

Four Years to Statehood

A Curriculum for Missouri Schools

Grades 3 - 4 - 5

Covering the Years between Missouri's First

Petition to Become a State and Its Final Admission into the Union

(1818 - 1819 - 1820 - 1821)



Sponsors

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Purpose

The teaching units in this packet are designed for use in elementary grades three through 5. The goal of the authors is to provide activities which will excite students about the coming Bicentennial of the State of Missouri. It is hoped that through exposure in the classroom to the rich history of our states that students will encourage their parents and other family members to participate in other activities sponsored by Missouri 2021 and the Bicentennial Alliance.

Background

Elementary teachers are often charged with including Missouri history in their curriculum, yet there are few materials available to accomplish this goal. Teachers are left on their own to improvise activities dealing with the history of their local communities and famous Missourians. The authors found this often resulted in a short unit on Native Americans, the Lewis and Clark Expedition, and also a few short lessons on famous people from Missouri (usually Laura Ingles Wilder, Mark Twain, George Washington Carver, and Harry Truman). The attached lessons cover specific years and some of the cultural groups who contributed to the early history of the state (French merchants and miners, farmers from the American east, Native Americans, African-American, and early politicians).

Educational Goals

The goals of these units include introducing students to the cultures which contributed to the establishment of Missouri, to some of the people who influenced the development of the state in its early years and to the beliefs and

customs of early Missourians. Students will be encouraged to analyze primary source documents, maps, and graphics using higher level critical thinking skills.

The activities are designed to engage students with the 5 C's of historical thinking as outlined by Flannery Burke and Thomas Andrews. In their article "What Does It Mean to Think Historically," Andrews and Burke identified five skills students should master in order to understand and analyze history. Students should understand:

Change over Time. People lived differently in the past and applied the technology of the day to interact with their environment.

Context. Using documents or imaginative play, students can understand why individuals in the past made the decisions they did. This helps to create the "story" of history.

Causality. Students try to explain why an event happened and what impact it had on future decisions made by individuals and nations.

Contingency. Students learn that any event in the past is contingent upon multiple events and decisions. For example, settlers from the east would not have migrated to Missouri in the early 1800s had not the United States purchased the Louisiana Territory from France. Migration was also possible because following the War of 1812, Native Americans were moved to the western part of the state, thus making cheap land available. Migration was also spurred by the increasing population of the United States and a rise in eastern land prices. Thus, it took all of these conditions to encourage Americans to move to Missouri.

Complexity. Historical events can often be seen from multiple points of view. For example, the admission of Missouri as a state was controversial because whether or not slavery would be permitted would upset the balance between slave and free states in the U.S. Senate. Statehood would also have an impact on various groups who had been in the state long before the territory was even purchased by the U.S.; eg. the French in Ste. Genevieve and the Native Americans. As settlers arrived, it would also make it more difficult for those who traded with the Indians or relied on the sale of furs from hunting and trapping to earn a living, because the habitat of the animals they hunted would be replaced

by farms and towns. Statehood could be seen as a positive or a negative event, depending upon one's point of view.

History Skills

The article "What Does It Mean to Think Historically" from *Perspectives on History* can be accessed online. www.historians.org/publications-and-directories/perspe-on-history/january-2007/what-does-it-mean-to-think-historically

Structure of the Units

There are four units, one covering each year between 1818 and 1821. Each unit begins with a short narrative about an actual young person who lived in Missouri at that time period. The units may be reproduced for classroom use. Activities follow each reading. Most contain a simple activity which can be accomplished by younger students and then questions for discussion or suggestions for further investigation by older students to develop critical thinking skills. These involve research in books or on the internet as well as examination and discussion of primary sources, maps and graphics.

Educational Process

The amount of time Missouri teachers are given for teaching Social Studies differs from district to district. Most units can be completed in a minimum of sixty minutes. Older students may need more time for discussion, debate, or student produced projects. The units can either be taught within a single grade level - one per quarter - or they can be done one per year in grades 3 and 4 and then two in grade 5. In addition to teaching the 5 C's of historical thinking, the units reinforce district goals in reading, writing, geography, economics and math.

Unit Outlines

1818 - Ste. Genevieve Through the Eyes of Fifteen-Year Old Joseph Bogy III

Topics include:

- Trade in Ste. Genevieve and along the Mississippi River
- The influx of Americans (down the Ohio by raft or flatboat)
- The concerns of citizens of French heritage about becoming an American state

Famous Missourians: Bishop DuBourg, Moses and Stephen Austin, and Mother Rose Philippine Duchesne.

Activities

1. The clothing of a trapper/trader in 1818 Missouri
2. Planning a trip to Missouri via flatboat
3. Letters or pictures from the frontier to friends far away

1819 – Life in Western Missouri Through the Eyes of Mohongo (Sacred Sun) a Ten-Year old Osage

Topics

- Sacred Sun and the White settlers
- Indian Life along the Missouri- Kansas Border
- Life in Arrow Rock in 1819
- Native American concerns about their way of life after statehood

Famous Missourians: Major George Sibley and his wife Mary, George Caleb Bingham, Frank White Cloud, Kit Carson

Activities

1. Reader's Theatre
2. Writing Historical Fiction
3. Historic Pictures
4. Translating Language
5. Working with Primary Sources

1820 – From Slavery to Freedom: The Story of the Johnson Family (1820-65)

Topics

- Life of an enslaved child on a farm in rural Pike County, Missouri
- Slavery in Missouri
- Persons of Color and the Missouri Compromise
- Role of the United States Colored Troops in the U.S. Civil War

Famous Missourians: John Brooks Henderson

Activities

1. Historical Fiction
2. Color Pages (Images of 1820 Pike County)
3. Working with Primary Sources
4. Oral History: Interviews with former Missouri Slaves
5. Primary vs. Secondary Sources

1821 - Missouri Becomes a State Through the Eyes of Russella Easton, Ten-Year Old Daughter of Rufus Easton (Missouri's First Attorney General)

Topics

- Moving from St. Louis to St. Charles
- Participating in Statehood celebrations
- Her father's concerns after the first meeting of the Missouri Legislature

Important Missourians: Governor Thomas McNair, Thomas Hart Benton, Rose Philippine Duchesne, Duff Green, Mary Sibley

Activities

1. Students and the 2021 Missouri Bicentennial
2. Local, State and National Historic Sites
3. Nominating an Historic Site
4. Information from Maps
5. Preserving History
6. The Bicentennial Penny Drive
7. Compare and Contrast: Life in Missouri in the 1820s with Live in Missouri Today

Historical Fiction and Teaching History

Students usually find history more engaging if it tells the stories of individuals. Unfortunately, the lives of individuals, especially women and children, were not usually recorded. Authors can reconstruct what “might have happened” by looking at facts we do know about the area and time in which a person lived. There are a number of very good historical fiction books for elementary school children.

Each of the units in this curriculum introduces the students to a time period of Missouri History by examining the life of a person alive in the state at that time. We have researched the lives of a French boy living in Ste. Genevieve, a Native America girl, an enslaved family in Pike County, and the daughter of Missouri’s first Attorney General. In the story about Sacred Sun, we have written a narrative about other children she may have met in Arrow Rock, Missouri, in 1819. Artist George Caleb Bingham and explorer Kit Carson lived in the area as boys. We have no proof they met in 1819, but it is very possible. In her diary, which is kept in the Archives at Lindenwood University, Mary Sibley tells of teaching Indian girls how to read, write, and sing in English while she and her husband lived at Fort Osage. Could Sacred Sun have been one of these girls?

To compose historical fiction, an author must examine the factual evidence. Are the people mentioned in documents (census records, letters, diaries of adults, newspaper articles)? Do we have portraits of them? What about physical artifacts? Are items their contemporaries used during their childhoods found in museums and historic sites? Do the places they lived still exist? Did any adults write books about being a child during the same period as the subject of the historical fiction narrative?

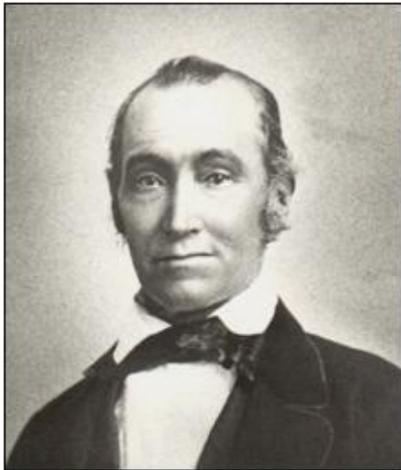
The purpose of using historical fiction in teaching history is to engage the reader in a good story which accurately portrays a time long ago. A good historical fiction story provides a window into a time which no longer exists. It tells us about daily

life and about the problems, hopes, and dreams of people who lived before us. Historical empathy helps consider events through the eyes of others, from their point of view.

Once we learn about a person and when they lived, we can understand how the world has changed since that time. We also learn how people then and now are alike in many ways. Learning about famous leaders, like Daniel Boone, Lewis and Clark, or Dred Scott, tells only part of Missouri's story. Our state developed as it did because of the many groups of people who lived here; not just men, but men, women, and children. We hope you enjoy the four stories we have told and will want to learn more about the history of our fascinating state. In several of the activities, we have asked students to do research into famous Missourians and then write an historical fiction short story about an event in their life. We hope these help students understand how people are influenced by the geography of the place they live and the events which occurred both statewide and nationally during their childhood.

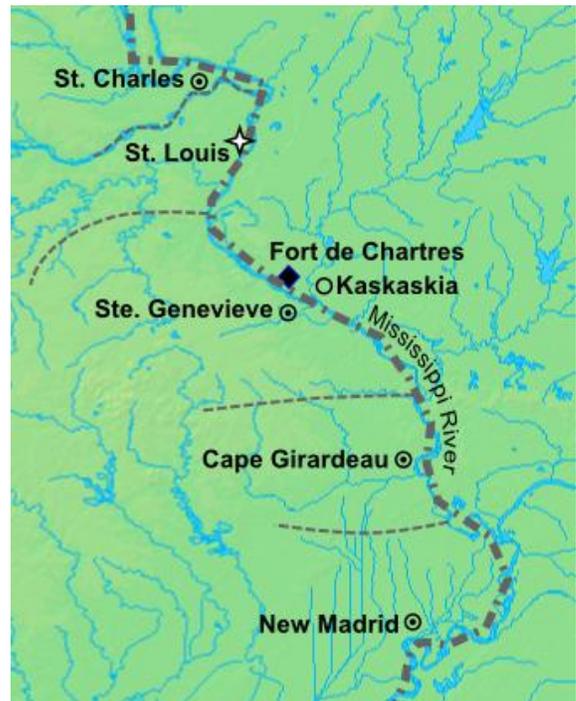
1818

Joseph Bogy III and Life in Ste. Genevieve, MO



Joseph Bogy III as an Adult

The Bogy House in Ste. Genevieve, built in 1806



Narrative: Joseph Bogy III

In 1818, Joseph Bogy III turned 15 years old. He lived in Ste. Genevieve, Missouri, which was already an old town. French explorers had come here in the 1680s from Canada. By the mid-1700s, Ste. Genevieve was a busy port on the Mississippi River. Lead (mined north of Ste. Genevieve), grain, and furs went south to New Orleans and then to France. From New Orleans the citizens received items made of iron (like skillets, cooking pots, and shovels), glass beads, wool blankets, coffee, and sugar. What was not used in Ste. Genevieve was traded with the Indians who lived to the west.

Joseph Bogy the First, Joseph's grandfather, had the French title of *Voyageur*. He was an explorer who came to trade with the Indians. In 1818, he operated trading posts along the Arkansas River.

Like most of Ste. Genevieve, Joseph III and his father and grandfather spoke French. When Joseph III was born in 1806, the Louisiana Territory no longer belonged to France. The U.S. bought it in 1804. The change in ownership did not affect the lives of the people in Ste. Genevieve. They still spoke French, followed French customs, and attended the Catholic Church which brought French-speaking priests to the Louisiana Territory. They did more business with French merchants than with those in Spain or the U.S.

When Joseph III was four, his father built a beautiful house on Merchant Street. There Joseph would grow up and later live with his wife and children.

At 15, Joseph was no longer considered a child. He traveled with his father to the lead mine in which they had part-ownership and helped his father with the store the family ran in town. During the summers, he even spent time with his grandfather visiting their Indian trading posts. While his father dressed like a town merchant, his grandfather still dressed in clothes made of deerskins like the Indians. He had even learned to speak several Indian languages.

Joseph was now allowed to accompany his father to the weekly meeting of town leaders. In the winter, they met on Sunday afternoon around the heating stove in the general store. During summer, they met on the porch of the hotel. This was a time for the "men folk" to discuss business and politics. Joseph listened and learned. When a newspaper from St. Louis arrived, someone would

be selected to read the major articles which the men would discuss. Joseph felt honored when he was chosen to read.

The articles talked about the price of goods in St. Louis, plus events in New York and Europe. Yet the major topic in 1818 was whether or not Missouri would be admitted as a state. Would they be allowed to send senators and representatives to the national government in Washington?

Joseph was proud his father was one of the representatives from Ste. Genevieve to attend the meeting of the Territorial Assembly in St. Louis. It would write a constitution for the new state to be sent to Congress for approval. The main debate was whether people in Missouri would be allowed to own slaves. There were many slaves in the territory, even in Ste. Genevieve. But many people also opposed the idea of owning slaves.

In addition to discussing the issue of slavery, the men who met in Ste. Genevieve were concerned about what would happen to them when Missouri became a state. Would English be the official language? Would people be discouraged from speaking French? What about their church? Would people be discouraged from being Catholic? What about their holiday traditions — like having a Christmas Dance and the Mardi Gras celebration?

The Frenchmen of Ste. Genevieve realized that many “English” were coming from the east. The French would soon be outnumbered. Every spring, after the flooding ended, rafts of “English” arrived on the riverfront. Many had ancestors who did not speak English when they arrived in America, but they soon learned.

One of those “English” who came that summer was Alexander Huffman, just six years old. His father, Daniel, had sold their farm in North Carolina and moved the family to western Virginia. There they bought wood and built a flatboat. The family floated down the Ohio River until it joined the Mississippi River. Then, using poles and keeping the boat near the shore, they went north up the Mississippi. They went up the Illinois side to just past Ste. Genevieve and then pushed out into the river so that the current would take them across the river to Ste. Genevieve. After it was their turn to cross, they watched in horror as another family's flatboat flipped over, dumping the family and all their belongings into the river. The pigs squealed and the children screamed. Alexander's father and other men swam to save the children and their parents, but their belongings sank and the pigs drowned.

The Huffmans and the three other families had been recruited to come west by Ste. Genevieve resident Stephen Austin. His father, Moses, had received a large land grant from the Spanish in what is now Texas. The Austins were dividing the land and selling it to people from the East. When Alexander's family arrived in Ste. Genevieve, they learned that Moses Austin was very ill. There would not be a wagon train to Texas. They were disappointed. Instead, they rented a barn from Joseph's father. They made one end into a house and kept the animals in the other part. Joseph had never seen such a house, but Alexander told him it was like the barn houses his ancestors built. Alexander's father earned money that winter repairing wagons. The next spring the family moved south to the Missouri boot heel.

Joseph prepared to return for a few months of schooling. Girls were usually taught at home by their mothers. Boys could go to a school run by Catholic priests recruited by Bishop Louis Dubourg. Bishop DuBourg celebrated Mass in Ste. Genevieve on his way to St. Louis in January of 1817. DuBourg had also recruited several nuns of the Order of the Sacred Heart who would arrive in St. Louis in 1818. Later they moved to St. Charles. One of these was Mother Rose Philippine Duchesne. She was recognized as a Catholic Saint in 1988 because of the work she had done teaching both French and Indian children.

By winter, Joseph's friend Alexander had moved south and school had started. He was back to the usual routine, but life would soon be exciting again as he took an interest in a local girl, Eleanor Valle. In 1818, the 15-year old Joseph did not know he would marry Eleanor, become an Indian Commissioner, serve in both the Missouri House and Senate, and run for Lieutenant Governor. Nor could he know that his great-great-grandson, Christopher Bond, would represent Missouri in the Senate of the United States.

1818

Activity One

The Clothing of a French Voyageur

1. Copy and distribute the graphic showing the clothing items worn by a French Voyageur in North America. Before the students color the items, ask them of what materials they are made (deer skin, beaver skin, fox fur, rabbit fur, metal, or a trim of glass beads). From where would they get these materials? Did they trade for the skins and furs? Why did they use those materials? Did they use a needle from France or one of animal bone to sew items together? From where did they get items such as knives? Guess the function of each item.
2. Older students may wish to use the internet to research what clothing would have been worn by townspeople, such as Joseph's parents. What garment would have been worn by young children? They may wish to do a collage showing various types of clothing. A good printed resource is Carl Ekberg's [Life in Colonial Ste. Genevieve](#), pages 314-317. On the internet look at the site: [Museum of the Fur Trade | Coureurs de bois \(Pre 1900\)](#) Using Google translate or another app, translate the French name of each item of clothing.
3. To illustrate Change, students may be asked to discuss how their clothing differs from that of the citizens of Ste. Genevieve. From where do their clothes come? What clothing is worn for "dress" and what for "everyday?" Why are blue jeans so popular?

COSTUME DU VOYAGEUR



CHEMISE ROUGE



BONNET DE
FOURRURE



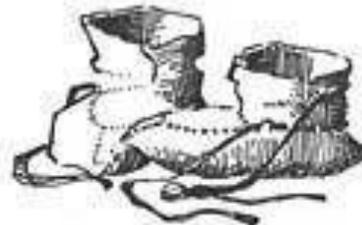
TUQUE EN
LAINER ROUGE



JAMBIÈRES EN
PEAU DE
CHEVREUIL



CAPOT À CAPUCHON
ET CEINTURE
FLECHÉE



SOULIERS DE CHEVREUIL



SAC-À-FEU



COUTEAU

1818

Activity II

Traveling on a Flatboat

1. Duplicate the page showing men on a flatboat or have students draw their own boat following instructions from the YouTube video listed below. Have the students decide what they would bring with them if they were moving to Missouri in 1818 and had to travel down the river like the Huffmans. Remind students there is no electricity yet. They will need to bring items so their father can establish a business or a farm. As farmers, they would need to bring family items, animals, feed for the animals, and tools. The items can either be drawn on the graphic of a flatboat or on another piece of paper and then cut and pasted onto the flatboat graphic. After each student has completed their flatboat, do one for the class. There is only so much room on the boat, so not every student can get all of their items on the boat. During the discussion, have students debate for or against taking certain items. For example, a piano would be nice, but far too heavy and far too large.

The website: <http://steamboattimes.com/flatboats.html> has articles and pictures of various types of flatboats used on rivers in America.

The St. Louis Art Museum has several George Caleb Bingham photos of Missouri River flatboats. Their website is: www.slam.org

2. Fourth and fifth grades might find a map showing the Ohio and Mississippi River Valleys as well as the Cumberland Gap through which settlers from the Carolinas would need to travel to reach the Ohio River. They can then locate a point along the Ohio River where the Huffmans might have built their flatboat. Ask students to calculate the distance the family would need to travel to reach Ste. Genevieve. How long would it take to make this journey? (The river current

flows at .5 miles an hour). What problems might a family encounter on this journey? Why would one risk these perils to come west?

Items to Put on the Boat

The Missouri Historical Society webpage has photographs of items which would have been used by early settlers coming down the river.

<http://mohistory.org/collections?text=settlers%20ste.%20genevieve&decade=1810-1819>

Another site with photos of items used by settlers is "15 Tools Which Helped Pioneers Survive on the American Frontier" (Some of them are later than 1818.)

<https://gizmodo.com/15-tools-that-helped-pioneers-survive-on-the-american-f-577187190a>

A site for farm animals is "Farm Animals of the Prairie". Use a search engine on your computer to locate the site.

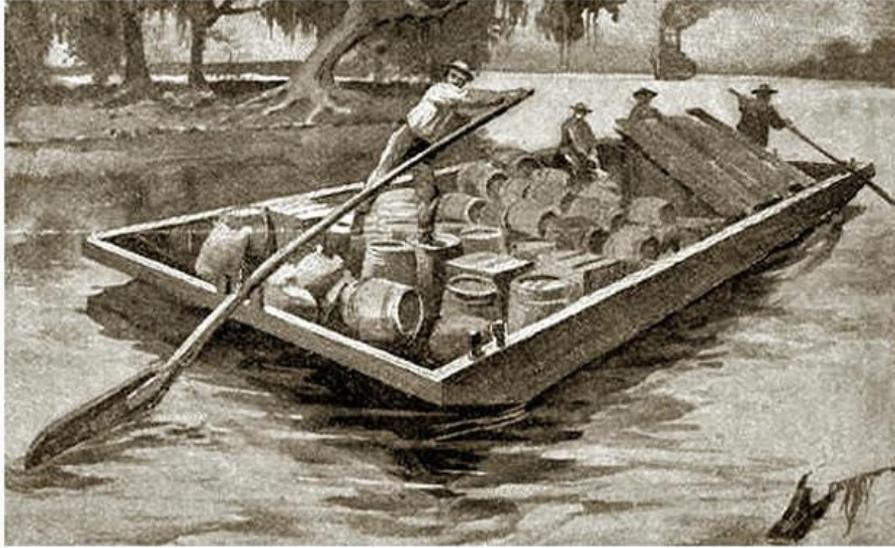


Cedar Writing Box would contain paper, a bottle of ink, and a quill pen.



Sauce pan for use in a fireplace. This one belonged to the Valle family of Ste. Genevieve.

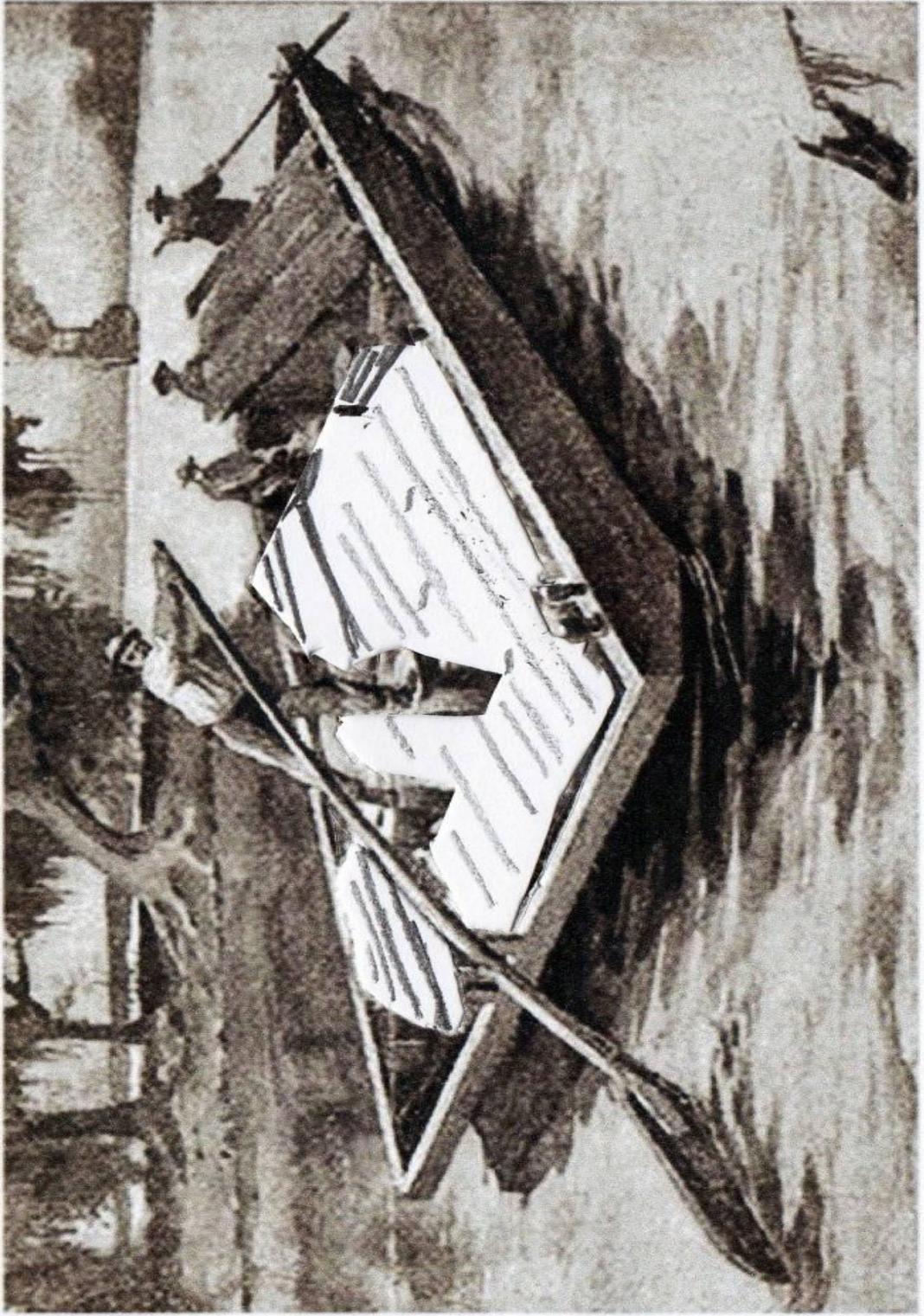
Flatboats on the Ohio and Mississippi Rivers



For instructions on how to draw a flatboat, check the following YouTube video:

<https://www.youtube.com/watch?v=GRHudDqHScY>





Activity III

A Creative Writing Assignment

1. Ask students to write a letter from the point of view of one of the following persons mentioned in the reading about Joseph Bogy III.
 - a. Joseph to a friend in New Orleans about some event in his life in Ste. Genevieve
 - b. Joseph's mother to a friend in Canada about the house her husband built in 1806 and how it differs from other houses in Ste. Genevieve. (Architecture in Ste. Genevieve is available on several websites.)
 - c. Joseph's grandfather to Joseph about Indians with whom he trades along the Arkansas River.
 - d. Alexander Huffman to a friend in North Carolina about the strange life of the French in Ste. Genevieve or about the problems they encountered while on the flatboat.
 - e. Eleanor Valle to her aunt about the priests and nuns from France.
2. More advanced students may wish to make a poster or tri-fold brochure about Ste. Genevieve. It can either be dated 1818 to encourage people to move to Missouri or dated today telling people what they would see if they visited "Historic Ste. Genevieve as tourists. A good website for this assignment is www.howlingpixel.com/wiki/Ste_Genevieve-Missouri

An Additional Resource

MHC PROGRAMS: AFRICAN AMERICAN

BAUVAIS-AMOUREUX HOUSE IPAD APP THE STORY OF PELAGIE



DON STRAND

Three years ago, I was presenting my family story to an eighth grade class in an underserved school in Daly City, California, a few miles south of San Francisco. A few of the students knew me because I mentored them on Monday mornings. To the others I was just another visitor. The room was a rich cultural mix of Latino, Asian, African American, and Pacific Islander students. Many appeared sleepy, having stayed up late the night before and not eaten breakfast that morning. The class was U.S. History, and the kids looked like the last thing they wanted to hear was the personal story of someone like me—a middle-aged white man.

I asked them, “Who likes U.S. history?” Only two of the twenty-six students raised their hands. I said, “Dang, this is gonna be a challenge for me.” That elicited a chuckle from a young man with a single ear bud hanging over one ear. Soon he turned toward the window in detachment, staring at the heavy fog outside.

As I slid my iPad out of its case, a few students gradually wriggled up from their adolescent slouch. Not that they hadn’t seen an iPad before. After all, they shared a county border with Silicon Valley. But their school technology was limited to an antiquated overhead projector. Thanks to invaluable funding by the Missouri Humanities Council and the National Trust for Historic Preservation, I had just created an iPad app to tell the story of my third great-grandmother Pelagie Amoureux: She was born into slavery in

Ste. Geneviève, Missouri, fell in love with a French nobleman’s son, obtained her freedom in 1832, and possessed the courage to take men to court who harmed her.

When designing the app, our goal was simply to tell a compelling story through video and primary historical documents. We installed an iPad in the historic eighteenth-century Bauvais-Amoureux house, where Pelagie had raised her mixed-race family, and made the free app available on iTunes so any teacher or student with an iPad could access the intriguing story. We chose the iPad as the tool for delivery because, in my experience, the way to draw kids to history is to hide it in a piece of technology. It worked!

Technology itself, though, was only a carrot. We had to provide a provocative narrative and pose questions to the young viewers. We needed to engage kids through fresh and accurate words and enable them to “see” history through a new lens. Kids demand “real” and “relevant,” so that’s what we gave them. We eliminated the word “slave” and used “enslaved”—the former was a label to control another human being, where the latter accurately describes a condition. We replaced the word “master” with “enslaver,” shifting the justifiable shame to the subjugator. We purged the words “brought over from Africa” and correctly recorded the act as “kidnapped.” These changes alone help remove the walls kids put up in protection against hurtful characterizations.

In Pelagie’s story, students are able to relate to a part of U.S. history through the eyes and heart of the sufferer, a woman born into slavery. The observers now



The Bauvais-Amoureux House in Ste. Geneviève, built in 1792.

can become the observed; the students more acutely sense Pelagie's pain and feel the sting of injustice. In one of the short video segments, students are asked, "Do you ever have people in your life who are hatin' on you, talkin' behind your back, those who are disguised as friends?" This question often evokes an immediate connection to bullying in students' lives today, and the gap of 150 years of history falls away. Their conscience is stimulated and rich classroom dialogue begins.

At times I questioned whether I was qualified to tell Pelagie's story. I'm neither a professional historian nor a writer. I worried this may be yet another white man interpreting African American history—about a woman, no less. I was concerned that students might be lost without a strong background of African American history, a critical ingredient that is still mostly missing in textbooks today. Yet there was something that pushed me forward, an internal nudge that said, "Give kids what's in your heart."

The final outcome and response to the app was something I couldn't have imagined. Three years after our initial funding, the app has over 200,000 downloads by

schools not only nearby but far beyond the banks of the Mississippi. My next goal is to reach the poorer banks of all rivers, those schools that don't have iPads but may have access to smart phones.

I wrapped up my presentation that day by playing the app's final video segment. All my doubts and fears faded away. The students saw my extended family, a mosaic of skin tones brought together. They grasped a universal message of acceptance and perseverance and an acknowledgment of the cruelty and courage of our past. I asked the class, "What is the message for you here?" A girl in the front responded, "Love over fear." The young man with the ear bud was now sitting up in his chair, his arm straight and hand raised. He answered, "Never give up."

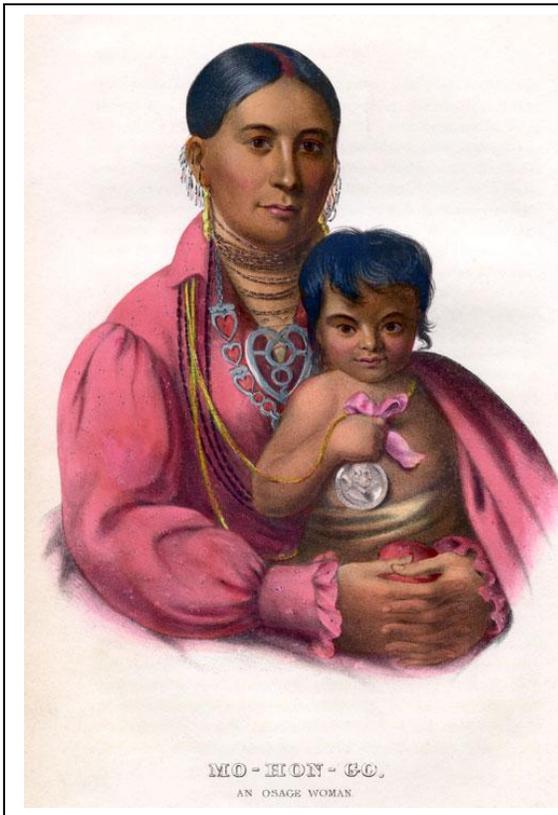
Timeless messages not only for the students, but also for their presenter that day.

Don Strand volunteers as a financial literacy instructor at Alive & Free, a youth violence prevention organization based in San Francisco, and as the developer of the educational website AmHouse.org. To access the free iPad app, go to AmHouse.org/lapp.

This article introduces educators to an iPad app which can be used with students to learn about a woman living in Ste. Genevieve at the same time as Joseph Bogey III. She was born into slavery, but married a Frenchman. Her house still exists in Ste. Genevieve. The article was printed in the *Missouri Humanities Council Magazine*, Spring/Summer 2017 edition.

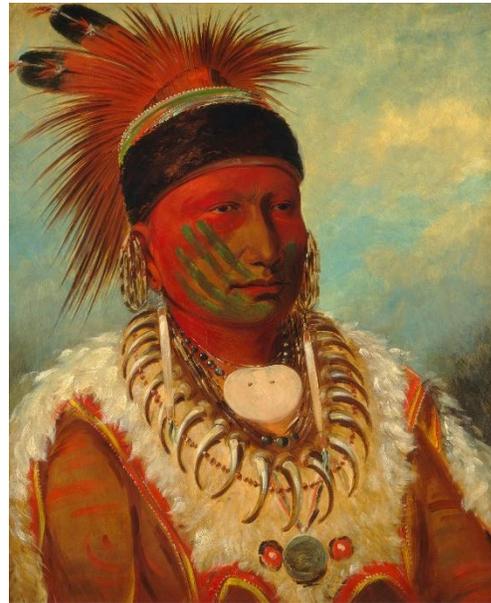
1819

**Sacred Sun, an Osage Girl
in Western Missouri**



Sacred Sun

Courtesy of the State Historical
Society of Missouri



**Francis/Frank White Cloud
as an adult**



Instructions for the Educator

Resources:

- Duplicate the Narrative and Reader's Theater or prepare a copy for projection with an overhead or SmartBoard.
- Discuss with students the term "Historical Fiction." How would an author go about gathering information to write historical fiction?
- Read the Narrative with the students. Discuss the plight of Native Americans in Missouri before we became a state. How did the daily or seasonal activities of Sacred Sun differ from the students' activities? For example, have they ever had to relocate because of seasonal flooding?
- Ask students why they think the settlers forced the Native Americans to move from their traditional homes in eastern Missouri. What do they think happened to the Indians following 1821 statehood? (By 1836, Native Americans had lost all their land in Missouri and were forced into Kansas or Oklahoma).

Student Activities

Activity One:

All students or only those chosen as readers will be given a copy of the script. Students will be given time to read their parts before they read aloud.

Activity Two:

If the class does not have computer access for all students, the teacher can print the narratives for the thirty individuals and then distribute them. This website links to the biographies of Missourians from the pre-statehood period:

<https://shsmo.org/historicmissourians/period/prestatehood.html> Each student is assigned a person, reads the biography, then selects one life event upon which to base a short piece of historical fiction. If the class has more than 30 students,

select additional people from the Western Expansion period. Students may want to research the event's location, clothing, local customs, occupations, etc.

Activity Three:

These are coloring pages for younger students. Remind students that before we had photography, magazines would have artists draw a location and then hand color them before printing plates were made. In some early books, each illustration was hand painted before the book was bound. Older students may want to view photographs of the sites in Arrow Rock and Fort Osage.

Activity Four:

Students are often motivated by smartphones. As partners, they can use Google Translate or another application to translate the messages.

French:	Sacred Sun was a girl.
German:	Her family was forced to move out of Missouri.
Spanish:	She helped her mother prepare the food.

Activity Five:

There are two sources. One is by George Sibley, Indian Agent and husband of Mary Easton Sibley. The other is by Christy Finsel, an Osage who lives in Missouri today. The readings are each followed by two pages of questions, one for younger students and one for older. Students should both understand the daily life of the Osage during the time of Sacred Sun and contrast that with the life of the Osage in Missouri today. Students are asked to speculate about what impact Missouri statehood would have on the Native American population and then research what actually happened.

Narrative: 1819

Sacred Sun, an Osage Girl in Western Missouri

Note to Students: Sacred Sun and artist George Caleb Bingham, explorer Kit Carson, Indian leader Frank White Cloud, and educator Mary Sibley were real. The authors have created a narrative about what might have happened in the Missouri Territory during the summer of 1819, two years before statehood.

Her Osage name was Mohongo, which in English means Sacred Sun. In 1819, she lived in a small village on the Missouri River not far from the towns of Arrow Rock and Franklin. She turned ten years old that spring.

Like other girls in her village, she helped with the gardening, took care of the chickens and rabbits, and helped take care of the younger children. She also learned to tan hides from which they would make clothing. They could also take them to town to trade for salt, coffee, and the pretty beads from which her mother made jewelry. She also learned to make medicines from local plants. Unlike the other girls, Sacred Sun liked to explore on her own and to go into Arrow Rock by herself. She was not scared to be on her own.

When Sacred Sun was born, the land of the Osage stretched east all the way to the Mississippi River. She vaguely remembered seeing that great river when she was six. Her family and over 5,000 Indians from many tribes had gathered in Portage

des Sioux, near St. Charles. Sacred Sun had never seen so many people together in one place!

Later, she learned a great war had begun in 1812. The Indians traveled there to sign a peace treaty. Some tribes had fought with the U.S., like Sacred Sun's, and some against it. Yet all the tribes were forced to sign the same treaty. The United States government promised to protect the Indians and live in peace with them as long as they left eastern Missouri and moved to a strip of land along the Kansas border.

Many tribes moved near Sacred Sun's village and began to use their hunting grounds. The deer and other animals became scarce. More and more, the Indians relied on food and supplies which the government gave them. The nearest Indian Agent who distributed these supplies was at Fort Osage, sometimes called Fort Sibley.

The Indian Agent at Fort Osage was George Sibley. He lived there with his wife Mary. When the Indians traveled to the fort to get supplies, Mrs. Sibley would invite the Indian girls to learn English. She always gave them a piece of candy when they did well. Sacred Sun admired the beautiful clothes Mrs. Sibley wore. They were made of woven cloth, not rough deer skin.

Sacred Sun's village was near two settler villages, Arrow Rock and Franklin. When the Missouri River flooded in the spring, the Indians tribes would move to temporary camps near Arrow Rock, because it was on higher ground.

When the river stopped flooding, the Indians would take the ferry to Franklin and buy the salt they needed to dry meat so they could preserve it to eat in the winter. Near Franklin was a salt lick, a spring with salty water. Here, two sons of the famous explorer Daniel Boone ran a business which took the salt from the water

and put it in sacks for sale. In the summer of 1819, there was a new ferry for the short trip to Franklin ran by a man named Mr. Todd. He was a real talker. He would go on and on about life in Kentucky and about his niece, Mary, who would grow up to marry Abraham Lincoln.

From their camp outside town, Sacred Sun and the other children would wander into town. They weren't allowed to go into the stores, but they looked at the dolls, marbles, and tin toys displayed in the windows.

Sacred Sun would use the English she learned from Mrs. Sibley to talk to the American children. She wanted to know everything about them.

Spring passed quickly and the Osage began preparing to return to their village. Every evening men from many tribes would gather around the Osage camp fires and talk late into the night. The usual topic of conversation was about the future of the Indians in Missouri should it become a state. Would the new state government honor the Treaty of 1815? Would they have to move again? Where? Kansas Territory, perhaps Oklahoma? Would more settlers pour into the new state and take more land away from the Indians? Some men felt the 1815 treaty would protect them. Others didn't trust the settlers not to change their minds and force the tribes completely out of Missouri.

The elders of the Osage were worried as they returned to their village. Sacred Sun was happy to be home again. She was near enough to visit Fort Osage on her own. Mrs. Sibley was happy to teach her to read and write English and to sing songs. Mrs. Sibley even had a piano she had brought up river from St. Louis. Sacred Sun might have learned to play a few simple songs. She was sad when the Sibley family moved away from the fort.

Several years later, a group of Christian missionaries decided to start a school for Indian children not far from Sacred Sun's village. Sacred Sun was older than the rest of the students, but the missionaries were amazed that she was quickly learning to read, write, and sing the hymns. She never told them about her visits with Mrs. Sibley. They just thought she was very smart, and that was fine with Sacred Sun.

Sacred Sun had no idea that some day she and other Osage would make a famous trip to France. That story was told in newspapers, books, and magazine articles. When she returned, a famous painter named Charles Bird King made a painting of her and her son. The painting was reprinted in many books about the Plains Indians, so we know what Sacred Sun looked like. During that spring of 1819, Sacred Sun was just a young girl growing up. She didn't know that she and both her Osage and American friends would someday be called "Famous Missourians."

Using Historical Fiction To Study History

Dear Students,

To help you study about life in early Missouri, the authors have told four stories based upon young people who lived in Missouri during the four years before we became a state. The people, the places and many of the events are real. However, as the lives of children were seldom recorded and the children were too busy helping their families to write their own stories, there are not documentary accounts for us to read. From records they left as adults and by learning about the communities in which they lived, we can try to reconstruct what "might have happened" at a particular point in their childhood.

A story imagining an event which includes real people and places is called "Historical Fiction." In the story below, you will read about a Native American girl named Sacred Sun. Much has been written about her during her famous visit to Europe as an adult, but we know little about her childhood. We do know that she was born in Saline County Missouri in what was called the "Indian Strip," land along the Missouri-Kansas border where the Indians were forced to move after the Treaty of 1815. Other people in the story such as Frank White Cloud, George Caleb Bingham, Kit Carson and Mary Sibley are real people who lived near the Indian village where Sacred Sun grew up.

The Authors

Activity One

Reader's Theater

Directions: Your teacher will assign parts to be read aloud. Read the script carefully before you begin reading your part aloud.

Narrator #1: One day in 1819, Sacred Sun saw a settler boy outside the tavern in Arrow Rock. He was drawing a picture of a horse tied to the hitching post.

Sacred Sun: "That's a good picture. Is he your horse?"

George Bingham: "No, belongs to a man having lunch inside."

Sacred Sun: "My name's Sacred Sun. What's yours?"

George Bingham: "George Bingham. I'm eight. Are you a real Indian?"

Sacred Sun: "I'm an Osage."

George Bingham: "You're the first Indian I've talked to. You're nice. I've seen lots of Indians in town, but Papa says not to talk to them."

Sacred Sun: "Well, I'm a girl so maybe I don't count."

Narrator #2: During the next weeks, Sacred Sun and George became friends and introduced each other to other children. One day, George brought along his friend, Kit Carson of Franklin, Missouri.

Narrator #2: Sacred Sun wasn't sure at first if she liked Kit. He was always bragging about how he would be a famous explorer just like Daniel Boone. Sacred Sun knew that Kit's father had died the year before and he lived with his widowed mother. He didn't have much to brag about, even if his mother did know Daniel Boone's sons. So she didn't mind if he bragged a bit.

Narrator #3: From the Indian camp, Sacred Sun brought her friend Frank White Cloud. His father was chief of the Ioway Tribe. One day while they were playing

marbles in front of the general store, Kit started bragging again and Frank decided he had had enough.

Frank White Cloud: "Your family may know Daniel Boone, but is he a chief of a tribe?"

Kit Carson: "He may not be a chief, but he's very important."

Frank White Cloud: "Well, has he ever been tried for murder? My father was!"

Kit Carson: "Your dad was tried for murder? Wow! Did he go to jail? Wait, if he was tried for murder, they would have hung him. You're making that up."

Frank White Cloud: "Am not!"

Narrator #3: This was Frank's opportunity to tell a story Kit could never top. In great detail, Frank told of how his father and a canoe of warriors had been checking their traps along the river when they were ambushed by a boatload of French trappers. Frank told how the bullets had flown through the air and how the men screamed if they got hit. One of the French trappers died. Frank said the Frenchmen had fled in fear of the Indians all the way east to St. Louis. From there a party of U.S. Army soldiers were sent to arrest his father. He was put in the city jail while he awaited trial.

Kit Carson: "What happened then?"

Frank White Cloud: "It was a long trial and everyone assumed just because he was an Indian that my father was guilty of murder. Stories in the newspaper called for a hanging. But my father was brave and never showed fear. The judge let him have a lawyer. The lawyer explained to the jury that the Indians were just defending themselves, and so they let my father come home. My mother and I were so glad to see him again."

Kit Carson: "Oh, bet you made all that up!"

Frank White Cloud: "Just ask Mrs. Sibley at Fort Osage. She'll tell you all about it. Her father was the lawyer."

Narrator #3: That was good enough for Kit. Now they became friends and Kit didn't brag as much.

Activity Two

Writing Historical Fiction

The State Historical Society of Missouri has a website dedicated to Historic Missourians: <https://shsmo.org/historicmissourians/period/prestatehood.html>

You can also find it by searching “Historic Missourians + State Historical Society”

Once on the site, select Pre-statehood from the menu on the left of the page.

Your assignment is to select one of the 30 people in the section Pre-statehood. Read their biography. Then write about one event in that person's life. Tell it as a story (historical fiction) which includes some dialogue. You can invent people to be in the story, but tell an event which actually happened to the person you selected. Your teacher will tell you how long the story needs to be. Before you start writing, complete the planning sheet below.

1. Who is the main character?
2. How old is he/she in your story?
3. What event in their life is the story going to describe?

4. Who else may have been involved in this event? (Here you have permission to invent other people.)

5. Where does the story take place?
6. What kind of clothing would the characters be wearing?
7. What items of daily life from this time period might the characters use during this event?

Activity Three

Historic Pictures

Before the invention of color photography, artists drew pictures of people, places, and events in pencil or pen and ink and then colored them by hand. Here are pictures of people mentioned in the narrative about Sacred Sun and buildings in Arrow Rock and at Fort Osage for you to improve by adding color.



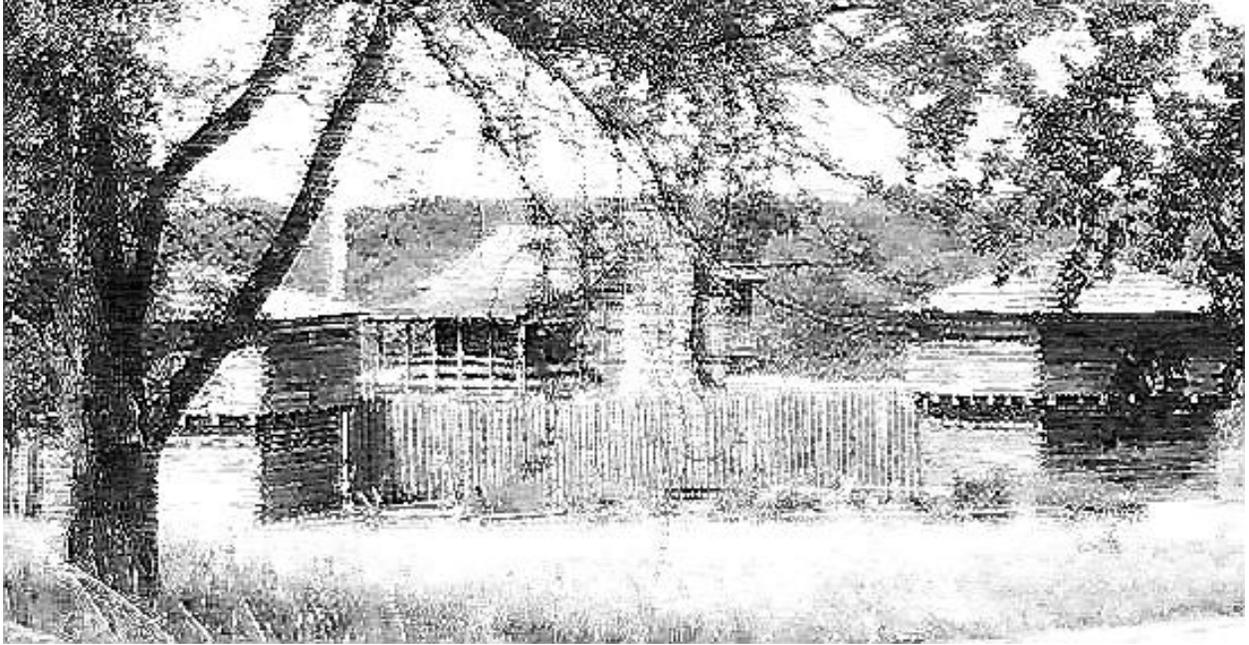
Arrow Rock has the oldest operating Restaurant/Pub in Missouri



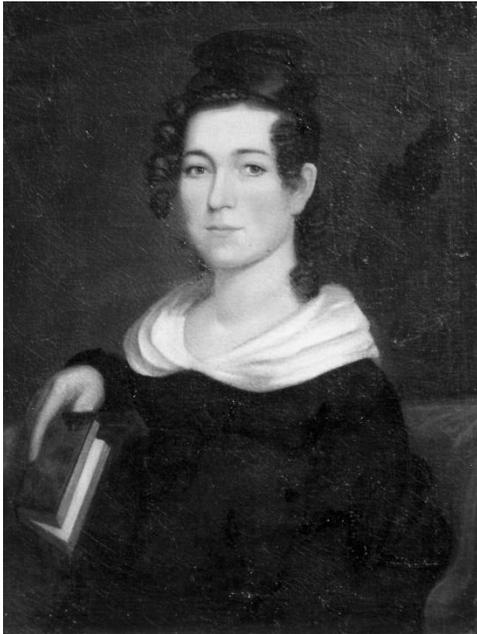
The George Caleb Bingham House in Arrow Rock



Stores in Arrow Rock



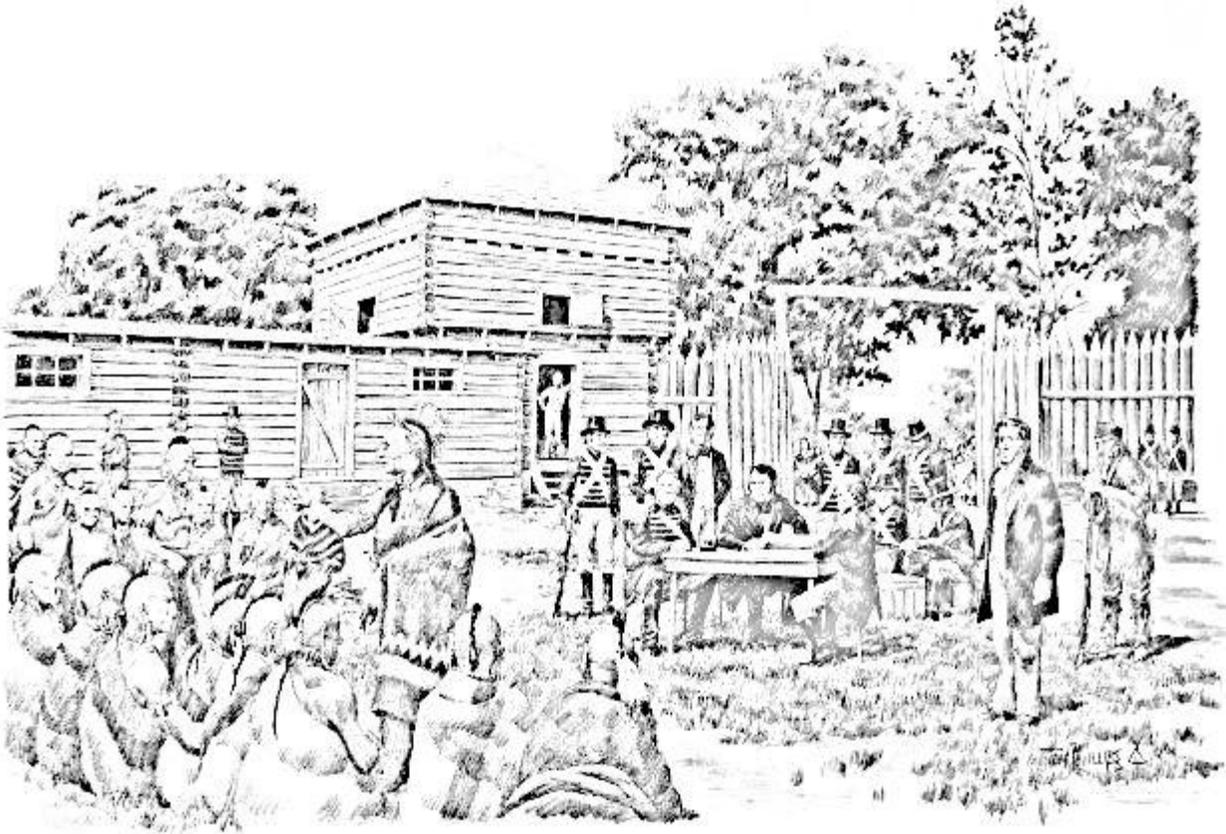
Fort Osage, Missouri



Mary Easton Sibley



Kit Carson



Osage Signing the Treaty of 1815
This drawing was printed in the *St. Louis Post-Dispatch*.

Activity Four

Translating Language

Problems can arise when people cannot understand the words and actions of other people. In 1819, many languages were spoken by the Indian groups who lived in the territory of Missouri. The settlers did not all speak the same language at that time. French, Spanish, English, and German were the main ones.

Use an app like Google Translate or an English/French, English/Spanish, or English/Germany dictionary. Decode (translate) the following sentences into English.

French: Sacred Sun était une jeune fille.

Spanish: Ella ayudó a su madre a preparar la comida.

German: Ihre Familie war gezwungen, aus Missouri auszuziehen.

Activity Five

Analyzing Primary Sources

A. Directions: First, read these “Who, What, Where, When, Why, How” questions to help you analyze this historical document. Then read the letter and answer the questions. Your teacher may choose to read the letter aloud to you to explain some of the wording.

1. **Who** is writing the letter?
2. **What** were the crops planted?
3. **Where** are the Indians living?
4. **When** was the document written? [List month and year]
5. **Why** did the Indians leave their villages?
6. **How** are the Indians able to supply most of their needs for food and clothing?

Background: George Sibley was the "Factor," the person who represented the U.S. government and operated a trading post for local Indian tribes. Mr. McKenney was the Superintendent of Indian Affairs in Washington, D.C.

Letter from George C. Sibley, factor at Fort Osage, to Thomas L. McKenney, in which he gives a good description of the mode of life of the Indians then living in Missouri and Kansas.

Fort Osage, 1 Oct., 1820

Sir:

Your letter of the 9th of Aug. was received three days ago.

The main dependence of each and every of the tribes, for clothing and subsistence [food], is hunting. They raise annually small crops of corn, beans, and pumpkins. These they cultivate entirely with the hoe, in the simplest manner. Their crops are usually planted in April, and receive one dressing before they leave their villages for the summer hunt in May. About the first week in August they return to their village to gather their crops, which have been left unhoed and unfenced all the season. Each family, if lucky, can save 10 to 20 bags of corn and beans, a bushel and a half each; besides a quantity of dried pumpkins. On this they feast, with the dried meat saved in the summer, till September, when what remains is cached. Then they set out on the fall hunt, from which they return about Christmas. From that time, till some time in February or March, as the season happens to be mild or severe, they stay pretty much in their villages, making only short hunt excursions occasionally, and during that time they consume the greater part of their caches. In February or March, the spring hunt commences; first the bear, and then the beaver hunt. This they pursue till springtime, when they again return to their village, pitch their crops, and in May set out for the summer hunt ... Walnuts, hazelnuts, pecans, acorns, grapes, plums, papaws, persimmons, hog potatoes and several other very nutritious roots; all of these they gather and preserve ... are really good eating.

(signed) George Sibley.

- INDIAN MODE OF LIFE IN MISSOURI AND KANSAS, Missouri Historical Review, Volume 09, Issue 1, October 1914, pages 43 – 50. Copyright: The State Historical Society of Missouri, 2009.

B. An analysis for older students from the closing of the same letter.

... A very sensible Osage, The Big Soldier, who had twice been at Washington, once said to me, when I was urging the subject of civilization to him, "I see and admire your manner of living, your good warm houses, your extensive fields of corn, your gardens, your cows, oxen, workhorses, wagons, and a thousand machines, that I know not the use of. I see that you are able to clothe yourself, even from weeds and grass. In short you can do almost what you choose. You whites possess the power of subduing almost every animal to your use. You are surrounded by slaves. Everything about you is in chains, and you are slaves yourselves. I hear I should exchange my presents for yours, I too should become a slave. Talk to my sons, perhaps they may be persuaded to adopt your fashions, or at least to recommend them to their sons; but for myself, I was born free, was raised free, and wish to die free." It was in vain to combat this good man's opinions with argument. "I am perfectly content", he added, "with my condition. The forests and rivers supply all the calls of nature in plenty, and there is no lack of white people to purchase the surplus products of our industry".

This is the language that is held by the Indians in this quarter generally. Like all people in a state of ignorance, they are bigoted, and [keep] their old customs and habits.

(signed) George Sibley.

B. Directions: Rephrase the following question as a topic sentence. Then write a short paragraph giving your opinion to answer the question.

Why does the Osage man not want the type of lifestyle that George Sibley lives?

C. Directions: Read the second primary source article and then answer the “Who, What, Where, When, Why, How” questions to help analyze this article written by a modern member of the Osage tribe.

UPDATES FROM AN OSAGE TRIBAL MEMBER LIVING IN MISSOURI

This article has been edited by the curriculum authors. Three dots . . . means some words were taken out. [] means the authors summarized information for the readers.

By CHRISTY FINSEL

The Osage have a long history in Missouri. We understand ourselves to have descended from those who built Cahokia Mounds, as well as the mounds that existed throughout St. Louis City. Osage, as sovereign people, were stewards of the land that later became St. Louis, with the founding of the city by the French in 1764. There is a mistaken belief that the Osage first encountered the French at the time of the founding of St. Louis City. However, [many Frenchmen married Osage women earlier than 1764. The author traces her Native American roots to an Osage woman who married a Frenchman in 1724]. Not every Osage family had intermarriage with the French, especially in the 1760s, but some did, and today they have multiple Osage descendants. While the Osage did have connections to St. Louis City, they also have significant connections to many other places throughout the state.

Currently, Osage membership numbers 20,182. There are over 400 enrolled Osage tribal members residing in Missouri. With support of Osage Principal Chief Geoffrey Standing Bear, in June 2016 several Osage and Osage supporters, including Joe Clote [and others, started an email list where Osage Tribal members could share information about tribal events].

Following the lead of Joe Clote’s Osage family . . . several other Osage families living in Missouri are [now] growing Osage heirloom seeds in their home gardens (some of the seeds were grown in the 1920s, though they may have been passed along by Osage families prior to that time). My family and the others are honored to be growing Pawnee melon (with many seeds), squash (referred to as Kusha in the Osage language, the squash is mostly green on the outside with stripes), and two varieties of corn (Red Corn family corn, named for the Osage family who cares for these round, light, maroon colored seeds, and other corn seeds, which are darker bluish/black in color). So that we do not cross-pollinate these two families’ corn, we are only growing one variety of the Osage corn seeds per home garden. We hope to help build the seed banks for these seeds and to eventually use the produce to feed our Osage families for celebrations and other Osage meals. As the Osage consider Missouri to be part of our homeland, we are again growing Osage food back on this soil.



Analyzing a Primary Source Document

UPDATES FROM AN OSAGE TRIBAL MEMBER LIVING IN MISSOURI

1. **Who** is the author of the article?
2. **What** is her Indian heritage?
3. **Where** are some of the Missouri Osage growing heirloom seeds?
4. **When** were the heritage seeds first grown?
5. **Why** are some of the Missouri Osage growing heirloom seeds?
6. **How** is Red Corn family corn different from corn seeds you can buy in a store?

Further Background for the Educator

You may choose to share with your students the sad events of the later life of Sacred Sun (Mohongo). (Some accounts reference a twin infant born in Europe and given to a rich woman.) This narrative is from

<https://www.nps.gov/jeff/blogs/lithograph-of-mohongo-an-osage-woman.htm> Lithograph of *Mohongo, an Osage Woman*.

Posted by Jennifer Clark, National Park Service Archivist on September 22, 2016.

Mohongo had an extraordinary adventure that took her from her people to great acclaim at the French court, then desperate poverty and danger in a foreign land. In 1827, a French con artist named David Delauney was able to convince a group of seven Osage Indians, including Mohongo and her husband Kihegashugah, that he was a representative of the U.S. Government and meant to take them on an official visit to Washington. The Osage accompanied Delauney down the Mississippi to New Orleans, where they boarded a ship for Washington. It was only when the ship landed in LeHavre, France, that the Indians were told that they would be, for a short time, the star attractions of a "Wild West Show."

The Osage were exploited as they danced their way across Europe, making stops in France, the Netherlands, and Germany. Initially, they were greeted by the French people with great interest. They met the king and many other French dignitaries and even attended the Paris Opera. You can see an engraving of their visit to the opera house here: <http://historyhappenshere.org/node/6933>

When the popularity of the Indians faded, Delauney abandoned them in Paris. Wandering the city streets, the Osage could not speak French and refused to beg for food. To add to their problems, Mohongo was pregnant. Finally, they were brought to the Marquis de Lafayette, who kindly paid the price of their return to America. Smallpox struck on the Atlantic voyage, killing Mohongo's husband and two others. The survivors landed at Norfolk, Virginia, where they lived a hand-to-mouth existence until they were brought to the attention of Thomas McKenney. Mohongo and her son met President Andrew Jackson in 1830, who gave them the peace medal shown in the Charles Bird King portrait. Finally, after a three-year odyssey, Mohongo and her child returned to the Osage nation in Kansas.

Lithograph of Mohongo, an Osage Woman from Thomas L. McKenney and James Hall's *The Indian Tribes of North America, with Biographical Sketches and Anecdotes of the Principal Chiefs*, published in 1837 in three volumes. JEFF-8530



MO-HON-GO - OSAGE WOMAN.

Painted by C. B. Foy.

Engraved by Biddle & Washburn del.

Adapted according to act of Congress in the year 1824 by Biddle & Washburn in the Clerk's Office of the District Court of the Eastern District of Pennsylvania.

1820

**The Johnson Family
of Pike County, Missouri**

**From Enslavement
to Freedom**



1820

The Johnson Family of Pike County, Missouri

1820 is an important year in Missouri history. We had applied to be a state, but there was an angry debate whether we would be a free state or a slave state. Slavery had long been legal. The French had brought enslaved people to work in their lead mines and farms. Joseph Bogey would have seen them in Ste. Genevieve. He might have even seen people being sold during a slave auction. Those who owned slaves wanted to keep them. Others thought Missouri would be a better place if there were no slaves. Some also thought this would be a better place with no Indians.

A enslaved family named Johnson lived in Pike County, located between St. Louis and Hannibal. Grandpa Johnson had been a teenager in 1820. When his son Edward (called Ned) was four years old, the family was sold to Benjamin Jeans from Kentucky. Twenty years later, Ned's son, Dudley, was born on the Jeans plantation. It was south of Paynesville in Pike county.

Grandpa Johnson probably never learned to read or write, but he would have told Ned about when Missouri's people and Congress's members were arguing over slavery. In 1820, it was illegal in Missouri to teach a slave to read and write. Some slave owners secretly allowed their slaves to learn so they could read the Bible. Grandpa Johnson could not read nor write, but Ned may have learned.

All his life, Dudley would have heard the stories of his grandfather and grandmother and how in 1820 some people wanted Missouri to be a slave state and others want it to enter the United States as a free state. There were 11 free states and 11 slave-owning states. Enslaved people like Dud's grandparents hoped to be free. They would have also worried that owners might have sold them "down South" if owners thought the new government would take away their "property."

Eventually, Congress decided to allow Missouri to enter the Union as a slave state while Maine entered as a free state. This was the Missouri Compromise of 1820. Missouri slaves would have to wait another 45 years for freedom. How disappointed they must have been!

Life changed little for enslaved people in Pike County between 1820 and the start of the Civil War in 1860. They were not allowed to go to school. They worked on the plantations. The boys helped in the fields, while the girls took care of the chickens and rabbits, tended the gardens, helped in the kitchen, and took care of the children of the slave owner. They had many of the same chores as Sacred Sun. The only difference was that they could be sold away from their families at any time. If the slave owner needed money, he could take slaves to the Pike County Court House in Bowling Green and sell them at an auction. Slave parents had no right to keep their children. Husbands and wives could be sold to different owners. If slaves disobeyed the owner, they could be beaten or chained in a barn or basement until they agreed to obey. The worst punishment was to be "sold South," to a large plantation in Louisiana or Mississippi. They would never see their families again. If they ran away, bounty hunters would keep looking for them to collect the reward for their return.

By 1860, there were 4,000 enslaved people in Pike County. 1 out of every 4 persons in the county was actually owned by someone. Some slaves lived in town, but most worked on the plantations which grew corn and wheat and raised hogs. Ham, bacon, and salt pork made the plantation owners rich.

Ned and his wife, Violet, lived on the Jeans Plantation when their son, Dudley (nicknamed Dud) was born in 1844. He was born a slave and the family just expected that he would be a slave his entire life. When Dud turned 20, something unexpected happened. An army recruiter came to Paynesville. He was looking for African-American men to join the United States Army and fight in the Civil War. Dud was promised his freedom if he would join. Did Dud run away from the Jeans plantation? Did Mr. Jeans let him join the Union Army in exchange for money from the U.S. government? We do not know.

Dud joined one of many units of U.S. Colored Troops from Missouri. At Clarksville, the recruiter would have put him and other colored recruits on a train.

Dud had probably never been so far from home in his life. His parents and two sisters would have missed him very much. It was difficult to get letters from the fighting front sent home, so they may have not gotten a letter for over a year. As the family could not read, they probably would have take a letter from their son to either the Union recruiter in Louisiana, Missouri, or to the minister at the Ramsey Creek Church which they attended. There it could be read to them, and they could dictate an answer. Over 8,000 African-Americans served in the Missouri United States Colored Troop units during the Civil War.

By the time Dud came home, Missouri had a new Constitution which ended slavery here. The 13th Amendment to the U.S. Constitution, co-authored by Missouri Senator John Brooks Henderson from Pike County, had also ended all slavery in the U.S.

In 1866, Dud came home, married, and moved to Lincoln County just south of Pike County. There he and his wife raised two daughters and two sons. His descendants would all be free men and women. When he died in 1913, his children brought him back to Pike County where he was born. He is buried in the Ramsey Church Cemetery just north of Paynesville. His grandfather had his hopes for freedom destroyed when Congress approved the Missouri Compromise in 1820, but Dudley and his father lived to see his family be free after the bloody Civil War.

Activity One

Historical Fiction

People write historical fiction when they make up stories about the past and use actual events and often real people from the past in their stories.

We would like to have a letter Dud wrote home, but none are known to exist. The historical fiction below is the kind of letter he would have sent telling about his adventures as a soldier. It is dated two months after a new Missouri Constitution had been adopted which abolished slavery. It was not until December that slavery was finally abolished in the rest of the United States.

Assignment: Read this letter carefully. Then write a letter from the father or mother back to Dud. Include what you think might have been happening with the family's farm work in Missouri.

18th Regiment, USCT

March 1, 1865, Northern Alabama

Dear Daddy, Momma, and Sisters,

Now that I hear the Missouri Constitution has been changed and you no longer are slaves, I can write a letter without worrying you might get whipped if someone learns you can read.

I missed you all so much this last year. There were six of us boys who signed up in Paynesville. That evening, the officer took us right over to Clarksville and put us on a train for St. Louis. It was an adventure - none of us had ever ridden a train before!

When we got to St. Louis, we were marched to Benton Barracks for training. It wasn't a nice place to be. White soldiers made fun of us and called us names. They

gave us the dirtiest jobs to do. We didn't know if we were really soldiers or just house slaves -- we did laundry, fixed meals, and took care of the horses.

Finally, we got real uniforms and felt we might actually be soldiers after all. We marched and drilled and practiced shooting until most days we were dead on our feet. At night, some of us got lessons in reading and writing. I practiced every day, though I was tired to the bone.

From St. Louis, we took a big steamboat to Tennessee. Never thought I'd be on one of those. It had four decks and two smoke stacks. Soldiers everywhere, so many some had to sleep outside on the deck, even when it rained.

At Nashville, we saw our first action. We beat the Rebs! Then chased General Hood and his men across the state. They ran like dogs with their tails between their legs like after the Massa give them a good beating.

From Tennessee, we marched across the hills into Alabama. Here we guard the railroad. It's not hard duty, just long hours walking the tracks and standing guard at bridges. I have time to practice my reading and writing and even help some of the officers with their paperwork. Talk going round I might even get a promotion.

When Rebs get near, we have to go out and run them off - like we did a few days ago. We ambushed their camp at the Elrod farm and run them off. Wasn't but a skirmish, but one of my best friends, Leander Martin, got killed by one of them Rebs. Leander was good man.

Don't know when this war will be over, but now we hear General Sherman has captured Atlanta so the Rebs can't go on much longer. If you leave Massa Jean's place, let Rev. Smith at the A.M.E. church or the priest at the Episcopal Church in Clarksville know which direction you might head and I'll look for you.

I keep thinking how Grandpa had hoped he'd be free in 1820. I wish he were alive now to see all of us free. Won't be any more slaves sold in front of the Court House in Bowling Green! Not ever!

Your loving son,
Dud

P.S. Give a kiss to Ann and Harriet from their soldier brother.

Activity Two

Pictures to Color



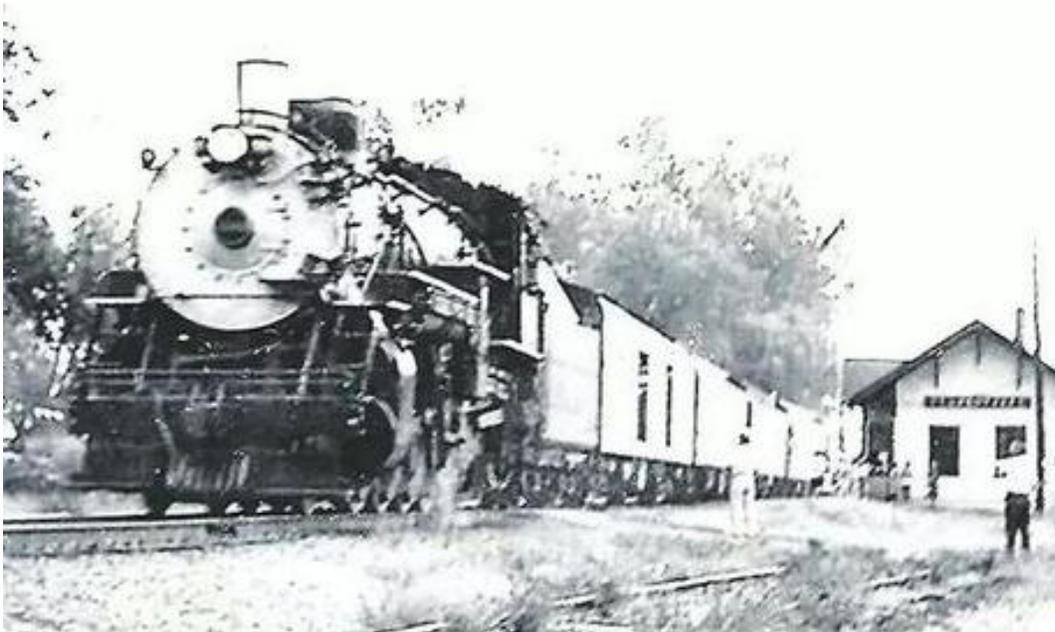
The General Store and Post Office in Paynesville, Pike County, Missouri, where Dudley would have signed up for the Union Army.



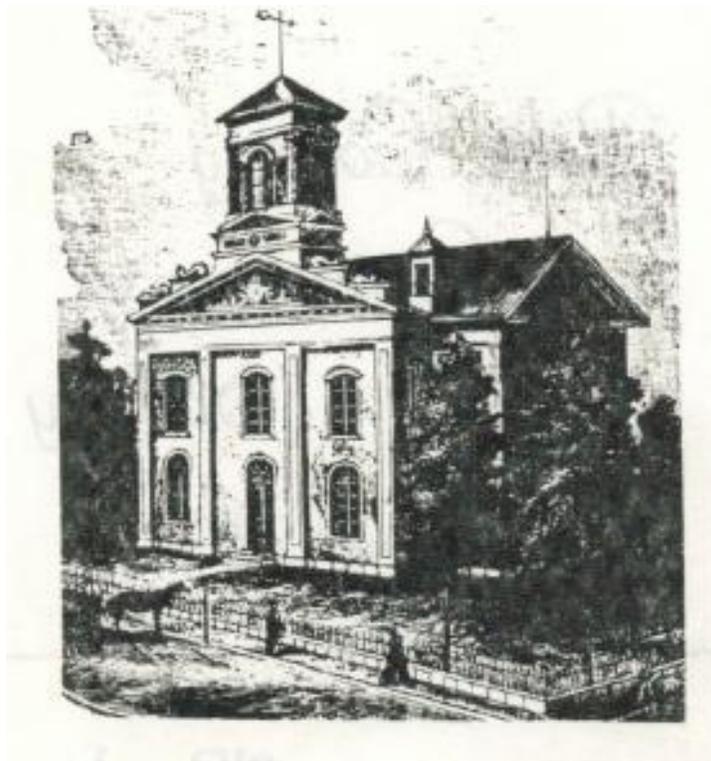
An abandoned plantation house near Paynesville, MO.



Picture of an African-American soldier taken at Benton Barracks in St. Louis, Missouri, 1865. U.S. Library of Congress, Washington, D.C.



The Train Station in Clarksville, Pike County, Missouri



The 1844 Pike County, Missouri Courthouse in Bowling Green. Sales of enslaved African Americans took place on the front steps.



Ramsey Creek Church. Dudley is buried in the cemetery next to the church.

Activity Three

Working with Primary Source Documents

Primary sources are documents produced at the time of an event. They include newspapers, wills, letters, and maps. They simply tell what happened, not why it happened or why it is important in history. Look at the primary sources below and then do one of the suggested activities.

1. The map on the new page is part of a "plat map." These are made by counties to keep track of who owns each piece of property in the county. This map is part of Pike County from 1875. In which section number was the Jeans Plantation where Dudley was raised?

Below is the record of the Johnson family on the plantation of Benjamin Jeans in the 1850 Missouri Slave Census. Enslaved people's names were not recorded, just the names of their owners and the slave's gender and age.

2. This ad appeared in the Louisiana Missouri newspaper in March of 1850.
 - a. In which city was the sale to take place?
 - b. How far is this sale from the Jeans Plantation?
 - c. How might such a sale have impacted the Johnson family?

March 4th, 1850. 4w

**ADMINISTRATOR'S SALE
OF
REAL ESTATE.**

BY virtue of an order of the Pike county court, made at the February term, 1850, I shall expose to sale, on a credit of 12 months, before the Court-house door in Bowling Green, Mo., on the First Day of the next April term of the Pike Circuit Court, the S W fractional quarter of section No. (6) six, T 52 R 1 west, belonging to the estate of John Worsham, deceased, or so much thereof as will be sufficient to pay the debts against said estate. Bond and approved security will be required for the purchase money.

WASHINGTON WATTS, Adm'r.
estate of Jno. Worsham, dec'd.
March 4th, 1850. (45-4.)

Negroes for Sale.

IN pursuance of an order of the Pike county court, made on the fifth day of February, 1850, we shall sell to the highest bidder, before the Court-house door, in the town of Bowling Green, on the **FIRST DAY OF APRIL NEXT**, Three Negroes, belonging to the estate of Eve Willhoite, deceased, consisting two young men and one young woman. A credit of twelve months will be given, by the purchaser's giving bond with two good securities. Sale to commence at 2 o'clock in the afternoon.

JAMES COLWELL,
BENJAMIN WILLHOITE, } Admr's.
March 4th, 1850. (45-4)

Final Settlement.

NOTICE is hereby given, that the undersigned, administrator of the estate of SILAS RHEA, dec'd., late of Pike county, will apply at the next June term of the said county court for a final settlement of his administration on said estate, when and where all persons interested may attend if they think proper

HAMILTON L. RHEA, Adm'r.
March 4th 1850. (45-4)

3. This is Dudley's record of enlistment.
 - a. When did he enlist?
 - b. When was he released from army service?
 - c. Where was he released from army service?

377

18 Reg't U. S. C. T. Inf. Co. 1

Johnson Dudley

Rank Corp Age 20

Captain Broddy Com'd'g.

Enlisted Apr 13 64

Where Payneville

Mustered in Apr 13 64

Where Benton Ark

Remarks

Mustered out Feb 21 66

Where Huntsville Ala

Form No. 211g, A. G. O., 1-23-10-8 M.

Additional information about Missouri African-American soldiers can be found on the Secretary of State's Website:

www.sos.mo.gov/archives/education/usct/usct_history.asp

Use the "Soldiers and Sailors Data Base" on the same website to look up information on individual soldiers. Then look on the "Digital Birth and Death Certificates" to find death certificates for any soldiers who died between 1910 and 1963. A list of men from Dudley's unit can be found at:

<https://s1.sos.mo.gov/records/archives/archivesdb/soldiers/Results.aspx?unit=18th%20Regiment%20USCT%20Infantry&conflict=Civil%20War>

The State Archives has provided a lesson plan for teaching about primary sources. It can be found on the website above.

Activity Four

Oral History

During the 1930s, the U.S. Government funded a program to record the memories of the former slaves who were still alive. What they told the interviewers was collected. A book was published for each state that had slaves before the Civil War. The books are now available online through the Library of Congress. The web address for the Missouri Slave Narratives is:

<https://www.loc.gov/item/mesn100>

Here are transcripts of the memories of former slaves William Black from Hannibal and Mary A. Bell from St. Louis. William Black was never allowed to attend school. The interviewers tried to capture their dialect of English. A dialect is form of a language spoken in a particular area that uses some of its own words, grammar, and pronunciations.

Assignments:

1. Read either the oral history of William Black or Mary A. Bell. Your partner will read the other memory. Each of you will describe to your partner three facts you learned about your person's life.
2. Complete the Venn diagram on the page following the interviews. In the left circle, put events or activities which only William mentioned. In the right circle, put events or activities which only Mary mentioned. In the center, write activities or events which were mentioned by both.

William Black

***Interview with William Black**

***Hannibal, Missouri**

"He's Quit Having Birthdays"

William Black of 919 South Arch Street, Hannibal, Missouri, is one of the few ex-slaves living in Marion County. He is now about eighty-five years old, and has lived his entire life in Marion, Monroe, and Ralls Counties. In chatting about his life and experiences he says:

"My mother and father come from Virginia. I don't know how old I is, but I have had one birthday and the rest is anniversaries. I think I is about eighty-five. I was born in slavery and when I was eight years old was bonded out to Sam Briggs of New London. Mr. Briggs was a good master and I didn't have a whole lot to do. My job was to take his children to school and go after dem of an evening. In the mean time I just piddled around in de fields.

"In de evening when de work was done we would sit 'round and play marbles and sing songs. We made our songs up as we went along. Sometimes dere would be a corn shuckin' and dat is when we had a good time, but we always shucked a lot of dat corn.

"I did not go to school any and today I do not even have de sense of writing at all. Unless someone guides my hand I cannot make a mark. I wish I wasn't so old now so I could go to school and learn how to read and write.

"I 'member one day when de master was gone, us slaves thought we would have a party. I guess de master knowed we was going to have one, 'cause dat night, when we was all having a good time, my sister said to me, 'Bill, over dere is old master Sam.' He had dressed up to look like us and see what we was up to. Master Sam didn't do anything to us dat time 'cause he had too good a time hisself.

"At the age of thirteen my sister was bonded out to some man who was awful mean, she was a bad girl, too. After we were freed she told me all about her old master. She said, 'One Christmas my master was drunk and I went to wish him a merry Christmas and get some candy. He hit at me and I ducked and run 'round

de house so fast I burnt de grass 'round dat house and I know dere ain't no grass growing dere yet.'

"When we was freed our master didn't give us nothing, but some clothes and five dollars. He told us we could stay if we wanted to, but we was so glad to be free dat we all left him. He was a good man though.

"Durin' de war we could not leave de master's house to go to de neighbors without a pass. If we didn't have a pass de paddyrollers would get us and kill us or take us away.

"After de freedom come we could vote, but some of us never done it. To dis day I ain't never voted. De government has been as good to us as dey could. I get ten dollars a month and think I should have more, but I know dey is giving us all dey can and someday dey will give us ex-slaves more.

"I am glad dat we have our churches and schools. We don't have no business being with de good white people. Dey is cultured and we is not, but someday we will be as good and dey will be glad to have us 'round dem more. Just 'cause we is black is no sign that we ain't good people.

"I don't like de way de younger generation is doin'. As my neighbors say, 'the devil is gettin' dem and it won't be long 'fore he will come and get dem all.' When I was young we didn't act like dey do now-a-days. We didn't get drunk and stay dat way and kill each other. De good Lord is going to do something to all of dem, mark my word.

"I can't 'member some of the songs we sung, but when we was freed we sang 'Master's Body is Molding in the Grave', and I know some of dem is."

Transcriber's Note: William Black lives by himself in a house owned by his daughter. He is unable to do any kind of manual labor and has not done any kind of work for about five years. He is active in religious affairs and attends church regularly. He is one of the few persons living in Marion County who raises tobacco. His garden plot, five by ten feet, is close to his house.

Mary A. Bell

***Interview with Mary A. Bell**

***St. Louis, Missouri**

"She Loves Army Men"

The subject of this sketch is Mary A. Bell, 85 years old, living in a 4-room frame cottage at 1321 Argus Street, St. Louis County, Missouri.

Mary Bell has a very light complexion, light brown eyes, mixed gray hair, very long and straight. She has fine features. She is quite bent, and shows her years, but is cheerful. She is living in the same yard with her daughter who is married and lives next door with her family, Mrs. Virginia Miller and six children. Her story follows:

"I was born in Missouri, May 1, 1852 and owned by an old maid named Miss Kitty Diggs. I had two sisters and three brothers. One of my brothers was killed in de Civil War, and one died here in St. Louis in 1919. His name was Spot. My other brother, four years younger than I, died in October, 1925 in Colorado Springs.

"Slavery was a mighty hard life. Kitty Diggs hired me out to a Presbyterian minister when I was seven years old, to take care of three children.

"I nursed in dat family one year. Den Miss Diggs hired me out to a baker named Henry Tillman to nurse three children. I nursed there two years. Neither family was nice to me. De preacher had a big farm. I was only seven years old so dey put me on a pony at meal time to ride out to de field and call de hands to dinner. After the meals were finished, I helped in de kitchen, gathered the eggs, and kept plenty busy. My father was owned by de Lewis family out in the country, but Miss Diggs owned my mother and all her children. I never attended school until I came to St. Louis. When Abraham Lincoln was assassinated I had never been to school. Dat same year I attended school at Benton Barracks and went about six or seven months with de soldiers. There was no Negro school in St. Louis at dat time. The next school I attended was St. Paul Chapel, 11th and Green Streets. I went dere about six months. De next place I went to school was 18th and Warren. I went there about two years. My next school was 23rd and Morgan, now Delmar Boulevard, in a store building. I went dere between two and three years. I was

very apt and learned fast. My father at de time I was going from school to school, was a nurse in Benton Barracks and my mother taken in washing and ironing. I had to help her in de home with de laundry.

"I married at de age of twenty-two and was de mother of seven children, but only have two now living, my daughter dat lives next door and in de same yard with me, and a son in the Philippine Islands. I have eight grandchildren and four great-grandchildren.

"I so often think of de hard times my parents had in dere slave days, more than I feel my own hard times, because my father was not allowed to come to see my mother but two nights a week. Dat was Wednesday and Saturday. So often he came home all bloody from beatings his old overseer would give him. My mother would take those bloody clothes off of him, bathe de sore places and grease them good and wash and iron his clothes, so he could go back clean.

"But once he came home bloody after a beating he did not deserve and he run away. He scared my mother most to death because he had run away, and she done all in her power to persuade him to go back. He said he would die first, so he hid three days and three nights, under houses and in the woods, looking for a chance to cross the line but de patrollers were so hot on his trail he couldn't make it. He could see de riders hunting him, but dey didn't see him. After three days and three nights he was so weak and hungry, he came out and gave himself up to a slave trader dat he knew, and begged de trader to buy him from his owner, Mr. Lewis, because Marse Lewis was so mean to him, and de slave trader knew how valuable he was to his owner. De trader promised him he would try to make a deal with his owner for him, because de trader wanted him. So when dey brought father back to his owner and asked to buy him, Mr. Lewis said dere wasn't a plantation owner with money enough to pay him for Spot. Dat was my father's name, so of course that put my father back in de hands of Marse Lewis. Lewis owned a large tobacco plantation and my father was de head man on dat plantation. He cured all de tobacco, as it was brought in from the field, made all the twists and plugs of tobacco. His owner's son taught him to read, and dat made his owner so mad, because my father read de emancipation for freedom to de other slaves, and it made dem so happy, dey could not work well, and dey got so no one could manage dem, when dey found out dey were to be freed in such a short time.

"Father told his owner after he found out he wouldn't sell him, dat if he whipped him again, he would run away again, and keep on running away until he made de free state land. So de slave trader begged my father not to run away from Marse Lewis, because if he did Lewis would be a ruined man, because he did not have another man who could manage de workers as father did. So the owner knew freedom was about to be declared and my father would have de privilege of leaving whether his owner liked it or not. So Lewis knew my father knew it as well as he did, so he sat down and talked with my father about the future and promised my father if he would stay with him and ship his tobacco for him and look after all of his business on his plantation after freedom was declared, he would give him a nice house and lot for his family right on his plantation. And he had such influence over de other slaves he wanted him to convince de others dat it would be better to stay with their former owner and work for him for their living dan take a chance on strangers they did not know and who did not know dem. He pleaded so hard with my father, dat father told him all right to get rid of him. But Lewis had been so mean to father, dat down in father's heart he felt Lewis did not have a spot of good in him. No place for a black man.

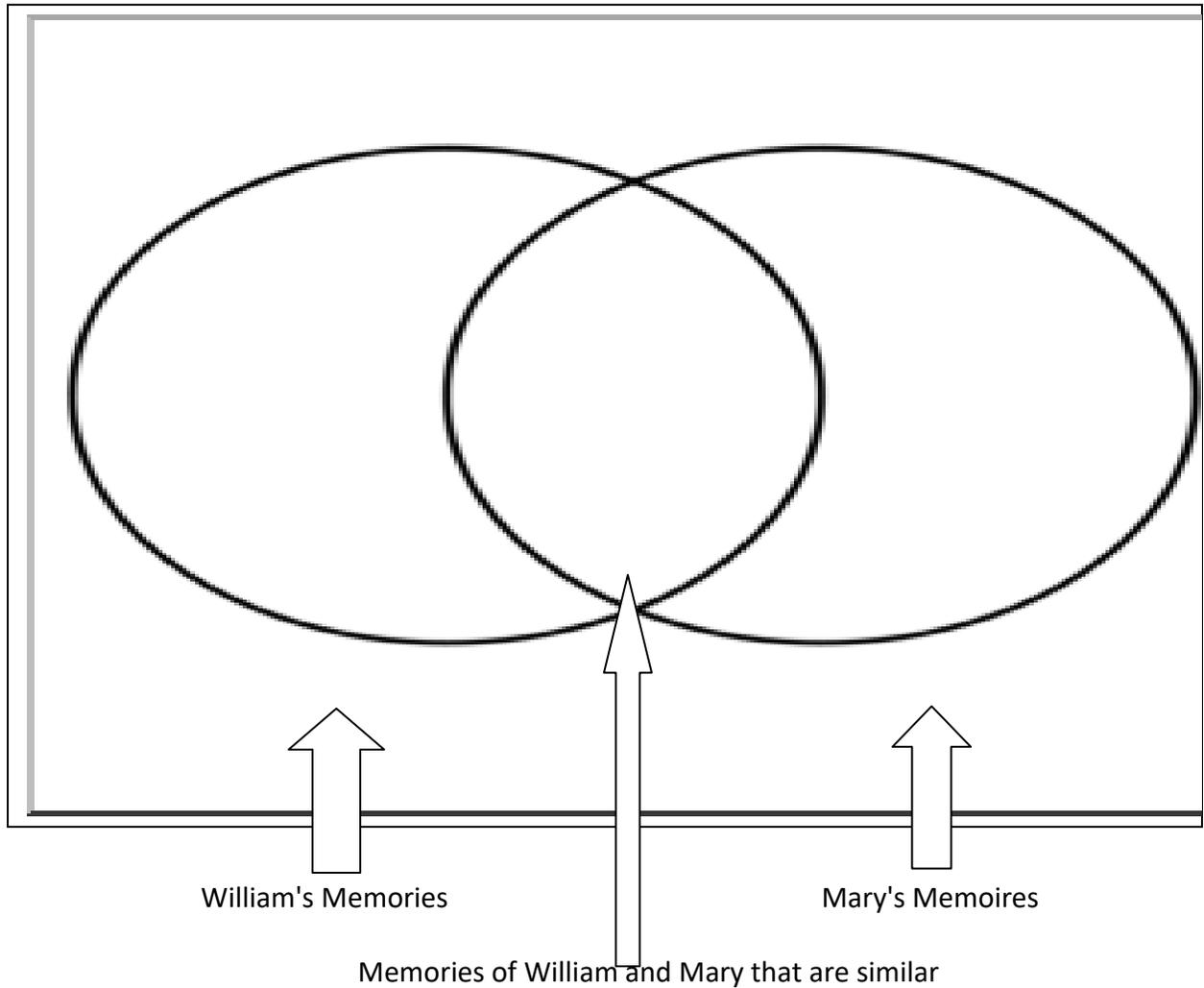
"So father stayed just six months after dat promise and taken eleven of de best slaves on de plantation, and went to Kansas City and all of dem joined the U.S. Army. Dey enlisted de very night dey got to Kansas City and de very next morning de Pattie owners were dere on de trail after dem to take dem back home, but de officers said dey were now enlisted U.S. Soldiers and not slaves and could not be touched.

"In de county where I was raised de white people went to church in de morning and de slaves went in de afternoon. I was converted at the age of fourteen, and married in 1882. My husband died May 27, 1896 and I have been a widow every since. I do get a pension now, I never started buying dis little old 4-room frame dwelling until I was 64 years old and paid for it in full in six years and six months.

"I am a member of St. Peter's A.M.E. Church in North St. Louis. I told you my father's name was Spot, but that was his nickname in slavery. His full name was Spottwood Rice and my son's full name is William A. Bell. He is enlisted in de army in de Philippine Islands. I love army men, my father, brother, husband and son were all army men. I love a man who will fight for his rights, and any person that wants to be something.

Memories from an Enslaved Life

William Black and Mary Bell



Activity Five

Primary and Secondary Sources

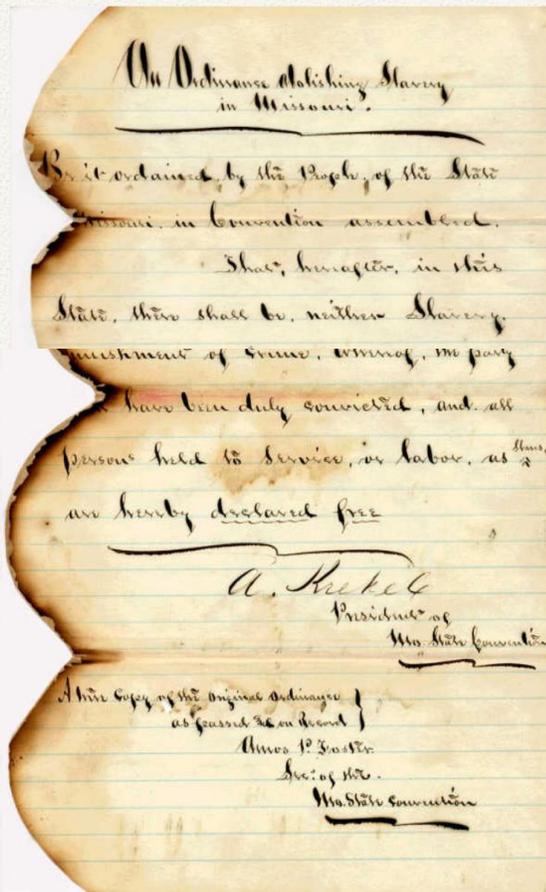
An Ordinance Abolishing Slavery in Missouri

Be it ordained by this Project(?) of the State of Missouri in Convention Assembled.

That, hereafter in this State, there shall be neither Slavery, nor involuntary Servitude, except in punishment of crime whereof the party must have been duly convicted, and all persons held to service, or labor as slaves are hereby declared free.

A. Krekel
President of
Missouri State Convention

A [????] copy of the Original Ordinance
as passed and on record
Amos P. Foster
Secr. of the
Mo. State Convention



This document is from the 1865 Constitutional Convention, written just before the end of the Civil War. During the war, Missouri was in the difficult position of being a Union state with countless southern sympathizers. With the end of war in sight, many citizens, Radical Republicans chief among them, felt a new constitution was in order. In February 1864, the General Assembly called for a vote on a convention and ordered that, if approved, the convention would first consider amendments deemed necessary for the emancipation of slaves and then determine how to maintain voting privileges for loyal citizens.

This ordinance was proposed at the constitutional convention that convened January 6, 1865, in St. Louis. Passed on January 11, 1865, the ordinance abolished slavery in Missouri; only four delegates voted against it. This document is significant in the state's history because it was approved three weeks before the United States Congress proposed the Thirteenth Amendment to the U.S. Constitution. The Thirteenth Amendment, abolishing slavery in the United States, did not go into effect until December 18, 1865.

This document was one of those rescued from the burning Capitol building after it was struck by lightning on February 5, 1911. Although the Capitol was destroyed, many important documents were saved with varying degrees of damage.

The Day That Missouri Finally Freed Its Slaves

By Tim O'Neil toneil@post-dispatch.com [edited]

Jan 11, 2018

ST. LOUIS • 60 cannon thundered along Clark Street. The evening sparkled with a fireworks show and thousands of lanterns and candle. The occasion was the celebration on Jan. 14, 1865, of Missouri's decision to emancipate [free] all slaves within its borders. A state constitutional convention, meeting at the Mercantile Library, 510 Locust Street, had abolished slavery on January 11. Freedom for Missouri slaves began that day.

When the Civil War began, 115,000 Missourians were slaves, most in counties along the Missouri River. Gov. Claiborne Jackson, a slaveholder, tried to join the state to the Confederacy. Pro-Unionists, concentrated in St. Louis, thwarted Jackson but had wildly differing views on slavery. The next governor, Hamilton Gamble, wanted to save slavery and the Union. U.S. Sen. Gratz Brown supported letting blacks vote; few Missourians wanted that. Guerrilla war raged in the state.

President Abraham Lincoln's Emancipation Proclamation of Jan. 1, 1863, did not cover border states like Missouri. The 13th Amendment to the U.S. Constitution abolishing slavery would not be ratified by the states until December 1865.

In October of 1864, Union soldiers crushed a final Confederate invasion led by Gen. and former governor Sterling Price. The Missouri special convention ended slavery but refused to give voting rights to blacks.

But emancipation was momentous enough for a celebration. The *Missouri Democrat*, a pro-Lincoln newspaper in St. Louis, cheered the decision with a headline, "Glad Tidings of Great Joy."

The *Missouri Democrat* said an integrated crowd of thousands mingled near today's Old Courthouse for the fireworks show. Candles brightened the windows of homes and shops. "In many parts of the city the colored people had meetings, and their rejoicings were unbounded," the newspaper wrote.

Its rival, the conservative newspaper *Missouri Republican*, sniffed that the event "was by no means universally participated in by the citizens." It did call the fireworks "very brilliant."

The Missouri Voting Rights League, led by former slave James Milton Turner of St. Louis, worked to extend the vote to blacks. White voters rejected the idea in 1868, but the state accepted the 15th Amendment to the U.S. Constitution, which extended the vote to African-American men in 1870.

Answer these questions concerning the two readings:

1. What is a primary source?
2. What is a secondary source?
3. Is the first or the second artifact a primary source?
4. What date was the second artifact published?
5. The fireworks show was integrated. What does that mean?
6. Why would some Missouri citizens not have participated in the celebration?

Additional Resources

These are provided so the educator can create additional activities should class time allow.

RANAWAY,



From the residence of A. King, in St. Charles, on Wednesday night, the 2nd instant, my servant girl, named "ANN." She is a bright copper-colored mulatto, medium height, rather slight form, quite likely, and about 20 years of age.

Reward.

I will pay a reward of \$25 for the arrest of said girl, if taken in St. Charles county, \$50 if taken out of said county, and \$100 if taken out of the State and returned to me or said King, in St. Charles county, or placed in confinement so I obtain possession of her.

CATHARINE E. PITTS.

St. Charles, Mo., August 7th, 1854.

This notice appeared in the archives of the St. Charles County Historical Society.

Political Cartoons

A political cartoon is a drawing that shows the political opinion of the artist. Some political cartoons may show an event for which there is no photograph. In others, the people in the cartoon are caricatured (drawn to make fun of some facial or body features). Two famous political cartoons are shown below:



The first one was drawn by Benjamin Franklin to tell Americans what he thought would happen if the colonies did not unite their forces against the French during the French and Indian Wars. It was again used to encourage the newly independent colonies to join the United States.

The second cartoon shows the rulers of Europe dividing China in the early 1900s. China looks like a pie being cut for other nations to take control. Each ruler's subjects would run a different part of China. The Chinese Emperor is upset and in the background because he is not being consulted about the Europeans dividing and controlling his country.

Below is a cartoon which ran in the September 1964 St. Louis American newspaper. St. Louis was again experiencing protests seeking civil rights for African Americans and they wanted to remind citizens that the struggle for equal rights went back to the beginning of the state.



First Civil Rights Protest Over Missouri Compromise in 1819

Two Additional Slave Narratives

Mary Armstrong

This interview is from an exhibit at the Missouri State Museum sponsored by the Missouri Parks Department. This narrative and several others can be found on the website which accompanied the exhibit:

<https://mostateparks.com/page/58373/individual-slave-narratives>

MARY ARMSTONG, ST. LOUIS, MO.

“I’se Aunt Mary all right, but you all has to ‘scuse me if I don’t talk so good ‘cause I has been feelin’ porly for a spell an’ I ain’t so young no more. I’s 91 years old. Law me, when I think back what I used to do. Why Mis’ Olivia, my mistress, used to put a glass plumb full of water on my head an’ then have me waltz ‘round the room an’ I would dance so smooth like, I don’t spill nary a drop. That was in St. Louis whar I was born. You see when I was born my mamma belong to old William Cleveland an’ old Polly Cleveland an’ they was the meanest two white folks what ever lived ‘cause they was always beatin’ on their slaves. Old Polly whipped my little sister what was only nine months old, ... jus’ cause she cry like all babies do, an’ it killed my sister.

The farms was lots difrunt from down here [in Texas]. They call ‘em plantations down here, but up at St. Louis they was jes’ farms. An’ that’s jes’ what they was, cause we raise wheat, barley, rye, oats, corn, an’ fruit. They wasn’t no cotton growin’ up there. The houses was built with brick an’ heavy wood ‘cause ... it was sure cold in the wintertime.

Mamma had been put together with my father, Sam Adams, what belonged to a slave trader what had a place next to old Cleveland. But that didn’ make no difference to old Cleveland. He was so mean that he never would sell the man an’ woman, an’ chillen to the same one. He would sell the man here, an’ the woman there, an’ if they was chillen, he would sell them someplace else. An’ when he would sell a slave, he would grease their mouth all up to make it look like they had been fed good an’ was strong an’ healthy.

Mis' Olivia had took a likin' to me an', though her papa and mama so mean, she's kind to everyone, an' they jes' love her. She marries to Mr. Will Adams what was a fine man, an' has 'bout five farms, and 500 slaves, an' he buys me for her from old Cleveland.

We don't live on the farm, but we live in St. Louis on Chinquapin Hill, an' I's house girl for Mis' Olivia, an' when the babies starts to come I nusses 'em, an' when they was asleep, I spins thread for clothes.

Then I hear old Cleveland take my mamma to Texas... but I couldn' do nothin' 'bout it.

I stayed with Mis' Olivia 'til in '63 when Mr. Will set all his slaves free. He said we had a right to freedom an' read a proclamation. I was a big girl then, bout 17 years old. Mis' Olivia, she ask me what I want to do an' I tell her I want to find my mamma. Mis' Olivia talk to Mr. Will an' he fixes me up two papers... both has written, 'on what I don't know about, an' big gold seals what he says is the seal of the State of Missouri. An' he gives me money, an' buys my fare ticket to Texas. He tells me they is still slave times down here, an' to put the papers in my bosom, but to do whatever the white folks tells me to, even if they want to take an' sell me. But he says, 'Before you get of the block jes' pull out the papers, but jes' hold 'em up to let folks see 'em, an' not let 'em get out of your hands, an' when they see them they has to let you alone.'

"They put me in the back end [of the boat] whar the big old wheel what run the boat was. Nobody bothers me 'tall 'cause de Capt'ins all tell folks I has papers an' has had the fare all the way paid. I looks 'round Houston, but not long, ... an' I gets the stagecoach to go to Austin.

Then I has trouble sure. Some man...come to whar I is at an' say 'Who you belong to?' I tells him nobody now, I has been freed an' am lookin' for my mamma. Then I sure 'nuff got scared... They takes me to a block what they sells slaves on. I gets right up like they tells me, 'cause I rec'lec's what Mr. Will had tol' me to do, an' they starts lookin' me over an' biddin' on me. An' when they cried off, an' ...Mr. Crosby come up to get me, I jes' pulled out my papers an' held 'em up high,... an'

when he sees the gold seals, he says 'Lemme; see it,' but I says 'You jes' look at it up here.' Mr. Crosby he squints up an' say, 'Why sure 'nuf, this gal is free an' has papers.'

Mr. Crosby he say to me, in a few days that they is a slave refugee camp of slaves an' some of 'em been brought down from Missouri. Mr. Crosby tells me how I can get there, but I din' have no money much left. But he let me work in the house for my livin' an' paid me a little besides an' when the war was over, I started out an' looked for mamma again an' found her like they said. Law me, talk 'bout cryin', an' singin', an' crying some more. We sure done it.

But law me, so much has gone out of my mind years 'cause I'se 91 years old now an' my mind jes' like my legs, jes' kinda hobble 'round a bit."



This photo of Mary was taken in Texas about the same time the narrative was done. It was posted to Pinterest on the Internet by Theodore Bolton of Texas.

Note: Other slave narratives from the WPA Project are available on the following website:

<https://www.gutenberg.org/files/11255/11255-h/11255-h.htm>

Cudjo Lewis

In the 1930s, African American Author Zora Neale Hurston interviewed the last living slave known to have been brought to America in a slave ship. The section of her interview below is from the website:

<http://www.vulture.com/2018/04/zora-neale-hurston-barracoon-excerpt.html>

The website has more information about the Hurston - Lewis Interview and about Lewis and his family. Hurston's book gives more details about Lewis and what it was to be a kidnapped African aboard a slave ship bound for America across the Middle Passage.

“Barracoon,” by Zora Neale Hurston

Excerpt from [Barracoon: The Story of the Last “Black Cargo,”](#) by Zora Neale Hurston. Published by Amistad Press. Copyright © 2018 by the Zora Neale Hurston Trust.

IN AFRICA

My father he name O-lo-loo-ay. He not a rich man. He have three wives. My mama she name Ny-fond-lo-loo. She de second wife. My mama have one son befo’ me so I her second child. She have four mo’ chillun after me, but dat ain’ all de chillun my father got. He got nine by de first wife and three by de third wife.

In de compound I play games wid all de chillun. We wrassle wid one ’nother. We see which one kin run de fastest. We clam de palm tree wid coconut on it and we eatee dat, we go in de woods and hunt de pineapple and banana.

One day de chief send word to de compound. He want see all de boys dat done see fourteen rainy seasons. Dat makee me very happy because I think he goin' send me to de army. But in de Affica soil dey teachee de boys long time befo' dey go in de army. First de fathers (elders) takee de boys on journey to hunt. Dey got to learn de step on de ground (tracks). De fathers teachee us to know a place for de house (camp site). We shoot de arrows from de bow. We chunkee spear. We kill de beastes and fetchee dem home wid us.

I so glad I goin' be a man and fight in de army lak my big brothers. Every year dey teachee us mo' war. But de king, Akia'on, say he doan go make no war. He make us strong so nobody doan make war on us. Four, five rainy seasons it keep on lak dat, den I grow tall and big. I kin run in de bush all day and not be tired.

CAPTURE

De King of Dahomey, you know, he got very rich ketchin slaves. He keep his army all de time making raids to grabee people to sell. One traitor from Takkoi (Cudjo's village), he a very bad man and he go straight in de Dahomey and say to de king, "I show you how to takee Takkoi." He tellee dem de secret of de gates. (The town had eight gates, intended to provide various escape routes in the event of an attack.)

Derefore, dey come make war, but we doan know dey come fight us. Dey march all night long and we in de bed sleep. It bout daybreak when de people of Dahomey breakee de Great Gate. I not woke yet. I hear de yell from de soldiers while dey choppee de gate. Derefore I jump out de bed and lookee. I see de great many soldiers wid French gun in de hand and de big knife. Dey got de women soldiers too and dey run wid de big knife and dey ketch people and saw de neck wid de knife den dey twist de head so it come off de neck. Oh Lor', Lor'! I see de people gittee kill so fast!

Everybody dey run to de gates so dey kin hide deysself in de bush, you unnerstand me. I runnee fast to de gate but some de men from Dahomey dey

dere too. I runnee to de nexy gate but dey dere too. Dey surround de whole town. One gate lookee lak nobody dere so I make haste and runnee towards de bush. But soon as I out de gate dey grabee me, and tie de wrist. I beg dem, please lemme go back to my mama, but dey don't pay whut I say no 'tenshun.

While dey ketchin' me, de king of my country (Akia'on) he come out de gate, and dey grabee him. Dey take him in de bush where de king of Dahomey wait wid some chiefs. When he see our king, he say to his soldiers, "Bring me de word-changer" (interpreter). When de word-changer came he say, "Asteer dis man why he put his weakness agin' de Lion of Dahomey?" Akia'on say to de Dahomey king, "Why don't you fight lak men? Why you doan come in de daytime so dat we could meet face to face?"

Den de king of Dahomey say, "Git in line to go to Dahomey so de nations kin see I conquer you."

Akia'on say, "I ain' goin' to Dahomey. I born a king in Takkoi where my father and his fathers rule. I not be no slave."

De king of Dahomey askee him, "You not goin' to Dahomey?"

He tell him, "No, I ain' goin'."

De king of Dahomey doan say no mo'. One woman soldier step up wid de machete and chop off de head of de king, and pick it off de ground and hand it to de king of Dahomey. When I think 'bout dat time I try not to cry no mo'. My eyes dey stop cryin' but de tears runnee down inside me all de time. I no see none my family.

All day dey make us walk. De sun so hot. De king of Dahomey, he ride in de hammock and de chiefs wid him dey got hammock too. Dey tie us in de line so nobody run off. In dey hand dey got de head of de people dey kill in Takkoi.

Some got two, three head. Oh Lor' I wish dey bury dem! I doan lak see my people head in de soldier hands; and de smell makee me so sick.

After a three-day forced march, the party arrived at the coast; Cudjo had never seen the ocean before.

When we git in de place dey put us in a barracoon behind a big white house and dey feed us some rice. We see many ships in de sea, but we cain see so good 'cause de white house, it 'tween us and de sea. But Cudjo see de white men, and dass somethin' he ain' never seen befo'.

De barracoon we in ain' de only slave pen at the place. Sometime we holler back and forth and find out where each other come from. But each nation in a barracoon by itself. We not so sad now, and we all young folks so we play game and clam up de side de barracoon so we see whut goin' on outside.

When we dere three weeks a white man come in de barracoon wid two men of de Dahomey. Dey make everybody stand in a ring. Den de white man lookee and lookee. He lookee hard at de skin and de feet and de legs and in de mouth. Den he choose. Every time he choose a man he choose a woman. He take sixty-five men wid a woman for each man. Den de white man go way. But de people of Dahomey come bring us lot of grub for us to eatee 'cause dey say we goin' leave dere. We eatee de big feast. Den we cry, we sad 'cause we doan want to leave the rest of our people in de barracoon. We all lonesome for our home. We doan know whut goin' become of us.



Lewis in his home in the 1930s. Photo: Erik Overbey Collection, The Doy Leale McCall Rare Book and Manuscript Library, University of South Alabama.

MIDDLE PASSAGE

Dey come and tie us in de line and lead us round de big white house. Den we see so many ships. We see de white man dat buy us. I in de last boat go out. Dey almost leavee me on de shore.

As the slaves were being rowed out to the Clotilda, the ship's captain began to suspect that the Dahomey were going to trick him and try to recapture the people he'd just bought, so he gave orders to "abandon the cargo not already on board, and to sail away with all speed."

When I see my friend Keebie in de boat I want go wid him. So I holler and dey turn round and takee me. When we ready to leave and go in de ship, dey snatch our country cloth off us. Dey say, “You get plenty clothes where you goin’.” Oh Lor’, I so shame! We come in de ’Merica soil naked and de people say we naked savage.

Soon we git in de ship dey make us lay down in de dark. Dey doan give us much to eat. Me so thirst! Dey give us a little bit of water twice a day. De water taste sour. (Vinegar was usually added to the water to prevent scurvy.)

On de thirteenth day dey fetchee us on de deck. We so weak we ain’ able to walk ourselves, so de crew take each one and walk ’round de deck till we git so we kin walk ourselves. We lookee and lookee and lookee and we doan see nothin’ but water. Where we come from, we doan know. Where we goin, we doan know. Cudjo suffer so in dat ship. I so skeered on de sea! De water, you unnerstand me, it makee so much noise! It growl lak de thousand beastes in de bush. De wind got so much voice on de water. Sometime de ship way up in de sky. Sometimes it way down in de bottom of de sea. Dey say de sea was calm. Cudjo doan know, seem lak it move all de time.

When the Clotilda arrived on the Alabama Gulf Coast, Cudjo and his fellow captives were ordered to stay below deck; they were taken ashore after dark and made to hide in a swamp for several days.

SLAVERY

Cap’n Tim Meaher, he tookee thirty-two of us. Cap’n Burns Meaher he tookee ten couples. Some dey sell up de river. Cap’n Bill Foster he tookee de eight couples and Cap’n Jim Meaher he gittee de rest. We very sorry to be parted from one ’nother. We seventy days cross de water from de Affica soil, and now dey part us from one ’nother. Derefore we cry. Our grief so heavy look lak we cain stand it. I think maybe I die in my sleep when I dream about my mama.

Cap'n Jim he tookee me. Dey doan put us to work right away 'cause we doan unnerstand what dey say and how dey do. But de others show us how dey raisee de crop in de field. Cap'n Tim and Cap'n Burns Meaher workee dey folks hard. Dey got overseer wid de whip. One man try whippee one my country women and dey all jump on him and takee de whip 'way from him and lashee him wid it. He doan never try whip Affican women no mo'.

We doan know why we be bring 'way from our country to work lak dis. Everybody lookee at us strange. We want to talk wid de udder colored folkses but dey doan know whut we say. Some makee de fun at us.

Cudjo's owner, Jim, ran a shipping business on the Alabama River between Mobile and Montgomery, and Cudjo was eventually enlisted to "tote freight" on and off the boats.

Every time de boat stopee at de landing, you unnerstand me, de overseer, he go down de gangplank and standee on de ground. De whip stickee in his belt. He holler, "Hurry up, dere, you! Runnee fast! Can't you runnee no faster dan dat? Hurry up!" He cutee you wid de whip if you ain' run fast 'nough to please him. If you doan git a big load, he hitee you too.

De war commences but we doan know 'bout it when it start. Den somebody tell me de folkses way up in de North make de war so dey free us. I lak hear dat. But we wait and wait, we heard de guns shootee sometime but nobody don't come tell us we free. So we think maybe dey fight 'bout something else.

Know how we gittee free? Cudjo tellee you dat. De boat I on, it in de Mobile. We all on dere to go in de Montgomery, but Cap'n Jim Meaher, he not on de boat dat day. It April 12, 1865. De Yankee soldiers dey come down to de boat and eatee de mulberries off de trees. Den dey see us and say, "Y'all can't stay dere no mo'. You free, you doan b'long to nobody no mo.' "

Oh, Lor'! I so glad. We astee de soldiers where we goin'? Dey say dey doan know. Dey told us to go where we feel lak goin', we ain' no mo' slave.

FREEDOM

After dey free us, we so glad, we makee de drum and beat it lak in de Affica soil. We glad we free, but we cain stay wid de folks what own us no mo'. Where we goin' live, we doan know.

We want buildee de houses for ourselves, but we ain' got no lan'. We meet together and we talk. We say we from cross de water so we go back where we come from. So we say we work in slavery five year and de six months for nothin', now we work for money and gittee in de ship and go back to our country. We think Cap'n Meaher dey ought take us back home. But we think we save money and buy de ticket ourselves. So we tell de women, "Now we all want go back home. Derefo' we got to work hard and save de money. You see fine clothes, you must not wish for dem." De women tell us dey do all dey kin to get back, and dey tellee us, "You see fine clothes, don't you wish for dem neither."

But it too much money we need. So we think we stay here. We see we ain' got no ruler, no chief lak in de Affica. Dey tell us nobody doan have no king in 'Merica soil. Derefo' we make Gumpa de head. He a nobleman back in Dahomey. We ain' mad wid him 'cause de king of Dahomey 'stroy our king and sell us to de white man. He didn't do nothin' 'ginst us. We join ourselves together to live.

Because Cudjo "always talkee good," the Africans selected him to approach their former owners and ask for land in exchange for their years of free labor. One day not long after dey tell me to speakee, Cudjo cuttin' timber for de mill. Cap'n Tim Meaher come sit on de tree Cudjo just choppee down. I say, now is de time for Cudjo to speakee for his people. We want lan' so much I almost cry and derefo' I stoppee work and lookee and lookee at Cap'n Tim. He set on de tree choppin splinters wid his pocket knife. When he doan hear de axe on de tree no mo' he look up and astee me,

"Cudjo, what make you so sad?"

I tell him, “Cap’n Tim, I grieve for my home.”

He say, “But you got a good home, Cudjo.”

Cudjo say, “Cap’n Tim, how big is de Mobile?”

“I doan know, Cudjo, I’ve never been to de four corners.”

“Well, if you give Cudjo all de Mobile, dat railroad, and all de banks, Cudjo doan want it ’cause it ain’ home. Cap’n Tim, you brought us from our country where we had lan’. You made us slave. Now dey make us free but we ain’ got no country and we ain’ got no lan’! Why doan you give us piece dis land so we kin buildee ourself a home?”

Cap’n jump on his feet and say, “Fool do you think I goin’ give you property on top of property? I tookee good keer my slaves and derefo’ I doan owe dem nothin.”

Cudjo tell de people whut Cap’n Tim say. Dey say, “Well, we buy ourself a piece of lan’.” We workee hard and save, and eat molassee and bread and buy de land from de Meaher. Dey doan take off one five cent from de price for us.

We make Gumpa de head and Jaybee and Keebie de judges. Den we make laws how to behave ourselves. When anybody do wrong we make him ’pear befo’ de judges and dey tellee him he got to stop doin’ lak dat ’cause it doan look nice. We doan want nobody to steal, neither gittee drunk, neither hurtee nobody.

We call our village Affican Town.

FAMILY

Abila, she a woman, you unnerstand me, from cross de water. Dey call her Seely in Americky soil. I want dis woman to be my wife. Whut did Cudjo say so dat dis woman know he want to marry her? I tellee you de truth how it was. One day Cudjo say to her, “I likee you to be my wife. I ain’ got nobody.”

She say, “Whut you want wid me?”

“I wantee marry you.”

“You think if I be yo’ wife you kin take keer me?”

“Yeah, I kin work for you. I ain’ goin’ to beat you.” I didn’t say no more. We got married one month after we ’gree ’tween ourselves.

We didn’t had no wedding. Whether it was March or Christmas day, I doan remember now. We live together and we do all we kin to make happiness. After me and my wife ’gree ’tween ourselves, we seekee religion and got converted. Den in de church dey tell us we got to marry by license. In de Afficky soil, we ain’ got no license. So den we gittee married by de license, but I doan love my wife no mo’ wid de license than befo’ de license. She a good woman and I love her all de time.

Me and my wife we have de six chillun together. Five boys and one girl. Oh, Lor’! Oh, Lor’! We so happy. We been married ten months when we have our first baby. We call him Yah-Jimmy, just de same lak we was in de Afficky soil. For Americky we call him Aleck.

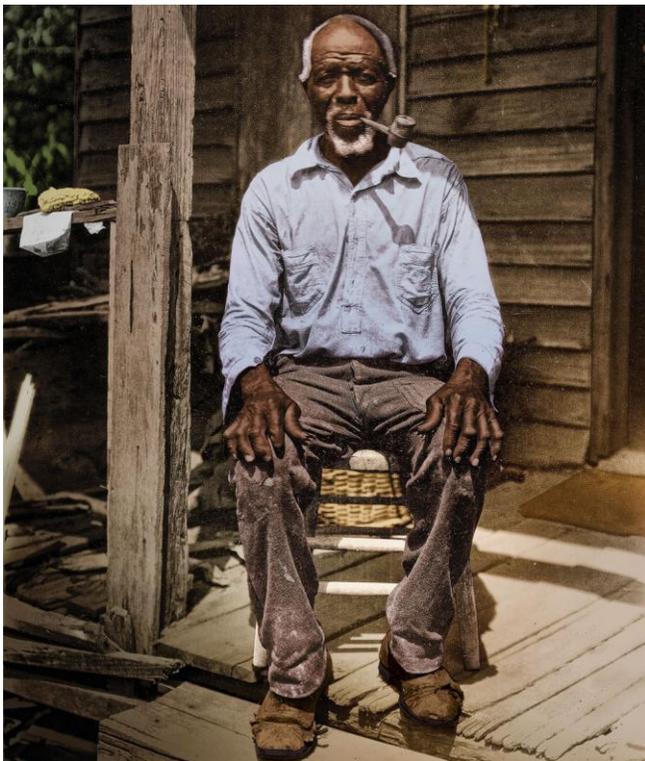
So you unnerstand me, we give our chillun two names. One name because we not furgit our home; den another name for de Americky soil so it won’t be too crooked to call. All de time de chillun growin’ de American folks dey picks at dem. Dey callee my chillun ig’nant savage and make out dey kin to monkey. Derefo’, my boys dey fight. Dey got to fight all de time. Me and dey mama doan lak to hear our chillun call savage. It hurtee dey feelings. When dey whip de

other boys, dey folks come to our house and tellee us, “Yo’ boys mighty bad, Cudjo. We ’fraid they goin’ kill somebody.”

Cudjo meetee de people at de gate and tellee dem, “You see de rattlesnake in de woods?” Dey say, “Yeah.” I say, “If you bother wid him, he bite you. Same way wid my boys, you unnerstand me.” But dey keep on.

We Afficans try raise our chillun right. We Afficky men doan wait lak de other colored people till de white folks gittee ready to build us a school. We build one for ourself den astee de county to send us de teacher. Oh, Lor’! I love my chillun so much! I try so hard be good to our chillun.

Cudjo’s wife died about 20 years before Hurston interviewed him, and all six of his children were gone by then, too. Three died of illnesses, his only daughter at age 15; his youngest son was shot and killed; another died in an accident; and another left home one day to go fishing and never came back.



A Discussion of Nomenclature: Words Matter

Students may have noticed that the narrative and activities in this unit use both the terms "slave" and "enslaved person or persons." They may also have noted that in many of the primary source documents the names of enslaved persons are not recorded at all or they are listed only by first name. For example, the first name of Dudley Johnson's grandfather has been lost because he is listed in county documents by only gender and age. Even his age is not certain, as the birth of enslaved persons was frequently not recorded.

Historians are currently divided as to nomenclature to use when referring to people of color who were owned by others before the Civil War. The term "slave," which has traditionally been used, is considered dehumanizing. It reflects the fact that enslaved persons had no legal rights. They were considered property. Therefore, many scholars prefer to use the term "enslaved person." The authors have chosen to use both terms so as to be consistent with the primary sources, but to also recognize the humanity of enslaved persons.

More mature students may wish to discuss "Nomenclature" - how terms used to name groups of people reflect an opinion about the status of the individuals in society. Here the teacher must use care in keeping the class discussion at a level that does not drift into students using terms which would offend members of the class.

Another approach for a class discussion would be to discuss why and when groups and people prefer to change the terms and names used to define them. For example, should the indigenous people of North America be called Indians, American Indians, Native Americans, or called by the name of their tribes. The term Indians was used for over 150 years, but it is obvious that these indigenous people are not from India.

A discussion of family names (last names) might be appropriate for younger students. They may be familiar with the practice of a woman taking her husband's last name when she gets married. Why would she do this? Why might a woman wish to keep her maiden name or use a hyphenated last name? What about children who are adopted? Should they keep their original last name or take the family name of their stepfather?

Words matter. Older students need to be prepared to read documents from the past which use terms which are inappropriate today. It is important that students see the value of individuals despite derogatory terms which may have been applied to their ethnic group in the past. The history of the United States is composed of all the stories of these groups which came from all over the world. Each group has a story to tell. Each individual needs a voice.

1821

Russella Easton

The Celebration of Missouri Statehood and The First Meeting of the State Legislature



Narrative

1821 - Russella Easton

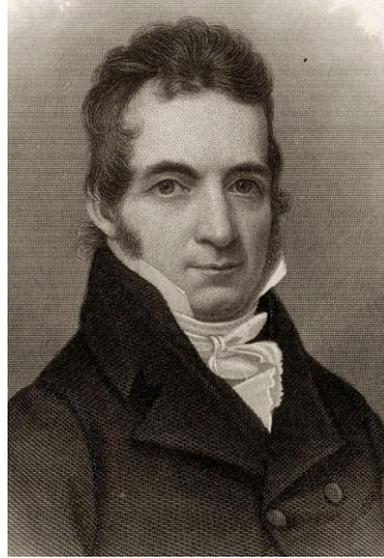
Witness to Missouri's Statehood and the First Meeting of the Legislature of the New State

In 1821 Russella Easton of Saint Louis, Missouri, was ten years old. When Russella was a baby, major earthquakes struck near New Madrid, Missouri, from December of 1811 to February of 1812. The U. S. Geological Survey reports, “Huge waves on the Mississippi River overwhelmed many boats and washed others high onto the shore. High banks caved and collapsed into the river ... whole islands disappeared. The town of New Madrid was destroyed. At St. Louis, many houses were damaged severely and their chimneys were thrown down.”

Russella was one of eleven children. She would have been educated by her parents, probably with help from her oldest sister, Mary. Mary was eleven years older and had been sent to a Kentucky boarding school to finish her education. Mary Easton Sibley was described as beautiful and spirited. At only age 15, Mary married George Sibley, the government factor (agent) at the Fort Osage trading post. The next year Mary travelled with her new husband roughly 300 miles by keelboat to Fort Osage. Russella would have been disappointed that her glamorous older sister was heading to the frontier for adventures teaching the children of settlers and Native Americans while she stayed at home. Years later, her older sister returned to St. Charles. In 1830 Mary Easton Sibley and her husband started in St. Charles the first college for young women west of the Mississippi River. They named it Lindenwood College.



Mary Easton Sibley
Founder of Lindenwood College
Painted by Chester Harding
Wikipedia.com



Rufus Easton
Missouri's First Attorney General
U.S. Congressman from Missouri
St. Louis Post-Dispatch

The Easton family lived in St. Louis where her father was postmaster for the Louisiana Territory. When St. Charles was selected to be the temporary state capital while a new capital city was built closer to the center of the state, Russella knew her father would be spending much time in St. Charles. She looked forward to spending more time with her sister Mary. Mary would often travel east down the Missouri River to St. Charles with her husband to get supplies for Ft. Osage and for trade with the Indians. St. Charles was a much smaller town in 1821 than it is today. Its population was about 1,000 people.

In St. Charles, Russella's father rented and later bought a house on South Main Street just across from the Peck Brother Store where the new state legislature was to meet. While her father attended government meetings, Russella would have played games with both girls and boys in the town: fox and geese, ring-around-the-rosie, and red rover. Only the girls played with dolls made from corn husks, corn cobs, or wood and dressed with clothes they sewed themselves. Russella helped her mother sew, cook, garden, clean the house, and gather wild berries. Her sister Mary wrote about detesting women's chores.

Russella's father Rufus Easton provided well for her and the rest of the family because he was a lawyer and a federal postmaster. She did not need to work in the fields nor hunt and fish to provide for her family like some other frontier girls in Missouri. Russella's parents had moved to Missouri from New York. Her mother would have brought along the Bible, William Shakespeare's works, and probably books by John Milton and Nathaniel Hawthorne. These would be the books she used to teach Russella how to read and write.

Missouri's first governor, Alexander McNair, appointed Mary's father Rufus Easton to be the first Attorney General of Missouri. Russella's family was proud of him. He held that job from 1821 until 1826. He later represented Missouri in the U.S. Congress.

While Congress debated sections of the proposed state's new constitution, the territorial legislature moved from St. Louis to St. Charles. The city council promised the legislators free rent in the Peck Brothers' building and free coal for winter heat if they would come to St. Charles.

In June of 1821 Rufus Easton returned home from the first official meeting of the Missouri legislature with quite a story. Legislators Duff Green and Andrew McGurk had loudly argued. McGurk threw a pot of ink at Green. Then the two started punching each other! Governor McNair grabbed Duff Green in an effort to stop the fight. Legislator Martin Palmer ordered, "Stand back, Governor, you are no more in a fight than any other man...Give it to him, Duff! Give it to him!" Duff Green was a general in the state militia. He had pushed his pro-slavery views in the writing of the state constitution the previous year. Yet he was probably most famous for his quarrels and fist fights!

In 1820, U.S. Senators were not yet chosen by elections of the people in their state. Instead, state legislatures chose them. The legislature chose David Barton and Thomas Hart Benton to be Missouri's first Senators. During a brawl in 1813, Benton had shot Andrew Jackson in the shoulder. Jackson's friends stabbed Benton five times, but he lived. In 1817, Benton fired first and killed Charles Lucas in a duel on "Bloody Island", a sandbar in the Mississippi River. Even though duels were illegal, duels and fist fights were common ways for men to

settle their differences in the early 1800s. In the Senate, Thomas Hart Benton worked with President Andrew Jackson. He also pushed for westward expansion, known as Manifest Destiny. In later years, Benton changed his mind to oppose slavery.

When Russella and her family went to St. Charles to stay with her father, she found a very interesting group of residents. She would have met Jean Baptiste Point du Sable, Jr. His father, a black man from French-controlled Haiti, was the founder of Chicago. His mother was a Potawatomi Indian named Kitihawa, who used the Christian name Catherine. His father had died in 1818, the year Missouri petitioned to become a state. He was buried in the Catholic Cemetery in St. Charles.

St. Charles had many French and Indian fur traders and trappers. This was also true in Ste. Genevieve where Joseph Bogey III lived and Saline County where Sacred Sun lived. These areas also held enslaved people, both black and Native American, as the 1820 Missouri Compromise had allowed Missouri to enter the Union as a slave state.

Russella would have played with girls from French Catholic families who sent them to the school run by Sister Rose Philippine Duchesne, who had first gone to Ste. Genevieve when she came from France. She then moved to Florissant, and finally to St. Charles. Because Russella's father was a government official, her home would have been visited by Ben Emmons and Missouri Governor Alexander McNair.

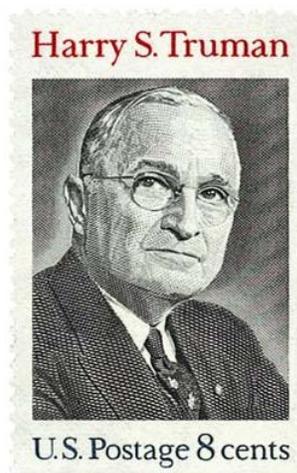
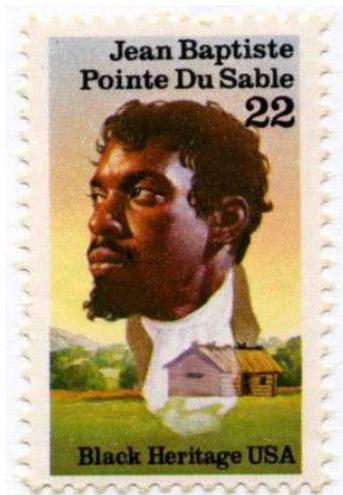
Other visitors might have included Nathan and Daniel Morgan Boone, sons of the famous explorer Daniel Boone. The Boones lived in southern St. Charles County near the town of Defiance. They also operated the Salt Lick near Arrow Rock, not far from the Indian camp of Sacred Sun and Fort Sibley. The Boone brothers had also married girls from the Van Bibber family, relatives of young Alexander Huffman who had floated down the Ohio River and lived in Ste. Genevieve for a short time.

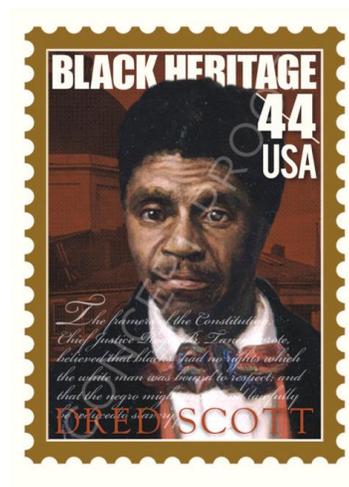
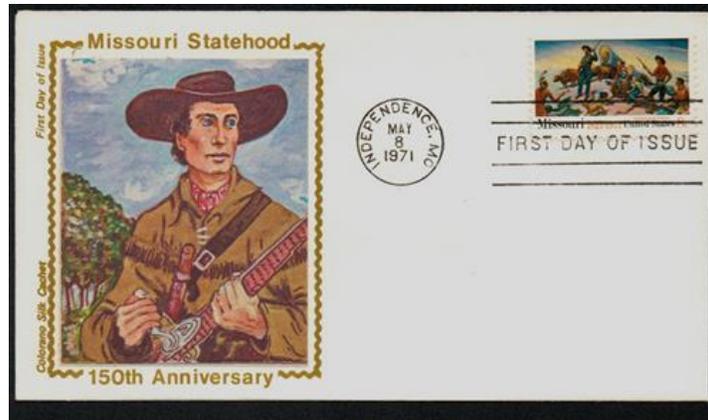
Missouri was once the edge of the American wilderness. By the time it became a state on August 10, 1821, its people had used its rivers to travel from the settled areas in the east to its western border. They traded with the east coast of the

United States and even shipped furs down the Mississippi River and on to Europe. Its people were from many ethnic and religious groups. Settlers hungry for farms and business opportunities would grow Missouri and the territories to its west. St. Louis earned the nickname of "Gateway to the West."

The transformation of Missouri from a territory to a state was experienced by Russella Easton, Dudley Johnson's grandfather, Sacred Sun, and Joseph Bogey III. The beliefs and values and history of their families made an impact upon the history of the new state. The stories of Native Americans, French settlers, those brought here in slavery, and those from the East like the Eastons are all part of our collective history.

In the next 200 years, Missouri would produce citizens such as Mark Twain, George Washington Carver, Dred and Harriet Scott, composer Scott Joplin, entertainer Josephine Baker, founder of the first kindergarten in the U.S. Susan Blow, Margaret "Molly" Tobin Brown, and President Harry Truman. In another two hundred years, students may be learning about you and your contributions to Missouri in the 21st Century. They may even be designating your house as an historic site; dedicating a statue, bust, or monument to you; or putting your picture on a stamp!





Activity One

Students and the Missouri Bicentennial

You may be wondering what you and your class can do to be part of the upcoming Missouri Bicentennial Celebrations. In 1921, as part of the Missouri Centennial Celebration, the state put a plaque on the outside of the building in St. Charles where the state legislature met from 1821 until the new capitol building in Jefferson City was finished. Miss Dorothy Emmons, just ten years old, was selected to unveil the plaque. Here is a photo of that historic event:



From Left to Right: Mrs. Gardner (in large hat), Benjamin Emmons (Dorothy's father), Dorothy Emmons, Governor Gardner of Missouri (holding his hat), and two boys in front who were cousins of Dorothy. Dorothy's ancestor, Benjamin Emmons III, who was a member of the territorial legislature, submitted the bill which designated St. Charles as the temporary capital of the new state, (Photo courtesy of Dorothy's daughter, Mrs. Barbara Gossow)

100 years after Dorothy unveiled the plaque on the First State Capitol building as part of Missouri's Centennial, you can be part of the Bicentennial by visiting historic sites in Missouri, participating in the Penny Drive to help save artifacts and documents, and completing the exercises in this curriculum. Maybe 100 years

from now, students will be looking at a picture of you and your classmates during the 300th anniversary of Missouri becoming a state!

Directions for Activity One: You and your class will work together to create an event or display to commemorate the Missouri Bicentennial. Select one of these six ideas or work with your teacher to create one of your own. Remember to complete an application with the State Historical Society to get each activity officially recognized: <https://missouri2021.org/projects>

1) Your school can participate in the Bicentennial Penny Drive. All the money will be used to protect a Missouri historic item. Register your school here: <https://view.officeapps.live.com/op/view.aspx?src=http://www.mohumanities.org/wp-content/uploads/2017/12/Bicentennial-Penny-Drive-Fillable-Participation-Form.docx> Activity Six of this unit shows an example of the type of document which needs to be saved for future generations.

* Be sure to send a picture of the students in your class and a story about your participation in the Penny Drive to the local newspaper. This will create a record which students can access in 100 years to see what you did.

2) Highlight the history of your town with a “Partner Project” as an official part of the Missouri Bicentennial: <https://missouri2021.org/projects> Work with your mayor or county executive to get your activity recognized. Examples your town might do qualify for designation as an official Missouri Bicentennial Event:

- Festival on the 4th of July
- Tour of historic houses
- Creation of a display about the Bicentennial at the county fair
- Celebration to honor a specific group of immigrants who came to your area

* Make sure the local newspaper and TV station know that it was your class who initiated the application for recognition by the Missouri Bicentennial Alliance. They may want to send a reporter to interview members of the class and take photographs. These interviews and photographs will become primary sources for future young historians!

3) Prepare posters on the history of your area for display in your school and/or public library. Examples:

- Native Americans who lived in the region
- Arrival of immigrants to your region
- Famous people who lived in the area
- Changes in transportation over the years
- Occupations of residents over the years
- Places of interest to tourists
- Changes in transportation over the years

4) Arrange for a local historian or genealogist to come speak to at your school about local history. Research on your own to prepare questions to ask the expert.

5) The Missouri National History Day Competition (<https://www.nhdmo.org>) website includes a number of suggestions for projects which could be displayed locally. These can then be submitted to the annual contest which awards prizes and scholarships to outstanding projects.

6) Do a computer search on the history of your county. Several companies did county histories during the U.S. Centennial in 1876. After giving an overview of county history, the books contain biographies of prominent people living in the county at the time. Many of these are available on-line. Since the copyrights have expired, these histories can be used without violating copyright laws. To find one on your county, use a computer search engine and type "(name of your county and state) + history." Many of these are online from the Library of Congress. As people had to pay to have their families included in these books, these may not include every family. But they will give an overview of your county's history and what it was like in the late 1800s.

Activity Two

Local, State and National Historic Sites

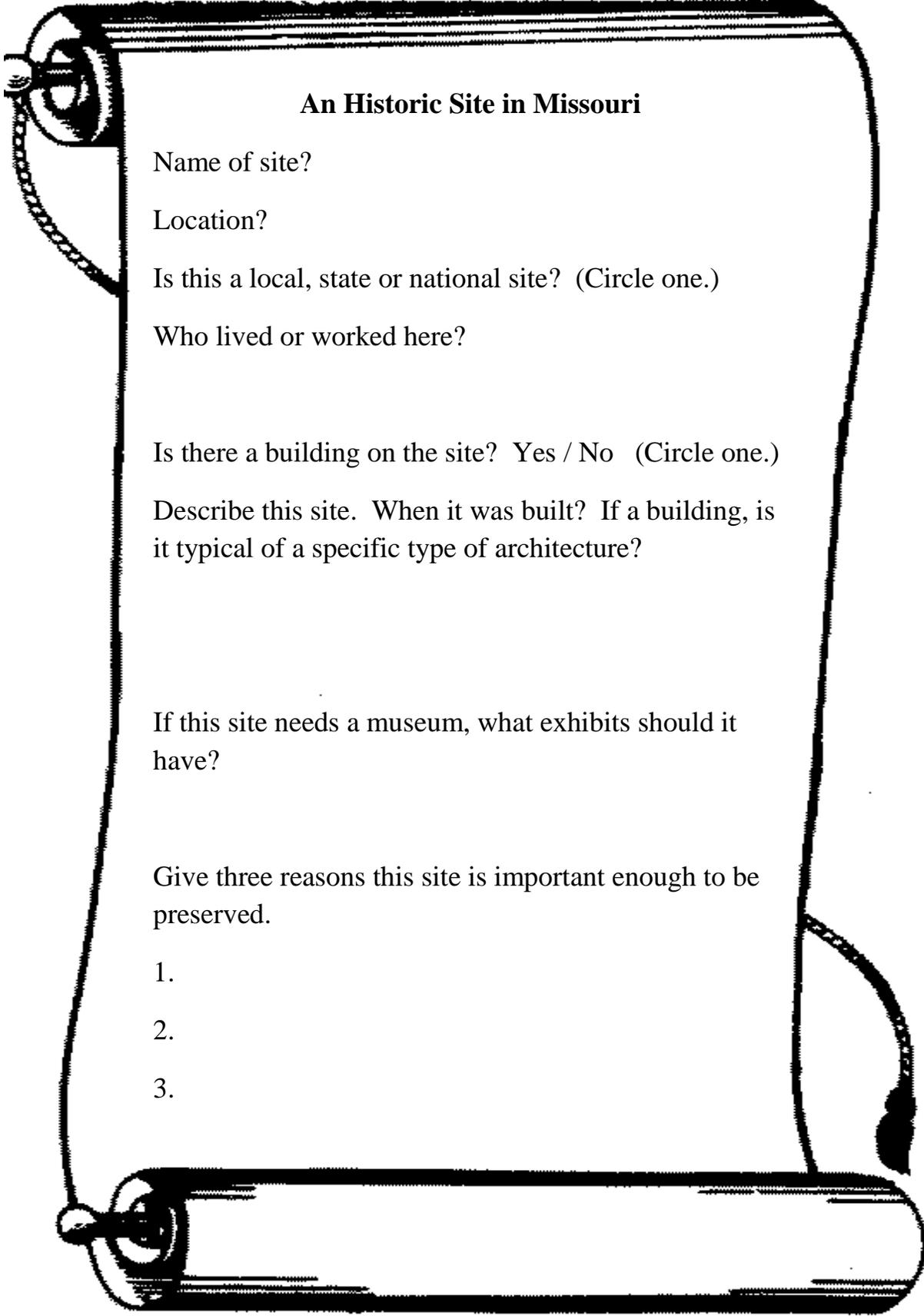
You and your family may have visited an historic site while on vacation. It may have been the home of a former president, the location of a Revolutionary or Civil War battle, or simply a farm typical of those built by early settlers. There are many locations across Missouri and the nation which give us an authentic taste of how our ancestors lived and so are worth preserving.

Local sites are usually maintained by the city or county parks department. St. Charles County operates The Historic Daniel Boone Home. The Missouri State Parks Department maintains many historic sites in Missouri, such as the village of Arrow Rock. National sites like the Gateway Arch are part of the U.S. Park Service. At many sites, there are park rangers who give tours and explain the importance of the place. At others, there are signs which a visitor reads to take a "self-guided" tour. One new invention is to create audio and video tours which people can download to their smartphones and use as they move around the site.

Directions for Activity Two:

1. Identify a local, state, or national historical site in your part of the state.
2. Use a computer to view the website for this site.
3. Write a short description of the site and why it is important. On the next page is "An Historic Site in Missouri" form for listing basic information for your chosen site.

Your teacher may choose to put you in groups to do the research on the computer and then give a group presentation to the class explaining what you learned.



An Historic Site in Missouri

Name of site?

Location?

Is this a local, state or national site? (Circle one.)

Who lived or worked here?

Is there a building on the site? Yes / No (Circle one.)

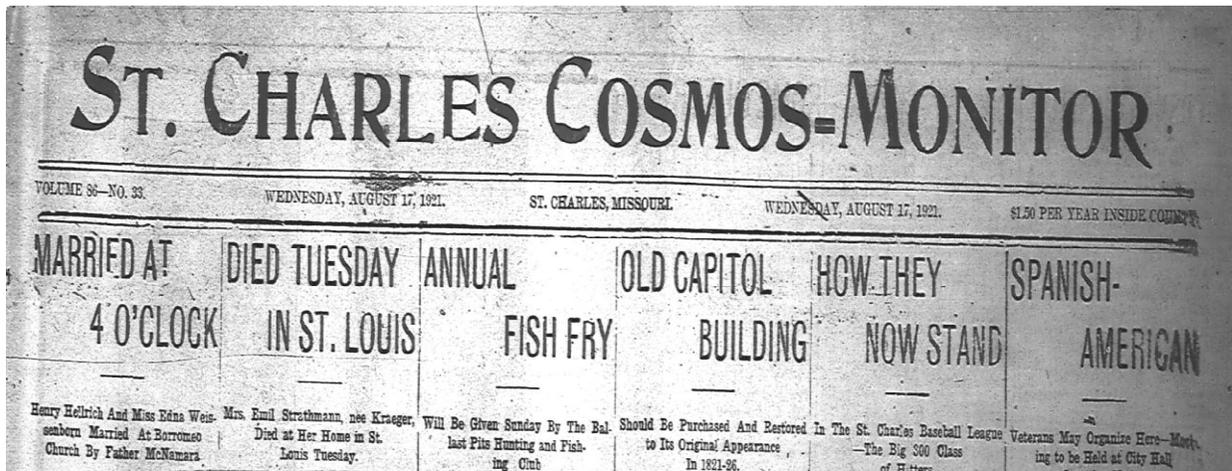
Describe this site. When it was built? If a building, is it typical of a specific type of architecture?

If this site needs a museum, what exhibits should it have?

Give three reasons this site is important enough to be preserved.

- 1.
- 2.
- 3.

Primary Sources: Working to Save a Historic Site in Missouri



This issue of a St. Charles newspaper covered the events of the Missouri Centennial Celebration in St. Charles. Part of the fourth article from the left is reproduced on the next page. The editors thought the Peck Building where the first legislature had met deserved to be preserved as a museum.

In what year would Missouri's centennial have occurred?

What is the exact wording the editors used under the "OLD CAPITAL BUILDING" headline? (The article is reprinted on the next page so you can read it better.)

OLD CAPITOL BUILDING

Should Be Purchased And Restored In
to Its Original Appearance
In 1821-26.

The Cosmos Monitor hopes that the centennial celebration held here in the first state capitol city of Missouri, will bear the desired fruit—the purchase of the old capitol building at Main and Madison streets and restoring it to its original appearance. We believe that all patriotic organizations of the state if the matter were properly presented, would respond with liberal donations and we also believe that the Legislature will also do something. We believe that the idea of a memorial building is wrong and that the old building restored will meet with popular favor.

What support would a movement to replace Washington's old home at Mount Vernon with a memorial meet its the sentiment clinging to the old historic building, that will determine the Legislature to make an appropriation here.

The old building restored to its appearance in 1821-26, when it served as the State Capitol, would be a show place of the state and visitors here would appreciate it more than they would to visit a modern memorial building, with everything new and nothing old. Although money should be raised to buy the surrounding property in the block and the buildings should be wrecked and the space used for flower beds and other park features. The modern fronts should be taken out of the three old buildings, allowing the razer back roof to show the entire length of old time "Peck's Row," the old fashion-

ed sloping perch should be restored in front and as near as possible the old time appearance of the hall above should be renewed when the partitions were knocked out and the whole floor of the three buildings served as the Legislative halls of the state.

The lower rooms should contain old spindle wheels and other old things that were in style in 1821 placed there with their proper data, all old and nothing new. Such a museum would draw out many old things now existing in this county and other counties, resting in cellars or up in the attics. The town library might also be established there and other features including reading rooms and rest rooms, where visitors could go and spend a happy hour. Old time Missouri records, flags and other historical items could be displayed and preserved for the ages to come.

And then St. Charles would have



Little Miss Dorothy Emmons Who Unveiled the Tablet on the First Capitol Building in Missouri.

This is the First State Capitol Building today. In the center of the building was the Peck Brothers' store. The legislature used the large meeting room above the Peck store. State offices were in the rest of the building. In 1960, Missouri bought the building and renovated it to look as it had in 1821. Today, you can tour the building and participate in a variety of workshops conducted by the Missouri State Parks. Its nomination forms for the National Historic Registry can be found at: <https://dnr.mo.gov/shpo/nps-nr/69000313.pdf>



The Peck Brothers Building is now on the National Register of Historic Places and is operated by the Missouri Parks Department.

Activity Three

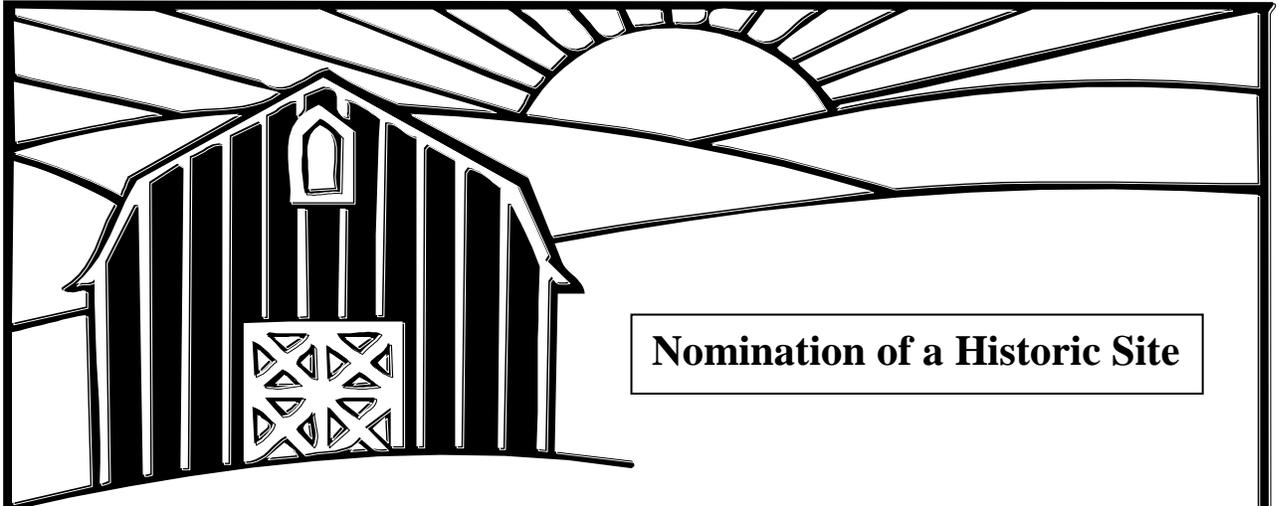
Nominate an Historic Site

Directions: Identify a site not currently recognized as historical by any local, state or national government. You might want to review an application for a site which is already on the National Historic Register to see what is required for a complete application. Select and research a site you want to designate. Then complete the condensed application.

Complete the “Nomination of a Historic Site” form to explain why the site is important and should be preserved. The site doesn't have to be really old. A house from the 1950s, an old gas station, an unusual bridge, or an old barn might tell future generations how people lived at this time. Parks, caves, and farms might also need to be preserved for the future.

In 1921, when young Dorothy Emmons unveiled the plaque on the building where the first state legislature met, it was still privately owned. It was not until 1960 that the State of Missouri decided to buy the property and restore it as an historic site. You can learn more about it on the website:

<https://mostateparks.com/park/first-missouri-state-capitol-state-historic-site>



Nomination of a Historic Site

Students Making the Nomination:

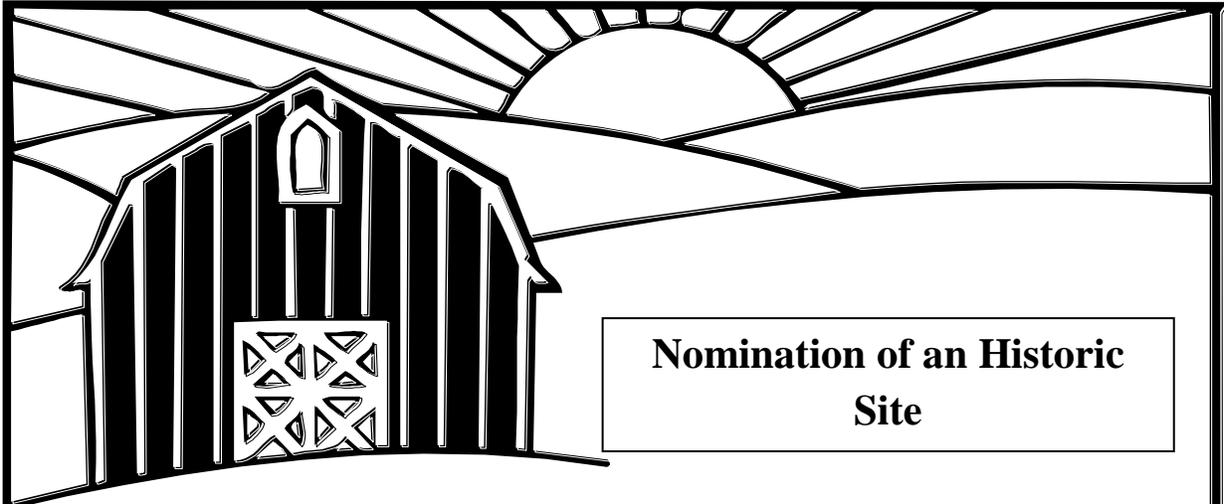
Name of Site:

Location:

What is to be preserved at this site:

If this is a building, when was it constructed:

Should the site include a museum? What would be its theme?



**Nomination of an Historic
Site**

Write a brief paragraph explaining why this site should be preserved. What does it tell us about people who lived in Missouri in the past?

Many buildings on Main Street in Old Town St. Charles were seen or visited by Russella Easton and her family in their lifetimes. Today, each building has a placard listing its owner, date built, and purpose. These historic buildings are owned by individual people and businesses. They are not parks and not government-owned. Perhaps someday a site you nominate will have a historic placard so others can also learn about the past.



Old buildings line the street in the Old Town section of St. Charles, Missouri

<http://www.joggingroutes.org/2015/08/st-charles-missouri-katy-trail-and-old.html>

Activity Four

Information from Maps

Directions: Answer these five questions about maps.

Maps of the Missouri River are labeled with mile markers showing how far it is to the confluence with the Mississippi River. In 1816 Russella's sister Mary Easton Sisley traveled by keel boat, leaving St. Charles, Missouri, at river mile marker 28. Her destination was Fort Osage, Missouri, near marker 337.

1. How many miles did she travel on the river?
2. The Lewis and Clark Boat House and Nature Center has replicas of the keel boats launched there by the 1804 expedition. They estimate that keel boats traveled about 10 miles each day, as workers pushed poles to force the boat upriver against the current. How many days would this trip take?

The New Madrid earthquakes are considered the major ones in U.S. recorded history. Chimneys fell in St. Louis. Unproven stories suggest that the waves of the Mississippi River rolled the wrong direction for three days and church bells in Boston rang from the vibrations.

Your teacher may have you use an app like Google Maps to answer this question:

3. By car, many miles is it from St. Louis to Boston?

Your teacher may have you use a ruler and atlas or a wall map to answer this question:

4. By airplane, many miles is it from St. Louis to Boston?
5. Why are the two answers different?

Activity Five

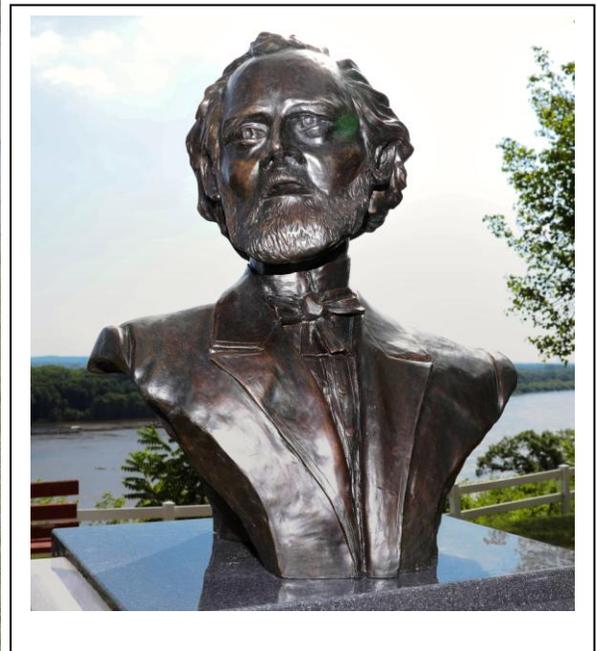
Preserving History by Proposing the Building of a Monument, Statue, Mural, or Bust

Across the state of Missouri historic markers, monuments, and statues exist. Local people might decide to design a monument so future generations will remember the important people of the past who influenced their local history. If they know what that person looked like, the people might raise money for a statue or bust. Busch Stadium has statues of famous players like Stan Musial. If there are no pictures or if the monument involves a number of people (like the Native American Trail of Tears or the starting place of the Pony Express), a plaque or marker might be placed at the location.

The Missouri Department of Natural Resources, the National Parks Service, the Missouri Historical Society, the State Historical Society of Missouri, and many towns also have sponsored statues, busts, markers and monuments. The most famous monument in Missouri is the Jefferson Memorial Gateway Arch in St. Louis. It honors St. Louis' place in the westward movement of Americans.

One of the newest busts was dedicated in Louisiana, Missouri, on July 4th, 2018. In a park overlooking the Mississippi whose land was given to the city by U.S. Representative John Brook Henderson and his wife, the city erected a bust of the Representative.

Here is the bust of Senator Henderson and the base upon which it stands



Senator John Henderson authored the 13th Amendment which ended slavery in Missouri and all the United States.

The next page is from the program given out at the 2018 unveiling of the statue.

John Brooks Henderson

November 16, 1826 - April 12, 1913

John Brooks Henderson was born in Virginia and moved with his family to Lincoln County, Missouri when he was six years old. By age 10 he was an orphan.

Henderson overcame what could have been a life of obscurity to be a Pike County teacher, lawyer and state legislator. He lived and worked in Louisiana and was the first president of the Bank of Louisiana. During the early part of the Civil War he served as a brigadier general in Missouri's Union Militia.

In 1882 Henderson was appointed a U.S. Senator and with six weeks of arriving in Washington he began regular meeting with President Abraham Lincoln.

Though a one-time slave owner himself, Henderson in 1864 drafted and introduced the 13th Amendment to the U.S. Constitution outlawing human bondage - the first time the nation's founding document had been altered in 60 years.

Henderson also was a strong campaigner for women's voting rights, supported better relations with Native Americans, fought against federal government corruption, was one of only seven Republicans who voted to acquit Democrat President Andrew Johnson of impeachment charges, and played a role in the temperance movement.

Land for the park you are in was donated by Henderson and his wife Mary Foote Henderson to the City of Louisiana in May 1903. They are buried in Green-Wood Cemetery, Brooklyn, Kings County, New York, along with their son, John Brooks Henderson Jr.

While Henderson was a strict constitutionalist, he embraced changes that would lead to a more equitable nation. The maverick served at times as a Republican and Democrat, but upset people of all parties.

Henderson realized what made America unique, and understood perhaps the most meaningful principle of its democracy - those in power rule only at the behest of the greater voting masses. His words still echo across the ages.

"If you commit errors, or outrage public sentiment, I want no other revolution than the right of the ballot box. With the Constitution unimpaired, we may yet appeal to the popular heart for the approval of right and the redress of wrong."

Note to Students: Henderson was appointed in 1862, not 1882.

Assignment: Select a person or event which occurred in your county or Missouri. You might choose an important builder, teacher, sports figure, author, artist, founder of a town or college, business person, or a religious leader. Perhaps your county has a part of the Mormon Trail, Oregon Trail, Trail of Tears, or a Civil War confrontation. Perhaps transportation is a focus: rivers, highways, locks and dams, or railroads. You may choose a living person or recent event. Complete the form to nominate the person or event. Then draw a statue, mural, or monument to honor this person or event.

1. Event or person to be remembered:

2. When this person lived or event took place:

3. Location the statue, bust, mural, or monument should be placed:

4. Draw a picture of what the statue, bust, mural, or monument should look like:

Activity Six

Preserving Documents:

The Bicentennial Penny Drive

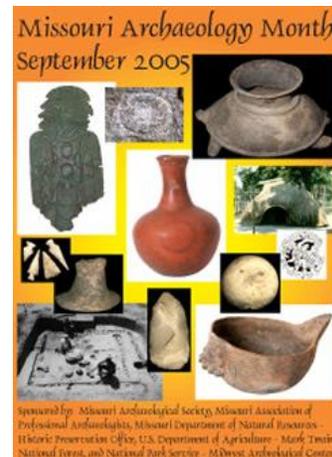
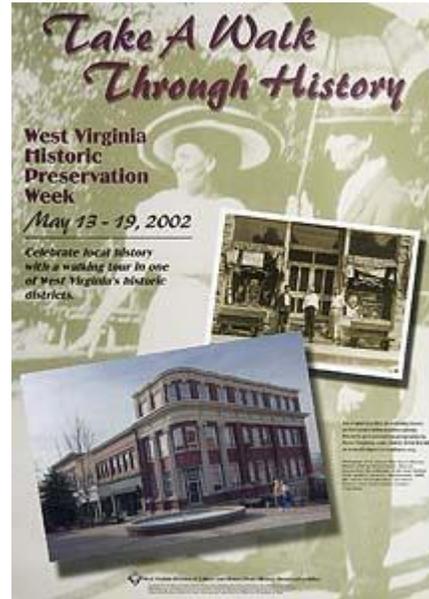
There are many organizations working to preserve the history of Missouri. Some examples are: The Missouri State Archives (part of the Secretary of State's Office), The State Historical Society of Missouri, the Missouri History Museum and Archives, plus countless local historical societies and museums. You can visit these organizations and actually see the documents which tell the stories of the people who have lived in Missouri.

Preserving documents can be very expensive. If documents are not kept in climate controlled facilities, the paper becomes fragile and begins to deteriorate. Old paper can contain chemicals which make the paper turn brown and the ink fade. A museum conservator can prevent this from happening. Then the document will be preserved for future generations.

The documents from our early statehood period are now turning 200 years old. Once preserved, they can be scanned and put on display without worry that they will deteriorate further. Many of them will be lost if they are not preserved. The Bicentennial Penny Drive plans to collect money so historical organizations can preserve early statehood documents like those the authors of this curriculum used to tell the stories of Joseph Bogey III, Sacred Sun, Grandpa Johnson, and Russella Easton.

If your class or school joins the Penny Drive, you will need to do some advertizing. Posters can encourage people to join a campaign. They tell the people **what** the campaign is for, **where** they can contribute, and **why** it is important. Few words are used. The poster's center uses a graphic to attract attention.

Below are several posters which encouraged people to take action. Discuss with your class what they have in common. Why do you think these images were chosen?



Directions: Create a poster for your school's Penny Drive.

The poster should contain the following:

- * A **graphic** which catches the attention of the viewer
- * A short **description** of what the Penny Drive is
- * A statement about **why it is important** to preserve early documents
- * **Instructions** for student who want to participate (where should they take their pennies).

On the next page is a sample of a document which needs to be preserved. It is one of many petitions which Missouri residents signed in 1817 showing their support for Missouri to become a state. The paper has turned brown. The signatures at the bottom have faded. You may use this document on your poster as well as the Missouri 2021 logo. You may choose other images instead.



MEMORIAL

Of the citizens of Missouri Territory.

TO THE HONOURABLE THE SENATE AND THE HOUSE OF REPRESENTATIVES, OF THE UNITED STATES OF AMERICA, IN CONGRESS ASSEMBLED,

The Petition of the undersigned inhabitants of the Territory of Missouri, respectfully sheweth:

That your petitioners live within that part of the Territory of Missouri which lies between the latitudes 36 degrees 30 minutes, & 40 degrees North, and between the Mississippi river to the East and the Osage boundary line to the West. They pray that they may be admitted into the Union of the states within these limits.

They conceive that their numbers entitle them to the benefits and to the rank of a state government. Taking the progressive increase during former years, as the basis of the calculation, they estimate their present numbers at upwards of 40,000 souls. Tennessee, Ohio, and the Mississippi state were admitted with smaller numbers, and the treaty of cession guarantees this great privilege to your petitioners as soon as it can be granted under the principles of the Federal Constitution. They have passed eight years in the first grade of territorial government, five in the second; they have evinced their attachment to the honour and integrity of the Union during the late war, and they, with deference, urge their right to become a member of the great Republic.

They forbear to dilate upon the evils of the territorial government, but will barely name, among the grievances of this condition—

1. That they have no vote in your honourable body, and yet are subject to the indirect taxes imposed by you.

2. That the veto of the territorial executive is absolute upon the acts of the territorial legislature.

3. That the superior court is constructed on principles unheard of in any other system of jurisprudence, having primary cognizance of almost every controversy, civil and criminal, and subject to correction by no other tribunal!!

4. That the powers of the territorial legislature are limited in the passage of laws of a local nature, owing to the paramount authority of Congress to legislate upon the same subject.

The boundaries which they solicit for the future state, they believe to be the most reasonable and proper that can be devised. The southern limit will be an extension of the line that divides Virginia and North Carolina, Tennessee and Kentucky. The northern will correspond nearly with the north limit of the territory of Illinois and with the Indian boundary line, near the mouth of the River Des Moines. A front of three and a half degrees upon the Mississippi will be left to the South, to form the territory of Arkansas, with the River Arkansas traversing its centre. A front of three & a half degrees more, upon a medium depth of 200 miles, with the Missouri River in the centre, will form the State of Missouri. Another front of equal extent, embracing the great River St. Pierre, will remain above, to form another state, at some future day.

The boundaries, as solicited, will include all the country to the north and west to which the Indian title has been extinguished.

They will include the body of the population.

They will make the Missouri River the centre, and not the boundary of the state.

Your petitioners deprecate the idea of making the civil divisions of the states to correspond with the natural divisions of the country. Such divisions will promote that tendency to separate, which it is the policy of the Union to counteract.

The above described boundaries are adapted to the localities of the country.

The woodland districts are found towards the great rivers. The interior is composed of vast regions of naked and sterile plains, stretching to the Shining Mountains. The states must have large fronts upon the Mississippi, to prevent themselves from being carried into these deserts.

Besides, the country north & south of the Missouri is necessary each to the other, the former possessing a rich soil destitute of minerals, the latter abounding in mines of lead and iron, and thinly sprinkled with spots of ground fit for cultivation.

Your petitioners hope that their voice may have some weight in the division of their own country, and in the formation of their state boundaries; and that statesmen, ignorant of its localities, may not undertake to cut up their territory with fanciful divisions which may look handsome on paper, but must be ruinous in effect.

And your petitioners will pray, &c.

B. HALL, PRINTER, ST. LOUIS.

Attest the Board of Supervisors of the County of Washington, County of Washington, D.C. October 10th 1811

B. Thompson
David Wheeler
Joseph M. ...
John ...
Theo. Higginbotham
John ...

John ...
James ...
John ...
Jacob ...
William ...
John ...
Samuel ...

John Walker
Dea. Dunklin
John ...
John ...
John ...

Abraham Brinker
Charles ...
E. ...
E. ...
John ...
James ...
John ...
John ...
John ...
John ...

Activity Seven

Compare and Contrast: Life in Missouri in the 1820s with Life in Missouri Today

One of the themes of history is to document how things change and how they stay the same. Russella Easton's life in early Missouri was in some ways the same as yours. She had to study her school lessons and do chores around the house. Like you, when these were finished she could go outside to play with her friends. In other ways, it was very different. There was no electric lighting, television, cell phones, computers, or automobiles.

Directions: Make a chart of some of the things which are the same and some which are different between your life and Russella's.

On the next two pages are articles from newspapers in the early 1800s. Use them and the narrative at the beginning of this unit to answer the questions. Your teacher may want to combine the answers from the class to make a large chart which shows the difference between life in Missouri today and life in the 1820s.

When you have completed your chart, write a paragraph telling how you think life in Missouri will change during the next 100 years. Maybe your school will put the essays in a time capisule to be opened in 2121.

The commanding officers of companies, battalions and troops will immediately after their respective muster, make to their superior officers, correct returns in which they will carefully state the number, situation and efficiencies of arms, and the equipments, that the said superior officer may report to the Adjutant General.

Meriwether Lewis.

By the order of the commander in chief.

D. Delaunay.

Adj. Gen. of the Militia of the Territory of Louisiana.

William Harris,

HATTER,

RESPECTFULLY informs his friends and the public in general, that he has commenced the

HATTING BUSINESS,

in all its various branches, on Main Street, next door below Dr. Sycamore, where any person may be supplied on the shortest notice and on moderate terms.

St. Louis, Aug. 27, 1808.

BOARDING,

TWO or three young men, may have boarding on reasonable terms. Enquire at this Office.

Aug. 17th, 1808.

Missouri Gazette, September 14, 1808

The ads on this page are from 1808. Those on the next page are ten years later, in 1818.

Missouri Gazette

VOL. I.

TUESDAY, JULY 20, 1808.

No. 3.

Notice.

A DARE brown mare, four years, strayed or was stolen from Rufus Easton's yard, at St. Louis, in June 1807, she has a large white snip in her face, long bodied heavy mane and tail and trots fast. a reward of Ten Dollars will be given to any person who will return her.

September 7, 1808.

of which are offered on the lowest terms to purchasers.
March 3, 1828.

SPRINGFIELD IRON FURNACE AND FORGES.

THIS establishment (situated in Washington county, near Potosi, Missouri) is now in full operation, where **BAR IRON** and **CASTINGS** of every description may be had equal to any made in the western country, and upon as reasonable terms. Constantly on hand, *Salt Kettles, Mill Irons, Wagon Boxes, Furnace Grates, Lead Moulds,* and a general assortment of

HOLLOW WARE:

Pots, Kettles, Ovens, Skillets, &c. &c. All descriptions of *Castings* executed according to pattern, at short notice, and orders received will be punctually attended to. The articles will be forwarded to *Herculaneum, or St. Louis, to Lane, Knox & Co.,* where orders may be left, or sent directly to the Furnace.

Feb. 20, 1828.

JNO. PERRY & Co.

CLEMENT B. PENROSE,

HAS removed his office to No. 83, Church street, next door above the Green Tree Inn, where he will thankfully receive employment in his line of Justice of the Peace, Notary Public, Scribe and Sworn Interpreter. He has also opened a Register for the Sale and Hire of Slaves; for procuring employment for Journeymen Mechanics, and others, and for the Sale and Rent of Property. He will investigate Titles to Lands and Lots. Each registry he will enter for the moderate price of 12 cents, and all his other charges will be equally moderate, if he succeeds.

WANTED IMMEDIATELY.

TWO or three good Journeymen Saddlers, and two Harness and Trunk Makers. Constant employment and good wages will be given
March 24—14. T. GRIMSLEY.

ALE AND PORTER.

RECEIVED by Steamboat Oregon, from New Orleans, 50 bbls. Ale and Porter, of a superior quality; for sale by

H. A. MASSIE, *Ferry Landing.*

22d April, 1828.

LEAD MINES.

THOSE persons who may be interested, are informed, that all business relative to the Public Mines in Missouri, is transacted at the office in *Potosi;* and that, hereafter, business relative to the Public Mines on the Upper Mississin-

St. Louis, April 28, 1828.

Just received and are now opening a

DEAVER'S

EMPORIUM OF FASHIONS,

ON Main street, nearly opposite Scott Rule's store, a most splendid and extensive assortment of fashionable

READY MADE CLOTHING

Consisting in part of blue and black Coats, Surtouts and Coatees, of blue, olive, red, grey and mixed colors; Pantaloon of finest qualities, of various colors of cloth cassimere, Coatees, of bombazine, angola c. mere, seersucker, rattinet, black lasting serentine, Pantaloon and round Jackets of camblet, do. silk drilling do. French do. w do. lasting do. Denmark Satin do nankoo Irish Linen, do brown Holland do. Wellin stripe do. Russia duck, Vests of silk velvet English silk, do. French, do. Valentia. Mars of various patterns, with rolling and fall of collars, Shirts of fine Linen and cambric ruffled and plain, ready for immediate use—a large supply of steam loom, bleached and bleached Muslin—Suspenders of various quality—a fine assortment of cravating, pocket Handkerchiefs, Bag Spittlefield and the English danna, pantaloon chains, Gentlemen's long short silk Hose, do cotton, Stocks & Collars of latest fashions, Gentlemen's Gloves of all qualities.

Also—a large and extensive assortment Boots, Booters, Brogans, and fine dress Sh sewed and pegged, of calfskin, do. coarse Bro and Shoes, a quantity of Hats, Umbrellas, all of which are offered very low for cash.

It is the proprietor's determination to keep full assortment of every article of dress, and sell them at very reduced prices. Country merchants may be supplied by the quantity at low prices as goods of equal quality can be for in New York, Philadelphia or Baltimore. The citizens and travellers are particularly invited to call and view his assortment. The workmanship of all goods offered at this establishment can be confidently recommended for durability and elegance, as they are made up under the immediate inspection of a gentleman of nearly forty years experience in the business, and by rate workmen. The great difference between things of this description, and such as are made by women and inexperienced men, will readily be perceived by the most superficial observer.

St. Louis, 13th May, 1828. *Deaver's*
May 13, 1828

DEAVER'S

Name _____

COMPARE AND CONTRAST
Life in Missouri in the 1820s with Life in the 2020s

Directions: Complete this chart. Use the narrative at the beginning of the 1821 unit, the newspaper ads on the previous pages, and what you know of your own life.

TOPIC	1820S	2020s
Available Transportation		
Available Jobs		
Products To Buy		
Advantages		
Disadvantages		

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