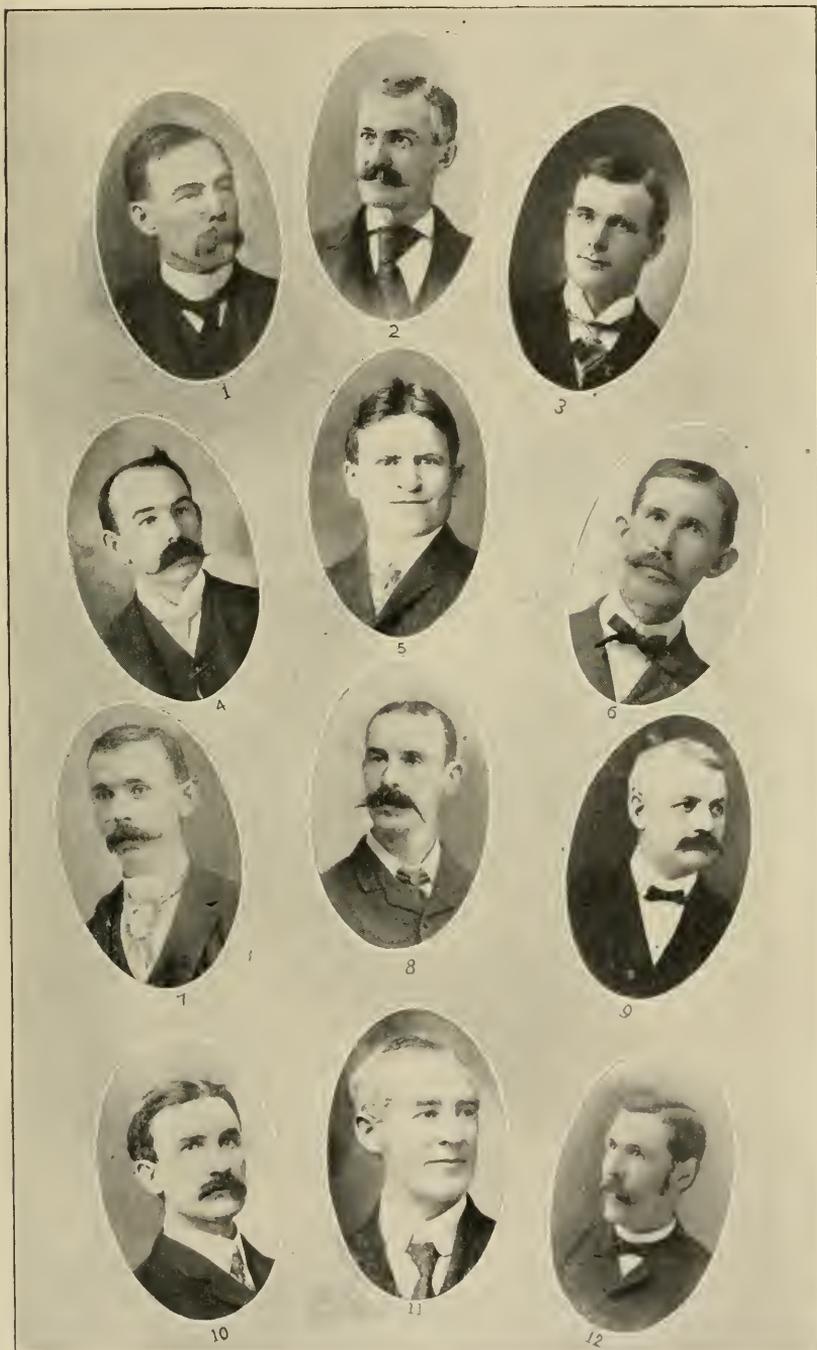
PASTORS OF THE GREAT FALLS CHURCH.

1. Jesse C. Wilson.
2. John Reid, Jr.

3. Robert M. Ramsey.

4. Ezra P. Gibney.

5. Fountain R. Farrand.



OFFICERS OF THE GREAT FALLS CHURCH, 1906.

- | | | |
|----------------------------|--------------------|-----------------------|
| 1. George K. Gilchrist. | 5. Wm. Refior. | 9. Willard H. Leard. |
| 2. Harry C. Ewing. | 6. Geo. E. Foster. | 10. Samuel Stevenson. |
| 3. Richard H. Wright. | 7. David Duncan.* | 11. John Jardine. |
| 4. Chas. T. Sweeney, M. D. | 8. Robert Russell. | 12. Edgar L. Bishop. |

*Deceased June 22, 1906.

the original 13 members who met that day in the little school-house, there are still on the roll of the church: Mr. and Mrs. W. P. Beachley, Mr. and Mrs. W. F. Junkin, Mr. and Mrs. James A. Walker. (Mrs. Walker has since died.) James A. Walker, Frank Gehring and John R. Ross were ordained as elders October 10, 1886.

As soon as the church was organized, Rev. Jesse C. Wilson, a licentiate, was sent to occupy the field and pulpit. After two months he was transferred to the Bitter Root Valley to assist Mr. Ellis. He was succeeded by Rev. John Reid,



THE FIRST SCHOOL HOUSE OF GREAT FALLS.

This old school house was built in 1885. The first school teacher, 1885-6, was Rev. James Largent of the Christian Church. He also conducted the first regular preaching services in Great Falls and superintended the first Sabbath School. He died at Augusta, Montana, June 11, 1894.

Jr., who supplied the pulpit for seven years, until June, 1893. Under Mr. Reid, the first church building was erected in 1887; the manse in 1888; and the church was enlarged in 1892. The new stone church, begun in 1901, when Rev. Charles F. Richardson was pastor and who resigned to become Superintendent of Missions, was dedicated January



1



2



3



5



4

SOME PRESBYTERIAN CHURCHES OF NORTHERN MONTANA.

- 1. The Culbertson Church.
- 2. The Harlem Church.

- 3. The Havre Church.
- 4. The Whitefish Church.

- 5. The Havre Manse.

25, 1903, during the pastorate of Rev. Fountain R. Farrand. The present pastor, Rev. Ezra P. Giboney took charge of the church in September, 1904. Rev. Robert M. Ramsey and Rev. Frederick H. Gwynne, D. D. have also served as pastors for about two years each. The church reports a membership of 348. The Sabbath-school membership is about 500, including the Boston Heights and Grace Mission schools, which for some years have been carried on in connection with the Great Falls church.



THE IMMANUEL PRESBYTERIAN CHURCH OF BUTTE.

A FEW HISTORICAL FACTS.

By Rev. Samuel E. Wishard, D. D., Superintendent of Missions.

I can only state a few facts without embellishment.

1. I went into Montana in the spring of 1890 and made my headquarters most of the season at Deer Lodge.
2. In company with yourself (Rev. George Edwards), in July, 1890, we organized the church at Lewistown, preaching five sermons during the visit. (Dr. Wishard preached five sermons at Lewistown, and twelve more on this trip,

at Ubet, Martinsdale, and White Sulphur Springs, a different sermon every night.)

3. In October, 1891, I organized the church at Philipsburg, preaching 13 sermons.

4. In November, 1891, in company with John Reid, Jr., we organized a church at Neihart, after preaching four sermons. (This church was disbanded September, 1898.)

5. In July, 1892, the church at Hamilton in the Bitter Root Valley was organized. Rev. Ellis will give all the information of that valley.

6. In March, 1893, I held a meeting with Rev. I. Newton Roberts in Butte, and after eight sermons we organized the Second Presbyterian Church of Butte, now called the Immanuel.

7. On April 19, 1893, after preaching nine sermons, I organized a church at Havre.

The six churches that I have organized, or assisted in organizing, are Philipsburg, Neihart, Hamilton (Ravalli Co.), Butte Immanuel, Lewistown and Havre.

I closed my work in Montana when you divided your Presbytery into three, and organized your Synod in 1893.

These are the bones, upon which it is not now possible for me to put flesh. I am sorry to disappoint you. But the accumulation of my work makes it impossible for me to do what I would like to do.

THE FIRST PRESBYTERIAN CHURCH OF LEWISTOWN.

On July 16, 1905, the Lewistown Church celebrated the Fifteenth Anniversary of its organization on July 14, 1890. Three of the pastors who had served during this period were present and took part in the services, viz: Rev. George Edwards, Rev. Albert Pfaus and Rev. Henry Quickenden. Rev. Kenneth Brown, who had charge of the church for one year, 1898-99, sent a letter of greeting, as did also Rev. S. E. Wishard, D. D., who with Mr. Edwards organized the church. The papers and addresses of this anniversary oc-



THE PRESBYTERIAN CHURCH OF LEWISTOWN.

1. Rev. Albert Pfau.
2. Rev. Kenneth Brown.
3. Rev. Henry Quickenden.

4. Elder Wm. C. Cort.
5. William H. Watson.*
6. Mrs. Maria L. Watson.

*Deceased Aug. 17, 1894.



CHARTER MEMBERS OF THE LEWISTOWN CHURCH.

- | | |
|-------------------------------|---------------------------|
| 1. Wilbur F. Hanson, M. D. | 5. John H. Willard, M. D. |
| 2. Mrs. Mary L. Hanson.* | 6. Mrs. J. H. Williard. |
| 3. Mrs. Malvina L. Stone.** | *Deceased Jan. 18, 1901. |
| 4. Mrs. Allis E. W. Stafford. | **Deceased Jan. 15, 1901. |

casions were fully reported by the local press and form the foundation of this sketch.

The first Presbyterian minister to visit Lewistown was Rev. E. P. Linnell, in the spring of 1886. Rev. R. M. Stevenson visited Lewistown and White Sulphur Springs in October of the same year in order to choose a field for Rev. George Edwards, who had just finished his studies at Princeton, N. J. Mr. Edwards was located at White Sulphur Springs and served that church for four years. In July,



THE OLD SCHOOL HOUSE AT LEWISTOWN.

This was the first building erected for school purposes in what is now Fergus County. It was built in 1883, Mrs. Winnifred Shipman-Erickson being the first teacher. The first preaching service in Lewistown was held in this building by Rev. Jacob Mills, D. D., of the Methodist Church. Before this the Lewistown public school was held in a log cabin, the teachers in which were Messrs. Edward Brassey, Arthur Maritz and Judge D. A. Meagher, Mr. Brassey being the first public school teacher in what is now Fergus County, in the year 1881-2.

1890, Dr. Wishard and Mr. Edwards organized the church at Lewistown, after holding services for five days in the Methodist church. That fall the church was enrolled by Presbytery with 23 members. Mr. Edwards was invited to take charge of the new field, in fact, it was with that understanding that the organization was effected. Mr. Edwards borrowed of elder S. E. McNair of Utica, a freight outfit, consisting of four white horses, a wagon and trail, with which to move his furniture and library from White Sul-



THE PRESBYTERIAN CHURCH AND MANSE AT LEWISTOWN.
Miss Anna D. Edwards.

phur Springs to Lewistown, a distance of over 100 miles.

Miss Anna D. Edwards, Mr. Edwards' younger sister, was a co-laborer for four years. She was not only the house-keeper, but organist for church and Sabbath-school, teacher of the primary class, the leader of the Christian Endeavor Society, and the music teacher for the community. For the first year the church agreed to raise \$250 towards the pastor's salary; in April, 1904, the church assumed self-support.

For the first two years services were held in the little old school-house, size 20 ft. by 30 ft. Here the Sabbath-school was organized November 23, 1890 and soon numbered 77 members and five classes.

The manse was built during the winter of 1890-91, at a cost of \$1,000, not counting several hundred dollars worth of donated labor. The church was built the following winter and opened for use February 19, 1893.

PIONEER WORK IN THE FLATHEAD VALLEY.

By Rev. George McVey Fisher.

When I was preaching at Missoula in 1886, Rev. E. P. Linnell, our Presbyterian Missionary, visited us. He said to me, "Suppose you go camping next summer into the Flathead Valley and see what the prospects are for missionary work." Mr. Linnell died that year. In September, 1886, my wife and I, who had been married by Mr. Linnell in January of the same year, started for the Flathead, camping by the way. Mrs. Fisher's two younger brothers belonged to the party.

On September 12th, 1886, I preached in the Ashley school-house from the text, "Seek ye first the kingdom of God." This was the first Protestant sermon ever preached in what is now Flathead County. The school-house was made of logs, put up by the neighbors, and designed to be school-house, court-house, dance-hall and town-hall as well as a church. During this vacation, which lasted one month, I preached at three points, Ashley, Selish and Sheldon. The



1. Rev. George McVey Fisher.
2. Mrs. G. M. Fisher and baby Crystal in 1887.

3. The Fisher cabin and "Gospel Horse," which did missionary work in the Flathead for fifteen years.

next autumn I visited the valley several times and was asked to come and organize churches at Ashley and Selish. It was December 1, 1887, when I moved into a 14x20 cabin with a mud roof and greasy walls within a half mile of Ashley. Our family then consisted of my wife, myself and one baby. We came to the Flathead in a covered wagon. The ground was covered with snow. At night we slept in Indian cabins on our own bed spread on the floor. Even with this precaution we did not escape scot free.

During our second winter in the Flathead a literary society was organized which met at Ashley. One of the principal features of the society proved to be the debate. I became an active member which proved to be a help to me as a minister. I was always prepared to take part, especially in the debate, on which I was often appointed when some of the regular debaters were absent. At first I do not believe that I was wanted as a member. There were quite a number of pronounced unbelievers in the community and several of their leaders were members of the society. As soon as they realized that I was interested in other questions besides religion the almost impassible gulf between us was bridged, and many of the unbelievers were seen in my audience on the Sabbath.

Our cabin was within one-half mile of Ashley. I was compelled to purchase a ranch, as it was impossible to rent or build upon any person's land, for nearly every cabin in the valley was at that time holding down 160 acres. To let even a preacher in was to put a temptation within his reach to lay claim to the ranch. I purchased a man's improvements on 160 acres and filed a pre-emption claim on the same. We had but one mail per week; and that was "red letter day" in truth for us.

The school-house proved to be too cold in winter, so I announced that I would be at the school-house the next day to stop the cracks between the logs with paper and rags. I had enough able-bodied men to assist me so that it became a "chinking bee" instead of a task. Many times we were

tempted to leave the valley but because of the rising generation and our Sunday-schools we held on. Many of the adults were not only emigrants but the children of emigrants; to build up a church from these seemed almost hopeless. One man in Ashley said, "We have had no good luck since the preacher came; I don't know any other reason for it." And he was in dead earnest. In a mining camp the preacher visited them and billed the town for preaching services. A miner stopped and read the poster and then exclaimed, "Boys, the camp won't be worth a d—n, the preacher's come before we struck bedrock."

I quote from my diary:

April 24, 1887. "Rode on horseback from Ashley to Selish (six miles). Owing to the rain few came to preaching service. Stopped along the way and announced services. Pried open the window of the school-house and started a fire."

January 26, 1890. "Took Mary and the children to Ashley in a hayrack, which was half full of hay, started the fire, rang the bell, and chopped the wood as usual."

I often had a round trip of twenty-four miles on horseback, with two sermons and Sabbath-school. Sometimes went into the store and invited the crowd to come to services. They generally responded.

December 1, 1889. "Went to Fairview school-house on the east side, crossed the river on the ferry boat, making a round trip of twenty-four miles. Mr. Stewart and three children came just as I was leaving. We waited almost an hour, then started home and met four others coming. Could not return as I had an appointment at Ashley in the evening, so announced preaching again in two weeks."

One poor old German woman was always at these services, she understood no English except the words God and Lord Jesus, but she said that she always felt better when she came to church. I did not organize a Presbyterian church in the valley until June 2nd, 1889, which was at Ashley and consisted of seven members. This church was afterwards



THE SESSION OF THE KALISPELL PRESBYTERIAN CHURCH, 1906.

1. Prof. Eugene A. Steere.
4. John D. McGlaughlin.

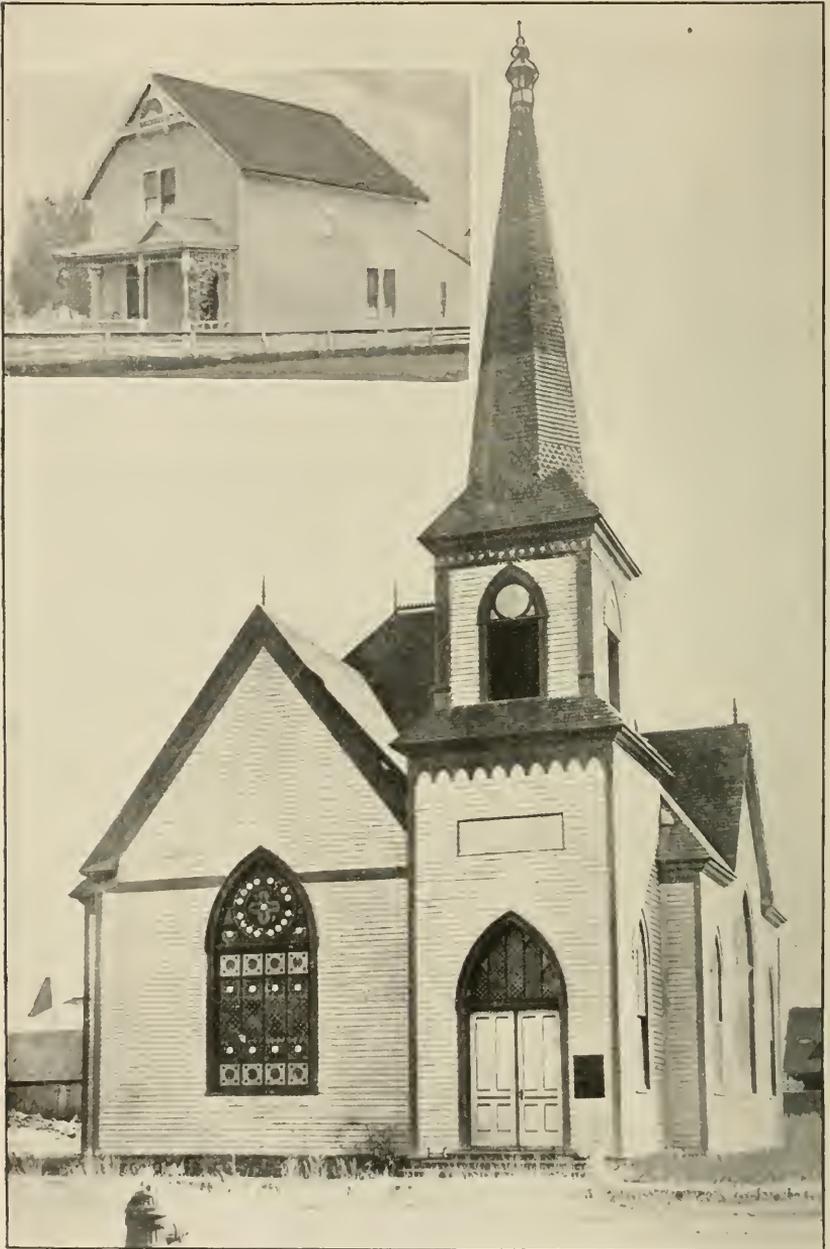
2. Rev. Alexander Pringle.
5. Jacob K. Bottorf.

3. George Smith.
6. Ernest C. O'Neil.

merged into the First Presbyterian Church of Kalispell, which was organized with 17 members, August 13, 1891. Other points where I had Sabbath-schools or held preaching services are now occupied by the Methodists. I started the work at Brochen, Fairview and Pine Grove, which now have chapels.

I also organized a Presbyterian church at Libby, where we held the first religious services. Ashley, Kalispell and Libby are the only churches I organized in the Flathead Valley.

We once had a genuine Indian scare. In March, 1888, Judge Lynch hung two Indians to a tree on the bank of the Flathead river. At a "T" dance in Tobacco Plains some Indians got drunk and told how the fall before they had killed and burned the bodies of three prospectors on Wolf Creek. A squaw told a white store keeper of the reported crime. Two of the four criminals were hung, one escaped, but was hung afterwards by the sheriff of Missoula County for another murder of a white man on the Flathead Reservation. One of them, a boy of fifteen, turned state's evidence, when promised his liberty. His story was, "The Indians came upon the prospectors when eating dinner and were invited to eat with them, which they did. The guns of the prospectors were leaning against a log. After the meal the Indians came between the white men and their weapons and at once seized them and shot the men and burned their bodies." After this hanging bee it was feared that the Indians on the Reservation would seek revenge upon the isolated Flathead Valley. A report came one Sabbath afternoon through a freighter, whom some Indian boys scared at Dayton Creek, by telling him the Indians were going to kill him. The Indians named him, "The man with the big mouth and the little heart." He mounted one of his horses, leaving his freight, and came with all possible speed to the valley. The news spread like wild fire and soon wagons and families were seen coming into Ashley from all directions.



THE PRESBYTERIAN CHURCH AND MANSE AT KALISPELL.

The next day seventy armed and mounted men went down to the Reservation to interview the Indians which came very near precipitating a fight. The log school-house was now turned into a lodging house and dance hall. In early days there were but two occasions upon which the people failed to dance,—at a funeral and at church. During the scare every one came to town for safety, except my family and one other. I felt that there was more danger from the accidental discharge of pistols and guns than from Indians.

NARRATIVE OF REV. ALEXANDER K. BAIRD, D. D.

My first breath of Montana air was fifty below zero. But I know I cannot compete with our ecclesiastical old-timers in temperature and with this one reference I leave them in possession of that chestnut. Soon the chinook came and not without violence. The high chimney on the kitchen of the Helena manse lost its equilibrium and went through the roof and the doctor was in Honolulu. No, he was not doctored then, only plain T. V. Moore.

There was not a Presbyterian "D. D." in the Territory in those good old days. By the way I believe there was one, who deservedly occupies a high niche among our Presbyterian Pioneers, Rev. D. J. McMillan, D. D.

Rev. Dr. Sheldon Jackson was Presbyterian prospector and overseer from the Big Muddy to the Pacific and from New Mexico to Hudson's Bay Territory. Dr. McMillan was his successor, though I think his parish was not quite so big. He then became founder and president of the College of Montana at Deer Lodge, and also organizer, adviser and preacher in camp and clachan for a hundred miles around, until called to Gotham to supervise the Presbyterian Missions of the nation.

The climate of Montana has a harsh side to it. With me, however, it has always been reasonable. My first work, beginning in January, 1888, was to visit all the churches, not a long roll. As they multiplied, my visits continued. By rail and stage, by team and foot, never on horseback, (a



REV. ALEXANDER K. BAIRD, D. D.

lame excuse for a cowboy am I), thousands of miles, over ranges and bench lands, every month of the year, and year after year, and I never really suffered from cold or heat and never was in peril or fear from any storm, blizzard or cloudburst, unless once, when under the pilotage of the father of Presbyterianism in the Judith Basin, Rev. George Edwards, we lost our way and drove hither and thither half of the night, in Egyptian darkness, amid the sound of many waters, debauching at last on the banks of the raging Ross' Fork. But the extent of the disaster was wet theology and no supper. Both doubtless blessings in disguise.

(If that Ross' Fork incident of February, 1888, is to be mentioned, the details should be more accurately recorded. In the midst of an early thaw Dr. Baird and I made a tour of the Judith Basin. Driving from Lewistown to Philbrook we reached the unbridged and bank-full Ross' Fork after sundown. In fact the treacherous stream was beyond its banks and had extemporized an island in the midst of the flood. We drove upon the island without difficulty, but when the doctor heard the rushing torrent that faced us, he showed the white feather for the only time in his life, and said, "This island is good enough for me. I'll camp right here. Go ahead if you want to, you are only an old bachelor, but I have a family back east." Now, it was miles to any ranch behind us, but the light of a cabin shone brightly on the other side, which meant a bed and supper. So Dan and Trueboy faced the angry stream and reached the farther shore, though the hind wheel swung down stream and the water overflowed the bed of the buggy. Then there was nothing to do but to go back through the waters and pick up the doctor. Together we enjoyed the hospitality of the Lisch family. The doctor was so busy drying out his sermons that he forgets the warm supper and comfortable bed.)

It was my fortune all these years, to make my long exposed trips, just before, or just after, or somewhere, hap-

pily, in between, the wild driving storms that occasionally cause suffering and loss, even in favored Montana.

But I came to Montana after the heroic period. My work began at an unfortunate time for making interesting history. Not late enough to be in the swing and swim of the rapid and cheering progress of the past few years, and too late for the glamour of antiquarian research in the pre-historic period. The genuine pioneers and heroes, such as the traditionary Presbyterian minister who came to Fort Benton on the first steamboat and held services there, on to Rev. George Grantham Smith, who labored in Alder Gulch and Bannack, Rev. Dr. Jackson and the "three R's", Russel, Rommel and Richards, and their immediate successors, Wickes, Cook, Linnell, Crittenden, these had all passed away, or retired from the active missionary work in the field or left the Territory. The six churches and three R's which Dr. McMillan found had grown to some fourteen churches and about as many ministers. Revs. Armstrong, Edwards, Stevenson, Reid, Willson, Moore, Ellis, Cobleigh, Lamont, Groeneveld and Fisher, and it may be one or two more. The churches were Miles City, Livingston,—just alive—Bozeman, Hamilton (Gallatin Valley), Helena First, Butte First, Wickes, Boulder, Deer Lodge, Anaconda, Fort Benton, deceased, or rather in a state of trance, now revived and active, Great Falls, White Sulphur Springs, Philbrook, Philipsburg, (I had trouble founding Philipsburg Church, but doubtless it has been born, the evidence is ample), Missoula, Stevensville, Victor and Skalkaho. This church was thought to be dead, probably it was, but shortly after, it rose from its ashes under a new name, Grantsdale, and continues in vigor and promise. How many lives a Presbyterian church has we do not know, but I know it is very hard to kill. Doubtless, the Presbyterian churches in Herculaneum, if there were any, perished, with the city. It takes just such a catastrophe to insure the reliable demise of a Presbyterian church.

The center of George Edwards' parish was White Sul-

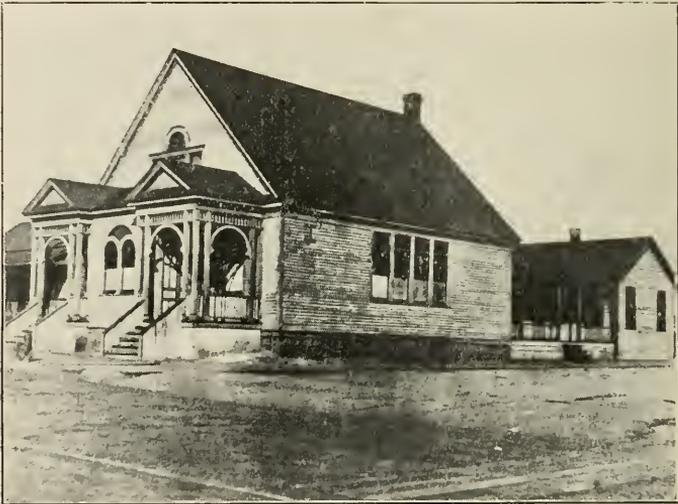
phur Springs, its diameter was seventy-five miles; or, let me see, wasn't the radius about that? Davis Willson was trying his 'prentice hand in the Gallatin Valley and has been a growing power in it, and blessing to it, all these eighteen years. Thomas J. Armstrong had just gone to Miles City, a man of God, influential and beloved. R. M. Stevenson was laying foundations in Bozeman and reaching out far and wide in abundant labors. T. V. Moore was the new pastor of the Helena church and prospering with the growing city.



THE PHILBROOK PRESBYTERIAN CHAPEL.

E. J. Groeneveld was closing his first pastorate in Deer Lodge and going to Butte First, where he still continues, the oldest and one of the most honored pastors in the state. Thomas J. Lamont was laying good foundations in Anaconda. Missoula was vacant. There I preached in the smallest church building I ever preached in, unless it be the Philbrook one, which Brother Edwards redeemed, disinfected, and renovated from a saloon. It was a curiosity. What hath these years wrought in Missoula! John Reid, Jr., was enthusiastically at work in the new born church of

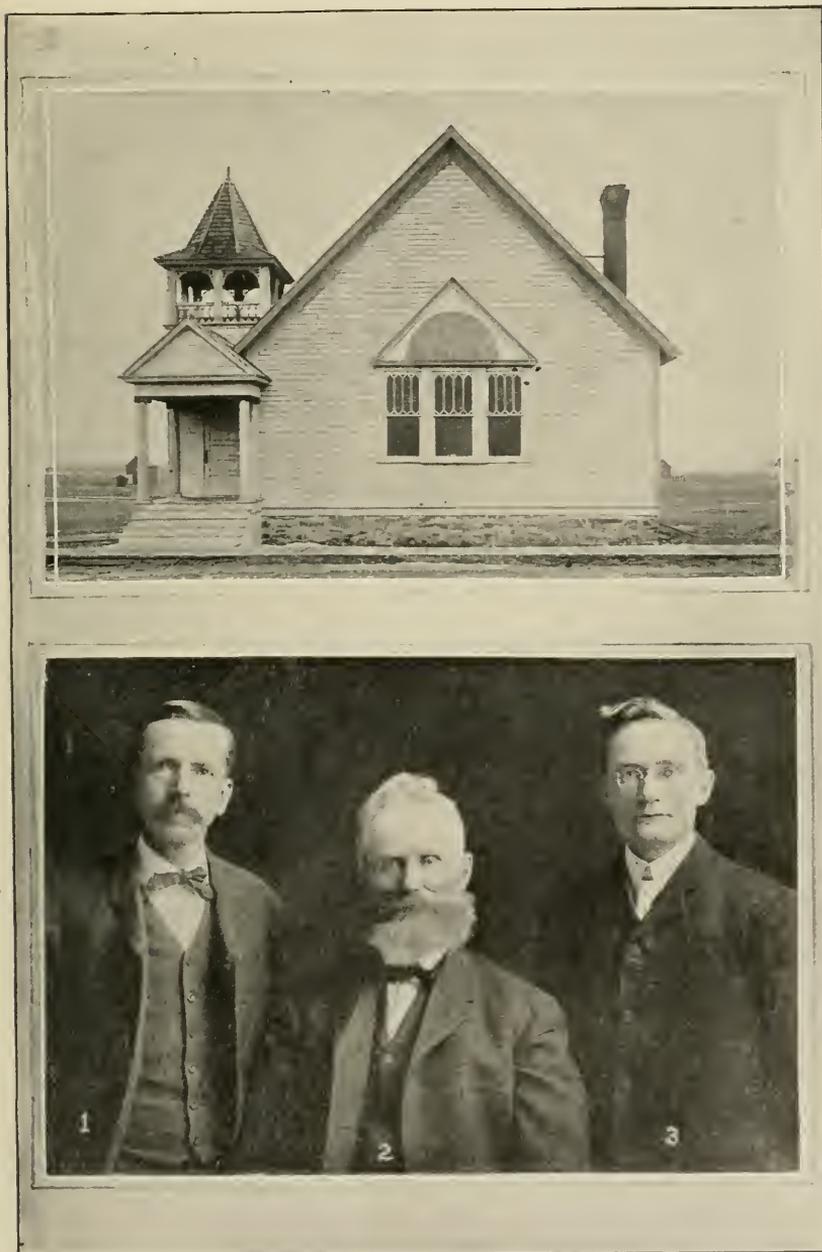
Great Falls. He showed the tenderfoot Presbyterian Missionary no little kindness. And in this he was not singular; I cannot call the roll. E. M. Ellis held the Bitter Root Valley, George M. Fisher had just crossed the Cabinet range and pre-empted the Flathead. This valley was "as the garden of the Lord as thou comest unto Zoar." But the settlers were few and scattered and not very vigorous in church work. Brother Fisher, for several years had little to show for his lonely, hard, faithful work; but he held on



THE SOUTH BUTTE PRESBYTERIAN CHURCH AND MANSE.

and the tide turned and he sees to-day a well settled valley with good towns and strong churches. He neither waited nor labored in vain. I visited all these churches and held services in many places besides, in 1888. After an interregnum of five years, during which Dr. Wishard and Dr. Wormser had the care of the field, I returned and, excepting one year of enforced absence, during which Dr. Gwynne efficiently carried forward the work, I remained until August, 1901.

From my return to Montana in the beginning of 1894, we were handicapped for a number of years by the discouraging ukase from missionary headquarters, "No new work",



THE PRESBYTERIAN CHURCH OF CHINOOK—THE CHURCH BUILDING.

1. Elder Maurice Montgomery.

2. Elder John Matheson.

3. Rev. John S. Hamilton.

and one year at least with a horizontal ten per cent cut on old work. But new mines and farms were opened up, new smelters built, new water ditches dug and new blood infused into the population right along. Steadily the state grew in population and wealth and the church could not altogether stand still. Somehow everything that has life must grow. The Presbyterian Church in Montana was living and it grew, slowly and painfully, it is true, but it grew. We lost now and then fine ministers but we gained as good ones as we lost and added to their number from year to year.

The following churches are more especially my children, or in which I labored more or less, and had some share in laying foundations; Granite, Libby, Kalispell, Chinook, Harlem, Sand Coulee, Stockett, Forsyth, Manhattan, Central Park, the Holland Churches, now gone from us, Dillon, Twin Bridges, South Butte, and Basin, and others that I had the privilege of nurturing from a very tender age, and still others that looked to me for counsel and help, in times of weakness, stress and trial. In regard to most, if not all of these, I could furnish much first hand data. But as hinted above, these all belong to the historic period, and anything I could contribute would be but a repetition of data already on file with the historian of Synod. All the churches of Montana are dear to me and the ministers with whom I labored and whose counsel and hospitality I enjoyed, are as brethren beloved. I cannot recall an exception. I would like to pen an appreciation of everyone of them. And not of the ministers only, but of the staunch laymen and honorable women not a few, who simply would not be discouraged. But all this would be out of place. My heartfelt thanks to all the ministers, elders and workers in the churches of Montana, through all these years, to whom I, to whom ye all, owe so much.

I count myself happy in my predecessors in the mission work of Montana. Dr. Sheldon Jackson held a brief for the Presbyterianism of the north-west quarter of the United

States and he honored the missive. Dr. McMillan was a Christian rough rider in Mormondom and the worthy successor of Dr. Jackson. Dr. Wishard, the Nestor of Rocky Mountain Presbyterianism, may I not say of Rocky Mountain Christianity? Mr. Linnell was a consecrated and noble minister of Jesus Christ, cut off in the midst of his days. Who could come after such kings? And also I count myself happy in my successors, Dr. Gwynne, able and indefatigable, and Charles F. Richardson, in whose hands our Church advances by leaps and bounds.

I am happy to have had a place in the apostolic succession of militant Presbyterianism in the Treasure State.

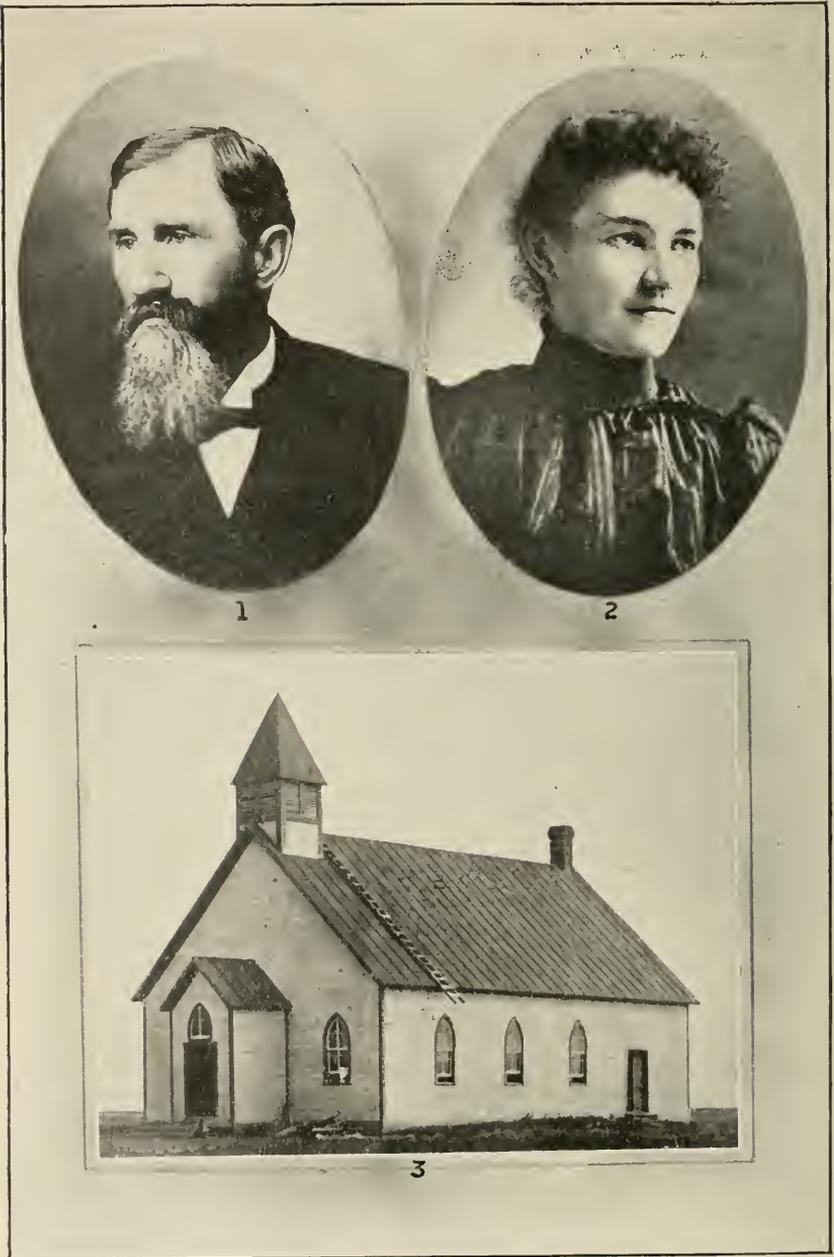
WORK OF THE PRESBYTERIAN CHURCH AMONG THE INDIANS OF MONTANA.

By Rev. Edwin J. Lindsey, who has been a missionary to
the Indians of Fort Peck Reservation for the
past 17 years.

The Board of Foreign Missions began work on Fort Peck Reservation in 1881. Two ladies, the Misses Dickson and McCreight, then began a Mission School here, at Poplar. For the first two years they had Rev. George W. Wood as superintendent of the work. After two years Mr. Wood moved to Wolf Point and opened a Mission School, or preaching station there and Rev. M. E. Chapin came to Poplar, remaining two or three years. In the pioneer work the people were taught to read and write their own language and some knowledge of English. But the great object was to instruct the people in Bible knowledge and the saving power of Christ.

There were many discouragements, as the people were always on the go, hunting buffalo and deer, or visiting from place to place. One after another the laborers quit the field, or went to other stations. For a whole year, 1889-90, the field was vacant. Most of the Indian helpers followed the white missionaries.

In the fall of 1890, the writer and his wife came. My wife is a granddaughter of Dr. Thomas S. Williamson, who



1. Rev. Edwin J. Lindsey.
3. The Mission Chapel at Poplar.

2. Mrs. E. J. Lindsey.*
* Died Sept. 8, 1906.

spent 40 years among the Sioux in Minnesota and the Dakotas, one of the translators of the Bible into the Dakota language and one of the most successful founders of mission work among the Sioux. She had also taught among the Yankton Sioux in South Dakota. The writer was a home missionary from Iowa.

The writer did not know a word of the language. He took up the work by studying the language, holding meetings in the little log school-house and preaching to the school children, soldiers and others who chose to come, in the large government school-house.

The writer lives at Poplar and we have a church building here which cost about \$2,500, a Sunday-school, a Christian Endeavor Society and regular church services.

At Wolf Point under the superintendency of Mrs. C. D. King, we have a small boarding school which should be just twice as large, but is hampered for lack of room.

The work is now under the Board of Home Missions, the transfer having been made in 1893.

Before 1902 there were two church organizations among the Indians, viz: the Poplar church which has a membership of 40 and a Sabbath-school of 120 and the Hohay or Ash Point Church, with 32 members and 22 in the Sabbath-school.

In July 1902 a new church was organized ten miles from Poplar, near Brockton. It was called the Makaicu (pronounced Makaichu), and was an offshoot of the Poplar Church. It was organized with 11 members and now has 18. Rev. Moses Makay, one of our native ministers, is the pastor. He and his wife both understand some simple remedies and by the care of the sick in a civilized way may win their way to the hearts of some.

December 15, 1904, a church was organized at Minisdah (pronounced Minishda), near the railway station of Chelsea. The membership is only 15 in full standing, yet it includes several of the most enterprising Indian families of the Reservation. Except when the missionary, or Rev.



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NATIVE HELPERS IN INDIAN CHURCHES.

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|--------------------------------------|-----------------------|
| 1. Elder Basil Bearfighter (sitting) | 2. Elder Moses Merow. |
| and Clide Reddoor. | 3. Rev. Moses Makay. |
| 4. Elder Chester Arthur. | |

Moses Makay, can visit them, the meetings are kept up by two elders of the church, and the work is growing. Elder Basil Bearfighter is one of the Judges of the District Court on the Reservation.

On December 1st, 1905, a church was organized at Wolf Point. This is an offshoot of the Hohay church among the Assinaboine people. It is connected with the Mission School at Wolf Point, which is having a steady growth and is becoming a leavening power among the Assinaboines.



THE MAKAIKU PRESBYTERIAN CHAPEL.

We find that the smaller churches on the Indian fields reach more homes and do more good according to the number of members than the larger churches. Another station that has a nice chapel and manse will soon be organized, making six churches and as many houses of worship. Our work is



THE OLD MAKAIKU MANSE.

(Rev. and Mrs. Moses Makay in the foreground.)

also growing on the Fort Belknap Reservation, though a church has not been organized. This mission near Harlem is under the care of Rev. Alfred Coe, a native helper.

Our aim is to teach and save the individual and through the individual the whole social fabric. "Hand plucked fruit is the best."

The following statistics are taken from the official reports for the year ending April 1, 1906:

PRESBYTERIAN INDIAN CHURCHES. FORT PECK RESERVATION, MONTANA.

	Poplar	Ash Point	Minisdah	Wolf Point	Makaicu	Total
Elders	2	2	2	1	2	9
Deacons	2	2	1	1	1	7
Added on Examination . . .	12	5	2	1	..	20
Added on Certificate . . . .	..	2	..	8	..	10
Deacons	2	2	1	1	1	7
Total Members	47	32	15	8	18	120
Adult Baptisms	10	3	2	..	..	15
Infant Baptisms	4	10	6	..	3	23
S. S. Members	120	22	20	40	22	224

CONTRIBUTIONS—

Home Missions	\$24	\$27	\$18	\$13	\$20	\$102
Foreign Missions	7	1	1	5	2	16
Other Boards	7	1	5	36	..	49
Congregational	174	65	25	89	25	378
Miscellaneous	54	41	36	94	17	242

THE WOLF POINT INDIAN BOARDING SCHOOL.

By Mrs. C. D. King, Principal.

Wolf Point, Montana, is a sub-agency of the Fort Peck Reservation, situated on the north bank of the Missouri river. The Indians are Assinaboines of whom there are about 700 at this place. Their language is a dialect of the Sioux.

The Assinaboines are heathen, worshipping chiefly the Sun God and the Thunder Bird, the latter of which they greatly fear.

Mr. and Mrs. Richard King began work on this field in 1893, soon after it had been transferred to the Board of



THE WOLF POINT INDIAN MISSION.

The Boarding School and Chapel.

The Workers at the Indian Mission.

1. Mrs. H. F. Smith.

3. Mr. Henry T. Smith.

2. Miss Caroline Courtney.

4. Mrs. Cynthia D. King.

Home Missions. Mr. King died shortly after and Mrs. King has continued the work.

As the work grew a log chapel was built, the house was repaired, the unfinished rooms completed. The Hohay church was organized with 11 members in 1896.

At Ash Point, 12 miles from Wolf Point, a log chapel was built in connection with the Hohay church and the year following a log house for the native missionary.

It is with the Indians the same as with other people, the parents can be reached through the children; so a beginning was made in this direction by gathering in a few children from the agency and teaching them an hour or more each day. The next year a day school was opened with an average of sixteen in attendance. The school was held in one room of the house, with almost no school equipment.

On account of the growth of the school an assistant was granted, and in September, 1898, the school opened with 38 pupils enrolled. The chapel was the school room. Soon it was found necessary to take a few girls into the home or they would be lost to the school. Then came the cry, "We want you to take our boys." The result was that the Board granted \$1,000 for an additional building. The work was begun August 1, 1900. The parents hauled all the lumber from the railway station, brought the stone for the foundation and sand. I said, "parents", for both the men and women worked at this. The school room was ready by September 1st, and the children were received into the home October 1st. Since that time 25 boys and girls have made up the family home besides the day scholars. The principal, associate teacher and industrial teacher constitute the working force.

The children are not the only ones receiving instruction. For the parents are learning lessons in industry and to provide for themselves and families; for the parents are expected to provide fuel, food and clothing for their children. Particular care is taken to keep the supplies in a store-room set apart for that purpose. Each pupil is kept informed

regarding his or her account, and is notified when more is required.

The main object of this school is to give the children Christian home training. The girls are taught general housework, to be neat and systematic, and particularly to be economical in everything. The boys do their own dor-



THE GIRLS' INDUSTRIAL DEPARTMENT, WOLF POINT INDIAN BOARDING SCHOOL.



THE BOYS' INDUSTRIAL DEPARTMENT, WOLF POINT INDIAN BOARDING SCHOOL.

These certify that the Bearey William M. Kirkie
 & his spouse Martha stepped Descended of
 honest & respectable Parents Resided here
 from their Infancy Behaved themselves
 soberly & honestly & inoffensively free from
 Church Censure or public Scandal & may
 for ought known to us be received into
 any Christian Society or Family where
 Providence may Order their lot

Given by Appointment of the
 Ministers & Elders of the Kirk Session
 of Inverness the Ninth Day of July
 One Thousand Eight Hundred & One Year

Alexr Rose Minr

Duncan Cameron Elder
 James W Donold Elder

mitory work, care for the school room, do all the outside work, such as cutting wood, caring for the stock, milking the cows. Carpenter's tools have been purchased and the boys are being taught to use them.

Comparing the condition of the people and the progress made since 1893, it can be seen that the Indians have largely given up the old customs, except it be among the remaining old people. They have increased their cattle until many have enough to provide for their wants and fairly compete with their white brothers.

(Upon a recent visit to the Mission School at Wolf Point, I was surprised to find one of the decorations in the room of Miss Caroline Courtney, the assistant teacher, to be a church letter issued to her great grandparents, "William McNishie and his Spouse, Martha Napper," on "the ninth day of July, One Thousand Eight Hundred and One Years." Miss Courtney kindly allowed the certificate to be photographed for the Montana Historical Society. G. E.)

THE WOMAN'S SYNODICAL MISSIONARY SOCIETY

By Mrs. Sarah B. Whitehill, Anaconda, Montana.

The very beginning of organized work for Missions among the women of the Presbyterian Church of Montana, was in the heart of one consecrated woman, Mrs. R. M. Stevenson, whose husband at that time was pastor of the church at Bozeman, where through her efforts the parent society was born in August, 1883.

But one month before, in July, the church had come out from under the care of the Home Board, and become one of the only two self-sustaining churches in the vast Synod of Utah which then included also the Territories of Montana and Idaho, the other church being that at Helena. Under the circumstances, it was not strange that some doubted the wisdom of organizing a foreign missionary society, but, as the leader wrote, "we went from our closet to that first meeting, God having given us a willingness to fail if it were His will." Eight ladies were there who were willing to take up the work, which has since grown and been approved of the



WORKERS IN THE SYNODICAL MISSIONARY SOCIETY.

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|---------------------------|-----------------------------|
| 1. Mrs. Thomas A. Wickes. | 5. Mrs. Davis Willson.* |
| 2. Mrs. James B. Butter. | 6. Mrs. Sarah B. Whitehill. |
| 3. Mrs. R. M. Stevenson. | |
| 4. Mrs Peter Koch | *Deceased Nov. 19, 1906. |

Lord. Before the close of the year the number increased to nineteen.

Bozeman had also the distinction of being the birth-place of the Presbyterian Society, which was formed by Mrs. Van Cleve, one of the Vice-Presidents of the Board of the Northwest, during the meeting of Presbytery in February, 1884. The members were the women of the Bozeman church, and one visiting delegate from Helena.

Mrs. Van Cleve's visit, which was in response to the cry that went up from this little band of eight, for help, was greatly blessed of God and she is still remembered with interest and affection.

The year 1894 is marked by the merging of the Presbyterian into the Synodical Society. It was with dismay that the task presented itself of dividing the Presbyterian Society, of but eight auxiliaries, into three, and constituting therefrom a Synodical organization, but the Presbyterian Officers were advanced and became the officers of the Synodical, and the three Presbyterian Societies were constituted as follows:

BUTTE—Deer Lodge, Butte, Anaconda and Philipsburg.

HELENA—Bozeman, Helena and Miles City.

GREAT FALLS—Great Falls alone, whose local officers were considered Presbyterian officers as well.

Regular meetings have been held each fall at the same time and place as Synod, the three Presbyterian Societies holding their sessions also at this time.

The contributions reported from date of organization to April, 1885, were \$379.93. For the year ending April, 1895, the contributions were \$614.50 and for the year ending April, 1902, they were \$853.36.

The women of the Synod at the present time are maintaining 17 local missionary societies. These societies contributed for the year ending April 1st, 1906 over \$600 each to Home Missions and Foreign Missions and about \$200 for Missionary work among the Freedmen. The Home Mission offerings are used to help maintain the Indian Mission

School at Wolf Point, Montana. At their last synodical meeting the societies also pledged \$50 for the repair of the buildings at Wolf Point.

THE SABBATH SCHOOL MISSIONARY IN MONTANA.

The first Sunday-school work in the early mining camps seems to have been carried on by Rev. George Grantham Smith, who had been commissioned by the Presbyterian Church (New School) to labor in Montana. He began his work in June, 1864. In 1897 he wrote that "he took the first census in Virginia City, and reported the number of schoolable children, organized schools for them and opened Sunday-schools." We know that Mr. Smith, the pioneer home missionary of Montana, was the clerk of the first school district organized in the Territory. (See *The Pioneer Public School of Montana*, Historical Society of Montana, Vol. V, page 198.) Mr. Smith held a Sunday-school in the Union church at Virginia City, which was also used for a school-house.

Frequently in the early days the modern rule was reversed and the Presbyterian Church was the forerunner of the Presbyterian Sabbath-school. The Helena church was organized in June, 1872, the Sunday-school in the spring of 1873. Mr. Rommel, the pastor also maintained a Sunday-school at Unionville. In Bozeman the first Presbyterian Sunday-school was organized in September, 1878, six years after the church. In each case the delay was caused by the lack of an independent church home.

Rev. M. L. Cook, the first pastor of the Missoula church, arrived in May, 1877. In August he reports a good Sabbath-school of 45 members, Mrs. Ferd Kennett making herself very helpful by drilling the children in the gospel hymns. This summer Mr. Cook took his gun, joined the home guards and went out to withstand the Nez Perces raid under Chief Joseph. In January, 1878, he made a house to house visitation at Philipsburg, 80 miles distant, and established both a Sunday-school and a regular preach-



SABBATH SCHOOL MISSIONARIES.

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| 1. Rev. Edwin M. Ellis. | 4. Rev. Louis C. Wainwright. |
| 2. Rev. James Rayburn. | 5. Rev. Samuel F. Moore. |
| 3. Rev. George Edwards. | |

ing station. In April he went 60 miles to New Chicago and organized their first Sunday-school with 40 members. We glean these facts from Dr. Sheldon Jackson's "Montana Scrap Book" by whom it was kindly loaned to the editor.

At the meeting of the Presbytery in August, 1880, a letter was read from Rev. J. A. Worden, D. D., Superintendent of Sabbath-school Work for the Presbyterian Church, asking for the names of all the Sabbath-school superintendents in the Presbytery. Only five could be found, viz: E. W. Knight of Helena, Ferd Kennett of Missoula, John S. Mills of Deer Lodge, Rev. C. L. Richards of Bozeman and Rev. J. R. Russel of Butte. This list probably did not include Sabbath-schools at outstations; just as the 59 Sabbath-schools reported by our Montana churches at the present time takes no account of the 150 other Sabbath-schools which are under the care of the Sabbath-school missionaries.

At that meeting of Presbytery Rev. T. A. Wickes was elected Superintendent of Sabbath-school work and he made a report at the next meeting; but his office seems to have been equal to that of a committee.

In 1884, Mr. Samuel F. Moore and Mr. G. N. Campbell were commissioned as colporteurs, in connection with which work they organized 36 Sabbath-schools, Mr. Moore continuing in the work four years and Mr. Campbell two.

They were followed by John N. Hyde and George B. Scroggin, who during the summer of 1890 organized 21 Sabbath-schools.

In October, 1891, Rev. Edwin M. Ellis was appointed the first permanent Presbyterial Sabbath-school Missionary of the state. He had come to Montana as a home missionary in 1884, and labored at Stevensville, Corvallis, Victor, Grantsdale and other places in the Bitter Root Valley. At the end of seven years he resigned his pastoral work and became a Sabbath-school missionary. During the past 16 year he has devoted his whole time to the Sabbath-school work and is now Superintendent of Sabbath-school Missions for Montana. During this time he has organized about 275



ELDERS "CALLED HOME" IN 1905.

1. William Fergus, Lewistown Church.
2. Marcellus B. Greenwood, Anaconda Church.

3. Walter B. Miner, Lewistown Church.

The child is Norma Ellen Ranch, granddaughter of Mr. Fergus.

Sabbath-schools, not to mention many reorganizations.

Nine different Sabbath-school missionaries have been associated with Mr. Ellis for periods of time varying from four months to five years. During 1906 Rev. James Rayburn covered the western part of the state. Rev. George Edwards the northern part, Rev. L. S. Schermerhorn the south-eastern part, while Mr. Ellis devotes special attention to the central counties.

The Sabbath-school missionaries are in a peculiar sense the pioneers of the Church, as they prepare the way for the home missionary, and the more formal religious work in a community.

Of the 42 churches organized in Montana during the past fifteen years a large majority have been the direct outgrowth of the Sabbath-schools that have been organized by these pioneer missionaries of the Presbyterian Church.

THE GROWTH OF THIRTY YEARS.

The growth of the Presbyterian Church in Montana, as shown by the statistics of three decades, taken from official reports:

Year.	1876.	1886.	1896.	1906.
Ministers	3	18	31	49
Churches	4	16	35	56
Elders	5	40	74	121
Deacons .....	..	9	26	21
Added on Examination..	9	111	333	434
Added on Certificate....	22	90	192	272
Total Membership	101	671	2,021	3,742
Adult Baptisms	4	32	134	167
Infant Baptism	13	41	176	168
Sabbath-schools	3	10	53	59
S. S. Membership	285	860	3,029	5,092

CONTRIBUTIONS:

Home Missions	\$8	\$307	\$1,204	\$1,481
Foreign Missions	5	497	651	1,422
Education	3	240	72	136
S. S. Work	14	526	624
Church Erection	62	169	514
Relief Fund	19	66	205	252



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THE PRESBYTERIAN CHURCH OF PONY.

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| 1. The Church Building. | 3. Elder Edward C. Bush. |
| 2. Rev. Thomas A. Stancliffe. | 4. Elder S. Laus Duncan. |



1. Rev. Alexander S. Kerr, Kendall.

2. Rev. Chas. F. Reed, Ft. Benton.

3. Rev. James B. Butter, Culbertson.

4. Elder John W. Steele, Kendall.

5. Elder George McLean, Kendall.

Freedmen .....	..	19	130	316
College Board .....	..	53	777	165
Total to Boards	\$35	\$1,258	\$3,734	\$4,910
General Assembly	4.65	113.00	476.45	664.27
Congregational	689	12,684	31,693	63,705

A BIRD'S EYE VIEW OF THE WORK.

By Rev. Charles F. Richardson, Superintendent of Missions, 1901-1906.

That the Presbyterian Church is still doing pioneer work may readily be seen from the fact that during the past four years there have been organized seventeen new churches, and thirteen of these were organized in towns of from 250 to 900 population where there was no other church of any denomination and no resident minister of any kind.

In this time we have built seventeen home mission church buildings at a cost of \$34,000, and also nine manses for our home mission ministers.

To the statistical table given above we would add: We have now 48 church buildings valued at \$198,800 and 24 manses valued at \$44,200, making a total of church property in the state of \$243,000, not including the college buildings at Deer Lodge.