KANSAS AS A FACTOR.

FIRST ANNUAL ADDRESS DELIVERED BEFORE THE KANSAS STATE HISTORICAL SOCIETY, IN THE HALL OF THE HOUSE OF REPRESENTATIVES, TOPEKA, JANUARY 27, 1883, BY S. S. PROUTY.*

The struggle in Congress over the bill to organize the Territory of Kansas was the most exciting of any that had been experienced in that body since the days of 1820—in the great strife over the Missouri Compromise. The statesmen of the South, appreciating the growth of the anti-slavery sentiment in the country, which menaced the "peculiar institution" and threatened its political supremacy, if not eventual extinction, made a bold dash for an increase of power. They caused the repeal of the time-honored Missouri Compromise, which provided that no slavery should ever exist north of a certain stipulated line. The doors were thus opened for the admission of Slavery into an empire which was supposed to have been forever dedicated to Freedom. This repeal was embodied in the bill to organize the Territory of Kansas, and was effected by the passage of that bill. The repeal clause in the bill was the cause of the great contention in Congress. Pending its official consideration, the people of the whole country became interested in the subject, and ardently espoused the side which harmonized with their respective social and political predilections. The Anti-Slavery or Free-Soil element, alarmed and indignant, received large augmentations from the practical and unspeculative classes, by the audacity of the friends of slavery in ignoring a solemn treaty and attempting to extend the area of slave territory and increasing their power. It was evident, even to the most superficial observer, that the purpose of the slave interest was to make Kansas a slave State.

"Sir," said Charles Sumner, with prophetic vision, in discussing this bill, "the bill you are about to pass is at once the worst and the best on which Congress ever acted. Yes, sir, worst and best at the same time. It is the worst bill, inasmuch as it is a present victory of slavery. In a Christian

*At the meeting of the Board of Directors of the Society, held January 20, 1889, on motion of Hon. J. S. Emery it was made the duty of the Executive Committee to secure the delivery of an annual address before the Society each year thereafter, at the State Capitol. In pursuance of the instructions, Mr. Prouty was invited by the committee to deliver the first annual address. Governor St. John presided at this meeting; and it was largely attended. The Governor introduced Mr. Prouty with a few well-chosen remarks, referring to the importance of the occasion. At the close of Mr. Prouty's address, brief addresses, narrating many incidents relating to the early times in Kansas, were made by Hon. D. W. Houston, Hon. Edward Russell, Hon. O. S. Munsell, Hon. John B. Rastall, and Hon. John Speer. The Manhattan Cornet Band was in attendance, and at intervals entertained the audience with appropriate music.
land, and in an age of civilization, a time-honored statute of freedom is struck down, opening the way to all the countless woes and wrongs of human bondage. Among the crimes of history, another is soon to be recorded, which no tears can blot out, and which in better days will be read with universal shame. Do not start! The tea tax and stamp act, which raised the patriot rage of our fathers, were virtues by the side of your transgression; nor would it be easy to imagine at this day any measure which more openly and wantonly defied every sentiment of justice, humanity, and Christianity. Am I not right, then, in calling it the worst bill on which Congress ever acted? There is another side to which I gladly turn. Sir, it is the best bill on which Congress ever acted, for it annuls all past compromises with slavery, and makes any future compromise impossible. Thus, it puts freedom and slavery face to face, and bids them grapple. Who can doubt the result? It opens wide the door of the future, when, at last, there will really be a North, and the slave power will be broken; when this wretched despotism will cease to dominate over our Government, no longer impressing itself upon everything at home and abroad; when the National Government will be delivered in every way from slavery, and, according to the true intention of our fathers, freedom will be established by Congress everywhere, at least beyond the local limits of the States. Slavery will then be driven from usurped foothold here in the District of Columbia, in the national Territories and elsewhere beneath the national flag; the fugitive slave bill, as vile as it is unconstitutional, will become a dead letter, and the domestic slave trade, as far as it can be reached, but especially on the high seas, will be blasted by Congressional prohibition. Everywhere within the sphere of Congress, the great Northern hammer will descend to smite the wrong, and the irresistible cry will break forth, 'No more Slave States!' Thus, sir, standing at the very grave of freedom in Nebraska and Kansas, I lift myself to the vision of that happy resurrection by which freedom will be assured, not only in these Territories, but everywhere under the National Government. More clearly than ever before, I now penetrate the great future, when slavery must disappear. Proudly I discern the flag of my country as it ripples in every breeze, at last in reality, as in name, the flag of freedom—undoubted, pure and irresistible. Am I not right, then, in calling this bill the best on which Congress ever acted? Sorrowfully I bend before the wrong you commit. Joyfully I welcome the promises of the future."

The organic act was approved May 4, 1854, by President Pierce. The scene of strife was then transferred from the halls of Congress to the plains of Kansas. From that time until the admission of the Territory into the Union, January 29, 1861, a sanguinary conflict for the mastery of Kansas between the forces of freedom and slavery was waged on this soil. Freedom was the victor.

The magnitude and grandeur of the issue involved in this contest attracted hither a class of pioneers of traits such as were never possessed by the found-
ers of any other commonwealth, excepting, possibly, the Puritan Fathers of New England. The pioneers of the Northwestern Territory went there to obtain homes. The gold of California was the attraction that induced the settlement of the Pacific coast. Love of adventure incited the conquest of Texas. The advancement of material interest is the predominating motive that possesses the ordinary emigrant in seeking a new home. It was not a sordid ambition that prompted the early settlement of Kansas. Our pioneers came here to contend for a principle. The impetuous and ambitious young Southerner, fresh from his Alma Mater, came here with spur and pistol to fight for "Southern rights," and the principles of Calhoun. The cool and irresistible Northerner, with soul imbued with principles of liberty and the equal rights of man, came here to resist the encroachments of slavery and save this land to freedom. In the ranks of the contending parties was the best youthful blood of both the North and the South.

It is not the purpose of this paper to give a history of the early conflict in Kansas, for that is familiar to everybody. Its design is to point to some of the effects that have resulted from the lessons inculcated by this strife, and to show what influence Kansas has had in the affairs of the world. In doing this, a few brief biographical references will necessarily be given.

One of the most conspicuous and influential leaders of the Free-State party was Charles Robinson, the first Governor of the State of Kansas. He was noted for his sterling common sense, firmness, courage and coolness. Though an uncompromising anti-slavery man, there was no sentiment or gush in his composition. He was regarded as a conservative man, and too business-like and practical by the idealists. He fancied fighting as much as any other man when it was absolutely necessary, or when it would benefit the Free-State cause. But he did not believe in sanguinary strife simply for the love of it, or for ends but remotely associated with the Kansas contest. Such men as Governor Robinson were needed to hold in check the reckless and the imprudent, to bring order out of chaos, and secure the fruits of victory. In latter days Gov. Robinson has ably plead for the political rights of women, championed the cause of the workingmen, and to-day he joins hands with the great radical Wendell Phillips in the advocacy of financial theories.

Another influential Free-State leader, who differed in many respects from Governor Robinson, was James H. Lane. To all appearances he was an impetuous and fool-hardy man, but, nevertheless, he was shrewd and politic, and there was "method in his madness." He was always popular with the "boys," who would cheerfully follow him anywhere. Southern bluster and bravado were well met by the defiant pronunciamentos of the "grim chieftain," the recognized head of the Free-State fighting forces. He was an accomplished politician, having been thoroughly educated in the profession in the Indiana school of politics, and he had the ambition of a Caesar. There seemed to be no limit to his endurance and industry. He lived on excite-
ment, and kept everything about him in a state of perturbation. The country has produced but few better or more effective orators. His happiest moments were, apparently, when he was addressing a crowd of sympathizers, scathingly denouncing the myrmidons of slavery and their wicked cause, and exalting the virtues of their opponents. Whether he was an anti-slavery man at heart or not, has been a subject of question; but he certainly rendered the cause of free Kansas valuable service, by his untiring and unceasing efforts, and by his eloquence here and elsewhere in its behalf. During the late war for the Union he originated the policy of arming the slaves for the Union army, and the first company of colored men mustered into the service of the United States was organized in Kansas.

The war in Kansas was precipitated in the fall of 1855, by a party of Free-State men wresting a prisoner from the hands of some Territorial officials. Samuel N. Wood was the leader of that rescuing party. Colonel Wood has been an advocate of woman's rights, a political reformer, and now strenuously upholds the principles of the Greenback party.

One of the brave men who were always "spoilings for a fight," and who never resisted an opportunity to engage in one, was John Ritchie. He belonged to that class of men who believed in John Brown. Col. Ritchie has always been a radical of the most pronounced type, an advocate of the enfranchisement of women and colored men, and is now a financial reformer.

One of the leaders of the Free-State party who was highly esteemed for his wise counselings, prudence and business tact, was Samuel C. Pomeroy. He labored for the enfranchisement of the colored men, and believes that women should also vote, and is now a financial reformer.

Nearly two thousand years ago a man appeared in the capital of the proud and wealthy Jewish nation, who taught the gospel of peace and love, and established and promulgated the sublime precepts of the "Golden Rule." He was followed by the humble and lowly, but ostracized by the rich, the learned and the powerful of a people who had been especially favored by God, and to whom had been committed His oracles. He was denounced as an impostor, and suffered death on the cross in vindication of his principles. His martyrdom revolutionized the religious character of the civilized world, which to-day pays homage to the name of Jesus Christ. In 1855 there appeared in Lawrence an old man who attracted unusual attention by his long white hair, flowing beard, and general patriarchal aspect. He was an Abolitionist of the extreme school, and believed that the Constitution of the United States was "a covenant with death and an agreement with hell." For the owners of human flesh and blood he had no respect, but believed it was right to purloin and liberate that species of property. He opined that slavery could never be abolished in this Union except through blood, the shedding of which he impatiently awaited. The pro-slavery man he regarded as an oppressor, and in his hostility to tyranny and tyrants, and the enslavers of men, he was unrelenting and uncompromising. He would have been a good Roundhead in the
Cromwellian times, and a rebel in the days of '76. Wherever there was an opportunity for this strange old man to strike a blow for the freedom of Kansas, he availed himself of it with avidity. His followers were select and few. The wise and the prudent eschewed him, and he was excluded from the councils of the elect. His blows in behalf of the Free-State cause were sanguinary, but they were telling and effectual. He forsook business, family and the comforts and pleasures of home, and devoted his life wholly to the cause of the oppressed. When the freedom of Kansas was assured, and after he had broken the shackles that bound many human chattels in our neighboring State on the east, he sought a larger field for the execution of his grand purpose. He invaded the proud old commonwealth of Virginia; set up the standard of revolt, and invited the slaves to rally under his protection, and gain their emancipation. This bold and rash act of this old man, "with his nineteen men so few," not only "frightened old Virginia till she trembled through and through," but it startled the whole South, and precipitated the pro-slavery rebellion, which followed within eighteen months thereafter, and which resulted in the total extinction of slavery on American soil. The old man failed in this last effort, and was overpowered, captured, sent to the gallows, and hanged for the alleged crime of treason. This "crime" consisted in the attempt to release human beings from the chains of slavery. For this attempt he died the death of a martyr. Twenty-one years ago the soul of this old man passed to the spirit world. To-day, among the oppressed of all peoples, among those who are struggling against tyranny and contending for the equal rights of men, among the wise, the learned, the philanthropic, and the admirers of heroism, the memory of old John Brown is most reverently cherished. Some will consider as sacrilegious this effort to institute an analogy between the martyrdoms at Calvary and Harper's Ferry. Jesus Christ died on the cross for the salvation of all mankind: John Brown died on the scaffold for the freedom of all mankind.

In 1857 a civil officer was in Lawrence assessing property for taxation. He was invited to the room of a certain young man who had been requested to furnish a list of his personal effects to the assessor. The invitation was accepted, and upon entering the room the assessor saw secured to one of the walls a rack filled with pistols, Sharp's rifles and other instruments of death. "There," said the young man, pointing to the rack, "is my personal property, and here," he continued, placing his hand on a pile of bullets on the table, "is the money I pay my taxes with." This young man was John E. Cook. Mr. Cook was one of the few men who could act as well as talk. He was a fearful braggart, but he never winced under fire. He had the reputation of being a walking arsenal, his person always being laden, day or night, with pistols and bowie knives. In all fighting scrapes of the Free-State boys, he was always on hand and acted his part manfully. He rendered the Free-State cause valuable service. He was one of John Brown's "nineteen men" at Harper's Ferry, and died on the scaffold at Charlestown, Virginia.
Aaron D. Stevens was a young man who lived at Topeka under the cognomen of Whipple. He belonged to the John Brown and John Ritchie school, was full of pluck and fight, and was indifferent to business or self-interest, but wholly absorbed in the cause of the Free-State party. He followed John Brown to Virginia, and suffered martyrdom on the gallows.

One of the correspondents of Eastern papers was J. H. Kagl, a native of a Southern State. He was an Abolitionist, and a bitter opponent of the institution of slavery. He ably wrote and valiantly fought for the Free-State cause. There was not in the Territory a man of more generous impulses, or of greater moral or physical courage. He, too, died a martyr for human liberty, with Old John Brown.

Richard Realf came to Kansas from England in 1856. He was a protege of Lady Byron, and had been classically educated. The struggles in Kansas attracted him hither. His distinguished patroness had already contributed liberally of her means to the support of the Free-State cause. Though as timid and reserved as a woman, Mr. Realf espoused the cause of the liberty party with fervor, and charged it largely with his idealistic sentiments. He was a poet of rare gifts, and his contributions to the leading literary publications of the country breathed pure, lofty and philanthropic emotions. He became a member of Old John Brown’s provisional government, and it was owing to an accident that he was not one of the “nineteen men.” Mr. Realf died a few years ago in California.

At 10 p. m., March 11, 1857, a correspondent of the New York Tribune left Topeka on foot for Lawrence, distant twenty-five miles. He had been in attendance during the two previous days at a Free-State Convention in Topeka, and taken an active part in its proceeding as a delegate. He wished to reach Lawrence in time to send a letter to the Tribune by the mail stage, which would leave Lawrence at 8 a. m., the following day. He accomplished his journey, wrote the full proceedings of the convention for his paper, and had them deposited in the post office before the departure of the stage. This correspondent was William A. Phillips, one of the ablest writers and hardest workers who ever did newspaper labor in Kansas. His letters to the New York Tribune, which were of a nervous, impassioned character, did much to create a sentiment in the North in favor of our people who were combating the slave power. He traveled all over the Territory on foot, in search of news for his paper, and no incident worthy of public note ever occurred without his personal presence. He always anticipated startling adventures, and never failed to be on hand to witness them. A thorough anti-slavery man, his generous sympathies were wholly and ardently in favor of the Free-State side. Mr. Phillips was a Colonel in the Union army during the late war, has served six years in the National House of Representatives, favored the enfranchisement of women and colored men, and is now an advocate of the greenback financial policy.

A. D. Richardson was a correspondent of the Boston Journal, and an
associate editor of the Quindaro Chindowen. He was a handsome and genial man, and made warm friends wherever he went. His letters were graceful, smooth, and always entertaining. He was a devout Abolitionist, and a radical in everything. During the late war he was an army correspondent of the New York Tribune, and encountered many perils in the discharge of his professional duties. He was captured at one time, and imprisoned for several months by the enemy. His interesting book, entitled “Field, Dungeon and Escape,” gives a graphic and thrilling account of his experiences in rebel camps and prisons. He attended a Republican State convention in Kansas in the fall of 1866, and labored hard, but without avail, to induce it to indorse negro suffrage. Mr. Richardson was assassinated in the counting-room of the New York Tribune, in 1870.

On the day of the occurrence of the John Brown raid in Virginia, a young man in Leavenworth was observed to be very nervous and uneasy. When the news of the enemys, with its disastrous termination, reached that place, he at first effervesced with excitement, and then became melancholic and morose. His strange actions indicated that he had anticipated the blow. This young man was Richard J. Hinton, correspondent of the Boston Traveller. Hinton, like Phillips, seemed to be omnipresent. Wherever there was a fight, or a caucus, or a convention, there you would always be sure to find R. J. Hinton. He was a devotee of Garrison and John Brown, and an opponent of tyranny in every form, be it civil, social, or religious. He was a strong and ready writer, and his effusions were always read with pleasure by those who enjoy choice literature. During the early days of the Emporia News, which was under the management of P. B. Plumb, now United States Senator, Mr. Hinton was its associate editor, and he was also a contributor to the Freemen’s Champion, published at Prairie City, Douglas county. A lengthy and masterly article advocating the organization of the Republican party in Kansas appeared in this latter paper in the summer of 1858, which was the first of the kind that was published in the Territory; Mr. Hinton was its author. For many years Mr. Hinton was a Washington correspondent of different newspapers. He visited England a few years ago, to investigate the cause of the grievances of the workingmen, and to ascertain their policy. He communed freely with Charles Bradlaugh and other leading labor reformers, while in pursuit of his investigation. In a series of able contributions to the Atlantic Monthly, he gave a full account of his observations. He has been a voluminous writer, and is the author of several books, viz.: A pamphlet life of William H. Seward; a campaign life of Abraham Lincoln; “The Army of the Border;” “Hand-Book to Arizona,” (a 12-mo. volume of 550 pages); and “English Radical Leaders.”

In 1857, John Swinton was a printer in the office of the Lawrence Republican. He was young, ambitious, studious, and a keen observer. He was of an impressionable age, when the mind is the most strongly influenced by surrounding objects. He lived in an exciting period, when the eloquence of
Lane, Conway, the Thachers, Parrott, and others, was effectively used to mould the opinions of men in the archetype of resistance to oppression. He went to New York city in 1859, and became a member of the editorial staff of the New York Times. He has since done other journalistic work, and is now one of the editors of the New York Sun. He is a bold and vigorous writer, an original thinker and a Communist in politics. He has no respect for kings, priests, the ties of party or the aristocracy of wealth.

James Redpath was a correspondent of the St. Louis Democrat and Chicago Tribune. Some of the most fervent and efficacious appeals for sympathy and succor to the people of the North in behalf of the Free-State people that were made during the early struggles of our people, appeared in the correspondence of Mr. Redpath to the Chicago Tribune. He did as much as any other man to acquaint the outside world with the true condition of things in the Territory. His implorations of "Men of the North! Men of the North!" were eloquent and stirring, and produced both men and treasure for the cause he so ardently espoused. He was an uncompromising Abolitionist, and swore by the sword of Gideon. Mr. Redpath is the author of several works, among which is the "Life of John Brown," the first that appeared in book form. Several years ago he visited Hayti, and wrote for the New York Tribune a series of articles on that country, in which he predicted success and progress for its people. He has recently visited Ireland, and investigated the troubles of the tenantry. He championed their side, and urged resistance to the oppressions of the landed aristocracy. His views on the condition of Ireland were freely expressed in contributions to the New York Tribune. They were bitter against the landlords, and depicted the wrongs and sufferings of the peasantry in fearful colors. For fomenting discord and insurrection among them he was "spotted" by the British Government, and forced to leave the country. He is now in the United States.

It will be seen that all of the men to whom reference is here made have been advocates of measures or connected with movements of a reformatory or progressive character since their early experience in Kansas. Some of their names are known throughout the world. The Nihilists of Russia, the Internationals of Germany, the Communists of France, the Boycotters of Ireland, and the Radicals of England, have all heard of John Brown; and among them all "his soul goes marching on," stimulating them in their work of resisting oppression. Most of these people are discommodious by the conservative portion of our country, and we are frequently shocked as the news of their atrocities reaches our ears. We forget, however, while holding up our hands in pious horror over their misdeeds, the wrongs they have endured for centuries at the hands of tyrants. The working classes and the Republicans of England have been encouraged by the writings of Hinton and Redpath, and their words of cheer. The Republic of Hayti feels grateful to Redpath for the prominence he has given their country, and acquainting the civilized world with its history and condition. Five million souls
lately in bondage venerate the name of the hero of Harper's Ferry, who precipitated the Pro-Slavery Rebellion and caused their manumission. Victor Noir, the French Radical, confers with John Swinton, and receives political inspiration from our Communist leader. The policy of arming the slaves in the Union army during the late war originated with a Kansas man, and was adopted largely through his influence. Sheer as we may at the greenback financial theory, we find such an agitator as Wendell Phillips, such a practical philanthropist and sage as the venerable Peter Cooper, and such a statesman as William D. Kelley, advocating it. Whether chimerical or not, its general purpose is for the benefit of the laboring classes. Assuming the character of a reformatory measure, it of course has friends in Kansas, conspicuous among whom are men who took an active part in the Free-State side in our early troubles. These men also believe in woman suffrage, a speculation that is the cause of much derision, but it is on the side of reform, and its discussion has been the means of enlarging the sphere of woman and promoting her elevation.

Those who were warring in Kansas against the slave power had requisitions in the better elements of their natures, which were brought to the front. It cannot be denied, however, that the worst elements were sometimes exercised. It is natural for people contending for their own liberties to sympathize with the oppressions of others. The transition from a Free-Soiler to an Abolitionist was a simple process. Men become good by working for the good. The young men whose souls had become imbued with the spirit of liberty, and in whose hearts had been indoctrinated the principle of equal rights to all men, in the struggle for their own rights on Kansas soil, could not be content with inaction after the adjustment of our strife. Many sought other fields for the promulgation and establishment of the principles they imbibed during their Kansas experience, the results of which have just been shown, while others remained here and helped sustain the foundation for a broad and progressive commonwealth. It is a noticeable fact that the name of no person who was connected with the Pro-Slavery side in our contest has ever been associated with the movements of people struggling against tyranny. Contending for their cause did not seem to stimulate the generous elements of their hearts.

The tendency of the times is towards Republicanism and political and religious freedom. Popular education and the diffusion of knowledge among the masses are inimical to monarchical institutions. The sentiment expressed by the old adage, "Give a nigger an inch and he'll demand an ell," is verified in the experiences of the governments of England and Germany. Their plebeian people demand additional privileges as governmental constraints are relaxed and they grow in knowledge. The intelligence and general education of the German people, now the bulwark of its National grandeur and strength, will yet be instrumental in overthrowing its despotic system of government and substituting therefore a government by the people. The
serfdom of Russia, which existed for long and dismal centuries, and which was even more brutal and wicked than American slavery, has been abolished but a brief period of time, yet its victims, in their limited experience of the sweets of liberty, are clamoring for more privileges. The French people, who are popularly supposed to be incapable of self-government, from their centuries of political and mental bondage, have again broken the chains that enthralled them, and instituted a Republican form of government that now seems to be successful and stable. The unification of Italy, accomplished by throwing off the Austrian yoke and the elimination of petty Bourbon despots, was impelled by the spirit of liberty that now pervades the civilized world. Ireland, groaning under the heels of its imperious conqueror and the intolerable exactions of heartless wealth, looks to the great Republic in the West for sympathy and succor. The growth and adoption of Republican ideas in the Old World have been greatly accelerated by Kansas influence.

It is not designed here to give too much prominence to the men who have just been referred to, or to claim that the most of them and their careers are models for the emulation of the young. If any ambitious young man is disposed to follow in their footsteps, it may be as well for him to remember that the most of those living are now poor in worldly possessions, several whose names have not been mentioned went crazy, and of those who have been referred to, one was assassinated, two committed suicide and four were hanged. They were all men of ability, each possessing marked characteristics, and had they been influenced by sordid ambition, and devoted their lives to the work of making money, their days might have ended in peace and quietness. Living and moving in an exciting period, amid discordant and violent scenes, with mind wholly intent on the accomplishment of a single purpose, it is not surprising that their minds became unbalanced, and that those who have died were not indebted to old age for their exit from this sphere. The world is better and happier by their having lived in it. The pathways of agitators and reformers have never, as a rule, been strewed with roses. These men have made their impress upon the world, and their influence for good will be felt for all time to come.

One of the number, who went to a suicide's grave, was poor Richard Realf. After his death there was found among his personal effects an unpublished poem of his production, which was his last address to the world that had no further attractions for him. It was the wail of an anguished soul, and it seems to be applicable as an epitaph to most of these reformers. It is here reproduced:

"De mortuis nil nisi bonum." Whom
For me the end has come, and when I am dead,
And little, valuable, chattering daws of men
Peck at me curiously, let it then be said
By some one brave enough to speak the truth,
Here lies a great soul killed by cruel wrong.
Down all the balmy days of his fresh youth
To his blank, desolate noon, with sword and song
And speech, that rushed up hotly from the heart,
He sought for Liberty; till his own wound,
(He had been stabbed) concealed with painful art.
Through wasting years, mastered him and he swooned,
And sank there where you see him lying now,
With the word "Failure" written on his brow.
But say that he succeeded. If he missed
World’s honors and world’s plaudits, and the wage
Of the world’s deaf lacqueys, still his lips were pressed
DAILY by those high angels who assurge
The thristings of the poets—for he was
Born unto singing—and a burthen lay
Mighty on him, and he mounted because
He could not rightly utter to this day
What God taught in the night. Sometime, restless,
Power fell upon him, and bright tongues of flame
And blessing reached him from souls in stress,
And benedictions from black pits of shame;
And little children’s love, and old man’s prayers,
And a Great Hand that led him unawares.
So he died rich. And if his eyes were blurred
With thick films—silence! he is in his grave.
Greatly he suffered; greatly, too, he cried—
Yet broke his heart in trying to be brave.
Nor did he wait till Freedom had become
The popular shibboleth of the courtier’s lips,
But spoke for her when God himself seemed dumb,
And all his arching skies were in eclipse.
He was weary, but he fought his fight,
And stood for simple manhood; and was joyed
To see the August broadening of the light,
And new earths heaving heavenward from the voice.
He loved his fellows, and their love was sweet—
Plant daisies at his head and at his feet.

The Kansas school educated its pupils on a broad and liberal basis. Kansas is a synonym for progress. Its present educational endowment fund of millions testifies that the founders of the commonwealth had a princely estimation of the merits of free schools. Its three thousand miles of railroad that gridiron the state is evidence of the foresight and business sagacity of a Lane, a Pomeroy, a Holliday, a McBratney, a Plumb, and others. The spires of its churches, never out of sight, like the sun always shining on the soil of Great Britain, speak eloquently of the religious character of the fathers. Its contribution of men to the war for the Union of more than its voting population was but the blossoming of the early-sown germ of valor and patriotism. Its hearty welcome to the refugees from the South, seeking a home where all the rights and privileges of freemen can be enjoyed, is in harmony with the teachings and sentiments of those who saved Kansas to freedom. Its recent adoption of the prohibitory amendment is another step in the work of emancipation, regardless of the question of its practicability. Its population of a million souls, acquired within a quarter of a century, is a tribute to the enterprise of its press, which has so largely advertised its resources and sounded its praises.

Kansas is truly a progressive State, and its eventful history is one of which every citizen may well feel proud. It has not only been a conspicuous star in the American constellation, but it has made its impress upon the affairs
of the world. The prospects of no other sovereignty are brighter. Its influence will keep pace with the advance of the Nation, and increase in proportion to the development of its resources. Like the expansion of the water's circle, caused by the casting therein of the pebble, will its influence increase on the march of time. Our history is a guaranty that this influence will be wielded for the good and happiness of humanity.

It is said that Robert Fulton, while on his death-bed, expressed a wish that he might be conveyed to the banks of the Ohio, where the departing soul could hear chanted for its requiem the sweet music of the steamer's paddle-wheel. Napoleon, dying on St. Helena's lonely isle, requested that his deceased body might be entombed on the banks of the Seine, among the people he loved so well. The true Kansan, who has helped make the history of his beloved State, will hope, when his eyes shall last behold evanescent scenes, that they may rest upon the beautiful landscape of fairy Kansas.