

Kansas historical collections

Section 147, Pages 4381 - 4410

This seventeen volume series is the first serial published by the Kansas State Historical Society from 1875 until 1928. The publication of the Kansas Historical Quarterly followed in 1931. Volumes 1-10 were officially titled the "Transactions of the Kansas State Historical Society." The title changed to "Collections of the..." beginning with volume 11. The series contains addresses and papers delivered at the annual meetings, biographical sketches, compiled historical information, and transcriptions of select collections in the Historical Society's holdings. The first seven volumes contain biennial reports of the board of directors. Beginning with volume 8 the biennial reports were published separately. Searchable tables of contents and indexes for each volume are forthcoming.

Creator: Kansas State Historical Society

Date: 1875-1928

Callnumber: SP 906 K13

KSHS Identifier: DaRT ID: 221606

Item Identifier: 221606

www.kansasmemory.org/item/221606

KANSAS
HISTORICAL
SOCIETY

Methodist Missions Among the Indians in Kansas. 213

Pottawatomie county, Kansas. The Catholic mission school at St. Marys was the only mission among them, except that of the Baptists, in Shawnee county, which I know of, after their coming North.

THE WYANDOT MISSION.

The Wyandots have a history different from the other tribes among whom our church established missions in Kansas, in that they were, at the time they migrated to Kansas, quite highly civilized and quite thoroughly Christianized.

The genesis of Methodist missions is connected with the Wyandots, as the first systematized missionary work undertaken by the church was with this tribe, the converts being the first fruits of her labors among a pagan race.⁸³

The Wyandots for a long period stood politically at the head of an Indian federation of tribes, and were so recognized by the United States government in the treaties made with the Indians of the old Northwest territory. In the early part of the last century they occupied a large reservation in what is now Wyandot county, Ohio, something more than twelve by twelve miles in extent, and through which flowed the Sandusky river. By a treaty made at Upper Sandusky, Ohio, March 17, 1842, they ceded their lands to the United States, they being then the only Indians remaining in the state.⁸⁴

In the year 1816, John Stewart,⁸³ a converted mulatto, felt called to labor among them as a missionary and succeeded in making a number of converts, among whom were several chiefs. When Stewart began to labor among the Wyandots they were the most degraded heathen. Stewart's parents were free people of color, and he was born in Powhattan county, Virginia. He died December 17, 1823. A church and schoolhouse were erected and a farm opened. The boys were taught agriculture and the girls various domestic arts. The advancement made under our missionaries was something marvelous; so that when they migrated to what is now Wyandotte county, Kansas, in July, 1843, they were in a high state of civilization, and brought with them a fully organized Methodist church of more than 200 members, with some local preachers and exhorters of ability and prominence. Among them were some splendid specimens of Indian piety and thrilling pulpit eloquence. One factor which contributed largely toward making them a superior nation was the large infusion of white blood that the tribe contained, and that of some rather prominent families. The Walker, Hicks, Zane, Armstrong and Mudeater families were all founded by captives who were adopted into the tribe.

Their reservation in Kansas consisted of thirty-nine sections of land, a little more than one township, thirty-six being purchased December 4, 1843, for \$46,080, from the Delawares, their neighbors on the west and north, and their reputed nephews, and three being the gift of the same tribe. Their little reservation at the confluence of the Kansas and Missouri rivers was a finely wooded tract of very fertile land, beautifully undulating and well

NOTE 83.—History of the Wyandot Mission at Upper Sandusky, Ohio, by James Finley, Cincinnati, 1840; History of the Missions of the Methodist Episcopal Church, by Rev. Enoch Mudge, in History of American Missions, 1840, p. 529.

NOTE 84.—For a connected history of this tribe, see "The Wyandot Indians," by Ray E. Merwin, on page 73 of this volume. The Provisional Government of Nebraska Territory and the Journals of William Walker, by W. E. Connelley, Lincoln, Neb., 1899, relates to the Wyandots in Kansas.



watered. The site was eligible and healthy, and upon it has grown up the Kansas metropolis.

When the Wyandots arrived by two steamboats at their reservation, July 28 and 31, 1843, they numbered about 700 souls. Mrs. Lucy Bigelow Armstrong says⁸⁵ that among the more than 200 church members there were nine class-leaders, several exhorters, and three local preachers, one of whom, Squire Greyeyes, a man full of faith and the Holy Ghost, and a true missionary, was ordained deacon. The members were divided into five classes for religious work and instruction. The Rev. James Wheeler, who had been their missionary for nearly four years, accompanied them. Religious services were held on their journey and all their religious appointments kept up in Ohio were resumed on their first camping-ground in Kansas. Most of the Wyandots camped on the reservation from the latter part of July till the latter part of October, 1843, while some rented houses in and about Westport, Mo. Their missionary, Rev. James Wheeler, found a home at the Shawnee manual-labor school, and preached at the Wyandot camp nearly every Sabbath and often during the week. His services were required frequently, as sixty of their number died in the three months they were camped there. The Wyandot preachers and exhorters were always at their posts, so that there were always two regular preaching services on the Sabbath and five well-attended class-meetings in the place appointed for public preaching and in some of the camps. A general prayer-meeting was held on Wednesday evening, and on Thursday evening there was preaching by Squire Greyeyes or another of the Wyandots. The interpreters for Mr. Wheeler were Geo. I. Clark and John M. Armstrong.

Mr. Wheeler attended the Missouri conference, held at Lexington in October, 1843, as the missions were a part of this conference. From there Mr. Wheeler returned to Ohio, expecting to return to the Wyandots in the spring.

The Wyandots held their meetings regularly on the Sabbath and Wednesdays and Fridays during the winter of 1843-'44 in their camps, for only a few had houses in which to live. At the close of a meeting in January, 1844, Squire Greyeyes proposed that the brethren should come together, cut down trees, hew logs, make puncheons and clapboards, and build a church. While they were all busy clearing ground, splitting rails to enclose their fields for the spring crops, they set apart a day now and then to work on the new church. So faithfully did they labor that they were able to worship in it in April of the same year, 1844, the preacher standing on one tier of the puncheon floor and the congregation sitting on the uncovered sleepers. This, the first church built by the Wyandots in Kansas, was a good, hewed-log house, about thirty by forty feet, located about three miles from the confluence of the Kansas and Missouri rivers.⁸⁶ It was completed before the return of the missionary, Mr. Wheeler, in May of the same year, and their first quarterly meeting for the year was held in it the first Saturday and Sunday in June, at which time he baptized all the infants born to the Wyandots.

NOTE 85.—Mrs. Armstrong's account may be found in Cutler's History of Kansas, 1883, pp. 1226-1229.

NOTE 86.—Mrs. Lucy B. Armstrong, in her sketch of the Washington Avenue Methodist Church, Kansas City, Kan., says this log church was built on Mr. Kerr's place, or about the western limit of the city—Washington and Eighteenth streets.—History, Record and Directory Washington Avenue Methodist Episcopal Church, Kansas City, 1893.

Methodist Missions Among the Indians in Kansas. 215

dots during his absence. A parsonage, built about half a mile from the confluence of the rivers, was nearly completed at this time. This was a two-story frame house, costing about \$1500, being a part of the proceeds of the mission farm improvements at Upper Sandusky, Ohio, one result of the labors of the old missionaries Finley, Gilruth, Bigelow, and their successors. This parsonage, Mrs. Armstrong says, was unjustly alienated from the Methodist Episcopal church by the Wyandot treaty of 1855, the Manypenny treaty. The above description is largely gathered from the reminiscences of Mrs. Lucy Bigelow Armstrong.

During Mr. Wheeler's absence, the missionaries from the Shawnee, Delaware and Kickapoo missions preached to the Wyandots once in two weeks, alternately—Rev. J. C. Berryman, superintendent of the manual-labor school; Rev. Learner B. Stateler, missionary to the Shawnees; E. T. and J. Thompson Peery, of the Delawares; and N. M. Talbot, of the Kickapoos.

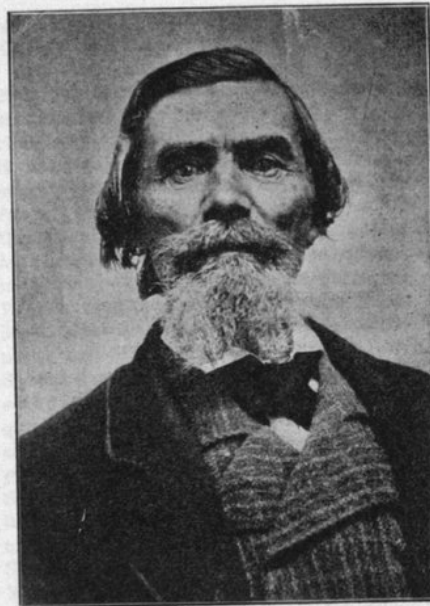
The slavery question, which rent the Methodist Episcopal church asunder in 1845, assumed a more acute form among the Wyandots than with any of the other tribes among which our church established her missions in Kansas. They had just recently moved from the northern part of Ohio, a free state, and had not been affected by pro-slavery influences, as the other Kansas missions had been, by reason of their belonging to the Missouri conference and served by Southern and pro-slavery sympathizers.

Rev. James Wheeler returned to Ohio in May, 1846. From the journal of Wm. Walker, we are able to obtain the exact date; for, under date of May 4, 1846, he makes record as follows: "The deacon packing up his effects for a move to Ohio"; and under date of May 5, "At eleven o'clock the deacon and his family bade adieu to the Wyandots and embarked on board the 'Radnor' with sorrowful hearts. May they have a pleasant and prosperous voyage." May 9, "E. T. Peery's family, successors of J. W., moved over to-day."

The Wyandots were, by the removal of Mr. Wheeler, deprived of their spiritual leader. All about them were strong pro-slavery influences. About this time the Wyandots held an official meeting,⁸⁷ and resolved that they would "not receive a missionary from the church south of the line" dividing the new organization from the Methodist Episcopal church, according to the proposed plan of separation.

The Rev. E. T. Peery was appointed missionary to the Wyandots from 1845 to October, 1848. Mr. Peery represented himself to the Wyandots as being opposed to slavery, but finally went with the majority of the missionaries into the Church South. In October, 1846, when the United States government paid the Wyandots for the improvements on their Ohio homes, Mr. Peery proposed in an official meeting that they should build a larger and better church, and more convenient to the parsonage, than the log church. James Big Tree, who was a licensed exhorter in the church, opposed it, saying that the Church South would claim it, but Mr. Peery overruled the objection, saying that the records were kept in the name of the Methodist Episcopal church, and that it was well known that the Wyandots were opposed to the new organization (Methodist Episcopal Church South), and would adhere to the old organization, or a majority, at least, would.

NOTE 87.—Cutler's History of Kansas, p. 1228.



SILAS ARMSTRONG,
Wyandot chief and interpreter.

A good brick building, fifty by thirty-five feet, with a basement, was erected, and occupied November 1, 1874.⁸⁸ The funds were raised mostly by private subscriptions among the people. The organization at this time numbered 240 members—two native preachers and four exhorters. The building, it appears, was not finished till several years later, but all the services were now held in this church, but, as heretofore, class- and prayer-meetings in private houses in different neighborhoods, largely through the labors of Greyeyes.

The new brick meeting-house proved to be a bone of contention between the opposing factions.

The journals of Wm. Walker, published by Wm. E. Connelley in his interesting volume "Wm. Walker

and the Provisional Government of Nebraska Territory," gives us an insight into the contest waged so bitterly by the opposing factions, and which resulted in the burning of both the old log church and the new brick church in the Wyandot Nation.⁸⁹ Due allowance must be made for Governor Walker's bias toward the pro-slavery party and the M. E. Church South. He was a

NOTE 88.—Mrs. Armstrong says this brick church was one-half mile from town, on the Greenwood tract, supposed to be about Tenth street and Freeman avenue, Kansas City, Kan.

NOTE 89.—William E. Connelley writes, under date of Topeka, October 1, 1905, as follows:

MY DEAR BROTHER LUTZ—I received your manuscript, and read it with much pleasure and profit. It contains much that I did not know in relation to the missions other than that to the Wyandots. It is very valuable. I was at a loss to know where to find many things about the Shawnees; you have it all here. I send you herewith copies of a few documents which I have in my collection. I have hundreds of them on this church division in the Wyandot nation, but these will be sufficient for this paper.

The date of the burning of the church buildings is April 8, 1856. I find this in the sketch of the church left by Aunt Lucy B. Armstrong. I have the manuscript, and it is published in the directory of the Washington Avenue Methodist Episcopal Church for 1893. The entry is as follows: "On the night of April 8, 1856, both church buildings were burned to the ground by incendiaries." The churches were burned by some young men who did not belong to any church organization. The Church South had no organization in the nation at that time. This may seem a strange statement to make, but I quote you the following document:

"WYANDOTT, November 25, 1854.

"The undersigned, official members of the Methodist Episcopal Church South, for ourselves and the membership, would respectfully notify the Rev. A. Monroe, superintendent of the Kansas district, that, in view of the present condition of the charge in this place—a condition that may be called anything but prosperous—have deliberately determined upon a union of the two societies, under the pastoral charge of the Methodist Episcopal church.

"The official and private members have for the past two years observed with pain and deep regret a continual decline in the spiritual condition of this society.

"The cause, in part, of the falling-off may be attributed to the loss by death of many of our

Methodist Missions Among the Indians in Kansas. 217

slaveholder on a small scale. Mr. Connelley says that "Governor Walker was extremely bitter, intolerant and unjust in his attitude toward the M. E. church, although he did not belong to the Church South, and his wife and daughter Martha belonged to the M. E. church." Under date of September 1, 1848, Governor Walker says:

"Pursuant to notice, the nation assembled at the camp-ground, and at twelve o'clock proceeded to organize by the appointment of James Washington, president, and John Hicks, sen'r, vice-president, and W. Walker, secretary. The object [of the convention] being to determine whether the nation will declare for the Southern division of the M. E. church or the Northern. After an animated discussion by S. Armstrong, W. Walker, M. R. Walker, J. D. Brown, F. A. Hicks, David Young and others in favor of the South, and J. M. Armstrong, G. I. Clark, Squire Greyeyes in favor of the North, a preamble and resolution [were] adopted by which the nation declared for the South."

September 5.—"Writing an appeal to the Ohio conference."

September 7.—"To-day the church members were to be assembled at the new brick church to vote on the question 'North or South,' but unfortunately the members refused to attend, and so ended the affair. A rather severe rebuke to the agitators."

October 21.—"Wrote an address to the Indian Mission conference for the official members. . . . In the evening the *notorious* Bishop Andrews [Andrew] came over. Called upon him at the deacon's. Found him sociable and affable—a real, burly Georgian."

Sunday, October 22.—"Attended church and heard the bishop preach. In the afternoon he dined with us."

October 23.—"A preacher, it seems, is appointed by the Ohio conference to come in here and sneak about like a night burglar or incendiary to do harm and not good. What is it that religious fanaticism will not do? The seceders have stolen the church records."

October 24.—"At night a number of our friends came and stayed till a late hour discussing various matters. Determined to call in the authority of the Nation and the Indian Agent, to protect their rights from the seceders."

Sunday, October 29.—"Went to Church, and to our astonishment found the presiding Elder of the *Quasi* Northern District, a *Mr. Still*; the Deacon, as a matter of Grace, asked him to preach, which he attempted to do; 'Sorter' preached. The Church was then divided, South from the North. Meeting appointed by the Northerners for evening."

old, experienced and zealous members and fathers in the church, and no accessions to supply these losses.

"For the last two years we have thought that the church of our choice looked upon this charge as a burden, especially by this conference, judging from the character of the ministerial supply afforded us. We have been denied the benefit and privilege of the general itinerant system of the church—a system which past experience demonstrated to be eminently useful and successful with our people.

"No one could, previous to the commencement of this conference year, doubt our devotion and loyalty to the Methodist Episcopal Church South. A crisis has arrived, and it must be met, and how to meet it was asked; but no satisfactory response was made—no effectual remedy was proposed.

"To our statements and suggestions answers were returned better calculated to silence than to satisfy us.

"To us, as a society, the alternative was presented, either spiritual death or a change, and the stern necessity of the case determined us to choose the latter.

"We dissolve our connection with the Church South from a deep sense of duty. We part in peace, and shall carry with us feelings of high regard, esteem and Christian love for our brethren.

"This union will render it obviously necessary to have the use of the brick church as well as the parsonage.

"The necessary arrangement will be made for a reimbursement to your church of its outlay in money in the erection of the church building."

There are no names to the above document, and it is evidently but the first draft. It is in the handwriting of Governor Walker, and he evidently drew up the articles. I found this document among his papers. There is, on the same sheet of paper, the following, which is in the handwriting of Governor Walker, and, being on the same sheet, would make it certain that both papers are but the first drafts of the papers signed and acted upon:

"The undersigned, official members of the Methodist Episcopal church in Wyandott, would respectfully state that the brethren whose names are signed to the above article made overtures to us for the purpose mentioned therein.

"We met and had a full, free and unreserved conference, and the result was the adoption of



October 30.—"At candle-light the Wyandott Chiefs met at our domicile and prepared a communication to the Agent, asking the interposition of the Government to keep out of our territory those reverend disturbers of the Nation."

November 28.—"Rev. J. Thompson Peerey, our newly appointed missionary, moved into the parsonage."

November 30.—"To-night will be held the first official meeting of the Church South under the administration of Rev. J. T. Peerey."

December 1.—"Called upon Mr. Peerey and presiding elder Stateler. . . . Mr. James Gurley, the preacher sent by the Ohio annual conference to preach abolitionism to the Wyandotts, has just arrived. So I suppose we are to have religious dissensions in full fruition."

December 2.—"Mr. Gurley called upon us and defended his position. If he follows the instructions received from Bishop Morris we shall not have much trouble, for he will 'gather up his awls' and pull out."

Sunday, December 3.—"Must go to the Synagogue and hear Mr. Gurley

a resolution for a union of the two societies, as stated in their communication. We receive them as brethren and sisters beloved.

"With this complaint of a want of proper attention towards them from your conference, we have nothing to say; on the contrary, be assured of our best wishes and fraternal regard for our brethren of the Methodist Episcopal Church South, while we invoke the blessing of the Great Head of the Church upon this union."

When the Methodist Episcopal Church South again effected an organization in the nation I have not had time to ascertain. But it could not have been very soon after this union; the war on the border began about that time, and things were very unsettled. I think this Kansas war had more to do with the burning of the church buildings than any religious controversy which could have existed at that time.

As confirmatory of the truthfulness of the above documents, I will quote from the paper of Aunt Lucy, referred to before:

"With Doctor Goode as superintendent came the Rev. J. H. Dennis as missionary. Soon after their arrival twelve of the members who had joined the Church South returned to the old church. Among the number were Matthew Mudeater, a Wyandot chief, and Mrs. Hannah, wife of William Walker, who afterwards became provisional governor of Kansas."

I am satisfied that Mrs. Hannah Walker never united with the Church South nor did her daughter Martha. Jesse Garrett, Esq., who married Martha, told me that his wife and Mrs. Walker always remained in the old church, but the feeling was so bitter that they could not attend its services, and that they did attend the services of the Church South.

Another document, showing that the succession has always remained in the Methodist Episcopal church, is as follows (I do not know the handwriting, but I secured the paper from a daughter of Aunt Lucy):

"STATE OF MISSOURI, COUNTY OF JACKSON, to wit:

"Edward Peery, of the county aforesaid, being duly sworn, says that he was Missionary to the Wyandot Indians in Kansas, then Indian Territory, from June, 1846, to October, 1848; that though the said affiant was in connection with the Methodist Church South at that time, yet the records of all the official meetings of the Church among the Wyandotts during that time were in the name of the Methodist Episcopal Church, and the licenses of the Local Preachers and Exhorters were renewed quarterly as emanating from the Quarterly Conference of the Methodist Episcopal Church; that at a meeting of the official members of the Church among the Wyandotts in May, 1846, it was resolved, that the Church among the Wyandotts would not submit to the jurisdiction of the Church South.

"Said affiant further states, that at another official meeting, held in the fall of 1846, it was decided to build a good brick Church, and subscription papers for building a Methodist Church among the Wyandotts were circulated for that purpose, and the Wyandotts themselves contributed the most of the money raised, the Wyandott Council donating Five Hundred dollars out of the National Annuity; that the Church was built in pursuance of the aforesaid decision of the official members, and ready for occupancy in November, 1847; that regular religious services were held in it, and the records of the Church were still kept in the name of the Methodist Episcopal Church, as heretofore stated, until the fall of 1848, when the membership was divided, a large majority of the members adhering to the Methodist Episcopal Church; that after the organization of Kansas Territory a State of Lawlessness and disorder prevailed along the border, and much property was destroyed, and the aforesaid Brick Church was burned in April, 1856; said Church was worth at the time of its destruction three thousand dollars.

"Said affiant further states, that in 1844 a Parsonage was built for the use of the Missionary of the Methodist Episcopal Church to the Wyandotts, costing fifteen hundred dollars, said money being a part the proceeds of the Mission Farm at Upper Sandusky, Ohio, which Farm was made by the Missionary Society of the Methodist Episcopal Church; that the recognition of the aforesaid parsonage as belonging to the Church South by the Treaty of January 31st, 1855, was unjust, since the money used in building said Parsonage really belonged to the Methodist Episcopal Church, and further says not."

"KANSAS CITY, MO., Feb. 15th, 1864.

"Mrs. Lucy Armstrong, Wyandott, Kansas:

"DEAR SISTER IN CHRIST—I went out to see Bro. Peery two or three times, but did not meet with him; he being absent at the time. I sent the paper to him, however, by his son, which he examined, and left word with his wife that he could endorse it all except that part which says, 'a large majority adhering to the M. E. Church,' upon this point he is not so clear. I am sorry that I did not go to see Bro. Peery myself. I return the paper and also the dollar handed to me by Bro. Ham.

Yours in Christ,

ALFRED H. POWELL."

Methodist Missions Among the Indians in Kansas. 219

'hold forth.' He held forth. Went to Church at early candle-lighting and heard the preacher in charge, J. T. Peerey."

January 30, 1849.—"Went to attend the session of the Council, in order to report the result of the meeting, on the 19th, of the non-professing members, who decided that both missionaries should be expelled from the nation." Made my report, and closed with a speech, *defining our position*, and closed with a solemn warning to the Northern faction."

February 10.—"To-day is the time appointed for the Northern quarterly meeting. But will it be held?"

July 15.—"Dr. Hewitt moved to-day from Wyandott Territory to give place to his successor. *'Sic transit gloria mundi.'*"—Connelley's Provisional Government, p. 260.

It is in order now to narrate a little more particularly the events which led to Doctor Hewitt's moving from the territory, as recorded in the entry of Governor Walker's journal, just quoted. This was the culmination of the troubles between the Methodist Episcopal church and the Methodist Episcopal Church South.

Dr. Richard Hewitt was sub-Indian agent for the Wyandots, and a somewhat intense slavery propagandist. The report of Doctor Hewitt to the commissioner of Indian affairs for 1848 will show his attitude toward the opposition. We must take into consideration the fact that great pressure was brought to bear upon the agent by the Southern faction. In his report for 1848 he says:

"During the past summer some dissension has existed among the members of the church arising out of the division of the Methodist Episcopal church, which took place four years ago, by which a line of separation separating the slaveholding from the non-slaveholding territories was agreed upon by the general conference of that church. By this prudential arrangement all the Indian missions west of the states of Missouri and Arkansas, etc., under the patronage of that church were thrown into the Southern division and under the pastoral care of the Methodist Episcopal Church South. By the history of this church arrangement or ecclesiastical legislation, it appears that at the last quadrennial session, held in May last, the Northern division in its separate capacity abrogated and annulled the plan of separation mutually agreed upon four years previous, and intend to invade the territory of the former.

"From information on which I can rely, it appears that certain clergymen in Ohio, with a view of the furtherance of their plans, have been corresponding with such Wyandotts as they are acquainted with and could be influenced. These communications are doubtless well seasoned with abolitionism, with a view of stirring up disaffection and discord among the people, and, through them, among the Delawares, Shawnees, and Kickapoos, among which the Southern division has missionary establishments; this movement has not been without its effects, especially among the Wyandots, who are, to a limited extent, slaveholders themselves, in producing strife and contention, not among the membership only, but through the nation generally.

"A memorial was forwarded, not long since, by the disaffected members, addressed to the Ohio annual conference, praying the appointment of a preacher from that body to reside among them as missionary.

"A protest addressed to the same body was shortly afterwards adopted and forwarded by the nation, protesting against any interference in their affairs, and warning that body of the disastrous consequences that might follow them, from such agitations which would grow out of the stationing of a preacher from the North, when they were already supplied by the Indian Mission conference.

NOTE 90.—Wm. E. Connelley says: "This action resulted in the expulsion of the missionary of the Methodist Episcopal church. The missionary of the Methodist Episcopal Church South was not molested."



"The whole movement has no doubt originated in abolitionism, which seldom hesitates at the means to accomplish its purpose.

"Should a preacher be sent here from the North (Ohio) contrary to the wishes of the nation, and we have no other authority than that given him by that conference, and he present himself, I shall be compelled (in this novel case), in the absence of special instructions, to enforce the 'inter-course laws,' however unpleasant it may be to my feelings.

"Notwithstanding those engaged in the getting up of this unpleasant state of things act with great energy (an energy and perseverance worthy of a better cause) and no little bitterness of feeling, I am bound in candor to believe that their actions are prompted by an honest though a misguided zeal. Their course of conduct proves conclusively to my mind that it is far easier to reason men into error than out of it. —RICHARD HEWITT, *Sub-agent.*"

(Report United States Commissioner of Indian Affairs, 1848, pp. 486, 487.)

We have been unable to gather from Governor Walker's journal, or from any other source, anything concerning the particulars of the arrest of Rev. Mr. Gurley and his expulsion from the nation. The matter was taken up at the annual meeting of the bishops of the Methodist Episcopal church, in their session at Newark, N. J., in April, 1849. After some consultation concerning our missions in the Missouri territory, Bishop Morris was appointed to draft a memorial to the Department of the Interior, at Washington, in relation to the expulsion of Rev. James Gurley from the Wyandot nation. Following are the material portions of the document:

"The Wyandot Indians, formerly of Sandusky, Ohio, now of the territory west of Missouri, have for thirty years past been regularly supplied with missionaries from our church, except a short interval since the organization of the Methodist Episcopal Church South. When the Wyandots removed from Ohio to their present home, our missionary, Rev. J. Wheeler, who had been their pastor for years, accompanied them and remained with them until 1846, when, the Indian Mission conference having adhered to the Methodist Episcopal Church South, he returned to his own conference in Ohio. The Wyandots were much dissatisfied with their new position in church affairs, and gave notice to the Church South that they would look to us for supplies of ministers, and accordingly, in 1848, sent a petition to the Ohio conference for a missionary. This was signed by the official and leading men of the society, as is usual in such cases. Rev. James Gurley, a minister long and favorably known among us, was selected, appointed, and sent, with a letter of instruction from T. A. Morris. That letter was obtained from Mr. Gurley by Major Cummins, United States agent near Fort Leavenworth, and, so far as we know, is still in his hands; otherwise we would herewith forward to you the original. After Mr. Gurley's arrival at Wyandot, the official members of our church there, in a communication to T. A. Morris, expressed their gratitude and pleasure on his reception among them, and having heard of an idle and false rumor of an intention on our part to recall him, remonstrated strongly against it. Subsequently, however, Doctor Hewitt, subagent of the Wyandot nation, had Mr. Gurley arrested, and ordered him to leave the nation. One fact to which we beg leave to call your special attention is, that no exception to the moral, Christian or ministerial character or conduct of Mr. Gurley was alleged, even by Doctor Hewitt, as a reason for expelling him from the nation, nor had Mr. Gurley any personal difficulty with any individual there; yet he was driven off, to the great grief of the Christian society over which he was pastor, consisting of a large majority of the church-members in the Wyandot nation.

"Now, what we wish is, to be informed whether the act of Doctor Hewitt was authorized and sanctioned by the government, or merely an assumption of power on his part. If the latter, we respectfully ask that the abuse of power may be corrected in such way as the department may deem proper, the wrong redressed, and our constitutional rights secured. We know of no reason why our missionaries should be excluded from the Indian Territory, while the missionaries of other churches are tolerated and protected."



1. MONONCUE. 2. BETWEEN-THE-LOGS.
Two noted Wyandot chiefs and Methodist preachers.

The preachers for the Methodist Episcopal Church South for the conference year 1851-'52 were: Revs. Nathan Scarritt and D. D. Doffelmeyer. They served the Shawnee, Delaware and Wyandot missions.

One feature of the old-time Methodism was the camp-meeting. The Wyandots held them in the forests of Ohio in the early days, and introduced them into Kansas. They were held annually by the Shawnees, Delawares, and Wyandots. Governor Walker's journals give us a brief description of one of these great gatherings in the forests:

"Friday, September 3, 1852.—Our folks all in a bustle, house upside down, moving to the Camp ground cooking utensils, provisions, Bed clothes, etc. In the evening I went to the consecrated ground and found a very comfortable shantee erected.

"Sunday, September 5.—At the Camp ground. The great Conch shell⁹¹ was Sounded as a Signal to rise from our beds and prepare for morning devotions and breakfast. At 11 o'clock A. M. a large Congregation assembled under the Arbor prepared for the occasion, and was addressed by a Rev. Mr. Love, of St. Louis, in a sermon of great eloquence and ability. . . . Devotional exercises were continued through the day and till a late hour in the night. Several new members were received into the Church.

"September 19.—Engaged in writing a long epistle to the Northern Bishop

NOTE 91.—The conch-shell referred to above is in the possession of Wm. E. Connelley. It was used by the Wyandots for centuries.

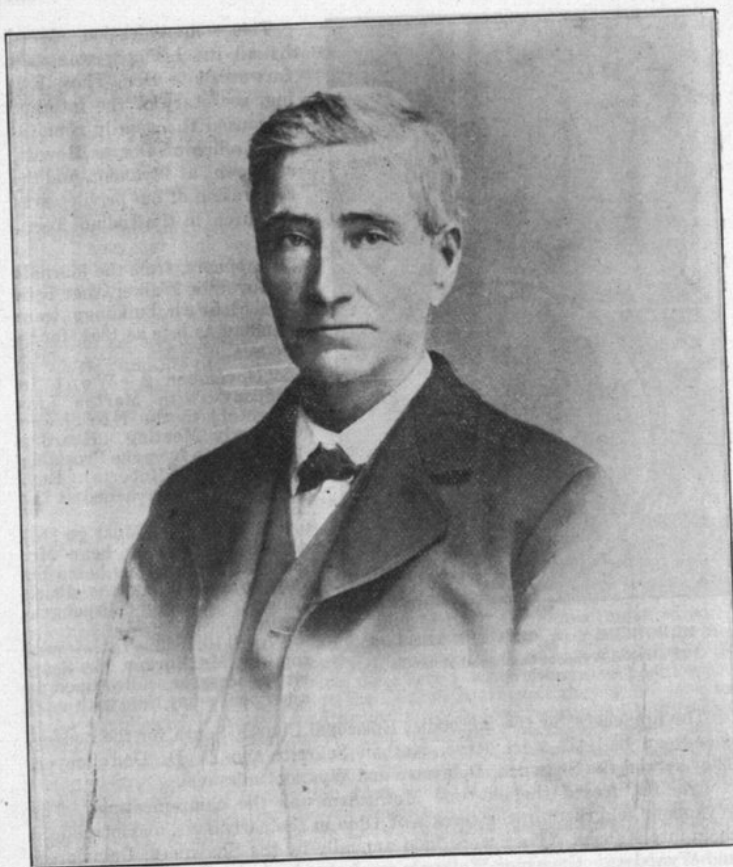
This communication, signed by all the bishops, was duly forwarded to Hon. Thos. Ewing, secretary of the interior. It caused the speedy removal from office of Doctor Hewitt, sub-agent at Wyandot, and the restoration of our privileges as a church in the Indian Territory.

It appears, from the journals of Governor Walker, that both the church buildings were standing as late as 1851, for he records:

"November 2.—Went in company with Martha [his daughter] to the Northern Quarterly Meeting. Heard a poor sermon from the Presiding Elder [Geo. W. Roberts]. Rev. L. B. Stateler preached at the Brick Church.

"Sunday, 16.—Must go [to] the Synagogue to hear Mr. Scarritt preach, this being his day to preach at the Brick Church. A rather thin congregation.

"April 10, 1852.—In the evening Rev. Mr. Barker, Mr. Scarritt's successor, called upon us and spent some time with us."



REV. L. B. STAELER.

who is to preside at the Northern Conference in St. Louis, upon their Missionary operations among the Indians.

"September 24.—Finished my letter to the Bishop, making sixteen pages, in which I have attempted to show up these canting Methodist Abolitionists in their true colors. The preachers of the Northern Methodist Church prowling around on this frontier are the most contemptible, hypocritical, canting set of fellows that ever disgraced Christianity.

"November 19.—I learned on yesterday that Doctor Clipper [M. T. Klepper], the Northern Preacher, and his lady arrived on Tuesday last. He succeeds Rev. James Witten⁹² as preacher in charge of the pitiful faction here.

NOTE 92.—REV. JAMES WITTEN was born in Tazewell county, Virginia, about 1790. His mother was a Laird and grandniece of Lord Baltimore. He was also a kinsman of Wm. Cecil Price, of Springfield, Mo., his mother being a Cecil. At about the age of twenty-two he entered the United States service, under General Jackson, in the Creek Indian and New Orleans cam-

Methodist Missions Among the Indians in Kansas. 223



MRS. MELINDA STATELER.

"January 11, 1853.—Drew up a petition to the Council praying that body to restrain Dr. Clipper from opening a Missionary Establishment in our Territory as unnecessary and useless.

"January 19.—Wrote to Maj. Moseley at Sarcxie, upon matters appertaining to the Agency, especially about the movements of the Northern Missionary."

In October, 1853, Bishop Morris, who presided over a conference at New-

pains. He was admitted on trial in the Tennessee conference held at Franklin, October 30, 1817, in the class with Rev. Jesse Greene, who afterward became a prominent figure in the work among the Indian tribes in Kansas. In 1822 he located, and the following year was married to Miss Eliza Ewing, of Washington county, Virginia. In 1847 he moved to northwest Missouri, where he entered the active work in the Methodist Episcopal church. He had three brothers, John W., Wm. A., and Thomas, all of whom were Methodist ministers, the two former serving as local preachers. Thomas was one of the founders of Portland, Ore. His (Jas. Witten's) death occurred about 1870. His wife's father was a man of wealth and a slaveholder. Mr. Witten was opposed to slavery, and his remaining in the Methodist Episcopal church at the time of the division was the cause of alienating many of his friends and relatives who were slaveholders.



ark, Mo., made a hasty visit to the Wyandot mission in company with Rev. J. M. Chivington,⁹³ missionary to the Wyandots, on his way to attend the Arkansas conference, at Fayetteville. The journey from northwest Missouri was made in a stage wagon. They crossed the Missouri river at Weston ferry and entered Nebraska territory, passing Fort Leavenworth, and traveling through the lands of the Stockbridge Indians.⁹⁴ On Friday, October 14, they reached Wyandotte and visited Mrs. Lucy Bigelow Armstrong, whom they found comfortably living in a good house, supporting herself in part by teaching. On Saturday they went to the mission premises, occupied by Doctor Klepper, and remained with him over the Sabbath. The bishop made his first effort at public speaking through an interpreter on Sunday, and was not much pleased with the method.

The last appointment made by the Methodist Episcopal church to the Wyandots as a mission was in 1855. "Delaware and Wyandot mission, J. H. Dennis, Charles Ketchum,⁹⁵ and one supply." This year the Wyandots made a treaty by which they dissolved their tribal relations, accepted the allotment of the lands in severalty, and became citizens of the United States. The old mission developed into the Washington Avenue Methodist Episcopal Church, and the mission of the Methodist Episcopal Church South also grew into a fine city church of that denomination.

There were a number of men belonging to the Wyandots who took an active part in our missionary operations and who deserve a brief notice. Rev. Wm. H. Goode, who resided among them, has recorded brief notices in his "Outposts of Zion," of some of the more prominent men of this tribe. Of Squire Greyeyes he writes as follows:

"Squire Greyeyes, a native preacher, was the model man of his tribe. He was one of the early fruits of Finley's labors, and lived to a good old age; small in stature; quick and active in his movements; spirited, but mild and gentle in his temper; scrupulously neat in his person and zealous in his piety and exemplary in his walk, he was, upon the whole, one of the noblest specimens of Indian character. No white missionary ever could move and melt and sway the Wyandots as he did. The missionaries understood this, and when direct effect was intended they placed him in the front. Still he was unassuming, and seemed highly to appreciate and enjoy the labors of the missionaries through the interpreters, as his flowing tears would often testify. His wife, considerably his junior, was neat and pious and his home comfortable. I loved to visit him, though he could converse but little. He rarely attempted English."

William E. Connelley says he was the son of Doctor Greyeyes, who was the son of a British army officer who married a Wyandot girl at Detroit during the war of the revolution. Squire Greyeyes was a Methodist preacher, converted at the old Wyandot mission in Ohio, under the labors of Rev. Jas. B. Finley, who was the leading man connected with that mission. In 1826 Greyeyes was a class-leader there. His son, John W. Greyeyes, was educated at the mission in Kansas and at Kenyon College, Gambier, Ohio, where he graduated. He became a successful lawyer.

George I. Clarke was a man of influence among the Wyandots, and was

NOTE 93.—Goode's *Outposts of Zion*, pp. 249, 252; United States Special Commissioner on Indian Tribes, Report of B. F. Wade, 1867; Official Records, War of the Rebellion, vol. 41, pt. 1, p. 948.

NOTE 94.—For Kansas reservation of Stockbridges, a family of New York Indians, in southern part of the territory, see Kansas Historical Collections, vol. 8, p. 83.

NOTE 95.—Sketch of Charles Ketchum, in Goode's *Outposts of Zion*, p. 296.

Methodist Missions Among the Indians in Kansas. 225

elected head chief. He was born June 10, 1802, and died June 25, 1858. He belonged to the faction that opposed slavery and adhered to the old church. Mr. Goode has this to say of him:

"George I. Clark, a local preacher, was my near neighbor. He was a half-breed of good sense, gentle manners, consistent piety. He spoke English tolerably well, and was understood to render English correctly into Wyandot. He was our stated interpreter. I have enjoyed many pleasant opportunities of preaching through him. He had a good farm and comfortable residence near where Quindaro now stands."

Another prominent man of the tribe was John Hicks, who was the last of the hereditary chiefs of the Wyandot nation. He died February 14, 1853, being upwards of eighty years of age. He was one of the first converts at the old mission in Ohio in 1819, and was a member in the church thirty-five years. He was licensed as an exhorter in the church. He affiliated with the Church South. His son, Francis A. Hicks, was also a man of note in the tribe. He was born in 1800 and died in 1855. He was head chief of the Wyandots. He first sided with the Church South and took part in the expulsion of the missionary of the Methodist Episcopal church, Mr. Gurley. He afterward returned to the Methodist Episcopal church. His daughter was educated at the Cincinnati Wesleyan Female College.

John M. Armstrong, a half-breed, was the leader of the Wyandots who refused to go with the Southern faction in the division. His father, Robert Armstrong, was captured by Wyandots and Senecas on the Alleghany river in 1783. He married Sarah Zane. J. M. Armstrong married Lucy Bigelow,⁹⁶ daughter of Rev. Russell Bigelow, an eloquent pioneer preacher of Ohio, and who, as the presiding elder of the Portland district in Ohio, was also superintendent of the Wyandot mission in 1829-'30. Lucy Bigelow Armstrong died January 1, 1892, aged seventy-three years. Mr. Armstrong was an attorney at law, and was associated for some time with Hon. John Sherman, of Mansfield, Ohio, where he died April 11, 1852, while on his way to Washington. For fuller sketches of the Armstrong and Hicks families, see Connelly's "Provisional Government."

LIST OF APPOINTMENTS

To the Indian missions of the Methodist church, from 1830 to 1860 (from the general minutes of the church):

| | Number in society. | | |
|---|--------------------|----------|----------|
| | White. | Colored. | Indians. |
| 1830. Kansas or Kaw mission, William Johnson..... | .... | .... | .... |
| Shawnee Mission, Thomas Johnson..... | .... | .... | .... |
| 1831. Presiding elder and superintendent Kansas missions, Jos. Edmundson: | | | |
| Kansas missions, ⁹⁷ Thomas Johnson, William Johnson..... | 9 | .... | 31 |
| 1832. Indian Mission district, superintendent, Thomas Johnson: | | | |
| Shawnee Mission and school, Thomas Johnson, Edward T. Peery ..... | .... | .... | .... |

NOTE 96.—Lucy B. Armstrong, the widow of John McIntyre Armstrong, was the mother of five children. Russell Bigelow Armstrong, her son, was born at Westport, November 20, 1844, and died June 7, 1901. He served in the legislature of 1879. William R. Armstrong, a civil engineer connected with the Kansas City, Mexico & Orient railroad, is a grandson.

NOTE 97.—Rev. Joab Spencer, of Slater, Mo., says: "This is according to the minutes, but it should read, 'Shawnee and Kansas missions, Thomas Johnson and Wm. Johnson.'"



| | | Number in society. | | |
|-------|--|--------------------|----------|----------|
| | | White. | Colored. | Indians. |
| 1832. | Delaware mission and school, William Johnson, Thomas B. Markham..... | .... | .... | .... |
| | Iowa and Sac mission and school, to be supplied, ..... | .... | .... | .... |
| | Peoria mission and school, James H. Slavens.. | .... | .... | .... |
| 1833. | Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee Mission and school, William Johnson, | 5 | .... | 40 |
| | Delaware mission and school, E. T. Peery..... | 5 | .... | 27 |
| | Peoria mission and school, N. M. Talbot..... | .... | .... | .... |
| | Kickapoo mission and school, J. C. Berryman.. | .... | .... | .... |
| 1834. | North Indian Mission district, superintendent. Thomas Johnson: | | | |
| | Shawnee Mission and school, William Johnson, | .... | .... | 85 |
| | Delaware mission and school, E. T. Peery..... | 7 | .... | 50 |
| | Peoria mission and school, N. M. Talbot..... | 2 | .... | 15 |
| | Kickapoo mission and school, J. C. Berryman, J. Monroe | 2 | .... | 230 |
| 1835. | North Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee Mission, William Ketron..... | 9 | .... | 102 |
| | Delaware mission and school, E. T. Peery..... | 5 | .... | 70 |
| | Peoria mission and school, N. M. Talbot..... | 2 | .... | 26 |
| | Kickapoo mission and school, J. C. Berryman, Kansas mission and school, William Johnson... | 2 | .... | 230 |
| 1836. | Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee Mission, to be supplied..... | 6 | .... | 80 |
| | Delaware mission, E. T. Peery..... | 4 | .... | 86 |
| | Peoria mission, N. M. Talbot..... | 4 | .... | 42 |
| | Kickapoo mission, J. C. Berryman..... | 3 | .... | 218 |
| | Kansas mission, William Johnson..... | 1 | .... | 1 |
| 1837. | Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee Mission, Thomas Johnson, Lorenzo Waugh | 10 | .... | 92 |
| | Delaware mission, Learner B. Stateler..... | .... | .... | 90 |
| | Peoria mission, N. M. Talbot, Reuben Aldridge, Kickapoo mission, J. C. Berryman, David Kin- near | 4 | .... | 55 |
| | Kansas mission, William Johnson..... | 5 | .... | 264 |
| | Pottawatomie mission, Frederick B. Leach.... | 3 | .... | 1 |
| 1838. | Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee Mission, Thomas Johnson, Lorenzo Waugh | 8 | .... | 97 |
| | Delaware mission, L. B. Stateler, Abraham Millice..... | 2 | .... | 74 |
| | Peoria, N. M. Talbot, John Y. Porter..... | 3 | .... | 40 |
| | Kickapoo, J. C. Berryman, David Kinnear..... | 6 | .... | 161 |

Methodist Missions Among the Indians in Kansas. 227

| | | Number in society. | | |
|-------|--|--------------------|----------|----------|
| | | White. | Colored. | Indians. |
| 1838. | Kansas, William Johnson, John W. Dole..... | 4 | .... | 2 |
| | Pottawatomie, E. T. Peery..... | .... | .... | .... |
| 1839. | Indian Mission district, superintendent, Thomas Johnson: | | | |
| | Shawnee, Thomas Johnson..... | .... | .... | .... |
| | Indian manual-labor school, Wesley Browning, D. Kinnear..... | .... | .... | .... |
| | Delaware, L. B. Stateler..... | .... | .... | .... |
| | Kickapoo, J. C. Berryman..... | .... | .... | .... |
| | Peoria, N. M. Talbot..... | .... | .... | .... |
| | Kansas, Wm. Johnson..... | .... | .... | .... |
| | Pottawatomie, E. T. Peery..... | .... | .... | .... |
| 1840. | Indian Mission district, superintendent, Thos. Johnson: | | | |
| | Shawnee, L. B. Stateler..... | .... | .... | .... |
| | Indian manual-labor school, D. Kinnear..... | .... | .... | .... |
| | Delaware, Edward T. Peery..... | .... | .... | .... |
| | Kickapoo, Jerome C. Berryman..... | .... | .... | .... |
| | Peoria and Pottawatomie, Nathaniel M. Talbot, Kansas, Wm. Johnson..... | .... | .... | .... |
| 1841. | Wm. Johnson, superintendent: | | | |
| | Shawnee, L. B. Stateler..... | .... | .... | 186 |
| | Indian manual-labor school, J. C. Berryman..... | .... | .... | .... |
| | Delaware, Edward T. Peery..... | 1 | .... | 94 |
| | Kickapoo, N. M. Talbot..... | 1 | .... | 41 |
| | Peoria and Pottawatomie, to be supplied..... | 37 | .... | 5 |
| | Kansas, Wm. Johnson..... | .... | .... | .... |
| 1842. | Edward T. Peery, presiding elder: | | | |
| | Shawnee, L. B. Stateler..... | .... | .... | .... |
| | Manual-labor school, J. C. Berryman..... | .... | .... | .... |
| | Delaware, E. T. Peery..... | .... | .... | .... |
| | Kickapoo, N. M. Talbot..... | .... | .... | .... |
| | Kansas, Geo. W. Love..... | .... | .... | .... |
| | Pottawatomie, supply..... | .... | .... | .... |
| 1843. | Edward T. Peery, presiding elder: | | | |
| | Shawnee, L. B. Stateler..... | .... | .... | 163 |
| | Manual-labor school, J. C. Berryman..... | 29 | 10 | 38 |
| | Delaware, E. T. Peery, John Peery..... | 4 | 2 | 98 |
| | Kickapoo, N. T. Shaler..... | 3 | .... | 35 |
| | Pottawatomie, Thomas B. Ruble..... | 1 | .... | 45 |
| | Wyandot, supply..... | 4 | 2 | 242 |
| 1844. | Indian Mission conference, Kansas River district, N. M. Talbot, presiding elder: | | | |
| | Indian manual-labor school, E. T. Peery..... | 25 | .... | 40 |
| | Delaware and Kickapoo, N. M. Talbot, J. T. Peery: | | | |
| | Delaware..... | 3 | .... | 108 |
| | Kickapoo..... | 3 | .... | 38 |



| | | Number in society. | | |
|-------|---|--------------------|----------|----------|
| | | White. | Colored. | Indians. |
| 1844. | Shawnee and Wyandot, J. Wheeler and one to be supplied: | | | |
| | Shawnee..... | | | 153 |
| | Wyandot..... | 4 | | 242 |
| | Pottawatomie, Chippewa, Peoria, and Wea, Thomas Hurlburt, Thomas B. Ruble: | | | |
| | Pottawatomie..... | | | 31 |
| | Peoria..... | | | 35 |
| 1845. | Indian Mission conference, Kansas River district, L. B. Stateler, presiding elder: | | | |
| | Indian mission, manual-labor school, William Patton, superintendent..... | 25 | | 19 |
| | Shawnee, L. B. Stateler, Paschal Fish..... | 6 | | 332 |
| | Delaware, N. T. Shaler, W. D. Collins..... | | | |
| | Kickapoo, Charles Ketchum..... | 4 | | 90 |
| | Wyandot, E. T. Peery..... | | | |
| | Pottawatomie, Thomas Hurlburt..... | 3 | | 66 |
| | Chippewa, Wea, and Sac, Maccinnaw Boachman [Mackinaw Beauchemie]..... | | | |
| | Kansas, J. C. Berryman..... | 1 | | 1 |
| 1846. | Methodist Episcopal Church South, Kansas River district, L. B. Stateler, presiding elder: | | | |
| | Indian manual-labor school, William Patton, superintendent..... | 18 | | 12 |
| | Shawnee, L. B. Stateler, Paschal Fish..... | | | 130 |
| | Delaware, N. T. Shaler, W. D. Collins..... | 1 | | 50 |
| | Kickapoo, Charles Ketchum..... | | | 34 |
| | Wyandot, E. T. Peery..... | 3 | | 158 |
| | Pottawatomie, Thos. Hurlburt..... | | | |
| | Chippewa, Wea, and Sac, Maccinaw Boachman, Kansas, J. C. Berryman..... | 1 | | 51 |
| | Kansas, J. C. Berryman..... | 1 | | |
| 1847. | Kansas River district, L. B. Stateler, presiding elder: | | | |
| | Indian manual-labor school, Thomas Johnson, Tyson Dines..... | 19 | | 20 |
| | Shawnee, L. B. Stateler..... | | | 140 |
| | Delaware, N. T. Shaler..... | | | 50 |
| | Kickapoo, Paschal Fish..... | | | 30 |
| | Wyandot, E. T. Peery..... | | | 169 |
| | Chippewa, Wea, and Sac, Maccinaw Boachman, Kansas, to be supplied..... | | | 37 |
| | Kansas, to be supplied..... | | | |
| 1848. | Kansas River district, L. B. Stateler, presiding elder: | | | |
| | Indian manual-labor school, Thos. Johnson, T. Hurlburt..... | 17 | | 11 |
| | Shawnee, L. B. Stateler..... | | | 127 |
| | Delaware, B. H. Russell..... | 1 | | 56 |
| | Kickapoo, N. T. Shaler..... | | | 34 |
| | Wyandot, J. T. Peery..... | | | 165 |

Methodist Missions Among the Indians in Kansas. 229

| | | Number in society. | | |
|-------|--|--------------------|----------|----------|
| | | White. | Colored. | Indians. |
| 1848. | Kansas, T. Johnson..... | ..... | ..... | ..... |
| | Western Academy, N. Scarritt..... | ..... | ..... | ..... |
| 1849. | Kansas River district, L. B. Stateler, presiding elder: | | | |
| | Indian manual-labor school, Thos. Johnson, su- perintendent, J. T. Peery..... | 20 | ..... | 5 |
| | Shawnee, L. B. Stateler..... | ..... | ..... | 102 |
| | Delaware, J. A. Cummings..... | 1 | ..... | 56 |
| | Wyandot, B. H. Russell..... | 5 | ..... | 103 |
| | Kickapoo, N. T. Shaler..... | 1 | ..... | 32 |
| | Kansas, T. Johnson..... | ..... | ..... | ..... |
| | Pottawatomie, T. Hurlburt..... | ..... | ..... | 4 |
| | Western Academy, N. Scarritt..... | ..... | ..... | ..... |
| 1850. | Methodist Episcopal Church South: | | | |
| | Manual-labor school, Thomas Johnson..... | 15 | ..... | 3 |
| | Shawnee, B. H. Russell..... | ..... | ..... | 80 |
| | Wyandot and Delaware, L. B. Stateler, N. T. Shaler..... | 7 | ..... | 89 |
| | Kickapoo mission, Thomas Hurlburt..... | ..... | ..... | 50 |
| | Kansas school, Thomas Johnson..... | 4 | ..... | 2 |
| | Western Academy, Nathan Scarritt..... | ..... | ..... | ..... |
| 1851. | Fort Leavenworth manual-labor school, Thomas Johnson..... | 16 | 2 | ..... |
| | Shawnee, Delaware, and Wyandot, N. Scarritt, D. D. Doffelmeyer..... | 3 | ..... | ..... |
| | Kickapoo, J. Grover..... | 2 | ..... | ..... |
| | Kansas Indians, Thomas Johnson..... | ..... | ..... | ..... |
| 1852. | Indian manual-labor school, Thomas Johnson .. | 5 | ..... | ..... |
| | Shawnee, Charles Boles..... | ..... | ..... | ..... |
| | Wyandot, D. D. Doffelmeyer ⁹⁸..... | ..... | ..... | ..... |
| | Delaware, J. Barker..... | ..... | ..... | ..... |
| | Kickapoo, J. Grover..... | ..... | ..... | ..... |
| 1853. | Indian manual-labor school, Thomas Johnson .. | ..... | ..... | ..... |
| | Shawnee, Charles Boles..... | 3 | ..... | ..... |
| | Delaware, J. Barker..... | 5 | ..... | ..... |
| | Wyandot, D. D. Doffelmeyer..... | ..... | ..... | ..... |
| | Kickapoo, N. T. Shaler..... | ..... | ..... | ..... |
| 1854. | Fort Leavenworth manual-labor school, Thomas Johnson..... | 9 | ..... | 3 |
| | Shawnee, Charles Boles..... | 2 | 3 | 100 |
| | Delaware..... | 8 | ..... | ..... |
| | Wyandot, D. D. Doffelmeyer..... | ..... | ..... | ..... |
| | Kickapoo, N. T. Shaler..... | ..... | ..... | ..... |
| 1855. | Manual-labor school, Thomas Johnson..... | 9 | ..... | ..... |
| | Shawnee, Charles Boles..... | 3 | 1 | 102 |
| | Wyandot, William Barnett..... | 8 | ..... | 81 |
| | Delaware, N. M. Talbot..... | 6 | ..... | 65 |
| | Kickapoo, N. T. Shaler..... | ..... | ..... | ..... |

NOTE 98.—Gov. Wm. Walker, in his journal, p. 396, spells the name Duffel[meyer].

| | | Number in society. | | |
|-------|---|--------------------|----------|----------|
| | | White. | Colored. | Indians. |
| 1856. | Manual-labor school, Thomas Johnson | 9 | ..... | ..... |
| | Shawnee, Charles Boles | 3 | 1 | 82 |
| | Wyandot, William Barnett | 10 | ..... | 31 |
| | Delaware, N. T. Shaler | 9 | ..... | 63 |
| | Kickapoo, F. M. Williams ..... | ..... | ..... | ..... |
| 1857. | Manual-labor school, Thomas Johnson | 3 | ..... | ..... |
| | Shawnee, Charles Boles | 7 | 3 | 92 |
| | Wyandot, William Barnett | 18 | ..... | 23 |
| | Delaware, N. T. Shaler | 6 | ..... | 58 |
| | Kickapoo, A. Williams ..... | ..... | ..... | ..... |
| 1858. | Manual-labor school, Thomas Johnson ..... | ..... | ..... | ..... |
| | Shawnee, Joab Spencer ..... | ..... | ..... | ..... |
| | Delaware, N. T. Shaler ..... | ..... | ..... | ..... |
| | Wyandot, William Barnett ..... | ..... | ..... | ..... |
| 1859. | Manual-labor school, Thomas Johnson | 6 | ..... | ..... |
| | Shawnee, Joab Spencer | 4 | 3 | 68 |
| | Delaware, N. T. Shaler | 11 | ..... | 64 |
| | Wyandot, William Barnett | 21 | ..... | 18 |
| 1860. | Manual-labor school, Thomas Johnson | 3 | ..... | ..... |
| | Shawnee, Thomas Johnson ..... | ..... | 1 | ..... |
| | Delaware, N. T. Shaler | 10 | ..... | 66 |
| | Wyandot, William Barnett | 43 | ..... | 21 |
| 1861. | Manual-labor school, Thomas Johnson ..... | ..... | ..... | ..... |
| | Shawnee, R. C. Week | 3 | 1 | 71 |
| | Delaware | 10 | ..... | 66 |
| | Wyandot, William Barnett | 43 | ..... | 21 |

When the Methodist Episcopal Church South was organized, in 1845, the Methodist Episcopal church retired from the field, but entered it again in 1848, with the following appointments:

- 1848. Platte Mission district, Abraham Still, presiding elder:
Wyandot, supplied.
- 1849. Platte Mission district, Abraham Still, presiding elder:
Indian mission, Thos. B. Markham, Paschal Fish.
- 1850. No appointments for Kansas.
- 1851. Platte mission, Geo. W. Roberts, presiding elder:
Indian missions: Wyandot, Delaware, and Kickapoo, James Witten,
Charles Ketchum.
Shawnee, Henry Reeder, Paschal Fish.
- 1852. Platte Mission district, G. W. Rains, presiding elder:
Wyandot, Delaware, and Shawnee, A. Still, M. T. Klepper, Paschal
Fish, Charles Ketchum.
- 1853. Platte Mission district, J. H. Hopkins, presiding elder:
Wyandot, Delaware and Shawnee missions, A. Still, J. M. Chivington,
Paschal Fish, Charles Ketchum.
- 1854. Kansas and Nebraska Mission district, W. H. Goode, presiding elder:
Shawnee mission, W. H. Goode.
Wyandot and Delaware, J. H. Dennis, Charles Ketchum, and one
supply.
- 1855. North Kansas Mission district, L. B. Dennis, presiding elder:
Charles Ketchum and one supply.

PROBABLY THE FIRST SCHOOL IN KANSAS FOR WHITE CHILDREN.

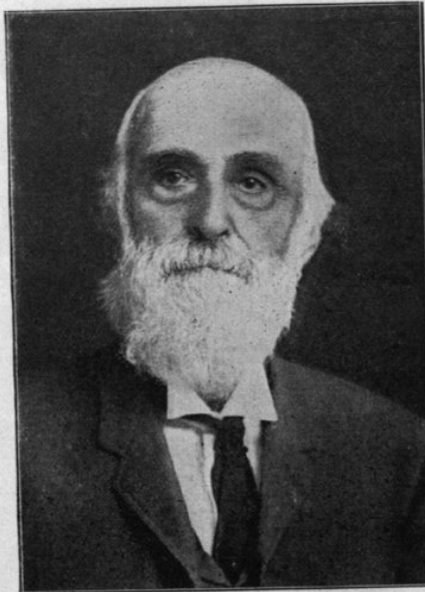
Written for the Kansas State Historical Society by GEO. P. MOREHOUSE, of Council Grove.

FOR several months a contest has been going on through the newspapers of the state relative to when and where was held the first school for the education of young Kansans. It seems that some localities in Douglas and Leavenworth counties strive for the honor. Now that they have established their dates and places, "Historic Council Grove" comes into the contest and shows that it had a well-organized white school several years before Kansas was even a territory.

This building was constructed in 1850, and the teacher was Judge T. S. Huffaker, who still lives near this city, close by the old mission building, in which the school was held. This date is several years prior to any date claimed by the other localities, and as we can produce the building and the teacher who gives the living testimony the evidence is complete. Judge Huffaker and his wife last year celebrated the fifty-third anniversary of their wedding, which took place in this same old historic building on May 6, 1852. Judge Huffaker came to Kansas in 1849 and has lived here ever since, and has probably resided in the state longer than any other living person, now that Col. A. S. Johnson is dead.

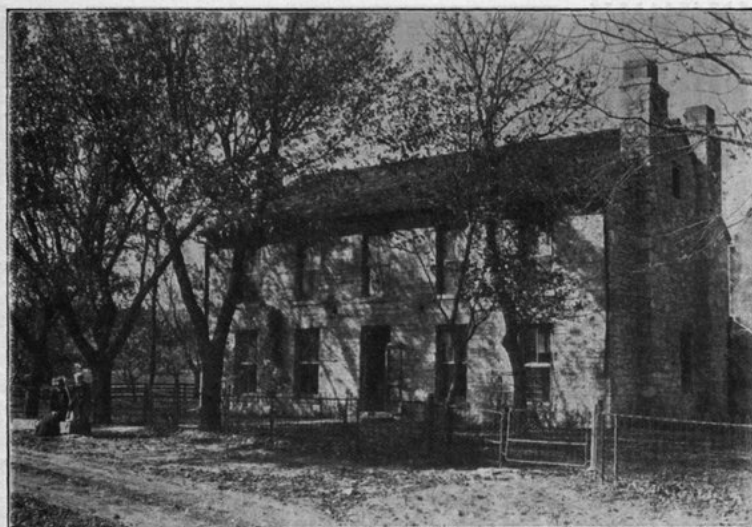
In this article are produced the pictures of the old schoolhouse and the teacher, as he now looks, in his eighty-second year. The building was first constructed for a mission school for the Kaw or Kansas Indians, and Mr. Huffaker had it in charge for a number of years. The building is of stone, with two large fireplace chimneys in each gable. The walls are very thick, and the general appearance of the structure is solid and quaint and the surroundings are romantic. Eighteen hundred and fifty, or fifty-six years ago, is a long way back in the history of Kansas, but this old building is still in good condition and is occupied as a dwelling. It has been used for many purposes, such as a schoolhouse, council-house, meeting-house, church-house, and during the Indian raids and scares of the old frontier days it was often the place of refuge and stronghold, to which the early settlers fled for safety. It might be added, in passing, that probably the first Sunday-school for white children in Kansas was also held in this building by this worthy couple. The first religious meetings in this region were held in the building at a time when the next Western preaching appointment of the presiding elder was Denver, Colo. It will always be a noted shrine in this state, where early movements were started, and it is hoped it will be preserved for many years, for it is surely one of the most interesting buildings in Kansas. If it was closer to the center of the city it might be used for a library, museum, or art gallery, and thus preserved for many generations.

Governor Reeder and staff and other territorial officers were entertained here when on their expedition to select a site for the capital of Kansas, and the uncertainty as to the title of the Kaw Indian lands surrounding this place only prevented Council Grove from being chosen. This old



JUDGE T. S. HUFFAKER,

The only surviving teacher of the Indian schools, still living at Council Grove, Kan., in his eighty-second year.



KAW INDIAN MISSION AT COUNCIL GROVE, ERECTED IN 1850.

232

Kansas State Historical Society.



Methodist Missions Among the Indians in Kansas. 233

building is right on the west bank of the beautiful Neosho, in the north part of the city, and is one of the most pleasant and attractive spots in this region. It will always be pointed out as one of the oldest and most historic buildings in Kansas, and the location of probably the first organized white school in the state. Its priority is not a matter of a few months, for it antedates the claims of Leavenworth and Douglas counties four or five years. The manner in which the white school was held in this place by Mr. Huffaker was as follows: The better element of the Kaws, or the pure Indian type of that wild tribe, refused to send their children to the mission school, but as a rule only allowed the orphans and a few dependents of the tribe to attend. They considered it very degrading and a breach of true, old Indian dignity and aristocracy to adopt and follow the educational methods of their white brothers.

Council Grove, even prior to the '50's, was a noted frontier outpost and gathering-place, and one of the earliest towns and trading-points on the Santa Fe trail in the state of Kansas, and had a considerable white population. The children of the government employees, mail and stage contractors, traders, blacksmiths and other whites connected with Indian affairs and with the vast overland commerce of the trail were without school privileges. What should be done? In May, 1851, Mr. T. S. Huffaker, whose time was not entirely taken up with his other duties, came to the rescue and established a white-school department in this old building, and classes were formed with a dozen or fifteen white pupils. This is a larger attendance than reached by several district schools of this county even at the present time. For three or four years Mr. Huffaker instructed these white pupils in the elementary school branches. The terms were not irregular and short, but continued through the year with only brief summer vacations. It was a free school, and it was a very commendable act on the part of Mr. Huffaker, and a great boon to the white children living so far out in the wilderness of the "Great American Desert."

We find, in looking over the claims of other Kansas schools, the following: Lawrence had a school organized in January, 1855, in the back office of Dr. Charles Robinson, in the Emigrant Aid building. It was taught by Edward P. Fitch (afterwards killed in the Quantrill raid), who was paid by private subscriptions, and the term was three and a half months, with about twenty pupils attending.⁹⁹ Leavenworth county¹⁰⁰ had an organized school in May, 1856, near Springdale. The schoolhouse was an abandoned settler's cabin, and the teacher was V. K. Stanley, of Wichita, Kan. The "union school,"¹⁰¹ with a term of three months, was three miles north of Lawrence, and was organized by Robert Allen in February, 1855. There is an account of a lady opening a school in her home near Lawrence in December, 1854, with her four children and three others of the neighbors, but as it only lasted for a part of a week it does not reach the status of a real school.

The school held by Judge Huffaker in the above old building for the white children of this locality was several years before Lawrence had an existence or the territory of Kansas was organized, and was without doubt the initial movement of that Kansas spirit and ambition for a free and liberal education which have grown to such magnitude and perfection as to receive the praise and commendation of the educational forces of mankind.

Council Grove has many unique and noted shrines of historic character about which cluster interesting and instructive early Kansas history and tradition, such as Council oak, Custer elm, Fremont park, Soldier hole, Belfry hill, old Kaw villages, Sunrise rock, Hermit's cave, old trail buildings, famous old crossing, Padilla's monument, on Mount Padilla, and others, but few are more prized or filled with more interest to our present generation than the "old mission" by the ford, within the strong, thick, stone walls of which were gathered over fifty years ago the first classes of the first organized white school that started the boys and girls of the "Sunflower" state on the royal road of a liberal education.

Hon. Thomas Sears Huffaker, son of Rev. George Huffaker, was born in Clay county, Missouri, March 30, 1825. His parents were from Kentucky, moving to Missouri in 1820. He obtained his education in country district schools and in the Howard high school. In 1849, when Judge Huffaker was twenty-four years old, he moved to Kansas, and is at the present time probably the earliest living Kansas settler.

At first he was employed in connection with the manual training school for Indians at Shawnee Mission, in Johnson county. He there began a career of active interest in Indian affairs and in the development of the state which has been highly honorable and interesting. In

NOTE 99.—Cutler's History of Kansas, 1883, p. 323, says the first school taught in Lawrence commenced January 16, 1855; Edward P. Fitch, teacher. See, also, Cordley's History of Lawrence, 1896, p. 23.

NOTE 100.—See Leavenworth Times, May 6, 1900; also clippings from Topeka Capital. More extended notices of these schools are found in clippings preserved in the Historical Society's Collections.

NOTE 101.—This appears to be the school on Reeder's float, taught by Robert J. Allen.

1850 he came to Council Grove, at that time an important point on the Santa Fe trail and the capital of the Kaw (or Kansas) Indians, whose reservation surrounded the town. Here he took charge of the Indian mission school which had just been organized under the auspices of the Methodist Episcopal Church South, but supported by the United States government. On May 6, 1852, he was married to Miss Eliza A. Baker by the Reverend Nicholson, a missionary on his way to old Mexico over the trail, who stopped at the mission.

This was the first marriage in this region, and one of the first in the state. Mrs. Huffaker was born in Illinois in 1836, and had lived in Iowa with her parents, where her father was blacksmith for the Sac and Fox Indians. Their living children are: Mary H. (Mrs. J. H. Simcock), Aggie C. (Mrs. Louis Wismeyer), Annie G. (Mrs. Fred B. Carpenter), George M., Homer, and Carl, and there are a dozen or more grandchildren. Judge Huffaker had charge of the Kaw mission school till 1854, when it was abandoned. It was during these years (1850-'54) that he organized a school for white children in the old mission building, and he and his wife thus became probably the first school-teachers of white children in the state. At times he was manager of the Kansas Indian trading-house, and at one time had charge of the farming interests of the tribe. He often held important positions in Indian affairs as a trusted agent, being a fluent linguist in not only the Kaw dialect, but also in the Osage, Poncea, and others. Few men ever had more influence with the Kaws than "Tah-poo-skah," the name they gave him, by which he is even known to-day. It means teacher. Judge Huffaker was the first postmaster of Council Grove, and, July 24, 1858, chairman of the first board of county supervisors (now commissioners), appointed by Acting Governor F. P. Stanton.¹⁰²



MRS. ELIZA A. HUFFAKER.

He was one of the incorporators of the Council Grove Town Company. In the seventies he served twice in the Kansas legislature, 1874 and 1879, and has been probate judge of Morris county several times. From 1864 to 1871 he was regent of the State Normal School. He is a member of the Masonic fraternity and the Methodist Episcopal Church South, which was the first church organization in the county. While from a Southern family, he was loyal and stood for the Union during the war, and has been a trusted leader in the Republican party since that period. His experiences have been varied, and his active career has extended through preterritorial, territorial and state periods, and to-day he takes an active part in public affairs, and is an authority on all historical matters. The judge and his worthy wife live in the same old homestead they established so many years ago, and are enjoying good health, and have a large circle of friends in many states. They spent the last winter in St. Louis with a daughter. On the 6th of last May they celebrated the fifty-third anniversary of their wedding, and over 200 guests enjoyed the hospitality of the famous old homestead. Mr. Huffaker was a delegate from Morris county in the Republican state convention which met May 2, 1906.

The history of Kansas could not be correctly written without frequent and worthy mention of Judge Huffaker, for he is the oldest notable living settler in the state.

NOTE 102.—Thomas S. Huffaker also received three appointments from Governor Reeder: As judge of the eighth election district for first territorial election, November 29, 1854, for delegate to Congress; March 30, 1855, for member of first territorial legislature; May 22, 1855, to fill vacancy in the council.—Kansas Historical Collections, vol. 3, pp. 233, 255, 275. He was also appointed commissioner of election by Fred. P. Stanton, December 19, 1857.—Ibid., vol. 5, p. 460.



Methodist Missions Among the Indians in Kansas. 235

The following items relative to early schools in Kansas will be of general interest in connection with this paper:

Mrs. Bonnett, whose letter follows, had inquired for the number of schools in Kansas at the time they came under territorial control, and the pay of teachers.

"Mrs. W. H. Bonnett, *Eureka, Kan.*:

"JANUARY 22, 1906.

"MY DEAR MADAM—I regret to say that I find no compilation of statistics in regard to schools in Kansas prior to December, 1858, the time of publication of the first report of the territorial superintendent of public instruction. Although an act to provide for the establishment of common schools was passed by the first territorial legislature, in 1855, the disturbed condition of the territory and the inefficiency of the law rendered it ineffectual.

"The first free-state legislature, in February, 1858, passed 'An act providing for the organization, support and maintenance of common schools,' including provision for a territorial superintendent. James H. Noteware, the first appointee under this act, published this law in pamphlet form some time later than the 2d of June, 1858; so we can probably use that date as the beginning of organized schools in Kansas.

"I have examined county histories, 'The History of Education in Kansas,' 1893, and Cutler's History, 1883, and find in them mention of at least seventy-six schools, though records are evidently so imperfect that it is impossible to state facts. For instance, the first report of the territorial superintendent, in January, 1859, states that sixteen school districts in Leavenworth county reported in December, 1858, while up to June, 1858, I can find mention of only two schools in the whole county.

"In Douglas county, in December, 1859, thirty-three schools were in operation, while I find but four in Douglas county in June, 1858.

"As to the pay of teachers, the little town of Greeley, Anderson county, allowed the teacher thirty dollars per month in November, 1856, for a school of twelve pupils, the next winter adding free board among the students, who had increased to twenty.

"In a union school in a country district four miles west of Lawrence, twenty dollars per month was paid in May, 1856, there being from twenty-five to thirty-one pupils.

"At Manhattan, in 1857, forty-five dollars was paid for a teacher of sixteen pupils for three months.

"The Rev. J. B. McAfee, in May, 1855, opened a school in the Lutheran church at Leavenworth, of which he was the pastor, charging primary pupils five dollars and advanced ten dollars for twelve weeks' school. Later, in 1857, he opened a similar school at Valley Falls, in Jefferson county.

"In the city of Leavenworth, in October, 1859, there were five schools, in three buildings; a man and woman teaching in each building, and receiving for their combined labors \$1000 annually.

"Trusting this will be satisfactory, I remain, yours very truly,

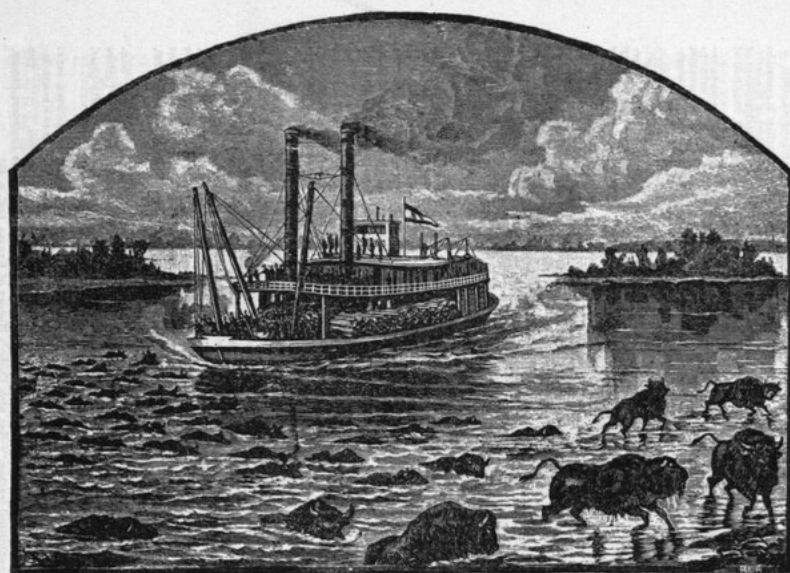
GEO. W. MARTIN."

"J. M. Armstrong taught the first free school in the territory, which was opened July 1, 1844. The building was a frame one, with double doors, which but a few years since stood on the east side of Fourth street, between Kansas and Nebraska avenues, Wyandotte city [now Kansas City, Kan.] It was sometimes, but erroneously, called the council-house. J. M. Armstrong contracted to build it, and commenced teaching on the date named. The council of the nation met in it during vacations or at night. The expenses of building the school were met out of the fund secured by the Wyandot treaty of March, 1842. The school was managed by directors appointed by the council, the members of which were elected annually by the people. White children were admitted free. Mr. Armstrong taught until 1845, when he went to Washington as the legal representative of the nation to prosecute their claims. Rev. Mr. Cramer, of Indiana, succeeded him; then Robert Robitaille, chief of the nation; next Rev. R. Parrott, Indiana; Mrs. Armstrong, December, 1847, to March, 1848; Miss Anna H. Ladd, who came with the Wyandots in 1843; and Mr. and Mrs. Armstrong. . . . The school was closed in the old building April 16, 1852; resumed in Mrs. Armstrong's dining-room; removed the next winter to the Methodist Episcopal church, three-quarters of a mile west of her house, and left without a home when that structure was burned by incendiaries, April 8, 1856."—Cutler's History of Kansas, 1883, p. 1223. See, also, Mrs. Armstrong's account of the school, on same page.

A pioneer school on Reeder's flat, two and one-half miles northwest of Lawrence, commenced May 10, 1855. The teachers were Robert J. Allen and, later, James F. Legate.—Letters from G. W. W. Yates, in Historical Society's manuscript collections; see, also, *Wyandotte Chief*, March 12-July 23, 1884.

J. B. McAfee, in his autobiography, in Historical Society's manuscript collections, says: "May 14, 1855, he founded the Leavenworth Collegiate Institute, the first school in Kansas, Indian missions and government forts excepted. He taught school during the week. . . . The school was in a flourishing condition when he turned it over, in July, 1856, to Professor Strong, an accomplished teacher."—See, also, Cutler's History of Kansas, 1883, p. 432.

J. B. McAfee, in his autobiography, says: ". . . On May 13 [1855] assisted in organizing the first Sabbath-school in Kansas after the organization of the territory."—See, also, Cutler's History of Kansas, 1883, p. 314, for account of first Bible class formed in Lawrence, October, 1854. Cordley's History of Lawrence, 1895, p. 23, gives an account of this and also of first Sunday-school organized in Lawrence, in January, 1855.



Steamer General Meade amid a Herd of Buffaloes in the Yellowstone, June 10, 1878. (From an old print.)

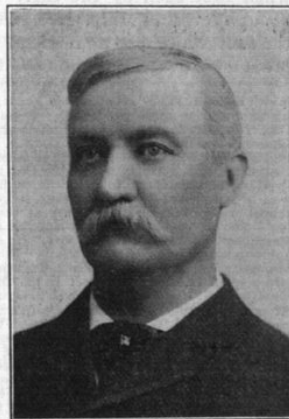
IV.

RIVER NAVIGATION.

A HISTORY OF THE MISSOURI RIVER.

A paper read by PHIL. E. CHAPPELL,¹ of Kansas City, Mo., before the Kansas State Historical Society, at its twenty-ninth annual meeting, December 6, 1904.

THERE is but little doubt that had the Missouri river been discovered before the Mississippi the name of the former would have been applied to both streams, the Missouri being considered the main stream and the upper Mississippi the tributary. From the mouth of the three forks of the Missouri, northwest of Yellowstone Park, to its mouth, as it meanders, is a distance of 2547 miles, and to the Gulf of Mexico the Missouri-Mississippi has a length of 3823 miles.² The Missouri, including the Jefferson or Madison branches, is longer than the entire Mississippi, and more than twice as long as that part of the latter stream above their confluence. It drains a watershed of 580,000 square miles, and its mean total annual discharge is estimated to be twenty cubic miles, or at a mean rate of 94,000 cubic feet per second, which is more than twice the quantity of the water discharged by the upper Mississippi.³ It is by far the boldest, the most rapid and the most turbulent of the two streams, and its muddy water gives color to the lower Mississippi river to the Gulf of Mexico. By every rule of nomenclature, the Missouri is the main stream, and the upper Mississippi the tributary—the name of the former should have



PHIL. E. CHAPPELL,
Kansas City, Mo.

NOTE 1.—As a rule, the writers of history are not the makers of it. The makers of history are reluctant, for many reasons, to set down in words their understanding of occurrences in which they have participated. But where the historical student can follow the story of one who

NOTE 2.—These figures are from J. V. Brower's *The Missouri River*, 1897, p. 120, who bases them on the reports of the Mississippi and Missouri river commissions; he gives the length of the Missouri river, including the Jefferson branch, as 2945 miles. The *Century Cyclopaedia of Names*, p. 691, gives the length of this river, including the Madison branch, as 3047 miles, and the total Missouri-Mississippi length 4200 miles. The *Encyclopedia Americana*, 1904, vol. 10, gives the length of the Missouri river, including the Madison branch, as 2915 miles, and the length including the Jefferson branch as 3000 miles, with a total Missouri-Mississippi length of 4200 miles.

NOTE 3.—The *Encyclopedia Americana*, 1904, vol. 10, gives the basin as 527,690 square miles and the discharge per second, 120,000 cubic feet.



been given precedence, and the great river, the longest in the world, should have been called Missouri from the Rocky Mountains to the Gulf of Mexico.

The earliest Spanish explorers evidently considered the lower Mississippi but a continuation of the Missouri, for during the famous expedition of Francisco Vazquez de Coronado in search of Quivira, 1540-'42, the Indians told him—

"The great river of the Holy Spirit (Espiritu Santo), which Don Fernando de Soto discovered in the country of Florida, flows through this country. . . . The sources were not visited, because, according to what they said, it comes from a very distant country, in the mountains of the South sea, from the part that sheds its waters onto the plains. It flows across all the level country and breaks through the mountains of the North sea, and comes out where the people with Don Fernando de Soto navigated it. This is more than 300 leagues from where it enters the sea. On account of this, and also because it has large tributaries, it is so mighty when it enters the sea that they lost sight of the land before the water ceased to be fresh."⁴

The Missouri river was the same ugly, muddy, tortuous, rapid stream when first seen by the early French explorers that it is to-day. When, about the 1st of July, 1673, the Jesuit explorers, Marquette and Joliet,⁵ the first white men to descend the Mississippi, arrived at the mouth of the Missouri during the June rise, they were astonished to see flowing in from

is privileged to say, "all of which I saw and part of which I was," his confidence is greater and his satisfaction more profound. We have such a writer in the person of Mr. PHILIP EDWARD CHAPPELL, author of the sketch of the history of early steamboating on the Missouri river. Mr. Chappell was born in Callaway county, Missouri, about ten miles from Jefferson City, August 18, 1837. He was descended from some of the best-known families in the South, his Chappell ancestors in this country having settled at the mouth of the James river in 1635. Mr. Chappell lived on the home farm in Callaway county and studied at the local (log house) school until he was fifteen years of age, and then left home for college. He spent two years at the Kemper school in Boonville and two years at the Missouri State University, at Columbia, Mo. Returning home at nineteen years of age, he immediately began his business career by entering the steamboat service on the Missouri. He continued in this service until 1869, when he was called home to manage his father's estate. In the following year he married Miss Teresa Ellen Tarlton, daughter of Col. Meredith R. Tarlton. Mr. and Mrs. Chappell were blessed with a family of two sons and three daughters. In 1869 Mr. Chappell's plantation yielded a great crop of tobacco, Mr. Chappell being awarded first prize at the St. Louis fair for the best hoghead of the leaf. After that, owing to the radical change in the labor conditions, no more large tobacco crops were undertaken, and Mr. Chappell removed to Jefferson City and in 1870 took the presidency of the Jefferson City Savings Association, afterwards the Exchange Bank, the oldest bank in that city. He was a member of the city council of Jefferson City, and in 1872 was elected mayor. From 1873 to 1886 he was a member of the board of managers of the state insane asylum, and in 1880 he was elected state treasurer, a position he held for four years. On leaving this office he removed to Kansas City, where he became president of the Citizens' National Bank. In 1891 he resigned from the bank on account of overwork and has since lived a somewhat retired life, though in 1889 he was a member of the first board of public works of Kansas City, and he is now (1906) president of the Safety Deposit Company of Kansas City. His own large property and his literary work occupy most of his time.

This brief sketch of Mr. Chappell's business career is given in order to emphasize the character of the writer of the present article and the others from his pen which may come to the student's notice. Mr. Chappell is accurate and painstaking in all his work. Conscientious to the last degree, he counts all labor lost in any line of research which falls short of arriving as nearly as possible at absolute certainty. He has always been an inveterate reader, and though making no pretension to literary skill, his work has always shown that straightforward simplicity which has characterized the strongest writers of history from Cæsar to Grant. It is safe to say that Mr. Chappell has done more than almost any other man to preserve the fast disappearing facts of early Missouri history. It is hoped that he will follow this charming task for many future years, so as to still further command the thanks of generations to come.—CHARLES S. GLEED.

NOTE 4.—Winship's Translations of Castaneda, in U. S. Bureau of Ethnology, vol. 14, p. 529.

NOTE 5.—It was more than a century and a half after the discovery of the Mississippi river by the Spaniards, in 1519, before the French made this effort to explore it. In 1634 Jean Nicolet, the French interpreter, had left Quebec, and, ascending the St. Lawrence and Ottawa rivers, passed, by way of French river and Lake Huron, through the Straits of Macinaw. Then, coasting along Lake Michigan, he reached Green bay and ascended Fox river. From the Indians in that vicinity he heard of the great river toward the west. Other explorers and Jesuit missionaries followed—Fathers Raymbault and Jogues in 1641, and Radisson and Groseilliers in 1654-'56. All of these adventurers brought back to Quebec wonderful accounts of a great river west of Lakes Michigan and Superior, and the two latter even claimed to have descended it, but into what sea it flowed was unknown to the Indians.—Larned, vol. 1, p. 63; Thwaites' Jesuit Relations, vol. 8, p. 295; vol. 11, p. 279; Parkman Club Publications, No. 2, p. 27.



A History of the Missouri River.

239

the west, a torrent of yellow, muddy water which rushed furiously athwart the clear blue current of the Mississippi, boiling and sweeping in its course logs, branches and uprooted trees. Marquette, in his journal says:

"I have seen nothing more dreadful. An accumulation of large and entire trees, branches and floating islands was issuing from the mouth of the River Pekistanoui with such impetuosity that we could not, without great danger, risk passing through it. So great was the agitation that the water was very muddy and could not become clear.

"Pekitanoui is a river of considerable size, coming from the northwest from a great distance; and it discharges into the Mississippi."⁶

Marquette was informed by the Indians that "by ascending this river for five or six days one reaches a fine prairie, twenty or thirty leagues long. This must be crossed in a northwesterly direction, and it terminates at another small river, on which one may embark, for it is not very difficult to transport canoes through so fine a country as that prairie. This second river flows toward the southwest for ten or fifteen leagues, after which it enters a lake, small and deep [the source of another deep river—*substituted by Dablon*], which flows toward the west, where it falls into the sea. I have hardly any doubt that it is the Vermillion sea."⁷

This was an age of adventure and exploration among the people of the new world, and in 1672 Comte de Frontenac, the governor of New France, determined to send an expedition to discover the "great river," in which great interest had now become awakened. Louis Joliet,⁸ a man of education, excellent judgment, and tried courage, was selected to undertake this hazardous enterprise. He had besides previously visited the Lake Superior region and spent several years in the far West.

Joliet set out from Quebec in August, 1672, and in December arrived at Mackinaw, where he spent the winter in preparing for his expedition. He had orders to take with him a young Jesuit missionary, Father Marquette, a religious zealot, who had devoted his life to the spiritual welfare of the Indians, and who was then in charge of a mission at Point Ignace, opposite Mackinaw. The missionary, having long desired to visit the nations living along the Mississippi river, gladly joined Joliet, and on May 17, 1673, having laid in a supply of corn and dried buffalo meat, they set out with five Indians in two canoes on their perilous voyage. Having reached Green Bay, they ascended the Fox river to its head, where they made a portage of one and one-half miles⁹ to the head waters of the Wisconsin river. They floated down the last-named river until, on the 17th of June, the little fleet floated out upon the placid waters of the Mississippi.

NOTE 6.—Thwaites' Jesuit Relations, vol. 59, p. 141.

NOTE 7.—Id., vol. 59, p. 143.

NOTE 8.—"They were not mistaken in the choice that they made of Sieur Jolyet, for he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has experience and knows the languages spoken in the country of the Outaouacs, where he has passed several years. He possesses tact and prudence, which are the chief qualities necessary for the success of a voyage as dangerous as it is difficult. Finally, he has the courage to dread nothing where everything is to be feared. Consequently, he has fulfilled all the expectations entertained of him; and if, after having passed through a thousand dangers, he had not unfortunately been wrecked in the very harbor, his canoe having upset below Sault St. Louis, near Montreal, where he lost both his men and his papers, and whence he escaped only by a sort of miracle, nothing would have been left to be desired in the success of his voyage."—Thwaites' Jesuit Relations, vol. 59, p. 89; see also, vol. 50, note 19, p. 324.

NOTE 9.—Parkman, La Salle and the Discovery of the Great West, 1879, p. 54. Marquette calls it "a portage of 2700 paces."—Thwaites' Jesuit Relations, vol. 59, p. 105.



Without meeting with any adventure worthy of notice, they arrived at the mouth of the Missouri about the 1st of July, 1673.

After paddling their canoes down as far as the Arkansas,¹⁰ the voyagers became convinced that the Mississippi emptied into the Gulf of Mexico, and not into the Atlantic ocean or the Gulf of California, as had been surmised. They also learned from the natives that they were approaching a country where they were likely to encounter the Spaniards. They therefore very prudently turned the bows of their canoes up stream, and after a tedious voyage arrived at Green Bay by way of the Illinois river and Lake Michigan. Here the two comrades parted company, Marquette to remain for about a year with a tribe of Indians at the mission on Green bay, and Joliet to return to Quebec by the route he had come. In descending the St. Lawrence river Joliet's canoe was upset, and all of his papers, including his maps and journal, were lost. Fortunately, Marquette's papers were preserved, and it is from his journal, a priceless manuscript, that the above extracts, referring to the Missouri river, have been obtained.

It seems that Marquette had contemplated a voyage down the Mississippi for several years before he met Joliet, for in a letter written in 1670 to Father Francois Le Mercier, superior of the Huron mission, after referring to the Mississippi river, then only known by reports from the Indians, and to the different Illinois tribes, he says of the Missouri:

"Six or seven days' journey below the Illinois there is another great river on which live some very powerful nations, who use wooden canoes; of them we can write nothing else until next year—if God grant us the grace to conduct us thither."¹¹

Marquette, having contracted a lingering malady in the South, died May 19, 1675, on his return journey to Michillimackinac from Kaskaskia, where he had gone to found the mission of the Immaculate Conception. He was buried on the eastern shore of Lake Michigan, but his remains, over which a handsome monument has been erected, now repose at St. Ignace, near Mackinaw, Mich.

The second expedition down the Mississippi was conducted by Robert Cavalier de La Salle in 1682. For several years La Salle, who had been an enterprising trader at Quebec, Canada, had contemplated completing the expedition of Marquette and Joliet by following the Mississippi to its entrance into the Gulf of Mexico and planting there the lilies of France. Following the usual course of travel, through the Straits of Mackinaw, and down the eastern shore of Lake Michigan, he arrived about the 1st of January, 1682, at the mouth of a river called by the Indians Chicagou. Dragging their canoes up the frozen river they made the portage to the head of the Illinois, down which they descended, until the 6th of February found them at the mouth of that river, where they were detained for several days by ice in the Mississippi.

La Salle's company consisted of thirty-one Indians and twenty-three Frenchman. Among the latter was Father Zenobius Membré, who has left an account of this famous expedition, from which the following is taken:

"The ice which was floating down on the river Colbert at this place kept us there till the 13th of the same month, when we set out, and six leagues

NOTE 10.—They descended the Mississippi to latitude 33 degrees 40 minutes.—Thwaites' Jesuit Relations, vol. 59, p. 159.

NOTE 11.—Thwaites' Jesuit Relations, vol. 54, p. 191.



A History of the Missouri River.

241

lower down we found the river of the Ozages¹² coming from the West. It is full as large as the river Colbert, into which it empties, and which is so disturbed by it that from the mouth of this river the water is hardly drinkable. The Indians assured us that this river is formed by many others, and that they ascend it for ten or twelve days to a mountain where they have their source; and that beyond this mountain is the sea, where great ships are seen; that it is peopled by a great number of large villages, of several different nations; that there are lands and prairies, and great cattle and beaver hunting. Although this river is very large, the main river does not seem augmented by it; but it pours in so much mud that from its mouth the water of the great river, whose bed is also very slimy, is more like clear mud than river water, without changing at all till it reaches the sea, a distance of more than 300 leagues, although it receives seven large rivers, the water of which is very beautiful, and which are as large as Mississippi." ¹³

Speaking in another place of the hostilities between the Iroquois and the Illinois Indians,¹⁴ Membre says:

"There had been several engagements with equal loss on both sides, and that, at last, of the seventeen Illinois villages, the greater part had retired beyond the river Colbert, among the Ozages, 200 leagues from their country, where a part of the Iroquois had pursued them." ¹⁵

Henri de Tonty,¹⁶ who also accompanied La Salle on this famous expedition, in his relation entitled "Enterprises of M. de La Salle from 1678 to 1683," written at Quebec, in November, 1684, gives the following account of the Missouri river:

"The Indians having finished making their canoes, we descended the river, and found, at six leagues,¹⁷ upon the right hand, a river which fell into the river Colbert, which came from the west, and appeared to be as large and as considerable as the great river, according to the reports of the Indians. It is called the Emissourita, and is well peopled. There are even villages of Indians which use horses¹⁸ to go to war and to carry the carcasses of the cattle which they kill." ¹⁹

NOTE 12.—Father Membre calls the Missouri river the Osage, doubtless from the tribe of Indians whose villages were then located on that stream near its confluence with the Mississippi. So imperfect was the knowledge of the country at that time, as it had never been explored, and so little was known of the rivers of the West, even by the Indians, that there was some doubt in the minds of the Frenchmen whether the Missouri or the Osage was the principal stream.

NOTE 13.—Le Clercq's Establishment of the Faith, vol. 2, p. 163.

NOTE 14.—The Kaskaskias, Peorias and Cahokias were, according to Parkman, component tribes of the Illinois nation. (Conspiracy of Pontiac, 9th ed., vol. 2, p. 312.) Father Vivier, missionary among the Illinois in 1750, nearly seventy years later than Membre, says that this nation then lived in four villages, numbering in all 2000 souls, three of these villages being between the waters of the Kaskaskia and Mississippi rivers, and the fourth eighty leagues distant. He also says the population of the Illinois had been reduced from 5000, since first visited by the French missionaries sixty years before. (Thwaites' Jesuit Relations, vol. 69, pp. 145 and 149.) The Miamias and Weas appear also to have belonged to the Illinois. (Thwaites' Jesuit Relations, vol. 58, p. 203.) These several tribes came to Kansas with the early Indian emigration from east of the Mississippi, and were finally removed to the Indian Territory. (Kan. His. Coll., vol. 8.)

NOTE 15.—Le Clercq's Establishment of the Faith, vol. 2, p. 155.

NOTE 16.—Henry de Tonty was the trusted friend and lieutenant of La Salle, and in point of energy, intelligence and personal courage was not behind his superior officer. In his youth he had lost an arm in battle, and had supplied the missing member with one of iron. This peculiarity was observed by the Indians, by whom he was universally known as the "Iron Hand." He accompanied La Salle in his first expedition down the Mississippi to its mouth, in 1682. He returned to the Illinois country the same year, and after La Salle's unfortunate death, during his second expedition, in 1687, he again went down the Mississippi, in 1689, for the purpose of rescuing the remnant of the ill-fated colony. Of all the members of La Salle's famous expedition de Tonty was the bravest, the most loyal, and the most trustworthy.

NOTE 17.—A French league is two and three-fourths miles.

NOTE 18.—Horses, procured from the Spaniards in New Mexico, were in general use among the Indian tribes above the mouth of the Kaw at an early day.

NOTE 19.—Margry, vol. 1, p. 596.



In the narration of Nicholas de La Salle, entitled "Relation of the Discovery which M. de La Salle has made of the Mississippi river in 1682, and of his return to Quebec," written in 1685, he says: "Finally we descended the Mississippi. The first day we camped six leagues on the right bank, near the mouth of a river which falls into the Mississippi and which is very impetuous and muddy. It is named the river of the Missouris. The river comes from the northwest. It is well peopled, according to what the Indians say. The Panis are upon this river, a great distance from its mouth."²⁰

The Panis, or Pawnees,²¹ were at one time a numerous western people and roved over the country from Red river, Texas, to the Platte. The Republican Pawnees were encountered by Lieutenant Pike in Republic county, Kansas, in September, 1806. In a report of the secretary of war, made in 1829, the number of the northern Pawnees was estimated at 12,000, divided into four bands—the Pawnee Republics, the Pawnee Loups, the Grand Pawnees, and Pawnee Picts. They were located on the Platte, and claimed the country as far west as the Cheyennes. In 1836 their number was estimated by the government at 10,000, but in a subsequent report, made to the secretary of war in 1849, it is stated that they were still on the Platte, but that their number had been reduced through epidemics of smallpox in 1838, and cholera in 1849, to about 4500.²²

This remarkable mortality was not confined to the Pawnees alone, but extended to many other tribes on the upper Missouri, one-half of whom, it is said, died during the summer and winter of 1837-'38.²³

In 1855 the Pawnees ceded their lands in Nebraska to the government,

NOTE 20.—Margry, vol. 1, p. 549.

NOTE 21.—The members of this family are: "The Pawnees, the Arikaras, the Caddos, the Huecos or Wacos, the Keechies, the Tawaconies, and the Pawnee Picts or Wichitas. The last five may be designated as the southern or Red River branches." (Dunbar, *Magazine of Am. Hist.*, vol. 4, p. 241.) Du Tigne visited one of these southern branches on the Arkansas in 1719, called by him the Panis or Panisouas. (Margry, vol. 6, p. 313; Kan. Hist. Soc. Coll., vol. 4, p. 276.) Representatives of the Pawnees of the Platte, Panimahs, accompanied Bourgmont, in 1724, on his visit to the Paducas in western Kansas, as will be seen hereafter. (Margry, vol. 6, pp. 398-449.)

NOTE 22.—United States Commissioner of Indian Affairs, 1836, p. 403; id., 1849, p. 140.

NOTE 23.—Father De Smet, in his *Travels among the Rocky Mountain Indians*, in 1840, refers to this terrible epidemic among the Assinibolines, Pawnees, Arikaras, Blackfeet, Flatheads, Crows, Grosventrees, Mandans, and other tribes. Of the Mandans he says: "This once numerous nation is now reduced to a few families, the only survivors of the smallpox scourge of 1837. In a letter of Indian Agent John Dougherty to Supt. William Clark, dated Cantonment of Leavenworth, October 29, 1831, he writes: 'I have the honor to inform you that I have returned from a visit to the four Pawnee villages, all of whom I found in the most deplorable condition; indeed their misery defies all description. Judging from what I saw during the four days I spent with, and the information I received from, the chiefs and two Frenchmen, who reside with and speak their language well, I am fully persuaded that one-half of the whole number of souls of each village have been and will be carried off by this cruel and frightful distemper. They told me that not one under thirty-three years of age had escaped the monstrous disease—it having been that length of time since it visited them before. They were dying so fast, and taken down at once in such large numbers, that they had ceased to bury their dead.' (U. S. Ho. Rep., 22d Cong., 1st sess., Ex. Doc. No. 190.) Isaac McCoy, in a letter to Lewis Cass, dated Washington, March 28, 1832, says: 'The claims of humanity, in a case peculiarly affecting, compel me to ask leave to trouble you with this. I have this moment received information from Mr. Lykins, near Kanza river, dated February 25, that Maj. J. Dougherty believed that among the Pawnees, Otoes, Omahas, and Ponchas, more than 4000 persons had already died of the smallpox. Of the three latter tribes, about 160 had died when the disease was checked by vaccination. Major Dougherty thinks that all the mountain tribes, as well as the Sioux and other northern Indians, will contract the disease, unless measures should speedily be taken to prevent it.' (Id., p. 3.) T. Hartley Crawford, commissioner of Indian affairs, recommends to the chairman of the house committee on Indian affairs, December 14, 1838, the use of vaccine matter by physicians paid for the purpose by the United States, and says that the smallpox still prevails among the five tribes in the Indian Territory, "and that its ravages, at the latest dates, were not arrested on the upper Missouri (Ho. Rep., 25th Cong., 3d sess., Doc. No. 51.) The smallpox was conveyed by the Missouri Fur Company's boat up the Missouri river in the summer of 1837. Quite lengthy particulars are given of the spread of the disease by Captain Chittenden in his *American Fur Trade*, and in Lieut. Jas. H. Bradley's *Affairs at Fort Benton from 1831 to 1839*, printed in volume III of the *Contributions to the Historical Society of Montana*.