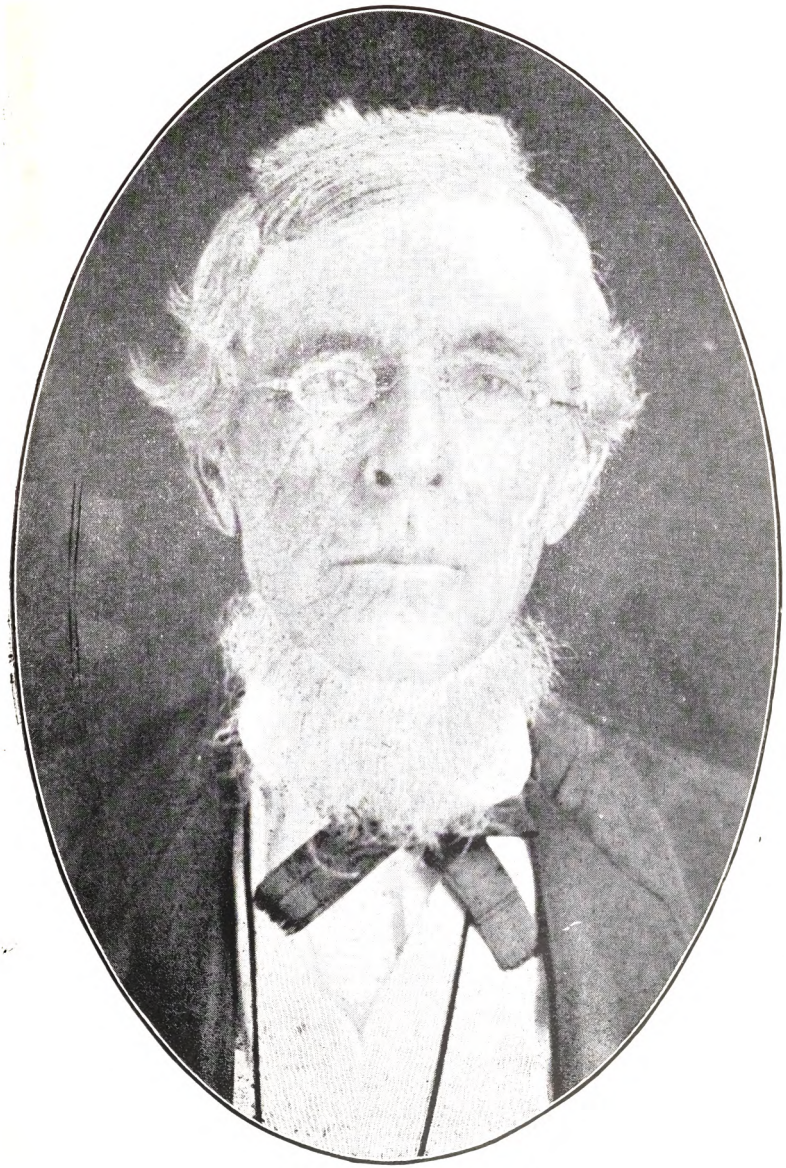


REV. THOS. C. STUART

"Father" Stuart

AND THE

Monroe Mission

E. T. WINSTON

PRESS OF TELL FARMER, MERIDIAN, MISS.

Dedication

To the Founders of Our Faith
and to
A Posterity that Will Reverence and Hold Sacred the
Imperishable Truths They Have Planted in the
Waste Places of the Earth.

FOREWORD

For years I had a vague and indefinite idea of "Father" Stuart's ministry, and a shadowy recollection of having seen him when I was a very small boy, perhaps on more than one occasion. At least I have heard mention of him many times, and always with the most profound respect and reverence for his character and personality. But it was not until the spring of 1921 that it occurred to me to collect materials for this work, which was in this way: I was seated in a beautiful modern church, on an ideal Sabbath morning, and with a large, well-dressed congregation listening to the Children's Day exercises of a bright, happy group of the little folks. The scene was modern in every respect, and my trend of mind running retrospectively, I concluded that the evidences of culture, refinement, civilization, etc., with which I was surrounded, must have grown from a comparatively short span of years.

Later investigation proved that it was in fact the centenary of the establishment of the Monroe Mission, the beginning of religion and education for all of North Mississippi, and so it was that I began to gather the data and put the materials together for this little volume. If it should prove the outstanding achievement in my own career, I certainly shall not have lived in vain, particularly if the reader can absorb the outstanding moral features that can only be conveyed in the attempt to make an interesting story of a good man's life and work among primitive peoples.

I must not fail to state my gratitude to my esteemed friend and learned historian, Col. W. A. Love of Columbus, Miss., for his valuable assistance and expressions of friendly interest in my undertaking. The first three chapters, on the origin and growth of American missions, is freely used from Col. Love's most excellent contribution to the Mississippi Historical Society on the

Mayhew Mission. Other friends have been equally as generous and kind to me, but perhaps I have not imposed upon them to the extent that I have Col. Love.

Particularly do I appreciate the courtesy of Mr. Everton of the Bluff City Engraving Co., Memphis, Tenn., who made the excellent electrotype of "Father" Stuart from an ancient tintype, the only known likeness of him in existence, and generously donated it to the author.

If this volume should prove a financial success, I have many things in view looking to the preservation and restoration of the shrines and sacred spots that should not be allowed to perish and fade from memory, but preserved and treasured not only to the everlasting glory of our own race, but to the virtues and noble attributes of the vanished race whose heritage we now hold, by the grace of God and a correct understanding of the value of our possession.

E. T. WINSTON.

Pontotoc, Miss., Jan., 1927.

CHAPTER I

GENESIS OF AMERICAN MISSIONS

Since the Divine injunction to go forth and preach, there has not been a more inspiring theme for tongue or pen than the self-sacrificing, devoted, labors of the Godly men who, as Christian ministers and teachers, deliberately and uncomplainingly faced poverty and suffering, exile and oblivion, toil and exposure to carry the Gospel of Christ into darkened places and to savage races, where no illusion of hope could offer a promise of temporal reward for the sacrifices made.

"In the four centuries of American history," says a writer on the subject, "there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood, and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habits, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they faced all manner of privation merely for the sake of making some portion of the world a better place in which to live, or to improve the condition of a fellow mortal, no matter how unworthy the latter may have been considered in the esteem of mankind."

Unfortunately little attention has been given the pioneer efforts of these missionaries by contemporary historians, either from a paucity of ready-to-hand facts or lack of sympathetic interest. In the subject there is little of the chivalry and valor or spectacular effort to appeal to the talent of the writer or the ora-

tor. In many aspects, the subject is rather sordid. To the student who knows what infinite form of cruelty, brutishness and filthiness belonged to savagery, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, our missionaries are the great outstanding pioneers and heroes of our civilization, and any tribute that may now be paid them has only been too tardily rendered, and cannot be adequately bestowed. Where they failed to accomplish large results, the reason invariably lay in the irrepressible selfishness and avarice of encroaching white men, or the innate incompetence and unworthiness of the people among whom they labored.

Contemporaneous with the colonization of America began efforts looking to the spiritual, as well as to the material, improvement of the aborigines. As representatives of the earliest colonizing nations, the missionaries acted in the dual capacity of explorers and teachers, besides exercising their special functions as spiritual advisers of the Indians. Later in the development of the country the religious work was conducted by churches, philanthropic societies and charitably inclined individuals.

The earliest Indian missions in the United States were founded by the French and Spanish among the Pecos, Wachita and Tigum tribes in 1542. The first Protestant mission was established in the United States a century later, in 1642, by Eliot and Mayhew, under the auspices of the Congregational and Presbyterian churches unitedly in Massachusetts. As early as 1653 the Catholic Church, after much discouragement and great slaughter of its missionaries by hostile Indians, had established twenty missions in the coast country of Georgia and Florida, with an estimated Indian population of 26,000.

Following the occupation of the Carolinas by the English colony in 1663, there began a conflict with the Spanish occupants in reference to territorial bounds or possessions, and as a result of English aggression the entire area embracing the missions were overrun and completely devastated.

By the year 1699 the French, who made a settlement at Bi-

loxi and later at Mobile, New Orleans, and along the Mississippi River, began missionary work among the contiguous tribes, viz: the Choctaws, Natchez and Tunicas in Mississippi, and the Humas, Tensaws and Caddos in Louisiana. The result of these efforts were not encouraging, particularly among the Natchez, who, in addition to sun worship, offered human sacrifices. In this tribe not a conversion was made during the continuance of the mission. As a result of the Natchez war of 1792, the French garrison was massacred, including the priest. The Louisiana Mission in like manner proved a failure and was abandoned.

The Moravians, beginning in 1735, conducted a short-lived mission to the Creeks near Savannah, Georgia.

The Spanish located several mission stations in Texas about 1790, which for a time appeared promising, numbering at one time a Christian population of 1,500. But this work was finally abandoned, and the Indians returned to their former tribal worship.

The Presbyterian Church in 1804 established a mission to the Cherokee Nation in East Tennessee, but it was suspended for lack of financial aid.

In 1817 the American Board of Commissioners for Foreign Missions established a station, called Brainerd, in the same nation, near Chattanooga, Tennessee.

In 1818 the same organization commenced work at Eliot, on the Yellowstone River, among the Mississippi Choctaws, and in 1820 it founded another station called Mayhew, fifteen miles west of Plymouth, on the Tombigbee River.

CHAPTER II

THE HAYSTACK PRAYER MEETING

Continuing our preliminary review, it is appropriate to consider briefly the origin, character and design of the various organizations under whose auspices our permanent missionary efforts were inaugurated.

In the summer of 1806, five students of Williams College (Massachusetts) held a prayer meeting under a haystack, where they had taken shelter during a storm. They prayed for the evangelization of the world, and that the Christian people of America might be aroused to obey the last command of Christ. It was on that occasion, when discussing the practicability of such an enterprise, that Samuel J. Mills, their leader, gave utterance to the words which have become famous throughout the world: "We can do it, if we will." Later these students formed themselves into a brotherhood and pledged their lives for missionary service in foreign lands.

On September 5, 1810, five Christian men, four clergymen and a layman, met around a small mahogany table in the parlor of Dr. Noah Porter, at Farmington, Conn., for the first meeting of the American Board of Commissioners for Foreign Missions.

This Society had been organized on the 29th of the preceding June, by the Massachusetts General Association of Congregational Churches, at Bradford. The new organization was started in order that the young men of the haystack, and others who followed them, might be sent out by some constituted authority and assured of a support.

Such was the beginning of the American Board, and such was the beginning of the foreign missionary enterprise in America.

For reasons not clearly stated, Samuel J. Mills, the "Hero of the Haystack," was not included in the number of first foreign missionaries sent out, possibly upon the principle that a recruiting officer may sometimes prove more valuable to the cause than a commander in the field. However, Mill's work at home was made manifest in a variety of ways and in different directions.

In July, 1812, we find him and his co-laborer, John F. Schermerhorn, bound for New Orleans on a missionary tour at the instance of the Connecticut and Massachusetts Missionary Societies, and recommended by Andover Seminary.

Their route lay through Albany and the Mohawk Valley to the Niagara River; thence south to Marietta, Ohio; through Indiana and Kentucky to Nashville, Tennessee.

By a fortuitous circumstance, the missionaries at the latter place met General Andrew Jackson and his Tennessee volunteers on the eve of their departure for New Orleans; for already the war clouds were appearing upon the horizon.

Learning the character of the travelers and their purpose, the General graciously tendered them passage on his boats, which after disposing of their horses they gladly accepted.

Here we may digress to remark that Christian missionary effort in the Southwest had no more powerful or potent ally than General Andrew Jackson. He had marvelous powers in dealing both with individuals and tribes of Indians, and his influence was ever exerted to benevolent and laudable purposes for those primitive people who confided in him.

After a voyage of thirty-six days, retarded by ice in the rivers, they reached Natchez. Here General Jackson was intercepted by instructions from General Wilkinson to disembark and await orders.

Later orders were received from William Eustis of Massachusetts, dismissing Jackson and his volunteer troops from the United States service, without pay or provision for returning

home. Evidently the leaven had already begun to work in the East, which ultimated in the Hartford Convention and the ignominous adjournment of that body when the discredited Jackson and his "squirrel-hunters" achieved their memorable victory of January 8, 1815.

Some one has sarcastically remarked on the order of disembarkation that "possibly the government thinks that the General and his hunting-shirt friends can float upstream as they floated down."

The two missionaries, however, had marching orders, and with true Apostolic fervor, they proceeded on their journey to the "regions beyond."

Unwilling, or financially unable to pay the steamboat fare of $18 each, they took passage on a flat-boat at $3. They tell us that they secured very indifferent accommodations, with little to subsist on except fat ham, dry biscuit, butter and cheese, all of which we would have dispensed with had we been furnished with water gruel, a little milk and occasionally a bowl of hominy.

From their report of "Observations upon the state of the religious information possessed by the inhabitants we passed after we left Nashville until we arrived at Natchez," the following extract may be inserted:

There are few settlements of importance upon the Cumberland River—no village that contains more than 300 inhabitants. We passed from Nashville to Natchez, a distance of a thousand miles by water, no settlement was regularly supplied by a Presbyterian minister. We occasionally passed a Baptist and Methodist preacher, but seldom. The former in many instances do not inculcate upon their hearers the importance of observing the Sabbath as a holy time. Neither do they enjoin the duty upon parents religiously to educate their children. In sentiment the latter (Methodist) agree with Armenians. The religious sentiment of the inhabitants of this portion of the country now under consideration, must be, of course, very incorrect where they make any profession of religion at all.

There is, I believe, a very great stupidity generally prevailing in this western world, as it respects a concern for the salvation of the soul, and a reason, which answers in part for this in-

attention to religious subjects is obvious: "The people perish for lack of vision." Not only in a great measure are they destitute of the Word preached in its simplicity and purity, but it is a fact much to be lamented that comparatively few have a Bible in their homes, and many who would be pleased to receive such a treasure know not where to obtain it. The country from Nashville to Natchez is generally so thinly settled that schools cannot be supported where the inhabitants are desirous of the privilege. But it is often the case that they know not the value of such institutions; even where they have the ability to support them. The education of children is, of course, very much neglected.

At Natchez, with fifteen hundred inhabitants, many of them Americans, they found no organized church. There was a Roman Catholic Church, which had been closed for many years, and a Methodist Church building, open to all-comers, "sometimes crowded, generally when the meeting is held in the evening." The Presbyterians were building a substantial brick church of good size, and the prospect of "a regular organized church" seemed good.

The conditions at New Orleans were even worse and with no prospects of improvement.

The personal efforts made to better the deplorable conditions existing in these western wilds among "the Americans" does not properly come within the scope of this book, but in justice to these advance missionaries in their self-sacrificing labors, it should be noted that through their instrumentality the call was issued by Governor Claiborne and 12 members of the Legislature for a Bible Society, and that Gen. Benjamin Morgan was made president of the organization, and that at Natchez, with the assistance of Rev. Gideon Blackburn, chaplain of the Tennessee volunteers, a subscription of $100 was made to the Tennessee Bible Society, the gifts coming principally from the officers.

On April 6th the missionaries, Mills and Schermerhorn, started on their journey through Mississippi Territory and Georgia, which would indicate that post roads were at that time unknown in the region traversed, or their use temperarily suspended. A Charleston, (South Carolina), newspaper of June

3rd, following, noted the arrival "on Tuesday last, in this city, of Mr. Samuel J. Mills, missionary from New England."

This deflection to the north of the route usually traveled is possibly due to the dangers and inconveniences resulting from the war in the coast country.

From Charleston the two missionaries passed to their home at Torringford, Massachusetts.

CHAPTER III

THE BRAINERD AND MAYHEW MISSIONS.

It will be observed from the preceding chapter that primary mission effort in the Southwest was directed exclusively to the white race, the native population and the still larger class of negro slaves not having been considered. Though in addition to the commission given Mills and Schermerhorn by the Connecticut and Massachusetts Missionary Society, they were instructed by the "Society for propagating the Gospel among the Indians and others in North America," to make inquiries regarding the form of government of the different tribes, their location, numbers and history.

This report was published in the Massachusetts Historical Society Collections, Second Series, II, 1:48. As it was in all probability the cause, humanly speaking of the establishment by the American Board's Mission to the Choctaw Indians, and a contributing cause to "Father" Stuart's ministry, a lengthy extract is here given, not only for its direct bearing on the subject, but for its special historical value.

Of the tribes in the United States proper, the Cherokees, Chickasaws, and the Choctaws appear the most favorable for the establishment of a mission with the prospect of success. To the Cherokees the General Assembly of the Presbyterian Church have turned their attention and are looking for missionaries of a proper character to send among them. This tribe, therefore, we will leave out of consideration, and take a view of the others—Chickasaws and Choctaws. These two tribes are more numerous than the aggregate of all the tribes between the Ohio and the Lakes, and also speak the same language. From these circumstances solely, other things being equal, a mission here would be more desirable and have greater prospect of success than either of the small tribes of Indiana or Illinois. There are other rea-

sons which induce us to give these nations the preference. They have already made great progress in agriculture and civilization, and are by degrees casting off the Indian habits and are adopting the modes of the whites. They are gradually moving out of their villages, giving up the hunting life, clearing small plantations and raising domestic animals. They have experienced many of the blessings which flow from their change of habits, and are anxious to make further improvement, and many of them feel that this is the only way left to save themselves from extermination and ruin. It is not expected that they are anxious to have preaching, for of this they know little of the advantages, though Mr. *Bullen informed me that many of the Chickasaws gave earnest attention, and appeared much affected under preaching. It is, however, more than probable that they are anxious to have their children educated, and it will, perhaps, hereafter appear that the most effectual way to introduce Christianity among the Indians is to train and instruct the rising generation in the way it should go. From the application of the Chickasaw chief to Mr. Blackburn, and the fact that they support a school at their own expense, and from what the agent of the Choctaw observes, it appears evident that schools, at least, might be established among them.

For the reasons that have been given, a mission among these tribes promises more success than one among the Creeks, for the language is different in different villages, and above all, their agent is hostile to the missions. The same reasons induce me also to fix on these tribes in preference to any in Louisiana. It would be highly desirable in a missionary view to find a tribe uncontaminated by the vices of the whites, and where the iniquitous trader, by his treachery, has never learned the Indian to deceive, or by his persuasion to get drunk.

Another thing very worthy of mention is that the agents of these tribes are men of reputable character, regular habits, and if I have been correctly informed, professors of religion, and would doubtless encourage at least the attempt of planting a mission among them.

As forecasted in the preceding extract, the American Board, in conjunction with the Presbyterian Church, established in 1817 a mission among the Cherokees, called Brainerd, whose site is near Chattanooga, Tennessee. This locality is widely known as

*Rev. Joseph Bullin was sent out by the Presbyterian Board of New York as a missionary. Though he preached to the Chickasaws, we have no record that he established a mission among them.

"Missionary Ridge," a battle ground during the Civil War. A strange coincidence, indeed, that this spot, dedicated to preaching and teaching the precepts of the Prince of Peace, should in the years to come be known as a shambles for the shedding of human blood in fratricidal war.

The missionaries placed in charge at Brainerd were Rev. Cyrus Kingsbury and Mr. L. S. Williams and wife, all from New England. After a year's service there, they accepted work for the American Board.

It has perhaps already been shown that these missionaries and teachers were not bound by strict ecclesiastical connections, or denominational preferences, but were dominated by a commendable spirit to do with their might what their hands found to do.

Again pursuing an observation of conditions existing here prior to the advent of the missionaries, it is erroneous to presume that the numerous Indian tribes of North America were in a general sense a segregated people. True, they had no written language as a means of communication, and in the main their linguistic affinity was insufficient for important tribal negotations without the aid of an interpreter; yet there was frequent intercourse between neighboring and even distant tribes, as evidenced by the presence of implements of war and of domestic utility formed of material unknown in localities in which they are found. This is accounted for by the practice of intertribal traffic and of remote and diverse commerce with the whites. Among the most cherished possesions of Gen. William Colbert, Chickasaw chief, was a small shovel plow given him by General George Washington, while the latter was President of the United States, and the former visited him in Washington. Thus articles of European manufacture have been found among tribes far distant from the place of first sale. This fact has often caused confusion in locating the home of tribes, the route, or temporary residence of traders and explorers.

It was only a short time, therefore, before the Choctaws learned of the Cherokee school at Brainerd, and they induced

their district chiefs to call a meeting for the purpose of considering the question of establishing one for themselves. After due deliberation, two chiefs were assigned the duty of making formal application to the American Board for teachers to be sent out to inaugurate the work. This was done with the aid of an interpreter. The principal reasons advanced by the petitioners were that they wished their children taught the better way of life, which was found in the "White Man's Book." That they were equally as worthy as the Cherokees; that they had always been at peace with the whites, and that never had a white man's blood been shed by a Choctaw in war.

Thus it was that the American Board gladly received the petition and at once instituted inquiries for suitable persons for a Choctaw mission. Failing to find a man after diligent search, the Board was so much impressed with the prospects that it reluctantly submitted a proposition to Mr. Kingsbury to relinquish his position at Brainerd and go as superintendent to the Choctaws. The Cherokee Mission had lately been reinforced by several teachers, so that the resignation of Mr. Kingsbury and Mr. Williams and his wife was not considered greatly detrimental to the cause.

Starting in wagons, these lone missionaries made the perilous journey through a veritable wilderness to a point three miles south of the Yallobusha River and thirty miles above its junction with the Yazoo. The station was called Eliot, in honor of Rev. John Eliot, the "Apostle of the Indians," and translator of the first Indian Bible, whose diversified labors have been so fully recorded by the ecclesiastical historians of New England. Here active operations commenced, Mr. Kingsbury felling the first tree preparatory to building a log cabin. Other improvements followed as rapidly as circumstances would permit.

Within fourteen months, seven commodious cabins, a school house, lumber house and grainary were erected. School opened with ten pupils, eight of whom had been brought one hundred and sixty miles.

At the close of the year sixty pupils were in attendance,

"of whom sixteen could read the Bible with propriety and ease." People, especially the chiefs, were urgent for multiplication and enlargement of the school. In 1821 there were eighty or more pupils. The preparation of a school book by Mr. L. S. Williams, in their own language, was an important addition to their means of education.

In 1819 the Choctaws made liberal appropriations for schools. A council of the lower towns, or Six Towns, voted unanimously to appropriate $2,000 a year, payable quarterly, for seventeen years, for the support of schools in their district.

The school of Eliot being in successful operation, Mr. Kingsbury desired to establish another station, and for obvious reasons, to the east, in the Tombigbee region. With this in view, early in the year 1820, he, in company with Col. David Folsom, a half-breed Choctaw, visited Major John Pitchlyn, the Englishman and United States interpreter, at his home on the Tombigbee, now the site of the extinct town of Plymouth.

After a thorough inspection of the country, the three agreed upon a location in the northeastern part of the present Oktibbeha county. The station was named Mayhew, in memory of those excellent and devoted men, father and son, "who so successfully preached the Gospel to the Indians at Martha's Vineyard, and consecrated their lives to this self-denying service at an early period in the settlement of our country."

Immediately following the act of location, preparations began for its occupancy. Practically the same number and character of buildings were erected as at Eliot.

At or about this date an additional force of missionaries arrived from Massachusetts, viz: Messrs. Byington and Hooper and Messrs. Cushman and Smith, together with their families, and also Misses Frisselle, Varnum, Chase and Thatcher, from Pennsylvania. Some of these came by ship to New Orleans, thence up the Mississippi and Yazoo Rivers, while others came down the Tennessee and Mississippi to Chickasaw Bluffs, thence overland to Mayhew.

CHAPTER IV

REV. T. C. STUART RECEIVES HIS COMMISSION AND BEGINS HIS WORK

Rev. Thomas C. Stuart was licensed to preach by a South Carolina Presbytery, April 3, 1819, and was sent out on a four months' mission within its bounds. The following extract will give an account of his first missionary labors:

He set out from Rev. John Harrison's, in the State of Georgia on the first of November, 1819, through a wilderness of about 180 miles before reaching the territory. First preached in the upper part of Jones' Valley; proceeded through Rook's Valley to the town of Tuscaloosa, a flourishing place of about 1,300 inhabitants. A band were meeting at each others' houses for religious services on the Sabbath; had a house of worship nearly completed, and were desirous of obtaining the services of a Presbyterian clergyman for part of the time. He next visited McKeon's Bluff, and preached on Sabbath, November 4th, in a Methodist Church, to a large audience.

Thence to St. Stevens, Jackson, Claiborne, Blakely and Mobile. At Blakely he found a very good church edifice occupied by Presbyterians, where some one reads a sermon and performs the rest of the service in the Episcopalian mode. He speaks of Mobile as having a population of about 2,500, having no Protestant Church at that time, but designing to build one.

On the 23rd he preached at Catawaba, having about 250 inhabitants and desiring a Presbyterian preacher. Then to Pleasant Valley, thickly settled with Presbyterians, where Rev. Mr. Porter, eighteen months before, had preached to the Valley Creek Church, as they had named it, and admitting between twenty and thirty to the Lord's table. His congregations there were crowded and attentive. Thence to the Mulberry Settlement with Rev. Mr. Newton, who was quite infirm and able to do little in the way of ministerial duty.

At the autumn session of the South Carolina and Georgia Synod, in the same year (1819) it was resolved to establish a

mission among the Southern Indians, east of the Mississippi River. Again was Mr. Stuart selected for a four months' mission, with Rev. David Humphries as his traveling companion.

It is probable that with his future commission in view, Mr. Stuart hastened to set out on the journey previously designated for him by his Presbytery, because it was not until the following May that, invested with "a month's pay in advance," and the injunction to visit the Indians, obtain their consent to preach among them and select a suitable location for a mission, Messrs. Stuart and Humphries, officially designated as "Exploring Agents for the Missionary Society of the Synod of South Carolina and Georgia," prepared for their journey. Says "Father" Stuart on this point:

"Furnished with documents from the War Department, among which was a leter of introduction from Mr. Calhoun, then Secretary of War, to the agents of the different tribes we might visit, we set out early in May, 1820. Later, by invitation from General Mitchell, agent for the Creeks, we attended a general council of chiefs and head men of Coweta Townhouse, and addressed them, stating our purpose in coming among them; that in addition to preaching the gospel to them, we would establish schools for the education of their children without cost to them. To all this they listened attenively, but after a short consultation they rejected our proposition. It was a part of our plan to teach their children agriculture and the various arts of domestic life, believing that they never could be civilized without this. It was, moreover, required by the War Department, before we could receive any part of the fund appropriated by Congress for their civilization. To this they objected, saying that if they wanted their children to work, they could teach them themselves. Our instructions did not allow us to establish schools on any other terms. We, therefore, set our faces to the distant West."

It will be understood by those familiar with conditions existing at the time, that the Creeks had long been in a state of unrest and dissatisfaction over the Georgia claims to territory and the encroachment of settlers from that direction. From this the Fort Mims massacre resulted, and the ensuing trouble with the Creeks, who were only subdued by the prowess of Gen. Andrew Jackson in dealing with the red men.

Leaving the Creeks to nurse their grievances, our missionary

pathfinders pursued their journey through Alabama into Mississippi, and arrived in the nation of the Chickasaws.

They found here a far different feeling existing between the races, and especially among the natives toward the whites. Though having an inveterate hatred of the Spaniards, through their contact with Hernando DeSoto, and for the French, who they could never separate in their minds from the characteristics of the Spaniards, they held the English, who had long taken "pot-luck" with them, intermarried with them, fought their battles, etc., in the highest esteem, and they were staunch friends and allies in their joint enterprises.

So it was that Messrs. Humphries and Stuart found the Chickasaws on the eve of holding a council of the Nation to elect a king. The ancient council house of the Nation was in the neighborhood of "Father" Stuart's future labors as a missionary. The king, we may add, was Ish-to-hoto-pah, the last king of the Chickasaws. As a ruler he was at this period a mere figurehead in the government of the tribe. The real rulers were the Colbert brothers, the eldest of whom, and perhaps the most influential, resided in the neighborhood.

In that council, held June 22, 1820, permission was granted for the establishment of a mission and the site chosen for the station, the newly-chosen king and several representatives signing the obligations, as did Messrs. Humphries and Stuart.

Having thus discharged their commission satisfactorily, the "scouting agents" returned to South Carolina.

During the fall, Mr. Humphries labored within the bounds of his Presbytery, and a regular call was given him by the churches of Roberts and Good Hope, over which he was ordained as pastor. He had a family and no resources. The probabilities are that it was never his purpose to become an Indian missionary, and having discharged the duty imposed upon him as exploring agent, he doubtless felt justified in accepting religious work at home.

However that may be, the Rev. T. C. Stuart, with a consecration of purpose that never evinced a shadow of doubt or va-

riableness of turning, firmly resolved to undertake the self-denying work, and offered to take charge of the mission.

The Synod gladly accepted the volunteer's services, and he at once commenced making preparations to enter upon the life of a misionary to the Chickasaws in the "wilderness" of Mississippi Territory.

CHAPTER V

MR. STUART ENTERS UPON HIS MINISTRY TO THE CHICKASAWS

In January, 1821, Mr. Stuart reached the place that had been chosen for a station, and began his preparations to enter upon his work. He was the only missionary, though his devoted wife, who for many years shared his joys and sorrows, and was, indeed, a companion and help-meet to him, assisted in all his labors. Besides, two men accompanied him from South Carolina —a mechanic named Vernon and a farmer named Pickens, with their families.

Houses were erected, a farm opened, a school established, and preaching through an interpreter, though the latter was quite difficult to secure, until the arrival of Malcolm McGee at the station, more of whom will be said later.

The station was named for James Monroe, who was then President of the United States.

"The old Monroe Church, as I saw it in my youth," according to reminiscences of Mrs. Julia Daggett Harris, "was, indeed, an interesting sight from the standpoint of modern ecclesiastical structures. It was a diminutive room, not over 16x16, built of poles. For light it only had one window in the east. This window was a hole cut through the logs and closed with a clap-board held by hinges made of leather, and raised from the inside. This church had a dirt and stick chimney with a large open fire-place, where, in the winter, the primitive worshipers warmed their frost-bitten fingers. In the front of the church to the south was a large arbor, covered with brush and seated with puncheons, where the summer meetings were held."

That, dear friends, was the altar and shrine of Christianity and education set up in the wilderness of North Mississippi, a century ago.

The location was ideal for accessibility, if such a thing was considered possible at that early day. At least it was the focal point of the highways of travel for remote generations of primitive men. Directly on what we may designate as the "long trail" north and south, the "Cotton Gin" road intersected. The "Natchez Trace," which came in from the northeast, and after passing Monroe, continued south. To the northeast was "Old Pontotoc," and in that vicinity the ill-starred D'Artaguette gave up his life to Chickasaw valor, and his expedition was routed and almost annihilated.

The want of mail accommodations, however, was a great privation. Says "Father" Stuart: "For many years there had been a regular mail from Nashville to Natchez, passing through the Indian country, but soon after I came it was removed to the Military Road, and then our nearest post office was Columbus, sixty-five miles distant. The Government agent was authorized to hire an express once a month, and through him we received our mails regularly. In a few years a post office was established at Cotton Gin Port, within a day's ride, which was quite an advance in the right direction."

As will be seen from the ensuing chapter, an apostle from the Synod arrived in 1823, and organized the mission station into a church, under the care of the North Alabama Presbytery.

In October, 1831, a transfer of jurisdiction was made to the Presbytery of Tombeckbee by the union of its pastor with that Presbytery. In the meantime, on December 17, 1827, the mission was transferred to the American Board. The principal reason for this change was the fact that the establishment among the Chickasaws might be more closely affiliated with the similar establishments among the Cherokees and Choctaws; that the board could supply their wants with more certainty and regularity, and at much less expense than the Synod.

The number of stations was four. They were at Monroe, about forty-five miles west of Mayhew and twenty-five west of

Cotton Gin Port; Toxish Station, four miles from Monroe; Martyn Station, sixty miles northwest of Monroe; Caney Creek, ninety miles east of Martyn, and three miles south of the Tennessee River.

Of the transfer, Mr. Stuart says: "To this we did not object, because it brought us into more immediate contact with the missionaries of the Choctaws, to whom we were much attached and with whom we had had much intercourse for years past."

As exploring agent in 1820, he visited the veteran Kingsbury, at Eliot, that he might profit by the experience of others.

MONROE CHURCH

Pontotoc County, Miss. The little mission church stood at the left rear of the building. Beside the log mission, this is the second church to occupy the location.

CHAPTER VI

RECORD OF MONROE CHURCH SESSION

(North Alabama Presbytery)

The Rev. Hugh Dickson of the Presbytery of South Carolina, having been commissioned by the Missionary Society of the Synod of South Carolina and Georgia, to visit Monroe for the purpose of examining into the state and prospects of the Mission, arrived on the 29th of May, 1823. The mission family having a desire to be united in a church capacity, that they may regularly enjoy the privileges of the sealing ordinances of the gospel, expressed the same to Mr. Dickson. Accordingly on the 7th of June, 1823, a church was organized, consisting of the following members, viz: Hamilton V. Turner, James Wilson, Nancy Turner, Mary Ann Wilson, Ethalinda Wilson, Prudence Wilson (not a member of the Mission) Susan Stuart.

Owing to our peculiar situation, the usual mode of requiring certificates of adismission and good standing from the churches to which the members have respectively belonged, was dispensed with. The Rev. Thomas C. Stuart, Supt. of the Mission, was nominated as stated supply.

After the services of the day, a session consisting of the Rev. Messrs. Blair and Wilson, assisted by Father Dickson, convened in the prayer hall. A black woman named Dinah, belonging to Mr. James Gunn, applied to be received into the newly-organized church. After a careful examination the session felt satisfied with her Christian experience, and accordingly admitted her to the privileges of the household of faith.

Rindah, a black woman belonging to Mr. Turner, was debarred from church privileges for improper conduct.

August 3rd, 1823. Dinah, having previously expressed a desire to have her children baptized, and having given us satisfactory evidence of her knowledge of this holy ordinance, presented her three children, Chloe, William and Lucy, and dedicated them to God in baptism.

August 6th, 1823. Margaret Ethalinda, daughter of Rev. H. Wilson and Ethalinda Wilson, was baptized.

May 15th, 1824. Abraham, a black man belonging to an Indian, and husband to the woman received at our last communion, applied for church privileges. His examination was satisfactory, and he was accordingly admitted. Rindah, who was suspended from the church at our last, made application to be restored. On professing sorrow for her offense, and promising amendment, was reinstated.

May 16th. The ordinance of baptism was administered to Abraham.

Nov. 9th, 1824. Mr. James Holmes, a member of the Presbyterian Church in Carlyle, Pennsylvania, was added to our number.

Dec. 4th. Mr. Barnard McLaughlin, Mrs. Tennessee Bynum, a native, and Esther, a black woman belonging to Mrs. Colbert, having given satisfactory evidence of a work of grace upon their hearts, were admitted as members of the church. Esther was baptized.

Dec. 19th. The ordinance of baptism was administered to Bro. H. Wilson's infant daughter, Rachel Clementine; Mr. Bynum's two children, Turner and Elizabeth; Rindah's son Moses, and Esther's daughter Patsy.

Dec. 26th. Dinah's infant daughter, Patsy, was baptized.

April 1st, 1825. Observed as a day of fasting and prayer. After public worship the members of the church present convened in the church capacity for the election of an elder. Mr. James Holmes was unanimously elected.

April 2. Mr. Holmes was set apart by prayer to the office of ruling elder in this church.

Session met and was constituted by prayer. Amy, a black woman belonging to the estate of James Gunn, deceased, applied and was received. Adjourned to meet on Saturday, the 2nd day of July next. Concluded with prayer.

July 2. Session met according to adjournment. Constituted by prayer. Chloe, a black woman belonging to an Indian, applied for privileges in the church. Her examination being sustained, she was admitted. Mr. James Wilson from the Presbyterian Church in Lexington, Ky., having produced a letter of dismission in good standing from said church, was received as a member. Adjourned to meet sine die. Concluded with prayer.

July 3rd. Chloe was baptized.

December 24th. Session met and was opened with prayer. Three black persons, John, Daniel and Rebecca, were added to the communion of the church on examination. Adjournment until the 4th of March, 1826. Concluded with prayer. (Interlined). (Mary Jane Stuart was baptized by Mr. Blair).

Dec. 25. The ordinance of baptism was administered to the three black people received on yesterday; also to Mr. McLaughlin's daughter Susan.

Feb. 26, 1826. Isabella Graham, daughter of Rev. H. Wilson and Ethalinda Wilson, was baptized.

March 4. Session convened according to appointment. Opened with prayer. Affy, a black woman, expressed a desire to be admitted to the communion of the church. Indulging the hope that she has experienced a saving change of heart, the session received her into the number of the professed disciples of Christ. Adjourned to meet on Saturday the 6th of May. Concluded with prayer.

May 6. Sesion met and was constituted by prayer. Three black persons, Agnes, Mary and Bob, having given satisfactory evidence of a work of grace upon their hearts, were admitted to church privileges. Adjourned 'till tomorrow morning, 9 o'clock. Closed with prayer.

May 7. The session met and being opened with prayer, Miss

Molly Colbert, a native, came forward and offered herself as a candidate for admission into the church. Her examination being sustained, she was accordingly received. Adjourned to meet on the 30th of September next. Concluded with prayer.

May 21. Affy's child, Rallin, was baptized.

Sept. 30. Church session met according to adjournment. Constituted by prayer. Two black women, Sarah and Indah, were admitted on examination. Adjourned to meet on the 6th day of January, 1827. Concluded with prayer.

October 1. Indah was baptized.

January 6, 1827. Session met and was opened with prayer. Miss Emeline H. Richmond, having produced a certificate from the session of the First Presbyterian Church in Newark, N. J., as to her being a member in good standing, was received into full fellowship and communion in this church and is entitled to all its privileges. (The following words, until the mark *, are crossed out with pencil mark) : Resolved, that notice of the same be publicly given immediately after public worship in the evening*. Adjourned until 31st of March. Concluded with prayer.

Feb. 25. Mary's child, George Russel, was baptized.

March 31. Session met according to appointment and was opened with prayer. Juno, Laney and Jack, applied for admission to communion of the church. The session proceeded to examine them as to experimental acquaintance with religion, and being satisfied with their account of themselves, received them as members. Adjourned to meet on the 23rd of June. Concluded with prayer.

April 1st. David Brainerd, son of Brother and Sister Butler, and Byington, son of Dinah and Abraham, were baptized.

June 3rd. Elay, Laney's daughter, was baptized.

June 23rd. Session having met and being opened with prayer. Mr. Thomas F. Cheadle applied for admission to the church. His evidence of piety being satisfactory, he was received. Adjournment until this day week. Concluded with prayer.

June 30. Session again met and was opened with prayer. Nancy, a black woman, applied and was received. Adjourned until tomorrow morning, 6 o'clock. (Interlined) Mr. Cheadle was baptized. Concluded with prayer.

July 1st. Session convened, and after being constituted as usual, proceeded to examine several persons, who were not received. It again adjourned to meet on Saturday, the 6th of October, next. Concluded with prayer.

August 26th. Sarah, a black woman, removed by death.

Sept. 29. The Lord having visited our church the past summer with a time of refreshing; having, as we hope, savingly renewed a number within our bounds, it was thought expedient to have a meeting of the church session before the time to which it stood adjourned. Session therefore having met and implored the presence and blessing of God, proceeded to examine the following persons who applied for admission, viz: William Colbert, a native, and Primus, Ned, Billy, Jinney and Sally, black people. These having given us evidence of a work of grace in their hearts, were received as members in our church. Concluded with prayer.

October 6. Session met according to the last adjournment. Constituted with prayer. Mrs. Sarah A. Holmes was received by certificate from the session of the Second Presbyterian Church of Newark, N. J. Mrs. Cheadle, a native woman, and four black people: Billy, Isam, Sally and Medlong, were admitted on examination, to the privileges of the church. Adjourned to meet tomorrow morning at 10 o'clock. Concluded with prayer. Harriet Elizabeth Stuart and Emma Holmes were baptized.

October 7. Met according to appointment and was opened with prayer. No one having offered for examination, it was resolved to convene the newly admitted members that we may read to them the form of covenant to be used hereafter on the admission of persons ot this church. Adjourned to meet on the second Saturday in December, next. Concluded with prayer. Mrs. Betsy Cheadle, Meadlong, Jinney, William Colbert, Primus and Ned were baptized.

October 10. Mr. Cheadle, a member of our church, having been guilty of a heinous sin, a meeting of the session was called to examine into the circumstances of the offense. According to citation, he appeared, made full confession of his crime and promised amendment. Hoping that he has been able to repent of his fall, with deep contrition of his soul, and that he has obtained forgiveness from God, we feel it our duty and our privilege to recognize him as a disciple of Christ, and therefore ought not to be excluded from the privileges of the church. Concluded with prayer.

November 11. The ordinance of baptism was administered to Mr. and Mrs. Cheadle's five children, John Randolph, Mary Ann, Betsy, Thomas, Josiah. Also Jinney's three children, Fanney, Sunnun, Sally. Esther's infant son, Battels, and Sally's daughter, Teneesa.

December 8. Session met according to appointment and was opened with prayer. Prince, a black man, applied for admission to the church. His examination being satisfactory, he was received. Adjourned to meet on this day week. Concluded with prayer.

Dec. 15. Session having met and opened with prayer, the following persons applied, viz: Mila, Minney, Bekky, Snookey and Nelly. The session was satisfied with their account of the work of grace upon their hearts and therefore admitted them to the communion of the church. Adjourned until the 22nd at 2 o'clock. Concluded with prayer.

22. Leah and Sophia admitted.

Dec. 25th. Billy's son Randolph was baptized.

Dec. 29th. Session again met and was constituted with prayer. Mr. John Gattis offered himself as a candidate for admission to the church. Having had frequent conversation with him, and being well satisfied with his Christian character, the session cordially received him. Mrs. Colbert, a native, also applied for admission. There being no good interpreter present, it was resolved to keep the session open and meet Mrs. Colbert at the house of Mrs. John Bynum on next Monday morning with a suitable interpreter.

Monday morning, Dec. 31. According to previous arrangement the session had an interview with Mrs. Colbert, and having obtained satisfactory evidence of the work of grace upon her heart, received her into the bosom of the church. Adjourned 'till Saturday, 5th of January, 1828. Concluded with prayer.

Jan. 5. Session convened. Constituted by prayer. Peggy, a black woman, was admitted to the church privileges. Adjourned until the Saturday before the second Sabbath in March. Concluded with prayer.

January 6. The ordinance of baptism was administered to the following newly admitted members, viz: Prince, Sooky, Bekky, Miney, Nelly, Leah, Sophia and Mrs. Colbert.

Jan. 20. Mr. Pearson's daughter, Mary Agnes, and Isam and Leah's children, George and Elvira, were baptized.

March 8, 1828. Sesion met according to adjournment and being opened in the usual way, received Mr. Samuel C. Pearson by certificate from the Presbyterian Church, Tuscumbia, Alabama. Adjourned, etc.

Martyn. March 22. Session met and was opened with prayer. Mrs. Sarah Love applied for admission to the communion of the church. Her examination being sustained, she was received. Adjourned, etc.

March 29. Session met, etc. Stephen, a black man, applied and was received. Adjourned 'till this day week. Concluded, etc.

April 5th. Sesion met according to adjournment. Constituted by prayer. Mrs. Pearson, Catherine, an Indian woman, Joseph, Mobile, Dinah and Caroline were admitted on examination to the communion of the church. Adjourned to meet on the second Saturday in June, next. Concluded with prayer.

April 6th. Mrs. Pearson, Catherine, Stephen, Mobile and Caroline were baptized.

April 27. Catherine's daughter, Nancy; Dinah's two children, Valentine and Lelah; Jinney's child, Loraney, and Caro-

line's children, Delilah, Linah, Gabriel and Hetty were baptized.

Saturday, June 14, 1828. Session met according to adjournment. Constituted, etc. Messrs. James B. Allen and Daniel Carr, white men; James Colbert and Benjamin Love, natives, and Manuel, a black man, were admitted to the privileges of the church on examination. Adjourned to meet on the 28th inst. Concluded with prayer.

June 28. Session met and was opened with prayer. Silpha, a black woman, was admitted. Adjourned 'till this day next week. Concluded with prayer.

July 5. Session having met and being opened with prayer, Fanny and Esther were received into the communion of the church. Adjourned until the second Saturday in September, next. Concluded with prayer.

July 6. James B. Allen, Benjamin Love, Manuel, Fanny and Esther were baptized.

August 3rd. Henry Martyn, son of Samuel and Elizabeth Pearson; Polly, daughter of Jack and Affy; Moses, son of Silpha, and Fanny's children, Charles, Winchester, Lelah, Nancy and James, were baptized.

August 9. A report having been in circulation that Mila, a member of our church, has been guilty of conduct highly unbecoming the Christian character and calculated to injure the cause of Christ in this place, it was resolved to call a meeting of the session and cite the offender to attend. Session met accordingly, and after being constituted by prayer, the charge of adultery was exhibited, founded on "common fame." To this charge she confessed guilty and could plead nothing in extenuation of her offense. She acknowledged that by her conduct she had dishonored God, wounded the cause of Christ and brought a reproach upon herself and the whole church; expressed contrition for her sin and a hope that she had obtained forgiveness. After mature deliberation and seeking direction from God in prayer, it was thought expedient for the love of religion and the good of the cause, that she be suspended from the communion of the church until she give evidence by her deportment that she is

truly penitent and that, since her offense has become public, she is publicly suspended in the presence of the congregation. Concluded with prayer.

August 10. Mila was suspended according to the decision of the session on yesterday.

Martyn, August 23. Session met and was opened with prayer. Mr. Henry Love, a native, Mr. Christopher Moore and Miss Polly Allen, whites, applied for admission to the church. Their examinations being satisfactory, they were received. Concluded, etc.

August 24. The persons admitted yesterday were baptized, also the following children, viz: Elizabeth Mitchell, infant daughter of Rev. W. C. Blair; Sally and Dorfhy, children of Christopher Moore, Amanda, John, Elvira, Overton, Charlotte, Frances, children of Henry and Sally Love.

Sept. 14. The ordinance of baptism was administered to Daniel's infant daughter Emelina, and Mimy's infant, Kitty.

Sept. 15, 1828. There being no one present for examination, the session did not convene according to appointment. It was resolved not to meet again until the first Saturday in October.

Oct. 4. Session met and was opened with prayer. Four black persons, Manuel, Reuben, Jennet and Chrissy, were admitted to the communion of the church. Adjourned to meet at Martyn on the Saturday before the fourth Sabbath in November. Concluded, etc.

October 5. Manuel and Jennet were baptized.

November 22. Martyn, C. N. Session met according to adjournment and was opened with prayer. Mr. James Boyd applied for admission to the church. Having given satisfactory evidence of a work of grace upon his heart, he was received. Adjourned to meet at Monroe the Saturday before the second Sabbath in December. Concluded with prayer.

November 23. James Colbert's two children, Benjamin and James Holmes, were baptized.

Monroe, Dec. 13. Sesion having met according to appointment, and being opened with prayer, conversed with several per-

sons who were not received. Adjourned until this day week. Concluded, etc.

December 20. Session again met and was opened with prayer. No one having been admitted, it was resolved to keep the session open until tomorrow (21st).

December 21. Sandy, a black man, was admitted on examination to the privileges of the church. Adjourned to meet on Saturday, the 3rd of January, 1829. Concluded.

January 3, 1829. Sesion met and was opened with prayer. Mila, who was debarred from the privileges at our last communion, applied to be restored. Having given a satisfactory evidence of sincerity of her repentance, and having obtained a good report of her, session restored her to the communion of the church. Adjourned sine die. Concluded with prayer. Mary's infant and Chrissy's two children, Stephen and Mercury, were baptized.

January 4, 1829. Sandy was baptized.

June. Peggy died.

July 4. Session met for the examination of candidates and the following persons having given evidence of their change, were admitted to the privileges of the church: Lotty Love, Nancy Boyd, James Fooye, William H. Barr, Chickasaws; Elsey, Rachel and Tom, people of color.

July 5. The persons admitted yesterday were baptized and also the following children: Elizabeth Jane Boyd, daughter of James and Nancy, Narcisso, daughter of Benjamin and Lotty Love, Sarah Rebecca, daughter of James and Sarah A. Holmes, and James' child, Keciah.

July 9. Mila was this day dismissed to unite with the church at Elliott, in the Choctaw nation.

While in connection with this church, a few years afterwards, Mila died, giving good evidence of piety, and as we hope, has gone to a better world. T. C. STUART.

October 4, 1829.The ordinance of baptism was administered to two children of Wm. Colbert, Joseph and Tennessee, also to James Stuart, infant son of Thomas and Elizabeth Cheadle.

Monroe, Oct. 2, 1829. The church session met and was con-

stituted by prayer by Rev. Cyrus Byington. Mrs. Mary Gunn and Mrs. McLaughlin were examined with reference to church privileges, and approved.

October 3, 1829. The session met according to adjournment and examined and approved Lewis and Cassander, people of color.

October 4, 1829. Mrs. McLaughlin and Cassander, having assented to the requisite question, were baptized by Rev. Cyrus Byington, and together with Mrs. Gunn and Lewis, for the first time received the Lord's Supper. JOSEPH B. ADAMS.

October 4. The ordinance of baptism was administered, etc.

April 3, 1830. Rev. Cyrus Byington conversed with the following persons with reference to their admission to the church, viz: Edmond Pickens, Sally Fraser, Nuseka Colbert, Disey Colbert, Betsey (Creek woman) and Amy and Syke, colored people. These persons appearing well, were on the Sabbath baptized and received into the church. W. H. Barr's infant daughter, Belinda, was baptized. At the monthly concert for prayer the Monday evening following, the sum of $14.68 3-4 was contributed for the spread of the gospel.

June 5, 1830. The following were received into the church, viz: James Perry, Tuppeha, Ishtimayi, Tushkaiahokti, Pohaiki, Mrs. Mary Colbert, Mrs. Charlotte James, Molly (Creek woman) and Frances, colored woman. The following children were baptized: Nuseka Colbert's two sons, Thomas Stuart and George Washington, Betsy's son Alexander, Tuppeha's daughter Venus, Mrs. James' son Walton, Sally Fraser's two children, Benjamin and Elsey, Molly's children, Caroline and Benjamin, Fraser's daughter Susan, Mobile and Laney's daughter Louisa, Silpa's daughter Rebecca.

August 1, 1830. Polley Hogan, native, and Lydia and Lizzie, colored people, were examined and received into the church. The following children were baptized: Brother and Sister Blair's infant daughter Katherine, Daniel and Cassander's son, Isaac, Abram and Dinah's son Israel, Joseph's son John Inman, Crissa's daughter Rose, Molly's daughter Delpha.

August 8, 1830. Mrs. J. Perry's two sons, Levi and Oliver, were baptized.

October 1, 1830. William Colbert's wife, Kunnoeyi, and Mercury, an old black man, were admitted to the church. The following children were baptized: Dicy Colbert's son Slone, Prince and Lydia's children, Almina, Robert and Tony, Betsy's girls, Liley and Lucinda. AARON GLEASON, Clerk.

December 20, 1830. Session met and was opened with prayer. It having become notorious that the following persons, viz: Sam Pearson and wife, Reuben and Sookey, black people, members of the church, are living in open rebellion against God; having acknowledged the charge, but manifested no sorrow for their sins; and having set up no defence, therefore resolved that they be solemnly excommunicated from the privileges of the church. Also that Lewis, who is charged with habitual lying, and convicted thereof by sufficient testimony, be suspended from the communion of the church until he give evidence of repentance. Concluded with prayer.

THOMAS C. STUART Mod.

January 2, 1831. The above named persons were publicly dealt with according to the decision of the session at its last meeting. Lillah, a black woman, was admitted and baptized.

Martyn, April 30, 1831. Baptized Thomas C. Stuart, son of Nancy, and James Boyd Luke, son of Christopher and Katherine Moore, and David, son of Henry and Sarah Love.

Session met and was opened with prayer. Mrs. Tiney Pickens, a native woman, presented herself for examination with a view to unite herself with the church. Her examination being very satisfactory, she was admitted. Concluded with prayer.

May 1. The ordinance of baptism was administered to Mrs. Pickens, also (her husband being present) to her children, Rachel, Mary and David.

THOMAS C. STUART Mod.

September 10, 1831. Session met and was opened with prayer. Silpha, a colored woman, applied and was received.

September 11. Silpha was baptized, also the following chil-

dren, viz: Johnson, son of Edmond and Liney Pickens, William, son of Nuseka and Mary Colbert, Philip, son of Chrissy, and Martha, Esther's daughter.

Session adjourned sine die.

THOMAS C. STUART, Mod.

In October, 1831, the church at Monroe came under the care of the Presbytery of Tombeckbee by the union of its pastor with that Presbytery.

T. C. S.

CHAPTER VII

SESSIONAL RECORD OF THE CHURCH AT MONROE

(Tombigbee Presbytery)

This church was from its organization in the spring of 1823, under the care of the Presbytery of North Alabama. In consequence of the formation of the Presbytery of Tombigbee, within the bounds of which it naturally lies, and the union of its pastor with that Prsbytery, its connection with the former Presbytery is dissolved.

Monroe, Jan. 7, 1832. The session convened and was constituted by prayer. Mr. Thomas F. Cheadle, a member of this church, having been guilty of the crime of intemperance, was suspended from its privileges until he shall give evidence of a sincere repentance. Concluded with prayer.

T. C. STUART, Mod.

January 14, 1832. The following children were baptized, viz: George Clendenen, son of Mrs. Lillah Moore; Emeline H. Richmond, daughter of Christopher and Catherine Moore.

January 15. George Duffield, infant son of James and Sarah A. Holmes, was baptized.

March 10. Session met and was opened with prayer. Mr. Cheadle, who was suspended from church privileges at our last communion, applied and was restored. Prince, a black man, was also restored. Titus, an African, offered himself as a candidate for admission to the church. The session being satisfied with his examination, he was admitted. Lewis, who has been for some time under suspension, and giving no evidence of repentance, but continuing in sin, was excommunicated from this church. It having become notorious that Caroline, a member of this church, is living in adultery, she was suspended from its

privileges. Tuppeha, giving himself up to intemperance, was cited to appear before the session. He having not appeared, session proceeded to suspend him. Primus, who has been living in adultery (having taken a woman who was put away by her husband) was cited to appear before the session. Appeared accordingly, confessed his sin, confessed deep sorrow, and promised amendment. After deliberation, it was thought advisable to suspend him until we shall have sufficient evidence of his sincerity. Mr. A. C. I. Wetherall and wife, Martha, presented a certificate of dismission in good standing from Palmyra Church in Alabama, and requested to be received into the church. Received accordingly. Concluded with prayer.

T. C. STUART, Mod.

April 29, 1832. Martha Jane, infant daughter of Mr. and Mrs. Wetherall, was baptized.

June 30. The session not being present, the Moderator examined Mr. William Spencer and wife, Margaret, who applied for admission to sealing ordinances. Their examination being satisfactory, they were received. Tuppeha, a native, and Primus, a black man, who were suspended at our last meeting, were restored.

July 1, 1832. Mr. Spencer was baptized. Also Agnes, infant daughter of Benjamin and Lotty Love.

July 8. The following children were baptized, viz: Mary Jane, Samuel Alexander, Margaret Coffee and Martha Gideon, children of Mr. and Mrs. Spencer; Samuel, infant son of William Colbert and wife; Kunnoeyi Bankston, son of Mobile and Laney; Lissis Jane, daughter of Silpha, and Hooper, son of Isam and Leah.

Sept. 20. Caroline, who was suspended on a former occasion, was removed by death.

Jan. 5, 1833. Session convened and was opened with prayer. Ishthimayi, a native member of our church, having for a long time absented herself from the means of grace, and giving sad evidence that she is yet in a state of sin and heathenish darkness, was excommunicated. Frances, a black woman, also excommunicated for the sin of fornication. The following persons

having been guilty of scandalous offenses against God and this church, were suspended from its privileges, viz: Thomas F. Cheadle, Benjamin Love, William H. Barr, Nancy Colbert and Syke. Concluded with prayer.

T. C. STUART, Mod.

April 7. Jim and Juda were baptized.

June 9, 1833. Eliza Jane, daughter of Nuseka and Mary Colbert, and Charles, son of Daniel and Kissander, were baptized.

July 7. Session met and was opened with prayer. Mrs. Lizzie Perry (a native woman) applied for admission to the privileges of the church. Her examination being satisfactory, she was received and baptized. Concluded with prayer.

T. C. STUART, Mod.

July 14. The ordinance of baptism was administered to John David, son of James and Nancy Boyd.

August 4, 1833. Juda's children, Violet, Philip, Philetus and Eunice were baptized.

October 6, 1833. A session not being present, the Moderator examined and admitted to the privileges of the church the wife of Tuppeha, a native woman. She was baptized by the name of Mary. Syke was restored to the church.

October 7. A black child named Jinney, the daughter of Joseph and ————, was baptized. Approved 21st of March, 1834.

T. C. STUART, Mod.

April 5, 1834. Mr. Benjamin Godfrey and wife, Lucrecia, and son James Alfred, were received as members of this church by certifcate from the church at Mayhew. Two elders having been elected and ordained, in the evening session met and was opened with prayer. The following persons having been under suspension from the privileges of the church for a length of time and giving no evidence of repentance, but continuing impenitant, were solemnly excommunicated, viz: Molly Gunn, Nancy Colbert, Sally Fraser, James B. Allen, Benjamin Love and Saiyo.

Harry, an old black man, applied for admission. His examination being satisfactory, he was received and baptized. Edom, a black man belonging to Mr. Wetherall, who was formerly a member of the Presbyterian Church in South Carolina, applied to become a member of this church. It being known that he was in good standing, and the session having conversed with him on experimental religion, he was received. Concluded with prayer.

T. C. STUART, Mod.

Session met and was opened with prayer. George, a native man, was examined on experimental religion. His evidence of a change appearing good, he was admitted to the privileges of the church. Maj. John L. Allen was also admitted on examination. Concluded with prayer.

T. C. STUART, Mod.

September 7. Session convened and was constituted by prayer. Mr. William Colbert, a member, and an elder of this church, having been cited to appear before session to answer the charge of intemperance, appeared accordingly, and having confessed his sin, expressed deep contrition for the same, and promised amendment, the session resolved that it is a duty to forgive him after requiring him to make a public confession before the congregation, and promising to abstain in future. Concluded with prayer.

T. C. STUART, Mod.

Examined and approved by Presbytery at Unity Church, March 7, 1835.

D. WRIGHT, Mod. of Pres.

The number of members reported to the General Assembly as being in good standing on the first of April, 1837, is forty-one.

September 16, 1837. Session met and was opened with prayer. The following persons were adjudged to excommunication from the privileges of the church, viz: Mrs. Betsy Cheadle, Tuppeha, George and Sarah, natives, and Molly, a colored woman. A resolution was passed that the following members, who are about to remove west of the Mississippi, receive letters of

dismission and recommendation, viz: James Perry and wife Elizabeth, Tennessee Bynum, Daniel and his wife Kissander, Harry and his wife Sally, Bob and Amy, Abram and his wife Dinah, Agnes, Manuel, Juda, Apphia, Billy, Mimey Colbert, Titus, Sally, Fanny and Silpha. Concluded with prayer.

T. C. STUART, Mod.

October 10. Session met and was opened with prayer. Jack, a black member of the church, who has been for some time under suspension from its privileges, applied to be restored. The session being satisfied with his profesions of sorrow and promises of amendment, restored him accordingly. Being about to emigrate west of the Mississippi, he received a letter of dismission and recommendation, also the following members, viz: Samuel Cunningham and wife, John Cunningham, and William Cunningham. Concluded with prayer.

T. C. STUART, Mod.

March 24, 1838. Approved,
H. REID, Mod.

CHAPTER VIII

RELATING TO THE CHICKASAWS AND THEIR COUNTRY

At the time of "Father" Stuart's advent among the Chickasaws, the country was divided into three districts, constituting in the main the territory they had always occupied. These districts were that of Tishomingo, Sealy and McGilvery.

Tishomingo, or Tishu Miko, was chief officer, or guard, of the king. His allotments were Secs. 13-24, T. 7, R. 5 E. of the Chickasaw cession, which placed his residence in Lee county, near the juncture of Prentiss and Union. The spot may be more definitely located as the Civil War battle ground of Brice's Cross Roads. He was said to have been a brave warrior and wise counselor.

Tishomingo was the last officer of his kind in the tribal government of the Chickasaws, as was his royal master, Ishtehotapah, the last of the Chickasaw kings. Ishtehotopah resided in the Ingomar neighborhood of Union county, and a little stream in the vicinity still bears the name of King's Creek.

Both died after removal of the Chickasaws to Oklahoma—Tishomingo in the year 1839, and Ishtehotopah a year later, in 1840.

A former king, Tushkapela, resided in the neighborhood of Monroe, but was unfitted for his office by an accident which made him an invalid for life. He was unable to walk in an upright position, but slowly crawled about by means of a buck's horn in each hand extended behind him, and his feet thrust forward, presenting an object of great compassion. His wife received an annunity under the treaty of 1832, and was designated as "our old beloved Queen Puc-caun-la." Cushman, however,

avers the name a corruption of the whites, which should be Pakar-li (blossom).

We have no data available on the chieftains of the other two districts, to-wit: Sealy and McGilvery, except that the chieftains were Samuel Sealy and William McGilvery, who were probably half bloods, and the latter was no doubt related to the noted Alexander McGilvery, the Scotchman who was so influential among the Alabama Indians.

The noted Colbert brothers—William, George, Levi and James—were descended from Logan Colbert, a Scotchman or Englishman who came from Georgia and settled among the Chickasaws early in the eighteenth century, and married a Chickasaw woman. Why Logan Colbert came to cast his lot at so early an age and so far from the land of his nativity with this remote people, are problems merely of conjecture, though doubtless he came with some of the English traders or adventurers who were landing on our coasts at that time and penetrating far into the interior wilds, searching for wealth or fame.

At any rate, Logan Colbert became renowned as a leader of the Chickasaws in their wars against the French, to the same degree that his sons later became friends of the English and lent their influence to the white man's civilization.

Logan Colbert's celebrity was so great that the French writers of that period conferred his name upon the "Father of Waters," calling it the Rivere de Colvert, and his people held absolute authority over the country along the east banks of the Mississippi river from the mouth of the Ohio to the vast stretches of the lower river.

Little else is known of the life of Logan Colbert except that he is said to have been murdered by a negro slave who was accompanying him on a trip to Georgia, and that he perpetuated his name through a most honorable lineage of distinguished Chickasaws.

Perhaps the most distinguished of Logan Colbert's sons was William, the eldest. This reference of him is made by Rev. Edward Fontaine, who was a draughtsman in the land office at

Pontotoc, in a little book of which he was the author, entitled "How the World Was Peopled."

For their civilization, they (the Chickasaws) were mainly indebted to George Washington, through one of their chiefs named Colbert, who died at a very advanced age after the treaty (1832) and before the migration (1837-8). He visited General Washington in Philadelphia, while he was President, and brought back with him a small shovel plough, which was presented to him by Washington, and was carefully preserved by him in his house until he died. It was a great pleasure to the venerable chief to relate its history to his white guests, and to repeat to them this speech, which General Washingon made in presenting it:

"When you go home, tell your people that if they attempt in this age to live as their fathers did, by war and by hunting, they will perish and pass away from the earth like the many tribes who have died where the white men live. But if they will quit war and hunting, and make corn with the plough, and use the tools of the white men in celaring their land, building houses and cultivating the earth; and if they will raise horses, cattle and hogs, and adopt the religion and customs of the civilized and Christian nations, they will live long and prosper as a people."

So it was that William Colbert, who lived at Toxish, four miles southeast of Monroe, was no doubt instrumental in securing the Monroe mission for his people. Later his name, with that of his wife Mimey, together with several of their children, appear on the church rolls at old Monroe, and he was one of "Father" Stuart's elders.

Col. James Colbert, another of the brothers, was also a worshiper, with his family, at Monroe. He lived at Walker's Cross Roads, more modernly known as Bissell Postoffice, five miles west of Tupelo, on the Pontotoc and Tupelo road. It is said that his slaves cleared the forest growth from Coonewah bottom and fitted the land for cultivation. He did not serve in any public capacity, except as a tavern keeper, his place being designated as a stopping place on the Natchez Trace, which crossed the Ponto-

toc-Tupelo road at that point. He migrated with his people to the west.

Maj. Levi Colbert first lived at Cotton Gin Port, and his home having burned there, he moved five or six miles southwest. With his brother William, he was a man of great influence, both with his people and the whites. His Indian name was "Itawamba," the county upon whose borders he lived, bearing his name.

We know very little of George Colbert except that he kept the ferry at Muscle Shoals, where the Natchez Trace road crossed the Tennessee River. He also had the distinction of having the Alabama county in which he lived named for him, and the county site, Tuscumbia, was named for a medicine war chief contemporary with George Colbert.

There are other members of the Colbert family, of more or less distinction, some of whom were connected with the Monroe Mission, and others prominent in the councils of the nation, but with the data we have at hand and because of the limitations of this work, further discussion of the family will not be attempted here.

Another famliy conspicuous in Chickasaw history and in the annals of Monroe Mission was that of Thomas Love and his Indian wife Sally. Their sons were Henry, Ben (with Malcolm McGee, an interpreter in many of the councils), Isaac, Slone, William and Robert.

John Bynum and his wife Tennessee, the latter an Indian woman, and if we mistake not, of the Colbert family, were staunch members of the infant Monroe church. The husband died before the migration, and if Mrs. Bynum went west with her people, she at least left descendants who are prominent to this day as leading citizens of Prentiss and Alcorn counties, in the extreme northern part of the state, and who have every reason to be proud of their Indian ancestry.

This biographical sketch may be quite interesting; at least the research it entails is edifying to us, but we will conclude it with Molly Gunn, who deeded the land on which the handsome "Lochinvar" estate now lies, and whose daughter, Elizabeth, there gave birth to Cyrus Harris, who became the first governor

of Oklahoma Territory, after the Indians had abandoned their tribal government. He was among the greatest of Indian statesmen. Governor Harris began life under the tutelage of "Father" Stuart. As a coincidence, the late Col. James Gordon, to whom she deeded the land, became a United States Senator from Mississippi, and stately "Lochinvar," the ancestral estate of Molly Gunn, has supplied a statesman of eminence to both the red man and the white, and "Father "Stuart and his wilderness mission have shed their beneficent influence over the lives of all.

CHAPTER IX

ROMANTIC SKETCHES

FRENCH NANCY—When "Father" Stuart came to Monroe in 1821, he became acquainted with a very old woman, called French Nancy. Her story was that at the age of about five years she came into the neighborhood with D'Artaguette's expedition from Illinois, and after the battle in which the leader was captured and his army practically destroyed, the little girl was picked up by a warrior named Hlikukhlo-hosh, from the camp of the routed and fleeing fugitives. The chivalric young warrior spared the little girl, and taking her to his village, placed her in charge of an old Chickasaw woman, to be reared and instructed in the most approved manner. In the course of time the little French girl grew into beautiful womanhood, and rewarded the care and devotion of her Chickasaw captor by bestowing upon him her heart and hand.

As stated, she lived to a great age, having been about 91 years old when "Father" Stuart first knew her. She remembered some of the circumstances of her capture and seemed to delight in narrating them. She still retained her European features according to Mr. Stuart, but in other respects was Chickasaw.

French Nancy reared a large family, and was honored and loved by the entire Chickasaw nation. She was regarded by the Chickasaws as a living monument of their victory over their inveterate enemies, the French. She died and is said to be buried in the Monroe graveyard.

OKOLONA—The late Col. James Gordon gives the following as the origin of the name for Okolona, the prairie city to the south of us. Col. Gordon is doubtless correct in his definition,

notwithstanding Mr. Cushman in his history, gives it "Ok-la-lok-on-lih"—people gathered together."

Substantiating Col. Gordon, the name "Oke-lah-nah-nub-bee" appears as signatory to the treaty of 1832, and accounting for the English corruption of the name, easily identifies the individual. Says Col. Gordon's narrative:

"The late Josiah N. Walton of Aberdeen, who was a Virginian by birth, but emigrated with his father's family when a boy, into the Chickasaw Nation, where they located at the old town of Cotton Gin Port, and lived among the Indians several years before the treaty with the United States, which sent the tribe westward, gave Okolona its name."

He had three married sisters living in Pontotoc long before the town of Okolona was thought of—Mrs. Robert Gordon, Mrs. Stephen Daggett and Mrs. Hugh R. Miller. It was at an early period in the settlement of North Mississippi, when there were no roads except Indian trails across the prairies, that Mr. Walton left his home in Cotton Gin Port to visit his sisters at Pontotoc. He stopped on the way for dinner with his old friend, the famous chief, Itawamba, better known to the whites as Maj. Levi Colbert. After a pleasant hour with the old chief, he remounted his horse to continue his journey, first inquiring his way across the prairie. He was directed to follow any cattle trail leading westward, as the chief had a large herd of cattle, and water being scarce in the prairie, they would all lead to a certain lake, where he would meet Okolona, his herdsman, who would direct him on to the Pontotoc ridge.

"Mr. Walton reached the lake where he found Okolona, who he described as the handsomest Indian he had ever seen. He was gaily dressed in full Indian costume, the perfect picture of a hunter and warrior. Yet from his quiet manner and peaceful habits he had received the name of Okolona, which means calm, peaceful, etc.

"Mr. Walton spoke the Chickasaw language fluently, and was impressed with the noble bearing, quiet demeanor and intelligence of the handsome Indian with the beautiful name. The

lake, which became a part of the Chambers estate, lost its Indian name, and is known as Chambers Lake.

"Many years after the exodus of the Chickasaws, Mr. Walton had charge of the post office in Aberdeen, when he received an order from the Post Office Department in Washington to change the name of a little prairie post office, where a couple of small frame store houses had been erected on the Pontotoc road, for the benefit of the farmers who had settled around it. The name Rose Hill had been given it, but as there was another post office of the same name in the state, the change was necessary.

"The locality brought to Mr. Walton's memory the name of the handsome Indian herdsman, and so he bestowed upon the 'Queen City of the Prairies' its beautiful Indian appellation.

"Okolona and his tribesmen have vanished from the grass-carpeted prairies, the forest crowned hills, the peaceful valleys, the gentle murmuring streams, and passed under the shadow of the setting sun, leaving only their names to cities and streams, reminding us of a race that lived and loved on spots that have been rendered sacred to us, and how much more so the banished red men, who gave up their paradise to us, that we might hew down the forests, build cities and rear the structures of civilization upon the altars of Nature—

"No storied urn, no sculptured stone,
No marble record of their fame
Tell of their deeds; but not unknown
Have pased away without a name,
Those heroes bold, for every stream
That murmurs by with scarce a motion,
Like the sweet memory of a dream
Bears a soft Indian name to ocean."

RHODA—One of Molly Gunn's daughters, Elizabeth, or "Betty," became the mother of Governor Cyrus Harris, famed as a great ruler of Indian Territory, after removal of the Chickasaws to the west. Another daughter, Rhoda, was a celebrated beauty.

Many young white men, among them sprigs of the aristoc-

racy from the older civilization of Virginia and the Carolinas, when they came into the land of the Chickasaws on speculation bent, and saw Rhoda, the fairest rose that bloomed in forest wilds, and an Indian princess of a royal line, felt their visions of material wealth vanish as mists before the morning sun, and they sighed and wooed, and hours of thoughtful mood gave birth to imaginative verse on the Chickasaw nymph—

> "Whose glossy locks the shame might bring
> The plumage of the raven's wing."

and with promises many and fair, backed by the acquiescence if not some urging of the practical mother Molly, they sought her hand in marriage.

But all in vain. Rhoda had her dreams of heart conquest, and romantic visions of joy and happiness in honorable wedlock that have been life and soul to many maids since Time began.

And the Indian maiden's head was not turned by the flattering promises of the domineering white youths, nor did her heart yield to their cultured blandishments. Instead she was inexorable to the material blessings offered through marriage of convenience and worldly opulence, and Nature's offering of woodland music, gentle murmuring streams, a broad expanse of verdant prairie, the placid waters of a beautiful lake, beside which was an humble cot, in which there dwelt a handsome youth of her own race—to these she rendered her maiden tribute of beauty and virtue. For Oke-lah-na, warrior when Chickasaws were bold and valiant, and herdsman for Levi Colbert's cattle, now that the Chickasaws were brought to peaceful pursuits, also paid court to Rhoda and won the treasure of her heart and hand.

Not for long, however, after their troth was plighted by "Father" Stuart at the Monroe Mission, did these Chickasaw lovers occupy their cabin by the praire lake. The exodus of their people was a demand for another broken home tie, and the deserted cabin—the shrine of an early love—the silent lake and the broad expanse of blossoming prairie, no doubt shown gloomy and lonely as the shadows of evening gave way to approaching night, and the revolving cycle of Time supplied no human touch to the

abandoned cabin in Nature's vast domain, until a restless tide of humanity again flowed into the land, and a city was builded on the site of the cabin by the beautiful lake.

It has since borne the name Okolona, derived from that of the Chickasaw youth, and we feel that the beauty and virtue of the maiden who was his wife, is perpetuated among the people of the West, where life's journey ended for the twain.

PEGGY ALLEN—Major James Allen was a native North Carolinian, well educated and of a family in easy circumstances. He came to Nashville, intending to settle there and practice law, but for some reason gave up in disgust and entered the Chickasaw Nation, where he soon became the friend and protege of Gen. William Colbert.

Allen married the General's daughter, Susie. Their daughter Peggy, so the story goes, was very beautiful, and received numerous offers of marriage from traders and speculators who were trafficking with the Chickasaws or passing through the nation. Both Colbert's and Allen's places, which were near by, were listed as stations on the old Natchez Trace road. Colbert was perhaps the most infleutial chief among the Chickasaws, and his son-in-law, Maj. Allen, was the sub-agent representing the government in its transactions with the Nation. The agency was located near Old Houlka, in Chickasaw county.

The government agent at the Chickasaw Bluffs was old Samuel Mitchell, and inspired with an aged man's passion for beauty and vivacity, he paid court to Peggy Allen. The maiden, however, would have naught to do with him, so he applied to "Grandma" Colbert to intercede in his behalf.

The worthy Mrs. Colbert was the practical sort, who indulged no maiden fancies, so she told the fair Peggy "what was what" matrimonially. Her intercession for the elderly lover was so successful, in fact, that she started Peggy off to the agency with a string of well-loaded pack horses and ten negroes for her dowry.

Peggy was compelled to make the journey, but alas and alack, you may lead a maiden to her lover, but you cannot drive her to take him. The fair Peggy openly flouted her aged lover

and persistently refused him. She vowed she would not marry an Indian nor a drinking white man.

After a fortnight of importunity and stubborn refusal, Mitchell finally gave up his quest and sent Peggy home, along with the return of her marriage dowry.

But "all's well that ends well." About this time a handsome young fellow from the Natchez district named Simon Burney, appeared in the neighborhood, paid ardent court to the fair Peggy, and won her heart and hand.

Grandma Colbert, having doubtless given up in disgust her matrimonial designs, does not appear again in the proceedings. But it seems that Peggy and her father feared interference from Mitchell and his friends, so the marriage was consummated at once, and the happy lovers departed from the Nation.

One of their daughters, educated at the Eliot Mission School, and married to a Scotch trader named McAuley, is said to have been the most beautiful woman in Mississippi.

COL. A. K. McCLUNG—Noted soldier, wit and duellist was Col. McClung, a grandson of Tom Marshall of Kentucky, and a nephew of the great Chief Justice John Marshall. This remarkable man was United States Marshal for the Federal court which convened at Pontotoc after the land office was abandoned here and prior to the Civil War. Col. McClung resided at Columbus, and was wont to travel the road leading by Toxish and Monroe on his frequent visits to and from Pontotoc.

Tradition says that McClung never retired as other men to take his natural sleep at night, but fully dressed, paced the floor of his room or fitfully slept reclining on a chair or couch. Yet he boasted that he was without fear, and mentioned only one occasion when his courage failed him.

McClung was on his way to Pontotoc from Columbus, traveling horseback as was the custom of the day. Nearing Monroe Church, night and a summer tempest overtook him. Realizing the danger in pursuing his journey over a forest trail while a storm raged, the traveler saw the futility of reaching a residence

and sought the haven of God's sanctuary, which stood by the roadside.

Dismounting from his horse, he stood within the church and held the bridle reins of the animal. While the elements roared a noise in the dark interior of the church attracted McClung's attention, and by the lightning's fitful glare he discerned a white object moving back and forth at his extreme rear. Finally the movement was toward him, and slowly the apparition, with arm extended, moved down the church aisle toward the storm-bound traveler. Then it was that the familiar pricking sensation went up McClung's spinal column and elevated his scalp, known as "hair-raising" to those who are subject to fear.

A pair of duelling pistols was always a part of McClung's personal equipment, but for some reason he made no effort to draw them on this occasion. He merely stood his ground and gazed at the oncoming "ghost" till a solid finger was poked into his waistband and a strident voice cried "Boo!"

It developed that the "ghost" was as badly frightened as McClung. It was a woman of the neighborhood, escaped from the state lunatic asylum. Making her way homeward, she had entered the church just before McClung, and like him, for refuge from the storm.

JOHN A. MURRELL—One of the most noted outlaws and blood-thirsty murderers that ever lived was John A. Murrell. He originated the saying that "dead men tell no tales," and heartlessly put into effect his favorite maxim upon those who were so unfortunate as to become his victims.

Murrell had a genius for organization, and among his practices he used the "mantle of Christ to serve the devil in." Itinerant revivalists were common in those days, and it was a favorite practice of Murrell to worm himself into the good graces of some isolated Christian community, secure permission to conduct a revival, which he proceeded to do with all the unction and fervor of the old-time revivalists, while his cut-throat companions committed their depredations in the neighborhood, stealing negroes, household goods of value, or sought out hidden hoards of wealth while the people were gathered at the meeting place to

hear the Word of God preached by the high-priest of Satan, to-wit—Murrell.

Now "Father" Stuart was entirely guileless and unsuspecting in his nature. So when a soft-spoken stranger approached him with an offer to conduct a revival of religion at Monroe Church, he readily assented to the proposition.

But of course the matter was laid before the church session, and the stranger introduced to the elders. They were about to grant the desired permission, when "Judge" William Spencer, who had been peering at the rambling revivalist for some time, decided that he didn't "like his looks," and so interposed an objection. The offer was declined.

Later Judge Spencer received a letter recalling his attention to the revival incident and commending him for his good sense and honest purpose in preserving the integrity of his church. The communication was signed by John A. Murrell.

CHAPTER X

REMINISCENCES OF MRS. JULIA DAGGETT HARRIS

A family quite prominent in the early history of Pontotoc county, the head of which was influential in the latter councils of the Indians, was that of Stephen Daggett, a native of New Haven, Conn.

Mr. Daggett married one of the three Walton sisters, famed for their beauty and accomplishments in Monroe county. The sisters of Mrs. Daggett were married to men of equal renown in our early annals, to-wit: Robert Gordon, the master of "Lochinvar," and perhaps the wealthiest man in Mississippi at the time of his death; and Col Hugh R. Miller, a lawyer of note at the Pontotoc bar, and a soldier of equal valor, who was killed at the battle of First Manassas, in our Civil War.

It was Stephen Dagget and wife, who in 1847 deeded the ground of Monroe Church and grave yard to the trustees of the church at that time. The Indian title to the land became extinct when Gen Colbert's widow conveyed her allotment to Stephen Daggett. The Daggett home was near-by, and parts of the residence still stand, though like the more stately structure of "Lochinvar," is occupied by tenantry. The Daggett family, however, were of the Methodist denomination.

The reminiscences of Mrs. Julia Daggett Harris with reference to "Father" Stuart and old Monroe are extracted from a copy of the "Minutes of the Presbyterian Historical Society" of the Mississippi Synod for the year 1907. The extract follows:

It was my good fortune, in the long ago, to be associated with Rev. T. C. Stuart, Presbyterian Missionary to the Chickasaw Indians, Pontotoc county, Mississippi. I first saw Mr. Stuart at my father's home near old Monroe Church in 1854. At this time of course the last of the Chickasaws had long since left the red hills of their Mississippi home for the wild west. But Mr. Stuart remained in the Mississippi country and spent the last years of

his life in preaching the gospel to the needy whites in the Pontotoc country.

A never-failing theme of conversation with Mr. Stuart was his early Indian work. Frequently he and my father would have the most animated talks on Indian reminiscences, recounting the names and occasions of Indians converted to Christ. One of the distinguished Chickasaw Indians was Gen. William Colbert, who was a chief of the tribe. His family and sons' families were Christian converts and members of the old Monroe Church. Many other Chickasaw families were converted to Christianity.

"An interesting phase of their conversation was that the Christian education of the Chickasaws in Pontotoc county was the basis of their Indian Territory civilization. Mr. Stuart never lost interest in his Indian converts, and frequently visited them in their western home. On one occasion he carried with him Miss Mary Jane Stuart, his only child. He traveled across the country in an old-fashioned carry-all, crossing the rivers in ferry boats. Miss Mary Jane was the boon companion of her father, and assisted him in his misionary work among the Indians. Later in life she married Dr. Stuart, of Tupelo, and died childless. She was buried at Pontotoc besides her sainted father and mother.

"Mr. Stuart was a constant visitor at my father's home, and his visits were always times of delight to the whole household. He was of a genial, kind disposition, and old and young found him very companionable. He was a typical educated South Carolinian, and radiated an air of culture and refinement. In his religious life he was a rigid Presbyterian, and lived as if his life was for God and His glory. A favorite song with him was "A Charge to Keep I Have." It was the custom to hold family prayers at my father's house on his visits, and the whole household, children and servants, were invited to the hearthstone service. Here, with the reading of the Word, with song and prayer, the old-time Southern home was a Bethel, indeed.

"Mr. Stuart preached in the Pontotoc country until the feebleness of age laid him aside. By a life of consecration to the church in preaching and pastoral work, he earned the appreciation of all, regardless of color or condition or creed, and laid up for himself treasures in heaven. About 1883, at the home of his daughter in Tupelo, he fell asleep and was gathered to his loved ones in the home over the river.

"The old Monroe Church, as I saw it in my youth, was, indeed, an interesting sight, from the standpoint of modern ecclesiastical structures. It was a diminutive room, not over 16x16,

built of small poles. For light, it only had one window in the east. This window was a hole cut through the logs and closed with a clap board held by hinges made of leather and raised from the inside. This church had a dirt and stick chimney and a large open fireplace, where, in the winter, the primitive worshipers warmed their frost-bitten fingers. In the front of the church, to the south, was a large arbor, covered with brush and seated with puncheons, where the summer meetings were held. Here the pioneer Presbyterian preachers of long ago preached with unction from on high to the conversions of hundreds of souls.

"The second building, as I saw it in my youth, was a much larger log house, daubed and chinked. One of its striking features was the high box pulpit, from which it seems to me in these sad days of spiritual decline, that there flowed fountains of spiritual truth and Christian love. These were days when the sons of God could truly sing, "Blest be the tie that binds our hearts in Christian love." In the very early seventies this old house was razed and a more modern structure was erected, the present building of the Monroe Church.

"Monroe Church is six miles from the town of Pontotoc and is now in this year of our Lord, 1907, enjoying a fair proportion of prosperity, the foundation of which is builded upon the devotion and sacrificing services of the Stuarts—father, mother and daughter. This Christian misionary family now rest from their labors, and their bodies, side by side, sleep in the old Pontotoc city of the dead.

"JULIA DAGGETT HARRIS."

CHAPTER XI

MONROE AND ITS ENVIRONMENT

Whatever of interest or literary or historical value possessed by this contribution to contemporary literature, it will not satisfy its author unless he has brought to his readers, from a former sphere of action, a character most ennobling and elevating, who sought not the plaudits of the multitude, but only the award of the righteous man in the service of the Divine Master—"Well done, thou good and faithful servant."

Even the natural objects associated with the life of "Father" Stuart bear the impress of hallowed memory. Ruin and decay do not mark them as other scenes of more formidable splendor and magnitude in their design.

Not long since I visited these places. The spot on which the young missionary built his home in the wilderness, on land no doubt given him by the Indian and chieftain, William Colbert, is a patch of lovely greensward in the yard of an attractive, but old-fashioned, country home, occupied by Mrs. Edington, a daughter of Mr. Beckham, a pioneer resident who bought the place from "Father" Stuart. The Stuart house site lies just to the north of the present residence, and evidently as the "walk" left the house there stands a magnificent cedar tree, no doubt planted there by Mr. Stuart or his wife. To the right there are crepe myrtle and fig trees of obvious antiquity, fringing the way to an old-fashioned well, the same from which we are told the Stuart family drew cooling draughts of water, and from the present method of drawing by "rope and windlass" we may easily vision the more primitive form of long pole "lift" and an oaken bucket of refreshing memory.

The Coffeeville road, leading from the east to Old Town, in Calhoun county, and points southwest, crossed the Natchez Trace here. To the east about two miles on the first named road

was William Colbert's, now the attractive country home of Mr. Agnew Ware. This place is another exemplification of endurance of the works of Godly men, for Mr. Ware's father was the Rev. J. A. Ware, a Baptist minister who was contemporary with "Father" Stuart. Toxish Church was his charge for forty years, and stands near the Ware home. Today it is even a better preserved church than old Monroe, though like the latter has been rebuilt two or three times. Toxish is beyond doubt the oldest Baptist church in Pontotoc county. Without exact data at hand, our impression is that Dr. Ware began preaching there in 1828.

"Father" Stuart lived equidistant between the two places. Monroe is two miles north of the Stuart place, on the Natchez Trace, or modern Pontotoc and Houston road. The present church, just off the road, is beautifully situated in a grove of hickory trees, surrounded by a primitive forest growth of oak, hickory, etc. Directly in front of the church is the burying ground, and on the west side to the rear a small earthern mound marks the place where the "stick-and-dirt" chimney stood to the original mission building.

An opening in the hickory grove just south of there marks the location of the second church and school building, merely grass-grown, with no trace of a building thereon.

Leading from the place, through the forest shade, there is the faint tracing of an ancient path, and followed a hundred yards to a depression, continuing as a small ravine, there is a bold spring, bubbling from a sheltering copse of alders and blackberry bushes and threading its way along its tiny channel to bolder streams beyond. This forest well has no doubt supplied the baptismal fount at Monroe for a century of religious service, and also slaked the thirst of countless generations of red men and white.

The Indian title to the land on which Monroe stands having no doubt been considered sufficient for the establishment until long after the Indians had departed from the country, it was not until 1847 that deed to the property, from Stephen and Sarah H. Daggett to William Spencer, Samuel W. Newell and William McClarty, trustees, appears on record. The deed conveyed

eight and a half acres for the church and burial ground purposes to be used forever. Dated Nov. 16, 1847.

The Daggett place is about half a mile north of Monroe. The Cotton Gin road crosses here, leading by Old Algoma to the modern Algoma, first railroad station south of Pontotoc, and on to Toccopola, Abbeville, etc., to Memphis.

There is such a criss-cross of roads in this vicinity, ancient and modern, that it is difficult to identify them, but it is probable that the Natchez Trace, from Old Pontotoc, came into the Pontotoc and Houston road here, and continued southward by Old Houlka, Houston, etc.

Continuing northward two or three miles is stately "Lochinvar," the home of Robert Gordon. Mesdames Daggett and Gordon were sisters, as has been previously stated. A small tenement house remains of the Daggett home, while both places have long since passed from ancestral possession and are occupied by tenants.

Monroe is about six and a half miles south of Pontotoc. Recently preaching services have been abandoned at the old church, and it has only been used as a mortuary for burial purposes.

The building of a new church at Algoma, on the railroad nearby, has transferred most of the membership to that place. But we find much dissatisfaction to that arrangement, and look for a restoration of Monroe in all of its primitive glory, with regular church services and much of the primitive stock to worship there, in the old church, arched by the venerable trees, with cooling shadows and the music of the birds and the blue-vaulted heavens and the bright sunlight and the adjacent fields bespeaking honest toil and the fruits of labor. Besides, nearby there is the silent congregation of the sacred dead, worshipers at the same altar for a hundred years and now a venerated host inspiring posterity to a knowledge of the ideals and sentiments leading through paths of rectitude and righteousness to the final preservation of the saints who die in the fear and admonition of the Lord.

FINIS

Our previous statement that Gen. William Colbert probably donated the ground on which Mr. Stuart built his home when he first came to this country, proves to be correct after an examination of Pontotoc county land records. The property included Gen. Colbert's allotment of three sections under the Chickasaw cession, and the section on which the missionary lived (S. 17, T. 11, R. 3) was later purchased by him from Mrs. Colbert, the general's widow, the old chieftain having died between the time of signing the treaty which sent his people to the West, and their departure. The transfer of the property must have been quite an event in Chickasaw history, for the deed was witnessed by James Perry, interpreter; James Hodges and William Spencer, and certified by Ishtehotopah, the king, and Henry Love.

"Father" Stuart lived here thirty-seven years. Here it was that he brought his young wife, and his children were born. Although an only daughter, Miss Mary Jane, who became his companion and comforter in his old age, reached adolescence, there were two infants born to Mr. and Mrs. Stuart at an early period, who are no doubt buried at Monroe, as their graves are not in the family lot in the Pontotoc cemetery.

Probably worn by his years of labor as a missionary, preacher and teacher to primitive peoples, Mr. Stuart sold his place to H. D. Beckham, Feb. 24, 1858, according to our land records. In the meantime, his good wife died Sept. 23, 1851, and only himself and daughter survived of his family.

Mrs. Stuart was first buried at Monroe, by the side of her two infants, but years later, after the husband and daughter came to Pontotoc to make their home, her remains were brought here for final interment.

"Father" Stuart's life of usefulness by no means ended,

however, after his removal from his Monroe charge. He still preached as duty called him, buried the dead, performed marriage ceremonies and taught at intervals.

The Civil War coming on, he sought the place that he could do the most good, and readily found it, with the competent assistance of his devoted daughter, instructing the children of Pontotoc and surrounding country at Chickasaw Female College, the war having disrupted the entire educational system of the South, and it was a rare opportunity that was offered to this section by keeping this school going through the troublous times.

After the war and during the reconstruction period, when C. F. C. was restored to something like its former glory and usefulness as an educational institution, Mr. Stuart and his daughter sought retreat in a private home, where they lived for several years, leaving here in the latter '70's to make their home in the neighboring town of Tupelo, where the gentle, useful lives of both terminated.

It was evidently the purpose of "Father" Stuart, long before he died, to have a final resting place for himself and those he loved, in soil rendered sacred to him through long service in his Master's cause as a minister and teacher.

The Pontotoc cemetery probably appealed to him as a place of sepulchre, because in 1852 a government deed conveyed the ground to the "Chickasaws and their white friends forever as a public burying ground." The sentiment conveyed in this unusual donation, we feel sure was a part of Mr. Stuart's own activities.

The Stuart lot in our cemetery is an ideal location, and though the loving hands of kindred nor artificial means have made it attractive, yet Time and the Great God have dealt gently with this sacred spot. A neat iron fence surrounds the enclosure, and no shadows rest upon it throughout the live-long day. The rising sun glints the shaft that marks "Father" Stuart's grave. Its noon-day rays fall upon the modest slab of the gentle wife that rests beside him. The evening shadows kindly enfold them, and dew drops glisten on the twining honeysuckle vines as the moon's soft beams fall upon the graves and the stars twin-

kle from the blue vault of the overarching heavens. The music of native song birds in the surrounding foliage and the Sabbath stillness that marks the ineffable peace and quiet of the silent city of the dead is, indeed, a fitting place for the last long sleep of this man of God and his kindred.

The shaft at the head of "Father" Stuart's grave bears this inscription.

REV THOS. C. STUART
Born September 29, 1794
Died Oct. 9, 1883
For Many Years a Misionary to the
Chickasaw Indians

On the reverse of the shaft are inscriptions with reference to the infant children as follows:

HARRIETE STUART
Born August 24, 1827
Died June 6, 1828
THOS. C. STUART
Born April 29, 1829
Died May 12, 1830

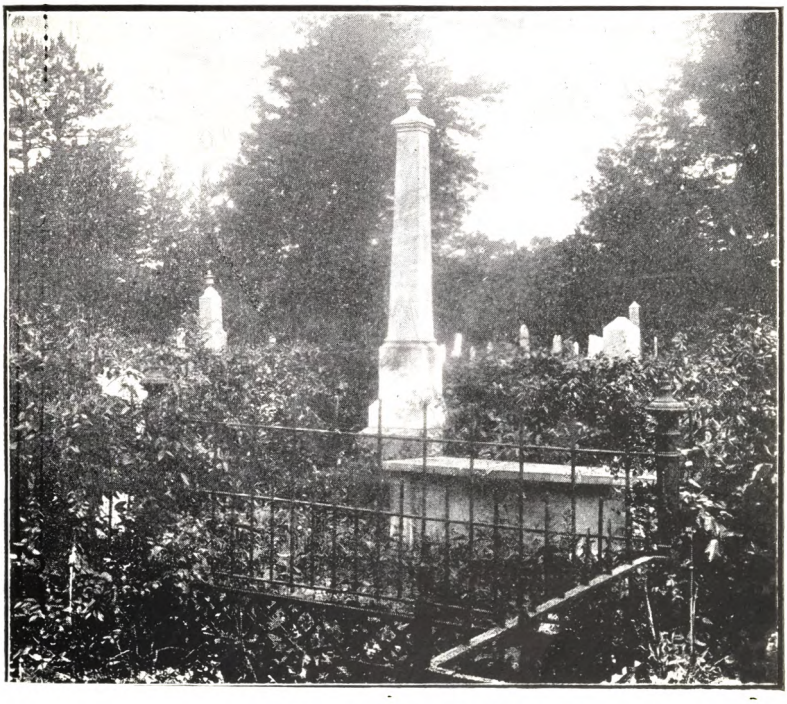
The same shaft also bears another inscription, merely the name:

DR. R. S. STEWART

A marble enclosure surrounds the grave of Mrs. Stuart, the covering slab bearing this inscription:

SUSAN CALDWELL
Wife of Rev. T. C. Stuart
Born Sept. 12, 1792
Died Sept. 23, 1851

Next following is the unmarked grave of Miss Mary Jane, the last of her family to find sepulchre there. As did her father, she died in Tupelo early in the last decade of the nineteenth century. The romance and tragedy of Miss Mary Jane's gentle life



"FATHER" STUART'S GRAVE

appears on the slab marking the grave to her right and the last in the lot. The inscription follows:

DR. R. S. STEWART
Born Dec. 1, 1816
Died Feb. 20, 1871

Though of the same name, with only the difference of spelling, we understand that the families were not related. Neither have we any data as to when the marriage occurred. No issue resulted from the marriage, and the husband having died of tuberculosis, he was probably an invalid and a charge upon the patience and devotion of his gentle wife, along with the care and ministrations shared by her aged father.

Our narrative begins with a forest mission to a primitive people and ends at a little burial plot, surrounded by a teeming host of the dead from a populous community, the latter throbbing with life and energy—magnificent schools, beautiful churches and attractive homes—all having their inception in the missionary's cabin, his church and school of the same construction and design, in the vast wilderness now constituting North Mississippi—a century—one hundred years ago.

Reckoned by Time, that is merely the span of many lives, but with the hustle and energy of the age in which we now live, when Time is gauged by minutes and not in the more leisurely primitive fashion of days, months and years, the ancient landmarks vanish away and the rushing multitude passes hastily by scenes and incidents of sacred import and glorious memory to the reflective mind.

APPENDIX

We take the liberty of extracting from Howe's "History of the Presbyterian Church in South Carolina," the following letters from "Father" Stuart, giving in his own words an account of his missionary labors in the field which has been our theme. The letters were originally written for and published in the "Southern Presbyterian." We did not see a copy of the volume containing them until our own work had been completed, and so we are adding them to our little volume in the form in which they appear.

It is obvious to us, and may appear to others, that there are discrepancies in non-essential details, where we have had the opportunity to consult records, while Mr. Stuart was relying entirely upon memory, as he takes the precaution to state in the outset of his correspondence. For instance, there is the statement in Letter No. 1: "Next day we returned to Tockshish, the home of Maj. James Colbert's place," etc. The fact is that Tockshish was the home of Gen. William Colbert, and though the records show that the missionary's home, the mission station and a branch mission station were all located on lands that later were the vested property of Gen. Colbert, his name is not mentioned in any of the letters. In addition, Gen. Colbert was an elder in the infant church, which makes the omission of his name a peculiar lapse of memory, and only goes to prove that even the best of men cannot trust too much to memory in recording history.

With this preface we subjoin the letters without further comment:

LETTER I

Pontotoc, Mississippi, June 17, 1861.

Dear Brother: It is with some reluctance I undertake to comply with your request, and thus redeem a promise made you some time since. Having no records to guide me, I must rely en-

tirely upon memory, which at this distance of time, may sometimes be at fault, especially in reference to dates. As to the general facts, I shall aim at accuracy and fidelity. Could I see you at your own home or at mine, it would give me great pleasure to sit down and talk over the incidents of our long journey, as exploring agents for the Misionary Society of the Synod of South Carolina and Georgia. Furnished with documents from the War Department, among which was a letter of introduction from Mr. Calhoun, then Secretary of War, to the agents of the different tribes we might visit, we set out early in May, 1820. The Rev. Brown, D. D., of Monticello, Georgia, being secretary for foreign correspondence, we were directed to him for instructions as to our future progress. From him we learned that Gen. Mitchell, agent for the Creeks, was then at his farm, six miles below Milledgeville. It was, of course, our duty to visit him, and in the interview he informed us that a general council of chiefs and head men would convene at the Coweta Townhouse in eight or ten days, and advised us to attend it. At the proper time he set out, and crossing the Oakmulgee, I think at Scott's Ferry, Flint river, at Marshall's Shoals, and the Chattahoochee just below the falls,, where the city of Columbus now stands, we arrived at Gen. McIntosh's late in the evening, where we found a considerable company of Indians assembled. Next morning early we reached the council ground, where for the first time in our lives we saw a large Indian encampment. All things being in readiness, the ceremony of opening the council commenced. And, Brother H., do you recollect the disgusting scene we then witnessed? An Indian was seen slipping in, as if by stealth, with a large hand-gourd filled with tea, made of Yopon leaves, to which they attached a superstitious efficacy, believing that it enlightened their minds and led them to correct decisions on any subject that might come before them. As the sequel shows, it failed for once. This was handed first to the Little Prince and Big Warrior, principal chiefs, and then in quick succession to all composing the council. No sooner was the potion swallowed than it became necessary to prepare for ejection. The scene that followed can be better imagined than described. I have never yet known whether the dose actually produced nausea, or whether the whole thing was mechanical. I suspect the latter. The ceremony over, we were ushered into the presence of their majesties, and, seated on a low wooden bench at their feet, we delivered our message, read to them Dr. Brown's kind and fatherly address, and in behalf of those who sent us, proposed to send men into their country, who, in addition to preaching the gospel to them, would establish schools for the education of their children without cost to them. To all this they listened attentively, but after a short con-

sultation they rejected our proposition. It was a part of our plan to teach their children agriculure and the various arts of domestic life, believing that they could never be civilized without this. It was required by the War Department before we could receive any part of the fund appropriated by Congress for the civilization of the Indians, in 1819. To this they objected, saying if they wanted their children to work they could teach them themselves.

Our instructions did not allow us to establish schools on any other terms. We therefore set our faces for the distant west, and passing through the new settlements of Alabama, by way of Fort Jackson, Falls of Cahawba, Tuscaloosa, and the little village of Columbus, Mississippi, and Cotton Gin Port, we crossed the Tombeckbee River, and entered the Chickasaw Nation, forty-one years ago this day, and soon found ourselves at the hospitable mansion of old Levi Colbert, the great man of his tribe. This was Friday evening. We soon learned that a great ball play was to come off on the following Monday at George Colbert's some twenty-five miles distant, and that a large company was going up the next day. Thus Providence seemed to prosper our way.

There being a very large collection of Indians from all parts of the nation, we had no difficulty in securing the attendance of the chiefs in council at an early day. Accordingly we met them at the house of Maj. James Colbert the following Wednesday, being the 22nd day of the month. You remember their young king was conducted to the chair of state that day, for the first time, as king of the Chickasaw nation. He was an ordinary Indian, and never opened his mouth during the council. They very readily acceded to the terms upon which we proposed to establish schools among them; and that there might be no misunderstanding in future, we drew up a number of articles, which were signed by the contracting parties, and deposited with the United States agent, and for aught I know they may now be in the archives of that old, dilapidated government. Having secured the first great object of our mission, our next business was to explore the country for the purpose of securing a suitable location for a missionary establishment. And that we might profit by the experience of others, we visited Elliott, in the Choctaw nation, where a school was in sucessful operation under the superintendence of the veteran and apostolic missionary, the Rev. Cyrus Kingsbury, D. D. Leaving this place we desired to visit Mayhew, where a large station was afterwards built up, but missed our way, traveled until a late hour at night, and finding no house, lay down on the bank of a creek without our supper and slept 'till morning. In a few miles we came to the house of a white man with a Choctaw family, where we breakfasted

with a pretty good relish, on barbecued beef without salt. We were still in the Choctaw Nation, but soon crossed the line into Chickasaw territory, and made our way back to Levi Colbert's. It was not long before we found there was a frolic on hand. Parties began to assemble, dressed out in their best, and instead of an Indian dance, such as I have witnessed many a time since, it turned out a regular ball, conducted with great propriety, and attended by the elite of the nation. Our host was a little embarrassed by our presence, apologized as best he could, and expressed the hope that we would not be displeased. Having relieved his mind on this subject, we spread our blankets in the piazza and slept while they danced. Next day we returned to Tockshish, the name of Maj. James Colbert's place, where we met the Indians in council, and in a few days selected a site for a missionary station, six miles southeast of this.

I may as well say here that when I returned the next winter I was advised by Major Colbert and others to a different location (for a home) and accordingly I settled two miles southwest of Tockshish, and built up Monroe. We were now ready to set out on our return home, and passing by Tuscumbia and Huntsville, Alabama, Brainerd, Spring Place and Saloney, missionary stations in the Cherokee Nation, we reached our friends in South Carolina early in August.

And now, upon a review of the whole, I feel like erecting an Ebenezer and praise, saying, "Hitherto hath the Lord helped me. Having obtained help of God, I continue until this day." "What shall I render unto the Lord for all His benefits to me?"

Yours truly,

T. C. STUART.

LETTER II

Pontotoc, Miss., June 24, 1861.

Dear Brother: The Synod of South Carolina and Georgia met at Upper Long Cane Church in the fall of 1820. Rev. Francis Cummins, D. D., Moderator. Having been accepted by the Synod as their first missionary to the Chickasaws, all the necessary arrangements were made for sending me out immediately. Two families were employed as assistants, and the Presbytery of South Carolina appointed a meeting at old Plantation Court House for my ordination on the 19th of December. We were detained a few days by heavy rains and high waters, but finally

set out, and after a tedious journey of five weeks and five days, arrived at Monroe on the 31st day of January, 1821. On this day the first tree was felled and a commencement made in the work of the Chickasaw Mission. The first two years were principally spent in clearing out a farm and putting up the necessary buildings for a large boarding school. In the meantime I was joined by Hamilton V. Turner, carpenter, and James Wilson, farmer, with their families, from Abbeville, and Rev. Hugh Wilson and wife, from North Carolina, and Rev. William C. Blair from Ohio. In the spring of 1822 I opened a school for the benefit of those living in the neighborhood, being not yet prepared to take in boarders. Before opening the school I visited a widow woman living within a mile of the station, who had a son and daughter of suitable age to attend, and asked her to send them. She replied she was poor and had no suitable clothes to give them. Having brought a small supply with me, I told her I would furnish them. Her next difficulty was she had nothing they could take with them for dinner. This I removed by proposing to give them their dinner. They accordingly came, and it was not long before they made it convenient to be over for breakfast, too. I may as well say in this connection these children were afterwards called Wm. H. Barr and Mary Leslie. The former named and supported by a society of ladies in Columbia; the latter on account of personal attachments, by some of the mission family. They, together with their mother, became decidedly pious, united with the church, lived consistent lives and have all, long since, gone to their reward. I shall have occasion to speak of another member of this family before I close these sketches.

Early in the spring of 1823 the school was opened with fifty scholars, most of whom were boarded in the family. The chief of our district, Captain Samuel Seely, attended and made a speech on the occasion. He brought a son who was afterwards named T. Charleton Henry. From this time until the Chickasaws ceded away their country in 1834, and agreed to remove to their distant home in the West, the school was kept up, with some interruptions, under the trials and difficulties that always attend a similar enterprise amongst an unenlightened and uncivilized people. In this same year Brother Wilson established a school two miles north of Monroe and near to Tockshish, which

was continued until the Indians left for their Western home in 1837 and 1838. In 1824 the chiefs in council appropriated $5,000 to establish two more schools, and $2,500 per annum for their support.

One of these was erected on Pigeon Roost Creek, near to Holly Springs, and called Martyn; the other on Tennessee River, in the limits of Alabama, and called Caney Creek. Brother Blair was sent to the former, and Brother Wilson to the latter. Brother James Holmes, of Carlisle, Pa., having joined us this year, was sent to Tockshish. We have now four schools in successful operation, containing one hundred and twenty pupils of both sexes. The school at Monroe was conducted on the Lancasterian plan, which succeeded well. It is not possible at this late period to say how many were educated throughout the nation. The number who obtained anything like a good English education was comparatively small. Having learned to read and write, many of them left school, supposing they had finished their education. Moreover, the regulations of the school and the requirements of the station imposed such a restraint on their former roving habits that many of them ran off and never returned. This was often a matter of deep regret and a cause of great annoyance to us; but it was one of those discouragements with which missionaries amongst an ignorant and heathen people have always had to contend. In 1826 these schools and stations were all transferred to the American Board of Commissioners for Foreign Missions. To this we did not object, because it brought us into more immediate contact with the missionaries among the Choctaws, to whom we were much attached, and with whom we had much intercourse for years past.

By reference to the session book of Monroe Church, I find the following entry on the first page: "The Rev. Hugh Dickson, of the Presbytery of South Carolina, having been commissioned by the Missionary Society of the Synod of South Carolina and Georgia, to visit Monroe for the purpose of examining into the state and prospects of the mission, arrived on the 29th of May, 1823. The mission family, having desired to be united in a church capacity, that they may regularly enjoy the privilege of the sealing ordinance of the gospel, expressed the same to Mr. Dickson. Accordingly, on the 7th of June, a church was organ-

ized, consisting of seven members. At this time a black woman, the first fruit of the Chickasaw Mission, was received on a profession of her faith. Being a native of the country, she spoke the Chickasaw language fluently; and having the confidence of the Indians, I employed her as my interpreter, for several years, in preaching the gospel to them. On the 4th of December, 1824, the first Indian woman was admitted to the communion of the Church. At every subsequent communion meeting for several years, one or more was added to our number."

September 29th, 1827, I find the following record: "The Lord having visited our Church the past summer with a time of refreshing, having, as we hope, savingly renewed a number within our bounds, it was thought expedient to have a meeting of the Church session before the time to which it stood adjourned. Session therefore met, and having implored the presence and blessing of God, proceeded to examine the following persons.' Here follows the names of five persons, the first of whom was a native young man, who had been a scholar in the school, and who, on the 5th of April, 1834, was elected and ordained a ruling elder in the Church. Comparatively few of our scholars embraced religion and united with our Church. In after years a good many joined the Methodist Church. In the fall of 1830 the Monroe Church numbered one hundred members, including ten at Martyn's. Of these about one-half were natives, a few whites and the balance blacks, of whom there was a considerable number in the neighborhood of the station. These generally spoke the Indian language; and being on an equality with their owners, and having more intercourse with them than is usual among white people, through their instrumentality a knowledge of the gospel was extended among the Indians. The change, too, in their deportment had a tendency to convince them of the reality and excellence of religion, and to eradicate their prejudices against it. In the "Missionary Herald" for March, 1831, I find the following editorial remarks: "At page 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Tockshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks respecting the

reasons for his removing to Martyn, rather than Mr. Stuart: 'Here about ninety commune on sacramental occasion, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air, whilst at Martyn fifty is the largest number of hearers. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper everything undertaken for His glory. In our humble house of worship we are often cheered with the reflection that this and that man was born here.''' I shall resume this subject in my next. For the present, adieu.

T. C. STUART.

LETTER III

Pontotoc, Miss., July 1, 1861.

Dear Brother: In my last, I referred to a revival of religion in our Church and congregation, which commenced in the spring of 1827. It is proper I should say, the Rev. Cyrus Byington of the Choctaw Mission, was the honored instrument in the hand of God of this good work. At that time a revival was in progress at Mayhew, Bro. Byington being much revived himself, and his heart warm in the cause, visited our station and labored some time among our people. I have a distinct recollection of the time and the circumstances of the first favorable indications. He preached at Monroe in the forenoon to a large congregation, when it was evident the Spirit of God moved upon the hearts of the people. In the afternoon he preached at the house of a widow woman, six miles north, where deep and lasting impressions were made, and it became manifest God was in our midst. Under the ordinary means of grace, the good work continued between two and three years. So far from adopting any measures calculated to produce excitement, we were careful to keep it down. Our people needed instruction in the first principles of religion, and for this purpose we appointed inquiry meetings every Saturday night, which were well attended. Frequently between twenty and thirty were present, and some from a distance of ten and twelve miles. In these services, Brother Holmes

rendered very essential aid. As the fruit of this gracious visitation, a goodly number of precious souls were brought into the kingdom of Christ, some of whom are yet living and walking in the good way; some have died in faith and gone to their reward; and some, we fear, have drawn back unto perdition. There were some distressing cases of apostacy.

I have in my mind one case of a more singular and accountable character than any I have ever known. This was the first subject of the revival, a white man, with an Indian family, living about half-way between Tockshish and Monroe, who had been notorious for intemperance and profanity. By referring to the session book, I find he was admitted to the Church on the 23rd of June, 1827. His evidences of a change of heart were better than usual, and his piety was of no ordinary character. He became a praying man, worshiped God regularly in his family and in secret, was always present at our public services, unless providently hindered, and led in prayer in a devout and edifying manner, whenever called on in our prayer meetings. He was considered a miracle of grace and a model of piety. No one doubted his religion. But alas, "for poor human nature," this man fell. It has been said that the great adversary has a lien on old drunkards. This seemed to be true in his case, for during the whole of his subsequent life he frequently fell into his easily besetting sin. As early as October 10, 1827, he was cited to appear before the session for the crime of intemperance. He manifested so much sorrow of heart and such deep contrition that we felt constrained to make the following entry: "Hoping that he has been enabled to repent of his fall with deep contrition of soul, and that he has obtained forgiveness from God, we feel it our duty and our privilege to recognize him as a disciple of Jesus Christ, and therefore ought not to be excluded from the privileges of this Church." For a long series of years he lived a consistent life, and our hopes of him were greatly strengthened, but after the treaty of 1834, when the whites began to come in in great numbers, and the country was flooded with whiskey, he could not resist the temptation, and again fell into his old habits of intemperance and profanity. In this he continued until he removed to the West in 1837, but again reformed and joined the Methodist Church. Finally, in the summer of 1857, while I re-

sided at Fort Smith, Arkansas, he died alone, after a long spell of hard drinking, and what may now be his destiny is known only to God. This instance of apostacy has puzzled and distressed me more than any that ever came under my observation. Our Methodist brethren, I know, could dispose of the case without difficulty—he fell from grace and was lost. That he is lost I very much fear, but that he fell from grace, I never shall believe. In the language of Dr. Alexander, "There are few truths of which I have a more unwavering conviction, than that the sheep of Christ, for whom He laid down His life, shall never perish." "Let him that thinketh he standeth, take heed lest he fall."

The introduction of ardent spirits in great quantities proved very disastrous to the spiritual interests of many of our Church members, especially the natives, whose fondness for the article is proverbial all over the world. During a residence of seventeen years among them, I knew but one man who would neither drink whiskey nor smoke the pipe. It is cause of thankfulness that so many did stand firm in the midst of temptation and in the face of much opposition. On the 16th of September, 1837, twenty-five received letters of dismission as members in good standing. Many went away without letters who were entitled to them.

As to what the Chickasaw Mission accomplished, this cannot be known until the judgment day. I often feel ashamed and deeply humbled that so little was accomplished. Had I been faithful, and active, and zealous, doubtless much more might have been done; yet it would be wrong not to render thanks to God that He was pleased to give any degree of success to the means employed. A large number of youth of both sexes were educated; much useful instruction was communicated, and a foundation laid for a degree of civilization and refinement which never could have been attained without it. In my next I shall speak of their present condition in the West, which will exhibit the improvements they have made in the various arts of civilized life. But to form a correct estimate of what has been effected, we must solve the mathematical problem, "What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" We must calculate the value of one immortal soul, "the redemption

of which is precious, and it ceaseth forever." It would be great arrogance and presumption in me to attempt to state the number who may have been redeemed from heathenism, and savingly enlightened by the Spirit of God; but that a goodly number have been saved through the preaching of the Gospel, and are now among the redeemed in heaven, I never shall doubt. Add to this the amount of good effected through their instrumentality. The Gospel, the Saviour tells us, "is like leaven which a woman took and hid in three measures of meal till the whole was leavened." This leaven is still at work. Some years since, I visited the Chickasaws in their new home, and found a few of my old church members still living, and walking by faith. Who can estimate the benefits resulting from their consistent lives during a period of more than twenty years? Their influence will extend to the end of time. The Chickasaw Mission cost, in round numbers, twenty thousand dollars, besides a number of years of hard, gratuitous labor on the part of those engaged in it. I will venture to say that neither we, who bore the burden and heat of the day, nor the Christian community who kindly supported us, now regret the expenditure. If I may be allowed to express my own feelings, I would render thanks to God, that He counted me worthy to be employed in such a blessed work. And I am confident no friend of the Redeemer will ever regret, either in time or in eternity, any sacrifices made for the promotion of His glory. Every Christian, both in South Carolina and in Georgia, who contributed to the support of this mission, was instrumental in bringing about the results, whatever they may be. And how transporting the thought of meeting those in the bright world above, who were brought there through our instrumentality. Let Christians, then, of every name, be stimulated and encouraged to go forward in this good work. Let them contribute of their means according as God hath prospered them, and they will not fail to receive their reward.

Fraternally yours,

T. C. START.

LETTER IV

Pontotoc, Miss., July 8, 1861.

Dear Brother: In my last I incidentally referred to a visit to the Chickasaws. That visit was made in the summer of 1856, my daughter accompanying me. I shall always regret I did not go a few years sooner. I should then have found many of my old neighbors and friends and church members, who had been called away. In the journey through the Choctaw Nation, we passed the lonely grave of William H. Barr's mother. She was baptized by the name of Catharine, and ever afterwards was called Aunt Kitty. Her Indian name signified "There is none such," and this seemed to be prophetic of her real character after she became a Christian. She spent much of her time in my family, and I will say I never knew a more devoted Christian. She spoke no English, and understood but little. Having a few elementary books in the Indian language, prepared by the Choctaw missionaries, I taught her to read. She took great delight in reading the Scriptures, although she could have access to only a small portion of them which had been translated into her own language. Her only daughter died in the neighborhood of Fort Smith, leaving a family of small children. Contrary to the remonstrances of her friends, she set out to visit these children, that she might take them to her own home, accompanied by a little grandson. On the way she took sick at a Choctaw cabin, lay about two weeks, and yielded up her spirit, I doubt not into the hands of the Redeemer, and I love to think of her now as a happy soul in the kingdom of eternal glory. Her daughter was hopefully pious. But the member of her family to whom I referred in my first letter, is a son who is yet living. His name is James Gamble—named and supported, I think, by a society of ladies in Rocky River congregation. He was educated in part at Monroe, and finished his education at Mesopatamia, Alabama. He is now decidedly the great man of his nation—is a senator in their legislature—is national interpreter and translator, and is their commissioner to Washington City to transact their business with the Federal Government. He writes a fair hand, a sensible, business-like letter. The only ornaments I have on my parlor mantle are his likeness and one of John C. Calhoun. In short, he is

to day a standing refutation of the oft-repeated slander that an Indian cannot be civilized. He lacks but the one thing needful to make him everything I could wish. And I believe it is not saying too much to affirm that if the Chickasaw Mission has accomplished nothing more than the salvation of Aunt Kitty's family, it was labor and time and money well spent. Her oldest son never heard the Gospel. Soon after my arrival at Monroe, I had occasion one morning early to go to the agency on business. On the way I was startled by a sudden outcry and bitter lamentation near my path. I turned aside, and going to the spot found a group of mourners standing around his lifeless corpse. He had been thrown from his horse the night before, probably in a state of intoxication, and suddenly killed. She never mentioned his name or referred to him in any way, it being contrary to their custom ever to speak of the dead.

Although it is a subject of regret that I did not visit them sooner, yet I shall always be thankful that it was so ordered in the good providence of God that I could visit them at the time I did. It was, on many accounts, an exceedingly pleasant visit, yet not unmingled with some sad reflections. Many with whom I had taken sweet counsel in years long since passed away, and with whom I had gone to the house of God, were no more among the living. Some to whom I had often preached the Gospel, whom I have warned to flee from the wrath to come, and exhorted to make their peace with God, were still living in sin, and some of this class had gone to their last account without giving any evidence of repentance. A few only of my old church members were still lingering about these mortal shores, and to my great comfort were maintaining a godly walk and conversation, giving good evidence of being decided followers of the Savior.

I spent just one month in the country, and traveled extensively among the people. I found them contented and happy. For several years after they emigrated they were very much dissatisfied. Sickness prevailed among them and many of their old people died. Although the latitude is about the same as this country, yet they think the climate is a good deal colder, and they are sometimes visited with those "northers" which are such a terror to the Texans. Perhaps the openness of their

country, the proximity of the mountains, and the superabundance of rocks, may have some influence on the climate.

I was delighted with the advances made in civilization which were everywhere apparent. There being very little game in the country, they have abandoned the chase, and now rely on the cultivation of the soil and the raising of stock for a subsistence. They build good houses of hewed logs, and having a great abundance of the very best stone for building purposes, it is a rare thing to see a dwelling without a good stone chimney. There is an appearance of comfort and thrift not common among Indians. They have abolished the office of chiefs and councils for the government of the people, and have organized a regular state government, with a written constitution, after the model of our sovereign states. It was my good fortune to be present at the meeting of their first legislature, and the election and inauguration of their first governor. There being three candidates before the people, and no one receiving a constitutional majority, the election devolved upon the legislature. In all their elections they vote viva voce, each one calling out his favorite candidate. There were but thirty votes cast, the legislature consisting of twelve senators and eighteen representatives. Of these, Harris, the successful candidate, received seventeen votes. He and six of the senators were educated at Monroe, the speaker of the house was educated at Mártyn, and one who bears the revered name of Archibald Alexander, was educated at Caney Creek. The business of both houses and all the speeches were in the native language. But little was done during the first few days of the session, the various committees being out preparing business for future action. In taking the vote of any bill brought before them, the members are required to hold up their right hands. Their pay is three dollars a day; governor's salary, $750 per annum; attorney general, $600; judges of the supreme court, $600; circuit courts, $400. Their government is supported by the interest of their money in the hands of the Federal Government. But the government at Washington refused to pay the installment that fell due last winter, alleging as a reason that they might employ it against them. His fears were not unfounded, as appears by the proclamtaion of Governor Harris, which I send you.

For many years the Chickasaws formed an integral part of the Choctaw Nation. With this arrangement they were always dissatisfied, and in 1855 they effected a separation. I have now before me a treaty, concluded in the City of Washington on the 22nd day of June, 1855, by commissioners of the high contracting parties, by which a district for the Chickasaws is established, bounded as follows: "By the eighth article of this treaty the Chickasaws agreed to pay the Choctaws for the privilege of governing themselves in their own way in such manner as their national council shall direct, out of the national funds of the Chickasaws, held in trust by the United States, the sum of $150,000."

At the same time the United States leased for an indefinite term of years all that portion of their common territory west of the 98th degree of west longitude for which they agreed to pay the Choctaws $600,000 and the Chickasaws $200,000." In the end the Chickasaws were gainers to the amount of $50,000 by the arrangement.

I may mention as another evidence of their improvement, the change in their dress. They have almost universally laid aside the Indian costume, and assumed, at least in part, the white man's dress. Among the largest number collected on the occasion, I saw but two clad in the old Indian style. These are called subbees, in a way of derision, just as a certain class amongst us are called "old fogies."

Being about to take my leave, the senate suspended business and asked me "to make them a talk." With James Gamble for interpreter, I gave them a few words of parting advice and left them, probably to see them no more upon earth.

Yours, etc.,

T. C. STUART.

LETTER V

Pontotoc, Mississippi, July 15, 1861.

Dear Brother: I have felt for awhile past that I have a little too much to do. I am one of several agents appointed for the county to solicit subscriptions to the Confederate loan.

Could I recall twenty years of my life, I would certainly be

in camp, prepared to defend my country's rights with my blood. But this is impossible, and the only method by which I can serve her is by personal exertions and contributions to serve the war in which she is engaged, and in which I have an abiding confidence she will be victorious. I find the labor of preparing these sketches a little more than I anticipated. I have a great reluctance both to the physical and mental operation they require. I may find it necessary to avail myself of the privilege you allow me in your last letter: "Rest awhile and try it again."

Although in my last I took leave of the Chickasaw legislature, I wish now to return to Tishomingo City, the seat of government. This was the name of a venerable old chief who was present at our council in 1820, and signed our articles of agreement. His office was that of chief speaker, and his name signifies "king's servant." It was well for the Chickasaws to cherish and perpetuate his memory by giving his name to the capital of their new government.

The Chickasaws now number about six thousand souls, showing a great increase since I came amongst them. The annuity that was paid them in the early part of 1821 had been due since 1819. In the enumeration none were counted but those who were then living, and the number was 3,447. The amount paid them was $35,000 annually. This was in consideration of lands ceded to the United States in 1816 and in 1818, amounting to $32,000 per annum, for twenty years, to which was added an annuity in perpetuity (or in the Indian dialect "as long as grass grows and water runs") of $3,000 fixed upon them by General Washington. I have a copy of all the treaties ever made with the Chickasaws except the last. The first was concluded at Hopewell, Keowee, on the 10th of January, 1786, between Benj. Hawkins, Andrew Pickens and Jos. Martin, commissioners plenipotentiary of the United States on the one part, and Piomingo, head warrior and first minister of the Chickasaws; Mingotushka and Lotopoia, first beloved men, commissioners plenipotentiary of all the Chickasaws, of the other part. This was simply a treaty of peace, amity and protection on the part of the United States, and of allegiance on their part. The third article defines the boundaries of their territory, as follows, to-wit: "Beginning

on the ridge that divides the waters of the Cumberland from those running into the Tennessee river; thence running westerly along the said ridge till it shall strike the Ohio; thence down the southern banks thereof to the Mississippi; and thence down the same to the Choctaw line." They then owned a country two hundred and fifty miles square. And in addition to this, they had ten miles square on the eastern bank of Savannah river, opposite Augusta, which was given them by General Oglethorpe in consideration of services rendered the British government. A few families removed and settled on it, and some of their men were with the Americans at the siege of Savannah. When I first came to this country I knew an old woman that was born there. Augusta was then their trading post. I have seen men who made the trip, which required three and four months. Being at war with the Creeks they were obliged to go a great distance around and cross the Tennessee river twice. Notwithstanding the great distance and the difficulty of access, they exchanged their furs and skins for New England rum, packed it on their ponies and sold it here for five dollars a bottle. Having no currency, they traded altogether in furs, skins and buffalo robes, in which their country abounded, and for which they received two shillings (English currency) per pound.

The next treaty was made in October, 1801, by General Pickens and others, at Chickasaw Bluff, now Memphis, Tennessee, at which time the privilege of opening the Natchez Trace was granted, for which the United States paid them seven hundred dollars in goods. This road was for many years a source of great benefit to them, from the number of travelers who thronged it every year.

Yours as ever,

T. C. STUART.

LETTER VI

Pontotoc, Miss., August 31, 1861.

Dear Brother: I have yet said nothing about the arrangements of the Chickasaws for the education of the rising generation. The most intelligent among them have long since been con-

vinced they must become a civilized and enlightened people, and take their place among the family of nations or become extinct, and hence for years past they have been making laudable exertions to educate their people. On this subject, however, I am not as well informed as Brother Wilson, who has but lately returned from that country, after laboring several years among them, and who, I hope, will relieve me of this task. I can only say, I fear all their educational arrangements will be broken up and their efforts paralyzed by the Lincoln government, in withholding the funds justly due them for the fine lands they ceded in North Mississippi.

Having accomplished the particular object of my visit to the Chickasaws, we took leave of our friends at Boggy Depot and set out on our return home on the 12th day of October. You remember a little child, about four months old, whom we saw wallowing on a bear skin at the house of Malcolm McGee, in 1820? That child was the mother of the family where we stayed, and if now living would be a grandmother. We were pained to learn that she died in one week after we left her house. On our way we passed Bennington, Goodland, Pineridge, Wheelock, Stockbridge, or Mountain Fork, missionary stations among the Choctaws, spending a night at each place except Wheelock. Here we had intended spending the Sabbath, but arriving there the middle of the afternoon and learning that the Brethren Byington and Edwards were holding a "big meeting" on Mountain Fork, fourteen miles distant, we pushed on and reached the neighborhood a little after dark. An account of this meeting will no doubt be interesting to you. It was a sort of camp meeting, held for the benefit of those members who live too inconvenient to attend services regularly at the station. We arrived early in the morning and found them at breakfast. Soon after a horn was sounded, and a congregation consisting of one hundred and fifty or two hundred persons assembled for prayer meeting, in which several members of the Church led in prayer in their own language. An hour and a half was spent in these services, which all seemed to enjoy, when they were dismissed, and after a short interval again assembled for public worship. By this time the congregation was considerably enlarged by arrivals from the surrounding country. The whole scene bore the aspect of a

Christian community. Brother Byington preached in the native language, which he speaks fluently. I followed, with the aid of an interpreter, and Brother Edwards closed with a written discourse, both in English and Choctaw. The communion was administered immediately after dinner, followed by another discourse from Brother Edwards. I may mention here, a moveable seat from Brother Byington's little missionary wagon, with a buffalo skin spread over it, served both for pulpit and communion table. The services were closed by the baptism of a number of the children of the believers. To me it was exceedingly interesting, and I trust, profitable day. I was struck with the order of decorum of the worshipers, as well as their patient and respectful attention to the word preached. Although nearly the whole day was spent in religious services, there was no abatement in the interest manifested, nor any languor or weariness observed. Even the little boys and girls set an example worthy of imitation by their white brothers and sisters. By reference to the minutes of the assembly of 1860, it will be seen that the Mountain Fork Church contains 150 members, and all the churches in Indian Presbytery, including Wapanucka, contain 1,768. In view of all this may we not exclaim, "What hath God wrought!" He has blessed, in a remarkable manner, the labors of His faithful servants among that people, and given them many souls as seals to their ministry, who shall doubtless be stars in the crown of their rejoicing in the day of the Lord Jesus.

Yours,

T. C. STUART.

LETTER VII

Pontotoc, Miss., Sept. 7, 1861.

Dear Brother: In my last I mentioned the name of Malcolm McGee, whom you doubtless recollect as the interpreter in our council with the Indians. He favored our cause on that day and was ever afterward the fast friend of the Mission. His history being a little remarkable, I shall devote this letter to him. Having no education, and no record of his age, he did not know

how old he was. He was born in the City of New York, his father having been killed some months before in the battle of Ticonderoga. While he was quite small, his mother joined a colonly formed in New York for the purpose of making a settlement in the territory of Illinois. The party came around by water to New Orleans, and ascending the Mississippi and some distance up the Ohio, made their first landing on the north bank, at the mouth of a small stream, where they built a fort, called Fort Massac. Not long afterwards an agent of the British government by the name of McIntosh, residing in this country, visited the fort on business, and while there prevailed with his mother to bind Malcolm with him until he was 21 years of age, promising on his part to have him taught to read and write, and cipher as far as "the rule of three." In due time he was sent to Mobile, then a small Spanish town, to obtain his education. Being placed in a French family, who made a servant of him instead of sending him to school, he embraced the opportunity of a company of Chickasaw traders and returned to the nation. From this time he broke off all connection with McIntosh, and set up for himself. He assumed the Indian costume and conformed to all their customs except their polygamy. By the time he arrived at manhood he had acquired such a correct knowledge of the Indian language that he was made Government interpreter, which office he held more than forty years. In this capacity he once went with a deputation of Indians to Philadelphia, in General Washington's time, and while the American Congress held its sessions in that city. After the establishment of Washington as the seat of government, he was frequently there; was present when General Washington delivered his farewell address, and often referred to it in after life. When he first came into the country the whole tribe lived in one town for mutual defense and security. This in the immediate neighborhood of George Colbert's, where we spent our first Sabbath in the Chickasaw Nation. I have frequently passed through it. For many years it was called "The Chickasaw Oil Fields." It was several miles in extent. They subsisted almost entirely by the chase. Having no implements of husbandry, they could not cultivate the soil. The first mattock ever brought into the country was given by General Washington to George Colbert, who packed it on his pony a dis-

tance of 1,200 miles. There was not a cow belonging to the tribe, and very few hogs and horses. To induce them to scatter out into the surrounding country and turn their attention to agriculture, McIntosh removed and settled at "Tockshish" where our council was held. About this time he married the mother of Maj. James Colbert, who lived to a great age, and died in the summer of 1822. After the revolution, the management of the Indians having passed into the hands of the United States, McGee married an Indian woman and settled in the neighborhood of the agency, where we first saw him in 1820. In a few years he acquired considerable property. The first slave he owned was purchased from General Jackson in 1792 for four hundred hard dollars. In 1820 he had over thirty, and a large stock of cattle. The first summer after I commenced operations at Monroe, he made the first move in getting up a subscription of milk cattle for the use of the station; the result of which was eighteen cows and calves, four of which came from his own pen. This gave me such a start that I was never afterwards under the necessity of purchasing any cattle excepting a few for beef. He also gave us a commencement of a stock of sheep.

The woman with whom he was living in 1820, and who was mother of the child above referred to, was his second wife. On my return to the nation in the early part of 1821, she had separated from him, taking the child with her. But after a few years she gave it up, that it might be placed in my family to be educated. Having no family at home, and being much attached to his little daughter, he spent much of his time at the station. He took a deep interest in the school, and was much pleased with the progress of the children. He was confiding to a fault. Did propriety admit, I could give quite a history of the process by which he was swindled out of all his property by persons professing to be his friends. Soon after my return from Carolina with my family, in the fall of 1830, having been absent a year and a half, recruiting my health, he came to make us a visit, and the pony he rode was the only property he had in the world. He had been induced to remove to Tennessee Valley, within the limits of Alabama, and in less than two years came back penniless. I could not do otherwise than offer him a home, which he readily accepted. In a few years his daughter married, very young,

after which he lived with his son-in-law until the Indians emigrated west, in 1837. Not being inclined to go with them, he came back to my house. By the treaty of May 24th, 1834, he was allowed a section of land (640 acres) as a reserve, including the place on which he had formerly lived. This I sold for $5,000, the interest of which supported him comfortably while he lived. In the winter of 1848 his daughter and son-in-law, being her second husband, made him a visit, and on their return he concluded to accompany them to their distant home in the West where he died on the fifth day of the following November, being, as I suppose, in the 89th year of his age. While over there in 1856, I visited his lonely grave, not without some melancholy feelings and sad reflections, and but little realizing how soon his daughter would be laid by his side. He never made a profession of religion. His mind was often deeply exercised on the subject and he made many efforts to enter into the kingdom in his own strength. I have often found him at prayer in his room, but he was always deficient in a correct sense of the evil of sin, and never would admit the justice of God in his eternal condemnation. He built too much upon his own righteousness. I hold him in grateful remembrance for his interest in the mission, and his unwavering attachment to me individually. Peace be to his memory. Some years after his death a gentleman in New York City wrote to me for his likeness, and a short account of his life, for publication in his "American Biography." How he ever heard of him I know not. I furnished him the history, but have never known what use he made of it. The likeness I could not send, not having any, a circumstance which I have always very much regretted. I may add as an interesting fact, a grandson of his is now in the Confederate army in Virginia. He was sent by his guardians, Governor Harris and James Gamble, into Tennessee to school. There, with about forty of his fellow students, he volunteered, and may have been in the great battle of Manassas Plains. I have written to the principal of the school, inquiring for him, but have not yet received an answer.

Yours as ever,

T. C. STUART.

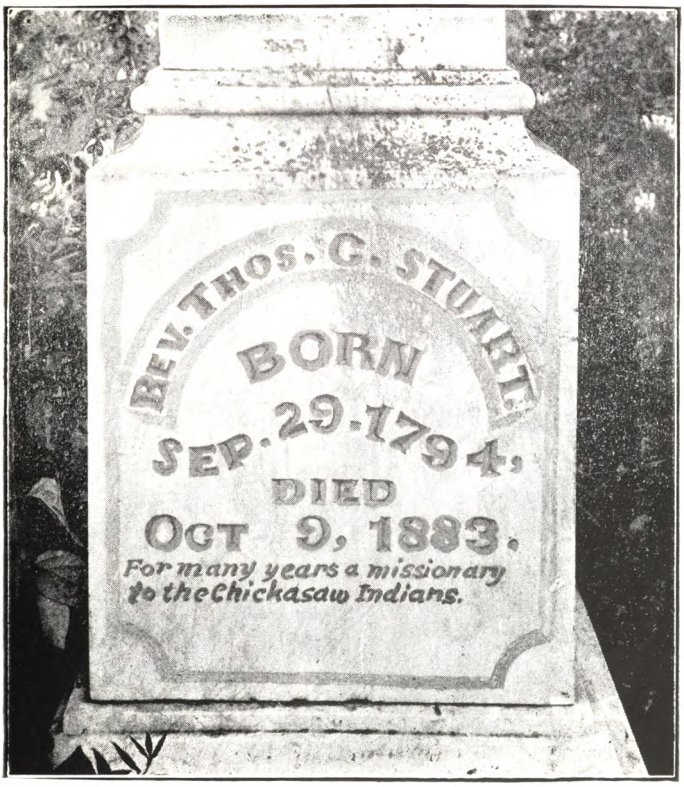
LETTER VIII

Pontotoc, Miss., Sept. 16, 1861.

Dear Brother: You wished to know something of the trials and privations of missionary life. These are always greatest in the commencement of the enterprise. To form a settlement in the midst of a heathen people, far removed from civilized and Christian society, is a work of no small magnitude. In my case there were circumstances which were calculated to increase the difficulties. I was alone. I had no associate with whom I could take counsel, or who could sympathize with me in my trials. I well remember how much I was tried, not only by the indifference, but suspicion of the Indians. They had no confidence in the success of the undertaking, and were not without doubts as to the honesty of my intentions. This feeling was doubtless increased by the failure of a similar enterprise some twenty-five years before.

A mission was sent out by a Congregational Association in New York. The superintendent of this mission, the Rev. Mr. Bullen, was esteemed a pious, good man, but the association was unfortunate in the selection of men to accompany him. Through the misconduct of these the mission was broken up in a few years. Mr. Bullen removed to the neighborhood of Natchez, where he joined our body, and lived and died a useful man. The only visible effect of his labors I ever discovered was some sort of observance of the Sabbath day. Previous to this no such day was known. The Indians required their servants to labor every day. Through his exertions a change was effected, but when I came into the country the negroes employed the day in working for themselves. I ought to say, Brother Bullen had no interpreter, and hence his labors were confined principally to the colored population and the few white men among the Indians.

It is not irrelevant to notice that soon after my arrival I learned that there was a hogshead of Bibles and Testaments lying in an old warehouse at Chickasaw Bluffs, the history of which was lost, but supposed to be designed for Mr. Bullen's mission. Before opening my school I sent for them, but found they were not worth the transportation. The paper, binding and



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print were very indifferent, and the books nearly destroyed by worms and moths. There was no document or record by which I could ascertain the point from which they came, or the place of their destination. They were published by the Philadelphia Bible Society, but I have no recollection of their date, if they had any.

But to return from this digression. In a few years we succeeded in gaining the confidence of the Indians and removing their suspicions, but then another source of trial was their ingratitude. With a very few exceptions they were universally an ungrateful people. Let me give you one instance. Very soon after I came to Monroe, while I was yet living in a camp, an Indian arrived one morning early, bringing an interpreter with him. He was very much alarmed, and declared unless I could do something for him he must die, at the same time showing me several wounds on his breast and arms, inflicted by his own dog at camp a few nights before. After shooting the dog he saddled his pony and rode day and night until he reached my camp. Taking it as certain that the dog was mad, and considering his case hopeless, I frankly told him I thought he would die, and declined doing anything for him, assigning as a reason the superstition of the Indians that the white man's physic killed him, and under the operation of the law of retaliation my own life would be endangered. He very earnestly assured me I was in no danger; that the Indians all knew the effect of hydrophobia, and his friends, as well as himself, believed his case a bad one. I then supplied him with a solution of corrosive sublimate and mercurial ointment, giving him instructions how to use them and when to stop. The result was he got well, and I had the credit of curing him, but I never saw him from that day to this. Although we boarded, clothed and educated their children gratuitously, we paid them full value for every article of provisions obtained from them, and when traveling among them we were always charged for our accommodations.

The want of mail accommodations was a great privation. For many years there had been a regular mail from Nashville to Natchez, passing through the Indian country, but soon after I came it was removed to the Military road, and then our nearest post office was established at Cotton Gin Port, within a day's

ride, which was quite an advance in the right direction. It was not long until we had a weekly mail to the agency, when our mail arrangements were considered complete. In this connection let me say the only time during all my misionary life when my life was in jeopardy was in a trip to Columbus after the mail. I reached a creek of some size, in the midst of a terrible storm, and found it swimming. Being already thoroughly drenched, I de termined to attempt to swim through. There being a raft of timber just below the ford, I went up a few paces and plunged in, aiming to swim diagonally across, and would have succeeded but for a pole which was concealed under the water. Striking this about the middle of the stream, the horse turned across and reached the shore at a place where the bank was so high and steep that it was impossible to ascend it. Now was my delimma, and now for a few moments I seriously believed there was not a step between me and a watery grave. Committing myself into the hands of the Lord, I threw myself into the water and swam back. In a moment after, the horse sank, and rising below the log, came out on the same side, and to my great mortification ran off and left me. It was eight miles to the first house, which I finally reached, very much exhausted, but thankful that my life was spared.

Our fare for many years was of the plainest and coarsest kind. We had plenty of the necessaries of life, but few of its comforts. Once for a whole year we had no flour about the place. Coffee could be had only at the most exorbitant prices. The first I obtained from Mobile cost thirty-five cents a pound by the sack, and the freight to Columbus by keel boat was $5.00. I have paid as high as fifty cents a pound in Cotton Gin Port. Consequently we used but little, taking it but once a day, and always mixed with rye. We once had a barrel of parched rye sent to us from Boston, which was considered a great treat. By the way, after a lapse of thirty-five or forty years, I am reduced to the same regime as a matter of necessity and economy. I console myself that I am better prepared than most others for this self-denial, having had a thorough training for a long course of years during my missionary life. Our table furniture was in good keeping with our fare. Before opening the boarding school Dr. Henry sent us an ample supply of pewter plates, iron spoons,

knives and forks, and various other articles. We sent to Florence, Ala., a distance of 125 miles, for ten dishes, cups and small pans, from which, with an iron spoon, we took our coffee, milk and tam-ful-lah (Indian hominy). After all, I doubt whether our trials and privations were much greater than those of many who perform long journeys to newly-settled countries, that they may improve their worldly circumstances.

In my next I shall speak of the manners, customs, wars, traditions, etc., of the Chickasaws.

Yours as ever,

T. C. STUART.

We should like very much to have seen "Father" Stuart's account as indicated in the last paragraph of the above letter. It would doubtless throw much light on Chickasaw history that is either obscure or entirely lost to posterity. If there was a continuation of the letters they were not included in the volume from which we extracted them, and so cannot be made a part of this history, much to our rerget.

MRS. MARY JANE STEWART

(An obituary written by Rev. W. V. Frierson and printed in the Pontotoc Observer of May 24, 1884)

This devoted Christian fell asleep in Jesus at her residence in Tupelo on the first, instant (May 1, 1884). She was the wife of the late Dr. R. S. Stewart, a faithful ruling elder of the Tupelo Church, and daughter of the Rev. T. C. Stuart, of the same place, who entered into his rest last September.

Of her early history the writer knows little, but is assured of the following facts by intimate friends: She was a native Mississippian, born October 6, 1825, and was consequently in her fifty-ninth year at the time of her death. Her early life was spent at Monroe Station, in Pontotoc county, where her parents had settled as missionaries to the Indians about the year 1820. Surrounded by these rude children of the forest, her first impressions of life were simple. A great favorite, she was nursed and admired by them, and taught to speak their language. For years it was a matter of some concern to her parents lest she should prefer the Indian to their own dialect. An only child, she was the constant companion to her Godly parents during their lives, except while absent from home at school. Upon them devolved the main work of shaping her truly noble character, and right nobly did they do it.

Her intellect was of a high order, and she enjoyed the best educational facilities the country afforded, graduating with distinction under the Rev. James Weatherby at Oxford. Thus richly endowed by nature with gifts of mind and heart, and thoroughly indoctrinated by pious and loving parents in the cardinal truths of Christianity, and trained in the best schools under Christian influence, she was well equipped for her career of usefulness and success.

After the death of her mother, in 1831, she was with her father uninterruptedly until the time of his decease, assisting by word and deed in his abundant labors for the Master. When he

grew too old and feeble for active service, she was to him a faithful and loving child, watching over him, providing with tender care for his wants, and smoothing all the rough places of his declining years.

Teaching was perhaps the great work of her life. She was always a teacher. The power of her example was felt, even from childhood, by all who came in contact with her. Having a mind well stored with knowledge and a heart purified by grace, her conversation was entertaining, instructive and elevating. She did not, however, enter the school room until the war came on. The close of this found her a teacher in the Chickasaw Female College of this place. She held this position until her marriage with Dr. Stewart, in 1868, and then removed to Tupelo. After his death in 1870, she established a school of a high order in that place, of which she continued as principal as long as she lived. She "died with the harness on."

Nor did her teaching, and house-keeping, and social duties, and her attentions to her father exhaust all her time, consume her energies, or fill the full measure of her benevolent heart. At the close of the war, her father, imbued with the spirit of that Savior he loved so well, undertook in the town of Pontotoc the work of elevating the colored race. As part of this work he was superintendent of a large Sabbath School for this people until his removal to Tupelo. Mrs. Stewart took great delight in aiding in this work of "preaching the gospel to the poor." She had a large class of her own, but would frequently hear several, owing to the scarcity of teachers. She entered with real zest in this, as she did into all of her work. She was engaged similarly for a time in Tupelo. Her private charities and deeds of kindness, unknown to the world at large, were numerous. She seemed always to be thinking of others rather than herself, and though not rich in this world's goods, the needy were never turned away empty from her door. Her fatal disease, pneumonia, was doubtless induced and aggravated by her perseverance in well-doing. A few days before her death she was teaching by day and watching by night at the sick bed of a friend, and min-

istering to the wants of a poor old colored woman, sick and very destitute.

Surely "she hath done what she could." Many of the old and young, and from all the walks in life, will rise up in the last day to call her blessed. How happy her state! How peaceful and quiet her slumber!—

"From sufferings and from sins released,
And freed from every snare."

We have laid her body to rest with her loved ones in the cemetery at this place, there to repose till by Divine power she is raised in glory. What a blessed reward awaits her, when in company with all the ransomed she shall hear the voice of Jesus, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me to meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

W. V. F.