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An Experiment in Christianity

The Presbyterian Mission on the Maumee

By Dresden W. H. Howard[1]

Edited by Elizabeth Stimson Muttart

1. *The Old Mission School*

In 1821, *when Dresden Howard was eight years old, his family migrated from upper New York State to a farm on the north side of the Maumee River near modern Grand Rapids at what was then known as the "head of the rapids." This was wilderness country then but it was a good choice for the pioneer Howards. It was fertile and its Indians were peaceful and, as yet, untouched by the hell of liquor. Moreover after* 1822 *there was a mission school eight miles down the river on the south side. Here young Dresden could learn reading and writing with the children of the near-by Indian tribes. The school was established by the Western Missionary Society of Pittsburgh, a Presbyterian organization.*[2]

From young Howard's boyhood experience in this strictly disciplined school there became etched in his mind certain pictures which he retained throughout his life. There was the stern but kind master of the school, Reverend Issac Van Tassel. There were his Indian friends and the almost unbearably tedious hours of class-room learning. And then there was the playtime, those joyous, happy hours spent in the primeval forests playing with the Indian children whom he loved so well. Throughout his life Howard never lost his profound respect for the Indian character and way of life.

The following recollections written about 1880 *by the gentle and understanding Howard in his home at Winameg in Fulton County reflect his generous attitude toward the red men. He paints a vivid description of the native beauty of the Indians' wilderness home. He tells of troubles in the class room, happy days at play, tragedy in the dark forests. He shows an indulgence toward the school teachers which was probably more a result of the mellowness of his advanced years than of his childhood feelings.*

The Presbyterian Mission was established on the south bend of the Maumee River ten miles above Fort Meigs[3] and eight below the Rapids

in the year 1821 or 1822, about the time that my father and his brothers moved to their lands at the head of the Rapids of Maumee. At the time of its establishment there was no settlement on the south side of the river above what is now Waterville, and my father and his brothers cut the first wagon track from Waterville to the head of Grand Rapids winding up and around deep gullies and across such streams as the Tontoganee named from the chief of that name, whose village was at the mouth.

The Presbyterian Missionary Society of Massachusetts,[4] I think, established the Mission for the purpose of educating and civilizing the Indians of the surrounding country, principally the Ottawas, Pottowatomies, Chippaway, and Delaware tribes. There were several large villages in the vicinity: Tontoganee,[5] at the mouth of the creek; Nawash village on the island immediately opposite the Mission; Anpatonajowin or Kin-jo-i-no's Town on the Indian reservation, opposite my father's at the head of the rapids; San Wa co sack on the Auglaize above Fort Defiance; a large village at the mouth of the Maumee river; and lesser villages located on the banks of streams all over the country.

The location was well selected for the purpose for which it was established. It was in the heart of a large Indian population which had up to within a short time been free from contamination with whiskey traders and the associate evils and abuses connected with that class of traders. These are in advance of civilization, and follow closely upon the heels of the tribes, when by treaty the Indian title becomes extinguished and passes into the hands of the government. Thus these villanous hounds get a foot hold in the vicinity of the Indians thereby opening up ample opportunity to prosecute their wicked traffic. The Indians as a rule are peaceable, and make quiet neighbors until maddened by the white man's firewater.

Rev. Van Tassel was the principal of the Mission, with Mr. Sackett[6] and Rev. Coe[7] as assistants. They with their wives and several maiden ladies as teachers, together with a few mechanics and laborers formed the community of white people, who established and carried forward with success the enterprize for many years. They in fact sustained it in its work of Christianizing and civilizing the Indians until the tribes were by degrees removed to far off homes in the west on the Missouri, the Kansas, and the Osage rivers, and on the bays and rivers of the straits of Macinack.

I had long acquaintance with the good missionary people, and have no

words but kindness for them. While they may have accomplished little in Christianizing the Indians, they did the best they could for them, and with the best of intentions. Their work was one of great difficulty. White man and half-breeds sold the Indians whiskey and used all efforts to prevent their patronizing the Institution, and hired the Indians to keep their children from school. Especially were the French half breeds of the Catholic faith great enemies to the Mission, but the kindness with which all were treated in sickness and in health and in misfortune soon established it, among the more thinking ones, and made friends for the good Medicine men of the Mission.

2. *Unwilling Scholars*

Although the teachers were firm believers in Presbyterian strictness Howard remembers them for their virtues as well as for their faults. They were generous, just, conscientious and kind. Reverend Van Tassel, the guiding spirit of the Mission, was one of the kindest and purest of men. His wife, the daughter of Reverend Joseph Badger (one of the earliest missionaries of the West), was well suited to her work by her kindness of heart and manner. It is easy to see how important these qualities would be in the handling of Indians, in the tremendous task of convincing adult tribesmen as well as children of their good intentions and the plans of their school. In this work, if not in the conveying of the precepts of Christianity, they were successful.

It is easy, I think for any one to appreciate the difficulty of establishing a school among these wild fierce people, these boys and girls who had never been restrained of their freedom or abridged in the least. There were all together one or two hundred boys and girls of all ages from six or seven to twenty years of age. It was no easy task to ask them to come in out of the free woods. To cease their sports of hunting, fishing, paddling their canoes, riding on horse back, running races and other pastimes was of course requiring great effort on the part of these young savages. After a few days in the school room, with all its attendant restraints, it cannot be wondered that many of them took the trail back to their villages having had enough of civilization. I had the same experience and have not forgotten to this day.

It was a slow and tedious work for the preachers to visit the villages, and preach to the Indians at their camps. Their universal kindness ac-

complished much and after the Indians became acquainted with the Mission people, and knew that they were their true friends, their children were sent to the school. Most of the time they had from eighty to one hundred and fifty in attendance. The Society bought a large and valuable tract of land (including an island of about three hundred acres) upon which they opened a farm and built a large Mission house, and a commodious school room, where the teachers held forth to us for six long hours every day, except Sunday, and on that day we had two good long old fashioned Presbyterian sermons.

I have said "we" and I do so for the reason that I had (what I then thought) a sad experience at the old Mission. When I was between seven and eight years of age my father placed me in the care of Rev. Isaac Van Tassel, at the Mission school. I was taken (like the Indian boys) from the woods, away from my sports and associates at the Indian village (Kin-jo-i-no's Town) opposite my father's, where I spent most of my time as free as the Indian boys and the like them, as wild as a partridge or wild turkey. We spent the time at the village in summer, shooting bows and arrows, fishing or swimming in the river, and in many other plays and sports peculiar to the Indian boys. You can imagine that it was almost death to shut us away from these pastimes, and shut up too, in a school room where the presiding genius was a sanctimonious old maid of the hard shell, stiff-back Yankee Presbyterian persuasion, where long prayers were said morning and evening, and not a smile or whisper allowed. When I contrast the present system of education with my experience, then and under the circumstances, do you wonder that my recollections of the early days of the Mission school are not the most favorable?

After a few days' experience many of the Indian boys brought to the school left between two days. And forever after, they kept at such a distance and were so shy that they could never be caught, or tempted back. If I could have got away, I think I should have followed their example. I would have gladly hid in any of the Indian villages, in which I had many friends and acquaintenances, but the Indians were too honest, and would not have kept me hid from my father and mother. So I was obliged, like many of my Indian playmates, to bear the restraints of the Mission. In the end perhaps it was best, for it was the only opportunity I had, or in fact ever had of any consequence of obtaining an education. I was kept there nearly three years and finally became accustomed to the ways of the Mission.

In referring to our teachers and Mission as I do, I would not for a moment, have it understood that they were not the kindest people in the world. There was nothing in the way of kindness that they would not do for any of us, and when not on duty were very social and pleasant to be with. I remember them, even after the lapse of over half a century and after all of them have long since gone to their quiet rest in Christian graves, with the kindest wishes of my heart. Good souls they were, but I think, with an entirely too stiff and sanctimonious a religion to train a set of wild Indian boys and girls. I know it was bad medicine for us.

We believed the Great Spirit to be a good spirit, and that he had no place for bad Indians half so hot as our teachers made it out for white people, and we all congratulated ourselves that we were not white children. The great punishment of the bad Indian is in never being able to cross the great river to the happy hunting grounds, and that he will be obliged to wander up and down its banks in sight of his friends on the other side enjoying the cool shade of its groves and the sparkling waters of its pure and limpid springs and brooks and the freedom to chase the deer and the elk at pleasure.

Every effort was made by these earnest missionaries, and always with the kindest manner, to induce these wild untutored people to believe in the Bible and its teachings. But it was limited success, they took education readily but religion sparingly, and doubtingly. But although the great end originally anticipated was not gained, the Mission did a good work; it educated many hundred of the youths of these tribes, of whom many in after years in their new homes west of the Mississippi became good farmers and mechanics. Some of them are still living in Kansas and in the Indian Territory.

I passed the old Mission a few years ago, and I noticed the great change since the palmy days of the institution. The property has passed into other hands, the buildings were all gone except a part of the old Mission. The orchard has gone into decay. The old school house bell that rang out its peals over the river and forest, that was wont to call together that band of half savage children to school and to prayers fifty years ago, is silent. The noisy half Indian, half French, and half English gabble of a hundred Indian boys and girls is no more heard, and the life and active busy scenes of the old Mission have long since passed. In its place is the quiet stillness of a farm.

3. *Playtime*

But children must play, and play they did at Indian games in which Howard shared if he did not excel. Hardy sports marked the winter season—at least after school and on Saturday afternoons. Summer and fall, and especially the pleasant Indian Summer days were times of real festivity. It was in the days of crisp autumn weather that the children gathered the abundance of nuts from the nearby woods to send to friends of the Mission in far-off eastern states. The children sent their bushels of nuts in thanks for the warm wool socks, comforts and other clothing sent them by the easterners. At least that is what the teachers told the pupils.

In spite of all the restraints and rigid disciplines of the "Old Mission", under the management of the old school church, we spent many happy days. Our food was healthy and abundant, consisting of beef, pork and beans, corn bread, corn meal mush and milk for supper, mush fried and eaten with maple syrup for breakfast, potatoes and other vegetables for dinner, (but no tea or coffee at any time). Thus seasoned with good old fashioned blessing and family worship every morning and evening after meals, we fared finely. And with warm and comfortable beds to sleep in, we certainly had no fault to find with the management in that direction.

We also had the afternoon of every Saturday as a holiday and I assure you we enjoyed it. In the winter season when the river was frozen over, we enjoyed ourselves in skating on the ice with boys and girls, or sleigh riding with Indian ponies hitched to Pung or Jumper, and raced up and down the river on the ice. Or we employed the time when there was snow in sliding down the long hill on the river bank, upon which the Mission building stood.

We did not use the boy's modern sleigh with steel shoes and all that, but something far gayer and that which required some bravery and hardihood to ride and guide. It was made of a strip of white elm bark about one foot wide and six or seven feet long, with a bark rope or string fastened to the forward end, in order to raise it above the uneven surface and to guide it down the steep and slippery path. This was placed smooth side, (or inside of the bark) down, giving us the rough outside bark for a foot hold. We would start this Indian shute, at the top of the hill with one boy, or as many boys and girls as could stand upright on the bark with a leader on the front, holding the string to guide it down the

slippery track. With lightening speed it would fairly fly down the hill and far out on the ice on the river if well and successfully guided; if not you might be able to see a load of boys and girls piled up in the snow, or scattered along the hill. It took a brave boy with a steady hand to ride this Indian sled down those steep hills, for after the snow was packed and the path beaten it became as smooth as glass, and I used to think when flying down these steeps (without intending to be profane), that lightning would have a poor show for overtaking us after we were fairly underway. But the grand ride of all was when we procured a bark two feet wide and twelve or fifteen feet long and piled on a dozen or more and let go down the hill. Well, if that wasn't fun, then I have forgotten those early days.

We had another Indian game. This was to take two pieces of freshly peeled bark a foot wide and three or four long, place the two insides together, then place them on the ground. Now the game was to run and jump on the bark, the foot striking the rough bark of the upper piece, and unless well practiced in the art, the upper bark would fly from under the jumper the moment his feet struck it. I have seen many a novice in the art fly off the instant he struck the bark, and at first sight you would have concluded that he had taken his departure for some other planet. It took long and careful practice to be able to strike the slippery bark and not go down. This exercise created a great deal of amusement in our summer sports.

We had many other sources of enjoyment also. We gathered huckleberries, blackberries, and wild plums, with all of which the country abounded. But the great enjoyable seasons were the maple sugar making in the spring, and gathering hickory nuts in the fall of the year. The latter always commenced in the Indian Summer days in the fall, usually in November. After the frost had loosened the nuts they were showered down by every wind that blew, and in a little time the ground would be covered with them, all free from the shell, lying ready to be gathered by Indian children, or the coon and bear, that were very fond of these rich thin-shelled nuts. These animals grew very fat on them in the fall as there was always an abundance, it being a great hickory country. To enjoy these beautiful Indian summer days gathering nuts was our great delight. The forest was clothed in its most gorgeous dress, presenting all the colors and tints of the rainbow; the sugar maple grand in its crimson and gold, and the sassafras and sumach with their deep rich colors

of blood red and bronze; the hickory and walnut in all the varied shades of orange and yellow; the oak with its dark purplish green. All presented a picture of beauty nowhere excelled by nature's handiwork. The undulating banks of the river thus arrayed presented to the eye an ever changing view beautiful beyond description, a panorama which, once looked upon never could be forgotten.

No country in the world perhaps, can equal in point of beauty an American forest in its original grandeur during the Indian summer. The earth was clothed in its original state with a variety of flowers, and vines, and many fragrant weeds and shrubs that became very odorous after being touched with frost, which made these shady forests in autumn as sweet as a flower garden, and in the pleasant cool days delightfully enjoyable for children, and especially so for us, whose hours of recreation had always been spent in these shady groves. I never pass through a forest in the fall of the year, that my mind does not recall those early days. The gorgeous hue of many colored leaves and the fragrance of the forest's nipped herbage bring back to the senses the pleasures of those distant years.

The abundance of the "Shellbark" hickory in the woods at that day (a very few of which still remains) was a source of profit as well as pleasure. Many thousand of bushels were annually gathered by the Indians and purchased by the traders and shipped to eastern markets. We of the Mission sent our gatherings to the friends of the Mission people living in the then far off Yankee States, as a token of our remembrance of the kindness they manifested for our welfare in sending many valuable presents in the shape of warm wool socks and comforts and other clothing knit by the busy hands of many a Christian grandma and mother for the poor heathen away in this far off wilderness. We were taught to look upon the donors as so many saints, and really, if my recollection serves me, they were the kindest saints I have any practical knowledge of, for the warm clothing that we received from their kind hands every winter was greatly appreciated by us, for (be it remembered) I received my share of these gifts as well as the other Indian children.

4. *Frontier Hardships: The Holmes Boy*

Every childhood has its dangers; every adult has memories of some of them. With Howard there was the sad story of his half-breed friend, the lonely little Holmes boy.

On a fine afternoon in October we had a holiday given us. It being

in the harvest of the shell bark fruit all of the school flocked to the woods in high glee with baskets and bags to gather nuts. Some kept together in little squads of four or five. Others went singly farther out into the forest in hopes of greater reward.

One of the Indians was a half-breed boy, nine or ten years old. He was the son of an Englishman by the name of Holmes, who had been a trapper for many years, had married a Potawatomie squaw, and had acquired quite a family of half-breed children. Holmes was the youngest of this family. He was a quiet, melancholy, but rather bright lad. During the day he wandered off alone, and in the evening when the nutters began to come into the Mission, it was noticed that while two or three did not get in until dark bearing their heavy load of fine shellbarks, young Holmes did not come in at all. Still little anxiety was felt by the Mission people until morning, when the absence of the boy gave general uneasiness.

The country was a dense wilderness from the Maumee to Blanchard's fork of the Auglaize with only an occasional Indian Camp here and there. When the middle of the day brought no tidings of the wanderer all the men and Indians about the place started for the woods on the hunt. But night came on and all the hunters came straggling in, one after the other, with no tidings of the lost boy. A rally was had the next day, and day after day without success, until nine days had passed.

Then one morning early an Indian made his appearance at the Mission with the lost boy. He had wandered farther and farther from home until he struck the Portage River, then a mere swale without banks and with but little current, merely enough to show which way the water ran. A little hunting party of Indians on this creek discovered the lost boy after he had wandered nine days living entirely on hickory nuts.

His account of his adventure was of much interest to us all, and we listened eagerly to the recital. He suffered a good deal from cold, as the nights were frosty and his experience with the wolves and deer was of interest to us all. The deer would come near and snuff and paw the leaves, and approach quite clearly when he was resting or sleeping by a tree or log. And the wolves came so near many times that they would almost touch his feet, but never molested him and would scurry away, when he threw clubs at them.

Young Holmes took a severe cold from the exposure, being without a

blanket, and the nights of October were frosty and cold. In a few weeks he began to show symptoms of settled disease, having a hacking cough, and some fever occasionally at night. Finally he had to quit the school room, which he did with a great deal of reluctance, as he loved to go to school and to study the English language. At last after a few months he took to his bed which he never left, although he lingered nearly a year before he died of pulmonary consumption. We all missed young Holmes as he was a good natured boy, never quarreling with his school mates, (as was the habit of many of the boys), and well liked by all. The old squaw mother grieved over his death a long time as he was the youngest of their children.

5. *End of the Mission School*

The Indians of the Maumee Valley were not destined to remain long in their homeland, and when they were gone there was no need for the Mission school. White settlement of the Valley was beginning in earnest in the early 1830's *and the towns of Maumee, Perrysburg and Port Lawrencce (soon to be Toledo) stirred with activity as each planned its future in the hopes of becoming the great metropolis of northwestern Ohio. A project was on foot for the building of a great canal which would transform the Valley into a great artery of commerce. Treaties of removal were negotiated with the Indians in* 1831 *and* 1833 *and agents were soon escorting the reluctant tribesmen to new homes in the West, while others, fearing the unknown dangers of a strange land, were joining their friends in Canada. Of the little group at the Mission School, only Howard remained behind to share in the prosperity of the new era and to remember with much regret the departure of his Indian friends.*

As soon as an Indian child was old enough to understand, he learned from the traditions repeated by his father that, although the tribal home had been at one time far towards the rising sun, each Indian was destined (by the hand of the pale face) to be removed from his birthplace and the home of his youth to a distant land and to sleep his last sleep in a land far toward the setting sun.

These traditions were as true as Holy Writ, their destiny (as repeated to them) is being carried out and is nearly complete. The Indian boys, my associates of the Mission school, wander today in a country far away from the old "Mission" in a land where the sun goes to rest in its "bed

in the green grass" (quoting the language of Wauseon in a speech to the Government Commissioner upon his return from a visit to the Western plains, their new home) on the prairies of the west, or sleep their last sleep on the banks of the turbid Missouri, or the dark and treacherous Arkansas.

During my last visit to the west, I met three or four of my old school fellows, and we enjoyed the visit very much, recounting the many incidents of those by gone years and the history of the new country. Some few of them are still living on the Osage and Arkansas, making comfortable livings by cultivating small farms and raising cattle and sheep, but all seem to understand and feel that their race is fast disappearing, and a few years more will close the history of a people once the owners of all the land from ocean to ocean. The North American Indian is not a braggart (when not full of whisky) but is a thoughtful creature, and he knows his ultimate destiny better or feels it more keenly than myself. No people could submit to such a fate with more dignity or stoical indifference.

I might write pages of incidents connected with the doings of the "Old Mission", of the scrapes and fun, and frolic, the hunting excursions, etc., that would be read with interest by many who feel an interest in the history of those early days. But I have given only a sketch of "Life At The Mission". I have mentioned the professors and teachers of the Mission, but I will add one word more in gratitude to them for their unvarying universal kindness to myself and to all the school.

Rev. Isaac Van Tassel, was one of the kindest and purest of men, and a conscientious Christian of his day and Church (Old School Presbyterian). He was always just and always generous, and his wife, daughter of the Rev. Badger, (one of the earliest missionaries of the west) was equally well fitted by her universal kindness of heart and manner to aid her husband in this noble work. Elder Coe was one of the active workers and one who became a great friend of all the Indians, and they in return gave him their full confidence. They called him "The Tender Heart" from his universal kindness of them. Mr. Thomas Macklesath, one of the teachers, was always kind to us. Miss Riggs[8] one of the "Old Maid" teachers, as we called her, was as kind to us all, as any mother could be, and as I recollect her now, too good and noble a woman to be and remain an old maid, which I believe she did.

Mr. Van Tassel removed to a farm near Bowling Green, Wood Coun-

ty, Ohio, where he resided at the time of his death, which was supposed to be caused by a fit, falling from his horse on his way home from Grand Rapids, where he was found the next day by some neighbors. I think this was in 1850.[9] Mrs. Van Tassel survived her husband many years, dying in Maumee City but a few years ago, the last survivor. I think of all those kind hearted people who cared for, and guided the wayward steps did much to mold the character of that motley collection of the children of the aboriginal dwellers on the banks of the Maumee half a century ago. The kind hearted old man, "Uncle Coe", as my father called him died many years before Mr. Van Tassel and if, (as Bob Ingersol says) there is a heaven, the good old man is surely there.

When the Mission broke up finally in 1835 or 1836, many of those still living returned to their native land, to spend in the quiet of their Green Mountain homes their remaining days. I know but one of my school fellows still living in this country (there may be more): a Mr. David Rand, who is, or was, a year or two since, living in Maumee city, an honest, industrious, worthy man, respected by his neighbors. I met an older brother of his far up the Missouri river in 1840, who I think has since died. A few still live on and near the Indian Territory as respectable farmers.

I had almost forgot to mention the name of one Dayton Riley, a brother of the well known William Riley, who was taken in Algiers, and was a slave among the Arabs for a number of years. This man, Dayton Riley, wandered into this wilderness country as a trapper about the time of the formation of the Mission, and being a carpenter, and handy at all work, was employed for many years. In fact he made his home at the Mission, until it broke up. He followed the life of a hunter and trapper and after a hard and weary season of trapping, would find his way back to the old Mission, where he was always kindly received, to rest and recruit his failing strength during his declining years. He became somewhat dissipated as most of his occupation do sooner or later, but lived to quite an advanced age, dying within the last twenty years. He was a kind hearted, generous old man, and I shall always remember him with the greatest kindness. I have slept in his camp many a night and eaten the venison steak cut from the fat venison ham of his recent killing while he recounted some interesting trapping or hunting excursion.

FOOTNOTES

1. This article is taken from copies of the papers of Dresden W. H. Howard

(1817-1897) of Winameg made by Davis B. Johnson, mayor of Wauseon. The originals are in the possession of Mr. Howard's daughter, Mrs. Agnes McClarren, who lives in the home built by Mr. Howard in Winameg.

2. This and other facts in these footnotes are taken from letters written in Maumee, by Mrs. Lucia B. Van Tassel to H. S. Knapp dated December 30, 1872 and January 17, 1873. These letters are printed in full in H. S. Knapp, *History of the Maumee Valley* (Toledo, 1877), pp. 665-667.
3. Perrysburg.
4. Read Pittsburgh instead of Massachusetts.
5. Tontogany Creek in Wood County.
6. Leander Sackett.
7. Reverend Alvan Coe.
8. Hannah Riggs.
9. Reverend Isaac Van Tassel died March 2, 1849.

Theodore Parker in Ohio

By David Mead

1.

The eloquent pastor of Boston's Twenty-Eighth Congregational Society was one of the first of New England's fiery divines to follow the lyceum circuit beyond the Alleghenies.[1] In 1852, the year of his first appearance in Ohio, Parker's reputation as a courageous, outspoken thinker was well known to the Western public. His pronouncements as a minister had often been reprinted in Ohio's newspapers; his opinions on the mediation of Christ, his disbelief in miraculous revelation, and his sermons on temperance, slavery, and woman's rights had made him, to some Western minds, one of the most notorious of New England's free-thinking clergymen.

As the forces for and against slavery slowly gathered themselves during the decade preceding the Civil War, the propriety of an anti-slavery discussion in the pulpit was a topic which aroused nation-wide comment. The question was debated in every lyceum in the land, and anti-slavery sermons delivered by Parker or Henry Ward Beecher were frequently followed by accusations of treason and disunion in the Democratic press. Westerners who knew Parker chiefly through the newspaper accounts of his sermons and his passionate orations in Faneuil Hall against Webster's Seventh of March Speech or the Fugitive Slave Law, and who expected him to repeat his incisive opinions on the platform, were often surprised by the calm, intellectual quality of his lectures.

In announcing "The Progress of Mankind" and "The False and True Idea of a Gentleman," the *Cincinnati Gazette* (November 3, 1852) predicted that Parker's lectures not only would "excite a good deal of interest among the literary portion of our citizens" but also would offer sentiments to which "there would be a very general dissent." But as Parker was "undoubtedly a man of great ability," his opinions, however offensive, would be "worthy of consideration."

"The Progress of Mankind" contained no inflammatory statements, Parker choosing to avoid any controversy over his "peculiar views." A correspondent of the *Cleveland Herald* (November 9, 1852) wrote from Cincinnati that Parker's audience, accustomed to hearing lectures read from

manuscript, was delighted when he strode to the front of the platform and delivered his discourse "with all the freshness and added interest of extemporaneous speaking." He impressed "a crowded audience of the best intelligence of Cincinnati" as a "man of great directness, remarkable affluence of thought," and "learning of universal variety." In appearance, Parker was "intellectual and scholarly, and his elocution reminds you, in some particulars, of Emerson."

On Sunday, November 7, Parker delivered two sermons to "very crowded audiences" at Moncure Conway's Unitarian Church. The *Gazette* testily branded these discourses "a vigorous attack on the prevailing opinions in regard to the Godhead, to Christ, and upon most other received views on religious topics." Indeed this correspondent had supposed that, because of Parker's objectionable religious opinions, "Sunday would not have found a Christian church open to him, or professing Christians amongst his hearers." But the "immense audience that thronged the inside and outside of the Unitarian Church" proved that "these are progressive days."

"The False and True Idea of a Gentleman" apparently evoked no comments from Cincinnati's journalists, but when this lecture was delivered before the Cleveland Mercantile Library Association the *Herald* observed that Parker's large audience generously applauded the discourse, "abounding as it did with lofty and noble ideas, interspersed with flashes of humor and satire on the principal follies of the age."[2] The editor of the *True Democrat* (November 11, 1852) withheld his usual political antagonism toward abolitionists when he declared that "this eloquent, finished, truthful Lecture" could never be forgotten by those who heard it. Parker ranked among the great thinkers of the age, and his lecture possessed "a chaste, easy and flowing style, a lurking, pungent, but apparently unsought sarcasm and wit."

Parker occupied Cleveland's Melodeon again on January 12, 1854, when he delivered "The Progress of Mankind" to a "crowded house." The *Herald* reported that "He is about as graceful a speaker as Horace Greeley, and yet his peculiarities secured the earnest attention of his audience through a very long lecture."[3] This editor made a further, and more ill-tempered, comment on Parker's lecture on January 25. After hearing William Henry Channing's "Great Men and the Elements of Greatness," given before the Cleveland Library Association on January 24, the reviewer pointed out that "Mr. Channing is not an orator, yet he is eloquent. His lecture was in strong contrast with the rigmarole, disjoint-

ed, visionary *'talk'* of the man who is so deeply in love with himself, Theodore Parker."

In October, 1854, the Ohio Mechanics' Institute, in Cincinnati, presented a course of weekly lectures on "American Slavery." The project was a money-making scheme, as the offering of political topics by lecture associations was considered to be in poor taste and detrimental to the true cultural purpose of the lecture system. The speakers announced included Parker, William Lloyd Garrison, Frederick Douglass, and Wendell Phillips, all of whom were calculated to attract large crowds and rich profits to the Mechanics' Institute.

Parker delivered the introductory lecture of the course on October 19. His subject, "The Condition and Prospects of Slavery in America," drew a large and "oddly assorted" audience, "a considerable number of negroes being present, and also a delegation of gentlemen from Covington." According to the *Commercial* (October 20, 1854) the lecture was "principally made up of statistics, by which it was attempted to be shown that the South is the master of the North." Parker dwelt upon the effects of slavery on society, morality, and industry. As a remedy for slavery he proposed that the slaves be "purchased by the general government."

Parker's Ohio journey in 1854 took him also to Toledo, Dayton, and Yellow Springs. A correspondent of the *Toledo Blade* (January 16, 1854) reported that the purpose of "The False and True Idea of a Gentleman" was "to trample down the love of wealth and of self, and diffuse a universal kindliness and brotherhood and charity among the human family." At Yellow Springs, Parker visited Horace Mann, president of Antioch College, and lectured before the students on "The Condition, Character and Prospects of America."[4] Parker's generosity and his esteem for Mann were illustrated by his returning his forty-dollar lecture fee as a gift to the college.[5]

During these early lecture trips Parker developed small liking for the West. He observed "a certain largeness to everything"—plains, trees, pumpkins, apples, swine, and men. In Ohio he marveled at a huge hog weighing 2150 pounds. But in addition to largeness there was "a certain *courseness of fibre* also noticeable in all things." Here were ugliness and squalor in sharp contrast with the neatness, beauty, and refinement of New England. The climate was raw and unhealthful and seemed to sap the energy of the inhabitants. "The men look sickly, yellow, and flabby,"

Parker wrote in 1854. "The women are tall and bony, their hair lank, their faces thin and flabby-cheeked." His conclusion was that "the West deteriorates Americans."[6]

2.

Unlike many of the orators who spoke before Western lyceums in the 1850's Parker was more concerned with popular education than with financial profits for himself. "The business of lecturing," he once wrote, "is an original American contrivance for educating the people. The world has nothing like it. In it are combined the best things of the Church, and of the College, with some of the fun of the theatre."[7] The pleasant excitement of lecturing before curious audiences in the West and the assurance that he was spreading truth and knowledge more than compensated for the hardships of his winter journeys and his reluctance to leave his Boston congregation.

In the season of 1855-1856, during one of Parker's most ambitious Western trips, he delivered nine lectures and two sermons in twelve days among the communities of northern Ohio.[8] This tiring schedule illustrates Parker's devotion to the lyceum's aim of "doing good," as none of the lecture fees was more than $25. His first performance was on November 7, 1855, at Hudson, where he spoke to the students of Western Reserve College.[9] The next evening he gave "The Progress of Mankind" in Ravenna. The *Portage Sentinel* (November 10, 1855) commended Parker as "a model lecturer." "There is no attempt at display, no flourish, no declamation. He is plain, frank and candid."

A "large audience" heard this lecture in Salem. The editor of the *Columbiana County Republican* (November 14, 1855) was pleased because Parker's oratory was "not boisterous." He depended for effect upon "the merits of his subject" and an "argumentative manner" and did not display "any of the spasmodic efforts and exertions of the body, so common among speakers who are compelled, for want of ability, to attract attention by noise."

At Wooster, Parker's declaration that "the progress of mankind" had been hindered by slavery, that "monument of misdirected industry," aroused the ire of the anti-abolitionist editor of the *Wayne County Democrat* (November 15, 1855). This critic wished to "warn democrats and Union men, that it looks like a Massachusetts Abolition Disunion trick to

get their abominable and fanatical ideas before the people, under the plea of Moral Lectures." The people should "not be humbugged by any abolition tricks" or "party fanaticism" aimed at "sowing the seeds of disunion broadcast in the land."

The "very crowded" Akron audience which attended "The False and True Idea of a Gentleman" expected to hear a fiery orator. "Instead of such an one," reported the *Summit County Beacon* (November 21, 1855), "was a plain and quiet man, plainly clad and not extremely prepossessing; concealing a small keen eye behind a pair of spectacles; making little more use of his hands than was consistent with profound repose of manner, and barely raising his voice above the conversational pitch." His attempt "to gibbet 'cod fish aristocracy' " and "satirise proud ignorance" was entirely successful.

For two hours Parker "enchained his audience" at Toledo "with illustrations of the wonderful strides that mankind had taken in civilization." Parker's power as a lecturer resulted from "the easy composure of his manner, the thoroughness with which his ideas are matured in his own mind, his mastery over forms of expression." Though "pretending to none of the graces of oratory nor mere elegancies of diction," he was "one of the most powerful and instructive speakers" the people of Toledo had ever heard.[10]

Parker's success upon Ohio's lyceum platforms was greatly enhanced by the sincerity and earnestness of his delivery, his manner of talking "like an apostle who has a great mission to fulfil." Here was a man with "a boldness about his speech," a determination to say what he thought "without any unnecessary circumlocution or whipping the devil round a stump." Except where political issues were involved, Parker and the other "eccentric but brilliant" orators from the East were likely to meet with less adverse criticism in the West than they were accustomed to receive in New England. The pioneers' long struggle against the hardships of the frontier had given to the Western mind an independent spirit and a curiosity to hear all sides of a question. The distinction between moral right and wrong was not so clearly marked to Westerners as it was to New Englanders.[11] There were doubtless many Ohio people who were prepared to find offense in Parker's opinions, but the newspaper reviews of the day suggest that among his hearers was a goodly number of independent Western citizens who were inclined to agree that "Mr. Parker speaks, as he believes, the whole truth, caring little where it hits. His fearless-

ness is grand. He stands up before earth and heaven a true man."[12]

FOOTNOTES

1. Orestes Brownson lectured in the West in February, 1852, and Henry Ward Beecher visited Ohio in 1854 and 1855. For a general discussion of Parker as a lecturer, see Henry Steele Commager, *Theodore Parker,* Boston, Little, Brown and Company, 1936, pp. 144-150.
2. November 10, 1852. The title of this lecture was usually reported by the press as "The True and False Idea of a Gentleman." In his *MS. Lyceum Diary* (Massachusetts Historical Society) Parker calls the lecture "The False and True Idea of a Gentleman." Parker's *MS. Lyceum Diary* is used with the kind permission of the Massachusetts Historical Society.
3. January 13, 1854. Although Greeley was a notoriously poor speaker, his editorial fame and bold opinions made him a favorite with Ohio's lecture public. In the fall of 1852 he had campaigned strenuously in Cleveland and Cuyahoga County for General Winfield Scott, the Whig presidential nominee who was defeated by the Locofoco candidate, Franklin Pierce.
4. *MS. Lyceum Diary. MS. Diary of Maria L. Moore* (Antioch College Library).
5. According to the *MS. Lyceum Diary,* Parker's fees for individual lectures ranged from $30 at Toledo and Dayton to $50 at Cleveland and Cincinnati. After deducting expenses and gifts, he had net earnings of $310.15 for twelve lectures in the West in 1854. In addition to his Ohio lectures, Parker appeared in Pittsburgh, Indianapolis, and Adrian, Michigan.
6. Commager, p. 147. John Weiss, *Life and Correspondence of Theodore Parker,* 2 vols., New York, Appleton and Company, 1864, I, 327.
7. Commager, p. 144. Weiss, I, 304.
8. Two additional lectures, scheduled at Cleveland, November 6, 1855, and at Sandusky, November 16, 1855, were not given. *MS. Lyceum Diary.* At Cleveland his lecture negotiations apparently were not completed; at Sandusky he disappointed an audience of four hunderd when he failed to arrive in time to lecture.
9. *MS. Minutes of the Phi Delta Literary Society* (Western Reserve University Library).
10. *Daily Toledo Blade,* November 19, 1855. On Sunday, November 18, Parker delivered two sermons in Toledo: "False Rules of Action and False Guides of Conduct" and "Overruling Providence." Both were attended by large audiences.
11. This "moral instability" of the Western mind was disturbing to many Eastern people, and especially to the New England supporters of the Society for the Promotion of Collegiate and Theological Education at the West. ". . . . we want principles of stability," declared a speaker before the Society in 1846; "we want a system of permanent forces; we want deep, strong, and constant influences, that shall take from the changefulness and excitability of the western mind, by giving it the tranquility of depth, and shall protect it from delusive and fitful impulses, by enduing it with a calm, profound, and pure reason." Albert Barnes, "Plea in Behalf of the Western Colleges," *Third Annual Report of the Society for the Promotion of Collegiate and Theological Education at the West,* New York, J. F. Trow, 1847, pp. 12-13.
12. *Daily Toledo Blade,* January 16, 1854.

Captain Isaac Tichenor Pheatt

By Mrs. Martin G. Smith

Captain Isaac Tichenor Pheatt came to this valley from the lower lakes, in the schooner *Grant* about 1834. Captain Pheatt carried an American flag at the masthead, during the passage up the Welland Canal, much against the opposition of the Canadians. He was the first to carry the American flag hoisted through the Welland Canal. This was a ship canal connecting Lake Erie and Lake Ontario. It has been a very important point in the history of this country, as it was here that the falls and the rapids of the Niagara River were overcome.

Captain Pheatt's first vessel of any consequence was the Steamboat *General Harrison,* 250 tons, which docked at Maumee in 1937. In 1841 he docked the Steamboat *Indiana,* 400 tons, in Toledo. She first came into passenger service in June, 1842.

Toledo soon came to be mighty proud of Captain Pheatt and his ships. This is first shown in the account of the *Indiana* in the Toledo *Blade* of April 22, 1842:

It is with pleasure and with pride that we are able this week, to announce the name of the noble craft, now about finished, which has been in the process of construction in this city, the past year. She is called the INDIANA of Toledo. A more appropriate name could not, in our opinion, have been selected. We hail this as another link in the chain that binds our Indiana neighbors to our infant and growing city. Well may that State be proud of the honor conferred upon her, by the naming of this gallant vessel. Proud, most proud, may the Hosier boys be when they have an opportunity of travelling on the noble and faultless INDIANA. And now, reader, just step on board with us, and we will show you that what we have said before, of this floating palace, is true to the letter. Just step aft with us. Let's look into the

Ladies' Cabin. *This cabin is on her main deck, aft, and contains twelve state rooms, three berths in each room, and part of them are double. From this cabin a flight of stairs will take you into the Ladies' Saloon, on the Promenade deck, a spacious room,* 26x18 *feet, and from which you enter the*

GENTLEMEN'S CABIN. *This cabin is* 100 *feet long, and* 14 *feet wide, with state rooms on either side, amounting in all to* 30, 2 *berths each, with doors on both ends. Forward of this cabin is the Gentlemen's Saloon,* 17x26 *feet, the largest of any on the Lake.*

STEERAGE CABIN. *This cabin is below her main deck aft, under the Ladies' Cabin, and is very large and commodious, containing* 50 *berths. Forward of the wheel is* 6 *steerage state-rooms, suitable for whole families of emigrants.*

This ends her accommodations for passengers; and, reader, is she not "all boat?" So say all of our Lake cruisers who have seen her, and so say we. Aye, and we say, without fear of contradiction, that she cannot be surpassed either in beauty of finish or in her superior arrangements for the accommodation of the traveller.

If any of our western or eastern friends wish to make a pleasant trip across the Lake, just get aboard the INDIANA, and we warrant them a safe and expeditious passage, under the guidance of Captain Pheatt and his officers.

Following the Steamboat *Indiana* came the *Wisconsin, Rochester, Northern Indiana* and the *Western Metropolis,* all under the command of the competent captain. Of all the craft the *Western Metropolis* was the most pretentious. She was Captain Pheatt's pride and joy. Her tonnage was 600. Her length of deck was 177 feet and breadth of beam was 26 feet. She was the most beautiful and popular ship on the Great Lakes in the late 1850's and her reservations for passage exceeded that of any other. Her arrival in October, 1857 on her last trip of the season was the occasion for a grand civic celebration, the main feature of which was the presentation to Captain Pheatt of a signal gun for his ship. This affair was described by the Toledo *Blade* of Thursday, October 8 as follows.

At about 5 *o'clock on Tuesday afternoon, the military companies of the City, with a detachment of the cadets, marched down Summit Street in procession, headed by White's Union Brass Band. The "PIECE" was conveyed in a carriage, guarded on either side by a file of the Cadets, down to the Middle Grounds.*

Here, in the presence of a large crowd of people, the military being formed around the central object of the occasion, the gun was formally presented to Captain Pheatt by the Honorable D. O. Morton

on behalf of the Captain's admirers and friends for the City of Toledo.

Mr. Morton's speech on the occasion was a neat and pertinent affair, briefly rehearsing the prominent points of trust in which he, the Captain's fellow citizens and friends, had, with unaffected pleasure seen him employed, always with honor to himself and the city of his residence.

Captain Pheatt, in responding, thanked his friends of the City of Toledo most heartily for this "speaking" tribute of their esteem. At this point GENERAL STEEDMAN, in his usual earnest manner made a few remarks as to the honorable position in which Captain Pheatt was held by the citizens of Toledo, Ohio.

The band then played one of our National Airs and the GUN spoke for itself with emphasis. Thus closed, what must have been to Captain Pheatt, a very pleasant incident, and which to Toledo, certainly, an item extremely creditable. The event was followed by an evening party on ship board open to the public. It was a "gay time" according to the "Blade" and "everybody must have been delighted." "With such hosts", added the editor, "it could not have been otherwise."

Captain Pheatt was born in Liverpool, New York, April 15, 1808. He was the son of David and Arriantje Muller Pheatt. On December 3, 1829 he was married to Ermina Frink, daughter of Eli and Lavina Mason Frink at Rochester, New York. The family moved to Toledo from Cape Vincent, New York. Captain and Mrs. Pheatt had five children. They were Gideon Kelsey, Zebulon Converse, Mary Ermina, Louise Marie and Isaac Tichenor. Gideon owned what was known as the G. K. Pheatt Gun Store on the corner of Summit and Adams Streets. Zebulon was treasurer of the Dow-Snell Company, wholesale grocers. Mary Ermina married William Buckley and moved away from Toledo. Louise Marie married Henry Merrill, who was a member of the insurance firm of Merrill, Dodge and Ketcham. Frederick Dodge and George Ketcham were the other two members. Isaac Tichenor married Jennie Bartling and moved to Michigan.

A Letter to the President

January 3, 1949

Mr. Richard D. Logan, President
The Historical Society of Northwestern Ohio
1304 Toledo Trust Building
Toledo, Ohio

Dear Mr. Logan:

In the Autumn 1948 issue, Vol. XX, Period No. 4, of the Historical Society of Northwestern Ohio, Page 167, first paragraph, the editor requested the present members of the Historical Society to read carefully the article by Dr. Frank R. Hickerson, Professor of Education at the Toledo University, who is the author of the article in this historical magazine quarterly entitled "The Fight for Life of the University of Toledo" for any corrections that should be made before it is published as a permanent record of history.

I would like to suggest a correction in the statement on Page 186 under the paragraph "The Seizure of the Polytechnic School". The statements herein are quite accurate except where it states "The invading party effected an entrance into the Polytechnic School (which we will hereafter call Manual Training School) by crawling over from the attic of the Central High School building."

This suggested correction might take some of the glamour out of the "battle" and Dr. Hickerson probably won't approve such a change as I told him at the time he interviewed me that I had secured a key to the third floor door which connected the two buildings from Alfred Waldron, the engineer of the Manual Training School. I explained to him that I had been instructed by my employers, the Board of Education, to have the Manual Training building ready for school on Monday morning and at that time he, Waldron, would go on our payroll.

The reason I used this method of occupying the building was that the University Trustees had stated that they would resist any attempt on the part of the Board of Education to take over the Manual Training School for operation under the Wickenheiser ordinance.

It must have been a dull season for news as the Toledo papers played this thing up about like a South American revolution would have been

reported, but I assure you there was no blood spilled. In fact, it was quite a tame affair.

It is possible that this record should be a little more explicit in its statement on Page 187 under "Approaching Real University Stature" where it says "The University was ready to let the Board of Education retain the building". The fact is that when I became familiar with the seemingly senseless controversy, which had been carried through courts and council, etc., for about 25 years, it seemed to me that this matter could very easily be cleared up in the interests of both parties.

The lease for the use of the land called for the Manual Training School to furnish the pupils of the Central High School with manual training education. This kind of an arrangement had been responsible for a large part of the controversy and it was very apparent to me that, with the increase in high school attendance for the city, it would be impossible for the Manual Training School to expand in proportion.

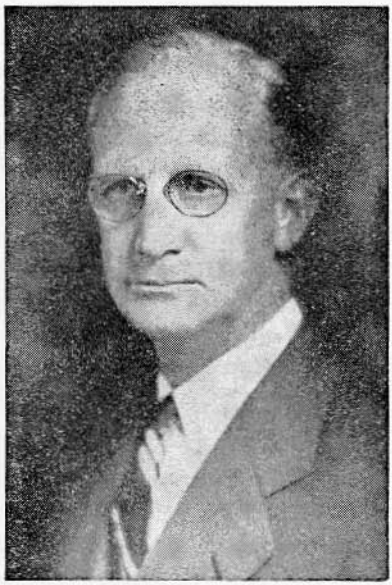
I, therefore, approached Cornell Schreiber, the then City Solicitor and legal advisor for both the Board of Education and the University Trustees, to assist me in negotiating a proposition to clear up the title of the Central High School property by deeding to the University Trustees the Illinois School property and $25,000.00 in cash for the equity held by the University Trustees in the Manual Training building which was built on the Central High School property adjoining the Central High School building.

During these negotiations, Mr. A. E. Macomber came to me and insisted on having furnished him the details of this negotiation. I told him that I felt that he had kept this situation aggravated long enough and that I would not furnish him any of the details until the negotiations were completed at which time I would furnish him with transcripts of all of the proceedings, which I did . . .

I, therefore, feel responsible, to a large degree, for getting the University over one of its most difficult barriers and I am proud of the fact that I had a part in assisting it in reaching the successful position it now occupies.

Very sincerely,

G. L. McKesson



George D. Welles — A Memorial

By Frank M. Cobourn

George D. Welles, a Vice President of the Historical Society of Northwestern Ohio for the past eight years, died of a heart attack at his desk, December 30, 1948. He was the senior partner of the law firm Welles, Kelsey, Fuller, Cobourn & Harrington of Toledo with offices in the Ohio Building. One of his principal activities on behalf of the Society consisted of extensive research to determine whether Fort Miami originally was built by the French. Mr. Welles pursued this subject with characteristic industry and determination, but was unable to find sufficient records and evidence to establish its origin satisfactorily.

Mr. Welles was born in Toledo in 1881. He attended the Toledo public schools. He read law in the office of King and Tracy, and attended summer law school at the University of Michigan. He was admitted to the bar in December, 1903. Eighteen years later, in recognition of his standing in the legal profession, the University of Michigan awarded him the degree of Bachelor of Law. Meanwhile, in 1908 he had become a member of the firm King, Tracy, Chapman & Welles, and of Tracy, Chapman & Welles in 1917 after Mr. King withdrew to establish his own separate law offices. Following the death of Thomas H. Tracy in 1933 and the withdrawal of Newton A. Tracy to head a separate law firm in 1935, Mr. Welles organized and became the senior partner of the firm Welles, Kelsey & Cobourn, and remained the senior partner of that firm and successor firms to the date of his death.

During his 45 years at the Toledo Bar, he became one of Ohio's outstanding lawyers, specializing at times in trial work, corporate practice, and tax controversies. At the same time he served as business and legal advisor to, and a director of, many corporations. He was frequently negotiator, arbitrator or counsel in connection with labor contracts and controversies, franchises, receiverships and reorganizations. In recent years, including practically the whole of 1948, he had been engaged in the defense of clients in anti-trust litigation instituted in the United States District Court in Toledo by the government.

In addition to his activities in his profession, Mr. Welles took an active part in civic and general matters of interest and importance to the City of Toledo. He was a member of the Toledo, Ohio State and American Bar Associations, American Judicature Society, and president of the Lawyers Club of Toledo in 1923. He was president of the Toledo Bar Association in 1926 and the Toledo Chamber of Commerce in 1928, a member of the Toledo Charter Commission in 1928, chairman of the Charter Drafting Committee of Toledo in 1934. His club affiliations included the Toledo Club, Toledo Country Club, the Bankers Club of New York, and the Ohio Society of New York.

He is survived by his widow, Mae H. Welles, one son, George D. Welles, Jr., one daughter, Mrs. William C. Draper, and three grandchildren, all of whom live in Toledo.

The President's Page

Bills of Attainder

THE RESTRICTION against Bills of Attainder was not included in the Federal Constitution without objection from some members of the Constitutional Convention. While all members disapproved of Bills of Attainder, some argued that a restriction against them was unnecessary and implied "an improper suspicion" of the Congress. Others thought it "an unnecessary guard as the principles of justice, law, etc., were a perpetual bar to such." However, Mr. Williamson of North Carolina pointed out that such a restrictive clause was in the Constitution of his state, and "although it has been violated, it has done good there and may do good here, because the Judges can take hold of it." When the arguments were concluded, the clause was included in Section 9 of Article I against the Federal Government, and in Section 10 of Article I against the states.

Under England's laws, a Bill of Attainder was an Act of Parliament by which a man was tried, convicted and disposed of without a trial by jury, with no hearing in court, no right to be confronted with the witnesses against him, and with no observance of rules of evidence. His blood was attainted or corrupted legally which prevented him from inheriting property from others, and his descendants from inheriting property from him.

Although a law enacted during the reign of Edward III (1327-1377) prohibited Bills of Attainder, they were frequently passed by Parliament, under pressure from the reigning sovereign to punish those who fell victims to his displeasure although not guilty of any offence under English law, from the time of Henry VI in 1459 through the reign of Charles II in 1685, and occasionally thereafter.

In 1870 forfeiture was finally abolished in English law, except for outlawry, and a law was enacted at that time that "no judgment of or for any treason or felony shall cause corruption of blood or any forfeiture or escheat."

Bills of Attainder were also known in America prior to the adoption of the Federal Constitution. This punishment was frequently inflicted during the Revolutionary War. History records a long list of different acts of attainder during that period, and in the State of New York an act con-

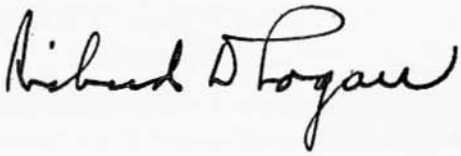
fiscated all the goods of 59 Royalists (Americans opposed to the Revolution) including three women.

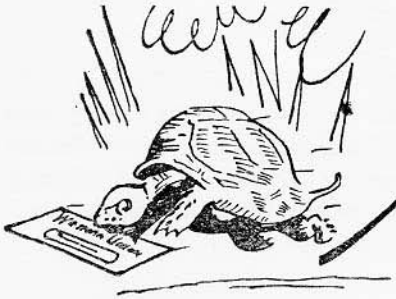
The wisdom of including in the Federal Constitution the restriction against both Federal and State Governments is illustrated by the following cases which arose long after the adoption of the Constitution.

In a case decided by the United States Supreme Court in January, 1867 a provision in the Missouri Constitution of 1865 required ministers, attorneys, candidates for public office and others, to swear that they had never engaged in rebellion against the United States or given aid to rebels or expressed any sympathy for their cause. Those who could not take the oath were disfranchised or disbarred from the office or profession in question. The court called the provision a Bill of Attainder and an ex post facto law, and therefor unconstitutional. It defined a Bill of Attainder as "a legislative act which inflicts punishment without a judicial trial."

Again in a more recent case (1946) before the same court, three Government employees had been charged with subversive activities against the United States. Congress enacted a law prohibiting the payment to these employees of any salary or other compensation for Government service, the effect of which was to force the removal of the employees from the Federal payroll, and eventually from Federal employment. The court held that the law was in effect a Bill of Attainder and therefore unconstitutional.

Truly the restriction is in the Federal Constitution so that, in the language of Mr. Williamson of North Carolina, "the Judges can take hold of it".





News

Canal Days

Volume II of the Lucas County Historical Series is now on sale. It is entitled *Canal Days,* and is authored by Randolph C. Downes, director of the Historical Society of Northwestern Ohio and editor of the QUARTERLY. The book was formally presented and dedicated to the people of Lucas County at the Winter meeting of the Society on February 15, 1949, held at the Toledo Museum of Art. At this meeting a program centering around the subject of Canals was presented. It included Canal Songs by the University of Toledo Men's Glee Club directed by Charles W. Harris, the presentation speech by the director, a discourse on Canal Ways by Frank N. Wilcox of the Cleveland Art School, and a discussion on Canal Places in the Maumee Valley by La Fayette W. Sullivan of Toledo. The meeting included an exhibition of the canal paintings of Mr. Wilcox and photographs of canal scenes by Mr. Sullivan. Also on display were the original drawings used to illustrate *Canal Days* prepared by art students of Scott and DeVilbiss High Schools under the supervision of Cuthbert D. Ryan and Amy Kimpton.

Canal Days carries the story of Lucas County from the War of 1812 to 1850. It tells of the days when transportation by canal, the Wabash and Erie, and the Miami and Erie, was the obsession of the people of the Maumee Valley. It covers all phases of the life of the people: school, church, literature, drama, art, business, politics and health.

An order blank is enclosed in the QUARTERLY, and copies will be mailed immediately upon the receipt of payment. Orders should be sent to the editor at the University of Toledo. The price of the book is $2.10, including mailing expenses and sales tax. Persons desiring autographed copies should include an extra twenty-five cents to cover first-class mailing charges.

Lake Port

Research on Volume III of the Lucas County Historical Series is under way. It is entitled *Lake Port* and takes the story of Lucas County from 1850 to 1875. Its main theme is the building up of the lower Maumee Valley as a great transshipment center for railroad and lake shipping. It covers all the phases of the life of the people developed in *Canal Days*. It will be published late in 1949 or early in 1950.

Award of Merit

The Historical Society of Northwestern Ohio received national recognition on October 29, 1948 when the American Association for State and Local History of Washington, D. C., conferred on it the annual Award of Merit for a "destinctive contribution to American Local History." The award was made in accordance with the formal citation of the Committee on Awards at the annual meeting of the American Association for State and Local History at Raleigh, North Carolina.

Lucas County Historical Contest for 1949.

The annual contest of the Historical Society is under way is the high schools of the county. The subject is A Century of Progress in the Schools of Lucas County. The subject was suggested by the fact that 1949 is the hundredth anniversary of the founding of the Toledo Board of Education. The contest is open to sophomores, juniors, and seniors. Thirty-six prizes ranging from $2 to $15 are to be awarded.

New Staff Member

The director of the Historical Society of Northwestern Ohio is pleased to announce the appointment of a new member to the staff. Mr. Robert Boisvert Denis of Toledo has assumed the duties of Research Associate. Mr. Denis' main work will consist of research activity in local history in connection with the preparation of future volumes of the Lucas County Historical Series. Mr. Denis is an engineer on the staff of the Willys Overland Corporation and his knowledge of technological matters will be highly useful in dealing with historical developments in the field of industry and commerce.