

Introduction to tours

N1-Narrator 1

N2-Narrator 2

N1: Welcome to “It Happened Here” an informational audio tour from Jefferson National Expansion Memorial that commemorates the role St. Louis played in the westward expansion of the United States during the 19th century. Use the “It Happened Here” map to locate the tour stops numbered labels on the park grounds; these numbered labels are attached to the light poles along the walkways. The map is available at the Information Desk in the visitors Center under the Gateway Arch or online on the PastCast page at www.nps.gov/jeff. During Fair St. Louis and Live on the Levee events throughout July and August, maps are also available at the National Park Service tent located in the Family Fun village north of the stage on the levee.

Please proceed to the first stop

A Budding City (1820s – 1830s)

Stop #1

Lovejoy

N1: The first stop on this journey is at a lamppost on the west walkway, one of two walkways between the parking garage structure and the Gateway Arch. If you place yourself on the west walkway and head south towards the Arch, you will come upon the first “It Happened Here” label attached to a lamppost. The title of this tour is “A BuddingCity” and includes four stories from a dynamic period in St. Louis’ history from 1820 -1830. The first stop is the Lovejoy Print Shop. After locating the label stand and take a moment and imagine St. Louis as it was in the 1830’s, almost two centuries ago.

N2: There is noise all around you from this growing river city. The fur trade fuels the city’s economy. It has been a little over a decade since the state of Missouri entered the Union in 1821. St. Louis bustles with riverboats along the levee, bringing goods and people to this once small village. By 1830 there are almost 15,000 people in St. Louis. Many of them hope to make a name for themselves on the frontier, in the fur trade, or in the shipping business.

N1: The state of Missouri entered the union amid great controversy. The US Congress passed the Missouri Compromise allowing Missouri to enter the union as a slave state while Maine entered as a free state. After Missouri, the Congress decreed, no other

new state carved from territories north of the Compromise line (roughly Missouri's southern boundary) would allow slavery.

N2: St. Louis had all the problems of a growing city with a large transient population, many immigrants, and a lawlessness that affected much of the United States. One horrible incident pushed St. Louis into the limelight and negatively affected the community for decades to come.

N1: In April 1836, Francis McIntosh, a free mulatto from Pittsburgh who worked as a cook on a steamboat, interfered with the arrest of two boatmen who had been fighting. Two law officers took McIntosh into custody. When one of the officers told him that his sentence would be severe and that he might be hanged, he pulled a knife, injuring one officer seriously and stabbing the other to death. Enraged at the incident, an angry mob broke into the jail and dragged out McIntosh. They chained him to a locust tree on the corner of Seventh and Chestnut Streets and laughed and jeered as they set fire to him, burning him to death.

N2: The city fathers and business leaders chose to downplay the gruesome lynching by enforcing a news blackout and cover-up, but one St. Louis newspaper editor kept attention focused on the issue. Elijah P. Lovejoy published the *St. Louis Observer* from his office near this location, 85 First Street.

N1: In June 1833, the Reverend Elijah Parish Lovejoy, newly graduated from Princeton Theological Seminary, returned to St. Louis, where he had previously edited the *St. Louis Times*. He became editor of a Presbyterian newspaper, the *St. Louis Observer*. He turned his editorial attention to “the incubus” of slavery, which was “paralyzing our energies, and like a cloud of evil portent, darkening all our prospects.” By October 1835, his antislavery editorials had aroused public complaint and threats of mob action against the *Observer* office.

N2: After the lynching of Francis McIntosh in 1836, Lovejoy published a detailed account of the tragedy, entitled “Awful Murder and Savage Barbarity.” “We must stand by the constitution and laws or All is Gone,” wrote Lovejoy. The judge presiding over the grand jury investigation of the affair twisted Lovejoy’s editorials, stating that no one person could be blamed and therefore it was an act of the populace.

N1: Lovejoy continued to print articles about the horrors of the act and the threats to the press. Taking their cue from the judge’s remarks, Lovejoy’s enemies broke into the *Observer* office three times during the following weeks. After the last attack, which took place on July 21, 1837, Lovejoy decided to move his press to Alton, Illinois. There, attacks began again, with Lovejoy losing three printing presses when attackers threw them into the river. When Lovejoy stayed to protect his fourth press on November 7, 1837, he was killed by a mob.

N2: Lovejoy attained national recognition as a martyr for the abolitionist cause as well as the freedom of the press. Indeed, St. Louis attained a notoriety that greatly tarnished its image, ranging from articles in the abolitionist press to the Illinois Senate, where Abraham Lincoln spoke about the tragedy. Lovejoy's efforts to chasten the community about the horrors of slavery and race prejudice did not die with him. A motivated community of anti-slavery whites combined with the individual efforts of free and enslaved blacks in the city worked against the slaveholding interests for nearly 30 years until the Civil War decided the question by 1865.

N1: Please proceed to the next stop, the Old Rock House. Follow the walkway south towards the Gateway Arch. As you near the Arch, head east towards the river and you will come to the Grand Staircase. Stay to the left going down the stairs and, once on the sidewalk, proceed to the first tree just north of the Grand Staircase and look for your next stop label "The Old Rock House". Please pause your player at this time and resume when you arrive at the next stop.

A Budding City (1820s – 1830s)

Stop #2

Old Rock House

N1: Welcome to the second stop on the tour. You are located on present-day Leonor K. Sullivan Boulevard, with the Mississippi River to the east and the Arch to the West.

Now imagine a large stone building with its front door at Wharf Street, now Sullivan.

The two-story structure, with its thick walls, was the perfect place to house furs brought from the West for trading.

N2: Manual Lisa, a St. Louis fur trader, built the Rock House in 1818 to store supplies and bundles of beaver pelts for his business, the Missouri Fur Company. Fur was a big business in the early 1800s. Fashionable men demanded hats made of a durable, sleek-looking material called “felt.” It was made by pressing together the fine, short hairs from a beaver’s undercoat and treating them with special chemicals. The resulting material could be formed into different types of hats, like top hats.

N1: The fur trade brought thousands of dollars into the St. Louis economy, which was critical in the 1820s and 1830s. Indian tribes along the Upper Missouri River trapped beaver, cleaned the pelts and traded them for manufactured items like fish hooks, knives, cooking pots, cloth and colorful beads. Each year, representatives from the Missouri Fur Company traveled by boat up the Missouri River to trade with the Indians. At the time, people saw the West as an endless source of natural resources.

N2: Because of its location near the confluence of the Missouri and Mississippi Rivers, St. Louis served as a middle point between the markets of the east and the rich resources of the western frontier. In fact, its proximity to both rivers is why Pierre Laclede established St. Louis as a trading post in 1764. But the way the fur trade was conducted changed with the advent of the Americans.

N1: The Americans hired young men who were later called “Mountain men.” Instead of relying on Indian tribes to do the trapping, the mountain men did it themselves. This cut off a major livelihood for the Indian tribes, and diminished the availability of manufactured goods like cast and forged ironware, glass beads, woven cloth, and firearms. No wonder the mountain men were not popular with the tribes! As beaver diminished along the Missouri River the trappers moved into the Rocky Mountains, finding new sources rich in animals.

N2: The mountain men did not need to return to St. Louis for supplies. An annual event called the rendezvous occurred in the mountains, with traders from St. Louis hauling goods hundreds of miles to swap them with individual mountain men for their year’s take in furs. Each rendezvous lasted a week or so. The Mountain Men then returned to their trapping places or found a camp for the winter, while the traders brought the furs back to St. Louis for storage in a building, such as the Rock House.

N2: The Old Rock House represented the fur trade history of the community. It was later used by a keelboat line from Pittsburgh, as a storehouse for army goods, and by Wilson Price Hunt, leader of the Astoria land expedition. James Clemens, Jr., a banker and cousin of Mark Twain, purchased the building in 1828 at an auction. From 1849 to 1865 the building was used by Clemens as a "sail loft," making canvas tops for covered wagons going west. This building remained in place until the 1930s.

N1: By the late 1930s the structure was heavily added to, with an added third floor, Mansard roof, and other adornments. It was used as a restaurant and cheap lodging for workers on the levee during the 1920s, and when the river trade fell off, as a nightclub in the 1930s which featured African American blues. The building was dismantled and restored by the National Park Service in the early 1940s, then dismantled again in the late 1950s to make way for the Arch. A portion of the building can still be seen on display in the Old Courthouse.

N2: Now travel across the street to the Levee, and riverfront, your next stop. Feel free to locate yourself anywhere along the riverfront where you can see levee paving bricks disappearing into the Mississippi River. Please pause your player at this time and resume when you arrive at your next stop.

A Budding City (1820s – 1830s)

Stop #3

Levee – Meachum

N1: Welcome to the St. Louis Levee, which can easily be seen from the site where you are now standing, facing the Mississippi River. In 1830, if you looked up and down the bank, you would have seen and heard the dozens of steamboats moored to this spot. You would notice a new wharf, fresh wood brought from downstream, protecting people from the mud and easing the movement of supplies and goods to and from ships. At this time, this place was still the heart of the city.

N2: The riverfront took in furs and agricultural exports, such as wheat and hops, which arrived by small vessels from the Upper Mississippi and the Missouri Rivers. Steamboats brought finished goods up from New Orleans or down the Ohio from Pittsburgh. St. Louis was the last place for the large boats. Above this, the Mississippi was not as wide or as consistently deep as below. The Missouri was a difficult river to navigate and had its own set of problems distinct from those of the Mississippi. Small boats could reload with finished goods at St. Louis before traveling back upriver. Large boats would gather raw materials and travel downstream once more.

N1: The web of trade routes that spread out from St. Louis were not only to parts of the United States. The Santa Fe Trail, which carried goods to the Southwest after 1821, brought silver into the St. Louis economy from Mexico. This activity, although subject

to loss from Indian raids on the Great Plains, lined the pockets of many St. Louis merchants.

N2: On the Levee, many different types of men and women who made their living from the river trade could be seen. Many men served as roustabouts, moving goods off and on boats. Captains, pilots, engineers, pursers, stewards, and deckhands kept each individual boat running. As for the men on the land, one of the many essential trades was that of a cooper. A cooper made barrels for transporting goods. In a commercial town like St. Louis, a cooper could become very wealthy.

N1: One such cooper was John Berry Meachum. Meachum was born a slave in Virginia on May 3, 1789. His parents were Thomas and Patsy Granger. John's family was soon separated, and he and his mother were taken by their enslaver, Paul Meachum, to North Carolina and later to Kentucky.

N2: John Berry Meachum's owner did something not uncommon in those days. He allowed John to get work on his own and earn money. The process of hiring himself out provided John with extra income. In time, by working in the saltpeter caves in Kentucky, Meachum was able to purchase first his own freedom, and later his father's.

N1: A search for his wife and children led John Berry Meachum to St. Louis in 1815. When he arrived, he had three dollars in his pocket, two of which he used to cross the Mississippi River. Using the skills he learned as an apprentice carpenter, cabinet and

barrel maker, and cooper, he soon obtained employment and saved enough to purchase freedom for his wife and children.

N2: Meachum and his wife became members of the First Baptist Church, recently opened under the leadership of John Mason Peck. The congregation grew so rapidly that it was decided in 1825 to form a separate congregation for black members under the leadership of Meachum, with Rev. Peck's supervision. That same year Meachum was ordained and founded the First African Baptist Church. There were 220 members in the church when it was founded. At least of these were slaves who attended with the permission of their masters. This was the first church established for African Americans in the city of St. Louis.

N1: Meachum and his wife Mary were both heavily involved in efforts to not only educate free blacks but also to emancipate slaves. There is evidence that Meachum purchased several slaves and had them work in his cooperage until they repaid Meachum, when he set them free.

N2: As the riverfront became larger and more impressive, the city experienced some cultural changes. Your next and last stop is the Old Cathedral, just south and west of the Gateway Arch. Follow the stairs back to the top, then head towards the south leg of the Gateway Arch. You should be heading to the left as you face the Arch. Make your way to the south face of the leg. I suggest that you pause your player for now, and let me give you the rest of the directions when you've reached that point. See you there.

If you are now at the south leg, take a moment to be sure you are standing on the side that faces south. Please face your body south, and look to the right. Do you see the walkway that curves west toward the Old Cathedral? You might have to look through the trees. It's the walkway that does not go uphill. Please proceed along that walkway. Watch for the lamp post on the south side of the walkway, and look for the PastCast labels as you cross on of the park's service roads. If more than one lable is visible, just look for the titled "A Budding City". Please pause your player and resume listening when you reach that location.

A Budding City (1820s – 1830s)

Stop #4

Old Cathedral

N1: As you look at the Old Cathedral, imagine taking a trip back in time. Although this is the fourth church building to stand on this spot, you would have to go back to the year 1769 to reach a time before there was a church here. The current Old Cathedral was completed in 1834; William Clark was one of many donors who helped finance the structure, and he attended the official opening mass.

N2: In 1764, St. Louis founder Pierre Laclede set aside this block for the church. It was intended to be a religious and cultural center for the community. Holidays, baptisms, weddings, funerals and other social events took place here. The original inhabitants of the

St. Louis area were French, and they brought their customs, culture, and their Roman Catholic religion with them.

N1: Don Pedro Piernas, the Spanish lieutenant governor, built a small log church on this block in 1770. In 1772, St. Louis ordered a bell for their church, which can still be seen on display in the Old Cathedral Museum. The bell was tolled at least three times a day; at sunrise, at noon, and at sunset. The bell also called villagers to mass on Sunday.

N2: In 1776, the growing town of St. Louis received its first pastor, Bernard de Limpach, a Capuchin monk, and a second church was built. This was a larger, vertical log structure which measured 60 x 30 feet. It was to this log church that Jean Baptiste Charbonneau nicknamed “Pomp” of the Lewis and Clark Expedition, was brought on December 28, 1809 to be baptized. His father, Toussaint Charbonneau, and mother, Sacagawea, looked on while a Trappist Monk performed the baptism. The little boy’s godfather was Auguste Chouteau.

N1: As St. Louis began to change with an influx of Anglo-Americans in the 1790s, the town became less and less religious. Attendance at mass dwindled. St. Louis was considered to be a Godless, heathen town after 1804, when the population of non-French residents rose and the resident priest departed. The arrival of Bishop Louis William Valentin DuBourg on January 4, 1818 brought religion back to St. Louis. In May 1818, Bishop DuBourg laid the cornerstone for a brick cathedral.

N2: St. Louis was a growing community during the 1820s, with people of all cultures and languages wanting a mass to serve them. The community also desired a place for higher education instead of sending their sons to the east coast. Bishop DuBourg began a school, behind the cathedral, in 1818. In 1826, the Jesuits became the administrators. This school continued to grow, later moved to the west, and is now known as St. Louis University.

N1: The neo-classical structure which is today called the Old Cathedral was designed by St. Louis architects Morton and Laveille. Bishop Joseph Rosati thought the 1818 brick cathedral was fit only to be a haybarn, and committed all of the resources of the church to the design and construction of the building you see before you. The Old Cathedral is 136 feet long by 84 feet wide, with walls 40 feet high and a steeple 122 feet tall. The facade of the Cathedral is constructed of limestone, and the sides are of fieldstone.

N1: The inscriptions on the outside of the building include large gilded Hebrew letters which spell out "Yahweh," or "God." Across the entire front, below the pediment, is a long inscription in Latin which reads "In honorem St. Ludovici. Deo Uni et Trino Dicitum," followed by the year 1834 in Roman numerals. In English, this inscription means: "In honor of St. Louis. Dedicated to the One and True God. 1834 A.D." Above the three entrance doors are three slabs of Italian marble with inscriptions. The left towards the (west) is in English, the middle is in Latin, and the right is in French. All three say the same thing: "Behold the tabernacle of God with men, and He will dwell with them." The Gospel text "My house will be called a house of prayer" (Matthew XXI) is inscribed on the left of the facade in English, and on the right in French.

N2: At one time, the cathedral block included a cemetery, a rectory, a convent, an orphan's home, and a school building. The cemetery was moved after 1823, when a St. Louis law prohibited burials within the city limits; over 2,000 graves from the old churchyard were moved to a plot on the St. Charles Road in 1831, and to Calvary Cemetery in North St. Louis in the early 1850s.

N2: The Old Cathedral survived the great fire of 1849, the westward migration of thousands of Americans, and the 1854 efforts to burn it down by a band of Know-Nothings, a political party opposed to foreigners. A New Cathedral on Lindell Avenue was dedicated in 1926, thus taking away cathedral status from the downtown structure.

N1: But the Old Cathedral's days of glory were not over. The church was restored by the firm of Mackey and Murphy in 1959, and in 1961, Pope John XXIII designated the Old Cathedral as the "Basilica of St. Louis, The King." A basilica is defined by the Catholic Church as "a distinguished church upon which either ancient custom or papal decree has bestowed the name as a title of high honor." The Old Cathedral is still a functioning place of worship, owned by the Roman Catholic Church.

N2: Thank you for joining us for this episode of *It Happened Here*. We look forward to sharing more information about this National Park Service area, Jefferson National Expansion Memorial.