

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

EDITED BY PHILIP D. JORDAN  
[Continued]

At Bellevue made the acquaintance of Mr. Foley,<sup>50</sup> member of House of Representatives, from this County—a gentlemanly man—Irish—has been in [the] West 15 or 20 years—a tailor and miner—lived in Galena where [he] was sheriff and Dubuque. A decided Papist. Col. Cox,<sup>51</sup> member of Council from this district, originally from Kentucky—lived in Illinois—was engaged in taking first census of what is now that State when it had but two Counties and 6000 inhabitants. He is a profane man—drinks—was at the head of the Bellevue mob and intoxicated at the time.

Found it my melancholy duty to investigate case of Mr. McCloy<sup>52</sup> occurred by general rumor of intemperance. Called on him—said he drank wine at Dubuque and whiskey at Andrew and because he was wet and exposed and judged it necessary, denies he was intoxicated—requested him to appear before the session which he did yesterday. Said he thought the session was going beyond the bounds of its duties and expressed an unwillingness to go into an examination. Session adjourned [27] for further consideration to Monday eve.

On Dec. 20 visited in the Forks. Mr. Lawless, a kind genuine man—converted some three years ago—formerly lived in the mines and originally from Kentucky. Preached at Mrs. Van Horn's—take the first left hand track after crossing the creek beyond Mr. Daniel's. She was from Ohio and lately from Parkhurst—has an interesting family. Her eldest daughter is serious—her eldest son a Cooper and clever young man. Mr. Curtis from Lytch's creek was at the preaching—originally from North of England—has not heard a sermon before in eight years.

The mail today brought me letters from Brothers Hitchcock and Emerson requesting me to come and labor with them in a protracted meeting on [the] 2nd. Sabbath in January—but my engagements elsewhere prevent—the Lord send us more laborers.

Jan. 3. Severe N[orth] West snowstorm yesterday. Preached at Mr. Estabrook's, *vid.* p. 14 *supra*. Miss Laura Estabrook has not heard a

<sup>50</sup>John Foley, from Jackson County, member of the Sixth Legislative Assembly, and sometime Bellevue postmaster.

<sup>51</sup>Colonel Thomas Cox (*vid.* footnote 33) has been the subject of a controversy since the "Bellevue War." However, it now appears that Mr. Salter erred in his statement that Col. Cox was intoxicated when he led the group of citizens which put an end to "Brown's Gang," although it is evident that the "dominant will" of Col. Cox was responsible for the killings. *Vid.* Ellis, *op. cit.*, p. 475. For a biographical sketch of Col. Cox, *vid.* ANNALS OF IOWA, Third Series, Vol. VII, p. 241.

<sup>52</sup>Joseph McCloy. *Vid.* Western Historical Company, *The History of Jackson County, Iowa* (1879), p. 635.

sermon since she came into [the] Territory—was very feeble and abed. Mr. E[stabrook] supposes that all will be punished in another world more or less and all sometime or other will be happy. He argues this from death of [Christ] for all. Miss Marietta is seriously inclined—seems to understand the Gospel.

Jan. 4. Visited yesterday at Mr. Wilkin's (from Canada.) His wife a daughter of old Mr. Stimpson, Methodist preacher at Lyons—at Jeff[?] Wilson's saw Mr. Current—he is a deist—a man of naturally good [28] parts—educated in Methodist church—of pleasant disposition—active mind. I asked him to come to my preaching—he said no—after some conversation he remarked that he should like to give me some contradicting (as he thought) texts to preach on. I told him I should be glad to preach on them and would do so at his house—he rather shrank from this latter part, but finally consented to it.

Called on old Mr. Wilson who is favorably disposed to our church—was a Methodist many years in Canada, but is dissatisfied with the consequence of division there. Seems an upright Christian man—has some gift in prayer. Old Mr. Chandler is kindly disposed toward us.

Mrs. Alfred Wright is [a] Methodist professor and seems a clever woman—is a sister of Mr. Bentley.

Church session met this evening. Mr. McCloy professed penitence and promised entire abstinence from intoxicating drinks. He was in fear of worse things—but the Lord had (we trust) mercy, and the brethren present (Dr. Effner and Mr. Nimms) seemed much affected.

Jan. 10. Had anticipated going to Cascade yesterday—but am prevented. Spent Sabbath night with Mr. Glenn (p. 21 supra.) He means to maintain his profession here—has been strictly and correctly [29] brought up as to Christian duties—but having known nothing of Congregationalists is unwilling to unite with the church at Andrew, hoping to have an O[ld] S[chool] Presbyterian Church here. He and his wife [and] six children, their furniture, team, and two horses were brought from Pittsburg to Charleston for 30 dollars—cheap enough and an encouragement to Emigration—returning thither on 8th inst. could not get over the Mauquoketa in consequence of the running ice—went down South two miles to Col. Cox's (p. 26 supra). Mrs. C[ox] originally from Rhode Island whence she came with [her] parents to St. Genevieve, when aged 16. Her mother was a Quakeress, a gentle woman—thinks she is a Christian and means to unite with a Church. Has one daughter married, Mrs. Nichols—two daughters, Cordelia and Mary. Rather an interesting family for this country. Their son, Thomas, is a genuine Sucker.<sup>53</sup> Simon Boliva, aged 12, a pleasant boy. Monday morning returned to Doan's and after great difficulty succeeded in getting across.

Jan. 27. I regret that I have no time or opportunity for writing up

<sup>53</sup>The state of Illinois, where Thomas was born, has five sobriquets: the Corn State, Egypt, the Garden of the West, the Prairie State, and the Sucker State. The people are called: Egyptians, Sand-hillers, and Suckers. *Vid.* George E. Shankle, *State Names, Seals, Songs, Birds, Flowers, and Other Symbols*, (1934), pp. 112-113.

my journal. The minds of Mrs. Cox and Miss Eliza Van Horn (p. 27) are both astray on the subject of knowing (by feeling) that their sins are forgiven. The Methodists have instructed them that the evidence of sins forgiven is in *feeling* such to be the fact in their own minds and these being rational intelligent rather than entirely sensitive, they not having these feelings have deemed their sins were not forgiven. I have endeavored to show them that the forgiveness [30] of sins is a Divine act consequent upon penitence and faith in Christ, i. e. upon Conversion (Ac. 3:19) and that God performs this act when we repent, and that consequently when we have repented we have reason to believe that God has forgiven our sins. The thought of such a favor should and does naturally awaken gratitude and peace in our minds, but to require this before the Divine forgiveness is exercised is to require the consequent before the existence of the antecedent. Furthermore this doctrine of the Methodists is a dangerous one—as persons (and there are many such) of merely sensitive natures can easily (and especially by contagion) get up such feeling and may be deluded.

Visited DeWitt, 19 miles South and South East. Mr. Loring Wheeler, a native of N[ew] Hampshire, near Keens, his wife of Kentucky (daughter of Mrs. Harrison of Dubuque). She desires to become a Christian—a lady of pleasant manners. Mr. W[h]eeler is somewhat serious and inquiring about religion. Mr. Bower, Sheriff of the County (a gentlemanly man) says he will be a Christian if he can only have his doubts removed about the truth of the Bible. Was brought up in the Episcopal Church. Mr. Evans in the East edge of [31] the grove N[orth] of DeWitt has his mother living with him—born August 1753—lived in Boston and Cambridge—was a member of Dr. Stillman's church in Boston. Heard Whitfield preach. Her maiden name was Phillips. She frequently saw Washington and the other great men of those days. Saw the British on their way to Concord (1100 of them.) As they passed thru Main Street to Cambridge [she] heard their song (which she repeated to me)

“Yankee doodle dandy  
Comstock Rum and cider handy,  
Stinking gin that's made of rye  
So will make the Yankee's fly.”

The old lady's memory has failed. Her sight and hearing are far gone. She has little remembrance of recent events. Probably the things of the Revolution which she saw made so great an impression on her mind and she has thought of them so much that they will be the last things to be forgotten by her. I prayed with her—for which she expressed great thanks. Mr. Gowdy  $\frac{3}{4}$ th of a mile N[orth] of Mr. Evan's [came] originally from [the] North of Ireland where [he] was in [the] Presbyterian church and [also] from Canada. Says they are loose in requiring evidence of conversion for admittance to church in Ireland—seems to [32] be a good man, has an interesting family. Thinks the trouble in Canada is by no means finally redressed.

Called on Mr. Oakes' family  $\frac{1}{2}$  mile N. W. of Mr. Gowdy's—they are from Maine—lived a few years in Cedar Co. West, but did not enjoy living among the old country people.

I hope good will be done in DeWitt. There probably will be eventually there a pleasant village. It has a handsome site.

Feb. 2, 1844. Last Sabbath (Jan. 28th.) was the coldest day of the winter. Preached to some 20 people at this place.<sup>54</sup> Monday I moved Westward. Called on Mrs. Blanchard 20 miles west of this. She was a Lovejoy. An intelligent woman from Maine. Has become rather too much westernized. Got some refreshment and fed my horse, when about to move again my horse broke his halter and took the back track. I was in trouble and worry of mind—started off afoot North—and at night reached [the] house of Mr. Nichols (a Methodist from Ohio) [and] lodged with him and next morning walked five miles to Cascade. Surprised Br. Turner and had a joyful time. He helped me on my way back. Cascade is more of a village than I had [33] anticipated—some 130 inhabitants. Mr. Thomas' house is eligibly situated. His mill<sup>55</sup> is the best in Northern Iowa. People come there from great distances—saw a man there from 50 miles North in Clayton Co. Mr. Styles,<sup>56</sup> the Post Master, has been a drunkard—now President of their Temperance Society. Called on Mr. Pangheart<sup>57</sup>  $\frac{1}{2}$  a mile South (a Methodist). Took tea at Mr. Meachan's—a mile and  $\frac{1}{2}$  North. Saw Mrs. and Miss Cook, genteel ladies for this country. The Lord smiles upon Br. Turner's labors and gives him favor with the people. He organized a Congregational Church of 12 members [on Jan. 28].

Returning called on Deacon Turner 13 miles South of Cascade. An enterprising and warm hearted Christian. [He] offered 25 dollars towards building a meeting house in Cascade. Mr. Styles married last fall his daughter Mary.

Spent Thursday night with Mr. Solomon Pence. Born in Ohio, raised in Indiana, lived in Warren Co., Illinois—was in the employ of [the] Am[erican] Fur Company among the Winnebagoes on Rock River—enjoyed Sucker far par excellence. His parents were Baptists. [34] Mrs. Burleson was brought up in [the] Presbyterian Church in Dr. McLeod's church, corner of Liberty and Nassau, New York, converted when aged 17. Has been united with the Methodists.

Feb. 23. Preached at Dubuque [on] Feb. 11. The largest and most respectable congregation I had preached to in the Territory. The church was organized by Mr. Clark. Mrs. Shaw was one of the members at the organization. Mr. Lockwood was one of the most efficient men in erecting their stone Church. His wife tinged with perfectionism.<sup>58</sup> Mr.

<sup>54</sup>Maquoketa.

<sup>55</sup>Arthur Thomas, together with John Sherman, in 1837 built the first flouring mill in Cascade Township. In that year they also built the first hotel and store.

<sup>56</sup>L. A. Styles taught the first school, it is said, in his home, and in January 1842, when the Cascade post office was established, he was named postmaster. *Vid. C. Child's History of Dubuque County, Iowa* (1880), pp. 743-744.

<sup>57</sup>Jason Pangborn. *Vid. Western Historical Company, The History of Jackson County, Iowa* (1879), p. 637.

<sup>58</sup>The doctrine that perfection of moral character is the supreme ethical end, rather than happiness or utilitarian benefit.

L[ockwood] was one of their original elders, but being unpopular [he] resigned. The church is now governed in a Congregational way, in which state Mr. Holbrook desires it may continue. Mr. Evans, Clerk of the Church, [is] an interesting young man, So [is] Mr. Smith formerly of Dr. Pott's church in St. Louis. Mr. Stewart, a miner, converted under Mr. Holbrook's ministry [is] a devoted Christian. Miss Jack [is] a small hunchback woman formerly of Mr. Duffield's church in Carlisle, Penn., of whom she thinks the world. She is intelligent and smart—lives in a Papal family. Mr. Hill [is] a miner and teacher [and is] Superintendent of the Sabbath School [and comes] from Maine [and is] distantly related to Rev. J. J. Hill. Studied in Gorham Academy with Mr. Robbins and Kellogg of my class at Andover. Called on Mrs. Crawford, sister of Mrs. [35] McCloy, a zealous Christian. Took tea with Mrs. Robbins, a widow, keeps boarders. Mrs. Holbrook was a student at Monticello, originally from Conn't., lived in Illinois since a young girl—a smart intelligent woman, but does not seem so happy as could be wished, owing to [the] absence of Mr. H[olbrook]—has a sister with her, Miss Clarke, Platteville where her parents reside. Her brother, Dr. Clark[e?], [is] an elder of the church in Platteville. Mr. Holbrook,<sup>59</sup> formerly of Boston, [of the] firm of Richardson, Lord & Holbrook, Booksellers, [was] concerned in the Brattleboro publishing company—[was] unsuccessful in trade, [and] came West. Vid Home Missionary, Vol. 15, p. 56. Mr. R. Cotton tells me that Mr. H[olbrook] spoke at Andrew of his reverses and afflictions as the dealings of God's hand with him to put him into the ministry. Mr. H[olbrook] was ordained by [the] Iowa Association—is of amiable disposition—in his manner manifests a tender gentle Christian spirit, is pointed and plain in preaching—earnest and familiar—heard him at Galena on the reasons why men enter not into the strait gate and on how to obtain a new heart (Ezek. 18:31).<sup>60</sup> Expressed the sinner's duty with great plainness.

[36] At Galena visited Rev. Aratus Kent (Feb. 7) of plain open honest appearance—found him happy, happy, rejoicing in the outpouring of the Spirit on his Congregation and on sinners being converted. Told him about my difficulties and discouragements—he gave me some account of the state of things in the days of small things in Galena. But he labored on and long—and God has blessed him and crowned his labors with success. He appeared one of the happiest of men—is a man of strong common sense—prudence, and [a] good manager. Preaches written sermons—has the universal confidence and love of his people of Galena and of the country around and [is of] great influence. His wife much like him as to mind and abilities. The church has a good body of elders [who are] Mr. Wood, who lives opposite Bellevue, Dr. Newhall, the first physician in the city, Mr. Fuller and Mr. Campbell, [both] school teachers.

<sup>59</sup>Rev. John C. Holbrook. Vid. ANNALS OF IOWA, Third Series, Vol. VII, pp. 594, 602, 604.

<sup>60</sup>Ezekiel 18:31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Enjoyed the hospitalities of Mr. Hempstead formerly [a] native of Conn't.—but from a boy lived in St. Louis. [He] is an intelligent man. Mrs. H[empstead] one of the earliest members of Mr. Kent's church—a very interesting and lovely woman. [37] [She] has a native and Christian grace in her manners—one of their sons [was] a convert this winter. Visited Mrs. Bradley, her husband now in Cuba for his health [and is] a brother of P. B. Bradley of Andrew. She informed me that her husband's brother was a backslider having been a church member in Ridgefield, Conn't. and in judgment of the church converted some fifteen years ago when [he] was considered a promising youth—came West [and] took to drink and is almost ruined. Engaged in a sweet service of prayer for him. Mrs. Campbell [is] an interesting woman. Called on Mrs. Fowles, Mrs. Carpenter and her daughter, Mrs. Potts of Charleston and on Mr. Reed.

Three miles North of Galena on Platteville road visited Rev. Jno. Lewis at house of Mr. Stillman. How delightful to shake hands with an old friend here among so many new faces. Bro. Lewis preached at Fairplay and New Diggings, is much encouraged and interested in his work. His wife is a helpmate and well fitted for a Missionary's wife. Bro. L[ewis] visited Savannah and Carrol's mills and thinks them to be an important place for missionary labor. He finds [38] a peculiar charm in preaching among the miners. Drove Feb. 14 from Galena to Mr. Robert Reed's, 16 miles on the river in three hours. There were some cold days in the beginning of February, but has since been milder and is now like Spring.

I hardly know what is my duty in relation to Bellevue. They seem to be reprobates, and yet there are one or two good people who however are inefficient, met there Mr. Rood[?] who came to visit Mrs. Jennings—he lives at Fairplay—elder in church there—brother of Anson[?] and ——— Rood[?] of Wilmantown and Philadelphia—Mr. Anson Herrington was born in Vt., came to Bellevue, 1838, is a high minded man, but proud, too proud to submit to J[esus] C[hrist]. His brother Charley came 1841.

At Andrew Feb. 17 visited Mr. Bradley,<sup>61</sup> he seemed a little affected but I fear sinful habits and companions will destroy his soul—one refuge is the Almighty arm. I sought two opportunities to talk with him faithfully but was on both occasions interrupted by ungodly company.

[The] Jackson County Bible Society met Feb. 19 at Andrew—gave an address for which I received a [39] vote of thanks—was amused and could hardly keep from laughing at the manner in which business was done. Yesterday I started off to preach for Br. Emerson—got to DEEP creek—found the bridge carried away by the floor and the creek high—deeply regretted that I was obliged to return, but have now a day of rest.

Feb. 26. The snow is vanishing rapidly and the streams are high. In consequence of the rise in the South Fork [I] was detained from

<sup>61</sup>P. B. Bradley. The first hotel building in Andrew was rented to Bradley in 1842.

my appointment at Mrs. Van Horn's. Preached yesterday for the first time this side of the Mississippi a written sermon. It was the first sermon I ever wrote. On "the Wages of Sin"—written nearly three years ago.

Mr. Kent, when I was in Galena week before last, informed me that Mr. Peet<sup>62</sup> has expressed his desire and intention of getting me into Wisconsin. This was news to me. I hardly know what to think of it. But must abide the future.

Had I any prospects of soon settling in life and were I able, I might be better reconciled to [40] my present privations, for then the hopes of a home and a house of my own would animate and encourage me to endure for this present. Further my Congregations are so very small and they so scattered that my field of usefulness is comparatively small, and this view of the case is especially important when I learn of places that are destitute where I might have regularly from one to two hundred or more houses. Here I must wait in good manner for the coming in of settlers before I can have houses of any number. Yesterday, when I had a rather unusually large congregation for this place, there were 18 grown people and 9 children out in the Morning—viz. Mr. and Mrs. Shaw and three children, Mr. McCloy Dr. Effner, Mrs. Nimms, and two children, Mrs. Grovden[?] and child, Miss Goodman, old Mr. Clark and wife, Squire Clark and two children, Mr. Wendall, wife and child, Miss Nickerson, Mr. Rathburn, Mr. Estabrook, Mr. Livermore, Mr. Ralph Wright, Mr. Mallen[?], Mr. Earle.<sup>63</sup> At the prayer meeting in the evening were five grown persons, and but two who could pray, Mr. McCloy and old Mr. Chandler.

In coming to this county I seemed to follow the invitation of Providence and have on the whole not met [41] with as much success as I could normally[?] have anticipated, considering the circumstances of the country.

There appears no prospect of my having this year a study or of my ever getting a place for my books. They live here in indistinguished yet ignominious obscurity with wheat and cooking[?] groceries in Mr. Shaw's store. However, I try to be some Content—and shall not seek to flee from this field or make any effort to get elsewhere. Providence seems to send me here and Providence must send me away. As I look at the poverty of my intellectual attainments this winter, my mind cries out "my leanness, my leanness."

27 Feb. Visited yesterday Mr. Sam'l Wright. His father, Thomas M. Wright, seems a good man but there was some defect in his christian education. He expresses an interest in my efforts here—was brought up a Presbyterian—has always supported that church—was once on a committee to build a Presbyterian church. Alfred Wright joined the Methodists ten or twelve years since when he thinks he was converted

<sup>62</sup>Rev. Stephen Peet, agent for the American Home Missionary Society, for Wisconsin Territory. He had previously discouraged Mr. Salter from going West.

<sup>63</sup>W. Y. Earle. *Vid.* Western Historical Company, *The History of Jackson County, Iowa* (1879), p. 626.

—has since left them, and lost an interest in Religion—doubtful whether he ever was converted. Appointed [42] a prayer meeting in this settlement tonight—owing to the small number of the churches and their distances from one another and from the school house it is very difficult to sustain a prayer meeting—and in every other settlement the difficulties are even greater than they are here.

Feb. 28. A very stormy day which detains me from Charleston where I had engaged to preach with Br. Emerson. Visited yesterday at Dr. Efner's. Mr. Nimns, Mr. Bagley's and Evert's (who are moving on to Alfred Clark's place, who is going to Andrew) and Squire Clark's and Mr. Fairbrothers. Squire Clark was one of the first settlers, came in with Phillipp's some seven years since from Indiana. Has worked too hard and injured his health—he experienced religion with the Methodists some two years since and generally leads a consistant life tho not a man of much energy or force of character. Is about moving to a farm five miles West of Dubuque in order to be near a market. Found Mr. Fairbrother sick (p. 14). He has been in wicked company and it is to be feared grieved the Spirit—he subscribed for the Day Spring and paid. Had a prayer meeting last night. Dr. Efner [43] Mr. Eliot[?] Nimns, Mr. Rathburn, Mr. Stinson[?] (who has recently come in and made a claim South of old Mr. Wilson's) Mr. Shaw and wife, Mrs and Miss Goodenow, Squire Clark and wife were out.

Have today been reading Guizot's His[tory] of Civilization in Modern Europe, Ch[apters] 12, 13.<sup>64</sup> Am much pleased with these chapters—the notes of the American Editor disfigures the margin. They can be of no injury save to the tyro in historical studies—the well read know differently. His statement of the policy of the primitive church (p. 50. 264) corresponds to what I thought to be the facts in this case and with what I wrote on this subject some years since—vid. my notes on the church.

March 6. Last Friday [I] rode to Deacon Cotton's. The mud was very deep and rough and [I had] hard traveling. Saturday visited Capt. Silbus' [?] and Mr. Parraday's [?]. In the afternoon Br. Turner came along. His visit did me [as much] good as a medicine. His labors, trials and privations are about the same as mine. Cascade is a rather more promising field than any in this country. He is more patient and contented than I am. Preached for me at Andrew. In [the] evening preached at Capt. Silbus' [?]. He was in [the] army in the last war. A part of his right arm near the elbow was shot off—he was stationed [44] on the western frontier of N[ew] York—first came this side of the Mississippi with his son in law, Mr. Sawtell. Has a pension—a man of coarse habits, violent temper, yet of some intelligence—hates abolition on which [we] had some discussions—wants Texas and Oregon annexed to the Union and the pride of Britian hum-

<sup>64</sup>Guizot's *General History of Civilization in Europe*. There were several American editions, the first appearing in 1838. Mr. Salter may have been using the edition published by D. Appleton, New-York, 1842. The occasional notes in this edition were by C. S. Henry, D. D.

bled—is afflicted with a disease of the kidneys. Monday rode to Dubuque with Br. Turner. His company charmed away the hardships of the travel and the dreariness of the prairie. Attended the Monthly Concert, which was made an interesting meeting and a collection of some four dollars was listed. Made an arrangement with Br. Holbrook to come and hold a sacramental season here with this church the last of this month. Called on Mrs. Lockwood. Mr. L[ockwood] has been an old Indian trader. They have been on the frontier fifteen or twenty years—were some of the first members of the church in Galena, also in Dubuque—have lived at Prairie Du Chien. She is an active Christian and [a] smart lady. Her daughter, Mary, bright but rather too forward. Had appointed preaching for Monday evening by Br. [45] Turner at Deacon Cotton's—but the roads [were] so muddy [that] but one person (Mr. Parmely[?]) came out and we spent the evening in singing. Started this morning for Mrs. Van Horn's but could not get over the north fork—and came hither [and] called on Mrs. Webb (daughter of Mr. Graham four miles North of Bellevue) [who is] from Baltimore and Pittsburgh. She and Mr. W[ebb] are Methodists. Called on Mr. Bradley (p. 37) but he not in. This is the fourth time in which I have called to have a talk with him and been frustrated. Mrs. B[radley] says she wants to serve God and will come out if Mr. B[radley] will. At Mr. Bergh's saw Mr. McGinnis [who was] brought up in the Presbyterian church, Pennsylvania, [he] has lived in [the] mines at Fairplay—was awakened under Br. Holbrook's preaching in winter of 1842-43, but thinks [he] was not converted, is seriously disposed—his wife a Baptist—is making a claim near Toronto[?]. Met Mr. Batten[?] chopping—had a talk about universalism. [He] lived in N[ew]-York and Ohio—finds fault with Election—says he don't come to meeting because his views are spoken against. [I] told him I would preach in a calm way on Mat. 25:<sup>65</sup> in relation to which he asked some questions—he engaged to *come*. [46] I have inadvertently given occasion to the people in Doan's Settlement to complain of me in relation of the neighborhood jealousies between that and this place by taking some of Mr. Shaw's notices in relation to his road to Andrew. Mr. Mitchell, a mile and [a] half North of Doan's was very severe upon me. I plead not to blame, or if to blame unintentionally so. I hear tonight of Mr. Spaulding on Mineral creek having trouble with Mr. Osborne in relation to a claim. These things making society so unsettled are a great hindrance in the way of planting Gospel institutions.

Steamboats have been up as high as Bellevue. There were two at Davenport last week. The channel is still blocked up at Dubuque. Last Saturday we had six inches of snow which is now all gone. People are burning the prairie.

March 11, 1844. Saturday evening had a prayer meeting here. [There] were present Mr. Shaw and family and Mr. McCloy. Yesterday morning the Methodist circuit Rider took up my appointment here and

<sup>65</sup>Matthew 25, beginning: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

preached. He used as many plurals and was as much of a Polytheist as ever (p. 12 supra). Preached [47] last evening on the doctrine of election—but few out viz. Mr. Shaw and family, Mr. Dorr, Mr. Livermore, Mead, Nimms, Fiarbrother, Dr. Effner, Mrs. Gudon, Miss Goodenow, and Miss Estabrook. The poverty of the people, [their] want of clothing and of teams and their small number [contribute to] the great difficulty in the way of building a church here.

I preached tonight at Mr. Current's on the objection to Revelation from indecent and seriously immoral passages in the Bible (Prov. 27),<sup>66</sup> an objection urged by Mr. Current.

There was a steamboat (the Iowa) at Dubuque on the 6th inst.

Visited last week at Dr. Efner's, Mr. Montgomery Dominick (he French, she German, both raised in the Papacy[]). She finds fault with the diversity of sects. [And called on] Thos. Wrights, [and the] Mitchells. (Mrs. M[itche]ll a good Baptist woman [and] had a season of prayer with her family in which she united Mr. M[itche]ll self-righteous.)

Had a satisfactory explanation with Mr. Doan in relation to the complaint alluded to [on] p. 47.

The population of this county increases as rapidly and perhaps more rapidly by births than by emigration.

There are very few females to meeting who have [48] not their infants in their arms.

March 12. Preached last night at Mr. Current's, lent him Nelson's cause and cure of Infidelity.<sup>67</sup> The night was stormy and of black darkness. Mr. Stimpson (p. 43), young Mr. Chandler, Mrs. Shaw, and Mrs. Dominick were out. On my return lost the road and wandered on the prairie, but got back safely.

March 15. At preaching at Mr. T. Wright's [there] were present on 12th Mr. Nickson and son,<sup>68</sup> Mr. Perkins, Sherman, Mallard and four of Liveroll's[?]<sup>69</sup> children. Rode from thence to Mrs. Van Horn's viz. Mr. Shaws, Doans Ferry, and the bridge at North Fork Saw Mills, some thirteen miles round while in a direct line this distance was about five miles. At preaching at Mrs. Van Horn's there were out but three of the Mr. Esystes. On the morning of 14th inst. rode with Mr. Jno. Van Horn to the Makoquoketa Cave four miles South West of his house. I had heard of the existence of the cave there but had no idea of finding such awful and sublime works of the Almighty hand as I there witnessed. The cave is on the South of the Dividing ridge in the forks along which runs the road to Cascade.

The first object was the bridge—I first passed [49] under this and was filled with wonder and admiration at the massiveness and solidity

<sup>66</sup>Proverbs 27, beginning: Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

<sup>67</sup>David Nelson, *The Cause and Cure of Infidelity*. Including a Notice of the Author's Unbelief and the Means of his Rescue, by the Rev. David Nelson. M. D. 2nd stereotype ed. cor. by the author. New-York. American Tract Society. [184-?].

<sup>68</sup>This might be Miss Nickerson. Mr. Salter's script is most difficult here.

<sup>69</sup>This might be Mr. Livermore.

of the arch, entirely of rock—at the base I should judge the width to be some thirty feet. The course in the arch rises very gradually. In the center I should think the height of the arch was about fifteen feet. The creek (which I call Cave creek) passes under this bridge. Having wondered long at this handy work of God I scrambled up the South East side of the bridge and was amazed at the curious shapes and holes of the rocks. I next walked over the bridge which is some fourteen feet wide, [on the] east side of the bridge is a precipitous steep.

I next visited the magnificent portico of the cave, one of the grandest works of nature which I ever saw—the solid rock form a height of about 90 feet [and] arches inwards gradually—the entrance to the cave itself is low. I put myself in a little ways, but the water of the creek prevented my going further. I dared not remain long under this awful arch of nature as I saw one massive piece of rock which in a few days had fallen from its old situation and the likes of which would crush a mortal to atoms in [50] a moment. I passed down the ravine, went thru another part of the cave under what might also be called a natural bridge—saw other wonders of which I have not time now to write, was surprised and filled with feelings of awe and reverence of the wonder working hand of God. When there I was in a great hurry as I had to preach in the evening at Mr. Doan's and now write in a hurry as I have to preach this evening at Andrew. I must mention however that in returning we amused ourselves by hurling rocks from some of the dizzy heights of the bluffs down into the ravine below. The sound of some of them was not a little like young thunder.

March 25. Preached the sermon referred to on page 45 at Andrew—the man for whom I promised to preach it was not out. Spent that night, March 15th, with Mrs. Hopkins. She experienced religion about two years ago—put up my horse with Mr. Bradley who on being asked for his bill said he would take it in preaching. Rode to Bellevue next day and found my [51] great coat uncomfortably warm.—rode thru the fire below Bellevue on way to Mr. Reed's. It was about dusk—the flames rolled on—the brush cracked—I saw a deer sporting among the fires. The people in the Reed settlement and on the ridge below have raised some hundred dollars towards a meeting house but they are divided about the location. I wish them to contribute their resources to Bellevue but they reasonably complain of the distance and of the neglect of the people in B[ellevue] to meetings.

I have concluded with old Mr. Caldwell (father of the youth on p. 22) for his black mare and saddle and harness for 75 dollars. She is four years old this spring, he recommends her highly as of a good breed—but having tried her I fear I have the worst of the bargain.

Visited Charleston<sup>70</sup> 21 miles South of Bellevue, four miles this side of C[ascade] at the forks of the road from C[ascade] to Bellevue and to the Forks of Maquoketa. Called on Mr. Westbrook.<sup>71</sup> (Came to Iowa 1839.) He [is] an Universalist—an interesting family. The son,

<sup>70</sup>Now Sabula, Iowa.

<sup>71</sup>James Westbrook.

Royal, somewhat awakened. The [52] family originally from N[ew] York, but raised mostly in the West.

Visited all the families in Charleston. They are nearly universally from N[ew] York and Maryland. The best settlement in the county. Had as good audiences as I have had anywhere in Jackson Co.

Mr. Leonard<sup>72</sup> from Griswold (near Norwich) C't. well brought-up—rather a poor manager. His wife a smart active woman, church member, the means and pleasures of the world have hindered her piety—and his deprivation of religious privileges have caused his leanness. Mrs. Parker a Methodist, a good and catholic christian, formerly lived in Davenport. Mr. Marshall<sup>73</sup> from Goffstown, N[ew] Hampshire, a Universalist and notorious worldling. His wife an interesting woman and would like to be a christian. She has a Sister an instructress in Monticello Female Seminary. Mr. Donovan<sup>74</sup> [is] a candid gentlemanly man, blacksmith, a little tinged with some notions of the Restorationists.<sup>75</sup> His wife a friendly woman. Mr. Benjamin Hudson,<sup>76</sup> came [to the county] in 1838, [was] originally from Lynn, Mass. dislikes Calvinism, rather a [53] weak-minded man—was once intemperate. Mrs. H[udson] a devoted woman and friendly. Had a prayer meeting in her house. I saw several steamboats passing up and down, a noble and exhilarating sight. While looking at the "Iowa" and engaged in Conversation with a gentleman, a gray headed man who had learned that I was from N[ew] York asked me if I knew Joseph McElroy. I inquired in relation to the business and character of this man and found he meant Dr. McElroy of Grant St[reet] Presbyterian Church. I told him I had several times heard him preach—"He's my brother," said the stranger. I looked up and thought I could see some resemblance in features and general appearances between the two. I made some particular inquiries and learned he had not seen his brother for 30 years or heard of him for four years. His name [is] Hugh McElroy—has a large family of some eight children, nine miles S[outh] West of Charleston in Clinton County. [He] lost a daughter last year. He wished me to write his brother urging him to write to him—which I promised to do.

[54] Saw a young man named Jones who had lived in Portsmouth several years and knew my relatives there. He was much reduced by bad habits and by intemperance.

Returning from Charleston—visited in the Buckeye or Swanney Settlement on Copper creek. They have a good school house. Mr. Bixley and family were Lutherans in Ohio. His wife desired I would baptize her children. Heard that there were some Presbyterian families in the settlement. Rode off two miles to their homes [and] found one a Universalist and another a Baptist.

<sup>72</sup>James Leonard.

<sup>73</sup>Thomas Marshall kept a tavern.

<sup>74</sup>James Dominy.

<sup>75</sup>The doctrine of those who believe in a temporary future punishment and a final restoration of all to the favor and presence of God.

<sup>76</sup>Benjamin Hudson in 1843 lived in a small shanty on a few acres of broken land on Section 24, 84-6.

Visited on Rock creek this side of Deep creek [at] Mr. Reed's family. They had been much afflicted since they came into this County. In Pennsylvania they lost their house by fire and pride that would not allow them to live in humble circumstances sent them West. Mrs. R[eed] died on the journey as did some of the grandchildren. Poverty has rubbed them some here, tho the world has not known it. They lost their crop last year by the June [55] freshet. Mr. R[eed] was of Linden[?] church [and] his wife of Old School Presbyterian. Spent the night with them[.] Next day [I] had a dreary ride over burnt and barren prairies—the very image of loneliness, it suggested to me the thoughts of the dreadfulness of the condition of that man who had no friends. An Eagle was flying in the distances, and upon discerning me came and floated directly over my head. I confess to a little sense of fear or not so much of fear as of an indescribable sense of [sentence not completed] called at Mr. Dunbauer's but no one at home.

April 1, 1844. Brs. Holbrook and Turner have been laboring with my people the last week. Mr. H[olbrook] preached six sermons faithfully warning the sinners of [their] guilt and dangers and directing him to J[esus] C[hrist]. There were some cases of awakening. We labored faithfully with Mr. Shaw and [Mr.] Goodenow, the former seems hardened under an excess of light and knowledge—the latter suffers from a deficiency of the same. Marietta Estabrook, 4 years, herself determined to be on the Lord's side. Mr. Chandler,<sup>77</sup> Jno. Van Horn, Leonard[?] and Ralph Wright [and] Mrs. Fairbrother are awakened. The weather during most of our meetings was very un- [56] favorable so that the attendance was small. On Saturday and Sunday the days were clear and our house [was] crowded. Br. H[olbrook] gained the favor of the people and is esteemed by them.

April 10. Returned last night from a circuit. On 1st inst. rode out in company with Br. Turner to Mr. Spaulding's ½ a mile beyond Mineral creek. The old man got into trouble by entering under peculiarly extenuating circumstances the claim of Mr. Osborne—a mob was raised and he compelled to give up his title. His life was and still is threatened. These circumstances and the abandoned State of Society in the neighborhood have induced Mr. S[paulding] to buy out one-half of Mr. Brown's claim (120 Acres) North of Mr. Shaw's. Mr. S[paulding] promises to give the lot on the S. E. corner of this claim for our meeting house. Mrs. S[paulding] seems to be a good hearted woman. Their son Alonzo, is a worldly young man.

The next morning rode to Deacon Turner's (page 33) [and from] whence over the prairie crossing Bear [?] creek at Tottenburgh's [?]

<sup>77</sup>Samuel Chandler was one of the revolvers, under the leadership of William Lyon Mackenzie, against the Canadian government in 1837-1838. Chandler, a wagon maker living at St. Johns on the Welland Canal, assisted Mackenzie to escape. In June, 1838, Chandler took part in an armed attack upon the Canadians at Overholt's Tavern, but the venture failed. Chandler was arrested, tried, and sentenced to be hung. The sentence was commuted to banishment for life in Van Dieman's Land, but after four years, Chandler escaped on a Yankee whaling vessel. He arrived in Jackson County in 1843. William Current, frequently mentioned in the diary, was in sympathy with the revolvers and left Canada to eventually settle in Jackson County.

and the Wapsipinicon at Crook's Ford one mile below Walnut creek to the Seely settlement where a town has been laid out called Rome. [57] Much of the Road we followed [was] a single wagon track—the wind was very high and all around the prairies were burning. Vast clouds of smoke rolled over the heavens. The settlement near Tottenburg consists of United Brethren. They originated and differ but little from the Methodists—generally a moral and illiterate people. At Rome spent the night with Mr. Cleveland, a native of Eastern Massachusetts—his parents are now living in Roxbury—a gentleman of information and travel. We found him busy with a law suit (he being a Justice of the Peace) in which all the people seemed interested and which prevented our holding a meeting. Mr. C[leveland] has a good library. Unhappily, he is a Unitarian. His wife [is] of coarse habits and manners from N[ew] York, a Methodist professor, yet a kind hearted and active young woman. Mr. Stiver[?] the blacksmith is quite a gentleman and pays a decent respect to religion—is from Ohio. Mr. Crooks is a fine family, the old gentleman from Rock River, originally from Erie Co. N[ew] York. The son [is] a very interesting man—his wife was sick and regarded dangerously so—expressed quiet and comfortable resignation to the Divine will. Mr. Crooks owns the Saw Mill in company with Mr. Suly. His family are Methodists but want an intelligent [58] ministry and like and respect and sympathize with Br. Turner. Visited Miss Warren from Worcester Co. Mass., a good but rather weak minded and credulous woman—came to this county with Mr. Whittemore from N[ew] Hampshire [and] brought several hundred dollars in money (proceeds from working in the factory) commenced school in Cascade but was obliged to give up from sickness, afterwards moved to Rome and opened school when Mr. Warren fell in with her and they married—with her money she has entered land and brick etc. Saw Mrs. McFarland who lives three miles West, originally [she was] a Congregationalist from Mass., but has been united with the Methodists—her husband is a fine and active man.

Rev. T. P. Emerson rather injured than benefited our cause. The fruits of his imprudence are seen along the Wapsipinicon. On the 3rd rode to Tipton, 20 miles thru Pioneer, Picayaune, and Red Oak groves. In the latter dined with Mr. Robert Cousins from Ireland—has been in this county two years, came by way of N[ew] Orleans. [He is] an intelligent and generous hearted man—warmly and conscientiously attached to David's Psalms and cares not for anything else in the worship of God. Is much interested in Sabbath Schools—was a Superintendent [59] in Ireland many years. There is an O[Id] [School] church of some 20 members in this grove. Mr. Ferguson is one of the elders. Mr. Mead has preached there the last year, but has left. Br. Turner by request was to preach for them on the 5th. inst.

At Tipton found that Br. Alden had gone to the South part of the Territory—was disappointed in not seeing him. Fifteen curtains, [in] some 12 or 14 farm houses, two taverns, [and] one store. Stopped with

Mr. Patterson Fleming,<sup>78</sup> Clerk of the Court—a gentlemanly man yet I must confess to the appearance of smallness, his wife appears a nice woman. Mr. Addison Gillett<sup>79</sup> keeps store, came to the Territory last summer from Hudson N[ew] York where [he] was a member of Dr. Waterbury's Church. Br. Alden has a hard row I plainly perceive, with no active professors to hold up his hands. On 4th rode thru Postain's grove (where fed my horse and dined with Mr. Postain) [then to] Walnut grove, by Mr. Heller, over the Wapsipinicon at Algiers to Mr. Dutton's, some 34 miles—a long and hard ride. Mr. Dutton a member of the church in DeWitt, originally from Vermont, lived mostly in N[ew] York—a widower—keeps bachelor [quarters] with his two sons in a shabby way. In a bachelor's cabin one [60] realizes the worth of the [other] sex. One of the sons has lately married a daughter of Mr. Heller. They are putting up a new house for her reception.

The next morning rode to Br. Emerson's [and] I found him with the ague and fever—he got lost a few weeks ago on the prairie going to Charleston in the wet. The consequence of his sickness he was unable to make preparations for the sacrament and wished me to go to Camanche to preach a funeral sermon for him according to his appointment—I went. 15 miles East of Mr. Emerson's over the prairie. At Camanche enjoyed the hospitalities of Mr. Dunning and lady. They are from N[ew] York. Mr. Dunning [is] a native of Vermont: has lived in Troy where [he] married his wife and was member of Dr. Berman's Church—his wife a member of Dr. Snodgrass'—she has heard Mr. Kirk. They came West some eight years ago. Spent one year in Chicago—then Camanche. He's considerable of a name. Some of Mr. D[unning's] brothers came on with him. They took up a section of land. At that time there was no one but LeClair<sup>80</sup> in Davenport. Mr. Dunning visited its present site and preferred Camanche. They laid out some 8,000 dollars, built the Beaver [*sic*] Mills. [61] This property now is of little worth. Have a comfortable home. Mrs. D[unning] is not contented and would be glad to return—her maiden name was Monroe. Her parents now reside in N[ew] York. Mr. Holbrook took up a claim near them. They speak in the highest terms of his first wife.

Preached a funeral sermon for the death of Mr. Root—received 62½ c[en]ts for this sermon—the first money for ministerial services I have received this side of the Mississippi—he died Dec. 3. Was of [the] Baptist church [and] left a widow and several children. In the afternoon and evening preached in Albany for Mr. Jessup. His church occupies a small room over a whare house [*sic*]—had a good and attentive Congregation, tho in the afternoon just as I was commencing

<sup>78</sup>In 1845, Mr. Fleming, then sheriff, was stabbed by Asa Young with a pen-knife. For a while the Flemings ran a tavern. *Vid.* Aurner, *A Topical History of Cedar County, Iowa* (1910), Vol. I, p. 115.

<sup>79</sup>His home was in block 17, and he maintained a general store in a small frame building on lot 5 in block 11. *Vid.* Aurner, *op. cit.*, Vol. I, p. 115.

<sup>80</sup>Antoine Le Claire, variously a fur trader, government interpreter, post-master at Davenport (1833), justice of the peace, and Davenport merchant. It is said that he knew and spoke fluently twelve or fourteen Indian dialects. For a biographical sketch, *vid.* Franc B. Wilkie, *Davenport—Past and Present* (1858), pp. 167-169.

my sermon a steamboat (the New Brazil p. 8) came right along the warehouse which stands on the shore and disconcerted my hearers' attention. The people in Albany are a moral community, all go to meeting, the contrast between them and my people struck me very forcibly. The Presbyterian church was unfortunate in having a few years since a stiff O[ld] S[chool] minister whose excesses or deficiencies drove off some of the best members to form a Congregational Church. The division still remains and I could see no prospect of its termination. This is the most unpleasant thing in the field at Albany. The pillar in the Presbyterian church [62] is Mr. Mitchill who lives 5 miles North on the road to Fulton. Mr. McKay lives several miles South towards Cordovia. Mr. Bothwell and Mr. Buck in the Congregational Church are men of worth, Mr. Mitchill, the ferryman, is a brother of Elden Mitchill, a gentlemanly man, not a professor, complains of the strife between the Churches. Mr. Jessup has a pleasant house, well furnished, a good library, and a good wife—found her just recovering from a severe bilious attack—his wife a daughter of Deacon Callender [?] of 1st. Church in Buffalo. Br. J[essup] became acquainted with her when she was visiting a sister on Rock River. They were married in Buffalo last summer. She is affectionate and intelligent and smart.

I should like now to have a home to come to and to rest for three [?] days, but I have not the one and cannot do the other.

April 12. Br. Julius A. Reed<sup>81</sup> came along yesterday afternoon and spent [the] night with me—preaching in the evening. He was a native of East Windsor, Conn't.—was a teacher in [a] private family in Mississippi at Natchez one year—was settled at Warsaw, Ill. Once rode horseback from Jackson- [63] ville, Ill. to his father's house in six weeks—now at Fairfield, Jefferson County where [he] was installed over [the] Congregational Church last winter—his church is small. Into his region there is but little emigration from N[ew] E[ngland] or New York. [He] has been on an exploring tour through Buchanan and Delaware counties to find the best site for the location of a literary institution, the land in the neighborhood of Bennet's Mill, which Deacon Huddon purchased last year (vid. page 6) is too much under claim and the country is too far from the Mississippi. There are some other good mill sites the claims of which might be bought for a trifle—the geographical center of the county is entirely vacant and said to be well situated for timber. There are but few families in the county. Br. R[eed] thinks there is a population of about 100 and that they are hardly enough to call for Missionary laborers at present. He was rather better pleased with Delaware County tho in this county the best lands are all under claim. Coffin (in Township 6 west of range 89) near Prairie Creek is from Northampton, Mass., not a pious man, yet sympathizes with us and wants Presbyterian preaching. There is a

<sup>81</sup>Rev. Julius A. Reed began his labors in Fairfield, November 28, 1840, under the auspices of the American Home Missionary Society at a church salary of \$100 annually, and continued to serve until August 1845 when he resigned to become Missionary of the Society in Iowa.

settlement and fine timber in Eadis[?] grove on Honey Creek (township 5 west of range 90) [64]. At Delhi the geographical center of Delaware Co. is but one cabin, on a fine prairie with good timber near—Br. R[eed] was the most favorably impressed with this location. Br. Reed complains of being much fatigued by his journey.

April 16. Preached last Sabbath (Ap. 14) at county seat.<sup>82</sup> There were present Deacon Cotton, his two daughters, daughter in law, Bernice Cotton, Mr. Larkin, Mr. Young and two sons, Mr. Means, Mr. Brown, Mr. Gleason[?] and daughter and wife and infant, Mr. Briggs, Mr. McGinnis, Miss Hadley and two Miss Davis': 20 [in the entire congregation]. The day was rainy which prevented my going to Bellevue to fulfill an appointment there in the afternoon. Spent Sabbath evening with Mr. Young on Bunch[?] creek (p. 24). He is of Irish extraction—his grandfather a native of Erin—has two likely amiable boys, John and Thomas, who made a profession of religion last year in Pennsylvania—about 14 and 15 years old. Elizabeth, of about the same age, has also made a profession. Their other children are Wm., David, and James. A very promising family—Mr. John Means, a worthy young man [and a] member of Linden[?] Church lives with them—also Mr. Brown[?] and Mr. Clark. Yesterday started off for Mr. Reed's to fulfill an appointment [65] at 2 in the afternoon but a shower arising after I had gone ½ a mile I returned and it clearing off in the afternoon I came to this place, Thomas [Young] guiding me through the woods as far as Mr. Chapman's near Mr. Trouts [?]. Mr. Young was brought up in O[ld] S[chool] church but united with the N[ew] S[chool] under Mr. Pettibone, an Andover student.

April 17. Visited at Mr. Paryburriss' [?]*—his boy Hubert [sic] has been sick for weeks. Dr. Efner thinks it a case of Diabetes. The sickness commenced with ague and fever at which time the boy (eight) had an ordinary appetite. He had since been wasting away and is now most a skeleton, but has an excessive appetite. He was a bright boy and [a] good scholar. His parents have been very stupid and I presume criminally negligent of religious education. I opened to him the probability of death, but he is so young and has grown up in so much ignorance of the Saviour that I can form no judgment in relation to his faith. The Lord bless this Providence to the awakening of his parents, the only question the little fellow asked me was if Mr. Shaw had those testaments yet—on answering in the affirmative, he added, "I mean to get one"—*

[I] have been visiting round this week to stir up [66] the people in relation to building a house for the Lord. There are various excuses—they are too poor—have too much else to do—must build a school house, don't like the proposed location etc. One man imploringly begged off by directing me to look at his coat, which, said he, however comfortable now were not so last winter, and again he begged me look at his shabby cabin. I wished myself not from any desire for the toil or from the

<sup>82</sup>Andrew.

honor but from realizing that it was the only sure way of accomplishing this object, to push the matter to its issue, selecting the location and taking up subscriptions, appointing and superintending a building Committee, and having the house completed early in the Fall or Sept. 1st. I proposed that the property should be the property of the Church under [the] care of the Elders or of the Committee of the Church. But Mr. Shaw thinks the matter must be all done by the Society and this House be the property of the Society. I am obliged to concede and tonight a meeting has been called.

April 18. Last night the meeting was held. Fifty [67] dollars subscribed and the trustees requested me to solicit aid in Dubuque and Galena. I leave this afternoon on this enterprise and on my route visit Cascade, Clayton County, and Fairplay to attend the ordination of Br. Lewis. Rec'd. this morning a letter from Br. Ch[arles] A. Bulkley<sup>83</sup> inquiring into this field in the Territories and as to what would be his prospects of usefulness. The expression of his feelings humbled me in my coldness. He writes in a nervous state of mind. I have not time today to send him an answer. God is answering my prayers and those of his people here for new laborers by putting it into the hearts of his young servants to desire to endure hardness in this land for Christ. The Lord give me grace that I may faithfully lay the facts in the case before the mind of Br. B[ulkley].

April 25. Having postponed my visit to Clayton County, I returned to this point yesterday afternoon having spent one night with Br. Turner and three nights at Dubuque. Br. T[urner] secured a good hold in Cascade and if his patience and perseverance hold out he will have a [68] good church in a few years. His contentment and willingness to endure hardships under many discouragements is almost a marvel. In riding from Cascade to Dubuque on Saturday afternoon (26 miles) was overtaken by a severe thunder shower and wet through to the skin. The voice of this thunder enters the soul of the man who is traveling alone on the naked prairie. The Mississippi is higher now than it has been for many years. Br. Holbrook, though he has a more dignified and important (as regards \*living) comfortable field than mine has yet nearly as hard a one. The money troubles in relation to the meeting house, and the alienation of some of the church members are disheartening. I succeeded in securing the promise of help in building our meeting house to the amount of some 30 dollars in work and materials. This was the first begging expedition I ever engaged in—disagreeable enough to one's sensitive feelings.

The boy referred to on p. 65 [Hubert] died at seven this morning, and his father had just been in to request me to preach the funeral sermon. O that the Lord may give me grace to be faithful and sanctify this Providence to this [69] family and to the community. [I] have to preach a funeral sermon for Mrs. McGinnis (p. 45). She died in Childbed [and] gave no evidence of a change of heart—has left three small children.

<sup>83</sup>Rev. Charles A. Bulkley.

May 9. 10th. Returned on Wednesday from a tour in Wisconsin. [On the] 30th ult. [I] crossed the Mississippi at Bellevue, ferried over the islands, the river being higher than it has been since 1828—was two hours in crossing—called on Mr. Wood (p. 36) [whose] wife was killed three or four years ago by being thrown from a sleigh in going up the branch at Bellevue on [the] way to meeting. Reached Fairplay just before dark where [I] enjoyed the hospitality of Mr. Wood and lady (from Suffield Conn't.). Mr. W[ood] keeps store and is an intelligent man and interested in religion. Of Mr. Rood (p. 38) and of Mr. Simmons (from Canada) leader of the Methodist class there. The Moderator, Rev. E. G. Bradford, opened [the] Convention by [a] sermon on [the] immutability of Divine Purposes. [The] sermon was badly arranged, or rather there was no order about it. There were present [the following] ministers, Holbrook, Lewis (New Diggings), Bradford, (Prairie Du Lac), Stevens (Platteville), Street, (Cassville), Cook (Mineral Point), Turner and self. Afterwards [70] Mr. Kent came in Delegates [were] Richards, from Cassville, Barton from Fairplay, Clark from Platteville, Mills from Lancaster, Baker from Mineral Point, Rice from Potosi, Reed from Dubuque, [and] Simpson from New Diggings.

Br. Bradford was last year at Platteville. H[ome] M[issionary] v. 15, p. 279. [He] was formerly in Vermont [and] his habits are rather too strongly easternized for a western settlement, his manner not popular enough—a straight forward man and of real worth [and] of [a] well furnished mind. Br. Stevens was formerly Missionary of A. B. C. F. M. among the Sioux, has just accepted a call from Church in Platteville and is to be installed on the 11th. [of] June. Br. Lewis was ordained by the Convention. In the course of his examination he stated that he was reared in a Unitarian neighborhood (Walpole, Mass.) [and] when a lad was a clerk in [a] book store in Boston, where [he] was in the class of a faithful Sabbath School teacher and sat under [the] teaching of Dr. Beecher. Was awakened thru this effort of his S[abbath] S[chool] Teacher and attended Dr. B[eecher's] inquiry meetings. As soon as Dr. B[eecher] learned the state of his mind for several successive mornings he came to the store where it was Br. Lewis' duty [71] to open and sweep out by sunrise and embraced that opportunity for private religious conversation.

Br. Street is [the] son of Gen. Street (p. 7) formerly was something of an Indian trader and did business at Cassville, [but] was unfortunate in trade—was aroused in a revival, was useful in exhortation, the Methodists endeavored to get him as a preacher in their Connection, at [the] request of some of the church [members] in Cassville [he] was licensed for one year by [the] Convention. He applied to this Convention for a renewal of his license which was granted altho the examination was not satisfactory. There [during the examination] Mr. Street dated the reformation at the 8th. century and made Calvin an Anglican. Br. Cook formerly was connected with St. Joseph's Presbytery, came to Mineral Point for six months expecting to be settled

at termination of that period, but has not given satisfaction, seems to have rather over many sharp points in his character, his appearance not prepossessing. Br. Richards appears a devoted pleasant man. Br. Baker is intelligent. Father Clark is [the] father of Br. Holbrook's wife, from Conn't., was steward of Illinois college. Br. Jos. T. Mills, [is] a native of Kentucky, cousin of Rev. Thornton [72] Mills of Cincinnati, studied at Jacksonville, held an office in Indian agency at Prairie Du Chien, a man of acute mind, liberal soul, rather inclined to enthusiasm. Br. Rice is an excellent brother of warm devoted soul, from Chatauqua Co. N[ew] Y[ork] [and] has lived at Fulton, Illinois where his father now resides. [I] was pleased with the orderly business manner of [the] Convention. Father Kent's ordination sermon was a consecration of property to Christ, and a comfortable support of Ministers—a plain good sermon (all written) nothing new or brilliant. Mr. Kent is a man of large experiences, prudence and common sense (p. 36).

On May 2nd. visited Platteville, dined with Mr. Clark's family. The Dr. [is] an intelligent man, his wife a niece of Mr. Holbrook—an interesting family. Visited Br. Stevens, his wife [is] a fine woman—some six children. Br. S[tevens] urged me to come over and labor in Wisconsin. On the Big Platt at Mr. Kenzie's, 9 miles from Lancaster, visited Mr. Drake, at the bridge, from western N[ew] Y[ork]—the church there has 22 members—wished to erect a meeting house this summer. Rode on to Lancaster which has a handsome situation—the finest court house I have seen in this section, two taverns, two stores, a weekly [73] newspaper and some thirty families in the neighborhood. I rode in company with Mr. Mills—he almost insisted upon my settling with them. Spent one night at his house and another with Widow Otis, from Pennsylvania, has lived at Belvidere, Ill.—a very pleasant woman. Preached in the court house on Worldliness [and] had an attentive and intelligent congregation of about sixty—called on Mr. Otis, and Barber and main storekeepers. Mr. Wittse, Editor of Grant Co. Herald, an intelligent and gentlemanly man, has lived in Texas. Mr. Mahood [is] a native of Virginia whence he removed on acc't of Slavery first to Indiana and 12 years ago to Mineral Point, a very excellent man, well informed—has been afflicted with the gravel for 20 years. Mr. Macaulay, father of [the] one of [the] same name mentioned [on] p. 21. Mr. Fletcher, his son in law lives with him.

May 4th. rode to Potosi—called on Mrs. Mosehead three miles East of P[otosi], a native of Derry, N[ew] H[ampshire], has taught school in Dubuque, a very pleasant lady. Saw her sister, Mrs. Pow[?] and daughter, Mrs. P[ow] thinks she has experienced religion—was a gay worldly minded woman, but not with seven crosses. Mr. M[acaulay], an Englishman, was successful in mining and has now a fine farm. Potosi is curiously situated on the sides of a long and crooked hollow. It is vulgarly known as Snake Hollow, from the fact that [74] the first mineral found there was taken from a cave which was surrounded

by snakes. For the history of the church vid. H[ome] M[issionary] v. 15 p. 57-p. 222. I found it scattered and preached. Mr. Warren was expected to labor with them, but was detained in the eastern portion of this Territory so that the church has had no preaching this winter. Some of the members have become discouraged. Some united with the Methodists who have been holding a protracted meeting in [the] Presbyterian Meeting House, this winter and have gone back. Br. Rice is a leading and most active man in the church.

There is [a] Mr. Gillartin, native of North of Ireland [who] has lived in N[ew] Y[ork] city where [he] was a distiller, afterwards in Niagara. Mrs. Bickrall, Dr. Bickrall, a native of Rhode Island [is] an intelligent clever man [as] also his brother a merchant. Miss Fisher, teacher, lived in Canada, taught school in Beloit. Called on Mr. Emerson, lawyer, native of Maine, is dissatisfied with Society in Potosi and preparing to move to Racine, his wife a very fine lady, good singer, was teacher in Academy at Parsonsfield, Maine, a Baptist. The Sunday I spent there was rainy, had a congregation of about 45. On my return was detained a day in crossing the river—crossed at [75] Wild's Ferry 10 miles above Dubuque. In crossing was overtaken by heavy shower and wet through. I stopped at Saw Mill on [the] Little Maquoketa but Mr. Sims (p. 19) was not there, the mill not being in operation in consequence of the back water from the Mississippi. On returning here found a letter from Mr. Buck[?] of Mineral Point W. T. desiring me to come and see the Church. Is the Lord thus opening a wider door of usefulness performing? O Lord lead me in the way in which thou wouldst have me to go.

Visited Mrs. Payburn[?], found her soft and tender, visited Mr. Earl, Mr. Reynolds, Mr. Marchell, a native of Conn't. near Stanford, formerly owned Mr. McCloy's mill property, injured himself by hard work and is now in consumption. Day before yesterday what he supposes an ulcer broke on his lungs and discharged largely and now he has some relief. He and his wife have been Professors in [the] Baptist church some nine years at Potosi. Saw Mr. Wood, native of Boxford, Mass., an old bachelor, lived many years in Ononbago Co. N[ew] York, where [he] was engaged in making salt—thinks there are salt springs in Essex Co. Mass., from the fact that in the examination of the waters on the coast of Mass., the [76] largest in preparation [*sic*] of salt was in waters taken from [the] mouths of Merrimack and Plum rivers.

Of [the] votes taken in April on subject of a Convention for forming a Constitution for a State Government, there was

For a Convention	6,719
Against	3,974
	<hr/>
Whole number of votes	10,693
Majority for Convention	2,745

This is taken from the proclamation of the Governor,<sup>84</sup> but it does not include the votes in [the] Counties of Clayton, Washington, and Davis from which the returns had not been sent in, which however, would probably have made the whole number of votes in this Territory near 12,000.

May 15. Saw Mr. Cabin who lives [in the] house west of Mr. Burleson's, a Unitarian in sentiment, was the first Merchant in Milwaukee (in 1836) who had on a stock of goods from N[ew] York, was unfortunate in trading by crediting his goods, afterwards engaged in forwarding, grocery and baking businesses.

May 18. Read today, Jos. Scott Kirkpatrick's "Private thoughts on Theology", published at Dubuque 1839.<sup>85</sup> There is much bad grammar and bad use of language. The foundation of his errors is in relation to original condition of Adam who acted then instinctively and ignorantly. He supposes Satan told the truth, Gen. 3:5,<sup>86</sup> and that the Lord speaks literally in Gen. 3:22<sup>87</sup> and that Adam did not have the complete image of God until [sic] his transgression which says the writer was "the very finishing stroke" that stamped in him the image of God and confirmation of the great design of man's creation. p. 8. ["So that the account of what divines term the fall is in reality the plain and simple narration of man's creaion." Page 10. The death in Gen. 2:17<sup>88</sup> according to Mr. K[irkpatrick] is spiritual death only. Mr. K[irkpatrick] further discusses on the prevolition of the mind—supposes the atonement has no influences on the son of God, but only on the mind of sinners as a motive to him to repent, and that there is no such thing as punishment (properly so called) in Gov[ernment] of God but only consequences of sin.

[To be continued]

<sup>84</sup>Gov. John Chambers' message of May 1, 1844. *Vid.* Benj. F. Shambaugh (ed.), *Messages and Proclamations of the Governors of Iowa* (1903), Vol. 1, pp. 308-309 for complete text.

<sup>85</sup>The full title of this twenty-eight page pamphlet is: Joseph S. Kirkpatrick. *Private Thoughts on Theology to the Serious Enquirer after Truth.* Russell & Reeves, Printers. Du Buque, 1839. The State Historical Society of Iowa, Iowa City, has a copy.

<sup>86</sup>Genesis 3:5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

<sup>87</sup>Genesis 3:22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

<sup>88</sup>Genesis 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.