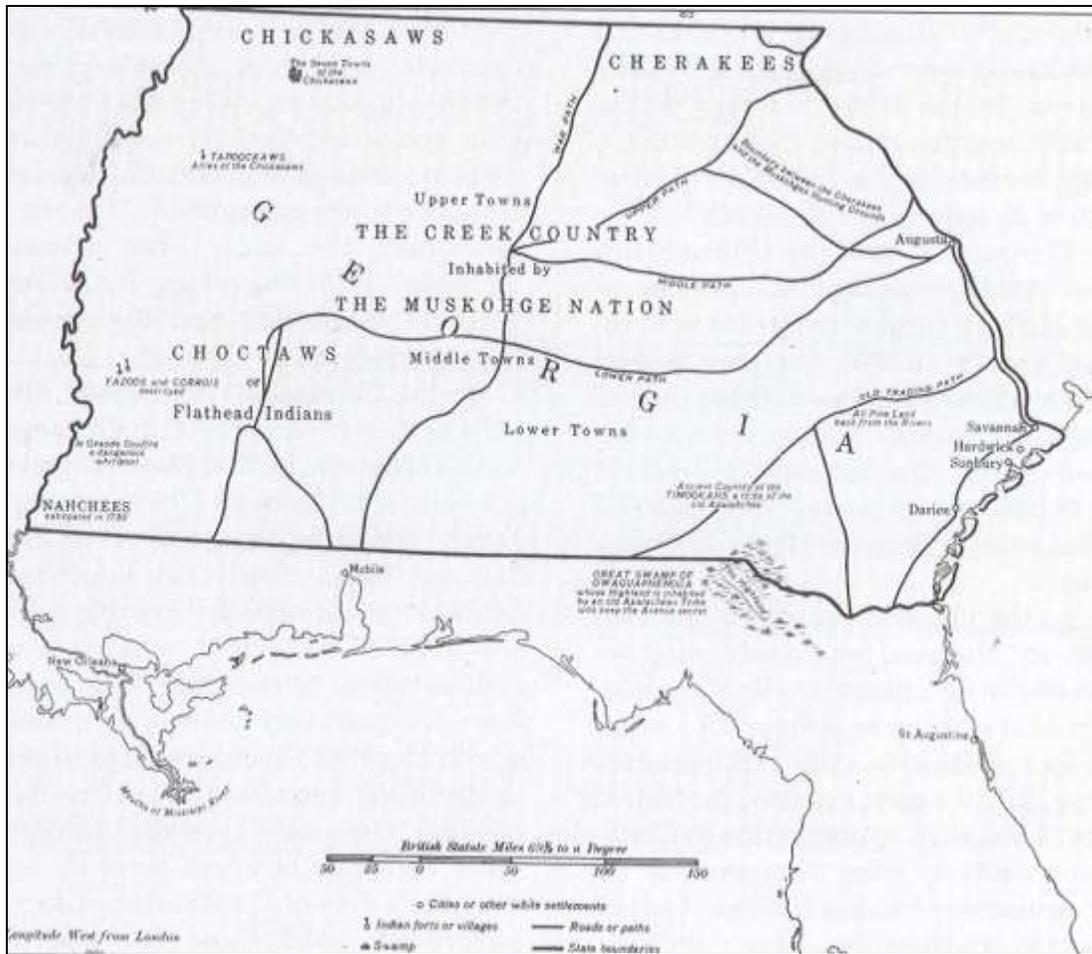


**RECORD
OF THE
CHURCH SESSION
AT
MONROE,
CHICKASAW NATION
(1823-1842)**

Transcribed and annotated by
The Rev'd R. Milton Winter, Ph.D.,
Historiographer of Saint Andrew Presbytery (PCUSA)
September 2008

These minutes are transcribed from a photocopy of originals housed at the Department of History, Presbyterian Church (U.S.A.) in Philadelphia, Pa. They provide original records for the history of the Presbyterian Church in the United States of America in the northern portion of the state of Mississippi.

Insofar as practical transcription follows the format and spelling of the original. A few obvious errors in spelling or wording are corrected. Additions or corrections to the text are placed within brackets. Subject headings are inserted at key points in brackets to add clarity to the transcribed record. Page numbering from the original manuscript appears on these pages in brackets. This transcription has been compared with one printed in E. T. Winston, *"Father" Stuart and the Monroe Mission* (Meridian: Tell Farmer Press, 1927): 25-42, on which I have relied for assistance in the spelling of various names.



from *The Chickasaws*, by Duane K. Hale and Arrell M. Gibson.

Territorial Map of Mississippi



E. T. Winston

The Rev'd Thomas C. Stuart

[1]

The Rev. Hugh Dickson, of the Presbytery of So. Carolina, having been commissioned by the missionary Society of the Synod of So. Carolina and Georgia,¹ to visit Monroe² for

¹ This, being the closest and most convenient governing body of the Presbyterian Church, the Synod of South Carolina and Georgia assumed responsibility for the evangelization of territory to its west. In the summer of 1861, Thomas C. Stuart penned a series of letters in answer to a request of the *Southern Presbyterian*, published at Columbia, S. C., recounting his memories of the Monroe Mission and its affiliated congregation. By his recollection, the story began when he set forth as an “exploring agent” for the Synod of South Carolina and Georgia. “Furnished with documents from the War Department, among which was a letter of introduction from Mr. Calhoun, then Secretary of War, to the agents of the different tribes we might visit, we set out early in May, 1820. . . .” The first visit was with leaders of the Creek Nation: “It was part of our plan to teach their children agriculture and the various arts of domestic life, believing that they could never be civilized without this. It was required by the War Department before we could receive any part of the fund appropriated by Congress for the civilization of the Indians, in 1819. To this they objected, saying that if they wanted their children to work they could teach them themselves. . . . We therefore set our faces for the distant west, and passing through the new settlements of Alabama, by way of Fort Jackson, Falls of Cahawba, Tuscaloosa, and the little village of Columbus, Mississippi, and Cotton Gin Port, we crossed the Tombeckbee River, and entered the Chickasaw Nation. . . and soon found ourselves in the hospitable mansion of old [William] Colbert, the great man of his tribe. This was Friday evening. We soon learned that a great ball play was to come off on the following Monday at George Colbert’s some twenty-five miles distant, and that a large company was going up the next day. . . . There being a very large collection of Indians from all parts of the nation, we had no difficulty in securing the attendance of the chiefs in council at an early day. Accordingly we met them at the house of Maj. James Colbert the following Wednesday, being the 22nd day of the month. . . . They very readily acceded to the terms upon which we proposed to establish schools among them; and that there might be no misunderstanding in the future, we drew up a number of articles, which were signed by the contracting parties, and deposited with the United States agent. . . .” Thomas C. Stuart to the *Southern Presbyterian* (June 17, 1861), cited in E. T. Winston, “Father” Stuart and the Monroe Mission (Meridian, Miss: Tell Farmer Press, 1927): 67-68.

² According to Thomas Stuart’s account of the founding of the mission: “Having secured the first great object of our mission, our next business was to explore the country for the purpose of securing a suitable location for a missionary establishment. And that we might profit by the experience of others, we visited Elliott, in the Choctaw nation, where a school was in successful operation under the superintendence of the veteran and apostolic missionary, the Rev. Cyrus Kingsbury, D.D. Leaving this place we desired to visit Mayhew, where a large station was afterwards built up, but missed our way, traveled until a late hour at night, and finding no house, lay down on the bank of a creek without our supper and slept ‘till morning. In a few miles we came to the house of a white man with a Choctaw family, where we breakfasted with a pretty good relish, on barbecued beef without salt. We were still in the Choctaw nation, but soon crossed the line into the Chickasaw territory, and made our way back to Levi Colbert’s. It was not long before we found there was a frolic on hand. Parties began to assemble, dressed out in their best, and instead of an Indian dance, such as I have witnessed many a time since, it turned out a regular ball, conducted with great propriety, and attended by the elite of the nation. Our host was a little embarrassed by our presence, apologized as best he could, and expressed the hope that we would not be displeased. Having relieved his mind on this subject, we spread our blankets in the piazza and slept while they danced. Next day we returned to Tockshish, the name of Maj. [William] Colbert’s place, where we met the Indians in council, and in a few days selected a site for a missionary station, six miles southeast of this. I may as well say here that when I returned the next winter, I was advised by Major Colbert and others to a different location (for a home) and accordingly I settled two miles southwest of Tockshish, and built up Monroe.” Stuart to the *Southern Presbyterian* (June 17, 1861), cited in Winston, 68-69. (Winston corrects Stuart’s memory of the name of his Colbert host at Tockshish, whom Winston maintains was William, not James, as Stuart states.) The original Monroe Church and mission station were located about three miles south of the present church and cemetery which may lie on the west side of Mississippi Highway 15, one mile below the village of Algoma in Pontotoc County. The congregation is currently the second oldest existing Presbyterian congregation within the region of the present

the purpose of an enquiry into the state and prospects of the Mission arrived on the 29 of May 1823. The mission family, having a desire to be united in a church capacity that they may regularly enjoy the privilege of the sealing ordinances of the gospel, expressed the same to Mr. Dickson. Accordingly on the 7th of June 1823, a church was organized,¹ consisting of the following members, viz:

Hamilton V. Turner
 James Wilson²
 Nancy Turner
 Mary Ann Wilson
 Ethalinda Wilson



author's collection

Monroe Mission Historical Marker

St. Andrew Presbytery, the congregation at Starkville, deriving from the old mission at Mayhew, being the oldest.

¹ Until the organization of the Tombeckbee Presbytery, the church was placed under the jurisdiction of the North Alabama Presbytery (where mission superintendent Thomas Stuart's presbytery membership was also lodged).

² Stuart remembered the coming of Turner and Wilson to Monroe as follows: "The Synod of South Carolina and Georgia met at Upper Long Cane Church in the fall of 1820. Rev. Francis Cummins, D.D., Moderator. Having been accepted by the Synod as their first missionary to the Chickasaws, all the necessary arrangements were made for sending me out immediately. Two families were employed as assistants, and the Presbytery of South Carolina appointed a meeting at old Plantation Court House for my ordination on the 19th of December. We were detained a few days by heavy rains and high waters, but finally set out, and after a tedious journey of five weeks and five days, arrived at Monroe on the 31st day of January 1821. On this day the first tree was felled and a commencement made in the work of the Chickasaw Mission. The first two years were principally spent in clearing out a farm and putting up the necessary buildings for a large boarding school. In the meantime I was joined by Hamilton V. Turner, carpenter, and James Wilson, farmer, with their families, from Abbeville, and Rev. Hugh Wilson and wife, from North Carolina, and Rev. William C. Blair from Ohio." Stuart to the *Southern Presbyterian* (June 24, 1861), cited in Winston, 69-70.

Prudence Wilson (not a member of the [Monroe] mission)¹
[and] Susan [Mrs Thomas C.] Stuart.

[2]

Owing to our peculiar situation, the usual mode of requiring certificates of dismissal and good standing from the churches to which the members have respectively belonged, was dispensed with.² The Rev. Thomas C. Stuart,³ superintendent of the mission, was nominated as Stated Supply.⁴ After the exercises of the day, a Session⁵ consisting of the Rev. Messrs. Blair⁶ and Wilson,¹ assisted by Father² Dickson, convened in the prayer hall.

¹ Prudence Wilson, born in Iredell County, North Carolina, 1792, worked at a mission in Caney Creek, Ala., and after 1832, at the mission station in Tipton County, Tennessee, where she died April 14, 1835.

² This unusual step was taken due to the irregularity of mail service and the great distance that separated the Chickasaw Nation from the United States. Thomas Stuart wrote, "For many years there has been a regular mail from Nashville to Natchez passing through the Indian country, but soon after I came it was removed to the Military Road, and then our nearest post office was Columbus, sixty-five miles distant. The Government agent was authorized to hire an express once a month, and through him we received our mails regularly. In a few years a post office was established at Cotton Gin Port (on the Tombigbee River), within a day's ride which was quite an advance in the right direction." Cited in Winston, 23.

³ Thomas C. Stuart (1794-1883) and his wife Susan (1792-1851) were the first Presbyterians to settle and undertake a long-standing work in North Mississippi. Stuart was licensed for the ministry, April 3, 1819 by the Presbytery of South Carolina. He was ordained a missionary to the Alabama country, and subsequently appointed a missionary to the Creek and Chickasaw nations. The two arrived in Mississippi in January, 1821 to begin the work near Pontotoc known as Monroe Mission, named after the U. S. President, whose beneficence toward the mission societies was much-admired. It was Stuart to whom Cyrus Kingsbury referred in an August, 1821 letter when he wrote, "There is but one Presbyterian minister within eighty or one hundred miles, and but four or five within the whole state of Alabama." Stuart's presbytery membership was lodged in the North Alabama Presbytery until after the organization of Tombeckbee Presbytery, within whose bounds the Monroe station lay. See William L. Heimstra, "Early Presbyterian Missions Among the Choctaw and Chickasaw Indians in Mississippi," *Journal of Mississippi History* 10 (1948): 8-16; Dawson A. Phelps, "The Chickasaw Mission," *Journal of Mississippi History* 13 (1951): 226-233; Arrell M. Gibson, *The Chickasaws* (Norman, Okla.: Univ. of Oklahoma Press, 1971).

⁴ That is, "to provide a supply of preaching" at stated intervals, under the supervision and authority of presbytery.

⁵ While a session is normally composed of ruling elders elected by the congregation together with their minister, the session in this case was composed of the other ministers associated with the mission. This recourse, while not precisely constitutional, no doubt met with the approval of the tiny congregation's governing authorities as the proper response to the exigencies of the missionary situation.

⁶ William Cochrane Blair (1791-1873) was born in Bourbon County, Kentucky. He attended Jefferson College at Canonsburg, Pennsylvania (1818) and Princeton Seminary (1818-1821). At Princeton, his professors, Archibald Alexander, Samuel Miller, and Ashbel Green urged students to undertake work on the frontier. Blair was ordained an evangelist by Chillicothe Presbytery in Ohio in 1822. He first served as a missionary to the Chickasaws of West Tennessee, then undertook similar service in North Mississippi. On June 24, 1826, Blair married the former Susan Mueller, and the couple became parents of eight children. The two took responsibility for development of a mission station in what is now Marshall County, called Martyn. While at Martyn, Blair organized the First Presbyterian Church in Memphis (1828). In the aftermath of the closure of the North Mississippi Chickasaw mission, Blair took courage and began a ministry to enslaved Africans. After a time in the Louisiana plantation country, he ministered to black persons in the Natchez vicinity. Later, he followed the pioneers west and was instrumental in the opening of the Presbyterian work in Texas. See Howell Roberts, ed., *Biographical Catalogue of the Presbyterian Theological Seminary at Princeton, 1815-1932* (Princeton: Pub. by the Seminary Trustees, 1933): 13; Richard B. Hughes, "Old School Presbyterians: Eastern Invaders of Texas, 1830-1865," *Southwestern Historical Quarterly* 74 (January 1971): 330; Princeton Seminary *Spire* (Winter 1991): 11.



Nancy F. Cardozier

The Rev'd Hugh Wilson

A black woman,³ named Dinah,⁴ belonging to Mr. James Gunn, applied to be received into the newly organized Church. After a careful examination, the session felt satisfied with her Christian experience, and accordingly admitted her to the privileges of the household of faith.

¹ Hugh and Ethalinda Hall Wilson were the third missionary couple associated with the Chickasaw mission of North Mississippi. As cousins of the Blairs they shared not only a spiritual, but a blood tie to the missionaries at Martyn. Hugh Wilson was born near Statesville, in Iredell County, North Carolina, March 16, 1794, the fourth of eight children and the oldest son. His father was a Princeton graduate and a Presbyterian minister as well as a substantial planter. As a teenager Hugh Wilson resolved to marry Ethalinda Hall, a distant relative. He taught in the school at Tockshish, and then the Wilsons served the allied Caney Creek mission station in Alabama. Wilson later worked among the Native Americans in Oklahoma. See Edward M. Browder, "A Pioneer Preacher in Texas: the Rev. Hugh Wilson, D.D." (Dallas: reprinted from the *Texas Presbyterian*, 1916); T. M. Cunningham, *Hugh Wilson, a Pioneer Saint* (Dallas: Wilkinson, 1938).

² In this era Presbyterian ministers with long service or who commanded great respect were often addressed as "Father." The honorific title was later bestowed on Thomas C. Stuart. Women who played key roles in the Church were similarly honored with the title "Mother."

³ Africans, Native Americans, and women were all reduced to a secondary status in the culture of the day. However, in recording their names in the church's book, these persons were given a name and a dignity not accorded to them elsewhere.

⁴ It is noteworthy that the first person received on examination was a slave. Perhaps due to the fact that the slaves spoke English whereas many of the members of the Chickasaw nation did not, the missionaries had greater success among the slave population and bi-racial persons than they did with the unmixed Native American community, many of whom remained skeptical of the missionaries' efforts. See Michael C. Coleman, "Not Race, but Grace: Presbyterian Missionaries and American Indians, 1837-1893," *Journal of American History* 67 (June 1980): 44-42; also Michael C. Coleman, *Presbyterian Missionary Attitudes Toward American Indians 1837-1893* (Jackson: Univ. Press of Mississippi, 1985). By Stuart's recollection, Dinah, "Being a native of the country, she spoke the Chickasaw language fluently; and having the confidence of the Indians, I employed her as my interpreter, for several years, in preaching the gospel to them." Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 72.

Rindah, a black woman belonging to Mr. Turner, was de-barred from church privileges, for improper conduct.¹

August 3, 1823. Dinah, having previously

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expressed a desire to have her children baptized, and having given us satisfactory evidence as to her knowledge of the holy ordinance, presented her three children—Chloe, William and Lucy, and dedicated them to God in baptism.²



photo by Milton Winter

Stuart's baptismal bowl

August 6, 1823. Margaret Ethalinda, a daughter of Rev. H. Wilson and Ethalinda Wilson,³ was baptized.

¹ Oddly, this woman, who was apparently a part of the previously-existing missionary community at Monroe, but not recorded as being received into the newly organized church, was suspended from the church's communion prior to her official reception into the congregation!

² Among the Rev. Thomas C. Stuart's possessions when he arrived in Mississippi was a silver baptismal bowl, which is preserved at the Presbyterian Church in Algoma, Mississippi, near Old Monroe, where he devoted so much of his life and labor. This bowl was used over and over during Stuart's long ministry as he baptized adult and infant whites, Indians, and Negroes, many of whom were named for Stuart and the other missionaries. This bowl is the oldest surviving artifact of Presbyterianism in North Mississippi. Statement concerning the Stuart baptismal bowl from Bettie (Mrs. John) Goff, Auburn, Alabama, (August 1941); Erst Long Sr. files concerning the Rev'd Thomas C. Stuart and Old Monroe Presbyterian Church, collected and preserved by the Rev'd Frank A. Brooks Jr., then pastor of the Presbyterian Church at Ripley, Mississippi.

³ Ethalinda Hall was born in Iredell County, North Carolina, December 20, 1794. She waited for Wilson during a sixteen-year period of education and preparation for his lifework, the ministry. He graduated from Princeton College in 1820, then studied at Princeton Seminary, studying under Ashbel Green, who instilled

May 15th, 1824. Abram, a black man belonging to an Indian,¹ and husband to the woman received at our last communion,² applied for church privileges. His examination was satisfactory, and he was accordingly admitted.—Rindah, who was suspended from the communion of the Church at our last, made application to be restored. On her professing sorrow for her offense, and promising amendment, she was reinstated.

May 16. The ordinance of baptism was administered to Abram.

[4]

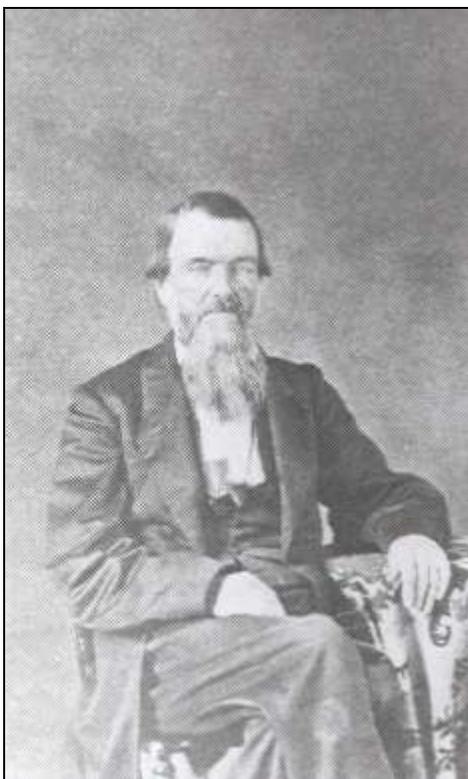
Nov. 9, 1824. Mr. James Holmes,³ a member of the Presbyterian Church in Carlisle, Pennsylvania, was added to our number.

in him a desire to become a missionary. He went on to earn a Master of Arts from Princeton College, after which Wilson left to work among the Chickasaws, October 6, 1822. He had married the patient Ethalinda on June 12 of that year and was ordained to the ministry on September 3, by Concord Presbytery in North Carolina. With a commission from the Missionary Society of the Synod of South Carolina and Georgia, the Wilsons traveled in a wagon to Monroe Station in the heart of the Chickasaw domain. He worked with Thomas Stuart for some years, then established outpost schools at Tockshish and Caney Creek. During this time the Wilson family came to number five children.

¹ African slaves were sometimes owned by Native Americans, creating an immensely complex social structure including whites, blacks, mixed-blood individuals, native persons, men and women.

² The services conducted by the missionaries likely represented the first Protestant administrations of the sacraments in North Mississippi. Celebrations of the communion were usually held twice a year. By a later account from the Records of Missionary Meetings in the Choctaw and Chickasaw Nations, October 13, 1827: “At the meeting of the Choctaw and Chickasaw missionaries, Sacrament of the Lord’s Supper was “administered in publick to about 40 members.” James Holmes wrote to the *Missionary Herald* in 1831 comparing the stations at Tockshish and Martyn: “Here [at Tockshish] about ninety commune on sacramental occasion, and at Martyn only ten—here near two hundred compose the congregation on Sabbath, and frequently the Assembly is so large that we have to preach in the open air, whilst at Martyn fifty is the largest number of hearers.” Cited in Winston, 72-73.

³ One of the key figures in the Mississippi Indian mission, Holmes was born at Carlisle, Pennsylvania, August 21, 1801. He entered Princeton in 1820 where, shortly after arrival, “his zeal for Jesus was manifested, and at a prayer-meeting in his room a precious revival of religion commenced. And he, with a number of others was led to see himself a sinner, and was enabled by God’s grace to give himself to Christ.” Holmes completed his collegiate work at Dickinson College, at Carlisle, Pennsylvania (1823), where one of his professors was the Rev’d George Duffield, D.D., who instructed him in theology and remained a lifelong friend, and after whom Holmes named his son, born at Martyn, November 15, 1831. Holmes entered Princeton Seminary in 1824, but was urged to abandon his plans for the ministry due health concerns. Indian missions were recommended as a less-strenuous occupation, and Holmes took up the challenge. Holmes was apparently a cousin of William Blair (who was about ten years older and perhaps persuaded him to join the mission). Holmes also shared ancestral connections with Hugh Wilson, another of the Chickasaw missionaries. All were united by a Princeton tie. In 1824, Holmes was commissioned by the American Board of Commissioners for Foreign Missions. His initial service in Mississippi was at Tockshish, a station two miles from Monroe. The Tockshish Baptist Church to-day stands near the site of this mission.



Nancy F. Cardozier

The Rev'd James Holmes



Nancy F. Cardozier

Sarah Anna Holmes

Dec'r 4. Mr. Barnard McLaughlin, Mrs. Tennessee Bynum, a native¹ and Esther, a black woman belonging to Mrs. Colbert, having given satisfactory evidence of a work of grace upon their hearts, were admitted as members of the Church. Esther was baptized.—

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

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

April 1, 1825. Observed as a day of fasting and prayer. After public

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worship the members of the church present convened in a church capacity for the election of an elder. Mr. James Holmes was unanimously chosen.

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

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

July 2. Session met according to adjournment. Constituted by prayer. Chloe, a black woman belonging to an Indian, applied for privileges in the Church. Her examination being sustained she was admitted. Mr. James Wilson from the First Presbyterian Church in Lexington, Ky., having produced a letter of dismiss-

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1825 & '26

sion in good standing from said church, was received as a member. Adjourned *sine die*.³ Concluded with prayer.

¹ Stuart later recalled Mrs. Bynum as “the first Indian woman admitted to the communion of the Church” at Monroe. He remarked that “At every subsequent communion meeting for several years, one or more [native persons] was added to our number.” Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 72.

² Holmes was later licensed to the ministry by the Presbytery of North Alabama (1829). He later transferred his ministry to Tipton County, Tennessee, where he was long active in pastoral work and teaching in and around Covington, Tenn. See Nancy Pattison Fyfe Cardozier, *A Goodly Heritage: The Story of James Holmes and Sarah Anna van Wagenen and Their Connections Cummins, Hall, Gracey, McNeely, Pattison, Weakley, Wood* (Covington, Tennessee, privately pub., 1992): 25–29, 48–50; *Alumni Reports* of Princeton Theological Seminary, 1871; *Necrology* of Princeton Theology Seminary, 1873; E. C. Scott, *Ministerial Directory of the Presbyterian Church in the United States, 1861–1941* (Austin, Tex.: Von Boeckmann-Jones, 1942): 324. A collection of James Holmes's papers is preserved by one of his descendants, Mrs. Lucy Kecker, of Chevy Chase, Maryland.

³ A Latin term meaning, “without a specified day”—used here with reference to a future meeting.

July 3. Chloe was baptized.

Dec'r 24th. Session met and was opened with prayer. Three black persons John, Daniel, and Rebecca were added to the communion of the Church on examination. Adjourned until the 4th of March 1826. Concluded with prayer.

[Interlined] Mary Jane Stuart¹ was baptized by Mr. Blair.

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

Feb'y 26, 1826.² Isabella Graham, daughter of Rev. H. Wilson and Ethalinda Wilson was baptized.

March 4. Session convened according to appointment. Opened with prayer. Affy, a black woman, expressed a desire to be admitted to the communion of the Church. Indulging a

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hope that she has experienced a saving change of heart, the Session received her into the number of the professed disciples of Christ. Adjourned to meet on Saturday the 6th of May. Concluded with prayer.

¹ Daughter of the Rev'd Thomas C. and Susan Stuart, their only child to live to maturity, who cared for her father in his old age.

² A great dislocation was about to begin among the Chickasaw Nation. By Stuart's recollection, "Early in the spring of 1823, the [residential] school [at Monroe] was opened with fifty scholars, most of whom were boarded in the family. The chief of our district, Captain Samuel Seely, attended and made a speech on the occasion. He brought a son who was afterwards named T. Charleston Henry. From this time until the Chickasaws ceded away their country in 1834, and agreed to remove to their distant home in the West, the school was kept up, with some interruptions, under the trials and difficulties that always attend a similar enterprise amongst an unenlightened and uncivilized people. In this same year Brother Wilson established a school two miles north of Monroe and near to Tockshish, which was continued until the Indians left for their Western home in 1837 and 1838. In 1824 the chiefs in council appropriated \$5,000 to establish two more schools, and \$2,500 per annum for their support. One of these was erected on Pigeon Roost Creek, near to Holly Springs, and called Martyn; the other on the Tennessee River, in the limits of Alabama, and called Caney Creek. Brother Blair was sent to the former, and Brother Wilson to the latter. Brother James Holmes, of Carlisle, Pa., having joined us this year, was sent to Tockshish. We have now four schools in successful operation, containing one hundred and twenty pupils of both sexes. The school at Monroe was conducted on the Lancasterian plan, which succeeded well. It is not possible at this late period to say how many were educated through the nation. The number who obtained anything like a good English education was comparatively small. Having learned to read and write, many of them left school, supposing they had finished their education. Moreover, the regulations of the school and the requirements of the station imposed such a restraint on their former roving habits that many of them ran off and never returned. This was often a matter of deep regret and a cause of great annoyance to us; but it was one of those discouragements with which missionaries amongst an ignorant and heathen people have always had to contend. In 1826 these schools and stations were all transferred to the American Board of Commissioners for Foreign Missions. To this we did not object, because it brought us into more immediate contact with the missionaries among the Choctaws, to whom we were much attached, and with whom we had much intercourse for years past." Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 70-71.

May 6.¹ Session met and was constituted by prayer. Three black persons, Agnes, Mary, and Bob, having given satisfactory evidence of a work of grace upon their hearts, were admitted to church privileges. Adjourned 'till tomorrow morning, 9 o'clock. Concluded with prayer.

May 7. The Session met and being opened with prayer, Miss Molly Colbert,² a native, came forward and offered herself as a candidate for admission to the church. Her examination being sustained, she was accordingly received. Adjourned to meet on the 30 of Sept. next. Concluded with prayer.

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

Sept. 30. Church Session met according

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1826 & '27

to adjournment. Constituted by prayer. Two black women Sarah and Indah, were admitted on examination. Adjourned to meet on the 6 Jan'y 1827. Concluded with prayer.

Oct 1. Indah was baptized.

Jan'y 6, 1827. Session met and was opened with prayer. Miss Emeline H. Richmond,³ having produced a certificate from the Session of the 1st Presbyterian Church in Newark, N. J., as to her being a member in good standing, was received into full fellowship and communion in this church and is entitled to all its privileges. Resolved that notice of the same be publicly given immediately after public worship this evening. Adjourned until the 31st of March. Concluded with prayer.

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

March 31. Session met according to appointment and was opened with prayer. Juno, Laney, and Jack

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¹ Mississippi became a state in 1817, and soon politicians and land speculators began to press the Federal government to open up the Indian lands that lay in the northern part of the state for white settlement. Treaties then in effect protected the Indian lands from outside intruders, and the only way a change could take place was through the negotiation of new agreements. Tribal leaders were not willing to cede more territory, as Secretary of War John C. Calhoun learned during a visit with Levi Colbert in 1824. However, in May 1826, a delegation of three commissioners—William Clark, Thomas Hinds, and John Coffee—was sent to meet with the Chickasaw and Choctaw leaders. The meeting did not yield in further cession of lands by the Chickasaws.

² The Colberts were important in the life of the Chickasaw nation, and their alliance with the church was crucial to its success. As they joined, others would follow. See Don Martini, *Chickasaw Empire: The Story of the Colbert Family* (Ripley, Miss.: privately published, 1986).

³ Emeline Richmond worked at Martyn, arriving in 1825, and serving until the mission closed January 29, 1833.

1827

applied for admission to the communion of the Church. The session proceeded to examine them as to their experimental acquaintance with religion, and being satisfied with their account of themselves, received them as members. Adjourned to meet on the 25th of June. Concluded with prayer.

April 1st. David Brainerd,¹ son of Brother & Sister Butler, and Byington,² son of Dinah & Abram were baptized.

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

June 23. Session having met and being opened with prayer, Mr. Thomas F. Cheadle³ applied for admission to the church. His evidence of piety being satisfactory he was received. Adjourned till this day [next] week. Concluded with prayer.

¹ Named, perhaps, for the revered missionary David Brainerd (1718-1747) who worked among the Native Americans in New York, New Jersey, and eastern Pennsylvania, after whom the first mission of the American Board in the Southeast, near Chattanooga, was named in 1817. See Paul Harris, "David Brainerd and the Indians: Cultural Interaction and Protestant Missionary Ideology," *American Presbyterians: Journal of Presbyterian History* 72 (Spring 1994): 1-10.

² Named, perhaps, for the Rev'd Cyrus Byington, associated with Monroe's neighbor, the mission to the Choctaws at Eliot, south of the present city of Grenada. See Henry Watterson Heggie, *Indians and Pioneers of Old Eliot* (Grenada, Miss.: Tusahoma Press, 1989).

³ Stuart recalled the situation involving Thomas Cheadle with particular sadness. "I have in my mind one case of a more singular and accountable character than any I have ever known. This was the first subject of the revival, a white man, with an Indian family, living about half-way between Tockshish and Monroe, who had been notorious for intemperance and profanity. By referring to the session book, I find he was admitted to the Church on the 23rd of June, 1827. His evidences of a change of heart were better than usual, and his piety was of no ordinary character. He became a praying man, worshiped god regularly in his family and in secret, was always present at our public services, unless providentially hindered, and led in prayer in a devout and edifying manner, whenever called on in our prayer meetings. He was considered a miracle of grace and a model of piety. No one doubted his religion. But alas, "for poor human nature," this man fell. It has been said that the great adversary has a lien on old drunkards. This seemed to be true in his case, for during the whole of his subsequent life he frequently fell into his easily besetting sin. Os early as October 10, 1827, he was cited to appear before the session for the crime of intemperance. He manifested so much sorrow of heart and such deep contrition that we felt constrained to make the following entry: "Hoping that he has been enabled to repent of his fall with deep contrition of soul, and that he has obtained the forgiveness of God, we feel it our duty and our privilege to recognize him as a disciple of Jesus Christ, and therefore ought not to be excluded from the privileges of this Church." For a long series of years he lived a consistent life, and our hopes of him were greatly strengthened, but after the treaty of 1834, when the whites began to come in great numbers, and the country was flooded with whiskey, he could not resist the temptation, and again fell into his old habits of intemperance and profanity. In this he continued until he removed to the West in 1837, but again reformed and joined the Methodist Church. Finally, in the summer of 1857, while I resided at Fort Smith, Arkansas, he died alone, after a long spell of hard drinking, and what may now be his destiny is known only to God. This instance of apostasy has puzzled and distressed me more than any that ever came under my observation. Our Methodist brethren, I know, could dispose of the case without difficulty—he fell from grace and was lost. That he is lost I very much fear, but that he fell from grace, I shall never believe. . . ." Stuart to the editor of the *Southern Presbyterian* (July 1, 1861), cited in Winston, 74-75.

June 30. Session again met and was opened with prayer. Nancy, a black woman, applied and was received. Adjourned 'till tomorrow morn-

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1827

ing 6 o'clock. [interlined] Mr. Cheadle was baptized. Concluded with prayer.

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

August 6. Sarah, a black member, removed by death.

Sept. 29. The Lord having visited our Church the past summer with a time of refreshing: having, as we hope, savingly renewed a number within our bounds, it was thought expedient to have a meeting of the Church Session before the time to which it stood adjourned. Session therefore met and having implored the presence and blessing of God, proceeded to examine the following persons who applied for admission, *viz.* William Colbert,¹ a native, and Primus, Ned, Billy, Jinney and Sally, black people. These, having given evidence of a work of grace on their hearts, were received as members of this church. Concluded with prayer.²

[11]

¹ A leading person among the Chickasaw nation, Colbert donated the land near the Monroe Church on which the Rev'd Thomas Stuart built his home. Winston, 62. Examining this record, Stuart later wrote that, "Here follow the names of five persons, the first of whom was a native young man, who had been a scholar in the school, and who, on the 5th of April, 1834, was elected and ordained a ruling elder in the Church." Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 72. In the same passage Stuart commented that "Comparatively few of our scholars embraced religion and united with our Church. In after years a good many joined the Methodist Church."

² By Stuart's later account, "In my last [letter], I referred to a revival of religion in our Church and congregation which commenced in the spring of 1827. It is proper I should say, the Rev. Cyrus Byington of the Choctaw Mission, was the honored instrument in the hand of God of this good work. At that time a revival was in progress at Mayhew, Bro. Byington being much revived himself, and his heart warm in the cause, visited our station and labored some time among our people. I have a distinct recollection of the time and the circumstances of the first favorable indications. He preached at Monroe in the forenoon to a large congregation, when it was evident the Spirit of god moved upon the hearts of the people. In the afternoon he preached at the house of a widow woman, six miles north, where deep and lasting impressions were made, and it became manifest God was in our midst. Under the ordinary means of grace, the good work continued between two and three years. So far from adopting any measures calculated to produce excitement, we were careful to keep it down. Our people needed instruction in the first principles of religion, and for the purpose we appointed inquiry meetings every Saturday night, which were well attended. Frequently between twenty and thirty were present, and some from a distance of ten and twelve miles. In these services, Brother Holmes rendered very essential aid. As the fruit of this gracious visitation, a goodly number of precious souls were brought into the kingdom of Christ, some of whom are yet living and walking in the good way; some have died in faith and gone to their reward; and some, we fear, have drawn back unto perdition. There were some distressing cases of apostasy. Stuart to the editor of the *Southern Presbyterian* (July 1, 1861), cited in Winston, 73-74.

1827

October 6. Session met according to the last adjournment. Constituted by prayer. Mrs. Sarah A. Holmes¹ was received by certificate² from the Session of the 2nd Presbyterian Church in Newark, N. J. Mrs. Cheadle, a native woman, and four black people: Billy, Isam, Sally, & Medlong, were admitted on examination, to the privileges of the Church. Adjourned to meet tomorrow morning at 10 o'clock. Concluded with prayer. Harriet Eliza Stuart & Emma Holmes were baptized.

Oct. 7. Met according to appointment and was opened with prayer. No one having offered for examination it was resolved to convene the newly admitted members that we may read to them the form of covenant³ to be used hereafter on the admission of persons into this church. Adjourned until the second Saturday in

¹ During his first year in Mississippi, James Holmes worked alongside Thomas Stuart at Monroe. Then he returned to New Jersey. At Newark, Holmes preached on behalf of the mission and attracted the notice of Sarah Anna Van Waggen. Late one evening she wrote, "Ah, dear sister, if you had been here and heard Mr. Holmes' appeal, you would have said come, let us go." It was a case of love at first sight! Holmes proposed marriage, but Sarah Anna temporarily refused. Finally, after much correspondence she wrote to Holmes:

Would that I could accept your offer and accompany you, Mr. Holmes, to the benighted nations and assist you in labouring to cultivate the vineyard of the Lord. But at present my friends and more particularly my Dear parents are so much opposed to it that I can't feel it my duty at present to leave them. This together with my unfitness to perform the duties of a Missionary life are the only remaining objections. Should you not meet another on whom you could confer the honour you have so affectionately offered me, viz, that of becoming your partner, and you should deem it expedient at the expiration of a year to return for me I will then go with you, should my life be spared, which if God has any thing for me to do there, will be. I think by that time the objections of my parents will be removed. . . .

At the mission in Mississippi, upon receipt of this letter, sealed with red sealing wax and hand delivered to him, Holmes wrote under his beloved's signature, "Engagement formed the 21st day of September, 1825. To be fulfilled not later than the 21st day of September, 1826, *Deo Volente*." The next summer, Holmes again made a journey on horseback to Newark and on July 18, claimed his bride. Sarah Anna came to Mississippi with her husband, bringing a letter of transfer to Monroe Church from the Second Presbyterian of Newark. Typical of letters issued in a day before members were transferred between churches by standard form, it reads:

This is to certify that Mrs. Sarah Holmes, wife of the Rev'd James Holmes, is a member of the Second Presbyterian Church of Newark, New Jersey. At her own request she is hereby dismissed from us to unite with the church of Christ connected with the Tockshish Station among the Chickasaw Indians, to whose affectionate regard and Christian fellowship she is affectionately recommended. By order of the Session, Philip C. Hay, Moderator. Newark, June 11, 1827.

For the next four years Sarah Anna worked beside James at Tockshish and later at Martyn. To their union seven children were born. Cardozier, 34–35, 40, 91.

² It should be remembered that while ministerial spouses could become members of particular congregations, ministers could not. They were members of presbytery.

³ The use of covenants in admitting members to the Church was a practice in use among the Congregationalists of New England, whence several of the members and workers associated with the mission had come. Indeed, the mission work in North Mississippi was undertaken according to an agreement between the Presbyterians and Congregationalists formalized in a Plan of Union for missionary purposes, ratified in 1801, which blended the practices of both churches. Later, when the church at Monroe came under the jurisdiction of the Presbytery of Tombeckbee, steps were taken to "regularize" the congregation's Presbyterian organization and use of covenants was discontinued.

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1827

Dec'r next. Concluded with prayer. Mrs. Betsy Cheadle, Meadlong, Jinney, William Colbert, Primus, and Ned were baptized.

Oct 10. Mr. Cheadle, a member of our Church, having been guilty of a heinous sin,¹ a meeting of the Session was called to enquire into the circumstances of his offence. According to citation he appeared, made full confession of his crime and promised amendment. Hoping that he has been enabled to repent of his fall with deep contrition of soul, and that he has obtained forgiveness of our God, we feel it our duty and our privilege to recognize him as a disciple of Christ, and therefore ought not to be excluded from the privileges of this church. Concluded with prayer.

Nov. 11. The ordinance of baptism

[13]

1827

was administered to Mr. & Mrs. Cheadle's five children—John Randolph, Mary Ann, Betsy, Thomas, Josiah: also Jinney's three children Fanney, Sunnun [?] Sally. Esther's infant son, Battels [?], and Sally's daughter Teneesa.

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

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

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1827

[interlined] [Dec.] 22. Leah & Sophia admitted.

Dec'r 25th. Billie's [?] son Randolph was baptized.

¹ In these minutes, the Session's disciplinary role is prominent and punitive. Sins named were generally those of intemperance, adultery, and persistence in "heathenish" practices. Punishments could include either suspension from the communion of the church or excommunication—that is disbarment from the Holy Communion. Either could be forgiven and the sentences lifted. Both persons of high and low social rank could be hailed before the session, although persons of standing were often punished more lightly. Cases were sometimes apparently heard without the procedural safeguards provided for in the Church's Form of Government.

Dec'r 29. Session again met and was constituted by prayer. Mr. John Gattis offered himself as a candidate for admission to the church. Having had frequent conversation with him and being well satisfied with his Christian character, the session cordially received him.

Mrs. Nancy Colbert, a native, also applied for admission. There being no good interpreter¹ present it was resolved to keep the session open and to meet Mrs. Colbert at the house of Mr. John Byington on next Monday morning with a suitable interpreter.

Monday morning, Dec'r 31. According to previous arrangement the session had an interview with Mrs. Colbert, and having obtained satisfactory

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1828

evidence of a work of grace upon her heart, received her into the bosom of the church. Adjourned 'till Saturday 5th of Jan'y 1828. Concluded with prayer.

Jan'y 5.² Session convened. Constituted by prayer. Peggy, a black woman, was admitted to church privileges. Adjourned until the Saturday before the second Sabbath in March next. Concluded with prayer.

Jan'y 6. The ordinance of baptism was administered to the following newly admitted members *viz.* Prince, Sookey, Bekky, Miney, Nelly, Leah, Sophia, and Mrs. Colbert.

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

Jan'y 27 Bekky's children Billey, Kingsbury,³ [indecipherable name]. Amy, [indecipherable name], Minney's children [two indecipherable names],

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¹ Difficulties in communication were a great source of difficulty. Several of the mission workers labored to learn the Chickasaw and Choctaw languages, but disputes over the expediency of this labor soon arose with the American Board. The inability to speak and teach in the native languages had a limiting effect on the missions and their associated schools. Native Americans and biracial persons who could speak English were more likely to associate with the churches established by the missionaries.

² During this period, at the aegis of the Federal government, Levi Colbert and twelve Chickasaw leaders made an inspection tour of lands in Oklahoma which would be offered in exchange for territory in Mississippi. They were not impressed and informed the government that the tribe would not "consent to remove to a country destitute of a single corresponding feature of the one in which we presently reside."

³ Named, perhaps, for the Rev'd Cyrus Kingsbury, who directed a sister mission, associated with Monroe's neighbor, the mission to the Choctaws at Mayhew, northeast of the present city of Starkville. See William A. Love, "The Mayhew Mission to the Choctaws," *Publications of the Mississippi Historical Society* 11 (1910): 363-402; Dawson Phelps, "The Choctaw Mission: An Experiment in Civilization," *Journal of Mississippi History* 14 (1952): 41-43; Arthur H. DeRosier Jr., "Cyrus Kingsbury: Missionary to the Choctaws," *Journal of Presbyterian History* 50 (Winter 1982): 267-87.

and Laney's infant son, John Gattis, were baptized.

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

Martyn,¹ March 22. Session met and was opened with prayer. Mrs. Sarah Love applied for admission to the communion of the church. Her examination being sustained she was received. Adjourned, etc.



photo by Milton Winter

Martyn Mission site in rural western Marshall County

¹ Although located some sixty miles from Monroe, worshipers at Martyn station were under the authority of the session at Monroe. The station included a school and farm and was situated on the west side of Pigeon Roost Creek, about a mile below the plantation of Henry Love, who was affiliated with the church at Martyn. The site may be seen to-day on the south side of the Marianna Road, about five miles west of Holly Springs. After the Chickasaw cession of 1836, the property was purchased by John McKennon. It subsequently passed to his daughter, Mrs. Andrew Wooten. Her daughter Minnie Wooten (Mrs. Jackson) Johnson told the late Charles N. Dean Esq., of Holly Springs, that part of the McKennon house had been "an old Indian mission." (The McKennon place was torn down about 1900.) The author of these notes is grateful to Prof. Hubert H. McAlexander of the University of Georgia for this information, obtained several years ago in an interview with the late Mr. Dean. Shown on a Chickasaw cession survey map, drawn September 8, 1834, by John Bell, surveyor of lands ceded by the Chickasaws, based on field notes made by him in the fourth quarter of 1833, the site of the former Indian mission may be identified today on farmland owned by Thomas Hurdle of Holly Springs. The location was located and described by D. M. Featherston, with the assistance of M. S. McKie; see E. T. Winston, "Early Presbyterian History in Marshall County," *Holly Springs South Reporter* (September 24, 1936). No buildings remain, though brick chips and pottery shards are found when the land is tilled. Indian artifacts may be seen at the site of a Chickasaw village on the east side of the creek, about one-quarter mile above the mission site.

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

[17]

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

April 6. Mrs. Pearson, Catharine, Stephen, Joseph, Mobile, and Caroline were baptized.

April 27. Catharine's daughter Nancy, Dinah's two children, Valentine and Lilah; Jinney's child Loraney, and Caroline's children, Delilah, Linah, Gabriel, [and] Hetty were baptized.

Saturday, June 14, 1828. Session met according to adjournment. Constituted, etc.

[18]

Messrs James B. Allen & Daniel Carr, white men; James Colbert¹ & Benjamin Love, natives, and Manuel a black man were admitted to the privileges of the Church on examination. Adjourned to meet on the 28 *inst.*² Concluded with prayer.

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

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

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

August 3rd. Henry Martyn,³ son of Samuel & Elizabeth Pearson;

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Polly, daughter of Jack and Affy; Moses, son of Silpha, and Fanny's children Charles, Winchester, Lelah, Nancy and James, were baptized.

¹ Son of James Logan Colbert, the Scots' trader.

² The Latin word *instant*, often abbreviated *inst.* was used to indicate a date in the current month.

³ Named, perhaps, for Henry Martyn (1781–1812), the English missionary whose work in India made such a deep impression on many in the early nineteenth century, and for whom the associated Mission station in Marshall County was named. In this promising location, Presbyterian missionary William C. Blair established a school, which quickly enrolled thirty pupils.

August 9th. A report having been in circulation that Mila, a member of our church has been guilty of conduct highly unbecoming the Christian character and calculated to injure the cause of Christ in this place it was resolved to call a meeting of the Session and cite this offender to attend. Session met accordingly and after being constituted by prayer the charge of adultery was exhibited, founded on "common fame." To this charge she confessed guilty and could plead nothing in extenuation of her offense. She acknowledged that by her conduct she had dishonored God; wounded the cause of Christ and brought a re-

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proach upon herself and the whole church; expressed contrition for her sin, and a hope that she had obtained forgiveness. After mature deliberation and seeking direction from God in prayer, it was thought expedient for the honor of religion and the good of the cause that she be suspended from the communion of the Church until she give evidence by her deportment that she is truly penitent; and that, as her offense has become public, she be publicly suspended in the presence of the congregation. Concluded with prayer.

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

Martyn. August 23. Session met and was opened with prayer. Mr. Henry

[21]

Love, a native,¹ Mr. Christopher Moore and Miss Polly Allen,² whites, applied for admission to the church. Their examinations being satisfactory they were received. Concluded, etc.

August 24. The persons admitted on yesterday were baptized. Also the following children, *viz*: Elizabeth Mitchell, infant daughter of Rev. W. C. Blair and Susan Blair; Sally & Dorothy, children of Christopher Moore, Amanda, John, Elvira, Overton, Charlotte, [and] Frances, children of Henry and Sally Love.

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

Sept. 15, 1828. There being no one present for examination, the Session did not

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¹ Henry Love (1785–1847) was the eldest son of Thomas Love, a Loyalist who had fled to the hills of North Mississippi following the American Revolution. He married a Chickasaw woman and rose to prominence in the Chickasaw nation.

² Mary Alice "Polly" Allen (later Mrs. William Harvey Bacon) and her husband, a member of the Chickasaw nation, lived in Vicksburg for two years after 1843 and removed to Oklahoma in 1845, where they achieved prominence in the Chickasaw nation. Bacon was a successful farmer who owned several slaves. Interview by R. Milton Winter with Mrs. Bacon's great-granddaughter, Mrs. Linda Davis, of Ft. Worth, Texas, September 17, 1995; Hubert H. McAlexander to R. Milton Winter, September 25, 1995.

convene according to appointment. It was resolved not to meet again until the first Saturday in October.

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

Oct 5. Manuel and Jennet were baptized.

Nov. 22. [interlined] Martyn C. N.¹ Session met according to adjournment and was opened with prayer. Mr. James Boyd² applied for admission to the church. Having given satisfactory evidence of a work of grace upon his heart he was received. Adjourned to meet at Monroe the Saturday before the second

[23]

Sabbath in Dec'r. Concluded, etc.

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

Monroe, Dec'r 13. Session having met according to appointment and being opened with prayer, conversed with several persons who were not received. Adjourned until this day [next] week. Concluded, etc.

Dec'r 20. Session again met and was opened with prayer. No one having been admitted it was resolved to keep the session open until tomorrow—21.

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

Jan'y 3, 1829. Session met and was opened

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with prayer. Mila who was debarred from privileges at our last communion³ applied to be restored. Having given us satisfactory evidence of the sincerity of her repentance, and having obtained a good report of her, session restored her to the communion of the

¹ Chickasaw Nation. It should be remembered that at this time the Chickasaw and Choctaw nations were recognized as independent powers under the protection of the U. S. government and hence, the missionaries had been sent forth under the auspices of the American Board of Commissioners for Foreign Missions.

² Boyd was married to Nancy Mahota Love. Boyd and his wife were later members of the Presbyterian Church at Lamar, Miss., in the present Benton County.

³ Meetings of the session were often scheduled prior to the administration of the Holy Communion, as custom required each communicant to meet with the elders prior to participating in the sacrament. At such time offenders might be barred and penitents reconciled.

church. Adjourned *sine die*. Concluded with prayer.—Mary's infant and Chrissy's two children Stephen and Mercury were baptized.

Jan'y 4, 1829. Sandy was baptized.

June. Peggy died.

July 4th. Session met for the examination of candidates & the following persons having given evidence of their change were admitted to the privileges of the Church:

[25]

Lotty Love, Nancy Boyd, James Fooye, William H. Barr¹—Chickasaws; Elsey, Rachel & Tom, people of colour.

July 5th. The persons admitted yesterday were baptized and also the following children—Elizabeth Jane Boyd, daughter of James & Nancy, Narcissa, daughter of Benjamin & Lotty Love,² Sarah Rebecca, daughter of James and Sarah A. Holmes,³ and James's child, Keciah.

¹ Stuart recalled Barr's early participation in the mission school at Monroe: "In the spring of 1822 I opened a school for the benefit of those living in the neighborhood, being not yet prepared to take in boarders. Before opening the school I visited a widow woman living within a mile of the station, who had a son and daughter of suitable age to attend, and asked her to send them. She replied she was poor and had no suitable clothes to give them. Having brought a small supply with me, I told her I would furnish them. Her next difficulty was she had nothing they could take with them for dinner. This I removed by proposing to give them their dinner. They accordingly came, and it was not long before they made it convenient to be over for breakfast, too. I may as well say in this connection these children were afterwards called Wm. H. Barr and Mary Leslie. The former named and supported by a society of ladies in Columbia; the latter on account of personal attachments, by some of the mission family. They, together with their mother, became decidedly pious, united with the church, lived consistent lives and have all, long since, gone to their reward." Stuart to the *Southern Presbyterian* (June 24, 1861), cited in Winston, 70.

² Benjamin and Charlotte Love were a biracial couple who rose to prominence in Marshall County during the Indian removals. The Love family, like the Colberts, played an important role in the Chickasaw nation and their support was important for the success of the Presbyterian mission. See Marie King Garland, *Chickasaw Loves and Allied Families* (Ardmore, Okla.: privately pub., 1970): 5; also Hubert H. McAlexander, "The Saga of a Mixed-Blood Chickasaw Dynasty," *Journal of Mississippi History* 49 (1987): 289–300.

³ Among the items willed to James Holmes by his father was a huge grandfather clock, made about 1760 by cabinetmaker Daniel Oyster of Philadelphia, Pa. The clockworks were from London. Standing 101 inches tall and already an heirloom, the clock was shipped to James and Sarah Anna in Mississippi on the flatbed of a wagon, the pendulum and weights wrapped in a red rug for protection. Bare though their existence might otherwise have been, the Holmes family did enjoy this one luxury, for in an era when not many homes could boast a clock, theirs was a fine one. Holmes called his clock Old Pope, "because it was infallible." Clanging out the hours, it fascinated the Chickasaws, for it was no doubt the first such clock ever seen in the vicinity. The rug found a place on the missionaries' floor in front of the clock, but the Indians refused to walk on it, deferring to the bare wooden floor when crossing the room to view the clock. Later, when the Holmes family moved to Tennessee, the clock went with them. Still running, it is preserved today in the home of John Spinks, a great-grandson, in Winston-Salem, North Carolina. Holmes' pewter communion service is preserved by the congregation at Mt. Carmel Presbyterian Church near Covington, Tenn. See Cardozier, 36-38.



photo by Milton Winter

James Holmes' communion service and baptismal bowl

July 9th. Mila was this day dismissed to unite with the Church at Elliot¹ in the Choctaw nation.

[note dated June 25th 1861]: While in connection with this ch. a few years afterwards, Mila died, giving good evidence of piety, and as we hope, has gone to a better world.

T. C. Stuart.

¹ Eliot Mission, seven miles south of Grenada, was named after John Eliot, the early apostle to the Indians at Martha's Vineyard, Mass., and first translator of the Bible into a Native American language. Established in 1818, it soon had log cottages, a mill, stable, carpenter and blacksmith's shops, store houses, and a school. The missionaries kept a journal of the work at Eliot, which alternates between gloom and hope—telling of sickness, shortage of food, problems with the Indians' use of liquor, along with stories of success in teaching the youngsters. See Henry Patterson Heggie, *Indians and Pioneers of Old Eliot* (Grenada: Tusahoma Press, 1989). The Eliot journal is among the papers of the American Board of Commissioners for Foreign Missions at Harvard University.

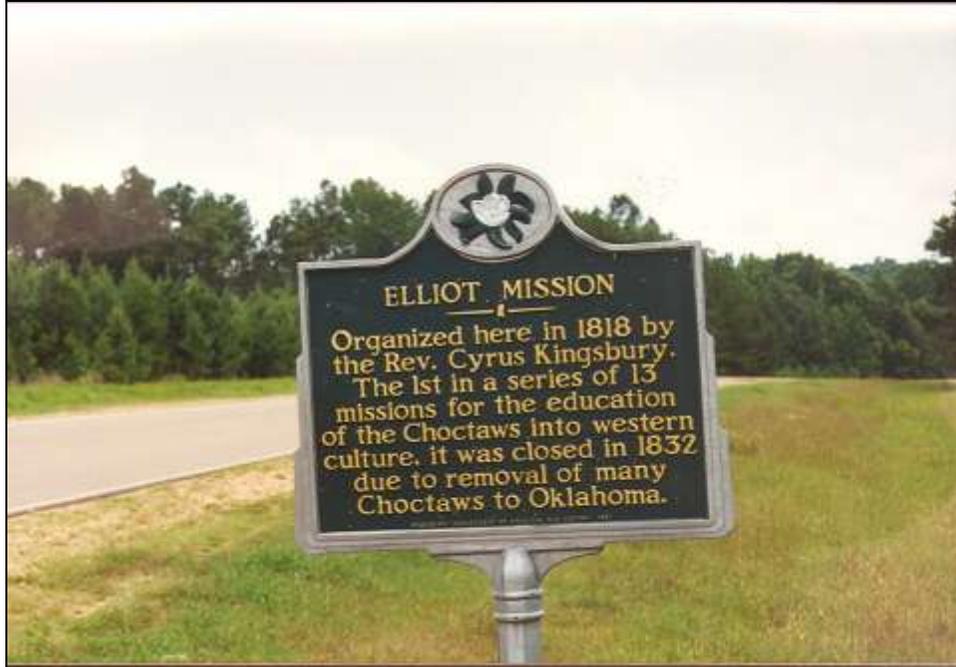


photo by Milton Winter

Eliot Mission Historical Marker

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*October 4th 1829—The ordinance of Baptism was administered to two children of Wm Colbert, Joseph and Tennessee. Also to James Stuart, infant son of Thomas & Elizabeth Cheadle.

Monroe, Oct. 2nd 1829. The church session met and was constituted by prayer by Rev. Cyrus Byington.¹

¹ Byington acted as moderator due to the absence of Thomas Stuart, whose health had failed, necessitating a temporary return to South Carolina. Cyrus Byington was a teacher and linguist of great ability. He, along with his colleague Loring Williams, embraced the idea of teaching the Native Americans in their own language, and while this had initially been the goal of the ABCFM, the difficulty in learning Choctaw and reducing the language to writing soon discouraged the board's officials, as well as the governmental authorities, so that funding was withdrawn. Byington was not discouraged and the missionaries sought alternate funding to continue the effort. Byington published a speller in Choctaw (1825), and other books followed, including selections from scripture, a catechism and a hymnal. Byington's Choctaw-English dictionary, though not published in his lifetime (he is said to have completed the first draft in the 1830s), is still a definitive authority on the language. Byington's dictionary was later reprinted by the Smithsonian Institution as *A Dictionary of the Choctaw Language*, Bureau of American Ethnography Bulletin No. 46 (ed. by J. R. Swanton and H. S. Halbert) (Washington, D.C.: Government Printing Office, 1915);



The Rev'd Cyrus Byington

Mrs. Mary Gunn & Mrs. McLaughlin were examined with reference to church privileges & approved.

Oct. 3rd 1829. The Session met according to adjournment and examined & approved Lewis & Cassander, people of color.

Oct 4th 1829. Mrs. McLaughlin & Cassander, having assented to the requisite questions were baptized by Rev. Cyrus Byington, & together with Mrs. Gunn & Lewis, for the first time received the Lord's Supper.

Joseph B. Adams

*October 4th.¹ The ordinance of Baptism was administered, etc.

[27]

April 3rd 1830.² Rev. Cyrus Byington conversed with the following persons with reference to their admission to the Church, *viz.* Edmond Pickins, Sally Fraser, Nuseka Colbert,

¹ The first meeting of the Synod of Mississippi and South Alabama, held at Mayhew, November 11–13, 1829, protested any attempt to remove the Indians, and the American Board of Commissioners for Foreign Missions opposed removal so strenuously that the missionaries were forbidden to attend the signing of the Treaty of Dancing Rabbit Creek the following April that provided for the sale of Choctaw lands and removal of that tribe to the West.

² Two events in 1830 would finally break the Chickasaw tribe's resolve to remain in its homeland. One was the passage by Congress of the Indian Removal Act, which authorized the president to negotiate directly with the eastern tribes for their removal. The other was the abolition by the state of Mississippi of the

Disey Colbert, Betsey (Creek woman) and Amy and Syke, colored people. These persons appearing well were, on the Sabbath baptized and received into the Church. W. H. Barr's infant daughter Belinda was baptized. At the monthly concert for prayer the Monday evening following, the sum of \$14.68³/₄ was contributed for the spread of the gospel.

June 5th 1830. The following were received into the Church, *viz*: James Perry, Tuppeha, Ishtimayi, Tushkaiahokti, Pohaiki, Mrs. Mary S. Colbert, Mrs. Charlotte James, Molly (Creek woman) and Frances, coloured woman.

[28]

The following children were baptized. Nuseka Colbert's two sons, Thos. Stuart & George Washington;¹ Betsey's son Alexander; Tuppeha's daughter Venus; Mrs. James' son Walton, Sally Fraser's two children, Benjamin & Elsey; Molly's Caroline and Benjamin, Fraser's daughter Susan, Mobile & Laney's daughter Louisa; Silpha's daughter Rebecca.

August 1, 1830.² Polly Hogan, native, and Lydia & Lizzie, coloured people, were examined & received into the Church. The following children were baptized. Brother & Sister Blair's infant daughter Katherine; Daniel and Cassander's son Isaac, Joseph's son John Inman, Crissa's daughter Rose, Molly's daughter Delpha.

[29]

August 8th 1830. Mrs. J. Perry's two sons Levi & Oliver were baptized.

October 1st, 1830. William Colbert's wife, Kunnoeyi, and Mercury an old black man,³ were admitted to the church. The following children were baptized, Dicy Colbert's son

Chickasaw tribal government and laws. Chickasaw leaders appealed to President Andrew Jackson to stop the state from enforcing these acts, but Jackson, a longtime supporter of the removal of the Indian nations to the west, refused to intercede. After the signing of the treaty of Dancing Rabbit Creek on April 27, 1830, the Chickasaws became demoralized, feeling it was only a question of time until they would be compelled to accept a similar agreement.

¹ These names illustrate the persons whom the native people held in esteem. Several children whose baptisms are recorded in these minutes were named for the Rev'd Thomas C. Stuart.

² In August 1830 a delegation from Washington met with Chickasaw leaders at Franklin, Tenn., to negotiate a removal treaty. As signed the treaty provided for the cession of all remaining Chickasaw territory in exchange for a tract in Oklahoma. But the following October, after a second Chickasaw inspection of the proffered lands in Oklahoma yielded a negative result, the Franklin treaty was nullified. However, with the state's abolition of Chickasaw government still in effect, white settlers were pouring into North Mississippi and staking claim to the land. Commissioner Coffee returned in the autumn for a second round of talks, threatening to withhold the tribe's annuities from the government should a removal treaty not be negotiated. On October 20, the Treaty of Pontotoc Creek was signed, stating that the tribe's Mississippi lands were to be surveyed for sale to the settlers. Chickasaw delegations traveled to Washington to protest the treaty, and a long period of negotiations ensued, resulting in further concessions by the government in May, 1834.

³ Thomas C. Stuart later recalled that "In the fall of 1830 the Monroe Church numbered one hundred members, including ten at Martyn's. Of these about one-half were natives, a few whites and the balance blacks, of whom there were a considerable number in the neighborhood of the station. These generally spoke the Indian language; and being on an equality with their owners, and having more intercourse with them than is usual among white people, through their instrumentality a knowledge of the gospel was extended among the Indians." Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 72.

Slone, Prince & Lydia's children, Almina, Robert & Tracy; Betsy's girls Liley & Lucinda.

Aaron Gleason, Clk.

Dec'r 20th 1830. Session met and was opened with prayer. It having become notorious that the following persons, *viz.* Mr. Samuel Pearson & wife, Reuben and Sookey, black people, members of the church, are living in open rebellion against God; having acknowledged the charge, but manifested no sorrow for their sins; and having set up no defense, therefore resolved that they be solemnly excommuni-

[30]

cated from the privileges of the church; also that Lewis, who is charged with habitual lying, and convicted thereof by sufficient testimony, be suspended from the communion of the church until he give evidence of repentance. Concluded with prayer.

Thos. C. Stuart, Mod.

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

Martyn 30th April 1831.¹ Baptized Thos. C. Stuart, son of Nancy and James Boyd; Luke, son of Christopher and Kathryn Moore, and David, son of Henry & Sarah Love.

[31]

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

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

Thos. C. Stuart, Mod.

¹ Stuart wrote, "In the *Missionary Herald* for March 1831, I find the following editorial remarks: 'At page 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Tockshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks respecting the reasons for his removing to Martyn, rather than [to] Mr. Stuart [at Monroe]: "Here [at Monroe] about ninety commune on sacramental occasion, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air, whilst at Martyn fifty is the largest number of hearers. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper everything undertaken for his glory. In our humble house of worship we are often cheered with the reflection that this and that man was born here.'" Stuart to the editor of the *Southern Presbyterian* (June 24, 1861), cited in Winston, 72-73.

Sept 16th 1831. Session met and was opened with prayer. Silpha was baptized; also the following children, *viz.* Johnson, son of Edmond and Tiney Pickens; William, son of Nuseka and Mary

[32]

Colbert, Philip, son of Chrissy, and Martha, Esther's daughter. Session adjourned *sine die*.

Thomas C. Stuart, Mod.

[The following note is appended to the records.]

In October 1831, the Church at Monroe came under the care of the Presbytery of Tombeckbee¹ by the union of its Pastor with that Presbytery.²

T. C. S.

[A new record begins.]

[1]

Sessional Records of the Church at Monroe, Chickasaws—This Church was, from its organization in the spring of 1823, under the care of the Presbytery of North Alabama. In consequence of the formation of the Presbytery of Tombigby³ within the bounds of which it naturally lies, and the union of its Pastor with that Presbytery, its connection with the former Presbytery is dissolved.

Monroe, Jan'y 7th, 1832. The Session convened and was constituted by prayer. Mr. Thomas F. Cheadle, a member of this church, having been guilty of the crime of intemp-

¹ From the Records of Tombeckbee Presbytery, the following is derived; "Extracts from the minutes of the Synod of South Carolina and Georgia at their Session in the City of Columbia, S. C., commencing the 11th of Dec. 1828. 'By request from the Presbytery of South Alabama the Synod constituted a new Presbytery including the territory North of the Sipse[y] river in Alabama & embracing the Choctaw & Chickasaw Nations of Indians. The Presbytery to hold their first meeting at Mayhew one of the missionary stations in the Choctaw Nation on the Friday preceding the first Sabbath in June 1829. The meeting to be opened with a sermon by the Rev'd Alfred Wright.'" Agreeable to the above act of Synod the Rev'd Messrs Thomas Archibald, Alfred Wright and Cyrus Kingsbury members of the Presbytery of South Alabama met at Mayhew this 5th day of June 1829 & constituted a new Presbytery to be called the Tombigbee Presbytery."

² According to the records of Presbytery (October 22, 1831): "The Rev'd Thomas C. Stuart presented a certificate of dismission & recommendation from the North Alabama Presbytery to join the Tombigbee Presbytery.² On motion resolved to receive him as a member of this Presbytery."

³ Various spellings of the presbytery's name—taken from the river that ran through its territory—appear in the early records: Tombigbee, Tombigby, and Tombeckbee. Eventually the name Tombeckbee came to be used.

erance,¹ was suspended from its privileges until he shall give evidence of sincere repentance.

[2]

Concluded with prayer.
T. C. Stuart, mod.

Jan'y 14, 1832. The following children were baptized, *viz.* George Clendenen, son of Mrs. Lilah Moore; Emeline H. Richmond, daughter of Christopher and Katharine Moore.

Jan'y 15th. George Duffield,² infant son of James & Sarah A. Homes was baptized.

March 10th. Session met and was opened with prayer. Mr. Cheadle, who was suspended from our church privileges at our last communion, applied and was restored.

Prince, a black man, was also restored. Titus, an African, offered himself as a candidate for admission to the church. The session, being satisfied with his examination—he was admitted. Lewis, who has been sometimes under suspen-

[3]

sion, and giving no evidences of repentance, but continuing in sin, was excommunicated from this church. It having become notorious that Caroline, a member of this church, is living in adultery, she was suspended from its privileges.—

Tuppeha, having given himself up to intemperance,³ was cited to appear before this session. He having not appeared, Session proceeded to suspend him.

¹ According to an ABCFM report, 1831 among the Chickasaws: “was a year of gloom, despondency, and decline. Their government was prostrated, their hopes were crushed, they believed their ultimate removal to be inevitable. They were unable to defend their country from the inroads of whiskey dealers, and intemperance came in like a flood. The members of the church generally stood firm, but some of them were borne down by temptation and fell.” Stuart wrote that “The introduction of ardent spirits in great quantities proved very disastrous to the spiritual interests of many of our Church members, especially the natives, whose fondness for the article is proverbial all over the world. During a residence of seventeen years among them, I knew but one man who would neither drink whiskey nor smoke the pipe.” Stuart to the editor of the *Southern Presbyterian* (July 1, 1861), cited in Winston, 75.

² The baby was named no doubt for the highly regarded Presbyterian minister and hymnwright (1794-1868), who had served in Carlisle, Pa., and later in Philadelphia, Pa. The grammar school in Covington, Tennessee, was named for George Duffield Holmes who, like his father, was an educator. A Covington street is also named for the Holmes family, so influential in the early life of that community; Gaylon Neil Beasley, *True Tales of Tipton: Historical Accounts of Tipton County, Tennessee* (Covington: Tipton County Historical Society, 1981): 110–13.

³ Missionaries took a stern position against the use of spirituous liquors. However, receipts from the mission stations indicate that the ministers accepted shipments of wines for their family dining tables, and presumably also for use in administration of the Holy Communion. The Presbytery of Tombeckbee later made complete abstinence from the sale or use of intoxicants a condition of church membership. The concern expressed here may go beyond the usual evangelical frowns upon drunkenness. Greed for Indian lands drove the politics of the South during this period. White traders, aided by the laws of Mississippi, flooded the region, and as the missionaries saw it, these unprincipled persons were able to “deluge the land with

Primus, who has been living in adultery, having taken a woman who was put away by her husband was cited to appear before the session. Appeared accordingly, confessed his sin, confessed deep sorrow, and promised amendment. After deliberation it was thought advisable to suspend him until we shall have sufficient evidence of his sincerity.—

[4]

Mr. A. C. I. Wetherall¹ and wife Martha presented a certificate of dismissal in good standing from Palmyra Church in Alabama, and requested to be received into this church. Received accordingly. Concluded with prayer.

Concluded with prayer.
T. C. Stuart, Mod'r.

April 29th 1832. Martha Jane, infant daughter of Mr. & Mrs. Wetherall's was baptized.

June 30th. The session not being present, the moderator examined Mr. William Spencer² & wife Margaret, who applied for admission to sealing ordinances. Their examination being satisfactory they were received.

Tuppeha, a native, and Primus, a black man, who were suspended at our last meeting were again restored.

[5]

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

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

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

January 5th 1833.³ Session convened and was opened with prayer. Ishthimayi, a native member of our church, having for a long time absented herself from the means of grace, and giving

whiskey, and fill it with vice and woe." As the Chickasaws despaired, they sold their land, moved west, and the North Mississippi missions were closed.

¹ The name of A.C.I. Wetherall appears as an elder commissioner from the Providence (Pontotoc) Church at a meeting of Tombeckbee Presbytery, October 14, 1837.

² Spencer was ordained an elder in the Monroe Church, later serving in the same office at Pontotoc.

³ In 1833, the American Board reported that "among the Chickasaws, the evils which oppressed them last year, continued to produce the same disastrous results." The missions at Martyn and Caney Creek were closed. A few children were kept at a mission school in Tipton County, Tennessee and at Tockshish, where farms were thriving. The American Board's report for 1834 noted that the remaining schools had been closed, the missionaries discharged, and the property sold. It was reported that "of the Chickasaws, many

[6]

sad evidence that she is yet in a state of sin and heathenish darkness, was excommunicated.

Frances, a black woman, was also excommunicated for the sin of fornication.

The following persons having been guilty of scandalous offenses against God and this church, were suspended from its privileges, viz. Thomas F. Cheadle, Benjamin Love, Wm H. Barr, Nancy Colbert and Syke.

Concluded with prayer.
T. C. Stuart, Mod'r.

February 27th. Robert Stuart, infant son of William and Margaret Spencer, was baptized.

April 6th 1833. Session met and was opened with prayer. Three black people, viz. Jerry, Jim & Juda, were admitted to the

[7]

privileges of the Church on examination. Mr. John Gattis, a member of this Church in good standing applied by letter for a dismissal and certificate, which was granted.

Concluded with prayer.
T. C. Stuart, Mod'r.

April 7th. Jim & Juda were baptized.

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

July 7th. Session met and was opened with prayer.—Mrs Lizzy Perry (a native woman) applied for admission to the privileges of the Church. Her exami-

[8]

tion being satisfactory she was received, and baptized.— Concluded with prayer.

T. C. Stuart, Mod'r.

took reservations, sold them for small sums, and squandered away the money.” Among the whites, “here and in the Choctaw lands commenced that series of rabid speculations in every thing, which, becoming contagious, pervaded the whole country, and within the last few years has ended in such widespread bankruptcy and general distress.” Joseph Tracy, *History of the American Board of Commissioners for Foreign Missions* (New York: M. W. Dodd, 1842): 254, 283, 300–01. Stuart wrote: “As to what the Chickasaw Mission accomplished, this cannot be known until the judgment day. I often feel ashamed and deeply humbled that so little was accomplished. Had I been faithful, and active, and zealous, doubtless much more might have been done; yet it would be wrong not to render thanks to God that He was pleased to give any degree of success to the means employed. A large number of youth of both sexes were educated; much useful instruction was communicated, and a foundation laid for a degree of civilization and refinement which never could have been attained without it.” Stuart to the editor of the *Southern Presbyterian* (July 1, 1861), cited in Winston, 75.

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

August 14th 1833. Juda's children Violet, Philip, Philetus and Eunice were baptized.

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

[interlined] Syke was restored to the church.

Oct. 7. A black child named Jinney, the daughter of Joseph and [blank space for name], was baptized.

[Presbytery examiner's note] Approved 21st of March, 1834.

[9]

April 5th 1834. Mr. Benj. Godfrey¹ and wife Lucrecia and son James Alfred were received as members of this Church by certificate from the Church at Mayhew.



author's collection

Mayhew Mission Historical Marker

¹ Godfrey's name appears later in the records of Tombeckbee Presbytery as an elder in the Beersheba Church, a congregation located in eastern Lowndes County, and in the records of Chickasaw Presbytery as an elder in the Spring Hill Church, located near the present city of Tupelo.

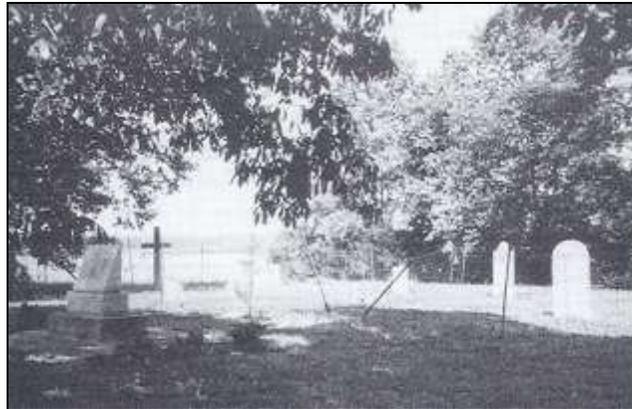


photo by Milton Winter

Mayhew Mission Cemetery

Two Elders having been elected and ordained, in the evening session met and was opened with prayer. The following persons, having been under suspension from the privileges of the Church for a length of time and giving no evidence of repentance, but continuing impenitent, were solemnly excommunicated, *viz.* Molly Gunn, Nancy Colbert, Sallie Fraser, James B. Allen, Benj'm Love, and Saiyo.

Harry, an old black man,

[10]

applied for admission. His examination, being satisfactory, he was received and baptized.

Edom, a black man belonging to Mr. Wetherall, who was formerly a member of a Presbyterian Church in So. Carolina, applied to become a member of this church. It being known that he was in good standing and the session having conversed with him on experimental religion, he was received.

Concluded with prayer
Thos. C. Stuart, mod.

[11]

July 6th. Session met and was opened with prayer. George, a native man was examined on experimental religion. His evidences of a change appearing good, he was admitted to the privileges of the Church. Maj. John L. Allen was also admitted on examination.

Concluded with prayer.
T. C. Stuart, Mod'r.

Sept. 7. Session convened and was constituted by prayer. Mr. William Colbert, a member and an elder of this church, having been cited to appear before session to answer to the charge of intemperance, appeared accordingly, and having confessed his sin, expressed deep contrition for this same, and promised amendment, the session resolved that it is a duty to forgive

[12]

him after requiring him to make a public confession—before the congregation—and promising to abstain in future.

Concluded with prayer.
T. C. Stuart, Mod'r.

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

D. Wright, Mod. of Pres.

The number of

[13]

members reported to the Gen'l Assembly¹ as being in good standing on the first of April 1837 is forty-one.

September 16th 1837. Session met and was opened with prayer. The following persons were adjudged to excommunication from the privileges of this Church, viz.: Mrs. Betsy Cheadle, Tuppeha, George, and Sarah, natives, and Molly, a colored woman.

A resolution was passed that the following members, who are about to remove west of the Mississippi,² receive letters of dismissal and recommendation, viz. James Perry and wife Elizabeth,

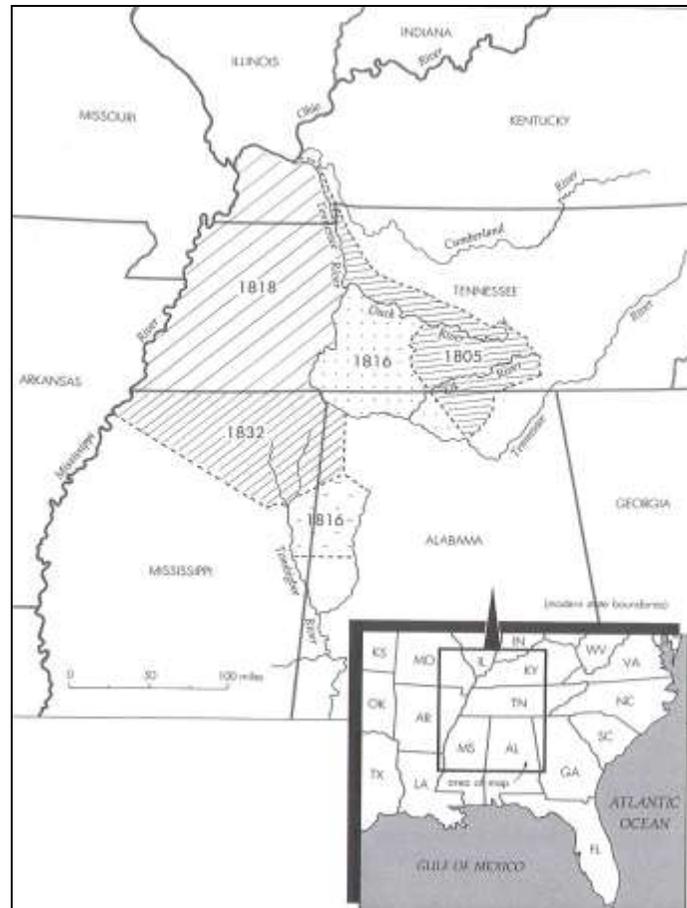
[14]

Tennessee Bynum, Daniel and his wife Kissander, Harry and his wife Sally, Bob and Amy, Abram and his wife Dinah, Agnes, Manuel, Juda, Apphia, Billy, Mimey, Colbert, Titus, Sally, Fanny and Silpha.

Concluded with prayer,
T. C. Stuart, Mod'r.

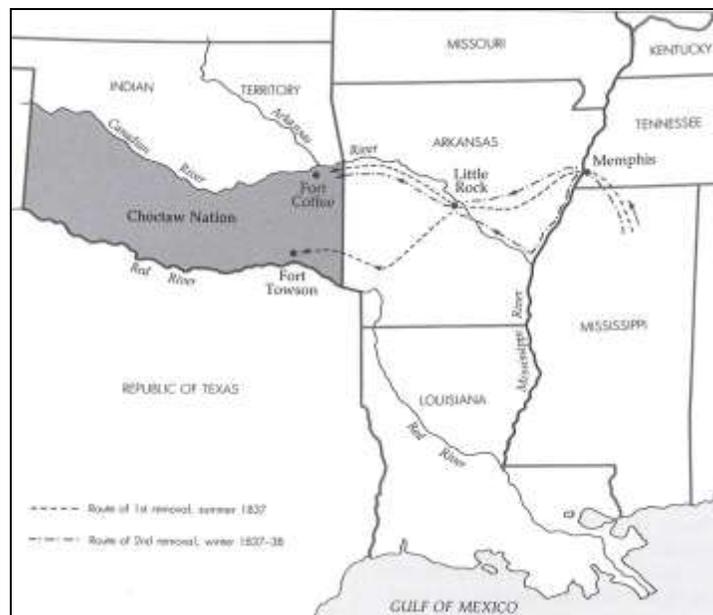
¹ Stuart, who was also clerk of the presbytery, represented Tombeckbee Presbytery at the General Assembly of 1836, which met in Pittsburgh, Pa. This was an arduous undertaking, consuming several weeks.

² Stuart wrote that "On the 16th of September, 1837, twenty-five received letters of dismissal as members in good standing. Many went away without letters who were entitled to them." Stuart to the editor of the *Southern Presbyterian* (July 1, 1861), cited in Winston, 75. In late June 450 Chickasaws set out in a wagon train filled with their possessions, bound for the Indian Territory, a region today that is part of eastern Oklahoma. The removal party crossed the Mississippi on July 4. Heavy rains set in, and many members of the removal party became sick with dysentery. Many died and were buried along the way, with the rest of the party continuing under threat that Federal troops would be summoned to compel them to move faster "at the point of a bayonet." Only part of the community moved to Oklahoma, but among them were members of the missionary community. The church at Monroe continued its existence, albeit with much-reduced numbers, with those Native Americans, slaves, and members of the mission community, as well as incorporating some of the new settlers. See Grant Foreman, *Indian Removal: The Emigration of the Five Civilized Tribes of Indians* (Norman: Univ. of Oklahoma Press, 1972).



Hale and Gibson, *The Chickasaw*

Map of Chickasaw cessions in Mississippi



Hale and Gibson, *The Chickasaw*

Map of Chickasaw Removals from Mississippi

October 10th.¹ Session met and was opened with prayer. Jack, a black member of the church who has been for some time under suspension from its privileges, applied to be restored. The session being satisfied with his profession of sorrow and promises of amendment, restored him accordingly. Being about to emigrate west of the Mississippi, he received a

[15]

letter of dismissal and recommendation. Also the following members, *viz.*, Samuel Cunningham and wife, John Cunningham, and William Cunningham.

Concluded with prayer,
T. C. Stuart, Mod'r.

[note by presbytery examiner]
24th March 1838
Approved
H. Reid, Mod.

[16]

April 1st 1838. The Session was called together by the Moderator. Present Benj'm Godfrey, William Spencer. Constituted by prayer. Whereas [indecipherable] states that Mr. J. G. Stegall, a member of this Church is guilty of [indecipherable] intemperance, therefore [indecipherable] that the moderator visit him for the purpose of apprising him of the general rumor against him, and endeavoring to reclaim him; and to report at our next meeting.

Closed with prayer.
T. C. Stuart, Mod'r.

April 29th. Session met and was opened with prayer. Present as above. Mrs. Eliza Hall appeared and expressed to the Session her desire to make a public profession of religion by uniting with the church. Her examination being satisfactory, she was received.

The moderator stated to Session that he had visited and conversed with

[17]

Mr. Stegall on the subject of the general rumor which is against him. He acknowledged the truth of the report, and expressed sorrow for his conduct. Mr. Stegall being present it was thought advisable to have an interview with him. After conversing with him, hearing his confession, etc., it was resolved that we require nothing more of him than to have a

¹ By 1838, the majority of the Chickasaws had been moved to Oklahoma, with only about 500 Native persons still living in the southeast. Throughout the next decade small parties of them made their way west without the benefit of the government's promised assistance. See Duane K. Hale and Arrell M. Gibson, *The Chickasaw*, Frank W. Porter III, ed. *Indians of North America* (New York: Chelsea House, 1991).

public statement made from the pulpit of his confession, penitence, and promises of amendment. To this he made some objection, whereupon it was resolved that we defer any action on his case until the next meeting of session.

Philip, a black man, servant of Mr. John Tindal, presented a letter of dismissal and recommendation from Bethel Church, Alabama, & requested to be received as a member of this church. Received accordingly.

[18]

Adjourned to meet on Saturday the fifth day of May.

Concluded with prayer.
T. C. Stuart, Mod'r.

Saturday, May 5th 1838. Session met according to adjournment and was constituted by prayer. Members present as at our last meeting. Mr. Stegal again appeared and stated that his mind was still wavering in regard to the propriety of the course proposed by the session, and asked for further time to deliberate on the subject. His request was granted.

Mrs. Sarah Godfrey presented a letter of dismissal and recommendation from Upper Long Cane Church, Abbeville, South Carolina, and was received

[19]

as a member of this church. Adjourned to meet on the first Sabbath in June.

Concluded with prayer.
T. C. Stuart, Mod.

Sabbath, June 3rd 1838. Session met according to adjournment and was constituted by prayer. Members present Benj. Godfrey, Mr. Spencer. Mr. Stegall appeared, and stated that since our last meeting he had been convinced by reading Heb. 13:17 that it was his duty to "obey them that had this rule over him, and to submit himself." In obedience to this precept, and out of choice, he submitted to the decision of the Session. Resolved, that the statement be made from the pulpit on the next day of public worship. Adjourned to meet at the call

[20]

of the Moderator.

Concluded with prayer.
T. C. Stuart, Mod'r.

Feb'y 24th 1839. Session met at the call of the moderator. Present Benj. Godfrey, Wm Spencer. Constituted by prayer.

Mr. Godfrey was appointed to represent this Church in the next Presbytery which is to meet at Starkville on Thursday the 4th day of April.

Resolved that the funds which have been raised by the sale of Bibles;¹ and that in future, until otherwise directed, our congregational contributions be sent to the Board of Missions of the General Assembly.

The following members were dismissed to join the Holly Springs²

[21]

Church, *viz*: Mrs. Charlotte Love, native Chickasaw; Nancy and Jimmy, black people. Adjourned *sine die*.

T. C. Stuart, Mod'r.

May 2, 1840. The Session met and was constituted by prayer. The following persons were received by letter from Rocky River Church, Cabarrus County, N. C., *viz*. Samuel W. Newell and wife Bernice, David Newell and wife, Matilda.

Concluded with prayer.

T. C. Stuart, Mod'r.

Whereas Mr. J. G. Stegall has left the Presbyterian Church and joined the Baptist Church therefore Resolved that his name be stricken from our roll.

[22]

Nov. 1st 1840. Wiley (a negro man belonging to Rev. T. C. Stuart)¹ applied and was received on examination.

¹ The distribution of Bibles and other religious literature through colporteurs and other means was a major activity of Presbyterian ministers and missionaries in Mississippi during the first half of the nineteenth century.

² After the closure of the mission, members of the Native American community at Martyn united with the church at Holly Springs, as well as the church at Lamar. These congregations, along with the churches at Monroe and Mayhew were, for a period of time, tri-racial in their makeup. In 1839, after a Presbyterian Church was established in Holly Springs, Charlotte Love and three of the family slaves, Jimmy, Manuel, and Nancy, all of whom had been members of Monroe Church through Martyn Mission, were received into the membership of the Holly Springs Church. Four others received from the mission were Christopher and Catharine Moore (March 25, 1838), James Colbert (March 23, 1839), and Mary Alice "Polly" Allen (Mrs. William Harvey) Bacon (June 2, 1839). After its organization in 1847, James M. Boyd and his wife, Nancy Mahota Love, members of Martyn Mission, joined the Presbyterian Church at Lamar, Mississippi. An Indian woman and three black slaves, as well as six others of white, Native American, and biracial ancestry thus form a link between Martyn Mission and later Presbyterianism in Marshall County. Hubert H. McAlexander to R. Milton Winter, October 17, 1994; May 23, 1995; Winston, 36; Mary Alice "Polly" Allen Bacon and her husband lived in Vicksburg for two years after 1843 and removed to Oklahoma in 1845, where they achieved prominence in the Chickasaw nation. Bacon was a successful farmer who owned several slaves. Interview by R. Milton Winter with Mrs. Bacon's great-granddaughter, Mrs. Linda Davis, of Ft. Worth, Texas, September 17, 1995; Hubert H. McAlexander to R. Milton Winter, September 25, 1995.

May 23rd 1841. Session met. Mr. Francis G. Newell from Rocky River Church N. C. and Mrs. Eliza Jane McIntosh from Mercer Ch. Haywood County, W. Tennessee, were received by letter.

Ann, a black woman belonging to Rev. T. C. Stuart, was admitted on examination.

T. C. Stuart, Mod.²

May 7th 1842. Mr. Benj. Godfrey and his wife Sarah, were dismissed to join the Spring Hill Church.³

Oct 1st 1842. Session met at the call of the moderator. Present Wm Spencer. The following persons were received by letter, viz. Wm McLarty, and wife Sarah and daughter Jane; Mr. John R. Boyd and . . .

¹ Several Presbyterian ministers in Mississippi held African Americans as property. See William G. McLoughlin, "Indian Slaveholders and Presbyterian Missionaries, 1837-1861," *Church History* 42 (December 1973): 535-42; William G. McLoughlin, "Red Indians, Black Slavery and White Racism: America's Slaveholding Indians," *American Quarterly* 26 (October 1974): 367-85; eventually the matter became controversial and was a cause in the discontinuance of mission work among the slaveholding tribes; see William L. Heimstra, "The Disruptive Effects of the Negro Slavery Controversy upon the Presbyterian Missions Among the Choctaw and Chickasaw Indians," *Westminster Theological Journal* 11 (1949): 123-32; Robert T. Lewitt, "Indian Missions and Antislavery Sentiment: A Conflict of Evangelical and Humanitarian Ideals," *Mississippi Valley Historical Review* 50 (June 1963): 39-55.

² Stuart, remembered by Julia Daggett Harris who knew him after 1854, as "a typical educated South Carolinian," who "radiated an air of culture and refinement." Many years after the removal of the Chickasaws, Stuart was able to visit them for a month in Oklahoma during the summer of 1856. There he discovered that six members of their legislature were educated at Monroe, and the Speaker of the House at Martyn. Stuart served the Monroe Church and various other congregations until prevented by declining health. Preceded in death by his wife in 1851, Stuart sold his house in 1858 and made his home with his daughter Mary Jane who taught in the Chickasaw Female College at Pontotoc. He died October 9, 1883 at Tupelo. Stuart and his wife Susan are buried in the Pontotoc Cemetery, conveyed by a government deed to "the Chickasaws and their white friends forever as a public burying ground." Winston, 63, 79.

³ This congregation was the ancestor of the present Zion Church located between Pontotoc and Tupelo.

List of Members (in order by date of reception).

This list has been constructed from the minutes of the Monroe Session.
Additional remarks noted as stated in the records.

Name	Date Rec'd	Notes
Hamilton V. Turner	6.7.23	Organizing Member.
James Wilson	6.7.23	Organizing Member.
Nancy Turner	6.7.23	Organizing Member.
Mary Ann Wilson	6.7.23	Organizing Member.
Ethalinda Wilson	6.7.23	Organizing Member.
Prudence Wilson	6.7.23	Organizing Member.
Susan Stuart	6.7.23	Organizing Member.
Dinah	6.7.23	"a black woman" belonging to James Gunn.
Rindah	6.7.23	"a black woman" belonging to Mr. Turner. No record of reception. Excommunicated 6.7.23. Restored 8.15.24.
Abram	5.15.24	African belonging to a Native American. Dm. "West of the Mississippi" 9.16.37.
James Holmes	11.9.24	Rec'd on letter fr. Presby. Ch., Carlisle, Pa.
Barnard McLaughlin	12.4.24	Rec'd on Examination.
Mrs. Tennessee Bynum	12.4.24	"a native" rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Esther	12.4.24	Slave belonging to Mrs. Colbert.
Amy	4.2.25	Slave belonging to James Gunn's estate.
Chloe	7.2.25	Slave belonging to a Native American.
James Wilson	7.2.25	Rec'd on letter fr. First Presbyterian Ch., Lexington, Ky.
John	12.24.25	Black person rec'd on Examination.
Daniel	12.24.25	Black person rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Rebecca	12.24.25	Black person rec'd on Examination.
Affy	3.4.26	"a black woman" rec'd on Examination.
Agnes	5.6.26	Black person rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Mary	5.6.26	Black person rec'd on Examination.
Bob	5.6.26	Black person rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Miss Molly Colbert	5.7.26	Native American rec'd on Examination.
Sarah	9.30.26	Black person rec'd on Examination; died 8.6.27.
Indah	9.30.26	Black woman rec'd on Examination.
Miss Emeline H. Richmond	1.6.27	Rec'd by letter fr. First Presbyterian Ch., Newark, N.J.
Juno	3.31.27	Rec'd on Examination.
Laney	3.31.27	Rec'd on Examination.
Jack	3.31.27	Rec'd on Examination. Under Suspension, date n/a. Restored; Dm. "West of the Mississippi" 9.16.36.
Mr. Thomas F. Cheadle	6.23.27	Rec'd on Examination. Suspended 1.7.32. Restored 3.10.32. Suspended 1.5.33.
Nancy	6.30.27	Black person rec'd on Examination.
William Colbert	9.29.27	Native American rec'd on Examination.
Primus	9.29.27	Black person rec'd on Examination. Suspended 3.10.32. Restored 6.30.32.
Ned	9.29.27	Black person rec'd on Examination.
Billy	9.29.27	Black person rec'd on Examination.
Jinney	9.29.27	Black person rec'd on Examination.
Sally	9.29.27	Black person rec'd on Examination.

Mrs. Sarah A. Holmes	10.6.27	Rec'd by letter fr. Second Presbyterian Ch., Newark, N.J.
Mrs. [Betsy?] Cheadle	10.6.27	Native woman rec'd on Examination. Excommunicated 9.16.37.
Billy	10.6.27	Black person rec'd on Examination.
Isam	10.6.27	Black person rec'd on Examination.
Sally	10.6.27	Black person rec'd on Examination.
Medlong	10.6.27	Black person rec'd on Examination.
Prince	12.8.27	Black person rec'd on Examination. Suspended. Restored 3.10.32.
Mila	12.15.27	Rec'd on Examination. Suspended 8.10.28. Restored 1.3.29. Dismissed to Eliot, 7.9.29.
Minney	12.15.27	Rec'd on Examination.
Bekky	12.15.27	Rec'd on Examination.
Sookey	12.15.27	Black person rec'd on Examination. Suspended 12.20.30.
Nelly	12.15.27	Rec'd on Examination.
Leah	12.22.27	Rec'd on Examination.
Sophia	12.22.27	Rec'd on Examination.
Mr. John Gattis	12.29.27	Rec'd on Examination. Issued Certificate of Dismission 4.6.33.
Mrs. Nancy Colbert	12.31.27	Native person rec'd on Examination. Suspended 1.5.33. Excommunicated 4.5.34.
Peggy	1.5.28	Black person rec'd on Examination. Died June 1829.
Samuel C. Pearson	3.8.28	Rec'd on letter fr. Presbyterian Ch., Tuscumbia, Ala. Suspended 12.20.30.
Mrs. Sarah Love	3.22.28	Rec'd on Examination at Martyn.
Stephen	3.29.28	Black man rec'd on Examination.
Mrs. Pearson	4.5.28	Rec'd on Examination. Suspended 12.20.30.
Catharine	4.5.28	Native woman rec'd on Examination.
Joseph	4.5.28	Rec'd on Examination.
Mobile	4.5.28	Rec'd on Examination.
Dinah	4.5.28	Rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Caroline	4.5.28	Rec'd on Examination. Suspended 3.10.32. Died under suspension 9.20.32.
James B. Allen	6.14.28	"White man" rec'd on Examination. Excommunicated 4.5.34.
Daniel Carr	6.14.28	"White man" rec'd on Examination.
James Colbert	6.14.28	"Native" rec'd on Examination.
Benjamin Love	6.14.28	"Native" rec'd on Examination. Suspended 1.5.33. Excommunicated 4.5.34.
Manuel	6.14.28	Black man rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Silpha	6.28.28	Black woman rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Fanny	7.5.28	Rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Esther	7.5.28	Rec'd on Examination.
Henry Love	8.23.28	Native American rec'd on Examination. At Martyn.
Christopher Moore	8.23.28	White person rec'd on Examination. At Martyn.
Miss Polly Allen	8.23.28	White person rec'd on Examination. At Martyn.
Manuel	10.4.28	Black person rec'd on Examination.
Reuben	10.4.28	Black person rec'd on Examination. Suspended 12.20.30.
Jennet	10.4.28	Black person rec'd on Examination.
Chrissy	10.4.28	Black person rec'd on Examination.
James Boyd	11.22.28	Rec'd on Examination. At Martyn.
Sandy	12.21.28	Black person rec'd on Examination.

Lotty [Charlotte] Love	7.4.29	Native American rec'd on Examination. Dm. Holly Springs 2.24.39.
Nancy Boyd	7.4.29	Native American rec'd on Examination.
James Fooye	7.4.29	Native American rec'd on Examination.
William H. Barr	7.4.29	Native American rec'd on Examination. Suspended 1.5.33.
Elsey	7.4.29	"Person of Color" rec'd on Examination.
Rachel	7.4.29	"Person of Color" rec'd on Examination.
Tom	7.4.29	"Person of Color" rec'd on Examination.
Mrs. Mary Gunn	10.2.29	Rec'd on Examination. Excommunicated 4.5.34.
Mrs. McLaughlin	10.2.29	Rec'd on Examination.
Lewis	10.3.29	Rec'd on Examination. Suspended 12.20.30. Excommunicated 3.10.32.
Cassander [also sp. Kissander]	10.3.29	Rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Edmond Pickens	4.3.30	Rec'd on Examination.
Sally Fraser	4.3.30	Rec'd on Examination. Excommunicated 4.5.34.
Nuseka Colbert	4.3.30	Rec'd on Examination.
Disey Colbert	4.3.30	Rec'd on Examination.
Betsey	4.3.30	"A Creek woman" rec'd on Examination.
Amy	4.3.30	Black person rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Syke	4.3.30	Black person rec'd on Examination. Suspended 1.5.33. Restored 10.6.33.
James Perry	6.5.30	Rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Tuppeha	6.5.30	Rec'd on Examination. Suspended 3.10.32. Restored 6.30.32. Excommunicated 9.16.37.
Ishtimayi	6.5.30	Rec'd on Examination. Excommunicated 1.5.33.
Tushkaiahokti	6.5.30	Rec'd on Examination.
Pohaiki	6.5.30	Rec'd on Examination.
Mrs. Mary S. Colbert	6.5.30	Rec'd on Examination.
Mrs Charlotte James	6.5.30	Rec'd on Examination.
Molly	6.5.30	"A Creek woman" rec'd on Examination.
Frances	6.5.30	African American rec'd on Examination. Excommunicated 1.5.33.
Polly Hogan	8.1.30	Native woman rec'd on Examination.
Lydia	8.1.30	Black woman rec'd on Examination.
Lizzie	8.1.30	Black woman rec'd on Examination.
Kunnoeyi (Mrs. William Colbert)	10.1.30	Rec'd on Examination.
Mercury	10.1.30	"Old black man" rec'd on Examination.
Lillah	1.2.31	Black woman rec'd on Examination.
Mrs. Tiney Pickens	4.30.31	Native woman rec'd on Examination. At Martyn.
Titus	3.10.32	African American rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
A. C. I. Wetherall	3.10.32	Rec'd on letter fr. Palmyra Ch., Alabama.
Martha (Mrs. A. C. I.) Wetherall	3.10.32	Rec'd on letter fr. Palmyra Ch., Alabama.
William Spencer	6.30.32	Rec'd on Examination.
Margaret (Mrs William) Spencer	6.30.32	Rec'd on Examination.
Jerry	4.6.33	Black person rec'd on Examination.
Jim	4.6.33	Black person rec'd on Examination.
Juda	4.6.33	Black person rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Elizabeth "Lizzy" (Mrs. James) Perry	4.7.33	Native woman rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.

Mary, wife of Tuppeha	10.6.33	Native woman rec'd on Examination.
Benjamin Godfrey	4.5.34	Rec'd by letter fr. Mayhew Church. Dm. Spring Hill Ch, 5.7.42.
Lucretia (Mrs. Benjamin) Godfrey	4.5.34	Rec'd by letter fr. Mayhew Church.
James Alfred Godfrey	4.5.34	Rec'd by letter fr. Mayhew Church.
Saiyo	4.5.34	No record of reception. Excommunicated this date.
Harry	4.5.34	"Old black man" rec'd on Examination. Dm. "West of the Mississippi" 9.16.37.
Edom.	4.5.34	Slave of Mr. Wetherall; Rec'd fr. Pres. Church in South Carolina.
George	7.6.34	Native rec'd on Examination. Excommunicated 9.16.37.
Maj. John L. Allen	7.6.34	Rec'd on Examination.
Sarah	9.16.37	Native woman. Uncertain as to date of reception. Excommunicated this date.
Molly	9.16.37	Black woman. No record of reception. Excommunicated this date.
Sally, wife of Harry	9.16.37	Uncertain as to date of reception. Dm. "West of the Mississippi" this date.
Apphia	9.16.37	No record of reception. Dm. "West of the Mississippi" this date.
Billy	9.16.37	Uncertain as to date of reception. Dm. "West of the Mississippi" this date.
Mimey	9.16.37	No record of reception. Dm. "West of the Mississippi" this date.
Colbert	9.16.37	No record of reception. Dm. "West of the Mississippi" this date.
Sally	9.16.37	Uncertain as to date of reception. Dm. "West of the Mississippi" this date.
Samuel Cunningham	9.16.37	No record of reception. Dm. "West of the Mississippi" this date.
Mrs. Samuel Cunningham	9.16.37	No record of reception. Dm. "West of the Mississippi" this date.
William Cunningham	9.16.37	Dm. "West of the Mississippi"
J. G. Stegall	6.4.38	Disciplined by Session this date. Joined Bapt. Ch. Removed from roll 5.2.40.
Mrs. Eliza Hall	4.29.38	Rec'd on Examination.
Philip	4.29.38	Slave of John Tindal; Rec'd on letter fr. Bethel Ch., Alabama.
Sarah (Mrs. Benjamin) Godfrey	5.5.38	Rec'd on letter fr. Upper Long Cane Ch., Abbeville, S.C. Dm. Spring Hill Ch., 5.7.42.
Nancy	2.24.39	Uncertain as to date of reception. Dm. Holly Springs this date.
Jimmy	2.24.39	Uncertain as to date of reception. Dm. Holly Springs this date.
Samuel W. Newell	5.2.40	Rec'd on letter fr. Rocky River Church, N.C.
Bernice (Mrs. Samuel W.) Newell	5.2.40	Rec'd on letter fr. Rocky River Church, N.C.
David Newell	5.2.40	Rec'd on letter fr. Rocky River Church, N.C.
Matilda Newell	5.2.40	Rec'd on letter fr. Rocky River Church, N.C.
Willy	11.1.40	Slave of the Rev'd T. C. Stuart, rec'd on Examination.
Francis G. Newell	5.23.41	Rec'd on letter fr. Rocky River Church, N.C.
Mrs. Eliza Jane McIntosh	5.23.41	Rec'd on letter fr. Mercer Ch., Haywood Cty, W. Tenn.
Ann	5.23.41	Slave of the Rev'd T. C. Stuart, rec'd on Examination.
William McLarty	10.1.42	Received by letter.
Sarah (Mrs. William) McLarty	10.1.42	Received by letter.
Jane McLarty	10.1.42	Received by letter.
Mr. John R. Boyd	10.1.42	Received this date.

List of Baptisms (in order by date of administration).

This list has been constructed from the minutes of the Monroe Session.
Additional remarks noted as stated in the records.

Name	Date	Notes
Chloe, daughter of Dinah	8.3.23	
William, son of Dinah	8.3.23	
Lucy, daughter of Dinah	8.3.23	
Margaret Ethalina, daughter of Hugh and Ethalinda Wilson	8.6.23	
Abram, slave of a native American	5.16.24	
Esther, slave of Mrs. Colbert	12.4.24	
Rachel Clementine, infant daughter of Hugh and Ethalinda Wilson	12.19.24	
Turner, son of Mr. Bynum	12.19.24	
Elizabeth, daughter of Mr. Bynum	12.19.24	
Moses, son of Rindah	12.19.24	
Patsy, infant daughter of Esther	12.19.24	
Patsy, daughter of Dinah	12.26.24	
Chole, slave of a Native American	7.3.25	
Mary Jane Stuart, daughter of Thomas C. and Susan Stuart	12.25.25	
Susan, daughter of Mr. McLaughlin	12.25.25	
John	12.25.25	
Daniel	12.25.25	
Rebecca	12.25.25	
Isabella Graham, daughter of Rev. Hugh and Ethalinda Wilson	2.26.26	
Rallin, child of Affy	5.21.26	
Indah	10.1.26	
George Russel, son of Mary	2.25.27	
David Brainerd, son of Bro. and Sis. Butler	4.1.27	
Byington, son of Dinah and Abram	4.1.27	
Elay, daughter of Laney	6.3.27	
Mr. Thomas F. Cheadle	6.30.27	
Harriet Eliza Stuart	10.6.27	
Emma Homes	10.6.27	
Mrs. Betsy Cheadle	10.7.27	
Meadlong	10.7.27	
Jinney	10.7.27	
William Colbert	10.7.27	
Primus	10.7.27	
Ned	10.7.27	
John Randolph, son of Mr. and Mrs. Cheadle	11.11.27	
Mary Ann, daughter of Mr. and Mrs. Cheadle	11.11.27	
Betsy, daughter of Mr. and Mrs. Cheadle	11.11.27	
Thomas, son of Mr. and Mrs. Cheadle	11.11.27	

Josiah, son of		
Mr. and Mrs. Cheadle	11.11.27	
Fanny, daughter of Jinney	11.11.27	
Sunnun [sp ?], daughter of Jinney	11.11.27	
Sally, daughter of Jinney	11.11.27	
Battels [sp ?], infant son of Esther	11.11.27	
Teneesa, daughter of Sally	11.11.27	
Randolph, son of Billie [?]	12.25.27	
Prince	1.6.28	
Sookey	1.6.28	
Bekky	1.6.28	
Miney	1.6.28	
Nelly	1.6.28	
Leah	1.6.28	
Sophia	1.6.28	
Mrs. [Nancy] Colbert	1.6.28	
Mary Agnes, daughter of		
Mr. Pearson	1.20.28	
George, son of Isam and Leah	1.20.28	
Elvira, daughter of Isam and Leah	1.20.28	
Billey, son of Bekky	1.27.28	
Kingsbury, son of Bekky	1.27.28	
Child belonging to Bekky	1.27.28	Letters of name are indecipherable.
Amy or her child	1.27.28	Script is indecipherable.
Two children belonging to Minney	1.27.28	Letters of names are indecipherable.
John Gattis, infant son of Laney	1.27.28	
Mrs. Pearson	4.6.28	
Catharine	4.6.28	
Stephen	4.6.28	
Joseph	4.6.28	
Mobile	4.6.28	
Caroline	4.6.28	
Nancy, daughter of Catharine	4.27.28	
Valentine, son of Dinah	4.27.28	
Lilah, daughter of Dinah	4.27.28	
Loraney, daughter of Jinney	4.27.28	
Delilah, daughter of Caroline	4.27.28	
Linah, daughter of Croline	4.27.28	
Gabriel, son of Caroline	4.27.28	
Hetty, daughter of Caroline	4.27.28	
James B. Allen	7.6.28	
Benjamin Love	7.6.28	
Manuel	7.6.28	
Fanny	7.6.28	
Esther	7.6.28	
Henry Martyn, son of		
Samuel and Elizabeth Pearson	8.3.28	
Polly, daughter of Jack and Affy	8.3.28	
Moses, son of Silpha	8.3.28	
Charles, son of Fanny	8.3.28	
Winchester, son of Fanny	8.3.28	
Lelah, daughter of Fanny	8.3.28	
Nancy, daughter of Fanny	8.3.28	
James, son of Fanny	8.3.28	
Henry Love	8.24.28	At Martyn.
Christopher Moore	8.24.28	At Martyn.

Miss Polly Allen	8.24.28	At Martyn.
Elizabeth Mitchell, daughter of Rev'd W. C. and Susan Blair	8.24.28	At Martyn.
Sally, dau. of Christopher Moore	8.24.28	At Martyn.
Dorothy, daughter of Christopher Moore	8.24.28	At Martyn.
Amanda, daughter of Henry and Sally Love	8.24.28	At Martyn.
John, son of Henry and Sally Love	8.24.28	At Martyn.
Elvira, daughter of Henry and Sally Love	8.24.28	At Martyn.
Overton, son of Henry and Sally Love	8.24.28	At Martyn.
Charlotte, daughter of Henry and Sally Love	8.24.28	At Martyn.
Frances, daughter of Henry and Sally Love	8.24.28	At Martyn.
Emelina, daughter of Daniel	9.14.28	
Kitty, daughter of Mimy	9.14.28	
Manuel	10.5.28	
Jennet	10.5.28	
Benjamin, son of James Colbert	11.23.28	At Martyn.
James Holmes, son of James Colbert	11.23.28	At Martyn.
Infant of Mary	1.3.29	
Stephen, son of Chrissy	1.3.29	
Mercury, son of Chrissy	1.3.29	
Sandy	7.4.29	
Lotty Love	7.5.29	
Nancy Boyd	7.5.29	
James Fooye	7.5.29	
William H. Barr	7.5.29	
Elsy	7.5.29	
Rachel	7.5.29	
Tom	7.5.29	
Elizabeth Jane, daughter of James and Nancy Boyd	7.5.29	
Narcissa, daughter of Benjamin and Lotty Love	7.5.29	
Sarah Rebecca, daughter of James and Rebecca Holmes	7.5.29	
Keciah, child of James	7.5.29	
Joseph, son of William Colbert	10.4.29	
Tennessee, child of Wm Colbert	10.4.29	
James Stuart, son of Thomas and Elizabeth Cheadle	10.4.29	
Mrs. McLaughlin	10.4.29	
Cassander	10.4.29	
Belinda, daughter of W. H. Barr	4.3.30	
Thomas Stuart, son of Nuseka Colbert	6.5.30	
George Washington, son of Nuseka Colbert	6.5.30	
Alexander, son of Betsey	6.5.30	

Venus, daughter of Tuppeha	6.5.30	
Walton, son of Mrs. James	6.5.30	
Benjamin, son of Sally Fraser	6.5.30	
Elsey, son of Sally Fraser	6.5.30	
Caroline, daughter of Molly	6.5.30	
Benjamin, son of Molly	6.5.30	
Susan, daughter of Fraser	6.5.30	
Louisa, daughter of		
Mobile and Laney	6.5.30	
Rebecca, Silpha's daughter	6.5.30	
Katherine, infant daughter of		
Rev. and Mrs. W. C. Blair	8.1.30	
Isaac, son of		
Daniel and Cassander	8.1.30	
John Inman, son of Joseph	8.1.30	
Rose, daughter of Crissa	8.1.30	
Delpha, daughter of Molly	8.1.30	
Levi, son of Mrs. J. Perry	8.8.30	
Oliver, son of Mrs. J. Perry	8.8.30	
Slone, son of Dicy Colbert	10.1.30	
Almina, daughter of		
Prince and Lydia	10.1.30	
Robert, son of		
Prince and Lydia	10.1.30	
Tracy, son of		
Prince and Lydia	10.1.30	
Liley, daughter of Betsy	10.1.30	
Lucinda, daughter of Betsy	10.1.30	
Lillah	1.2.31	
Thomas C. Stuart, son of		
James and Nancy Boyd	3.30.31	At Martyn.
Luke, son of		
Christopher and Kathryn Moore	3.30.31	At Martyn.
David, son of		
Henry and Sarah Love	3.30.31	At Martyn
Mrs. Tiney Pickins	5.1.31	
Rachel, daughter of		
Mr. and Mrs. Pickens	5.1.31	
Mary, daughter of		
Mr. and Mrs. Pickens	5.1.31	
David, son of		
Mr. and Mrs. Pickens	5.1.31	
Silpha	9.16.31	
Johnson, son of		
Edmond and Tiney Pickens	9.16.31	
William, son of		
Nuseka and Mary Colbert	9.16.31	
Philip, son of Chrissy	9.16.31	
Martha, daughter of Esther	9.16.31	
George Clendenen, son of		
Mrs. Lilah Moore	1.14.32	
Emeline H. Richmond, daughter of		
Christopher and Katharine Moore	1.14.32	
George Duffield, infant son of		
James and Sarah A. Holmes	1.15.32	

Martha Jane, daughter of	
A. C. I. and Martha Wetherall	4.29.32
William Spencer	6.30.32
Agnes, daughter of	
Benjamin and Lotty Love	6.30.32
Mary Jane, daughter of	
William and Margaret Spencer	7.8.32
Samuel Alexander, son of	
William and Margaret Spencer	7.8.32
Margaret Coffee, daughter of	
William and Margaret Spencer	7.8.32
Martha Gideon, daughter of	
William and Margaret Spencer	7.8.32
Samuel, infant son of	
Mr. and Mrs. William Colbert	7.8.32
Kunnoeyi Bankston, son of	
Mobile and Laney	7.8.32
Lissis Jane, daughter of Silpha	7.8.32
Hooper, son of Isam and Leah	7.8.32
Robert Stuart, son of	
William and Margaret Spencer	2.27.33
Jim	4.7.33
Juda	4.7.33
Eliza Jane, daughter of	
Nuseka and Mary Colbert	4.7.33
Charles, son of	
Daniel and Kissander	6.9.33
Mrs. Lizzy Perry	7.7.33
John David, son of	
James and Nancy Boyd	7.14.33
Violet, daughter of Juda	8.14.33
Philip, son of Juda	8.14.33
Philetus, son of Juda	8.14.33
Eunice, daughter of Juda	8.14.33
Mary, wife of Tuppeha	10.6.33
Jinney, daughter of Joseph	10.7.33
Harry	4.5.34



E. T. Winston

Early view of Old Monroe Church, Pontotoc County



author's collection

Monroe Presbyterian Church, erected 1870

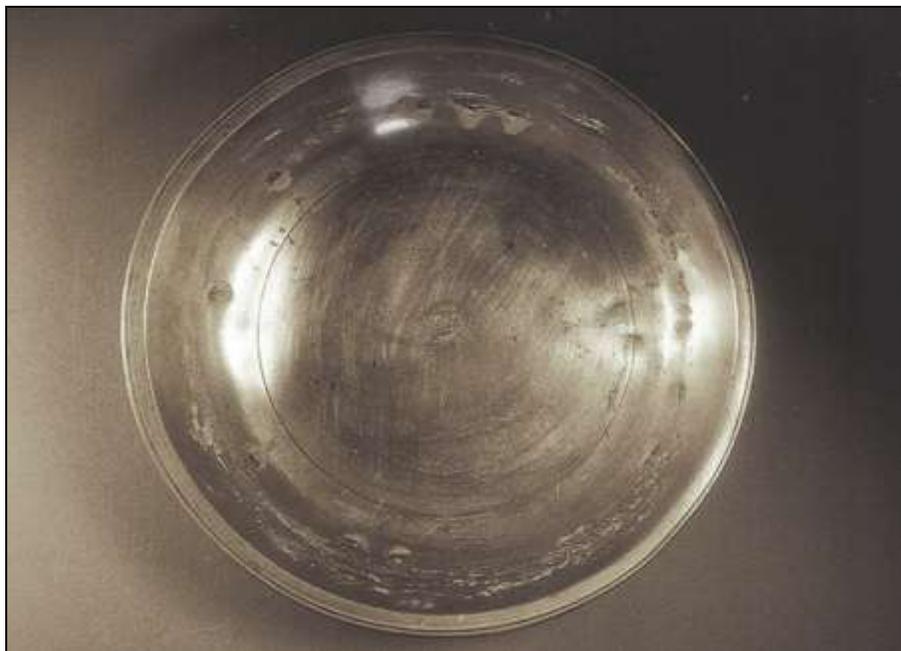
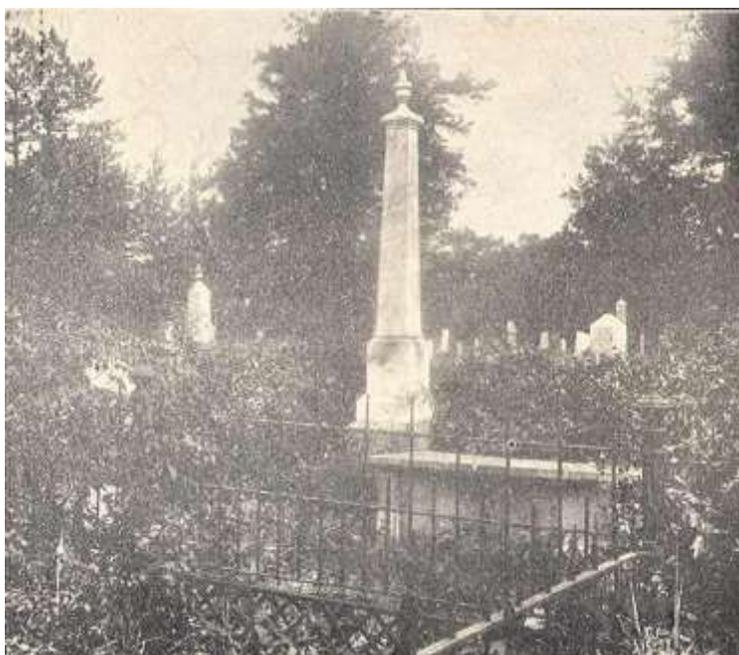


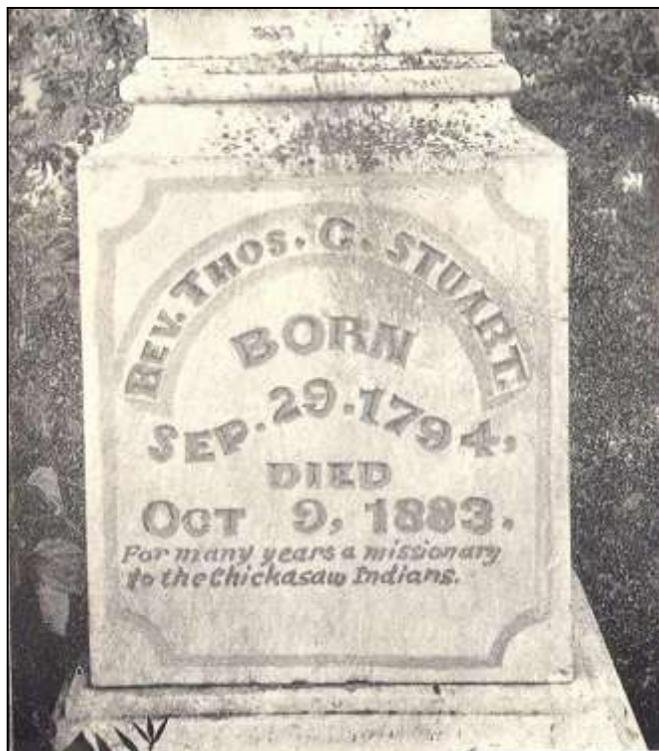
photo by Milton Winter

Stuart's baptismal bowl



E. T. Winston

The Stuart Marker in the Pontotoc Cemetery



E. T. Winston

The Stuart Marker, Pontotoc Cemetery



photo by Milton Winter

Grave of Susan Stuart, Pontotoc Cemetery

Appendix 1

Origin and History of Missions

An early history of the Chickasaw mission in North Mississippi, composed about 1828, is published in the Rev'd George Howe's *History of the Presbyterian Church in South Carolina* (1883):

The mission among the Chickasaw Indians was commenced by the Synod of South Carolina and Georgia in 1821. The number of the tribe was six or seven thousand. The number of the tribe was six or seven thousand. On the 17th of December, 1827, the mission was transferred to the American Board [of Commissioners for Foreign Missions]. The principal reasons for this measure were, that the establishment among the Chickasaws might be more closely united with similar establishments among the Cherokees and Choctaws, that the Board could supply the wants of the missionaries with certainty and regularity, and at much less expense than the Synod &c. The number of stations at the time of the transfer were four:

MONROE, near the thirty-fourth parallel of latitude, about forty-five miles northwest of Mayhew, and twenty-five miles west of Cotton Gin Port, on the Tombigbee. Rev. Thomas C. Stuart, missionary and superintendent of the mission; Mrs. Stuart, Mr. Samuel C. Pearson, farmer, Mrs. Pearson. The number of schools were four, and of scholars, eighty-one. The farm consisted of nearly one hundred acres, brought under cultivation. The property was valued at \$3,870. The church was formed in June 1823, and then consisted only of members of the mission family and one colored woman. The next year four were added; in 1825, five; in 1826, six; in 1827, twenty six; in 1828, about seventeen—making fifty-nine in all. Of these, only eight were native Chickasaws.

TOKSISH.—This station is about two miles from Monroe, and was formed in 1825. Mr. James Holmes, licensed preacher, Mrs. Holmes, Miss Emeline H. [Richland], teacher; scholars, fifteen. The religious concerns of this station are closely connected with that at Monroe, there being but one church.

MARTYN, situated about sixty miles northwest of Monroe, and forty, southeast of Memphis, on the Mississippi. Rev. William C. Blair, missionary, Mrs. Blair. By a treaty formed with the Government of the United States some years since, it was stipulated that \$4,500 should be paid by the United States for establishing two schools, and \$2,500 annually for the support of them. Of this latter sum, three-sevenths were given to the school at Martyn, and four-sevenths to that of Caney Creek. The school at Martyn consisted of four or five pupils.

CANEY CREEK is about ninety miles east of Martyn,¹ three miles south of the Tennessee River, and eight miles southwest of Tuscumbia. Rev. Hugh Wilson, missionary, Mrs. Wilson, Miss Prudence Wilson.

¹ This station lay at the eastern boundary of the Chickasaw Nation, three miles south of the Tennessee River (near the present U.S. Highway 72, three miles east of Barton, Ala.).

Appendix 2

Letters on the Chickasaw Mission

In 1831 the Massachusetts Sabbath School Union published a series of letters from Cornelia Pelham, a worker in the Chickasaw mission in Mississippi, entitled *Letters on the Chickasaw and Osage Missions*. Extracts from those pertaining to the work in Mississippi are as follows:

LETTER I

My dear cousins, Jerome and Delia,—I am now seated at the same little writing-desk upon which you used to write your compositions while with us, to prepare a sketch of the mission to the Chickasaw Indians, to be read at the next meeting of your Missionary Society.

The Missionary Society of the Synod of South Carolina and Georgia commenced, a mission to these Indians, in January, 1821. The Rev. Mr. Stuart was appointed their first missionary and superintendent. He was accompanied by two families, who were employed by the same Society with instructions to aid in opening a farm, erecting buildings, and other necessary labor preparatory to the establishment of schools, meetings, &c. The site of the station, afterwards named Monroe, was then a wilderness. Many were the difficulties and discouragements encountered and overcome by Mr. Stuart and his associates in the infancy of the mission, but Providence so far smiled upon their labors, that in the spring of 1822, they opened a school with seventeen Chickasaw children, which soon increased to twenty-five.

About the time the school commenced, a mechanic and a farmer, with their families, from South Carolina, joined Mr. Stuart; and in the following November, the Rev. Hugh Wilson, with his wife and sister, arrived. New plans were then laid and executed, to extend more widely the influence of the establishment.

The Rev. William C. Blair, from Ohio, was added to the number of missionaries, in January, 1823, who took charge of the school which had been limited by the Synodical Society to thirty scholars; however, in the course of a few months, the missionaries were authorized to receive fifty, if the Chickasaws were desirous of intrusting so many children to their care. After this enlargement, Mr. Wilson, was associated with Mr. Blair in the school, which was conducted upon the Lancasterian system.¹ The children admitted were from six to sixteen years of age; they were thought to be very interesting by their teachers, and to have made commendable progress in their learning. The missionaries have experienced less trouble at this station, so far as discipline is concerned, than at some of the schools in the Cherokee and Choctaw nations, of which you have already heard so much.

If you are at a loss about the situation of Monroe, I will remind you, that it is about fifty miles north of the missionary station at Mayhew in the Choctaw nation. Mr. Stuart has been very happy in gaining the affection and confidence of the Chickasaws, and the blessing of God has followed his ministerial labors.

When the church at that station was organized, in June, 1823, it consisted only of the mission family, and a black woman, named Dinah, who was the first fruits of missionary labor there, that had come to their knowledge at that time. The missionaries met with much to encourage them, from that period. The following year, four more converts were added to their number, and in 1825, five more were received. Since then, the church has been blessed with several showers of divine grace. In the spring of 1827, a season of refreshing from the presence of the Lord was enjoyed at Monroe, which continued through the summer, and the greater part of the following winter. During this revival, there were many striking instances of the power of the Gospel displayed

¹ A popular current method of elementary education developed in Great Britain, hereby older students assisted with the instruction of the younger. See J[oseph] Lancaster, *The Lancasterian System* (1821).

in the conversion of many who had been exceedingly vile. It was truly interesting, to see the mercy of God following abandoned white men in their flight from the restraints of civilized and Christian community, and overtaking them there, transforming them, and making them a blessing to a people, to whom they were before a curse.

Within the last seven years, more than eighty converts have been added to this little church in the Chickasaw wilderness, whose conduct hitherto has been more exemplary than is usual in most churches of equal numbers. About two-thirds of the members of the church are of African descent; these mostly understand English; and on that account are more accessible than the Chickasaws. The last mention class manifest an increasing attention to the means of grace, and since the commencement of the present year, more of the full Indians have been constant in their attendance upon religious meetings, than at any time, since the mission was established. The black people manifest the most ardent desire for religious instruction, and often travel a great many miles to obtain it. Sometimes they will walk ten miles for the sake of attending one evening meeting, after which they have returned by torchlight, through foot-paths filled with mud and water.

I have heard of many very interesting and affecting circumstances connected with this mission; but as the following fact forcibly illustrates the importance, and efficacy of religious instruction, I will relate it to you. Two or three years ago, a black man who belonged to the mission church, opened his little cabin for prayer, on the evening of every Wednesday, which was usually attended by about half a dozen colored persons.

This spring, the number suddenly increased till more than fifty assembled at once, many of whom were full Indians. The meetings were conducted wholly by *Christian slaves*, in the Chickasaw language. One of their number can read fluently in the Bible, and many of the others can sing hymns, which they have committed to memory, from hearing them sung and recited. The chiefs began to manifest an increasing regard for the schools and religious instruction. They also enacted many excellent laws which they enforced with great spirit and promptness.

Perhaps you know already, that four stations have been formed in the Chickasaw nation, all of which are now under the patronage of the American Board of Missions. Besides the one at Monroe, there is one at Tokshish, one at Martyn, and one at Caney Creek. The Cumberland Presbyterians also have one station among the Chickasaws, called Charity Hall. Rev. Mr. Bell is the missionary, who has sometimes had twenty or twenty-five Chickasaw children in his school; but I am unacquainted with his operations, or what is the present state of that mission. In my next letter, I will relate to you many things connected with the station at Tokshish. . . .

LETTER II

My dear Cousins,—I will now attempt to make you acquainted with the missionary station at Tokshish. It is situated only two miles from Monroe, and was established in 1825, but Mr. Holmes, a licensed preacher, the present missionary and superintendent, did not arrive there till 1826. Mrs. Holmes and Miss Emeline Richmond are his only assistants. Mr. Holmes devotes himself almost entirely to the religious instruction of the full Indians. Miss Richmond labors constantly in the school, which contains fifteen or twenty pupils, nearly all of whom are little Indian girls, who appear very much attached to their teacher, and fond of the school. About one half of the scholars board in the mission family—the rest, with their parents in the vicinity. Almost all the children speak English, and appear to very good advantage, and are making most desirable progress in their studies and work.

The Rev. Mr. Stuart, the superintendent of the Chickasaw mission, was obliged to leave Monroe in 1829, on account of ill health; and for want of a missionary and teacher to take his place, the school and other labors at that station were suspended.

The only mission church among the Chickasaws is that at Monroe and Tokshish, and contains one hundred members; among all the Chickasaw converts, there had been but one death previous to 1828. The person who died was a colored woman, and the manner of her death was so

remarkable, that I will relate it, with a short sketch of her life. Her name was *Sarah*— She was a native of Africa, but carried to the West Indies when a little child—there she heard the gospel preached, but in a language she did not understand. After wearing out many years in bondage, she was sent to New Orleans, where she lived in French families several years. At length, she was conducted by Providence within a few miles of this mission. She became a constant attendant upon the preaching of the gospel, from the time the mission was established. But her heart never appeared to yield to its saving influence, until the last year of her life. After she cordially received the truth in the love of it, it was delightful to see her labor, and hear her pray for the extension of Christ's kingdom through the world. Her zeal and love increased, in proportion to her knowledge of the divine requirements, and she appeared literally to hunger and thirst after righteousness. The last ten days of her pilgrimage, she spent in going from cabin to cabin, exhorting all the impenitent she found to flee from the wrath of an offended God, and encouraging Christians to increased fidelity in the service of their Saviour.

One evening, she went to a little prayer meeting for colored people, her heart overflowing with love to Christ;—about the middle of the meeting, she requested to have her favorite hymn sung, and joined in the singing herself. While singing, she rose from the bed on which she with others had been sitting, and walked round the room, shaking hands in a peculiarly affectionate manner with every person present,—returned to the bed, sat down, and gently sunk into a reclining posture and expired, before her friends had closed singing the hymn she had chosen. Some time elapsed before any one suspected what had happened. At the close of the meeting, she was found to be lifeless, but supposing she had fainted, her friends used means to revive her, but her happy soul had bidden a long farewell to every earthly scene, and it was fully believed by all who were acquainted with her Christian course, that she had entered into everlasting rest.

No person had any knowledge of any previous indisposition, and it was supposed that her age exceeded seventy years.

The regular preaching of the gospel was held on the Sabbath constantly, at Monroe, for a long time, and at Tokshish, a lecture was preached, and a prayer-meeting held every week. The female members of the church, both native and black women, attended a weekly female prayer-meeting, and took part in the exercises with the ladies of the mission. For many miles around Monroe and Tokshish, it is quite populous for an Indian country. Within ten miles, there were nearly eight hundred souls, besides a pretty large settlement somewhat more distant, where a considerable congregation often assembled to hear the missionaries preach in English, a large proportion of which understood that language. The revival of religion which commenced at Monroe, in 1827, spread through the neighboring settlements, and since that time, many cases of conversion have occurred of a character unusually interesting. Among those who have become pious in the vicinity of Tokshish, were several native young men of great promise; I will mention a few particulars respecting one of them named William H. Barr, a full Chickasaw, unacquainted with the English language. The portions of Scripture translated into Choctaw, were put into his hands, which he read with deep interest, and it pleased God to make them instrumental of his awakening, and ultimately of his conversion. From the time he embraced a hope of pardon and acceptance through the blood of the cross, he has taken a firm and decided stand on the side of religion. Having a good mind, and considerable education, and being a favorite nephew of the first chief in the district, his influence was felt very extensively.

Another young man, about the same age, became serious nearly at the same time that William did, and cheerfully aided him in establishing and conducting a Sabbath school for full Indians, in their own tongue, in a settlement of natives a few miles from Tokshish.

Not long after the events above mentioned took place, a council convened in the neighborhood of Tokshish, and Mr. Holmes attended it. It is not customary for the Indians to engage in business on the first day a council assembles, and Mr. Holmes invited the chiefs to collect the people for religious services immediately after supper. They cordially accepted his invitation. It proved a pleasant night. A cloudless sky and bright moon gave to the surrounding forest such a cheerful

and pleasant appearance, that the missionaries felt highly animated, and the hearts of the new converts were full of joy.

When the hour arrived for the meeting to commence, one of the chiefs, in a clear, strong voice, informed the people that the missionary was ready "to give them a talk." In a few moments, all were quietly seated, the chiefs on chairs, and the warriors upon the grass, in a semicircular form. A man of rank and influence offered to interpret. After Mr. Holmes had made his remarks, he called upon Wm. H. Barr to make an address. He arose and gave an account of his conversion from heathenism to Christianity, and concluded with a most solemn and affectionate exhortation. His remarks occupied full three quarters of an hour. The assembly were very still and attentive; the eloquence of the young Barr delighted and astonished them. Mr. Holmes supposed the meeting would now break up after William ceased to speak, and he made a closing prayer; but all were too deeply interested to think of dispersing, and one speech followed close upon another till nearly midnight. There was another meeting still more interesting than this, in the summer of 1829, but I fear I shall exhaust your patience by writing such long letters, and will defer an account of it to another opportunity. . . .

LETTER III

My dear Cousins,—The meeting to which I alluded in my last letter, was appointed agreeably to the wishes of the chiefs and warriors, as well as of the missionaries. It was called *a religious council*, and was continued four days. A large number arrived the first day, some of whom had traveled sixty miles.

There was no meeting-house and no school-house, or other building at Tokshish, which could hold a quarter part of the people who were expected to assemble, and a large arbor was therefore built in the woods, furnished with a pulpit and accommodations to seat a thousand people. The next morning Mr. Wood and Mr. Caldwell, from the Choctaw mission, arrived; and soon after, Major Colbert, Capt. McGilvery and Capt. Sealy—three of the highest Chickasaw chiefs, besides several other men of high standing, with their families. Rev. Mr. Byington came in the evening with two Choctaw converts; one of them was Tahoka of whom I related so much in my account of the Choctaw mission. The meeting commenced on Thursday, and continued until the Monday following. On the Sabbath, the Lord's Supper was administered to nearly a hundred of his professing disciples, gathered from six different nations, all united together by the ties of Christian affection, and bound to their common Saviour by the strongest bonds of gratitude and love. Mr. Byington preached often in Choctaw, with peculiar acceptance, being fully understood also by every Chickasaw. Tahoka, also, made many exhortations in the most fervent, beseeching, and winning manner; which were well received, and instrumental of great good. Many anxious inquirers were present at these meetings.

The concluding service was held on Monday morning, upon which occasion multitudes assembled. After a solemn exhortation and fervent prayer, the meeting was dissolved, and the friends and servants of Christ returned to their respective fields of labor, encouraged and comforted, as well as strengthened, by this long and joyful meeting in the Indian wilderness.

It was not long after this interesting season, that one of the members of the church was bereaved of her only daughter, a pleasant little girl, eight years old. She fell sick on Saturday, and died early the following Monday morning. No one thought her dangerous, until her dying agonies came on. When Mr. Holmes told the afflicted mother that her child was dying, she meekly replied, "The will of the Lord be done." Mr. Holmes said he never witnessed such perfect resignation as this woman exhibited. At her request, the child had a Christian funeral; the missionary preached a sermon at the house, where every thing was conducted in a solemn and becoming manner,—no wailing, tearing of hair, and beating on the breast, as is common among the heathen, at the interment of the dead. The corpse was carried to the grave in a coffin placed upon a bier,

followed by a long procession of relatives, scholars, and neighbors. This was the first native ever known to have had a Christian funeral.

The laws against intemperance were so rigidly enforced by the chiefs, that in the summer of 1829, Mr. Holmes said, "*We have not seen an intoxicated Indian during the past year.*" The change seemed the more remarkable, as intemperance had been, for a long time, the easily besetting sin of almost every tribe of Indians in our country. In the fall of 1829, there was another large meeting held in the same neighborhood, attended by a great many people who wished to know how they might be saved. In speaking of their distress, Mr. Holmes said, "Never did I see such weeping before." It is believed that since that time many of those weeping sinners have been truly converted to God, though some who then manifested much trouble on account of sin, do not give satisfactory evidence of being delivered from its power. During this communion season, the missionaries were assisted by the Rev. Mr. Byington, from the Choctaw nation, accompanied by Col. Folsom, a Choctaw chief.

You will undoubtedly feel much surprised when you are informed that the Chickasaws and other people who live in that nation have felt such anxiety to hear the gospel preached, that they have traveled on foot from twenty to thirty miles, solely for that purpose. One old woman walked a great distance to inquire what she must do to be saved[.] She told the missionary that she waded through all the intervening swamps, through water two feet deep, and her case was by no means a singular one. A prayer meeting on Wednesday evening was held in the school-house, at Tokshish, which for more than a year was constantly crowded. Many of those who attended had to come from seven to ten miles, and return the same night.

I think these facts need only to be known, to arouse the minds of Christians, and stimulate them to more vigorous exertions in making provision for the spiritual wants of this interesting people. I feel assured your Society will do much to improve the children in the schools, by sending them books, slates, paper, pencils, &c. If you add shoes, you will do them a particular favor. It is delightful to witness the triumphs of the gospel in the vicinity of the missionary stations. The members of the church appear remarkably well, and lead sober, consistent Christian lives. The advancement in civilization is very great, especially near Monroe and Tokshish.

I believe I have already mentioned that Mr. Stuart's health failed, and that he was compelled to return with his family to South Carolina. He has since recovered his health and returned to his former station. He is now able to preach to the Indians, who feel a very strong affection for him.

Mr. Holmes has suffered from ill health, and has been obliged to leave the mission for a time, but was enabled to return with improved health after a few months. . . .

LETTER IV

My dear Cousins,—In this letter I propose to give you a brief history of the missionary station at Martyn, under the superintendence of the Rev. Mr. Blair. The Indian name of the settlement in which this station is situated is *Pacha Noosa*, the English of which is *Pigeon Roost*. In the neighboring white settlements the people call it the *Love Village*, because many families by the name of Love reside there. There were in the school, at one time, ten, out of twenty-four scholars, whose names were Love. Martyn is sixty miles north west from Monroe, and about ninety west from Caney Creek.

There are a considerable number of families of mixed blood, within two miles of the station; some of the members of these families were educated in the mission school at Monroe. A blacksmith's shop and grist-mill, show that civilization has made considerable progress in this neighborhood.

Within six or eight miles there are two full Indian settlements, which are pleasantly situated, and make an unusually neat appearance. Many of the people living in the vicinity of Martyn can understand English, and without the aid of an interpreter, Mr. Blair can preach to all the inhabitants who have hitherto manifested a desire to attend upon the means of grace.

This station was formed by the desire, and at the expense of the Chickasaws, who appropriated part of the annuities which they receive from the United States in pay for lands they have sold, to erect buildings, clear up a little farm, and to purchase stock. They also appropriated a sufficient sum to establish and support two schools, and selected Martyn and Caney Creek, as the places where they wished them to be established. I believe the appropriation was made in 1824; the buildings were commenced the latter part of 1825, but the school was not opened until August, 1826. When the establishment was completed, it was a very comfortable place, and far from unpleasant. The houses were built of hewn logs, and had brick chimneys, with convenient out-houses, and a garden containing three quarters of an acre, enclosed by a suitable fence. Mr. and Mrs. Blair have generally labored alone at this station, excepting the necessary help upon the farm and in the kitchen. Their school contains nearly thirty pupils, a part of whom board constantly with them; and during the severity of winter, almost the whole of the school remain with them. The scholars manifest very good capacity for learning. There has been no church formed at Martyn yet, though a number of the members of the Chickasaw mission church live in the neighborhood, and a few months ago there were several interesting cases of anxious inquiry. As knowledge increases a spirit of liberality wakes up, showing itself in efforts to benefit others more ignorant and destitute than themselves. Besides the regular preaching of the gospel, Mr. Blair has the charge of a large and respectable Bible class every Sabbath. A Bible Society has been formed, which has not only supplied the wants of the mission, but has extended aid to other neighborhoods. There are two weekly prayer meetings, and the Monthly Concert is observed. A Temperance Society has been recently formed in addition to all the other benevolent efforts I have named already.

Two of the Chickasaw girls who received their education in Mr. Blair's school, have married respectable white men and settled in the vicinity of Martyn. . . .

LETTER V

Dear Cousin Delia,—The station at Caney Creek was established upon Indian funds, the same as the one at Martyn. The money was placed at the disposal of the Rev. Mr. Stuart, who superintend the erection of the buildings, the opening of the farm, and other preparatory measures for getting a school into operation.

The Rev. Mr. Wilson and his family took up their residence at this station the last week in August, 1826. At that time every thing was in a confused state, the buildings unfinished, and the garden and yards unfenced. The anxiety of the Chickasaws to have the school opened for the reception of their children, induced Mr. Wilson to engage to receive scholars on the fifteenth day of January, 1827. When the day arrived the weather proved excessively cold and only five Indian children attended the first week, but before the second week closed he had fifteen scholars, almost all ignorant of the English language. The number of scholars to be in the school at once, was limited by the Chickasaws to twenty-five; among the first set of pupils were some who were thought by the missionaries to be genteel in their manners and appearance; a few of them were nearly seventeen years of age. Whenever a scholar left the school, his place was immediately filled by another.

There have been several vacations since the commencement of the school, but it has usually happened at this station, that the scholars have been prompt in returning as soon as the vacation closed. The progress of the children in their studies has been very good; they would not suffer in the least by comparison with children in New England, after attending the same length of time.

Mr. Wilson has not had much help in the school a great part of the time; a young brother, a member of Nashville College, took charge of it for a time, and his sister has been the missionary assistant, I believe ever since the commencement of Mr. Wilson's labors at Caney Creek.

After the restriction was taken off, respecting a limited number of scholars, Mr. Wilson increased his number to thirty-five. The missionaries have always found it an arduous task to teach

the Indian children English, while they have lived together, for they are very unwilling to use any language but their own, unless compelled to do so from necessity. To remedy this difficulty, Mr. Wilson placed five of his native boys in pious families in Tennessee, one in a family, where they ate, slept, and played with the children of the family where they boarded, and attended a good school in the neighborhood, principally at the expense of the mission. In these circumstances they learned English, and acquired knowledge more rapidly than had been anticipated before the experiment was tried. The boys were pleased and contented in their new situation, and a very marked change for the better was soon visible in their persons and manners. Some pious and liberal gentlemen and ladies have taken an Indian child into their families, and given it board and tuition; and the plan succeeded so well, that since then above twenty children have been sent in Tennessee, and placed in similar circumstances. Those retained in the mission school are making good progress in their studies, and manifest much affection for the mission family, by whom they are loved most tenderly. Mr. Wilson's heart is often cheered by the good accounts forwarded to him, from time to time, by the teachers of his boys in Tennessee.

Caney Creek is a good place for an Indian boarding school, because it is at a considerable distance from any settlement of full Indians. It has been found from experience, that native children in schools do better when removed from their early associates, and are more tractable in learning to study and work.

You would be highly entertained to hear about the laws, which I referred to in my last letter, which were enacted about two years ago by the highest chiefs, who caused them to be enforced with the greatest strictness; I will mention a very few of them. They banished whiskey from the nation for a time: they punished every thief with thirty-nine lashes and compelled him to restore the stolen articles, or other property to the full amount; the stripes were dealt out most faithfully to every thief, without any abatement on account of age, sex, color, or rank. Twenty-five men from the four national districts were elected to see that these laws were promptly executed, and paid by the nation. Laws were made against other crimes, and enforced with equal vigor.

You will readily infer from what I have related already, that this mission has been a great blessing to the Chickasaw people; and could they be left in quiet possession of their country and privileges, it is believed that their advancement in religious knowledge and civilization would continue to be rapid; but the expectation of being removed from the lands which they now occupy has discouraged them, caused the laws to be disregarded, and filled the nation with distress and disorder.

I do not think of any more to add at this time, except to say that there is a flourishing Sabbath school at Caney Creek containing twenty five scholars, besides those connected with the mission family. . . .

P.S. *Dear Andrew*,—I would make an apology for neglecting to tell you how the Chickasaw nation is situated, in my first letter. If you examine a map of the United States you will find this tribe occupy the northern part of the State of Mississippi. Caney Creek is near the eastern boundary of the Chickasaw lands, and was chosen on account on account of its nearness to navigable waters, and a good market.

The mission farm is not large, but the land is as good as any in the nation—it is well managed and very productive. . . .