

COMMUNITY

A LOOK BACK / 250

FUTURE MATRIARCH MAKES A LONG TRIP UP RIVER

Madame Chouteau gathered her four children in 1764 for a 1,200-mile ride into history.

FAMILY NAMES, CITY STREETS

When Madame Marie Therese Chouteau died in 1814 at age 81, she was survived by four of her five children. In her long life, she had 52 grandchildren and 69 great-grandchildren. Many of them had major roles in the growth and prosperity of her city.



MISSOURI HISTORY MUSEUM PHOTOS



Rene Chouteau



Pierre Laclède



Auguste



Pierre



Marie Pelagie



Sylvestre



Marie Louise



Joseph



Victoire



Charles

Chouteau

Auguste, the only child of Madame Chouteau and Rene Chouteau, was with father figure Pierre Laclede from the founding of the city. He married Marie Cerre, daughter of prominent merchant Gabriel Cerre. Her sister, Julia, married Antoine Soulard, surveyor and engineer.

BY TIM O'NEIL

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Marie Therese Chouteau gave birth to her fifth child, Victoire, in New Orleans on March 3, 1764. Three months later, at age 31, she boarded a primitive boat with the infant and three other children. The oldest was 5.

They headed 1,200 miles up the winding Mississippi River for the new wilderness outpost of St. Louis. Their boatmen, called voyageurs, labored against the unpredictable current by rowing, poling and sometimes pulling the bulky craft with ropes. It took three months of battling weather, insects, isolation and general peril to reach their destination. All the children survived.

Even in colonial days, it was a hardy achievement.

For all that, Madame Chouteau would become the first lady of the new village, sometimes known as its Queen. She was the shrewd matriarch of a growing and influential family and lived to age 81. But history was not always kind.

Born Marie Bourgeois, she was married at age 15 in New Orleans to a baker named Rene Chouteau, who was abusive. He soon abandoned her and their infant son, Auguste, and returned to France.

In 1755, a French adventurer named Pierre Laclede arrived in New Orleans. Some time later, he and Marie became intimate. While the husband remained in France, Madame Chouteau had three more children and became pregnant a fifth time.

Chouteau

Pierre, the oldest of Madame Chouteau's four children with Pierre Laclede, was instrumental in family business relations with the Osage tribe, served as Indian agent for the United States and was a city official and state senator. He married twice, had nine children and lived to 90.

Chouteau

Marie Pelagie married Sylvestre Labadie, who became a business partner of her father. They had nine children.

Labadie**Chouteau**

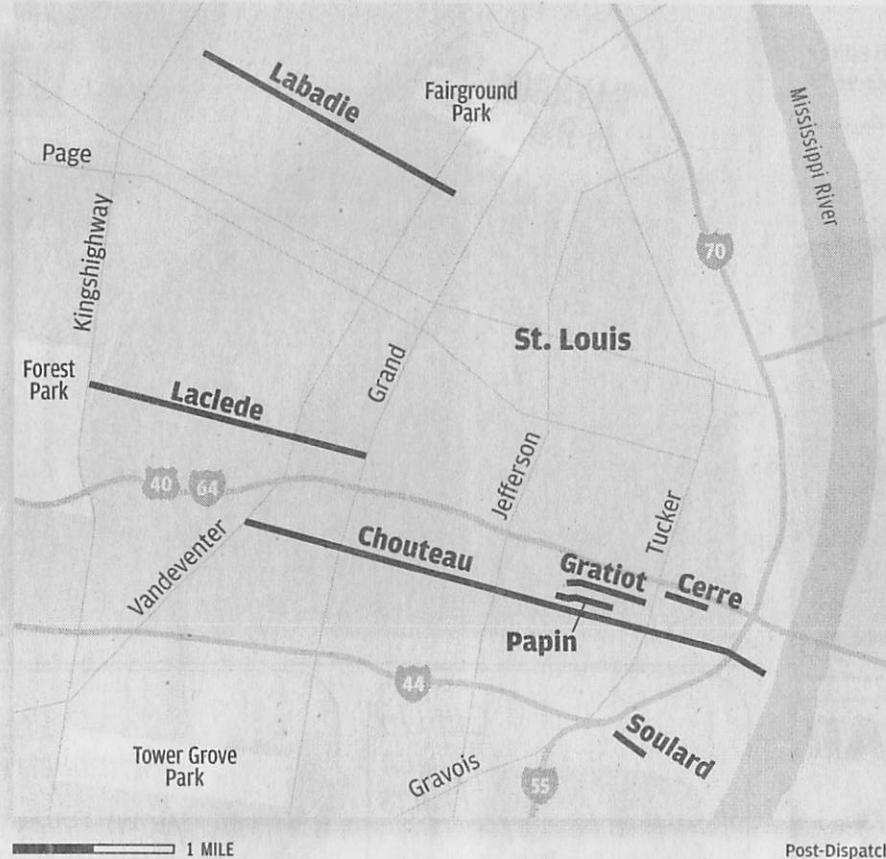
Marie Louise married Joseph Papin, who joined the family business and was sued by his mother-in-law when one of her slaves accidentally was killed. They had 13 children.

Papin**Chouteau**

Victoire married Charles Gratiot, a Cahokia merchant who had business connections in Montreal and London.

Gratiot**ST. LOUIS STREET SIGNS**

The Laclede-Chouteau clan and others who married into the family were prominent in the early years of the city. Their names remain on streets around St. Louis.



Laclede was the father, but the baptisms recorded them as offspring of the missing Rene. Sometimes, Madame referred to herself as the Widow Chouteau.

Divorce was impossible in colonial France. There is no evidence Laclede and Madame ever married — despite strenuous efforts many years later by some de-

scendants to cover up the shame of it all.

Before Victoire was born, Laclede had left New Orleans with Auguste, then a boy of 14, to establish the fur-trading post they would call St. Louis. Madame Chouteau and the children joined them in September 1764 after their harrowing journey.

St. Louis' First Family lived for a while in the village headquarters, then in a stone house Laclede provided to Madame and the children.

In 1767, Rene Chouteau returned from France and tried to force his wife to return to New Orleans. But the new Spanish governors of the Louisiana colony protected their friend Laclede with bureaucratic delays. Conveniently, Rene died in 1776.

Laclede and Madame did not have much time to share their new peace. He died in 1778 while returning upriver from a business trip to New Orleans. Madame died in 1814 and was buried in the churchyard at today's Old Cathedral. About six decades later, her remains were moved to Calvary Cemetery.

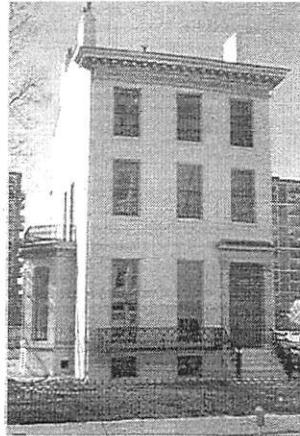
The matter of wedlock arose in the early 20th century, when some descendants sought to prove that Laclede and Madame had secretly married. Others argued that Auguste Chouteau was actually 24 in 1764 and the real founder of St. Louis, thus reducing the importance of Laclede and any embarrassing liaisons.

It all got debunked (though not before the local press had a grand time with the matter). Madame Chouteau is the mother of St. Louis, and her children and descendants made it thrive.

The Campbell House Museum and Archive in St. Louis △

by Ilene Kanfer Murray

Throughout the United States, dozens of "little" museums are dedicated to preserving the histories of physical structures, like the Campbell House, and those individuals who lived, worked, and played in them. If your ancestor was associated with such a place, you may be astonished at how much has been archived. "But he/she was only a servant!" you might think. "There can't be anything on servants." Well, that is not necessarily the case, as our previous writer, Don Eckert, discovered. The old cliché, "Seek and ye shall find," serves us well here.



material relating to Lucas Place, the family, and the servants. There are sixty boxes holding more than 1,000 photographs and hundreds of letters and documents from the 1820s to the 1930s. A searchable online database is on the Campbell House museum website <www.campbellhousemuseum.org/collections>.

More information on the Campbells is at the St. Louis Mercantile Library in the Thomas Jefferson Library at the University of Missouri-St. Louis campus. Stored in this location are primary materials on the Campbell business interests, the activities of Robert Campbell and his friends and associates, and family letters. This collection, spanning the early 1830s to the 1920s, has been microfilmed and copies of the film are at the Campbell House Museum. There are thirty-five linear feet of manuscripts and records; a finding aid is available on the Campbell House museum's website.

The Campbell House Museum

The Campbell House, located at 1508 Locust Street in St. Louis, is the last piece of what was once an elegant neighborhood west of downtown called Lucas Place. From 1854 until 1938, the house belonged to Robert Campbell, an Irish immigrant who made his fortune in the Rocky Mountain fur trade. Campbell settled in St. Louis, amassing businesses and money. He and his wife, Virginia, had thirteen children, but only three of them lived past their seventh birthday. Their last son, Hazlett, a reclusive schizophrenic, died in the house in 1938.

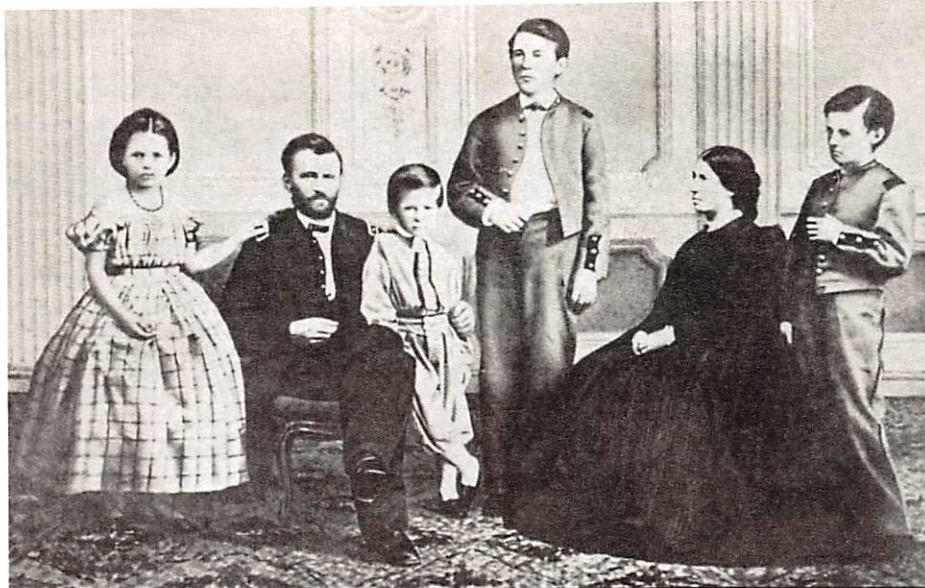
In 1943, the house opened as a museum. Not only were the Campbell family's treasures preserved, but thousands of pages of family documents and photographs were in the collection as well. Beautifully restored in 2005, the house is open to the public from Wednesday through Sunday. Hours, admission fees, and more information are on the museum's website <www.campbellhousemuseum.org>.

The Campbell Family Archives

The Campbell collection is so large that it is spread among four Missouri repositories. What is stored in each facility varies. At the Campbell House, you will find the furniture, fixtures, paintings, carriages, clothing, and other physical objects owned by the family. The museum holds items pertaining to the formation of the museum,

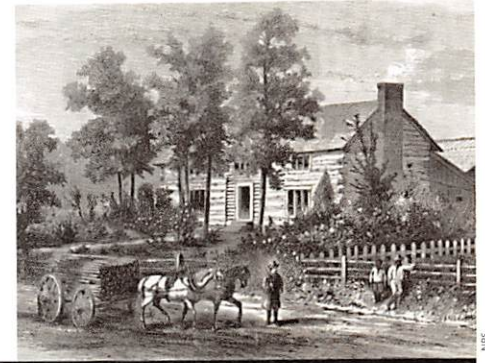
The early records of Campbell's fur trading career and many business records are housed at the Missouri History Museum Library and Research Center, 225 S. Skinker Boulevard. This collection of twenty-two linear feet is indexed and has a finding aid available on the Campbell House museum's website.

Finally, there is a substantial collection at the St. Louis Circuit Court, most of which has been microfilmed and is available in several locations. Primarily the testimony and evidence from individuals claiming part of the Campbell estate after the death of Hazlett, this part of the family archive is rich in genealogical information going back into the 1760s including documents, photographs, and letters. There are 172 volumes meant to prove family relationships and a finding aid is available on the Campbell House museum's website. Many other cases in the St. Louis Circuit Court involve Robert Campbell's business interests from the late 1830s to the late 1870s. A partial finding aid to those cases is also on the Campbell House museum's website.



White Haven. These people and their experiences are important to White Haven's story, as well as to the story of Ulysses and Julia Grant, two extraordinary people whose actions helped shape the nation.

Hardscrabble, the house that Grant built on the White Haven property in 1856.



White Haven: A Microcosm of National Issues

Different backgrounds and opinions strained relations between Ulysses, Julia, and their respective families, mirroring tensions throughout the country that would eventually tear the nation apart in the mid-19th century. At the root of these differences was the institution of slavery. Ulysses was born and raised in the free state of Ohio. His father Jesse Grant was very outspoken against slavery, and instilled in young Ulysses the belief that it was morally wrong. Julia Dent was born and raised in the slave state of Missouri. Her father, known as "Colonel" Frederick Dent, stood at the opposite end of the spectrum from Grant's father, and taught his children that slavery was the proper relationship between whites and blacks.

Political debates over slavery and its expansion had existed since the founding of the nation. Missouri's statehood, part of the Missouri Compromise in 1820, was another stage in this ongoing argument. By the time Grant arrived in St. Louis in 1843, slavery had long since become a central part of the social, political, and economic fabric of the United States, and a way of life at White Haven.

The enslaved workers owned by Colonel Dent—upwards of 30—were vital to his wealth, status, and the successful operation of the farm. Grant recognized that slaves were considered "property" under the law, but his actions and attitudes were shaped by the fundamental notion that slaves were people and should be treated accordingly.

Ulysses and Julia increasingly found any discussion of politics a major strain on their family life. As the nation's political turbulence escalated, Julia's father, a southern Democrat, supported secession over the issue of slavery, while Grant was an outspoken supporter of the Union. Grant's father disliked the slaveholding Dents and refused to visit his son at White Haven. Events like the Supreme Court's 1857 Dred Scott decision fanned the flames of dissent at White Haven and throughout the country.

When the Civil War finally broke out, family divisions became even more tangible, as Julia's brother Fred fought for the Union, while her brother John sided with the Confederacy. Colonel Dent remained a bitter

opponent of what Grant was fighting for, while Jesse Grant strongly defended his son's actions—often embarrassing Ulysses in the process.

Julia was caught in the midst of these conflicting viewpoints. Comfortable in the lifestyle wrought in large part by enslaved labor, Julia still felt strongly that the Dent slaves were "family," to be cared for as children, and content in their servitude. Yet the far-reaching changes brought about by the war and then Reconstruction challenged her beliefs. Like many Americans of the day, she learned to adapt to the radically new makeup of society.

At White Haven you can experience the nation's political turbulence over the issue of slavery and its aftermath through one family's perspective. The same arguments that divided the Dents and Grants were repeated in homes throughout the country and would lead to secession and civil war.

Frederick Dent, Julia's father, was a slaveholder and considered himself a Southern gentleman.



Newspapers advertised the buying and selling of slaves in St. Louis.

The last slave auction in St. Louis was held on the steps of the Old Courthouse on January 1, 1861. Thomas Satterwhite Noble produced this painting of the event in 1871.

Art enlivens Bellefontaine Cemetery

Famous St. Louisans rest in 314-acre site filled with monuments

STORY BY DAVID BONETTI •

that embody various architectural styles.

Post-Dispatch Visual Arts Critic > dbonetti@post-dispatch.com > 314-340-8351 •

MILLIKEN MAUSOLEUM

PHOTOS BY ERIK M. LUNSFORD • elunsford@post-dispatch.com

ST. LOUIS POST-DISPATCH
SUN 26 APR 2009
ST LOUIS, MO

Most St. Louis residents know of Bellefontaine Cemetery, at least by reputation. It occupies some 314 acres on the north side of town, and it is the final resting place of all sorts of famous St. Louisans, from William Clark (of Lewis and Clark), to cookbook author Irma Rombauer. In between are captains of

industry and masters of trade with names such as Rand, Mallinckrodt, Busch and Danforth.

But I suspect that not many St. Louisans actually visit Bellefontaine. Americans are uneasy with death, and that's what Bellefontaine, like all cemeteries, is about.

But Bellefontaine is also a re-

pository of some of the best art and architecture of its time. (Its heyday was the late 19th and early 20th centuries.)

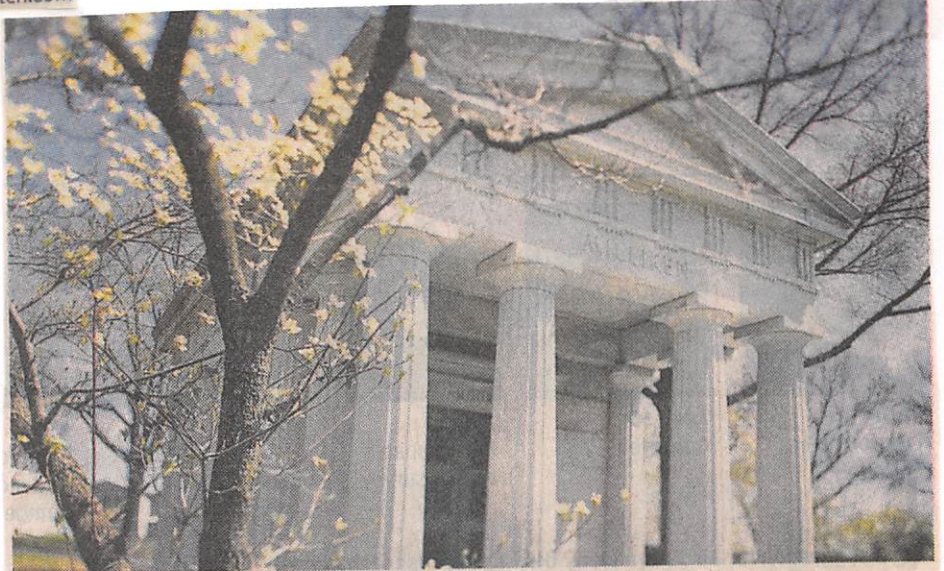
Bellefontaine, founded in 1849, is an excellent example of the rural or garden cemetery that replaced the churchyard grave plots of earlier times. The first of the type

was Pere Lachaise in Paris, which opened in 1804. The idea swept America, and cemeteries exhibiting Romantic English landscape design were laid out on the outskirts of cities. Bellefontaine was the first west of the Mississippi.

Such cemeteries predated large public parks, and with their rolling

lawns, flowering trees and beautiful monuments, they attracted crowds that walked along their curving paths.

Spring is a great time to visit old garden cemeteries such as Bellefontaine. You can easily trace the history of architectural style. Here are some examples:



Greek Revival • The Greek Revival dominated American architecture for decades after the foundation of the Republic and has continued today. Our idea of courthouses, banks, museums and stately homes are largely formed by the popularity of the Greek Revival style.

But rarely has it been adopted so literally as it was for the Milliken Mausoleum, built by oilman John T. Milliken (1852-1919) for himself and his wife. The sober gray tomb is a virtual copy of a Greek temple. There is nothing frivolous about this structure, and it expresses the idea of a mausoleum as a final resting place better than many others.

The only deviation is the stained glass window inserted in the center of the rear wall. A yellow-and-white representation of a cross, the window makes it clear that the pagan gods worshipped in the original Greek temple have been superseded.



Modern • Although the Wainwright Tomb, built in 1892, is the most modern mausoleum in the cemetery, it is, ironically, the oldest among the four discussed here.

Designed by Louis Sullivan, it is the most famous structure in Bellefontaine, and one of the most famous in St. Louis. Few others attract architecture buffs from around the world.

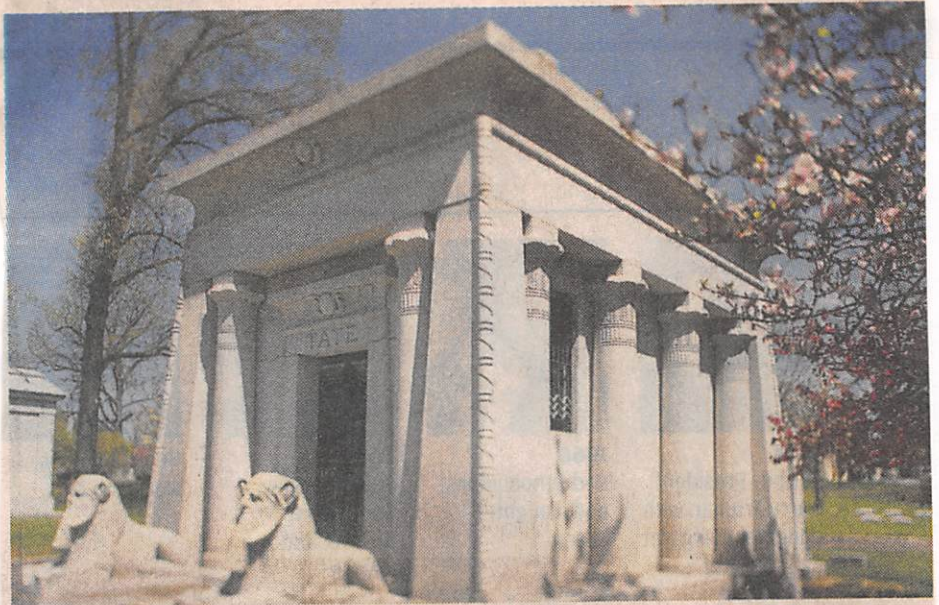
Commissioned by Ellis Wainwright (1850-1924), a brewer who also commissioned the Wainwright Building downtown from Sullivan, it was built after the death of his beloved wife.

The Wainwright Tomb has been recently cleaned, and its sandy colored stone looks as fresh as if it were just completed. The exquisite art nouveau carving for which Sullivan is famous stands out again in clear relief.

In color, the Wainwright Tomb might not be as somber as the gray mausoleums that dominate the cemetery, but the rigor of its form emphasizes its seriousness. A work of pure geometry, it is a radical statement of architectural principal. A perfect half sphere rests upon a cube. Nothing could be simpler; nothing could be more perfect.

WAINWRIGHT TOMB

TATE MAUSOLEUM

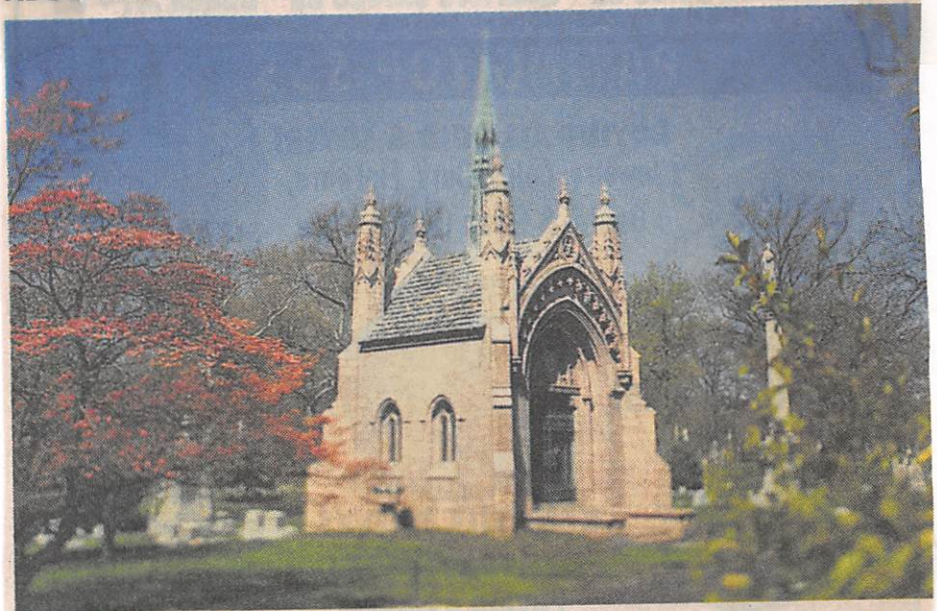


Egyptian Revival • Frank N. Tate, who had this tomb built in 1907, was a big shot in local theater, owning most of the theaters in St. Louis and others in Chicago and New York. That might explain the theatrical excess of his tomb, which features a pair of Egyptian sphinxes on either side of its entrance. (Think of the Fox Theatre, which was built a couple of decades later.) American theater designers rampaged through architectural history to attract audiences.

In the wake of Napoleon's ill-fated Egyptian campaign (1798-1803), a mania for all things Egyptian swept the Western world. Probably because of the Egyptian obsession with death, the Egyptian Revival style was particularly popular for cemeteries.

Tate's Mausoleum not only features sphinxes, but the gray stone tomb takes the form of an ancient Egyptian temple with a winged serpent above the door, columns with papyrus capitals and other Egyptian motifs, such as palm fronds and lotus buds and flowers.

ADOLPHUS BUSCH CHAPEL



Gothic Revival • The Gothic Revival Chapel, a miniature cathedral commissioned in 1915 by Lily Anheuser Busch for her husband, Adolphus Busch (1838-1913), patriarch of the brewing family, was the most magnificent tomb St. Louis had seen. Designed by Thomas Barnett, it cost \$250,000, a fortune at the time.

Constructed of a pinkish red Missouri granite, it stands out among the gray granite and limestone tombs. It also stands out for the quality of its design and the refined details of its carvings. Particularly fine are those that decorate the four over-scale pinnacles that rise from each corner and the decorations above the entry.

Among the motifs, the frequency of grapes – and not hops – might come as a surprise. Busch came from wine country in Germany and preferred wine to the beverage that made him rich, according to Carol Ferring Shepley in her book “Movers and Shakers, Scalawags and Suffragettes: Tales from Bellefontaine Cemetery.”

The inside of the chapel, visible through a plate glass barrier, features two raised tombs, one each for Busch and his wife. In the rear wall is a stained glass triptych featuring knights and kings, each representing a virtue: Honor, Fortitude and Truth.

Major Religions Represented

By JAMES E. ADAMS
Post-Dispatch Religion Editor

Mark Twain, so it is said, once remarked that St. Louis had so many churches a boy couldn't throw a stone without breaking a stained glass window.

With allowance for some exaggeration by the Hannibal satirist, the St. Louis metropolitan area is nevertheless richer than most its size in the number and variety of religious congregations.

Over-all, St. Louis is a Roman Catholic area, both in religious influence and in sheer numbers. About 30 per cent of the population in the region are members of Catholic congregations.

But the area is also the national center of conservative Lutheranism. All major Protestant and Jewish bodies are strongly represented here. And some of these bodies — notably the West Missouri Diocese of the Protestant Episcopal Church — have an impact well out of proportion to their relatively small memberships.

Alongside these mainline denominations and recently outstripping them in growth is not influence, hundreds of independent Baptist, Pentecostal, Holiness and Bible congregations thrive here. In addition to their pulpits, these independent churchmen have access to at least three area radio stations that have predominantly Gospel formats.

Six theological seminaries, three large religious publishing houses, two international church headquarters and dozens of regional Catholic and Protestant religious orders and judicatories are based in the St. Louis area.

For life-long St. Louisans and newcomers alike, there is at least one active congregation for every religious inclination. For Catholics, Lutherans, Christian Scientists and Orthodox Jews, in addition, there are strong educational institutions.

Denominations, as well as independent religious agencies, maintain a variety of community service programs here. These include about 40 YMCA and YWCA centers, about 30 Salvation Army centers, more than 20 Catholic and Protestant hospitals and nursing homes and three area-wide family counseling programs.



ST. AGATHA CATHOLIC CHURCH at 3239 South Ninth Street is one of the oldest and most elaborate of the many churches in south St. Louis. The church has a very fine principal spire with a clock tower and is constructed

Nonetheless, it must be said that the national religious influence of St. Louis has faded as the region itself has lost its gateway impact of earlier decades. Once among the top 10 archdioceses in the country, the Catholic Church here is now nineteenth in relative ranking — although its school system remains in the top 10.

St. Louis, in fact, is now regarded as an ecumenical backwater by many religious leaders. For example, two years ago an effort was squelched to move the international offices of the United Presbyterian Church to St. Louis from New York and Philadelphia. Because most denominations are based in New York, such a move would have been a blatant ecumenical affront, the then-moderator of the Presbyterian church declared.

While still on the list of sites for large church conventions because of central position and relatively low costs, St. Louis has been bypassed for some of these conventions in recent years because of two factors: the area has no massive modern convention facilities; it has no interfaith organization to aggressively seek those conventions.

The area has had no interfaith organization since the folding of the Interchurch Association about three years ago. But neighborhood interdenominational groupings have increased in significance in recent years, particularly in the "declining" areas of the city. As large congregations that once were anchors in the community have declined because of the population shift to west county areas, neighborhood churches have been banding together to provide leadership.

Informal interchurch liaison can also still be mounted here for a special cause, as was demonstrated last year by the area-wide support for the Greater St. Louis Billy Graham Crusade, which drew a total of 325,000 persons.

Withal, the strength and influence of religions in the St. Louis area remains firmly within local congregations and within denominational groupings.

There are more than 500,000 Catholics here under the two area units of the St. Louis Archdiocese in Missouri and the Belleville Diocese of Southern Illinois. More than 1200 diocesan and religious order priests minister in more than 300 congregations.

of red brick to blend with the surrounding neighborhood. The church is at the east end of Utah Street. St. Agatha's and the surrounding neighborhood is being considered for designation as a possible historic neighborhood.

Although some elementary and high schools have been closed or merged in recent years, the Catholic school system in the area remains impressive both in terms of relative quality and saturation. Higher tuition costs and closings have put Catholic education out of the reach of some, but the option of Catholic education through the twelfth grade remains for the majority of Catholics anywhere in the metropolitan area.

There are 45 Catholic high schools and about 250 elementary

schools in the city and three-county areas on both sides of the Mississippi River. There are three major Catholic universities or colleges: St. Louis University, Fontbonne College and Maryville College.

With five bishops — including Cardinal John J. Carberry, a leading conservative member of the national hierarchy — and one of the strongest diocesan newspapers, the St. Louis Review, Catholics here maintain a high profile in both the religious and civic communities.

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The second in denominational impact here — but the highest in profile in recent years because of a bitter theological dispute — are Lutherans. The Lutheran Church-Missouri Synod, with international headquarters here at the 500 Broadway Building, has long been the spiritual center of Lutheran orthodoxy in this country. But like most Protestant churches 50 years ago and the Catholic Church in the last decade, the Missouri Synod is now in the throes of theological changes led by pastors who contend theological adjustments can be made without destroying traditional orthodoxy.

Tension in the church, which has been voted the top religion story for last two years, recently led to a Lutheran seminary-in-exile housed at the Jesuit St. Louis University and Eden Theological Seminary, a United Church of Christ institution.

This dramatic shift of the vast majority of students and professors from the synod's Concordia Seminary — once the largest Lutheran theological school in the world — is unique in American church and academic history.

Although disrupted by this dispute, the Missouri Synod remains the major Protestant force in the area. The international office here serves about 6000 congregations and 1200 schools around the country, and has an annual budget of about \$27,000,000.

In the St. Louis metropolitan area, Lutherans, mostly in the Missouri Synod, have about 125,000 members in 170 congregations. The Missouri Synod here maintains more than 38 elementary schools and two secondary schools with a combined enrollment of almost 8000.

Larger in numbers but carrying less denominational force because of congregational autonomy are the various Baptist churches here. White Southern and American Baptist churches

and the various black Baptist groups in this area have more than 170,000 members in about 150 congregations.

Unlike most other Protestant groups, Baptists here have increased membership and constructed churches in recent years at a steady rate. Southern Baptists, in addition, have supported Missouri Baptist College, 12542 Conway Road, now well on its way to full academic accreditation.

Churches in the Methodist tradition comprise the next largest denominational grouping here. The two districts of the United Methodist Church on

the Missouri side of the St. Louis area have 112 congregations with membership of approximately 49,000. African Methodist Episcopal, Christian Methodist Episcopal, and African Methodist Episcopal Zion, the three major black Methodist groups, have about 30 churches with total membership of more than 15,000.

The St. Louis Jewish community, which numbers about 60,000 according to the recently published Jewish Yearbook, has about 20 congregations in Reform, Conservative and Orthodox branches. Once strongly concentrated in the University City and Clayton areas, total membership in Jewish congregations is now almost equally divided between that traditional area and far west St. Louis County area.

The Jewish community here maintains a variety of regional agencies and institutions both religious and cultural. These include Epstein Hebrew Academy, the only Jewish Day School in the state; the Jewish Light, a strong newspaper, and the Vaad Hoeir, a union of Orthodox congregations. This union is unique among Orthodox congregations in this country, and includes the position of chief rabbi held by Rabbi Menachem H. Eichenstein.

Presbyterians form the next largest denominational grouping here. United Presbyterians and Southern Presbyterians have about 110 congregations with total membership of about 50,000 in the metropolitan area. These denominations have several large, wealthy congregations that have an area-wide impact, notably Central Presbyterian Church of Clayton and Ladue Chapel.

The United Church of Christ, whose denominational roots go back to the old Evangelical and Reformed Church once based here, has about 40,000 members in about 75 congregations in the area. Webster Groves is a principal theological school for the denomination, although it is operated by an autonomous metropolitan area. Eden Seminary.

The Episcopal Church here has more than 35 congregations

with approximately 18,000 members. The diocesan office is in downtown St. Louis at the historic Christ Church Cathedral.

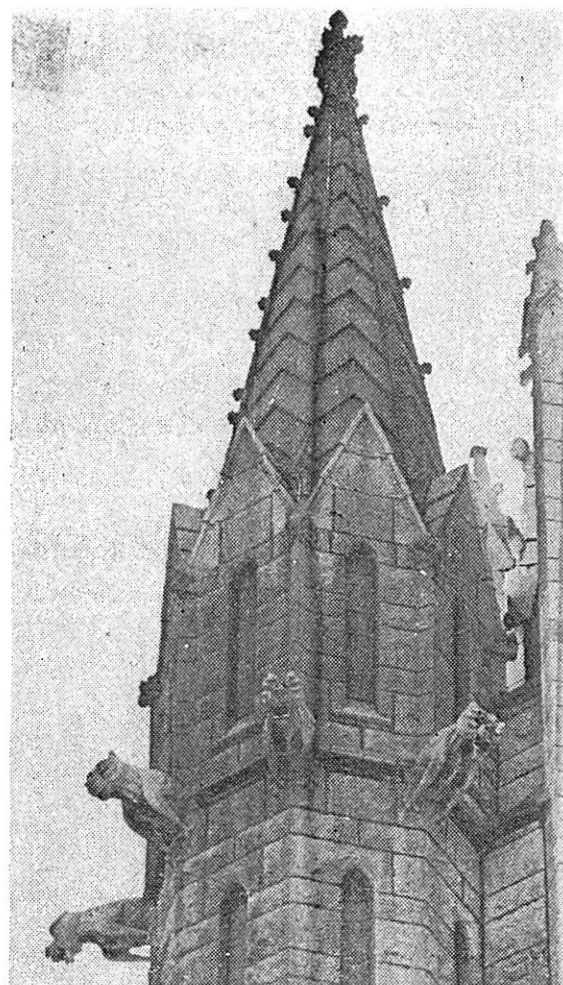
Although small in number (23 churches with 10,400 members), the Christian Church (Disciples of Christ) has a strong presence because three national agencies are in St. Louis. The church's National Benevolent Association, the Board of Higher Education, and the Christian Board of Publication are in a complex of buildings at Olive Street and Jefferson Avenue.

The publication office, producing all the denominational publishing and printing work, has an annual budget of more than \$6,225,000 and a total staff of 330.

However, its operation is tripled by the Missouri Synod's Concordia Publishing House, 3558 South Jefferson Avenue. Concordia, with a staff of about 700 and annual sales of about \$18,000,000, is the third largest Protestant publishing operation in the United States.

The United Pentecostal Church, International, has international headquarters in Hazelwood. Its publishing operation, upwards of 300 tons of material annually, has a budget of more than \$1,500,000.

St. Louis has strong and active congregations in the religious humanism tradition, including an Ethical Society, several Unitarian-Universalist groups and six Unity Congregations.



ZION LUTHERAN CHURCH, a striking limestone structure in the German Gothic style at 2500 North Twenty-first Street, was dedicated in December 1895.

Rediscovering The Lewis And Clark Expedition

A crew of re-enactors retraces the Missouri River leg of the epic voyage

Story and photos by Brett Dufur

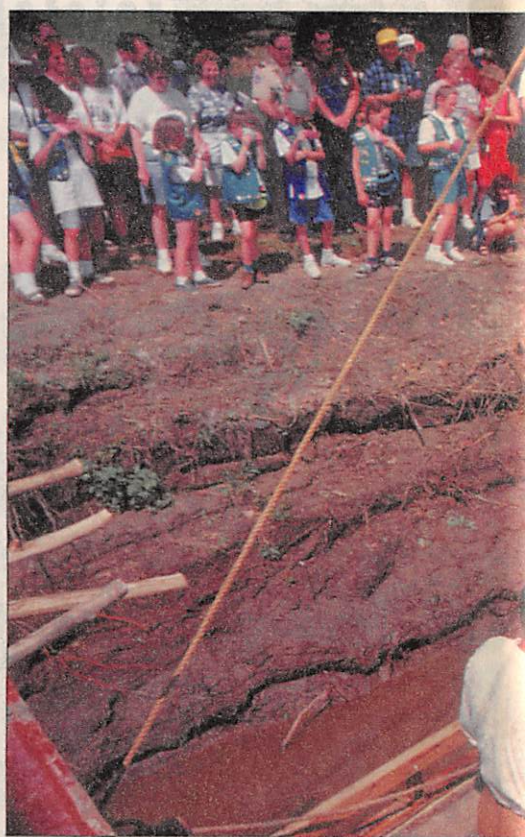
“**M**ast down!” the captain ordered, as the gray day turned an eerie green. The crew leaned into the wind, bracing for the coming storm. As the sky blackened, violent sheets of rain erupted from the clouds. Visibility fell to zero, and the wind whipped to 65 miles per hour, driving rain deep into their skin.

This die-hard crew of modern-day adventurers was on the Missouri River, retracing Lewis and Clark's epic search in the early 1800s for an inland water route to the Pacific.

The crew of five, plus volunteers, re-enacted the first seven weeks of the original sojourn, which lasted two years and four months. Dubbed the Discovery Expedition, the re-enactors left Camp Wood, Ill., on May 14, the same day Lewis and Clark set out 192 years ago to explore the new frontier.

In real life, the re-enactors are teachers, carpenters and small-business owners. On the keelboat, they became explorers Meriwether





LEFT: Bob Plummer of Hermann, Mo., gives the full-ahead sign as he watches for snags in the current that could damage the keelboat.



A crew member blows a quick two-note signal to call attention to the boat.

Lewis, William Clark, George Drouillard, Lewis and Clark's best hunter, and Sgt. Ordway, who kept the original crew in line. Lady, a 150-pound Newfoundland dog, was also aboard, a lightweight

version of Seaman, the original Newfie companion of Meriwether Lewis.

"It's good to rekindle interest in a period of history we can all be proud of. This was a peaceful, diplomatic mission," said C.J. Lanahan, of Troy, Ill., acting as Sgt. Ordway.

Aboard a 55-foot replica keelboat built by 71-year-old St. Charles native Glen Bishop, the crew followed the daily progress of the original journey. The expedition stopped in 21 towns along the Missouri River, covering more than 450 nautical miles from St. Charles, on the eastern edge, to St. Joseph, on its western slope.

Continued on page 18



ABOVE: At Fort Osage, near Kansas City, a crowd turns out to greet the expedition. The boat stopped at 21 towns along the Missouri River.

WHAT NAME



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buffalo noted in the original journals of Lewis and Clark are now gone. Much of the wetlands surrounding the river has been drained and leveed for farmland.

As the keelboat worked its way upstream, the re-enactors stopped to give lectures to school groups, to exchange stories with others fascinated with the past, and to accept gifts and proclamations from the towns and their mayors.

"I will never forget the long rifles being shot as we nosed out of the Moniteau, or the warning from the captain to put on our life jackets in case we turned over in the swift current or hit a snag and sank," said Frances Kerridge, a resident of Rocheport, Mo., who rode aboard the boat to Boonville.

"It was a wonderful perspective to see the bluffs from the river, to be so close to the water. As you watched the crew, dressed like the original pioneers, you couldn't help but imagine what it must have been like for the first Lewis and Clark voyage," said Tamara Campbell, also of Rocheport.

As the keelboat came into view at Lupus, Mo., population 39, Mayor Jim Denny announced: "The boat's here! The boat's here!" Hundreds of spectators cheered. Crew member Wayne Crane fired his black powder rifle, standing atop the bow in buckskin and coon-skin hat.

It wasn't the crew's first view of Lupus. The day before, Mayor Denny had driven to Jefferson City to pick up the crew for a dinner with the townspeople.

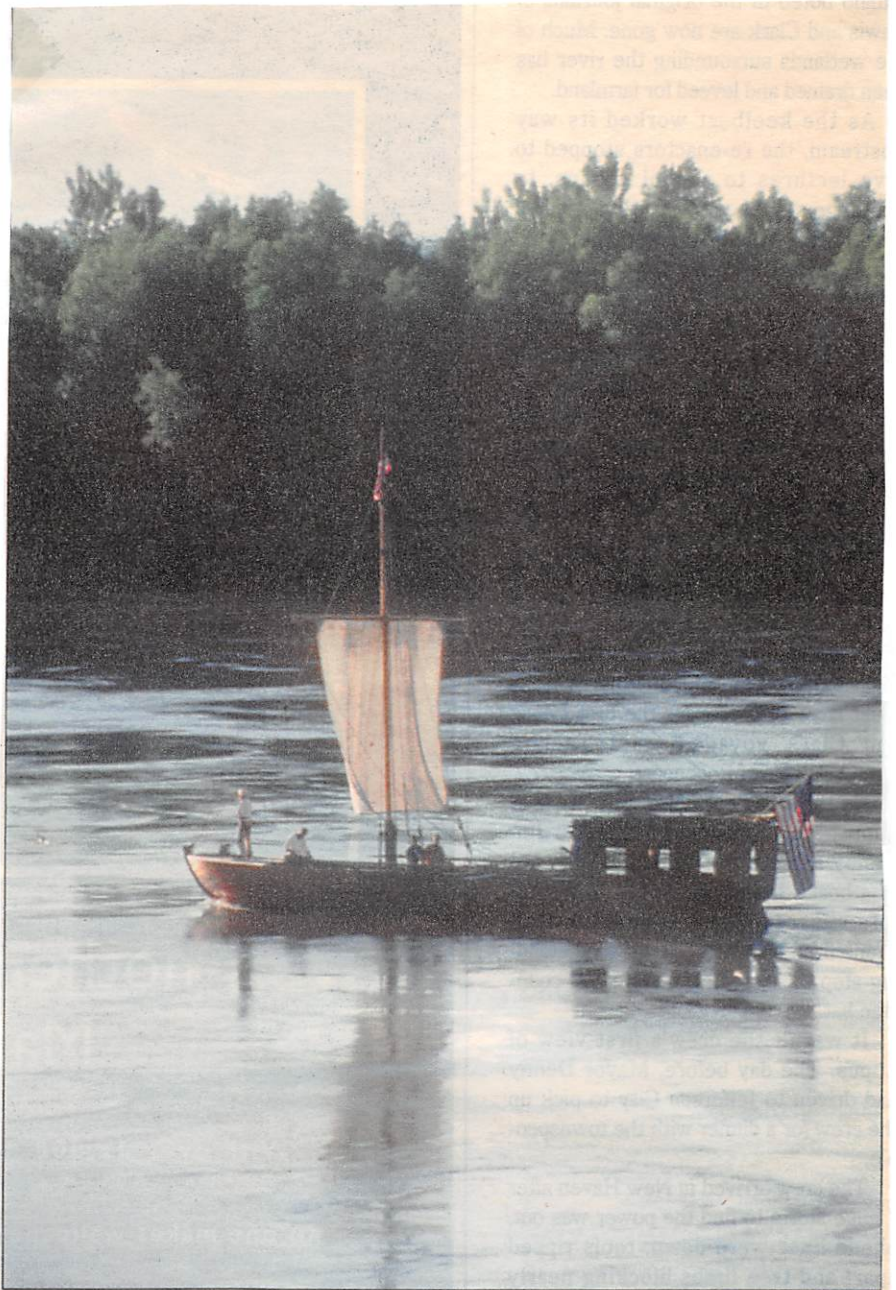
The crew arrived in New Haven after a huge storm to find the power was out, phone lines were down, roofs ripped apart and tree limbs blocking nearly every street. Yet many townspeople eschewed clean-up concerns to welcome the wet and exhausted crew with a candlelight dinner at a local winery.

Plans for the re-enactment began 12 years ago, when Bishop started piecing together a replica of Lewis and Clark's 55-foot keelboat in his back yard. He used sketches from Clark's journal as his guide. Residents of St. Charles watched what looked like a greenhouse evolve into the ribs of a whale and finally into a cedar-hulled boat.

Bishop says this voyage was a sort of test drive for a re-enactment in 2004, the bicentennial of the Lewis and Clark expedition. For information on that trip, contact the Greater St. Charles Convention and Visitors Bureau at (314) 946-7776.

Brett Dufur, a member of the Discovery Expedition crew, is a free-lance writer.

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The crew sailed long stretches with no houses in sight, only the bluffs and the forests of the riverbanks.

9,000,000 Volumes On Area's Library Shelves

By CLARENCE OLSON
Post-Dispatch Books Editor

There is a theory that human beings, like birds, are moved by a nesting urge each spring — a restlessness that sends apartment dwellers in search of houses, householders out looking at more commodious surroundings and others out into the country to claim larger territories.

But before settling into a new nest, the migrants usually consider the resources at hand — schools, public transportation,

churches, stores, etc.

They may, however, take little notice of one of the major resources of a metropolitan area like St. Louis—its libraries.

One of the really positive advantages of living in or near a large city is the depth and richness of its libraries. In the St. Louis area there are more than 9,000,000 volumes on library shelves. Through inter-library loans, most of these books can be used without extra fees.

Special resources, such as the books in the area's university, industrial and professional li-

braries, are available to qualified researchers.

Anyone, taxpayer or not, can make use of these vast riches if he is willing to visit these libraries and do his research on the premises.

Other things being equal, size and age make a library much more valuable. Thus, the St. Louis Public Library is a gold mine available free to city residents and anyone else who works in the city (and pays the city earnings tax).

The branch libraries and the community libraries provide the basics — the most used reference works and periodicals, plus thousands of novels, children's books and popular nonfiction books — but you will have to

go to the larger or specialized libraries for such things as the bound volumes of back issues of technical journals, microfilm of local and national newspapers going back into the distant past, musical scores, rare books on art and other esoteric subjects.

In a big library where space is not the most urgent problem, you can find, as I have, that a book you very much needed had not been checked out previously for a decade.

Only such a library can cater to individual as well as mass demands. And the need may not be literary or scholarly. Recently, in the St. Louis Public Library, I had reason to refer to the factory repair manual for a 1954 Buick.

One of the oldest and most charming of the local libraries is the St. Louis Mercantile Library at 510 Locust street (sixth floor). The private, subscription library (\$10 annual fee) was founded in 1845 by a group of farsighted merchants.

The library, with its graceful marble statues in its reading room, has an atmosphere conducive to reading. Its many rare volumes make it a valuable library to researchers — especially those interested in early Western Americana.

In addition to the public libraries there are many specialized collections — St. Louis University's Vatican Film Library with more than 34,000,000 pages of Vatican Library manuscripts

on microfilm, Lutheran Library for the Blind with its Braille books, the McDonnell-Douglas Electronics Co. Library, the libraries of professional organizations such as the American Otolometric Association and the St. Louis Medical Society, the collections of the St. Louis Art Museum and the Missouri Historical Society, the Anheuser-Busch, Inc. Library and the Monsanto Co. Engineering Information Center library. The resources are almost endless.

One of the best ways to survey the library riches available in metropolitan St. Louis is to obtain a copy of "A Directory of Libraries in the St. Louis Area." It lists more than 200 public and private libraries and gives de-

tailed information on their collections and the uses that may be made of them by the public. It is brought up to date every two years.

The directory costs \$2.50

(\$1.50 for additional copies) and can be obtained by writing to The Higher Education Coordinating Council of Metropolitan St. Louis, 5600 Oakland Avenue St. Louis, Mo. 63110.

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facades at both back and front represents both the rough frontier and the elegance of French society in St. Louis. Its earlier framing, a simple farmhouse, was built by Henri Chatillon, fur trader and wilderness guide. Its imposing second section was constructed by Dr. Nicholas DeMenil, wealthy physician from a noble French family.

The Campbell House in downtown St. Louis also represents the fur trade. It was home to Robert Campbell, head of the Rocky Mountain Fur Co., which rivaled the powerful Chouteau-Asst. interests. Outside, it looks like a demure Philadelphia row house. But inside it burgeons with rococo gilt cornices, opulent swelling Belter chairs and parquet floors.

The fur trade was also responsible for the beginning of Taille de Noyer in Florissant, the country home John Mullanphy bought from Hyacinthe Deshetres, a fur trader. Mullanphy, an early St. Louis millionaire, purchased the house for his 16-year-old daughter Jane when she married Charles Chambers. Their 17 children filled the house and descendants occupied it until 1960.

Another noteworthy historic structure is Tower Grove House, the country home of Henry Shaw, founder of the Missouri Botanical Gardens. Shaw arrived from England at the age of 20. He made so much money trading items such as hatchets, knives and traps to Indians and enamelware to St. Louisans that he retired 20 years later as one of the richest men in St. Louis. In 1851 he moved into Tower Grove House. There he spent the last 30 years of his life building the garden into one of the finest botanical institutions in the world. As in Campbell's house, the lush, exuberant opulence of the Shaw mansion reflects the delights of a self-made man spending his money 125 years ago.

Eugene Field's boyhood home on South Broadway is a handsome Federal brick row house with an extensive collection of Victorian toys as a memorial to the "Children's Poet." He wrote:

"Have you ever heard of the Sugar-Plum Tree?"

"Tis a marvel of great renown! . . ."

Whatever the field of interest, St. Louis has something to offer. Costumes, decorative arts, medicine, sports, science, art—come and browse and dream.

Bushnell Pioneer Museum has one of the largest collections of nineteenth century

and early twentieth century Americana in the Midwest. It has everything from shaving mugs to Model T Fords. Interstate Highway 70, four miles west of the new St. Charles Bridge, turn off at Cave Springs exit. Open daily except Mondays 10 a.m. to 4 p.m. May 1 to Nov. 15. Admission: adults 50 cents, children 25 cents. Phone 724-0463.

Gateway Arch has exhibits on the opening of the West in the Interim Museum of Westward Expansion. On the Mississippi riverfront at the foot of Washington Avenue. Open daily 8:30 a.m. to 5 p.m. except Christmas and New Year's. Admission free. The ride up the Arch is \$1 for adults, 50 cents for children. Phone 622-4465.

Jefferson Barracks Historical Park Powder Magazine Museum records the military history of the opening of the West. At the end of South

"The Iron Horse gave way in turn to the airplane. Those interested in the history of flight can see its evolution from a bird's wing beat to modern rocketry at the Museum of Science and Natural History in Clayton."

Broadway. Open Wednesday through Saturday 8 a.m. to 5 p.m., Sunday 1 p.m. to 5 p.m. Admission free. Phone 544-0822.

McDonnell Planetarium has constantly changing exhibits relating to astronomy and space exploration. There are star shows and science programs. In Forest Park. Hours 10:30 a.m. to 10 p.m. Tuesday through Friday.

Saturday, 11 a.m. to 8:30 p.m. Sunday 1:30 to 4:30.

Closed Mondays and some holidays. Phone 535-5810.

Jefferson Memorial Museum. Run by the Missouri Historical Society, has exhibits on Missouri and St. Louis history and the opening of the West. In Forest Park at Lindell Boulevard and DeBaliviere Avenue. Open 9:30 a.m. to 4:45 p.m. week days and Sundays. Closed some holidays. Admission free. Excellent gift shop. Phone 726-2622.

The Museum of Science and Natural History offers exhibits on ecology, space travel, evolution, communication, light, flight and Egyptology. Big Bend

Boulevard and Hanley Roads, Oak Knoll Park, Clayton. Open Tuesdays through Saturday 9 a.m. to 5 p.m., Sundays 1 p.m. to 5 p.m. and Mondays in June, July and August 4 p.m. to 9 p.m. Closed some holidays. Admission free. Phone 726-2888.

The National Museum of Transport exhibits old locomotives, railway cars, automobiles and horse-drawn vehicles.

Open 10 a.m. to 5 p.m. all year except Thanksgiving, Christmas, and New Years. At 3015 Barrett Station Road, Kirkwood. Admission: adults \$1.50, 75 cents for children. Phone 965-6885.

The Old Court House has restored court rooms and exhibits on iron work, Indians, settlers, fur trading and the Louisiana Purchase. At Fourth and Market Streets. Open daily 9 a.m. to 5 p.m. Admission free. Phone 622-4265.

The Old Cathedral museum has memorabilia of the early days in the 139-year-old Basilica of St. Louis, King of France at 209 Walnut Street. Open daily 10 a.m. to 5 p.m. Admission 25 cents. Phone 231-3250.

St. Louis Art Museum in Forest Park has an extensive collection from almost all over the world, including Chinese, Japanese, Pre-Columbian and African art. The American Galleries include work by Bingham, Remington, Wimar, Benton and Stuart, among others. There are also Durers, Rembrandts, Rubenses, Titans and El Grecos, as well as Renoirs, Van Goghs, Rodins and Picassos. The education department offers films, gallery talks, children's programs and guided tours. Gift shop and restaurant. Open Wednesday through Sunday 10 a.m. to 5 p.m., Tuesdays 2:30 to 9:30 p.m. Closed Christmas and New Year's. Admission free. Phone 721-0067.

St. Louis Medical Society Museum has National Museum of Quackery as well as books, papers, instruments, apparatus and furniture depicting 170 years of St. Louis medical history. At 3839 Lindell Boulevard. Open daily 11 a.m. to 4 p.m. Admission free.

St. Louis Sports Hall of Fame offers the city's sports history at Busch Memorial Stadium between Gates 5 and 6. Open daily 10 a.m. to 5 p.m., on Cardinal game nights between 6 p.m. to 11 p.m. Closes Dec. 31 for winter season, reopens March 1. Admission \$1.25 for adults, 60 cents for children. Phone 421-6790.

St. Stanislaus Museum of Je-

suit History contains memorabilia of Jesuit life and work in St. Louis and the West. Admission can be arranged by calling the Rev. Claude H. Heithaus SJ at 837-3525 or by writing him at 700 Howdershell Road, Florissant, Mo., 63031.

Soldier's Memorial houses mementoes of Civil War, World Wars I and II, Korean and Vietnam wars at 1315 Chestnut Street. Open daily 10 a.m. to 4:30 p.m. Admission free. Phone 453-4550.

The Inaugural, a veteran mine sweeper from the battle of Okinawa, is moored in the Mississippi River near the south leg of the Gateway Arch. Open 9 a.m. to 9 p.m. seven days a

"The fur trade was responsible for the beginning of Taille de Noyer in Florissant, the country home John Mullanphy bought from Hyacinthe Deshetres, a fur trader. . . . Descendants occupied it until 1960."

week. Winter season, weekend daylight hours only. Adults \$1, children 50 cents. Phone 991-4618.

Washington University Gallery of Fine Arts, Steinberg Hall offers excellent modern art as well as traditionals. A notable part of this offering is the Morton D. May Collection of Oceanic Art. All this is at Forsyth and Skinker Boulevards. Open weekdays 9 a.m. to 5 p.m., Saturdays 10 a.m. to 4 p.m., Sundays 1 to 5 p.m. Admission free. Phone 863-0100.

Gen. Daniel Bissell house is excellent example of Missouri country manor of the early 1800s. At 10225 Bellefontaine Road, Bellefontaine Neighbors. Open Wednesday through Saturday 8 a.m. to 5 p.m., Sunday 1 to 5 p.m. Closed Christmas and New Year's. Admission 50 cents for adults, 25 cents for children. Phone 868-0973.

The Campbell House is a combination of eighteenth century East Coast antiques and exuberant Victorian opulence. Children's clothing and Mrs. Campbell's dresses on Display at 1508 Locust Street. Open Sunday noon to 5 p.m.; Tuesday through Saturday 10 a.m. to 4 p.m. Closed Monday. Retail antique gallery open in top floor.

Admission: Adults \$1, children 35 cents. Phone 421-0325.

Chatillon-DeMenil House was known for many years as the most beautiful house in St. Louis. Now restored to Victorian splendor, it has a gift shop and restaurant in its adjoining carriage house. At 3352 DeMenil Place in south St. Louis. Open Tuesday through Sunday 10 a.m. to 4 p.m., closed Monday. Adults \$1, children 50 cents weekdays adults 75 cents, children 35 cents. Phone 771-5828.

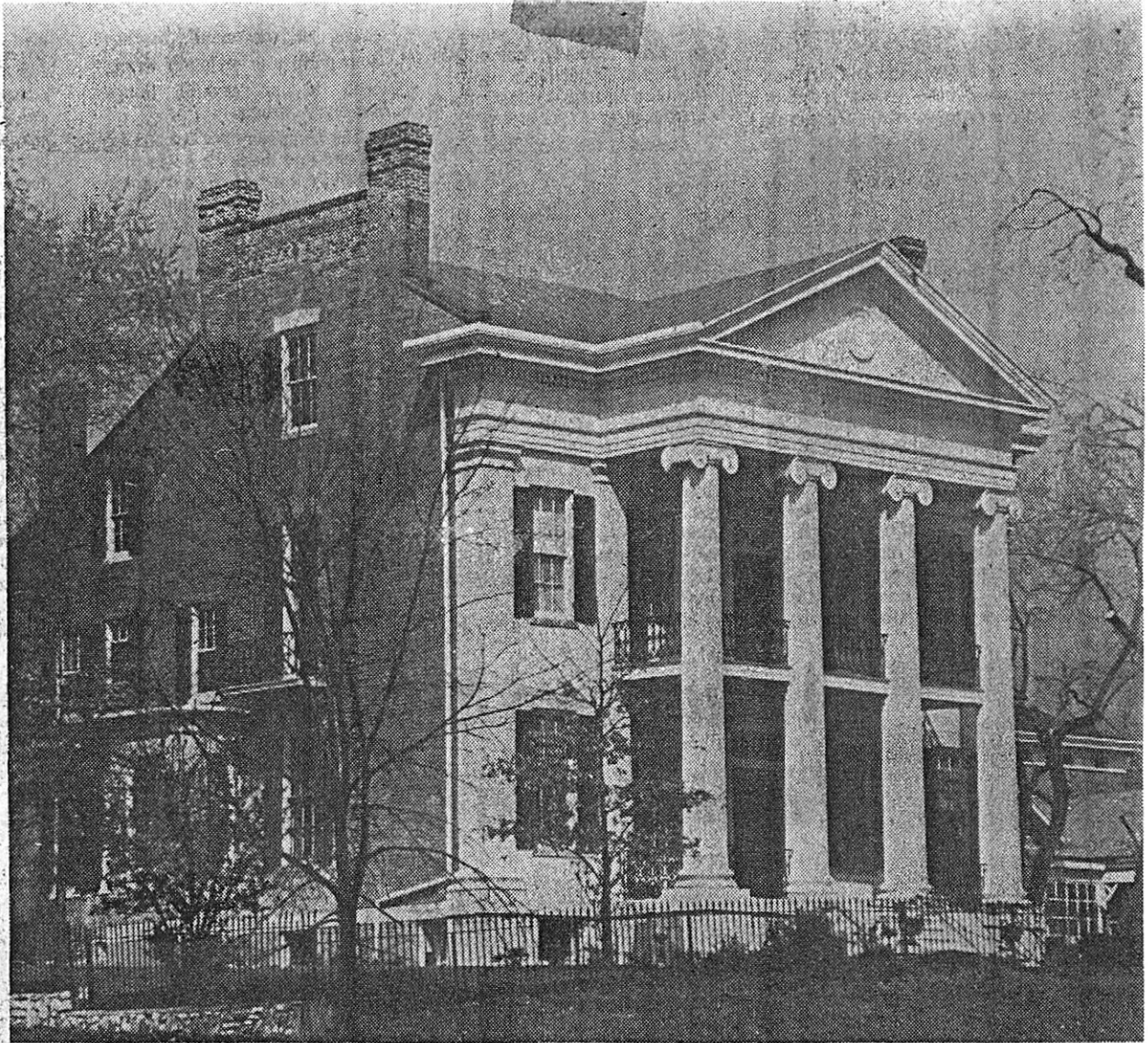
Daniel Boone's stone house was built by the famous pioneer himself. It contains his desk with secret compartments, his hard-carved powder horn, Highway F. near Defiance, Mo. Open daily except Christmas, 8:30 a.m. to dusk. Admission: Adults \$1, children 50 cents. Phone 987-2221.

Eugene Field House is the boyhood home of the "Children's Poet," and specializes in antique toys at 634 South Broadway. Children's birthday party room available. Curio corner for children's gifts. Open Tuesday through Saturday 10 a.m. to 4 p.m., Sundays noon to 5 p.m. Admission: adults 75 cents, children 35 cents. Phone 421-4689.

Hanley House is a pre-Civil War farmhouse shaded by what may be the largest black oak in Missouri. It was used for target practice by troops of the Union and the Confederacy. At 7600 Westmoreland Avenue, Clayton. Open Friday, Saturday and Sunday 1 p.m. to 5 p.m. Adults 75 cents, children 25 cents. Phone 725-9155.

Hawken House was built by the eldest son of Jacob Hawken, gunsmith who made the famous Hawken rifle used by Fremont, Daniel Boone, Crockett, Buffalo Bill, Kit Carson and others. Greek revival architecture with Victorian details. At 1155 South Rock Hill Road, Webster Groves. Open Friday and Saturday 10 a.m. to 4 p.m., Sundays 1 to 4 p.m. Admission: adults 75 cents, children 25 cents. Phone 961-4274.

Tower Grove House, Henry Shaw's country home in the Missouri Botanical Garden, is a splendid Victorian bachelor home with an interesting 1880s kitchen and bath. Open daily May through the end of October 10 a.m. to 5 p.m., November 1 through the end of April 10 a.m. to 4 p.m. Admission: Adults 75 cents, children 25 cents in addition to garden admission of \$1 for adults, 25 cents for children. Phone 773-9000.



THE CHATILLON-DeMENIL HOUSE at 3352 DeMenil Place in south St. Louis has been regarded for many years as the most beautiful house in the area. It was recently restored to its Victorian splendor, and now serves as a museum open to the public.