

James Stanley Emery speeches

Section 38, Pages 1111 - 1140

Several addresses written and given by James Stanley Emery. He spoke to a number of audiences at Kansas universities and clubs on religion, history, and other similar topics. James Stanley Emery was born in Franklin County, Maine in 1826. Educated at Waterville College, he was admitted to the bar in New York in 1854. Involved with the New England Emigrant Aid Company, Emery came to Kansas with the second party of immigrants to ensure that it became an anti-slavery state when it entered the Union. He worked in numerous states for the cause through the following years. Emery was a member of the Leavenworth constitutional convention and served on the Kansas Legislature in 1862 and 1863. He was a lawyer and also worked as a journalist for the New York Daily Times. President Abraham Lincoln appointed Emery U.S. District Attorney for Kansas in 1864. In 1891 he was president of the Kansas State Historical Society. Emery died in Lawrence in 1899.

Creator: Emery, James S., 1826-1899

Date: 1876-1897

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KANSAS
HISTORICAL
SOCIETY



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place where seems to be finally laid down
the programme of getting into the Union & failing
in that to set up a State for ourselves under
Federal of Unionism. The radicals insisted that
a territorial form of government was essential
to the Constitution - that we could make a
State and the Union latter as when it
got ready. The selection of Topeka as
for the Convention to meet, has been always
looked upon as the 1st step in forming the
State Capital at that point.

The next find Judge Smith
as President of the Big Springs Convention
Sept 8th. by far the foremost gathering
our people had in those days and place
and time when the Republican Party of
Kansas began to crystallize. Records
had just rolled off the official clock
and Mr. Shannon just appeared to go like
win in a Western match - mainly. There
was wide diversity of feeling over the black
law question - a free white State was
wanted - without a black man within its
borders - This was then the teaching of the "Miss.
Democrat" - It meant the anti-slavery
standards ^{of the hour} and was put into the platform.
Records mounted for Congress. History has
then words for the thousand friends on
that occasion. It was that for sometime that
the attempt to harmonize and pour a balance
and the cause of freedom be lost on that
account. At this critical crisis people
Smith arose and began a speech of great
earnestness and feeling. With his white
hair trembling in the wind and tears
streaming down his cheeks, he brought
them in the spirit of a patriot and a patriot
to cast aside all minor differences and
to unite in an common struggle towards



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Here seeds of the 1st harvest
Have matured. Spent in pushing ahead
the main preparation he started out with
the getting. An outline law made by
the people and for the people and then
launching the ships of state.



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we would let the fortifications alone
and have our homes well guarded by
a drunken excited crowd. Judge Hunt
has put in command of a large regiment
located at the crossing of Ward Street
& Pinkney Street. History says he "held
the Bank of Colonel John A. Johnson of
Lawrence". There were four other
fortifications - this was the largest and
most complete and was designed
for the purpose of defense in case of
attack. He secured all the tools
he could get in our city in
addition the arms in the hands of his
men 2nd perhaps in Newton. He wanted
not only a hand in digging up
earth fortifications to strengthen his
defenses. He said little for the time
being very serious and threatening.
He acted as if that single
like a brave man spurred on
by great self devotion and fired
by a true patriotism. Near two
weeks this trouble lasted before
Governor Shannon issued his order
for the enemy to disband and leave
us. Then it began he called us
"lawless men" in his official papers
and alluded to the attacking force
as law abiding citizens who had
come up here in the maintenance of
order. Before it ended he called us
the citizens of Lawrence and author-
ized us to use our enrolled forces
for the preservation of peace against
the very men in his own command.
This sudden change of attitude
I have always regarded as a high
honor to Governor Shannon's official



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career, and on this account, he
left his office nine months before
the session he once held there.
"Murdock sent not only her young
men but her gray headed citizens
were there. The men of seventy
united about shoulder to shoulder
with the youth of sixteen. There were
volunteers in that camp who
brought with them not only their
sons but their grand sons to
join the expected fray."

No sooner than quit
again signed, in the following July
1856 he left on a 5 months tour
with three others, to tell the story
of our wrongs to the American people.
We were then first called "Kan-
sas shriekers" and "Bleeding Kan-
sas" a line of uprock, was oppo-
sition cause as were speakers - mis-
summers of freedom truly - exist
over the land. It took 2 weeks
to ride across Kansas in mid
winter to Duncy - It was cold
and snow blocked us up one or
two days in the trip. We went
to Coz as it was a poor place
to come from Lawrence in three
days. The 2^d day out at Liberty
where at breakfast who should
come and turn up his plate but
a fellow who had tried to
slay Lane and Robinson in
the night. As they were returning
from the Duncy's camp
at Franklin Indiana flag



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of time to settle the terms of
peace with Dr. Cameron's troubles just
alluded to. He was arrested &
brought in to the New State Guard
his co. as spy to the Union army.
and Judge Smith had been one
of the adjudicators in his case.
Recognition would have ended
our trip and with what consequen-
ces no one could tell. That trial
was somewhat hurried on the part
of our party. We put a long delay
in belief Liberty and right
for fear of being mistaken. But
the Judge always claimed if
we had been arrested they
never would have found our
confidential. As we were raised
up at the door of the Judge's (John
waiting the question came up
how and where their papers should
be concealed so as not to get us
into trouble in case of arrest.
for our mission was to raise funds
and arms to carry on the
struggle with. The Judge quickly
suggested a safe way. He
produced an ordinary wooden
jug such as the Mission always
carried their whisky in when
they came over to vote and said
we could put them with it
& cork it up. It could be taken
readily recognized as our whisky
jug and being empty they
would quite naturally conclude
where the whisky had gone to.



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The party had much fun
as we broke that jag on the
ice in crossing the River at St. Louis
as it was frozen over. We just had
great scrip on that trip. The ex-
ecutive committee of the Free State
party issued it to us in part for
expenses. It was a promise to
pay when Kansas should be ad-
mitted under the Lecompton Consti-
tution or the future new state should
take care of it. But its purchasing
power never very great. Grad-
ually diminished, as the chances
of its redemption faded, till it
at last snuffed out. At least
I never saw that it ever
became exchangeable for gold.

That Expedition ended
at General Halle's Rest after



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he had spoken in all the chief
cities of the West and stumped
New Hampshire Maine and Rhode Island.
He ^{was} much re-
membered as having a gift
at vituperation of I may so call
it. I have heard him say that
he could if he tried, abuse a man
like Trump as well as most men.

Up in New Hampshire
his faculty had free play. The Demo-
crats would misrepresent him
and his cause and then it was
refreshing to hear him go for
them. It was very funny to hear
him set out poor Polk and his
policy in Kansas and then he
became terrific as he mingled a
just indignation with his burning
sentences whilst propounding the
plan for enslaving Kansas.



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that has under the forms of law

That trip over

And much said some that a few months later bore its fruit in the Freeport Campaign he returned and was arrested May 21st by the United States Marshall on a charge of high treason and held under military guard till Sept 10th when he appeared in Court and said he was ready for trial. The great government under which he has quailed and bowed down in its indictment 4 months ago, this ^{same} government had said "Mr Smith did wickedly and traitorously, long war against the United States" and now it dare not proceed a step against him. There was a power behind the throne greater than the throne itself. Mr Webster once said the whirlwind has its power. The lightning has its power and the earthquake has its power. but there is a greater power among men than the lightning and whirlwind and earthquake - it is the excited and aroused indignation of the whole North ^{had} come to the rescue of ^{of which he was} ~~some~~ men held in slavery a vile outcast in the virgin prairie of Kansas under menace of the slave power. That was the power behind the throne. In Spanish history on a certain occasion the government



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apprehended a man, sentenced him
to death and ordered him to be shot.

He seemed to be a native born subject of Great Britain but a naturalized citizen of the United States. A suspension of his sentence was asked for by the respective representatives of those Powers. No heed was paid to this request and the victim led out for execution & staid in his coffin. The speech was marked off - the soldiers stationed & the word ready was given, when the American Minister stepped forth and wound round his body the American flag - then the English representative flung over him the Red Cross of St. George - and turning to the Commandant told him to fire at the point of Spain.

The news in ^{W.S.} Court
some in December 22 years ago
the 10th day of last September is
historic. Harry had arrested
Judge Smith for a crime
for which there was not
one penalty, but when the
hour of trial came it did
not touch a hair of his
head. Freedom had fled
about him as a protection



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A year and still more later Judge

Smith makes his final appearance in the territorial arena. In December 57 the old Free State party as such came together for the last time in the old Congregational Church in the city. It was to decide whether the party should go to the polls and make the future State under the Compromise Constitution. Upon its decision, not to do so, Judge Smith, Paul Emery and others called for another Convention and selected the judges name at the head of the ticket for Governor. He was elected, but the State did not go with the Union under that instrument - a result that he used all his influence to attain, his only object in accepting this position being to turn over the State to the control of the free state men in case we were free. He felt that Union ^{with} that against Law - a Constitution was never made and which had been framed in the interest of Slavery.

With his election as Governor and the defeat of the Free State Party, the great object which brought him to Kansas was attained, and here he disappears from politics facing back upon a well known principle of his political action, which his friends here have repeatedly heard him announce that office should seek the man. While Judge Smith



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that that he did not get the promotion he felt his services entitled him to, as he often intimated to his friends he took a keen interest in public affairs to the end of his days. The Governorship of Kansas undoubtedly was his ambition - but his great nature and great kindness of heart led him to give way to others often - times - Lane and Robinson's life long rivalry also had something to do with his being kept back from positions the people could readily have accorded him.

Outside of his private life his public life you all know. His relations he represented this territory in the Legislature - was Speaker of the House one session and for years was an potent force - always at last with the farmers out.

As a lawyer he held a first rank among us when in active practice. Always true to his client - courteous and affable to all. If he sometimes abused, in his good natured way, the opposing counsel or witnesses he suppressed no residuum of bad feeling to be in his heart when the trial was over. Mean things and professions he never stooped to.

It is Bacon I think who records in the Catalogue of the great the 2nd place to the founder of States. Mr. Emery was certainly one of the founders of Kansas and hence entitled to a high place in her early history. Self-devotion to a single idea shapes his whole action all along there.



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years of trouble and of trial. His career speaks
to us all the majesty of deep description, the
loyalty of his life to whatever he believed
to be true and right whether in politics
or in religion; the firmness of his prin-
ciples and the serenity of his bearing in
his last hours - all go to testify the
high estimate I have endeavored to place
upon his life with in Kansas.

An old heathen philosopher took
what to him appeared to be the best of man-
tearings and embarked and was
a raft - to sail this life and then
and sunrise. But our friend ac-
cepted a simple faith in the grand
doctrines of the New Testament as his
raft on which to run the risk
of life in these perilous seas he sailed
for 48 years - a third of this yearless time in
Kansas, and now the night came
rushing down and he has reached
the mouth of the stream and the
great ocean is before him. Even
hearing within dusk that he belongs
no fear. There is land ahead, he
thot! Eternal Coastlands
there are dark seas in
constant light beyond the
gloom. He trusted steered in
the raft of faith serene. His
soul has accepted, and with a
tranquil face to the friends
about his bedside he put out
into the great Unknown.



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*Schedule of Real Property and Estimated
Value of the same owned Jan'y 1, 1887.*

Home residence & 3 lots	\$13,000.	
Old Home & 1 lot	3,500	
Ohio street 42 & 64	3,000	
Ohio street 68	1,250	
Alabama st:		
Lot 12 & Sp 11 B. 11	2,500	
Lot 5 B. 11	1,000	
Lot 10 & Sp 9 B. 12	1,500	
Sp 67 Mass.	8,000	
Lot 187 Mass St.	5,000	
Kaw Valley Farm	6,400	
Neosho Valley Farm	7,100	\$4,600
Hilltop farm 50 @	10,000	
The back place 60 @	6,000	
The 7/8 acre tract off Thomas Lane	1,500	
Lot 52 "Springfield Place" Kas. City	5,000	\$2,000
Forty acre tract in Jeff. County	400	
	<u>\$15,150</u>	
	81 87	
	<u>83,331</u>	

James Stanley Emery speeches

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 Address at Providence
 before Baptists Association
 "To-day is a Day in disguise. Let us
 not inhabit times of wonderful and various
 promise without divining their ^{of another} tendency. These
 significant and beautiful words sound the
 key note of our times. The hour upon which our
 lives fall is crowded by great opportunities
 for usefulness that we are in danger of
 losing sight of many of these chances as they
 go rushing by. From our little faith in
 the possibilities of the present - from the dim
 view of our spiritual vision into the imma-
 nent future, a man now, here in the
 heart of the great Southwest, may easily miss
 the main chance in his mission. The accu-
 rate horoscope of the moral heavens ^{above} ~~about~~
 him, he may easily mistake. Standing upon
 the shore of time here in Kansas - here in this
 "Mediterranean region" as it has happily been
 called. he has seen, during our own gen-
 eration, one civilization, that which
 launched at Jamestown and brought slavery



with it, go down and utterly disappear
in the war clouds of the Rebellion. He has
also seen another civilization. That which,
260 years ago, landed at Plymouth Rock
spread over the whole land as firmly in-
rench itself in the soil of an entire
Continent. As then of you who early came to
Kansas: even the Missouri State have
a great question, moral and political, ~~lifted~~
lifted itself directly in your path which
was what shall the issue be between these
two civilizations, at that time, in
hot contest for the mastery of this region.
You have seen this question land at
Vist - & its settlement sealed by new
Constitutional guarantees. You have
been permitted to behold a half
dozen new States people
and unite with the Union. You
have seen about the last



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prairie state founded and
with its millions of human souls
taking the rank as the bread rais-
ing district of the vast sisterhood
of states. You have seen in
the years you have lived within
its borders. the church and the com-
mon school house, hand in hand,
being reared all over its broad
surface. You have, in those years,
been at work in planting and
moulding the institutions of a state
which shall soon contain an
Empire of human souls. ^{But} You
have ^{hardly} ~~not~~ fully comprehended
the full significance of the hour. Your
work has been a more important one
- one more pregnant with great re-
sults to the coming man than
you have anticipated. Truly, you

THE BROAD RELIGIOUS IDEA.

Advanced Views of Denominational Work.

(We publish the following interesting extracts from an address delivered by Judge Emery at the dedication of the Baptist Church at Rossville, Sunday March 7. It affords a pleasing evidence of the growth of liberal ideas in the Baptist church.)

The distinctive principles we hold as a denomination are well known. But an error has been committed in allowing these well-known principles to render us too exclusive and sometimes too narrow, and consequently have shorn us of much of our strength. You hear it said the mission of the Baptists is a defense of the positive ordinances or the positive institutions of Christianity—meaning baptism and the Lord's Supper. You have heard men even go further and glorify the mission of Baptists as an unpopular one, and rejoice in this kind of glorification as furnishing ground for the quiet assumption that we are better than other evangelical communions. I recently read a work claiming that Baptists are God's witnesses to bear testimony against the corruption of his ordinances, and that this was our main errand into the world. Pushing this claim to its legitimate conclusion, the "land marker" says our ministers ought not to exchange pulpits with other evangelical churches, because there is something wrong and inconsistent in so doing. Another will object to joining in revival efforts with the neighboring churches about us, and yet another will object to anything like union meetings, apparently afraid of being what I can express my own idea no better than by saying, afraid of being like other folks. He likes being singular, narrow, and so becomes

to me as

largely of
doctrines of Chris-
men were asking what is
truth and where is it to be found? In
our times the leading idea seems to be
a large toleration in christian opinions,
a widening out into a feeling of uni-
versal brotherhood. Men don't care so
much to discuss dry and barren doc-
trines, they don't readily incline to
listen to sectarian statements of any
particular creed. Men have learned
the church's creeds, they know by heart
her catechisms. The wickedest man upon
your streets is full of theology. The
condemnation of our day is that we
know our duty, but do it not. And
the call of the hour is for the inculca-
tion of the principles of practical and
spiritual christianity, as these prin-
ciples relate to the building of christian
character for the individual soul.

Frivolity, selfishness in its myriad
forms,—envy, lust, malice, avarice, in-
humanity, licentiousness,—all sins
which interpose a screen between the
human will and God, should be relent-
lessly exposed and laid bare, and the
communion of Christians, which does
this work most directly and at the
same time in a spirit of self-renuncia-
tion and of large-hearted toleration for
the opinions of others, will be most
successful in taking the world for
Christ.

The Kansas Valley Times has this to
say of Mr. Emery's address:

The evening service at 7:30 p. m.
brought out a still greater throng—
those who had not been able to attend
the morning service turned out in
force, and those who had been at the
dedication came again to hear the
eloquent Judge Emery deliver his lec-
ture on the "Advanced views of de-
nominational work in the West," and
it has only to be said that every one
listened with marked attention and in-
terest to a discourse noted alike for its
beautiful language and full of deep
thought. It is seldom that city
churches have the benefit of such a
lecture, and the pastor of the church
ably expressed the gratification of the
people with a little speech of thanks to
Judge Emery of Lawrence.



JOURNAL

Entered at the post office at Lawrence, Mo.

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1880. SPR

I Have Just Rec

VARIETY OF

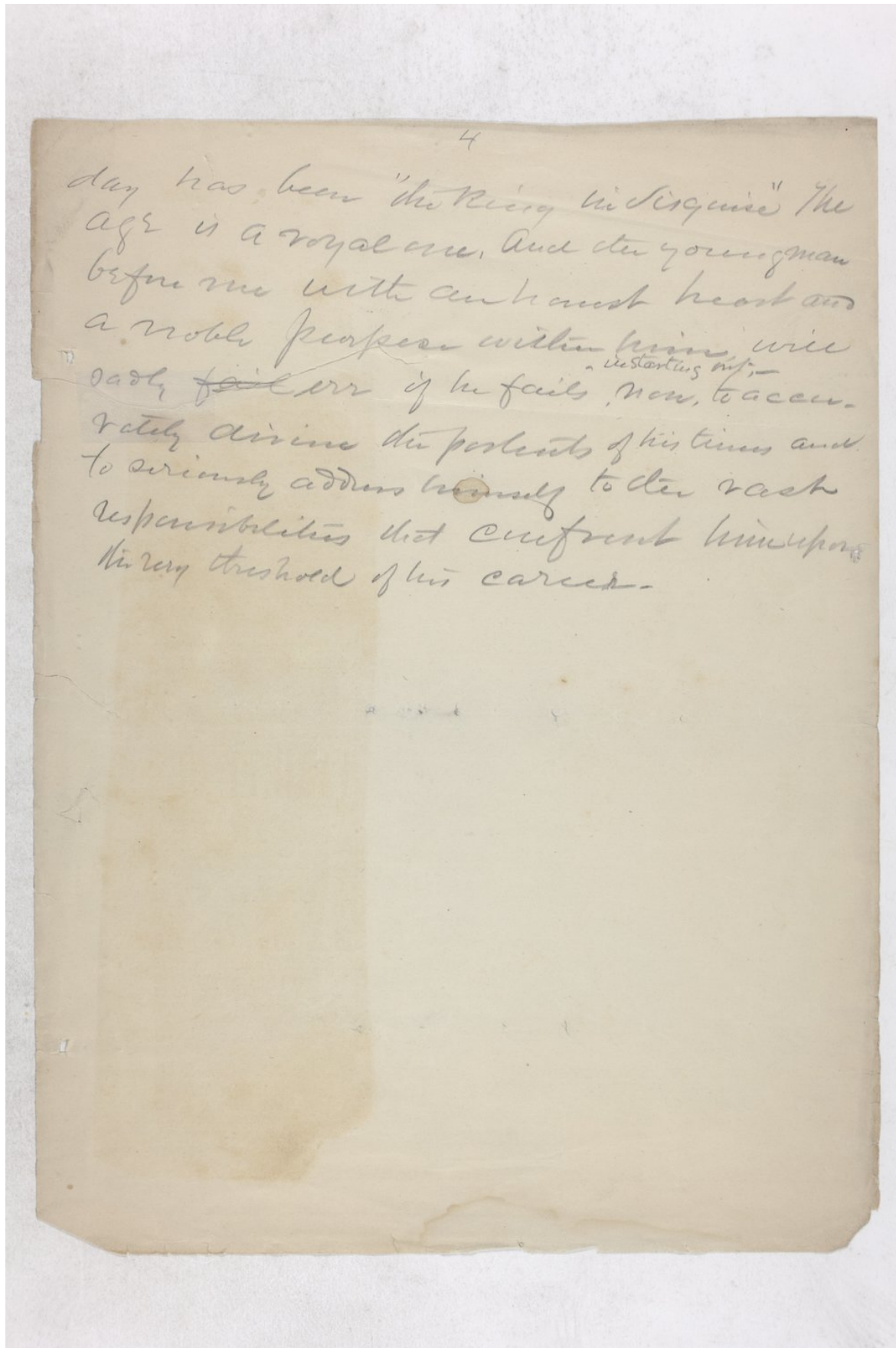
IN THE

CALL AND

SAM. G. M

THE MERCH

75 Massachusetts street,
1-29411





77 I come today and all is changed.
 Religion and its laws - churches
 & schools - culture & refinement
 - all the attendants of a high civiliza-
 tion have taken the place of barba-
 rism & its methods of savage life.
 Literally the very face of nature ^{itself} has
 been changed and the earth gives rich
 promises of plenty for all the wants of
 a learning population now settled down
 here in peace and security. I now
 see clearly that when I rode away
 a 1/4 of a century ago from this very
 spot with a smothered indignation
 in my breast - because slavery ruled on this virgin soil
 & with the young enthusiasts of that hour
 which fired every young man
 for founding a free state in
 Kansas, ^{quandered} ~~then~~ I did not ^{then perceiving} its grand
 meaning & its marvellous significance
 as fully as I do to night. The King was
 in disguise then. Freedom, then
 like a Queenly Godess, was present under
 inspiring the hearts of the young men who
 founded Kansas & noricing their arms



for the ⁴contest of ~~arms~~ ^{battle} which so soon
followed but we then saw her
not in all her beauty save
by the eye of faith.

I am glad to be with
you on this interesting occasion. You
have by appropriate & fitting ceremonies
~~this day~~ dedicated this Church Edifice
to God. Nothing is more pleasing
to the Christian heart than to build
temples of public worship & nothing
marks more accurately the high
advance any people have made
both in morals and in culture
than the number of neat &
well finished church buildings
in our new & rising towns. all
over the West. The churches and
the common schools of Kansas
are her chiefest glory.



~~I want to see you before going home - if I can
get through I will be this afternoon. if I have to stay over
I will call round, I will be at Bowdocks Point
R. A. Binsan~~

for the centist which followed to soon.
but we saw her not in all her terrible
ness except by the eye of faith.

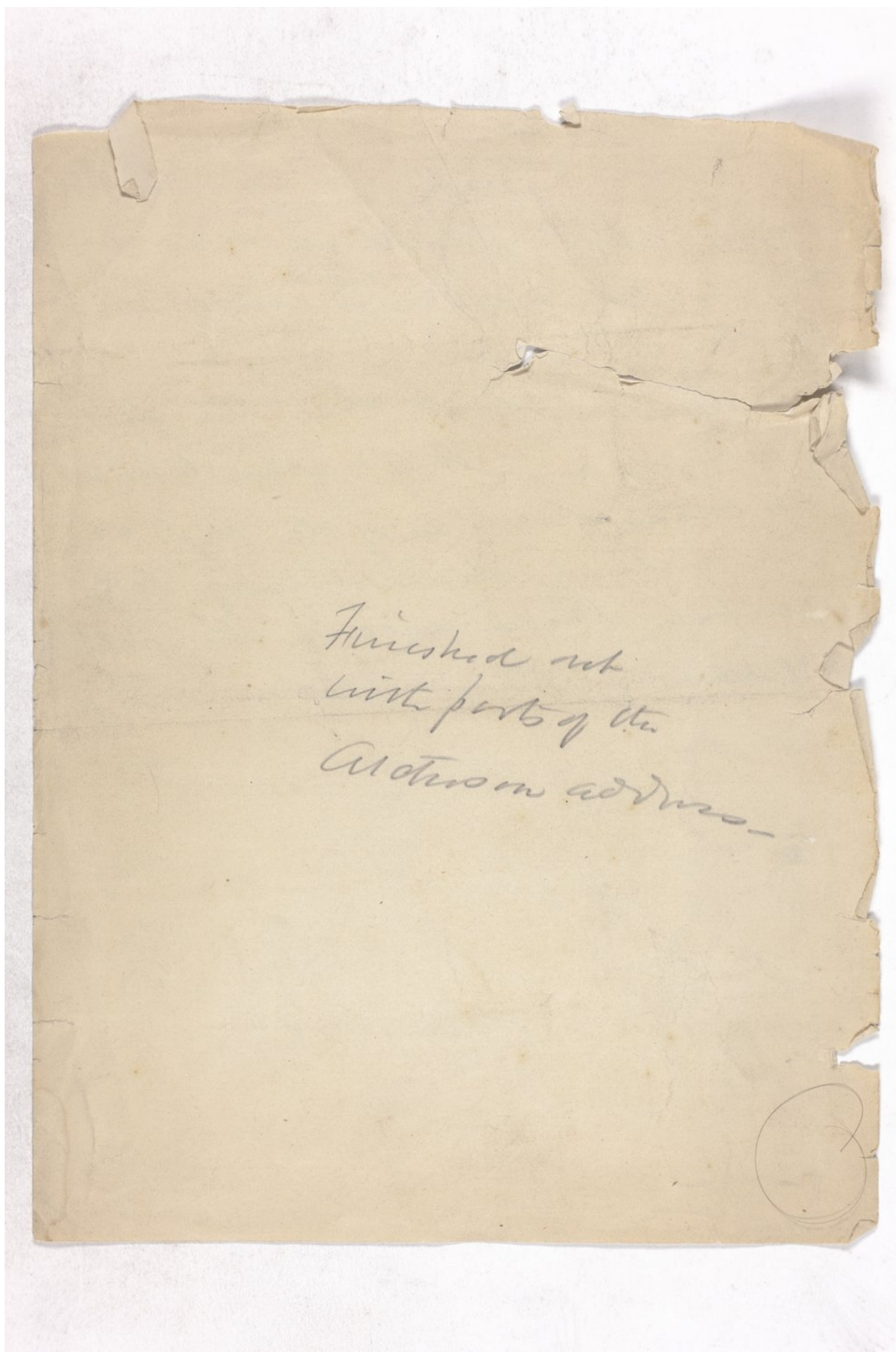
This is the layman's hour
You have this morning dedicated
this church edifice to God with fitting
ceremony. The ministers of our holy
religion have conducted that service and
we are met this evening to hear
a layman's views touching matters
which will not, I hope be deemed
unimportant to the growth & advance-
ment of the communion of Christians.



5 I am led to these ^{shots} upon
visiting your young town ^{to say}. I recently 4 years ago
last November I first visited its site.
Then an Indian trading post. with one
log house. I came to speak for making
Kansas a free state. A few whites con-
nected with the post and some French
half-breeds were my expected audience.
But I was not allowed to speak
because Freedom had no footing
on this soil then. The U.S. Ind. Agt.
was a slave holder and no word
for Liberty was ~~allowed~~ ^{suffered} to be uttered
upon the Pottawatomie reservation.



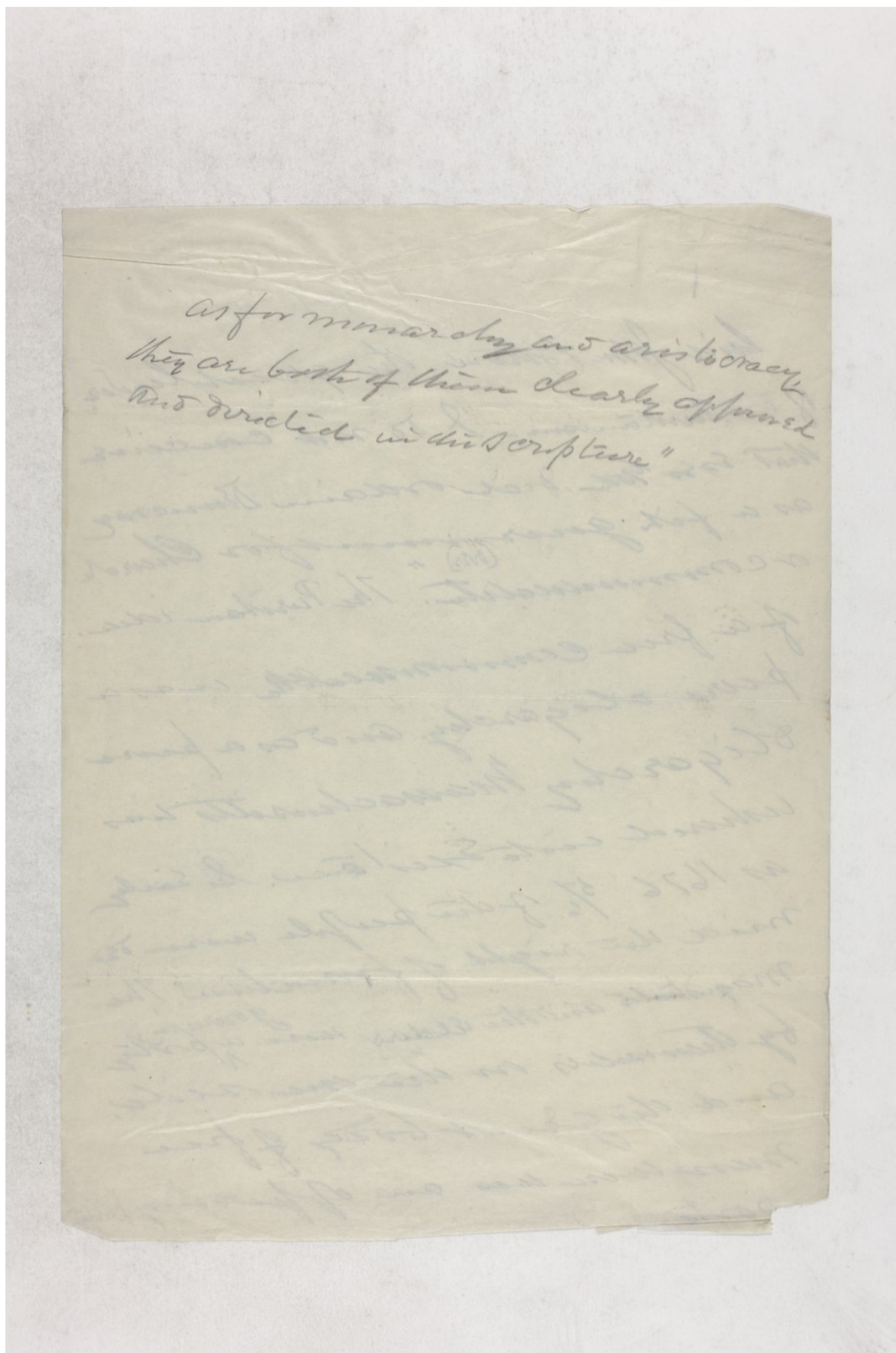
5 I propose to speak this
Evening about some things, as to our
needs - our methods & ^{our} hindrances
in church work. I speak as a
layman. I look thro' the glasses
of a layman. It is rather to night,
the ideas & notions of the pew be-
ing uttered than those of the
pulpit. Let us call it, the Layman's
hour.



Finished not
with part of the
Address address-

1

laid John Cotton. the great leader
of Puritanism. "I do not conceive
that even God did ordain Democracy
as a fit government for Church
or community. ^(over) The Puritan idea
of a free community was a
pure oligarchy. and as a pure
oligarchy Massachusetts was
ushered into existence. So early
as 1676 3/4 of the people were de-
void the right of franchise. The
Magistrates and the Elders ^{governing} were a party
by themselves on the one side,
and the great body of free
men were as an opposing party
to it.



James Stanley Emery speeches

2 to the end
 "Hence it was ordered, that the great
 body of freemen might be preserved
 of honest and good men, none shall
 hereafter be admitted to the liberties
 of this Commonwealth, but such per-
 sons as shall be members of some
 of the churches within its jurisdic-
 tion. Such was the danger of re-
 publicanism on the Puritan horizon.
 1250 years ago religious
 We hear much of the love of religious
 freedom - the right to worship God
 as we saw fit, as being the polle
 star that our forefathers had
 in view when they set out from
 their ancestral homes to cross
 an unknown sea to make new
 homes and to build a new
 State. But the historian tells us that
 pure independency was dispensed by

A scheme to preserve uniformity
 and at the same time allow
 independence, was another
 step in the religious evolution
 of those days and a new ^{found} name
 was brought in ^(collected) Congregationalism.

At bottom the struggle through which
the forefathers were then passing
in getting that mighty inheritance
they handed down to us, were
disputes between them or "high
points of diversity" - something very
like ^{that greater dispute between} higher criticism and
criticism now so high that
is going on today, and
as paralyzing ^{in its effects} now as then
of much of the best work the
modern Church should be
doing. But you ask me
for something about modern Puri-
tanism.