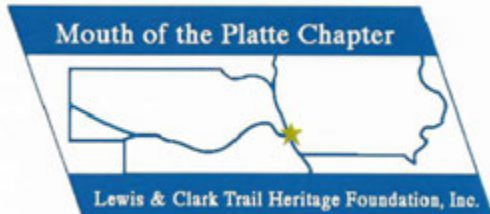


# Mouth of the Platte Chapter Newsletter

Lewis and Clark Trail Heritage Foundation

*"Keepers of the Story~Stewards of the Trail"*

May 2023 Edition



Dear Mouth of the Platte Members and Friends,

There are lots of Lewis and Clark events to anticipate as Editor Ann Woolard publishes this edition of our newsletter. Thanks to Ann and to all who contribute.

Harlan Seyfer and Keith Bystrom, with lots of help from Caitlin Campbell and Karla Sigala of the NPS staff, are making steady progress on restoring the seven Lewis and Clark Wayside Exhibits in our area, thanks to a grant from the Lewis and Clark Trail Heritage Foundation (LCTHF). Thanks to a second LCTHF grant, these folks are also developing an exhibit panel for the new keelboat exhibit at the Missouri River Basin Lewis and Clark Visitor Center at Nebraska City (MRBVC).

Butch Bouvier has a third annual Living History Timeline scheduled for August 26-27 at Rock Hill Windmill Event Center near Plattsmouth, NE. MOP folks will participate in this great experience. From August 28 to September 30, Ponca State Park near Ponca, NE is hosting *Reimagining America: The Maps of Lewis and Clark*, a traveling exhibit from the LCTHF. MOP is working with other LCTHF folks of the Northern Plains Region to take advantage of this opportunity. More details will be coming on this as they become available. MOP folks contribute to the *Second Saturday with a Soldier* event at the MRBVC every month from April through October.

Every Wednesday morning, Jim Christiansen coordinates our study of the Moulton *Journals of the Lewis & Clark Expedition*. Following a time of sharing our individual Lewis and Clark experiences, we spend time reading a segment of the *Journals*, supplemented with information on items of interest, personal experiences, and random thoughts. Sessions run from 9:00-11:00 in the Fellowship Hall of Our Savior's Lutheran Church, 600 Bluff Street, Council Bluffs, IA. There is always coffee and plenty of food.

The MOP Board has a program and dinner meeting planned for every third Tuesday evening through October. If you get this newsletter, you are invited to each dinner meeting. Shortly before the dinner, I also send an e-mail with details on the evening's program. Our May 16 event at Pizza King Restaurant, 1101 North Broadway, Council Bluffs, IA featured MOP's own Shirley Enos presenting *Lewis and Clark Discoveries Plus* (see p. 11). Shirley displayed her collection of the animal pelts Lewis and Clark discovered that were new to science, plus many items and stories connected to the Expedition, with a segue into the fur trade. Every dinner starts with a cash bar at 5:30, with dinner ordered from the menu. Feel free to join us. Hope to see lots of you at these events.

Sincerely yours,  
Don Shippy, MOP President

shippydv@msn.com

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DISCLAIMER: The opinions, information, and views expressed in this Newsletter are solely those of the authors and do not necessarily reflect the opinions of the Editor, Mouth of the Platte Chapter, or the Lewis and Clark Trail Heritage Foundation.

Study Group is still at Fort Clatsop. In fact, we've spent more time at Fort Clatsop than the Expedition did. We've taken eleven weeks to study four weeks of *Journals* from the men living at the Fort. In those eleven weeks, we've talked about more topics than you can shake a stick at. Here are some of the highlights:

- Thanks to Keith, we tasted Tillamook Cheese.
- In certain contexts, the word "sink" means latrine.
- Shirley says "Bear's Wax" (beeswax) was a trading item.
- Our Savior's Lutheran Church just shipped 154 hand-tied quilts to Syria and Africa. The men of the Expedition would have been glad to get them!



- The Natives got Point Blankets in trade with the ships along the coast.
- Whales are delicious to eat.
- Some tribes abandoned their old people. We had a long discussion of cultural differences reflected in that practice.
- Those cultural differences also embrace the role of women.
- We talked about the beaver's remarkable sense of smell and the smells that interest beavers: their *bark stones* (castors) smell like "tanner's ooz" and their *oil stones* smell "strong rank disagreeable."
- Mary Langhorst used to coordinate the MOP fitness program.
- Paula brought an extensive rock collection for display.
- Ann brought Terry Fox's paperweight containing Mercury ostensibly from the Bertrand.



- Keith brought a forbidden sign: Boulevard [beer] toasts the Bicentennial of the L&C Expedition
- Mary brought a well-travelled Biddle the Bear.
- Skates (not the kind with wheels) are water creatures.



- Paula helped us grasp units of measurement: Troy pound, Troy ounce, Pennyweight, grains.
- There was a picture of Mary Langhorst with Gary Moulton in the February WPO.
- Natives boil liquids by putting hot rocks in them.
- Frazer's unspecified bad behavior: was it mutiny or insubordination?
- McNeal had a brush with death over a coveted blanket and clothes.
- A canoe was lost January 11 and recovered February 6.
- Ann brought her collection of archery equipment.
- The men had the ability to estimate temperatures without a thermometer.
- Don explained the wolf family line.
- Keith saw somebody with a fish measuring scale tattooed onto his lower leg (see below).
- Natives used exquisitely woven beargrass articles, including water-proof hats.
- Native plank houses were quite large.
- The natives taught the men to recognize edible thistles, including eating the roots.
- The Indians went barefoot, even in the snow.
- Whitehouse, on the other hand, got "severely frost bit" feet (January 28, 1806).
- Ordway was cold, too. "We do nothing except git wood for our fires" (January 28, 1806).
- Betty says Pomp was toddling around the Fort. With 26 great grandkids, she ought to know!
- Steve pointed out that Indians had a water-borne culture. Their canoe was like our fancy car.
- Steve shared the symbolism used in decorating the canoes.
- Steve also pointed out that the preferred form of sandpaper was shark skin.
- Canoes were used as repositories of the dead.
- Paula discovered that the Indians used controlled fire to fell the trees used to make canoes.
- A baby otter is a "spuck."
- The Natives of the Northwest used no alcohol.
- The Natives used "fish" as both food and fuel.
- The Natives practiced head flattening.
- Keith did a super job of explaining Lewis' "Five Firs:" Lewis called any tall skinny evergreen a "fir," no matter whether it was a cedar, fir, hemlock, pine, spruce, or yew.
- If THEY wanted us to pronounce "gunwale" as "gunnel," THEY should have spelled it that way!



Useful tattoo!



## Supplement to Study Group: Bearberry (*Arctostaphylos uva-ursi*)



The explorers encountered *Arctostaphylos uva-ursi* in a number of places along the route. The low-growing shrub is indigenous across northern North America, Europe, and Asia. Although bearberry was not new to science, Lewis and Clark noted its presence a number of times and provided interesting ethnobotanical information, recording how it was used by various American Indian groups.

The specimen in the Lewis and Clark Herbarium was probably collected at Fort Mandan in North Dakota in late 1804. At that time they mentioned that the Teton Sioux used scrapings and shavings of it to blend with other materials, such as red osier dogwood, for smoking. The explorers referred to bearberry as *saccacommis*.

The scientific name *Arctostaphylos uva-ursi* is both Greek and Latin and tells us something about the plant. In Greek, *arctos* means bear and *staphyle* is a bunch of grapes. Similarly *uva* and *ursi* are Latin for grape and bear. Some of its many common names are kinnikinnick, chipmunk's apple, and hog cranberry. It is a food source for many wild animals, including deer, rodents, birds, and, of course, bears.

The explorers learned that the Indians also ate bearberries and that mixing *saccacommis* with their tobacco, which was in short supply, made a pleasant smoke. Lewis incorrectly thought the name *saccacommis* came from the French and referred to sacks in which the trading companies carried the bearberry leaves. It comes from a Chippewa word. Neither Lewis nor Clark ever arrived at a uniform way of spelling it, Clark being the far more creative. In one month alone he wrote *Sackacomma*, *Sackacomey*, *Sackay Commis*, *Sackacomie*, *Sackacome*, and *Sackey Commy*.

As the end of the year 1805 approached, the expedition at last reached the Pacific Ocean. They spent a wet winter on the Oregon coast under overcast skies, but at least it was not cold [most of the time]. On December 7 they selected a spot somewhat inland to build a shelter, which they named Fort Clatsop after a local Indian tribe. The next day Clark set out with a small party to find a place to “make Salt...and See the probibillity of game.” He spent the night of December 9 in what sounds like pleasant surroundings. A young chief invited him to his lodge, where Clark was treated with great politeness. The chief and his wife gave him a new mat to sit on and produced fish, licorice, and black roots, cranberries, and saccacommis berries in bowls made of horn. They also gave him a soup “of bread made of berries common to this Countrey” served in a neat wooden trencher with a cockle shell to eat it with.



Bearberry on Forest Floor

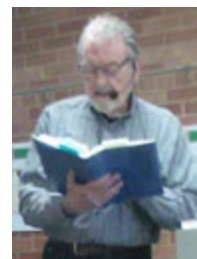
Lewis wrote a lengthy description of bearberry the following January. He drew on his memory of having seen it thriving in drier, mountainous habitats and compared it to specimens in his current location.

*The Sac a commis is the growth of high dry situations, and invariably in a piney country or on its borders. it is generally found in the open piney woodland as on the Western side of the Rocky mountains but in this neighbourhood we find it only in the praries or on their borders in the more open wood lands; a very rich soil is not absolutely necessary, as a meager one frequently produces abundantly. the natives on this side of the Rockey mountains who can procure this berry invariably use it; to me it is a very tasteless and insippid fruit.*

He wrote that it was evergreen and gave a detailed description of the leaf. As for its growth habit, it was much branched; procumbent, not creeping; and put out radicles that served to anchor it to the ground but not to provide nourishment. He commented on the flaky bark and that the berry ripened in September and was not affected by frost. It was a fine scarlet color outside and the inner part consisted of a dry mealy powder. The berries were gathered by the Indians and hung in bags in their lodges, “where they dry without further trouble, for in their most succulent state they appear to be almost as dry as flour.”

Bearberry is a member of the heath family, which makes it a relative of the rhododendron, azalea, blueberry, pieris, and other familiar garden plants. It is a low, trailing shrub that forms mats several feet broad and a few inches tall. The small white to pink flowers in spring are followed by red berries. The ever green foliage turns reddish bronze in the fall. This native of temperate regions of the Northern Hemisphere can be purchased in garden centers.





### March 21 (Willa Cather Library): Dr. Richard Fruehling

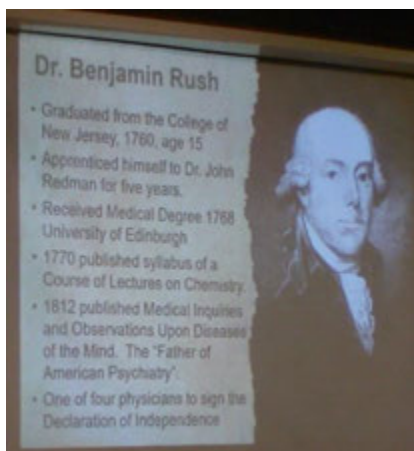
#### Topic: *Medical Problems on the Lewis and Clark Expedition*

Nothing is of more universal interest than health concerns. Perhaps that fact contributed to the record crowd enticed to Willa Cather Library on March 21 to hear *Humanities Nebraska* speaker Dr. Richard Fruehling draw back the curtain on the Lewis and Clark Examination Room. Dr. Fruehling did not disappoint; he's a gifted natural educator.

Beginning with the background of the Expedition as foundational to establishing a strong U.S. commercial foothold in the western regions of the Louisiana Purchase, Dr. Fruehling fleshed out the profiles of Captains Lewis and Clark—why these men were particularly suited to lead the search for the Northwest Passage. He highlighted a third character in the drama that assumed the role of sinister antagonist: smallpox. It had already touched the native tribes—Mandan, Arikara, and Hidatsa—with its deadly tentacles. While smallpox is now confined to only two places in the world (the U.S. CDC and a virology lab outside Moscow), in the early half of the 1700s, it was widespread and virulent.

In the 18<sup>th</sup> century, if a person caught smallpox in the usual way, he had a 20% chance of death. A child had a 90% chance of mortality, while a pregnant female suffered death as a foregone conclusion. Starting with Zabdiel Boylston in 1721, Dr. Fruehling traced the development of inoculation for smallpox from the introduction of smallpox pus or crust into a healthy body—as Lady Montague graphically demonstrated on her own two children in the presence of the British Court—through the derivation of a cowpox-based vaccine by Edward Jenner after his conversation with British milkmaids about Blossom, the infected cow. This path of discovery reduced smallpox mortality to 3%. Benjamin Waterhouse brought smallpox vaccination to the U.S., and President Jefferson got on board with it. He sent kinpox materials with the Expedition, but it spoiled before they got any use of it. Fortunately, no one contracted the disease.

Dr. Fruehling touched on trephining (opening the bones of the skull, notably used by Thomas Walker in the 1700s) before he gave the gory details of blood-letting by venipuncture and leech (41,500,000 leeches imported into France in 1833), and described Washington's peritonsillar abscess (for which tracheostomy should have been done, instead of intensive blood-letting). Fruehling credited Dr. Crawford Long with introducing ether anesthesia in the 1800s, and traced the development of germ theory in typhoid fever (1855, Pierre Bretonneau), through the principles of antisepsis (1867, Joseph Lister), the bacteriology of gunshot wounds (1871, Edwin Klebs), and the discovery of gonococcus (1879, Albert Neisser), malarial parasites (1880, Charles Laveran), and syphilis (1905, Fritz Schaudinn).



Dr. Benjamin Rush



The crowd at Willa Cather Library was spellbound.



Scalpel lancet from the 1700s

While Dr. Benjamin Rush did not have the benefit of these discoveries in the early 1800s, he willingly accepted Captain Lewis as a cram-course student of medicine on behalf of his friend, President Thomas Jefferson. He drew up a list of ten Health Commandments for the men of the Expedition, such as fast, rest, take a sweat, purge, wear shoes without heels (moccasins), etc. He also drew up a list of always-wanted-to-know type questions for Lewis to ask the Indians.

1) Did they use alcohol? A: There was no substitute for alcohol, except in the tribes of the Southeast and Southwest.

2) Did murder happen? A: Yes, it was punished by banishment. There were many other questions. Rush recommended a lengthy list of medical materials for Lewis to take on the trip. These were purchased from Gillespay and Strong, except for 50 dozen mercury and Jalap pills of Rush's own concoction called "thunderclappers" (all gone by trip's end).

Of specific instances of ill health experienced by members of the Expedition, there were several: 1) Sergeant Floyd was ill for several weeks before he died on August 20, 1804. He may have had a smoldering appendicitis. However, nothing would stay in his bowels, which profuse diarrhea seems to conflict with the appendicitis diagnosis. Clearly, he was in shock. If he had a peritonitis as a result of a ruptured appendix, he shared his fate with others so stricken; most died of that malady. 2) Sacagawea had a difficult labor and delivery. While white caretakers administered ground rattlesnake rattles, she probably benefitted as much from the aid rendered by other Native women. 3) Sergeant Pryor dislocated his shoulder. Though his caretakers successfully reduced the dislocation (replaced the joint), Pryor never fully recovered; he suffered with the shoulder damage for the rest of his life. 4) On August 9, 1806, Pierre Cruzatte seems to have mistaken Captain Lewis for a deer. Just as Lewis was about to fire his own weapon, he suffered a gunshot wound to the buttocks. This wound healed relatively rapidly by "secondary intent" (from the bottom up—inside out), and he was soon fully functional again.

After the formal presentation, MOP members peppered Dr. Fruehling with questions:

**Steve:** What were the medical contributions of Sacagawea and the other Indians to the Expedition?

**Dr. F:** Mainly, the use of the sweat lodge. The native peoples appreciated some of the care they received from L&C, especially some of the eye washes. Unfortunately, the men of the Expedition did not give much credence to the Native medical treatments. (In a later comment, he added: Sacagawea did aid the Expedition past the Mandan villages by the gathering of plants to supplement the men's essentially carnivore diet and, in so doing, would have helped prevent scurvy.)

**Unnamed Guest:** Where is your favorite place between here and the Mandan?

**Dr. F:** Great Falls, home of the Lewis and Clark Trail Heritage foundation. Also the Charles Russell Museum.

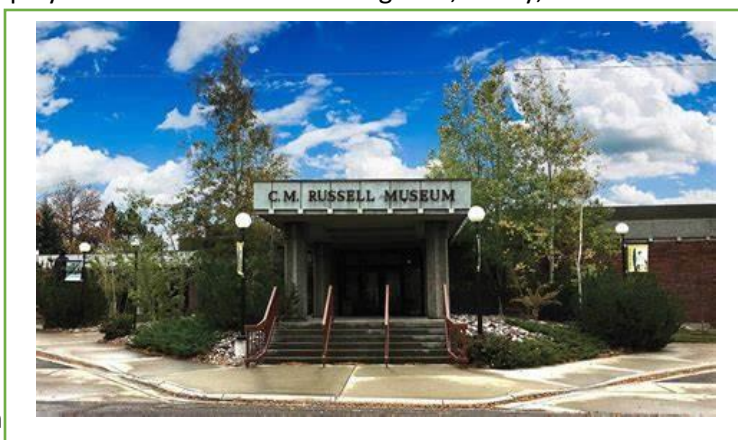
**Keith:** What about the medical issues with Lewis' death?

**Dr. F:** For several reasons, I think the death was a suicide. As an explanation for his bizarre behavior after the Expedition, Lewis was probably addicted to opium and alcohol. This was compounded by his failed love life, the pressures of his government position, and his difficulty completing the journals on Jefferson's time line. There are a number of other theories about Lewis's condition near the end of his life, from bipolar disorder to cerebral malaria, but I think the addiction theory fits best.

**Harlan:** When the beaver bit Seaman, the dog bled profusely. They were going upriver and were on the move.

**Dr. F:** A three-legged dog could keep up.

Dr. Fruehling, your presentation was well-researched, well-illustrated, and absolutely riveting. Thank you from the bottom of our hearts. We hope you will come back and bring wife, Sandy, and Cousin Carolyn to see us again. —ADW



Charles M. Russell Museum



Topic: *2023 Events and Activities at Fort Atkinson*



Dinner in the back country with a ruff grouse drumming in the background. (Photo Courtesy of William Lenz)

Catered lunches at Willa Cather finally came to an end on April 18, when MOP returned to evening meetings at Pizza King in Council Bluffs. Don't let the name fool you, though; there's a lot more on the menu than pizza! Nineteen attendees kept waitress Shelby running. She kept her cool under pressure!

Keith opened the meeting by reading the *Journals* for the Expedition's activities in April. He reminded us that, in 1805, the men had just left the Mandans and were pleased to be pushing westward again. In 1806, the men were in the Dalles and Celilo Falls area, returning eastward from Fort Clatsop. They made a portage of 70 paces with five canoes, bought four expensive horses, cut up the canoes, and astonished the Indians by discharging the air gun.

After dinner, Michael Westover from Fort Atkinson brought us news of the events coming up at the Fort. To begin, he pointed out that we are now in the Bicentennial years of the Fort. The soldiers arrived in the area in 1819 and built the Fort in 1820. The Fort was occupied until 1827.

This summer's activities at the Fort are particularly focused on the year 1823. Last weekend there was a re-enactment of the 1823 burial at the Fort of Gabriel Field, a veteran of the War of 1812. This soldier helped build Fort Atkinson and was stationed there at the time of his death. Someone stabbed him, causing a serious infection in his leg. Though the leg was amputated in an effort to save his life, he did eventually succumb to the infection and died on April 16, 1823.

Michael reminded us that history is happening every day! The Fort brings this to mind once per month in the form of LIVING HISTORY celebrations. Re-enactors, who have studied their characters so as to accurately represent them, come to the Fort and ply their crafts so that visitors can get a better idea of what 1800s life was like. Read on for the background of the Fort.

At first, the soldiers built Fort Atkinson on the level below the river bluff, not realizing that it would be threatened by flooding. Naturally, those buildings washed away with the next spring's floodwaters. Subsequently, the garrison moved to the top of the bluff and rebuilt. They had a kiln and used limestone and clay to manufacture a lot of bricks, both red and gray. Many walkways were made of brick, and every room had a brick fireplace. Their firewood, at first, came from as far away as the current town of Herman, Nebraska—20 miles!

At the time soldiers occupied the Fort, the Army claimed land for seven miles in every direction, including the land on which the town of Fort Calhoun now stands. Toward the end of the Army's occupancy, there were at least 2,000 men at the site. Though there were troops who participated in a campaign against the Arikara Tribe, in the main, the Native tribes were important to the Fort in a good way. A case in point was the death of 160 soldiers due to scurvy: the Natives showed the soldiers how to use the wild vegetables and, thus, saved the remainder of the men from scurvy. During

the later years of the Fort's existence, its soldiers were mainly engaged in farming activities. In fact, when the U.S. Government realized this truth in 1827, the decision was made to shut down the Fort.

In 1858, a farmer clearing land north of the Fort found five caskets containing soldiers' remains. The area is rich with found objects remaining from the Fort's heyday, including such things as buttons and bricks. Even now, historic objects frequently surface after a rain.

In addition to monthly LIVING HISTORY celebrations, the Fort hosts other events in keeping with the seasons.

In June 2023, there will be a Grand Opening of their new and more interactive Visitor Center, including an earth lodge, a sutler store, a keelboat, a dugout canoe, an archeological box, and some very LARGE Lincoln logs (Mike's idea!).

In July, the Fort will host a Salute to the States. During this event, there will be a ceremonial reading of the Declaration of Independence. The soldiers will fire a volley of shots for each state admitted to the Union up until 1823. The festivities will include an ice cream social.

In August, the focus is on the indigenous people who were so important to the Fort. The Omaha Tribe will perform a Drum Circle and there will be Native guest speakers.

In September, the Fort will host a Military Timeline event, showing the troops returning from the Arikara fight. It will feature such historical figures as Colonel Ashley, Hugh Glass, and Jedediah Springfield. There will be an archeological dig, a tour of the grounds, and special guest speakers.

In October, the focus will be on the harvest, with demonstrations of the use of a scythe to harvest hay. After the October LIVING HISTORY weekend, the Visitor Center will close for the season.

In November, there will be an 1820s-style Candle Light Tour and Dinner. The Council House on the Fort grounds uses only candles in special Candle Chandeliers (no electricity) for the event.

Mike gave us each a card containing the 2023 LIVING HISTORY schedule:

June 3-4

July 1-2

August 5-6

September 2-3

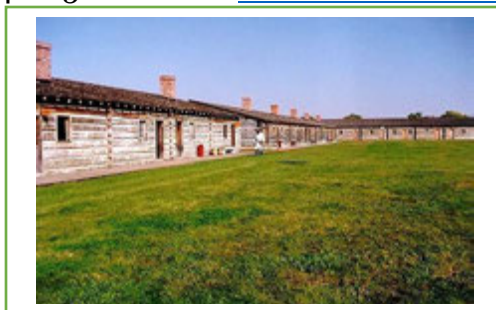
September 30-October 1

November 4 Candle Light Tour (paid reservation required)

Mike reminded us that a Nebraska State Park vehicle entry permit is required. (Permits are available at the Visitor Center.)

-ADW

For more information, call 402-468-5611 or visit [www.fortatkinsononline.org](http://www.fortatkinsononline.org)



**Fort Atkinson in Nebraska**

Topic: *Lewis and Clark Discoveries Plus*

As I left Pizza King tonight, I found myself thinking, “This was a top-ten day!” The luminous sun was blushing on the western horizon, the smell of spring flowers perfumed the air, the temp was a balmy 77 degrees without wind, and we got to hear Shirley Enos talk about all things Lewis and Clark! Life doesn’t get any better than this!

Profound respect is what Shirley communicates...for the animals, for the Natives, for the elements of the natural world, and for the animating force that oversees us all. She invoked Kira Gale by presenting, first, the prairie dog in the form of a “Lynch dog,” gifted to her by the renowned L&C researcher, and helped us visualize with amusement grown men lugging heavy barrels of river water to the hapless creature’s burrow near present-day Lynch, NE, to “drown him out.” The little barking animal subsequently wintered at Fort Mandan, paddled downriver to St. Louis, sailed to Washington, D.C., expired, was transformed into the first inanimate Lynch dog, and came to an honored repose within the Philadelphia Philosophical Society. As an aside, Shirley mentioned that some L&C artifacts were sold to PT Barnam and eventually were destroyed by fire.

It’s one thing to watch Shirley handle her furs one at a time as she explains the geographic locations of different grades of wolf fur color and a wolf pack’s pecking order, the derivation of the word “coyote” (meaning “trickster”) from the Aztec, the reprocessing—softening and smoking—of an incompletely tanned red fox hide (delicate by virtue of being a thinner skin than most), the anti-Darwinian curiosity of the prolific swift fox (kit fox), the ubiquity of the raccoon, and an Indian gambling game at the expense of the ferocious badger. It’s quite another to fondle the furs oneself—silky rabbit furs, representing jackrabbit and snowshoe hare; groundhog (“whistle pig”); mink; bobcat; and skunk of North Dakota and Montana. We got to verify for ourselves the unique skin texture of the river otter, and compare first-hand the four color phases of the fierce-fighting ermine, so honored by the Natives for its tenacity that Shoshone wore tippet clothing to absorb the diminutive warrior’s spirit. Lewis’ famous tippet jacket, it turns out, was never formally “gifted” to him. It seems to have come to him as a result of the garment exchange that put Natives and explorers in each other’s clothes during the interval before Clark’s delayed arrival upriver proved the whites meant the Shoshone no harm.



Shirley shows her beaver dollar to Jim and Paula.



Shirley very appropriately lavished attention on the king of the white man's furs—the beaver. The “beaver dollar” served as currency—one skin being the equivalent of \$6 cash. From the time of the Expedition until the 1840s, when silk replaced beaver as the most fashionable headwear, American mountain men combed the Rockies for this fellow (see article, page 36). There were two types of beaver hat—a wrapped one made with “entire” skin (skin and hair intact) that had the appearance of a “comb-over,” and one made from just the shaved fur, the fibers of which were pounded and “roughed up” to create an excellent felt, rendered waterproof by steaming. (The skins thus denuded ended up as fancy ladies' gloves.) Beaver hats were expensive because the raw materials made their way from the Americas to Britain (see *Wealth of Nations* article, page 26) to Russia for a secret processing method, monopolized by the Russians, before they returned to the European haberdashery. In truly entrepreneurial style, men learned to substitute inferior animal hair for the full “castor” (full beaver) product, but sacrificed their sanity to the fumes produced by the mercury processing method this inferior hair required.



Bison hide



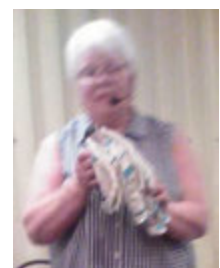
Pronghorn casing

The Natives' king of furs, of course, was bison, whose multi-textured hair and hide lent itself to a myriad of uses: housing, clothing, furnishings, footwear, flyswatters, etc. Even worn-out tipi leather was recycled. The rest of the creature went into other products: meat for food; horn, hooves, and bones for containers, cups, needles, medicine; and all as a form of spiritual connection to the cosmos. The rest of Shirley's display items included pronghorn casings (the only North American horn shed and regrown annually), a “market wallet” (double-ended fabric pouch slit longitudinally, twisted, and thrown over the shoulder), gartering similar to that woven in the 14<sup>th</sup> and 15<sup>th</sup> centuries by Metis people on ankle looms, leather parfleches, woven sweetgrass, metal trade fishhooks, bone needles, quillwork, polychrome beads, light blue “chief” beads, Sterling Fichter's plow-disc knife, resin reproductions of 2-inch bear claws (possession of authentic bear claws being illegal), wooden bear paw prints done to Lewis' measurements, and a female Indian doll with all her accessories: a one-hide dress, an awl, a knife, a sewing pouch, a medicine pouch, and a strike-a-light pouch. -ADW



Bear hind paw

Shirley, thanks for an inspired presentation!!



Doll

## MOP Board Meeting Minutes Summary

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March 7, April 4, and May 2, 2023

**Treasurer's Report:** Checking: \$2,352.70. Savings: \$2,865.82. LCTHF Grants (2) for Interpretive Wayside Exhibits: \$7,628.48. MOP received and deposited \$300 from Northern Plains Region (our portion of LCTHF dues).

**Membership:** At every meeting, the Board examines the most recent LCTHF NPR membership list, updates contact information, notices members whose renewal date is approaching, makes a plan to reach out to new contacts who might be confused about the MOP/LCTHF joining process (i.e., in order to be a voting member of MOP, a person needs to join LCTHF, select Northern Plains Region as "Home Region," and designate MOP as "Home Chapter.")

**Dinner Meetings:** March 21: 11:30 a.m. at Willa Cather Library. Program: *Humanities Nebraska* speaker Dr. Richard Fruehling on *Medical Problems on the Lewis and Clark Expedition*. Meal: Box Lunches by HyVee. Dr. Fruehling set the standard for excellence in research and relevance on this topic.

April 18: 6:00 p.m. at Pizza King in Council Bluffs. Program: Mike Westover on upcoming events and activities at Fort Atkinson. Mike was thorough in preparing us for the Fort's spring/summer/fall offerings. Jim Christiansen distributed a survey, asking for member suggestions for future program. **Members please respond!**

May 16: 6:00 p.m. at Pizza King in Council Bluffs. Program: Shirley Enos on *Lewis and Clark Discoveries Plus*.

**Future Dinner Meetings:** June 20: 5:30 p.m. social hour, 6:00 p.m. dinner at Pizza King in Council Bluffs. Program: TBD. Please note: Members may take advantage of the 5:30 p.m. social hour to order their meals, so that they can be served by 6 p.m.

July 18: 5:30 p.m. social hour, 6:00 p.m. at Catfish Lake at the Lodge (16609 Clay Street, LaPlatte, NE; phone: 402-292-9963) (Directions: Go South of Bellevue on Hwy 75, turn East on Hwy 34, turn South on Allied Road, turn Left on LaPlatte Road, turn Right on Clay Street). Meal: Order from the menu upon arrival. Program: *White Catfish Camp Quiz* prepared by Steve Wymore, Della Bauer, and Peg Miller Evans.

August 15: 5:30 p.m. social hour, 6:00 p.m. dinner at Pizza King in Council Bluffs. Program: TBD

September 19: 5:30 p.m. social hour, 6:00 p.m. dinner at Washington County Museum in Fort Calhoun. Program: Archeologist Nolan Jackson on *Fort Atkinson Archeology*. Meal: catered by JJM Enterprises of Fort Calhoun.

**Lewis & Clark Interpretive Wayside Exhibits:** Harlan Seyfer brings updates on the progress of the design and fabrication of the panels. Two unexpected complications have arisen: 1) the existence of two different sizes of panels and corresponding bases and 2) the existence of federal rules limiting use of federal funds to **replacement** of panels, not their relocation. Kudos to Harlan and the committee for their dogged persistence on this project.

**Relationship with Cass County Historical Society, Missouri River Basin Lewis & Clark Visitor Center, National Park Service Headquarters Visitor Center, Sioux City Lewis and Clark Center, and defunct Western Historic Trails Center:** **CCHS:** On May 9 Harlan Seyfer presented a Brown Bag Lecture here on the 1850 Mormon Trail Expedition. **MRBVC:** Shirley Enos presented her furs at April *Second Saturday with a Soldier* event. **NPSHQ:** Kassie Trahanas (manager) visited our March meeting. Six MOP members attended the NPSHQ Open House on April 26. **SCLCC:** Two MOP members attended the April George Washington lecture. **WHTC:** MOP Board has recovered MOP items. Board members are still considering ideas for the relocation of other WHTC items, including the massive elevation map in front of the Center.

**Study Group:** Meeting regularly. Well attended recently. Studying Fort Clatsop during February 1806.

**LCTHF Northern Plains Report:** Sarah Cawley attended NPSHQ Open House and dined with MOP BOD at Gorat's.

**Southern Prairie Region Note:** Planning Committee for the 2025 Annual Meeting meets monthly.

**Newsletter:** \$10 charge for mailed paper copies. The online version remains free! Next issue: August.

**Facebook Page:** Thanks to Shirley Enos, who continues to post content. To post: contact Shirley or a BOD member.

Submitted by Ann Dunlap Woolard, MOP Board Secretary

(firedogpoet@yahoo.com)

Mouth of the Platte's (MOP's) Board of Directors has revised our bylaws on membership to correlate with the membership provisions of the Lewis and Clark Trail Heritage Foundation (LCTHF). This revision was needed for MOP to remain an LCTHF chapter as provided elsewhere in MOP's bylaws. The revision was approved by LCTHF on March 13, 2023. The revised bylaws are now in effect for MOP business actions.

MOP bylaws place most of the administrative responsibility for MOP with MOP's Board of Directors. Therefore, the primary effect of these revisions applies to the eligibility to serve on the MOP Board of Directors and to the opportunity to vote in election of people to the MOP Board of Directors. Participants in MOP activities who do not join the LCTHF are eligible to be "Honorary Members." Section 3.3 Voting below states "Although Honorary members do not have voting rights, MOP values their experience with MOP and encourages Honorary Members to participate in all discussions MOP may have relating to issues that come before the organization."

The bylaws on membership, dues and voting are given here:

### **ARTICLE III. Membership, Dues and Voting**

**Section 3.1 Membership:** Within the membership provisions of LCTHF, membership in MOP is open to any person, firm, association or corporation desiring to become a member upon payment of dues required by resolution of the Board of Directors. Membership is open to any person without regard to gender, race, religion, color, creed, or ethnic background. The MOP membership period shall cover the period that corresponds to LCTHF membership.

Membership in the LCTHF is required for all members of the Board of Directors and is encouraged for all members of MOP.

The Board of Directors of MOP shall maintain a Chapter Membership Database. It shall contain the name, address, telephone number, and e-mail address of each member in good standing and shall indicate membership status, from these membership options.

Individual Membership – any individual or legal entity who is an Individual member of the LCTHF and has designated MOP for Primary local chapter membership; this level bestows full voting rights and other membership benefits to the individual or legal entity.

Family Membership – any two individuals within the same household who hold a Family membership in the LCTHF and have designated MOP for Primary local chapter membership; this level bestows full voting rights and other membership benefits to each member of the family.



Education Membership – any individual who is a student or teacher in a bona fide educational institution at the time of application for membership and holds an Education level membership in the LCTHF and has designated MOP for local chapter membership; this level bestows full voting rights and other membership benefits in the individual.

Honorary Membership – an individual or legal entity who contributes to MOP activities and mission through financial contributions and participation or who cannot participate directly in MOP activities and mission is eligible to be an Honorary Member of MOP. The MOP Board of Directors has the authority to recognize an individual or legal entity as satisfying this criteria and providing Honorary Membership status with access to MOP activities and benefits such as receiving newsletters, special notices, and other MOP communications. This level has no voting rights in LCTHF, in Northern Plains Region, or in MOP decisions and cannot be elected an Officer or Director of MOP.

Sustaining Membership - LCTHF members with Sustaining Membership standing who designate MOP as their Primary Chapter will receive Individual Membership or Family Membership as appropriate to their LCTHF Membership.

Membership List - A MOP Membership List in printed form, consisting of each member's name, address, and telephone number, may be distributed to chapter members, but it may not be used for any individual's commercial gain, solicitation, or promotion of other than MOP or LCTHF activity.

The Chapter membership list shall be furnished to the LCTHF at least once a year to be included in the Chapter's Annual Report. Member information is for the exclusive use of the LCTHF and Chapter.

**Section 3.2 Dues and Financial Support:** The dues for membership in MOP are provided by the portion of the common LCTHF membership fee paid by all LCTHF members and distributed by LCTHF to the Northern Plains Region for support of the region and its chapters. [The remainder of this Section is omitted for space considerations; it deals with issues related to LCTHF dues and issues of MOP funding.]

**Section 3.3 Voting:** Each member with voting rights as defined in Section 3.1 above shall have a vote on all issues voted upon in meetings and elections, and must be present to vote in person or through live electronic participation. Although Honorary Members do not have voting rights, MOP values their experience with MOP and encourages Honorary Members to participate in all discussions MOP may have relating to issues that come before the organization.

## Submitted by LCTHF Board Member Keith Bystrom

Through my participation as a Board Member of LCTHF, as vice-president of the LCTHF Mouth of the Platte Chapter (MOP), as Chair of the LCTHF Northern Plains Region Board of Directors, and through my weekly participation in MOP's Lewis and Clark Study Group, I learn more and more about Lewis and Clark history and how it is currently presented by the many partners of LCTHF. Here are some of the highlights of my recent participation on the LCTHF Board.



Fort Vancouver Entrance



Fort Vancouver Guardhouse

**2023 LCTHF Spring Board Meeting.** The Spring Board Meeting of LCTHF was an in-person meeting in Vancouver, Washington, on Saturday, April 22, 2023. It was well attended with only a few Board members participating through remote ZOOM connections. The Agenda highlights included:

- **Geotourism:** An exciting presentation by Dan Wiley from the National Park Service (NPS) about a proposed agreement with LCTHF for us to assume the management of their innovative Geotourism website, [www.lewisandclark.travel](http://www.lewisandclark.travel). This website is not JUST a map but features a comprehensive interactive map. The website highlights attractions, businesses, activities, and experiences distinctive to the areas along the Lewis and Clark NHT. Website users can create accounts that let them organize and save trip plans and points of interest. The goals of this website are to:
  - Provide the public with resources to better experience Lewis and Clark NHT.
  - Bring diverse partners along Lewis and Clark NHT together to re-establish partnerships and renew collaborative efforts.
  - Engage Native American tribes along the Trail, developing new opportunities for them to share their stories with travelers in a way compatible with their goals and sentiments.
  - Support local small businesses and raise awareness of the wealth of amenities and experiences offered by communities along Lewis and Clark NHT.

The Board approved continuing our negotiations with the NPS to assume management of this website. We hope to bring this exciting resource to our members and the public by the end of this year.

- **Financial:** The Board reviewed the financial portfolio of the foundation and discussed investment strategy with our representatives from DA Davidson, our financial advisors. Our financial status is good. We agreed to continue discussions with the advisors about a proposed slight change in our investment strategy to take advantage of current market conditions.
- **Committee Reports:** The Board reviewed committee reports from the following committees: Diversity, Education and Scholarship, Wellness, Editorial Advisory, Eastern Legacy, and

Governance. We were pleased to learn that, with a donation of \$20,000, a consultant had been hired who will make the necessary revisions and updates to our 20-year-old curriculum guide. Sarah Cawley, our Executive Director, reported that the goal was to have a new curriculum guide available by August 2023 for use in K – 12 education settings.

- **Strategic Planning:** Kelly Rupp, the consultant who is leading our strategic planning efforts, has analyzed LCTHF's strengths, weaknesses, opportunities, and threats (SWOT Analysis). He developed a draft of possible goals, objectives, and strategies with the help of a small Board committee. He spent the afternoon with the Board to review this. The afternoon discussions focused on developing strategies concerning the following topics: Financial Resilience, Telling the L&C Story, Education/Outreach, Preserving the Trail Tread, and Governance. The goal is to approve a new strategic plan at the Board meeting in Missoula.



Fort Blacksmith Shop

**Fort Vancouver.** To conclude our Spring Board Meeting, the Board had hoped to visit Beacon Rock on the Columbia River. However, it was raining too much, and we had to cancel our hike to the top of this iconic scenic site on the Lewis and Clark Trail. Jim Sayce did have an alternative plan, and we visited the reconstructed Fort Vancouver just a mile from our hotel along the beautiful Columbia River by way of the Riverfront Renaissance Trail. The Superintendent of the Fort opened it to us for a private, well-interpreted tour of this important American Fur Trade location.

**2023 LCTHF Annual Meeting.** At the time of this newsletter, it appears that three MOP members are planning to attend the 55<sup>th</sup> Annual LCTHF Meeting to be held June 27-30, 2023, in Missoula, Montana, at the Holiday Inn - Downtown Missoula. In addition to myself, Jim Christiansen and Steve Wymore are looking forward to participating. The program includes a Welcome Reception, Speaker Sessions and Walking Tours on Wednesday and Thursday, Dinner and Moulton Lecture on Wednesday, Bus Tours on Friday, and a Farewell Dinner & Event at Travelers' Rest State Park on Friday. Travelers' Rest marks the intersection between cultural and natural history. Along the banks of Lolo Creek, attendees will explore the landscape used for centuries by indigenous peoples, visited twice by the Lewis and Clark Corps of Discovery, and populated by a wondrous diversity of plants and animals. Travelers' Rest Connection is a host for the Annual Meeting and supports Travelers' Rest State Park through outreach, advocacy, and educational experiences connecting the past to the future.





Fort Superintendent explains Fur Shop

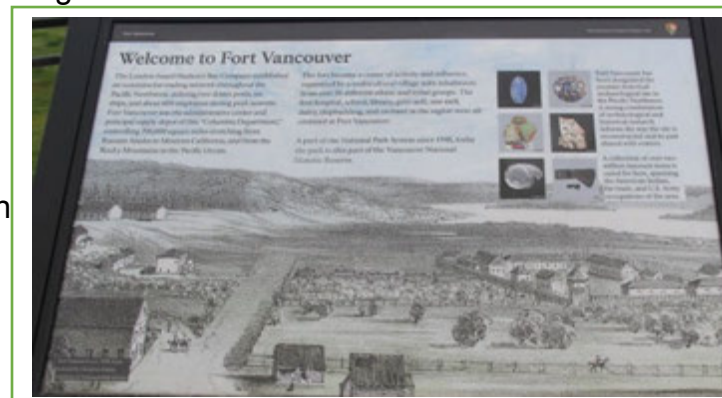
I am specifically excited about participating in both pre- and post-meeting bus tours that I am joining. These include *Walking in the Footsteps of the Expedition at Lost Trail (1 day)* and a *Lolo Trail Motorway Excursion (1 Day)*. These tours cover 2 segments of the Lewis and Clark Trail that I was unable to visit when I traveled on the trail during my retirement adventure in 2017. I will be looking forward to adding numerous photographs to my collection of Lewis and Clark images. At some point I'm sure I will share this experience with my fellow MOP members.

If you would like to attend the 2023 LCTHF Annual Meeting, check out the Annual Meeting Home page at: <https://travelersrest.org/events/55th-annual-meeting-of-the-lewis-clark-trail-heritage-foundation/>

**American Indian and Alaskan Native Tourism Association (AIANTA).** Sarah Cawley announced at our last Board meeting that she is starting to build a relationship with AIANTA, an organization whose mission is to define, introduce, grow, and sustain American Indian, Alaska native, and native Hawaiian tourism to honor the traditions and values of the native tribes. One of LCTHF's goals for many years has been to improve our relationships with native tribes along the Lewis and Clark Trail. Working closely with AIANTA would give us direct ties and connections with the tribes in North America. Sarah's initial goal is to work towards cohosting a tribal tourism event on an annual basis along the Lewis and Clark Trail. She wants to encourage conversation among the tribes and encourage tourism within their groups, so that they may tell their own stories about Lewis and Clark. The LCTHF Board is excited about this new initiative and how it will lead to improved relationships with native tribes. In fact, AIANTA is an integral part of the NPS Geotourism website we will be managing, and native tribes are already involved in an advisory committee created by NPS to ensure native tourism is included with Lewis and Clark tourism.

I enjoy my volunteer work for LCTHF and look forward to hearing from MOP members with any comments, questions, or ideas about how to improve the organization.

Proceed On,  
KEITH BYSTROM  
Vice-President, Mouth of the Platte Chapter  
Board Chair, Northern Plains Region  
Board Member, Lewis & Clark Trail Heritage Foundation



**Northern Plains Region News**  
**Don't miss the LCTHF Maps Exhibit at Ponca State Park**  
**August 28 – September 30**  
**Look for details in the August Issue of the Newsletter!**

**Harlan Seyfer says:**

Mark your calendars for the living history event *A Walk through Time*, August 26-27, at the Rockhill Windmill Event Center, 5910 Ranch Road, Plattsmouth.

To view a short (~20 minutes) video about last year's timeline event go to ...

<https://www.youtube.com/watch?v=B9iyotRmnN0>

**Legends of Blackbird Hill**



Before and several years after the turn of the century, Blackbird Hill was one of the historic points of interest visited by both adults and school children every year on October 17. Blackbird Hill, about eight miles north of Decatur, was an Indian landmark and observation point, receiving its name in 1800 when it became the burial place of one of the famous Chiefs of the Omaha. Chief Blackbird is said to have been both cruel and tyrannical, but a great peacemaker who was a friend of the white man. As he was dying, he commanded his body be buried on the hill named for him, set astride his horse, so he could look down upon the river and watch for the coming of his friends, the white men.

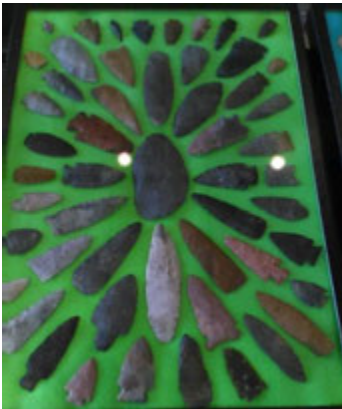
Another legend connected with Blackbird Hill relates the story of a ship-wrecked American who returned to find his sweetheart had married and moved West. He located her and her husband in a cabin near the hill and persuaded the girl to leave with him. The jealous husband carried her to the top of the hill and, holding her in his arms, jumped to the river below.

Indians say her wail of terror can be heard echoing across Blackbird Hill the night of each October 17.

*Taken from The Decatur Centennial, 1956*

## NATIVE AMERICAN ARTIFACT SHOW MISSOURI RIVER BASIN LEWIS AND CLARK VISITOR CENTER

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On March 4, in conjunction with a splendid display of Native American Artifacts, the Missouri River Basin Lewis and Clark Visitor Center hosted a special guest speaker, an Extension Coordinator from the Nebraska Indian Community College: Vanessa Hamilton. It's important to note that this woman represents the college as a Native employee, because her "white" name would never give that away. Vanessa taught us that a person does not use a Native given name in a casual context because the name is secret; it is used only when the Great Spirit comes to escort the person on his or her final journey.

Vanessa's journey began in the Ohio River Valley, the home of her Tribal ancestors. [When the Tribe moved to the Great Plains, her ancestors moved west, too.](#) Originally, there were ten Omaha clans. At first, the U.S. Government treated Native tribes as separate, independent governments. However, in 1887, Congress passed the Dawes Act, or General Allotment Act, which gave land to individual Indians in an effort to discourage them from living in tribes. Vanessa's relative, Cyrus Blackbird, was one of the men who received an allotment of land. In general, the Dawes Act caused many difficulties. Some Indians sold their allotments, causing Tribal holdings to be broken up into a checkerboard pattern. The sellers lived off money they received from the sale of the land. When this money was gone, they had no way to support themselves. However, Cyrus was one who believed that YOU DON'T SELL MOTHER EARTH! In a trial period, the Omaha Tribe had land allotments five years before the other tribes. They agreed to share their land with the Winnebago Tribe. Vanessa says that the white people who farm the land now tend to get pretty good money for their efforts, while the Indians get "peanuts." Vanessa gets a \$300 land rent check twice per year in March and October, and her deceased sister's share goes to the Winnebago Agency and is managed by them.



Traditionally, Native grandparents taught their grandchildren most of what they needed to know. In the late 1800s and early 1900s, whites began to promote boarding schools to replace this traditional education. Virtually all boarding



schools aimed to Christianize the Native youth. Mexican schools tended to use the young people as slave labor. British schools tended to focus on turning the Natives into farmers. American boarding schools taught the Native children white domestic arts. Vanessa's grandmother went to a boarding school in 1910 to learn to cook and sew. Her grandfather, Carol Hamilton, went to boarding school in Pipestone, MN, at the age of six. As a result he lost his native language. This man died when her uncle was 13 and before her father was born. Of his six children, only these two survived.

Like many Omaha children, Vanessa was given a secret name when she was four days old. No doubt, she had the traditional hole in her baby moccasin: a hole in the shoe discourages the Great Spirit from taking a baby on a long journey away from her relatives. She grew up calling her great aunts "grandmas" in the traditional Indian way. Omaha Natives always address people using relative terms. There are four ways to be a relative: biological, adoptive, clan, and Hunka relatives. A "timiha" relative indicates that the people are unsure how they are related.

While there are still Native children who go to boarding school, Vanessa did not. She was educated at St. Augustine's Catholic School in Macy in the mid-1970s. She was there all day, from 6 a.m. to 6 p.m. One traumatic event that happened while she was at St. Augustine's was that one of the nuns spanked many Native children for an incident of minor disobedience. Unlike in the early 1900s, this nun lost her job.



Vanessa went on to study at the University of South Dakota. However, when her grandmother heard that Vanessa would study a foreign language as part of her university curriculum, she admonished Vanessa to "learn your own language first!" As a result, Vanessa went to Walthill to study. There she studied under Therman "Happy Jack" Cook, who told his students to "take tobacco to your grandmas and grandpas and ask them to teach you." She spent a year doing this. It gave her such a passion for language that she now serves on the Tribal Language Preservation Board with Andre St. Assissi and Karen Tyndale, teachers of the language. While there are five Tribal languages that are closely related (Omaha, Quapaw, Osage, Ponca, and Kaw), there are only eight remaining fluent speakers of the Omaha language. The Preservation Board records those fluent speakers and develops curriculum from those recordings.

Twenty-eight years ago, Vanessa became a mother, herself. This experience made her more aware of the transitional world into which her son was born. For example, the white world classifies Native Americans like it does horses: half-breed, quarter-breed, and so on. Vanessa is 43/64 Omaha Native. That makes her son 43/128 Omaha Native. Vanessa says her son should have received his secret Native name when he was four days old, but she didn't know enough then about how to do it. Fortunately, he did not go to boarding school. He lived with her until she learned enough to make the naming happen. In spite of the fact that the coming-of-age ceremony is not usually done any more and the fact that she faced push-back from some tribal members, Vanessa had a traditional dinner at her home when her son was eight years old and found a Veteran who was willing to perform a "feathering" ceremony for him, to initiate him into the Warrior Society. This ceremony allowed him to begin to wear Tribal regalia and to participate in Tribal ceremonial dances, such as the "gourd dance," which is done in the dancing arena at harvest time. Her son now has three children of his own and Vanessa is teaching them the tribal traditions, too.

Vanessa has worked for Nebraska Indian Community College since 2014. NICC has campuses in South Sioux City, Santee, Macy, and Rulo, which campuses offer 2-year associate degrees and 4-year degrees in cooperation with UNL, Briarcliff



College, Morningside College, and the University of South Dakota. She works as Extension Coordinator, which also puts her in contact with Pawnee Nation members that are cooperating with NICC. Partly as a result of her job and partly as a result of contact with her mentor, Wynema Morris (see below), Vanessa has become more aware of her Native history and how U.S. political actions affect her people.



For example, the 1960s Relocation Act took Natives from the reservation and attempted to plant them in the surrounding communities by giving them one year of financial support, after which they were supposed to be self-sufficient. It didn't work. All that did was alienate people from the reservation community. Five thousand Tribal members live on the reservation, which has its own government. However, four times the Tribe has tried and failed to re-do its Tribal constitution. Trying to define "who we are" has been a contentious issues. One problem is that educated vs traditional Natives do not accept one another. Some Natives can't get enrolled in the Tribe because they can't prove they have enough Tribal blood. Hence, some people advocate basing enrollment on lineal descent (i.e., a grandparent was enrolled). Enrollment is important to determine qualification for government programs, such as PL638 government contracts and healthcare. The Tribe asked for \$20 million for healthcare, but they only received \$11 million. That money doesn't help those, including Vanessa, who live off the 7.5-mile-radius reservation service area. People like Vanessa, who live off the reservation, do not get to vote on Tribal matters. The Tribe needs to find other ways to bring in revenue to cover other costs, too, such as Tribal Courts and the 2014 land buy-back program. Another problem is that one person from each clan is supposed to be elected to rotating terms of different lengths in the Tribal government, but it is difficult to assign clan kinship because Sky clans and Earth clans are supposed to marry one another across clan type.

Native people who have influenced Vanessa's worldview include Wynema Morris and Carleton Edwards. Wynema was a student of Francis LaFlesche, who was born in the 1880s. LaFlesche purchased unwanted Native artifacts from Tribal members, and sold these unwanted items to Humboldt Museum in Berlin, Germany. The museum hid this collection from the Nazis during WWII and still displays 85 artifacts. Wynema went to the Berlin museum to see the collection there. Another collection of Tribal artifacts resides in California. The Tribe knows about these collections and is at peace about them, as there is no disturbed spiritual presence there. This is in contrast to the Genoa, Nebraska, school exhibit and graveyard, which required prayer and sage to quiet the disturbing spirit that resulted from the Native trauma endured at Genoa. Carleton Edwards is a professor at Arizona State University. His focus is on promoting Native entrepreneurship. He says CBD sales and Native Casinos area not enough.

Vanessa suggested three ways for listeners to increase their understanding of Tribal issues:

- 1) [visit the NICC website](#),
- 2) visit the Tribal website ([OmahaTribe.com](#)),
- 3) attend a [Pow Wow](#) at Carter Lake put on by the Omaha Warrior Society in cooperation with the Lakota and Pawnee.



To contact the Speaker: [macvhamilton@thenicc.edu](mailto:macvhamilton@thenicc.edu)



## NOTED IN PASSING

H. Carl Camp

**H. Carl Camp:** (August 16, 1934 – March 18, 2023) Carl Camp was born August 16, 1934, on a farm near Walkerville in southern Arkansas, the only child of Conroy and Eunice Camp. As a boy, he helped work the fields of peanuts, cotton, purple-hull peas, squash, and okra, and became the man of the house when his father was drafted in World War II. He decided as a high school sophomore that he had no interest in farming and set his sights on a university accounting degree. While at Southern State College (now Southern Arkansas University) he met his future wife, Marita, while rehearsing for a class play. He graduated with a B.S. (1956) in Business Administration. They married June 10, 1956, and relocated to St. Louis, where Carl completed an M.S. (1960) and Ph.D. (1965) in Political Science from Washington University. Two sons, Jeff and Scott, completed their family.

Carl's teaching career took them to New Orleans, Tampa, Cape Girardeau, and Bowling Green prior to landing in Omaha in 1967. He joined the Political Science Department at Omaha Municipal University (now University of Nebraska at Omaha) and began a distinguished career.

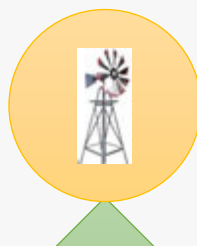
He was named Professor in 1977 and co-founded the Third World Studies Conference (later renamed the Global Studies Conference). Carl served four times as President of the UNO Faculty Senate and retired in 1999 as chair of the Political Science Department.

Carl was an early and dedicated member of Mouth of the Platte. He served on the MOP Board of Directors, the 2011 LCTHF Annual Meeting Planning Team, and at the Lewis and Clark National Historic Trail Headquarters. His love of history led him to a 10-year stint as a volunteer with the National Park Service. Assisting visitors who flocked to Omaha to celebrate the 200th anniversary of the Lewis & Clark Expedition was a highlight.

Carl's love of learning and creative spirit were evident in his hobbies and activities. He was a Scout den leader and enjoyed helping Jeff and Scott with their Pinewood Derby entries. His deep interest in architecture and history helped inspire his family's love of travel. Favorite memories include a driving trip to Acapulco, Mexico, Colorado ski trips when the boys were young, and several cruises and trips to Europe with Marita after retirement. At home, Carl loved nothing more than reading a good book or watching baseball.

## CORRECTIONS

Betty Smallen's family was inadvertently misrepresented on page 6 of the February 2023 issue. Betty actually recently celebrated the birth of her 26<sup>th</sup> GREAT grandchild! Congratulations, Betty!



Click here to see a video from last year's [Living History Timeline Event](#) at Rock Hill Windmill Event Center, 5910 Ranch Road, Plattsmouth, NE. The 2023 Timeline will take place August 26-27 in the same location. Sponsored by Cass County Historical Society.



Harlan Seyfer presented a new panel to Superintendent Mike Carrick on March 3.



This is the old panel that needed to be replaced!



## Second Panel Presented to Cass County Historical Society Museum on March 9



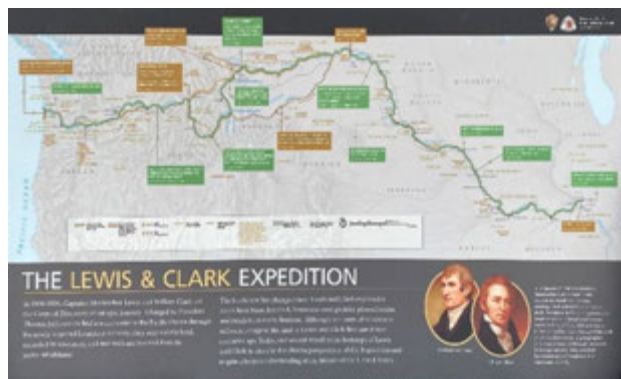
Roger Wehrbein, Margo Prentiss, Keith Bystrom, Harlan Seyfer



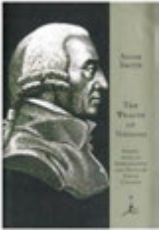
In Plattsmouth



## Posters recovered from Western Historic Trail Center by the MOP Board







# Book Report

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## *The Wealth of Nations* by Adam Smith (1723-1790)

We see, at every reference to his name, a veneration of the genius of Brit Adam Smith. Smith is considered the Father of Modern Economics. He was born in Scotland in 1723 and enrolled in the University of Glasgow at the age of 14, graduating at age 17. He also attended Oxford University for six years. He taught Moral Philosophy at the University of Glasgow. Thirty years of research led to the writing of his well-known book *Wealth of Nations*, published in 1776. Smith died in bed in 1790. His writing undoubtedly influenced both Jefferson and Lewis.

As a result of many passing encounters with Smith over the years, my curiosity finally grew to the point of attacking this over-1000-page tome. The book has four main ideas:

- 1) Productivity goes up if a person performs only one task (division of labor).
- 2) Wealth is defined as the sum of a nation's good.
- 3) There is an "Invisible Hand" that guides resources to the most productive use.
- 4) Laissez-Faire (no government intervention) is best.

This list is an oversimplification of the breadth of Smith's command of all matters economic. The following quotes give an idea of the range of his interests (original spellings preserved).

**On Rebellion:** "Our colonies, unless they can be induced to consent to the union [with Britain], are very likely to defend themselves against the best of all Mother countries...." (p. 673)

**On Farming:** "That order of things which necessity imposes in general, though not in every particular country, is, in every particular country, promoted by the natural inclinations of man. If human institutions had never thwarted those natural inclinations, the towns could no-where have increased beyond what the improvement and cultivation of the territory in which they were situated could support; till such time, at least, as the whole of that territory was completely cultivated and improved. Upon equal, or nearly equal profits, most men will chuse to employ their capitals rather in the improvement and cultivation of land, than either in manufactures or in foreign trade. The man who employs his capital in land, has it more under his view and command, and his fortune is much less liable to accidents, than that of the trader, who is obliged frequently to commit it, not only to the winds and the waves, but to the more uncertain elements of human folly and injustice, by giving great credits in distant countries to men, with whose character and situation he can seldom be thoroughly acquainted. The capital of the landlord, on the contrary, which is fixed in the improvement of his land, seems to be as well secured as the nature of human affairs can admit of. The beauty of the country besides, the pleasures of a country life, the tranquillity of mind which it promises, and wherever the injustice of human laws does not disturb it, the independency which it really affords, have charms that more or less attract every body; and as to cultivate the ground was the original destination of man, so in every stage of his existence he seems to retain a predilection for this primitive employment." (pp. 408-409)

**On Beaver:** "In the book of rates, according to which the old subsidy was levied, beaver skins were estimated at six shillings and eight-pence a-piece, and the different subsidies and imposts, which

before the year 1722 had been laid upon their importation, amounted to one-fifth part of the rate, or to sixteen-pence upon each skin; all of which, except half the old subsidy, amounting only to two-pence, was drawn back upon exportation. This duty upon the importation of so important a material of manufacture had been thought too high, and, in the year 1722, the rate was reduced to two shillings and six-pence, which reduced the duty upon importation to six-pence, and of this only one half was to be drawn back upon exportation. The same successful war [French and Indian War, begun in 1755] put the country most productive of beaver under the dominion of Great Britain, and beaver skins being among the enumerated commodities, their exportation from America was consequently confined to the market of Great Britain. Our manufacturers soon bethought themselves of the advantage which they might make of this circumstance, and in the year 1764, the duty upon the importation of beaver-skin was reduced to one penny, but the duty upon exportation was raised to seven-pence each skin, without any drawback [an amount of excise or import duty remitted on imported goods that the importer re-exports rather than sells domestically] of the duty upon importation. By the same law, a duty of eighteen pence the pound was imposed upon the exportation of beaver-wool or wombs, without making any alteration in the duty upon the importation of that commodity, which when imported by British and in British shipping, amounted at that time to between four-pence and five-pence the piece.” (pp.712-713)

**On Warriors:** “The first duty of the sovereign, that of protecting the society from the violence and invasion of other independent societies, can be performed only by means of a military force. But the expence both of preparing this military force in time of peace, and of employing it in time of war, is very different in the different states of society, in the different periods of improvement.

Among nations of hunters, the lowest and rudest state of society, such as we find it among the native tribes of North America, every man is a warrior as well as a hunter. When he goes to war, either to defend his society, or to revenge the injuries which have been done to it by other societies, he maintains himself by his own labour, in the same manner as when he lives at home. His society, for in this state of things there is properly neither sovereign nor commonwealth, is at no sort of expence, either to prepare him for the field, or to maintain him while he is in it.

Among nations of shepherds, a more advanced state of society, such as we find it among the Tartars and Arabs, every man is, in the same manner, a warrior. Such nations have commonly no fixed habitation, but live, either in tents, or in a sort of covered waggons which are easily transported from place to place. The whole tribe or nation changes its situation according to the different seasons of the year, as well as according to other accidents. When its herds and flocks have consumed the forage of one part of the country, it removes to another, and from that to a third. In the dry season, it comes down to the banks of the rivers; in the wet season it retires to the upper country. When such a nation goes to war, the warriors will not trust their herds and flocks to the feeble defence of their old men, their women and children, and their old men, their women and children will not be left behind without defence and without subsistence. The whole nation, besides, being accustomed to a wandering life, even in time of peace, easily takes the field in time of war. Whether it marches as an army, or moves about as a company of herdsman, the way of life is nearly the same, though the object proposed by it be very different. They all go to war together, therefore, and every one does as well as he can. Among the Tartars, even the women have been frequently known to engage in battle. If they conquer, whatever belongs to the hostile tribe is the recompence of the victory. But if they are vanquished, all is lost, and not only their herds and flocks, but their women and children, become the booty of the conqueror. Even the greater part of those who survive the action are obliged to submit to him for the sake of immediate subsistence. The rest are commonly dissipated and dispersed in the desert.

The ordinary life, the ordinary exercises of a Tartar or Arab, prepare him sufficiently for war. Running, wrestling, cudgel-playing, throwing the javelin, drawing the bow, &c. are the common pastimes of those who live in the open air, and are all of them the images of war. When a Tartar or Arab actually goes to war, he is maintained, by his own herds and flocks which he carries with him, in the same manner as in peace. His chief or sovereign, for those nations have all chiefs or sovereigns, is at no sort of expence in preparing him for the field; and when he is in it, the chance of plunder is the only pay which he either expects or requires.

An army of hunters can seldom exceed two or three hundred men. The precarious subsistence which the chase affords could seldom allow a greater number to keep together for any considerable time. An army of shepherds, on the contrary, may sometimes amount to two or three hundred thousand. As long as nothing stops their progress, as long as they can go on from one district, of which they have consumed the forage, to another which is yet entire; there seems to be scarce any limit to the number who can march on together. A nation of hunters can never be formidable to the civilized nations in their neighbourhood. A nation of shepherds may. Nothing can be more contemptible than an Indian war in North America. Nothing, on the contrary, can be more dreadful than a Tartar invasion as frequently been in Asia. The judgment of Thucydides, that both Europe and Asia could not resist the Scythians united, has been verified by the experience of all ages. The inhabitants of the extensive, but defenceless plains of Scythia or Tartary, have been frequently united under the dominion of the chief of some conquering horde or clan; and the havoc and the devastation of Asia have always signalized their union. The inhabitants of the inhospitable deserts of Arabia, the other great nation of shepherds, have never been united but once; under Mahomet and his immediate successors. Their union, which was more the effect of religious enthusiasm than of conquest, was signalized in the same manner. If the hunting nations of America should ever become shepherds, their neighbourhood would be much more dangerous to the European colonies than it is at present.

In a yet more advanced state of society, among those nations of husbandmen who have little foreign commerce, and no other manufactures but those coarse and household ones which almost every private family prepares for its own use; every man, in the same manner, either is a warrior, or easily becomes such. They who live by agriculture generally pass the whole day in the open air, exposed to all the inclemencies of the seasons. The hardiness of their ordinary life prepares them for the fatigues of war, to some of which their necessary occupations bear a great analogy.” (pp. 747-749)

**On Taxes:** “When a nation is already overburdened with taxes, nothing but the necessities of a new war, nothing but either the animosity of national vengeance, or the anxiety for national security, can induce the people to submit, with tolerable patience, to a new tax.” (p. 998)

Smith’s chapter on public debts should be required reading for our modern politicians as they debate raising the debt ceiling this month. It reveals the horrors of excessive and escalating national debt.

This was a surprisingly readable book. The biggest problem I had with it was my unfamiliarity with British currency. -ADW

[all quotes from the 1994 Modern Library Edition, edited by Edwin Cannan]



**St. Joseph's Indian School**  
**1301 N. Main Street**  
**Chamberlain, South Dakota 57325**  
**1-800-341-2235**



Sage

The wild, beautiful flowers and plants found on the South Dakota prairies brought the Native American people innumerable resources. Some prairie plants were used for food and nourishment, while others were used for medicinal purposes.

Prairie Sage, for instance, is one of the most important medicinal and ceremonial plants of the culture. As in the past, aromatic sage is still burned for purification ceremonies and hung in Lakota homes for protection.

Other prairie plants, like the buffaloberry, were used by Native Americans across the Great Plains. They were used raw, dried, as juice to drink, and added to soups and stews. The berries could also replace chokecherries in pemmican.



Buffaloberry



### Legend of the Dreamcatcher

Native Americans of the Great Plains believe  
the air is filled with  
both good and bad dreams.  
Historically,  
dreamcatchers were hung  
in the tipi or lodge  
and  
on a baby's cradle board.

According to legend,  
the good dreams  
pass through the center hole  
to the sleeping person.  
The bad dreams  
are trapped in the web,  
where they perish  
in the light of the dawn.



By Harlan Seyfer

On July 21, 1804, the Lewis & Clark Expedition passed by the mouth of the Platte River to camp at the mouth of Papillion Creek. That evening, Clark recorded in his journal that there were “a great number of wolves about us all night.”<sup>1</sup> There is no mention of how one member of the expedition reacted to these ancient calls of his ancestors: Seaman, Meriwether Lewis’s Newfoundland dog.



Lewis purchased Seaman for \$20 – a large sum for a dog in 1803. We don’t know exactly where or when; Lewis might have purchased Seaman in Washington, DC, while he was President Jefferson’s private secretary. Renowned L&C historian Ernest Osgood thought so.<sup>2</sup> Or Lewis could have purchased Seaman at a farm outside Harper’s Ferry, as author Louis Charbonneau contended.<sup>3</sup> Philadelphia is a possibility, where Lewis spent several months taking crash courses in linguistics, ethnology, and the sciences, as well as purchasing supplies for the expedition. Finally, it is possible that Lewis and Seaman connected in Pittsburg, while Lewis was waiting for the keelboat to be constructed.<sup>4</sup>

Lewis appears to have preferred a Newfoundland. On one occasion Lewis was asked to sell Seaman, “one of the Shawnees a respectable looking Indian offered me three beverskins for my dog with which he appeared much pleased, the dog was of the newfoundland breed one that I prized much for his docility and qualifications generally for my journey and of course there was no bargain...”<sup>5</sup>

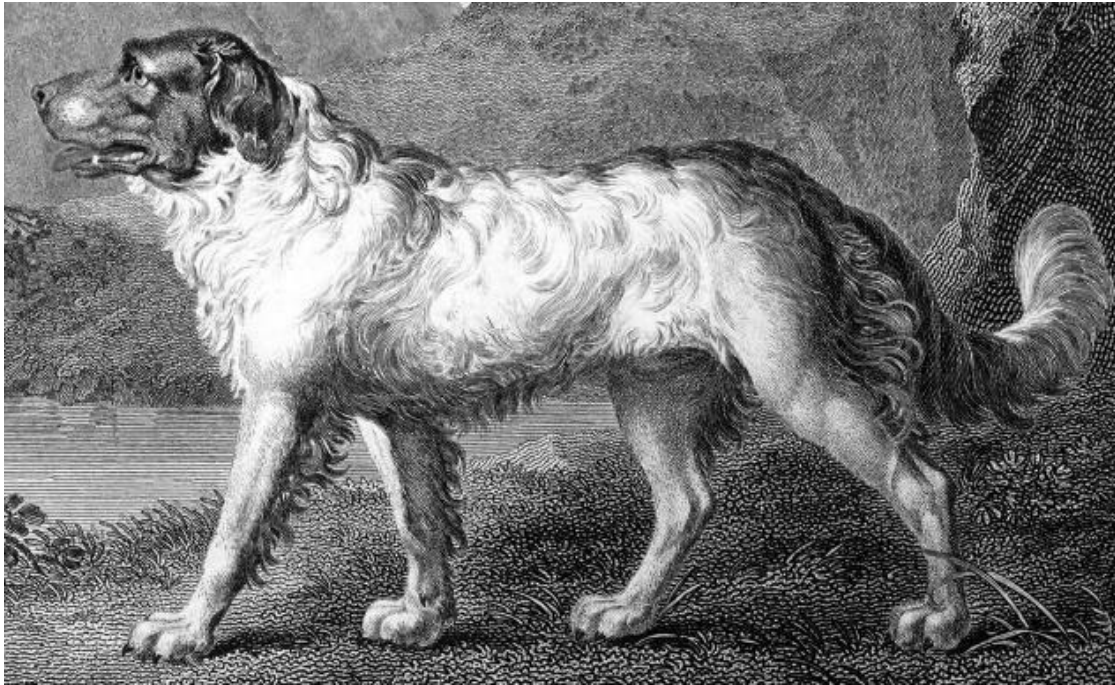
<sup>1</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 2, *From the Ohio to the Vermillion: August 30, 1803–August 24, 1804* (Lincoln: University of Nebraska Press, 1986), pp. 402 & 403.

<sup>2</sup> Osgood, Ernest S., “Our Dog Scannon: Partner in Discovery, *Montana, the Magazine of Western History*, Vol. 26, No. 3 (Summer 1976), pp. 8-17, viz. p. 10.

<sup>3</sup> Charbonneau, Louis, “Seaman’s Trail: Fact vs. Fiction,” *We Proceeded On*, Vol. 15, No. 4 (November 1989), pp. 8-11.

<sup>4</sup> Albers, Everett C., *The Saga of Seaman: The Story of the Dog Who Went With Lewis & Clark* (Bismarck: Northern Lights, ND Press, 2002), p. 2.

<sup>5</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 2, *From the Ohio to the Vermillion: August 30, 1803–August 24, 1804* (Lincoln: University of Nebraska Press, 1986), p. 89; “How did Captain Lewis acquire Seaman,” Lewis & Clark National Historic Trail, National Park Service, accessed 2023-03-01, <https://www.nps.gov/articles/how-did-captain-lewis-acquire-seaman.htm>



Newfoundland Dog circa 1803 <sup>37</sup>

Compared to today's Newfoundland dog, Seaman was probably, "a leaner, rangier dog, his muzzle a little longer and not as deep, and without as pronounced a stoop. There's a strong possibility that he had semi-pendant ears rather than the pendant ears of today's Newfoundland."<sup>6</sup>

Since Lewis bought Seaman when the latter was full grown, he might have come with that ready-made name. Newfoundland dogs were found on many boats off the New England seacoast, but also on nearly every boat out of the Canadian maritime province of Newfoundland, hence the name for these sea dogs. The Newfie's oily outer coat repels water, while his fleecy undercoat provides insulation.<sup>7</sup> Accomplished swimmers, they swim with a breast stroke rather than the usual dog paddle.<sup>8</sup> "Their long tails function as rudders while their webbed feet and massive chests propel them through the water," a manual of Newfoundlanders states, they "rescued men fallen overboard and hauled lines and nets for fishermen."<sup>9</sup> Seaman's name was appropriate.

We do know that Lewis first mentioned his dog in his journal on September 11, 1803, when he was travelling down the Ohio river in the newly-built keelboat:

<sup>6</sup> Charbonneau, Louis, "Seaman's Trail: Fact vs. Fiction," *We Proceeded On*, Vol. 15, No. 4 (November 1989), pp. 8-11.

<sup>7</sup> "History of the Newfoundland Dog," LewisAndClarkTrail.com, accessed 2023-02-22, <http://www.lewisandclarktrail.com/seaman.htm>.

<sup>8</sup> Newfoundland Dog, "Physical Attributes," accessed February 28, 2023, <https://newfoundlanddogs.weebly.com/physical-attributes.html>; Travel the Lewis and Clark Trail, "Seaman - Lewis's Newfoundland Dog," accessed February 28, 2023, <http://www.lewisandclarktrail.com/seaman.htm>.

<sup>9</sup> Chern, Margaret Booth, *The New Complete Newfoundland* (New York: Howell Books, 1975), cited in Tubbs, Stephenie Ambrose and Clay Straus Jenkinson, "Seaman (Scannon)," in *The Lewis and Clark Companion: An Encyclopedic Guide to the Voyage of Discovery*, forward by Stephen E. Ambrose (New York: Henry Holt, 2003); for anecdotes of Newfoundlanders saving lives see Brown, Captain Thomas, "The Newfoundland Dog," in *Biographical Sketches and Authentic Anecdotes of Dogs* (Edinburgh: Oliver & Boyd and London: Simpkin & Marshall, 1829), pp. 194-231.



The Newfoundland Dog was Known as a Gentle and Tolerant Dog <sup>38</sup>

[I] observed a number of squirrels swimming the Ohio and universally passing from the W. to the East shore ... I made my dog take as many each day as I had occasion for, they wer fat and I thought them when fried a pleasent food ... my dog was of the newfoundland breed very active strong and docile, he would take the squirrel in the water kill them and swimming bring them in his mouth to the boat.<sup>10</sup>

Seaman, time and again, proved himself to be an

accomplished hunter. On April 29, 1805, Lewis wrote, "wolves take [antelope] most generally in attempting to swim the river; in this manner my dog caught one drowned it and brought it on shore."<sup>11</sup> On July 15, 1805, Lewis again wrote, "Drewyer wou[n]ded a deer which ran into the river my dog pursued caught it drowned it and bright it to shore at our camp[.]"<sup>12</sup> And six days later he recorded, "we daily see great numbers of gees ... my dog caught several today, as he frequently dose. the young ones are very fine, but the old gees are poor and unfit for uce [use]."<sup>13</sup>

Like the other members of the expedition, Seaman had his ordeals. Once when the two captains decided to take an ill-advised hike on an exceptionally hot August day, Clark wrote, "Capt Lewis & my Self Concluded to go and See the ... Mound which the Indians Call Mountain of little people or Spirits ... [on the climb] our Dog was So Heeted & fatigued we was obliged [to] Send him back ... Capt Lewis much fatigued from heat the day it being verry hot" The trip was called off when Lewis too was overcome by the heat and became ill.<sup>14</sup>

Seaman suffered the same trials as the men, Lewis recorded, "these barbed seed penetrate our mockersons and leather legings and give us great pain untill they are removed. my poor dog suffers with them excessively, he is constantly binting and scratching himself as if in a rack of pain."<sup>15</sup>

Perhaps Seaman's closest call with death occurred on Sunday May 19, 1805. Lewis wrote, "one of the party wounded a beaver, and my dog as usual swam in to catch it; the beaver bit him through the hind leg and cut the artery; it was with great difficulty that I could stop the blood; I fear it will yet prove fatal to him."<sup>16</sup>

Seaman recovered and, ten days later, may have saved the lives of the captains.

Last night [Lewis wrote] we were all alarmed by a large buffaloe Bull, which swam over from the opposite shore and coming along side of the white perogue, climbed over it to land, he then alarmed ran up the

<sup>10</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 2, *From the Ohio to the Vermillion: August 30, 1803–August 24, 1804* (Lincoln: University of Nebraska Press, 1986), p. 79.

<sup>11</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 4, *Fort Mandan, North Dakota, to Three Forks of Missouri River, Montana: April 7 – July 27, 1805* (Lincoln: University of Nebraska Press, 1987), p. 85.

<sup>12</sup> Moulton, Vol. 4, p. 393.

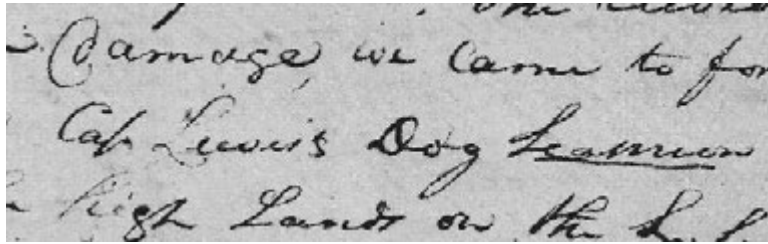
<sup>13</sup> Moulton, Vol. 4, p. 411.

<sup>14</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 3, *Up the Missouri to Fort Mandan: August 25, 1804–April 6, 1805* (Lincoln: University of Nebraska Press, 1987), p. 9.

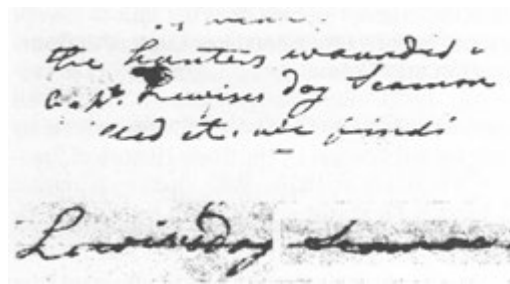
<sup>15</sup> Moulton, Vol. 4, p. 430.

<sup>16</sup> Moulton, Vol. 4, p. 166.

bank in full speed directly towards the fires, and was within 18 inches of the heads of some of the men who lay sleeping before the centinel could allarm him or make him change his course, still more alarmed, he now took his direction immediately towards our lodge, passing between 4 fires and within a few inches of the heads of one range of the men as they yet lay sleeping, when he came near the tent, my dog saved us by causing him to change his course a second time, which he did by turning a little to the right, and was quickly out of sight, leaving us by this time all in an uproar with our guns in our hands, enquiring of each other the case of the alarm, which after a few moments was explained by the centinel; we were happy to find no one hurt.<sup>17</sup>



Seamon or Scannon in the Handwriting of William Clark<sup>34</sup>



Top — Ordway's Handwritten Entry 8 May 1806  
Bottom — Ordway 15 April 1805<sup>35</sup>

Elliott Coues, in his 1893 history of the expedition, paraphrased Lewis, We "camped near the entrance of a large creek, 20 yards wide, to which we gave the name of Seaman's creek,"<sup>18</sup> to which Coues noted "A name I believe not found elsewhere in this History, and to the personality of which I have no clew."<sup>19</sup> Coues (pronounced "Cows") was thrown off the track by handwriting in the journals. It wasn't until Donald Jackson, after researching geographical names in the journals, published a correction in his well-known *WPO* article "Call Him a Good Old Dog, But Don't Call Him Scannon."<sup>20</sup> The last mention of Seaman in the journals was made by Lewis while the expedition was on their return trek in Montana. "[T]he musketoes continue to infest us in such manner that we can scarcely exist ... my dog even howls with the torture he experiences from them, they are always most insupportable, they are so numerous that we frequently get them in our throats [throats] as we breath."<sup>21</sup>

What happened to Seaman after the mosquito ordeal? Did he complete the expedition and then live out a cozy life in St. Louis? Historian James Holmberg pondered, "Although Seaman is mentioned infrequently in the journals, I think it likely that some note would have been made of him perishing during the expedition."<sup>22</sup> Holmberg's search for an answer led him in the 1990s to the somewhat eccentric clergyman Timothy Alden, whose lifetime passion was collecting and documenting memorial inscriptions. In 1814, the same year Lewis & Clark's journals were first published, he self-published *A Collection of American Epitaphs and Inscriptions* in five volumes.<sup>23</sup> Alden's entry number 916 in the last volume reads,

"The greatest traveller of my species. My name is SEAMAN, the dog of captain Meriwether Lewis, whom I accompanied to the Pacific ocean through the interior of the continent of North America."

The foregoing was copied from the collar, in the Alexandria Museum, which the late gov. Lewis's dog wore after his return from the western coast of America. The fidelity and attachment of this animal were

<sup>17</sup> Moulton, Vol. 4, p. 215.

<sup>18</sup> Coues, Elliott (ed.), *The History of the Lewis and Clark Expedition by Meriwether Lewis and William Clark*, Vol. III (New York: Francis P. Harper, 1893, Reprint, New York: Dover, 1965), p. 1074; Thwaites more accurately quotes Lewis, "East 3 M. [miles] to the entrance of a large creek 20 yds wide Called Seamans' Creek ..." [Thwaites, Reuben Gold (ed.), *Original Journals of the Lewis and Clark Expedition*, Vol. 5, 1806-05-08 to 1806-09-26 (New York: Dodd, Mead, & Co., 1905), p. 191]; It is interesting to compare both to Moulton, Vol. 8, p. 92.

<sup>19</sup> *Ibid.*, p. 1074n22.

<sup>20</sup> Jackson, Donald, "Call Him a Good Old Dog, But Don't Call Him Scannon," *We Proceeded On*, Vol. 11, No. 3 (August 1985), pp. 5-10.

<sup>21</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 8, *Over the Rockies to St. Louis, June 10—September 26, 1806* (Lincoln: University of Nebraska Press, 1987), pp. 110-111; Plamondon II, Martin, *Lewis and Clark Trail Maps: A Cartographic Reconstruction*, Vol. 2, *Beyond Fort Mandan (North Dakota/ Montana) to Continental Divide and Snake River (Idaho/ Washington) -- Outbound 1805; Return 1806* (Pullman: Washington State University Press, 2000), map #239, p. 106.

<sup>22</sup> Holmberg, James J., "Seaman's Fate?" *We Proceeded On*, Vol. 26, No. 1 (February 2000), pp. 7-9.

<sup>23</sup> Alden, Timothy, *A Collection of American Epitaphs and Inscriptions with Occasional Notes*, Vol. 5 (New York: Privately printed, 1814), p. 98.



remarkable. After the melancholy exit of gov. Lewis, his dog would not depart for a moment from his lifeless remains; and when they were deposited in the earth no gentle means could draw him from the spot of interment. He refused to take every kind of food, which was offered him, and actually pined away and died with grief upon his master's grave!<sup>24</sup>

Holmberg also discovered that in 1812, when the museum was being built, an officer of Alexandria-Washington Masonic Lodge #22 wrote to William Clark thanking him for the "truly valuable Present made by you to our infant Museum ... We esteem them Sir as Curiosities deserving to be ranked amongst the first in our Infant Establishment."<sup>25</sup>

Lewis died in October 1809 at a roadhouse along the Natchez Trace in Tennessee and was buried nearby. Presumably the grave of Seaman lies near his master's.

### Epilogue (or Irreverent Speculations of a Sort)

On 10 October 1805, Sergeant Gass recorded, "Most of our people having been accustomed to meat, do not relish the fish, but prefer dog meat; which, when well cooked, tastes very well."<sup>26</sup> That preference later became a necessity, as Lewis observed on 3 January 1806:

our party from necessity have been obliged to subsist some length of time on dogs have now become extremely fond of their flesh; it is worthy of remark that while we lived principally on the flesh of this animal we were much more healthy strong and more fleshy than we had been since we left the Buffalo country. for my own part I have become so perfectly reconciled to the dog that I think it an agreeable food and would prefer it vastly to lean Venison or Elk.<sup>27</sup>

The Indian dog was likely a domesticated wolf, which weighed between 80 and 130 pounds, females of course tending towards the lower weight.<sup>28</sup> The men ate at least 193 dogs during the expedition.<sup>29</sup> Clark grouched about this menu item, "all the Party have greatly the advantage of me, in as much as they all relish the flesh of the dogs."<sup>30</sup> Although Seaman's thoughts on the matter were not noted, like his humans he was an active 150-pound omnivore in the prime of his life,<sup>31</sup> with roughly the same caloric intake requirement as his companions.

Did Seaman on the expedition leave any descendants behind? Alexander Henry, a partner in the North West Company, while at Rocky Mountain House on the upper Saskatchewan in 1810 and 1811, recorded in his journal:

<sup>24</sup> Holmberg, p. 8; Alden, Vol. 5, p. 98.

<sup>25</sup> Thomas Sanford to William Clark, August 21, 1812, William Clark Papers-E.G. Voorhis Memorial Collection, Missouri Historical Society, St. Louis, Mo. Cited in Holmberg, p. 9n9.

<sup>26</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 10, *The Journal of Patrick Gass, May 14, 1804—September 23, 1806* (Lincoln: University of Nebraska Press, 2003), p.153

<sup>27</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 6, *Down the Columbia to Fort Clatsop, November 2, 1805—March 22, 1806* (Lincoln: University of Nebraska Press, 1990), p. 162; Holland, Leandra Zim, *Feasting and Fasting with Lewis & Clark: A Food and Social History of the Early 1800s* (Emigrant, MT: Old Yellowstone Publishing, 2003), pp. 38-39, 168, 218; Jackson, John C. "A Dog's Life in the Far West: Speculation on the fate of the big Newfoundland that accompanied Lewis & Clark," *We Proceeded On*, Vol. 37, No. 1 (February 2011), pp. 19-24.

<sup>28</sup> Two noteworthy observations stand out. Henry Brackenridge observed, "The dogs, of which every family has thirty or forty, pretended to make a show of fierceness, but on the least threat, ran off. They are of different sizes and colors. A number are fattened on purpose to eat, others are used to draw their baggage. It is nothing more than the domesticated wolf" [Brackenridge, H.M., *Journal of a Voyage up the Missouri, Performed in 1811*, in Reuben Gold Thwaites (ed.), *Early Western Travels, 1748-1846*, Vol. 6 (Cleveland: Arthur H. Clark, 1904), p. 247]; Maximilian, Prince of Wied, remarked, "In shape they differ very little from the wolf, and are equally large and strong. Some are of the real wolf colour; others black, white, or spotted with black and white, and differing only by the tail being rather more turned up. Their voice is not a proper barking, but a howl, like that of the wolf, and they partly descend from wolves, which approach the Indian huts, even in the daytime, and mix with the dogs" [Maximilian, Prince of Wied, *Travels in the Interior of North America, 1832-1834*, in Reuben Gold Thwaites (ed.), *Early Western Travels*, Vol. 22 (Cleveland: Arthur H. Clark, 1906), p. 310]; A full-grown wolf usually weighs between 75 and 120 pounds.

<sup>29</sup> Holland, Leandra Zim, *Feasting and Fasting with Lewis & Clark: A Food and Social History of the Early 1800s* (Emigrant, Montana: Old Yellowstone Publishing, 2003), p. 218.

<sup>30</sup> Moulton, Gary E. (ed.) and Thomas W. Dunlay (asst. ed.), *The Journals of the Lewis & Clark Expedition*, Vol. 5, *Through the Rockies to the Cascades, July 28—November 1, 1805* (Lincoln: University of Nebraska Press, 1990), p. 256.

<sup>31</sup> No where in the Journals is there a mention of Seaman's height or weight, other than he was a very large dog. Full grown, modern day Newfs can stand up to 28 inches at the shoulders and weigh any where from 100 to 150 pounds ["Physical Attributes, Newfoundland Dog," access 2023-02-28, <https://newfoundlanddogs.weebly.com/physical-attributes.html>]; Tubbs, Stephenie Ambrose and Clay Straus Jenkinson, "Seaman (Scannon)," *The Lewis and Clark Companion: An Encyclopedic Guide to the Voyage of Discovery*, forward by Stephen E. Ambrose (New York: Henry Holt, 2003); Elin and Brandon Toropov, Forward by Ned Blackhawk, "Seamon (Scannon) Newfoundland dog," *Encyclopedia of the Lewis and Clark Expedition* (New York: Facts On File, 2004).]

I purchased from a Fall Indian [Atsiina] a Dog which he had taken upon that occasion [a raid on a party of Americans], a stout Black Dog, of a breed between a Hound and Newfoundland Dog. I was really surprised at the docility of this poor Animal; he would not allow himself to be attached to a sled, to haul any weight on their way in. He was therefore allowed to come in perfectly light and free. But upon his arrival at my house, he came in without any ceremony, looked about, jumped and frowned upon the whole of us and would not return to the Indian Tents. His master was under the necessity of taking him away tied with a line, and kept him inside of his Tent tied to a Tent Pole, where a large Wolf Skin was always spread for him to lay upon. On their going away I purchased him from them for a fathom of Tobacco and a Sculper [probably *sculpture* a small wooden carving – Harlan]. The poor beast really seemed rejoiced and happy to remain with us.<sup>32</sup>

Was this Seaman or his descendent?

Seaman did take an occasional night off from the hard work of exploring. While near the Montana and North Dakota border, near the Missouri-Yellowstone confluence, Lewis on 25 April 1805 wrote, “my dog had been absent during the last night, and I was fearfull we had lost him altogether, however, much to my satisfaction he joined us at 8 Oclock this morning.”<sup>33</sup> Lewis doesn’t mention if Seaman was hungover or not. Was that polite discretion on Lewis’ part? Like the other members of the expedition, Seaman was in the prime of his life: healthy and vigorous.

Was Seaman – after all – just a horny cannibal?



Painting by Sir Edwin Henry Landseer (1802 - 1873) in 1826.  
Spotted Newfoundland dogs are occasionally called Landseer Newfoundlanders.

<sup>32</sup> Jackson, John C., “A Dog's Life in Far West”, *We Proceeded On*, Vol. 37, No. 1 (February 2011), pp. 21-22, citing *The Journal of Alexander Henry the Younger, 1799-1814*, Barry Gough, ed. (Toronto: The Champlain Society, 1992), Vol. 2, pp. 545-546. NOTE: John Jackson’s belief that this dog could have been Seaman is, as noted above, outmoded speculation. That the dog is a descendent of Seaman is remotely plausible.

<sup>33</sup> Moulton, Vol. 4, p. 66.

Illustrations:

<sup>34</sup> Osgood, Ernest Staples (ed.), *The Field Notes of Captain William Clark, 1803-1805, Edited with an Introduction and Notes by Ernest Staples Osgood*, *Yale Western Americana Series*, 5 (New Haven: Yale, 1964), Document 28, p. 245.

<sup>35</sup> Albers, Everett C., *The Saga of Seaman: The Story of the Dog Who Went With Lewis & Clark* (Bismarck: Northern Lights, ND Press, 2002), p. 41, citing Quaife, Milo M. (ed. & intro.), *The Journals of Captain Meriwether Lewis and Sergeant John Ordway: Kept on the Expedition of Western Exploration, 1803-1806* (Madison: State Historical Society of Wisconsin, 1916; Second Printing, 1965).

<sup>36</sup> Jardine, William, *The Naturalist's Library: Mammalia*, Vol. X (Edinburgh: William Lizarsca, ca. 1840).

<sup>37</sup> Scott, John, *The Sportsman's Repository; Comprising A Series of Highly-Finished Engravings, Representing the Horse and the Dog, in All Their Varieties* (London: Sherwood, Neely, and Jones, 1820), facing p. 133.

<sup>38</sup> *Ibid.*, p. 138.

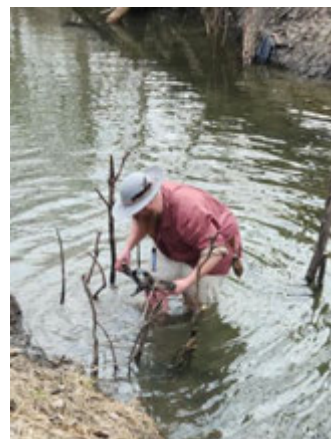


In the “old days,” folks used to sit around on the front porch, telling stories. The kids would listen with rapt attention to Grandpa and Great-Uncle Joe talking about riding a grain shovel at lightning speed down a snowy hill, or swinging on a vine from a river bluff into the swimming hole below, or stealing along stealthily through underbrush in pursuit of a monster buck. Well, HERE’S a story for the grandkids!



Nodaway Beaver Camp, March 2023

Bryan Hovorka and seven of his American Mountain Man brothers—Missouri River Brigade (MRB)—decided to go a beaver-trappin’ in March, just past. First off, they had to select the traps, an’ not just any ones would do. These-here traps had to be those reliable iron-fanged jaws, period-current to the 1820s. None of them new-fangled traps for our boys! No, sir! Eight of ‘em! You can well imagine those ol’ traps were bulky an’ heavy. Next, they laid in a supply of fresh castor bait to do a “castor mound set” of the traps. Phew! A man’s gotta do what a man’s gotta do!



Setting beaver traps



Don't go thinkin' the boys had an inclination to take along much else on this venture. None of them frilly sissy clothes so many moderns wear. These fellows know a real man sews buckskin an' leather an' sturdy, natural cotton cloth to make his own honest clothing. An' that's all they wore...for three whole days. Let your mind dwell on that a minute, will ya?

Anywho...these eight intrepid trappers went in search of the wily varmints along a swollen creek in northwest Missouri, just off the Nodaway River. The beaver sign an' destruction was much in evidence...blocked drainage culverts, water backin' up into agricultural fields...Why, those critters had been so bold as to build a four-foot-high dam clear across the creek. The farmers were shore annoyed.

So! Bryan and Phil Boyer, his Booshway (that's mountain man lingo for "leader"), scouted out the best places to lure the wary critters into their traps...where the shallow water meets a high bank...an' set traps all along 'bout three quarters of a mile of runnin' water. The gentlemen all retired to their camp a half-mile away for the night to await the following morning's results. (Beavers are nocturnal, doncha know?) It was windy. It was wet, drizzly, rainy. It was cold: mid-thirties to low forties, snowfall within a hundred miles to the north. (We know this 'cause another group of rugged souls held a simultaneous camp in southwest loway.)

Dawn finally crept to the horizon. Bryan an' his comrades rolled out of their tri-color wool blankets, fortified themselves with a slug of hot, black coffee, and set off for the traps, determined to dispatch the adversary.



Bryan's 60-pound beaver



Phil's 25-pound beaver

A worthy adversary, indeed! Bryan found that he had out-witted a big two-year-old, weighing over 60 pounds! No wonder they call 'em "blanket beavers!" With the addition of a smaller male, the total catch was a whopping 85 pounds of buck-toothed tail-slappers! Hard work an' all, it was a journey of a lifetime. NOTHING says "Mountain Man" like beavers!

THIS REALLY HAPPENED! What stories do YOU want to tell your grandkids?

-ADW



## LEWIS AND CLARK PRESENTATION FLAG

38

Written in 2016 By Evelyn L. Orr

Flag Day is June 14, 2023

The seventeen star Eagle American Flag is likely the flag pattern Lewis and Clark gave to the Otoe/Missouria on August 3, 1804. The official Flag Act of 1794 designated fifteen states and fifteen stripes. Two new states entered the union by 1804, and there was no updated flag act to represent them.

President Jefferson requested that Lewis inform the natives how large the new United States was. Lewis repeated thirteen times in every speech to all tribes they counseled with, "President Jefferson was the great chief of the seventeen great nations of America." Why give them a fifteen star flag if seventeen nations (states) was emphasized by Lewis?

In 1782 the great President Seal with the American Bald Eagle was created. It was soon engraved on many military items, and would be painted in the blue field of some American Flags. It was never an official flag pattern designated by Congress, but it is documented as being used by many military entities.

The War Department, forerunner of today's Department of Indian Affairs, adopted this American Flag pattern for use as gifts to tribal leaders, and it became known as "The Indian Presentation," or "Indian Peace Flag." A Lewis and Clark American Flag pattern is not known, but archival research indicates this is the one they most likely carried.

In 1818 the next flag act evolved with the desires of the people. "The Act to Establish The Flag" returned the number of stripes to thirteen, a new star to be added on the 4th of July following the admission date of each new state. New states would be represented on new flags as they came into the union. The Eagle Flag was still requested by some government entities past the mid 1800's.



On February 25, Paula Imes and her friend Deb attended a painting workshop in Nebraska City at the Missouri River Basin Lewis & Clark Visitor Center. The subject was *Paddling and Painting on the Mighty Mo*. [Steven Snell](#) presented several of his watercolors that were inspired by Karl Bodmer along with some of his U-Tube adventures. Paula says: "After lunch, we were invited to do a watercolor of our own."



[Cass County Historical Society Museum](#), 646 Main St., Plattsmouth, NE 68048 (402-296-4770)  
[Durham Western Heritage Museum](#), 801 S. 10<sup>th</sup> St., Omaha, NE 68108 (402-444-5071)  
[Fontanelle Forest](#), 1111 Bellevue Blvd. N., Bellevue, NE 68005 (402-731-3140)  
[Ft. Atkinson State Historical Park](#), 201 W. 7<sup>th</sup> Street, Fort Calhoun, NE 68023 (402-468-5611)  
[Glenwood Public Library](#), 109 N. Vine Street, Glenwood, IA 51534 (712-527-5252)  
[Johnson County Historical Society](#), 3rd & Lincoln Streets, Tecumseh, NE 68450 (no phone)  
[Johnson County Museum](#), 401 Broadway Street, Tecumseh, NE 68450 (no phone)  
[Joslyn Art Museum](#), 2200 Dodge St., Omaha, NE 68102 (402-342-3300) **CLOSED until 2024**  
[Lewis and Clark National Historic Trail Headquarters](#), Omaha Visitor Center, 601 Riverfront Drive, Omaha, NE 68102 (402-661-1804)  
[Mills County Historical Museum](#), 20 Lake Dr., Glenwood, IA 51534 (712-527-5038)  
[Mormon Trail Center at Winter Quarters](#), 3215 State St., Omaha, NE 68112 (402-453-9372)  
[Nebraska Historical Museum](#), 131 Centennial Mall North, Lincoln, NE 68508 (402-471-4782)  
[Sarpy County Historical Museum](#), 2402 Clay St., Bellevue, NE 68005 (402-292-1880)  
[Sioux City Lewis & Clark Interpretive Ctr.](#), 900 Larson Park Rd., Sioux City, IA 51103 (712-224-5242)  
[Sergeant Floyd Monument](#), 2601 S. Lewis Boulevard, Sioux City, IA  
[State Historical Museum of Iowa](#), 600 E. Locust St., Des Moines, IA 50319 (515-281-5111)  
[Union Pacific Railroad Museum](#), 200 Pearl St., Council Bluffs, IA 51503 (712-329-8307)

KIRA GALE HAS MADE US  
HAPPY READERS!



*Thanks!*

Thank you to Bill  
Gale and Cheryl  
Tan for the gift of  
Kira Gale's books!



Wayside Exhibit Committee

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Keith Bystrom  
Don Shippy  
Karla Sigala  
Caitlin Campbell

Thanks to Andy Woolard, who  
converts photos for use in this  
publication!

Thanks to the folks who  
submitted articles to this issue  
and to the staff at both Willa  
Cather Library and Ralston  
Baright Library who enabled  
its publication!













Margenne Hendricksen  
THANK YOU for your  
Donation to MOP!  
Sorry we missed your  
gift in the last issue!

For more information contact:  
Doug Friedli  
Executive Director  
Lewis & Clark Visitor Center  
[www.mrb-lewisandclarkcenter.org](http://www.mrb-lewisandclarkcenter.org)



Website:  
[www.LewisandClarkVisitorCenter.org](http://www.LewisandClarkVisitorCenter.org)  
Address:  
P.O. Box 785  
Nebraska City, NE 68410  
Telephone: 402-874-9900

100 Valmont Drive  
Nebraska City, Nebraska 68410  
[www.LewisandClarkVisitorCenter.org](http://www.LewisandClarkVisitorCenter.org)  
402-874-9900

Date		Day of the Week	Time	<u>Event Description</u>
May 13		Saturday	10-4	Second Saturday with a Soldier: Re-enactors
May 29		Monday, Memorial Day	Call for information	Fantasy RV Tour: 25 large Recreational Vehicles traveling the L&C Trail from St. Louis to Pacific Ocean. Butch & Shirley will tell about the keelboat & animal hides
June 10		Saturday	10-4	Second Saturday with a Soldier: Re-enactors
July 8		Saturday	10-4	Second Saturday with a Soldier: Re-enactors
August 13		Saturday	10-4	Second Saturday with a Soldier: Re-enactors
August 16		Wednesday	Evening	Business After Hours: Lewis & Clark Birthday Celebration. Speaker: Brian Melage, author of <i>Never Eat Stink Bait</i> , about fishing in the Missouri River
September TBD		TBD	TBD	Plein Aire Oil Painting Workshop: Todd Williams
September 16-17		Saturday & Sunday (Applejack Festival Weekend)	All Day	Lewis & Clark Reunion #19: Parade, Re-enactors, Mountain Men
October 8		Saturday	10-4	Second Saturday with a Soldier: Re-enactors
November TBD		TBD	TBD	Fund-raising Dinner
December 27		Wednesday	Call for information	Christmas for the Birds
January 1, 2024		Monday	Call for information	First Day Hike



"In all your intercourse with the natives,  
treat them in the most friendly and  
conciliatory manner which their own  
conduct will admit."

-Thomas Jefferson

### Editor's Desk:

A couple of weeks ago, Omaha had a special visit from an important person: LCTHF Executive Director Sarah Cawley made the trip from Great Falls, Montana, to participate in the April 26 Open House hosted by National Park Service Headquarters on the banks of the Majestic Missouri River. In the manner of Lewis and Clark, as an emissary to the "locals," Sarah put a very human face on the hierarchy that runs the Lewis and Clark Trail Heritage Foundation. How many of you have called LCTHF HQ in Great Falls to renew your membership? Or order a paper subscription to *We Proceeded On*? Or inquire about accessing resources housed at Great Falls? You are likely to have talked with Sarah, herself, as a means to your desired end. I just want to say a hearty "Thank you" to Sarah for caring enough to come and see Nebraska for herself, meet the local folks, and partake of our hospitality.

As a member of the LCTHF Board, Keith Bystrom has become the local area's most frequent voice in the organization's national conversation. Keith extended the invitation for Sarah to join MOP Board members for dinner after the Open House, and she graciously shared her evening with us, even after a long day of vigorous net-working.

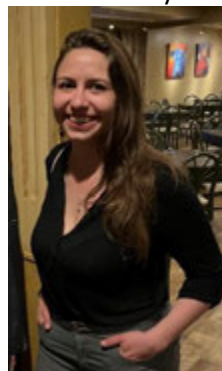
Thank you, Sarah, for making the effort. Your warm smile is a bridge to a healthy working relationship in the future.

Ann Dunlap Woolard, Editor  
P.O. Box 6004  
Omaha, Nebraska 68106  
[firedogpoet@yahoo.com](mailto:firedogpoet@yahoo.com)

#### **MOP Board**

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1-888-701-3434  
Fax: 406-727-3158  
[www.lewisandclark.org](http://www.lewisandclark.org)

## **Mouth of the Platte Chapter Activities**

### **Weekly:**

#### **Lewis and Clark Study Group**

(You need not be a MOP member to attend study group.)

Meets: Wednesday, 9-11 a.m.

Our Savior's Lutheran Church

600 Bluff Street

Council Bluffs, Iowa

Contact: Jim Christiansen (402-657-4600)

### **Monthly:**

#### **MOP Chapter Dinner**

(You need not be a MOP member to attend dinners.)

Meets: Third Tuesday of the month

June 20: Troy Stolp

Topic: Archeology of the local area

Location: Council Bluffs Pizza King Restaurant

1101 N. Broadway

Time: 5:30 p.m. Social Hour

6:00 Dinner

July 18: White Catfish Camp

Topic: White Catfish Quiz by Steve Wymore, Della Bauer, Peg Miller Evans

Location: Catfish Lake at the Lodge address

Time: 5:30 p.m. Social Hour

6:00 Dinner

August 15: TBD

Topic: *TBD*

Location: Council Bluffs Pizza King Restaurant

1101 N. Broadway

Time: 5:30 p.m. Social Hour

6:00 p.m. Dinner

Contact: Don Shippy 402-740-7851 or shippydv@msn.com

#### **MOP Chapter Board Meetings:**

Meets: First Tuesday of the month

June 6: 6 p.m. (Ann's house)

July 11: 6 p.m. (Keith's house)

August 1: 6 p.m. (TBD)

### **Annually:**

#### **June: Lewis and Clark Festival**

[Lewis and Clark State Park, Onawa, IA](#)

#### **July 18: White Catfish Camp Dinner**

Catfish Lake at the Lodge in LaPlatte, NE

**Directions to the restaurant:** Go South of Bellevue on Hwy 75, turn East on Hwy 34, turn South on Allied Road, turn Left on Laplatte Road, turn Right on Clay Street

## **Upcoming One-time Events**

42

**Our Chapter:** See list Dinner Speakers at left

<https://www.facebook.com/MouthofthePlatte/>

### **Other Chapters:**

#### **Sergeant Floyd/Tri-State:**

President: Doug Davis: [xjewelerdoug@hotmail.com](mailto:xjewelerdoug@hotmail.com)

Brad Holder (712-541-0720) [bradholder60@gmail.com](mailto:bradholder60@gmail.com)

**Southern Prairie:** [SouthernPrairie@lewisandclark.org](mailto:SouthernPrairie@lewisandclark.org)

[www.facebook.com/SouthernPrairieRegionLewisandClark](https://www.facebook.com/SouthernPrairieRegionLewisandClark)

President: Dan Sturdevant (816-679-5925)

[Dan@sturdevantlawoffice.com](mailto:Dan@sturdevantlawoffice.com)

### **National Organization:**

[\(LCTHF Calendar\)](#)

**LCTHF 55<sup>th</sup> Annual Meeting:** June 27-30, 2023

Location: Missoula, MT Info: [lewisandclark.org](http://lewisandclark.org)

[Link to LCTHF Zoom Presentations](#)

### **Other Organizations:**

[Cass County Historical Society Museum:](#) Tues-Sat 12-4.

Historic Buildings Open: Fri & Sat June-August

[Durham Western Heritage Museum:](#)

Tues-Sat 10-4. Sun 12-4.

Descendants of Dewitty: Now – May 28

[Fontanelle Forest:](#) 8-5 [Fontanelle Trading Post](#)

Nebraska's Deep Roots-Trading Post Bicentennial: to Dec 2024

[Fort Atkinson Living History:](#) June 3 & 4 (See pp. 9-10)

[Historic Downtown Plattsmouth Association:](#)

[historicdowntownplattsmouth@gmail.com](mailto:historicdowntownplattsmouth@gmail.com)

Summer Concert Series: 6:30-9:30 June 2, July 7, Aug 4, Sept 1

Christmas in July: 9-4 July 15

[Missouri River Basin Lewis and Clark Visitor Center:](#)

Monday – Saturday 10-4. Sunday – 12-4 pm (see p. 40)

[Mormon Trail Center at Winter Quarters:](#)

M-Sat 10-8, Sun 12-8.

[Nebraska History Museum Special Exhibitions:](#)

Tues, Wed, Fri, Sat 9-4. Thurs 9-8. Sun, Mon closed.

Piecing together the past: to June 2024

[Pow Wows in Iowa:](http://www.powwows.com) [www.powwows.com](http://www.powwows.com)

[Sarpy County Historical Museum:](#) Tues-Sat 10-4.

Bellevue Log Cabin Marker Dedication: 12:30 June 11

Great Sarpy County Quilt Exhibit: July 5 – Sept 2

[Sioux City Lewis and Clark Center:](#) Tues-Fri 9-5 Sat-Sun 12-5

John Adams, Our Second President: 2 pm June 18

Spanning the Missouri River: Bridges Then & Now

Floyd River Campsite Rock

Sergeant Floyd Memorial Encampment: August

[Union Pacific Railroad Museum:](#)

Thur-Sat 10-6.

[Washington County Museum:](#)

Tues-Fri 9-5. Sat 9-1.

June 15 History Happy Hour (5:30 p.m.) @ Florence Mill

9102 N 30<sup>th</sup> Street. Speaker: Troy Stolp on Manuel Lisa

June 23-24 Museum Guild Vintage Sale @ Museum



Harlan Seyfer, Keith Bystrom, Roger Wehrbein

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Mouth of the Platte Chapter  
% Jim Christiansen  
173 Bennett Ave, # 1180  
Council Bluffs, Iowa, 51503

