In The

Missouri Territory

The stories of four young people and their families who lived in Missouri before it was a state.

Contents

This booklet contains stories for students and casual readers about the people who lived in Missouri before it became a state. The stories are historical fiction, based upon the lives of real Missouri children and the issues which concerned them and their communities. The lives of children were seldom recorded, so historians have to reconstruct what their lives were like from what they wrote and what was written about them as adults.

From 1818, when Missouri presented its first petition to become a state until August 10, 1821, when it became a state, many groups who lived in the state were concerned over how statehood would affect them.

These stories tell about those concerns through the eyes of four actual young people: a French-speaking boy in Ste. Genevieve, a Native American girl in Saline County, an African American family in Pike County, and the daughter of Missouri's first Attorney General who lived in St. Louis and St. Charles.

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1818

Joseph Bogy III
A Boy in French Ste. Genevieve

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. had 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.

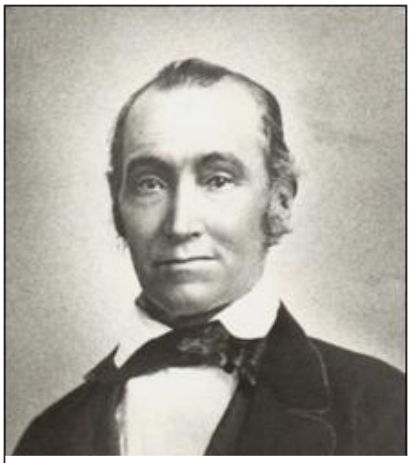
One of those “English” who came that summer was Alexander Huffman, just six years old. His father, Daniel, had sold their farm in North Carolina and moved the family to western Virginia. There they bought wood and built a flatboat. The family floated down the Ohio River until it joined the Mississippi 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 as house, but Alexander told him it was like the barn houses his German 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.



Joseph Bogey III
as an adult.

The Bogey House in Ste. Genevieve,
built in 1806.

1819

Sacred Sun, an Osage Girl

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, Nathan and Daniel Morgan 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 baby niece, Mary. When Mary grew up, she married 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. One of the children who lived in the town of Arrow Rock was George Caleb Bingham, who became a famous painter. She and George might well have played with Frank White Cloud Jr., a Native American whose father had been acquitted of killing French trappers who were trying to steal the furs he had caught. In the famous trial in St. Louis, Frank White Cloud, Senior was defended by a young lawyer named Rufus Easton who would later become the postmaster for the Missouri Territory and Missouri's first Attorney General.

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 though 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."

Sacred Sun

Mary Easton Sibley

Frank White Cloud, Jr.

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.

An 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 at church.

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. At that time 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.

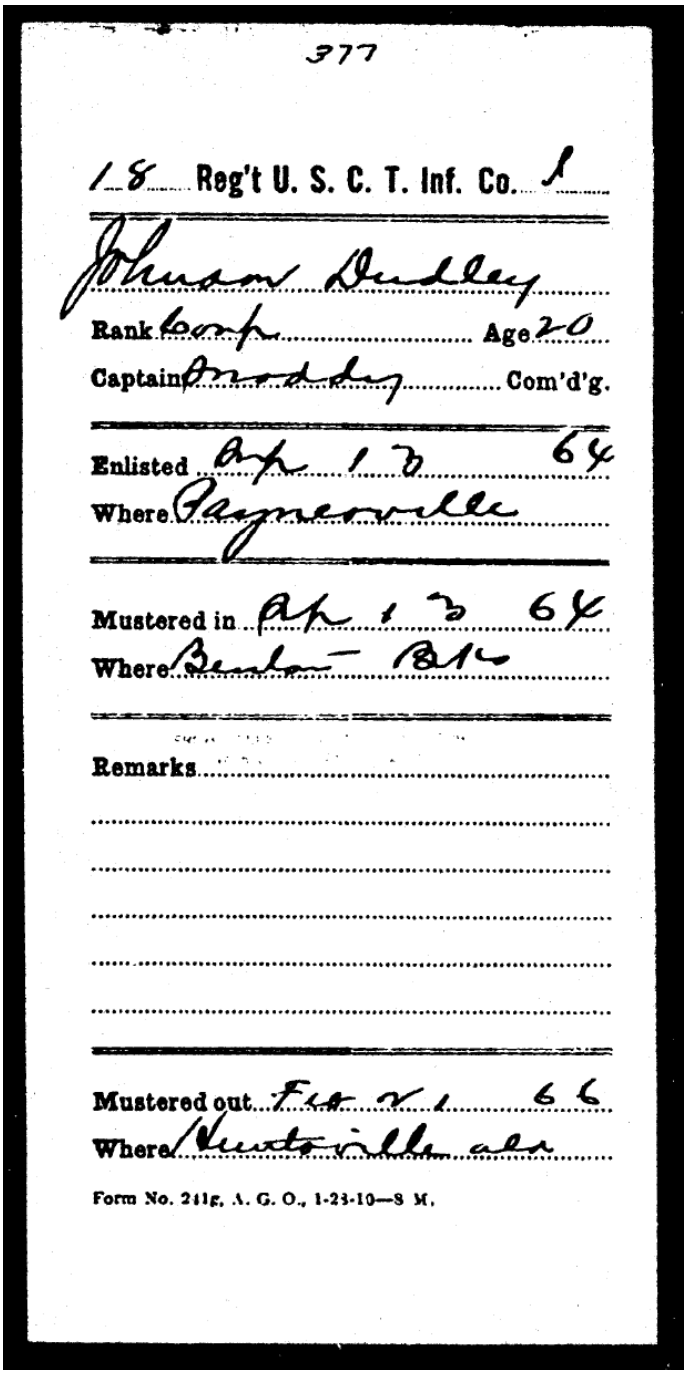
Dud joined one of many units of U.S. Colored Troops from Missouri. At Clarksville, the recruiter would have put Dud and other colored recruits on a train. Dud had probably never been so far from home in his life. His parents and two sisters would have missed him very much. It was difficult to get letters 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.

Ramsey Creek Baptist Church where Dudley is buried.



377

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

Johnson Dudley

Rank Corp. Age 20

Captain Moody Com'd'g.

Enlisted Apr 1 '64

Where Paynesville

Mustered in Apr 1 '64

Where Benton Bks

Remarks

Mustered out Feb 1 '66

Where Huntsville Ala

Form No. 211g, A. G. O., 1-23-10—8 M.

U.S. Army Document of Dudley Johnson

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.

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.

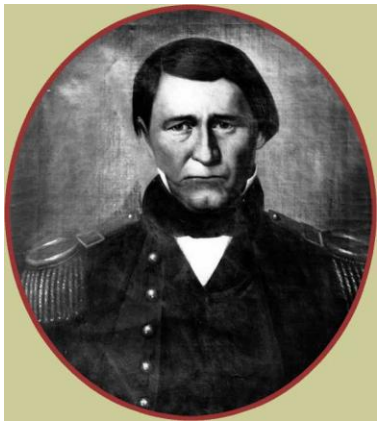
St. Charles had many French and Indian fur traders and trappers. This was also true in Ste. Genevieve where Joseph Bogey III lived and Saline County where Sacred Sun lived. These areas also held enslaved people, both black and Native American, as the 1820 Missouri Compromise had allowed Missouri to enter 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 forged Boone's Lick Road to help operate their 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.

Russella Easton Anderson's grave on the campus of Lindenwood University, St. Charles, Missouri

Missouri's First State Capitol Building, St. Charles, Missouri



Nathan Boone

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 across the Atlantic Ocean 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 who survived the sinking of the Titanic, and President Harry Truman.

Contrast the Lives of These Young People

Put yourself in the shoes of one of these young people of the past. How would your life be different from one of the other young people whose story you have read?

Directions: Choose one of these for writing a letter to contrast or compare their lives.

1. The first person writes to the second, giving examples of how their lives are different.

2. The second person writes to the first, giving examples of how their lives are the same.

3. Instead you might choose to write a letter from you living today, addressed to one of these young people of the past, explaining how your life is different from theirs.

Working With Primary Sources

Primary documents were created at the time of an event. They might be census records, maps, letters, newspaper articles, diaries, etc. Select a document from the exhibit "200 Years/200 Documents" and answer the following questions about it. If your class is not able to see the exhibit sponsored by the Missouri State Archives, use the Plat Map on the back page of this booklet.

1. Title of Document:

2. Date created:

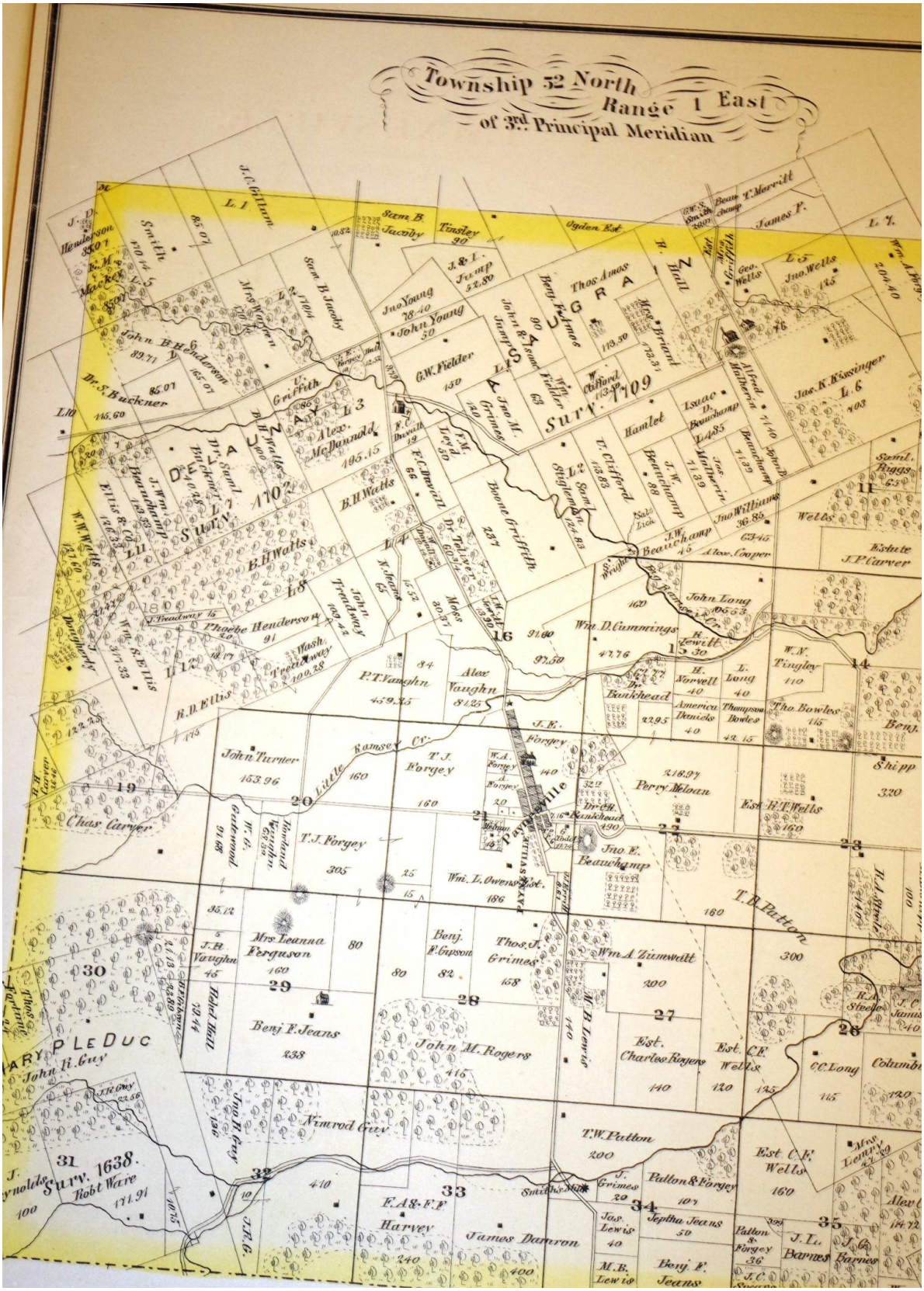
3. Who created it?

4. Why was the document created?

5. Why is this document important in Missouri History?

6. If using the Plat Map on the back page: about which of the four young people in the narrative can you learn something from looking at this map?

7. Write a question about the topic of the document which you cannot answer just by looking at the document.



Plat Map of Pike County 1875

Plat Maps were created so see who needed to pay taxes on land.