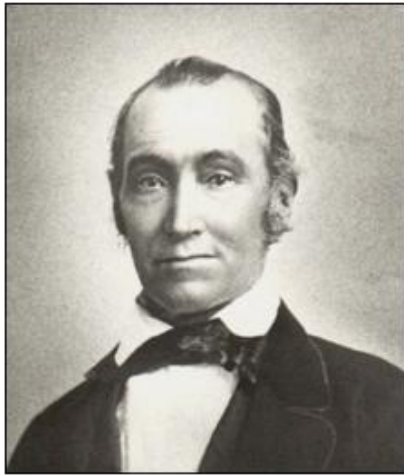


1818

Joseph Bogy III and Life in Ste. Genevieve, MO



Joseph Bogy III as an Adult

The Bogy House in Ste. Genevieve, built in 1806



Narrative: Joseph Bogy III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1818

Activity One

The Clothing of a French Voyageur

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

COSTUME DU VOYAGEUR



CHEMISE ROUGE



BONNET DE
FOURRURE



TUQUE EN
LAINER ROUGE



JAMBIÈRES EN
PEAU DE
CHEVREUIL



CAPOT À CAPUCHON
ET CEINTURE
FLECHÉE



SOULIERS DE CHEVREUIL



SAC-À-FEU



COUTEAU

1818

Activity II

Traveling on a Flatboat

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

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

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

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

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

Items to Put on the Boat

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

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

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

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

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



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



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

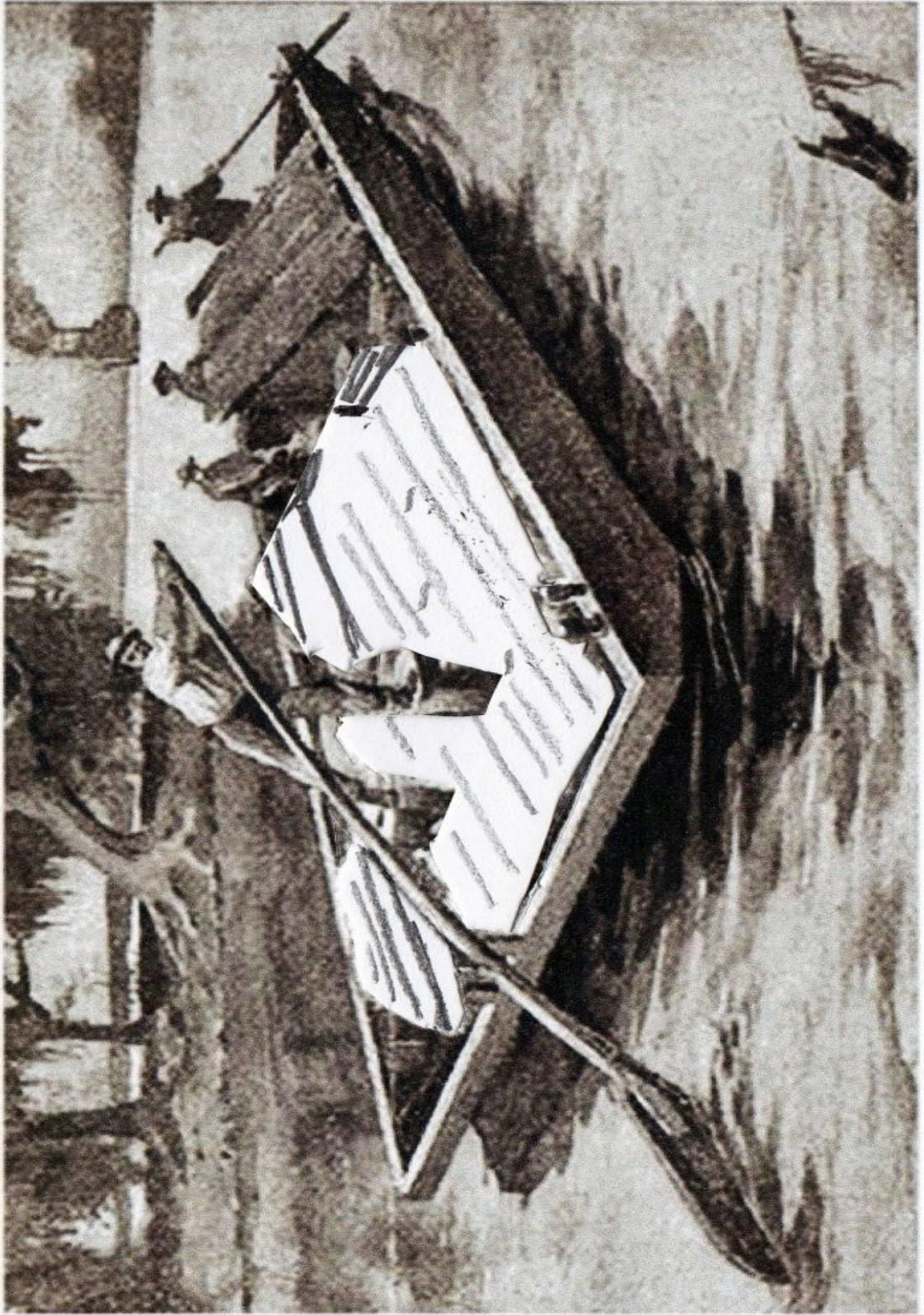
Flatboats on the Ohio and Mississippi Rivers



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

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





Activity III

A Creative Writing Assignment

1. Ask students to write a letter from the point of view of one of the following persons mentioned in the reading about Joseph Bogy III.

- a. Joseph to a friend in New Orleans about some event in his life in Ste. Genevieve
- b. Joseph's mother to a friend in Canada about the house her husband built in 1806 and how it differs from other houses in Ste. Genevieve.
(Architecture in Ste. Genevieve is available on several websites.)
- c. Joseph's grandfather to Joseph about Indians with whom he trades along the Arkansas River.
- d. Alexander Huffman to a friend in North Carolina about the strange life of the French in Ste. Genevieve or about the problems they encountered while on the flatboat.
- e. Eleanor Valle to her aunt about the priests and nuns from France.

2. More advanced students may wish to make a poster or tri-fold brochure about Ste. Genevieve. It can either be dated 1818 to encourage people to move to Missouri or dated today telling people what they would see if they visited "Historic Ste. Genevieve as tourists. A good website for this assignment is

www.howlingpixel.com/wiki/Ste_Genevieve-Missouri

An Additional Resource

MHC PROGRAMS: AFRICAN AMERICAN

BAUVAIS-AMOUREUX HOUSE IPAD APP THE STORY OF PELAGIE



DON STRAND

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

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

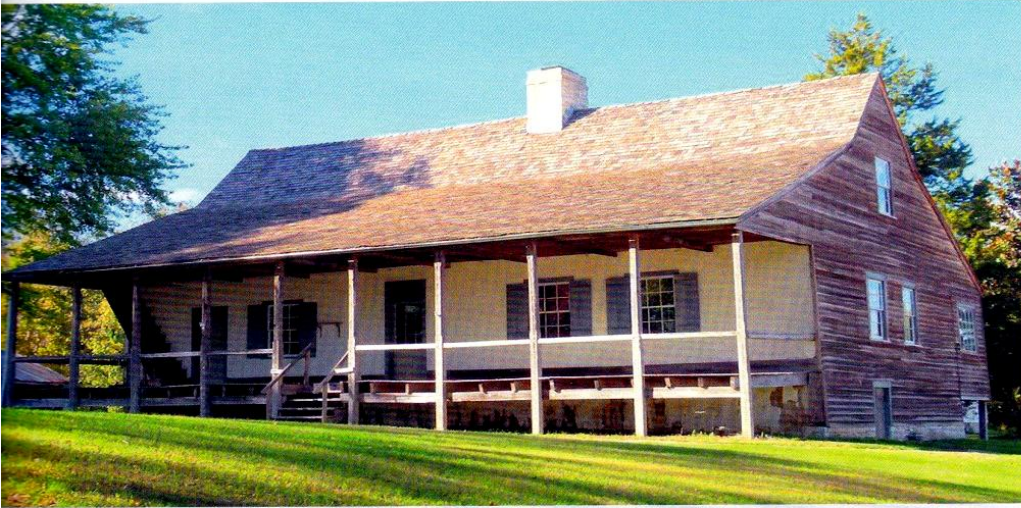
As I slid my iPad out of its case, a few students gradually wriggled up from their adolescent slouch. Not that they hadn’t seen an iPad before. After all, they shared a county border with Silicon Valley. But their school technology was limited to an antiquated overhead projector. Thanks to invaluable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

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

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

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

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



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

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

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

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

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

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

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

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

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