

I have considerable additional information concerning Reverend William M. Ferry of the class of 1820 at Union. I am not sure whether you gave it to me, but I am sending it to you on the chance that it may be new to you. He was born at Grandby, Mass, September 8, 1796. He was the son of Noah Ferry. He studied in this Seminary in 1820-21. He also studied under Gardiner Spring, D.D., of New York City. He was licensed and ordained by the New York Presbytery in 1822. He was missionary to the Indians of the Northwest which led to the establishment of the Mackinaw Mission on the Island of Michilimackinac, 1822-34. He died at Grand Haven, Mich, December 30, 1867. If you have any more information about him than this I shall be glad to receive it.

*From -
new
Brunswick
Theol. Sem.
Oct. 1933*

*WILLIAM MONTAGUE FERRY *new Brunswick Theological Seminary*
Born at Granby, Mass., September 8, 1796. Son of Noah Ferry. A.B. (Union, 1820). N. B. Sem., 1820-21. Also studied under Gardner Spring, D.D., of New York. Licensed and ordained by New York Presbytery, 1822. Missionary to Indians of Northwest, which led to the establishment of the Mackinaw Mission on the Island of Michilimackinac, Mich., 1822-34. Died at Grand Haven, Mich., December 30, 1867. *P. 65*

Rev. WILLIAM M. FERRY, 1820, of Mackinaw, Mich. was a member of the Adelpic Society.
(Died: 1866)
Adelpic Catalogue 1830

WAR RECORD
of
UNION COLLEGE ALUMNI

Record of.....Class.....
Date of enlistment.....Place of enlistment.....
Detailed record with dates of transfers, promotions, engagements, wounds,
citations, etc.

Date of discharge.....Place of discharge.....

Present address.....

Return to Graduate Council, Union College, Schenectady.

1820

WILLIAM MONTAGUE FERRY.

Rev. William Montague Ferry organized a Prebyterian church on Mackinac Island in 1822, which later developed into a mission school. After suffering many trials and disappointments, he was released from service, Aug. 6, 1834, at once settling at Grand Haven, Mich., his being the first white family at that place. He died Dec. 3, 1967.

The Old Mission Church of Mackinac Island
Wisconsin Historical Collections
Vol. 14, p. 406
Footnote to above article.

CLASS OF 1820

WILLIAM M. FERRY.

Dr. Andrew Yates, of Union College visited Michigan about the year 1820, and on his return home organized a society in the region of Albany, N. Y., called the "Northern Missionary Society," and sent John S. Hudson and wife, and Miss Eunice Osmer to open a mission at the foot of Lake Huron.

In 1822 the Rev. William M. Ferry was sent to explore this region; and he was deeply affected by the moral degradation that prevailed. The next year he was commissioned by the United Foreign Missionary Society of New York, and came with his wife and Miss Betsey McFarland, and commenced a mission for the "Indians of the Northwest" at Mackinac. The location was not intended to be permanent, but simply a boarding school to educate Indian children for teachers and interpreters for future work of missions in the interior.

This mission was transferred to the American Board of Commissioners for Foreign Missions in 1826.

From an article on "Indian Missions" by Martin Heydenburk in "Report of the Pioneer Society of the State of Michigan" Vol 3 p. 155. 1881.

WILLIAM MONTAGUE FERRY.

The sad event--which we briefly noticed last week--the death of this loved and honored pioneer of our city and county, demands a more extended notice than we could then give it. We use the term "Sad" in reference to his death, and feel that it is truthful as applied to those who are left behind, deprived of the guiding and sustaining counsel of his far-seeing intellect and noble heart; yet we never knew a death more entirely stripped of its terrors nor a scene better adapted to extort the prayer "Let me die the death of the righteous, and let my last end be like this."

Mr. Ferry was born in Granby, Mass., Sept. 8, 1796, and was consequently at the time of his death, Dec. 30, nearly 71 years and four months old. He was the youngest one of a family of ten children, his youngest brother, Aretas Ferry, of Bernardston, Mass., being now the only surviving member of the family. His father, Noah Ferry, was one of the "sturdy New England farmers," in whose character was combined firmness and decision of purpose, with strict devotion to correct principles as the rule of his life, and an earnest determination to make his own efforts, with the blessing of Providence, the foundation of whatever success in life might be accorded to him. The memory of this sturdiness of character in the father, was always blended in the hearts of the children, with the fond love and fervent prayers of their mother, who long survived her husband.

At fifteen Mr. Ferry was a slight, frail youth, not physically adapted to the rugged toil of a New England farm. But trusting that his heart had been graciously renewed by the power of the Spirit, he earnestly desired to obtain a thorough education, that he might preach the Gospel of Christ. His father had not the means to aid him in carrying out this plan, nor would he consent to it until the son promised that under no circumstances would he solicit or receive aid from any one, but would make his own way by his own personal efforts.

This point settled, he entered upon a clerkship in the store of his brother, Heman Ferry, at Remsen, near Utica, N. Y., where he remained three years, meanwhile applying himself earnestly to study in his leisure moments. At eighteen he accepted a tutorship under his uncle Joseph Montague, then principal of a Female Seminary at Kinderhook, New York. He taught there one year, and then went to Plainfield, Mass., where he prepared himself for College, under the instruction of Rev. Moses Hallock. During these preparatory studies, he also took charge of Sanderson Academy at Ashfield, Mass., for a single term. Thus he provided for himself, redeeming his pledge and maintaining his independent and self-reliant course. At the age of twenty-one he was ready to enter upon his collegiate course. ~~At the age of twenty-one he was ready to enter upon his collegiate course.~~ at Union College.

CLASS OF 1820--William Montague Ferry--2

An incident occurred at this time, which well illustrates both his character and his financial situation. Visiting the old homestead, he asked his oldest brother to take him to Schenectady, that he might enter College. He did so, and made the journey--then a long one--in a one horse wagon. In crossing a defective bridge near Schenectady the horse's leg was broken and another one must be purchased to fill his place. The young student insisted that the journey ~~mu~~was be made for his sake, and he must bear the loss. The older brother, not knowing the extent of his resources, yielded, and the sixty dollars necessary to purchase a horse, took the entire amount of his funds, save a single sixpence. With this he entered College, and we can imagine the feeling of dismay that must sometimes have crossed his mind at the financial prospect.

But in Dr. Yates, a leading Professor of the College, he found a friend who offered him such employment as would assist him in completing his College course. He entered the Sophomore class, and graduated in his 24th year. He then pursued a two year's course of theological study at New Brunswick, N. J., and six months under Rev. Dr. Gardiner Spring of New York, and was licensed and ordained by the Presbytery of New York, in 1822.

Offering his services to the "United Foreign Missionary Society," he was appointed to explore among the Indian tribes of the northwest.

He came up the lake from Buffalo in the Superior, the first steamer that ever floated on the waters of Lake Huron, and the second trip she made up. Detroit was then a small village, mostly inhabited by French settlers and traders, and in the Territory of Michigan, there were small settlements commenced at Pontiac, Monroe, and a few other points. The results of this exploration, were the establishment of, and his appointment to the Mackinac Mission, on the island of the same name. Here he remained about one year, employed in laying the foundation for future labor. Having these arrangements completed, he returned to Ashfield, Mass., in 1823, and was married to Miss Amanda White, eldest daughter of Thomas White, and with Mrs. Ferry, at once returned to resume his labors at Mackinac. In 1827 this mission was transferred to the care of the American Board of Commissioners for Foreign Missions.

Mr. Ferry's labors at Mackinac continued for twelve years, and they were years of incessant and arduous toil. He nettered into this labor as he did into everything he undertook, with all the ardor of his soul, and with such fixedness of purpose as ~~as~~ was ever characteristic of the man. Indeed, was well expressed in the funeral discourse of Rev. Mr. Evans, "None but one gifted as he was, could have moulded into usefulness such material as was adrift on the borders of civilization." He acted in the double capacity of missionary to the Indians, and chaplain to the military post at Mackinac, and in both these relations his memory is cherished with the strongest affection and reverence by those who survive him.

He organized schools in which hundreds of Indian children were instructed and prepared for usefulness, and otherwise opened the fountains of influence whose streams will bless the world to the end of time.

The exhausting cares and labors of such a charge, however, at length began to tell upon his health, and a combination of difficulties led him to believe that his active duties of life were passed. He did not expect to be able to continue in discharge of the duties of ministry. What should be done? He stated his convictions to the board, and they urged him to remain in his present relations, even if unable to labor. The secretary of the board visited the station and urged upon him the same view. But with characteristic energy and decision, he determined this question in the negative. It was contrary to his whole character to consent to be a burden upon the church, and rendering no equivalent services for the support of his growing family. He must, therefore, seek an opening to do something for the comfort of his family, while he continued with them.

In these circumstances the late Robert Stuart, a dear friend of his, (who, if we do not mistake, made a public profession of religion under his ministry), proposed to him to take certain funds which he provided, and travel for the double purpose of restoring his health and seeking a place of residence. With this object in view he visited Chicago, St. Joseph, Milwaukee, and Detroit, whence he traveled across the country on horseback, with Mr. N. H. White, to Grand Rapids, and down the river in a canoe to Grand Haven. Hon. Rix Robinson, a fur trader, and now a resident of Kent county, had a log shanty here for the convenience of his business, and Mr. Ferry spent ten days in making certain surveys and other provisional arrangements for settlement. These things being done, he procured of Mr. Robinson a bark canoe and a crew of Indians, and coasted to Mackinac, a distance of 240 miles. Instead of being five or six days of the passage, as they expected, they were sixteen days, and although their provisions were supposed to be ample, at the end of eight days, they were all consumed. This was in September, 1834. They obtained of a band of Indians, some green corn and a few squashes, on which they lived, without salt, for eight days, until they reached Mackinac. Making his arrangements as rapidly as possible, he chartered the schooner Supply, of 44 tons, to bring his family and effects to Grand Haven, and after a passage of three days arrived on Sunday Morning, the 2nd day of November, 1834. They landed none of their stores, but in Mr. Robinson's log shanty, like the Pilgrims at Plymouth, 214 years before, they united in solemn public worship, Mr. Ferry preaching from Zechariah, 4:10--- "Who hath despised the day of small things." Thus, as it were, the first act of the first settlement was an act of prayer and praise, and thus they consecrated the future village and city to God.

CLASS OF 1820--William Montague Ferry--4

At the time of Mr. Ferry's settlement the nearest white neighbors were forty miles distant. Ottawa county had not another white inhabitant. On the south, ten miles up the Kalamazoo river lived a family named Butler. On the east there was a family or two and a mill up Buck Creek, in Kent county. On the river the first family was at the Rapids, forty miles up. On the north the nearest settlement was at Mackinac, 240 miles.

The accommodations of Mr. Ferry and his family for the first winter are worthy of notice. The log building of Mr. Robinson, in which they found shelter, Mr. Ferry himself described as about sixteen by twenty-two feet, and in this were twenty-one persons to be accommodated. "About two-thirds of the number slept in the loft, and a portion slept in the vessel which had been thrown into the harbor, unexpectedly, to winter there."

In 1835 Mr. Ferry visited Detroit, going by way of Mackinac. He there made an arrangement with Mr. Stuart to explore the Grand River Valley to its mouth, the country being then an unbroken and almost entirely unknown wilderness. Accordingly, accompanied by Capt. Jedediah Perkins, of Ann Arbor, and Mr. P. C. Dunvernay, he travelled from Detroit to Jackson, where they purchased a canoe and paddled down the river the entire distance to Grand Haven.

But the financial crisis of 1836-7 did not fail to reach this infant settlement, and Mr. Ferry found himself once more empty handed, and compelled to commence anew. Mortgaging his house for \$500, and procuring a credit in Chicago for \$500 more, he purchased a stock of goods and commenced business anew. We need not follow these struggles of our persistent friend minutely, as they brought himself out of the "straits," and achieved independence and wealth. These things are too well known here to need detail.

As the first act in the settlement of Grand Haven was an act of worship, conducted by our departed friend, so that public worship was regularly maintained by him. For more than eighteen years he preached the gospel to the people of Grand Haven free of charge, until they were able and willing to employ and sustain a minister.

Mr. Ferry was eminently a Loyal man. He loved his country. During our recent struggle with treason, he watched with deep anxiety the ebb and flow of success to our armies. Most heartily he gave of his substance to promote enlistments, and of his sons to fight the battles of freedom. One of these continued honorably in the service till the close of the contest, and the other fell gloriously with his face to the foe at Gettysburg. His fellow citizens, who saw how the father bore up under that mighty sorrow, who heard the brave words in which, at the grave of his heroic son, he declared that the sacrifice was not too great to save his country, need no testimony to this point. And when more recently, his second son, entrusted with high responsibilities at Washington, was called to decide whether he should leave his father in steadily declining health, or his official duties, the brave hearted father said: "Go my son--that is your post--your duties to your country and your constituency are there."

His religious character partook of his mental in its decision, clear-sightedness and stability. He could not understand how any Christian could allow himself to be a doubting Christian--to live so that he could not at all times be sure of a safe interest in his eternal inheritance. He was a warm-hearted Christian. He loved his Redeemer, and he loved his church, and the church in Grand Haven, and the ministers and churches with which he was associated in the presbytery will long miss his clear-headed counsel, and his liberal hand.

In his business intercourse with the world his integrity was as inflexible as were his religious convictions, and the steady purpose with which he maintained the institutions of religion, education, and morality, have done very much toward building up all those influences which go to make the world better.

Some years since he was thrown from a wagon by a vicious horse, and received injuries from which he never entirely recovered, though he has attended to business more or less until a few months past. We believe but few men would have borne up and continued in any degree active with the measure of debility which has been upon him. With less force of character he would have yielded to the pressure and probably died long before he did. But his powers were consecrated to a holy purpose, and his mental activity would not allow him to be idle while any physical power remained. For some weeks, his bodily strength gradually wasted, though for the most part he suffered no pain. In this gentle manner did he pass down toward the grave, with clear perceptions of, and trust in the Saviour, and when the end came, it was the gradual sinking of the summer sun from a cloudless sky behind the western hills. He breathed his last so gently that it was difficult to note the precise time of his departure.

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

THE FUNERAL.

Seldom has a bright, beautiful day in Grand Haven been so overshadowed with a cloud of sorrow, as Thursday last, when the mortal remains of Rev. William M. Ferry were followed to the grave. A large number of friends assembled at the residence of the family at one o'clock P. M., when, after prayer by Rev. D. H. Evans, pastor of the Presbyterian church, and a hymn sung by the family, a procession was formed under the charge of Mayor Parks, and the remains conveyed to the church. The church was appropriately draped and crowded to its utmost capacity, many remaining in the vestibule, and numbers not being able to enter at all.

At the church, the services were:

1. Prayer by Rev. James Rice Taylor, of St. John's (Episcopal) church, of this city.
2. Hymn--"When I can read my title clear" read by Rev. D. H. Evans. Sung by the choir.
3. Reading Scriptures--By Rev. E. D. Newberry, of Ionia.
4. Prayer--by Rev. D. M. Cooper, of Albion.

CLASS OF 1820--William Montague Ferry---6

5. Hymn--"How firm a foundation ye saints of the Lord" read by Rev. Mr. Savage, of the Congregational Church. Sung by the choir.
 6. Funeral discourse--by Rev. D. H. Evans, pastor.
 7. Prayer--by Rev. C. Van der Vene, of the Protestant Reformed church, of this city.
 8. Hymn--"With my substance I will honor" read by Rev. L. M. S. Smith. Sung by the choir.
 9. Address--by Rev. D. M. Cooper, former pastor of the church.
- After these solemn services, the procession formed as before, under the direction of Mayor Parks, in the following order:
1. Clergy.
 2. The Common Council.
 3. Pall Bearers, with coffin

C. B. Albee,
Dwight Cutler,
Geo. E. Hubbard,
Ed. Killeen,
Harry Miller,
Capt. R. Howlet,
W. H. Parks,

Body

Henry Griffin,
Hamilton Jones,
H. C. Akeley,
C. L. Storrs,
Cas. E. Wyman,
Capt. H. Squier,
Capt.

4. Family and friends.
5. Drs. Munroe and McNett
6. Clerks in the employ of Ferry & Son.
7. Old residents and friends from abroad
8. Citizens.

The long procession marched up Washington street to Fourth, up Fourth to Columbus, up Columbus to Fifth, and through Fifth to the Cemetery. The remains were deposited in a neat brick vault, and after the benediction by the pastor, the procession re-formed and escorted the family and friends of the deceased to his late residence.

Mr. Ferry's Will.

By the kindness of Hon. Geo. Parks, Judge of Probate, we have been furnished a synopsis of the will of the late Rev. William M. Ferry, which we give to our readers with the feeling that is the final rounding of a completed life.

"In the name of God, Amen. I, William M. Ferry, of the age of seventy years, being feeble of body, but of sound mind and disposing memory, do publish and declare this my last will and testament.

First.--I commit and commend my soul, fallen it is true, but as I humbly trust recovered by Grace, to the bosom of my Saviour, and my body I cheerfully resign to the sepulchre hallowed by Him who is the resurrection and the life. On the slab provided for my grave let there be inscribed under my name, age, etc., these words:

First Toil----Then Rest.
First Grace---Then Glory.

Second. To my beloved wife, Amanda W., house in Grand Haven, with all household goods, and the sum of twenty-five thousand dollars.

Third.--To my six children, each fifteen thousand dollars, being the sum of ninety thousand dollars.

Fourth.--To my beloved sister, Mary Ames White, house on Wabash avenue, Chicago, and the sum of five thousand dollars.

Fifth.--To all my ^{grand}children, nephews and nieces, each two hundred dollars, being the sum of ten thousand dollars, leaving therewith this earnest request, that as they were educated in a Christian land, so through grace they would each and all see to it that they meet me safely hereafter, washed and accepted through the blood of the Lamb.

Sixth.--To be permanently invested and called the "Ferry Ministry Fund", the sum of twelve thousand dollars, the interest thereof to be used to support, in destitute places in the State of Michigan, one or more ministers in conjunction with the people served.

Seventh.--To the Lake Forest University, in the State of Illinois, the sum of twenty thousand dollars.

Eighth.--Towards the erection of a Female Seminary, at Lake Forest, the sum of fifteen thousand dollars.

Ninth.--To the American Board of Foreign Missions, the sum of thirty thousand dollars.

Tenth.--To the American Bible Society, the sum of thirty thousand dollars.

Eleventh.--To the American Tract Society, of Boston, the sum of fifteen thousand dollars.

Twelfth.--To the Presbyterian Publication Committee, the sum of fifteen thousand dollars.

Thirteenth.--The residue(if any) after payment of all bequests and expenses, to be divided among my children.

My beloved wife, Amanda W., shall act as executrix, and my son, Edward P., shall act as executor of my will. Ten years is given the executor, at his discretion, in which to close up the estate."

From the Grand Haven Union, Feb. 6, 1868.

~~MICHIGAN PIONEER~~

Pioneer Society of the State of Michigan
Vol. VI pp.391-397
1884.

Note by the Compiler at foot of page 395.

In 1849 Rev. Wm. M. Ferry was postmaster at Grand Haven, and the compiler was sent by the P.O. Department to investigate the loss of money sent by the mail. Starting from Adrain, the shortest route was--one day by stage to Jackson; a day and night by rail to New Buffalo, and boat to Chicago; and a day and night via Milwaukee to Grand Haven. Mr. Ferry took us across the bay in a skiff, to where he was building a saw-mill, as we might say in a desolate swamp, now the lively village of Ferrysburg. It was then a desolate looking region, but Grand Haven showed marked signs of enterprise.

Class of 1820

WILLIAM MONTAGUE FERRY

A son of William Montague Ferry, Thomas W. Ferry, United States Senator from Michigan, was born at Mackinaw, Michigan, June 1, 1827.

A little more than half a century ago, the father of Senator Ferry emigrated from Massachusetts, and founded a mission school upon the Island of Mackinac. Here, for twelve years, in a somewhat social isolation, he maintained his school successfully, and only left his post when the government removed the Indians farther west. Leaving Mackinac in a canoe with a couple of Indians as guides and oarsmen, he coasted along down the eastern and southern shores of Lake Michigan until he reached a military post where Chicago now stands. Returning part way, he chose the site where the city of Grand Haven now is as his future residence.

At that time there was not a white inhabitant in the entire county, and only three miserable log huts broke the monotony of its dense pine forests. Here, through all the hardships and adversities of a pioneer life, the family dwelt, but after a time emigration set in, and better times dawned upon the little settlement.

Mr. Ferry, the subject of this sketch, was but six years of age when he left the Island of Mackinac, and going at that early day to where Grand Haven now stands, his educational advantages were very meagre, being only those offered by a pioneer settlement. Still, under home tutorship, he acquired a fair education and a good practical training.

His first public occupation was supplying the settlement with mails jointly with his brother, William M. Ferry, by paddling a canoe to and from Grand Rapids during the season of navigation. Naturally active, he served on his father's farm and in his saw mill, and at a later date was clerk in a store in Illinois for two years. Returning, he reentered the employ of his father and remained with him until a partnership was formed between them, which continued until his father's death, in 1867, since which time an extensive business, with his brother, E. P. Ferry, has been under the general control of Senator Ferry.

FROM General History of Michigan
Charles Richard Tuttle
Detroit, 1874

CLASS OF 1820

WILLIAM MONTAGUE FERRY

The son of Noah and Hannah (Montague) Ferry, was born in Granby, Massachusetts, September 8, 1795. He graduated at Union College in 1820; attended the Theological Seminary at New Brunswick, New Jersey for two years, and finished his studies under Gardiner Spring, D. D., of New York. He was licensed and ordained by New York Presbytery in 1832, and under a commission from the United Foreign Missionary Society he was appointed as missionary to the Indians of the northwest, which led to the establishment of the Machinaw Mission on the island of Michilimackinac, Michigan. The history of his labors there is that of incessant toil. He established schools among the Indians, and hundreds of their children were brought under the influence of religion.

On November 2, 1834, Mr. Ferry removed with his family to the point where the city of Grand Haven now stands; his was the first white family in the county. Here they encountered the toils and trials of pioneer life in its various forms; but soon he added to his wealth, and scattered blessings in his path. He maintained the preaching of the Word, and for eighteen years he built that people up in the faith, without fee or reward. Where he instituted the church, in a log hut on the shore of the Lake Michigan, six churches now gather to worship God. He died December 30, 1867, in Grand Haven, and his decease was deemed a public calamity. The Councils, in referring to him as "the founder and father of this city", recorded "their high estimate of his qualities of mind and heart, as a most affectionate friend, a man of untiring business enterprise, large benevolence, inflexible integrity of purpose, and firmly fixed moral and religious character."

Mr. Ferry directed in his will that, on his tombstone, after his name, age, etc., should be this inscription:--

"First toil, then rest.
First grace; then glory."

For religious, charitable and educational purposes, he bequeathed \$137,000. He was the father of the Hon. T. W. Ferry, who has been a member of the United States Senate from Michigan.

FROM Encyclopedia of the Presbyterian Church

Alfred Nevin Editor 1884.

CLASS OF 1820

WILLIAM MONTAGUE FERRY

In 1823--Rev. William Montague Ferry, by direction of the United Foreign Missionary Society, established a mission for the Indians of the Northwest at Mackinac Island, this location being chosen because it was the center of the fur trade in the Northwest.

Mr. Ferry arrived at Mackinac October 19th, and opened school November 3rd, with twelve Indian children. At one time there were twenty-four assistants, and one hundred and eighty scholars. The children from the village attended as day scholars, and those from the several tribes as boarders.

They were trained in habits of industry, and taught trades, and how to cultivate the soil, besides receiving a common school education. The school was first held in the old Court House. In 1825, the building now known as the "Mission House," was erected for missionary and school purposes.

Thomas White Ferry, ex U. S. Senator, was born in the Mission House, June 1, 1827.

The building known as the "Mission Church," was erected in 1830. It was consecrated March 4th, 1831.

Mr. Ferry was relieved August 6th, 1834. He then settled at Grand Haven, Mich., where he lived for thirty-three years, highly esteemed and eminently useful. He died December 30th, 1867. In 1837 the Mission was discontinued.

FROM

Annals of Fort Mackinac

p225-226

Dwight H. Kelton

John W. Davis & Son

Mackinac Island, Mich 1895.

*From: New Brunswick Theol. Sem. Cat.
1784-1911.*

Alumni.

79

*WILLIAM M. FERRY.

Born at Granby, Mass. (?). A.B. (Union, 1820). N. B. Sem.,
1820-21. Died at Grand Rapids, Mich. 1866. *Class of 1823.*

WILLIAM M. FERRY

The son of Noah and Hannah (Montague) Ferry, was born in Granby, Mass., Sept. 8, 1796. He was the youngest but one of a family of ten children, and he was raised in the good old way of New England. The memory of their father's sterling worth and their mother's fond prayers was the most valued patrimony of the children. Mr. Ferry in early life was a slight youth, not physically adapted to the rugged toil of a New England farm, and having early in life made a profession of his faith, he became anxious to obtain an education; and in order to do so he became a clerk in his brother's store in Remsen, near Utica, N. Y. When eighteen years of age, he became a tutor for his uncle, Joseph Montague, at his seminary in Kinderhook, N. Y.; thence at the close of the year he went to Plainfield, Mass., and prepared for college under Rev. Moses Halleck, and whilst thus pursuing his preparatory studies, he took charge of the Sanderson Academy at Ashfield, Mass. In his twenty-first year he was ready to enter college, and before doing so he revisited the old homestead, and receiving the parting blessings of his revered parents, he started for Union College, Schenectady, N. Y. He found in Dr. Yates, a leading professor in the college, one to whom he could state his condition and purpose, and who gave him employment which he filled at intervals, thus paying his own way through college. He was graduated in 1820, and then attended the Theological Seminary of the Reformed (Protestant Dutch) Church, New Brunswick, N. J., for two years, and finishing under Gardiner Spring, D. D. of New York. He was licensed and ordained by New York Presbytery, in 1852, and under a commission from The United Foreign Missionary Society, he was appointed as missionary to the Indians of the Northwest, which led to the establishment of the Mackinaw Mission on the island of Michilimackinac, Michigan.

The history of his labors there is that of incessant toil. None but one gifted as he was could have moulded into usefulness such rough material as was then adrift on that border of civilization. He also acted as chaplain to the military port of Mackinaw: the island was also the principal depôt of the American Fur Company, and he was deeply interested in the spiritual advancement of its employés. The principal object of the Mackinaw Mission was to protect the Indians who met every year for their annuities, and who, were then, as now, surrounded by bad white men who were always ready to plunder them. He established schools among these Indians, and hundreds of their children were brought under the influence of religion. These labors impaired his health, and in 1834, after twelve years of continuous service, he resigned and left Mackinaw. Concerning this period he said: "A very dear friend (the late Robert Stuart, of Detroit, Mich.), in easy circumstances at that time, requested, unsought, that I should take certain funds that he cheerfully provided, and let my first object be travel, for the purpose not only of restoring my health, but of seeking a new residence." Accordingly he visited Chicago, St. Joseph, Milwaukee and Detroit, and there made an arrangement to explore the then almost unknown Grand River Valley to its mouth. He traveled across the

William M. Ferry

State on horseback, in company with Mr. N. H. White, to Grand Rapids, and in a canoe down the Grand River to Lake Michigan. From the mouth of Grand River he went back with three Indians in a bark canoe to Mackinaw, a distance of two hundred and forty miles, being sixteen days coasting along the shore.

On November 2, 1834, he removed with his family to the point wherethe city of Grand Haven now stands; his was the first white family in the county. Under a business arrangement with Robert Stuart and Rix Robinson, they laid out a plan for the village of Grand Haven. It was on the Sabbath-day when they landed, and soon after he called them into a log house on the shore and preached from Zechariah iv. 10: "For who hath despised the day of small things?"

Few places have so laid their foundations. The family now encountered the toils and trials of pioneer life in its various forms. The financial crisis of 1827 prostrated all their plans and destroyed their prospects, and he was called upon to begin anew the task of toil. God has a law that industry shall succeed; and if Mr. Ferry gained a competence, it was because he knew how not to depise the day of small things, but industriously to improve them; but whilst he was thus occupied in carrying forward great civic enterprises, adding to his own wealth and scattering blessings in his path, he also maintained the preaching of the Word, and for eighteen years he built that people up in the faith without fee or reward; and when they were able to sustain a pastor did what he could to cheer and comfort him and forward the evangelical growth of the place. Where he instituted the church in a log hut on the shore of Lake Michigan, six churches now gather to worship God.

He thus grew with the place. Always attendant upon his duties in all the church courts, his reliability became a proverb among his brethren, his neverfailing "present" responded so regularly at a roll-call of Presbyter; and only two months before his death, though in his seventy-first year, he traveled sixty miles to attend a meeting of his Presbytery. His health was somewhat impaired by paralysis and a nervous prostration which gradually increased, and after a short illness he peacefully died at his residence in Grand Haven, Mich., Dec. 30, 1867. He was married in 1823 to Miss Amanda White, daughter of Thos. White, Esq., of Ashfield, Mass., who with six children survives him. One of his sons was killed at Gettysburg, July 3, 1863; another, Hon. T. W. Ferry, is a representative in Congress from the 4th district.

The death of Mr. Ferry was deemed a public calamity, and the mayor of the city, Hon. George Parks, called a meeting of the Council, to take proper action in the matter. He announced the event by stating "that Mr. Ferry came to the mouth of Grand River in 1834 and lived here until his death. Some of you know by history, and a few by personal experience and intercourse with the deceased, that the settlement and early history of Grand River and Ottawa county are particularly identified with the Reverend Wm. M. Ferry. It is therefore fit and proper, gentlemen, that this Council should remember that this city has lost its first great pioneer and founder, and on this occasion promptly evince its respect and esteem for the character and the name of our friend."

The Councils adopted the following paper: "The Common Council of the city of Grand Haven, having heard with profound sorrow of the death of Rev. Wm. M. Ferry, the first white settler in this county, and the founder and father of this city, desire to record their high estimate of his qualities of mind and heart, as a most affectionate friend, a man of untiring business enterprise, large benevolence, inflexible integrity of purpose, and firmly-fixed moral and religious character. To his enterprise is largely due the material growth of our city; and the tenacity with which he has, from the first, maintained all those institutions which are adapted to promote the mental, moral and religious education of the young, we recognize as having contributed largely to the stability, morality and good order of society. And we rejoice that a kind Providence has spared him to so ripe an age to witness the results of his far-seeing plans and labors. And while we desire to recognize the Divine Being as controlling the issues of life and death for his own glory and the good of his creatures, and therefore to submit with resignation to his will, yet we can but mourn the departure of one who has so long and faithfully stood as a bulwark against vice and immorality, and the patron of that which is good."

Rev. Daniel H. Evans, of Grand Haven, Mich., spoke at his funeral as follows: "If there is in the husband that which interests the wife; in the father that which interests the children; in the friend that which interests the friend; in their faithful, nurturing shepherd that which interests a church of Christ; in the pioneer and founder of a city that which interests its inhabitants; in truth and piety, clear judgment and sterling character that which interests every good heart,--then our presence here I read aright when I say it means that we all have a deep interest in everything pertaining to the life of him to whose mortal part we pay our last respects today.

There are those among you who, for many years, have known the business life of this man. The whole tenor of that career I commit to the honesty and candor of you who are better acquainted with it and better able to judge of it than myself, not fearing that you shall find it at all discordant with the character of Christ's disciple, and confident that you will ever behold it bending to a higher vocation and waiting upon the discharge of more sacred duties.

The great interest which our fellow-citizen took in our country is known to all. He gave heartily and proudly two of his sons to its service in the time of its late peril. One, with scrupulous devotion, was permitted to give his efforts and make his patriotic sacrifices until the closing of the great tragedy gave him honorable release. The other was released much sooner, but not less honorably. You know the sad story of that mighty sorrow and the darkness of that funeral day. I would not draw aside the veil which covers those scenes, but to tell how bravely the father rose above it all like the eagle higher than the storm. He loved his child most dearly, but he could lay his gift upon his country's altar, and say the imperiled interests demanded all. Another marked instance of his patriotism has been more lately manifested, and under circumstances of sacrifice. Public duties of trust called his second son to Washington two months ago, when the father's health seemed to be growing more and more feeble, and his life

seemed verily to be ebbing away. If patriotism had not been above paternal affection, he would have said, 'My son, I cannot spare you now; but he said, 'Go, that is your post of duty--duty to your country, duty to your constituents. There you must remain; my needs are altogether secondary;' and when that son came back to the dying, it was at no call of the father.

"It has been my special part to know him as a Christian brother and member of the same ecclesiastical body with myself. I am here to hold up before you the holy mantle of the Christian hero; it is like Elijah's mantle falling from his ascension. If I could only shroud myself and you each in his holy character, we too could go down through life, making a godly name, and the stream of death would know it, as of old the waters of Jordan felt the magic power of the prophet's robe and stood apart.

"His Christian character was that which was to be admired, to be loved, and loved fondly, by all who would approach the holy of holies within him. To that inner temple of tenderness and love any or all gained unchallenged entrance who simply spoke a word of Christ or his kingdom.

"You know his worth. His worth is known abroad;
 'And the elements
 So mixed in him, that nature might stand up
 And say to all the world, This was a man.'

"However, when he put into my hands these selected hymns which we sing today, and asked that they might be sung at his funeral, he did not dream of panegyrics that should embalm him before the people whom he had so long and so well loved, for he never lived for the praise of men. If he ever thought of his own memory among you, he knew that your minds needed not be charged to give him place. The good, plain man said, 'Let the services over my remains be simple.'"

Dr. D. F. Cooper, of Abion, Mich., spoke thus: "In the three hymns which, as you have already been told, he selected with a view to their being sung today, I think we have a key to his character. That selection was evidently made for a purpose; for, tell me, when did you ever know William M. Ferry to act without a purpose? His was an earnest soul, and the most trivial of his acts were dignified by their high and holy aim.

"What was that purpose?

"It was certainly not mere sentimentalism or the indulgence of the emotional nature for its own sake that prompted the choice of these hymns, for his religion was of that robust, healthy sort that repudiated all affectation and mawkish feeling. And, by as much, as for this reason, he was the very last one among men whom we, who knew him, would have expected to select hymns to be sung at his own funeral, we are all the more anxious to discover, if we can, why he did it.

"Though he never breather his inner thought to a living soul, it is not possible to mistake the purpose of the man. They gave his

justification before men for the actions of his life, the belief of his head and the assurance of his heart. First, as expressive of the motive which actuated him in business life:

"'With my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word.'

There you have it, the glory of God in the accumulation of property.

"Second as an exponent of the doctrines upon which he relied for salvation he selected the hymn, commencing:

'How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word:
What more can he say than to you he hat said,
Who unto the Saviour for refuge have fled?

"Oh how precious to him were the doctrines of the Bible and the Church of God: Many an hour have we, Greek Testament in hand, studied together, as developed in the epistle to the Galatians, the leading doctrine of the one, viz.: Justification by Faith, and the divine source of the other as having its origin in the Abrahamic covenant.

"But especially dear to him were those distinctive doctrines which lie at the foundation of the Calvinistic belief, viz.: The Sovereignty of God, the Perseverance in Grace of the Saints, and the Imputed Righteousness of Christ. Upon the immutable promises of God he rested as upon a rock.

"Third, relying for salvation upon such doctrines as life ebbs away, he gives expression to the glorious hope which animates his soul when he selects the hymn:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes,'

"It is not for me to picture the solemn tenderness of that dying hour, when his children, like the sons of Jacob, gathered themselves together to hearken unto the dying counsel of their venerable father before he finally 'gathered up his feet into the bed, and yielded up the ghost.' 'I go,' said he to them as the interview closed--'I go leaning upon the arm of my beloved.'"

Wilson's Presbyterian Historical Almanac Vol. 10 pp. 201-206
1868

The Protestant Mission to the Indians was established on Mackinac Island in 1823, by the United Foreign Missionary Society. Rev. Wm.M.Ferry was appointed Superintendent, and the work, during almost the entire period of its history, was associated with his name.

A school was opened in November of that year beginning with twelve pupils. By the following spring there were over thirty, and in the second year over seventy were enrolled.

For two years the work was conducted in temporary quarters. In 1825 a large Mission House was built at the east end of the Island--the tract of land, some twelve acres, being given by the United States Government. The building still stands, and since 1845 has served as a summer hotel and bears today its original name---The Mission House. The house was designed for the work of the school, and as a home for the Indian pupils and the teachers.

The work was maintained by the United Foreign Mission Society, for the first three years. In 1826 that society merged with the American Board of Commissioners for Foreign Missions, and henceforth, until it ceased, the Mackinac Mission was the work of that Board, with headquarters in Boston.

The Mission was not designed for the Indians of the immediate vicinity alone, not for those of any one tribe. The children came from every band bordering on the upper lakes, and some from the Hudson's Bay Territory, the banks of the Mississippi, the Red River of the North, and other remote parts. The Indians, in large numbers, gathered every summer on the Island to receive their annuities from the government, and for the purposes of trade and excitement. Many would bring their children and leave them at the school. From the first the school, as far as the pupils were concerned, was on the family basis.

Besides class-room instruction the school had a practical system of manual training. There were on the premises the shops of blacksmith, carpenter, tailor and showmaker, and at the west end of the Island a farm, known as the Mission Farm. Footnote: This was a farm of 75 acres. It lay about a mile and a half from the Mission house. It yielded good crops of potatoes, beans, peas, oats and grass--all of which contributed to the support of the school.† There were also one or two fields on Bois Blanc Island (opposite) which they cultivated. The older boys were trained in handicraft and taught to till the soil, while the girls were taught sewing and house work.

pp.399-400

For several years the enrollment of pupils reached as high as 150 per year, over 100 of whom were boarding scholars, being clothed, fed and lodged by the Mission family, while at the same time their progress in the class room was very encouraging.

The Mission became well known. From time to time strangers visiting the school would write their impressions.....He speaks (Col. Thomas L. McKenney, a U.S. Commissioner of Indian Affairs, who visited the Mission in 1826, in his book Sketches of a Tour to the Lakes) of Mr. Ferry's skill, industry and devotion to the work, in terms of unqualified approbation.

During the brief history of the school no less than 500 youths of full or part Indian blood and of Indian habits, acquired the rudiments of education, and were taught the pursuits and methods of civilized life. They were at all times under ~~the influence~~ religious influence, and were instructed in the truths of the Gospel, and many were brought into a true Christian experience. Mr. Henry R. Schoolcraft, an eminent scientist and explorer of that time, and who lived for eight years on the Island, says many of the boys "became teachers and interpreters and traders' clerks over a wide space of the wilderness where they disseminated Gospel principles. Many of the girls turned out to be ladies of finished education and manners, and married officers of the army or citizens."

A church developed in connection with the school. Its founding, indeed, preceded that of the school, it having been organized by Mr. Ferry, with eight members, in February, 1823, during the visit of inspection and survey on the Island.....Mr. Ferry spent ten months in this preliminary visit (parts of 1822 and 1823). (Footnote: During the year preceding Mr. Ferry's coming, two Protestant preaching services had been held on the Island--one by Rev. Dr. Morse, the father of the inventor of the ~~electric~~ telegraph system, who had been commissioned by the U.S. Government, on a tour of inspection of the Western Indians, and the other by a Rev. Dr. Yates.) He then returned east and perfected plans with the Missionary Society for the establishment of the school. During that time he was married to Miss Amanda White, of Ashfield, Mass., a favorite daughter of one of the best known families of that community, well educated, of refined and cultivated manners, and of deep spiritual experience. She greatly endeared herself to all on the Island, and was most valuable in her services for the Mission.

The church was Presbyterian in form in connection with the Presbytery of Detroit. Mr. Ferry was its pastor, as well as the Superintendent and Manager of the whole Mission establishment.....At first the services were held in the Court House.

pp.401-406

The church building was begun in 1829 and was finished and dedicated in March, 1830. The cost of the erection was borne almost entirely by the people of the village and the traders of the interior. It may be interesting to know that one outside subscription of \$250 was made by John Jacob Astor, of New York.....

During the winter of 1828-29 a most gracious revival of religion was experienced under Mr. Ferry's ministry. Its influence was very marked on the Island and penetrated even into the depths of the wilderness among the traders. Thirty-three persons were added to the church by confession of Christ, bringing the membership at that time up to 52. Of these, 25 were of Indian descent.

This church was the first Protestant organization north of Detroit, and the building is one of the oldest Protestant church buildings in the whole Northwest.

The whole number of members enrolled during the history of the church was about 80. ... Henry R. Schoolcraft was one of the Ruling Elders.

In 1837 the school, which had been gradually declining for a few years, was given up.Mr. Ferry resigned his work, both of the school and the church, in the latter part of 1834, settling in that part of Michigan which became Grand Haven, himself being the founder of that city, and continuing to reside there until his death in 1867.

Footnote: He straightway established public worship in the wilderness spot and organized a church--a half blood Indian convert of the Mackinac Church, who removed with him, being chosen the first Elder and serving in that office nearly 30 years, until his death. In the first two years, before a sanctuary was built, Mr. Ferry's own dwelling served the purpose. He himself supplied the pulpit for about 18 years, without a salary, until the people were able to provide a stated pastor. He became possessed of large means, and was always most liberal in aiding the work of the Gospel and all the various line of religious benevolence; and his bequests by will to missions, to the cause of Christian education, to Bible Society work, etc., were munificent. "Ferry Hall", a part of the equipment of Lake Forest University, near Chicago, is one of his monuments.

p. 408

Thomas L. McKenney wrote after his visit to Mackinac in 1826: "I should be doing injustice to the superintendent, Mr. Ferry. were I not to speak of him in terms of unqualified approbation. Few men possess his skill. his qualifications, his industry, and devotion to the work. His is a practical lesson--he is a book himself, out of which the children may derive the most profitable lessons.....Such a pattern of practical industry is without price in such an establishment."

p. 418

In 1834, Mr. Schoolcraft received a letter from Mr. David Green, Secretary of the Board of Commissioners for American Missions, Boston. "Your favor by Mr. Ferry," he says, "has come to hand. As you anticipated, he has requested our Missionary Board to relieve him from the missionary service, and they, though with much reluctance, have granted his request. He seems fully convinced that he is not likely to be hereafter useful to any great extent, in connection with the Mackinac Mission; and that the claims of his family call him to a different situation. p.420

Commenting on this letter, Mr. Schoolcraft adds respecting Mr. Ferry's qualifications and work:

"With respect to the mission of Mackinac, its influence, on the whole has been eminently good, and not evil. Mr. Ferry possessed business talents of a high order, with that strict reference to moral responsibilities and accountabilities, which compose the golden fibres of the Gospel net. He sought to bring all, white and red men, into this net; and its influences were extensively spread from that central point into the Indian country. He gathered, from the remotest quarters, the half-breed children of the traders and clerks, into a large and well-organized boarding school, where they were instructed in the points essential to their becoming useful and respectable men and women. They were then sent abroad as teachers and interpreters, and traders' clerks, over a wide space of wilderness, where they disseminated Gospel principles. Many of their parents also embraced Christianity. Many of the girls turned out to be ladies of finished education and manners, and married officers of the army or citizens. There were some pure Indian converts of both sexes among whom was the chief prophet of the Ottawas--the aged Chusco. In 1829, after seven years' labour, he witnessed a revival among the citizens of that town, which appeared to be his crowning labour, and it had the effect to renovate the place, and for many years to drive vice and disorder, if not entirely away, into holes and corners, where they avoid the light. He came to this Island first, to begin his mission, I believe, in 1822. The effort to set up a mission there seemed as wild and hopeless, to common judgments, as it would be to dig down the pyramids of the Nile with a pin. I defended its course of proceedings from an unjust attack in the legislative council of the Territory, in 1830, having had extensive opportunities to scan its principles and workings---which were only offensive to worldly men, because, in upholding the Gospel banner, a shrewd knowledge of business transactions was at the same time evinced. To be a fool in worldly things is sometimes supposed, by the wits of the world, to be an evidence of pious zeal."

pp.422-423.

Rev. William Montague Ferry was the founder of the first Protestant Indian mission on the Island, coming to Mackinac in 1823, under the auspices of the United Foreign Missionary Society. The building now known as the "Mission House" was originally built (1825) for the use of his mission and school. The late Senator Thomas White Ferry, who was born in this building, June 1, 1827, was his son. In 1834 William M. Ferry removed with his family to Grand Haven, founded the First Presbyterian Church there, and became one of the foremost citizens of southern Michigan. Born in Granby, Mass., in 1796; died in Grand Haven, Mich., in 1867. Senator Ferry's friends claimed for him the distinction of having been President of the United States for one day, during the Hayes and Tilden controversy, but this is not literally true.

p. 534.

Memoranda of Mr. Vinton commenced in 1823 by the United Foreign Missionary Society, and on the union of the Society with the A.B.C.F. Mission in 1826, transferred to the American Board.

Missionary, William Montague Ferry, Superintendent and pastor. Graduate of Union College in 1820. Studied theology partly at New Brunswick, N.J., and partly with Gardner Spring, D.D., of New York City. Visited Mackinac, June, 1823. Arrived (as Missionary) Oct. 19th, 1823, and opened a school Nov. 3rd with 12 Indian children. In April, 1825, there were 50. In 1827 there were 160 pupils in school, including about 30 day scholars, 112 in the boarding school. The number for several years was about 130, and the influence of the school was most happy.

Mr. Ferry was released 6th of August, 1834. He settled at Grand Haven, Mich., where, though not in the ministry, he lived 33 years, highly esteemed and eminently useful. He died Dec. 30, 1867.

Mrs. Ferry was Amanda, daughter of Thomas White, Esq., of Ashfield, Mass., and a particular friend of Mary Lyon.

The Hon. (Wm)*M. Ferry, Senator is their son. About 24 assistant missionaries, mostly females, were employed also in this mission.

pp. 666-667

Historic Mackinac
Edwin O. Wood
Vol. 1
The MacMillan Company
New York
1918.

Portraits of Mr. & Mrs. Ferry
face p. 144 vol. 2.

* Thomas, not William.

1820

FERRY, WILLIAM MONTAGUE

Mission House: Originally the home of the Rev. William M. Ferry, founder of the Presbyterian mission of 1824.

The house was built in 1825. Since 1845 it has served as a summer hotel. It is mentioned by Edward Everett Hale in the opening lines of his book, "The Man Without a Country," which is supposed to have been written there.

Historic Mackinac
v. 1. p. 566
Edwin O. Wood
The Macmillan Company
New York 1918.

Amanda, daughter of Thomas and Hannah (Harwood) White.

Born Aug. 20, 1797

Marrried July 8, 1823, Rev. William M. Ferry, who graduated at Union College, 1820, and has been for many years a missionary on the Island of Mackinaw, Michigan.

She has (children)

- | | | |
|------------------|--|--------|
| 1. William M. | b. July 8, 1824 | |
| | m. Oct. 25, 1851, Jeannette Hollister. | |
| 2. Thomas W. | b. June 1, 1826. | |
| 3. Amanda H. | b. Sept. 20, 1828. | |
| 4. Noah H. | b. April 30, 1831. | |
| 5. Hannah E. | b. April 16, 1834. | |
| 6 & 7. Edward P. | b. April 26, 1837) | twins. |
| & Mary L | b. April 26, 1837) | |

Memorial of Elder John White

p. 165

Allyn S. Kellogg.

Case, Lockwood & Co.

1860.

1820

FERRY, WILLIAM MONTAGUE

Part of his will made when he was 70 years old.

1. \$25,000, house and goods to his wife.
2. \$15,000 to each of his six children
3. \$ 5,000 and house in Chicago to his sister
4. \$ 200 each to his 50 grandchildren, nephews and nieces
5. \$20,000 to Lake Forest University
6. \$12,000 to Ferry Ministry Fund
7. \$15,000 to Female Seminary at Lake Forest
8. \$90,000 to missions, Bible societies, etc.

Total \$267,000

Mich. Pioneer + Hist. Socy

V. 6 pp. 391-397

the children reached by weekday religious education in the public school have no contact whatever with the Sunday School.

The Bible is a human book, written by real men, about real men, and about the fundamental problems that men face in this age and in every age.

We believe that there is a God who has revealed himself to man in his words and in his deeds, a God who has spoken his final message to men in the life and death and resurrection of Jesus. We believe that the Bible is the Word of God, because in it God's word comes to us; because we experience his saving power in Christ; because here, as nowhere else in all the world, we come in living contact with God, who is Father, Son, and Holy Spirit.

Why do people continue to come to Church and to Sunday School, week after week, year after year, in spite of all the attractions of our modern age, in spite of the weak and inadequate presentation of the Word which they often find in the Sunday School? It is because, consciously or unconsciously, they wish to find God; to be lifted up, for a moment at least, out of themselves, into that spiritual realm which at times enchants them with its beauty and sustains them with its power; to hear some message from God's Word, some authentic word of God that will speak to the real needs of their soul.

Why do men continue to read this book, written, some parts of it, thousands of years ago, in spite of all the modern literature which floods from our press, and the messages which flood the air? Many reasons might be given, but in the last analysis it is because the God who created the heavens and the earth and the sea, the God who thundered at Sinai, who inspired the prophets and who sent his Son, the God in whom we live and move and have our being, still speaks through its pages to those, but only to those, who are willing to hearken to his voice.

And that is why we teach the Bible.

Not that men may appreciate its literature, or understand its history, or even that they may know its doctrines, but that they learn to know Him whom to know aright is life eternal; that each man may hear for himself that voice of the living God, who calls us in ideals, who warns us in remorse, who comforts us with his pardon, and who sustains us with his power; that each man may hear that voice and respond to it, so that his Kingdom may come, his will be done increasingly on earth, even as it is in heaven; and that finally we, and all whom we love, may be reunited with him throughout all eternity.

He Overcame Obstacles

BY CHARLES A. ANDERSON¹

EDITOR'S NOTE: The WESTMINSTER ADULT BIBLE CLASS is debtor to Dr. Anderson for contributing articles occasionally on Presbyterian history. The article that follows was prepared from letters written by the subjects of the sketch to their relatives.

WILLIAM Montague Ferry met more obstacles than the average youth. He seemed to travel through life the hard way. Born on a Massachusetts farm early in the nineteenth century, he was too frail at the age of fifteen to join his father in farming. His mother wanted him to have a college education, in the hope that he would take up the ministry. To this his father reluctantly agreed, but only on condition that he refuse financial help from all sources except his family.

For three years William worked in a store at Utica, New York, and saved all he could. Then he returned home for a brief visit before entering Union College in Schenectady. To save stagecoach fare, his older brother offered to drive William to college in his wagon. All

¹ Manager of the Department of History of the Office of the General Assembly of the Presbyterian Church in the United States of America.

went well until they came within sight of the campus.

Suddenly, in crossing a bridge, the horse fell partly through a rotten plank and broke his leg, so they had to shoot him. Thereupon William insisted on buying a new horse for his brother. At first the latter refused, but William insisted, and they soon found a satisfactory animal. When his brother had started on the homeward journey, William turned toward the college almost in complete despair, for the purchase of the horse used up all his savings, and he had only a few cents left. Of this predicament his brother never learned, for he died soon afterward.

President of the college Eliphalet Nott, a Presbyterian minister, listened sympathetically to William's story, deferred payment of tuition, and helped him to find jobs by which he could earn his expenses. During vacations he taught school. After graduating from Union College, young Ferry studied theology under Dr. Gardner Spring, in New York City.

Responding to a call for missionaries, he decided to go to Palestine among the Jews. But while waiting for the appointment, he received an urgent appeal to go to Mackinac Island, between Lakes Huron and Michigan, as a missionary to the Indians at the northern fur-trading post, and he felt he ought to accept this important challenge.

In the meantime William had fallen in love with the beautiful Amanda White while teaching during the previous year in her father's seminary for young ladies at Ashfield, Massachusetts. When the young minister talked of going to Palestine, Mr. White objected strenuously to his daughter's leaving America to live in a foreign land. But when Ferry decided to go to Mackinac Island under appointment of the American Board of Commissioners for Foreign Missions, his fiancée's father refused also to allow his daughter to live among savage Indians.

Nothing daunted, William set out alone

on an exploratory trip to the Michigan wilderness, where he remained for a few months, renting a large house for a school and planning other arrangements for his missionary work alongside the trading post. Then he returned to Massachusetts in the summer of 1823 to claim his bride in spite of her father's objections. Eyewitnesses reported that this was "the saddest wedding ever held in that entire area," because Mr. White sat in a cloud of gloom, refusing to be reconciled to his daughter's pilgrimage to the north woods.

When the bride and groom had driven about one third of the way across New York State, they boarded a boat on the Erie Canal, which was nearing completion at that time, and continued on their way to Buffalo. There they took ship across the Great Lakes, changing at Detroit, and eventually they arrived at Mackinac.

This was the crossways of the lakes. Traders and travelers stopped there during months when there was no ice, some going to Green Bay on Lake Michigan, others going to Sault Ste. Marie and more distant places. The fort held a company of United States soldiers. The American Fur Company owned large warehouses in which furs were stored throughout the winter. These pelts were brought in by agents and traders and Indians from the far north and west. It was not unusual for a thousand Indians to be camped along the bay below the bluffs.

The Ferrys settled in the large house they had rented and soon opened a school for Indian children, many of whom were living in filth and degradation. In a short time fifty children were coming to the school. The boys did the chores, and the girls were taught to sew and knit. Most of the first winter was spent in getting the school organized and making garments for the children. Mr. Ferry was busy with construction work, securing wood for fuel and gathering provisions and directing workmen and the

boys. Mrs. Ferry supervised the cooking, sewing, mending, and laundry, overseeing the work of women workers and the girls.

Mr. Ferry preached each Sunday. The Sunday School became an important factor in training the children as well as the older people in the Christian way of life. Some traders, however, opposed the school, because they believed no one could improve the Indian. Others tried to undermine it because it interfered with their schemes to cheat the Indian. But the Indians soon discovered its value for their children.

The school continued to grow. So many applications came in that the Board in Boston authorized the construction of a new building which would accommodate 150 children. Contracts were let. Several workmen came from Detroit, together with building materials. Then word came from Boston to cancel the undertaking because funds were lacking. The Ferrys were dumbfounded. Contractors threatened to sue.

Facing the crisis, Mr. Ferry decided there was only one thing to do: the school must be built. He wrote to the Board, explaining that work had progressed too far to give it up, meanwhile going ahead with the construction. The Board compromised by reducing the size of the building to accommodate 120 children.

In spite of occasional visits from members of their family, the Ferrys at times found the isolation of this outpost very severe. It was especially hard to watch the last boat sail away in the fall, for this meant no communication with the outside world for about five months. However, it also provided freedom from the stream of visitors who interrupted them during the months of open navigation on the lakes, for the opening of the Erie Canal in 1825 had greatly stimulated immigration to the west. During the winter months the school accomplished its best work.

Year by year the influence of the mission spread. Indian children took back

to their villages standards of order and cleanliness. The boys carried home certain mechanical skills and a sense of the dignity of labor among Indian men who scorned work. In their minds they had stored up Bible verses, which they had memorized in the Sunday School, and which they repeated to their families. Furthermore, they brought Bibles and taught others to read. Thus did they witness to their simple faith in the Lord Jesus Christ. In many places the harvest continued to multiply.

Among the choicest friends who were devoted to the Ferrys were Robert Stuart, agent for the American Fur Company at Mackinac, and his charming wife. The isolation of the winters brought the two families especially close. Through their wealth the Stuarts were frequently helpful. Gradually the influence of the missionaries won them to Christ. They joined the Church, and Mr. Stuart became a useful elder. Officers and soldiers, traders and trappers, also united with the Church. Some of them carried their Christian influence for hundreds of miles into the north and west. No one can estimate the elevating power of Protestant missions like this in America.

For eleven years the Ferrys worked long hours at their unending tasks. Not only was Mr. Ferry principal, teacher, and business manager of the school, but he also was superintendent of buildings and grounds, supervisor of the farm, chief accountant, and correspondent. In addition, he was superintendent of the Sunday School, teacher, preacher, and pastor. He visited soldiers in the fort, called on the sick in hospitals, and counseled with prisoners. Lacking an untrained staff, he and Mrs. Ferry had to carry all the responsibility.

Under these circumstances the clouds began slowly to gather. As no time ever seemed opportune for a vacation, there was never a chance for a real rest. With the passing of the years, Mr. Ferry began to feel the strain of incessant toil. There came a time when he did not feel

equal to the burden of preaching. Worry increased his problems. How could he take care of his growing family if he had to give up his work? At last nervous exhaustion depleted his energy so completely that he faced the inevitable. He must leave the work and the people he loved so much. The tragedy was almost unbearable. With deep regret he sent his resignation to the Board in 1834.

In an attitude of perfect understanding and with warm appreciation of his splendid achievements, the Board sent him a check for one thousand dollars to enable him to rest and establish himself in a new place. But he could not bring himself to accept the gift that came from the sacrificial offerings of the friends of missions. So he returned the check.

Mr. Stuart eased the situation by providing him with funds to make a canoe trip around the shores of Lake Michigan with two Indians in search of a new home. When he came to the mouth of the Grand River on the eastern shore of the lake, he said, "This is the place." After returning home, he went to see Mr. Stuart, who had gone to Detroit. From there he started on horseback across Michigan with a friend. When they reached the Grand River, they secured a canoe from Indians and explored the river to its mouth.

With money borrowed from Mr. Stuart, Mr. Ferry bought a large tract of land along the river and on the lake shore. He returned to Mackinac Island for his wife and three children and brought them to his new home. There he laid out a town and called it Grand Haven. At once he engaged in the lumber business and also began selling building lots to immigrants from the east. Steadily his health improved.

On the first Sunday after his arrival, Mr. Ferry preached to a small group and soon organized a Church. He continued to preach every Sunday without compensation for eighteen years, until the Church called a permanent pastor. His business ventures prospered, and when he

died, in 1867, his estate was valued at a quarter of a million dollars.

William Montague Ferry was like a candle whose wick was too large for the amount of tallow. He burned out too soon. If at that early date the Board had learned the wisdom of providing furloughs for its missionaries, Ferry's organizing genius might have, in thirty-five instead of eleven short years, illumined the whole northern region with the light of the Gospel.

Much of the story of the work of the Ferrys at Mackinac is preserved in letters they wrote to relatives in New England, copies of which are in the possession of the Presbyterian Historical Society.

Interpreting the News

BY WALTER BARLOW¹

WHAT gives importance to the news we read? It is the bearing of the news on our own lives. Something may happen on the other side of the world, but it will carry great meaning for us if someone near and dear to us is suddenly seen to be involved. None of us will ever forget the terrific impact upon our own lives with which the news was received that Pearl Harbor had been bombed. The vast leagues between our homes and Pearl Harbor did not avail to cushion the shock which that day's news gave us, for we saw at once what it meant for our sons, our homes, our lives.

This exposure to the impact of events that take place at points geographically far distant from us is a hazard our age must face, since communications have been forged which bind the whole globe into a neighborhood.

Our age must learn, as no other age ever needed to learn, the ability to gain poise and calmness of outlook if we are to retain our sanity and our confidence

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Horn to investigate the fur trade on the Pacific coast. In opposition to the British Hudson's Bay Company he was instrumental in establishing the Northwest Fur Company's Astoria station in Oregon. Then Stuart organized a band of men to accompany him across the Rocky mountains to St. Louis, from which point he proceeded to New York and reported to Astor.

After managing the St. Louis agency of the American Fur Company, Stuart became a partner with Astor and served for several years as Northwest agent for the Company at Mackinaw. There he traded for furs with hundreds of Indians who pitched their tents on the shores of the adjoining bay and leisusely spent the winter months.

In addition he directed the travels of a large staff of traders who penetrated the Northwest wilderness to offer to distant tribes various manufactured articles in exchange for valuable pelts.

Furthermore, Stuart supervised the sorting and storage of furs in the huge warehouses until the spring thaw permitted ships to cross the Great Lakes and bear them away.

This active executive was also a loyal churchman and generous Presbyterian elder who encouraged missionaries to venture to this outpost and constantly supported them in their work.

III. William Montague Ferry

The third man in this striking Michigan quartet, Rev. William Montague Ferry, developed a career in the Horatio Alger tradition in which the hero battled against unbelievable hardships and finally triumphed. Ferry faced a series of crises. At the age of fifteen he appeared too frail to work on his father's poor Massachusetts farm, so under his mother's influence he decided to prepare for the ministry. To this his father reluctantly agreed on condition that he refuse to accept financial aid from any source other than his family. For three years he worked in a store in Utica, New York, and returned home for a final visit before entering Union College in Schenectady. To save travel expense his older brother offered to drive him to college with his horse and wagon. All went well until the horse broke through a rotten board

on a bridge within sight of the campus and broke its leg. William insisted on buying a new horse, so his brother could return home, and the latter reluctantly accepted. But he never learned that his purchase used up William's savings, and he entered college with less than a dollar, and worked his way through.

When he was ordained in 1821 by New York Presbytery, Ferry intended to go as a missionary to Palestine, but changed his plans to accept an urgent call to open a mission in Mackinaw. Meantime he had fallen in love with Amanda White of Ashfield, Massachusetts, whose father opposed having his daughter live among the savages of northern Michigan. However, the young people won, and had "one of the saddest weddings ever known" because of her father's gloom.

At Mackinaw, Ferry organized a church which grew rapidly, and conducted a large school for white and Indian children. With dozens of traders and hundreds of Indians visiting this trading post he exerted an extensive influence for the Kingdom throughout that area. The relations of the Ferrys with the Robert Stuarts was most happy and resulted in the latter becoming active members of the church.

After twelve years of incessant toil Ferry had to resign because of ill health. After refusing an offer of \$1,000 from the Mission Board to enable him to relocate his family, he accepted funds from Robert Stuart to make a leisurely trip around Lake Michigan, followed by a canoe trip exploring the valley of the Grand River. He settled at its mouth, started a church in which he preached without compensation for eighteen years, and organized a land and lumber business with capital provided by Robert Stuart. Ferry continued an active interest in affairs of presbytery and synod along with his business, and when he died he left an estate of \$250,000.

IV. Jeremiah Porter

If we had been on Mackinaw Island on a late November day in 1831 we should have seen Rev. Jeremiah Porter, the fourth of our Michigan pioneers, gazing out of the guest room window in the home of Robert Stuart at three Frenchmen arriving in a large, birchbark canoe which

they quickly beached. Since Porter had missed the last boat of the season to Sault Ste. Marie, Henry Rowe Schoolcraft had dispatched the canoe to bring this young minister, under appointment of the American Home Missionary Society, to the farthest outpost in the Northwest.

After receiving his education at Williams College and Princeton Seminary, Jeremiah Porter set forth on his mission to the Indians, traders and soldiers at Fort Brady. For ten days he had lived in the delightful fellowship of the Stuarts and the William Ferrys at Mackinaw. When his trunk and boxes and tent and baskets of food had been stowed on the following morning in this frail canoe, his heart almost failed him as he looked at the waves, three feet high, surging in from the open waters of Lake Huron. For he had never been in a canoe before.

Grimly he bade goodbye to his newly found friends and set forth on this hazardous journey of ninety miles. By the time his three canoes had paddled across the bay and rounded the promontory into the lake, Porter's missionary purpose had reasserted itself and he faced the dangers like a seasoned veteran. Buttressed by his strong faith in God he wrote in his Journal, "Pleasantly riding waves three or four feet high, I (am) feeling as safe and comfortable as ever I did in a stage coach."

After crossing six miles of the open lake they put in at a point to repair a leak by covering it with balsam pitch. Here they scooped away the snow and put up a tent. Porter cut wood while the men built a fire, and the Negro houseman, whom the Stuarts sent along, prepared the evening meal. Seated on a box in the tent with a backlog fire in front of the opening, Porter wrote in his Journal, a copy of which is in the Presbyterian Historical Society, "In such circumstances I could not envy Caesar."

At daybreak they set forth the next morning and were soon again on the open lake. In the afternoon they paddled for a half-hour through a snowstorm until they came opposite Drummond Island where they slept until eleven-thirty and then set out again by moonlight until one o'clock when they were

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gan in the year 1937. Prior to that time there had been intermittent conferences between representatives of the two Churches, but nothing had been achieved looking to the organic union of the bodies.

The Southern General Assembly in 1937 erected a Permanent Committee on Cooperation and Union, instructing it "to explore the possibilities of cooperation and union with other Presbyterian bodies and to report each year its progress to the General Assembly." Nine persons constituted this committee.

In 1938 the Southern General Assembly dissolved its committee of nine and erected a Permanent Committee on Cooperation and Union composed of seventeen members, one to be nominated by each of the Synods. This committee received the same instructions as had been given to the committee of nine.

Throughout the past ten years faithful work has been done by the U. S. A. Department and the U. S. Permanent Committee.

Formulated by a Joint Drafting Committee, of which the late Reverend Lewis S. Mudge, D. D., was chairman, a plan for reunion was issued in 1943 for study and suggestion.

Since then this tentative plan has been revised by the Joint Drafting Committee in the light of the suggestions that have been received. It has now been approved by the U. S. A. Department and the U. S. Permanent Committee and is being reported to the two approaching General Assemblies with the recommendation that it be sent down to the synods and presbyteries for study and comment.

It is contemplated that to the General Assemblies of 1948 a revised and completed plan will be reported with every "i" properly crossed and each "t" carefully dotted.

By means of this procedure the Church at large will have one year in which to become acquainted with the plan prior to its approval or rejection by and judicatory. It is hoped that both the proponents and the opponents of reunion will deem wise such a procedure, and that the facsimile recommendation of the Department to the U. S. A. General Assembly and of the Permanent Committee to the U. S. Assembly

will be adopted by these bodies without controversy.

Among the many conferences held during these ten years two recent ones have been outstandingly important and beautiful. One of these was a conference of the Joint Drafting Committee with the Executive Secretaries of the U. S. A. Boards and the U. S. Executive Committees. In it the regional administration of the work of the proposed re-united General Assembly was considered. The other was a joint meeting of the U. S. A. Department and the U. S. Permanent Committee.

If every minister and each member in these two sister Churches

could have listened-in, the problem of reunion would be greatly simplified. Frankness, fairness, courtesy, Christian fellowship prevailed, and very definite conclusions were reached.

A discussion of the plan itself would be premature prior to its presentation to the General Assemblies. This, however, may and should be said: Although a few of the details have yet to be worked out and the document put in final form, the basis for the proposed reunion is clearly set forth and hearty agreement by the U. S. A. Department and the U. S. Permanent Committee was reached on every item

Michigan Presbyterian Trailblazers

by Charles A. Anderson, D. D.

Manager of the Department of History of the General Assembly

The meeting of the Presbyterian General Assembly in Grand Rapids in 1947 brings into focus a remarkable quartet of Presbyterian pioneers who blazed new trails for the Christian way of life in the wilds of northern Michigan in the second quarter of the nineteenth century. The daring explorations of Nicollet, Joliet, Pere Marquette and La Salle nearly two centuries earlier have given a romantic touch to this region made famous by early French trading posts of Mackinaw and Sault Ste. Marie.

I. Henry Rowe Schoolcraft

The first member of the unusual quartet to locate in the northern peninsula of Michigan was Henry Rowe Schoolcraft, Indian agent extraordinary and Presbyterian elder, who established headquarters at Mackinaw in 1822. Five years earlier he had come to the notice of the United States government through his comprehensive report on minerals in the area of the Alleghanies. Becoming an expert Indian linguist Schoolcraft negotiated important treaties with the Indians. For nearly twenty years at Mackinaw and Sault Ste. Marie he listened to Indian tales and discovered, as no other white man had, what went on in the Indian mind.

II. Robert Stuart

Another dynamic personality in this active Presbyterian quartet was Robert Stuart who, as a youth, left his native Scotland to adventure into the new world. After engaging in the fur trade in Montreal for a few years, he came to the notice of John Jacob Aster who sent him from New York in 1810 around Cape

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Michigan Presbyterian Trailblazers hindered by a headwind. Going ashore they slept until daylight. Before they could launch the canoe they had to break through the ice.

Snow fell again in the afternoon and they went ashore to repair a hole in the canoe, which had been cut by the ice. Because of a high wind they pitched their tent and decided to wait. Again Porter wrote, "This is luxury. Supped, shared, and lodged in a stile of which Tecumseh had been proud . . . Snow falling did not at all affect us more than if we had been in a house."

Late the next day they came around a bend in St. Mary's river and arrived at Sault Ste. Marie where Mr. Schoolcraft and his family welcomed Mr. Porter into his home. Here he organized a church, gave spiritual help to soldiers and Indians, and won the approval of Schoolcraft. Two years later he accompanied soldiers to Fort Dearborn and organized the first Presbyterian church in Chicago. During the Civil War he served as a chaplain with Grant at Vicksburg and crossed Georgia with Sherman. In later years he served in Texas, Oklahoma and Wyoming.

This was the heroic stuff of which Presbyterian pioneers in Michigan were made. They blazed the trails to the highway of the future.