

# NATIONAL CAPITAL NOTES

*An Occasional Publication of the National Capital Chapter of the Lewis and Clark Trail Heritage Foundation*



*Residence of Meriwether Lewis,  
April 1801 – July 5, 1803*

## *President's Message*

Again, the lure of the west and of retracing Lewis and Clark brought my nephew and me back to the muddy waters of the Upper Missouri River. We “cheated” and took a motorboat tour from Fort Benton through the White Cliffs region with stops at petroglyphs at Slaughter Creek and the Hole-In-The-Wall hike. The view from the top of those magnificent sandstone cliffs is etched in my brain forever and I even scrambled up into the “hole” itself. After being dropped off at Judith Creek, we kayaked all the way to Kipp Recreation Area, about 120 miles downstream. We too experienced those “troublesome mosquitos” as Clark called them and an evening storm almost tossed our tents into the river one night. Moreover, my poor nephew stepped on a prickly pear cactus in the night so he spent some time yanking out those painful thorns. So you could say we also retraced some of the “agony and ecstasy” of the Lewis and Clark trip.

There are not enough “wild places” left in this country and too many parts of the Lewis and Clark Trail are marred by casinos or power plants or dammed over, but if you get the chance to get out on the Missouri or Yellowstone Rivers in Montana as I have done, you can ply the same waters they did (though I did both rivers downstream, not upstream). As with the Bitterroots in Idaho, there are places where you truly follow in their footsteps.

*Continued on next page ...*

## *President's Message Continued*

In ending, let me ask those of you who are part of our little band of L&C fans to seek out others with similar interests. We need new members and we live in a densely-populated region so we have the potential to be one of the largest Chapters. Please talk up our group and our mission and seek out other L&C “kindred spirits”. Thanks.

Sincerely,

Michael Petty, President,  
National Capital Chapter, LCTHF

## *Eastern Legacy Special Resource Study*

### **Public Hearing to take place in Washington, D.C., on December 8, 2010.**

In 2008, Congress directed the National Park Service to conduct a special resource study to assess the suitability and feasibility of adding the Eastern Legacy sites – those associated with the preparation or return phases of the Lewis and Clark Expedition – to the existing Lewis and Clark National Historic Trail. That study is about to begin, and the public is invited to participate. So if it’s galled you these past forty-plus years that half of the Lewis and Clark Trail was left out of the original Lewis and Clark National Historic Trail designation, now is your chance to be heard!

This Eastern Legacy Study will officially launch this fall when the National Park Service commences a string of public hearings at points along the eastern half of the Lewis and Clark Trail (*i.e.*, that portion east of St. Louis), allowing the public its first opportunity to be heard. A single public hearing has been scheduled for Washington, D.C., to take place on Wednesday, December 8, 2010, from 5 p.m. to 7 p.m. at the Sumner School, 1201 17th Street, N.W., so please mark your calendars and plan to attend if at all possible. Bring your friends and family; bring your neighbors and co-workers; bring anyone you can find who wants to support the completion of the Lewis and Clark National Historic Trail. We are the National Capital Chapter, and before the National Park Service can put up that sign in front of the White House – in front of Meriwether Lewis’s home – saying, “Starting point of the Lewis and Clark Expedition,” Congress has to vote to complete the Trail, and the first step is the Eastern Legacy Study.

For more information on the Eastern Legacy Study, go to the Park Service’s *Planning, Environment and Public Comment* (PEPC) website at <http://parkplanning.nps.gov/publicHome>, click on the “Parks” link, scroll down and click on any one of the “Lewis and Clark National Historic Trail” links, and then click on the “Eastern Legacy Special Resource Study” link to reach the Eastern Legacy Study homepage. (You will also see, just above the Eastern Legacy Special Resource Study link, a link for the “Comprehensive Management Plan and Environmental Impact Study”; for more on that, see below.)

# *The Amazing Life of Jean Baptiste Charbonneau*

By Kenneth Bowling

The subject, with his mother, of numerous paintings, small sculptures, and particularly of many large statues in the American West, Jean Baptiste Charbonneau — Baptiste, as he liked to be called — is the only infant ever to appear on American coinage. (Some people have criticized the 2000 “Sacagawea” dollar as being a little too modernistic, but of the many images I have seen of Jean Baptiste and his mother, it probably comes closest to reflecting Sacagawea’s true age.) Of course, we would never have heard of Jean Baptiste Charbonneau were it not for Thomas Jefferson, though interestingly Baptiste spoke more modern languages and saw much more of the world than Jefferson.

Baptiste’s father, Toussaint Charbonneau, was a French Canadian fur trader with a penchant for taking young teenage Indian girls as partners, a practice he continued until his death, probably in 1843 at age seventy-six. When Baptiste was conceived Toussaint Charbonneau had two partners, Sacagawea and another young Snake or Shoshoni Indian, both of whom the Hidatsas had captured a few years earlier at Three Forks of the Missouri. Charbonneau had purchased these girls from the Hidatsas. After hiring Charbonneau as an interpreter with other duties (with which he was not happy), Meriwether Lewis and William Clark moved him and both of his partners into Fort Mandan, which they built between the Hidatsas and the Mandans just upriver from the famous Mandan Town, *On A Slant*. Baptiste was born at Fort Mandan on February 11, 1805, and the Charbonneau family lived with Lewis and Clark in their private quarters throughout the expedition. Baptiste suffered all the trials of the

expedition but few of the joys as he was too young to remember.

Clark, who was vastly more comfortable with women and Indians than Lewis, became fond of the child and at the end of the expedition sought to take custody of him from his parents, offering to raise him as his own and to help Charbonneau anyway he could in exchange. Clark referred to Baptiste as Pomp, or Pompey, and there have been various explanations of what this nickname meant. It was a very common Virginia slave name that Clark would have known, and he would also have known it as the name of a Roman general. Another suggestion is that Sacagawea herself named him that after the Shoshoni word for leader. I think it is most likely that it is from the English word meaning show off — the little dancing boy.

Eighteen months old when he returned to the Mandan-Hidatsa towns in 1806, Baptiste remained there until 1809. That summer the prominent fur merchant Auguste Choteau, one of the founders of St. Louis, brought a well-armed boat through the Arikara blockade of the Missouri River and the Charbonneau family came back with him. According to Marion Tinling, one of Baptiste’s best biographers, Sacagawea dressed her four and a half year old son as a white boy for the trip. Clark was in the East discussing the publication of the Journals with Nicolas Biddle. Charbonneau had Baptiste baptized a Roman Catholic in a small Church that stood at the site of present-day Gateway Arch, and the influential Chouteau became the godfather. When Clark returned in July 1810 and found the Charbonneaus waiting, he brought with him his teenage wife, Julia Hancock.

Charbonneau tried farming but it was not his calling and he and a pregnant Sacagawea went back up the Missouri in 1811. Clark soon appointed him a guide and interpreter for the federal Indian service.

Clark did not keep the promise to raise his beloved Pomp as his own child. Landon Jones, Clark's most recent biographer, could find no evidence that the child ever lived in the soon-to-be governor's household, despite all the accounts to the contrary — one biographer devotes an entire chapter to those happy childhood years, while even the best study of his life accepts it. Marion Tinling got it right and I agree with her interpretation of why: Julia Hancock Clark likely refused to have a half breed in her home and her husband, surely with great sadness, acquiesced. Consequently, Baptiste grew up in a boarding house from the time he was six and a half years old, spending several years at Rev. J. E. Welch's Baptist school for mixed race children in St. Louis. Clark of course paid his expenses. In early 1813 Baptiste learned that his mother had died and that his father had apparently been killed on a mission to counter British influence among the Great Plains Indians. A fur company clerk took little Lisette Charbonneau, Sacagawea and Toussaint Charbonneau's daughter (and perhaps another son by a different mother), to St. Louis, and Governor Clark had himself named guardian of the children. It's exciting to speculate on what a decade in multi-cultural St. Louis would have been like for a mixed-race child connected to the governor but not allowed to be part of his family. He certainly had a lot of freedom to explore the town and nearby countryside where he probably honed his hunting skills. Baptiste's talent for language flowered in school and he picked up Spanish and more English to add to the native languages and rudimentary French and

English he had acquired on the Missouri River. Sometime before 1823 he left school and went back up the Missouri to work for his godfather, Auguste Chouteau.

The lack of affection Baptiste experienced as a child probably goes a long way toward explaining why he was attracted to it when it finally came his way at age eighteen in 1823. In that year the wealthy Paul Wilhelm, Duke of Württemberg and nephew of the principality's king, made the first of his three trips to explore the Missouri River. Several more famous German aristocrats would follow in his wake. Well versed in languages, he had devoted himself to the study of geography, anthropology and natural science, especially botany, and by the time of his death in 1860 had traveled to every continent and had amassed the largest private collection of natural and anthropological artifacts in the world, some of which survives in European museums. On his return from these trips he would often bring home to Germany a mixed blood companion and, like Toussaint Charbonneau, he was attracted to young partners, although in his case they were male and slightly older than Toussaint's. Paul received an honorary degree from the University of Tübingen and induction into scientific academies in London, Paris, Vienna, St. Petersburg, and Athens, Greece, a country that I believe had a profound influence on his life.

Paul Wilhelm sailed from Europe to New Orleans and came up the Mississippi to St. Louis where he was well received by both Clark and Choteau. As a seasoned explorer of the wilderness, Clark doubted that his aristocratic visitor, who he considered a dilettante "fond of killing birds and collecting plants" — Meriwether Lewis like, I would point out — would have the perseverance to travel beyond the American settlements on the Missouri River. Surely in

conversations about the West they mentioned that Baptiste was working at Choteau's post where the Kansas River joined the Missouri. The twenty-six year old Paul was very attracted to the "youth of 16 [actually 18]" whom he met there in June 1823. The two must have spent considerable time together over the course of several days because when Paul proceeded upriver with Toussaint Charbonneau as his guide it was understood that Baptiste would return to Europe with him. The two got as far as the site of Chamberlain, South Dakota, where, like so many others, they were forced to turn back because of the Arikara blockade. On October 9 he returned to the post where he "remained several hours and picked up" his new friend. The two left for St. Louis and from there for New Orleans, but their steamboat sank in the Mississippi and they had to return. The two finally arrived at New Orleans aboard the steamboat *Mandan* on December 19, and four days later they began a rough crossing of the Atlantic, arriving in France on Valentine's Day 1824.

Baptiste spent the next six years in a privileged world of wealth where servants waited on him. The two young men hunted in the Black Forest and traveled in Germany, France, Spain and England. While adding German to his repertoire he was exposed to the high culture of art, ballet, and music. There is no evidence however that he played the violin for Beethoven as alleged; in any case Beethoven would probably not have appreciated it because of his deafness. In April 1827 Paul married Princess Sophie Dorothea Caroline von Thurn & Taxis. They were provided with a castle, the Schloss at Bad Mergentheim in northeastern present-day Baden-Württemberg, where the couple, along with Baptiste, took up residence. Paul's son was born in September 1828, but by then Sophie had left

and returned to her family; the two divorced in 1835. The same year that Paul became a father, Baptiste impregnated a girl in a nearby village.

In May 1829, the month Baptiste's infant son died, he and Paul returned to the United States, spending several months in France, Spain and the Caribbean en route. They reached St. Louis in December and wintered there before heading up the Missouri River, Paul undoubtedly hoping to follow Lewis and Clark to the headwaters of the Columbia River as he had intended in 1823. In his official report to the secretary of war, William Clark did not list Baptiste by name as one of the people accompanying Duke Paul; however, other sources indicate that he was a member of the party. Across from the mouth of the Yellowstone River at or near the fur trading emporium known as Fort Union, Baptiste came into contact with one of the brigades of the American Fur Company in May 1830. It had been seven years since he had worked in the business, and the prospect of that exciting and challenging life is probably what caused him to end his relationship with Paul who, although saddened by the separation, continued on his journey. One wonders if he camped at Pompey's Pillar. If he did, he would likely not have known what the name meant any more than Baptiste would have if he had been there. Although Paul had several further contacts with Toussaint Charbonneau, he and Baptiste never saw each other again. After the Rockies, Paul spent a year traveling in Mexico, returning to Germany in 1831, accompanied by Juan Alvarado, a sixteen year old mixed race Mexican.

There are various interpretations of the relationship between Baptiste and Paul. Most suggest they were mentor and protégé. The German historian Monika Firla, who investigated Baptiste in Germany in

connection with her study of Juan Alvarado (whose life in Germany is much better documented), observes that it was a common practice at the time for German noblemen to bring foreigners back from their world travels, and that the arrangement gave Paul “the advantage of having an informant at command, who could give information out of his own background training, if there was some question [in Germany] about his culture.” Albert Furtwangler, in his excellent study of Sacagawea’s son as a symbol, suggests that Paul may have brought him to Europe as a servant or as a curiosity. Further, he points out that Alvarado, and presumably his predecessor, was known as Paul’s *Günstling*, a word that has both derogatory and neutral meanings: another man’s minion or, conversely, a man enjoying another man’s favor or patronage. Susan M. Colby, Baptiste’s best biographer, attributes Paul’s attraction to Rousseau’s idea of the “noble savage” and his own admiration for “the Jeffersonian ideals of racial harmony and a classless society”. To me, most of these interpretations are reminiscent of the efforts of Thomas Jefferson’s descendants to cloud over the intimate relationship between Jefferson and his brother and sister-in-laws in the enslaved Hemmings family of Monticello. I think there is a more obvious and logical interpretation of it.

Duke Paul and much of the German nobility and intelligentsia was profoundly influenced by Hellenism, the intellectual and social movement of the late eighteenth and nineteenth centuries so well described in Robert Aldrich’s *The Seduction of the Mediterranean*. It grew out of the work of the German art historian Johann Winckelmann, whose 1755 book on ancient Greek painting and sculpture introduced Germany to the beauty of the male physique. Winckelmann and his work were

memorialized by Goethe in a widely read 1805 book that included chapters on male friendship and male beauty. This book transported Hellenism to England, where it influenced the romantic poets — most prominently Lord Byron who died in Greece — and motivated Lord Elgin to bring the formerly so-called Elgin Marbles to London from the Parthenon in Athens. Hellenism held up Greece, particularly ancient Greece, as the ideal of beauty, democratic politics, and homosociality (for examples, the relationship between Alexander the Great and Hephaestion and the military battalion known as the Sacred Band of Thebes). It influenced not only high culture but also popular culture — fashion, hair style, and interior, garden and even cemetery design. It was Hellenism, I believe, that attracted Paul to the Mediterranean-looking olive-skinned French Canadian-Shoshoni Baptiste, as well as to the several other young men who followed in his wake.

This is not to claim that Baptiste and Paul had what we would call a homosexual relationship. Both had well documented sexual relations with women and certainly would not have thought of themselves as homosexual since the concept did not exist. Nor is it to claim that they had a sexual relationship at all, though they may well have. Prior to the invention of the term “homosexuality” in Germany in the late nineteenth century (soon thereafter the word “heterosexuality” followed) males could have intimate, loving friendships without being stigmatized by society as the many surviving nineteenth century male-male photographs indicate. Also, sexual behavior was not often documented prior to Freud and the twentieth century’s infatuation with sexuality — except in the case of political attacks like those suffered by Thomas Jefferson because of his thirty-seven year

relationship with his enslaved sister-in-law, Sally Hemmings, and their seven children.

The remainder of Baptiste's life was spent in a variety of occupations in the American West. Most of what we know about him comes from the journals of others who came in contact with him there. From 1830 to 1839 he was a fur trapper, first as an employee of the American Fur Company for two years and then as an independent contractor or, in the parlance of the time, as a mountain man, although he did team up briefly with Jim Bridger. It was during his first year working for the American Fur Company that Warren Angus Ferris, a well educated New Yorker visiting the West, recorded that Baptiste got separated from their party in the area of Craters of the Moon, Idaho, and survived eleven days alone in the wilderness.

In 1834 Baptiste attended his first rendezvous, the famous annual summer gatherings of trappers, Indians and on-lookers that took place in the lush valleys, or holes, of the Rocky Mountains between 1825 and 1839. It was held that year on Hamm's Fork of the Green River, just southwest of South Pass in Wyoming, then part of Mexico, and it was there that he met, and some claim, became a friend of Kit Carson. James Marshall Anderson, another young Easterner who attended that rendezvous, found Baptiste to be an interesting and intelligent young man who conversed fluently in English, French and German as well as several Native American Indian languages. He also noted that he was not afraid of a fight. When a man whom he had accused of theft threatened to flog him with a bull whip, Baptiste pulled his knife and sunk it in the man's shoulder.

From 1839 to 1846 Baptiste lived as a hunter at western trading posts, often called forts even though they had no connection to the Army: first at Fort

Vasquez on the South Platte River just north of Denver and then at Bent's Fort on the Santa Fe Trail in southeastern Colorado near present-day La Junta. In late spring 1842, transporting furs from the former to St. Louis, he got stranded by the infamous low water of the South Platte and had to set up camp on an island to await the water. Named by him St. Helena, after the island of Napoleon's second exile, Baptiste's island sat beside one of the busiest highways in the United States and it was to be an exile as different from Napoleon's as one can imagine. With him was his good friend Jim Beckwourth, the half black/half white mountain man who lived for awhile with the Crow Indians and who I think is the source of the story that York, William Clark's slave, had returned to the West after the Lewis and Clark expedition and lived with the Indians. John C. Fremont came by in July and recorded that Baptiste received him and his men hospitably, making them very good mint juleps. Another visitor, Rufus B. Sage, also arrived in July and left a vivid account that described a man fluent in four European languages and several Native Indian languages. Wrote Sage, "His mind was well stored with choice reading and enriched by extensive travel and observation. Having visited most of the important places in England, France and Germany, he knew how to turn his experience to good advantage. There was a quaint humor and shrewdness in his conversation, so garbed with intelligence and perspicuity that he at once insinuated himself into the good graces of listeners, and commanded their admiration and respect."

In 1843, Baptiste was in St. Louis and ran into an acquaintance from a rendezvous, the now entitled Sir William Drummond Stewart, nineteenth Lord of Grandtully and seventh Baronet of Murthly Scotland, who hired him to drive one of the

wagons on a pleasure trip to the Rocky Mountains. It was probably the news of his father's actual death that caused him to return to St. Louis where he sold for a dollar an acre the 320 that Toussaint Charbonneau had received for his service to the Lewis and Clark expedition. Stewart had expressed a desire to populate his Scottish estate with pronghorns and bighorn sheep, something that Baptiste helped fulfill the next year.

From 1843 to 1846 Baptiste Charbonneau was a hunter at Bent's Fort. It was a very civilized place unlike most of the previous thirteen years of his life: he had a bed, good sit down at a table meals, and a salary of one dollar a day. William Boggs, the son of the governor of Missouri, visited in 1843 and met Charbonneau who shared with him his hunting skills and knowledge of the West. Boggs recorded that his mentor "was the small papoose [on] the Lewis and Clark expedition" and that "his hair ... hung down to his shoulders. It was said the [he] was the best man on foot on the plains or in the Rocky Mountains." In August 1846 Col. Stephen Kearny reached Bent's Fort and declared what became the states of New Mexico, Arizona, and portions of Colorado, Utah, Wyoming and California to be part of the United States. When Kearny and his 1700 man Army left in August to enforce the declaration, Charbonneau joined as a guide and hunter. Thirty-nine years after he had served in the Corps of Discovery, Pomp was on his second U. S. Army expedition, but by no means in as important a role as the first time. Kearny assigned him to guide Col. Philip St. George Cooke and the Mormon Battalion to California. It took them 104 days to cross the desert to San Diego. There, on January 27, 1847, Jean Baptiste Charbonneau once again saw the waters of the Pacific Ocean.

Charbonneau remained in California for the rest of his life. In November 1847 he

became magistrate of the San Luis Rey Mission, near present day Oceanside, just north of San Diego. Five miles inland from the Pacific, with its great cathedral that could hold a thousand worshippers, San Luis Rey was like nothing he had seen since Europe. The territorial governor of California appointed him to the position because of his reputed trustworthiness and fluency in Spanish, the language of the hundreds of Indians who lived nearby. After the Mexican Government had secularized the mission in 1834, it had fallen into disrepair and the Indians had become virtual slaves to the neighboring Mexican planters. They did not like having a half-breed administrator who they believed favored the Indians and Baptiste resigned in July 1848 despite the fact that he had enforced the laws that heavily favored the planters. We cannot know his motives for certain but it is likely they included disgust over the treatment of the Indians.

Another motive was perhaps the wanderlust that had separated him from Paul Wilhelm in 1830 and moved him around the West in the years thereafter. This time it was not the lure of fur but of gold. Charbonneau settled at Murderer's Bar on the Middle Fork of the American River in the Sierra Nevada Mountains. Jim Beckwourth, who arrived in the spring of 1849, stayed with him, and the two friends opened a hotel there the next year. Like Berlin and Russia in 1990, the gold fields of California were the place to be after 1849. Not surprisingly, one of the people drawn to it was Paul Wilhelm, who visited John Sutter on the American River in 1850. Wilhelm was surprised to find several young Shoshoni men working for Sutter. "One of these," he recorded, "was a fine young lad, quite intelligent who reminded me strangely and with a certain sadness of B. Charbonneau, who had followed me in 1823



to Europe.” In the 1930s a scholar, working with the historian Grace Hebard, who was studying Sacagawea, provided her with an embellished translation of that one sentence and it is what almost everyone quotes: “Among these [Shoshones] was a handsome youth, quite intelligent, who reminded me strangely and with a certain sadness, on account of his startling likeness, of a lad from the same tribe whom I took to Europe ... in the fall of 1823, and who was my companion there on all my travels over Europe and northern Africa until 1829, when he returned with me to America.” (There’s no evidence that Baptiste ever went to North Africa with Wilhelm, although Juan Alvarado did.) How much more surprised Paul would have been if had he journeyed to Murderer’s Bar, fifty miles away.

Charbonneau never struck it rich in the gold fields and in 1861 he became a clerk at the Orleans Hotel in Auburn, California. Five years later, at age 61, wanderlust hit again and he set out for the newly discovered goldfields of Montana Territory, near the birthplace of his mother. Sometime in May, about half way there he died from pneumonia at a stage coach stop in southeastern Oregon, the state in which he had celebrated his first birthday. The gravesite was placed on the National Register of Historic Places in 1971. A good friend of fourteen years penned the obituary of this “California Pioneer”, describing him as “of pleasant manners, intelligent, well read in the topics of the day,” and “generally esteemed in the community in which he lived, as a good meaning and inoffensive man.” The author regretted that his knowledge of the deceased’s life before northern California was so meager for “he was of a class that for years lived among

stirring and eventful scenes.” Yet he did know the general outline pretty well: born in the western wilds, several years in Europe, trapper, hunter and guide to the Mormon Battalion. As Susan Colby so insightfully observes, there is a major omission, especially to us here tonight: no mention of the Lewis and Clark Expedition or of William Clark for that matter. Pretty much forgotten until the resurrection of his mother during the centennial of the Lewis and Clark expedition as a courageous matronly suffragette (she had voted!), it has only been with the bicentennial that historians have pieced together some of the amazing life of Jean Baptiste Charbonneau. Thank you very much. I’m going to open the floor for questions.

Q: Are there any known writings by Jean Baptiste, and do we even know if he was literate?

A: Oh, yes. I can show you everything that’s alleged to be his handwriting. There’re three pieces. The only problem is that we don’t know for certain if they’re in his hand or the hand of a clerk. But you can come up and take a look. He left no papers, so that’s why we’re so dependent on the journals of people who met him on their travels thorough the West.

Q: Who were Jean Baptiste’s heirs? Did he have anything when he died? Did he leave anything to anyone?

A: No, nothing is known about that, but I’m sure he didn’t. I’m sure that he ..., well he might have rented a storage unit in Auburn for a few things [laughter], but I doubt it. Although he did have good friends there who would have kept things for him. He went with everything that was important to him on his back.

Kenneth R. Bowling teaches history at The George Washington University and is co-editor of the Documentary History of the First Federal Congress, 1789-1791. He received his Ph.D. in early American history from the University of Wisconsin in 1968. He would like to thank William C. diGiacomantonio for scanning the images for the slides that accompanied the talk and for his editorial read of the printed version; also, Lorna Hainesworth for calling his attention to Susan Colby's biography which allowed him to add to and amend his spoken remarks, which he presented to the National Capital Chapter on June 2, 2010.

For further reading see:

Susan M. Colby, *Sacagawea's Child* (Norman: University of Oklahoma Press, 2009). This paperback, originally published in 2004, is the best account of Jean Baptiste Charbonneau's life.

Albert Furtwangler, "Sacagawea's Son," *Oregon Historical Quarterly* 102 (2001). This scholarly article discusses Baptiste as a symbol and corrects some of the myths about his life.

Marion Tinling, *Sacagawea's Son* (Mountain Publishing Co., Missoula, Montana, 2001). This is a short, easily read and extremely accurate biography.

Hans Von Sachsen-Altenburg and Robert L. Dyer, *Duke Paul of Wuerttemberg on the Missouri Frontier 1823, 1830 and 1851* (Booneville, Missouri: Pekitanoui Publications, 1998). Based on previously inaccessible sources, the biographical portions of this book convince me that Baptiste returned to the United States with Paul in 1829.

Paul Wilhelm, *Travels in North America, 1822-1824* (Translated by W. Robert Nitske and edited by Savoie Lottinville. Norman: University of Oklahoma Press, 1973). The introduction includes an account of Paul Wilhelm's life and interests while the text includes a few mentions of Baptiste.

## **BECOME A MEMBER!**

We welcome you to become a member of the National Capital Chapter of the Lewis and Clark Trail Heritage Foundation, Inc. Annual Chapter dues (October 1-September 30) are a modest \$15.00 per person. Please make checks payable to National Capital Chapter/LCTHF and send them to Chris Calvert, Treasurer, 11104 Bucknell Drive, Silver Spring, MD 20902.

*Note that members of the National Capital Chapter are encouraged to be (or become) members of the Lewis and Clark Trail Heritage Foundation, Inc., which offers individual memberships beginning at \$49 per year. For more information contact the Lewis and Clark Trail Heritage Foundation by mail at P.O. Box 3434, Great Falls, Montana, by e-mail at [discovery@lewisandclark.org](mailto:discovery@lewisandclark.org), or by telephone at 888-701-3434.*

## ***Smithsonian Resident Associate Program one-day Lewis and Clark symposium***

Good news for Lewis and Clark fans! On Saturday, February 12, 2011, the Smithsonian Institution's Resident Associate Program will hold a one-day Lewis and Clark symposium featuring four speakers: Lee Dugatin (author of *Mr. Jefferson and the Giant Moose: Natural History in Early America*), Bill Barker (in the person of Thomas Jefferson), and the Lewis and Clark Trail Heritage Foundation's own Stephenie Ambrose Tubbs and Lorna Hainesworth (who will reprise her outstanding "Lewis to Linnard Letter" presentation that she has delivered to LCTHF chapters and other interested groups all across the country). By special arrangement NCC members will be entitled to the discounted Smithsonian Resident Associate member rate for the symposium. Tickets go on sale November 1, 2010, and the promotion code needed for NCC members to receive the discounted admission rate will be provided by e-mail when it becomes available. So mark your calendars!

## ***National Park Service begins work on a "Comprehensive Management Plan" for the Lewis and Clark National Historic Trail***

This is a busy time for matters relating to the Lewis and Clark National Historic Trail, for in addition to the Eastern Legacy Study the National Park Service also recently launched a long-range planning effort to develop a Comprehensive Management Plan (CMP) for the Trail, a plan that will guide future administration and management of the Trail for years if not decades to come. As with the Eastern Legacy Study, the NPS is seeking public input in the creation of the CMP, with the initial series of public hearings having taken place this past summer and the initial comment period set to expire on October 30, 2010. So, assuming the United States Postal Service has delivered this issue of *National Capital Notes* with appropriate dispatch, it's not too late to be heard!

For more information, once again go to the Park Service's *Planning, Environment and Public Comment* (PEPC) website at <http://parkplanning.nps.gov/publicHome>, click on the "Parks" link, scroll down and click on any one of the "Lewis and Clark National Historic Trail" links, and this time click on the "Comprehensive Management Plan and Environmental Impact Study" link. This will take you to the CMP homepage, where a click on the "Documents List" link will allow you to download a copy of "CMP Newsletter #1," which will bring you up to date on where the process stands, what steps lie ahead, the projected timeline for completion, and how to participate. This is your opportunity to make your wishes known for the future use and well-being of the Trail!

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## *Comprehensive Management Plan Continued*

Submit comments before October 30, 2010, to Lewis and Clark National Historic Trail, CMP, 601 Riverfront Drive, Omaha, NE 68102. For your comments to be considered you must include your name and address, but bear in mind that your entire comment (including your name and address) will be made a public document, available to anyone who wishes to see it. But think of all the journal entries penned by Lewis and Clark! So surely you can find time to jot down a few comments to help safeguard the future of their Trail!

### **FUTURE MEETINGS OF THE NATIONAL CAPITAL CHAPTER, Etc.**

#### *Save The Dates!!*

The National Capital Chapter meets yearly at least four times. Our summer quarterly meeting is held in conjunction with the Lewis and Clark Trail Heritage Foundation Annual Meeting; our fall, winter and spring quarterly meetings are held at the Sumner School, 1201 17th Street, NW, Washington, D.C.

**DECEMBER 1, 2010 (Fall Quarterly Meeting):** *The Eastern Legacy of the Lewis and Clark Expedition; speaker to be announced.\**

**DECEMBER 8, 2010 (National Park Service Public Hearing on the Eastern Legacy Study):** See above for details. Note that this meeting will take place between 5 p.m. and 7 p.m. and will be held in the Sumner School's Great Hall rather than the auditorium.

**FEBRUARY 12, 2011 (Smithsonian Institution's Resident Associate Program one-day symposium on Lewis and Clark):** See above for details.

**MARCH 2, 2011 (Winter Quarterly Meeting):** *Seeking the Mammoth: The American Revolutionary Origins of the Lewis and Clark Expedition, 1760-1800*, by Kenneth Bowling.

**JUNE 1, 2011 (Spring Quarterly Meeting):** *To be announced.\**

**AUGUST 2011 (Summer Quarterly Meeting):** Lewis and Clark Trail Heritage Foundation Annual Meeting, Omaha, Nebraska/Council Bluffs, Iowa.

\* NOTE: National Capital Chapter members will be informed by e-mail and/or in writing once the speaker for this meeting has been finalized.

***A WORD ON MEETINGS AT THE SUMNER SCHOOL:*** The Sumner School is located in downtown Washington, D.C., at 17th and M Streets, N.W., across the street from the National Geographic Society. The street address of the school is 1201 17th Street, N.W. Ample street parking should be available if you time your arrival for 6:30 p.m., which is when the rush hour parking restrictions end. Thus, at 6:30 p.m. the street parking on M Street and 17th Street, empty until that moment, becomes legal. However, parking meters must be fed into the evening. Also, for those people who prefer to travel by Metro, the school is conveniently served by both the Farragut North (on the red line) and Farragut West (on the Blue/Orange line) Metro Stations. For those persons driving from out of town who wish to avoid city driving, an option to consider is to park at an outlying Metro Station and take the subway into town.

For Sumner School meetings, doors open at 6:30 p.m., and lectures begin at 7:00 p.m. The meetings are open to all, including non-members of the National Capital Chapter. Meetings are held in the Second Floor auditorium, to which the guard on duty will direct you. Elevator access is available.

***IMPORTANT NOTICE: For weather-related closures, the Sumner School follows the lead of the D.C. public school system. If D.C. public schools are closed due to inclement weather on the day of a scheduled meeting, the Sumner School will also be closed and the meeting for that day is canceled.***

### ***Welcome!!***

The National Capital Chapter cordially welcomes the following new members:

**Ann Gibson     Annie Cheatham**

### ***A Call for Volunteers!***

If you would like to volunteer to bring refreshments to one of the National Capital Chapter's quarterly meetings at the Sumner School, please contact Chris Calvert by e-mail at [ccalvert@wbklaw.com](mailto:ccalvert@wbklaw.com) or by telephone at 301-942-5532 and he can provide you with details. Camaraderie over snacks and non-alcoholic drinks before the start of the evening programs has become tradition at our meetings, though volunteers are needed to carry the tradition forward. Thanks in advance for your willingness to pitch in!

### ***Have a Comment?***

Comments should be addressed to Editor, *National Capital Notes*, 11104 Bucknell Drive, Silver Spring, MD 20902, or may be e-mailed to [ccalvert@wbklaw.com](mailto:ccalvert@wbklaw.com). *National Capital Notes* is an occasional publication of the National Capital Chapter of the Lewis and Clark Trail Heritage Foundation. Previous issues (*i.e.*, Issue No. 1, October 2008; Issue No. 2, April 2009; and Issue No. 3, May 2010) will be e-mailed upon request.

**NATIONAL CAPITAL CHAPTER  
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***NATIONAL CAPITAL NOTES***

National Capital Chapter of the  
Lewis and Clark Trail Heritage Foundation  
c/o Treasurer  
11104 Bucknell Drive  
Silver Spring, MD 20902-4432

***ADDRESS CORRECTION REQUESTED***

***NATIONAL CAPITAL NOTES*** is an occasional publication of the National Capital Chapter of the Lewis and Clark Trail Heritage Foundation, Inc. The National Capital Chapter strives to encourage, support and undertake projects that stimulate and advance public knowledge and awareness of the geographic, scientific, historical, social and cultural associations of the Lewis and Clark Expedition to the greater Washington, D.C., metropolitan area. Persons seeking additional information on the Lewis and Clark Expedition are encouraged to contact our parent organization, the Lewis and Clark Trail Heritage Foundation, at P.O. Box 3434, 4201 Giant Springs Road, Great Falls, MT 59405. Telephone: (406) 454-1234. Toll Free: (888) 701-3434. Fax: (406) 771-9237. Website: [www.lewisandclark.org](http://www.lewisandclark.org)



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