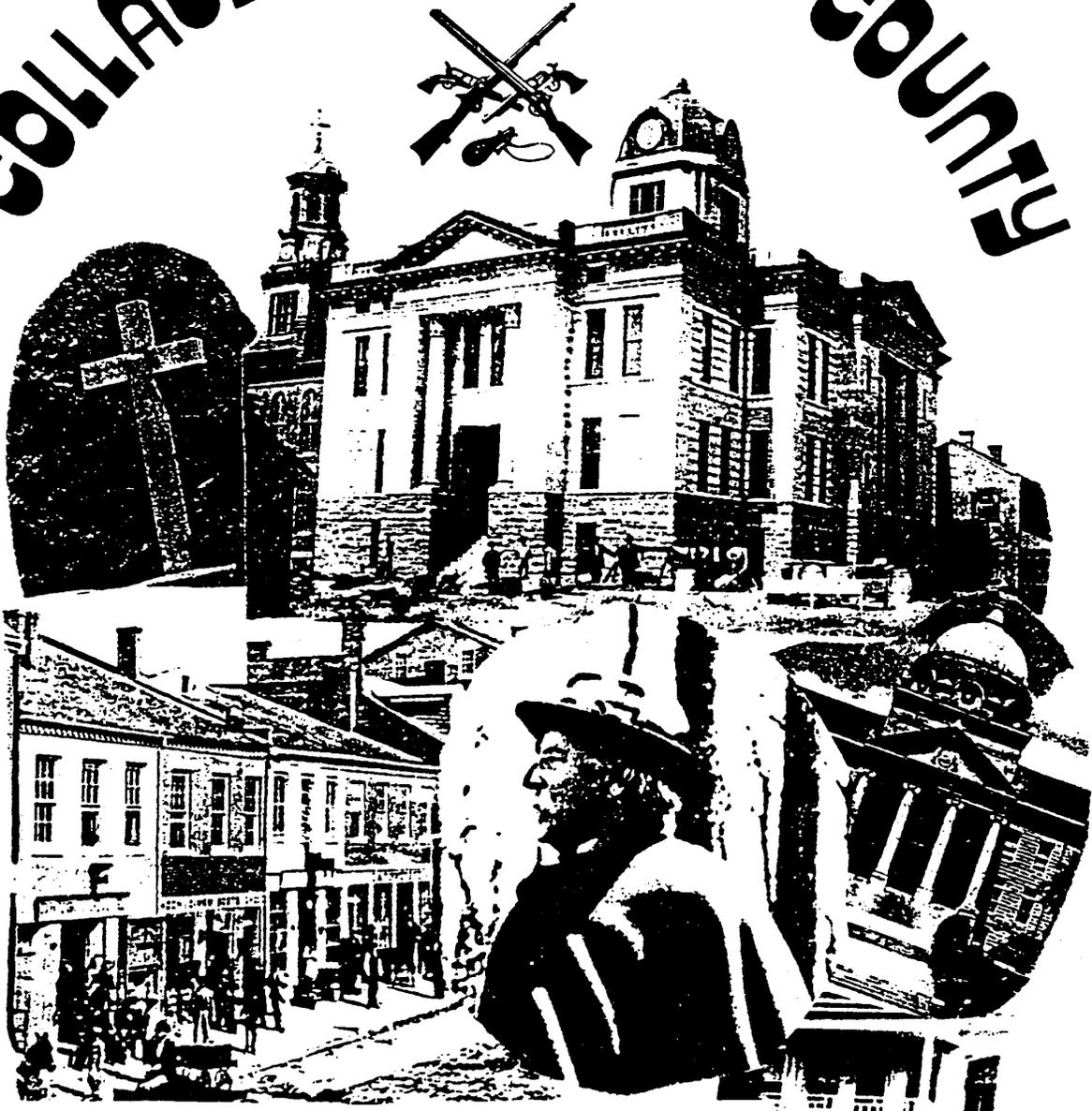


March 2019

COLLAGE OF CAPE COUNTY



CAPE GIRARDEAU EXPORTS 1874

Item	Amount	Price	Value
flour	120,000 bbls	\$ 6.00	\$720,000
lime	38,000 bbls	1.15	43,000
bacon	300,000 lbs	.07	21,000
lard	50,000 lbs	.07	3,500
hogs, dressed	150,000 lbs	.05	7,500





P. O. Box 571

Jackson, MO 63755

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March 2019

The Cape Girardeau County Genealogical Society was organized in May 1970, a non-profit organization, its primary purpose is education in the field of genealogy. Membership is open to individuals upon payment of the annual dues of \$10, or a couple for \$15, per year, beginning in May. Life membership is available for a one-time payment of \$250. Web site: <http://www.rootsweb.com/~mocgcs/index.htm>

The CGCGS Library is located in the Research Room at the Cape Girardeau County Archive Center, 112 East Washington, Jackson, MO and is open during regular Archive Center hours. Our meetings are held at The Cape Girardeau County Archive Center, 112 East Washington in Jackson, MO, bi-monthly in January, March, May, July, September, and November on the fourth Tuesday at 7:30 p.m., unless announced otherwise.

CGCGS publishes this quarterly, *THE COLLAGE OF CAPE COUNTY*, in March, June, September, and December, sent free to members. All members are encouraged to submit articles for publication. Submissions on disk (MS Word, rich text, or text files) or by email (text or rich text format) are encouraged, but not essential. Mail to **Bill Eddleman, 608 Teton Lane, Cape Girardeau, MO 63701 (email: eddlemanw@sbcglobal.net)**.

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Jackson & Cape Girard'u Telephone Company.

The rules of this Company require that all messages for transmission shall be written on the message blanks of the Company, under and subject to the conditions printed thereon; which conditions have been agreed to by the sender of this message.

Dated at *Washington, D.C., Dec. 17* 188*1*.

Received at Jackson, Mo., *11* *11* 188*1*,
at *9:30*, *a.m.*

A History of the Baptists in Missouri

Chapter on Cape Girardeau Association

By R. S. Duncan

From full text of "*A history of the Baptists in Missouri: embracing an account of the organization and growth of Baptist churches and associations: biographical sketches of ministers of the gospel and other prominent members of the denomination: the founding of Baptist institutions, periodicals, etc.*" 1882, St. Louis, Scammel & Co., Publishers.

https://archive.org/stream/historyofbaptist00dunc/historyofbaptist00dunc_djvu.txt

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CHAPTER VII.

CAPE GIRARDEAU ASSOCIATION.

Its Formation, History, &c. — A Primitive Missionary Body — Its First Executive Committee — First Evangelists — The Anti-Mission Controversy and Division — Minorities — John H. Clark — Crushing Influence of the War — Sketches of Churches — Thomas Juden.

THE Cape Girardeau Association was organized at Hebron Church, Cape Girardeau County. The convention for this purpose met on Saturday, June 12, 1824, and closed on the 14th. Letters were received and messengers enrolled from the following churches: Bethel, with 41 members; Dry Creek, 28; Tywappity, 11; Clear Creek (Illinois), 66; Apple Creek, 15; Ebenezer, 17; Big Prairie, 19; Hebron, 26; Shiloh (Illinois), 28; Jackson, 8; nine of which had been dismissed from Bethel Association.

Ministers in the Convention. — Benjamin Thompson, James Williams, Edward Kerr, James P. Edwards, Jeremiah Brown, David Orr, Thos. P. Green, Wingate Jackson, James Holbert and John M. Peck. The last three* were corresponding messengers from Bethel and Missouri Associations. The following from the constitution will show upon what basis and with what principles this old community was organized:

" Preamble. — From the long experience of Baptist churches, it has been found useful to associate on general principles for the mutual fellowship of the churches; to provide means for general intelligence, opening Christian correspondence, supplying destitute churches with evangelical preaching and ordinances, devising means for the promotion of religion, and thus concentrating our efforts for the peace, purity and prosperity of Zion."

"Article 1st. This body shall be known by the name of Cape Girardeau Baptist Association.

"Art. 8th. The fund of the association shall be raised by the voluntary contributions of the churches or individuals, out of which shall be supplied the expenses of printing the minutes,

expenses of the clerk and corresponding members appointed to other associations, and the surplus, if any, shall be applied in any way to promote the spiritual benefit of Zion in the limits

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of this association or its vicinity. The association may adopt measures for the purpose of raising contributions, which shall be added to the surplus fund for the purpose of enabling ministers to preach to the destitute churches of this body, or where the association may direct."

At the first meeting the following resolution was adopted:

"That one person be appointed in each church for the purpose of carrying into effect the objects proposed in the eighth article of the constitution, whose duty it shall be:

"1st. To ascertain the churches in our body which are destitute of preaching and the regular administration of the ordinances, and settlements that are destitute of preaching, and make report to the association.

"2d. To raise funds by voluntary contributions, subscriptions or public collections, for the purpose of enabling members of this association to supply the destitute churches and settlements, under the direction of the association."

The association held its meetings uninterrupted for eight years, from 1824 to 1832. During all this period its business was transacted in harmony, and a true and genuine missionary spirit, prevailed throughout its bounds. It maintained the principles adopted at its first meeting. Resolutions were followed by actions, as may be seen by the following facts:

The Clear Creek Church sent a petition to the association in 1825 requesting the ordination of Bro. Brown, which "was taken up and decided that the authority of this body does not extend to ordination, but we recommend the churches to call on the ministry for that purpose."

Through the agents in the churches, \$21.20 were sent up for missionary purposes this year. Bethel Church gave \$1; Clear Creek, \$4; Hebron, 50 cts.; Shiloh, 36; Jackson, \$5.50; Thos. P. Green, \$3.12; and S. B. McKnight, \$2.

"Elders Thomas Donohue, of Missouri, and James P. Edwards, of Illinois, were elected as traveling preachers — their fields of labor to be designated by the clerk. Samuel Huntsaker, Thos. Howard, A. Randal, Isaac Sheppard and S. B. McKnight were appointed an executive committee to take charge of the funds for the support of the traveling preachers."

At the session of 1826 the executive committee reported that Eld. J. P. Edwards had spent three and a half months as a traveling preacher in the field of his appointment, at a salary of \$10 per month and his incidental expenses.

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The amount sent up for sustaining the gospel among the destitute was \$27.95. Bro. Edwards was continued as a traveling preacher, with the privilege of selecting his own field of labor.

At the session of 1829, instead of one collecting agent in each church, the association provided this year for the appointment of a committee annually, "to transact the whole business, and adopt such rules and regulations as they may deem proper, consistent with the intent of the eighth article of the constitution, and that they report annually to this association their proceedings." Brethren B. Hempstead, James Randal, Andrew Martin, E. A. McBride and Thomas Juden were appointed said committee. These records abundantly show that this body possessed the true apostolic missionary spirit.

During most of this period — 1824 to 1832 — they kept two traveling missionaries in the field, who were objects of both their prayers and their contributions. These were the better days of the old Cape Girardeau Association. Soon, however, troubles arose and rent the churches asunder.

During the period from 1832 to 1860 many changes were wrought in the association. At the commencement of this period it contained twenty churches, double its original number, located in Cape Girardeau, Scott, Mississippi and Perry Counties. And while it continued to promote missions, its influence was extensively felt throughout these counties. But the day of adversity came. Gradually a spirit of covetousness began to possess some of the churches. The principles concerning the spread of the gospel, so unanimously adopted by this body at its first meeting, began to be ignored; in the doing of which the commands of the Head of the church were set at naught, and trampled underfoot. Such was the bitterness of feeling on the part of the opposition that they not only refused to do missionary work, but they also refused to remain associated with those churches that did.

As in all past time among the Baptists, so also now, those who felt impelled to put forth efforts to promote the spread of divine truth regarded this obligation as proceeding from the command of Christ; but they always taught that whatever a Christian did in the way of giving to spread the gospel must be a voluntary act on his part; as indeed must be all his acts and exercises in the divine life, if at all acceptable to God. Those who opposed missions were not willing, however, to do this. They said to their brethren of a more evangelical spirit, "You must not give

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money for these missionary purposes, or we shall refuse you our fellowship." The result of this spirit was that in 1840 eight of the twenty churches withdrew and formed what was then called, by way of distinction, the New Cape Girardeau Association. Their names were Cape Girardeau, Mt. Zion, Harmony, Mt. Moriah, Pleasant Grove, Cypress, Pleasant Hill and Little River.

These churches were all in which majorities were in favor of holding to the original principles, as adopted by the first meeting of the association. The rest of the churches — twelve in number — embracing the anti-missionary element, kept up what was called the old association for awhile, but its do-nothing policy, adopted in antagonism to the Bible and the most ancient practices of the churches of Jesus Christ, has long since brought it to naught, and every church which went off into anti-missionism has either become extinct, or, reorganized, united with the regular Cape Girardeau Baptist Association.

The ministers who went with the anti-missionary element were Jeremiah Brown and Benjamin Thompson, and some say that James Williams became anti-missionary, though this does not come well authenticated.

That body which was called, at the time of the division in 1840, for the sake of distinction, the "New" Cape Girardeau Association, was in reality the original association, while that body or party which continued to be called the "Old" Cape Girardeau Association was a new association. The majority, or so-called old association, not only changed the original constitution, but obliterated that entire instrument and adopted a new one upon an entirely new basis; hence we say it was a new association. The minority, or so-called New Cape Girardeau Association, not only did not abolish the old constitution, but did not even change said instrument in any essential feature, if at all, and hence it was the old, original Cape Girardeau Association. Constitutional minorities, and not schismatical or factional majorities, must in all cases be regarded as the true and legitimate successors of original forms and institutions. Take the following case for illustration:

In the town of M was a Baptist church of 75 members, practicing the immersion of professed believers in Christ as a condition of membership. In course of time dissension arose in said church. A few so-called liberal minded men thought that the conditions of membership were too much circumscribed, and finally proposed that not only immersed believers, but also all

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who "desired to flee the wrath to come," and the children of believing parents, should be admitted to membership in the church. A sharp contest ensued. The vote was taken. Forty sustained the proposition and thirty-five voted against it. Which party was the Baptist church at M; the majority who violated the constitution, or the minority who adhered to that instrument? The case is easily decided.

We now proceed with our narrative. From 1840 to 1850 the constitutional Cape Girardeau Association held regular sessions, but nothing of special interest occurred. New churches were formed yearly, and old ones increased in numerical and spiritual strength. From 1856 to 1860 the association made steady but not rapid progress. Sunday-schools received the heartiest commendation. Educational interests were fostered and promoted. A missionary was kept for most of the time in the field. The old plan of 1824, of having a solicitor in each church to raise missionary funds, was followed. The net increase was 154 members. During most of the year

1860 all things seemed to work well in the bounds of the Association. But worse times were near at hand.

This was the year immediately preceding the commencement of the war. Gradually the excitement rose higher. In the spring of 1861 hostilities actually began. It was now that a great trial came upon the association, located, as it was, on the Mississippi River, the line bordering between the free and the slave states. Up and down this great river were carried the munitions and men of war. All these things produced more suffering among the churches of this association than those in the interior of the state.

Regular monthly meeting of the churches, in many cases, were prevented. Communications were cut off between many of the churches, military commanders began to usurp authority and jeopardize the lives of the brethren, brave men trembled, those strong in the faith began to doubt, and many of the doubting fled. Such was the condition of things throughout this district that the association held no meetings in 1861 and 1862.

In 1863, messengers from eight churches north of the Big Swamp met at Goshen, and held a short but harmonious session. J. G. Rutter, J. C. Maple, G. W. Coker, J. H. Clark, A. McKelvey, J. Wyatt and T. B. Turnbaugh were the ministers in attendance at this session. The business was transacted on Saturday. From the corresponding letter we learn that for the two preceding years "great spiritual dearth prevailed among the churches."

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The missionaries had left the field, the Sabbath-schools had been broken up, prayer meetings had been scarcely thought of, and in many churches a sermon had not been heard for a year." Though the attendance was small at this session, there were many pleasant reunions of old and endeared brethren in the Lord.

The oppressive measures growing out of the civil war either silenced or drove from the field every minister in the association, save one, whose name was John H. Clark. From 1864 to 1867 he was the only minister belonging to the association that did ministerial work in her bounds. How the grace and power of God were magnified in this man! By nature he was timid, but by grace he was bold. For several years he had no comrade, but stood up alone, and in sight of those who sought the destruction of his cause, boldly preached the glorious gospel of the Son of God, waiting for the fulfillment of the promise to send more laborers into the harvest.

John Henry Clark — was born in Loudon County, Virginia, December 12, 1812. At about the age of 16 years he was converted, and together with three of his sisters was soon after baptized by Rev. W. F. Broaddus into the fellowship of Long Branch Church, in his native county. He often spoke of Eld. Broaddus as his father in the gospel.

Bro. Clark moved to Missouri in June, 1839, and settled in Cape Girardeau, soon after which he united with the church in that place. He was licensed to preach by the church in Cape Girardeau

in August, 1842, and by it he was ordained December 28, 1844, soon after which he was called to the pastorate in said church. This office he filled only for a few months, being unwilling to give up his appointments in the county. But he gave the church in town two Sabbaths in the month. Rev. S. H. Ford, now of St. Louis, succeeded him in his pastoral office at the Cape.

During his boyhood he manifested some taste for the languages and displayed remarkable ability for acquiring them. He received a good academic education in his native state. Much that he acquired in early life was permitted to pass into disuse, and he used to warn his friends against a like neglect. He gave much of his time to teaching, after his settlement in Missouri, and being a man of a very gentle spirit he was very tenderly loved by his pupils. He gave much of his time to secular employments after his marriage, but almost every Saturday left these matters to the care of others and went to fill his appointments and preach the blessed gospel of Christ, and whenever he saw that the inter-

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ests of the cause required it, he laid aside pecuniary matters. For some years he preached once a month at a log schoolhouse about twelve miles from Cape Girardeau. Because he saw no visible results for good from his labors, he talked about giving up that point to preach in some other locality. He was urged to continue his appointment by his sister, Mrs. Gordon, a lady of influence and wealth in the community. She told him she believed there were blessings in store for that people. He labored on, and in 1861 such deep feeling was manifested that he decided to hold a meeting of days, sent for Eld. J. C. Maple, and they held a meeting, at the close of which, in that old log house, they constituted a church of thirty members, which was named Hubble's Creek, from a stream of the same name near by. To this body he ministered until his death, during which time but few months elapsed that he did not bury some new convert into the likeness of Christ's death. Hubble's Creek in a short time grew into a strong and active body, and they have built a good house of worship. Eld. James Reid was Bro. Clark's successor in the pastoral office.

The minutes show that for a number of years Bro. Clark acted as moderator of the Cape Girardeau Association. In this position he acted with his usual kindness, and if he committed any blunder in rendering his decisions, he did so on the side of tenderness.

Bro. J. C. Maple, to whom I am indebted for the foregoing facts, relates the following incident in the life of Eld. Clark. He says:

REV. JOHN H. CLARK.



REV. JOHN H. CLARK.

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"I once rode with him some thirty -five or forty miles, to aid in the ordination of a minister. We had been invited by the church of which the brother was a member. Bro. Clark was the moderator of the presbytery which decided to ordain the man. After the adjournment of the first meeting, several brethren of unimpeachable integrity came to Bro. Clark and informed him that the man was not honest and perhaps untruthful. Brother Clark took him aside and after telling him in his own kind and even fatherly way of what he had heard of him, told him plainly that the cause of Christ was at stake in this matter, and we could not lay hands on him. We never learned the subsequent history of that man. The church which had wickedly consented to call the council in order to get rid of his importunities, was greatly pleased with the conduct of the presbytery."

On returning home one night sick from Ebenezer, nine miles from the Cape, he said to his wife, "My work is done." This illness was long and painful, but borne with a patience which astonished all. He bade his family and friends farewell, left messages for his churches, and April 4, 1869, breathed his last.

The association held its session in 1864 at Hubble's Creek Church; 58 baptisms were reported; one church. Pleasant Grove, having reported 48 of that number. Only nine churches were represented.

Crushing were the trials under which the body met in September, 1865. The mouths of the ministers present were locked by the "Test Oath," The minutes record that the "introductory sermon was to have been delivered by Elder John H. Clark; but owing to the restrictions imposed by the new constitution of the state, he was unable to do so, being unwilling to take the oath prescribed therein."

By resolution the churches were earnestly recommended to keep up their regular monthly meetings, their Sunday-schools and prayer meetings, in view of the probability that they would be deprived of pastoral labor by the Test Oath. Nineteen churches appear on the list this year (1865), but only six of this number sent messengers.

From 1867 to 1870 the associational minutes show that meetings were held regularly, and that the churches were greatly prospered. Ministerial help began to increase. In 1867 G. F. Brayton and J. G. Shearer; in 1868 James Reid; and in 1869, J. S. Jordan moved into the bounds of the association. And Bro. Jonas Hoffman was ordained in 1867, Bro. B. L. Bowman in 1869,

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and Bro. J. T. Ford in 1870, so that in the short space of three years seven ministers were given the churches in the association.

At the session in 1870 an amended constitution was adopted, which provides that the "association shall be composed of life members and messengers sent by the churches." Ten dollars given at one time constitutes a " life member."

In 1876 the association numbered 29 churches. Several were that year dismissed to form a new association — mostly, we think, in Scott County.

In 1878 the Cape Girardeau Association was composed of twenty churches, embracing in whole or in part the counties of Cape Girardeau, Scott, Mississippi, Perry and New Madrid. Her ministers were T. A. Bowman, John T. Ford, C. B. Ford, J. F. Godwin, Z. A. Hoppas, J. M. Warren and W. H. Welker. Total membership 557. She had standing committees on Sunday-schools, on foreign missions, on state missions, on religious literature, on education, on family worship and on the state of the churches.

The 58th annual session was held at Cape Girardeau, August 19-21, 1881; when Eld. J. Hickman was elected moderator and Eld. T. A. Bowman clerk. Fourteen churches were on the list, 5 of which were without pastors. Statistics of eleven churches were given showing their aggregate membership to be 426; 20 converts had been baptized and \$125.20 had been expended in itinerant work in the bounds of the association, with Rev. T. A. Bowman as missionary.

Jackson Church. — Save one, this is now the largest church in the association. It was organized April 30, 1824, mostly of members from Bethel, the most active and evangelical element of which it gradually absorbed; the residue of which became indifferent to progress and finally dissolved. The Jackson Church in 1882 numbered 64 members with Joshua Hickman as its pastor.

Gravel Hill. — This church was organized in 1870, and several years ago was one of the strongest in the association numerically, and had Eld. J. M. Warren as pastor. No statistics are now given. Eld. J. T. Ford was pastor in 1882.

Cape Girardeau. — This church occupies the most important field in the association, being in Cape Girardeau, a town of several thousand inhabitants, and located on the Mississippi River, with a strong Catholic element to antagonize. It was organized August 13, 1834, by Eld. Thomas P. Green, with 9 members. Its

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house of worship is a neat brick edifice, valued at \$1,500. The number of members in 1882 was 63. The pastors have been: first, T. P. Green, succeeded by J. H. Clark, Samuel Baber, D. D., S. H. Ford, LL. D., W. F. Nelson, Jas. S. Green, A. Sherwood, D. D., J. C. Maple, G. F. Brayton J. S. Jordan and Joshua Hickman.

Union Church. — The organization of this body was effected with 18 members, the first Lord's day in May, 1832, and that year it united with the Cape Girardeau Association.

Pleasant Hill, — in Scott County, was organized in 1828.

Hubbel Creek. — This church of 44 members was organized in 1861.

Pleasant Grove. — Located in Perry County, was organized in 1839.

Mt. Moriah, — in Matthew's Prairie, Scott County was constituted in 1830.

Apple Creek. — This was once an "arm" of Bethel, and became a separate organization in 1820, the members for that purpose getting letters of dismissal from the mother church Sept. 9th of that year.

Ebenezer — is located in the Big Bend of the Mississippi, Cape Girardeau County. Its organization was consummated June 9, 1821. The constituent members (five in number) were dismissed from Bethel Church.

Mt. Zion. — This church first appears as a member of the Cape Girardeau Association in 1830, at which time it consisted of 26 members.

Cypress — was organized in 1827, in Scott County. The church of this name now existing was organized twenty years later by Henry E. Hempstead, of four members; and again the church was reorganized in 1867 by J. G. Shearer.

Little River. — This is now Sylvania Church, under which name it was reorganized and admitted into the association in 1871. The old church (Little River) was first organized about the year 1845, by Thomas Owens, with 5 members, and was located in the Little River country', Scott County.

Harmony, — was among the pioneer churches of this part of the state, having been constituted in 1830, in Mississippi County. This body must have been disbanded in subsequent years. The present Harmony Church was organized April 29, 1855, by W. D. Terry, M.W. Holland, H. B. Graves and G. W. Coker, of only 3 members.

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Dry Creek. — This flock was gathered prior to 1816 — no more is now known of it.

Goshen. — situated near Oak Ridge, Cape Girardeau County, was organized by Peter Williams, February 20, 1841. Eld. Williams became first pastor and served six years.

Hebron Church. — This, too, is a daughter of Bethel Church, having been organized in May, 1822. On the eleventh of that month Bethel Church dismissed the following members for that purpose: Polly Green, Abraham Randal, Rebekah Randal, Mary Randal, Simon Poe, James Randal, Nancy Randal, Samuel K. Parker, Elizabeth McMiller, Elizabeth Parker, Rebekah Poe, James Holcomb, Francis Holcomb, Susannah Williams, Matilda Williams, Benjamin Hitt and Sarah Hitt. Also Judge Thomas Juden, then late of Baltimore, united in the organization of the church. The Hebron Church is located some four or five miles northwest from Cape Girardeau, and was organized by Thomas P. Green, assisted by Thomas Juden. The church in 1879 was without a pastor, and numbered only 13 members. For 1881 no statistics are given.

Judge Thomas Juden — for some years an active and efficient member of the Hebron Church, was born in the city of Baltimore, Md., April 12, 1799. His parents were from England, where his eldest sister was born. In accordance with the old and well established custom of that country, Thomas was in early life put to a trade, and continued his apprenticeship until he was a thorough master of his chosen handicraft. When in his sixteenth year he was converted and became a member of the First Baptist Church in his native city. In the spring of 1820 he set his face for "the far West"; and in company with some others he crossed from Baltimore over the mountains to

the Ohio River, down which he floated to the Mississippi River. Thence on foot he made his way to Jackson, Cape Girardeau County. On the 22d of March, 1822, he was married to Miss Nancy Holcomb, who survived him. In May following he aided in organizing, and became a member of the Hebron Baptist Church. He bought a tract of land some 3 miles from Jackson on the road to the Cape, from many acres of which he soon cleared away the forest and put them into cultivation. Owing to a defective title the whole was afterwards wrested from him, and with a growing family about him he had to begin life anew. He then purchased from his brother, the late Col. G. W. Juden, the farm which became his lifelong home, and where now his body rests.

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"While living near Jackson, the church in that place being in need of some one to fill the responsible position of deacon, and having no male member suitable for the office, it petitioned Hebron Church to part with Thomas Juden that he might unite with them and take the vacant position. This request was acceded to, and, until his removal to Cape Girardeau, he continued to honor the charge assigned him, afterwards filling the same office in the church at that city.

Thomas Juden was highly esteemed as a Christian and as a citizen. He was for years moderator of the Cape Girardeau Association, in which office he gave full satisfaction to his brethren. He also filled to the satisfaction of his constituents the honorable position of justice of the county court. And although he lived 56 years in Cape Girardeau County, no one ever found a blemish upon his character.

He died a triumphant death at his residence, two and a half miles north of Cape Girardeau, February 8, 1876, having almost reached his 77th year.*

Addenda. — We have before said that the old Cape Girardeau Association was a missionary body. To confirm that statement we give the following from the minutes. In 1832 the Bethel Church in her letter solicited the association "to strike out of her constitution all features relative to missionary subjects and objects." In answer to this the association, at the same session, adopted the following:

"Resolved, At the request of the Bethel Church, that the association strike out of her constitution and preamble, all the parts bordering on missionary subjects and objects, and particularly out of the preamble, from the word 'church' in the third line to the word 'therefore' in the eighth line," etc.

In 1839 this subject was again acted upon, in these words: " Upon an examination of the constitution of the association, together with the order made at their meeting in 1832, striking out certain parts thereof, the association is of opinion that no part of the constitution is by that order stricken out, because it does not point out clearly the parts intended to be struck out; and that this association are of the opinion that they have from the constitution the right to take such steps as they may deem expedient to supply the destitute churches in her bounds." Such was the deportment of those opposed to missions, that

In succeeding sessions, the complete system was set up, with these rates.⁵

- Lands with complete title, or confirmed by the U. S. Board of Land Commissions—\$0.60 per 100 arpens
- Preemption rights and other land concessions—\$0.12 ½ per 100 arpens
- Town lots, improvements, or dwelling houses—\$0.30 per \$100 valuation
- Slaves over age 10, except those sick or disabled—\$0.62 ½ per \$100 valuation
- Carriages kept for pleasure—\$1.50 per \$100 valuation

The law also directed that the county Sheriff issue licenses for stores. County taxes allowed on a number of items included:

- Horses, mares, mules, and asses above 3 years old—not to exceed \$0.25
- Neat cattle above 3 years old—not to exceed \$0.6 ¼
- Slaves aged 16-45—\$0.50
- Billiard tables—\$25 each.
- Perhaps most controversial, a tax on single man above age 21 and not possessed of property valued at \$200—not exceeding \$0.50
- Water grist mills and sawmills, horse mills, tanyards, and distilleries in operation—\$0.40 per \$100 valuation.

The 1814-1816 Missouri tax laws also established some procedures that lasted through much of the 19th century. Rather than a separate assessor for each county, the Sheriff acted as assessor initially. Each person provided a list of their taxable property to the assessor by 1 January, and had to swear under oath that they possessed taxable property by 1 April and report the watercourse where the land lay, the quantity, owner, and original owner (if known).

The penalty for failure to report was double taxation. The Sheriff had authority to sell land to pay taxes, but the land was subject to redemption within a specified time. County officials provided certified copies of deeds for such sales to the state Auditor of Public Accounts. Non-resident landowners or their agents provided a list of land by 1 July to the Auditor of Public Accounts, who forwarded the same to the County Sheriff. Finally, a large section of the law provided a detailed process for sale of land on which taxes were not paid, and procedures for delinquent taxes, among other things. The law required making three copies of the assessment, one for the Sheriff, one for the county [circuit] court, and the third to the territorial auditor. This requirement explains why there are sometimes duplicate copies of tax lists in county courthouses, state records, or archival collections. Quite probably, a number of the state copies perished in the two Missouri capitol fires that occurred by 1911, although some have survived.⁶

Revisions to the tax laws approved 21 February 1825 standardized tax rates for land and improvements; slaves over age 3; horses, mares, asses, and neat cattle over age 3; pleasure carriages; and mills, tanyards, distilleries, and associated improvements at \$0.25 per \$100

⁵ Henry S. Geyer. *A digest of the laws of Missouri Territory* (St. Louis: Joseph Charless, Missouri Gazette, 1818), 334-353; <https://babel.hathitrust.org/cgi/pt?id=mdp.35112104852944;view=1up;seq=7> : accessed 8 March 2019.

⁶ Sherida K. Eddlemon, *Missouri Genealogical Records and Abstracts*, 6 Vols. (Berwyn Heights, Maryland: Heritage Books, Inc., 1990-1996). Also *Ibid*, *Missouri Genealogical Gleanings, 1840 and Beyond*, 9 Vols. (Berwyn Heights, Maryland: Heritage Books, Inc., 1994-2004).

valuation.⁷ Household furniture above overall value of \$500 and watches, chains, and appendages were added to the personal property tax at the same rate. The “bachelor tax” rose to \$1 by 1821, and the state legislature repealed it in 1822. It was replaced by a tax on all able-bodied free white males over age 21 and below age 65 at \$0.50 each. Land sold by the U. S. after 1 January 1821 was exempt from tax for five years after the sale date, and bounty lands held by patentees or their heirs for three years after the patent date. The latter was likely an inducement for land sales from the public domain.

The 1825 revisions also required that the three copies of each assessment list be provided (after provisions for corrections and appeals)—one to the Auditor of Public Accounts, one to the County Collector, and one to the County Court.⁸ This change reflected Missouri now being a state, necessitating new titles in the law.

Revisions in tax law by 1835 included reducing the tax on free males over 21 and under 55 to \$0.37 ½.⁹ All other items, including land and lots, houses and improvements; leasehold on lands for a term of 20 years or more; slaves over age three, household furniture above the value of \$500; pleasure carriages; horses, mares, geldings, and neat cattle above three years and mules and asses above two years; and watches and appendages and clocks were set at a rate of 1/8 of 1% of assessed value. In addition, taxes extended to shares of stock in banks and all other incorporated companies except hospitals and literary institutions and licenses taxable by law, at the same rate. Exempted from tax were men who enlisted in the Army and publically-owned land and buildings, hospitals, schools, churches, and associated items.

Changes in 1845 included setting the tax rate on all free males over 21 and under 55 at \$0.25.¹⁰ The law lowered the rate on most taxable property to 1/6 of 1% of assessed valuation. Taxation on leaseholds on land changed to those leased for 10 years or more, and taxations extended to all slaves regardless of age. The value limit for taxing household furnishings, including gold and silver plate, lowered to over \$200 in value. The list of taxable items was expanded to securities and cash held by brokers and exchange dealers; all money loaned to citizens of the state; property and money of all corporations over the amount of their capital stock; and shares of stock or interest in any steamboats.

The 1845 law provided for the election of assessors, and changed the deadline for property lists to be provide to 1 February each year. Payment of tax on stock, securities, cash, and corporate money was to be done by the broker or company. The law allowed listing of horses, mules, jacks, jennies, cattle, clocks, watches, carriages, and household furniture as “other personal property” in assessment lists. The Sheriff was to continue acting as county collector in all counties except St. Louis County.

Location of Known Cape Girardeau County Tax Lists

Key:

Combined: The list includes both real and personal property assessments. In some cases men lacking taxable property are not included. Real Estate: The list only contains land, town lots, improvements, and in some cases dwellings.

⁷*Laws of the State of Missouri*; Revised and Digested by Authority of the General Assembly. Vol. II. (St. Louis, Missouri: E. Charles, 1825), 663-688;

<https://babel.hathitrust.org/cgi/pt?id=hvd.hx2z92;view=1up;seq=7>: accessed 8 March 2019)

⁸ *Ibid*, 670-671.

⁹*The Revised Statutes of the State of Missouri, Revised and Digested by the Eighth General Assembly During the Years 1834 and 1835*. (St. Louis, Missouri: Argus Office, 1835), 528-544;

<https://babel.hathitrust.org/cgi/pt?id=mdp.35112104852910;view=1up;seq=1>: Accessed 9 March 2019.

¹⁰*The Revised Statutes of the State of Missouri, Revised and Digested by the Thirteenth General Assembly, During the Session of 1844 and 1845*, (St. Louis, Missouri: J. W. Dougherty, 1845), 926-956; <https://babel.hathitrust.org/cgi/pt?id=nyp.33433009055298;view=1up;seq=11> : accessed 9 March 2019.

MHS-A: Tax and Tax Lists Collection, 1805-1898, Vol. 6, Coll. No. A1602-00037, Cape Girardeau tax lists, 1817, [1818], 1819-1824, 1827, 1829; Missouri Historical Society Library & Research Center, 225 S. Skinker Blvd., St. Louis, Mo. [Microfilm No. S242]

MHS-B: Tax and Tax Lists Collection, 1805-1898, Vol. 7, Coll. No. A1602-00038, Cape Girardeau tax lists, 1830-1835, 1837-1840; and Sainte Genevieve County tax lists, 1841; Missouri Historical Society Library & Research Center, 225 S. Skinker Blvd., St. Louis, Mo. [Microfilm No. S242]

SHSMO: Tax Lists, 1814-1829, Cape Girardeau Co., Mo., Coll. No. C3677; State Historical Society of Missouri, Columbia, Mo. (see <https://shsmo.org/manuscripts/columbia/c3677.pdf>)

CGCAC: Tax lists, Cape Girardeau Co., Mo.; Cape Girardeau Co. Archive Center, 112 E. Washington, Jackson, Mo. [Originals]

Year	Type of List	Location	Notes
1814	Combined	SHSMO	Includes St. Francois Township (Wayne, part of Madison, and other areas to the west), German Township (Bollinger County), and Tywappity Township (Scott & part of Mississippi counties). Only those with taxable property listed.
1815	Combined	SHSMO	Includes St. Francois Township (Wayne, part of Madison, and other areas to the west), German Township (Bollinger County), and Tywappity Township (Scott & part of Mississippi counties). Only those with taxable property listed.
1816			Missing
1817	Combined	MHS-A	Includes St. Francois Township (Wayne, part of Madison, and other areas to the west), German Township (Bollinger County), and Tywappity Township (Scott & part of Mississippi counties). Some fragments may be missing, since many pages have split where folded for binding. Only those with taxable property listed.
1818	Combined	MHS-A	Includes St. Francois Township (Wayne, part of Madison, and other areas to the west), German Township (Bollinger County), and Tywappity Township (Scott & part of Mississippi counties). Fragments missing. Only those with taxable property listed.
1819	Combined	MHS-A	Includes German Township (Bollinger County), and Tywappity Township (Scott & part of Mississippi counties). Only those with taxable property listed.
1820	Combined	MHS-A	Includes German Township and Tywappity Township; only those with taxable property.
1821	Combined	MHS-A	Includes German Township (Bollinger County), and Tywappity Township (Scott & part of

			Mississippi counties).
1822	Combined	MHS-A	Includes German Township and Tywappity Township
1823	Combined	MHS-A	
1824	Combined	MHS-A	
1825-1826			Missing
1827	Real Estate	MHS-A	Also, some documents relating to collection of this tax in SHSMO
1828	Combined	CGCAC	Also, some documents relating to collection of this tax in SHSMO
1829	Real Estate	MHS-A	Also, some documents relating to collection of this tax in SHSMO
1830	Real Estate	MHS-B	
1831	Combined	CGCAC	
1831	Real Estate	MHS-B	
1832	Combined	CGCAC	
1832	Real Estate	MHS-B	
1833	Real Estate	MHS-B	
1834	Real Estate	MHS-B	
1835	Combined	CGCAC	
1835	Real Estate	MHS-B	
1836			Missing
1837	Combined	CGCAC	
1837	Real Estate	MHS-B	
1838	Combined	CGCAC	
1838	Real Estate	MHS-B	
1839	Combined	CGCAC	
1839	Real Estate	MHS-B	
1840	Combined	CGCAC	
1840	Real Estate	MHS-B	
1841			Missing
1842	Combined	CGCAC	
1843	Combined	CGCAC	
1844	Combined	CGCAC	Blue ink was used; faded to illegibility
1845	Combined	CGCAC	
1846	Combined	CGCAC	
1847	Combined	CGCAC	"A" and "B" Surnames only
1848	Combined	CGCAC	
1849	Combined	CGCAC	
1850			Missing
1851	Combined	CGCAC	
1852	Combined	CGCAC	
1853			Missing
1854	Combined	CGCAC	
1855-1867	Combined	CGCAC	

Microfilms of lists in the Cape Girardeau County Archive Center are available from the Missouri State Archives as follows. The quality ranges from moderate to no legibility: C7299 – 1828-1846; C7292 – 1847-1854; C7298 – 1855-1861; and C7320 – 1864-1867.

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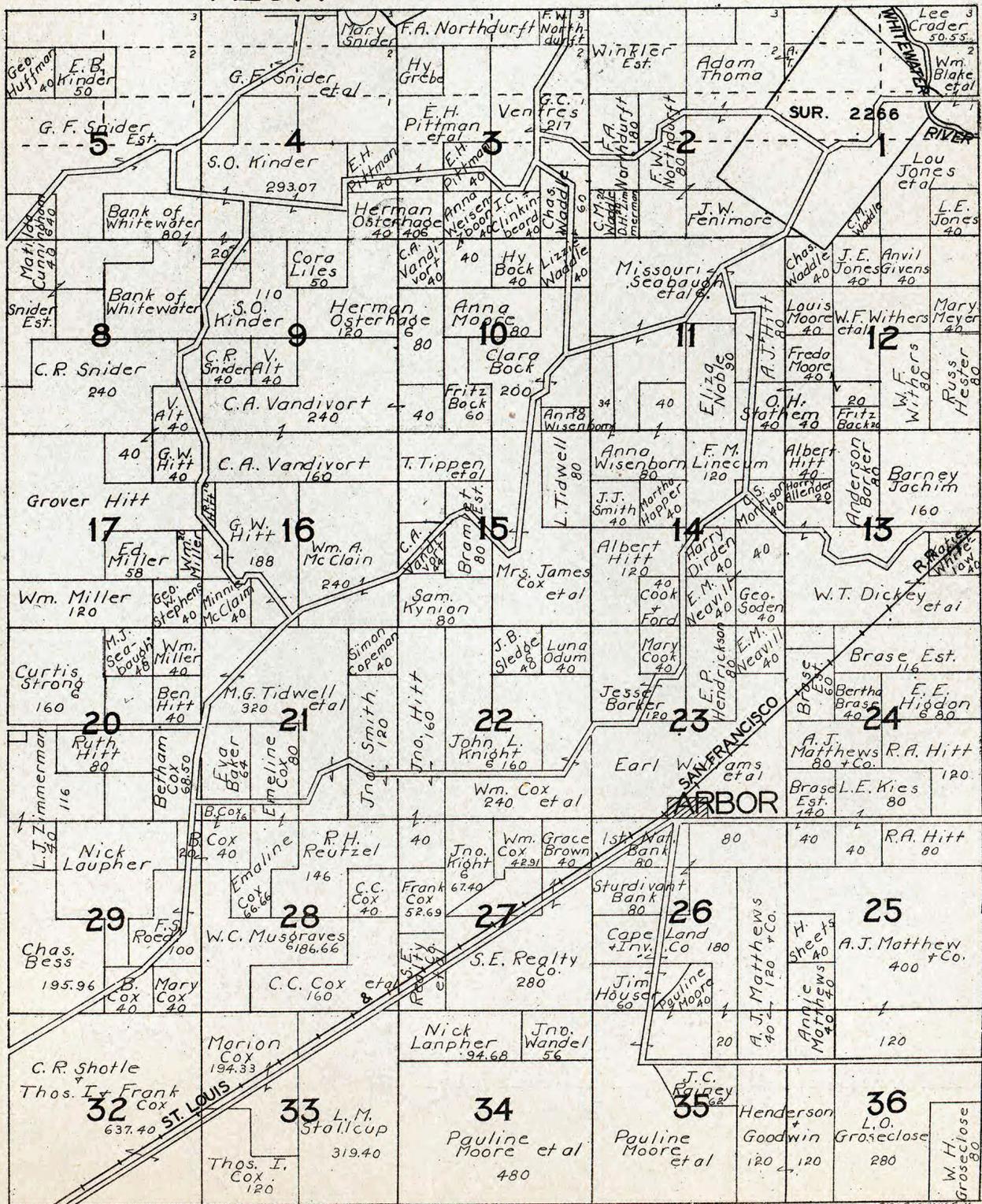
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Former Allenville Covered Bridge. Library of Congress Photo

T.29N.

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Township 29 North, Range 11 East, from 1930 Cape Girardeau County Plat Book

-Books for Research Using Land Records -- Cape Girardeau Co. Genealogical Society-

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Cape Girardeau County Genealogical Society's Research Books, Microfilm, and all research aids are housed at the Cape Girardeau County Archive Center, 112 East Washington, Jackson, MO 63755. The Library is closed on Sunday and Monday, and open 8:30-5 p.m. Tuesday through Friday, 8:30-noon. on Saturday. MEETINGS are held at the Archive Center at 7:00 p.m. the 4th Tuesday of Jan., March, Sept., and Nov. and at 7:30 p.m. the 4th Tuesday of May and July. *COLLAGE* quarterly is sent free to members in March, June, Sept., and Dec.

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