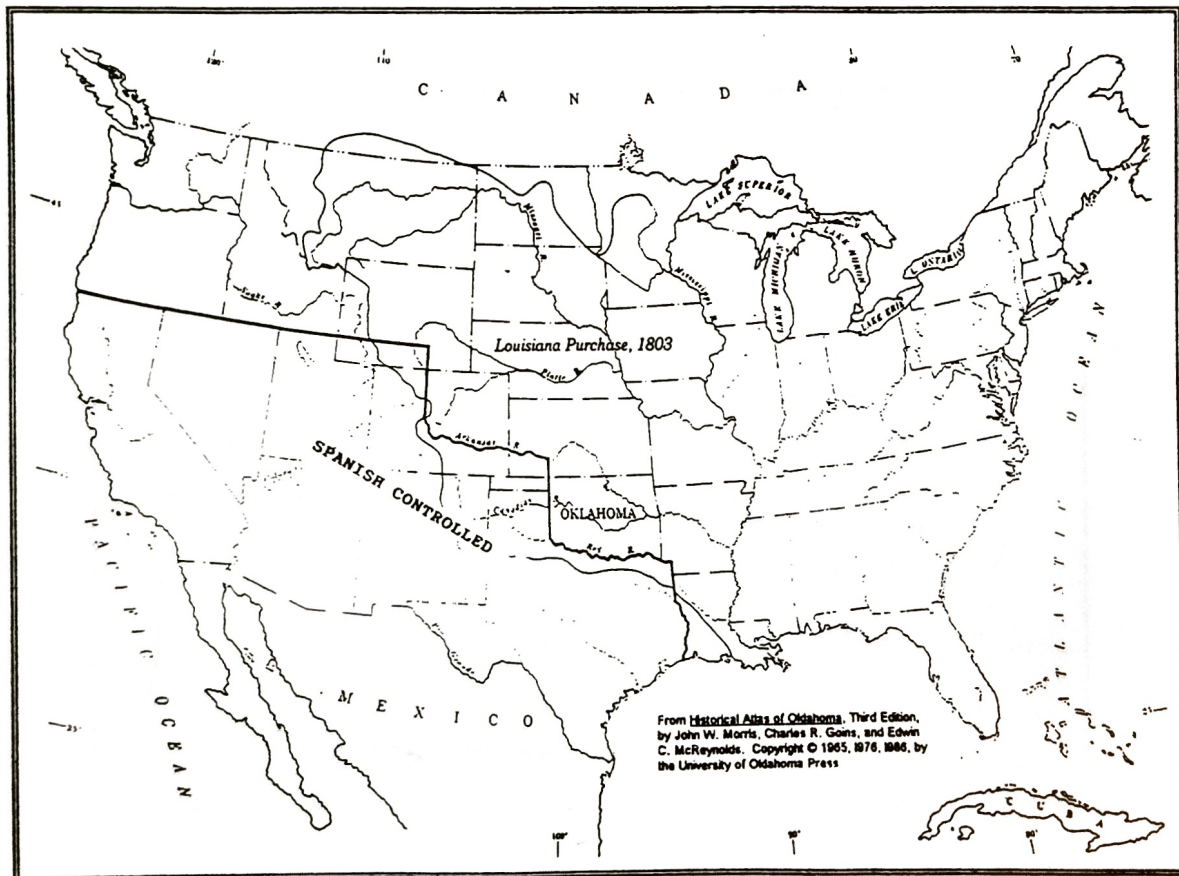


CHAPTER 5

EARLY 1800's

France was in need of money to finance war in Europe. The United States seized the opportunity to buy a big chunk of what is now called "Middle America." Arkansas was a part of this purchase. This was officially called the Louisiana purchase of 1803. The cost was \$15 million.

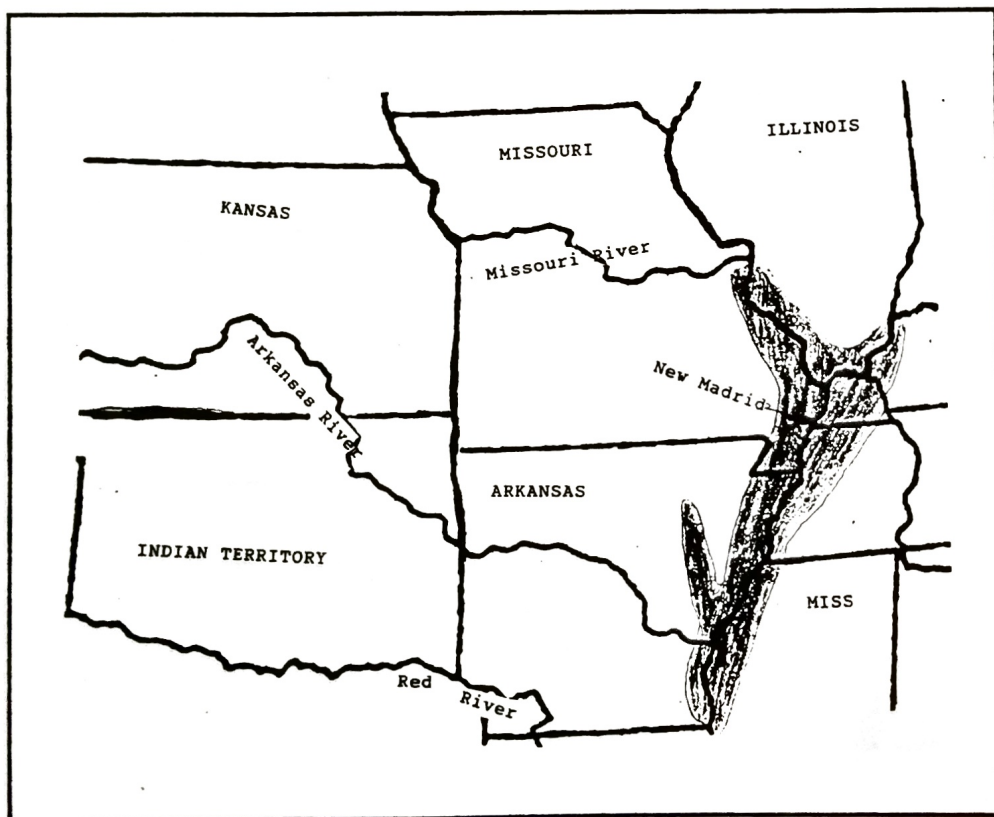
LOUISIANA PURCHASE



EARTHQUAKES IN ARKANSAS

The land of Arkansas began to shake violently at about 2:00 AM on December 11, 1811. A series of shakes continued for the next several months. The center of the earthquake was at New Madrid, Missouri, and severe shocks were felt not only in northeast Arkansas, but also in Kentucky and Tennessee. Vibrations were felt even as far as Boston, Massachusetts. Both sounds and vibrations were recorded at Savannah, Georgia, at the same instant the New Madrid quake began.

In Arkansas, the land between the St. Francis River and the Mississippi River was most affected. The St. Francis River channel was changed creating the St. Francis Swamp. Also, all the sunken lands between Lake City and Marked Tree were a result of the earthquakes.



THE SHADED AREA ON THE ABOVE MAP INDICATES THE SEVERELY AFFECTED LOCATIONS. VIBRATIONS AND ROARING SOUNDS WERE RECORDED IN NEW YORK, WASHINGTON D.C. AND SAVANNAH, GEORGIA.

Great waves swept upstream on the Mississippi River. These waves overwhelmed several boats and even washed some large barges onto the shore. High banks caved, sandbars and entire islands disappeared. Those who were on or near the Mississippi River told stories of the river "running backwards."

About two months later, on February 7, 1812, there was a second quake. It was said to be as severe as the first.

Since seismographs have been invented, several have been installed in the Mississippi Valley. Numerous small tremors are recorded each year. The most notable shocks in recent years occurred in 1967 and 1976.

Soon after the New Madrid earthquake, the Federal Government issued New Madrid certificates to earthquake victims. Landowners could trade these certificates for land anywhere in the new Louisiana Purchase. Many of the Missouri people moved into Arkansas. Large numbers of those who owned land in the shaken area moved near Little Rock and Helena.



SETTLERS WERE TERRIFIED BY THE QUAKING EARTH

FORT SMITH

In order to help solve the conflict between the Osage and the Cherokee, the United States government established a fort on the Arkansas River. This fort was located on what is now the Arkansas-Oklahoma border. It was named Ft. Smith after General Thomas Smith. Other reasons for establishing Ft. Smith were to prevent illegal settling in Indian Territory, and to supply other forts in the Territory. This proved to be very timely because the Plains tribes of western Indian Territory became a problem soon after Ft. Smith was established. Troops were dispatched from Ft. Smith to help control these tribes.

Permanent buildings were constructed in 1838. That same year the city of Ft. Smith was established, and soon became a transportation hub for travelers headed west. In 1849, many settlers left Arkansas for dreams of riches in the California gold fields.

In 1819, *Thomas Nuttall explored Arkansas and wrote a book describing in detail the terrain and people in Arkansas at that time. His record was probably one of the most comprehensive of that era. Mr. Nuttall portrays the Cherokee in Arkansas as being hard-working people, having nicely furnished houses and neat, well-fenced farms. He says, "In their manners they were gentle." They are also described as being "well fed and clothed."

According to Nuttall, Cherokees had strict laws on theft. If a person was convicted of horse stealing, he was punished with 100 lashes for the first offense and 200 for the second. Stealing a cow resulted in 50 lashes. The punishment increased with the value of the object stolen.

Cherokee who had not received Jesus Christ as Saviour and Lord continued to practice abortion. This was the custom of many Arkansas tribes. This custom gradually stopped as Christians became **salt and light to the Cherokee.

* Thomas Nuttall, A Journal of Travels into the Arkansas Territory During the Year 1819 (University of Oklahoma Press, 1980)

** Consider Matthew 5:13-16

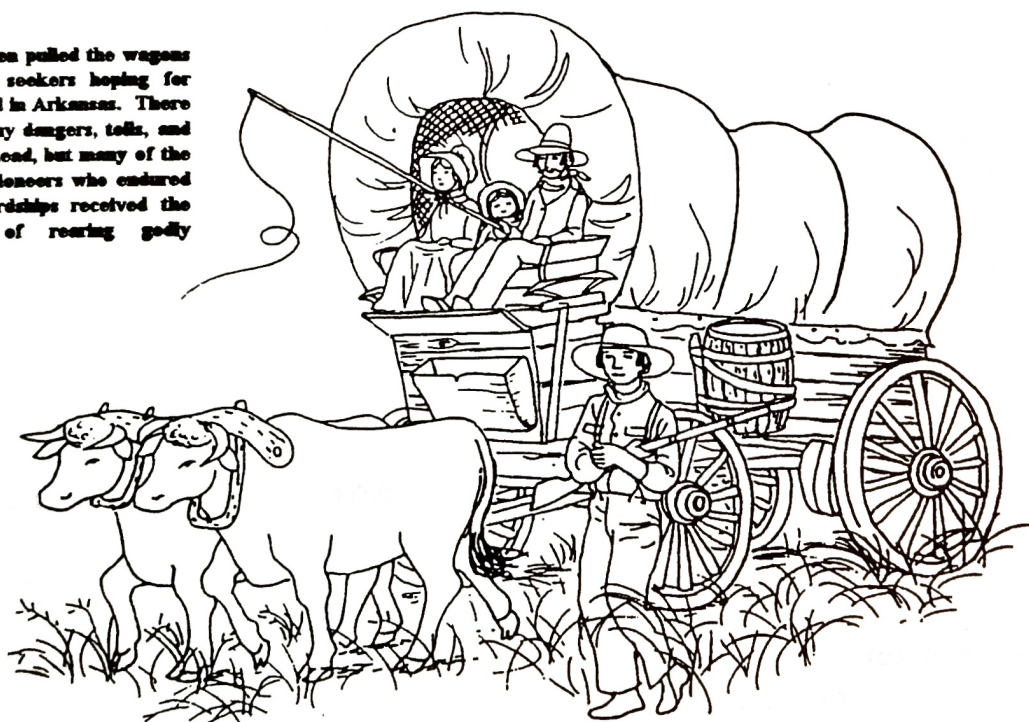
SETTLERS

Many settlers came from the new lands of Alabama, Kentucky, and Tennessee. A few came from Germany. Most settlers were poor, and the cost for government land in Arkansas was cheap. The usual cost was from \$1 to \$3 per acre.

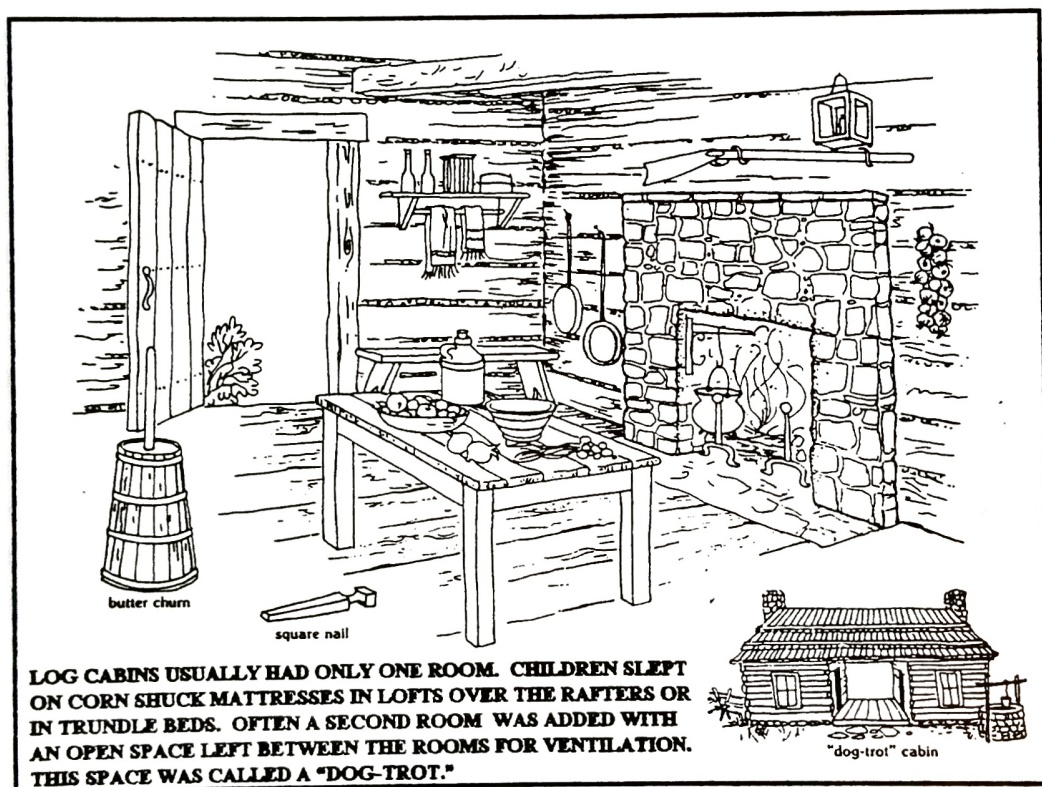
They also came as squatters. Some just picked a place, moved in and started living there. Raw land, however, was not automatically a farm. Trees had to be cleared before crops could be planted. Using an ax, one man could clear about an acre of trees in a year. When trees were cut and brush was removed, then stumps were either dug or pulled out with mules or horses. After all that hard work, if the settlers did not have a title to the land it could be taken away.

Living conditions were very hard by today's standards. A typical log cabin was about two or three rooms with no windows. Meals were usually wild game, pork, corn bread, or mush. Sometimes there were wild fruits and vegetables in season. Soap was made from hog fat and lye.

Oxen often pulled the wagons of home seekers hoping for some land in Arkansas. There were many dangers, tolls, and snarls ahead, but many of the faithful pioneers who endured these hardships received the reward of roaring godly families.



The mountains of northwest Arkansas contained many "white hunters." These were men who had no permanent home, but roamed the hill country in search of game. The abundance of turkey, deer, bear, buffalo and elk provided an easy living. This kind of life offered freedom from laws and other restrictions of society. Some men married and reared families. It was a hard life for wives, especially for those who were from the more cultured eastern societies. Deer hide shirts, trousers and moccasins were the typical dress for men. Women usually wore dresses of cloth or deer hide. By the late 1830's, the "white hunters" either became civilized, settled in a permanent home, or they moved farther west.



ARKANSAS BECOMES A TERRITORY

Arkansas Territory officially came into existence on March 2, 1819. In the first years of the territorial period, the governor appointed county officials; the sheriffs, county clerks, and treasurers. Laws were made by the governor and three judges. Elections were held before statehood, and some characteristics of the future state government began to take shape in the 1820's and 1830's.

Arkansas's major settlements during territorial days were Arkansas Post, Hopeville (called Top's Point), Camden, Cadron, Washington, and Davidsonville. A few farms were cleared along the White and St. Francis Rivers, and near Pine Bluff.

DWIGHT MISSION

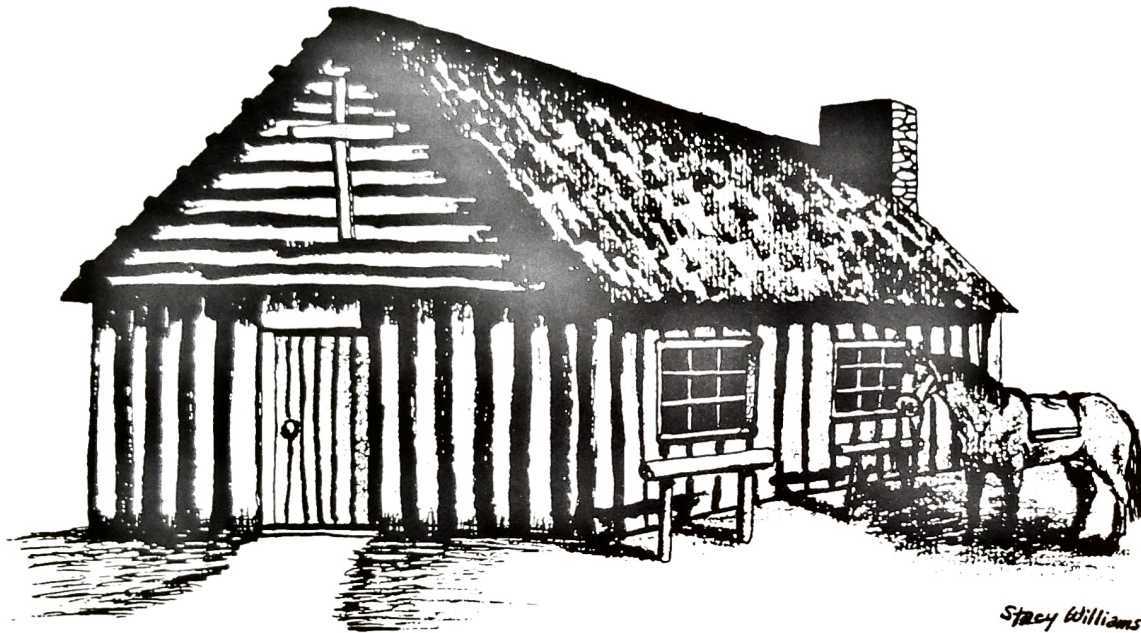
On April 20, 1820, twenty-one brave missionaries left the comforts of New York City and began the long journey to Arkansas. They had a deep desire to reach the Osage and Cherokee with the Good News of Jesus Christ. Traveling by way of Pennsylvania, they began a boat trip down the Ohio River and then down the Mississippi River to the mouth of the Arkansas River. After ten months of hard travel, two of the young women died. Miss Lines and Miss Hoyt were buried on the banks of the Arkansas River not far from Little Rock. After many months of suffering, the missionaries arrived at their destination and established Union Mission in Indian Territory.

Their mission board then sent two missionaries to look for a site in Arkansas. When Cephas Washburn and his fellow missionary first arrived, they were weak from hunger and exposure. An old Indian man and woman cared for them. They fed them bear meat and beans until they regained their strength. The two men met with the Cherokee tribal council and selected a site for the new mission near the Cherokee Agency. This was at the mouth of Illinois Creek in what is now Pope County. The new mission was named Dwight Mission after Timothy Dwight, president of Yale College. This mission would reach both Cherokee and Osage.

On January 1, 1822, the first school was opened at Dwight Mission. In a short time, the mission family consisted of about 100 people, including missionaries, teachers and their children. Some of the students were Osage, some Cherokee, and there were a few Black slave children. Some of the missionaries helped the Black children buy their freedom from nearby plantation owners.

Classes were taught in the summer by Albert Pike, a former Harvard student. Pike was paid half his salary in money and the other half in pigs.

The students lived with the missionary families in small, two-room, log houses. There were separate teachers for the boys and girls. In addition to academics, boys were taught farm skills and girls were taught housekeeping. Bible truth was central to all teaching.



MARIA JAMES

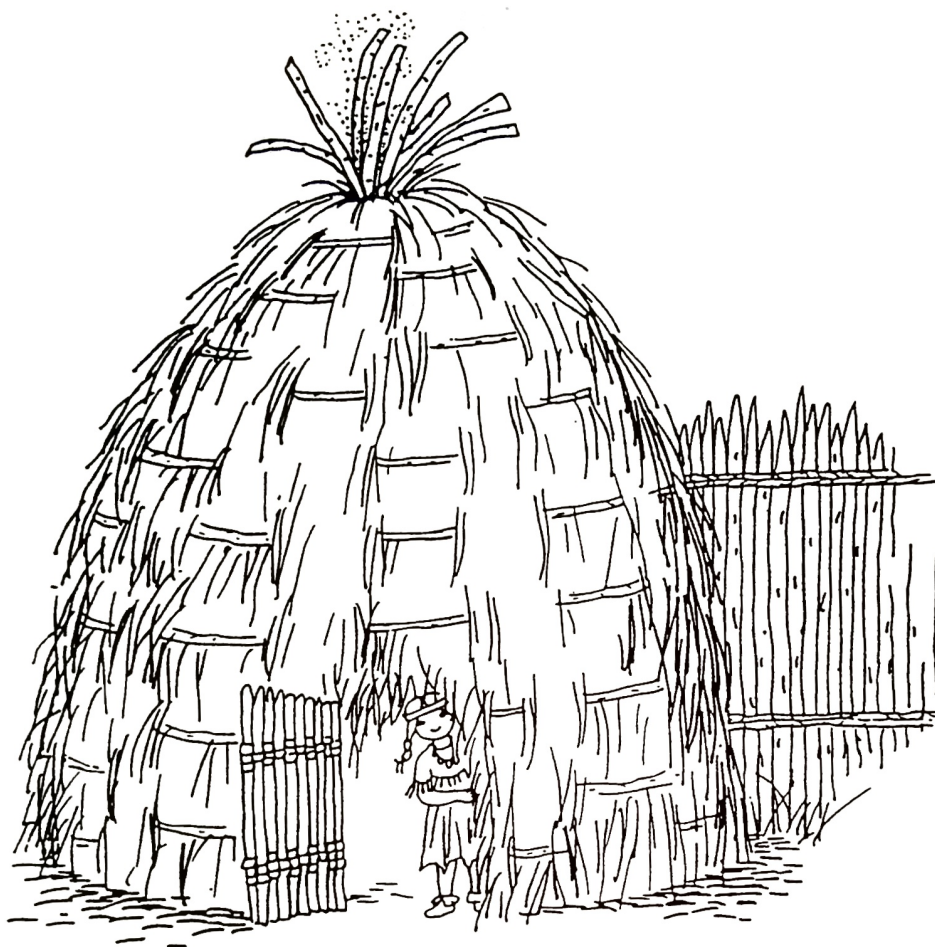
Maria was a young Osage girl who was made an orphan in a battle between the Osage and Cherokee. She became captive to a white man who tried to carry her downriver to Louisiana to sell her into slavery. Word of this reached the Arkansas governor. He offered a reward for her recapture. She was returned to the governor's officials at Arkansas Post, and was then placed in school at Dwight Mission. She was about five or six years old when she arrived at the school. Her teacher named her Maria James in memory of a Christian friend. Maria loved her new home at the mission. When she finished school, she became a teacher there. She taught until she married. Her husband died young, and Maria returned to Dwight Mission to educate her children. Later, a mission doctor was heard to remark, "If the mission accomplished nothing else, Maria James made it all worthwhile."

INDIAN PEOPLE



What were the Indian people like when the explorers and missionaries came from Europe? The Plains Indians were constantly on the move following the buffalo. They sometimes gathered wild plants to eat and raised gardens of corn and beans. They lived in teepees made of buffalo hides which were stretched over poles tied in a cone shape. The teepees were folded up and carried along as the Indians followed the buffalo.

Horses, introduced by the Spanish, drastically changed the lives of the Plains Indians. They could travel much faster and farther. Chasing buffalo became their sport as well as their livelihood. Since the Plains tribes were constantly at war with each other, the horse became a very important tool in their battles.



Unlike the Plains Indians, most of the other Arkansas Indians were farmers. They raised corn, beans, squash, and pumpkins. They lived in grass houses. These were more permanent places to live than the teepees of the Plains tribes. The tall prairie grass kept the people dry, and the hut was warm in winter and cool in summer.

The Indian men hunted game from October to March. In the spring, crops were planted. The French established trading posts near some of these villages to buy the furs and hides.

In 1860, George Copway, a famous chief of the Ojibway tribe wrote, "It can be proved that the introduction of Christianity into the Indian tribes has been productive of immense good. It has changed customs as old as any on earth. It has dethroned error, and has enthroned truth.... Education and Christianity are to the Indian what wings are to the eagle that soars above his home. They elevate him...enable him to rise above degradation."

OSAGE

Archaeologists believe the Osage tribe was once one of the five groups of the Sioux. The earliest reports describe the Osage individuals as being larger than other Indians. They were often called the "Mighty Osage." They were also reported to be very warlike, and were feared by neighboring tribes. The early French explorers told of Osage villages near the Osage River in central Missouri.

There were actually two different tribes; one was called the "Little Osage," and the other the "Great Osage."

When the Cherokee began to migrate westward in search of better hunting grounds, they encountered the "Mighty Osage." There were many battles between the two tribes.

The Osage had used northern Arkansas as hunting grounds for many years. The tribe, however, must have sensed the enormous power of the United States government. They were convinced they must reduce the size of their hunting grounds. They traded 14 million acres in Arkansas plus all of their lands in Missouri for a large reservation in Kansas. From 1808 until 1818, the only Arkansas land owned by the Osage was a small tract in the northwest part of the state.

In 1817, Ft. Smith was established to bring peace to the region. A huge military force seemed to be the only way to stop the fighting between the Cherokee and the Osage. Also, the Osage had been raiding some of the tribes in Indian Territory. Many other forts were established in Indian Territory to stop the fighting, but were mostly supplied from Ft. Smith.

The Osage lands in northwest Arkansas were surrendered to the United States in 1818. These lands were taken in payment for damages to other Indian tribes and non-Indian settlers. The Osage tribes were reunited on a reservation in Kansas. In 1870, they traded their Kansas land for a reservation in Indian Territory. In 1881 they formed the Osage Nation.

During the 1920's, oil was discovered on the Osage Nation lands. The oil was so abundant that each member of the Osage tribe became very rich.

QUAPAW

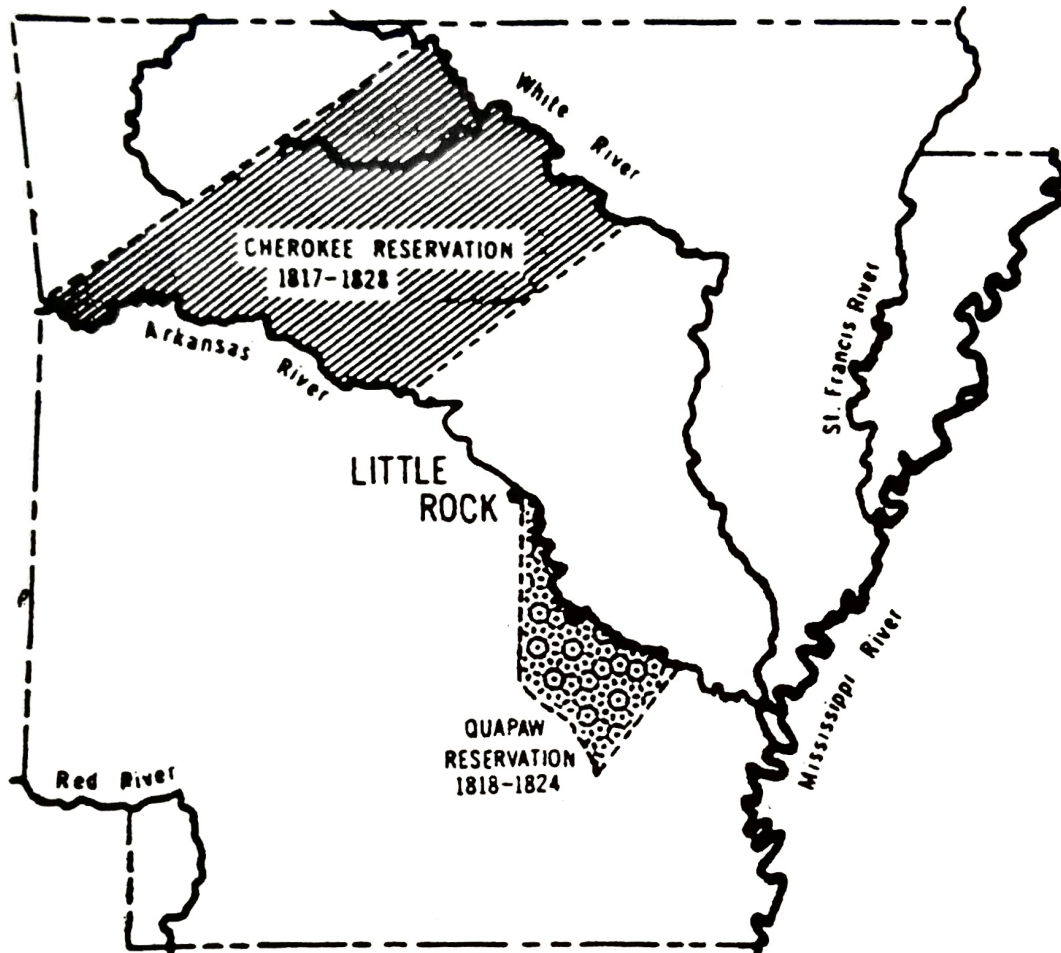
The Quapaw tribe has two other names. Sometimes they are called Arkansas and other times Osark. When the Europeans first came to the place called Arkansas, the Quapaw lived mostly in the lower Arkansas River Valley. In 1818, the Quapaw were moved from western Arkansas to a reserve along the Arkansas River. In 1824, the tribe sold their Arkansas land and moved to Louisiana.

The Quapaw are skilled artisans, well known for their pottery making. Quapaw dress was similar to other tribes. They wore moccasins on their feet, leggings covering the leg and thigh, and a shirt which slipped on over the head. The ears and nose were adorned with pendants. The hair was closely cut except for a lock on the crown which was plaited and ornamented with rings. Thomas Nuttall, an explorer of the land now called Arkansas, describes the Quapaw as being outstanding in their personal cleanliness. He claims that younger tribal members "bathed both in summer and winter." Many of the European settlers did not bathe often, especially in winter.

Quapaw worship was turned toward things in nature; the worship of snakes, owls, or buffalo. White settlers were often entertained by their "contribution dance" which sought rewards of salt or other valuable food items.

The tribe moved to Indian Territory in the mid-1800's and lived with the Osage until they were given their own land near the Osage. In a census taken in 1784, there were 708 Quapaw. In 1843 the figure dropped to 476. By 1885 it was down to 174. In 1905 the figures increased to 284. The 1944 census counted 593 tribal members. By 1985 the total number had increased to a total of 1,340. Contrary to popular belief, Indians are not necessarily a dying race. Many of this 1,340, however, are not "full blood," but are mixed with other races through intermarriage.

CHEROKEE AND QUAPAW RESERVATIONS



CHEROKEE

The original home of the Cherokee was North Carolina and Georgia. Intermarriage began with the Europeans in the 1600's; therefore many of the Cherokee were part white.

The Cherokee were a civilized people; they lived in houses, farmed, raised cattle, and conducted business along with other settlers. There was a high degree of education among the tribe. Many were Christians and had excellent character.

In 1828, the Cherokee gave up about one third of their lands in the East in exchange for equal acreage between the White and the Arkansas Rivers. Western Cherokee were persuaded to move farther west. They were traded seven million acres in Indian Territory for their Arkansas land.

In the late 1820's and 1830's, several groups of southeastern Indians passed through Arkansas on their way to Indian Territory. The largest and best known is the Cherokee Trail of Tears.

There was a sharp division in the Cherokee Tribe that developed during the early 1830's and has lasted until this day. The Cherokee who stayed on the land in Georgia, North Carolina, and Tennessee were called "Suncatchers." Their chief was John Ross. The group that wanted to accept the government offer and move west were called "Dreamspeakers." This group moved on their own, taking many of their possessions along with them. Major Ridge and Elias Boudinot were their leaders.

Chief Ross believed the Dreamspeakers were violating ancient tribal law by selling their birthright outside the tribe. He accused this division of the tribe of being guilty of treason.

The Suncatchers, under Chief Ross, were forced to make the Cherokee Trail of Tears. Made to leave without many provisions, the very young and the very old suffered the most. There were 15,000 Cherokee who began the long journey from Georgia in May of 1838. Over 4,000 died along the trail. Many others died after they arrived in Indian Territory. These deaths were a result of the extreme stress of the hard trip.

In spite of these terrible conditions, God worked good in the midst of evil. There were a few Cherokee preachers on the trip who presented the Gospel message at every opportunity, and many people turned their lives over to Jesus. Baptismal services were often held along the trail.

CHOCTAW

Choctaw people were the first of the Five Civilized Tribes to be officially moved. In 1820, the Treaty of Doaks Stand exchanged land in Mississippi and Alabama for land along the Arkansas and Canadian Rivers. Ten years later, in 1830, the Treaty of Dancing Rabbit Creek provided for

the remainder of the Choctaw to be moved west. This agreement gave all Choctaw lands east of the Mississippi River to the United States government in exchange for land in Indian Territory. In addition to the land, Choctaw people were to be given a year's supply of corn and meat. One provision of the treaty permitted the Indians who wished to stay in their ancestral homes to select lands and become citizens of Mississippi or Alabama. Only a small number accepted the offer to stay.

The Choctaw Trail of Tears began shortly after the signing of the treaty. The Choctaw trail was not as severe as the Cherokee because it was not as long in miles. Even so, many became sick and died from exposure and exhaustion.

CREEK

The first Creek treaty was made in 1836. This was a partial removal. In a second treaty, all land east of the Mississippi River was ceded to the United States government. In payment for the land, each family was given 320 acres of land in Indian Territory. This new land could only be sold with approval from the President. Most of the Creeks strongly opposed removal. Some joined bands standing against removal. Open rebellion against the United States government was led by Ecah Mico. Many non-Indian settlers were killed, bridges burned, and homesteads destroyed. About 2,500 of the warring Creeks were placed on ships at Mobile, Alabama, and transported by boat up the Arkansas River to Arkansas.

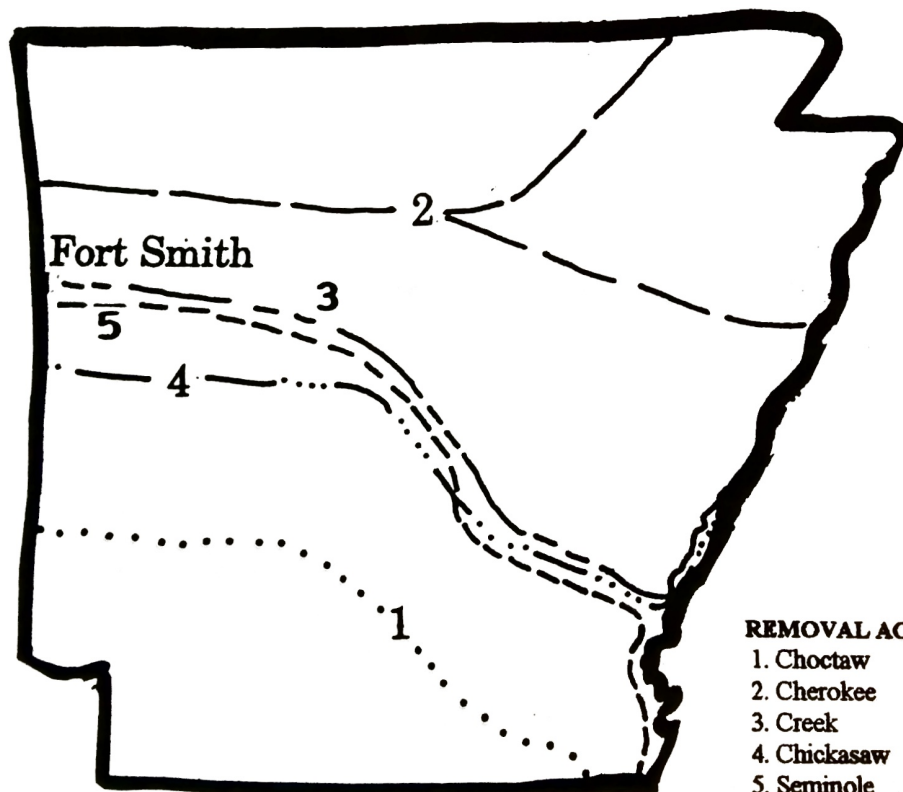
By 1837, all the Creeks were moved across Arkansas and into Indian Territory. The Creeks had so much hatred for non-Indians that they passed a tribal law against preaching the Gospel. In the adjoining Cherokee Nation, revivals were often held near the Creek boundary. Creeks attended these services. Sallie Logan, a Creek Indian lady, attended the Cherokee revivals and became a believer. When Creek tribal authorities discovered her witnessing for Jesus, they gave her fifty lashes on the bare back as the tribal law demanded. She walked ten miles to services right after the beating. Sallie carried the scars of the beating the rest of her life, but she never denied the faith.

SEMINOLE

Perhaps Seminole removal was the most costly of all. For seven years this least-civilized of the Five Tribes fought against the government order to leave Florida. Most bands traveled by boat from the Florida coast to New Orleans and by river steamers to Little Rock. The rest of the trip was by wagon. The tribe lost one third of its people as a result of the war and hardships of the long journey.

CHICKASAW

The Chickasaws were a small branch of the Choctaws. They lived in northern Mississippi. Their move across Arkansas into Indian Territory was the easiest of all the Five Tribes. They suffered much less than the other tribes. They were moved a much shorter distance. Most of all, they brought a large number of horses and wagons loaded with their possessions. Some of them bought supplies in Mississippi to bring to their new homes. Most of the Chickasaws were in Indian Territory by 1838.



REMOVAL ACROSS ARKANSAS

1. Choctaw	1830-1833
2. Cherokee	1817-1838
3. Creek	1826-1837
4. Chickasaw	1838-1840
5. Seminole	1836-1842

BOUNDARIES OF ARKANSAS

Boundaries are important. Much wisdom must be used when *boundaries are moved. The principle of private property is found throughout the Bible. Native American Indians, however, had no concept of owning land. To them it was like owning a piece of the sky. Some of the Cherokees had, however, acquired a knowledge of land ownership from their European neighbors in Georgia, North Carolina, and Tennessee.

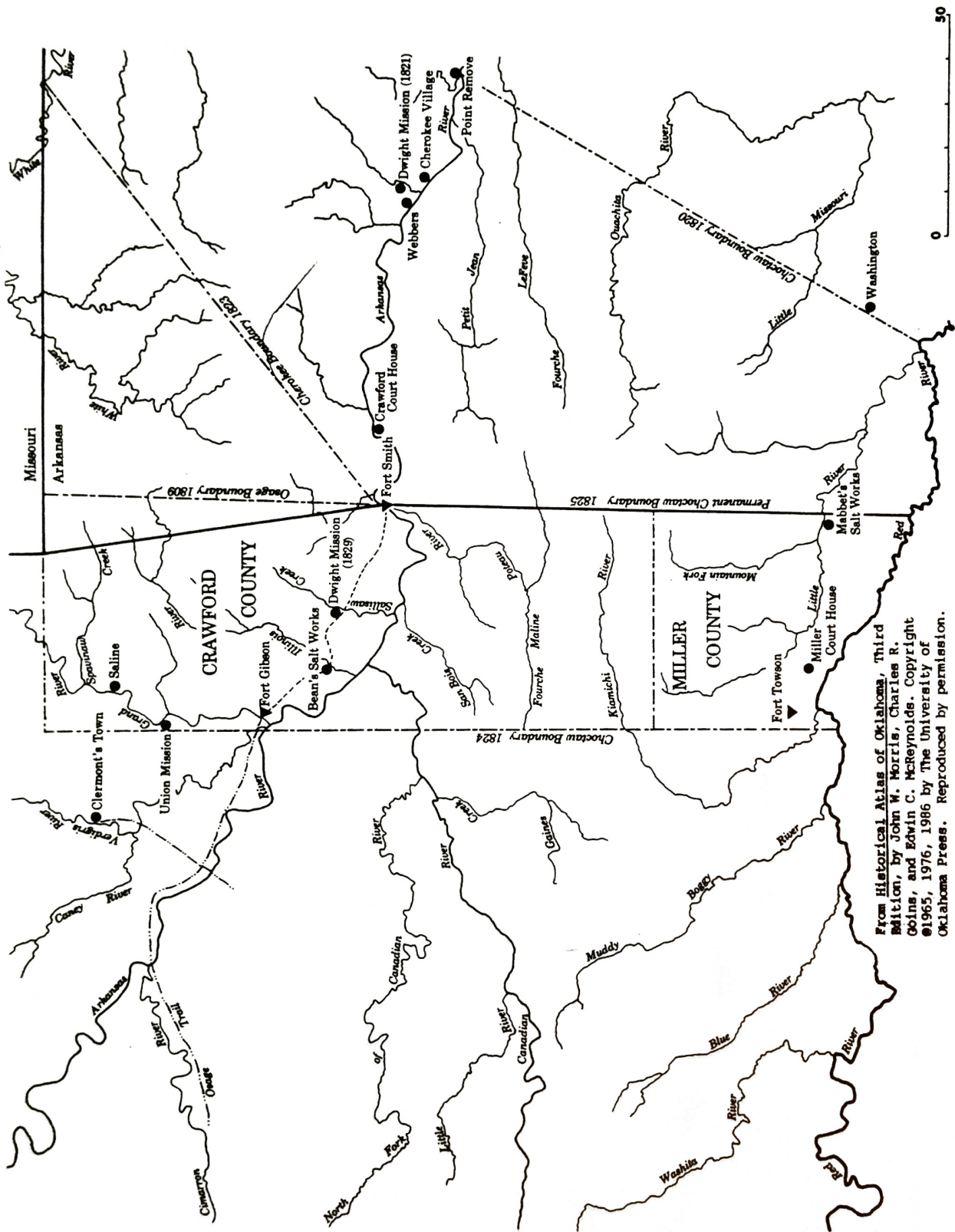
There were several disagreements over the western boundary of Arkansas. In 1824, Congress fixed the western boundary on a line 40 miles west of the southwest corner of Missouri. In 1825, the Choctaw Nation ceded its Arkansas land to the United States (see map). All white citizens living west of the Arkansas River were to be removed "forever." This caused great hardships on the new settlers.

A few years later a very strange thing happened to some non-Indian settlers living along the western border of Arkansas. This land was declared legally open by the government, and homesteaders began moving into the area. They built homes and cleared land for farming. Then the government decided that the land was needed to trade to the Choctaw for the land in Mississippi and Alabama. The homesteaders were ordered to leave their land and their homes. A white man's "Trail of Tears" occurred when these people had to leave everything and move back farther east.

The improvements left behind by the non-Indian settlers made life a bit easier for a few of the Choctaw moving into the area.

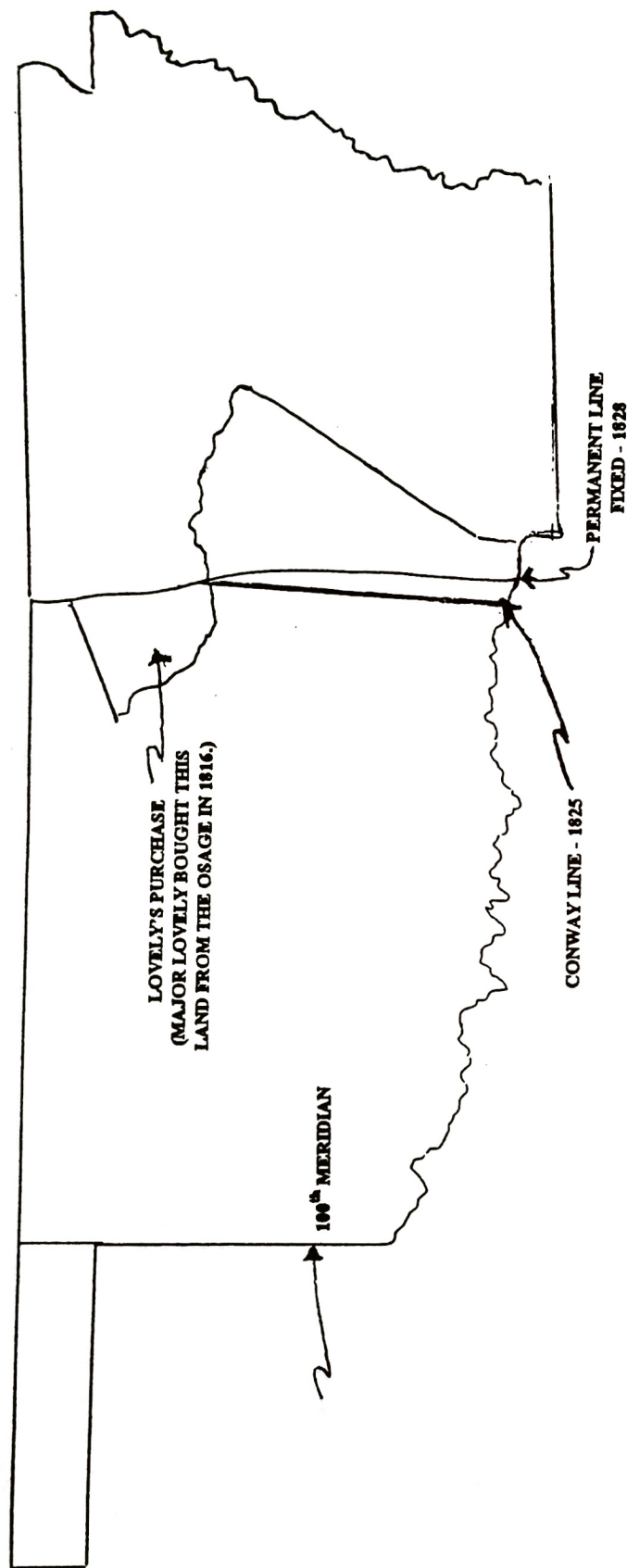
*Consider Proverbs 22:28

CHANGING ARKANSAS BOUNDARIES



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ARKANSAS-OKLAHOMA BOUNDARIES



Arkansas's western boundary was all the way across Oklahoma to the 100th Meridian. This was from 1803-1819.

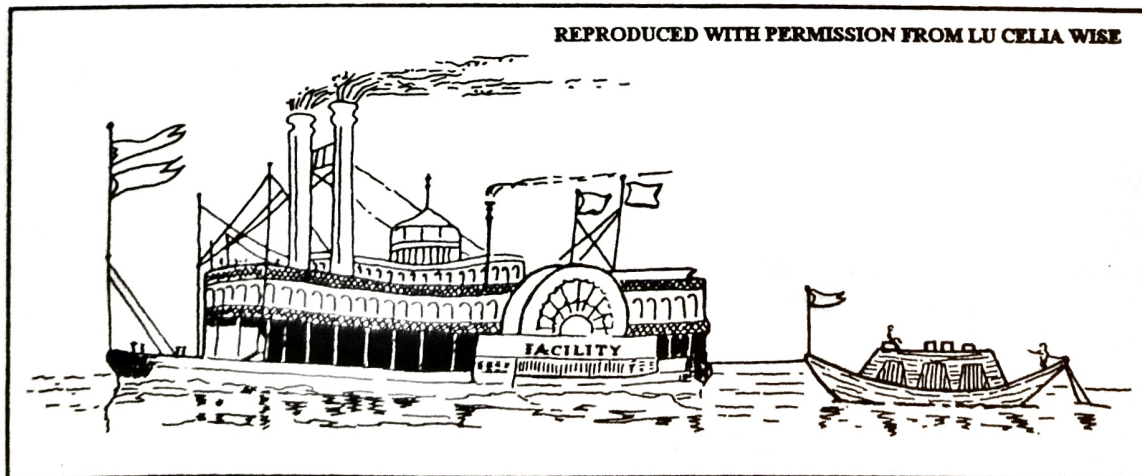
STEAMBOATS

Travel by steamboat in the early 1800's was not only easier, but far more exciting than travel by horse power. Both people and supplies could be hauled on water up the Mississippi River from New Orleans all the way to Ft. Gibson in Indian Territory. Little Rock was an important station on the river. Sometimes the water level was too shallow to continue upstream from that point. Passengers and cargo would be unloaded there and the boat would return to New Orleans for another load. Sometimes there would be an exchange of cargoes at Little Rock, and smaller boats would take part of the load on upstream. The first steamboat arrived in Arkansas in April of 1820. The *Comet* brought in a load of cargo to Arkansas Post.

Cargoes being shipped downstream usually consisted of furs, animal hides, and cotton. Passengers in the late 1820's and early 1830's were often Cherokee who were traveling west to the new Cherokee lands in western Arkansas. Other passengers were settlers seeking homes in other parts of Arkansas. A few trappers and traders traveled to and from New Orleans to the "wilds of Arkansas."

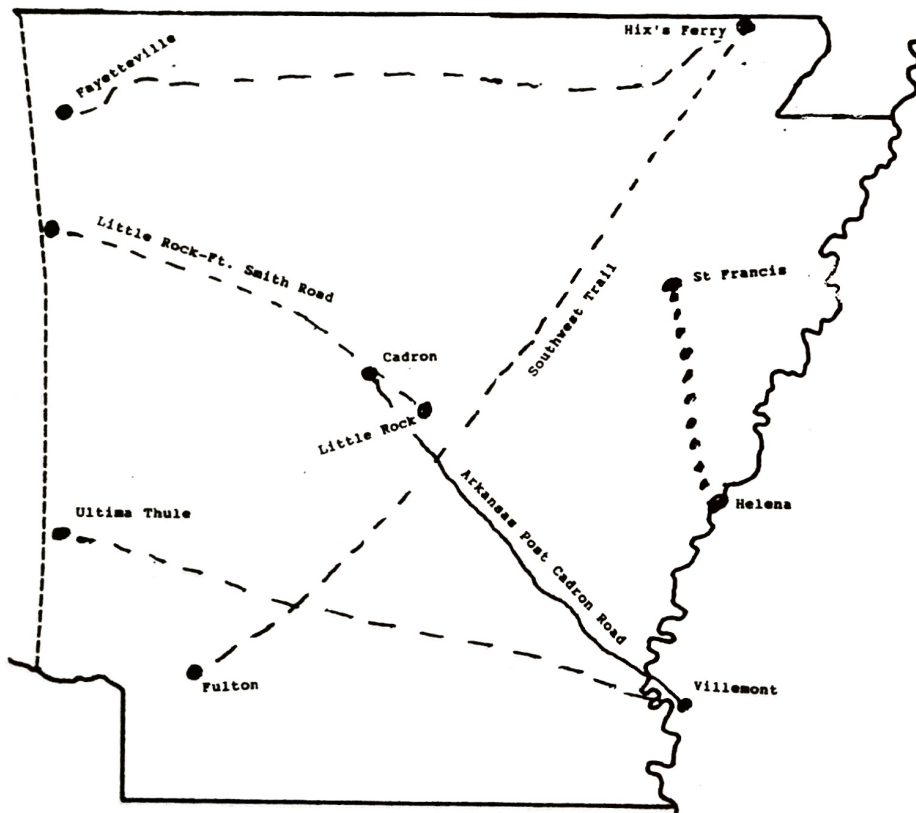
Facility was the name of one steamboat which traveled mostly between Little Rock and Indian Territory. She was a smaller boat that did not draw as much water as larger boats. Big riverboats like the *James O'Hara* or the *Waverly* drew as much as six feet of water when fully loaded.

These riverboats were called steamboats because they were powered by steam engines. They had huge boilers that were heated with wood or coal. The boilers heated water that was converted into steam. Steam drove large paddle wheels in the rear of the boat. Hundreds of tons of cargo and hundreds of passengers could be carried on the larger steamboats.



EARLY ROADS AND TRACES

Prior to 1819, the only means of travel through Arkansas was by river or by making your own trail. There were a few Indian trails but these were impassable by wagon. Settlers slowly improved trails as needed. The U.S. Government also improved trails for moving army troops to forts and garrisons in the west. During the 1830's, some of these trails were slightly improved for moving the Five Civilized Tribes from the Eastern states into Indian Territory. During the period 1819 through 1836, all men between the ages of 16 and 45 could be drafted into roadwork.



After roads were cleared so that wagons could travel, there were still many rivers, creeks, and bayous that were difficult to cross. The Southwest Trail had about 45 water obstacles to overcome. At first a military road, it was designated a national road in 1835.

Reasons for building roads were many and varied. God, however, worked His purposes by using the roads to carry His message to all parts of Arkansas.



SIDE GLANCE

PIONEER PREACHERS

According to John H. Reynolds, author of *Makers of Arkansas History, "No one experienced greater hardships than the pioneer preacher." He was sometimes called a "circuit riding preacher" because he traveled a circuit on a regular schedule. His places of service were fifty or one hundred miles apart. Often these places were scattered over an area one third the size of Arkansas territory. Many times there were no roads. He had only a compass or the North Star to guide his way. There were no motels, so he spent many nights in the woods with his saddlebags for a pillow. Wild animals were his company, and mighty oaks sheltered him from the storms.

Mr. Reynolds gave tribute to the preachers by saying, "Not only did he spread the gospel of peace, but he checked lawlessness, taught temperance, and created a respect for the law. Many communities owe the culture and morality for which they are noted to the pioneer preacher."

Most of the early preachers were active at the camp meetings that were popular in Arkansas. These meetings were held in a park-like setting suitable for many families who were camping for several weeks. Good water was a necessity. People traveled from up to fifty miles away to come to these assemblies.

The first order of business at a camp meeting was to construct a brush arbor. Men and boys cut small trees and trimmed them for the frame and roof. Then the roof was covered with tree branches full of lush growth. Benches for seating were made from split logs. Lighting was provided by pine torches placed on the side poles. A fiddle, guitar, or harmonica accompanied the singing.

Prayer meetings were held at sunrise; sermons at 8 a.m. and 11 a.m., and again at 3 p.m. and 7 p.m. The Gospel was preached, and many people received Jesus Christ as Saviour and Lord during these services. Perhaps one of these new converts was in the chain of people who gave you the Good News of salvation through Jesus Christ.

* John H. Reynolds, Makers of Arkansas History (R. and R. Publishing Company, Little Rock, 1930).