

HARMONY MISSION, 1821-1837.

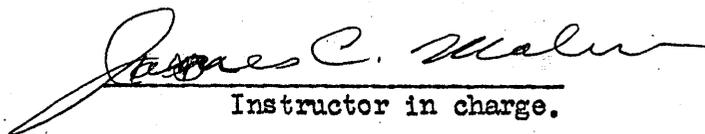
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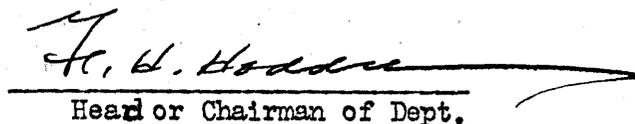
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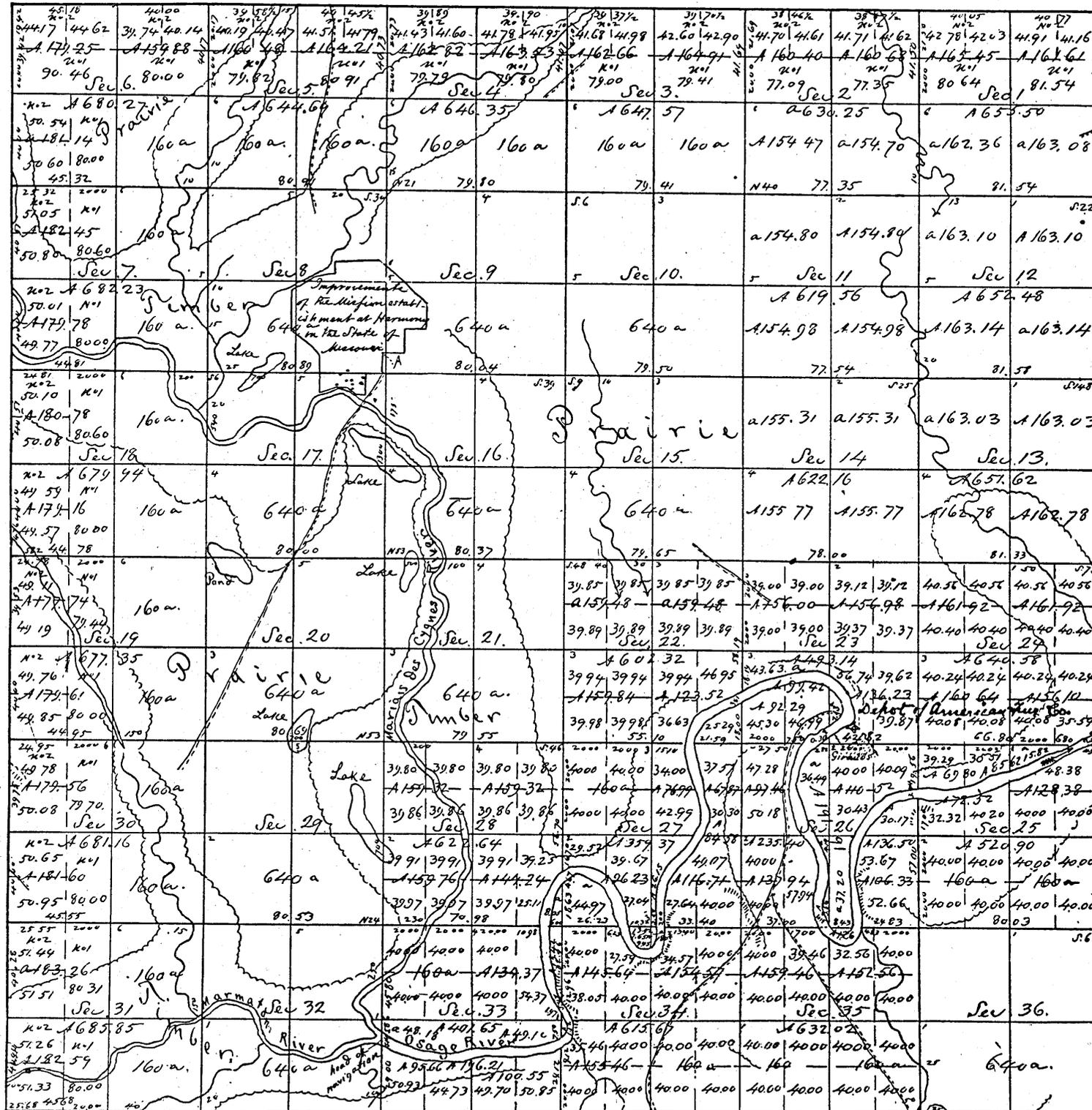


BATES COUNTY, MISSOURI.

Location of Harmony Mission lands in RED.

MAP SHOWING LOCATION OF HARMONY MISSION.

Township No. 38, North of the Base Line in Range No. 30, West of the 5th Principal Meridian. Received With Surveyor General's Letter of 3d of July, 1839.



Surveyor General's Office,
Saint Louis, 2nd of July, 1839.

Aggregate Area, 23,019.01 acres.

The above plat of township 38 north of the base line, range 30 west of the 5th principal meridian, is strictly conformable to the field notes of the Survey thereof on file in this office, which have been examined and approved. The east boundary 6 miles was surveyed in the 4th quarter of 1837, by Jesse Applegate, under contract of the 25th of May, 1836; it has not yet been paid for. The South boundary 6 miles 5.68 chains, the west boundary 6 miles ----- the north boundary 6 miles 2.05 chains—the subdivision lines 59 miles 75.99 chains. The meanders of the Osage from the line between sections, 32 and 33 (which is reported to be the head of navigation) down to the east boundary of the township, 17 miles 45.10 chains and the lines around the improvement of the Harmony Mission establishment in order to show its extent and position 2 miles 55.70 chains, were all surveyed in the 4th quarter of 1838 by Jesse Applegate, under instructions of the 11th of August, 1838. They were paid for in the 2d quarter of 1839 and charged in the account of the Surveyor General for that quarter—Voucher No. 10.

WILLIAM MILBURN, Surveyor General

Department of the Interior, General Land Office:

Washington, D. C., February 2, 1918.

I hereby certify that this is a true copy of the plat of survey of the lands to which it relates on file in this office, so far as legible.

C. M. BRUCE, Assistant Commissioner.

CHAPTER I

THE OSAGE INDIANS

According to Father Marquette's map of 1673, the territory, comprising what is today Bates County and Western Missouri, belonged to the Osage Nation. Just when the Osage claim to this land originated is uncertain, however, one is almost safe in saying that it was approximately a century before Father Marguette's trip down the Mississippi River.¹

Very little is known of the early white people who came into Bates County, some historians believing that it was penetrated as early as 1700 by French Canadian voyageurs, generally spoken of as French and Indian half breeds. A few contend that Coronado stopped in the County on his search for the "seven cities of Cibola." This conjecture is denounced, however, by the best authorities, who do not believe he was ever in the western part of the state.² To M. Tissenet, many give the credit for having been the first European to set foot on Bates County soil. The date thought to have been in 1719 when he was sent by De Bienville, who was at that time Governor of Louisiana, into the county west of the Mississippi River.³ Some believe that Renault passed through the County between 1730 and 1735, on one of his numerous gold seeking expeditions. It is not certain that Pike visited the interior of the County in 1806 when he went on his famous westward expedition, however, one concludes after reading the account of his travels, that

he did follow its southeastern boundary, the Osage River, for a number of miles.⁴

Since the Osages have played an important part in the history of the state of Missouri, it is interesting to know something about them. They were divided into separate clans and groups, the most important being the Grand Osages or the "Pa-he-tsi" (campers on the Mountains). The Little Osages or "U-tseh-ta" (campers in the lowlands) formed another group. They separated from the Big Osages at the beginning of the 18th century, and lived in the lowlands of the Missouri River and on its tributaries. A third group, due to the influence of Pierre Chouteau, left the original band and settled on the Arkansas River, near what is today Muskogee, Oklahoma. Chouteau made this move in hopes that he could break the monopoly of trade held by Manuel de Lisa on the Osage River.⁵

In 1820, the Great Osages numbered about 1002. They lived along the Osage River and had their principal villages at a point about 78 miles south of Fort Osage, which was located on the Missouri River about 16 miles east of what is today Kansas City, Missouri. This information was conveyed in a letter written by Col. George Sibley, who was at that time in command of the Fort.⁶ It appears from the letter that the village was located in what is today the southeastern part of Bates County, about a mile and a half from the present town of Papinsville. Col. Sibley referred to the village as being on the Osage River, meaning a branch of the Osage River, which today is called the Marais des Cygnes.

The Great Osages were the original occupants of Bates County and among whom the first white settlers lived. They were said to have been the finest specimens of Western Indians. "The Osages," says Bradbury, "are so tall and robust as almost to warrant the appellation of the term gigantic, few of them appear to be under six feet and many are above it. Their shoulders and visages are broad, which tends to strengthen the idea of them being giants."⁷ A strip of breech cloth, red or blue, a blanket and a pair of leggins and moccasins constituted their apparel. They adorned their ears with penants, always slitting and cutting the cartilage. The heads of the men were shaven with the exception of a lock on the crown which they plaited and ornamented with rings and wampum. Catlin, in his "North American Indians," mentions a peculiarity of the men's heads which attracted the eye of a traveler. Each had quite an elevation on top brought about by binding the heads of the infants very tightly to carrying boards. This custom, it seems, was practiced by the Osages because they thought it pressed out a bold and manly appearance in front. According to Col. Sibley, who knew them well, they were intelligent and communicative. Louis Bringer, a trader among them for many years, said that a stranger was more secure in their villages than he would be in a civilized city, and that their hospitality exceeded all bounds.⁸ Their two most attractive characteristics, according to Mr. W. C. Requa in Morse's Report, were their kindness to each other and their hospitality to the white people. They were nature worshippers, frequently indulging in pro-

longed prayer to the sun, and immediately afterwards starting on some atrocious expedition, perhaps to murder or to steal.⁹ Chastity and modesty were not known to them and they had little or no sense of shame. Nuttall believes that scarcely any other Indian nation possessed as many enemies as the Osages. They flattered themselves by saying that they were seated in the middle of the world and had maintained their usual population and settlement even though they were surrounded by other Indians. The Osages were hunters, going into many parts of the surrounding country in search of game. Their lodges were constructed of sticks, covered over with rush matting. Usually a door was found on each side, a fire in the center and a raised platform in one end covered with skins.¹⁰

CHAPTER II

FOUNDING OF THE MISSION, 1821.

In 1820 the United Foreign Missionary Society, an organization supported by the Presbyterian, Dutch Reformed and Associate Reformed Churches, established among the Osages on the Arkansas River a Mission School, known as Union Mission, and located near Fort Gibson, approximately 150 miles south of the Great Osage Village. When the Great Osages heard of the favor shown to their brethren on the Arkansas River, they immediately sent a delegation to the "Great Father" at Washington, requesting that such a school be planted in their midst.¹¹ After Col. McKenney, Superintendent of Indian Affairs, conferred with the Indians and learned of their desire, he at once wrote the Secretary of the United Foreign Missionary Society in behalf of the project; following are extracts taken from the letter:

"I have this moment had a most interesting interview with the Chief, the Counsellor, and the Principal Warrior of the Osages of the Missouri. The object of the deputation is to solicit the introduction of the School System among their people and to pray for the means of civilization. . .

"I felt authorized, considering the circumstances of the great anxiety under which I perceived them to labour and relying on the benevolence of the Society set on foot for this laudable work, to give assurance that they might expect the same attention that had been shown to their Brothers on the Arkansas.

"I find these Osages are jealous of their Arkansas Brethren. They claim to have merited, by holding fast their promises to the government, the first care of this generous sort--for in the words of the old Chief, "our hands are white and their hands are bloody."

"I cannot but think that much good would result, could they be assured that an agency would be established among them immediately.

"I have thought that, if you could come down and see this deputation, it would be well; if not, a letter would be highly acceptable." ¹²

On receipt of this letter, the Board of Managers of the Mission sent Rev. Dr. Milledoler to Washington where he conferred with the Indian delegation. The result being a covenant in which the Missionary Society agreed to send a Mission Family the following year, providing the Osages give them a tract of land and promise to protect them from injury. ¹³ After signing the covenant, the Chief made a speech, followed by short ones from a Counsellor and a Warrior, parts of which follow:

"My Friend, I have heard your talk. You say your Society in New York will send a family and make a school in my nation. We are glad--we accept your offer with much pleasure."

"My Friend, when I get back to my village I will tell this talk over to my people. I am satisfied--my friends here are satisfied--and my nation will be satisfied."

"My Friend, so soon as the family arrives at my nation, I will go forth to meet them at the head of my warriors and will receive them as my friends."

"My Friend, you say you want a piece of land--you may point it out and it shall be yours, whenever you choose. It shall be for your use. I will mark it out with my finger."

"I will do all in my power to make friendship between us. The Counsellor and Warrior will assist me to do so."

The Counsellor:

"My Friend, I have listened to your talk--I have heard my chief's answer. I shall be home when your family come out--I will help him to mark out the land and will be your friend."

The Warrior:

"My Friend, I have heard what my Chief and the counsellor have promised. I am a warrior. It is my business to be about in the Nation. I will defend your people when they come to us." 14

Upon Dr. Milledoler's return to New York, a Committee of Missions immediately started a plan for the enlistment of a Mission Family, sometimes called an Education Family. Such a group consisted of a number of individual families, the members of which were supposed to possess a missionary spirit, skill in preaching, teaching or a trade; and to be willing to labor without a salary.

More than one hundred individuals, including both sexes, answered the call of the Secretary. From the list of applicants, a Mission Family of forty-one persons -- twenty-five adults and sixteen children-- were selected.¹⁵ The Rev. Nathaniel Dodge was chosen to act as the Superintendent of the group. He had served in the War of 1812 and was a Congregational Minister in Underhill, Vermont, previous to his appointment as the head of the Harmony Mission Family. I may add here that Rev. Dodge belonged to the famous Dodge Family, members of which have played an important part in the history of our government.¹⁶

Among the others in the Mission Family were: Mrs. Dodge, the seven Dodge Children; the Rev. Benton Pixley, Assistant Superintendent, his wife and child of East Williamstown, Vermont; the Rev. William B. Montgomery and wife of Danville, Pennsylvania; Dr. Belcher and wife of Greenwich, Conn. ; Daniel H. Austin, wife and five chil-

dren of Waterbury, Vermont; Mr. Samuel Newton, his wife and two children of Woodbridge, Conn. ; Mr. Samuel B. Bright, wife and one child of Bollmsburgh, Pennsylvania; Mr. Otis Sprague and wife of Leicester, Mass. ; Mr. Amasa Jones and wife of Rindge, New Hampshire; Mr. John Seeley and wife of Rockway, New Jersey; Miss Susan Comstock of Wilton, Conn. ; Miss Mary Weller of Bloomfield, New Jersey; Miss Mary Etris of Philadelphia and Miss Eliza Howell of Baltimore.¹⁷

In the group were ministers, a well educated physician, one capable of manufacturing machinery and of performing the duties of a blacksmith, a carpenter, millwright, shoe maker, wagon maker and two farmers. The women, many of whom had taught in schools in the East, were fitted to teach sewing, cooking and music. It is interesting to note here, in the way of comparison, that the young men and women who attend Moody Institute, a training school for missionaries today, are required to take courses in the various vocational subjects so as to be fitted, as these missionaries were, to instruct the people with whom they come in contact.

The Committee of Ways and Means, appointed soon after the decision was reached to send a Mission Family to the Osages, was very successful in procuring money, amounting to \$9000, and supplies from various churches and other organizations.¹⁸

The members of the Mission Family, with the exception of two young women, assembled in New York on Saturday, March 3, 1821. On Sunday, the adult members united with the Presbyterian Church¹⁹ and

Monday, March 5, a service was held in honor of the Family at the Associate Reformed Church, at which time Dr. Romeyn, on the request of the Board, enumerated the duties of the Mission Family, a few of which are quoted from his address:

"Always imitate the example of the 'Lord Jesus Christ' who, though he was rich, yet for our sakes became poor."

"Turn the heathens from darkness unto light, from the power of Satan unto God."

"Devote your intellectual faculties to religious instruction."

"Make Jesus Christ the central point of your religious instruction."

"Dwell particularly on moral duties." 20

These duties, according to Dr. Romeyn, were to be performed in harmony, in meekness, at the same time with prudence and courage, and always with implicit reliance on the word of God. The latter remark was emphasized by the following verses: 21

"Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence
He hides a smiling face.

"His purpose will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

"Blind Unbelief is sure to err
And scan His work in vain.
God is His own interpreter
And He will make it plain."

Dr. Romeyn, after bringing his excellent and impressive address to a close, assured the Family that God approved of their mission,

that He was with them "always unto the end of the world" and that their rapture would be unmeasurable when they heard the words -- "Well done, good and faithful servants, enter ye into the joys of their Lord." ²²

A farewell service, similar to the one given for the Union Mission Family at the time of their departure, was conducted in the Reformed Dutch Church. On Wednesday, March 7, the Family, their relatives and friends met with the Board, at which time it gave to them numerous instructions, relating to their personal religion, their manner of preaching and their outward deportment; the General Commission, a replica of a paper read by Dr. Milledoler; and letters written by J. C. Calhoun, who was Secretary of War, one of which was addressed to the Headman, Chiefs and Warriors of the Great Osage Nation, the last paragraph reading as follows:

"Brothers -- Remember that they come among you, not as traders for their own profits and convenience, but for your good and not theirs. Respect and love them accordingly." ²³

After the meeting was brought to a close, a procession was formed in the following order: Members of the Board, the Clergy, the Mission Family, and their friends and relatives. Through Broad, Beaver and White Hall Streets they marched to the steamboats, Atlanta and Pennsylvania. About four o'clock in the afternoon, amid goodbyes and farewell hymns, the boats pulled away from the wharf, taking with them a most heroic band of men and women. ²⁴

On the way down the coast of New Jersey, the Family stopped at numerous towns, some of the most important being Elizabethtown, where they interviewed the Governor; New Brunswick, at which place they were the guests of a Dr. Livingston; Princeton and Trenton where they were generously welcomed and given money. Towns of New Jersey contributed to a fund which was used in paying the transportation expenses of the Family through the State.²⁵

On their arrival in Philadelphia March 10, they were received with great attention and kindness. Many services were conducted in their honor, one of the most important being on Sunday March 12, at which time a Dr. Ely preached, using as his text CXXVI-6 -- "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Wednesday of the following week, the Family departed overland in wagons for the City of Pittsburg. Stops were made at Strasburg, Lancaster, Harrisburg--at which time supplies were received amounting to more than a ton in weight--New Bedford, Youngston, Jacksonville, and finally Pittsburg.²⁶ In Pittsburg, a week was spent, during which time two keel boats were purchased by order of the Board; a chief pilot employed--the one who conducted the Union Family the previous year--and a steersman chosen, who agreed to go without pay in order to satisfy his missionary longings. One of the most important things accomplished during their stay here, however, was the formation and adoption of the following rules to govern the Family and its hired men on the way:

- "1st. That we arise at half-past four in the morning, attend prayers at five, breakfast at seven, dine at half-past twelve, and supper at six; and that we depart from this place on Tuesday next, at ten o'clock.
- 2nd. All the men employed by the Sup't. and Ass't. must rise precisely at the ringing of the bell every morning. They must attend on the worship of God, with the Missionary Family, every morning and evening, at the ringing of the bell.
- 3rd. There must be an obliging behaviour towards one another, and the Mission Family, and no profane or indecent language used on any occasion.
- 4th. There must be no farther use of ardent spirits, than what is considered necessary by the Sup't. and Ass't. Sup't. And, especially there must be no buying and drinking of ardent spirits, in the different places where we stop from time to time.
- 5th. To hands who will agree to these regulations and who appear otherways qualified, we offer 50 cents per day, who will engage to go the whole of our journey where we discharge them, giving them provisions to last them back to St. Louis."

The intense faith and earnestness of the various members of the Family is clearly portrayed even from the first, one of the best examples being found in the contents of a letter written by Miss Weller at Pittsburg on April 5 :²⁸

"As yet, I have had no trials since I parted with my dear friends, except what arise from my own evil heart. But should trials come, as they most assuredly will, I confidently hope and trust that He who has brought me thus far, will never leave nor forsake me. I know that if my Heavenly Father has anything for me to do in heathen lands, He will carry me in safety to the place of my destination and prepare me for the work. When my days shall be numbered and finished, or where my worthless ashes shall be deposited, are subjects about which I feel no anxiety; whether on the banks of the river Ohio, or in the village of Osage, it is a matter of little consequence. I have

reason to rejoice, that, though the future be all unknown to me, it is all registered in the Book of God. When I look at the duties before me . . . I am ready to exclaim, Who is sufficient for these things ? Again, when I look at the great and precious promises of the gospel, and can, by faith, take hold of them, realizing that Christ's strength shall be made perfect in my weakness -- then do I feel that I do all things, through Christ, which strengtheneth me . . . I do not wish to return, but feel my heart strongly drawn toward the Heathen of the west"

The Family, with their hearts full of joy, embarked from Pittsburgh April 19, on the hazardous trip down the Ohio River, unaware as to what would befall them in the way of experiences. They were received cordially at all towns on either side, greeted with receptions, and donations of goods and money. At Marietta, Ohio, two of the young women called at the home of the aged General Putnam. On being told that they were Missionaries, he greeted them most generously, telling them he couldn't kill the fatted calf in their honor, but would slaughter the stalled ox. Not many hours after, the four quarters of an ox, weighing 800 pounds, were presented at the Mission boats.²⁹ In Cincinnati, the Family received money and provisions from the various churches. Soon after passing Louisville, Kentucky, a child was born to Mr. and Mrs. Newton, however, it lived only a short time, followed in death two days later by its mother at Shawneetown, Illinois.³⁰ *

The comparative ease which the Family had experienced down the Ohio River came to an end on May 9, when they entered the six or

* I especially mention this incident as Mrs. Newton was a distant relative of my mother.

seven hundred miles upstream of the Mississippi. Unless favored by the wind, they made very little progress, some days not more than six or seven miles, being greatly handicapped in their course by the boats which were keel boats, resembling in appearance a canal boat, and were pulled up the river by a rope thrown over the shoulders of men who walked along the shore or, as was sometimes done, they were pushed along by means of poles and oars.³¹ One can scarcely imagine a more laborious task than pulling or pushing such a boat against the swift current of the Mississippi. Well is their effort expressed in the Missionary Journal for May 10 :

"It is impossible for those unacquainted with these waters to imagine the fatigue and the difficulty of ascending the current. Never did we work harder; yet, with the utmost labour and exertion, we have been able to pass up the river only seven miles today. . . . When we consider the time, the fatigue, the danger of having health impaired so long, an exposure on these waters, and the great expense of boats and of workmen so long under pay; we cannot but believe that the Society would find it cheaper and better in every point of view to convey their Mission Families on a steam-boat than to send them in keel boats."³²

Sometimes at night the boats would break from their moorings and drift down the river a distance greater than had been laboriously covered the previous day. Faultiness in boat equipment impeded the journey. Sometimes a delay of two or three days was necessary to repair the steering oar, the iron pin on which the steering oar rested, or the ropes. Great difficulty was encountered in passing enormous trees lying in the water, some being over one hundred feet long. Holding fast to the shores, they stretched their limbs out

like long arms, obstructing the flow of water in some places and causing a foaming, rushing current in others. Frequently the boats were in danger of being torn to pieces by frightful quantities of floodwood -- sometimes forcing the boats to shore and detaining them until all danger of wreckage had passed. There were animate obstacles along the way to combat as there were inanimate ones; the mosquito made its appearance soon after the Family entered the Great Father of Waters. The mosquito was new to them and exceedingly trying, just as it has been to all pioneers coming into the West.

But in spite of all the Family's hardships, they never lost sight of their God or their mission to the heathen of the West. Not once under the most trying circumstances did one utter a wish to return to his home in the West.³³

On the Sabbath they always rested and held their religious services, sometimes joined by the few people on the shore. In one instance, the Mission Family stopped a group on a Sunday who were passing in a boat, convinced them of the impropriety of boating on that day and invited them to stop and worship.

It is interesting to note the reaction of the Family to the country bordering on the Mississippi, prophesying many times as they went along the use that might be made of it in the future. The following is an extract taken from the Missionary Journal :

"The country along which we have passed during the last four days, is pleasant and fertile, apparently needing nothing but industry and religion to render it the happy residence of a vast population. In some places the ground is low, in others the shores are bold and rocky

furnishing secure and elevated situations where doubtless large towns and cities will at some future day, be built. (Little did they vision a metropolis the size of the present city of St. Louis). But the perpetual flux and reflux of the sand and soil on many parts of this river will ever be a bar to its safe and convenient navigation, and consequently will be an impediment to the peopling of its banks." ³⁴

A short distance from the City of St. Louis, the Family was detained, at which time Rev. Dodge and Rev. Pixley left the party and walked to St. Louis conferring on their arrival with Gen. Clarke and Chouteau, Jr., who advised them concerning the Osages and the proposed location of the Mission. They suggested that the choicest place near the Great Osage Village was at the junction of the Osage with the little Osage. ³⁵

The remaining members of the Family arrived in St. Louis on June 5 and here they were greeted by the Rev. Salmon Giddings who organized in 1817 the first Protestant Church (Presbyterian) in St. Louis. Only two days and a night were spent here, after which the Family started to St. Charles, Missouri. The women and children going by land and the men by water. The latter passed many French Settlements on the way, at which Rev. Dodge frequently stopped and related the story of the Scriptures.

St. Charles was reached on June 12 and the Family saw here, for the first time, a woman of the Osage Nation. A special session of the legislature of the Territory was in progress, and from this body Gov. McNair appointed a commission to investigate the Family and its papers. The Governor appeared to be in great sympathy with

their cause, conferred with different members of the Family during their stay, and went to the wharf to bid them farewell when they departed.³⁶

In the issue of the St. Charles Missourian for June 20, 1821 appeared the following article :

"Our village has never been honoured with such an interesting and happy little band of Christian Philanthropists. There were forty in number; and though from nine different states, it was peculiarly gratifying to see the harmony and genuine affection which existed among them. Though highly intelligent and enterprising, they appeared to be clothed with humility, and to breathe the spirit of love and good will toward all men. We have been apprised of the eventful day in which we live, and have frequently heard of missionary exertions, but never before witnessed such a pleasing sight. Judging from our short acquaintance, we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel, to the Indians of our forest; and by the blessings of Divine Providence, we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

"When they left us they were accompanied by a respectable number of our citizens to the bank of the Missouri. Their two boats lay side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace - then the Rev. Mr. Dodge, the superintendent, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate leave of us by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

"They received from the people in St. Charles, in money and other necessary articles, the amount of one hundred dollars.

"May their success be commensurate with their self-denial and benevolence - and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of Gospel principles, but abundantly rejoice the heart of every Christian, patriot, and friend of humanity."³⁷

After leaving St. Charles, nothing of great importance occurred to impede the progress of the Family up the Missouri River. One receives a very good description of that river and its banks in a letter written by Miss Susan Comstock dated July 1, 1821, a part of which follows:

"The River appears much like the Mississippi, its banks washing away on one side and making on the other. Sometimes the banks fall in and make a noise like a cannon at a distance. The scenery on the banks presents an appearance of sublimity which nothing can exceed. We generally pass along near the bank of the river so that we can step out and walk were it not for the little creeks which put up so frequently which we cannot pass conveniently. We found houses occasionally all the way up the Missouri, and many of the inhabitants speak English, but more French than English. The soil appears very rich and I think if this western country was settled, no place could exceed it in fertility."

In the latter part of the same letter, Miss Comstock describes the Osage River, bringing out most clearly the difference in appearance of that body of water with the preceding one :

"The Osage River is the most handsome one which I have seen yet. It is almost half a mile wide, the water is clear and truly excellent. The banks do not like the others wash away but are covered with large trees which hang over the water and give it a very grand romantic appearance." 38

In spite of its beauty, however, the Family had great difficulty in ascending this River. The lowness of the water often exposed the boats to logs and sandbars; and frequently the rains gave rise to a current that was almost impossible to combat. The rapids, however, played the most important part in obstructing their way. It seemed

that the water was always low when they were reached and especially so the day the Family arrived at the Rapids de Kaw³⁹ which proved too much for the boats, in the end conquering them and bringing to a close on August 4 the six months' water journey of this devoted band of Missionaries.

It is interesting to note that these Rapids were just about one and one-half miles east of Halley's Bluffs, on which today are found circular holds or cavities, thought by some to have been hewn there by Renault and his men in their search for gold and silver.⁴⁰ Another explanation of these is that they served as receptacles for the goods of French traders who used the Bluffs as a trading center, especially between 1794 and 1800. During which time, it was greatly protected by a fort known as Carondelet, constructed and maintained by Pierre Chouteau under a contract entered into by him and the Spanish Government.⁴¹

The women and children of the Family stayed in the stranded boats near the Rapids, while the men went over to the Government Factory. It was located about three miles away, very near the Great Osage Village, and on what we think today is Papinsville. While here, they looked about for a Mission Site, finally choosing one on the Marais des Cygnes River, one and one-half miles to the north and west of the Factory (Papinsville) and approximately six miles from the junction of the Marais des Cygnes River with the Osage. This choice was readily confirmed by the Indians on August 13.⁴² Thus the site of Harmony Mission was established, covering the territory

of what appears on the plat today as sections eight, nine and a part of seventeen in Prairie Township (T. 38, R. 30), Bates County, Missouri.⁴³

A skiff was used to convey the women, children and provisions of the Family up the remaining part of the Osage River, and through the Marais des Cygnes to the Mission Site. All seemed well pleased with the location as is clearly detected from the letters written to relatives in the East. The following paragraph is taken from one written by Mr. Newton, in which he states the advantages offered by the site:⁴⁴

"Our limits embrace excellent timber in abundance; first rate prairies for ploughing, pasturing and mowing; the only mill seat known in the vast country; stone coal on the surface of the ground, and within a few rods of our buildings, and a large ridge of limestone, sufficiently near for our convenience. Our prairies are high and inclining towards our creeks, which receive and carry off the surplus water. The soil of our prairies is a dark, rich loam, about two feet thick, beneath which we have clear clay The grass of prairies varies from two to seven feet in height"

CHAPTER III

THE FIRST YEAR OF THE MISSION

The reception of the Family by the Indians varied; some displayed great pleasure at their coming, others appeared skeptical of their purpose, and still others were unwilling to commit themselves until they knew the Missionaries better. Mrs. Jones commented on the latter in her letter of August 1821 :⁴⁵

"They say our hearts appear good outside now, but they wish to try us three years, and in that time they can judge whether they are good inside. The Chiefs and Big Warriors assure us that they will protect us from injury from their nation, and that our smallest child shall experience no harm."

The Family found the Indians possessed as much knowledge as any children of nature, and that they seemed willing to have their children instructed in the arts of civilization. However, much to the disappointment of the Family, they displayed no interest toward the motive that prompted the founding of the Mission. The teachings of Christ had no lure for them. They were more interested in learning from the Missionaries how to make powder and "corn soft" than they were in the salvation of their souls.⁴⁶

The hardships experienced by the Family were innumerable. One which swept over the entire group soon after its arrival and necessitated the discontinuance of the Daily Journal for a time, was the ague; a form of malaria no doubt brought about by the extremely wet season and the exposure of the Family while living in tents --

the cabins not being completed until the latter part of November. Peruvian bark, or quinine, was about the only remedy, and unfortunately the supply of it gave out in the early stages of the seige, leaving the victims unaided and forced to get well in the best way they could. Two, who were unable to combat the disease were Mrs. Montgomery and Mr. Seeley, who both died, within a short time of each other.⁴⁷ In spite of death's ravages, however, the faith of the Family continued, not wavering in one instance. Nothing reveals this attitude more clearly than a letter of Mrs. Sprague's dated December, 1821 :

"You have doubtless heard that the Lord has visited us with sickness and with death. He has indeed laid his rod heavily upon us. Not one of the Family has escaped disease. But this does not discourage us; we are not dismayed; we expected sickness and distress; we expected to suffer. But, what if we suffer in a land of pagan darkness. We may yet be instrumental in converting it to a land of gospel light. Our sufferings will not continue always. This is comforting to the people of God."⁴⁸

By Christmas time the majority of the Family had recovered from the ague and were living in their newly constructed cabins. There were ten of them arranged in a row, some seven feet apart, and with a frontage to the east. Each was 16 feet square with the exception of the Superintendent's which was larger. To the rear of the cabins was the kitchen and back of it was the common storehouse.⁴⁹ Col. Henry Renick, originally from Barren County, Kentucky, but later from Lafayette County, Missouri, supervised the construction of the buildings.⁵⁰ Daniel Austin did his part by erecting a

saw and grist mill. He thought at first that he could build dams across the Marais des Cygnes River, and in that way make possible the needed power, however, after four of them were washed away, he resorted to the use of horse power.⁵¹

The first winter proved to be a hard one. It was extremely cold, as is revealed in the monthly weather reports of the Missionary Register,⁵² and no doubt felt more keenly by the Family because of the badly constructed cabins, their numerous cracks and holes admitting much cold. Miss Comstock in a letter tells of how she was forced to put up her blankets around her bed in order to keep warm. In the same letter she asks her family to send her additional bedding and some old hat trimmings, "the latter thing is but of little consequence only we sometimes have visitors and I like to look a little decent."⁵³ I might add here that the Missionary Board furnished the Family with only the bare necessities, and since they received no wages, they were dependent on their families for any additional things needed.

In the spring the Family set aside six acres for a garden, and in it they raised all the fresh vegetables which they needed, and enough potatoes to last them throughout the year. Forty acres were devoted to corn. At first, much difficulty was experienced in cultivating the soil, not so much because of its stiffness as the presence of roots and wild grass which bound it, and impeded the plough. An interesting fact to me was that they could not use steel on their ploughshares, the reason being explained in a letter written to the

Domestic Secretary, on June 20, 1822 :

"It is a singular fact that we cannot use steel on our ploughshare. This circumstance we could not at first comprehend. The fact, however, is that the share must be kept so thin and sharp that steel, hardened or unhardened, breaks and wears into notches against the wiry edge of the grass roots. We plate our shares thin and grind them to an edge, and use a file to keep them in order in the field."

CHAPTER IV

FORT OSAGE

The first post office of the Mission Family was at Fort Osage.⁵⁵ As has been stated before, the Fort was 78 miles north of the Mission and was under the command of Col. George Sibley who, with his wife, Mary Easton Sibley, in 1827 founded Lindenwood, a girls' college at St. Charles, Missouri.⁵⁶ The main road connecting the two was called Harmony Road and over it was carried the mail by Indian runners who frequently covered the distance of 78 miles in one day. It is thought that this road ran along the eastern boundary of Cass County, then into Bates through Butler, passing one of its present business houses, and on south and a little east to the site of the Mission.

There were four large mounds between Fort Osage and Harmony Mission according to the contents of a letter written by Mr. Sprague August 14, 1822. He speaks of them as works of art and particularly mentions the irregular wall of limestone around the brow of each mound. He explains that these walls were built to prevent the mounds from washing away.⁵⁷ There are numerous such mounds in the northern part of Bates County today. However, we may rest assured that these are not the remnants of the ones mentioned by Mr. Sprague. If those were artificial (as he implied), they certainly would have been destroyed in the many years intervening.

Not only did Fort Osage play the part of post office, but it served as an in-between station for those who went on buying trips from the Mission to the settlements east of the Fort on the Missouri

River. Here, supplies -- especially meat and corn -- could be purchased at very reasonable rates. After such a trip a report was usually given to the Family. Many of them appear in the Missionary Register, and are very interesting since they give one an opportunity of comparing prices at that time with prices paid for the same articles today. The following was given by Mr. Newton on his return March 12, 1822 :⁵⁸

Bo't. 25 cows and 9 calves	\$237.00
12 Beef cattle, 20 steers and heifers	138.00
19 steer and heifers	61.00
2 large oxen, broken to the yoke	60.00
2 Bulls	20.00
2 Horses - good size for working	100.00
10 fat swine	40.00
53 Domestic	8.50
	<u>\$790.50</u>

The two settlements visited most frequently on the Missouri River were Franklin and Charaton. They were settled mostly by people from Kentucky who, according to the Missionaries, were in a far more deplorable condition than the Indians, and in dire need of religious teachings. Two members of the Family, Miss Comstock and Miss Weller, were sent into this region, in hopes that they could enlighten the people, however, their number of converts was very few in comparison to the ones of the Cumberland Presbyterians who, in the latter part of the year 1822 conducted a long revival near Franklin.⁵⁹

CHAPTER V

CONTACT WITH OTHER MISSIONS

On March 31, 1822, the Mission Family met and organized at Harmony the first Christian church in Bates County. It was given the Presbyterian form of government and the Revs. Newton and Bright were chosen as the first ruling elders. There were twenty original members, mainly persons connected with the mission family.⁶⁰

Churches were later organized in the two Missions, Union and Dwight, which were not such a great distance from Harmony.⁶¹ The former, as was mentioned before, being located among the Osages on the Arkansas River and the latter among the Cherokees in what is today the southeastern part of Missouri. The Mission at Harmony came into contact with these Missions through conventions, which were held in order to solve the Missionary problems arising from time to time. One of the most important being at Harmony in the fall of 1824, at which time, were adopted resolutions enumerating the qualifications necessary for Missionaries coming into the West. A few of the most important, in addition to piety and knowledge of the Bible, were: An enterprising mind, an amiable temper, promptness in argument, punctuality, and good constitution. The convention sent out at this time a most urgent plea to the people of the east to come and administer to the many in darkness.⁶²

Not only did the conventions make possible a course of contact between the Families of Harmony and Union, but each was visited by members of the other. It was not an uncommon occurrence for a mem-

ber of Union Mission to stop at Harmony on his way to the Missouri River settlements. An added feature of Harmony which attracted a number from Union (especially Mr. Wm. Requa and Mr. Chapman) was its nearness to the Government factory at which was stationed the best interpreter of the West and from whom many sought instruction in the Osage language.⁶³

It was on one of Mr. Requa's visits to Harmony that he met Miss Susan Comstock, who later became his wife. I might add here that Miss Comstock, according to a letter written to her family in the East, a part of which follows, indicates that Mr. Requa was not the first one who sought her hand in marriage:⁶⁴

"My friends said I was coming to marry an Indian chief. I can inform them that I have had several solicitations of that kind from the head men in the nation, but I think I shall not grace the family with royalty at present. When I tell them I cannot plant and hoe corn and carry wood on my back, they do not argue the matter any further."

Miss Comstock's marriage to Mr. Requa resulted in her leaving Harmony and taking up an abode at Union Mission. The experiences of her honeymoon trip over the prairies on horseback are related in a letter which she wrote to her mother from Union, October 29, 1822, parts of which follow:⁶⁵

"A heavy rain threatened us. Our shelter was formed with a large blanket spread on the form of a shed over which was placed leaves from the sycamore or buttonball tree like the shingles to the roof of a house. With a large fire in front we seated ourselves and after offering up our desires and thanksgiving to God . . . we spent some

time in signing old tunes such as used to be sung at our dear fireside at home."

"This night for the first time since we left Harmony, slept in the open air."

". . . We roast our meat on sticks and take it with our fingers."

"Came to Grand River about two in the afternoon. The waters of this beautiful river flow smoothly along with never an obstruction. This is the most beautiful stream I have seen since I left the Ohio. . . "

". . . We see but little timber except on the streams which in this country are called creeks, which fall into the large rivers."

"Saturday the 26th. . . about three in the afternoon came to this place. I was received with pleasantness and treated with kindness. I find them much devoted to their work."

Another marriage which created a great amount of interest in the first year of the Mission was that of the Indian maiden, Degnion and the Marquis Auguste Letier of France. The latter's father was a nobleman of that country and fled at the time of the Reign of Terror, leaving behind his young wife and little son. He came to New Orleans, became a fur trader and never returned to his native land. His son, upon reaching manhood, sought his father in America, arriving in New Orleans about the time the Mission Family left Pittsburgh. From there he succeeded in trailing his father up the river to St. Louis and thence up the Osage to the site of Harmony Mission. Here he visited the people around and learned from them that his father, Marquis Ignatius Letier, had died there some three weeks before. The young nobleman tarried in the vicinity of the Mission

for several months, and one day, while out hunting met a beautiful Indian maiden with whom he fell in love. His courtship was brief, and after their marriage at the Mission they departed for France.⁶⁶

CHAPTER VI

MISSION SCHOOLS

A school was established at Harmony early in the year 1822 which was very similar in character to the one founded at Union Mission the preceding year. At first it was conducted in a room of one of the cabins, but later held in a building constructed for that purpose, the upper room being used as a lodging place for the Indian boys attending the school. Mr. Montgomery and Miss Comstock were in charge; the former, however, relinquished his supervision when he went to live among the Osages on the Arkansas. He was succeeded by Mr. Austin who remained in charge until the school was abandoned along with the Mission in 1837.⁶⁷ May I add here that the teachers of the Mission school had problems to contend with -- such as discipline, dissatisfied parents and epidemics (whooping cough and measles), just as the teachers in our public schools have today.

The pupils, of course, were the most interesting part of the school. They varied in number from two, as in the beginning, to fifty-five later on. They were of both sexes, ranging from two to twenty years in age, and from different tribes of Indians. The Osages, of course, were the most numerous; however, there was a sprinkling of Delawares, Omahas and Pawnees. To this mixed group were added the children of the Missionaries and Michael, a negro from a settlement on the Missouri River, who paid his master one day a week to have the privilege of going to school. The ones in

charge of the school always welcomed children from other tribes, thinking perhaps that by bringing them together a spirit of harmony and peace might be developed which would eventually do away with war.⁶⁸

Upon entering the school, the Indian children were dressed in clothing similar to that worn by the Missionaries, and were, according to custom in the Missionary schools, given names of people who were patrons or friends of the Mission. Such names as Augustus Chouteau, Philip Milledolar, Mary Williams and Jane Montgomery appeared on the school chart.⁶⁹

Among the Osage students at one time were the two grandchildren of Sans Nerf, one of the principal Osage chiefs. The children had not been at the school long until the mother came and took the youngest away, removing his clothes and wrapping him in a blanket. The other one soon left and joined his parents and younger brother. Not many days hence, Sans Nerf appeared at the school with the tattered bits of clothing which the Missionaries had given the children, telling the Family that they had been cut into pieces by their mother. Much to his surprise, the Missionaries informed him that he was expected to pay for the clothing -- not so much because of its material value, but because of the influence such an act would have on the other Indian pupils, perhaps causing them to run away from school and destroy their clothing.⁷⁰

One of the students enrolled was married before coming to the school. On the arrival of his wife, they were married according to

the Christian custom, due to the insistence of the Family who feared that if the two were permitted to live together, they would be accused of "giving countenance to the loose and sinful practices of the heathen."⁷¹ There were other pupils in the school who were descendants of the Indians, to whom David Brainerd preached in New Jersey. The mothers of these children remembered Brainerd well, said that he lived among them, sleeping on the ground, intent only of telling them the story of Christ.⁷²

The Lancastrian method was used in the instruction of the students. Their subjects consisted of the English language, greater emphasis being given to this at first so as to enable them to read parts of the Bible; geography; some arithmetic and vocational subjects - mechanical arts and agriculture for the boys; sewing and cooking for the girls.⁷³

The chart kept by the school did not vary so greatly from those kept by the modern schools. It revealed at one glance the names and number of the children enrolled, their age at the time of admission, the nations or tribes to which their parents belonged, and the progress which each one had made in his studies. The following is a part of the chart kept for the year 1824-25 :⁷⁴

Names	When Admitted	Age When		Progress
		Admt'd	Descent	
Catherine Strang	Jan. 14, 1822	3	Eng. & Osage	Easy reading lessons
Susan Lariveve	Mar. 12, 1822	8	Sioux, Fr. & "	Testament & writing
Rebecca Williams	" " "	9	Pawnee, Fr. & "	" " "
Mary Ludlow	" " "	4	" " "	" " "
Louisa Anna Bean	" 1823	7	" " "	" " "
Maria Seward	April 22, 1822	6	Osage	" " "
Mary Williams	Oct. 10, 1823	8	Eng. & Osage	" " "
James Chouteau	" " "	8	Fr. & Osage	" " "
John B. Michael	July 11, 1823	10	" " "	" " "
Julia Michael	" " "	9	" " "	" " "
Victoun Michael	" " "	8	" " "	" " "
Francis Michael	Aug. 10, 1824	7	" " "	Easy reading lessons
Lewis Michael	Feb. 23, 1825	6	" " "	Words of one syllable
Babriel Marlow	Nov. 6, 1823	16	Fr. & Pawnee	Arith. Test & writing
Joseph Morse Persor	Nov. 11, 1823	5	Fr. & Osage	Easy reading lesson
Zec. Lewis Mogrin	Jan. 28, 1824	9	" " "	" " "
Augustus Chouteau	" " "	9	" " "	Testament & writing
Sarah Cochrane	Feb. 27, 1824	5	" " "	Easy reading lessons
Wolmer Wimard	" " "	3	" " "	Words of one syllable
Henderson Polding	May 12, 1824	7	Osage	Nearly blind
Wm. C. Brownlee	June 12, 1824	18	Delaware	Testament & writing
Philip Milledoler	Aug. 23, 1824	19	Osage	Testament & writing
William Rogers	July 26, 1824	17	Pawnee	Reads & writes
John B. Packett	Aug. 23, 1824	17	Mother, Saik	" " "
John M' Dowell	Sept. 2, 1824	9	Osage	" " "
Mary E. Sibley	Oct. 24, 1824	13	"	Words of three syllables

In addition to the charts there were quarterly reports made during the year, showing the progress of the boys and girls in their vocational subjects. The one for April 22, 1823, indicates the work done by the girls in the preceding quarter :⁷⁵

"Sally Dodge (white) made 1 cambric hat, 1 cape, altered 1 frock and 3 days in the kitchen.
Susan Lariveve (Indian) sewed 46 yds. of seams, 2 pairs of garters and 18 da. in the kitchen.
Rebecca Williams (Indian) 44 yds. of seams, 3 pairs of garters, 21 da. in the kitchen.
Mary Ludlow (Indian) 26 yds. of seams, 3 pairs of garters, 17 da. in the kitchen.
Louisa Ann Bean (Indian) 15 yds. of seams, 4 da. in the kitchen.
Jane Renick (Indian) 24 yds. 1 da. in the kitchen."

The children, when not in school, were expected to work. The following rules were drawn up by the committee and applied to the Indian boys:⁷⁶

". . . expedient that the teacher call the boys to labour precisely at sunrise, and that they continue at labour an hour, and have a recess until 8 o'clock. At 8, call them again, and continue their labour until school. At 1 o'clock P.M. call them to labour, continue one hour . . . the teacher may commit them to the charge of any member of the Family who will labour with them. The teacher shall keep a record of each boy's labour, the manner in which he labours, as well as the time, and may offer premiums for punctuality and faithfulness. The superintendent of the Farming Department shall designate work for the boys from time to time."

Some of the parents, as has been stated before, were very reluctant to permit their children to enter the school, frequently not letting them remain for any length of time, but enticing them away by stories of illness and death in their families. The Mis-

sionaries believed that the opposition to the school on the part of some of the Indians was due to the influence of the white traders who were opposed to any missionary undertaking. In spite of the opposition of some, however, there were many chiefs who were very interested in the school and visited it frequently, among the most important being White Hair, the reigning chief, Big Soldier, Sans Nerf and Moneypusher.⁷⁷ Mr. Chouteau, sub-Indian agent, was generous in his praise of the school and frequently, in his meetings with the Indians, urged them to utilize this opportunity of having their children educated. Col. Sibley was greatly surprised and pleased with the progress made by the students. As he said to Mr. Austin, ". . . improvement of Indian children in your school exceeded, far exceeded anything which I was prepared to witness."⁷⁸

Another school which played an important part in the history of the Missions was the Sabbath School held in the evenings and attended by many who were not enrolled in the Day school, especially the labourers of the Family. Among the pupils were two negroes from the Missouri River region, who were eager to learn of Christ, so that they could reveal his teachings to their people. There were four classes, each presided over by a minister. The lessons were the verses of the Bible, each evening a different one being discussed. The pupils displayed great interest in what they learned. Mr. Jones says, in one of his letters, that "seven-eighths of the scholars write their lessons promptly, and many of them answer questions with great judgment and appear to enter into the spirit of the truths contained."⁷⁹

CHAPTER VII
INDIANS AND RELIGION

The Mission Family attempted, in various ways, to interest all the Osages in the teachings of Christ. Those living near the Mission frequently attended the religious services and often displayed some interest in what they heard. But in spite of their attendance, nothing was accomplished to speak of in the first few years of the Mission toward revealing the real truths of Christianity, due to a great extent to the inability of the Family to speak the Osage language and the reluctance of the interpreters to communicate divine instruction. The only interpreter whom the Family had found at all satisfactory was removed from the vicinity of Harmony at the time of the abandonment of the government factory. It was this inadequacy of communicating with the Indians that caused Mr. Montgomery and Mr. Pixley to take it upon themselves to master the language. Both went to live among the Indians, the former choosing the Osage village on the Neosho River and the latter a village in the vicinity of Union Mission. The two experienced much difficulty in learning their subject, however, in time both acquired a sufficient knowledge to reduce it to writing. Mr. Montgomery, with the aid of Mr. Wm. Requa, succeeded in writing an elementary book covering 126 pages, which contained translations of various parts of the Scriptures. It was the first book ever written in the Osage language and the title of it was Wahashe Wagaressa Pahurgeh Tse.⁸⁰

The religious efforts of the Family were not confined merely to the Osages in the vicinity of the Mission, but were directed through preaching tours into the outside villages some distance away. Reports concerning the results of such a tour were always given; the following one appears in the Missionary Register for August 19, 1824 :⁸¹

"White Hair's People -- seem to be inclined toward civilized life. Men have aided women this season in cultivating corn. A number listened to the word of God."

"Little Osages -- entertain many prejudices against us because not acquainted with our views. Said alright for some members of family to live with them. Feared their young men would steal our property."

"Possagony Village -- people were addressed publicly, conversation with individuals on subject of religion. Brethren kindly received."

". . . Returned from the town after a stay of three days. Found men little disposed to assemble for preaching. Had the satisfaction . . . to get several groups of small boys to sit down to be taught English, Scripture, names, facts. A young man to whom I spoke about the resurrection, promptly dissented, saying, 'It would be impossible for any one to open all the graves, they are so numerous - scattered all about, three or four in one place.'"

These same villages, in addition to many others, were visited by Catholic priests, who were encouraged in their efforts by Chouteau. He kept them informed as to the movements of the Indians and the best methods to utilize in converting them to Catholicism. One finds later on in the history of the Mission, that the Catholics settled in great numbers among the Indians. Mr. Jones mentions this fact in a letter, and comments further :⁸²

"They intermarry with the Indians and by their intercourse exert much influence over them. They have no schools and no religious instructions, except that they are visited by priests once or twice a year."

Frequently the missionaries from Harmony went into the camps of other Indians, their object being to induce them to attend their schools and eventually accept the teachings of Christianity. A good example of such an excursion was one undertaken by the Rev. Mr. Dodge into the Delaware Country. Here he found the chief friendly, most ornate in his dress, and with an exceptionally keen mind, "if cultivated equal to some of our great statesmen." He reacted very favorably to Mr. Dodge's suggestion that his people should be educated in the various industries, as he seemed to foresee that the time was not long until they would be forced to live as the white man. His reaction to the idea of training his people in a religious way was very different, in fact, he appeared greatly opposed to it, because, as he said, "A missionary had once taught some of his people that, if they would believe in the Bible, their enemies could not kill them, and still their enemies came upon them with the Bible in their hands, and destroyed them."⁸³ His answers to Mr. Dodge's questions in regard to the existence of a Supreme Being are extremely interesting, since they reveal the ideas of a man who had had very little religious contact. In reply to the question of whether he believed in the existence of God, he said: "Long ago, before ever a white man set his foot in America, the Delawares knew there was one God, and believed there was a hell, where bad folks would

go when they die, and a heaven where good folks would go." He also knew it to be wrong, if a poor man came to his door hungry and naked, to turn him away empty, for he believed God loved the poorest of men better than he did proud rich men. When asked what knowledge he had of Jesus Christ, the Son of God, he said he knew "little about him; he had heard people say there was one God; he did not know about two Gods."⁸⁴ After interviewing the chief, Mr. Dodge met with small groups of his people and was pleased to find that many of them appeared interested in what he had to say. Six of the boys agreed to return with him to Harmony and enter the school. The Pawnees who occupied the region about the Platte River, were visited by Mr. Jones. He was greatly pleased with their response and their eagerness to hear of the Word of Life. They appeared very different from the Osages, principally due, Mr. Jones thought, to the little intercourse they had had with the white man. Through their agent, they communicated their desire of having a school established in their midst, but when told that the project was not possible at that time, they asked for a member of the Family to come and live with them so that their children could be instructed in the ways of civilization as the Osages.⁸⁵ Trips were made by members of the Family to the Kickapoos, frequently finding them away on a hunt, or if in camp, manifesting little interest in the idea of a school or the teachings of Christianity.

By the Treaty of 1825 the Osage Indians relinquished all their claims to land lying in Missouri and the Territory of Arkansas.⁸⁶ This resulted in the Indians taking up an abode on a reservation set aside

by the Government in what is today the State of Kansas, approximately forty miles south and a little west of Harmony Mission. I might add that even though the Indians were removed, some of them made frequent pilgrimages back to the Missionaries to whom they were greatly attached.

The Mission continued, in spite of the removal of the Indians, until 1837, exerting its influence through the schools (Day and Sabbath) and its numerous preaching tours. The former remained about the same, the number enrolled and the progress made varying from year to year. Mr. Jones, in a letter dated Jan. 1, 1833, commented on the pupils of the day school: "Their proficiency has been highly gratifying." Men of distinction frequently visited this school, always speaking in the highest terms of the progress being made and of the general appearance of the scholars. The members of the Family were indeed proud of the efforts of the pupils while in school, though at times they were greatly disappointed and disheartened on hearing of former students yielding to the temptations of a heathen life. It seemed that the girls were more inclined to slump into heathenish ways after leaving school than the boys.

The preaching tours seemed to be the most effective means of reaching the Indians after their removal, and perhaps I should say, they seemed a bit more successful now since two or three of the Family could communicate with them in their own language. In spite of this advantage, the experiences of the Missionaries in the various villages from time to time were most disheartening and discouraging, mak-

ing their efforts appear almost futile. Sometimes the Indians would display interest in what they heard, but most frequently they manifested little concern in the salvation of their souls, even going so far as to refuse to assemble in a service of worship. If such was impossible, the Missionaries would engage those who were willing in conversation, finding many times a total ignorance of the existence of God. The following is recorded in the Missionary Herald for 1829. The man answering the questions was eighty years old, had been in contact with the white men for twenty years, but had never heard of God until the day previous to the conversation :⁸⁷

"What have you heard about God ?"

"My ideas have been that there were four gods which I could see -- the sun, moon, seven stars and yard, and another god which is unseen, that I do not know; I never could tell where he was."

"What do your gods require of you to do ?"

"The sun requires us to go to war and bring a scalp; the moon to bring a skin and to make moccasins and one star requires us to paint the leader red when we go to war."

"Do you think there would be another life after this ?"

"Yes."

"Where did you think you would live ?"

"At an old town on the Missouri; we shall have bodies as here; it will be good hunting ground; there will be plenty of game; we shall go to war as here. Different nations of people will go to different places."

The effects of pagan darkness were encountered by the Missionaries in many villages.⁸⁸ In one, they found a mother who had

wearied of the care of her child, putting it to death by covering its mouth and face with a blanket. In another, the Indians were hastening the death of an old man because they were tired of the lamentation. It was not an unusual sight to see a husband cutting the neck of his wife, because she had displeased him. Nor was it uncommon to hear children wailing because their parents were cutting their ears into strips. Is it any wonder that the letters of the Missionaries often bore a tinge of sadness? Not one, however, implied the lack of faith in God's presence or promise to save. The spirit of hope was ever in evidence and manifested by all. Mr. Jones, in his letter of Jan. 19, 1832, says :⁸⁹

"We are not, however, without hope that these days of darkness will eventually pass away. We know that the great Shepherd of Israel will take these tender lambs under his own charge, by gathering them into his fold."

Mr. Dodge, on seeing the limited results of the preaching tours, decided to follow up the Osages and establish a branch Mission (Boudinot) on their reservation in what is today the State of Kansas. Its existence was short, as the Indians failed to appreciate its value, making it such an unsafe place that Rev. Dodge and his family were forced to leave and return to Harmony.⁹⁰

The Missionaries, as one would expect, were greatly disappointed in the results of the preaching tours and the outcome of Boudinot Mission. Solace and encouragement, however, came to them in the year 1832, when a revival at the Mission brought twenty additions to the church, ten of whom were males and ten females, fifteen be-

longing to the Sabbath school and twelve to the day school. Of Indian blood there were nine -- three Delawares, seven Osages and one Omaha -- the remaining ones being French Catholic, two negroes and six children of the Missionaries. Since those converted belonged to one or the other of the schools, the Family concluded that their duty was, as is stated in a letter, ". . . to raise lights and send them forth to guide the wandering souls in the pathway of life." The revival had unlimited effects, the most important being the arousement of the Missionaries to greater efforts in the cause of Christ, more praying on the part of the boys and girls, increased thoughtfulness of the Indian girls toward the aged and sick and an additional number attending the services of worship. These effects continued to a marked degree throughout the remaining five years of the Mission.⁹¹

CHAPTER VIII

ABANDONMENT OF THE MISSION
(1837)
AND ITS HISTORICAL SIGNIFICANCE

It was not the lack of spirit or enthusiasm that caused the Mission to be abandoned in 1837, but the inability of the Family to successfully keep in touch with the Indians after their removal. Once this contact was broken, the white traders exerted a tremendous influence, causing the Indians to enter the chase and their war parties with renewed zest, forgetting at the time any of the teachings of the missionaries.⁹² Is it any wonder that the traders urged the Indians to live by the spoils of the chase, when one considers how very desirous they were for the furs and peltries that such a life afforded? "The idea that great warriors and hunters, like you," said the traders, "should live by the work of women, should toil in the hot sun and the bitter cold, is ridiculous."⁹³ This advice, added to their natural inclination toward indolence, had its effect, causing them to slump into greater depths of heathenism and at the same time making the Missionary efforts appear most futile. Thus it was in this state that they roamed about, free of any Missionary influence until the Catholics established a mission among them at what is today Osage Mission, Kansas.⁹⁴

With the dissolution of the Mission, the two sections of land reserved for it by Article 10 of the Treaty of 1825, reverted to the Government. It later purchased the buildings, paying to the American Board of Foreign Missions the sum of \$8000. Each member of the

Family was allowed by the Board his immediate necessities such as provisions, bedding, clothing, stock, etc; the rest of the property was sold at public auction, the proceeds going to the Board.⁹⁵

It is interesting to know what happened to these sacrificing Missionaries after the abandonment of the Mission. Some returned to their homes in the East, while others went into adjoining counties to live. Among those doing the latter was the Rev. Nathaniel Dodge, the one who had so faithfully served as the pilot of the Family in its missionary activities. He, with his wife and children, moved into Vernon County and there settled near Balltown, a small village located on the Little Osage River. Here he engaged in agriculture, devoting most of his time, however, to the preaching of the gospel. The little church known as Marmiton owed its origin to the efforts of Rev. Dodge. Death came to him in September, 1848. Thus was brought to a close a life devoted to service in the pioneer field.⁹⁶

It was not long after Rev. Dodge's arrival in Vernon County that a miniature war was staged between some Osages, who came from their reservation in Kansas, and the settlers of Balltown. The trouble originated over hogs, stolen and butchered by the Indians. It was at first a quarrel, but later developed into a real fight, resulting in the death of one of the Dodge boys and the sending of militiamen from Jackson and Lafayette counties.⁹⁷

Very little is known of the later history of the Assistant Superintendent, Rev. Pixley. According to the Presbytery of Kansas

City, he was commissioned in 1831 to preach in Independence, Missouri. From that time on, very little information concerning him is available, the little that remains causes one to think that he died soon after leaving Independence.⁹⁸

Daniel Austin joined the Dodges at Balltown. There he constructed a mill, sold it and moved with his family about a mile and a half to the east of the town.⁹⁹

Dr. Amasa Jones, his wife and two daughters, Mary and Jane, moved to the mouth of the Sac River, near the present site of Osceola, Missouri. This location served as a center for his missionary operations among the white settlements until 1838, at which time he purchased a tract of land at Deepwater in Henry County (about 15 miles southwest of what is today Clinton, Missouri) and there lived until his death in 1870. During his stay in this region, he organized a church at Deepwater, serving as its minister, and at the same time preaching to groups in adjoining settlements.¹⁰⁰ He was beloved by his parishioners, the memory of his life ever serving as an inspiration. One of them, soon after his death, wrote the following:

"He is not tasting death, but taking rest
On the same couch where Jesus lay,
Soon to wake all glorified and blest,
When day has broke and shadows fled away."

Among those continuing to live at the Mission after the dissolution of the Family was Miss Etris. She and others were living there in 1841 when Bates County was organized, and Harmony Mission was made its first seat of government.¹⁰¹

It was in Lone Oak Township, near the site of Harmony Mission, that Mr. William Regua chose to live after the abandonment of Union Mission. He made this choice soon after the death of his first wife (Susan Comstock, June 5, 1833).¹⁰² The land on which he settled was Government land given to him as bounty for his services in the War of 1812.¹⁰³ On coming into Bates County, he was ordained as a minister of the Presbyterian Church and later was responsible for the organization of the Lone Oak Church, most generally called Double Branches. Dr. Regua will always be remembered as one of the ablest men sent out by the United Foreign Missionary Board. He lived longer than any of the original members of the two Missions, dying in 1886 at the age of ninety-two. His third wife, Sarah Nutting - the second, Jane Montgomery, having died in 1837 - was the mother of Mr. Ed Regua who now lives on the farm of his father in Lone Oak.

The Mission from the standpoint of the Indians was a failure. It did not succeed in converting many nor did it revolutionize their habits of living. The Indians were not exactly indifferent to the agricultural skill of the white settlers but they could not be induced to devote themselves to such pursuits. As they so frequently said, "We are perfectly contented with our condition. The forests and rivers supply all the calls of nature in plenty. . . ."¹⁰⁴

The importance of the Mission lay in the fact that it was one of the first religious centers of Missouri and from it radiated a religious influence which resulted in the organization of many

churches in the western part of this state - churches whose elders and most efficient workers belonged to the original Mission band.¹⁰⁵ It was Harmony along with Dwight and Union Missions that formed the nucleus of the Kansas City Presbytery, the one in which Bates County is now located. It was Harmony that brought into Western Missouri a fine class of pioneer settlers who became the leading and substantial citizens of Bates, Henry and Vernon Counties.

On visiting the site of Harmony today, nothing can be seen which at all indicates that an ardent band of Missionaries lived here some hundred years ago. The stumps of black locust trees are found scattered about the old site, but whether or not these were originally planted by the Family is a question. Only one grave remains marked in what is thought to have been the old Harmony cemetery. The stone stands some two feet out of the ground and on it are carved the initials, "D. A. P."

Little do we today with the comforts of civilization about us realize the sacrifices and sufferings of these heroic men and women who met every obstacle and endured every sorrow - all in the spirit of the Master whose gospel they sought to preach.

"The fathers sleep; but to this hour
The mighty shapes are here;
Their old-time tones of truth and power
Still thunder on the ear.

"The church of logs is crumbling down,
The forest camp is gone;
But through the land their words have flown;
The living truth lives on.

"Nay, tis not here they make their stay;
We keep their memory bright;
But they are with their King today,
The heroes walk in white."¹⁰⁶

FOOTNOTES

1. Thirty-sixth Annual Report of the Bureau of Ethnology, 1914-1915 (Washington, 1921) p. 43.
2. Vernon County History (St. Louis, 1887) p. 91.
3. W. O. Atkeson, History of Bates County (Topeka, 1918) p. 49.
4. Elliott Coues, The Expeditions of Zebulon M. Pike (New York, 1895) II, p. 384.
5. Louis Houck, A History of Missouri (Chicago, 1908) I, p. 196.
6. Rev. Jedidiah Morse, A Report on Indian Affairs (Washington, 1820) p. 203.
7. Houck, History of Missouri, I. p. 179.
8. Ibid. I. pp. 187, 194.
9. Morse, Report on Indian Affairs, pp. 233, 234.
10. Houck, History of Missouri, I. pp. 181, 188.
11. Z. Lewis, ~~Missouri~~ American Missionary Register (New York, 1821) I. p. 28.
12. Z. Lewis, American Missionary Register (New York, 1821) I. pp. 29, 30.
13. Ibid. p. 32.
14. Z. Lewis, American Missionary Register I. p. 33.
15. Ibid. p. 349.
16. Joseph Thompson Dodge, The Dodge Family (1894) p. 197.
17. Z. Lewis, American Missionary Register I. p. 349.
18. Atkeson, History of Bates County, p. 54.
19. The majority of the members had previously belonged to the Congregational Church.
20. Lewis, American Missionary Register I. p. 399.
21. Ibid. I. p. 400.

22. Lewis, American Missionary Register I. p. 400.
23. Ibid. I. pp. 349, 350.
24. Ibid. I. p. 322.
25. Ibid. I. p. 323.
26. Ibid. I. p. 342.
27. Lewis, Rev. Dodge's Journal I. p. 396.
28. Ibid. (American Missionary Register) I. p. 441.
29. Ibid. II. p. 14.
30. Ibid. II. p. 14.
31. Houck, History of Missouri II. p. 263.
32. Lewis, American Missionary Register II. p. 62.
33. Ibid. II. pp. 62, 63, 64.
34. Ibid. II. p. 64.
35. Ibid. (Letter written by Rev. Dodge) II. p. 13.
36. Ibid. II. p. 356.
37. St. Charles Missourian, June 20, 1821.
38. Letter of Susan Comstock to her mother, July 1, 1821. I have been very fortunate in having access to numerous letters written by Miss Susan Comstock to her family and relatives in the east. They are now in the possession of Mr. Ed Requa, Butler, Missouri.
39. Called this by the Kaw Indians who were in the habit of crossing the Osage at this point. The place is now known as Colin's Ford (pronounced Collie's Ford), Cass and Bates Counties History (1883) p. 925.
40. Vernon County History (1887) p. 97.
41. Houck, History of Missouri II. pp. 211, 212 gives the plans and specifications as agreed to at New Orleans, May 18, 1794. (Cone, Pike's Expeditions) II. pp. 384, 385.
42. Atkeson, Bates County History p. 62.

43. Lithographic copy of the Government Survey made in 1838 and obtained by the writer from the General Land Office at Washington.
44. Morse, Report of Indian Affairs p. 222.
45. Ibid. p. 229.
46. Lewis, American Missionary Register II. pp. 351, 353 (Letter of the Rev. Mr. Montgomery to the Rev. Herron, Dec. 3, 1821.)
47. Ibid. II. pp. 329, 351, 355.
48. Ibid. II. p. 354.
49. Lewis, American Missionary Register II. p. 351.
50. Vernon County History p. 147.
51. Ibid. p. 148.
52. Lewis, American Missionary Register V. p. 180.
53. Letter of Susan Comstock, December 1822.
54. Lewis, American Missionary Register II. p. 91.
55. Vernon County History p. 149.
Treaties and Laws of the Osage Nation as passed to Nov. 26, 1890. (Cedar Vale, Kansas, 1895) Fort Osage was provided for in Art. I of the Treaty of 1808. It was known as Fort Clark until the War of 1812, after which it was known as Fort Osage.
56. The Sibleys p. 10. A pamphlet published by Lindenwood College, 1926. Mary Easton Sibley was a daughter of Rufus Easton, one of the first United States Judges of the Territorial Court of Missouri. Judge Easton was commissioned by the President to watch Aaron Burr and Gen. Wilkinson who were at that time under suspicion.
57. Lewis, American Missionary Register III. p. 186. (Letter from Mr. Sprague to his Brother.)
58. Ibid. III. p. 93.
59. Ibid. III. p. 186.
60. Ibid. III. p. 95.

61. John Hill, The Presbytery of Kansas City, 1821 - 1901 (Kansas City, Missouri, 1901.) "In November, 1823, the Missionaries in Harmony and Union Missions and the Dwight Mission of the Cherokees, formed an association which they called the "Indian Mission Presbytery." This continued many years, and finally, under the name of Harmony Presbytery became a part of the Synod of Missouri. In 1846 the name was changed by the Synod to Osage, which name was perpetuated by the Presbytery down to 1887, when the Presbytery voted to be called after its principal city (Kansas City.)"
62. Lewis, American Missionary Register VI. pp. 49, 50, 89, 90. (Letter of Miss Comstock, Oct. 21, 1823.)
63. Lewis, American Missionary Register II. p. 401.
64. Letter of Miss Comstock, May 20, 1822. (Another marriage resulting from Harmony's contact with Union was that of Miss Howell and Mr. Fuller, Bates County History p. 181.
65. Ibid. October 29, 1822.
66. The Missouri Historical Review (Columbia, Missouri.) XIX. (April 1925) pp. 415 - 416.
67. Lewis, American Missionary Register II. pp. 433, 473.
68. Ibid. II. p. 305.
69. Ibid. V. p. 211.
70. Ibid. III. p. 49.
71. Ibid. III. p. 94.
72. ~~He~~ Hiel, Presbytery of Kansas City 1821 - 1901, p. 101.
- 73.
74. Lewis, American Missionary Register VI. p. 273.
75. Ibid. IV. p. 275.
76. Ibid. III. p. 94.
77. Ibid. II. p. 473; III. p. 95.
78. Ibid. VI. p. 25.
79. Missionary Herald (Boston, 1833) XXIX. p. 135.

80. Hill, The Presbytery of Kansas City 1821 - 1901, p. 196.
81. Lewis, American Missionary Register V. p. 365; Missionary Herald XXIX. p. 133.
82. Missionary Herald XXVIII. p. 120.
83. Lewis, American Missionary Register V. p. 143.
84. Ibid. V. p. 143.
85. Missionary Herald XXX. p. 303.
86. Treaties and Laws of the Osage Nation as passed to November 26, 1890. Art. I, Treaty of 1825, p. 9.
87. Missionary Herald XXV. p. 124.
88. Lewis, American Missionary Register V. p. 365; III. p. 94.
89. Missionary Herald XXVIII. p. 120.
90. Dodge, The Dodge Family p. 197.
Hill, The Kansas City Presbytery p. 149.
Missionary Herald XXIX. p. 62.
91. Ibid. XXIX. p. 135.
92. Hill, The Presbytery of Kansas City, 1821 - 1901, p. 102.
93. Vernon County History, p. 147.
94. Hill, The Presbytery of Kansas City, p. 103.
95. Vernon County History, p. 150.
96. Missionary Herald XXXII. p. 194.
Hill, The Presbytery of Kansas City, pp. 148, 149.
97. Vernon County History, pp. 159, 160.
98. Hill, Presbytery of Kansas City, p. 256.
99. Vernon County History, p. 154.
100. Hill, The Presbytery of Kansas City, 1821 - 1901, pp. 176-181.
Bates and Cass Counties History pp. 927-929.

101. Ibid. p. 926.
Harmony remained the County seat until 1848 when it was moved to Papinsville. Mr. Freeman Barrows, the father of Mr. John Barrows who at the present lives in Rich Hill, Missouri was the first postmaster of the town of Harmony, later known as Batesville.
102. Missionary Herald XXIX. p. 409. Letter written by Mr. Requa and dated June 26, 1833.
103. Hill, The Presbytery of Kansas City, 1821-1901. p. 212.
104. Houck, History of Missouri I. p. 183.
105. Hill, The Presbytery of Kansas City, 1821-1901. pp. 102, 103.
106. Hill, The Presbytery of Kansas City, 1801-1901. p. 115.
This was an important poem read by the Rev. H. D. Ganse at the Semi-Centennial Celebration of the Synod of Missouri, 1882. I inserted three of the verses as I thought they were applicable to the Founders of the Mission.

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