The graves of the Rev. and Mrs. Jothan Meeker are marked with these stones in the Ottawa Indian Burial Ground northeast of Ottawa. The Rev. Mr. Meeker, missionary and printer, established the Ottawa Mission and printed the first newspaper in Kansas and the first Indian-language paper in the world in 1835. He used a phonetic alphabet to ease the Indians’ problem of learning to read. Meeker was one of the founders in 1831 of the Baptist mission among the Shawnees.
CRUMBLING HEADSTONES NEAR OTTAWA, KANS., A LINK WITH CULTURAL PIONEERS

Neglected Are Graves of Founders of Mission for Indians, Including That of John Tecumseh (Tauy) Jones, Indian Theologian Who Inspired School and Was on Its First Board of Trustees With Chief Wind as President.

By Charles Arthur Hawley.

FIVE miles northeast of the campus of Ottawa University is a small cemetery, unknown of and in need of friends to preserve its historic remains. In this plot of ground lie the dust and ashes of the first Ottawa Indians brought to Kansas, and of those earliest concerned with the cultural and religious life of the region around Franklin County, Kansas.

This historic cemetery is locally known as the site of the Ottawa Indian mission and burying ground. Here are the graves of Jetham Meeker, founder of the historic mission; Elizabeth S. Morse, missionary to the Indians; John Tecumseh (Tauy) Jones, founder of Ottawa University; Notino, the first chief of the Ottawa Indians and by tradition a famous medicine man to whom all the Indians went when the missionaries failed; Chief Compchau, the second chief of the Ottawa Indians; the Wind family, prominent Indian officeholders for the first two years of Ottawa university; and other pioneers who built Kansas.

The "Indian burying ground" originally enclosed ten acres as the need of a large plot was seen at the beginning of the removal of the Ottawa Indians to Franklin County. Of the first quota, 600 Indians who arrived in 1833, one-half died during the first two years. According to the records of Curtis Roby, the Indian agent. Since there is no record of any other burial ground, the graves of the majority of the Indians have been lost under the surrounding mucilage land. This easily came about since the earliest burials were unmarked except for the Indian custom of building a stone cairn over the graves. A few of these cairns still remain, but are rapidly crumbling.

First Education for Indians.

The earliest educational developments in Kansas began with Indian missions. Like Hamilton college in New York, Amherst in Massachusetts and other eastern colleges, the first educational institutions in Kansas were established to fill the earnest desire to educate the Indians. In the earliest territorial days this was made possible by the procedure of the United States government in moving the Indians ever further westward. The territory of Kansas in 1830 was considered so far west that no white settlements would be made for considerable time; hence its selection as territory for Indian reservations.

To Long Long Around Highland

the Ottawas, Highland, under the supervision of one group of missionaries, developed Highland university. Ottawa, under supervision of another group of missionaries, developed the Ottawa University. The founder of the latter school was the Rev. John Tecumseh Jones, known today by his Indian name of Tauy Jones.

Jones was a Chippewa Indian born in Canada, in 1800. In early life he had been received into the Old Carey mission, which gave him the rudiments of a liberal arts education and, what is more important, fired him with a desire to help his tribesmen. Later he came to the United States to make his home and attended Madison university in New York. This latter institution became the mother of Colgate university, Jones completed his work in theology and was ordained a missionary for its owner. In 1845 Tauy Jones married Jane Kelly, one of the missionaries at the station. Jane Kelly Jones, beloved by the Indians, proved not only an able missionary but also a devoted and practical woman. In 1850 Jones pre-empted land and built a large house which became the headquarters for his Indian dependents. As the slavery question grew more intense, the border ruffians, who associated all Kansas missionaries with Abolitionists, continually attacked the Ottawa mission. Jones's property escaped serious damage, however, until the sack of Lawrence in 1856, when the marauders burned the Jones home. Tauy Jones escaped with his wife, according to local tradition, John Brown came to their rescue.

Four years after the sack of Lawrence, Tauy Jones felt sure of the university which he had planned a year or two earlier. In 1860 the first Kansas Baptist convention met at Atchison. Tauy Jones pleaded for his university in these memorable words: "You white folks have educated and able teachers and leaders. The Indians have lands which shall be sold to build and endow a college. Why not erect an institution of learning for whites and Indians in Ottawa?"

Grant for University.

The convention approved the idea and Tauy Jones secured from the Department of Indian Affairs at Washington a grant of 20,000 acres.

The Indians were jubilant, and the first board of trustees included the names of Tauy Jones, James Wind, who in 1864 became the third chief of the Ottawa tribe, William H. Joseph King, all Indians. James Wind was elected the first president of the board of trustees and Joseph King, secretary. The mission school had proved its worth.

Tauy Jones died in 1871. Around his grave are gathered the other Indians and white pioneers. To the west are his Indian dependents Lewis King, the grandson of the Wind family; the King family; the chiefs Notino, or Natno; Compchau, and James Wind. Prominent, in bold letters on one of the eight large 18 by 24-inch markers of the wise Notino is the name of the first chief of the Ottawas. Tauy Jones's grave has two markers. The original unpolished stone with crude lettering on his grave is now supplemented a second, modest marker. Not far is the grave of the Rev. Jetham Meeker, who died in 1855. Meeker's marker, not the original which has long since disappeared, tells more than the others, as it carries the Indian symbol of the tomahawk and bow and arrow.

MOST ELABORATE MARKER IN THE OLD INDIAN BURYING GROUND AT OTTAWA . . . . OVER THE GRAVE OF COMPCHAU, SECOND CHIEF OF THE OTTAWA INDIANS.
The Ottawa Indian Burying Ground.

By Mrs. Thomas E. Chandler, and Read Before the Franklin County Teachers' Institute, January 18, 1913.

Of all the points of historic interest about Ottawa there are none of greater value nor of more import than the Old Indian Burying Ground.

It lies about three and a half miles northeast of North Ottawa and is reached by way of Wilson street and a drive through the farm of Mr. William Hawkins. The situation is upon an elevation of ground covered with the old trees with much underbrush and grass which partially obscures the graves that lie scattered about.

Originally the plot of ground covered ten acres, but five of these acres were sold and now are used as a part of the adjoining farm. The remaining five acres are "God's Acres," made sacred as the last resting place of the early people who came to make way for the oncoming of progress and the advent of the white man.

For years and years unnumbered these vast prairies of Kansas had been the hunting grounds over which unnamed tribes of prehistoric Redmen had passed and repassed, leaving little or no permanent marks and few signs of man's presence except the subsiding of the still wilder beasts that otherwise would have been dominant. God had used for the Indian for which we are the beneficiaries. Shall we question that Indian's part in history or repudiate him, if having played his part he reluctantly gives way to a better civilization?

The coming of the Ottawas to the valley of the Osage was no accident. These Indians were originally a tribe of the great and powerful Algonquins, who lived in the northern part of the Atlantic coast. They were rude and warlike by nature and yet possessed of a high degree of intelligence and capable of the most enduring friendships. They are closely related in characteristics and languages to the Pottawatomies, Cherokees, Shawnees and nearly 57 other varieties of Indians, though each tribe spoke a language nearly unknown to every other. Some of the Ottawas still live in Canada but most of them were driven westward by the fierce Iroquios and back again by the stubborn Dakotas until finally they were pushed southward through Michigan into Ohio in the lands about where Toledo now lies. One part were in the south of Michigan. Here in close contact with white men they without gaining any of the higher and better qualities.

At this time, very early in the eighteen hundreds, Rev. Isaac McCoy became a missionary among them. Their poverty of mind and body appealed deeply to him and he conceived the idea of asking the Government to lend a hand in inducing the Ottawas and several other tribes to relinquish their eastern lands and accept western grants and immigrate. In new freer surroundings he hoped to be able to have them the more easily taught the ways of Christian living. If in connection with his Christian ideas there was mixed any sinister political purposes we will at least pass them in silence in this paper.

The Indians gladly agreed to these plans and in 1833 the migration of the Ottawas was begun, led by an Indian agent, named Mr. Roby. It is probable that Chief Compchau was with them, though I have not been able to verify this by any written or oral testimony. There seems to have been a lack of leadership in the tribe of Ottawas themselves as several of their chiefs were men adopted from other tribes. This doubtless was due to their depleted and degenerate condition. Compchau was a Sioux but came to be much honored and loved by them.

The land allotted them was 72,000 acres on the Osage or Marais des Cygnes River. The present city of Ottawa is situated near the center of the allotment. There were two divisions of the Ottawas known as the "Blanchard Forks" and "Roche de Brod" — named from their eastern locations. They did not come directly to the Osage but spent some time nearer Lawrence. In 1837 they were located on their lands and began their farming, being fairly prosperous. But they were still the prey of ruthless traders and earnestly sought for Christian white man leadership.

Rev. Jotham Meeker came to answer to this call. He was a most devoted man, who with his beautiful young wife had been laboring for a few years at the Shawnee Baptist Mission near Boardport, on the Kansas side where he had established a mission printing press, the first on Kansas soil, and was printing parts of the New Testament and school books for the Delaware Indians, the first books printed in Kansas, bearing the date of 1834.

which all the Indian's sounds were convertible into words. Thus it was possible to print books for all the tribes and the Indians could learn to read in a few weeks or even days, each in his own language. I am only telling you this because it all adds to the historical value of the Old Burying Ground and it is necessary to know these things to appreciate fully its value. For when Mr. Meeker came to answer this call to the Ottawas, he transferred his press to his mission home and thither came the other missionaries of the state for the printing of all necessary school and mission literature.

The earliest settlements were along the north side of the river from above Forest Park to below the Seventh street bridge. Near the latter point Mr. Meeker built the first mission house and set up his press in 1837. His life and influence for good, need books rather than moments in which to relate them. Their lot became his lot and they loved him as their own, and he suffered with them as his own. The most suffering came in 1844, when the floods covered the valley six miles wide and nearly all their property and growing crops swept away. Following this it was deemed wise to remove the mission house to higher ground and in 1848 the ten acres were set apart for the church, the mission house and Burying Ground, the site mentioned at the beginning.

There had been need of a place of burial of their dead from the earliest date. Mr. Roby, the Indian agent, has left record that of the 660 who left Ohio, fully one-half died within the first two years. But if there was any other place of burial other than the present Indian Cemetery, there is no record that I could find. It is susceptible that this was the burying grounds even before the meeting house and mission were located there. But after 1848 and probably for several years before—between 1844 and 1848—here Mr. Meeker and his family lived, here was the printing press and its output of valuable books, here hung the first bell to ring the call to Christian worship and service, here lived Tau Jones and here he married Eliza Kelly in the early forties and together they worked for the uplift of the lives committed to their care. From these grounds was preached the
Kansas
Daughters of the American Revolution

George Washington Birthday Luncheon
February 22, 1940
Ottawa Country Club

Betty Washington Chapter
Lawrence, Kansas

General Edward Hand Chapter
Ottawa, Kansas
PROGRAM

Invocation -- Washington's Prayer
Mrs E.A. Sheldon Chaplain
Song
"God Bless America"
Pledge Of Allegiance

Greetings
Mrs G.D. Weilepp
Regent Gen. Edward Hand
Greetings
Mrs E.M. Owen
Regent Betty Washington
Introduction of Guests

Music
Ottawa University Girls
Miriam Kinderdick-Voice
Ethel Mae Schober Violin
Frances Gentry Piano

"Washington - Our Great Exemplar"
Dr W.A. Elliott
Pastor - First Baptist Church
Ottawa, Kansas.
GOD BLESS AMERICA
(Irving Berlin)

God bless America,
Land that I love,
Stand beside her and guide her
Thru the night with the Light
from above:

From the mountains, to the prairies,
To the oceans white with foam,

God bless America
My home sweet home.

From the mountains, to the prairies,
To the oceans white with foam,

God bless America
My home sweet home.

God Bless America
My home sweet home.
Mr. Bingaman assisted in completing the house and he became acquainted with Jones who remembered the Bingamans of the Wabash country back in the '20s.

Joseph Bingaman is one of the pioneers of this country. He helped build the Forest Park mill and several other stone buildings here. He was a workman on the old L. L. & G. railroad in Ottawa. Mr. Bingaman and an uncle rode for eighteen miles on the first engine traveling between Cincinnati and Chicago. "We gave the engineer fifty cents to let us ride," said Mr. Bingaman today.

**FURTHER NEWSPAPER HERE**

**AN ACTRESS AT LEAVENWORTH USES MECKER STORY.**

Mabelle Meeker, granddaughter of Captain Meeker, a Brother of Famous Missionary.

LEAVENWORTH, Jan. 23.—Miss Mabelle Meeker, the actress, who appeared at a local theatre last week, is a daughter of Joseph B. Meeker, of this city. Mr. Meeker is a nephew of the famous old Indian missionary, Rev. Jotham Meeker, who was one of the best known steamboat men on the Missouri River in the golden days of steamboating on that stream. Mr. Meeker has many interesting recollections of his distinguished uncle, and among other valuable heirlooms and records has a log of steamboat navigation on the Missouri, which his father kept, and which covers a period from the early '40s to 1871.

Mr. Meeker's uncle, Rev. Jotham Meeker, was a missionary among the western Indians at an early date and while acting in that capacity printer of the first paper ever published on Kansas soil. It was called "Shawnee newspapers Keesanthow," or in English, "Shawnee Sun," and was published at the Shawnee mission, on what is now Johnson county, the first issue making its appearance on a small press which Mr. Meeker brought with him from the east to Kansas territory, or rather the Indian territory, as it was then called. He and his wife came here in 1833 as missionaries to the Shawnee Indians. While at the mission they printed several Indian books, according to the stenographic system which he had invented, and which was easily mastered by the Indians. These were the first books that were ever printed in what is now Kansas.

Printed Books for Ottawas:

In May, 1837, J. G. Fratt arrived at the Shawnee mission from Massachusetts, and took charge of the printing office, and thus relieved Mr. Meeker, who desired to settle among the Ottawa Indians, with whom he had become acquainted many years before in Michigan. In June, 1837, he and his wife settled with the Ottawas near the present town of Ottawa, where they remained until their deaths. He died at the Ottawa mission, January 11, 1854, and she passed away at the same place, Mar. 15, 1856.

The printing press was moved from the Shawnee mission to that of the Ottawas, and soon after Mr. Meeker's location there, the small books and translations of portions of the New Testament were printed at various times. Among the publications which Mr. Meeker got out was a small missionary paper in the English and Cherokee languages, several school books in the Ottawa language, a code of the Ottawa laws, a hymn book and several Sunday school books.

Has His Documents, Too.

From Mr. Meeker's hands the old press, the first brought to Kansas, passed into the hands of Geo. W. Brown, of Lawrence, then to S. B. Prouty in June 1867. Mr. Prouty printed on it "Freedom's Champion," at Prairie City. It then went to Solomon Weaver, who used it at Leavenworth, and thence to Cottonwood Falls, from there to Cowley county, and finally it ended up down in the Indian Territory. Later it was rescued by the Kansas Historical Society. This society also has most of the documents, manuscripts, books, etc., of Rev. Jotham Meeker. The type and other materials used at the mission by Rev. Meeker was scattered broadcast on the prairie by the Indian children and as late as 1865 handfuls of it could be picked up near where was buried one of the most zealous missionaries that ever labored in any land.
TO RENEW BURIAL GROUND

OLD INDIAN CEMETERY HAS FRIENDS IN THE COUNTY.

Organization Will Keep Up and Improve Early Government Tract of the Ottawans.

Arrangements have finally been made for the preservation and upkeep of the old Indian burial ground in the Tawu vicinity, two and one-half miles east of Ottawa, on the Wilson street road. The arrangements were made yesterday at the adjournment of the annual meeting of the A. R. G. held at the historic ground.

The improvement consists of the permanent organization of a cemetery board with a view to making a public cemetery and selling some of the lots recently plotted. Already a new fence has been erected and W. J. Hawkins, who owns the land between the cemetery and the road, is considering the opening of a roadway straight south to the road. If this is done, the board will build a gateway to the cemetery.

The history of the cemetery is an old one. The tract of ten acres was given by the government some time in the 50's to the First Baptist church which was then made up of the Ottawa Indians. The land was given at the same time a tract of 30 acres was given to each of the two daughters of Joatham Meeker, the missionary.

In all about 100 Indian bodies are buried there. After the Indians moved away an organization was formed called the Mission Cemetery Board, and the title of the ten acres was transferred to it. The board sold five acres to the Gaddis farm and kept the remainder as a cemetery. A number of bodies of white persons are buried there as is also the body of Tawu Jones, the chief, and several notable Indian leaders.

In 1883 the place was surveyed and plotted. Two years ago the people interested in the history of the place decided that the place has deteriorated extensively and should be put in good condition. With that end in view Dr. M. L. Ward of the Ottawa University, interested himself in a plan to have the University to take over the property to make it a permanent historical spot. Largely as a result of this interest a recent organization was made and officers were elected. Following are the officers: J. M. Neal, president; Paul Kesting, secretary, and W. J. Hawkins, treasurer. It is this board which has taken up the improvement work, and will put the tract in good condition.

FINISHED SURVEY.

County Engineer R. F. Mason has completed the survey of the newly laid out road connecting the main highway in Ottawa east with the Mission cemetery on Tawu creek. The road lies across a "forty" owned by Mrs. Mary Hawkins. It is designed to give public access to the historic cemetery.
Kansas is the state of the unexpected.

Without a single mountain or lake or navigable river in all its more than 80,000 square miles of territory, it might be supposed to be an area of monotony, but on the contrary every page of its history is interwoven with romance, darkened by somber tragedy and lightened by comedy.

No state in the American union can present more striking contrasts of smiling beauty and barren, windswept desolation.

No state can furnish a more invigorating, entrancing climate and none can, at times, show a more disagreeable atmosphere.

At times, every breath of its ozone laden air is a thrill of delight and at other times the southerner within its boundaries prounounce abjurations on its atmosphere, shimmering with heat, laden with wind-driven dust, blistering the hopes of the husbandman like a sinoree from the regions of the damned.

It can give more and produce less and promise less and produce more than any other state in the American union.

A myth born upon its plains long before it had an entity as a state or even as a territory, was somehow carried to the adventure-loving Spaniards and lured them to a march of thousands of miles over a treckless waste in search of the seven cities of Quirera with their fabulous riches.

The followers of Coronado turned back disappointed because they found no mines of silver and gold, no rivers with rich shining sands, and went back to New Spain unconscious of the fact that they had traveled over lands which in time would yield greater riches every year than were ever gathered from the fabled Ptoctolus, the river of gold.

Originally its eastern boundary was the rushing, turbulent flow of the muddy Missouri tearing its way to the sea, and its western edge the snow-covered crest of the Rocky Mountains, but at the time of its admission to the Union it had been pared down to a parallelogram, 200 miles in width and 400 miles in length, sloping gradually upward from an elevation of some 600 feet at the eastern border until it reached an elevation of full 3,000 feet at its western line.

Within its territory can be found every variety of climate and every kind of soil known to the north temperate zone.

It has lands as fertile as the far-famed valley of the Nile and it has some, in flying over which, provident and prudent blackbirds carry knapsacks laden with bird food to insure them against starvation.

It has been the gathering ground for people of every language, every religion and every shade of political opinion.

To converse intelligently with all of its inhabitants one would need to be conversant with not less than 14 different languages and several dialects.

If he were to catalog all of the religious beliefs of its people, his record would cover everything from the ground and lofty tumbling of the “Holy Rollers” to the devoted followers of the Pope, and from the picturesque mysticism of the Theosophists to the strong adherents of the somber faith of John Calvin.

No political theory is too fantastic to be without followers and defenders, and no scheme of government so absurd that there is none willing to expound it and advocate it with prose and bewilderment and abundant volume of sound.

And yet it must not be inferred that Kansas is inundated with radicalism and that a majority of its people are carried away with religious or political vagaries. As a matter of fact, the majority of the people of Kansas are inclined to conservatism and loath to make changes in their fundamental law. Almost every other state in the Union has changed its constitution, some of them several times, but the people of Kansas after 60 years refuse to adopt a new organic law or to materially modify the constitution adopted in the infancy of the commonwealth.

Probably no people in any other state read as much or such a variety of literature or have a more intelligent grasp of the great problems of society and government.

Much given to boasting, the people of Kansas pride themselves alike on their successes and their adversities. When the crops are abundant the fact is proclaimed from the highest lycum to the banks of the Nile, but if adversity envelops the state we call attention to the superior quality of the sackcloth and the strength of the ashes with which our heads are decorated.

When a cry of need comes from some suffering and starving people, Kansas is able to load a train with wheat and corn for the relief of the sufferers and decorate the sides of the cars with pictures of devouring locusts.

The people of Kansas complain more and mean less of it than any people in the world.

There are few millionsaires within the confines of the state, but at the same time the percentage of paupers is less than in almost any other member of the American Union.

More than half the homes built for the care of the dependent poor in Kansas are empty and nearly 75 per cent of the jails are without inmates.

Rated a little over a generation ago as a part of the Great American Desert, Kansas since her admission as a state has produced five billion bushels of wheat and six billion bushels of corn.

In a single year the value of its live stock products amounted to more than $150,000,000 and in 20 years the aggregate has reached the enormous total of $1,500,000,000.

There are enough automobiles owned in the state so that it would be possible to load up every man, woman and child living between the Missouri river and Coolidge and Nebraska and the Oklahoma border and give them a joy ride to the tune of “There’ll Be a Hot Time.”

There is, perhaps, less of class distinction than in most other states. The mere fact that man has been a man for 600 years, and that man has made a mistake in administering the affairs of state.

There was a time when settlers in central and western Kansas grew "ewe-necked" watching the sky for indications of rain and a prolonged dry wind started an exodus, but that time is now only a memory.

The ground from solid rock, cement finer than wheat flour.
Where Topeka Got Its Start

Here is where nine men assembled, at what is now First and Kansas avenue, and formed the Topeka Association. That was on December 8, 1854.

STATE D.A.R. MEET OPENS

PAGEANT DEPICTING WOMEN'S RISE TO EQUALITY IS GIVEN.

One Man, Myron A. Waterman, Has Part in the Cast of 150—Business Sessions Today and Tomorrow.

About 150 women and one man depicted "Women in Revolution" last night at the opening session of the thirty-eighth annual state conference of the Kansas Daughters of the American Revolution at the Scottish Rite temple, Seventh street and Ann avenue, Kansas City, Kansas.

The female members of the pageant were local high school and Junior college students and Kansas City, Kansas, matrons. The man was Myron A. Waterman.

Mr. Waterman's inclusion on the program was in the role of James Mott, husband of Lucretia Mott, a leading exponent of woman suffrage. At the first meeting of the W. C. T. U., held at Seneca Falls, N. Y., in 1848, it was necessary to obtain a man to open the meeting, since an opening by a woman would have been illegal. Hence, even for a woman's suffrage meeting, Mr. Mott's presence was necessary for its success.

FIRST SUFFRAGE STEPS.

Divided into five parts and a prologue, the pageant opened with Eve, mother of woman. The first episode showed the three leading queens of Europe in early days, Isabella of Spain and Elizabeth and Victoria of England, who began woman's ascent into equality and leadership. Pilgrim mothers and early American pioneer scenes typify the new continent, where the first real step towards suffrage was made.

Colonial dames in costume were part of the third episode, devoted to the new nation west of the coast.

The fourth section was entitled "A Century of Women," and showed woman's struggle for equality in all fields—writing, painting, politics—epitomized by meetings of W. C. T. U., the Civil War and its effects, Harriet Beecher Stowe, Louisa M. Alcott, women lawyers, ministers and college presidents.

The finale was merely, "Kansas," giving battle scenes from the Civil War, showing Kansas as a bleeding territory, and Kansas triumphant. Mrs. Jonathan Carter, Wilson, Kansas, typified Kansas—"strong in woman's noble powers."

DIRECTED BY MRS. MORGAN.

The pageant was directed by Mrs. I. B. Morgan, assisted by Miss Aura Smith, principal of the Lowell school in Kansas City, Kansas.

About 200 members of the Kansas D. A. R. are registered at the conference, which opened yesterday with a luncheon and meeting of directors.