

WILLIAM SALTER'S "MY MINISTRY IN IOWA,
1843-1846"

EDITED BY PHILIP D. JORDAN

In 1906 Dr. William Salter, pastor of the Congregational Church at Burlington, the last surviving member of the "Andover Band," that group of eleven young clergymen who came from the Andover Theological Seminary to Iowa in 1843, wrote an account of his experiences as a missionary in Jackson County, where he labored from November, 1843, until the spring of 1846 when, upon the death of the Rev. Horace Hutchinson, he was called to fill the Burlington pulpit. Dr. Salter entitled his account, "Journal of a Missionary in Jackson County, Iowa Territory, 1843-6," and he first published it in the *ANNALS OF IOWA* for January, 1907. The *Maquoketa Sentinel* soon copied the account, and by April it was reprinted in the *Annals of Jackson County*. Three years later, in 1910, the year of Dr. Salter's death, James W. Ellis included the "Journal" in his *History of Jackson County*. The account may also be found in Mr. Salter's *Sixty Years*.

An examination of Dr. Salter's narrative of his work under the direction of the American Home Missionary Society indicated that it was not a "journal" at all in the sense that it was a diary or running account, but that it partook more of the nature of the reminiscences of an elderly man who, in the closing years of life, remembered only the glories and romantic adventures of an earlier day and forgot the disappointments and hardships which were necessarily a part of the Iowa frontier pattern in 1843. A closer examination led me to believe that the account, although not a "journal" itself, was based upon a diary or log book of some type which Mr. Salter actually kept from day to day for the period covered. This judgment was confirmed two years ago when the original diary entitled, "My Ministry in Iowa," was uncovered, worn and torn from its many journeys in saddlebags and its frequent adventures in the pockets of the young missionary as he journeyed through Jackson and adjoining counties in his far-flung prairie, parish work.

The little volume, bound in black boards, measures about 15x19½ cm. and now contains about 172 pages. Originally there were more, but some have been torn out, perhaps for memoranda, and only fragments of others remain. The inside front and back covers are filled with jottings and notes, some listing texts for sermons and others recording household and personal expenses. The majority of the entries are in ink, and all are in the cramped script characteristic of the author's hand even when, at the age of sixteen, he was recording his observations of Brooklyn weather on small scraps of paper. The first dated entry is November 20, 1843, and the last, January 1, 1846.

Between these dates are entered Dr. Salter's almost daily observations and comments upon the frontier. Drawn from his immediate and personal experiences, they are set down at the day's end with faithful and candid goose quill. Here is the humor as well as the pathos, the inspirations and disappointments, and the shrewd, but not always charitable, estimates of the immigrants who flocked into Jackson County from many parts of the world—the Goodenows, Wrights, and Nimses, from Lake George, New York, the Nickersons and Sutherlands from New England, the Dyers from Virginia, the Thompsons from Pennsylvania and the Ellises from Indiana, the Livermores from Ohio, the Woods from Michigan, the Chandlers and Currents from Canada, and finally the McCloyes from Ireland. Doctors and lawyers practice their professions, and land feuds make enemies of neighbors. And always there appear the determined efforts of the twenty-two-year-old minister to preach the Gospel, bury the dead, sponsor the temperance cause, fight the slavery evil, and establish academies and colleges.

Dr. Salter's spelling and punctuation have been followed as closely as his script would permit. In some instances it has been necessary to photograph passages where the writing was indecipherable, enlarge the positive, and so arrive at a satisfactory reading. Intentional emendations are enclosed in the square bracket. Material enclosed in parentheses within the text is Dr. Salter's, not the editor's. The pagination of the diary is indicated in square brackets in the text. Finally, no portion of the diary has been cut, even in those few places where the author has passed what appear to be uncomplimentary remarks upon men

and events. To remove such comments would serve only to decrease the value of this excellent source material in the history of the West, and thus destroy the document's worth. This diary supplements "William Salter's Letters to Mary Ann Mackintire, 1845-1846," which appeared in the ANNALS OF IOWA for April, July, and October, 1934.

MY MINISTRY IN IOWA

Springfield, Jackson County,
November 20, 1843.

Talked much about coming to this territory¹ thru the winter 1842-43, with E. B. Turner,² Sam Gridley,³ and E. Adams.⁴ In the course of the coming summer H. Adams,⁵ Robbins,⁶ Hammond,⁷ Hutchinson,⁸ Hill,⁹ Spaulding,¹⁰ Alden¹¹ concluded to come hither. Gridley's poor

¹The Territory of Iowa.

²Edwin B. Turner (October 2, 1812-July 6, 1895), born at Great Barrington, Mass., Illinois College, Cascade, Colesburg, Yankee Settlement, Iowa, 1843-1854, Morris, Illinois, 1855-1864, superintendent in Missouri, 1864-1876. *Vid.* the indexes for the ANNALS OF IOWA for references to Turner and the other members of the Iowa Band mentioned here.

³Sam Gridley did not come to Iowa.

⁴Ephraim Adams (February —, 1818-November 30, 1907), born at New Ipswich, N. H., came to Iowa with the Band, preached at Mount Pleasant for one year, supplied in Burlington in July 1844 when Mr. Hutchinson returned East to be married, went to Davenport where he remained eleven years and where he assisted in founding Iowa College, removed to Decorah where he preached for fifteen years. For the following ten years he was superintendent of the American Home Missionary Society, the first year for the northern part of Iowa and later for the entire state with headquarters in Waterloo. He was pastor at Eldora for six years and then moved to Ann Arbor, Mich., for a year to live with his sons. He returned to Waterloo in 1889. *Vid.* Salter, *The Old People's Psalm and the Golden Wedding of the Rev. Dr. Ephraim Adams and Wife*, Burlington, 1895. *Et The Decorah Republican*, December 5, 1907.

⁵Harvey Adams (January 10, 1818-September 23, 1890) was born at Alstead, N. H., came to Iowa with the Band, preached at Farmington, Council Bluffs, returned to Farmington, went to New Hampton, and later Bowen's Prairie where his active ministry closed in 1882.

⁶Alden B. Robbins (February 18, 1817-December 27, 1896), born at Salem, Mass., came to Iowa with the Band, and preached at Muscatine from 1843 to 1896.

⁷William B. Hammond did not come to Iowa.

⁸Horace Hutchinson (August 10, 1817-March 7, 1846), born at Sutton, Mass., came to Iowa with the Band, and preached at Burlington until his death. He was the first of the Band to die.

⁹James J. Hill (May 20, 1815-October 29, 1870), born at Phippsburg, Maine, came to Iowa in 1844 after settling the estate of his father. His first churches in Iowa were Garnaville, Sodom and Gomorrah, of Clayton County where he said the staple food was "corn-dodgers, bear's meat and wild honey." Later he had pastorates at Indiantown, Green Mountain, Genoa Bluffs, and Fayette. He also had churches at Albany and Savannah, Illinois, and at Blencoe and Hutchinson, Minnesota. From 1865 to 1868 he was agent of the American Home Missionary Association for Iowa, Kansas, and Minnesota.

¹⁰Benjamin A. Spaulding (June 20, 1815-March 31, 1867), born at Billerica, Mass., came to Iowa with the Band, settling near the later towns of Agency, Oskaloosa, Eddyville, and Ottumwa. For several years he was missionary at large. Of a communion season which he held in the old Indian Council House at Agency, September 15, 1844, he wrote: "Here less than two years ago savages were sitting and lying upon the floor, smoking their pipes and singing their songs; now a congregation of Christians are celebrating the dying love of their Redeemer." In April, 1851, he was called to the Ottumwa Church where he remained for twelve years. Later, his health failing, he removed to Eau Claire, Wisconsin, for a year, and returned to Ottumwa as superintendent of schools for Wapello County. He was the second of the Band to die. *Vid.* *A Sermon Preached at the Funeral of Rev. Benjamin A. Spaulding*, Ottumwa, Iowa, April 2, 1867, by Rev. William Salter.

¹¹Ebenezer Alden, born at Randolph, Mass., came to Iowa with the Band, settling at Solon, Tipton (with a church of three members) and returning in 1849 to New England where he found a church in Marshfield, Mass.

health constrained him to remain in the East. Hammond and Hill were detained by sickness. Thru the latter half of the summer term we had a weekly prayer meeting in the south end of the Library to implore the Divine direction.¹² Our design was to establish the institution of the Gospel with all their blessed attendants of learning and refinement, and social progress in this new country and underneath their healthful shade to build up a goodly Commonwealth which should be a kingdom of Christ and to His praise.

The enterprise found favor with men and, I may not doubt with God, for surely never did any undertaking enjoy more smiles from the good or find [2] all circumstances and events more working together to help forward its commencement.

I left home¹³ Oct. 4—visited Niagara, spent the Sabbath Oct. 8 in Buffalo¹⁴ in the family of Rev. A. T. Hopkins. His good family and church comforted and strengthened us in our work.

Sailed for Chicago Oct. 9 at 4 P. M.¹⁵ Prof. Post,¹⁶ who traveled with us, is a man of fine strong powers of mind. He promises to accomplish much benefit for the Western Country. On Saturday 14th. inst. it became evident that we could not reach Chicago before Sabbath morning and hence the question whether we should go ashore at Milwaukee Saturday night. I thought we should be justifiable in going on. But better counsels prevailed and I went ashore—made the acquaintance of Rev'd Stephen Peet—and J. J. Winter[?]¹⁷—the former the industrious and laborious agent of the A. H. M. S. in Wiskonsan, on whom has been the care of all the churches in that territory and who has done much in bringing about the state of quiet safety and progress in which the cause of Christ there is. He is a man of practical abilities—of strong common sense—very plain [3] in manner and of great influence in Wiskonsan. Mr. Miter[?] (formerly of Knoxville, Ill.) is Pastor of Congregational Church—a student of Dr. Berman and Mr. Kirk. A faithful minister—a good speaker—of good popular talent, and much respected.

Mr. Ruel M. Pearson, a New Haven student, traveled in our company—is a very clever man, of strong natural good sense, amicable by nature—of sound mind, and a man of promise. He comes West to preach in Northern Illinois.

At Chicago Oct. 17. Saw Rev'd Mr. Bascom[?], he is plain in appearance, nothing prepossessing—but I should judge a man of prudence and good sense, said to be a fine preacher.

¹²The group met on Tuesday evenings in the library of the Andover Theological Seminary where they were students. *Vid.* T. O. Douglass, *The Pilgrims of Iowa* (1911) Chap. IV, and Ephraim Adams, *The Iowa Band* (2nd ed.) Chap. III.

¹³New York City. The place of meeting for the members of the Band was at the Delevan House, a temperance hotel, at Albany. Salter did not arrive there until the evening.

¹⁴They went by train to Buffalo, then the terminus of western railway travel.

¹⁵On the steamer *Missouri*. They touched at Erie, Cleveland, Detroit, Mackinaw, and on October 14, Mr. Salter landed, after a rough voyage, at Milwaukee, not wishing to travel on Sunday. On Monday, October 16, he took a boat for Chicago, arriving there the following day.

¹⁶Rev. Truman Post. *Vid.* Salter, *Sixty Years*, Chap. XXXIV.

Rode to Burlington in an open wagon.¹⁷ Spent the Sabbath Oct. 22 in Galesburg and Knoxville. At latter place made the acquaintance of Mr. Charlevoy[?] and family of daughters (friends of Brother Turner and from Kinderhook) and his son in law Mr. West, and of Rev. Mr. Cole who was a Princeton student in Seminary with Cyrus Mason, Henry White and E. N. Kirk. Mr. Cole is of moderate abilities, a moderate abolitionist—rather a stiff Presbyterian. His wife is a good housekeeper.

Was much exhilarated at sight of Mississippi river Monday afternoon Oct. 23rd.¹⁸ The thought of the destinies of men—immortal men—of my country as connected with this great highway of the West—of the use of this river more affected me than did the sight of Niagara. Crossed to this territory Tuesday morning Oct. 24th. 1843.¹⁹ In Burlington enjoyed the [4] hospitalities of Mr. J. G. Edwards and wife.²⁰ She was a native of Portsmouth N. H., formerly resident in Boston. Dr. Wisner considered [her] one of the most efficient members in his church. She is a smart housekeeper, given to hospitality, much interested in the church, of quick perception, close observation, large intelligence, and great benevolence. The Church (Pres.) has been much divided, but the field is promising and inviting. Visited Rev. Asa Turner Jr.²¹ at Denmark Oct. 26. He has been a very laborious workman in the West. Came to Quincy Ill. some 13 years since, organized many churches in that neighborhood—came to this territory some six years ago and has had charge of the whole territory—is a man of strong natural powers of mind—of flexibility of character and consequent easiness of adapting himself to circumstances—has great influence among the people which he has gained by identifying himself with them and sharing in their privations and interesting himself in their interests.

With Brother E. B. Turner rode over the Des Moines country. At Farmington is a small church. Its principal members with whom I became acquainted, are Mr. Houghton and brother, Squire Beckley and wife. Saw Mr. Dulton[?] who has been preaching there this Summer—who was abed with a fever and is rather discouraged. [5] Rode West thru Bonaparte, 6 miles from Farmington, on the Des Moines. A thriving village, some 50 or 60 houses many of them painted white—there are mills on both sides of the River. To the mill at Farmington slaves come from 30 or 40 miles South in Missouri. Lexington two miles

¹⁷Mr. Salter's group, the brethren with wives going to Davenport, secured transportation in the wagons of some Illinois farmers who had come to Chicago to market their wheat, and were returning to their farms with empty wagons. The members of the Band, with the exception of Alden B. Robbins and Daniel Lane who were married and went to Davenport, bought canvas wagon coverings, provisions, and general supplies for the journey to Burlington in Chicago. En route, they were able to purchase a meal of honey, milk, butter, and eggs for twelve and one-half cents. *Vid. Adams, op. cit.*, pp. 24-25.

¹⁸They left Galesburg, Illinois, early that morning.

¹⁹Salter and Turner guarded the group's supplies on the Illinois side of the Mississippi through the night, while the others crossed to Burlington on the evening of the 23rd.

²⁰*Vid. Philip D. Jordan, "The Life and Works of James Gardiner Edwards" in The Journal of the Illinois State Historical Society, Vol. XXIII, No. 3, October, 1930.*

²¹*Vid. George F. Magoun, Asa Turner and His Times, 1889.*

farther up the river presented a rather shabby appearance. At Bentonsport called on Mr. Seth Richards (a brother of one of that name in firm Bacy[?] Richards and Platt New York) He and his family have been shaking with the ague, his wife (a Miss Gardmen) from Einfield, Mass. helped in raising the timbers of a mill belonging to a Mr. Hitchcock and Mr. Cotton. The raising was done on cold water principles. 40 or 50 rough looking fellows were present.

Found in a house here a sermon advertising Presbyterian doctrines thus scattered to work mischief. Rode on thru Columbus, which has pretty much run down, to Keosauque—[sic] the ride along the Des Moines is a most beautiful one and will doubtless be taken for pleasure after 30 years hence. We had some difficulty at times in keeping our road and more scare than danger in crossing the river at night.

At Keosauqua [sic] found a home with Mr. Huddon an intelligent gentleman from Indiana. His wife, a smart woman—originally from Virginia then from Kentucky and Indiana. He is the only pillar in [6] the church there. Saw his son and Mr. Thompson who started off Oct. 31 from Buchanan County where Mr. T. has bought 80 Acres and a mill privilege on the Wapsipinicon. This is one place which is purposed as the seat of the college which is to be established in this territory.

Oct. 30. Rode West to Troy, Davis County. This is on the line of the old purchase—many of the former inhabitants have moved on to the new purchase. Of the church here which last year numbered 29 members no less than 19 have moved away to the New Purchase. I dined with Squire Sam'l Evans, has a claim on the N. P. and was preparing to move on to it. He is desirous of having what he called "a stiff minister", i. e. smart. His cousin Squire Wm. Evans is the efficient man in the church there. These Evans were from East Tennessee and were used to good preaching there. I preached at Keosauqua, Rev. Mr. Bell was present and offered prayer for me. He is the most influential and active Preacher of O[ld] School Presbyterianism in the territory, and a moderately smart man, but rather too much of a Licentiate. We rode from Troy to the Old Lac and fox Indian agency—crossed the river two miles above Iowaville—broke our axle in the woods—were tumbled and detained—borrowed horses and rode horseback, reached the [7] Indian farm about 9 P. M. Mr. Wilson not at home. Next morning Oct. 31st. rode to the Agency House. Saw Mr. Wilson, Mrs. Street, and their families. Mrs. S. from Tennessee, a Cumberland Presbyterian, has a "holy horror" of Abolition, has been much afflicted lately by loss of husband and daughter—a little deranged. Visited Wapello's²² grave which is by the side of Gen. Street's.²³ An upright post is placed at his head on which are marked in red paint

²²Chief Wapello (1787-March 15, 1842). *Vid.* ANNALS OF IOWA, Third Series, Vol. II, pp. 636-638 for biographical sketch.

²³General Joseph M. Street, for many years Indian agent in the West. *Vid.* ANNALS OF IOWA, Third Series, Vol. II, pp. 81-105 for a biographical sketch, and a picture (facing p. 104) of the graves of General Street and Wapello at Agency City.

drawings of a decapitated and a decimated human body signifying that the Chief had slain such and so in battle. Rode that afternoon in the rain to Fairfield where enjoyed the hospitalities of Mrs. Reed. The next day (Nov. 11) to Denmark, where put up with Deacon Isaac Field (from Salem St. Church Boston). He and his wife treated us with the greatest cordiality and kindness. They made us at home. Mr. F. is a very well informed Christian, a correct abolitionist. I was examined for ordination, and ordained by Denmark Association, Sabbath, Nov. 5, 1843.²⁴ Julius A. Reed preached a good popular sermon on the characteristics of a good minister and Turner Jr. offered the ordaining prayer.

Monday morning Nov. 6 the brethren separated—some to the South—some to the West—and others to the North—our parting [8] was sad, yet hopeful—E. Adams to Mt. Pleasant, and Trenton in Henry Co. H. Adams, Farmington. Alden, Johnson and Cedar Counties—Hutchinson, Burlington—Lane, Keosauqua, Robbins, Bloomington: Spaulding, Wapello Co., Turner, Cascade. M. A. Thompson to Davis Co. These locations were all agreed on tho' some of them not without protracted or anxious thought, in peace and love. If the Pilgrims on board the Speedwell could inscribe on the sails over their heads "God with us" before they had crossed the perilous ocean—surely we having experienced so much of the Divine Favor, can make the same inscription as we set up our banners, being now in the place where we have so long desired to be.

Came up the river²⁵ on the "New Brazil", Cap't. Smith, a gentlemanly and intelligent officer. Staid at Davenport with Rev. A. B. Hitchcock. He was a Jacksonville and N. Haven student. Spent one night Nov. 9, with Rev. O. Emerson of Clinton Co. He has been an untiring laborer in the Gospel and has nearly worn himself out in journeying—he is well fitted for this country, having a heart to bear all things—is liked among the people. Reached this place²⁶ Friday night Nov. 10. [9] Board with Mr. Shaw,²⁷ a gentleman who has seen much of the world and is a man of intelligence. His wife is a most quiet—active and amiable woman. Nov. 11. Called on Dr. Effen,²⁸ a mile West of Mr. Shaw's, he is from Pres. Church in Albany, Ill., is gentlemanly and polite, rather stiff in his opinions, to be managed by kindness and by never distinctly opposing. Rode over to Andrew where preached in Court House on the Sabbath—a log building not tight or comfortable in any respect. Met there Rev. Mr. Littlefield from Apple River, Ill.—has been holding

²⁴The members of the Band ordained were: E. B. Turner, William Salter, E. Alden, Horace Hutchinson, E. Adams, Daniel Lane, and B. A. Spaulding. The Rev. J. H. Reed preached the sermon from Acts 20:28, and the Rev. Asa Turner offered the ordaining prayer. *Vid. Adams, op. cit., Chap. VI.*

²⁵The Mississippi.

²⁶Maquoketa. It is located on the line between South Fork and Maquoketa townships, on sections 19, Maquoketa Township, 24-25 South Fork; it is 170 miles west of Chicago, 200 miles from Des Moines, and about midway on a straight line north and south between Davenport and Dubuque.

²⁷John Shaw, of Ellisburgh, New York, moved to Dubuque in 1839, to Bellevue in 1840, and to Maquoketa on June 6, 1842. On November 6, 1835, he married Miss Sophia Fiske, of Oxford, Mass., and Ellisburgh, New York. Mr. Shaw died in 1853, and Mrs. Shaw in 1887.

²⁸Dr. William H. Effer, or Effner. He had a son, Jerome,

a protracted meeting in Andrew, but at an unfortunate time as the people were very busy getting in their corn—he seems to be a faithful minister and very faithful in visiting from house to house. In his preaching and measures he is correctly styled by a Methodist woman—“a Methodist Presbyterian”. One member in the Methodist church there, a Justice of the Peace, told me that in this country they received “with open arms all ministers, no matter what their tenements were.” This was Mr. Hopkins rather a credulous superstitious and weak-minded man—at the same time a bigamist, having [10] a wife in Ohio and one here. His declaration reminds me of the sermon of Mr. Shinn, a Methodist preacher, whom I heard in Keosauqua the first Sabbath I was in the territory. He told the people about what *King Samuel* said and did.

Last week on Thursday I took Br. Turner sixteen miles West toward his diocese. Yesterday had some 50 hearers. They were attentive. The prospect of planting a church here does not seem very encouraging. There are within five and six miles on all sides surrounding me but nine Professors of Religion, of Presbyterians (O. and N. S.) and Congregationists, and none of these seem much interested in this undertaking but Mrs. Shaw and Dr. Effner. If the people could only be united one good church might be build up. Be this the subject of my prayers and the object of my labors.

Visited Mrs. Nimms[?] last week, member of a church in Alton—a smart active woman, desirous of educating her children. Was formerly a Baptist (her parents Presbyterians) her children have not been baptized. Mr. Nimms²⁹ was a Professor in New York but in his frequent immigrations, first to New York, then to Illinois, and here has never taken his certificate of church [11] membership. Met there Mr. Liverman³⁰ who lives in the first cabin North of Mr. Shaw's, an infidel tho he only considers himself a Universalist. Sent him Baxter's call.³¹ He comes to read it. Mr. Dorr,³² of Eric Co. New York, commenced teaching school here this day—he is engaged for 4 months, at 12 dollars a month and board.

There has been a great deal of sickness (ague and bilious fever) thru the territory this fall owing to the heavy freshets in the spring and early summer.

This has been a very wet fall. The people in the territory are much poorer than ever before I have had any idea of.

In the upper part of the territory are more New England and New York People than I found in the Southern part. Formerly in this County were many desperados, black legs and horse thieves, but since

²⁹Eliel Nims. Mr. Salter's spelling differs, but Nims is generally used.

³⁰Probably Abraham Livermore. His children, Julia, Abraham, and Laura, attended the old sod-covered Maquoketa school in the winters of 1842-1844. *Vid.* James W. Ellis, *History of Jackson County, Iowa*, 2 vols. (1910) Vol. I, p. 574.

³¹Rev. Richard Baxter, *A Call to the Unconverted*, with an introductory essay by Rev. Thomas Chalmers, D. D., New York. American Tract Society. [18-?]]

³²Ebenezer Dorr, who married the daughter of George Earle. He taught two winters, 1843-1844. *Vid.* Ellis, *op. cit.*, pp. 569-574.

the mob at Bellevue³³ they have mostly cleared out. In the trial for murder last year of the murder of a man³⁴ at Andrew, there were several persons from the East on the Jury—when the murderer's lawyer from Davenport came into Court and saw the character of the Jury—"Ah," said he, "there are too many Eastern men for us." And so [12] it proved for that Jury brought in the murderer guilty and he was executed. Not so sure of it that the Anglo-Saxon race is to build here a good Common-Wealth as it is that if such a state do arise and shine here the work will have to be done in the main by Novo Anglo-Saxon men.

Saturday night Dec. 2. Here ends a hard week of labor, yet the Lord has strengthened me. Have rode some 85 miles this week and visited thirty families. Thursday Nov. 30 we observed a day of Thanksgiving. Preached from Ps. 105:1.³⁵ Sunday had a meeting of those who will unite in forming the Church here. They were equally divided on the question of the form of government. The Methodist Preacher on this circuit (Mr. Walker)³⁶ has an unfortunate practice of using the plural for the singular. Thus on last Sabbath he told the people here, "Brethern, pray for each others goods, labor for each others goods."

Was encouraged by a prospect of forming a church about six miles below Bellevue this Winter. Saw there Mrs. Reed. She was brought up in the Episcopal Church. Her [13] husband (died in August) was for twenty-five years an elder in a Presbyterian church in the North of Ireland. They lived in this County two or three years, and saw but one Presbyterian minister. He died and was buried uncomforted and unhonored by any Clergyman.

Thursday Dec. 12. Visited today *Mrs. Decker*,³⁷ one mile South of Mr. McCloy's. Mr. and Mrs. D. are Baptists, experienced Religion some eight years since in Western New York. Mr. D. united with the Baptist church here. Mrs. D. refused to unite because the church received those who trafficked in ardent spirits, viz. Mr. Taylor. Visited Mr. Dunham, a native of Windsor, Berkshire Co., Mass. His grandfather was a minister at Martha's Vineyard. Mr. D. moved to Southern Illinois near Vandalia when a young man and has become a thorough Sucker. Knew there Rev'd. Mr. Ellis, one of the founders of Illinois College. Mr. E. was at his house frequently. Mr. D. lives a mile East of Mr. Decker's. Was a widower with three or four children and married a widow with as many—is a man of good natural powers of mind not much improved—sceptical as to Divinity of Christ. [14] Visited

³³A long series of Bellevue crimes, committed by Brown's Gang, was brought to a close April 1, 1840, when forty citizens under the command of Colonel Thomas Cox, after a gun fight, broke up the gang. Some were killed, others whipped, and but few indicted. Later some persons protested against this display of rough frontier justice, but in the main, the citizens of Bellevue approved this method of justice. *Vid. Ellis, op. cit.*, pp. 403-475.

³⁴Joseph T. Jackson, who was tried and found guilty in Andrew of the murder of Xenophon Perkins, and hanged July 15, 1842. *Vid. Ellis, op. cit.*, pp. 223-227.

³⁵Psalms 105:1. O Give thanks unto the Lord; call upon his name: make known his deeds among the people.

³⁶Rev. John Walker.

³⁷Mrs. Levi Decker.

yesterday Mr. Fairbrother,³⁸ bee-keeper, he is awakened—has been a careless man, Sabbath breaker, has kept bad company, but desires to be and do better. Yet having lived in much ignorance sees things as yet darkly. The inconsistent lives of professors is a great stumbling block in his way. Also visited Mr. Estabrook, a mile and a half North-east of Mr. F. Mr. and Mrs. E. who were natives of New Hampshire, but lived in Vermont. Mrs. E. brought up a Baptist. Mr. E. a Universalist. They have a daughter, Laura, who has been sick and nearly helpless from childhood. She professes sweet resignation to the Divine Will, exercises patience and says her afflictions have weaned her from earth and led her to seek the truth[?] in heaven. Appointed for her benefit a meeting at her house, Jan. 2. Preached to lead her [to] the Saint's Rest.

Brothers Turner, Emerson, Robbins, and Mr. Hitchcock of Davenport were here last week to form an Association for Northern Iowa. I endeavored in adopting a Constitution to give the Association the powers of a Presbytery in accordance [15] with the plan of Union, recommended by General Association of the Presbyterian Church, so that the church here and others might come under its care—but Congregational Councils were too strong and bore rule. I, however, succeeded in accomplishing the results desired by inducing the association to pass a Resolution to take Presbyterian churches under its care. Mr. Holbrook and myself were appointed Committeemen to report at next meeting on Catechistical Instruction.

The ministers preached to attentive audiences to as many as our house could hold.

On Sabbath Dec. 10 the church was constituted, Dr. Effner and Mr. Thomas Flathers set apart as Elders, to continue in office two years—the little flock consisted of seven—the Lord's Supper administered.

Most every impenitent man with whom I have conversed on Religion speaks of the inconsistent lives of church members.

Dec. 15. Br. Emerson preached here [the] 13th. on Repentance. The evening was dark but some 30 present. Br. E. is native of Springfield, Mass. [16] His father, a deacon in Baptist church in North Reading—was educated at Phillipp's Academy, Andover, (a beneficiary of A[merican] Education Society), at Waterville College and Lane Seminary—his lungs are diseased, had a bad cough in the East of which he is rid out here. Yet complained yesterday morning an hour before day of severe pain in his side and expressed desire to get up thinking that setting up would relieve him. He said he would get up and *read*. I got up and made him a fire and he obtained relief. He rides over too great an extent of country. He thinks he might live longer by going South, but said not to accomplish so much there and stays here.

Visited yesterday Mr. Wendall 2 miles South, he is a German, brought up a Lutheran, baptized and confirmed—has been in America 20 years. Lived in Pennsylvania—has not been connected with any

³⁸Alvin Fairbrother. *Vid.* Western Historical Company, *The History of Jackson County, Iowa* (1879), p. 644.

church in this country—says he believes in Christianity. Loves money too much, is a kind of pedlar. His wife was several years ago a Methodist for 8 years, but being dissatisfied with some of the members and unwilling to fellowship, she withdrew. Mr. Rathburn, her brother, is a Professor (Methodist) in Penn.

Called on Mr. David Bently. His wife was a smart woman—a large family. Has been so much engrossed in this life that they think little of the next. Mrs. Alfred Wright, a sister of Mr. Bentley, is [17] a clever woman. Called at Mr. Sam'l. Wright's, his father, who lives with him, is 68 years old, an intelligent man, was trustee of the Presbyterian church in New York state. Thinks he is not good enough to join the church. Called on Mrs. John Riggs—she was (also her husband) brought up mainly in Presbyterian church in Western New York, Ontario County—thinks she experienced religion about three years since—her mind was led to contrition by the burning to death of a neighbor's child. Has been careless since, says her husband, [who] was brought up in Lyons, Wayne Co., N. Y. (gone this Winter to Arkansas and N. Orleans) experienced Religion when aged 17. Called on Mr. Nimns. His wife a sister of Mr. Goodenow.³⁹

Dec. 14 visited Miss Nickinson's⁴⁰ school, has 20 scholars—the furniture of the room is little and uncomfortable—scholars backward. She receives six dollars and board per month. Preached in the evening on the nature and reason of the necessity and means of regeneration—had 30 hearers. Am somewhat troubled for a room, cannot study—there is no lumber to make or stove to warm, or room to be had—have no opportunity for secret communion with God unless it be when I am walking or riding alone over the country when the constant necessity of resulting to expedient to keep warm prevents any steady devotion of the mind to Divine things.

Dec. 16. Organized last evening a society for the support of the church here. Mr. Flathers staid with me last night. He was a native of Kentucky, moved to Crawfordsville, Indiana, could neither read nor write when he was [18] 20 years old—had a desire for knowledge—went to school and prepared for College—entered Wabash College with the ministry in view, but this want of means was necessitated to give up study.

Dec. 29. Monday of last week (18th.) went to Andrew and Deacon Cotton's.⁴¹ Thursday morning started off afoot thru the ravine South West Deacon C's. Visited Mr. Smith on the West side of Farmer's creek—he is from Kentucky, Missouri, and Illinois, 7 miles West of

³⁹John Elliott Goodenow (March 23, 1812-September 3, 1902) was later known as the "Father of Maquoketa." *Vid.* Ellis, *op. cit.*, pp. 351-352 *et* picture facing p. 348.

⁴⁰Miss Marcia Nickerson, came to Jacksonville from Ticonderoga, New York, with her parents on September 6, 1842, at the age of nineteen. In 1846 she was married to Dr. L. T. Hubbard. *Vid.* Ellis, *op. cit.*, Vol. II, pp. 227-228 for biographical sketch.

⁴¹Deacon Samuel Cotton, a descendant of John Cotton, the first minister of Boston, Mass. Mrs. Cotton was of the Bemis family, from "Bemis Heights," Saratoga, New York. Their house was six miles north of Andrew. *Vid.* Salter, *Sixty Years*, p. 263.

Galena on the Mississippi brought up a Baptist but prefers the Methodist—the dissensions of Christians his excuse for neglecting Religion—his house is 3 miles West of Mr. Sawtell's and 4 S. W. of Deacon C's. He warned me of his next neighbor as an intemperant scoffing man, and advised me not to speak with him on religious subjects lest I should be put out of his house. 2 miles N. W. is Mr. Millsass[?]. He is from Kentucky and Missouri. Found him in bed thru intoxication and sickness—he was in a neighbor's one morning when a minister was present. He used some profane expressions in speaking of the coldness of the weather for which the clergyman rebuked him when with an horrible oath he threatened to throw him into the fire if he spoke another word. I inquired my road and passed on. Mat. 7:6.⁴² Mr. Sind[?] is 3 miles W. over a broken and romantic [19] country.

I stopped on my way thru Rocky Hollow to wonder at the roughness and cumbrous and uncouth shapes of the rocks. Mr. S. was not at home being up on the little Makoqueta at Sage's Mill.⁴³ His wife a fine open sociable and easy woman. They are Scotch. Mr. S. from church in Largo under care of Rev. Jas. Gardner. Mrs. S. from church in Levern under ministry of Rev. George Brewster Jr. have been in America some fifteen years, first in Pennsylvania when they were in Ford Carbon and sat under the ministry of Dr. McCarter. Rev. Mr. Brewster, above mentioned, is a brother of Sir David Brewster. Mrs. S. told me she had heard Dr. Chalmers, Andrew Thompson and Edward Irving preach. Mrs. S's father was a ruling elder, and she has a brother in law a minister (Mr. Richardson). She loves a little Scotch mirth and complains that we discountenance love, singing and dancing. Has a large log house unfloored in which I preached. Mr. S. has trouble about a claim with Mr. Alexander, who lives a short distance North. Mr. A. and his wife are members of the church in Dubuque. He is a carpenter by trade and mostly away from home. They are Scotch people—have an interesting family of children. Their two eldest daughters were at school [20] of Sisters of Charity⁴⁴ in Dubuque this summer. Mrs. S. says there was no other school to which she could have sent her daughters, and what could I reply to this. The Scholars address their teachers as "Sister". I mourn much over this strife about a claim between these two families. They are the only Presbyterian families in that section, for many miles and they divided. Returning to Deacon C's I waded Farmer's creek taking off my boots and stockings, my feet were chilled for the moment (Dec. 20) but I soon made them warm by running.

Dec. 21 saw Mr. Potter from Tete Des Morts, thinks he has experienced religion. Dec. 22—found it very melancholy duty to attend to a case in which the discipline of the church is required, Mrs. Van

⁴²Matthew 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

⁴³For a description and discussion of Jackson County grist mills *vid.* Ellis, *op. cit.*, pp. 355-359.

⁴⁴This school, as well as other Catholic organizations in the region, was under the jurisdiction of the Rt. Rev. Mathais Loras.

Dolan, 3 miles E. & N. of Mr. Bottenwultis[?]⁴⁵—acknowledges her guilt, but is undecided whether to make a confession before the church. I fear her heart is not right, but God is the judge. After long and painful conversation she finally concluded to come before the church, acknowledging and repenting her sin—prayed with her. Went to see her husband at the saw mill—told him what I had done, he said if he had been in the house he should have turned me out. I looked him in the face, he seemed ashamed of his [21] threat and I told him I would call and see his wife again. Evil communications corrupt good manners. How true is the family relation—he says if his wife makes a confession he shall leave her. Called at Dr. Clark's. Mrs. C. from N[ew] London Co. Conn't. well brought up. Called on Mr. Macaulay, an O[ld] S[chool] Presbyterian from North Carolina, Virginia, Indiana, and Wisconsin. His wife from Kentucky. He is by trade a carpenter, by profession a lawyer.

Called on Mrs. Glenn, next house W. of court house—brought up to use tokens and tables at Lord's Supper, and thinks she cannot commence without them—hope by kindness she may be one of them. John G. Nealus called in while we were at supper. He is from 30 miles W. of Philadelphia, left home when 13 yrs. old with his parents consent—now aged 17—has a monomania of going over the whole world and then writing a book like Peter Parley, Capt. Cook and the like. Has a wonderful memory, never forgets, and consequently does not need to take any pencillings by the way—he travels afoot—*says* he never gets tired for he knows how to travel—believer in Presbyterianism—his father an Irish papist—knows a little Latin and Greek and has learned the Hebrew alphabet from Ps. 119:—⁴⁵ Rode to Bellevue from Mr. Richard Cotton's⁴⁶ (Dec. 23) in three hours and a quarter. Called at Mr. Dyers'[?] a mile below Bellevue. Has been in the West 17 years—in the mines—lived near Galena when there was but one or two houses there—his was the first family which settled in Jackson Co.—originally from Ireland near Dublin where was in an Episcopal church—now Methodists whom they joined because there was no other meeting [of] a church in this county—his wife a smart intelligent [22] woman—much of a lady in her manners and appearance—well read. Have a fine family of sons, industrious, and most of them pious.

Preached in Bellevue to an attentive audience of 60. Mr. Walker has been laboring thru the last fortnight and says he intends to convert B[ellevue]. Found a very interesting audience assembled at Mr. Alex Reed's. I know not that anything has so much cheered me since I came to this County as did my finding there some 50 waiting to hear the word of the Lord—a thrill of exultation and of gratitude to God that there were such here waiting for me. In B[ellevue] I saw Mr. Sharp, his father in law is an Episcopal Minister and he a member of the Episcopal Church in Galena—is willing to unite in a Presbyterian church

⁴⁵Psalms 119, beginning: Blessed are the undeviled in the way, who walk in the law of the Lord.

⁴⁶Deacon Cotton's son.

in B[ellevue] and wished me to come and preach. Saw Mr. Holliday who was of Church of Scotland—has a turning mill 2 miles below B[ellevue], a well instructed Calvinist. Mr. Lewis, merchant in B[ellevue] expressed a readiness to contribute to my support if I would preach in B[ellevue]. Mr. Dyer says that when Mr. Kent came to Galena there was no one there that sympathized with him or would take him to their homes. He went to tavern and boarded. Consulted with Mrs. D[yer] as to what he had best do. She told him to go to preaching.

Sunday evening walked in company with Mr. Robert Reed to Mr. Nottingham's[?] house 3 miles W. up on the South side of the bottom to see Robert Caldwell, aged about 21, dangerously sick of inflammation of the bowels. After my preaching at Alex Reed's a [23] brother of the young man came to me, told me his brother was very sick and desired me to come up that evening. It was a dark and disagreeable night—found the young man in great distress. . . . His mother and sisters were sitting by—took my seat by his bed side, inquired as to his pain and desired him to tell me the state of his mind. Said he was a sinner and hardly dared to hope in the forgiveness of God, but trusted in the Saviour and desired to be resigned to the will of the Lord. He spoke with great grief and deep emotion of leaving his parents, of his being among strangers in a strange land, and of his having neglected in health preparation for death—his utterance was low and indistinct. I inquired particularly in relation to the foundation of his confidence which he declared to be J[esus] C[hrist] in relation to his guilt and danger in having neglected religion which he now saw to have been a great sin. I endeavored to fix his thoughts on the rock of ages—his friends and himself had given up all expectations of recovery. I asked him what advice he would give to the young—he said to prepare for death.

I visited him again on Monday and regretted that if he is to die I could not be nigh to close his eyes and perform the Christian rites of burial, but my congregation called me to Bellevue, Andrew and this place. He came to this county some two years since a rugged lad—made a claim and has worked hard—had the fever last summer and recovered, but imprudent exposure brought a relapse and inflammation set in—he deprived of religious privileges became thoughtless. His parents were pious and had instructed him aright. They came on this fall (from Armstrong Co. Penn.). On his sick, and perhaps dying bed their instructions lead him to Christ and give him peace and hope. O the value of Christian nurture. His parents were from N[orth] of Ireland—have been in Penn. over 20 years. According to last accounts I have from the young man he was exhorting all who came to see him [24] to repent and prepare for death now. O' that his young companions might hear and obey. Mr. David Young was at meetings—he is an Abolitionist from Penn.—prefers a Congregational Church. I trust the Lord has sent him here to build up and bless society. Seems to be a warm hearted man—some of his children are pious.

Visited (Dec. 25) Gen'l Cabbage⁴⁷ 4 miles S. W. of Robert Reed's—came to the West in 1829 originally from Delaware (his wife's divorced from him) was a sub Indian agent in Illinois—taken prisoner by Sac Indians at their village on Rock River, condemned to death—they kept him 8 months—he was ransomed by the Winnebagoes—has a monomania of hating foreigners, Papists, and other Irish. Is of gentlemanly appearance—spent some of my time with Mr. Robert Reed, a son of Widow Reed, mentioned page 12 supra. An intelligent, clever young man aged 26, amiable and kind and open hearted, full of sprightliness. Was formerly deputy sheriff—had charge of Jackson.⁴⁸ Says he kept him mostly in a private house, Butterworth's, without ban or bolts. Mrs. Reed was very sick last fall, during her recovery she took great delight in singing Ps. 116.⁴⁹ Her son Wm. is a likely young man, but has not enjoyed good advantages in this county—Catherine a smart and affectionate girl.

Two Papists (Mr. Kathaleen, Mr. Roach,) came to my preaching on Sabbath after sermon is over. They had mistaken the [25] time. Mr. K[athaleen] had heard there had been a good sermon. He said to me "he was develish sorry he had not come earlier for he wanted to hear a good sermon." Dec. 26. Riding up to B[ellevue] I came by Mr. Hemington's. It was most night. It snowed and was very slippery. I was in so much of a hurry that I had not time to get off my horse and lead him—the path was very narrow and sideling. My horse stumbled and threw me. I rolled right under him. He got up on his legs but I was afraid to stir for fear I should frighten him and he step on me, but I made a desperate effort and succeeded. Men never [ought] to be in so much of a hurry as not to be prudent.

Spent a night with Mr. Garnel—he is from Pennsylvania—an abolitionist tho' rather ultra—his wife a Quakeress—his parents from Paisley, Scotland and brought up in Pres. church. He is building a flouring mill in company with Mr. Potter (a deist). The hypocrisy of professors [is] his excuse for rejecting Religion and not professing Christ. Mrs. Means, his sister, lost her husband this fall. She has three small bright children.

Jan. 1, 1844. Thanks for mercies past and trust for days to come. The year has commenced with a severe storm, so severe that I judge it imprudent and unwise to ride to my appointment at county seat tonight. This I much regret as it will be my first failure of meeting my appoint- [26] ments. I made the appointment because the Probate Court and County Commissioners were to meet there this day and there would be a gathering from different parts of the county—all my other evenings, this week are engaged.

[To be continued]

⁴⁷General George Cabbage. He had been clerk to Felix St. Vrain, United States agent for the Sacs and Foxes. He taught the first school in Dubuque, was doorkeeper of the Legislative Assembly of Wisconsin Territory at Belmont, 1836, and was one of the commissioners to lay out Dubuque, Burlington, and other towns, 1837-1838.

⁴⁸Joseph T. Jackson. *Vid.* footnote 34.

⁴⁹Psalms 116, beginning: I love the Lord, because he hath heard my voice and my supplications.

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